

Foreword

The initial impetus for engaging in this text came from attendance at a ‘staycation’ in September 2019 for Ss Peter and Paul church in Buckingham. I had long been puzzled by the text from Colossians 4:12 ‘ἀσπάζεται ὑμῶν Ἐπαφρᾶς ὁ ἐξ ὑμῶν, δοῦλος Χριστοῦ Ἰησοῦ, πάντοτε ἀγωνιζόμενος ὑπὲρ ὑμῶν ἐν ταῖς προσευχαῖς’ and I had the opportunity to ventilate the question at a ‘Men’s Group’ forum. Prayer is often seen, both within the church and without, as a feminine activity and here is a fine example where this not so. The discussion encouraged me to examine the text in the context of this series of booklets.

After working on the text of Colossians it became clear that the Epistle to the Ephesians was closely related to it, hence the production of these booklets.

Acknowledgments

Whilst preparing these notes for the Greek I have not used any English version, though I have sometimes consulted other translations such as the Vulgate and the Syriac. My aim has been to understand the Greek text as fully as possible; the only assistance I have permitted myself is that of several different Lexica, and reference to the LXX, the Vulgate and the Syriac.

It has been a privilege and, dare I say, a challenge to produce this guide and I hope that it may be of use to others.

I would like to take this opportunity to thank Bishop Andrew Shergold of the Philippine Independent Catholic Church for his never-failing support and encouragement; without his assistance this series of books would never have emerged. I also wish to Terry Walsh, one-time head of Classics at Ratcliffe College Leicestershire, now retired, for numerous conversations and helpful comments whenever I have been stumped or puzzled. Finally, to all my students in Buckingham and Milton Keynes for whom I originally wrote this series of books; their encouragement and constructive criticism has been a constant source of inspiration and challenge.

The reader will notice that the layout of the Latin Text differs from that in the Greek. The reason is the version of the Vulgate that I have used does not have any punctuation; there are no commas, semi-colons, full stops or question marks. If the text were presented in the usual way it would not be clear where one clause ends and another begins. Consequently, I have adopted the layout used in ‘Biblia Sacra Vulgata’ in which each new clause or sentence is placed on a new line. This arrangement made it difficult to place the Greek text alongside the Latin text so the text of the two versions is put in different sections.

With regard to the Latin notes, I have found it necessary to revert to the Greek from time to time, but usually I have referred only to the Latin.

The Syriac Version has been taken from ‘The New Testament in Syriac’ published by the British and Foreign Bible Society. This uses the Serto font for the text and then the Estrangelo for the headings and so forth. It is an unfortunate fact that this edition contains NO critical notes, unlike the extensive notes in Nestlé-Aland and briefer notes in Biblia Sacra Vulgata. However, I have been able to consult the Critical Edition published by De Gruyter, but this edition uses the Estrangelo font and does not show any vowels.

Table of Contents

Table of Contents	ii
1 Introduction	1
1.1 Sources for the Greek text of the Ἐπιστολὴ πρὸς Ἐφεσίους	1
1.1.1 <i>Papyri and Manuscripts</i>	1
1.1.2 <i>Other collections of Manuscripts</i>	2
1.2 Sources for the Vulgate text of Epistula Ephesios	2
1.3 Sources for the Syriac Text of Ephesians	2
1.3.1 <i>Vetus Syra – 3rd/4th century A.D.</i>	3
1.3.2 <i>Peshitta – 4th/5th century A.D.</i>	3
1.3.3 <i>Philoxeniana – A.D. 507/508</i>	5
1.3.4 <i>Harklensis – A.D. 615/616</i>	5
1.4 Outline of the Epistle	5
1.5 Bibliography	6
1.6 Some manuscript images	8
1.6.1 <i>P⁴⁶ from the Center (sic) for the Study of New Testament manuscripts</i>	9
1.6.2 <i>Codex Sinaiticus (א)</i>	9
1.6.3 <i>Codex Vaticanus (B)</i>	10
1.7 A note on the authorship of this Epistle	10
2 Greek Text	13
2.1 Βίβλος Α	13
2.2 Βίβλος Β	13
2.3 Βίβλος Γ	14
2.4 Βίβλος Δ	14
2.5 Βίβλος Ε	15
2.6 Βίβλος Σ	16
3 Vulgate Text	17
3.1 Caput I	17
3.2 Caput II	18
3.3 Caput III	19
3.4 Caput IV	20
3.5 Caput V	22
3.6 Caput VI	24
4 Syriac Text	27
4.1 ܐܠܟܠܐ 27	
4.2 ܐܠܠܐ	27
4.3 ܐܠܠܐ	28
4.4 ܐܠܠܐ	28

4.5	ܡ ܚܠܐ 29	
4.6	ܐ ܚܠܐ	30
5	Notes for the Greek Text	31
5.1	Βίβλος Α	31
5.2	Βίβλος Β	33
5.3	Βίβλος Γ	34
5.4	Βίβλος Δ	36
5.5	Βίβλος Ε	40
5.6	Βίβλος Ζ	42
6	Notes for the Vulgate	45
6.1	Caput I	45
6.2	Caput II	46
6.3	Caput III	47
6.4	Caput IV	49
6.5	Caput V	52
6.6	Caput VI	54
7	Notes for the Syriac text	57
7.1	ܢ ܚܠܐ 57	
7.2	ܕ ܚܠܐ 65	
7.3	ܠ ܚܠܐ	70
7.4	ܐ ܚܠܐ	71
7.5	ܡ ܚܠܐ 73	
7.6	ܐ ܚܠܐ	75
8	Translation	77
8.1	Βίβλος Α	77
8.2	Βίβλος Β	77
8.3	Βίβλος Γ	78
8.4	Βίβλος Δ	78
8.5	Βίβλος Ε	79
8.6	Βίβλος Ζ	80
9	Commentary	81
9.1	Hapax Legomena	81
9.2	Dis Legomena	82
9.3	Words used in Ephesians but not in Paul's other letters	82
9.4	Βίβλος Α	83
9.5	Βίβλος Β	91
9.6	Βίβλος Γ	97
9.7	Βίβλος Δ	102

9.8	Βίβλος Ε	114
9.9	Βίβλος Ζ	126
10	Critical Notes	134
10.1	Nestlé-Aland	134
10.1.1	<i>Βίβλος Α</i>	134
10.1.2	<i>Βίβλος Β</i>	136
10.1.3	<i>Βίβλος Γ</i>	137
10.1.4	<i>Βίβλος Δ</i>	139
10.1.5	<i>Βίβλος Ε</i>	142
10.1.6	<i>Βίβλος Ζ</i>	144
10.2	Vulgate	146
10.2.1	<i>Caput I</i>	146
10.2.2	<i>Caput II</i>	147
10.2.3	<i>Caput III</i>	148
10.2.4	<i>Caput IV</i>	149
10.2.5	<i>Caput V</i>	150
10.2.6	<i>Caput VI</i>	151
10.3	Syriac	153
10.3.1	ܐ ܐܘܪܝܬܐ	153
10.3.2	ܐ ܐܘܪܝܬܐ	153
10.3.3	ܐ ܐܘܪܝܬܐ	154
10.3.4	ܐ ܐܘܪܝܬܐ	154
10.3.5	ܐ ܐܘܪܝܬܐ	154
10.3.6	ܐ ܐܘܪܝܬܐ	155
11	Vocabulary Greek – English	156
12	Vocabulary Greek – Latin	166
13	Vocabulary Greek – Syriac	176
14	Vocabulary Latin – English	186
15	Vocabulary Syriac – English	197
16	Proper Names	198
	Document Control	199

P17	British Library 14481	VI/VII	London	Contains the following: Rom, 1 Cor, 2 Cor, Gal, Eph, Phil, Col, 1 Thess, 2Thess, 1 Tim, 2 Tim, Tit, Philm, Hebr
P19	Ms Vat syr 16	XIII	Vatican	Contains the following: Rom, 1 Cor, 2 Cor, Gal, Eph, Phil, Col, 1 Thess, 2Thess, 1 Tim, 2 Tim, Tit, Philm, Hebr
P20	British Library 7157	VIII	London	Dated 1079 A. Gr which is 767/768 A.D. Contains the following: Rom, 1 Cor, 2 Cor, Gal, Eph, Phil, Col, 1 Thess, 2Thess, 1 Tim, 2 Tim, Tit, Philm, Hebr

1.3.3 Philoxeniana – A.D. 507/508

The first Monophysite Syriac Bible, commissioned by Bishop Mabbug in A.D. 507/508 has not survived in its entirety. The shorter Catholic letters (2 Peter, 2/3 John, Jude and Revelation) have been preserved in a group of manuscripts, but their assignment to Philoxeniana is not certain. There are two editions, both by the same editor and were published in the late nineteenth and early twentieth century. They have been republished recently, but not, as far as I can determine, revised, but see below in the note to the Harklean version.

1.3.4 Harklensis – A.D. 615/616

The Harklean version is the only Syriac version containing the entire New Testament and is available in a recent comparative edition; 4 volumes for the Gospels, and three parts for the Pauline Letters. Acts has still to be quoted according to the Edition Princeps based mainly on the manuscript New College Oxford 333. This was published by J. White at Oxford in 1799 – 1803, but was erroneously assigned to the Philoxeniana.

Though the text of the Harklensis is not given here, the manuscripts are as follows:

Symbol	Name	Date	Location	Comments
H1	Ms New College	XII/XIII	Oxford (Bodleian)	It breaks off at Hebrews 11:27
H3	University Library Cambridge 1700	1169/70	Cambridge	New testament including Hebrews, 1 Clement and the so-called 2 Clement
H4	Ms syr 37	VIII/IX	Jerusalem	A parchment Codex that breaks off at Hebrews 2:5

1.4 Outline of the Epistle

Chapter	Verses	Brief Description
1	1 – 2	Introduction and salutation
	3 – 14	Theological statement about Jesus Christ, salvation and the manifold blessings from God
	15 – 23	Further development

2	1 – 22	Description of what Christians once were, statement as to the state in which they now exist and a reminder of the previous state
3	1 – 13	A personal statement from Paul and a further expansion of this statement
	14 – 19	Paul's statement about his relationship with Christ and how he can then give knowledge of that to others
	20 – 21	Doxology
4	1 – 4	Moral encouragement
	5 – 16	A statement about the Lord, faith, baptism and then a discussion or exegesis of this statement
	17 – 19	A description of those outside the church or the faith
	20 – 24	Moral teaching
	25 – 32	Moral teaching with a comparison between the relationship between a man and a woman and Christ and the church
5	1 – 2	Introductory remarks to the theme of chapter 5
	3 – 20	Further moral teaching
	21 – 33	Teaching about personal relationships
6	1 – 9	Further teaching about personal relationships
	10 – 20	A discussion about the new man and simile to a soldier
	21 – 24	Final remarks and blessing

1.5 Bibliography

Ref	Author	Title	Publisher	ISBN
1	Abbott & Mansfield	A Primer of Greek Grammar	Duckworth	0 7156 1258 1
2	Aland B. and Juckel A.	Die Paulinischen Briefe Teil 2	De Gruyter	3 11 014613 4
3	Arndt W. F. and Gingrich F. Wilbur	A Greek-English Lexicon of the New Testament and Other Early Christian Literature 2 nd Edition	University of Chicago Press	0 226 03932 3
4		Biblia Sacra Vulgata	Deutsche Bibelgesellschaft	978 3 438 05303 9
5		The New Testament in Syriac	British and Foreign Bible Society	978 1 48235648 9
6	Brown F., Driver S. R. and Briggs C. A.	A Hebrew and English Lexicon of the Old Testament	Oxford University Press	
7	Gildersleeve and Lodge	Latin Grammar	Macmillan, 3 rd edition	
8	Goodwin, W. W.	A Greek Grammar	Bristol Classical Press	1853995223 978 1853995224

9	Hatch & Redpath	A Concordance to the Septuagint and Other Greek Versions of the Old Testament	Clarendon Press, Oxford, 1897 – 1906	
10	Jennings, William	Lexicon to the Syriac New Testament	LWM Publications	978 0 9820085 3 9
11	Kennedy B. H.	Kennedy's Revised Latin Primer	Longman	0 582 36240 7
12	Kiraz, George A. and Childers, Jeff W.	The Syriac Peshitta Bible, Galatians - Philemon	Gorgias Press, 2013	978 1 61143 893 2
13	Lampe G. W. H	A Patristic Greek Lexicon	Oxford University Press	978 0 19 864213 8
14	Lewis & Short	A Latin Dictionary	Oxford University Press	978 0 19 864201 5
15	Lewis & Short	Elementary Latin Dictionary	Oxford University Press	978 0 19 910205 1
16	Lejeune, Michel	Précis d'Accentuation Grecque 6ème tirage	Librairie Hachette 1953	
17	Liddell & Scott	Greek-English Lexicon 9 th Edition, 1996	Oxford University Press	0 19 864226 1
18	Liddell & Scott	Intermediate Greek Lexicon	Oxford University Press	978 0 19 901206 8
19	Marinone, N	All the Greek Verbs	Duckworth	0 7156 1772 9
20	Moule, C. F. D.	An Idiom-Book of New Testament Greek 2 nd Edition	Cambridge University Press	
21	Moulton, J. H	A Grammar of New Testament Greek	T & T. Clark, 3 rd Edition 1908	
22	Moulton and Geden	Concordance to the Greek New Testament 6 th Edition	T & T Clark	0 567 08571 6
23	Muddiman J.	A commentary on the Epistle to the Ephesians	Continuum, 2001	0 8264 5203 5
24	Nestle-Aland	Novum Testamentum Graece 28 th Edition	Deutsche Bibelgesellschaft	978 3 438 05156-1
25	Nöldeke, Theodor	Compendious Syriac Grammar	Wipf and Stock	1 59244 355 9
26	R Payne Smith & J. Payne Smith (Ed)	Compendious Syriac Dictionary	Henry Frowde 1903	
27	Probert, Philomen	A New Short Guide to the Accentuation of Ancient Greek	Bristol Classical Press 2003	1 8539959 9 1
28	Rahlfs-Hanhart	Septuaginta Editio Altera	Deutsche Bibelgesellschaft	978 3 438 05119 6
29	Roberts, John (Ed.)	Oxford Dictionary of the Classical World	Oxford University Press	978 0 19 280145 6
30	Stelten, Leo F.	Dictionary of Ecclesiastical Latin	Hendrickson	978 1 56563 131 1

31	Souter, Alexander	A Pocket Lexicon to the New Testament	Oxford University Press	
32	Thackeray, Henry St. John	A Grammar of the Old Testament in Greek	Forgotten Books (Reprinted, orig. 1909)	978 1 330 60844 9
33	Weingreen, J.	A Practical Grammar for Classical Hebrew	Oxford University Press 2 nd Edition 1959	0 19 815422 4
34	Zerwyck Maximilian S. J.	Biblical Greek	Scripta Pontificii Instituti Biblici	

1.6 Some manuscript images

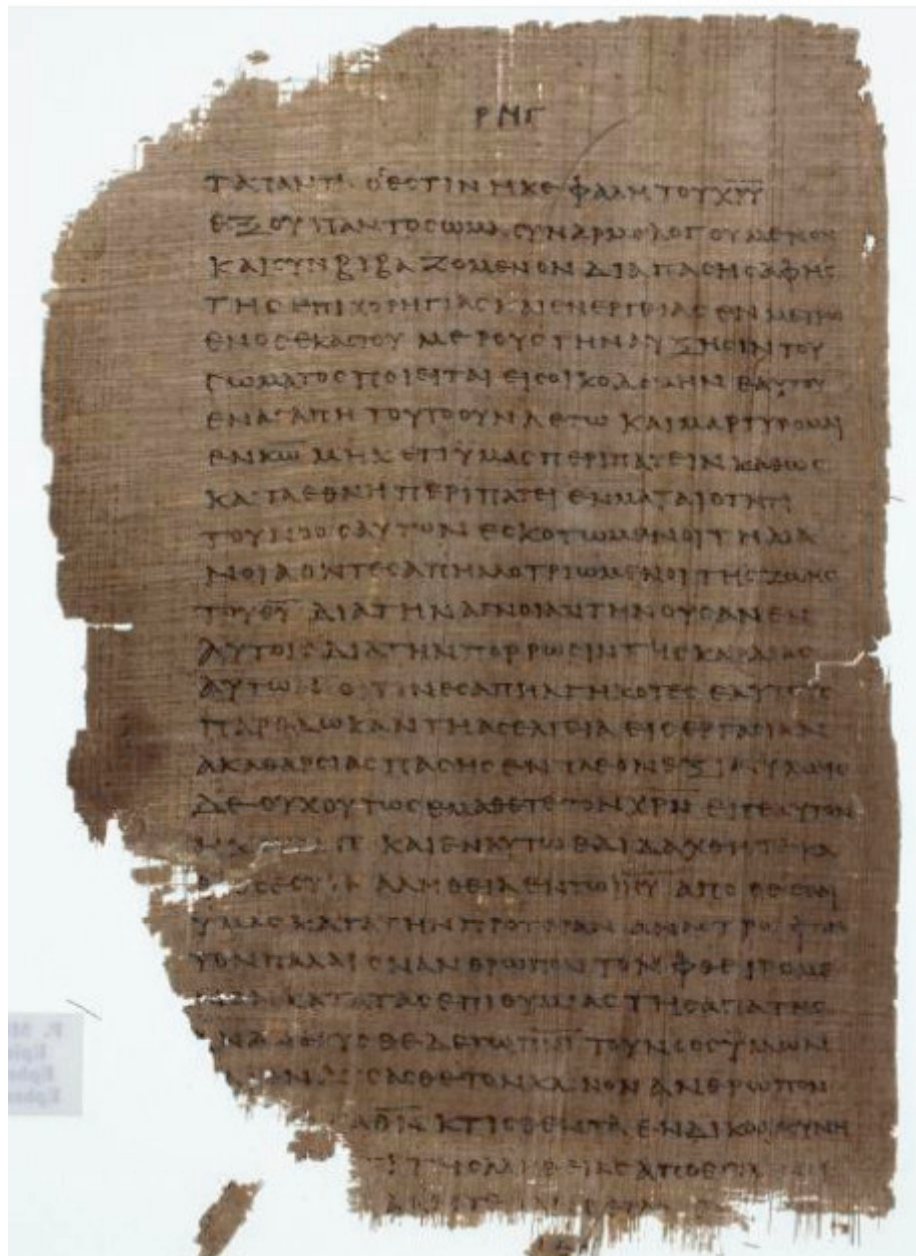
I have included in this section some manuscript images that I used when compiling the notes for section 9.7 verse 19.

These images have been obtained from

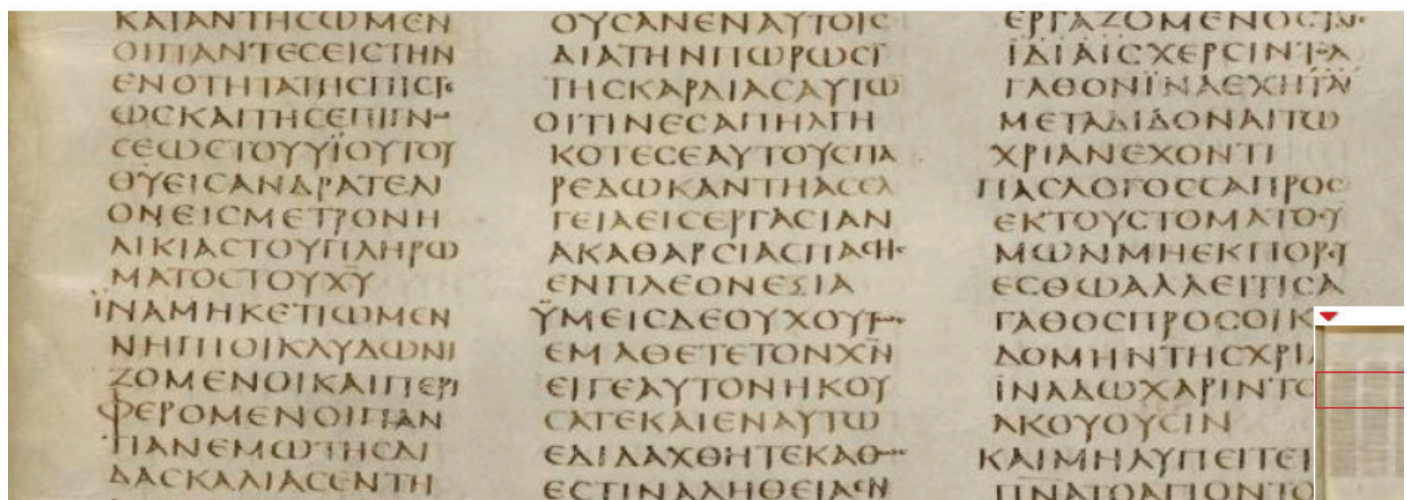
- P⁴⁶ from the Center (sic) for the Study of New Testament manuscripts
- Codex Sinaiticus (Ⲯ) from www.codexsinaiticus.org
- Codex Vaticanus (B) from digi.vatlib.it/view/MSS_Vat.gr.1209

All of these images show Πρὸς Ἐφεσίους 4:19.

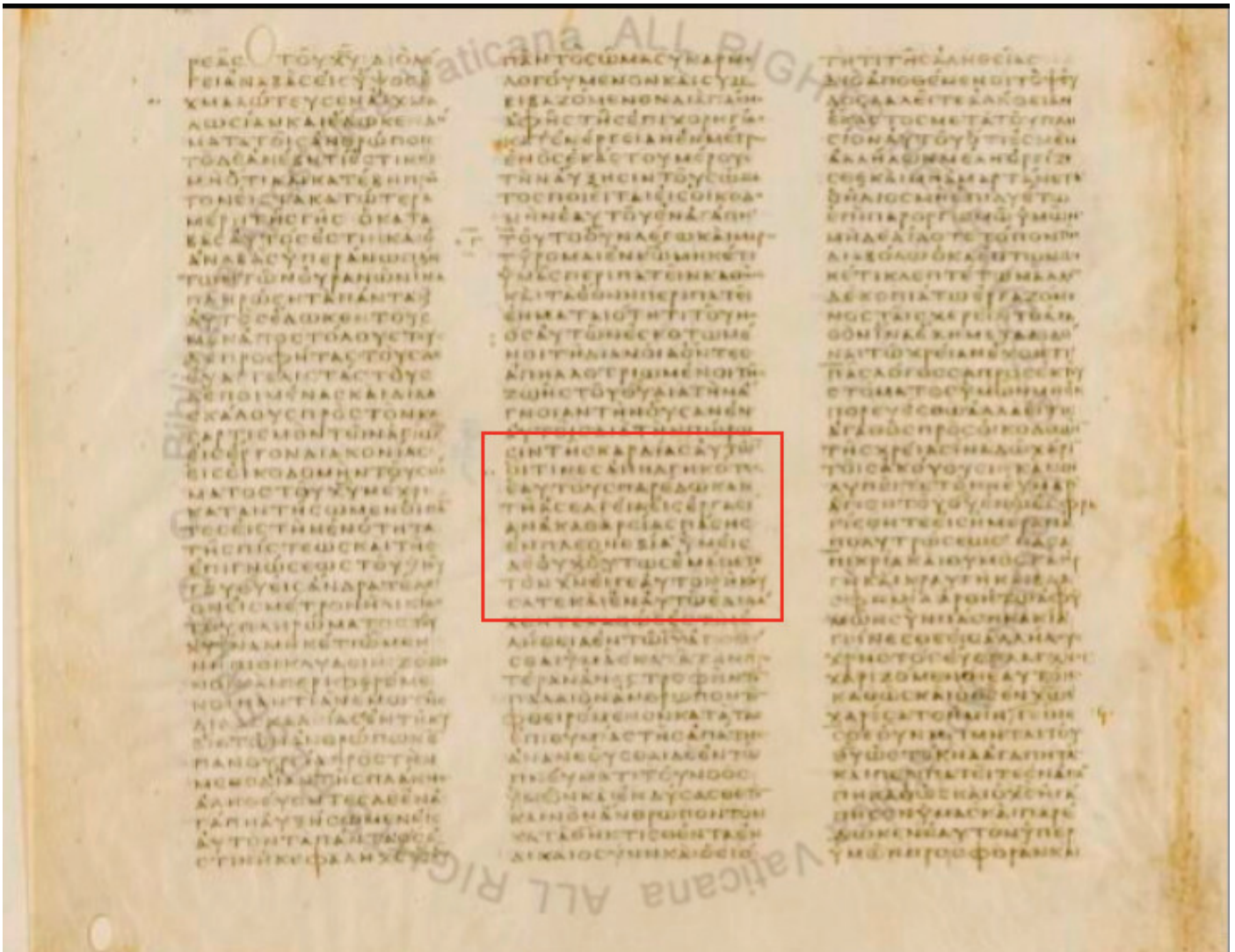
1.6.1 P⁴⁶ from the Center (sic) for the Study of New Testament manuscripts



1.6.2 Codex Sinaiticus (ⲓ)



1.6.3 Codex Vaticanus (B)



1.7 A note on the authorship of this Epistle

I have heard it said that this Epistle was not written Paul but by someone else. While it would be highly presumptuous of me to engage in this particular dispute, I think it is only fair to make some observations.

- Style. It is clear to anyone who reads this letter in the original Greek, that the style is not the usual one that Paul uses for his letters. With regard to style, it is worth noting the following:
 - There are several places, particularly in chapters 1 and 2 where the sentences are very long indeed; in other letters (Galatians, Philippians, for example) the sentences are *much* shorter. In itself, this does not prove anything, why should Paul not use a different style of writing?
 - Having said that, it is noticeable that there is a significant change at 4:20. From that point onwards the sentences are *much* shorter; while I still cannot quite believe that this is Paul's usual style, it is more in keeping with it.
 - The epistle immediately after the salutation in 1:1 – 2 is, up to 3:19, highly theological. At 3:20 – 3:21 there is a doxology, which *almost* appears as the end of the epistle. From 4:1 – 4:19 the tone changes slightly, but there are still long sentences (as compared to Paul's other writings) and the content is still highly theological. From 4:20 onwards, the style changes, the long sentences do not disappear altogether but many sentences are much shorter. I wonder (I have no means of proving this) whether the letter was written in 'stages', possibly with periods of reflection in between. While other letters by Paul are not devoid of Theology (consider Romans for example) none of them (with the possible exception of Colossians) are quite like this.

- Language. There are numerous ‘hapax legomena’, at least as far as the New Testament is concerned, in this epistle; a full list, together with where they occur, is given in section 9.1. Of itself, this proves nothing, why should not Paul use different words?
- Relations between Ephesians and Colossians. There are several words (listed in section 9.2) which occur *twice* in the New Testament but *only* in Colossians and Ephesians, and with the same meaning.
- There are some other words, which, although they occur in other books of the New Testament, are used in Ephesians and Colossians in a very different way. a typical example is ἐξαγοράζω, not a very common word (it only occurs once in the LXX), this word is used four times in the New Testament (the other two occurrences are in Galatians), but the use in Colossians and Ephesians is very distinctive.
- Biographical details. Other letters from Paul include some biographical details, such as personal history or personal requests, but such details are almost completely lacking in this epistle. In fact, there is only one such occurrence and that is at 6:21 – 6:22, though there is also another small biographical section in 6:19.
- On the other hand, with regard to usages of words, there are some words that are found elsewhere in the New Testament but not in Paul’s letters. There is a list of these in section 9.3. At least one of these must be regarded as ‘accidental’ since it is a very common word - ὄδωρ.
- As regards earlier commentators, the authorship of Ephesians has been contested since the time of Erasmus (16th century); Chrysostom, however, writing in the latter part of the fourth century, assumes that the epistle was written by Paul (see Liber 3857), though it is probably more accurate to say that he does not discuss it.

5 Notes for the Greek Text

5.1 Βίβλος Α

1	Refer to section 9.4 verse 1
2	
3	εὐλογία – blessing πνευματικῇ – spiritual ἐπουρανίοις – heavenly
4	ἐξελέξατο – 3 rd person singular from ἐκλέγομαι, I choose, select. See also section 9.4 verse 4. καταβολῆς – foundation, beginning. See also section 9.4 verse 4. ἀμόμους – unblemished, blameless κατενώπιον – before, in the presence of. See also section 9.4 verse 4.
5	προορίσας – aorist participle from προορίζω, I decide upon beforehand, predestine. See also section 9.4 verse 5 υἰοθεσίαν – adoption. See also section 9.4 verse 5 εἰς αὐτόν – see section 9.4 verse 5. εὐδοκίαν – good will, favour, pleasure. See also section 9.4 verse 5
6	ἐπαινον – praise, approval, recognition. See also section 9.4 verse 6. ἧς – note the ‘attraction of the relative’ ἐχαρίτωσεν – 3 rd person singular aorist from χαριτόω, I bestow favour upon, favour highly, bless. See also section 9.4 verse 6. ἡγαπημένῳ – perfect passive participle from ἀγαπάω, I love, cherish. See also section 9.4 verse 6.
7	ἀπολύτρωσιν – release, redemption, acquittal. See also section 9.4 verse 7. παραπτωμάτων – false step, transgression, sin
8	ἐπερίσσευσεν – 3 rd person singular present from περισσεύω, I am more than enough, I am left over φρονήσει – understanding, insight, intelligence
9	γνωρίσας – aorist participle from γνωρίζω, I make known, reveal, know. See also section 9.4 verse 9. προέθετο – 3 rd person aorist middle from προτίθημι, I display publicly, plan, intend, propose. See also section 9.4 verse 9.
10	οἰκονομίαν – management of a household, direction, office; but here, plan of salvation. See also section 9.4 verse 10 πληρώματος – that which fills, full <i>or</i> complete, sum total, fullness. See also section 9.7 verse 13 καιρῶν – ‘of the times’ See also section 9.4 verse 10 ἀνακεφαλαιώσασθαι – aorist middle infinitive from ἀνακεφαλαίωμα, I sum up, recapitulate, bring everything together
11	ἐκκληρώθημεν – 1 st person plural aorist passive from κληρώω, I appoint by lot. See section 9.4 verse 11. προορισθέντες – aorist passive participle from προορίζω, I decide upon beforehand, predestine τινά. See also section 9.4 verse 5.

	πρόθεσιν – of the divine purpose. See also section 9.4 verse 11. ἐνεργοῦντος – present participle from ἐνεργέω, I work, am at work, operate, am effective βουλὴν τοῦ θελήματος – purpose of his will. See also section 9.4 verse 11.
12	ἔπαινον – praise, approval, recognition. See also section 9.4 verse 6. προηλπικότηας – perfect participle from προελπίζω, I hope before, am the first to hope. See also sections 9.1 and 9.4 verse 12.
13	ἐσφραγίσθητε – 2nd person plural aorist passive from σφραγίζω, I mark with a seal. See also section 9.7 verse 30. ἐπαγγελίας – promise, pledge, offer. See also section 9.4 verse 13.
14	ἄρραβὼν – first instalment, down payment, deposit, pledge κληρονομίας – inheritance, possession, property. See section also section 9.8 verse 5. ἀπολύτρωσιν – release, redemption. See section 9.4 verse 7 περιποιήσεως – keeping safe, preserving, saving, gaining, obtaining, possessing, possession, property. See section 9.4 verse 14. ἔπαινον – praise, approval, recognition. See also section 9.4 verse 6.
15	κἀγὼ – crasis for καὶ ἐγώ
16	μνείαν – remembrance, memory ποιούμενος – present middle participle from ποιέω, I make, do. See section 9.4 verse 16 ἐπὶ τῶν προσευχῶν μου – See section 9.4 verse 16
17	ἵνα – See section 9.4 verse 17 δώῃ – 3rd person singular aorist subjunctive from δίδωμι, I give; the usual spelling is δῶ ἀποκαλύψεως – revelation, disclosure
18	πεφωτισμένους – perfect passive participle from φωτίζω, I shine, give light to, light up, illuminate. See section 9.4 verse 18. κλήσεως – call, calling, invitation. See section 9.4 verse 18. κληρονομίας – inheritance, possession, property. See section also section 9.8 verse 5.
19	ὑπερβάλλον – present participle from ὑπερβάλλω, I go beyond, surpass, outdo μέγεθος – greatness, size. See section also sections 9.1 and 9.4 verse 19 κράτους – strength, intensity. See section also section 9.4 verse 19 ἰσχύος – strength, power, might. See section also section 9.4 verse 19.
20	ἐνήργησεν – 3rd person singular aorist from ἐνεργέω, I work, am at work, operate, am effective ἐπουρανίους – heavenly
21	ὑπεράνω – (high) above; improper preposition with the genitive ἀρχῆς καὶ ἐξουσίας – See also section 9.4 verse 21. κυριότητος – ruling power, lordship, dominion αἰῶνι – age. See section also section 9.4 verse 19.
22	πάντα ὑπέταξεν ὑπὸ τοὺς πόδας αὐτοῦ A fairly close quotation from Ψαλμος 8:7. Rahlfs-Hanhart has: πάντα ὑπέταξας ὑποκάτω τῶν ποδῶν αὐτοῦ This is also a reference (not a quotation) to Κατὰ Μαθθαῖον 28:18. ὑπέταξεν – 3rd person singular aorist from ὑποτάσσω, I subject, subordinate. See also section 9.4 verse 22

- 23 **πλήρωμα** – that which fills, full *or* complete, sum total, fullness. See also section 9.7 verse 13
πληρουμένου – present passive participle from πληρώω, I make full, fill

5.2 Βίβλος Β

1–7	See section 9.5 and the note on verses 1–7.
1	παραπτώμασιν – false step, transgression, sin. See also section 9.5 verse 1. ἁμαρτίαις – sin. See also section 9.5 verse 1.
2	ποτε – at some time or other, once, formerly; note the <i>lack</i> of accent – this is the enclitic particle ἄερος – air, here used figuratively ἀπειθείας – disobedience; in Christian literature always used of disobedience towards God
3	ἀνεστράφημέν – 1 st person plural aorist passive from ἀναστρέφω, I act, behave, conduct myself. See also section 9.5 verse 3. ποτε – enclitic, note the accent on the <i>previous</i> word διανοιῶν – understanding, intelligence, mind
4	
5	παραπτώμασιν – false step, transgression, sin συνεζωοποίησεν – 3 rd person singular aorist from συζωοποιέω, I make alive together with someone. See also sections 9.2 and 9.5 verse 5.
6	συνήγειρεν – 3 rd person singular aorist from συνεγείρω, I cause someone to awaken <i>or</i> to rise up with another συνεκάθισεν – 3 rd person singular aorist from συγκαθίζω, I cause to sit down with. See also section 9.5 verse 6.
7	ἐνδείξεται – 3 rd person singular aorist middle subjunctive from ἐνδείκνυμι, I show, demonstrate τι. See also section 9.5 verse 7. ἐπερχομένοις – present participle from ἐπέρχομαι, I come, come along, appear ὑπερβάλλον – present participle from ὑπερβάλλω, I go beyond, surpass, outdo. See also section 9.5 verse 7. πλοῦτος – riches, wealth. See also section 9.5 verse 7. χρηστότητι – goodness, kindness, generosity
8	
9	καυχήσεται – 3 rd person singular present middle subjunctive from καυχάομαι, I boast, glory, pride oneself. See also section 9.5 verse 9.
10	ποίημα – something made, work, creation. See also section 9.5 verse 10. κτισθέντες – aorist passive participle from κτίζω, I create. See also section 9.5 verse 10 ἐπὶ ἔργοις ἀγαθοῖς – for good works. See also section 9.5 verse 10. οἷς – note the attraction of the relative προητοίμασεν – 3 rd person singular aorist from προετοιμάζω, I prepare beforehand
11	μνημονεύετε – 2 nd person plural present from μνημονεύω, I remember, keep in mind, think of. See also section 9.5 verse 11. ἀκροβυστία – uncircumcision. See also section 9.5 verse 11.

	χειροποιήτου – made by hand
12	καιρῷ – at that time. See also section 9.4 verse 10 ἀπηλλοτριωμένοι – perfect passive participle from ἀπαλλοτριόω, I estrange, alienate, τινά τινός ἐπαγγελίας – promise, pledge, offer. See also section 9.4 verse 13. ἄθεοι – without God, Godless. See also sections 9.1 and 9.5 verse 12.
13	ποτε – enclitic, note the accent on the <i>previous</i> word ἐγενήθητε – 2 nd person plural aorist middle from γίνομαι, I happen, become. See also section 9.4 verse 13.
14	ἀμφοτέρα – both μεσότοιχον – dividing wall φραγμοῦ – fence, wall, hedge
15	καταργήσας – aorist participle from καταργέω, I make ineffective, powerless, idle, abolish, wipe out δόγμασιν – decree, ordinance, decision κτίση – 3 rd person singular aorist subjunctive from κτίζω, I create. See also section 9.5 verse 10.
16	ἀποκαταλλάξῃ – 3 rd person singular aorist subjunctive from ἀποκαταλλάσσω, I reconcile, reconcile everything to himself. See also sections 9.2 and 9.5 verse 16. ἀμφοτέρους – both ἐχθραν – enmity
17	εὐηγγελίσατο – 3 rd person singular aorist middle from εὐαγγελίζω, I bring <i>or</i> announce good news. See also section 9.5 verse 17
18	προσαγωγῇ – approach, access. See also sections 3.3 verse 12 and section 9.6 verse 12.
19	ἄρα – so then. See also section 9.5 verse 19. πάροιχοι – strange, stranger, alien συμπολῖται – fellow-citizen. See also section 9.5 verse 19 οἰκεῖοι – members of the household
20	ἐποικοδομηθέντες – aorist passive participle from ἐποικοδομέω, I build on τινά, build on τινά θεμελίῳ – foundation ὄντος ... Ἰησοῦ – a genitive absolute clause ἀκρογωνιαίου – cornerstone. See also sections 9.3 and 9.5 verse 20
21	οἰκοδομῇ – building, construction. See also section 9.5 verse 21. συναρμολογουμένη – present passive participle from συναρμολογέω, I join or fit together. See also sections 9.1 and 9.5 verse 21.
22	συνοικοδομεῖσθε – 2 nd person plural present passive from συνοικοδομέω, I build together with. See also section 9.1. κατοικητήριον – dwelling-place

5.3 Βίβλος Γ

- 1 | For this long sentence see also the beginning of section 9.6.
| **χάριν** – Here used as a ‘preposition’ governing Τούτου. See also section 9.6 verse 1.

2	εἰ γε – if indeed, inasmuch as οἰκονομίαν – management of a household, direction, office; but here, stewardship, administration. See also section 9.4 verse 10 χάριτος – grace, graciousness, attractiveness. See also section 9.6 verse 2 δοθείσης – aorist passive participle from δίδωμι, I give; agrees with χάριτος
3	ἀποκάλυψιν – revelation, disclosure ἐγνωρίσθη – 3rd person singular aorist passive from γνωρίζω, I make known, reveal. See also section 9.6 verse 3. μυστήριον – mystery, secret, See also section 9.6 verse 3. προέγραψα – 1st person singular aorist from προγράφω, I write beforehand
4	πρὸς – in accordance with. See also section 9.6 verse 4. σύνεσιν – faculty of comprehension, intelligence, accuteness, insight, understanding
5	γενεαῖς – family, descent, generation
6	συγκληρονόμα – inheriting together with σύσσωμα – belonging to the same body. See also section 9.1 and section 9.6 verse 6. συμμέτοχα – sharing with someone τινός in something. See also sections 9.1 and 9.6 verse 6. ἐπαγγελίας – promise, pledge, offer. See also section 9.4 verse 13.
7	ἐνέργειαν – employed, operation, way of working
8	ἐλαχιστοτέρῳ – comparative adjective from ἐλάχιστος, smallest, least. See section 9.6 verse 8. ἀνεξιχνίαστον – inscrutable, incomprehensible, fathomless. See section 9.6 verse 8.
9	φωτίσαι – aorist infinitive from φωτίζω, I give light to, light up, illuminate οἰκονομίαν – management of a household, direction, office; but here, plan of salvation. See also section 9.4 verse 10 ἀποκεκρυμμένου – perfect passive participle from ἀποκρύπτω, I hide, conceal. See also section 9.6 verse 9. αἰώνων – past ages. See also section 9.4 verse 21. κτίσαντι – present participle from κτίζω, I create
10	ἀρχαῖς καὶ ἐξουσίαις – See also section 9.4 verse 21. ἐπουρανίους – heavenly πολυποίκιλος – many-sided. See also sections 9.1 and 9.6 verse 10.
11	πρόθεσιν – purpose. See also section 9.4 verse 11.
12	παρρησίαν – outspokenness, frankness, plainness of speech, courage, confidence, boldness. See also section 9.6 verse 12. προσαγωγήν – approach, access. See also sections 3.2 verse 18 and section 9.6 verse 12. πεποιθήσει – trust or confidence in others <i>or</i> in oneself <i>or</i> in the outcome of affairs; here the first meaning is most appropriate. See also section 9.6 verse 12.
13	ἐγκακεῖν – present infinitive from ἐγκακέω, I lose heart, despair, be afraid θλίψεσιν – oppression, affliction, tribulation
14	χάριν – Here used as a ‘preposition’ governing Τούτου. See also section 9.6 verse 1 κάμπω – I bend, bow. See section 9.6 verse 14. γόνατά – knee
15	πατρία – a division of a nation. See also See section 9.6 verse 15.

	ὀνομάζεται – 3 rd person singular present passive from ὀνομάζω, I give a name, call, name
16	κραταιωθῆναι – aorist passive infinitive from κραταίω, I strengthen; in the passive, become strong
17	κατοικῆσαι – aorist infinitive from κατοικέω, I inhabit τί ἑρριζωμένοι – perfect passive participle from ῥιζόω, I cause to take root, fix firmly, put on a firm foundation. See also section 9.2 and 9.6 verse 17. τεθεμελιωμένοι – perfect passive participle from θεμελιόω, I establish, strengthen. See also section 9.6 verse 17.
18	ἐξισχύετε – 2 nd person plural aorist subjunctive from ἐξισχύω, I am able, am strong enough, in a position to do something. See also sections 9.1 and 9.6 verse 18. καταλαβέσθαι – aorist middle infinitive from καταλαμβάνω, I grasp, find, understand. See also section 9.6 verse 18. πλάτος – breadth, width μῆκος – length ὕψος – height βάθος – depth Some manuscripts (see section 10.1.3 verse 18) put these attributes in a different order.
19	ὑπερβάλλουσιν – present participle from ὑπερβάλλω, I go beyond, surpass, outdo πληρωθῆτε – 2 nd person plural present passive subjunctive πληρόω, I make full, fill πλήρωμα – that which fills, full <i>or</i> complete, sum total, fullness. See also section 9.7 verse 13
19/20	For τὸ πλάτος καὶ μῆκος καὶ ὕψος καὶ βάθος the thought continues with τὴν ὑπερβάλλουσιν ... ἀγάπην τοῦ Χριστοῦ in verse 20.
20	Τῷ δὲ δυναμένῳ – See also section 9.6 verse 20/21 ὑπερεκπερισσοῦ – quite beyond all measure, used as an adverb αἰτούμεθα – 1 st person plural present middle from αἰτέω, I ask. See also section 9.6 verse 20. νοοῦμεν – 1 st person plural present from νοέω, I think, imagine ἐνεργουμένην – present participle from ἐνεργέω, I work, am at work, operate, am effective
21	γενεὰς – family, descent, generation

5.4 Βίβλος Δ

1	κλήσεως – calling, invitation. See also section 9.7 verse 1. ἧς – another example of the ‘attraction of the relative’. We would expect ἥ. ἐκλήθητε – 2 nd person plural aorist passive from καλέω, I call
2	ταπεινοφροσύνης – modesty, humility. See also section 9.7 verse 2. πραΰτης – gentleness, humility, considerateness, meekness (in the older favourable sense). See also section 9.7 verse 2. μακροθυμίας – patience, steadfastness, endurance ἀνεχόμενοι – present middle participle from ἀνέχω, I put up with willingly. See also section 9.7 verse 2.
3	σπουδάζοντες – present participle from σπουδάζω, I hasten, hurry, am zealous or eager

	τηρεῖν – present infinitive from τηρέω, I keep, in the sense of not losing. See also section 9.7 verse 3. ἐνότητα – unity. See also sections 9.1 and 9.7 verse 3 συνδέσμων – bond. See also section 9.7 verse 3.
4	
5/6	⁵ εἷς κύριος, μία πίστις, ἐν βάπτισμα, ⁶ εἷς θεὸς καὶ πατὴρ πάντων, ὁ ἐπὶ πάντων καὶ διὰ πάντων καὶ ἐν πᾶσιν. The reference here is to Κατὰ Ἰωάννην 10:16 and Πρὸς Κορινθίους Α 8:6: Κατὰ Ἰωάννην 10:16: καὶ ἄλλα πρόβατα ἔχω ἃ οὐκ ἔστιν ἐκ τῆς αὐλῆς ταύτης· κάκεῖνα δεῖ με ἀγαγεῖν καὶ τῆς φωνῆς μου ἀκούσουσιν, καὶ γενήσονται μία ποίμνη, εἷς ποιμήν. Πρὸς Κορινθίους Α 8:6: ἀλλ’ ἡμῖν εἷς θεὸς ὁ πατὴρ ἐξ οὗ τὰ πάντα καὶ ἡμεῖς εἰς αὐτόν, καὶ εἷς κύριος Ἰησοῦς Χριστὸς δι’ οὗ τὰ πάντα καὶ ἡμεῖς δι’ αὐτοῦ
7	μέτρον – measure δωρεᾶς – gift, bounty
8	See also section 9.7 verse 8. ἀναβὰς εἰς ὕψος ἠχμαλώτευσεν αἰχμαλωσίαν, ἔδωκεν δόματα τοῖς ἀνθρώποις. A very close quotation from the LXX Ψαλμος 67(68):19, Rahlfs-Hanhart has: ἀναβὰς εἰς ὕψος ἠχμαλώτευσεν αἰχμαλωσίαν, ἔλαβες δόματα ἐν ἀνθρώπῳ ἀναβὰς – aorist participle from ἀναβαίνω, I go up, climb ἠχμαλώτευσεν – 3rd person singular aorist from αἰχμαλωτεύω, I capture, take captive. See also sections 9.1 and 9.7 verse 8. αἰχμαλωσίαν – captivity δόματα – gift
9	See also section 9.7 verse 9. ἀνέβη – 3rd person singular aorist from ἀναβαίνω, I go up, climb κατώτερα – comparative from κάτω. See also sections 9.1 and 9.7 verse 9
10	καταβὰς – 3rd person singular aorist from καταβαίνω, I go down, descend ἀναβὰς – aorist participle from ἀναβαίνω, I go up, climb ὑπεράνω – (high) above; improper preposition with the genitive, See also section 9.7 verse 10. πληρώσῃ – 3rd person singular aorist subjunctive from πληρόω, I make full, fill
11	
12	πρὸς – See section 9.7 verse 12. καταρτισμὸν – equipment, equipping, εἰς τί for something. See also sections 9.1 and 9.7 verse 12 εἰς ... εἰς – See section 9.7 verse 12. οἰκοδομὴν – building, construction, edifying, edification, building up. See also 9.5 verse 21.

13	μέχρι – until. See also 9.7 verse 13. καταντήσωμεν – 1st person plural aorist subjunctive from καταντάω, I come to, arrive at ένότητα – unity. See also sections 9.1 and 9.7 verse 3. A slightly different emphasis for the unity. έπιγνώσεως – knowledge, recognition ήλικίας – age, time of life, maturity. See also section 9.7 verse 13 πληρώματος – that which fills, full <i>or</i> complete, sum total, fullness. See also section 9.7 verse 13
14	ῶμεν – 1st person plural present subjunctive from εἰμί νήπιοι – infant, minor. See also section 9.7 verse 14. κλυδωνιζόμενοι – present participle from κλυδωνίζομαι, I am tossed here and there by waves. See also sections 9.1 and 9.7 verse 14. περιφερόμενοι – present passive participle from περιφέρω, I carry about, carry here and there. See also section 9.7 verse 14. κυβεία – dice-playing, trickery. See also sections 9.1 and 9.7 verse 14. πανουργία – cunning, craftiness, trickery. See also section 9.7 verse 14. μεθοδείαν – scheming, craftiness. See also sections 9.1 and 9.7 verse 14. πλάνης – wandering, roaming
15	άληθεύοντες – present participle from άληθεύω, I am truthful, tell the truth τινί
16	συναρμολογούμενον – present passive participle from συναρμολογέω, I join or fit together. See also sections 9.1 and 9.5 verse 21. συμβιβαζόμενον – present passive participle from συμβιβάζω, I bring together, unite. See also section 9.7 verse 16. άφής – joint, connection. See also sections 9.2 and 9.7 verse 16. έπιχορηγίας – support. See also section 9.7 verse 16. μέρους – parts. See also section 9.7 verse 16. ποιεῖται – 3rd person singular present middle from ποιέω, I make, do. See sections 9.4 verse 16 and 9.7 verse 16.
17	ματαιότητι – emptiness, futility, purposelessness, transitoriness
18	έσκοτωμένοι – perfect passive participle from σκοτόω, I darken. See also section 9.7 verse 18 διανοία – understanding, intelligence, mind άπηλλοτριωμένοι – perfect passive participle from άπαλλοτριόω, I estrange, alienate, τινά τινός. See also sections 9.2 and 9.7 verse 18 πόρωσιν – dullness, insensitivity, obstinacy
19	άπηληγκότες – perfect participle from άπαλγέω, I become callous, languish. See also sections 9.1 and 9.7 verse 19. παρέδωκαν – 3rd person plural aorist from παραδίδωμι, I hand over, deliver, entrust. See also section 9.7 verse 19. άσελγεία – licentiousness, debauchery, sensuality. See also section 9.7 verse 19. έργασίαν – practice, pursuit. See also section 9.7 verse 19. άκαθαρσίας – refuse, immorality, viciousness. See also section 9.7 verse 19. πλεονεξία – greediness, insatiableness, avarice
20	
21	εἴ γε – if indeed, inasmuch as

22	ἀποθέσθαι – aorist middle infinitive from ἀποτίθημι, I put off, lay aside. See also section 9.7 verse 22. προτέραν – comparative of πρό, earlier, former ἀναστροφὴν – way of life, conduct, behaviour. See also section 9.7 verse 22. φθειρόμενον – present passive participle from φθείρω, I destroy, ruin, corrupt, spoil ἐπιθυμίας – desire, longing, craving. See also section 9.7 verse 22. ἀπάτης – deception, deceitfulness
23	ἀνανεοῦσθαι – present passive infinitive from ἀνανεόω, I renew. See also section 9.7 verse 23.
24	ἐνδύσασθαι – present middle infinitive from ἐνδύω, I put on, dress, clothe. See also section 9.7 verse 24. κτισθέντα – aorist passive participle from κτίζω, I create ὁσιότητι – devoutness, piety, holiness <i>of life</i>
25	ἀποθέμενοι – aorist middle participle from ἀποτίθημι, I put off, lay aside. See also section 9.7 verse 22. ψεῦδος – lie, falsehood λαλεῖτε ἀλήθειαν ἕκαστος μετὰ τοῦ πλησίον αὐτοῦ A very close quotation from Ζαχαρίας 8:16, Rahlfs-Hanhart has: λαλεῖτε ἀλήθειαν ἕκαστος πρὸς τὸν πλησίον αὐτοῦ πλησίον – fellow-christian, neighbour μέλη – members. See also section 9.7 verse 25.
26	ὀργίζεσθε καὶ μὴ ἁμαρτάνετε Nestlé-Aland refer to Δευτερονόμιον 24:15, Ψαλμος 4:5 and Κατὰ Μαθθαῖον 5:22, but these do not appear to match this quotation. ἐπιδυέτω – 3rd person singular imperative from ἐπιδύω, I set upon. See also sections 9.1 and 9.7 verse 26. παροργισμῷ – provoking to anger. See also sections 9.1 and 9.7 verse 26.
27	
28	κοπιᾶτω – 3rd person singular imperative from κοπιᾶω, I become weary, grow tired, work hard, toil strive struggle. See also section 9.7 verse 28. ἐργαζόμενος – present participle from ἐργάζομαι, I work, am active. μεταδιδόναι – present infinitive from μεταδίδωμι, give, impart, share <i>τινί τί</i>
29	σαπρὸς – decayed, rotten. ἐκπορευέσθω – 3rd person singular imperative from ἐκπορεύομαι, I go, proceed, travel χρείας – need, lack, want difficulty
30	λυπεῖτε – 2nd person plural present imperative from λυπέω, I vex, irritate, offend. See also section 9.7 verse 30. ἐσφραγίσθητε – 2nd person plural aorist passive from σφραγίζω, I seal, provide with a seal. See also section 9.7 verse 30. ἀπολυτρώσεως – release, redemption, acquittal. See also section 9.4 verse 7
31	πικρία – bitterness. See also section 9.7 verse 31. θυμὸς – passion, passionate longing, anger, wrath, rage. See also section 9.7 verse 31. ὀργή – anger, indignation, wrath, wrath of God. See also section 9.7 verse 31.

	κραυγή – shouting, clamour. See also section 9.7 verse 31 ἀρθήτω – 3 rd person singular aorist passive imperative from ἄρῶ, I take away, remove. See also section 9.7 verse 31.
32	χρηστοί – useful, suitable, worthy, good. See also section 9.7 verse 32. εὐπλαγχοί – tenderhearted, compassionate. See also section 9.7 verse 32. χαριζόμενοι – present participle from χαρίζομαι, I remit, forgive, pardon. See also section 9.7 verse 32. ἐχαρίσατο – 3 rd person singular aorist from χαρίζομαι, I remit, forgive, pardon.

5.5 Βίβλος Ε

1	μιμηταὶ – imitators. See also section 9.8 verse 1.
2	παρέδωκεν – 3 rd person singular aorist from παραδίδωμι, I hand over, deliver, entrust. See also section 9.7 verse 19. προσφορὰν – that which is brought, a gift θυσίαν – sacrifice, offering ὄσμην – fragrance, odour. See also section 9.8 verse 2. εὐωδίας – aroma, fragrance
3	ἀκαθαρσία – refuse, immorality, viciousness. See also section 9.7 verse 19. ὀνομαζέσθω – 3 rd person singular imperative passive from ὀνομάζω, I give a name, call, name πρέπει – 3 rd person singular present from πέπω, I am fitting, seemly, suitable. See also section 9.8 verse 3.
4	αἰσχροτήης – ugliness, wickedness. See also sections 9.1 and 9.8 verse 4. μωρολογία – foolish, silly talk. See also sections 9.1 and 9.8 verse 4. εὐτραπεία – wittiness, facetiousness, coarse, jesting, buffoonery, ribaldry. See also sections 9.1 and 9.8 verse 4. ἀνήκεν – 3 rd person singular imperfect from ἀνήκω, it is proper, it is fitting. See also section 9.8 verse 4.
5	ἴστε γινώσκοντες – see section 9.8 verse 5. εἰδωλολάτρης – idolater κληρονομίαν – inheritance, possession, property. See also section 9.8 verse 5.
6	ἀπατάτω – 3 rd person singular imperative from ἀπατάω, I deceive, cheat, mislead. See section also section 9.8 verse 6. ἀπειθείας – disobedience; in Christian literature always used of disobedience towards God.
7	συμμέτοχοι – casting one's lot with someone τινός in something. See also sections 9.1 and 9.6 verse 6.
8	
9	ἀγαθωσύνη – goodness, uprightness, generosity. See also section 9.8 verse 9.
10	δοκιμάζοντες – present participle from δοκιμάζω, I put to the test, examine, prove, accepted as proved. See also section 9.8 verse 10. εὐάρεστον – pleasing, acceptable. See section 9.8 verse 10.

11	συγκοινωνεῖτε – 2nd person plural present imperative from συγκοινωνέω, I participate in with someone, be connected with τινί. See also section 9.8 verse 11. ἐλέγγετε – 2nd person plural present imperative from ἐλέγχω, I bring to light, expose, set forth, convict, convince. See also section 9.8 verse 11.
12	κρυφῇ – secretly, in secret. Used as an adverb. See also sections 9.1 and 9.8 verse 12.
13	
14	φανερούμενον – present participle from φανερόω, I reveal, make known. See also section 9.8 verse 14. ἔγειρε, ὁ καθεύδων, καὶ ἀνάστα ἐκ τῶν νεκρῶν, καὶ ἐπιφάνῃ σοι ὁ Χριστός. The source of this quotation, if it IS a quotation, is unknown. Nestlé-Aland show, in the outer margin, a reference, but not a quotation, to Πρὸς Ῥωμαίους 13:11. καθεύδων – present participle from καθεύδω, I sleep ἀνάστα – 2nd person singular strong aorist (intransitive) imperative from ἀνίστημι, I arise, stand up ἐπιφάνῃ – 3rd person singular future from ἐπιφάνσκω, I arise, appear, shine. See also sections 9.1 and section 9.8 verse 14.
15	Βλέπετε – 2nd person plural imperative from βλέπω, I see. See also section 9.8 verse 15. ἀκριβῶς – accurately, carefully ἄσοφοι – unwise, foolish. See also sections 9.1 and section 9.8 verse 15.
16	ἐξαγοραζόμενοι – present participle from ἐξαγοράζω, I buy up, buy back, make the most of time. See also sections 9.2 and section 9.8 verse 16. καιρὸν – ‘the right time’. See also section 9.4 verse 10
17	ἄφρονες – foolish, ignorant συνίετε – 2nd person plural present imperative from συνίημι, I understand, gain an insight into, comprehend. See also section 9.8 verse 17. θέλημα – will. See also section 9.8 verse 17.
18	μεθύσκεσθε – 2nd person plural passive imperative from μεθύσκω, I cause to become intoxicated. See also section 9.8 verse 18. ἄσωτία – debauchery, dissipation, profligacy. See also section 9.8 verse 18.
19	ὣδαῖς – song, sacred song ᾄδοντες – present participle from ᾄδω, I sing. See also section 9.8 verse 19. ψάλλοντες – present participle from ψάλλω, I praise. See also section 9.8 verse 19.
20	
21	Ὑποτασσόμενοι – present participle from ὑποτάσσω, I subject, subordinate. See also section 9.4 verse 22. φόβῳ – reverence, respect, but see also see also section 9.8 verse 21.
22	
23	
24	
25	παρέδωκαν – 3 rd person singular aorist from παραδίδωμι, I hand over, deliver, entrust. See also section 9.7 verse 19.

26	ἀγιάση – 3rd person singular aorist subjunctive from ἀγιάζω, I make holy, consecrate, sanctify. See also section 9.8 verse 26. καθαρίσας – aorist participle from καθαρίζω, I make clean, cleanse, purify. See also section 9.8 verse 26. λουτρῶ – bath, washing. See also section 9.8 verse 26. ρήματι – that which is said, word, saying. See also section 9.8 verse 26.
27	παραστήση – 3rd person singular weak aorist (transitive) subjunctive from παρίστημι, I present ἐνδοξον – glorious, splendid. See also section 9.8 verse 27 σπίλον – spot. See also section 9.8 verse 27 ρυντίδα – wrinkle. See also sections 9.1 and section 9.8 verse 27 ἄμωμος – unblemished, blameless
28	ὀφείλουσιν – 3rd person plural present from ὀφείλω, I am obliged. See also section 9.8 verse 28.
29	ποτε – enclitic particle (observe the accent on γάρ); after negatives (in this case οὐδείς), ‘ever’. ἐκτρέφει – 3rd person singular from ἐκτρέφω, I nourish. See also sections 9.1 and section 9.8 verse 29 θάλπει – 3rd person singular from θάλπω, I keep warm, cherish, comfort. See also section 9.8 verse 29.
30	
31	ἀντὶ τούτου καταλείπει ἄνθρωπος [τὸν] πατέρα καὶ [τὴν] μητέρα καὶ προσκολληθήσεται πρὸς τὴν γυναῖκα αὐτοῦ, καὶ ἔσονται οἱ δύο εἰς σάρκα μίαν. A very close quotation from Γένεσις 2:24; the only difference is ἀντὶ instead of ἕνεκεν at the beginning. ἀντί – because (of this). See also section 9.8 verse 31. προσκολληθήσεται – 3rd person singular future passive from προσκολλάω, I adhere closely to, faithfully devoted to τινί
32	μυστήριον - See also sections 9.6 verse 3 and 9.8 verse 31. ἐγὼ δὲ λέγω εἰς Χριστὸν καὶ εἰς τὴν ἐκκλησίαν – for this use of εἰς ... εἰς see also section 9.8 verse 31.
33	πλὴν – only, in any case, however, but. See also section 9.8 verse 33. καὶ ὑμεῖς οἱ καθ’ ἓνα – you individually. is used <i>distributively</i>, see Arndt & Gingrich [3] p. 406, 2nd column. ἀγαπάτω – 3rd person singular imperative from ἀγαπάω, I love. φοβῆται – 3rd person singular present passive subjunctive from φοβέω, I fear. See also section 9.8 verse 33. ἡ δὲ γυνὴ ἵνα φοβῆται τὸν ἄνδρα – See also section 9.8 verse 33.

5.6 Βίβλος C

1	
2	τίμα τὸν πατέρα σου καὶ τὴν μητέρα A very close quotation from LXX Ἔξοδος 20:12 and Δευτερονόμιον 5:16. ἐπαγγελία – promise, pledge, offer. See also section 9.4 verse 13.

3	ἵνα εὖ σοι γένηται καὶ ἔση μακροχρόνιος ἐπὶ τῆς γῆς A very close quotation from LXX Ἑξοδος 20:12 and Δευτερονόμιον 5:16. μακροχρόνιος – long life. See also section 9.1 and 9.9 verse 3.
4	παροργίζετε – 2nd person plural present from παροργίζω, I make angry ἐκτρέφετε – 2nd person plural from ἐκτρέφω, I nourish. See also sections 9.1 and section 9.8 verse 29 νουθεσία – admonition, instruction, warning. See also section 9.9 verse 4
5	φόβου – reverence, respect; but see also see also section 9.8 verse 21. τρόμου – trembling, quivering ἀπλότητι – simplicity, sincerity, uprightness, frankness
6	ὀφθαλμοδουλίαν – eye-service. See also sections 9.2 and section 9.9 verse 6 ἀνθρωπάρεσκοι – court the favour of man. See also sections 9.2 and section 9.9 verse 6
7	εὐνοίας – favour, affection, benevolence, zeal, enthusiasm. See also sections 9.1 and section 9.9 verse 7. δουλεύοντες – present participle from δουλεύω, I am a slave, perform the duties of a slave. See also section 9.9 verse 7
8	κομίζεται – 3rd person singular future middle from κομίζω, I carry off, get (for oneself) receive. See also section 9.9 verse 8.
9	ἀνιέντες – present participle from ἀνίημι, I loosen, unfasten, abandon, desert. See also section 9.9 verse 9. ἀπειλήν – threat προσωποληψία – partiality. See also section 9.9 verse 9.
10	ἐνδυναμοῦσθε – 2nd person plural passive from ἐνδυναμόω, I strengthen, become strong. See also section 9.9 verse 10. κράτει – strength, intensity. See section also section 9.4 verse 19. ἰσχύος – strength, power, might. See section also section 9.4 verse 19.
11	πανοπλίαν – full armour of a heavy-armed soldier, panoply. See section also section 9.9 verse 11. μεθοδείας – scheming, craftiness. See also sections 9.1 and 9.7 verse 14.
12	πάλη – struggle, wrestling. See also sections 9.1 and 9.9 verse 12. πρὸς τὰς ἀρχάς, πρὸς τὰς ἐξουσίας – See also section 9.4 verse 21. κοσμοκράτορας – world-ruler. See also sections 9.1 and 9.9 verse 12.
13	ἀναλάβετε – 2nd person plural aorist subjunctive from ἀναλαμβάνω, I take up. See also section 9.9 verse 13. ἀντιστῆναι – strong aorist infinitive from ἀντίστημι, I oppose, withstand τινί κατεργασάμενοι – aorist participle from κατεργάζομαι, I achieve, accomplish τι. See also section 9.9 verse 13.
14	περιζωσάμενοι – aorist middle participle from περιζώννυμι, I gird about. See also section 9.9 verse 14. ὀσφὺν – waist, loins. See also section 9.9 verse 14. θώρακα – breastplate. See also section 9.9 verse 14.
15	ὑποδησάμενοι – aorist middle participle from ὑποδέω, I bind beneath. See also section 9.9 verse 15. ἐτοιμασία – readiness, preparation. See also sections 9.1 and 9.9 verse 15.

16	ἀναλαβόντες – aorist participle from ἀναλαμβάνω, I take up. See also section 9.9 verse 13. θυρεὸν – long, oblong, shield. See also sections 9.1 and 9.9 verse 16. δυνήσεσθε – 2nd person plural future from δύναμαι, I am able βέλη – arrow, dart. See also sections 9.1 and 9.9 verse 16. πεπυρωμένα – perfect passive participle from πυρόω, I set on fire, burn up. See also section 9.9 verse 16. σβέσαι – aorist infinitive from σβέννυμι, I extinguish, quench. See also section 9.9 verse 16.
17	περικεφαλαίαν – helmet. See also section 9.9 verse 17. δέχεσθε – 2nd person plural present imperative from δέχομαι, usually, I receive, but here, take up. See also section 9.9 verse 17.
18	δεήσεως – entreaty. See also section 9.9 verse 18. καιρῷ – ‘at all times’ See also section 9.4 verse 10. ἀγρυπνοῦντες – present participle from ἀγρυπνέω, I keep watch over τι, care for τι. See also sections 9.3 and 9.9 verse 18. προσκαρτερήσει – perseverance, patience. See also sections 9.1 and 9.9 verse 18.
19	δοθῇ – 3rd person singular aorist passive subjunctive from δίδωμι, I give ἀνοίξει – opening, the act of opening. See also sections 9.1 and 9.9 verse 19. παρρησία – outspokenness, frankness, plainness of speech. See also section 9.6 verse 12.
20	πρεσβεύω – I am an ambassador, envoy ἀλύσει – chain. See also section 9.9 verse 20. παρρησιάζομαι – 1st person singular future from παρρησιάζομαι, I speak freely, openly, fearlessly. See also 9.9 verse 20.
21	
22	
23	
24	ἀφθαρσία – incorruptibility, immortality. See also section 9.9 verse 24.

6 Notes for the Vulgate

6.1 Caput I

1	voluntatem – will, wish, inclination Ephesi – at Ephesus, locative case
2	
3	benedixit – 3 rd person singular perfect from benedico, I bless, praise caelestibus – heavenly, divine
4	elegit – 3 rd person singular perfect from eligo, I choose, elect, select constitutionem – establishment, foundation essemus – 1 st person plural imperfect subjunctive from sum. See section 9.4 verse 4. inmaculati – immaculate, spotless, undefiled conspectu – sight, survey, view, look, presence
5	praedestinavit – 3 rd person singular perfect from praedestino, I set before, predestine adoptionem – taking as a child, adoption propositum – proposed, intended
6	gratificavit – 3 rd person singular perfect from gratifico, I do a favour, gratify, oblige, please dilecto – love
7	
8	superabundavit – 3 rd person singular perfect from superabundo, I abound prudentia – prudence, wisdom, understanding, knowledge
9	notum – known, familiar faceret – 3 rd person singular imperfect subjunctive from facio, I make, do. See section 9.4 verse 9. proposuit – 3 rd person singular perfect from propono, I set before, propose, prefer, determine
10	dispensationem – management, charge, direction, superintendence plenitudinis – fullness, plenitude instaurare – present infinitive from instauro, I renew, restore, establish, ordain
11	propositum – proposed, intended operatur – 3 rd person singular present from operor, I work, labour, take pains, toil
12	simus – 1 st plural present subjunctive from sum
13	audissetis – 2 nd person plural pluperfect subjunctive from audio, I hear; syncopated from audi <u>vis</u> setis signati – perfect passive participle from signo, I set a mark upon, mark, mark out promissionis – promise
14	pignus – pledge, security, guaranty hereditatis – inheritance adquisitionis – acquisition; also spelt as acquisitio, acquisitionis
15	propterea – therefore, for that cause dilectionem – love
16	cesso – I am remiss, delay, loiter, cease from

	memoriam faciens – this is a very literal translation of the Greek - μνείαν ποιούμενος. See section 9.4 verse 16.
17	det – 3 rd person singular present subjunctive from do, I give agnitione – knowing, knowledge
18	inluminatos – perfect passive participle from inlumino, I light up sciatis – 2 nd person plural present subjunctive from scio, I know. See section 9.4 verse 18 vocationis – calling, summons, invitation
19	supereminens – present participle from superemineo, I overtop, surmount, rise above. See section 9.4 verse 19 operationem – operation, work, toil potentiae – might, force, power
20	suscitans – present participle from suscito, I lift up, raise, elevate constituens – present participle from constituo, I put, place, set, station
21	principatum – beginning, origin potestatem – ability, power, capacity, force nominatur – 3 rd person singular present passive from nomino, I call by name, name, give a name to
22	subiecit – 3 rd person singular perfect from subicio, I throw under, place under, cast below, subject
23	adimpletur – 3 rd person singular present passive from adimpleo, I fill, fulfill

6.2 Caput II

1	essetis – 2 nd person plural imperfect subjunctive from sum delictis – fault, offence, trespass, crime
2	aliquando – at some time or other, once ambulastis – 2 nd person plural perfect from ambulo, I walk; syncopated from ambulavistis aeris – air, atmosphere diffidentiae – mistrust, distrust, diffidence
3	conversati – perfect passive participle from converso, I turn around, turn, change desideriis – longing, ardent desire, wish
4	misericordia – tender-heartedness, pity, compassion, sympathy nimiam – beyond measure, excessive caritatem – regard, esteem, affection, love
5	convivificavit – 3 rd person singular perfect from convivifico, I quicken together, restore to life
6	conresuscitavit – 3 rd person singular perfect from conresuscito, I raise up together with consedere – present infinitive from consedo, I sit, sit with. – See section 9.5 verse 6
7	ostenderet – 3 rd person singular imperfect subjunctive from ostendo, I stretch out, spread out, show, display, expose. – See section 9.5 verse 7 supervenientibus – perfect passive participle from supervenio, I come in addition, come up, come over, arrive bonitate – goodness, excellence

9	ut ne quis – See section 9.5 verse 10 glorietur – 3 rd person singular present subjunctive from glorior, I boast, glory, vaunt, brag, pride oneself
10	in operibus bonis – See section 9.5 verse 10 praeparavit – 3 rd person singular perfect from praeparo, I make ready beforehand, prepare, equip
11	memores – be mindful of, remember estote – 2nd person plural present from sum. See also section 9.5 verse 11. dicimini – 2 nd person plural present passive from dico, I say praeputium – non-circumcision
12	alienati – perfect passive participle from alieno, I make strange, estrange, alienate conversatione – conversation, conduct, manner of living
13	
14	parietem – wall, wall of a house maceriae – wall of soft clay, enclosure, wall solvens – present participle from solvo, I loosen, unbind, unfasten, release inimicitiam – enmity, hostility
15	mandatorum – charge, commission, injunction, command, order decretis – decree, decision, ordinance, vote evacuans – present participle from evacuo, I do away with, empty, make void
16	reconciliet – 3 rd person singular present subjunctive from reconcilio, I reconcile, absolve, reunite ambos – both interficiens – present participle from interficio, I kill inimicitiam – enmity, hostility semet – self. See also section 9.5 verse 16.
17	et veniens evangelizavit pacem vobis qui longe fuistis et pacem his qui prope – See section 9.5 verse 17 evangelizavit – 3 rd person singular present subjunctive from evangelizo, I evangelise, preach the gospel
18	accessum – approach, access ambo – both
19	
20	superaedificati – perfect passive participle from superaedifico, I build upon fundamentum – foundation, base
21	crescit – 3 rd person singular present from cresco, I increase
22	coaedificamini – 2 nd person singular present passive from coaedifico, I build together habitaculum – dwelling, house

6.3 Caput III

2	dispensationem – management, charge, direction, superintendence
3	brevi – short, brief
4	prout – according as, in proportion, accordingly intellegere – present infinitive from intellego, I understand prudentiam – good sense, intelligence, prudence, discretion
5	generationibus – generation, period of time est agnitum – 3 rd person singular perfect passive from agnosco, I recognise, identify, make out revelatum est – 3 rd person singular perfect passive from revelo, I unveil, uncover, lay bare
6	coheredes – co-heir, fellow-heir, sharer in the inheritance concorporales – of the same body or company conparticipes – sharing jointly promissionis – promise
7	minister – minister, servant, attendant operationem – operation, work, toil virtutis – virtue, power, excellence
8	sanctorum – holy, saintly, godly minimo – least, smallest evangelizare – present infinitive from evangelizo, I evangelise, preach the gospel ininvestigabiles – unsearchable
9	inluminare – present infinitive from inlumino, I light up, make light, illuminate absconditi – perfect passive participle from abscondo, I put out of sight, hide, conceal
10	innotescat – 3 rd person singular present subjunctive from innotesco, I become known, be made conspicuous principibus – first in order, foremost multiformis – many-sided, multiform, manifold
11	praefinitionem – determining <i>or</i> fixing beforehand, appointment saeculorum – lifetime, time, period, age
12	fiduciam – trust, confidence, reliance, assurance accessum – approach confidentia – confidence, boldness
13	deficiatis – 2 nd person singular present subjunctive from deficio, I withdraw, revolt, desert, fall off tribulationibus – distress, trouble, tribulation
14	flecto – I bend, bow, curve genua – knee
15	paternitas – fatherly feeling <i>or</i> care
16	det – 3 rd person singular present subjunctive from do , I give corroborari – present passive infinitive from corroboro, I strengthen, invigorate, make strong interiore – inner, interior, middle
17	caritate – regard, esteem, affection, love radicati – perfect participle from radico, I take root fundati – perfect passive participle from fundo, I make a foundation, found, begin

18	possitis – 2nd person plural present subjunctive from possum, I am able, can comprehendere – present infinitive from comprehendo, I bind together, unite sit – 3rd person singular present subjunctive from sum, I am latitudo – breadth, width longitudo – length sublimitas – height, loftiness profundum – deep, profound, vast
19	supereminentem – present participle from superemineo, I overtop, surmount, rise above scientiae – knowledge, intelligence, science caritatem – regard, esteem, affection, love impleamini – 2nd person plural present passive subjunctive from impleo, I fill up, fill full, make full plenitudinem – being full, fullness, plenitude
20	superabundanter – very abundantly petimus – 1st person plural present from peto, I strive for, seek, aim at intellegimus – 1st person plural present from intellego, I come to know, see into, perceive, understand– 3rd person singular present subjunctive fromoil, operatur – 3rd person singular present subjunctive from operor, I work, labour, take pains
21	

6.4 Caput IV

1	obsecro – I beseech, implore, entreat, supplicate digne – worthy, deserving, meritorious, deserved vocatione – vocation, calling
2	mansuetudine – tameness, mildness, clemency, courtesy subportantes – present participle from subporto (also spelt as supporto) I put below, set under invicem – by turns, in turn, one after the other, alternately
3	solliciti – solicitous, anxious, careful, concerned, diligent
4	
5	
6	
7	unicuique – dative from unusquisque, each single one
8	ascendens in altum captivam duxit captivitatem dedit dona hominibus a reference (not quite a quotation) from Psalmus 67 (68): 19. Iuxta LXX the reference is: ascendisti in altum cepisti captivitatem accepisti dona in hominibus Iuxta Hebraios the reference is: ascendisti in excelsum captivam duxisti captivitatem accepisti dona in hominibus ascendens – present participle from ascendo, I mount, climb, ascend

	captivitatem – captivity, servitude
9	inferiores – lower, further down partes – part, piece, portion
10	impleret – 3rd person singular imperfect subjunctive from impleo, I fill up, fill full, make full
11	quosdam – some certain, certain persons pastores – herdsman, shepherd doctores – teacher, instructor
12	consummationem – union, accumulation sanctorum – holy, saintly, godly aedificationem – building, structure
13	donec – until. Usually followed by the indicative, but here, followed by the subjunctive (Kennedy [§429, 431, 432]) occurramus – 1 st person plural present from occurro, I run up, run to meet, go to meet agnitionis – knowing, knowledge mensuram – measuring, measurement aetatis – life of man, age, life-time, years plenitudinis – being full, fullness, plenitude
14	parvuli – very small, little, petty, slight fluctuantes – present participle from fluctuo, I move in waves, wave, fluctuate, undulate circumferamur – 1 st person plural present subjunctive from circumfero, I bear around, carry around doctrinae – teaching, instruction, learning, doctrine nequitia – bad quality, malice, evil, wickedness astutia – adroitness, shrewdness, craft, cunning circumventionem – encirclement, defrauding, deceit
15	crescamus – 1 st person plural present subjunctive from cresco, I grow larger, increase
16	concompactum – perfect passive participle from compingo, I join together, frame, make by joining conexum – adjoining iuncturam – united, connected, associated, kindred subministrationis – giving, furnishing, supplying; also spelt as sumministrationis uniuscuiusque – genitive from unusquisque, each single one
17	testificor – I call to witness vanitate – emptiness, aimlessness, absence of purpose sensus – perceiving, observation
18	tenebris – darkness obscuratum – perfect passive participle from obscuro, I darken, obscure intellectum – perception, discernment alienati – perfect passive participle from alieno, I make strange, make another's, transfer ignorantiam – want of knowledge, unacquaintance, ignorance caecitatem – blindness
19	desperantes – present participle from despero, I am without hope, despair of, give up semet – self

	tradiderunt – 3 rd person plural perfect from trado, I give up, hand over, deliver impudicitiae – shamelessness, immodesty, impurity. Also spelt impudicitiae inmunditiae – uncleanness, impurity. Also spelt inmunditiae avaritia – inordinate desire, greed, avarice, covetousness
20	didicistis – 2 nd person plural perfect from disco, I learn
21	edocti – perfect passive participle from edoceo, I learn thoroughly
22	deponere – present infinitive from depono, I put aside, set down, lay, place, deposit pristinam – former, early, original, pristine conversationem – conversation, conduct, manner of living corrumpitur – 3 rd person singular present passive from corrumpo, I destroy, ruin, waste desideria – longing, ardent desire, wish, want
23	renovamini – 2 nd person plural present imperative passive from renovo, I renew, restore
24	induite – 2 nd person plural present imperative from induo, I put on, assume, dress in iustitia – justice, equity, righteousness sanctitate – inviolability, sacredness, sanctity
25	mendacium – lie, untruth, falsehood invicem – by turns, in turn, one after the other
26	irascimini et nolite peccare A quotation from Psalmus 4:5. The Vulgate is the same for both Iuxta LXX and Iuxta Hebraios irascimini – 2 nd person plural present form irascor, I am angry, in a rage peccare – present infinitive from pecco, I miss, mistake, transgress commit a fault, offend, sin occidat – 3 rd person singular present from occido, I fall down fall, go down, set
27	
28	furabatur – 3 rd person singular imperfect from furor, I steal, purloin furetur – 3 rd person singular present subjunctive from furor, I steal, purloin magis – more, in a higher degree, more completely operando – gerund from operor, I work, labour, take pains habeat – 3 rd person singular present subjunctive from habeo, I have tribuat – 3 rd person singular present subjunctive from tribuo, I assign, impart, allot, bestow necessitatem – unavoidable, inevitability, necessity patienti – bearing, supporting, suffering, enduring
29	sermo – continued speech, talk, conversation, discourse malus – bad, wicked ore – mouth opportunitatis – fitness, convenience, suitability; also spelt as opp ortunitatis gratiam – favour, esteem, regard
30	contristare – present infinitive from contristo, I sadden, make sad signati estis – 2 nd person plural perfect passive from signo, I set a mark on, mark, mark out, seal redemptionis – releasing, ransoming, redemption
31	amaritudo – bitterness indignatio – displeasure, indignation, disdain

clamor – shout, cry, clamour

blasphemia – blasphemy

tollatur – 3rd person singular present passive subjunctive from *tollo*, I lift, take up

32 **estote** – 2nd person plural present from *sum*

invicem – by turns, in turn, one after the other

benigni – good, friendly, pleasing, favourable

miseriordes – tender-hearted, compassionate, merciful

6.5 Caput V

1

2 **dilectione** – love

dilexit – 3rd person singular perfect from *diligo*, I single out, value, esteem, prize, love

oblationem – offering, presenting

hostiam – animal sacrifice, victim, sacrifice

odorem – smell, scent, odour

suavitatis – sweetness, pleasantness

3 **fornicatio** – fornication

inmunditia – uncleanness, impurity; also spelt as **immunditia**

avaritia – avarice, covetousness

nominetur – 3rd person singular present passive subjunctive from *nomino*, I name, nominate

decet – it fits, it is becoming, it is proper

4 **turpitudō** – disgrace, dishonour, obscenity, ugliness

stultiloquium – foolish talk

scurrilitas – scurrility, buffoonery

pertinent – 3rd person plural present from *pertineo*, I reach to, stretch out for, belong to, pertain to

gratiarum – grace, favour, mercy

actio – action, deed, process

5 **scitote** – 2nd person plural present from *scio*, I know

intellegentes – present participle from *intellego*, I come to know, see into, perceive, understand

fornicator – fornicator

inmundus – unclean, impure, foul; also spelt as **immundus**

avarus – eagerly desirous, grasping

idolorum – idol, false god

servitus – service, servitude, subjection, slavery

hereditatem – heirship, inheritance

6 **seducat** – 3rd person singular present subjunctive from *seduco*, I lead aside, lead astray, seduce, deceive

inanibus – vain, empty, void

diffidentiae – unbelief, want of faith

7 **effici** – present infinitive from *efficio*, I make, effect, become, perform

	participes – partner, sharer
8	
9	fructus – fruit, produce
10	probantes – present participle from probō, I try, test, prove, examine beneplacitum – approval, favour, pleasure, goodwill
11	infructuosis – fruitless, unprofitable tenebrarum – darkness redarguite – 2 nd person plural present imperative from redarguo, I disprove, confute, contradict
12	turpe – ugly, unsightly, unseemly, repulsive
13	arguuntur – 3 rd person plural present passive from arguo, I make known, show, prove, manifest manifestantur – 3 rd person plural present passive from manifesto, I discover, disclose
14	surge – 2 nd person singular present imperative from surgo, I rise, arise, get up, stand up exsurge – 2 nd person singular present imperative from exsurgo, I rise, arise, get up, stand up inluminabit – 3 rd person singular future from inlumbo, I light up, illuminate, make light
15	caute – cautiously, prudently, carefully ambuletis – 2 nd person plural present subjunctive from ambulo, I walk insipientes – unwise, foolish
16	redimētes – present participle from redimo, I buy back, repurchase, redeem
17	inprudētes – not foreseeing, not expecting, without knowing; also spelt as imprudētes intellegētes – present participle from intellego, I come to know, see into, perceive, understand
18	inebriari – present passive infinitive from inebrio, I make drunk, intoxicate luxuria – luxuriance, extravagance, luxury, excess implemini – 2 nd person plural present from impleo, I fill up, fill full, make full
19	vobismet – yourselves psallentes – present participle from psallo, I play upon a stringed instrument
20	
21	subiecti – perfect passive participle from subiicio, I set under, place under, subject to, submit to invicem – by turns, in turn, one after the other
22	mulieres – woman, wife subditae sint – 3 rd person plural perfect passive subjunctive from subdo, I subdue, subject, put under
23	
24	subiecta – perfect passive participle from subiicio, I set under, place under, subject to, submit to
25	diligite – 2 nd person plural from diligo, I single out, value, esteem, prize, love tradidit – 3 rd person singular perfect from trado, I betray, hand over, deliver
26	sanctificaret – 3 rd person singular imperfect subjunctive from sanctifico, I sanctify, make holy mundans – present participle from mundo, I cleanse, clean, purify lavacro – bath, water of baptism
27	exhiberet – 3 rd person singular imperfect subjunctive from exhibeo, I hold forth, tender, present, deliver gloriosam – full of glory, glorious, famous, renowned

	maculam – spot, mark, stain rugam – crease in the face, wrinkle inmaculata – immaculate, spotless, undefiled, stainless, blameless; also spelt immaculata
28	
29	carnem – flesh odio – hatred, grudge, ill-will nutrit – 3 rd person singular present from nutrio, I nourish, feed fovet – 3 rd person singular present from foveo, I keep warm, cherish
30	ossibus – bone
31	relinquet – 3 rd person singular future from relinquo, I leave, leave behind, abandon adherebit – 3 rd person singular future from adhereo, I cleave to, adhere to, stick to; the usual spelling is adhaereo
32	
33	verumtamen – but yet, notwithstanding, however, nonetheless; Lewis & Short [15, p. 913] remark that the one-word spelling is less correct. unusquisque – each single one

6.6 Caput VI

1	oboedite – 2 nd person plural imperative from oboedio, I obey, yield obedience, be subject, serve
2	honora – conferring honour est mandatum – 3 rd person singular perfect passive from mando, I command, order, commission promissione – promise
3	longevus – of great age, aged; also spelt longaeus
4	iracundiam – prone to anger, hasty temper, irascibility provocare – present infinitive from provoco, I call forth, call out, summon, provoke, arouse correptione – rebuke, reproach
5	oboedite – 2 nd person plural imperative from oboedio, I obey, yield obedience, be subject, serve carnalibus – bodily, carnal, sensual, fleshy tremore – fear, trembling simplicitate – simplicity
6	placentes – present participle from placeo, I please, am pleasing, am acceptable
7	
8	percipiet – 3 rd person singular future from percipio, I take, partake, perceive, learn
9	remittentes – present participle from remitto, I remit, pardon, send back personarum – person, character
10	confortamini – 2 nd person plural present from confortor, I was strong, take courage potentia – might, force, power virtutis – virtue, power, excellence
11	induite – 2 nd person plural imperative from induo, I put on, assume, dress in

	insidias – snare, trap diaboli – devil, Satan
12	conluctatio – struggle, struggling, wrestling rectores – guide, leader, director, ruler, master tenebrarum – darkness spiritalia – belonging to the spirit nequitiae – bad quality, worthlessness
13	accipite – 2 nd person plural imperative from accipio, I take without effort, receive, get, accept armaturam – armour, equipment
14	succincti – perfect passive participle from succingo, I gird below, tuck up, gird about, girdle; also spelt as subcingo lumbos – loin loricam – breastplate
15	calciati – perfect passive participle from calceo, I furnish with shoes, put on shoes; also spelt as calceo, which is more usual praeparatione – a making ready, preparation
16	sumentes – present participle from sumo, I take in hand, take up scutum – shield igneae – of fire, on fire, fiery, burning extinguere – present participle from extinguo, I extinguish, quench, put out; also spelt as exstinguo, which is more usual
17	galeam – helmet, head-piece adsumite – 2 nd person plural imperative from adsumo, I take to myself, assume; also spelt as assumo, which is more usual gladium – sword
18	obsecrationem – beseeching, imploring, supplication, entreaty instantia – presence, approach
19	detur – 3 rd person singular present passive subjunctive from do, I give apertione – opening, unfolding fiducia – trust, confidence, reliance, assurance
20	legatione – the office of an ambassador, legate fungor – I busy myself, am engaged, perform, execute catena – chain prout – according as, accordingly, proportionately, just as oportet – it is necessary, proper, becoming
21	Tychicus – Tychicus carissimus – superlative adjective from carus, dear, precious, valued, esteemed, beloved
22	cognoscatis – 2 nd person plural present subjunctive from cognosco, I become acquainted with, acquire knowledge of, ascertain
23	
24	diligunt – 3 rd person plural present from diligo, I single out, value, esteem, prize, love

| **inruptione** – inruptionability, inruptionableness

7 Notes for the Syriac text

7.1 ܡܠܟܐ

1	ܦܠܘܣ	Paul
	ܡܠܟܐ	apostle
	ܕܝܫܘܥ	of Jesus
	ܡܫܝܚܐ.	Christ (also Messiah)
	ܕܝܫܘܥܐ	by (his) will
	ܕܐܠܗܐ:	of God
	ܠܡܠܝܚܐ	to those who
	ܕܡܠܟܐܐܡܢܐ	
	ܕܥܦܪܫܐ.	at Ephesus
	ܡܠܟܐ	holy (plural)
	ܡܠܟܐܡܢܐ	believers
	ܕܝܫܘܥ	in Jesus
	ܡܫܝܚܐ.	Christ (Messiah)
2	ܡܠܟܐ	peace
	ܕܡܠܟܐ	with you
	ܡܠܟܐܐܡܢܐ	and grace
	ܡܠܟܐ	from
	ܡܠܟܐ	God
	ܡܠܟܐܐܡܢܐ:	our father
	ܡܠܟܐ	and from
	ܡܠܟܐ	our Lord
	ܡܠܟܐ	Jesus
	ܡܫܝܚܐ.	Messiah (Christ)
3	ܡܠܟܐܐܡܢܐ ³	to bless (infinitive)
	ܡܠܟܐ	he
	ܡܠܟܐ	God
	ܡܠܟܐܐܡܢܐ	father
	ܡܠܟܐܐܡܢܐ	of our Lord

	يَسُوعَ	Jesus
	مَعْسَا:	the Messiah (Christ)
	هَئ	he
	وَيُبَارِكُ	blesses us
	كُلِّ	with all
	كُهُوْمُ	blessings
	وَيُؤَسِّدُ	spiritual
	تَعْمَلُ	in the heavens
	بِمَعْسَا.	in the Messiah (Christ)
4	أَمِثُ	as if
	وَيَقْبُرُ	before
	خُجُ	chose us
	قِه	in him
	مُح	from
	مَبُ	before
	أَوَمَلُ	the foundation
	وَيُحْكَمُ:	of the world
	وَيُنْهَوِ	
	هَؤُنْعَا.	
	هَؤُلَا	
	مُحَم	
	هَؤُومَحَمِ.	
	هَؤُجَسُهُ	
	هَؤُ	
	وَعَمُ	
	كِه.	
5	هَؤُصَم	
	خُجِنَا	
	جُتْعَه	
	مَعْسَا.	

	أَبُو	
	وَعَفَا	
	حَتَّىٰ جِئْتَهُ:	
6	وَتَعْلَا خَس	
	عُهُ جُمَا	
	وَلَهْجُهُ لَاه:	
	هَاه	
	وَالْعَفَا	
	حَلَم	
	خَبِي	
	مُتَّحِبُّهُ.	
7	وَجَه	
	أَبَا	
	حَم	
	فَهُ وَهَلَا:	
	هَجَّ مَحَا	
	عُهُ جُمَا	
	وَتَلْهُلَا:	
	أَبُو	
	خُهُ لَوَا	
	وَلَهْجُهُ لَاه	
8	هَاه	
	وَالْبَلَا وَبَا	
	جَم:	
	حَبْلَا	
	مُجْمَلَا	
	هَجَّ بَلَا	
	هَمْمَلَا.	
9	هَاه وَحَم	
	لَوَا	

	وَيُحْيِيهِ:	
	هَـ	
	وَيَمُوتُ	
	هَـ	
	مُ	
	وَيُنْعِكُهُ	
	هَـ:	
10	لَحْمٍ دُنْهًا	
	وَمَعَهُ كُسَّةٌ	
	وَرَقَّتَا.	
	وَبُلْحَمٍ	
	مُ	
	وَوُجَعٌ	
	تَلَسَّبَ	
	تَصْعَقُ:	
	وَجَعَلْنَا	
	هَجَّاجًا.	
11	هَجَّ	
	سَمَ	
	أَبْجَجَ.	
	أَبَ	
	وَيَمُوتُ	
	وَمَعَهُ.	
	هَـ رَجَا.	
	هَـ	
	وَجَلَا	
	مُ	
	أَبَ	
	لَا وَجْهًا	
	وَيُحْيِيهِ:	

12	وَنُفِثُوا	
	سَمِ	
	أَمْكَمِ	
	وَقَبَّصِمِ	
	هَخِّنِ	
	تَصْعَعُسَا.	
	حَمَّوُوا	
	وَلَا يَخْشَى اللَّهَ.	
13	وَأَفِ	
	أَيْلَهُ	
	تَهْ مَعَصِدُهُ	
	مُحَدِّا	
	وَقَمَعَا:	
	وَأَلْبَسَهُ	
	هَخَّنَا	
	وَسَتْنَحُهُ.	
	هَجَّه	
	أَهْ مَعَصِدُهُ:	
	هَلْ يَسْلَمُ مَعَهُ	
	هَمَّا	
	وَقَمَّه وَهَمَّا.	
	وَمَكَّمَا	
	يَهْ هَلْ:	
14	أُسْ	
	وَأَلْبَسَهُ	
	وَهَجَّهْنَا	
	وَيُبْلِغُهُ هَلْ:	
	حَقَّه وَمُنَّا	
	وَمَكَّمِ	
	وَسَلَّمَ.	

	تَلَا	
	حَجَّهْ	
	وَهُمَا	
	وَسَجَّعُوا	
	وَجَجَّحْنَا	
	جَبُّحَاهُ:	
18	هَسَقِي	
	حَتَّنَا	
	وَلَجَّهْ لَاتَقَهْ:	
	وَلِجْهْ	
	مُصِف	
	هَجُّا	
	وَقَمُّنَاهُ.	
	هَمَّعُهُ	
	خُهُ لَوَا	
	وَعَمَجُّا	
	وَنُتَاهُ لَاه	
	حَقَّةً نَعَا.	
19	هَمُّلَا	
	: ا	
	ا	
	تَلَّيْنَاهُ لَاهَا	
	وَوُخَّه لَاهَا	
	وَوُخَّه لَاهَا	
	وَسَّكَاه:	
	حَم	
	تَارِكَم	
	وَمَدَّهْ مَدَّيْنَم.	
	لَاهَا	
	مَدَّحْتُهُ لَاهَا	

	وَبَاهِمُفْ	
	وَسَكَّةَ.	
20	وَحَبِّ	
	جَمْعُهَا.	
	هَـ / اَصْفَه	
	مُح	
	تُمْلَا.	
	هَـ / اَمْلَاجَه	
	مُح	
	مُصَّه	
	تَمْعُهَا:	
21	حَلَا	
	مُح	
	تُكَلِّمُ	
	لُؤْجَه	
	هَـ / مَعَه خَلِيلًا	
	هَـ / مَتَلًا	
	هَـ / مَحْتَه لُؤْ:	
	هَـ / حَلَا	
	مُح	
	بُلَا	
	عَم	
	وَمَعْدَمَدَه	
	لُؤْجَلَسَه	
	حَلَا	
	هَـ / نَا.	
	لُؤْ	
	لُؤْ	
	تَبَحُّبُ.	
22	هَـ / مَدَجَه	

	كُلَّا	
	مَذْمُومٌ	
	لَا تُسَلِّمُ	
	فَلْيَكْفُرْ بِهِ س.	
	هَكَذَا	
	وَالْأَمْرُ بِهِ س	
	حَتَّىٰ	
	مَعَهُ	
	كُلَّا	
	مَعَهُ	
	وَعُ	
	حَتَّىٰ لَا:	
	وَالْأَمْرُ بِهِ	
23	كُلَّهُ مَقْصُودٌ:	
	هَعْمُ مَكْمُولٌ	
	يَوْمَهُ	
	وَجَلَّا	
	حَتَّىٰ	
	مَعْمُولًا.	

7.2 خلاصة د

1	ه ¹ / ه	even if, although
	حَجْمٌ	you (as an object)
	وَمُسْلِمٌ	from مَحْلٌ, he dies
	بِهَذَا	
	تَسْلِيَةً مِّنْهُ	your sins
	وَجَهْلًا بِأَقْوَامٍ.	and your follies, transgressions
2	ه ² حَمٌ	
	وَمَعَهُ	
	مِيمٌ	
	هَذَا جَدُّهُ	

	هَئِئَٔ	
	هَئِئَٔ	
	هَئِئَٔ	
	هَئِئَٔ	
	هَئِئَٔ	
	هَئِئَٔ	
	هَئِئَٔ	
	هَئِئَٔ	
	هَئِئَٔ	
	هَئِئَٔ	
	هَئِئَٔ	
	هَئِئَٔ	
	هَئِئَٔ	
	هَئِئَٔ	
	هَئِئَٔ	
	هَئِئَٔ	
3	هَئِئَٔ	
	هَئِئَٔ	
	هَئِئَٔ	
	هَئِئَٔ	
	هَئِئَٔ	
	هَئِئَٔ	
	هَئِئَٔ	
	هَئِئَٔ	
	هَئِئَٔ	
	هَئِئَٔ	
	هَئِئَٔ	
	هَئِئَٔ	
	هَئِئَٔ	
	هَئِئَٔ	
	هَئِئَٔ	
	هَئِئَٔ	

	وَهُجَّارًا	
	مَحَارِبًا	
	أَسِيرًا	
	عَنْطًا.	
4	الْأُكُلَ	
	فِي	
	وَحَلَّاهُ	
	حَتَّى سَفَعَهُ يَدَا	
	مُحَلَّاهُ	
	مُهَاجِرًا	
	هَاجِرًا	
	وَأَسْجَمَ.	
5	قَبِي ⁵	
	مُجَلِّمًا	
	مَهْمًا	
	خَسِلُهُمْ	
	أَسْمًا	
	حَمًّا	
	مُعْسِلًا	
	هَاجِلُهُمْ	
	فَنَمَّ.	
6	هَاجِلُهُمْ ⁶	
	خَصْمًا	
	هَاجِلُهُمْ	
	خَصْمًا	
	خَصْمًا	
	خَصْمًا	
	مُعْسِلًا.	
7	فُسَّاهُ ⁷	
	حُلُكُمًا	
	فُجَّارًا	
	وَحُجَّارًا	
	وَحُجَّارًا	
	وَحُجَّارًا	

18	مُحَلَّلٌ ¹⁸	
	وَجْه	
	بُؤْه	
	لُؤْه	
	حُ	
	مُؤُوجَا	
	حُؤُوج	
	نُؤُوجَا	
	وُؤْه	
	حُؤُوجَا	
	لُؤُوجَا.	
19	مُحْصَلٌ ¹⁹	
	لُؤُوجَا	
	لُؤُوجَا	

7.3 حُؤُوجَا

5	مُؤُوجَا ⁵	
	بُؤْه	
	لُؤُوجَا	
	مُؤُوجَا	
	لُؤُوجَا	
	لُؤُوجَا	
	لُؤُوجَا	
	لُؤُوجَا	
6		
12		

13		

7.4 حاكه د

5	5مب	
	99	

	لَمَّا	
	مُنَا	
	هَـٰ	
	مُحَنَّا	
	هَـٰ	
	مُحَنَّا	
6		
12		
13		

--	--	--

7.5 حركات

5	وَا	
	وِ	
	وَاوَا	
	وَاوَا	
	وَاوَا	
	وَاوَا	
	وَاوَا	
	وَاوَا	
	وَاوَا	
	وَاوَا	
	وَاوَا	
	وَاوَا	
	وَاوَا	
	وَاوَا	
	وَاوَا	
	وَاوَا	
	وَاوَا	
	وَاوَا	
	وَاوَا	
	وَاوَا	
6		
12		

13		
32	هٰذَا	this
	هٰذَا	
	وَقَدْ	
	هٰذَا	
	هٰذَا	
	وَقَدْ	
	هٰذَا	
	هٰذَا	
	هٰذَا	
	هٰذَا	
	مَعْسَا	Messiah, Christ
	هٰذَا	
	هٰذَا	

33		
----	--	--

7.6 حَلَاكَةُ هـ

5	سَبِّ ⁵	
	هَؤُ	
	لَمِنَ	
	مُنْمَا	
	هَؤُ	
	مَحْفُكُهُ لُ	
	هَؤُ	
	مَحْفُكُهُ لُ	
6		
12		

13		

8 Translation

8.1 Βίβλος Α

¹ Paul, an apostle of Christ Jesus through the will of God to the saints who are in Ephesus and to those who are faithful in Christ Jesus, ² grace to you and peace from God our father and the Lord Jesus Christ.

³ Blessed be God and father of our Lord Jesus Christ who has blessed us in every spiritual blessing in heavenly matters in Christ, ⁴ just as he chose us in him before the foundation of the world to be holy and blameless in his presence in love. ⁵ He predestined us for adoption through Jesus Christ for him according to the pleasure of his will, ⁶ for the praise of the glory of his grace, which he bestowed on us in his beloved. ⁷ In whom we have redemption through his blood, the forgiveness of our sins according to riches of his grace, ⁸ which is more than sufficient for us in all wisdom and understanding, ⁹ revealing to us the mystery of his will according to his pleasure which he planned in him ¹⁰ for his plan of salvation of the fulfillment of the age, to bring everything together in Christ, the things in heaven, and the things on the earth in him. ¹¹ In whom our lot has been cast, having been predestined according to the divine purpose, who works everything according to the purpose of his will, ¹² in order that we may be a song of praise to the glory of God who are the first to hope in Christ. ¹³ In whom you have heard the word of truth, the promise of your salvation, in whom, having believed, you were marked with a seal with the spirit of the promise for holiness, ¹⁴ which is the first payment of our inheritance, for the release of your property, for the praise of his glory.

¹⁵ Because of this, I, having heard of your faith in the Lord Jesus and your love for all the saints, ¹⁶ do not cease thanking on behalf of you remembering you in my prayers, ¹⁷ that the God of our Lord Jesus Christ, the father of glory, may give to you a spirit of wisdom and of revelation in his knowledge, ¹⁸ illumination of the eyes of your heart in order that you may know what is the hope of your calling, the riches of the glory of his inheritance, among the saints, ¹⁹ and the surpassing greatness of his power for us who believe according to the working of the power of his strength. ²⁰ Which worked in Christ raising him from the dead and setting him at his right hand in the heavens, ²¹ high above every authority, power, strength, dominion and every name that has been named not only in this age but also in the age to come. ²² And he subjected everything under his feet and gave him as head above everything in the church, ²³ which is his body, the sum total of all things in everything which has been filled.

8.2 Βίβλος Β

¹ Although you, being dead in your transgressions and sins, ² in which you once walked according to this age of the world, according to the ruler of the authority of air, which spirit now works in the sons of disobedience, ³ in which we all once behaved in the desires of our flesh, performing the wishes of the flesh in its understanding, were children of nature of wrath and all the rest, ⁴ God, being rich in mercy, because of his great love which he had for us, ⁵ made us, being dead in our transgressions alive together with Christ – by grace you have been saved – ⁶ and he raised us and set us in the heavens with Christ Jesus ⁷ in order that he might show in the coming age the surpassing riches of his grace in goodness upon us in Christ Jesus. ⁸ For by grace you have been saved and not from yourselves, but the gift of God; ⁹ not from deeds lest one should boast. ¹⁰ For we are his creation, having been made in Christ Jesus for good works which God prepared beforehand, in order that we may walk in them.

¹¹ For this reason, remember that at one time you were gentiles in the flesh, who are called the uncircumcised by those who are called circumcised in the flesh by hand, ¹² because you were at that time without Christ, being alienated from the citizenship of Israel and strangers of the covenant of the promise, having no hope and godless in the world. ¹³ But now you are in Christ, you who were once far away have become near in the blood of Christ. ¹⁴ For he is our peace, who has made us one, breaking the wall, the enemy in his flesh, ¹⁵ having made ineffective the law of the commandments in ordinances in order that he might make two into one new man making peace ¹⁶ and reconciling both in one body for God through the cross, having killed enmity in him. ¹⁷ And having come he brought peace to you who were far off and to those who were near, ¹⁸ because through him we both have the approach to the father in one spirit. ¹⁹ So then, you are no longer strangers and

aliens but fellow-citizens of the saints and members of the household of God,²⁰ building on the foundation of the apostles and the prophets, since Jesus Christ is his cornerstone,²¹ in whom every construction joined and fitted together increases the holy temple in the Lord,²² in whom you too are being built for a dwelling place of God in the spirit.

8.3 Βίβλος Γ

¹ For this reason, I, Paul, am a prisoner on behalf of you as gentiles,² – inasmuch as you have heard of the way I have used the grace of given to me for you.³ That according to the revelation the mystery was made known to me just as I wrote beforehand in brief,⁴ in accordance with what you are able reading my previous notes to gain an insight into the mystery of Christ.⁵ This was not made known to other generations of the sons of men but now has been revealed to his holy apostles and prophets by the spirit,⁶ to be an inheritance with the gentiles and belonging to the same body and sharing the promise in Christ Jesus through the gospel,⁷ of which I became a servant according to the free gift of the grace of God given to me according to the working of his power.

⁸ This grace was given to me, the least of all the saints, to proclaim to the Gentiles the unsearchable riches of Christ⁹ and to illustrate what is the plan of salvation of the mystery which has been concealed from ages past in God who created everything,¹⁰ that the many-sided wisdom of God may be made known to the powers and authorities in the heavens through the church,¹¹ according to the eternal purpose which he made in Christ Jesus out Lord,¹² in whom we have boldness and access in confidence through his faith.¹³ So I beg you not to lose heart in my troubles upon your behalf, which is your glory.

¹⁴ For this reason I kneel before the father,¹⁵ from whom every family in the heavens and on earth is named,¹⁶ that he might give to you, according to the riches of his glory to be strengthened by power through through his spirit for the inner man,¹⁷ that Christ dwells in your hearts through faith being rooted established in love,¹⁸ in order that you may be strong enough to understand with all the saints what is the breadth, length, height and depth,²⁰ and to know the surpassing love of the knowledge of Christ, that you may be filled with all the fulness of God.

²⁰ Now to him who is able to accomplish quite beyond all measure of what we ask or think according to the power which is working in us,²¹ to him be the glory in the church and in Christ Jesus to all generations for ever and ever, amen.

8.4 Βίβλος Δ

¹ Therefore I, a prisoner of the lord, encourage you to walk worthily of the calling to which you are called,² with all humility, gentleness, patience, bearing with each other in love, hastening to keep the unity of the spirit in the bond of peace;⁴ one body and one spirit, just as were called in one hope of your calling.

⁵ One lord, one faith, one baptism

⁶ one God and father of all

who is of all and through all and in all.

⁷ To each of us is given grace according to the free gift of Christ.⁸ For this reason he says:

Thou hast gone up on high, thou hast captured captivity

thou hast received gifts for men.

⁹ Now what does it signify ‘he ascended’ unless it also means that he descended to the lower part of the earth?

¹⁰ He who descended is the same one who *ascended* high above all the heavens that he might fill all things.¹¹ And he gave apostles, prophets, evangelists, shepherds and teachers,¹² for the equipment of the saints for the work of service, for the building up of the body of Christ,¹³ until all have come to the unity of faith and knowledge of the Son of God for the perfect man, to the measure of the full maturity of Christ,¹⁴ in order that we may no longer be minors, tossed about and carried around by very wind of teaching, by the trickery of men, by the cunning craftiness towards the scheming of heresies,¹⁵ but telling the truth in love and we grow everything in him who is the head, Christ.¹⁶ From whom every body is fitted together and united through every

joint of support according to the working together in the measure of each part increasing the body for his church in love.

¹⁷ Therefore, I say this and witness in the Lord, that you must no longer walk, like the heathen walk in the vanity of their mind, ¹⁸ being darkened in their understanding, estranged from the life of God through their ignorance, their insensitivity of heart, ¹⁹ who having become callous surrendered themselves to licentiousness for the pursuit of every immorality in greed.

²⁰ However, you learned Christ not to be thus, ²¹ if you actually heard him and were taught in his word; just as the truth is in Jesus, ²² put aside the way of life of the former man who destroys according to his desires of deception, ²³ to renew your mind by the spirit ²⁴ and to put on the new man created according to God in righteousness and holiness of truth.

²⁵ Consequently, having put aside falsehood, everyone should speak the truth with his fellow-christian because we are members of each other. ²⁶ Be angry, but do not sin; let not the sun go down on your wrath, ²⁷ neither give a place to the devil. ²⁸ Let the thief no longer steal, but rather let him toil working with his own hands for good, that he may share with those in need. ²⁹ Let no rotten word proceed from your mouth, but if there is some good thing needed for building up the body that it may give grace to those who hear. ³⁰ Do not distress the holy spirit of God, in whom you were sealed for the day of redemption. ³¹ Let all bitterness, wrath, indignation, clamour, and blesphemy be removed from you along with all evil. ³² Become useful to each other, compassionate, pardoning yourselves just as God in Christ pardoned you.

8.5 Βίβλος Ε

¹ Therefore, be imitators of God as beloved children, ² and walk in love, just as Christ loved us and gave himself as a gift and a sacrifice to God for a fragrant offering.

³ Prostitution and immorality and greed must not even be named amongst you, as it is appropriate for the saints, ⁴ and wickedness, foolish talk or facetiousness, which are not fitting but rather thanksgiving. ⁵ For you know and understand that all who are sexually impure or immoral or covetous, which is idolatry, do not have an inheritance in the kingdom of Christ and of God. ⁶ Let no one decieve you with empty words, for because of these things the wrath of God is coming upon the sons of disobedience. ⁷ Do not become a companion of them; ⁸ for once you were darkness, but now you are light in the Lord; so walk as children of light, ⁹ – because the fruit of the light is in all goodness and righteousness and truth – ¹⁰ examining what is pleasing in the Lord. ¹¹ And do not participate in the fruitless works of darkness, but rather expose them and bring them to light. ¹² For it is shameful even to speak of the deeds accomplished secretly by them, ¹³ but all things which have been exposed by the light are revealed, ¹⁴ for what is made known is light. As it says:

**Awake o sleeper,
and rise from the dead,
and Christ will shine upon thee.**

¹⁵ So, take care that you walk carefully that you do not become unwise instead of wise, ¹⁶ redeeming the time because the days are evil. ¹⁷ Because of this do not be foolish, but comprehend what the will of the Lord is. ¹⁸ And do not become drunk with wine, in which is debauchery, but be filled with the Spirit, ¹⁹ speaking to each other in psalms, hymns and spiritual songs, singing and versifying with your heart to the Lord, ²⁰ giving thanks always for everything in the name of our Lord Jesus Christ and God the father.

²¹ Be subject to each other in the reverence of Christ, ²² wives to their husbands, ²³ because man is the head of the woman as Christ is the head of the church, he is the saviour of the body; ²⁴ but as the church is subject to Christ, so are women to their husbands in all things.

²⁵ Men, love your wives just as Christ loved the church and gave himself for it, ²⁶ that he might sanctify it, purifying it by washing in the word, ²⁷ that he might present the church as splendid to himself, not having a spot or wrinkle or such a thing, but holy and unblemished. ²⁸ Thus, men ought to love their wives as their own bodies. He who loves his own wife, loves himself. ²⁹ For no one ever hates his own flesh, but nourishes and cares for it, just as Christ nourishes and cares for the church, ³⁰ because we are members of his body. ³¹ Because

of this, a man shall leave his father and mother and adhere closely to his his wife, and the two will be one flesh. ³² This is a great mystery, but I say this for Christ and for the church. ³³ In any case, you individually, let each person love his own wife as himself, in order that the wife may respect her husband.

8.6 Βίβλος C

¹ Children, be subject to your parents in the Lord, for this is right. ² **Honour your father and mother** which is the first commandment with a promise, ³ **that it may be well with you and you may be long-lived on the earth.** ⁴ And fathers, do not exasperate you children but nourish them by training and instruction of the Lord.

⁵ Slaves, be subject to your earthly masters with respect and trembling in sincerity of your heart as to the Lord,

⁶ not merely appearing to serve as pleasing men, but as servants of Christ doing the will of God from the heart,

⁷ serving with a good mind as to the Lord and not to men, ⁸ knowing that each person, if he do something good he will receive this from the Lord whether slave or free. ⁹ Masters, do the same things for them, abandoning threats, knowing that the Lord of both them and you is in heaven and there is no partiality with him.

¹⁰ Finally, be strengthened in the Lord and in the strength of his might. ¹¹ Be dressed in the full armour of God to be able to stand against the scheming of the devil; ¹² because our struggle is not against blood and flesh, but against authorities and powers, against the world-rulers of this darkness and against the spirits of evil in the heavens. ¹³ Because of this, take up the full armour of God, that you may be able to withstand in the day of evil and having accomplished all things, to stand. ¹⁴ Stand, therefore, having girded your waist with truth and put on the breastplate of righteousness ¹⁵ bind your feet for the readiness of the gospel of peace, ¹⁶ and in all things taking up the shield of faith, with which you will be able to extinguish all the flaming arrows of the evil one; ¹⁷ and take up the helmet of salvation and the sword of the Spirit, which is the word of God. ¹⁸ Through every prayer and entreaty praying at the right time in the spirit, and for this keeping alert with all perseverance and entreaty concerning all the saints, ¹⁹ and for me that the word may be given to me to open my mouth in all boldness to make known the mystery of the gospel, ²⁰ for which I am an ambassador in chains, in order that I may speak openly in him as it is necessary for me to speak.

²¹ In order that you may know my situation, and what I am doing, Tychicus, a dear brother and faithful servant of the Lord, will make everything known to you, ²² whom I am sending to you for this very thing, that you may know our situation and he may encourage your hearts.

²³ Peace to the brothers and love with faith from God the father and the Lord Jesus Christ. ²⁴ Grace with all who love our Lord Jesus Christ in immortality.

9 Commentary

The page numbers from LSJ [17] refer to the edition published in 1996 with a supplement of 320 pages. The editions published in 1925 and 1940 differ slightly in the pagination. The page numbers from Arndt & Gingrich [3] refer to the second edition published in 1979.

References to the Septuagint (LXX) sometimes include ‘A’ or ‘B’; for some books of the Septuagint in the Rahlfs-Hanhart edition, a page may show *two* versions of the same text; where necessary the reference will point to one entry or the other. References to Ψαλμοί in the LXX (and Psalmi in the Vulgate) use the LXX (or Vulgate) numbering, *not* the numbering in the Hebrew Bible or English Translations.

References to Migne’s Patrologiae Graecae (available at <http://www.documentacatholicaomnia.eu/>) are shown as Volume number.Column.Subparagraph.

Title names referring to books in the Septuagint, New Testament and the Classics are given in Greek; those referring to Patristic writers give the title of their books in Latin since this is the form in which they are most often given in other works of reference.

9.1 Hapax Legomena

Strictly speaking there are no Hapax Legomena in the New Testament; every word is attested at least once outside the New Testament. There are, however, many words which are only used once. The translation given here is the meaning used in this epistle; it should not be inferred that there are no other meanings; other meanings are given in sections 9.4 to 9.9. Note also that this list includes some words that are used more than once, *but only in this epistle*. In the Epistle to the Ephesians there are several such examples:

	Translation	Occurrence
ἐκκληρώθημεν		1:11
προηλπικότας		1:12
μέγεθος	greatness, size	1:19
ἄθεος		2:12
μεσότοιχον		2:14
συμπολῖται		2:19
συναρμολογούμενον		2:21, 4:16
συνοικοδομεῖσθε		2:22
συμμέτοχοι		3:6, 5:7
σύσσωμα		3:6
πολυποίκιλος		3:10
ἐξισχύσητε		3:18
ένότητα		4:3, 4:13
αἰχμαλώτευσεν		4:8
κατώτερα		4:9
καταρτισμὸν		4:12
κλυδωνιζόμενοι		4:14
κυβεία		4:14
μεθοδεῖαν		4:14, 6:11
ἀπηλγγκότες		4:19
ἀνανεοῦσθαι		4:23

ἐπιδυέτω		4:26
παροργισμῷ		4:26
αἰσχροτής		5:4
μωρολογία		5:4
εὐτραπελία		5:4
κρυφῇ		5:12
ἐπιφάνσει		5:14
ἄσοφοι		5:15
ῥυτίδα		5:27
ἐκτρέφει		5:28, 6:4
μακροχρόνιος		6:3
εὐνοίας		6:7
κοσμοκράτορας		6:12
πάλη		6:12
ἐτοιμασία		6:15
θυρεὸν		6:16
βέλη		6:16
προσκαρτερήσει		6:18
ἄνοιξις		6:19

9.2 Dis Legomena

There are several words used in Ephesians which are not *hapax legomena* but *dis legomena*; that is, they are used twice only in the New Testament in different books. Several of these occur in Ephesians and Colossians *only*.

	Translation	Occurrence	
		Κολοσσαεῖς	Ἐφεσίους
συζωοποιέω		2:13	2:5
ὀφθαλμοδουλίαν		3:22	6:6
ἄνθρωπάρεσκοι		3:22	6:6
ἀποκαταλλάσσω		1:20, 1:22	2:16
ἐρριζωμένοι		2:7	3:17
ἀφῆς		2:19	4:16
ἀπηλλοτριωμένοι		1:21	2:12, 4:18

9.3 Words used in Ephesians but not in Paul's other letters

There are some words that are used in Ephesians and in other books in the New Testament but *not* in Paul's other letters.

	Translation	Occurrence
ἀγρυπνοῦντες		6:18

ὕδωρ		5:26
ἀκρογωνιαίος		2:20

9.4 Βίβλος Α

1	It is worth noting that (see also section 10.1.1 Inscription verse 1): • The inscription at the head of the letter reads προς Λαοδικεας according to Marcion • Some early manuscripts (in particular $\mathfrak{P}^{46}$ dating from about 200 AD) <i>omit</i> εν Εφεσω. Chrysostom, in his commentary, speaks highly of the letter to the Ephesians remarking that it is full of profound and deep concepts. See Liber 3857 sections 2.1, 3.1 and 4.1.
2	
3 – 6	A feature of Ephesians (Colossians shows this as well) is the inclusion of long sentences. This is the first such and has 66 words in Nestlé-Aland. It is probably best, for the purposes of producing a translation, to break the sentence into two (or more) shorter sentences. As a suggestion, combine verses 3 and 4 into the first sentence and then compose a second sentence from verses 5 and 6.
4	ἐξελέξατο – Widely used in the New Testament, especially in the Gospels and Acts, this is uncommon in the letters. Arndt & Gingrich [3, p. 242] distinguish four main meanings: I – with an indication of that for which the selection is made; II – with a simple accusative, choose <i>τινά</i> <i>or</i> <i>τί</i> for oneself; III – with an indication of the <i>purpose</i> for which the choice is made; IV – chosen of Jesus, Son of God; V – chosen, selected; this can overlap with ἐκλογή, ἐκλεκτός. For this passage meaning 3 is most appropriate. LSJ [17, p. 511] gives six main meanings, I – pick <i>or</i> single out, Middle, pick out of oneself, choose, II – select, III – with the Middle, of God, select. choose, IV – pull out (grey hairs for example), V – levy taxes <i>or</i> tribute, VI - declare Lampe [13, p. 434] gives two main meanings, I – choose, of man, II – with the middle, of divine election. καταβολῆς – An alternative word is θεμέλιος, which occurs 15 times in the New Testament; καταβολή occurs 11 times. Arndt & Gingrich [3, p. 409] give two main meanings for this, I – foundation, beginning, II – a technical term for the sowing of the seed. Arndt & Gingrich list 10 occurrences in the New Testament with the first meaning and one (Πρὸς Ἑβραίους 11:11) for the second meaning, albeit with many caveats. Nestlé-Aland have several critical notes on this verse. LSJ [17, p. 885] gives the following meanings: I – throwing down, hence sowing, begetting, II – congenital defect, III – in Astrology, nativity, IV – paying down, especially by instalments, V – laying of a foundation, hence building, structure, VI – periodical attack of illness, VII – detraction, abuse, VIII – outer wrapper. The fifth of these is used in LXX Μακκαβαίων B 2:29 and is the first occurrence in ‘our literature’ of this usage. Lampe [13, p. 705], lists the same two meanings that are listed in Arndt & Gingrich, but in reverse order. There are two long quotations from Migne Patrologiae Graecae Volume 14 (Origen in Greek) and from Migne Patrologiae Graecae Volume 14 (Origen in Latin).

	κατενώπιον – This occurs three times in the New testament, once each in Ephesians, Colossians and Jude. In Colossians and Ephesians the meaning is the same, ‘in the sight of God’; in Jude 24 (see Liber 2034) the meaning is ‘in the presence of God’. LSJ [17, p. 924] also refers to ἐνώπιον in LXX Job 1:5. Arndt & Gingrich [3, p. 421] describe it as an adverb used as an improper preposition with the Genitive. Lampe [13, p. 729] has a short article; the usages (one from Epistula Polycarpi ad Philippenses Liber 3005) are drawn from very early patristic writers.
4/5	These verses have been the fons et origo of a great deal of discussion and writing; they <i>appear</i> to say that Christians were chosen <i>before</i> the foundation of the world and has led, I think, to the doctrine of predestination and <i>appears</i> to rule out free-will. Some questions have occurred to me: • Who is included by the word ἡμᾶς? Is it only the Christians who are writing this letter and to whom it is addressed? Or all Christians? • What exactly is meant by the phrase ἐν αὐτῷ? In Christ, obviously, but what does that phrase mean? • εἶναι can be used in Greek as an infinitive, like in English, to introduce a purpose clause. This is how the Vulgate interprets this clause for it has ‘ut essemus sancti et immaculati’ • How can we interpret προορίσας? • How can we interpret εἰς αὐτόν? Chrysostom in his commentary (see Liber 3857 sections 2.2, 3.2 and 4.2) does not delve into this in quite the way that we would do these days; he concentrates on the love of God for men.
5	προορίσας – This word is used six times in the New Testament, the other references are: Πράξεις Αποστόλων 4:28, Πρὸς Ῥωμαίους 8:28, 8:30, Πρὸς Κορινθίους Α 2:7, Πρὸς Ἐφεσίους 1:11. Arndt & Gingrich [3, p. 709] only give one meaning but also refer to προγινώσκω, which has a similar meaning but emphasising knowledge as opposed to decision. LSJ [17, p. 1493] give the meanings ‘determine beforehand’, ‘predetermine’, and give only one reference to the Classics, to Heliodorus who was a third century A.D. ‘Scriptor Eroticus’. The remaining references refer to the New Testament. Lampe [13, p. 1161] gives four main meanings (with numerous patristic references), I – predetermine, II – arrange in advance, III – limit, define in advance, IV – define previously For the first meaning, the following authors may be mentioned; • John of Damascus • Paul of Samosata • Eusebius of Caesarea • Clement of Alexandria υἱοθεσίαν – This word is used five times in the New Testament and is exclusive to Paul’s letters. The other references are: Πρὸς Ῥωμαίους 8:15, 8:23, 9:4, Πρὸς Γάλατας 4:5. Arndt & Gingrich [3, p. 833] give two main meanings I – acceptance of the nation of Israel as son of God, II – those who turn to Christianity and are accepted by God as his sons. There is also a reference to 3 Corinthinans 3:8 – see Liber 2038. LSJ [17, p. 1846] only give the meaning of ‘adoption as a son’ and apart from one reference to the Classics, quote New Testament sources. Lampe [13, pp. 1425 – 1426] has a long article with numerous quotations from patristic writers give two main meanings, I – adoption as a son, (i) of men in relation to God, (i a) as restored to former status (i b) as given a new status, through Christ, through the Holy Ghost, through baptism, in general, implying immortality, (ii) not applicable to the Son, II – sonship

	εἰς αὐτόν – this is usually interpreted as ‘in him’, <i>but</i>, the translation could equally well, be ‘for him’ interpreting εἰς followed by the accusative as a dative of advantage as in Modern Greek. See Arndt & Gingrich [3, p.229, item (g)]. Arndt & Gingrich do not list this verse in their article on εἰς (I couldn’t find it but I may easily have missed it), so I offer this thought from myself. εὐδοκίαν - Arndt & Gingrich [3, p. 319] give these meanings, I – good will, II – favour, good pleasure, III – wish, desire LSJ [17, p. 710] has, I – good will, especially of God, II - desire Lampe [13, pp. 562 – 563] gives two main meanings, I – good will, good pleasure, II – object of good pleasure, delight Lampe has numerous quotations including Chrysostom In Epistulam ad Ephesios Homily 1β – see also Liber 3857.
6 – 7	Chrysostom in the first Homily in ‘In Epistulam ad Ephesios’ has some marvellous things to say about these verses. In section γ (see sections 2.2.3, 3.2.3 and 4.2.3 in Liber 3857. There is an amazing description of the transformation of the Christian into the new life.
6	ἔπαινον – Arndt & Gingrich [3, p. 281] list four main meanings, I – praise, approval, recognition, coming to men, II – praise, approval, recognition coming from God, III – praise, approval, recognition coming to God, IV – a thing worth of praise. For the last meaning, see LXX Σοφία Σιράχ 39:10 and Πρὸς Φιλιππησίους 4:8, Liber 2022. ἔπαινον is used three times in this epistle (1:6, 1:12, 1:14) in the same way – ‘song of praise’ in God’s honour LSJ [17, p. 604] gives the following meanings: I – approval, praise, commendation, II – complimentary address, panegyric Lampe [13] somewhat surprisingly, does not mention this word ἐχαρίτωσεν – Only used twice in the New Testament, here and Κατὰ Λοῦκαν 1:28. LSJ [17, p. 1980] has four or five quotations, the two from the New Testament and one from the LXX Σοφία Σιράχ (Siracides, Ecclesiasticus) 18:17. Lampe [13, p. 1519] does not adduce any further meanings for this but gives several quotations from John Chrysostom, St. John of Damascus, Gregory of Nyssa, and Clement of Alexandria. ἡγαπημένῳ – there is a critical note (see section 10.1.1 verse 6) which adds ‘ὕψω αὐτοῦ’ here. This has been rejected (rightly in my view) since the original reading is the ‘lectio difficilior’.
7 – 10	Another long sentence, also of 66 words. This can be put into English as one sentence, but a useful break can be made between verse 8 and 9.
7	ἀπολύτρωσιν – Used several times in the New Testament, mostly in the letters (7 in Paul’s letters, 3 outside), Arndt & Gingrich [3, p. 96] distinguish two main meanings, I – literally, release offered in return for apostasy; see LXX 2 Maccabees 7:24, 4 Maccabees 8:4 – 14, and Hberws 11:35; II – figuratively, redemption, acquittal (as here). LSJ [17, p. 208] give two meanings; I – ransoming; II – redemption by payment of a ransom. LSJ also quote πρὸς Ῥωμαίους 3:24 and LXX Δανιήλ 4:30. Lampe [13, p. 201] quotes several Patristic writers who use the word in the same way; Clement of Alexandria, Methodius, Athanasius and Gregory of Nyssa.
9	γνωρίσας – At this point, the Vulgate introduces a <i>purpose</i> clause ‘ut notum faceret’ instead of a participle in the Greek. προέθετο – This is only used three times in the New Testament; the other references are Πρὸς Ῥωμαίους 1:13, 3:25. Arndt & Gingrich [3, p. 722] give three meanings, I – (active) set before

someone as a task or duty, II – (middle) display publicly, III – plan, propose, intend. The last of these is the most appropriate here.

LSJ [17, p. 1536] has a long article consisting of a full column. Numerous meanings are given, some for the Active some for the Middle, the passive usually supplied by προκεῖμαι. I – set before, set out, II – set before oneself (Middle), III – set up, institute, propose, IV – fix, set, V – appoint as task *or* duty, VI – put forth on one's own part, display, show, VII – setting before oneself, VIII – advance money, IX – lay out (a dead body), X – set out wares for show, display. XI – display, XII – propose, bring forward. There are many others.

Lampe [13, p. 1190] gives two meanings, I – determine, propose of God, II – in liturgy, set forth in offertory.

- 10 **οἰκονομία** – Arndt & Gingrich [3, pp. 559 – 560] give three main meanings, with ‘sub-meanings’, I – management of a household, direction, office, (i) the work of an οἰκονόμος, (ii) the idea of *administration* as applied to the office of an apostle, II – arrangement plan, order (i) arrangement or structure, (ii) God's plan of salvation (iii) God's arrangements in nature, III – training. The best fit here is II (ii). Arndt & Gingrich note that this verse is ‘linguistically difficult’.

οἰκονομία is used three times in this epistle as follows:

1:10 II (ii) plan of salvation

3:2 I (ii) stewardship, administration

3:9 II (ii) plan of salvation

LSJ [17, p. 1204] gives several meanings, I – management of a household or family, II – direction, regulation, III – arrangement, IV – in Egypt office of an οἰκονόμος, V – stewardship, VI – planning, VII – scheming (in a bad sense), VIII – public revenue of a State, IX – transaction, contract, legal instrument, X – magical operation or process.

Lampe [13, pp. 940 – 942] has a very long article on this word; here I can only give some highlights. Four main meanings are noted I – ministration, II – disposition, III – dispensation, ordering, IV – adaptation of means to end. There are numerous quotations from patristic writers such as:

- Ignatius (see Liber 3004)
- Clement of Alexandria
- John Chrysostom
- Eusebius of Caesarea
- Basil the Great
- Gregory of Nyssa, to name a few.

καῖρῶν – Arndt & Gingrich [3, pp. 394 – 395] have a long article on this word giving the following meanings: I – a period of time; with an adjective, difficult time, fruitful time, with a preposition, regularly, for a limited period of time, II – the right, proper favourable time, III – one of the chief eschatological times, the time of crisis

καῖρός is used four times in this epistle as follows:

1:10 meaning III, the fullness of the times

2:12 meaning I, at that time

5:16 meaning II, the right time

6:18 meaning I, at all times

LSJ [17, pp. 859 – 860] LSJ list the word twice, once as καῖρός (oxytone, as here) and again as καῖρος (properispomenon). This discussion will focus on the first. The following meanings are

noted: I – due measure, proportion, fitness, II – of place, vital part of the body, III – most frequently of time, (i) exact *or* critical time, opportunity, (ii) season (iii) generally, time, period, (iv) the times, critical times, often in a bad sense, IV – advantage, profit of or from a thing, V – Pythagorean name for seven

Lampe [13, p. 693] The following meanings are given, I – fit time, opportunity, II – of the present age and the age to come, III – of ages of history, IV – of time compared to eternity

11 **κληρώθημεν** – Arndt & Gingrich [3, p. 435] give two uses of this word, active and middle, yet the reference to Ephesians (included in the Active meaning) is actually passive.

LSJ [17, p. p. 960] gives the following meanings; I – appoint by lot; of the lot itself, all on, II – cast lots, III – have allotted one, obtain by lot, (middle), IV – allot, assign, V – deliver an oracle by lot.

Lampe [13, p. 757] gives the usages as Middle and Passive, which make more sense.

πρόθεσιν – this word is used twice in this letter, here and 3:11. Arndt & Gingrich [3, p. 706] have a short article giving the following meanings, I – setting forth, putting out, presentation, II – plan, purpose, will, (a) purpose of men, (b) the divine purpose.

The word occurs twelve times in the New Testament; in the synoptic Gospels (not in John) it is used in the sense of the presentation of the (sacred) bread.

1:11 plan, purpose, will, specifically, the divine purpose

3:11 plan, purpose, will, specifically, purpose

LSJ [17, pp 1480 – 1481] has a much shorter article giving four main meanings, I – laying in public, (i) laying out a corpse, (ii) public notice, (iii) statement of a case, theme, thesis, (iv) a payment in advance, (v) offering, II – purpose, end proposed, III – supposition, calculation, IV – Grammatically, preposition

Lampe [13, pp. 1148 – 1149] has a long article on the word πρόθεσις giving four main meanings and several ‘sub-meanings’ within each heading. I – purpose, intention, inclination, (i) of man’s free choice, (ii) of God, purpose, counsel, (iii) of Logos, (iv) of the Holy Ghost, (v) of disposition of Christ’s human nature, (vi) of the Devil’s purpose in accomplishing Christ’s death, II - ἄρτοι τῆς προθέσεως, shewbread, (i) in Old Testament, interpreted as signifying tribes of Israel, (ii) designating eucharistic bread, III – eucharistic, (i) setting forth of eucharistic offering, (ii) offertory, (iii) part of the church where πρόθεσις takes place, sacristy or north side of the *bema*, (iv) credence-table, (v) eucharistic elements as set forth, IV – preposition in Theological controversy, referring to Marcellus’ (IV century) quotation of Πρὸς Ῥωμαίους 1:4.

πρόθεσιν τοῦ τὰ πάντα – there is a critical note (see section 10.1.1 verse 11) noting that *some* manuscripts add του θεου after πρόθεσιν; I think that this is another example of choosing the ‘lectio difficilior’; the phrase τοῦ τὰ πάντα... then becomes ‘who works everything ...’.

βουλὴν τοῦ θελήματος – this could be difficult to render into English when one considers the straightforward meanings of βουλή and θέλημα. βουλή has resonances of the βουλή at Athens where proposals were made and considered; θέλημα (from θέλω) simply means ‘will’. Consequently, a sensible translation would be ‘purpose of his will’.

12 **προηλπικότας** – Arndt & Gingrich [3, p. 705] give the meaning ‘hope before’ ‘be the first to hope’.

LSJ [17, p.1477] note that this word is rare in the Classics and has a very small entry.

Lampe [13] does not mention it at all.

11 – These two verses can be somewhat difficult to interpret.

12 ἐκληρώθημεν *could* (pace Arndt & Gingrich p. 435) be taken with εἰς τὸ εἶναι, in which case the meaning is ‘to be destined’ ‘chosen’.

	So, two possible interpretations are: • ¹¹ In whom our lot has been cast, having been predestined according to the divine purpose, who works everything according to the purpose of his will, ¹² in order that we may be a song of praise to the glory of God who are the first to hope in Christ. • ¹¹ In whom we have been predestined according to the divine purpose, who works everything according to the purpose of his will, ¹² to be a song of praise to his glory being the first to hope in Christ
13	ἐπαγγελίας – The original meaning (LXX, Philo, Josephus) was announcement; in Later Greek with the special sense of promise, pledge, offer. Arndt & Gingrich [3, p. 280] give the following meanings: I – of men, wait for a promise; this almost becomes a profession (see Liber 3004, Ἐπιστολή πρὸς Ἐφεσίους 14:2), II – God’s promise, III – what was promised ἐπαγγελία is used four times in this epistle as follows: 1:13 God’s promise 2:12 God’s promise 3:6 God’s promise <i>or</i> what was promised 6:2 God’s promise LSJ [17, p. 602] gives the following meanings: I – command, summons, II – announcement, notice, III – as a law term, summons to attend an examination or scrutiny, III – offer, promise, profession, undertaking, IV – indication, V – in the plural, canvassing, VI – subject of a treatise, VII – the curative property claimed for prescriptions or drugs, i.e. their advertised properties Lampe [13, p. 505] gives the following, I – profession, declaration, II – promise, (i) of God to man, (ii) of man to God, III – that which is promised, IV – of things, promise, likelihood, V – as a rhetorical figure, VI – used in prepositional phrases
14	περιποιήσεως – only used 5 times in the New Testament. Arndt & Gingrich [3, p. 650] lists the following: I – keeping safe, preserving, saving, II – gaining, obtaining, III – possessing, possession, property. The most sensible meaning here is the last, property, in that we belong to God. LSJ [17, p. 1384] gives the following I – keeping safe, preservation, II – those who are saved, specifically referring to this passage, III – gaining possession of, acquisition Lampe [13, p. 1070] gives two meanings, I – preservation, saving, II – acquiring, securing. Lampe only quotes from Epiphanius, Clement of Alexandria and Basil the Great. However, Chrysostom also expands on this word in ‘In Epistulam ad Ephesios’ Homily B. See Liber 3857 § 2.3.2, 3.3.2 and 4.3.2.
15	
16	ποιούμενος – Arndt & Gingrich [3, pp. 680 – 683] have a very long article on ποιέω, mostly concerned with the Active; the discussion about the middle starts at the top of page 683 (section II). The main meaning here is making or doing something for oneself; the verb being middle it can have an object, in this case μνείαν, so the meaning is ‘making a memory for myself’. Arndt & Gingrich remark that this use is often a periphrasis for the straightforward verbal idea, so an idiomatic translation would be ‘remembering you’. In this connexion note that quite a few manuscripts (see section 10.1.1 verse 16) interpose ὑμῶν between μνείαν and ποιούμενος; this has been rejected probably on the basis of ‘lectio difficilior’. This periphrastic use of ποιούμενος and μνείαν appears to be a normal Pauline usage: here are two other examples:

⁹ μάρτυς γάρ μου ἐστὶν ὁ θεός, ὃ λατρεύω ἐν τῷ πνεύματί μου ἐν τῷ εὐαγγελίῳ τοῦ υἱοῦ αὐτοῦ, ὡς ἀδιαλείπτως μνησθῆναι ὑμῶν ποιοῦμαι ¹⁰ πάντοτε ἐπὶ τῶν προσευχῶν μου δεόμενος εἴ πως ἤδη ποτὲ εὐοδωθήσομαι ἐν τῷ θελήματι τοῦ θεοῦ ἐλθεῖν πρὸς ὑμᾶς.

Πρὸς Ῥωμαίους 1:9,10

² Εὐχαριστοῦμεν τῷ θεῷ πάντοτε περὶ πάντων ὑμῶν μνησθῆναι ποιούμενοι ἐπὶ τῶν προσευχῶν ἡμῶν, ἀδιαλείπτως ³ μνημονεύοντες ὑμῶν τοῦ ἔργου τῆς πίστεως καὶ τοῦ κόπου τῆς ἀγάπης καὶ τῆς ὑπομονῆς τῆς ἐλπίδος τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ ἔμπροσθεν τοῦ θεοῦ καὶ πατρὸς ἡμῶν

Πρὸς Θεσσαλονικεῖς Α 1;2,3

However, there are several other examples in the New Testament so this is not *specifically* Pauline. See, for example, Πράξεις Ἀποστόλων 25:17, 27:18, and Πρὸς Ἑβραίους 1:3.

LSJ [17, pp. 1427 – 1429] also has a long article on this word, the most relevant part here is point 5 at the end of the first column on page 1428 where ‘the Middle is frequently used with nouns periphrastically for the verb derived from the noun’. So this usage does have its roots in the Classics.

Lampe [13, pp. 1107 – 1108] also has a long article but does not list this particular usage.

ἐπὶ τῶν προσευχῶν μου – Arndt & Gingrich [3, pp. 285 – 289] has a long article on the uses of ἐπί; for the use here refer to point 2 on page 286 second column. An idiomatic translation would be ‘in my prayers’.

It is also worth noting that the translation in the Vulgate follows the Greek idiom very closely: *memoriam vestri faciens*

‘vestri’ which is included in the critical notes (see section 10.1.1 verse 16) in Nestlé-Aland, appears to be present in all manuscripts in the Vulgate, or, more accurately, the Vulgate has no critical notes on this verse.

17 **ἵνα** – The grammar here suggests a *purpose* or *final* clause and yet the *sense* suggests a wish for the future. Arndt & Gingrich [3, pp. 376 – 378] mention this verse but only to say that δῶν is (a) subjunctive and (b) the correct reading.

18 **πεφωτισμένους** – used 11 times in the New Testament but not confined to specific books. Arndt & Gingrich [3, p. 873] gives the following: I – shine (of God), shine upon, II – give light to, light up, illuminate, III – enlighten, give light to, shed light upon
LSJ [17, p. 1969] gives the following, I – shine, give light, II – illuminate, III – bring to light, make known, IV – enlighten, instruct, teach, V – throw light upon, illustrate
Lampe [13, p. pp. 1508 – 1509] has a long article giving the following: I – literally of physical illumination (a) shine, shine upon make bright, (b) enlighten, make to see, II – metaphorically (a) enlightenment of the mind, (b) spiritual enlightenment, reveal, make manifest, enlighten, enable
Chrysostom in ‘In Epistulam ad Ephesios’ discusses this word in Homily Γ. See Liber 3857 § 2.4.1, 3.4.1 and 4.4.1.

εἰς τὸ εἰδέναι ὑμᾶς – translated in the Vulgate as *ut sciatis*

κλήσεως – Arndt & Gingrich [3, pp. 435 – 436] give two main meanings, I – call, calling, invitation, II – station in life, position. The first of these is most appropriate here.

LSJ [17, p. 960] has the following meanings, I – calling, call, II – calling into court, summons, prosecution, III – invitation to a feast, IV – invocation, V – calling to aid, VI – calling in a religious sense, VII – name, appellation, reputation, VIII – grammatically, the nominative case as opposed to πτώσεις, the oblique cases.

Lampe [13, p. 757 – 758] has a good article on this word, listing the following meanings: I – Calling from God, (i) Abraham, (ii) particularly of a Christian vocation, II – name, appellation, (i)

	Trinitarian, (ii) in Christology, (iii) of Christians, III – invocation, in a magical sense, IV – inheritance
19	τὸ ὑπερβάλλον – translated into the Vulgate as <i>sit supereminens</i> which is a sort of periphrastic conjugation, necessarily subjunctive since it is part of a relative clause. The original Greek uses a participle as a substantive. μέγεθος – a hapax legomenon. Arndt & Gingrich [3, p. 498] give two meanings or usages, I – literally, greatness, size, II – used figuratively of God, (as here), with τὸ ὑπερβάλλον (above) surpassing greatness of his power. LSJ [17, p. 1089] has general meaning (from μέγας), greatness, magnitude; I – in Homer it signifies ‘stature’ of men and women, also, of sound, loudness, the following meanings, often used in the dative, II – of quality, degree, greatness, magnitude, (i) might, power, (ii) greatness, magnanimity (iii) in Rhetoric, loftiness, sublimity, III – Mathematically, magnitude, IV – Gramatically, metrical length, V – as a title Lampe [13, p. 837] gives the following meanings, I – of God, majesty, II – moral or spiritual greatness or force, III – of weather, severity, IV – can be used as a title κράτους – Arndt & Gingrich [3, p. 449] have the following main meanings, I – power, might, II – mighty deed, III – strength, intensity (the meaning here), IV – power rule, sovereignty. LSJ [17, p. 992] has a detailed article listing the following meanings, I – strength, might, especially of bodily strength, II – (i) power, (ii) power over, III – of persons, a power, an authority, IV – mastery, victory. Lampe [13, p. 776] gives the following, I – might, (i) strength, (ii) power of God, (iii) power of the Devil, II – imperial majesty, (i) sovereign power, (ii) as a form of address, (iii) in address to an officer of the crown. ἰσχύος – Arndt & Gingrich [3, p. 383] list only strength, power, might, giving examples of personal strength and the power of prayer. LSJ [17, p. 844] gives a number of different meanings, I – strength of body, II – might, power, III – brute force, IV – motive force, V – in Literary Criticism, vigour of style, VI – in tactics, the main body of troops. Lampe [13, p. 679] lists only the meaning, ‘strength’ ‘force’ of God, of believers, of Christ. It is difficult, in an English translation, to bring out the difference between these two words; the main difference is that κράτος has the sense of authority whereas ἰσχύς has the sense of personal <i>or</i> physical strength <i>or</i> strength of a thing.
20	
21	ἀρχῆς καὶ ἐξουσίας – with slight variations these two nouns appear together (and not separately) four times in this epistle. Here are the four occurrences: 1:21 ἀρχῆς καὶ ἐξουσίας power and authority 2:2 τὸν ἄρχοντα τῆς ἐξουσίας ruler of the authority 3:10 ταῖς ἀρχαῖς καὶ ταῖς ἐξουσίαις 6:12 πρὸς τὰς ἀρχάς, πρὸς τὰς ἐξουσίας αἰῶνι – This word is extensively used throughout the New Testament and occurs six times in Ephesians. Arndt & Gingrich [3, pp. 27 – 28] has a long article and lists the following meanings, I – very long time, eternity (i) of time gone by, the past, (ii) of time to come, which, if it has no end, is also known as eternity, II – a segment of time, (i) the present age, (ii) the age to come, III – the world as a spatial concept, IV – the Aeon as a person.

Arndt & Gingrich give several references to the LXX:

Γένεσις 6:4

Τωβίτ 4:12

Σοφία Σιράχ 14:17

αἰών is used six times in this epistle as follows:

1:21 I (ii) – the age to come

2:2 II (i) – the present age

2:7 II (ii) – the age to come

3:9 I (i) – past ages

3:11 I (ii) – note that this really refers to *eternity* not specifically related to time

3:21 I (ii) – compare also Τωβίτ 1:4, 13:12; ‘for ever and ever’

LSJ [17, p. 45] the general meaning is period of existence, with the following more detailed meanings, I – lifetime, life, II – age, generation, posterity, III – one’s life, destiny, IV – long space of time, V – space of time clearly defined, VI – Aeon, personified

Lampe [13, pp. 55 – 57] has a very long article. The main meaning is age, aeon, eternity. Within that several further meanings are listed, I – lifetime, II – time, III – a long but definite period, age, era, epoch, (i) a thousand years, one of the seven ages of the world, (ii) with the idea of dispensation, IV – period of indefinite duration, V – eternity, VI – with prepositions, for ever, not necessarily confined to things which are eternal, VII – Aeon, a Gnostic usage, VIII – hence totality of aeons *or* the whole invisible spiritual world, IX – in the plural, name of supernatural beings, both evil and good.

22 ὑπέταξεν – Arndt & Gingrich [3, pp. 847 – 848] give three main meanings in their article, I – in the Active, subject, subordinate, II – in the Passive, become subject τινί, to a person or state of being, III – in the Passive, subject oneself, be subjected or subordinated, obey, IV – of literary compositions or documents, attach or append to another work.

ὑποτάσσω is used three (four) times in this epistle:

1:22 I – subject *or* subordinate

5:21 II – become subject to τινί, though this could equally be III

5:22 III – subject oneself, obey; Nestlé-Aland omit ὑποτασσέσθωσαν *or* ὑποτάσσεσθε, but this is present in *some* ancient manuscripts such as $\aleph$ and A.

5:24 III – subject oneself, obey

LSJ [17, p. 1897] gives the following meanings, I – place or arrange under, II – post in the shadow of draw up behind, III – subject, IV – passive, to be obedient, V – passive, underlie, to be implied in or associated with, VI – put after, subjoin, append, VII – take as a minor premise

Lampe [13, pp. 1462 – 1463] gives two main meanings with subdivisions, I – Active, (i) God subjecting all things to Christ, (ii) God’s subjection of creation to man, (iii) of Christ, (iv) of man, II – Passive, (i) be submissive, obedient *or* made subject to, (ii) be subordinate

23

9.5 Βίβλος B

1– This is the third long sentence in the book (124 words in Nestlé-Aland) and contains nearly as many
7 words as the two earlier long sentences from chapter 1 combined. The main verb, συνεζωοποίησεν,

(convivificavit in the Vulgate) occurs in verse 5. It almost appears as an expansion of the sentence in Πρὸς Κολοσσαεῖς 2:13; the opening of the sentence, which is accusative, is the same as Πρὸς Κολοσσαεῖς 2:13, but in between there is a series of relative clauses, though it is also arguable that Πρὸς Κολοσσαεῖς 2:13 is a *contraction* of this passage. The Vulgate has broken this sentence into smaller clauses using a temporal clause at the beginning, *vos cum essetis mortui delictis et peccatis vestris* for ὑμᾶς ὄντας νεκροὺς τοῖς παραπτώμασιν καὶ ταῖς ἁμαρτίαις ὑμῶν, almost as though the first clause were an absolute clause which it could not be since it is (a) accusative and (b) masculine and not neuter.

The Syriac translation adopts a similar procedure, – see section 7.2 verse 1.

One possible interpretation is to translate the first καὶ *concessively*, in a manner similar to the Vulgate. Arndt & Gingrich [3, pp. 391 – 393] have a long article giving many different uses of καὶ. I could not find a reference to this verse in Arndt & Gingrich and both Moule [20] and Zerwyck [34] are silent upon this.

LSJ [17, pp. 857 – 858] also has a long article and item 8, at the top of page 858, does testify to the use of καὶ in this way, that is, ‘even if’, ‘although’, ‘notwithstanding’.

Lampe [13, p. 692] has a short article which must be regarded as supplementary to the entry in LSJ.

1	Καὶ ὑμᾶς ὄντας νεκροὺς τοῖς παραπτώμασιν This is the same as Πρὸς Κολοσσαεῖς 2:13. παραπτώμασιν – Not an hapax legomenon by any means but mostly used in Paul’s letters. Arndt & Gingrich [3, p. 621]. The following meanings are listed, I – of transgressions against men, II – as a rule of sins against God, III – mostly used in the plural, as here. LSJ [17, p. 1322] gives the following meanings I – false step, slip, blunder, II – defeat, III – transgression, trespass, IV – falling from the right way. LSJ also gives a quotation from the LXX Ἐξοδος 14:13. Lampe [13, p. 1024] gives numerous quotations from patristic authors, with the general meaning of transgression of various kinds. ἁμαρτίαις – A word that is used extensively throughout the New Testament. Arndt & Gingrich [3, pp. 43 – 44] has a very long article on the subject. Lampe [13, pp. 81 – 84] also has a very long article on this word. ἁμαρτία as opposed to παράπτωμα: the main difference between these two words is that παράπτωμα implies individual mistakes or transgressions whereas ἁμαρτία, although including individual errors, has a wider theological significance. This can be seen from the difference in the length of the articles in the three lexica mentioned here.
2	
3	ἀνεστράφημέν – Used several times in the New Testament, Arndt & Gingrich [3, p. 61] give the following main uses are: I – transitive, upset, overturn τί: II – passive and reflexive, turn back and forth, in terms of place, stay, live, in terms of conduct, behave, act; III – intransitive, <i>either</i> associate πρὸς τινά <i>or</i> return, come back. The use here is usage II used figuratively of human conduct and the type of behaviour more exactly described, in this case by ἐν and the following phrase. LSJ [17, p. 122] give two main usages for Active (turn upside down, turn back) and Passive (dwell in a place). Lampe [13, p. 125], in addition to the meanings and usages in LSJ, also has ‘turn over in mind’, ‘ponder’, from John Chrysostom.
4	
5	συνεζωοποίησεν – In the New testament used only in Ephesians and Colossians, with the same meaning. The reference is to people who <i>were</i> dead in their sins but through union with Christ have been made alive.

	LSJ [17, p. 1670] only refers to this verse and the verse in Colossians; Lampe [13, p. 1278] only has one reference to Gregory Nazianus
6	συνεκάθισεν – Only used twice in the New Testament, here and at Κατὰ Λοῦκαν 22:55. Arndt & Gingrich [3, p. 773] list two uses, I – transitively, cause to sit down with others, II – intransitively, sit down with others. LSJ [17, p. 1662] lists the following I – I make to sit together, II – middle or passive, sit in conclave, meet for deliberation, III – intransitively, sit together, IV – sit or settle down Lampe [13, p. 1267] lists the following I – I sit with, sc. as judges, II – intransitively, sit with The Vulgate has translated this Greek verb by using <i>facio</i> with an infinitive.
7	ἐνδείξεται – The Vulgate has translated the Greek Middle aorist subjunctive into the Active imperfect subjunctive. ὑπερβάλλον – The Vulgate has translated this participle either as a verb (<i>abundo</i>) or an adjective (<i>abundans, -ntis</i>). In either case, the <i>usage</i> is, as in the Greek, as a substantive. πλοῦτος – Arndt & Gingrich [3, p. 674] only lists this as a masculine noun (ὁ πλοῦτος) as also does Lampe [13, p. 1096 – 1097]. LSJ [17, p. 1423] list this also as a neuter noun (τὸ πλοῦτος) which in this context makes more sense. LSJ specifically list several references (noted below with ^{LSJ}), but none from Ephesians. LSJ also list Πρὸς Ῥωμαίους 9:23, but this cannot be right as Nestlé-Aland has τὸν πλοῦτον and there are no critical notes on that passage; Souter [31] has the same reading. Moulton & Geden [22, p. 898] also list this as a neuter noun and list the following references in the New Testament where it is used as a neuter noun: ^{LSJ}Πρὸς Κορινθίους B 8:2 Πρὸς Ἐφεσίους 1:7 Πρὸς Ἐφεσίους 2:7 Πρὸς Ἐφεσίους 3:8 Πρὸς Ἐφεσίους 3:16 Πρὸς Φιλιππησίους 4:19 ^{LSJ}Πρὸς Κολοσσαεῖς 1:27 ^{LSJ}Πρὸς Κολοσσαεῖς 2:2 Chrysostom's In Epistulam ad Ephesios has 'τὸν ὑπερβάλλοντα πλοῦτον' at this point. See Liber 3857 Ὁμιλία Δ β:14.
8	
9	ἵνα μή τις καυχῆσεται – The Vulgate, has translated this as ' <i>ut ne quis glorietur</i> ', using a Latin deponent for a Greek Middle. The translation is literally direct word for word from the Greek; Kennedy [11, §417 note 3], does provide authority for this usage.
10	ποίημα – this word is only used twice in the New Testament; the other usage is in Πρὸς Ῥωμαίους 1:20. The more common word is κτίσις from κτίζω, I create; in Christian literature used of God's creation or creative activity, though Lampe [13, p. 784] does list other usages. κτισθέντες – κτίζω is fairly widely used (14 times) in the New Testament along with related words such as κτίσις and κτίσμα. Arndt & Gingrich [3, p. 455] has a lengthy article describing various aspects of creation, of heaven and earth, what is from what is not, of the church, of the Spirit, of the divine creative activity, of the inner man. LSJ [17, pp. 1002 – 1003] lists several meanings, I – peopling a country, II – founding a city, III – plant a grove <i>or</i> setting up an altar, IV – produce, create, bring into being, V – make so and so, VI – perpetrate a deed

	Lampe [13, pp. 782 – 783] has a lengthy article occupying a whole column. There are three main meanings each with some subdivisions. I – create (i) in relation other terms distinct from γεννάω, (ii) of God as creator, (iii) of spiritual re-creation, II – establish with reference to a chosen people, III – produce. ἐπὶ ἔργοις ἀγαθοῖς – Arndt & Gingrich [3, pp. 285 - 288] in their lengthy article on ἐπὶ explain this usage in the second section devoted to the dative. The relevant part is I b (figuratively) ε where the use is ‘purpose, goal, result’. Other references for this usage (in the New Testament) are: Πρὸς Γάλατας 5:13 Πρὸς Τιμόθεον Β 2:14 The Vulgate has translated this fairly literally as ‘<i>in operibus bonis</i>’, which doesn’t quite give the same meaning.
11	μνημονεύετε – The <i>sense</i> of this verb is more imperative than indicative, though given that the two forms coincide it is difficult to tell. Neither Moule [20] nor Zerwyc [34] comment specifically on this verse and Arndt & Gingrich [3] are not very specific either. The Vulgate has translated this as ‘<i>memores estote</i>’ which gives the sense of indicative. If it is imperative, note that the <i>present</i> imperative has been used which carries the implication of a repeated action, ‘keep in mind’. How much weight should be put on this is not easy to say. ἀκροβυστία – Arndt & Gingrich [3, p. 33] give three meanings, I – literally, uncircumcised men, II – uncircumcision as a state of being, III – an abstraction for heathenism or the Gentiles. The most applicable meaning here is that of III. LSJ [17, p. 56] gives the original meaning, ‘foreskin’ together with references from the New Testament. Lampe [13, p. 66] gives the same meanings as Arndt & Gingrich.
12	καιρῷ - See also section 9.4 verse 10 ἐπαγγελίας – promise, pledge, offer. See also section 9.4 verse 13. ἄθεοι – Arndt & Gingrich [3, pp. 20 – 21] give two main meanings, I – without censure, purely descriptive, II – those who disdains or denies God or the gods; (i) in the pagan view, against Christians (see Martyrio Sancti Polycarpi 9:2, Liber 3012), (ii) in the Christian view referring to pagans. The most appropriate meaning here is the first. LSJ [17, p. 31] gives the following, I – without God, denying the Gods, II – godless, ungodly, II – abandoned of the gods, IV – not derivewd from the name of a god Lampe [13, p. 44] gives the following meanings, I – separate from God, without God, II – ungodly, immoral, III – disbelieving in the existence of a divine being, IV – without the true God, not believing in the true God
13	ἐγενήθητε – This word is used many times in the New Testament and eight times in this epistle. Arndt & Gingrich [3, pp. 158 – 160] have a long article on this word, giving many different meanings and usages. The main division is between the use as a verb in its own right and as a substitute for the forms of εἶμι. I – as a verb its own right, (i) be born of begotten, of things, arise or come about, of other occurrences, of the divisions of a day, (ii) be made or created, (iii) happen, take place, often with an adverb or adverbial phrase added, (iv) of persons or things which change their nature, II – as a substitute for the forms of εἶμι (i) used with the nominative, simply ‘be’ or ‘is’, (ii) used with the genitive, the genitive of the possessor, (iii) used with the dative of the person, belong to someone, (iv) used with prepositions and adverbs, ‘be’, (v) appear γίνομαι is used eight times in this epistle as follows:

2:13 II (iv) (I (iv) is also possible) – become *or* be near...

3:7 I (iv) – become ...

4:32 I (ii) – become useful ...

5:1 II (i) – be ...

5:7 I (iv) – do not become ...

5:12 I (i) (I (ii) is also possible) – things done or accomplished

5:17 II (i) – do not be ...

6:3 I (iv) that it may be ...

It is worth noting that in the list above some meanings trespass upon other meanings; it is not useful to think of these as hard and fast rules.

LSJ [17, pp. 349 – 350] Note that LSJ lists the word as ‘γίγνομαι’. LSJ distinguish two ‘types’ of meaning, I – absolutely, come into being, (i) of persons, new born, (ii) of things, to be produced, (iii) of events, take place, come to pass, II – followed by a predicate, come into a certain state, (i) followed by nouns and adjectives, (ii) followed by adverbs, (iii) followed by oblique cases of nouns, (a) genitive, become one of, (b) dative, fall to, (c) prepositions, ἀπό turn from, εἰς turn into, (iv) followed by plural nouns

Lampe [13, p. 315] Listed as γί(γ)νομαι. The following meanings are listed, I – be made or created, II – become, III – with ἐνός or μόνου aim at, be concerned with one thing only, IV – with genitive, gain control of, V – impersonal usage; come to pass, VI – become of

14 **μεσότοιχον** – also ‘party-wall’.

The imagery here of Christ breaking down the wall of the law and the commandments probably has a powerful resonance with many Christians today, particularly those who saw (or heard about) the fall of the Berlin Wall, a very visible sign of division. There are two parts to this image:

- ὁ ποιήσας τὸ ἀμφοτέρωθεν ἓν. Before the fall of the wall there were two Germanies, virtually at war with each other; the fall of the Berlin Wall united them into one. In like manner, but a more cosmic event, Christ has re-united man and God
- τὸ μεσότοιχον τοῦ φραγμοῦ λύσας. The Berlin Wall was a visible sign of division, much hated by those in the West. It was the only place in West Germany (as far as I know) where graffiti was not merely allowed but almost encouraged. While it is not true to say that the Law and the commandments were hated, they were a sign of division, only by adherence to the Law and the Commandments was it possible for man to approach God. Christ’s advent, death and resurrection has broken down this wall making the two natures into one, as is said slightly later.

15

16 **ἀποκαταλλάξις** – In the New testament used only in Ephesians and Colossians, with the same meaning. Only found in Christian writers;

LSJ [17, p. 201] only mentions these two verses, Lampe [13, p. 195] quotes from Irenaeus and Basil the Great, with reference to *complete* reconciliation of the Atonement.

in semet ipso – this is the Vulgate translation for ἐν αὐτῷ; the critical notes for Nestlé-Aland (see section 10.1.2 verse 16) have εαυτῷ for some manuscripts, including ‘latt’ which is the *entire* Latin tradition.

17 **et veniens evangelizavit pacem vobis qui longe fuistis et pacem his qui prope** – the second **pacem** according to Nestlé-Aland, does not exist in the entire Latin tradition, but it *is* included in the Bibla Sacra Vulgata [4, p. 1810] and there do not appear to be any critical notes.

	εὐαγγελίζω – the active, which occurs only 3 times in the New Testament (Rv 10:7, 14:6; Ac 16:17) belongs to later Greek; it does not differ in meaning from the much more common middle. The present, perfect and weak aorist are used in a passive sense. LSJ [17, p.705] lists εὐαγγελίζομαι rather than εὐαγγελίζω. There is a reference to εὐαγγελίζω in LXX Βασιλείων Α 31:9. Lampe [13, p. 555] has a long article on εὐαγγελίζομαι but does not mention εὐαγγελίζω.
18	
19	συμπολῖται – contrasted with ξένοι καὶ πάροικοι; Arndt & Gingrich [3, p. 780] gives fellow citizen used figuratively of the Gentiles, when they accept the faith they become συμπολῖται τῶν ἁγίων, fellow-citizens of the saints LSJ [17, p. 1685] only gives fellow-citizen and remarks that the word is condemned by Phrynicius Lampe [13, p. 1289] gives fellow citizen in the kingdom of God; Lampe (LSJ also has this) has συμπολίτης which is the feminine of συμπολίτης.
20	ἄκρογωνιαίον – Only used twice in the New Testament; here and at Ἐπιστολὴ Πέτρου Α 2:6. Arndt & Gingrich [3, p. 33] give the definition corner-stone <i>or</i> or capstone. LSJ [17, p. 56] gives the definition ‘at the extreme angle’ and refers to LXX Ἰσαΐας 28:16. Lampe [13, p. 66] in a short article remarks that it is a stone at the topmost angle <i>or</i> point of a pyramid, obelisk etc, which, being cut before set in position and being laid last would not fit if construction were not true; hence called, ‘stone of testing’. Two meanings are noted, I – literally, a great stone at the head corner of the temple, II – metaphorically of Christ. The Vulgate has the following translation: <i>ipso summo angulari lapide Christo Iesu</i> ‘ipso summo lapide Christo Iesu’ uses the Ablative Absolute copying the Genitive Absolute idiom of the Greek. It is noteworthy that <i>some</i> manuscripts (see section 10.1.2 verse 20) add ‘λίθου’ after ‘ἄκρογωνιαίον’, including ‘the entire Latin tradition’. The other use of ἄκρογωνιαίος in the New Testament at Ἐπιστολὴ Πέτρου Α 2:6 refers to the preciousness of the material. See Liber 2032.
21	οἰκοδομῇ – Arndt & Gingrich [3, pp. 558 – 559] give the following meanings: I – building as a process, II – figuratively of spiritual strengthening, III – building, edifice, IV – building in a non-literal way, for example the Christian community οἰκοδομῇ is used four times in this epistle: 2:21 IV – the reference is to the Christian community 4:12 II – here the emphasis is on the <i>process</i> of building up the body of Christ. The word here is almost used as a passive participle, ‘for the building up of the body of Christ’ <i>or</i> ‘the body of Christ might be built up’ <i>or</i> ‘the construction of the body of Christ’. 4:16 II – again, the emphasis is on the <i>process</i> of building up the body of Christ 4:29 II – again, the emphasis is on the <i>process</i> of building up the body of Christ LSJ [17, p. 1204] has two points, I – in the first it is noted that the word is condemned by Phrynicius; earlier references in Aristotle and Theophrastus are regarded as dubious, though there is a reference to LXX Παραλειπομένων Α 26:27, II – turning to Koine times, LSJ refers to Κατὰ Μαθθαῖον 24:1 and Ἐπιστολὴ Πρὸς Κορινθίους Α 3:9; the first reference is to meaning III above; the second a figurative use; meaning IV above is probably closest. Lampe [13, p. 939] gives two main meanings, I – building or edifice, figuratively as in Epistula Sanctii Ignatii ad Ephesios 9:1 (see Liber 3004), II – the act or process of building <i>or</i> building up. Several

patristic writers are quoted; Clement of Alexandria (Stromateis 5:4, Liber 3047) and Gregorius Nazanianus.

συναρμολογουμένη – συναρμολογέω only occurs in Christian writers; as regards the New Testament it is an hapax legomenon. Arndt & Gingrich [3, p. 785] give the definition fit *or* join together.

LSJ [17, p. 1699] refers specifically to this verse;

Lampe [13, p. 1306] has several references to the use of this word. There are two main meanings, fit *or* join together as in a building, and in later writers (Athanasius and Basil the Great) of joining Man to Christ

22

9.6 Βίβλος Γ

- 1 – Another very long sentence, this time consisting of 106 words. When translating this into English, it is best to divided this sentence into smaller units; one suggestion is to break the sentence at verse 5.

- 1 **χάριν** – Arndt & Gingrich [3, pp. 877] make a distinction between χάριν (properly the accusative of χάρις) and χάρις itself. It can be used as a ‘preposition’ with the genitive almost always *after* the word that it governs. However, the LXX has it mostly before (the usual position); in the New Testament there is only one example Ἰωάννου Ἐπιστολή Α 3:12. There are two main meanings both used as the ‘preposition’, I – indicating the goal, II – indicating the reason. Meaning II is the most appropriate here.

Here are some references to the LXX:

Βασιλέων Γ 14:16 (before the noun)	Σοφία Σιραχ 29:9 (after the noun)
Παραλειπομένων Β 7:21 (before the noun)	Σοφία Σιραχ 34:12 (after the noun)
Τωβίτ 2:14 (before the noun)	Σοφία Σιραχ 32:5 (before the noun)
Ιουδίθ 8:19 (after the noun)	Σοφία Σιραχ 34:6 (before the noun)
Παροιμιαί 30:7 (after the noun)	Σοφία Σιραχ 38:17 (before the noun)
Σοφία Σαλωμῶνος 18:2 (after the noun)	Μακκαβαίων Α 6:24 (after the noun)
Σοφία Σιραχ 20:23 (before the noun)	Μακκαβαίων Α 12:45 (after the noun)
Σοφία Σιραχ 24:17 (after the noun)	Μακκαβαίων Α 13:4 (after the noun)
Σοφία Σιραχ 27:1 (before the noun)	Μακκαβαίων Α 13:6 (after the noun)
Σοφία Σιραχ 29:7 (before the noun)	Μακκαβαίων Γ 6:36 (after the noun)

LSJ [17, p.1979] lists this as a special usage (bottom of 1st column of p. 1979), I – as an adverb, II – as a preposition it stands *before* its case, but mostly *after*, meaning on account of, III – can also be used with various prepositions.

Lampe [13] does not list χάριν seperately.

The Vulgate translates this literally as ‘huius rei gratia’.

- 2 **χάριτος** – Arndt & Gingrich [3, pp. 877 – 878] have a long article on this word. There are five main meanings with some subdivisions. There are: I – graciousness, attractiveness, II – (i) favour, grace, gracious care *or* help, goodwill, (ii) that which one experiences from another, (iii) in Christian epistolary χάρις is found at the beginning and end of letters III – practical application of goodwill (i) on the part of men, (ii) on the part of God and Christ, IV – of exceptional effects produced by divine grace, V – thanks, gratitude.

There are twelve occurrences of χάρις in Πρὸς Ἐφεσίους, the various meanings are indicated below.

1:2 II (iii) – grace, at the beginning of the letter

- 1:6 II (i) – grace, in the sense of favour
 1:7 III (ii) – grace on the part of God and Christ
 2:5 III (ii) – grace on the part of God and Christ
 2:7 IV – grace in the sense of exceptional effects
 2:8 III (ii) – grace on the part of God and Christ
 3:2 IV – grace in the sense of exceptional effects
 3:7 IV – grace in the sense of exceptional effects
 3:8 IV – grace in the sense of exceptional effects
 4:7 IV – grace in the sense of exceptional effects
 4:29 III (i) – grace on the part of men
 6:24 II (iii) – grace, at the end of the letter

LSJ [17, pp. 1978 – 1979] also has a long article on this word. The use of the accusative has been noted above in verse 1.

Lampe [13, pp. 1514 – 1518] has a *very* lengthy article on this word. I can only give brief highlights here. Six main meanings are noted with subdivisions.

I – grace in general, (i) God as a source of grace, Father, Son and Holy Ghost, (ii) grace as bestowed on the Church, (iii) mediated through the sacraments,

II – sanctifying grace: (i) necessity for Christian life, (ii) in relation to human cooperation: faith, preserved by continual human effort, in practice of self-denial, may be lost (by various means) but restored through penitence, grace and free-will, imparted by evangelism, (iii) effects: purification, sonship, virtues in general, victory over nature, (iv) in mystical life: bringing about mystical experience, workings of grace in spiritual life, difference between operations of grace and delusions, (v) grace and sin, (vi) χάρις and φύσις: deification by grace, analogy between divine φύσις and χάρις, with reference to the Holy Ghost, with reference to the Blessed Virgin Mary, nature remaining after reception of grace, (vii) grace contrasted with works, (viii) grace of Adam before the Fall, (ix) praise of Grace,

III – special manifestations of grace: (i) in ecclesiastical offices, (ii) prophecy, (iii) miracles, (iv) teaching and preaching, (v) martyrdom, (vi) scriptures: as inspired, as understood, (vii) other manifestations: γνῶσις as opposed to ζήτησις, discernment of spirits

IV – In christology, (i) Arian, (ii) Diodore, (iii) Theodorus Mopsuestenus (iv) later statements of the Orthodox position as opposed to Arianism

V – Gnosticism, (i) sacramental, (ii) as aeon

VI – grace as supernatural beauty in the face of martyrdom, see *Martyrio Sancti Polycarpi*, Liber 3012

VII – as a designation of the Blessed Virgin Mary

-
- 3 **ἐγνωρίσθῃ** – Extensively used throughout the New Testament, Arndt & Gingrich [3, p. 163] distinguish two main meanings; I – make known *or* reveal; II – know, like γινώσκω.

LSJ [17, p. 355] has some other meanings, ‘become acquainted with’, ‘discover’ ‘gain knowledge of’. The second meaning as used in the New Testament occurs in LXX and Plutarch.

Lampe [13, p. 318] gives several quotations for both main meanings from Methodius, Clement of Alexandria, St. John of Damascus and others.

μυστήριον – Arndt & Gingrich [3, pp. 530 – 531] has a lengthy article on this word. The meaning in secular Greek (usually in the plural) is normally for the secret rites or mysteries of the ‘mystery religions’; Clement of Alexandria (see Liber 3041) has much, mostly negative, to say about them.

	The meanings given are: I – in the Gospels, μυστήριον is used by Jesus in the context of ‘the mysteries of the Kingdom of God’, II – in Paul’s letters the word occurs 21 times, 10 of these are in Ephesians and Colossians. The entry in Arndt & Gingrich does not lend itself to specific meanings as such; for the six occurrences of μυστήριον in Πρὸς Ἐφεσίους the various meanings are indicated below: 1:9 the mystery of his will being the acceptance of the Gentiles as Christians 3:3 the mystery being the acceptance of the Gentiles as Christians 3:4 the mystery of Christ being the acceptance of the Gentiles as Christians 3:9 the mystery of the revelation from ages being the acceptance of the Gentiles as Christians 5:32 the great mystery being the relation between Christ and the Church 6:19 the mystery of the gospel being the acceptance of the Gentiles as Christians LSJ [17, p. 1156] distinguishes several meanings from the Classics, but also mentions the New Testament. Lampe [13, pp. 891 – 893] has a long article on this word. The Vulgate has translated this as: <i>sacramentum</i> in 1:9, 3:3, 3:9, 5:32 <i>mysterium</i> in 3:4, 6:19
4	πρὸς – Arndt & Gingrich [3, pp. 709 – 711] has a long article on the various uses of πρὸς which can be used with the Genitive, Dative and Accusative. The particular use here is described in point 5d at the end of the second column on p. 710.
5	
6	σύσσωμα – this word only occurs in Christian writers; LSJ [17, p. 1734] refers specifically to this verse; Lampe [13, p. 1348] has several references to the use of this word, from Athanasius, Basil the Great and Gregory of Nyssa συμμέτοχα – Arndt & Gingrich [3, p. 778] give two slightly different meanings to this word, I – sharing with someone, (3:6), casting one’s lot with someone (5:7). LSJ [17, p. 1679] gives ‘partaking with another in a thing’, ‘joint owner’. Lampe [13, p. pp. 1283 – 1284] gives two meanings, I – sharing jointly, II – allied, associate
7	
8 – 12	Another long sentence this time of 82 words. It is not really possible to break this sentence since the thought is continuous.
8	ἐλαχιστοτέρῳ – ἐλάχιστος is itself a superlative and is used as a superlative of μικρός. In this instance it is a <i>comparative</i>, very least. ἀνεξιχνίαστον – This only occurs twice in the New Testament, here and at Πρὸς Ῥωμαίους 11:33. LSJ [17, p. 133] lists several occurrences in the LXX. Lampe [13, p. 135] has several references to the use of this word.
9	ἀποκεκρυμμένου – The same word, in the sense of conjugation and declension, occurs in Πρὸς Κολοσσαεῖς 1:26, it is only used four times in the New Testament, here, Κατὰ Λουκᾶν 10:21, Πρὸς Κορινθίους Α 2:7 and Πρὸς Κολοσσαεῖς 1:26. Arndt & Gingrich [3, p. 93] give two, slightly different meanings, I – hide, conceal by digging, II – hidden kept secret. The second meaning is best here. Moulton & Geden [22, p. 98] list only four occurrences of this word, but Arndt & Gingrich also refer to Κατὰ Μαθθαῖον 25:18; Nestlé-Aland uses the word κρύπτω not ἀποκρύπτω at this point, but there is a critical note stating that ἀποκρύπτω is used in several manuscripts.

	LSJ [17, p. 204] gives four main meanings, I – hide from, keep hidden from, II – hide from sight, keep hidden, conceal, III – obscure, IV – lose from sight Lampe [13, p. 198] gives three main meanings, I – conceal, II – throw into the shade, III – make to vanish
10	πολυποίκιλος – Since this is an hapax legomenon as far as the New Testament is concerned, Arndt & Gingrich [3, p. 687] give one meaning, ‘many-sided’. LSJ [17, p.1441] gives two main meanings, I – much variegated from Euripides Ἰφιγενεία ἐν τῇ Ταυρίδῃ 1149, II – manifold, quoting this verse. Lampe [13, p. 1117]. The main meaning is ‘very varied’, ‘manifold’, ‘variegated’. The references in Lampe apply to demon, to wisdom and refer to this verse. In this part of the sentence, πολυποίκιλος describes σοφία and is the subject of γνωρισθῆ.
11	
12	παρησίαν – used twice in this epistle. Arndt & Gingrich [3, p. 630] give the following meanings, I – outspokenness, frankness, plainness of speech, concealing nothing and passing over nothing, II – this develops into openness in public, III – courage confidence, boldness, fearlessness, (i) in relation to men, (ii) in relation to God. 3:12 – the best meaning is confidence, boldness 6:19 – the best meaning is frankness, openness In the Classics the word often had a bad sense, outspokenness in a bad way, this is not how the word is used here. LSJ [17, p. 1344] lists the following meanings, I – outspokenness, frankness, freedom of speech, II – in a bad sense, licence of tongue, III – freedom of action, IV – liberality, lavishness Lampe [13, pp. 1044 – 1045] has a long article on this word. Three main meanings are noted with subdivisions for each. I – Freedom of speech, (i) civic freedom, (ii) in a bad sense, impudence, familiarity, II – confidence, boldness (i) in relationship between God and man, (ii) boldness, liberty of speech, III – confidence, trust The Vulgate translates this as <i>fiducia</i> on both occasions. προσαγωγήν – used three times in the New Testament, twice in Ephesians and once in Romans (Πρὸς Ῥωμαίους 5:2). πεποιθήσει – a word in later Greek condemned by Phrynichus; only used once in the LXX (Βασιλέων Δ 18:19 according to Arndt & Gingrich [3, p. 643], but I am not sure about this), but used more frequently in other Greek Translations of the Old Testament such as Philo and Josephus. LSJ [17, p. 1363] also list this word and give the same reference as Arndt & Gingrich. Lampe [13, p. 1060] gives two main meanings, I – assurance, confidence, II – self-confidence The Vulgate translates this as <i>confidentia</i>.
13	The Vulgate has translated μὴ ἐγκακεῖν (an indirect command) as <i>ne deficiatis</i>, which is a prohibition expressed by <i>ne</i> with the Subjunctive, Kennedy [11, §350 note 1]
14	κάμπτω – Used four times in the New Testament (twice in Romans, once in Ephesians and once in Philippians). Always used with γόνυ as a sign of religious devotion, not <i>always</i> Christian devotion (Πρὸς Ῥωμαίους 11:4). Translating this as ‘I bend the knee’ strikes me as somewhat clumsy in English, perhaps ‘kneel’ is more idiomatic. LSJ [17, p. 873] gives several uses, I – bending in the physical sense, II – guide horses and chariots III – in Music, turns and twists and IV – metaphorically, bow down, humble, in the passive be bent or bowed and even ‘moved to pity’.

	Lampe [13, p. 700] has a short entry about the word, but the use appears to be the same as in the New Testament.
15	πατρία – Arndt & Gingrich [3, p. 636] give three meanings for this, I – family, clan, relationship, II – people, nation, III – a division of a nation. The last meaning interpreted as ‘family’ being a part of a nation makes the most sense here. LSJ [17, p. 1348] gives I – lineage, descent, by the father’s side, II – clan, III – family, IV – in the plural, <i>patrum officia</i>. LSJ also gives a reference from the LXX, Ἐξοδος 12:3, and quotes this particular verse. Lampe [13, p. 1051] gives four main meanings, I – fatherhood, II – kinship, III – lineage, IV – family, hence group, class
16	
17	ἐρριζωμένοι – perfect passive participle from ῥιζόω (ῥιζόομαι according to Mouton & Geden) used in the same way in both Ephesians and Colossians. LSJ [17, p. 1571] lists two uses, one literal, that of planting trees, etc. and the other metaphorical (as here), the metaphorical use quotes this verse. Lampe [13] does not list this verb. τεθεμελιωμένοι – perfect passive participle from θεμελιόω. Used six times in the New Testament in two senses; it is used in Ephesians and Colossians in the same way with a specific reference to establishing and strengthening the believers. LSJ [17, p.789] gives several quotations from Xenophon, LXX and the New Testament. Lampe [13, pp. 623 – 624] gives several quotations from Patristic writers, in particular the Vision of the Shepherd of Hermas; Arndt & Gingrich [3, p. 356] also mention this usage.
18	ἐξιχύσητε – ἐξιχύω, as far as the New Testament is concerned, is an hapax legomenon. The word is not very common, LSJ [17, p. 595] gives three or four quotations; Lampe [13, p. 497] gives only one from Methodius in the senses of ‘put forth strength’, ‘be very strong’. The Vulgate has translated this as <i>ut possitis comprehendere</i>, which seems a rather weak translation. καταλαβέσθαι – of the 16 uses of καταλαμβάνω in the New Testament this is the only example I can find which uses the middle. Arndt & Gingrich [3, pp. 412 – 413] give three meanings for the active and passive and one for the middle. I – seize, win, attain, make one’s own, II – seize with hostile intent, overtake, come upon, III – catch, detect, IV – (middle) grasp, find, understand, comprehend. The meaning here is that of IV. LSJ [17, p. 897] gives the following, I – seize, lay hold of, II – of death, disease or disaster, befall, overtake, III – seize with the mind, comprehend, IV – catch, overtake, come up with, V – find on arrival, VI – it happens to one, it is one’s fortune, VII – what had happened, the circumstances, VIII – hold down, cover, fasten down, IX – keep under, repress, check, X – bind, XI – compel, constrain, convict, condemn Lampe [13, p. 710] gives the following, I – seize, gain possession of, II – occupy, III – arrive at reach a place, IV – come to, reach a person, V – follow closely, VI – summon, call together
19	
20	Τῷ δὲ δυναμένῳ ... ἀμήν – These two verses almost appear as though this was the actual end of the epistle, at least at first, but for the fact that Paul’s epistles always end with some greetings. The Vulgate has translated the Greek participle in the dative as a relative clause thus: <i>ei autem qui potens est omnia facere</i>

αἰτούμεθα – Although this looks passive, it is really middle. The distinction between active and middle is not really relevant in Christian literature.

LSJ [17, p.44] makes a distinction between the active (I beg, ask for) and the middle (I ask for my own use, claim), but this distinction has disappeared in Christian literature.

Lampe [13, p. 54] has only a small entry for the word.

21

9.7 Βίβλος Δ

- 1 **κλήσεως** – The New Testament distinguishes two meanings: I – calling to enter the kingdom of God, and II – station in life, position, vocation.

LSJ [17, p. 960] has other uses: I – calling into court, summons, prosecution, II – invitation to a feast, III – name, appellation, IV – grammatically, applied to the nominative case as opposed to the πτώσεις, the oblique cases.

Lampe [13, pp. 757 – 758] does not have the second meaning listed in Arndt & Gingrich [3, pp. 435 – 436] but does have I – invocation and II – inheritance

The Vulgate has translated

ἀξίως περιπατῆσαι τῆς κλήσεως ἧς ἐκλήθητε

ut digne ambuletis vocatione qua vocati estis

indirect speech in the Greek has been translated as a purpose clause in the Vulgate.

- 2 **ταπεινοφροσύνης** – Used seven times in the New Testament of which five are in Paul's letters (Ephesians, Philippians and Colossians). In the New Testament the word is used only in a good sense, but it can be used (as in English) in a bad sense.

LSJ [17, 1757] has a very short entry referring to this verse and a usage of 'mean-spiritedness.

Lampe [13, p. 1374] has a fairly long article mostly on the use of humility and modesty, but there are two uses mentioned at the end I – humiliation, in the sense of self-deprivation and II – a self-deprecatory style.

πραύτητος – Used eleven times in the New Testament of which eight are in Paul's letters. The alternative spelling πραότης, (LSJ [17, p. 1459]) does not occur in the New Testament, but Lampe [13, p. 1128] mentions the alternative spelling.

ἀνεχόμενοι – In the New Testament this is only used in the middle, not the active. There are two main meanings, I – endure in the sense of 'bear with', 'put up with', II – endure willingly. The second meaning seems to be more appropriate here, but perhaps also with the first meaning even if the person with whom one is talking or listening to is rather tiresome.

LSJ [17, p. 186] has a long article and makes a distinction between the active and the middle; the middle use is broadly the same as in the New Testament.

Lampe [13, p. 137] also, like LSJ, makes a distinction between the active and the middle, so the two main uses are present in Patristic writers.

- 3 The Vulgate has translated the clause

σπουδάζοντες τηρεῖν τὴν ἐνότητα τοῦ πνεύματος ἐν τῷ συνδέσμῳ τῆς εἰρήνης

as:

solliciti servare unitatem spiritus in vinculo pacis

τηρεῖν – frequently used in the New Testament in five main senses: I – keep watch over, guard τινά or τί, II – keep, hold, preserve τινά or τί, III – keep in the sense of not losing, IV – keep in the sense

	of protect, V – keep, observe, pay attention to, fulfil. The third meaning makes most sense at this point. ἐνότητα – Only used twice in the New Testament and both times are in this epistle. In Classical Greek the word is used sparingly, LSJ [17, p. 572] has only a few references and refers to this verse. Lampe [13, p. 478] has a long article and gives several more uses in Patristic writers: I – unity of any being, II – in Gnosticism, characteristic of the unity of the first-created angels, III – unity of Christians, IV – of the divine unity, V – in Christology.
	συνδέσµω – Used four times in the New Testament, once in Acts, once in Ephesians and twice in Colossians. In Acts (8:23) the usage is a fetter that consists in unrighteousness (as also Isaiah 58:6), but in both Ephesians and Colossians the meaning is something that binds together. In LSJ [17, p. 1701] the usage is quite varied, I – that which binds together, II – bond of union, a bond which keeps the state together, III – in Grammar, a conjunction, IV – that which is bound together, a bundle, V – a conspiracy, (LXX Βασιλέων Δ 11:14), V – sodomy, (LXX Βασιλέων Γ 14:24, VI – in Astronomy, a node, VII – in Astrology a connexion of heavenly bodies. Lampe [13, p. 1310] is also varied: I – bond of union, of man in universe, II – fixing of the date of Easter, III – that which is bound together, band, college, IV – banding together, conspiracy
4	
5	
6	
7	
8	When translating this passage, which is a close quotation from the LXX, it might be useful to consider it <i>as a quotation</i> including, if not the actual <i>words</i> of the Book of Common Prayer, at least the <i>style</i>. This brings to mind the fact that the LXX was an <i>older</i> version of the Greek; in terms of distance in time possibly not the same difference as now pertains between us and 1662, but nonetheless, a difference in time. ἡχµαλώτευσεν – Arndt & Gingrich [3, p. 26] also list this word in Πρὸς Τιμόθεον Β 3:6, but Nestlé-Aland has αἰχµαλωτίζοντες at that point. There is a critical note (at Πρὸς Τιμόθεον Β 3:6) which gives the reading αἰχµαλωτεοντες in D², K, L, 1241, $\mathfrak{A}$. The only meanings, is I capture, take captive LSJ [17, p. 45] gives the meaning capture, quoting Γένεσις 34:29 noting that it is the same as αἰµαλωτίζω Lampe [13, p. 54] gives the meaning take prisoner, quoting Clemens Alexandrini Paedagogus 3:2 (Liber 3042). Lampe also remarks that this is the same as αἰχµαλωτίζω.
9	In the Vulgate this verse runs as follows: <i>quod autem ascendit quid est nisi quia et descendit primum in inferiores partes terrae</i> Note ‘primum’ after ‘descendit’; this reflects the readings in some manuscripts rejected by (or relegated to the Critical Notes) Nestlé-Aland – see section 10.1.4 verse 9. κατώτερα – There are three views on this passage: I – Some think that this passage refers to Jesus’ burial; II – Many consider that Hades is meant here; III – Others hold that this refers to Jesus’ coming on earth, the incarnation. LSJ [17, p. 931] gives the usual meaning, lower, but one usage refers to younger in time. Lampe [13, p. 738] has an extensive article on this as well as the superlative κατώτατος, from various Patristic writers, also giving other usages such as lower, inferior in kind or degree and temporal, later.
10	ὑπέρᾰνω – A sort of comparative or superlative preposition (improper) from ἄνω, above. It only occurs three times in the New Testament; twice in Ephesians and once in Hebrews.

	It does occur in the Classics, LSJ [17, p. 1859], notes its use as an adverb as opposed to ὑποκάτω (11 times in the New Testament), and gives several quotation amongst which is Ἰεζεκιήλ 43:15, but Lampe [13] although he mentions ὑπεράνωθεν on page 1437, does not mention ὑπεράνω.
11	
12	πρὸς – Arndt & Gingrich [3, p.710] state that one of the uses of πρὸς is ‘of the result that follows a set of circumstances’ and quotes this verse (point 3b). καταρτισμὸν – LSJ [17, p. 910] lists a medical usage for this word, ‘setting of a limb’; also ‘restoration’, ‘reconciliation’. Arndt & Gingrich [3, p. 418] give the meaning (as here), equipment, equipping εἰς τί. Lampe [13, p. 717] give two main meanings, restoration, reconciliation, (Clement of Alexandria) and ‘strengthening’, ‘perfecting εἰς οἰκοδομήν’ (Basil the Great) εἰς ... εἰς – Arndt & Gingrich [3, p.329] note that εἰς can be used (as in Modern Greek) for a dative of (especially) advantage, and I think this is the use here. The Vulgate has translated this use very literally: <i>in opus ministerii</i> <i>in aedificationem corporis Christi</i> using <i>in</i> with the accusative
13	The Vulgate has translated this verse as: <i>donec occurramus omnes in unitatem fidei et agnitionis Filii Dei</i> donec has been used with the subjunctive since the action is anticipated or expected, see Kennedy [11, §429, 431, 432]; this is very similar to the Greek syntax. μέχρι – This use of μέχρι as a conjunction introducing an <i>indefinite</i> clause (as shown by the use of καταντήσωμεν) seems to be very unusual in the New Testament; the only other example is at Πρὸς Γαλάτας 4:19. ἡλικίας – Used eight times in the New Testament but only twice outside the gospels. Arndt & Gingrich [3, p. 345] give two main meanings: I – age, time of life, II – bodily stature. The first of these has several nuances, I – generally of time past, II – of age generally, III – the age of strength, IV – age of legal maturity. Of these, the meaning most appropriate here is that of III, maturity. LSJ [17, p. 768] gives several different meanings amongst which are: I – prime of life, manhood, II – men of military age, III – of women, of marriageable age, IV – youthful passion, V – used a collective noun, young men, VI – about the time of. Lampe [13, p. 605] has short article noting I – eternal life, II – metaphorically of Christians as opposed to Jews, III – the life of Adam before the fall. πληρώματος – Used widely in the New Testament. Arndt & Gingrich [3, p. 672] has several different meanings, I – that which fills, II – that which makes something full or complete, III – full number, IV – sum total, fullness, V – fulfilling, fulfilment, VI – state of being full, fullness of time. Of the four uses in this epistle (more than in any other book in the New Testament), the most appropriate meanings are 1:10 – VI, 1:23 – II, 3:19 – V, 4:13 – V. LSJ [17, p. 1520] lists (among those noted so far) over 12 different meanings from a wide range of the Classics, Euripides, Herodotus, Lysias and Thucydides (amongst others). Lampe [13, pp. 1094 – 1095] has a long article (almost a full page) from numerous patristic writers.
14	νήπιοι – Arndt & Gingrich [3, p. 537] note four main meanings to this: I – literally, a young child, minor, II – figuratively where a νήπιος is fed the milk of elementary teaching and a τέλειος who can take the solid food of the main teachings, III – another contrast is between νήπιος and σοφός, σθνετός; here the νήπιοι are the child-like, innocent, unspoilt by learning, IV – in the legal sense,

minor, not yet of age. The word is used in all senses in the New Testament, in this passage the best meaning is that of II where Christians aspire to be νήπιοι no longer.

κλυδωνιζόμενοι – The original meaning was ‘buffeted’, ‘tossed about by heavy seas’; quite naturally this became used metaphorically to mean ‘disturbed’, ‘thrown into confusion’ (LSJ [17, p. 962]). LSJ (*op cit*) also refers to this verse.

Lampe [13, p. 759] has a short entry on this word.

περιφερόμενοι – Arndt & Gingrich [3, p. 653] note two main senses, literal and figurative. The literal sense is seen in Κατὰ Μάρκον 6:55 and Epistula Sancti Ignatii ad Ephesios 11:2 (see Liber 3004). The figurative sense has two parts, carrying God about *or* carrying the name (of Christ *or* Christian) within oneself (see Epistula Sancti Ignatii ad Ephesios 7:1) and being carried about by any wind of doctrine, which is the meaning here.

LSJ [17, p. 1392] has a lengthy article list several other meanings amongst which are, move round, carry round, hand round (at table), publish, make known, turn round, etc.

Lampe [13, p. 1076] has some other meanings in addition to the ones already mentioned, I – bear carry about, II – wear, III – boast of, vaunt, IV – be carried to and fro, unstable, V – stagger in drunkenness

κυβεία – The original meaning was ‘dice-playing’, κυβεῖον, a gaming house is another word which is related to it.

It is not a very common word, LSJ [17, p. 1004] has a short article and refers to this verse;

Lampe [13, p. 784] has a short entry referring to this verse and only gives the meaning ‘trickery’; it does refer to the ‘wiles of heretics’.

πανουργία – In the New Testament and the Classics this has a predominantly bad sense;

LSJ [17, p. 1299] has ‘knaveries’, ‘villanies’, ‘adulteration’;

Lampe [13, p. 1003] has a more neutral meaning ‘cleverness’, ‘astuteness’ in a good sense as well as ‘cunning’, ‘craftiness’ in a bad sense.

μεθοδείαν – An hapax legomenon. Arndt & Gingrich [3, p. 499] note that it is only used ‘in our literature’ in an unfavourable sense.

LSJ [17, p. 1091] gives the meaning ‘scheming’, ‘craftiness’ from this verse and also gives ‘a method of collecting taxes or debts’.

Lampe [13, p. 838] in addition to the uses and meanings mentioned before also gives an example of the word used in a good sense, ‘devices to outwit the devil’.

15 The Vulgate has translated this verse as:

*veritatem autem facientes in caritate crescimus in illo per omnia
qui est caput Christus*

The manuscripts F, G, have:

ἀληθείαν δὲ ποιῶντες ἐν ἀγάπῃ αὐξήσωμεν εἰς αὐτὸν τὰ πάντα, ὅς ἐστιν ἡ κεφαλὴ, Χριστός
which *may*, since F and G are both IX century manuscripts, be derived from the Latin.

It is worth noting that the Greek of this manuscript is not good; the use of the *Active* voice of ποιέω is not good Greek; the *Middle Voice* (cf. 1:16) would be fine.

16 **ἄφῃς** – Used only twice in the New testament, here and in Colossians (see section 9.2). Arndt & Gingrich [3, p. 125] give only one meaning for this in a literal sense.

LSJ [17, p. 288] give several meanings for this, I – kindling, lighting (from ἄπτω), II – touch (from ἄπτομαι), sense of touch, touch of harp-string, grip (in wrestling), sand sprinkled over wrestlers to gain a better grip, contact of surfaces, stripes, strokes (see LXX Βασιλέων B 7:14), and finally, the usage noted here.

Lampe [13, p. 274] gives two main meanings, I – sense of touch, in a literal meaning and metaphorically sense of spiritual touch.

συμβιβάζομενον – Arndt & Gingrich [3, p. 777] give five meanings for this, I – bring together, unite, II – figuratively, unite, knit together, III – conclude, infer, IV – demonstrate, prove, V – instruct, teach, advise. All five of these are used in the New Testament, but the one used in this passage is meaning I (also used in Πρὸς Κολοσσαεῖς 2:19).

LSJ [17, p. 1675] has slightly different meanings I – Passive, to be put together, framed, II – bring to terms, reconcile, bring about an agreement, III – put together, compare, examine, IV – elicit a logical consequence, V – teach, instruct.

Lampe [13, p. 1281] only has ‘bring *or* put together’ in a short entry.

ἐπιχορηγίας – Only used twice in the New Testament, here and Πρὸς Φιλιππησίους 1:19. Πρὸς Κολοσσαεῖς 2:19 uses ἐπιχορηγέω, a similar word.

μέρους – There is a critical note (see section 10.1.4 verse 16) at this point where some manuscripts (A, C, Ψ, 365) and ancient translations (Armenian, Vulgate, Peshitta Syriac and Bohairic) show the word μέλους. See section 9.7 verse 25 for a discussion about μέλους. Arndt & Gingrich [3, pp. 505 – 506] have a long article on this word. There are two main meanings: I – part, in contrast to the whole, II – share. The first meaning has numerous subdivisions, (a) – generally as a part, (b) component parts, of the body, of a country, of a side (left, right), of a party, a piece, a branch or line of business, a matter or affair, (c) used with prepositions, (d) as an adverbial accusative, in part, partly.

Of these the most appropriate is (b) component parts of the body.

LSJ [17, pp. 1104 – 1105] gives the following definitions: I – share, portion, II – heritage, lot, destiny, III – one’s turn, IV – with prepositions, in turn, successively, V – the part one takes in a thing, VI – in periphrases τὸ σὸν μέρος thy part, VII – part as opposed to the whole, VIII – adverbially, in part, IX – put into the class of, X – local sense, district, region, XI – in Neo-Platonism, by way of species or element.

Lampe [13, p. 844] also has a long article and gives four main definitions, I – share, portion, II – turn, κατὰ μέρος, one by one, point by point, III – part one takes, function, IV – part as opposed to the whole; (i) Trinity, (ii) Christology, (iii) in general use, (iv) class or party (v) passage of scripture, (vi) premise in a syllogism, (vii) in prepositional phrases (vii) in a local sense, region, side

ποιεῖται – another example (cf. section 9.4 verse 16) of the use of the middle voice of ποιεῖω with an object as a periphrasis for a simple verb, in this case αὐξάνω, I grow, increase. Thus, I make an increase = I increase.

17

18

The Vulgate has translated this verse as:

tenebris obscuratum habentes intellectum

alienati a vita Dei

per ignorantiam quae est in illis

propter caecitatem cordis ipsorum

Two points are worth noting here:

- The verb σκοτόω has been translated as *tenebris obscuratum habeo*
- πώρωσις has been translated as ‘blindness’. My two main Latin Dictionaries, Lewis & Short [15, p. 100], Lewis & Short [14, p. 260] (though this dictionary does list some quotations from Cicero and Pliny) give any no other meaning than ‘blindness’; Stelten [30, p. 33] does add, ‘darkness’, ‘spiritual blindness’.

- 18 **ἐσκοτωμένοι** – Only used three times in the New Testament, once in Πρὸς Ἐφεσίους and twice in Ἀποκάλυψις Ἰωάννου, and always in the passive. In Ἀποκάλυψις Ἰωάννου it is used literally, here it is used figuratively to indicate ‘darkened understanding’.

LSJ [17, p. 1616] expands slightly on this meaning; darken, blind, make dizzy, and quotes this verse. Lampe [13, p. 1242] has a short entry and adds the meaning ‘stun’.

ἀπηλλοτριωμένοι – Only used three times in the New Testament, once in Πρὸς Κολοσσαεῖς and twice in Πρὸς Ἐφεσίους, and always in the passive. Arndt & Gingrich [3, p.80] has the meaning in the active, ‘estrangle’, ‘alienate’ and quotes 1 Clement 6:3 (Liber 3002) where wives are estranged from their husbands; here the meaning is ‘estranged from the life of God’ or the ‘citizenship of Israel’.

LSJ [17, p.176] also has I – of property, alienate, II – things, separate, distinguish.

Lampe [13, pp. 172 – 173], also has ‘disown’ and notes that this not applicable to the relationship of persons in the Trinity.

- 19 The Vulgate has translated this verse as follows

*qui desperantes semet ipsos tradiderunt inpudicitiae
in operationem inmunditiae omnis in avaritia*

Several manuscripts (refer to section 10.1.4 verse 19), in particular $\mathfrak{P}^{99}$ (c. 400 AD) and D (VI century) have the reading at the start of this verse as:

οἵτινες ἀπηληκότες

which is where the Vulgate has the translation *qui desperantes...*

Form the manuscripts shown below it would appear that the original meaning is the one that Nestlé-Aland have chosen; ἀπηληκότες which is an unusual word (as far as the New Testament is concerned it is an hapax legomenon) rather than ἀπηληκότες which differs in only one letter. Considered in isolation either word makes sense; a change by a scribe of either a π to a γ or a γ to a π is possible but the manuscript evidence (the oldest manuscript, $\mathfrak{P}^{46}$, dates from around 200 A.D.) weighs heavily in favour of the reading chosen by Nestlé-Aland. The readings for some of the various manuscripts (Nestlé-Aland, unusually, has not indicated the source(s) of their preferred reading) are as follows:

Codex Sinaiticus (ⲛ)

ΟΙΤΙΝΕΣ ΑΠΗΛΓΗ

ΚΟΤΕΣ ΕΑΥΤΟΥΣ

ΠΑΡΕΔΩΚΑΝ ΤΗΑΣΕΛ

ΓΙΑΕΙΣ ΕΡΓΑΣΙΑΝ

ΑΚΑΘΑΡΣΙΑΣ ΠΑΣΗΣ

ΕΝ ΠΛΕΟΝΕΧΙΑ

Codex Vaticanus (B)

ΟΙΤΙΝΕΣ ΑΠΗΛΓΗΚΟΤΕΣ

ΕΑΥΤΟΥΣ ΠΑΡΕΔΩΚΑΝ

ΤΗΑΣΕΛ ΓΙΑΕΙΣ ΕΡΓΑΣΙΑΝ

ΑΝΑΚΑΘΑΡΣΙΑΣ ΠΑΣΗΣ

ΕΝ ΠΛΕΟΝΕΧΙΑ

ΟΙΤΙΝΕΣ ΑΠΗΛΓΗΚΟΤΕΣ ΕΑΥΤΟΥΣ

ΠΑΡΕΔΩΚΑΝΤΗΑΣΕΛΓΙΑΕΙΣΕΡΓΑΣΙΑΝ

ΑΚΑΘΑΡΣΙΑΣΠΑΣΗΣΕΝΠΛΕΟΝΕΧΙΑ

As can be seen all of these manuscripts have the reading ἀπηλγηκότες.

ἀπαλγέω does not occur in the LXX; ἀπελπίζω does in the following passages:

Κριταί 9:11

Ἑσθήρ 4:17 – this verse appears to have been greatly supplemented in the LXX; in the Rahlfs-Hanhart edition this verse occupies nearly two pages; the Vulgate has followed the Hebrew at this point. I do not have the Syriac to hand.

Σοφία Σιράχ 22:21

Σοφία Σιράχ 27:21

Ἡσαΐας 29:19

Μακκαβαίων Β 9:18

ἀπηλγηκότες – An hapax legomenon.

LSJ [17, p. 176] in a short entry has ‘put away sorrow for’ and quotes Thucydides; generally, the meaning is ‘be despondent’; this verse is also quoted.

Lampe [13, p. 172] expands on the notion of callousness and states ‘cease to feel grief’, become devoid of feeling *or* hardened’. Several patristic writers are mentioned among them Clement of Alexandria, Methodius and John Chrysostom.

παρέδωκαν – This word is used three times in this epistle, 4:19 (here), 5:2 and 5:25. Arndt & Gingrich (3, p. pp. 614 – 615) has a long article on this word. Four meanings are given with numerous quotations from the New Testament, the Classics, the LXX, and the Apostolic Fathers. I – hand over, deliver, entrust (i) a thing (ii) a person, II – give over, commend, commit. III – of oral or written tradition, hand down, pass on, relate, teach, IV – allow, permit.

All four of these are used in the New Testament, the meaning most appropriate in this epistle (for all occurrences) is (II (ii)).

LSJ [17, p. 1308] gives the following meanings, I – give, hand over to another, transmit, or couriers, sentinels, letters, II – give a city or person into another’s hands, III – give up to justice, IV – hand down legends, opinions, by tradition, V – grant, bestow, permit

Lampe [13, p. 1013] in a substantial article gives the following meanings, I – give, hand over, II – teach, impart as instruction, III – transmit, hand on, IV – deliver, V – deliver up, give up, VI – hand over by treachery.

ἀσελγεία – Used several times in the New Testament; in Πρὸς Γαλάτας 5:16 in a long list of vices, in Ἰουδα Ἐπιστολή with the meaning of ‘insolence’.

LSJ [17, p. 255] has a short entry.

Lampe [13] does not say anything.

ἐργασίαν – Used six times in the New Testament, mostly in Κατὰ Λοῦκαν and Πράξεις Ἀποστόλων, once in Πρὸς Ἐφεσίους. Arndt & Gingrich [3, p. 307] list five meanings, I – practice, pursuit, II – working, function, III – trade, business, IV – profit, gain, V – pains, as in painstaking. For this passage the most appropriate meaning is I, the word can be used in a neutral, good or bad sense.

LSJ [17, p. 682] has a full description of the word including some other uses such as ‘work of art, production’, ‘literary work’, ‘production of a play’ and ‘guild *or* company of workmen’.

Lampe [13, p. 545] adds ‘work of God in Creation’, ‘keeping, fulfilling commandments’ and ‘function’.

ἀκαθαρσίας – Used ten times in the New Testament, but not concentrated in particular books. Arndt & Gingrich [3, pp. 28 – 19] note two different meanings, I – refuse, rubbish, II – figuratively in a moral sense, of men, immorality, viciousness, unnatural vices. The more general meaning of immorality is best here and in 5:3.

LSJ [17, p. 46], has these meanings, I – uncleanness, foulness of a wound or sore, II – dirt, filth, III – in a moral sense, depravity, IV – ceremonial impurity, see LXX Λευϊτικὸν 15:3.

Lampe [13] does not list this word.

20 It is worth noting at this point that there is a change in the epistle of style and content:

- Style. Up to this point the sentences have, generally speaking, been quite long; it sometimes seems as though the writer has been carried away with his subject.
- Content. The content of the epistle has, thus far, been heavily theological. From now on, the tone is more of moral teaching.

From the description of a visit to Ephesus in Πράξεις Ἀποστόλων 20:7 – 12 it is known that Paul gave a long oration or sermon. I wonder whether the content of this epistle up to this point is a précis of that speech? I have no means of proving this one way or the other, but I offer it as a suggestion.

21

22 The Vulgate has translated this verse as:

*deponere vos secundum pristinam conversationem veterem hominem
qui corrumpitur secundum desideria erroris*

Three points are worth noting here:

- The use of *deponere* is a very literal version of the Greek; note the use of the present imperative at the beginning of the verse. I cannot locate an authority for this usage in Kennedy [11] or Gildersleeve and Lodge [7]
- τὸν φθειρόμενον, a participle in the Greek, has been translated as a relative clause.
- In the following verses (23, 24) the Greek maintains the use of the infinitive (ἀνανεοῦσθαι, ἐνδύσασθαι) whereas the Vulgate use the imperative (renovamini, induite)

ἀποθέσθαι – Arndt & Gingrich [3, p.101] give two main meanings of this I – take off, II – lay down, put away. Here, the meaning is ‘take off’, like clothes. similar to Πρὸς Κολοσσαεῖς 3:8.

LSJ [17, p. 223] give several other meanings amongst which are, ‘put away’, ‘stow away’, ‘expose a child’; in the middle, ‘put away from oneself’, ‘lay aside’, ‘put off’, ‘defer’.

Lampe [13, p. 217] has, ‘lay aside’ (active), ‘be replaced, buried’ (passive), ‘put off the body at death’, ‘renounce’, ‘reject’ refuse ‘lose’ (middle).

The precise use of ἀποθέσθαι here is difficult to classify; Moule [20, pp. 127 and 139] describes it as ‘expegetic’ (explanatory and extensive) as well as ‘final’. Zerwyck [34, § 130] also describes this section as ‘obscure’. The *sense* of the verb is imperative (cf. Πρὸς Φιλιππησίους 3:16, Liber 2022) and both of these authorities translate it thus.

ἀναστροφὴν – Used fairly widely in the New Testament but not in the Gospels or Acts, Arndt & Gingrich distinguish two main usages I – former way of life, conduct, II – a holy way of life and conduct. The first usage is most appropriate here.

LSJ [17, p. 122], has a number of different meanings, I – turning upside down, upsetting, overthrow, II – turning back, return, III – grammatical, throwing back the accent, IV – inversion of the natural order (of words) V – Mathematical, conversion of a ratio, VI – dwelling in a place, which leads to VII – mode of life behaviour, VIII – delay, respite, IX – occupation, concern, X – recourse. From these only the seventh usage appears in the New Testament.

Lampe [13, p. 125] has these meanings (one of which overlaps with the New Testament) I – reversal, inversion, II – dwelling, III – mode of life, IV – mode of speech.

ἐπιθυμία – Arndt & Gingrich [3, p. 293] distinguish three meanings, I – neutral, simply a desire for other things, II – in a good sense, such as a desire for freedom, have a longing for something, III – in bad sense, satisfying the desires of the body. All three of these are evident in the New Testament, the last of these is the best meaning here.

LSJ [17, p. 634], gives ‘desire’, ‘yearning’, ‘passion’, more generally, ‘appetite’.

Lampe [13, p. 524] has a long article (almost a full page) giving examples of the meanings noted in Arndt & Gingrich. This has examples from numerous patristic writers and writings, including Didache (Liber 3007), 1 Clement (Liber 3002), Shepherd of Hermas (Libri 3009, 3010, 3011), Clement of Alexandria (Liber 3042) and John Chrysostom.

ἀπάτης – Used seven times in the New Testament, not in any specific collection of writings. Arndt & Gingrich [3, p. 82] give two main meanings, I – deception, deceitfulness, II – pleasure or pleasantness that involves sin. Mostly, the first meaning I used in the New Testament, but the second occurs often in the Apostolic Fathers, according to Arndt & Gingrich.

LSJ [17, p. 181] has I – trick, fraud, deceit, II – guile, treachery, III – beguiling of time, IV – a name of a plant.

Lampe [13, p. 178], gives ‘fraud’, ‘deceit’, ‘treachery’ with specific reference to the allurements of the world, and ‘deception’, ‘delusion’, ‘error’ in a subjective sense.

23 **ἀνανεοῦσθαι** – Arndt & Gingrich [3, p. 58] do not mention this verse in their article and remark that ‘the active is not found very often with this meaning (renew)’.

LSJ [17, p. 113], does not include the word ἀνανεόω, (whereas Arndt & Gingrich and Lampe do); LSJ confines the entry to ἀνανεόομαι. LSJ, however, do refer to this verse. LSJ has the meanings, I – renew, II – revive. LSJ remark that the active is frequently used in LXX, but I cannot locate a reference to this verb in Thackeray [32]. LSJ give a reference to Ἰώβ 33:24; other references in the LXX are Ἑσθήρ 3:13b, Μακκαβαίων A 12:3, 10.

Lampe [13, p. 114] has some more detail on the use of this word, Athenagorus speaks of the renewal of the bodies at the resurrection and Clement of Alexandria in his Stromateis (Liber 3043) talks of Ezra’s renewal of the lost books of the Bible.

I think the best translation would be ‘renew’ in the passive voice, probably interpreted as an infinitive of *purpose*. It is worth noting (see section 10.1.4 verse 23) that some older manuscripts, in particular $\mathfrak{P}^{46}$, have the reading ἀνανεουσθε.

24 **ἐνδύσασθαι** – Arndt & Gingrich [3, p. 264] give two main definitions, one active the other middle. I – Active, dress, clothe τινά, II – Middle, clothe oneself, wear τι. Figuratively, it also signifies, taking on of characteristics, virtues etc.

In the New Testament it is noticeable that, with three exceptions, the references to clothing *before* the resurrection all refer to the *physical clothing*; thereafter, they refer to a metaphorical or figurative clothing. The three exceptions are once in Πράξεις Ἀποστόλων and twice in Ἀποκάλυψις Ἰωάννου.

Like the use of ἀνανεοῦσθαι in verse 23, there is a critical note (see section 10.1.4 verse 24) that some older manuscripts, in particular $\mathfrak{P}^{46}$, have the reading ἐνδυσασθε. Also, like ἀνανεοῦσθαι ἐνδύσασθαι is probably best interpreted as an infinitive of purpose.

LSJ [17, p. 562] gives the meanings, I – go into, (i) of clothes, (ii) enter, press into, (iii) sink in, II – causal, put on another, clothe in

Lampe [13, pp. 469 – 470] has a long article on this word and the definitions are divided into 2, I – put on, clothe oneself in, II – causal, put on, clothe another. The first definition has a long discussion concerning various views, Manichean, Origenist, Basilidean, Ebionite, Orthodox, Heretical, Gnostic

	and Docetist ranging over many Patristic writers amongst which are Clement of Alexandria, Athanasius and Origen. ὁσιότητι – Only used twice in the New Testament; the other reference is Κατὰ Λοῦκαν 1:75. LSJ [17, p. 1261] does not say much more about this word. Lampe [13, p. 976] has a longer article including several references (I) to divine quality as opposed to human righteousness (Clement of Alexandria, Methodius) (II) the Old Testament and (III) as a complimentary address or collectively as an address to council.
25	ψεῦδος – Arndt & Gingrich [3, p. 892] note that this is ‘lie, falsehood predominantly about religious matters’. LSJ [17, p. 2021], also note, I – in Logic, false conclusion, fallacy, II – in the New Testament of what is opposed to religious truth, III – in Theocritus, ψεύδεα are pimples on the nose supposed to be characteristic of liars. Lampe [13] does not notice the word. There are <i>numerous</i> words derived from this, such as ψευδοσοφία false wisdom, ψευδομόναχος false monk, ψευδοέπεια false statement, ψευδόπτωπος false beggar and so forth. μέλη – The word occurs twice in this epistle (three times according to some manuscripts; see verse 16 in this section and section 10.1.4 verse 16), here and at 5:30. Arndt & Gingrich [3, pp. 501 – 502], give three main meanings, I – literally, part of the body, II – there is no fixed demarcation between the literal use and figurative use; in Πρὸς Κολοσσαεῖς 3:5 is an example of this, III – figuratively, of the many-sided organism of the Church community. The two references in Πρὸς Ἐφεσίους fit most naturally in (III) but (I) and (II) do have some relevance. LSJ [17, p. 1099] gives the main meaning as limb. Other meanings are, I – bodily frame, II – metaphorically members of each other (Πρὸς Ῥωμαίους 12:5), III – features, form, IV – musical member, phrase, V – music to which a song is set, VI – melody of an instrument Lampe [13, p. 842] gives four meanings, I – limb, II – any member or part of the body, III – part or faculty of soul, IV – member, especially of members of the Church
26	ἐπιδυέτω – An hapax legomenon. Arndt & Gingrich [3, p. 292] do not say much about this. LSJ [17, p. 632] has ‘set upon <i>or</i> as as to interrupt an action, and quotes this verse and LXX Δευτερονόμιον 24:15. Lampe [13, p. 523] only records this usage. παροργισμῷ – Arndt & Gingrich [3, p. 629], give the meaning in the active, ‘provoking to anger’ <i>or</i> ‘an action that calls forth anger’ in someone. There are several references to the LXX, Βασιλέων Γ 15:30, Βασιλέων Δ 23:26, Εσδας Β 19:18 and Ἰερεμίας 21:5. Slightly off topic, but I am reminded of this exchange from ‘The Schartz-Metterklume Method’ by Saki. ‘I am afraid my luggage has gone astray’ said Lady Carlotta, falling in with the excellent rule of life that the absent are always to blame. The luggage had, in fact, behaved with perfect correctitude. ‘I have just telegraphed about it’ she added with a nearer approach to the truth. ‘How provoking’ said Mrs. Quabarl, ‘these railway companies are so careless’. LSJ [17, p. 1343] has ‘provocation’, ‘anger’. Lampe [13, p. 1043] has the same meaning, also referring to this verse.
27	
28	κοπιᾶτω – Arndt & Gingrich [3, p. 443] give two related meanings; I – become tired, weary, II – work hard, struggle. The sense here is the second meaning, particularly when coupled with ἐργαζόμενος.

	LSJ [17, p. 978] has both of these meanings and ‘come to rest’, ‘arrive at a state of saturation’. Lampe [13, p. 768] has ‘strive’, ‘toil’, ‘make haste’.
29	σαπρὸς – Arndt & Gingrich [3, p. 742] give two usages; I – literal, of spoiled fish, decayed trees; also, unusable, unfit, II – bad, evil unwholesome. LSJ [17, p. 742] has ‘rotten’, ‘decayed’, ‘spoiled’. Lampe [13, p. 768] has ‘strive’, ‘toil’, ‘make haste’. ἐκπορεύεσθω – Arndt & Gingrich [3, p. 244] distinguish a literal meaning with three nuances, I – absolutely, go away, II – with an indication of the place <i>from</i> which, III – with an indication of the <i>goal</i>. A figurative meaning is also noted, come or go out, proceed of words or thoughts and this is the meaning here. LSJ [17, p. 518] gives a meaning of ‘go out <i>or</i> forth’, ‘march out’. This verse is not mentioned but a similar usage is noted at LXX Παροιμίαί 3:16. Lampe [13, p. 437], has a detailed article on the use of the middle and passive with the meaning of ‘proceed’ specially of the Son before and the Holy Ghost proceeding from the Father. Many patristic writers are quoted especially Gregory of Nyssa and Athanasius.
30	λυπεῖτε – Arndt & Gingrich [3, p. 481] distinguish between the active and the passive. I – active, I grieve, pain τινά, II – I become sad, sorrowful, distressed. The active meaning is intended here. LSJ [17, p. 1065] note the same two distinctions and also note that the pain (whether active or passive) can be in either body or mind. Lampe [13, p. 814] also refers to ‘worldly grief’, ‘godly sorrow for one’s own sins’ and ‘grief caused to Christ by association in prayer of righteous with impenitent excommunicated sinners’. Several patristic writers are quoted from Hermas (Shepherd of Hermas), Basil the Great, and John Chrysostom.
	ἐσφραγίσθητε – It is worth noting that the verb here is related to the noun σφραγίς, seal. Arndt & Gingrich [3, p. 796] distinguish several meanings, both literal and figurative all of which are used in the New Testament. I – seal τινά (literal), II – seal τί with a view to keep something secret, III – mark with a seal as a means of identification, which is the meaning here (and in 1:13), IV – attest, certify, acknowledge, V – perhaps to be understood from the practice of sealing sacks of grain; Arndt & Gingrich have a more detailed explanation of this from Πρὸς Ῥωμαίους 15:28.
31	πικρία – Arndt & Gingrich [3, p. 657] distinguish a literal meaning and a figurative meaning, I – the literal meaning from a plant that has a bitter taste, also ‘bitter gall’ as in Πράξεις Ἀποστόλων 8:23, II – the figurative meaning is expanded to ‘bitterness’, ‘animosity’, ‘anger’ and ‘harshness’. In this passage it is used in a list of vices. LSJ [17, p. 1404] list bitterness of taste, temper and circumstance. Lampe [13, p. 1082] gives a literal use in a simile of Israel as a vine (Eusebius); metaphorical uses include ‘sin’ (Justin Martyr and Epistula Clementis ad Iacobum), heresy (Gregory of Nyssa) and distress (Origen). θυμὸς – Used extensively in the New Testament and especially in Ἀποκάλυψις Ἰωάννου. Arndt & Gingrich [3, p. 365] give two main meanings, I – passion, passionate longing, II – anger, wrath, rage. the passages in Ἀποκάλυψις Ἰωάννου have the first meaning, <i>but</i>, can also have the second meaning as well. In this passage, θυμὸς is included in a list of vices, so the second meaning is best. LSJ [17, p. 810] has a lengthy article of approximately two-thirds of a column and some very different meanings beginning with ‘soul’, ‘spirit’, ‘principle of life’ The main meanings are: I – in a physical sense, breath, life, II – spirit, strength, III – heart, IV – in the sense of the soul, desire, inclination, V – mind, temper, will, VI – spirit, courage VII – seat of anger, VIII – heart, as the seat of the emotions IX – mind, soul, the seat of thought.

Lampe [13, p. 657] records, in a lengthy article of over half a page, three main meanings, I – mettle, temper, the non-rational principle of the soul, II – irritation, impatience, III – anger.

ὀργή – Used throughout the New Testament and especially in Πρὸς Ῥωμαίους. Arndt & Gingrich [3, pp. 579 – 580] has a long article on this word of almost a page. Four main meanings, with many quotations from Plato, LXX, the New Testament and the Apostolic Fathers, are given. I – as a human emotion, II – of the wrath of God, III – of the past and present; of the judgement upon the desert generation, of the Jews of the present (i.e. New Testament times) and of God's wrath against evildoers, IV – of God's *future* judgement. All of these are reflected in the New Testament, but the first, that of a human emotion, is most appropriate here.

LSJ [17, p. 1246] begins the discussion with the definitions 'natural impulse', 'propensity', and hence, temperament, disposition, mood. This leads on to 'a diseased mind', 'anger', 'wrath' 'in anger', 'in wrath', 'visitations of Pan's wrath', 'wrath because of a thung'.

Lampe [13, p. 970] has a long article of one and one-half columns distinguishing three main headings, I – referring to the moral and spiritual life of man, II – referring to the pagan gods, III – referring to God, but not to be understood literally as passion.

κραυγή – Used six times in the New Testament. Arndt & Gingrich [3, p. 449] give three definitions, I – a shouting, clamour of excited persons, II – a loud cry with direct discourse following, III – figuratively in Epistula Sancti Ignatii ad Ephesios (see Liber 3004) the virginity of Mary. The passage here used the first meaning.

LSJ [17, p. 992] gives 'crying', 'screaming', 'shouting' *rarely* 'a shout of joy'.

Lampe [13, p. 777] has some different meanings, I – crying, proclaiming as in Epistula ad Ephesios (Liber 3004), II – cry of lamentation, III – referring to animals and birds, 'crowing', 'braying'.

ἀρθῆτω – Arndt & Gingrich [3, p. 24] has a long article on this word giving four definitions, I – lift up, take, pick up, II – (lift up and) take or carry, III – (lift up and) carry away, remove, IV – take away, remove, without any suggestion of lifting up.

The most appropriate meaning here is IV. Note that the subject(s) of the verb are πικρία καὶ ... καὶ βλασφημία. This meaning of αἶρω has a suggestion of the use of force, in some contexts, even by killing. As an example, see Κατὰ Λοῦκαν 6:29.

LSJ [17, p. 27] lists this under αἶρω. There are five main meanings with some subdivisions, I – lift, raise up, (i) raise sails, (ii) take up in various ways, draw water, pluck herbs, (iii) take up and carry or bring, (iv) take up and bear, wear clothes (see LXX Βασιλέων A 2:28) (v) of armies or fleets, get the ships under sail, (vi) raise, levy, (vii) rear a child, II – raise up, exalt, raise by words, hence, praise, extol, III – lift and take away, remove, put an end to, IV – Middle, lift, take up for oneself, carry off, win, be puffed up, stir up, (ii) take upon oneself, undergo, V – be suspended, hang, (ii) medically, be swollen

Lampe [13, pp. 38 – 39] lists this under αἶρω. Lampe gives the following meanings, I – lift up, raise, (i) lifting up hands in worship, assumption of the Blessed Virgin Mary (ii) extol, magnify, (iii) take away, remove, (iv) bear, endure, (v) hold, contain (vi) make away with, destroy, (vii) take up a journey, set out, II – Middle, (i) take to oneself, receive, (ii) raise the hand against, (iii) extol, magnify

32 **χρηστοί** – Used seven times in the New Testament. Arndt & Gingrich [3, p. 886] distinguish four meanings, I – as an adjective of things that are good, pleasant, kindly, II – morally good, reputable, III – of persons, kind, loving, benevolent, IV – as a substantive, kindness. All of these are used in the New Testament, the meaning here is the third of these.

LSJ [17, p. 2007] has a long article on this word, some other meanings are: I – useful, good of its kind, wholesome (food), II – benefits, kindnesses, III – of the gods, propitious, merciful, bestowing health, IV – Grammatically, in use, current.

Lampe [13] does not list this word, but there are many other words beginning with χρηστ- such as, χρηστοδότος, giving good things, χρηστολγέω, kind language, speak kindly, χρηστομαθέω, learn what is worthy or good, and χρηστοφάγος, one who eats dainty food.

εὐσπλαγχνοί – Originally this meant ‘with healthy bowels or intestines’ (LSJ [17, p. 732]); in the LXX (Προσευχή Μανασση, Ὡδαί 12:7) this became ‘compassionate’. which is the meaning here. Arndt & Gingrich [3, p.326] also note the meaning ‘courageous’ in Ἐπιστολή Πέτρου Α 3:8.

Lampe [13, p. 576] has compassionate, merciful, tender-hearted and gives quotations from several patristic writers.

χαριζόμενοι – Widely used in the New Testament, Arndt & Gingrich have long article on this word (almost a full column). There are three main meanings, I – I give freely, graciously as a favour, II – I remit, forgive, pardon, III – I show myself gracious τινί. The meaning of this particular passage is probably the second, but the other meanings, used intransitively, would also work.

LSJ [17, p.1978] has a long article (listing the word in the active, χαρίζω) about this word. Some of the meanings are: I – say *or* do something agreeable to a person, II – make oneself agreeable, comply, III – gratify or indulge a humour or passion, IV – can be used in an erotic sense, V – give graciously or cheerfully, V – give up as a favour.

Lampe [13, p. 1514] also lists the word as active, the meanings are: I – used in the active, show favour to, II – in the middle, used intransitively, grant pardon to, III – used transitively, give, bestow freely, IV – grant, allow of God, V – forgive, VI – give credit for, ascribe, VII – flattering, flattery.

9.8 Βίβλος Ε

- 1 **μιμηταὶ** – Arndt & Gingrich [3, p.522] distinguish two usages: I – of the person imitated, II – with an impersonal genitive. The usage here is that of the first.

LSJ [17, p. 1134] have these meanings: I – imitator, II – forger, III – artist, especially one who impersonates characters, IV – coupled with γόης, (sorcerer, wizard) imposter, *mere* actor.

Lampe [13, p. 872] has ‘imitator’ or ‘maker of imitations’, counterfeiter’.

- 2 **ὀσμὴν** – Arndt & Gingrich [3, p. 586] distinguish three uses, two literal and one figurative. I – of a pleasant odour, such as the fragrance of an ointment, II – of an unpleasant odour (not in the New Testament), see Τωβίτ 6:17 or Ἰώβ 6:7, III – figuratively, fragrance of the knowledge of him (Πρὸς Κορινθίους Β 2:14), fragrant offering as here.

LSJ [17, p.1261] distinguishes between an actual smell or odour (pleasant or unpleasant) and the *sense* of smell.

Lampe [13] does not list the word.

- 3 **πρέπει** – The word occurs seven times in the New Testament. Arndt & Gingrich [3, p. 699] give the meaning ‘it is fitting, seemly *or* suitable’. Several references to the LXX and Apostolic Fathers are given:

LXX: Μακκαβαίων Α 12:11, Μακκαβαίων Γ 7:13

Epistulae Sanctii Ignatii (see Liber 3004): Ad Smyrnaeos 11:2, Ad Ephesios 4:1, Ad Polycarpum 7:2, Ad Romanos 10:2.

LSJ [17, p. 1461] gives the following meanings, I – on the eye, to be clearly seen, conspicuous, II – on the ear, loud and clear, on the nose, be strong or rank, IV – to be conspicuously like, V – to be conspicuously fitting. VI – used transitively, liken τινί. LSJ remark that it is rarely used with personal subjects, mostly impersonal subjects using the dative and infinitive.

Lampe [13] does not list this word.

αἰσχρότης – Arndt & Gingrich [3, p. 25] have a very short entry.

LSJ [17, p. 43] list another meaning, from Plato, ugliness, deformity.

Lampe [13, p 54] gives ‘disgraceful conduct’.

μωρολογία – Arndt & Gingrich [3, p. 531] have a very short entry.

LSJ [17, p. 43] also have a short entry quoting this verse.

Lampe [13] does not mention the word.

εὐτραπελία – Arndt & Gingrich [3, p. 327] note that ‘in our literature’ it is only used in a bad sense’, coarse jesting, buffoonery.

LSJ [17, p. 735] note that it is mostly used in a good sense (as one would expect with the prefix εὐ-), with the meanings I – ready wit, liveliness, II – pleasantries. Rarely used in a bad sense.

Lampe [13, p. 577] give the meaning, ‘vain or frivolous talk’, quoting Basil the Great and John Chrysostom from the New Testament.

There are no references in the LXX for this word.

The word appears to be derived from εὐτραπελεύομαι, I am witty, ready, hence, ready wit, liveliness. The negative reference noted in LSJ is a reference to this passage; LSJ notes that this usage is equivalent to βωμολογία, coarse jesting, buffoonery, ribaldry, a word that is not listed in either Arndt & Gingrich or Lampe. Plato uses both words in Πολιτεία (Respublica) Βίβλος Η 563a καὶ Ι 606c. Here are the quotations:

Πολιτεία (Respublica) Βίβλος Η 563a

γίνεται γὰρ οὕτως, ἔφη.

ταῦτά τε, ἦν δ’ ἐγώ, καὶ σμικρὰ τοιάδε ἄλλα γίνεται: διδάσκαλός τε ἐν τῷ τοιούτῳ φοιτητὰς φοβεῖται καὶ θωπεύει, φοιτηταὶ τε διδασκάλων ὀλιγοροῦσιν, οὕτω δὲ καὶ παιδαγωγῶν: καὶ ὅλως οἱ μὲν νέοι πρεσβυτέροις ἀπεικάζονται καὶ διαμιλλῶνται καὶ ἐν λόγοις καὶ ἐν ἔργοις, οἱ δὲ γέροντες συγκαθιέντες τοῖς νέοις **εὐτραπελίας** τε καὶ χαριεντισμοῦ

Πολιτεία (Respublica) Βίβλος Ι 606c

ἀληθέστατα, ἔφη.

ἄρ’ οὖν οὐχ ὁ αὐτὸς λόγος καὶ περὶ τοῦ γελοίου; ὅτι, ἂν αὐτὸς αἰσχύνιοιο γελωτοποιῶν, ἐν μιμήσει δὲ κωμωδικῇ ἢ καὶ ἰδίᾳ ἀκούων σφόδρα χαρῆς καὶ μὴ μισῆς ὡς πονηρά, ταῦτόν ποιεῖς ὅπερ ἐν τοῖς ἐλέοις; ὁ γὰρ τῷ λόγῳ αὖ κατεῖχες ἐν σαντῷ βουλόμενον γελωτοποιεῖν, φοβούμενος δόξαν **βωμολοχίας**, τότε’ αὖ ἀνιεῖς, καὶ ἐκεῖ νεανικὸν ποιήσας ἔλαθες πολλάκις ἐν τοῖς οἰκείοις ἐξενεχθεὶς ὥστε κωμωδοποιὸς γενέσθαι.

καὶ μάλα, ἔφη.

There are other quotations from Diodorus Siculus, a 1st century B.C. historian, Hippocrates, a fifth century B.C. doctor, Demetrius Phalereus a 4th century B.C. orator, Aristotle, Posidipus, a 3rd century comic writer and Cicero, a 1st century B.C. Roman orator and philosopher, but until I can gain access to the Bodeleian again (a consummation devoutly to be wished), I cannot locate them.

I was particularly interested in the use of this word because I was puzzled as to why Paul was so hostile to wit and (perhaps) repartee. The only negative use recorded by LSJ is from Πρὸς Ἐφεσίους and the word itself with the prefix ευ- (εὐαγγέλιον, εὐχαριστῶ, εὐμέθοδος etc, there are plenty of such examples) *suggests* something pleasant, easy or good to experience. Lampe gives four quotations and here they are:

Origen – fragmenta ex commentariis in Ephesios

Basilius Caesariensis Cappadociae – epistula ad Chilonem (also attributed to Philo Carpius, saeculi V)

Iohannes Chrysostomi – homiliae in Ephesios 17.2 (see Liber 3857 sections 2.18, 3.17 and 4.17)

Chrysostom, in his commentary use the word in a negative way and inveighs against conversation that is essentially like εὐτραπελία. He is of the view that such things are out of place in a Christian setting; he regards the position of a Christian as being in a time of war and there is no place for frivolity. See Liber 3857 sections 3.17.2 and 3.18.2.

ἀνῆκεν – This is only used three times in the New Testament; the other two references are Πρὸς Κολοσσαεῖς 3:18 and Πρὸς Φιλήμονα 8. Arndt & Gingrich [3, p. 66] give two main meanings, I – I refer, relate, belong, II – used impersonally, it is proper, it is fitting.

The use of the imperfect appears to be strange; the *sense* is present. There are several critical notes on this verse for which see section 10.1.5 verse 4, but none of them touch upon the use of this word. The same word and tense is used at Πρὸς Κολοσσαεῖς 3:18.

All three references in the New testament use the second of these; there are several references in Patristic literature, here are two: Epistula Sanctii Ignatii ad Philadelphenses 1:1 (see Liber 3004) and Epistula Polycarpi ad Philippenses 13:2 (see Liber 3005).

LSJ [17, p. 137] gives the following meanings, I – I have come up to a point, reached up to, persons *or* things, II – it has come to you to have, has become yours to have, III – belong, appertain, IV – to be fit or proper, V – come back

Lampe [13] does not list the word.

- 5 **ἵστε γινώσκοντες** – This rather curious phrase, literally, ‘you know, knowing’ probably derives from a Hebraism, Zerwyck [34, §61] thinks that this usage derives from the Absolute Infinitive in Hebrew in which (see Weingreen [33, pp. 79 – 80] ‘the Infinitive Absolute expresses emphasis when it immediately precedes the verb and duration when it follows the verb’. There are two other examples in the New Testament:

εἰ μὴν εὐλογῶν εὐλογήσω σε καὶ πληθύνων πληθυνῶ σε.

Πρὸς Ἑβραίους 6:13

πορεύθητι πρὸς τὸν λαὸν τοῦτον καὶ εἰπόν·

ἀκοῇ ἀκούσετε καὶ οὐ μὴ συνῆτε

καὶ βλέποντες βλέψετε καὶ οὐ μὴ ἴδετε

Πράξεις Ἀποστόλων 28:26

In these two examples the participle *precedes* the finite verb; in the instance that we now considering the participle *follows* the finite verb.

Thackeray [32, pp. 47 – 49] quoting Blass (not to hand) states that ‘there are no examples of the participial construction *except* in Old Testament quotations’ so I presume (until I can get to the Bodleian and check this) Blass has examined this passage and has come to the conclusion that this does not derive from the Hebrew Infinitive Absolute. Moulton [21, p. 245] takes a slightly different view, and points out that ἵστε is very much a literary word, which Paul is not very likely to have used. Moulton (op. cit.) then goes on to say that the two verbs should be *separated* which is what Arndt & Gingrich [3, p. 161] propose, somewhat tentatively.

I cannot find an example in the LXX (like Πρὸς Ἐφεσίους) of this sort of construction with the participle *following* the finite verb.

From this confusing mass of testimony, I would suggest something along the lines of ‘you know and understand’.

The Vulgate has ‘scitote intellegentes’, literally, in English, ‘you know, understanding’.

εἰδωλόατρης – Arndt and Gingrich [3, p. 221] give three usages, I – idolater, II – as someone who is covetous, wicked, etc, and hence an idolater (the meaning here), III – of Christians who consult false prophets (from the Shepherd of Hermas).

	LSJ [17, p. 483] give ‘idol-worshipper’, ‘idolater’. Lampe [13, p. 408] give the same meanings and quotes several patristic writers, such as Clement of Alexandria, Eusebius, Basil the Great and Gregory of Nyssa.
	κληρονομίαν – Arndt & Gingrich [3, p. 435], give three main meanings, I – inheritance, II – possession <i>or</i> property, III – in specific Christian usage, salvation. The meaning here is the third of these. LSJ [17, p. 939] only list the first two of these and quotes Isocrates and Demosthenes (both Attic orators). There is also a reference to LXX Ἰουδίθ 16:21. Lampe [13, p. 757] has a lengthy article giving the following meanings, I – inheritance, heritage, II – inherited by the saints, III – specified as heavenly, IV – of Israel and the Gentiles as the inheritance of God.
6	
7	
8	
9	ἀγαθωσύνη – Not used in Greek writers before the Christian era. Arndt & Gingrich [3, p. 3], list three main meanings, ‘goodness’, ‘uprightness’ and generosity’. Either of the first two meanings is appropriate here. LSJ [17, p. 5] do not list classical writers, as one would expect, but there is a reference to the LXX, Κριταί 9:16. Lampe [13, p. 6] gives goodness, benignity of God, Christ, men and of Judgment day quoting several patristic writers such as Barnabas (Apostolic Fathers), Clement of Alexandria, Gregory of Nyssa, Eusebius and Basil the Great.
10	δοκιμάζοντες – Arndt and Gingrich [3, p. 202] give three usages, I – put to the test, examine, II – with reference to the result of the examination, prove by testing, III – also with reference to the result of the examination accept as proved, approve. The most appropriate meaning here is that of the first. LSJ [17, p. 442] has in addition, I – approve after scrutiny as fit for office, II – be approved as fit, III – examine and admit boys as to the class of ἔφηβοι <i>or</i> ἔφηβοι to the rights of manhood, IV – test an orator’s right to speak, V – think fit to do. Lampe [13, p. 379] I – test, with reference to prophets, II – approve after testing; Lampe gives several examples, of candidates for baptism, converts who were appointed as bishops and deacons by apostles, III – decide, resolve εὐάρεστον – Used 9 times in the New Testament, all but one of these are in the Letters of Paul. Arndt & Gingrich [3, p. 318] give one meaning, pleasing, acceptable, and remark that mostly the reference is to God, to whom something is acceptable. There is a reference to slaves who give satisfaction to their masters in Πρὸς Τίτον 2:9. LSJ [17, p. 706] gives the definition well-pleasing, acceptable. There is a reference to LXX Σοφία Σαλωμῶνος 4:10. Lampe [13, p. 560] give two meanings, I – well-pleasing, acceptable, usually to God, II – well-pleased, satisfied. Lampe gives a couple of references: Epistula Sanctii Ignatii ad Smyrnaeos 8:2 – see Liber 3004. (I think Lampe is working from a different edition; he quotes 9:1). Clemens Alexandrini Stromateis 7:12 – see Liber 3049
11	συγκοινωνεῖτε – Arndt & Gingrich [3, p. 774] interprets this as ‘actually taking part with’.

	LSJ [17, p. 1666] has ‘have a joint share of’, ‘be connected with. Lampe [13, p. 1272] has these meanings: I – share with, go shares with, have fellowship with, III – join in makings one’s communion, IV – communicate with, be in communion with, in the sense of admit to communion. Like many other verbs compounded with σύν, this takes the dative. ἐλέγχετε – Arndt & Gingrich [3, p. 249] has the following meanings: I – bring to light, expose, set forth, II – convict or convince someone of something, III – reprove, correct, IV – punish, discipline. In this passage the most appropriate meaning is the first. LSJ [17, p. 531] gives the following: I – disgrace, put to shame, II – cross-examine, question, III – test, bring to the proof, IV – refute, confute, V – put right, correct, prove by a reductio ad impossibile, VI – get the better of, VII – betray a weakness. Lampe [13, pp. 446 – 447] has a long article with the following main entries: I – reprove, of God, of Christ, of scripture, with reference to the Christian life, II – examine, III – convict, both in general and of persecution of Christians, IV – test, of martyrs, V – prove, VI – prove wrong, refute, VII – overcome. In Greece today one will often see the sign ἡ ταχύτητα ἐλεγχεται με το ραντάρ which I do not think requires further elucidation.
12	κρυφῇ – Since this is an hapax legomenon, Arndt & Gingrich [3, p. 454] only give one meaning, ‘in secret’. LSJ [17, p. 1000] gives the same meaning and a reference to LXX Κριταί 4:21, 9:31 (B). Lampe [13] does not list this word.
13	
14	The versification of the Vulgate has gone slightly adrift here; this (really from verse 14) is included in verse 13: <i>omne enim quod manifestatur lumen est</i> φανερούμενον – Arndt & Gingrich [3, pp. 852 – 853] give several different meanings: I – reveal, make known, show a thing, II – in the passive, become visible or known, III – show or reveal oneself (followed by ἐαυτόν), IV – in the passive, be made known; the most appropriate meaning here is that of (II). LSJ [17, p. 1915] has I – make manifest, II – make known or famous, III – disclosure, IV – manifestation, V – in Astronomy, becoming visible. Lampe [13, p. 1470] concentrates on the meaning, reveal, make manifest and adduces five usages: I – a general usage, II – manifestation of God, III – manifestation of Christ, IV – manifestation of the Spirit and V – manifestation of the Church. ἐπιφάσει – Although this is an hapax legomenon, Arndt & Gingrich [3, p. 304] refer to other writers. There is an alternative reading ‘ἐπιψάσεις τοῦ Χριστοῦ’ which both Arndt & Gingrich and Nestlé-Aland (see also section 10.1.5 verse 14) reject. ἐπιψάω is not otherwise recorded in the New Testament. LSJ [17, p. 670] gives the meaning ‘shine out’ and quotes LXX Ἰώβ 25:5, 31:26. This verse is also quoted. Also, according to LSJ [17, p. 674] ἐπιψάσω means ‘I touch on the surface’ ‘touch lightly’ and quotes from Hesiod (Scutum 217) and Herodotus (III, 87). Lampe [13, p. 540] gives the meaning ‘dawn’, begin to grow light’, and refers to Epiphany, the Nativity, the beginning of day (from the previous sunset), Christ’s burial and the Easter vigil; these are culled from a variety of Patristic authors.
15	The Vulgate has this version for this verse: <i>videte itaque fratres quomodo caute ambuletis</i>

non quasi insipientes sed ut sapientes

Some manuscripts read see section 10.1.5 verse 15):

Βλέπετε οὖν ἀδελφοί πῶς ἀκριβῶς περιπατεῖτε μὴ ὡς ἄσοφοι ἀλλ' ὡς σοφοί

Βλέπετε – Arndt & Gingrich [3, pp. 143 – 144] have a lengthy article on this word, giving the following meanings: I – see, literally of the activity of the eyes, II – be able to see, as opposed to blindness, III – look at regard, IV – of mental functions, consider, note, V – notice, mark something, VI – watch, look to, beware of, VII – in a general sense, perceive, feel, VIII – to designate geographical direction.

The most appropriate meaning here is VI.

LSJ [17, p. 318] gives the following, I – see, have the power of sight, II – look, III – look to, rely on, IV – look longingly, expect propose, V – look to, beware, VI – see, behold, VII look for

Lampe [13, p. 300] gives the following, I – perceive, understand, II – consider, mark, III – look to, have regard to, IV – look reverently towards, V – take heed that (with ἵνα or μή), VI – consider, have regard to, VII – have reference to, VIII – look up to, admire, IX – look out seek, X – examine, feel

ἄσοφοι – An hapax legomenon; Arndt & Gingrich [3, p. 116] only give the meaning ‘unwise’, ‘foolish’.

LSJ [17, p. 258] gives the same meaning and quotes from Theognis as well as this verse.

Lampe [13, p. 245] gives the same meaning and quotes a few patristic authors.

- 16 **ἐξαγοραζόμενοι** – Only used four times in the New Testament, twice in Galatians, once in Colossians and once here. It is worth noting that the two uses in Galatians use the active voice whereas Ephesians and Colossians use the middle voice.

Arndt & Gingrich [3, p. 271] distinguish these two meanings and remark that the active use is quite straightforward but the use of the middle is somewhat more uncertain. There are no critical notes on either this verse or Πρὸς Κολοσσαεῖς 4:5 and the Vulgate uses the same word (redimo, I buy back, repurchase, redeem) in both passages in the Active Voice.

LSJ [17, p. 580] has three meanings, I – buy from, II – buy up, III – redeem. For the middle LSJ quotes this verse, but also refers to LXX Δανιήλ 2:8 using the active voice which is the only use of this verb in the LXX.

Lampe [13, pp. 489 – 490] gives four meanings. I – buy, bribe a person, II – buy back, redeem, III – (middle) buy up time, IV – buy oneself off from.

The best sense one can draw from this verse is ‘redeeming the time’, or perhaps ‘seizing the moment’ (cf carpe diem). Since the verb is middle, there is the implication of doing it for oneself or for one’s own advantage.

Here are the quotations from LXX and New Testament:

καὶ εἶπεν αὐτοῖς ὁ βασιλεὺς Ἐπ’ ἀληθείας οἶδα ὅτι καιρὸν ὑμεῖς **ἐξαγοράζετε**, καθάπερ ἐωράκατε ὅτι ἀπέστη απ’ ἐμοῦ τὸ πρᾶγμα

LXX Δανιήλ 2:8

respondit rex et ait certo novi quia tempus **redimitis** scientes quod recesserit a me sermo

Vulgate Danihel 2:8

Χριστὸς ἡμᾶς **ἐξηγόρασεν** ἐκ τῆς κατάρας τοῦ νόμου γενόμενος ὑπὲρ ἡμῶν κατάρα, ὅτι γέγραπτα

Πρὸς Γαλάτας 3:13

Christus nos **redemit** de maledicto legis factus pro nobis maledictum quia scriptum est maledictus omnis qui pendet in ligno

Vulgate Ad Galatas 3:13

ἵνα τοὺς ὑπὸ νόμον **ἐξαγοράσῃ**, ἵνα τὴν υἰοθεσίαν ἀπολάβωμεν

	ut eos qui sub lege erant redimeret ut adoptionem filiorum reciperemus Πρὸς Γαλάτας 4:5 Vulgate Ad Galatas 4:5 ἐξαγοραζόμενοι τὸν καιρὸν, ὅτι αἱ ἡμέραι πονηραὶ εἰσιν. Πρὸς Ἐφεσίους 5:16 redimentes tempus quoniam dies mali sunt Πρὸς Ἐφεσίους 5:16 Ἐν σοφίᾳ περιπατεῖτε πρὸς τοὺς ἔξω τὸν καιρὸν ἐξαγοραζόμενοι Πρὸς Κολοσσαεῖς 4:5 in sapientia ambulate ad eos qui foris sunt tempus redimentes Ad Colossenses 4:5 It is worth noting that ἐξαγοράζω is consistently translated as ‘redimo’ in the Vulgate, both in the Old and New Testaments. From the Classics: καὶ φιλοποιησάμενος παντὶ τρόπῳ τοὺς παροικοῦντας τὸν ποταμὸν ἐξηγόρασε παρ’ αὐτῶν τὰ τε μονόξυλα πλοῖα πάντα καὶ τοὺς λέμβους, ὄντας ἱκανοὺς τῷ πλήθει διὰ τὸ ταῖς ἐκ τῆς θαλάττης ἐμπορίαις πολλοὺς χρῆσθαι τῶν παροικούντων τὸν Ῥοδανόν Polybius Histories 3:42:2 πρὸς δὲ τούτοις ὄρων τὰς συγγενεῖς καὶ συνοίκους τῆς Ῥώμης κῆρας ἐμπρησμοὺς καὶ συνιζήσεις διὰ βάρος καὶ πλήθος οἰκοδομημάτων, ἐωνεῖτο δούλους ἀρχιτέκτονας καὶ οἰκοδόμους, εἴτ’ ἔχων τούτους ὑπὲρ πεντακοσίους ὄντας, ἐξηγόραζε τὰ καιόμενα καὶ γειννῶντα τοῖς καιομένοις, διὰ φόβον καὶ ἀδηλότητα τῶν δεσποτῶν ἀπ’ ὀλίγης τιμῆς προἰεμένων, ὥστε τῆς Ῥώμης τὸ πλεῖστον μέρος ὑπ’ αὐτῷ γενέσθαι Plutarch Crassus 2:4 From the Patristics; Lampe has drawn from several authors; I have limited this selection to those found in Migne’s Patrologiae Graecae. Εἰ δὲ ὁ τῆς ψυχῆς τῆς ἐμῆς κύριος, μὴ οὔσαν αὐτὴν ὑποστήσας, καὶ δουλωθεῖσαν ἐξαγοράσας· Gregorii Nysseni, Contra Eunomium; M.45.676B ἀλλ’ ἐξαγοράζει κόσμον, καὶ μεγάλης τιμῆς, τοῦ ἰδίου γάρ αἵματος. Gregorii Nazianzeni, Oratio 29.20 M.36.101A Οὐδὲ γὰρ ἦν ἀληθῶς σάρκα καὶ αἷμα ἐσχηκὼς, δι’ ὃν ἡμᾶς ἐξηγοράσατο, εἰ μὴ τὴν ἀρχαίαν πλάσιν τοῦ Ἀδάμ εἰς ἑαυτὸν ἀνεκεφαιώσατο. Irenaeus, Contra Haereses 5.1.2 M.7.1122C
--	--

- 17 The Vulgate has the following for this verse:
- propterea nolite fieri imprudentes*
sed intellegentes quae sit voluntas Domini
- The participle has been used to translate a finite verb (συνίετε); however, *some* manuscripts (see section 10.1.5 verse 17) have:
- διὰ τοῦτο μὴ γίνεσθε ἄφρονες, ἀλλὰ συνιέντες τί τὸ θέλημα τοῦ κυρίου
-
- συνίετε** – Arndt & Gingrich [3, p. 790] has a lengthy article discussing the conjugation of συνίημι; the example here is one of the possible ‘genuine’ conjugations of συνίημι; note, however, that *either* the -μι form *or* the -ω form could give this ending. The meanings from Arndt & Gingrich are I – understand, comprehend, gain an insight into τί, II – understand with regard to, gain an insight into τινί.

LSJ [17, p. 1718] has several other meanings, I – bring or set together in a hostile sense, II – *middle*, come together, come to an agreement, III – send herewith, IV – *metaphorically*, perceive, hear, V – be aware of, take notice of, VI – understand.

Lampe [13, p. 1332] has I – perceive, understand spiritual truth by rational processes, II – some objects of spiritual understanding, III – perceive dimly, have an inkling of

θέλημα – Arndt & Gingrich [3, p. 354] make a distinction between I – *objective* what one wishes to bring about by one's own action, what is willed, and II – *subjective* the act of willing or desiring (i) of the human will (ii) of the will of God. The meaning here is *objective*. Arndt & Gingrich also refer to 3 Corinthians 3:26 (see Liber 2038).

LSJ [17, p. 788] makes the same distinction but not quite so explicitly. For the *subjective* see LXX Ἐσθήρ 1:8, for the *objective* Ἐκκλησιαστής 12:1.

Lampe [13, pp. 620 – 621] has a long article on this, quoting many patristic writers. Several different meanings, or shades of meaning, are adduced: I – that which is willed, the faculty of will, II – in men, (i) the moral will, (ii) the natural will, (iii) of selfish desire, III – in God, (a) His positive will, his permission of evil, (b) with reference to (i) creation, (ii) incarnation and redemption, (iii) as known and performed by man, (iv) the Sons' generation, (v) unity of will between the Father and the Son, (vi) unity of will in the Trinity, IV – in Christology (i) the doctrine of two wills in Christ (ii) the doctrine of one will in Christ, V – the devil being without θέλημα having only ἐπιθυμία, VI – as the name of aeon in the system of Barbeliote and Valentinian Gnostics.

- 18 **μεθύσκεσθε** – Only used five times in the New Testament and always in the passive and always in a negative sense. A related word is μεθύω, I am drunk, five times in the New Testament. The three dictionaries used here (Arndt & Gingrich [3, p. 499], LSJ [17, p. 1091], Lampe [13, p. 839] all give the same meaning; there are some slight variations, Lampe [13] specifically mentions *spiritually* drunk, LSJ [17] notes the use of μεθύω for μεθύσκω. The implications and usage are overwhelmingly negative; there is, however, a passage in the Old Testament which gives a more positive slant – LXX Ψαλμός 22 (23):5. The Vulgate (both Secundum Hebraios and Secundum Septuaginta) is very similar to this.

ἄσωτία – Though this is used three times in the New Testament, Arndt & Gingrich [3, p. 119] does not have much to say about the word except the definition.

LSJ [17, p. 267] gives the extra meaning 'prodigality', 'wastefulness'.

Lampe [13, p. 255] has a short entry with the meanings, I – profligacy, II – concupiscence

The word *looks* as though it might come from ἄ + σωτία but I cannot find any reference to σωτία.

- 19 **ᾄδοντες** – Arndt & Gingrich [3, p. 19] note that ᾄδω is the form used from Homer onwards but that there is an uncontracted form ἀείδω.

LSJ [17, p. 25] lists the form ᾄδω as an Attic contraction and then directs the reader to ἀείδω on the following page.

Lampe [13, p. 37] only lists the form ᾄδω. Clement of Alexandria (see Liber 3041) uses ᾄδω. The meaning in all of these dictionaries is 'sing', used either transitively or intransitively, as in English. The passive is usually interpreted as 'celebrate'.

ψάλλοντες – Arndt & Gingrich [3, p. 891] remark that 'in accordance with Old Testament usage' the meaning is 'sing, praise with the dative of the one for whom the praise is intended'.

LSJ [17, p. 2018] gives the following meanings, I – pluck, pull, twitch, of the hair, *or* plucking a bow-string (as in archery), II – the more usual use is plucking the strings of a musical instrument, with the fingers, III – later, sing to a harp, IV – in the passive use of the instrument, struck or played

Lampe [13, p. 1539] has a lengthy article quoting numerous Patristic writers with the following meanings: I – generally, sing with musical accompaniment, II – specifically (i) sing psalms, (ii) sing

	in church services by a cantor, (iii) also at other times, (iv) used with the dative ψάλλω τινί, (v) metaphorically, (vi) utter a psalm, compose a psalm.				
20					
21	φόβω - this word is used quite widely throughout the New Testament and twice in this Epistle; here and at 6:5. Arndt & Gingrich [3, pp. 863 – 864] distinguish two main meanings, active and passive. I – Active, causing fear, II – Passive, (i) fear, alarm, fright, fears, apprehension, anxiety; also, slavish fear, (ii) reverence, respect towards God and towards men. There are two uses in this epistle: <table border="1"> <tr> <td>5:21</td><td>II (ii) – reverence, respect towards God and Christ</td></tr> <tr> <td>6:5</td><td>II (ii) – reverence, respect towards men, in this case of slaves towards masters; this verse also adds ‘τρομου’ so there may also be an element of II (i) as well.</td></tr> </table> LSJ [17, p. 1947] gives several meanings and interpretations, I – panic flight, the usual sense in Homer, (ii) – φόβος personified, II – panic fear, terror, also, awe reverence (quoting LXX Ψαλμός 35:1, Πράξεις Ἀποστόλων 9:31), (ii) object or cause of terror Lampe [13, pp. 1486 – 1487] has a very long article on this word. I – fear, (i) in general placed among φυσικά καὶ ἀδιάβλητα πάθη assumed by Christ at the Incarnation, (ii) Valentinian, as a source of material substance, (iii) fear of God, (iv) fear of Christ, (v) fear, reverence towards God’s ministers, (vi) respect, honour towards masters or magistrates II – that which causes fear or terror	5:21	II (ii) – reverence, respect towards God and Christ	6:5	II (ii) – reverence, respect towards men, in this case of slaves towards masters; this verse also adds ‘τρομου’ so there may also be an element of II (i) as well.
5:21	II (ii) – reverence, respect towards God and Christ				
6:5	II (ii) – reverence, respect towards men, in this case of slaves towards masters; this verse also adds ‘τρομου’ so there may also be an element of II (i) as well.				
22					
23					
24					
25					
26	ἀγιάση – Arndt & Gingrich [3, pp. 8 – 9] remark that ἀγιάζω is quite rare in extra-biblical usage, but refer the reader to Papyri Graecae Magicae where ἀγίζω is the usual form. Four main meanings are listed, I – of things, set aside or make them suitable for ritual purposes, II – of persons, consecrate, dedicate, sanctify, III – treat as holy, reverence, IV – purify. Several of these various meanings could apply to some passages, for example Πρὸς Ῥωμαίους 15:16, meanings II and IV. I think that II and IV could also apply here, especially with the use of καθάριας, see next. LSJ [17, p. 9] refers also to ἀγίζω; this is a very short entry with only one quotation from LXX Γένεσις 2:3; other references (from Arndt & Gingrich) are: Ἐξοδος 28:41, Σοφία Σιράχ 33:12 and Σοφονίας 1:7. Lampe [13, pp. 16 – 17] has a long article giving six main meanings, I – sanctify, hallow, consecrate in general (i) agents and means of sanctifying, (ii) recipients of sanctification, II – consecrate in a technical sense (i) set apart, (ii) persons, III – glorify, IV – in exegesis, V – regard as holy, VI – officiate as priest καθαρίσας – Arndt & Gingrich [3, p.387] give the general meaning of make clean, cleanse, purify; more detailed usages are, I – clean τί of physical uncleanness, II – make τινά clean, III – remove τί for the purpose of purification, IV – figuratively, Levitical cleansing of foods, V – moral and religious cleansing (i) from sin, (ii) remove by or for the purposes of purification, VII – set free τινά τινός LSJ [17, p. 850] give two main meanings, I – clear away, prune away (of weeds) II – purify persons. It quotes mostly from the LXX and the New Testament. See for example LXX Ἐξοδος 29:36. Lampe [13, p. 683 and 682] does list καθαρίζω but then refers to καθαίρω, which is discussed here. there is a long article of almost one page with four main meanings, I – of God, (i) without distinction of persons, (ii) of Christ, (iii) of the Holy Ghost, II – purifying the church and its members, (i) in				

general, (ii) according to hierarchical order, (iii) through baptism, (iv) through repentance and virtue, (v) as the first stage of a threefold way, (vi) as necessary for union with God, (vii) of cleansing by fire, (viii) referring to purifying from demons, III – in Gnosticism, denial of purification of body by fire after death, IV – purify, clear from accusation.

There are numerous quotations from many patristic authors.

λουτρῶ – Arndt & Gingrich [3, p. 480] note the use of bath, washing of baptism and the usage here, washing of water.

LSJ [17, p. 1061] give two main meanings, I – bath, bathing-place, II – water for bathing or washing. The original spelling in Homer was λοετρόν, but from Hesiod onwards this was contracted to λουτρόν.

Lampe [13, pp. 812 – 813] has a long article distinguishing two main meanings and several subsidiary meanings, I – in general, (i) washing, (ii) bath, II – religious (i) of Jewish ritual washing, (ii) of Christ's baptism, (iii) of Christian baptism (a very long entry of over 1 column giving 11 further subdivisions), (iv) of a martyr's baptism of blood, (v) of a 'baptism of tears'

27 **ἔνδοξον** – Arndt & Gingrich [3, p. 263] give two main meanings, I – honoured, distinguished, eminent, II – glorious, splendid. Of these two the most appropriate is the second here.

LSJ [17, p. 561] gives the following meanings, I – held in esteem or honour, of high repute, II – of things, notable, generally approved, III – resting on opinion, probable, generally admitted, III – conceited.

Lampe [13, p. 468] gives the following meanings: glorious, wonderful, relating to, I – of divine things, II – of Christ's second coming, III – of angels, IV – of Christians, V – of virtues, VI – referring to external appearance, VII – matters of conjecture

σπίλον – Used only twice in the New Testament, the other reference is Ἐπιστολή Πέτρου B 2:13. Arndt & Gingrich [3, p.762] remark that the word is used figuratively meaning a stain or a blemish.

LSJ [17, p. 1628], give two meanings I – spot, fleck, blemish, II – metaphorically (quoting this verse) a stain of impurity or vice of persons.

Lampe [13, p. 1249] gives the same metaphorical meanings

ῥυτίδα – An hapax legomenon. Arndt & Gingrich [3, p. 738] give only one meaning for this word but give several references to the Classics.

LSJ [17, p. 1578] also gives only one meaning in a brief entry, quoting Aristophanes' play Plutus and Plato Symposium.

Lampe [13, p. 1219] gives two meanings, I – wrinkle, fold in dress, II – metaphorically of moral defect.

28 **ὀφείλουσιν** – Extensively used through out the New Testament, but only once in this epistle. Arndt & Gingrich [3, p. 598 – 599] has a fairly detailed article giving two main meanings, I – with reference to *financial* debts, owe something (τί) to someone (τινί), II – a more figurative meaning, be indebted to someone (τινί) for something (τί), III – be obliged, followed by an infinitive, one must, one ought, IV – from Rabbinic usage, he is obliged *or* bound by his oath, V – commit a sin, see Κατὰ Λοῦκαν 11:4 for this usage.

For this passage, meaning III is the most appropriate.

LSJ [17, p. 1277] gives the following, I – owe, have to pay *or* account for, II – metaphorically, I owe something, not necessarily financial, to someone, III – as a legal term, be bound to render, IV – be bound, obliged to, V - ὄφελον *or* ὀφελον are used of things which one *ought* to have done. These tenses are used in wishes that something were had been in the past. VI – as an imperative, it behoves, it is fitting, proper.

	Lampe [13, p. 988] has the following meanings, I – owe, hence as a passive participle, appointed, deserved, II – be bound to, be obliged to, III - ὄφελον ἦν introducing a wish that something had happened in the past, would that; without ἦν introducing a wish that something were so in the present
29	ἐκτρέφει – An hapax legomenon in the sense that it only occurs in this book in the New Testament. Arndt & Gingrich [3, p. 246] gives two meanings, I – I nourish, applicable to verse 29, II – rear, bring up, applicable to 6:4. LSJ [17, p. 523] only gives the meaning bring up from childhood and this is for Active, Middle and Passive. Lampe [13, p. 441] gives the meanings I – I bring up, rear, metaphorically of the church, II – I bring forth. θάλπει – Only used twice in the New Testament, the other reference is Πρὸς Θεσσαλονικεῖς A 2:7. Arndt & Gingrich [3, p. 350] note that the usage here is that of the husband caring for a wife; in the other reference it is that of the mother caring for her children. The literal use of this is ‘keep warm’ see next. LSJ [17, p. 783] has the following meanings, I – heat, soften by heat, II – heat, without the idea of softening, III – warm at the fire, dry, IV – hatch, V – metaphorically, of passion, heat, inflame, VI – cherish, foster Lampe [13] does not list this word.
30	
31	ἀντί – Arndt & Gingrich [3, pp. 73 – 74] have a lengthy article on the use of ἀντί which only occurs once in this epistle; only the relevant part of this entry (section 3) will be noted here. The reading in the LXX at Γένεσις 44:33 shows how the meaning ‘in place of’ can become ‘on behalf of’ which makes ἀντί the same as ὑπέρ. In this particular passage, ‘in place of’ has become ‘for this reason’. LSJ [17, p. 153] also has a long article; section 3 being the most relevant. The meaning ‘in exchange’, ‘in return for’ becomes ‘therefore’ in this passage, in Σοφοκλῆς Ἀντιγόνη 237, it becomes ‘because’, in Σοφοκλῆς Οἰδῖπους Τυραννός 1021 it becomes ‘wherefore?’ ‘why?’. So, this use of ἀντί does have roots in the Classics. Lampe [13] does not list this word, so although it does occur in Patristics, no new meaning is known.
32	The Vulgate has translated the first clause as: <i>sacramentum hoc magnum est</i> The Greek is: τὸ μυστήριον τοῦτο μέγα ἐστίν The Vulgate has translated the second clause as: <i>ego autem dico in Christo et in ecclesia</i> The Greek is: ἐγὼ δὲ λέγω εἰς Χριστὸν καὶ εἰς τὴν ἐκκλησίαν Several points may be made here: • The phrase τὸ μυστήριον τοῦτο μέγα ἐστίν on a casual reading may refer backwards to the relationship between a man and his wife. Note that ‘μυστήριον’ has been translated as ‘sacramentum’ in the Vulgate. • However, this phrase may point to the second clause ‘ἐγὼ δὲ λέγω εἰς Χριστὸν καὶ εἰς τὴν ἐκκλησίαν’. It seems that this is how Arndt & Gingrich [3, pp. 530 – 531] have interpreted it in their article on μυστήριον. I wonder whether this is a false dichotomy and the first clause refers to <i>both</i> phrases? Referring to the notes on the authorship of this epistle, it appears to me that this is a genuine Pauline λόγον.

- The use of εἰς ... εἰς is intriguing. What does Paul mean by ‘in Christ’ and ‘in the Church’? Moule [20, pp. 67 – 71] remarks that ‘This (εἰς) is such a frequent and versatile preposition that to catalogue all its usages would take up too much space and be too complicated.’ Arndt & Gingrich [3, pp. 228 – 230] and LSJ [17, pp. 491 – 492] would probably agree; Lampe is silent upon this. There are several possible interpretations of the use of this preposition here:
 - as an approximation to ἐν. See Arndt & Gingrich p. 230, section 9 of εἰς. This can be seen in the Vulgate which translates εἰς as *in* with the Ablative, not the Accusative
 - as (like Modern Greek) a dative of advantage. See Arndt & Gingrich p. 229 section 4g. This was my first thought but I am not too certain of this after reflection.
- Another way of looking at this is to regard δέ as ‘also’. So that initially Paul was thinking of the relationship between husband and wife but now transfers this to the relationship between Christ and the Church.
- μυστήριον occurs several times in the LXX in the following passages:

○ Τωβίτ 12:7	Δανιήλ 2:18
○ Τωβίτ 12:11	Δανιήλ 2:19
○ Ιουδίθ 2:2	Δανιήλ 2:27
○ Σοφία Σαλωμῶνος 2:22	Δανιήλ 2:28
○ Σοφία Σαλωμῶνος 6:22	Δανιήλ 2:29
○ Σοφία Σαλωμῶνος 14:15	Δανιήλ 2:30
○ Σοφία Σαλωμῶνος 14:23	Δανιήλ 2:47
○ Σοφία Σιράχ 3:18	Δανιήλ 4:6
○ Σοφία Σιράχ 22:22	Μακκαβαίων Β 13:21
○ Σοφία Σιράχ 27:16	
○ Σοφία Σιράχ 27:17	
○ Σοφία Σιράχ 27:21	

33 **πλὴν** – Arndt & Gingrich [3, p. 669] list two main uses, I – an adverb used as a conjunction coming at the *beginning* of a sentence or clause, (i) but (adversative), (ii) only, nevertheless, however, but, (iii) only, in any case, however, but, breaking off a discussion and emphasising what is important (iv) except that, (v) breaking off and passing to a new subject, only, however, II – as an improper preposition with the genitive, except. In this passage I (iii) makes the most sense.

LSJ [17, p. 1419] has a lengthy discussion giving the two main uses above in reverse order.

Lampe [13] does not mention this word.

φοβῆται – Arndt & Gingrich [3, pp. 862 – 863] has a long discussion under three main heads, I – be afraid, used intransitively, II – fear someone or something, used transitively, III – have reverence or respect for either man or God. The meaning here is that of III.

LSJ [17, p. 1946] distinguishes between the active and the passive. I – Active. The meaning has changed over the years; in Homer it always has the sense of ‘put to flight’ but later the meaning is ‘terrify’ or ‘threaten with’. II – Middle and passive. Again, in Homer, the meaning is ‘be put to flight’; later, ‘be seized with fear’, ‘affrighted’.

Lampe [13, p. 1486] The usage in partistics is usually middle; two general references are noted, I – referring to Christ, II – referring to God.

ἡ δὲ γυνὴ ἵνα φοβῆται τὸν ἄνδρα – I have taken this as a straightforward purpose clause but Moulton [21, p. 144] regards the ἵνα not as final, but almost as an imperative, so the translation becomes, ‘let the wife revere ...’. According to Moulton this is one of four widely recognised NT instances of this; the others being Κατὰ Μάρκον 5:23, Πρὸς Κορινθίους Β 8:7 and Πρὸς Γαλάτας 2:10. Zerwyck [34, §415] agrees with Moulton.

9.9 Βίβλος C

1	
2	
3	μακροχρόνιος – An hapax legomenon. Arndt & Gingrich [3, p. 488] list only one meaning but also refer to LXX Ἔξοδος 20:12. LSJ [17, p. 1075] has I – lasting a long time, II – dwelling a long time, also quoting Ἔξοδος 20:12. Lampe [13, p. 825] gives the definition ‘aged’.
4	παροργίζετε – only used three times in the New Testament; the other occurrences are Πρὸς Ῥωμαίους 10:19 and Πρὸς Κολοσσαεῖς 3:21. Arndt & Gingrich [3, p. 629] give only the meaning noted in section 5.6 verse 4. The other two occurrences in the New Testament use the word in the same way. LSJ [17, p. 1343] gives the same meaning, also quoting this verse. Three verses from the LXX are also quoted: Δευτερονόμιον 32:21 Βασιλέων Γ 16:13, 33 Lampe [13, p. 1043] does not list this word but does list ‘παροργισμός’, a provocation, and refers to this verse. νουθεσία – used three times in the New Testament, here and at Πρὸς Κορινθίους Α 10:11 and Πρὸς Τίτον 3:10, always with the same meaning, admonition, instruction, warning. LSJ [17, pp. 1182 – 1183] give several different spellings of this; νουθεσία, νουθετεία, νουθέτημα, νουθέτησις and νουθετησμός. The meaning for all of these is the same, admonition, warning. Lampe [13, p. 923] gives the general definition ‘admonition’ and then, I – admonition of the fathers, II – divine admonition, III – admonition in scriptures
5	
6	ὀφθαλμοδουλίαν – A word that only occurs in Ephesians and Colossians (see Liber 2023). Arndt & Gingrich [3, p. 599], which defines it a little more closely as ‘service not for its own sake nor to please God <i>or one’s own conscience</i>’, LSJ [17, p. 1278] and Lampe [13, p. 988] all agree on the basic definition. Perhaps a more modern interpretation would be ‘jobsworth’. ἀνθρωπάρεσκοι – A word that only occurs in Ephesians and Colossians (see Liber 2023). Arndt & Gingrich [3, p. 67], LSJ [17, p.141] and Lampe [13, p. 138] all agree on the basic definition. LSJ adds a reference to the LXX (Ψαλμός 52:6), Arndt & Gingrich give a reference (from the verb ἀνθρωπαρεσκέω) to Epistulae Sanctii Ignatii Ad Romanos (see Liber 3004), and Lampe adds the further definition ‘sycophantic’.
7	εὐνοίας – Arndt & Gingrich [3, p. 323] give the following meanings, I – favour, affection, benevolence, II – zeal, enthusiasm. For the first meaning, see Μακκαβαίων Β 9:26, 11:19, Epistula Sanctii Ignatii ad Trallianos 1:2, Ad Romanos 4:1 (see Liber 3004) and Martyrio Sancti Polycarpi 17:3 (see Liber 3012). The second meaning is most appropriate here. LSJ [17, p. 723] gives the following meanings, I – goodwill, favour, (quoting this passage), II – gift <i>or</i> present in token of goodwill

Lampe [13, p. 571] gives the meaning affection, love, of parents for children or of man for God. Several references are given, Martyrio Sancti Polycarpi 17:3 (as above), Clemens Alexandrinus Stromateis 1:23 (see Liber 3043), 7:7 (see Liber 3049), Paedagogus 1:6 (see Liber 3042).

δουλεύοντες – Arndt & Gingrich [3, p. 205] give the following meanings: I – be a slave, be subjected, II – perform the duties of a slave, serve, obey, usually to a person, III – specifically, to serve God, IV – in other senses (both good and bad), perform loving service, be slave to sin, to the law, to desire.

In this passage, the second meaning is most appropriate.

Arndt & Ginrich give some references to the LXX:

Γένεσις 15:14

Γένεσις 25:23

Γένεσις 31:41

Ψαλμός 2:11

LSJ [17, p. 447] gives the following, I – to be a slave, II – serve, be subject to, III – render a service

Lampe [13, p. 384] has a good article listing the following meanings: I – be a slave of, serve, II – of service to God and Christ, III – of service to pagan gods, IV – of Christian service to others, V – of service to emperor by officials, VI – devote oneself to virtues, VII – be a slave of fate or chance, VIII – be subject to, IX – be under penitential discipline, X – of an editor, translator, follow a text slavishly

- 8 **κομίσεται** – Arndt & Gingrich [3, pp. 442 – 443] give three meanings, distinguishing between the active and the middle. I – (active) bring, II – (middle) carry off, get for oneself, receive, III – get back, recover.

Arndt & Gingrich give some references to the LXX:

Ἑσδρας Α 4:5

Μακκαβαίων Γ 1:8

LSJ [17, pp. 975 – 976] has a long article on this, giving the following meanings, I – take care of, provide for, II – of things, attend to give heed to, III – carry away so as to preserve, IV – carry off as prize or booty, V – receive a missile in one's body, VI – carry, convey, VII – bring to a place, bring in, introduce, VIII – conduct escort, IX – bring back from exile, X – get back, recover, XI – rescue from oblivion, XII – bring, give, XIII – cite as an authority, XIV – in Medicine, extract, remove

Lampe [13, p. 767] has a short article with several meanings, I – bring, II – obtain, acquire, III – admit, allow, IV – offer provide, devise, V – produce, VI – in the passive, be sent

- 9 **ἀνιέντες** – Arnst & Gingrich [3, p.69] gives the following meanings: I – loosen, unfasten (of chains), II – abandon, desert, III – give up, cease from. The best meaning for this passage is (III).

LSJ [17, p. 143] has a long article with the following meanings: I – send up *or* forth, II – let come up, give access to, III – let go, set free, IV – loosen, unfasten, V – let loose, go, VI – let go for any purpose, VII – let, allow, VIII – Middle, loosen, undo, IX – let go free, X – slacken, relax

LSJ give some references to the LXX:

Βασιλέων Α 23:13

Lampe [13, p. 145] has the following meanings: I – let go, set free, (i) of persons, (ii) of things, II – set at ease, III – give up, cease

προσωπολημψία – the word occurs four times in the New Testament, here, Πρὸς Ῥωμαίους 2:11, Πρὸς Κολοσσαεῖς 3:25 and Ἐπιστολὴ Ἰακώβου 2:1. Arndt & Gingrich [3, p. 720] has a short note, LSJ [17, p. 1533] only quotes the New Testament and Lampe [13, p. 1186] expands the definition slightly to favouritism, prejudice and snobbery. Lampe also refers to Epistula Polycarpi ad Philippenses 6:1 (see Liber 3005).

The Vulgate has translated this phrase as:

	<i>et personarum acceptio non est apud eum</i> acceptio, in the usual dictionaries, Lewis & Short [14, p. 16] and [15, p. 10] do not show ‘favouritism’ or ‘partiality’ as one of the meanings; Stelten [30, p. 4] does have this meaning.
10	The Vulgate has translated this verse as: <i>de cetero fratres confortamini in Domino et in potentia virtutis eius</i> Some manuscripts (see section 10.1.6 verse 10) include the words ἀδελφοί or ἀδελφοί μου after Τοῦ λοιποῦ ἐνδυναμοῦσθε – Arndt & Gingrich [3, p. 263] gives the following meanings, I – strengthen τινά or τί, II – make someone strong in τί, III – passive, become strong, IV – usually used of religious and moral strength. LSJ [17, p. 561] gives I – strengthen, confirm, II – endow with vitality. There are also references to the LXX Κριταί 6:34 (B), Ψαλμός 51 (52):9 Lampe [13, p. 469] has short article giving two main meanings, I – strengthen, II – ascribe strength to. For the first meaning Lampe quotes Epistula ad Smyrnaeos 4:2, see Liber 3004.
11	The Vulgate has translated this verse as: <i>induite vos arma Dei</i> <i>ut possitis stare adversus insidias diaboli</i> Two points: • πανοπλίαν in the Greek has been translated simply as ‘arma’; this doesn’t, it appears to me, to give the full force of the Greek • The clause ‘πρὸς τὸ δύνασθαι’ has been translated as a purpose clause with <i>ut</i> and the subjunctive. πανοπλίαν – Arndt & Gingrich [3, pp. 607 – 608] note two main meanings for this, I – literal, full armour, II – metaphorical, both here and in 6:13. For the first of these there are several references to the LXX: Βασιλέων Β 2:21, Μακκαβαίων Β 3:25, Μακκαβαίων Δ 3:12 (this last from Codex Alexandrinus). For the New Testament see Κατὰ Λουκᾶν 11:22. For the second meaning (as here) Πρὸς Ἐφεσίους 6:11 and 6:13 are noted. There is a further transition to a non-literal meaning in Epistula Sancti Ignatii ad Polycarpum 6:2 where endurance (ὑπομονή) is compared to πανοπλία – see Liber 3004. LSJ [17, p. 1298] gives the definition of a suit of armour consisting of shield, helmet, breastplate, greaves, sword and lance. It is worth noting that the word is derived from πᾶν and ὅπλον; one of the meanings of the latter is ‘implements of war, armour’ and so forth. Note that Paul uses various parts of a <i>panoply</i> a little further on. Another word derived from ὅπλον is ὀπλίτης, a heavy-armed soldier or hoplite, as opposed to γυμνής, a light-armed foot-soldier. Lampe [13, p. 1003] has a short article only giving the meaning ‘suit of armour’. Lampe refers to Πρὸς Ἐφεσίους 6:11 via a reference to St. John of Damascus (Migne 95.853.B), but does not mention the reference to Epistula Sancti Ignatii ad Polycarpum.
12	πάλη – An hapax legomenon. Arndt & Gingrich [3, p. 606] only give the meaning ‘struggle’ and only refer to this verse. LSJ [17, p. 1291] gives two very different meanings; the first and most relevant here, has two meanings, I – wrestling, II – fight, battle. Lampe [13] does not notice the word. κοσμοκράτορας – An hapax legomenon. Arndt & Gingrich [3, p. 445] note that the reference is to (a) world-ruling gods, (b) the Emperor Caracalla, (c) generally of spirit beings who have parts of the cosmos under their control.

LSJ [17, 984] gives three main meanings, I – lord of the world, an epithet of οὐρανός, Ζεύς, II – of the Emperors, III – in Astrology, ruler of the κόσμος, leading on to cosmic rulers of this sinful world, as in Πρὸς Ἐφεσίους 6:12.

Lampe [13, p. 770] has a substantial article giving the following main meanings from ‘ruler of the world’, I – human, of other earthly rulers, II – pagan, such as Zeus, III – of evil spiritual powers, (i) of this world, (ii) of this darkness (specifically referring to Πρὸς Ἐφεσίους 6:12).

The last of these entries is quite long and refers to numerous Patristic writers such as Basil the Great, the Desert Fathers, John Chrysostom and St. John of Damascus.

- 13 **ἀναλάβετε** – A word that is used twice this epistle. Arndt & Gingrich [3, p. 56] give four main meanings, I – take up *to* somewhere, II – take up in order to carry, III – take to one’s self, adopt, IV – take along of a travel companion.

In this epistle, meaning II for both 6:13 and 6:16 are the most appropriate.

LSJ [17, p. 110] has the following meanings, I – take up, take into one’s hands, II – receive, III – take upon oneself, assume, IV – (Middle), undertake, engage in, V – take up, adopt, VI – (of money) confiscate, VII – learn by rote, VIII – include, IX – (in medicine) make up ingredients, X – get back, regain, recover, retrieve, make good, XI – restore, repair, XII – take up again, resume, XIII – receive back (into a family), XIV – pull up short (a horse) XV – win over

Lampe [13, pp. 108 – 109] ἀναλάβετε has a long article giving the following meanings, I – receive accept, (i) in general, spiritual gifts, sufferings, (ii) Holy Communion, (iii) a monastic habit, II – accept assimilate, understand, III – assume, put on, take upon oneself, (i) Christ assuming human nature, (ii) Christ taking upon himself human birth, man’s sins and death, Man putting on the new man, IV – take up into heaven, (i) Christ, (ii) Old testament characters, (iii) Blessed Virgin Mary, (iv) S. John, (v) souls of Christians, (vi) in rapture, V – recall, VI – recover, find refreshment, VII – revert, VIII – raise wings

κατεργασάμενοι – A word that is *extensively* used in Paul’s letters, particularly Πρὸς Ῥωμαίους; outside Paul’s letters there are only two occurrences at Ἐπιστολὴ Ἰακώβου 1:3 and Ἐπιστολὴ Πέτρου A 4:3. Arndt & Gingrich [3, p. 421] devotes half of a column to this word with the following meanings: I – achieve, accomplish τὶ, II – bring about, produce, create, III – prepare someone for something, IV – overpower, subdue, conquer.

For this particular passage, meanings I and IV are both appropriate; meaning IV particularly in the context of the **πανοπλίαν** and **πάλη**. Several references may be noted here for meaning IV: LXX Ἑσδρας A 4:4, Ἡροδότου 6:2 Philo Alexandrini De Sacrificiis Abelis et Caini 62.

LSJ [17, p. 924] has the following meanings, I – effect by labour, achieve, II – earn, gain by labour, acquire, III – achieve one’s object, be successful, IV – make an end of, finish, V – overpower, finish, subdue, VI – till, cultivate land, work up for use, VII – work at practise, VIII – level (see LXX Ἑσδρας A 4:4)

Lampe [13, p. 730] has the following meanings, I, do, perform, II – work, III – subdue, consume, waste, wear, IV – work upon, knead dough, fashion gems, etc.

- 14 Chrysostom explores these verses in his final ‘Homily’. He explores the meaning of breastplate, – helmet, and sword. See Liber 3857 section 4.24.
17

- 14 **περιζωσάμενοι** – Arndt & Gingrich [3, p. 647] divide their entry into two, Active and Middle. I – in the Active, there is a double accusative, gird someone (τινά) with something (τί), II – the middle is used three ways: (i) gird oneself about, (ii) gird oneself (the accusative) about with somethings (iii) with the accusative of the part of the body that is girded. This is the meaning here.

LSJ [17, p. 1374] has the following, I – gird upon a person, II – gird oneself with. LSJ remark that it is used more frequently in the Middle with a perfect passive.

Lampe [13] does not list the word.

ὄσφυν – Arndt & Gingrich [3, p. 587] note two main meanings, I – waist, loins, where a belt or girdle is worn; it is worth noting that since a garment was worn *without* a girdle about the house, wearing a belt or girdle implied some sort of preparation for a journey or activity, II – the loins as the place of the reproductive organs. The loins are also thought of as an inmost source of power, see Didache 16:1 Liber 3007.

LSJ [17, p. 1264] has the following meanings, I – loins or lower part of the back, II – in Hellenistic usage, metaphorically, of a son, III – gird up one's loins, with περιζώννυμι (as here) or ἀναζώννυμι. LSJ also give a couple of references to the LXX, Γένεσις 35:11 and Ἰερεμίας 1:17.

Lampe [13] does not list the word.

θώρακα – Arndt & Gingrich [3, p. 367] give two meanings, I – breastplate, II – the part of the body covered by the breastplate, the chest.

There are two references to the LXX, Ἰσαΐας 59:17, Σοφία Σαλωμῶνος 5:18; these two references almost appear like a quotation.

LSJ [17, p. 814] gives the following meanings, I – corslet, II – coat of mail, scale armour, III – part of the body covered by the θώραξ, trunk, IV – bandage for the chest

Lampe [13, p. 661] only has a very short reference, referring to a breastplate.

- 15 **ὑποδησάμενοι** – ὑποδέω is only used three times in the New Testament; the other references are Κατὰ Μᾶρκον 6:9 and Πράξεις Ἀποστόλων 12:8; all of these use the middle. Arndt & Gingrich [3, p. 844] gives the meaning 'tie on *or* bind beneath' referring to σανδάλια *or* ὑποδήματα. There is a reference to LXX, Παραλειπομένων B 28:15.

LSJ [17, p. 1879] gives the meanings I – bind or fasten under, II – underbind the feet, put on shoes. LSJ also refer to this verse.

Lampe [13] does not mention the word.

ἐτοιμασίᾳ – Arndt & Gingrich [3, p. 316] only give the meaning preparation, readiness. There is a remark that one scholar favours 'equipment' specifically 'boots' as in Modern Greek, though I cannot find any reference to this in either of my Greek dictionaries.

LSJ [17, p. 703] gives I – readiness, II – preparation; also noting the meaning 'equipment' in connexion with this passage.

Lampe [13, p. 554] gives I – readiness, II – preparation, III – concretely, of something prepared, equipment

- 16 **θυρεὸν** – An hapax legomenon. Arndt & Gingrich [3, p. 366] have only short entry and, although the LXX mentioned, does not give any references thereto.

LSJ [17, p. 811] gives two meanings, I – a stone put against a door to keep it shut, II – an oblong shield (shaped like a door)

Lampe [13, p. 658] has a short entry giving the meaning 'shield'. There are references to Origen and Gregory of Nyssa.

βέλη – An hapax legomenon. Arndt & Gingrich [3, p. 139] remark that the word is a loanword *in* Rabbinical literature and that the word is derived from Homer onwards.

LSJ [17, p. 313] gives the following definitions, I – missile, dart, arrow, can also refer to rocks hurled, II – can be used or any weapon including the sting of a scorpion, III – ἀγανὰ βέλεα (gentle darts) of Apollo giving a sudden easy death, IV – pangs of childbirth, V – after Homer, of anything swift-darting, this can be a piteous glance, a glance of the eye, the shaft of love, VI – an engine of war

Lampe [13, p. 295] gives only one meaning (arrow, dart) but several different uses, I – of divine vengeance, II – dart of love

πεπυρωμένα – In the New Testament this word, which occurs 6 times, is only used in the passive. Arndt & Gingrich [3, p. 731] list two main meanings, I – burn, (i) literally of the fiery end of the world and symbolically (as here) of flaming darts (ii) figuratively, burn, be inflamed, with sympathy, readiness to aid, indignation and so forth, II – make red-hot, cause to glow, heat thoroughly.

For the each of these meanings there are several references to the LXX:

I – Μακκαβαίων Β 4:38, 10:35, 14:45, Μακκαβαίων Γ 4:2

II – Ψαλμός 11:7, 65:10, Ψάβ 22:25

LSJ [17, p. 1558] gives the following meanings: generally, burn with fire, burn up, I – burn as a burnt offering, burn on a pyre, II – seem hot to the taste, III – reddening or warm up the surface, IV – set on fire, inflame, excite, V, produce fire, treat with fire, roast, grill, melt, make red-hot, cauterise, VI – of gold, proved or tested by fire, VII – Medically, be affected by heartburn.

Lampe [13, p. 1213] gives the following meanings: generally, kindle, set on fire, I – inflame with love *or* devotion, II – test by fire, III – purify by fire, IV – be fiery

σβέσαι – Arndt & Gingrich [3, p. 745] gives two main meanings, I – extinguish, put out, a fire, II – figuratively, quench, stifle suppress.

For the first meaning there are the following references: LXX Ἰσαΐας 66:24, Κατὰ Μάρκον 9:44, Martyrio Sancti Polycarpi 2:3 (see Liber 3012).

For the second meaning see: LXX Μακκαβαίων Δ 16:4.

LSJ [17, p. 1587]

Lampe [13, p. 1227] has only a short entry listing, I – quench, put out, II – passive, extinguishable

- 17 **περικεφαλαίαν** – Only used twice in the New Testament, here and at Πρὸς Θεσσαλονικεῖς Α 5:8. Arndt & Gingrich [3, p. 648] only give one meaning; there is a reference to Epistula Sanctii Ignatii ad Polycarpum 6:2 (see Liber 3004).

LSJ [17, p. 1376] define the word as an adjective (three terminations) as ‘round with the following meanings, I – covering for the head, cap, wig II – disorder of the oak, III – in a ship ὁ στόλος ὑπὲρ στεῖραν, equipment at the front of the keel, IV – name of a bandage.

Lampe [13, p. 1066] gives the following, I – round the head, II – head-dress with *καισαρίκια*, (things belonging to Caesar)

δέχεσθε – Arndt & Gingrich [3, p. 177] give three main meanings, I – I take, receive, II – take in hand, grasp, III – put up with, tolerate someone.

For this passage, the most appropriate meaning is II, take in hand grasp.

LSJ [17, pp. 382 – 383] gives the following meanings, I – with things as the object, take, receive, accept, II – with persons as the object, welcome, receive, admit, III – with things as the object (rare) occupy, engage, IV – intransitively, succeed, come next

Lampe [13, p. 340] the main meaning is receive; this leads to (i) receive or admit into the Church, (ii) receiving back penitents, (iii) hearing confession, (iv) of God accepting sinners, (v) of Christ taking human nature to himself.

- 18 **δεήσεως** – Arndt & Gingrich [3, p. 171] remark that ‘in our literature, as almost always LXX (but not Μακκαβαίων Α 11:49) exclusively addressed to God’. In 6:18 the word occurs twice, but each time with the same meaning.

LSJ [17, p. 372] give the following meanings, I – entreaty, quoting Λυσίας, Ἰσοκράτης (Athenian orators) and Πλάτων, II – want, need.

	Lampe [13, p. 334] gives the main definition as entreaty, supplication, petition, with following further definitions, I – an entreaty addressed not only to God but also to holy men, though not to others, II – supplication expressed in words as opposed to mental prayer, III – intercessory prayer ἀγρυπνοῦντες – Arndt & Gingrich [3, p. 14] give two main meanings, I – keep oneself awake, be on the alert, II – keep watch over, guard for care for. There are some references to LXX: Ἑσδρας A 8:58, Ἑσδρας B 8:29, Σοφία Σαλωμῶνος 6:15 LSJ [17, p. 16] give the following, I – lie awake, pass a sleepless night, II – be watchful, (quoting this verse), III – lie awake and think of τινά Lampe [13, p. 24] gives the following – be awake, pass sleepless nights, keep vigil, (i) as an ascetical practice of individuals, (ii) referring to a Friday night vigil, II – be watchful, vigilant προσκαρτερήσῃ – An hapax legomenon. Arndt & Gingrich [3, p. 715] give only one meaning (perseverance, patience) and no other references. As can be seen from LSJ and Lampe (see below) this is a very unusual word LSJ [17, p. 1515] gives only this meaning. Only two quotations are given, this one and a quotation from Philodemus, a philosopher of the first century B.C. Lampe [13] does not list the word.
19	The Vulgate translates this verse as: <i>et pro me ut detur mihi sermo in apertione oris mei</i> <i>cum fiducia notum facere mysterium evangelii</i> ‘παρησιᾶ’ does not seem to have been translated here; ‘notum facere’ is the translation from ‘γνωρίσαι’. The Critical notes (refer to sections 10.1.6 and 10.2.6 verse 19) have no bearing on this. ἀνοίξει – Arndt & Gingrich [3, p. 71] give the meaning ‘the act of opening’. LSJ [17, p. 146] gives I – opening, II – (in the Supplement) opening of a business, III – (in the Supplement) aperture (of a garment). LSJ also gives two references LXX Ἰεζεκιήλ 29:21 and Πρὸς Κορινθίους B 6:21 but neither Rahlfs-Hanhart nor Nestlé-Aland support this. Hatch & Redpath [9] do not include the word. Lampe [13, p. 147] give the meaning ‘opening’ of a prison, hence of resurrection
20	The Vulgate has translated this verse as: <i>pro quo legatione fungor in catena</i> <i>ita ut in ipso audeam prout oportet me loqui</i> άλύσει – Arndt & Gingrich [3, p. 41] give two definitions, I – literally, a chain, II – generally, of imprisonment (as here). LSJ [17, p. 74] give three meanings, I – chain, also a chain in a woman’s ornament, II – collectively, chains, bondage, III – link in chain armour Lampe [13] does not notice the word. παρησιᾶσωμαι – Arndt & Gingrich [3, p. 631] give three definitions, I – speak openly, freely, express oneself freely, II – when used with the infinitive (like τολμάω) gains the sense of ‘have the courage’ ‘venture’ (to speak openly), III the quotation from Ψαλμός 11:6 at Epistula Clementi ad Corinthios 15:7 (see Liber 3002) is, according to Arndt & Gingrich, unique. LSJ [17, p. 1344] gives only one definition, I speak freely, openly. There is a reference to LXX Ἰώβ 22:26 Lampe [13, pp. 1045 – 1046] gives four definitions, I – speak freely, openly, II – assert boldly, confidently, III – speak <i>or</i> act boldly, confidently, IV – have confidence, trust (in)
21	

24 **ἀφθαρσία** – Arndt & Gingrich [3, p. 125] gives one definition, incorruptibility, immortality. There are several references, Πρὸς Κορινθίους Α 15:42, Sancti Ignatii Epistula ad Ephesios 17:1, Epistula ad Polycarpum 2:3 (see Liber 3004).

LSJ [17, p. 289] gives two main definitions, I – incorruption, immortality, II – integrity, sincerity, quoting this passage. There is also a reference to LXX Σοφία Σαλωμῶνος 2:23.

Lampe [13, pp. 274 – 276] has a long article on this word giving the following definitions, I – as a divine attribute, (i) of God, (ii) of Christ, II – in men, (i) Christ as its source, human immortality, (iii) incorruption, (iv) in Gnosticism referring to the aeon Sophia.

11 Vocabulary Greek – English

Words marked with an asterisk (*) indicate an hapax legomenon.

ἀγαθωσύνη, ἡ	goodness, uprightness, generosity	
ἀγαπάω, ἀγαπήσω ἡγάπησα	I love, cherish	
ἀγιάζω, ἀγιάσω, ἡγίασα	I make holy, consecrate, sanctify	
ἀγρυπνέω, ἀγρυπνήσω, ἡγρύπνησα	I keep watch over τὶ, care for τὶ	
ᾄδω,	I sing	also spelt as ἀείδω, which is the form listed in LSJ and Lampe
ἀήρ, ἀέρος, ὁ	air, here used figuratively	
ἄθεος*, -ον	without God, Godless	
αἶρω, ἀρῶ, ἤρα	I take away, remove	
αἰσχρότης*, αἰσχρότητος, ἡ	ugliness, wickedness	
αἰτέω, αἰτήσω, ἤτησα	I ask	
αἰχμαλωσία, ἡ	captivity	
αἰχμαλωτεύω, αἰχμαλωτεύσω, ἡχμαλώτευσα	I capture, take captive	
αἰὼν, αἰῶνος, ὁ	age	
ἀκαθαρσία	refuse, immorality, viciousness	
ἀκριβῶς	accurately, carefully	
ἀκροβυστία, ἡ	uncircumcision	
ἀκρογωνιαίς, -α, -ον	lying at the extreme corner, cornerstone	
ἀληθεύω, ἀληθεύσω, ἠλήθευσα	I am truthful, tell the truth τινί	
ἀλύσις, ἀλύσεως, ἡ	chain	
ἁμαρτία, ἡ	sin	
ἀμφοτέρως, -αι, -α	both	can be used for all, even when more than two are involved
ἄμωμος, -ον	unblemished, blameless	
ἀναβαίνω, ἀναβήσομαι, ἀνέβην	I go up, climb	
ἀνακεφαλαίωμα, ἀνακεφαλαίωμαι ἀνεκεφαλαισάμην	I sum up, recapitulate, bring everything together	
ἀναλαμβάνω, ἀναλήμψομαι, ἀνέλαβον	I take up	
ἀνανεώω, ἀνανεώσω, ἀνηνέωσα	I renew	
ἀναστρέφω, ἀναστρέψω, ἀνέστρεψα	I act, behave, conduct myself	
ἀναστροφή, ἡ	way of life, conduct, behaviour	
ἀνεξιχνίαστος, -ον	inscrutable, incomprehensible, fathomless	

ἀνέχω, ἀνέξω ἀνέσχον	I put up with willingly	
ἀνήκω	it is proper, it is fitting	
ἀνθίστημι, ἀντιστήσω, ἀντέστην, ἀντέστησα	I oppose, withstand τινί	
ἀνίημι, ἀνήσω, ἀνήκα	I loosen, unfasten, abandon, desert	
ἀπαλγέω*, ἀπαλγῆσω, ἀπήλγησα	I become callous, languish	
ἀπαλλοτριόω, ἀπαλλοτριώσω ἀπηλλοτριώσα	I estrange, alienate, τινά τινός	
ἀπαλλοτριόω, ἀπαλλοτριώσω, ἀπηλλοτριώσα	I estrange, alienate, τινά τινός	
ἀπατάω, ἀπατήσω, ἠπάτησα	I deceive, cheat, mislead	
ἀπάτη, ἡ	deception, deceitfulness	
ἀπειθεία, ἡ	disobedience	in Christian literature always used of disobedience towards God
ἀπειλή, ἡ	threat	
ἀπλότης, ἀπλότητος, ἡ	simplicity, sincerity, uprightness, frankness	
ἀποκάλυψις, ἀποκαλύψεως, ἡ	revelation, disclosure	
ἀποκαταλλάσσω, ἀποκαταλλάξω, ἀποκατήλλαξα	I reconcile, reconcile everything to himself	
ἀποκρύπτω, ἀποκρύψω, ἀπέκρυψα	I hide, conceal	
ἀπολύτρωσις, ἀπολυτρώσεως, ἡ	release, redemption, acquittal	
ἀποτίθημι, ἀποθήσω, ἀπέθηκα	I put off, lay aside	
ἄρα	so then.	See also section 9.5 verse 19
ἄρραβών, ἄρραβῶνος, ὁ	first instalment, down payment, deposit, pledge	
ἀρχή, ἡ	rule	note that ἀρχή has many meanings
ἀσελγεία, ἡ	licentiousness, debauchery, sensuality	
ἄσοφος, -ον	unwise, foolish	
ἄσωτία, ἡ	debauchery, dissipation, profligacy	
ἀφή, ἡ	joint, connection	
ἀφθαρσία, ἡ	incorruptibility, immortality	
ἄφρων, -ον	foolish, ignorant	
βάθος, βάθους, τό	depth	whence bathos
βέλος, βέλους, τό	arrow, dart	
βλέπω, βλέψω, ἔβλεψα	I see	
βουλή, ἡ	purpose	
γενεά, ἡ	family, descent, generation	

γίνομαι, γενήσομαι, ἐγενόμην	I am born, begotten, arise, come about	
γνωρίζω, γνωρίσω, ἐγνώρισα	I make known, reveal, know	a future tense γνωριῶ (Attic)
γόνυ, γόνατος, τό	knee	
δεήσις, δεήσεως, ἡ	entreaty	
δέχομαι, δέξομαι, ἐδεξάμην	I receive	In 6:18, I take up
διανοία, ἡ	understanding, intelligence, mind	
δίδωμι, δώσω, ἔδωκα	I give	
δόγμα, δόγματος, τό	decree, ordinance, decision	
δοκιμάζω, δοκιμάσω, ἐδοκίμασα	I put to the test, examine, prove, accepted as proved	
δουλεύω, δουλεύσω, ἐδούλευσα	I am a slave, perform the duties of a slave	
δῶμα, δόματος, τό	gift	
δωρεά, ἡ	gift, bounty	
ἐγκακέω, ἐγκακήσω, ἐνεκάκησα	I lose heart, despair, be afraid	
εἴ γε	if indeed, inasmuch as	
εἰδωλόλατρης, ὁ	idolater	
ἐκλέγομαι, ἐκλέξομαι, ἐξελεξάμην	I choose, select	
ἐκπορεύομαι, ἐκπορεύσομαι, ἐξεπορευσάμην	I go, proceed, travel	
ἐκτρέφω*, ἐκθρέψω, ἐξέθρεψα	I nourish	
ἐκτρέφω, -, ἐξέθρεψα	I nourish	
ἐλάχιστος, -ίστη, -ον	smallest, least	
ἐλέγχω, ἐλέγξω, ἤλεγξα	I bring to light, expose, set forth, convict, convince	
ἐνδείκνυμι, ἐνδείξω, ἐνέδειξα	I show, demonstrate τι	In the NT and early Christian literature only used in the middle
ἔνδοξος, -ον	glorious, splendid	
ἐνδυναμόω, ἐνδυναμώσω, ἐνεδυνάμωσα	I strengthen, become strong	
ἐνδύω, ἐνδύσω, ἐνέδυσα	I put on, dress, clothe	
ἐνέργεια, ἡ	employed, operation, way of working	
ἐνεργέω, ἐνεργήσω, ἐνήργησα	I work, am at work, operate, am effective	
ἐνότης, ἐνότητος, ἡ		
ἐξαγοράζω, ἐξαγοράσω, ἐξηγόρασα	I buy up, buy back, make the most of time	
ἐξισχύω*, ἐξισχύσω, ἐξίσχυσα	I am able, am strong enough, in a position to do something	
ἐξουσία, ἡ	authority	

ἐπαγγελία, ἡ	promise, pledge, offer	
ἔπαινος, ὁ	praise, approval, recognition	
ἐπέρχομαι, ἐπελεύσομαι, ἐπὶλθπον	I come, come along, appear	
ἐπιγνώσις, ἐπιγνώσεως, ἡ	knowledge, recognition	
ἐπιδύω*, ἐπιδύσω, ἐπέδυσσα	I set upon	
ἐπιθυμία, ἡ	desire, longing, craving	
ἐπιφάσκω, ἐπιφάσσω	I arise, appear, shine	
ἐπιχορηγία, ἡ	support	
ἐποικοδομέω, ἐποικοδομήσω, ἐποικοδόμησα	I build on τινά, build on τινά	
ἐπουράνιος, -ον	heavenly	
ἐργάζομαι, ἐργάσομαι, ἡργασάμην	I work, am active	
ἐργασία, ἡ	practice, pursuit	
ἐτοιμασία, ἡ	readiness, preparation	
εὐαγγελίζω, εὐαγγελίσω, εὐηγγέλισα	I bring <i>or</i> announce good news	See also section 9.5 verse 17
εὐάρεστος, -ον	pleasing, acceptable	See also section 9.8 verse 10
εὐδοκία, ἡ	good will, favour, pleasure	
εὐλογία, ἡ	blessing	
εὐνοία*, ἡ	favour, affection, benevolence, zeal, enthusiasm	
εὐσπλαγχνος, -ον	tenderhearted, compassionate	
εὐτραπελία*, ἡ	wittiness, facetiousness, coarse jesting, buffoonery, ribaldry	
εὐωδία, ἡ	aroma, fragrance	
ἔχθρα, ἔχθρας, ἡ	enmity	
ἡλικία, ἡ	age, time of life, maturity	
θάλλω	I keep warm, cherish, comfort	
θέλημα, θελήματος, τό	will	
θεμέλιος, ὁ	foundation	
θεμελιόω, θεμελιώσω, ἐθεμελίωσα	I establish, strengthen	
θλίψις, θλίψεως, ἡ	oppression, affliction, tribulation	
θυμός, ὁ	passion, passionate longing, anger, wrath, rage	
θυρεός, ὁ	long, oblong, shield	
θυσία, ἡ	sacrifice, offering	
θώραξ, θώρακος, ὁ	breastplate	
ἰσχύς, ἰσχύος, ἡ	strength, power, might	
καθαρίζω, καθαρίσω, ἐκαθάρισα	I make clean, cleanse, purify	καθαριῶ is the Attic form

καιρός, ὁ	right, proper, favourable time	
καλέω, καλέσω, ἐκάλεσα	I call	
κάμπτω, κάμψω, ἔκαμψα	I bend, bow	
καταβολή, ἡ	foundation, beginning	
καταλαμβάνω, καταλήμψομαι, κατέλαβον	I grasp, find, understand	
καταντάω, καταντήσω, κατήντησα	I come to, arrive at	
καταργέω, καταργήσω, κατήργησα	I make ineffective, powerless, idle, abolish, wipe out	
καταρτισμός	equipment, equipping,	εἰς τί for something
κατενώπιον	before, in the presence of	improper preposition taking the genitive
κατεργάζομαι, κατεργάσομαι κατειργασάμην	I achieve, accomplish τὶ	
κατοικητήριον, τό	dwelling-place	
κατώτερος, -α, -ον	lower, further down	comparative from κάτω
καυχάομαι, καυχήσομαι ἐκαυχησάμην	I boast, glory, pride oneself	
κληρονομία, ἡ	inheritance, possession, property	
κληρόω, κληρώσω, ἐκλήρωσα	I appoint by lot.	
κλήσις, κλήσεως, ἡ	call, calling, invitation	
κλυδωνίζομαι	I am tossed here and there by waves	
κομίζω, κομιῶ, ἐκόμισα	I carry off, get (for oneself) receive	Note the formation of the future
κοπιάω, κοπιάσω, ἐκοπίασα	I become weary, grow tired, work hard, toil strive struggle	
κοσμοκράτωρ, κοσμοκράτορας,	world-ruler	
κραταιόω, κραταιώσω, ἐκραταιώσα	I strengthen; in the passive, become strong	
κράτος, κράτους, τό	strength, intensity	
κραυγή, ἡ	shouting, clamour	
κρυφῇ	secretly, in secret	Used as an adverb
κτίζω, κτίσω, ἔκτισα	I create	
κυβεία, ἡ	dice-playing, trickery	
κυριότης, κυριότητος, ἡ	ruling power, lordship, dominion	
λουτρόν, τό	bath, washing	
λυπέω, λυπήσω, ἐλύπησα	I vex, irritate, offend	
μακροθυμία, ἡ	patience, steadfastness, endurance	
μακροχρόνιος*, -ον	long life	

ματαιιότης, ματαιότητις, ή	emptiness, futility, purposelessness, transitoriness	
μέγεθος, μέγεθους, τό	greatness, size	
μεθοδεία, ή	scheming, craftiness	
μεθοδεία, ή	scheming, craftiness	
μεθύσκω	I cause to become intoxicated	
μεσότοιχον, τό	dividing wall	
μεταδίδωμι, μεταδώσω, μετέδωκα	give, impart, share τινί τί	
μέτρον, τό	measure	
μέχρι	until	can be used as a preposition with the genitive, or as a conjunction
μῆκος, μήκους, τό	length	
μιμητής, ό	imitators	
μνεία, ή	remembrance, memory	
μνημονεύω, μνημονεύσω, ἐμνημόνευσα	I remember, keep in mind, think of	mnemonic
μυστήριον, τό	mystery, secret	
μωρολογία*, ή	foolish, silly talk	
νήπιος, νηπία, νήπιον	infant, minor	
νουθεσία, ή	admonition, instruction, warning	
οἰκεῖος, ό	member of the household	
οἰκοδομή, ή	building, construction, edifying, edification, building up	
οἰκονομίαν, ή	management of a household, direction, office, stewardship, administration	See also section 9.4 verse 10
ὀνομάζω, ὀνομάσω ὀνόμασα	I give a name, call, name	
ὀργή, ή	anger, indignation, wrath, wrath of God	
ὀσιότης, ὀσιότητος, ή	devoutness, piety, holiness	holiness <i>of life</i>
ὀσμή, ή	fragrance, odour	
ὀσφύς, ὀσφύος, ή	waist, loins	
ὀφείλω, ὀφειλήσω, ὠφείλησα	I am obliged	In the NT, LXX and Apostolic fathers only the present and imperfect are recorded. Also, ὥφελον as strong aorist.
ὀφθαλμοδοουλία, ή	eye-service	A 21 st century idiomatic interpretation would be ‘jobsworth’
πάλη*, ή	struggle, wrestling	
πανοπλία, ή	full armour of a heavy-armed soldier, panoply	

πανουργία, ἡ	cunning, craftiness, trickery	
παραδίδωμι, παραδώσω, παρέδωκα	I hand over, deliver, entrust	
παραπτωμά, παραπτώματος, τό	false step, transgression, sin	
παράπτωμα, παραπτώματος, τό	false step, transgression, sin	
παρίστημι, παριστήσω, παρέστη, παρέστησα	I present	
πάροικος, ὁ	strange, stranger, alien	
παροργίζω, παροργιῶ, παρώργισα	I make angry	Note the formation of the future
παροργισμός*, ὁ	provoking to anger	
παρρησία, ἡ	outspokenness, frankness, plainness of speech, courage, confidence, boldness	
παρρησιάζομαι, παρρησιάσομαι, ἐπαρρησιασάμην	I speak freely, openly, fearlessly	
πατρία, ἡ	a division of a nation	
πεποιθήσις, πεποιθήσεως	trust or confidence in others <i>or</i> in oneself <i>or</i> in the outcome of affairs	
περιζώννυμι, περιζώσομαι περιεζωσάμην	I gird about	
περικεφαλαία, ἡ	helmet	
περιποιήσις, περιποιήσεως, ἡ	keeping safe, preserving, saving, gaining, obtaining, possessing, possession, property	
περισσεύω, περισσεύσω, ἐπερίσσευσα	I am more than enough, I am left over	
περιφέρω, περιοίσω, περιήνεγκον	I carry about, carry here and there	
πικρός, -ά, -όν	bitterness	
πλάνη, ἡ	wandering, roaming	
πλάτος, πλάτους, τό	breadth, width	
πλεονεξία, ἡ	greediness, insatiableness, avarice	
πλὴν	only, in any case, however, but	
πληρόω, πληρώσω, ἐπλήρωσα	I make full, fill	
πλήρωμα, πληρώματος	that which fills, full <i>or</i> complete, sum total, fullness	
πλησίον. ὁ	fellow-christian, neighbour	
πλούτος, ὁ	riches, wealth	used in 1:18
πλούτος, πλούτεος, τό	riches, wealth	used in 1:7, 2:7, 3:8, 3:16
πνευματικός, -ή, -όν	spiritual	
ποιέω, ποιήσω, ἐποίησα	I make, do	

ποίημα, ποίημα, τό	something made, work, creation	whence poem
πολυποίκιλος*, -ον	many-sided	
ποτέ	at some time or other, once, formerly	this is the enclitic particle
πραΰτης, πραΰτητος, ἡ	gentleness, humility, considerateness, meekness	
πρέπω, -, ἔπρεψα	I am fitting, seemly, suitable	
πρεσβεύω, πρεσβεύσω, ἐπρέσβευσα	I am an ambassador, envoy	
προγράφω, προγράψω, προέγραψα	I write beforehand	
προελπίζω	I hope before, am the first to hope	
προετοιμάζω, προετοιμάσω, προητοίμασα	I prepare beforehand	
πρόθεσις, προθέσεως, ἡ	purpose, of the divine purpose	
προορίζω, -, προώρισα	I decide upon beforehand, predestine	
προσαγωγή, ἡ	approach, access	
προσκαρτερήσις*, προσκαρτερήσεως, ἡ	perseverance, patience	
προσκολλάω, προσκολλήσω, προσεκόλλησα	I adhere closely to, faithfully devoted to τινί	
προσφορά, ἡ	that which is brought, a gift	
προσωποληψία, ἡ	partiality	
πρότερος, -α, -ον	earlier, former	comparative of πρό
προτίθημι, προθήσω, προέθηκα	I display publicly, plan, intend, propose	
πυρώω, πυρώσω, ἐπύρωσα	I set on fire, burn up	
πώρωσις, πωρώσεως, ἡ	dullness, insensitivity, obstinacy	
ῥήμα, ῥήματος, τό	that which is said, word, saying	
ρίζω**	I cause to take root, fix firmly, put on a firm foundation	
ῥυτίς, ῥυτιδος, ἡ	wrinkle	
σαπρός, -ά, -όν	decayed, rotten	
σβέννυμι, σβέσω, ἔσβεσα	I extinguish, quench	
σκοτόω, σκοτώσω, ἐσκότωσα	I darken	
σπίλος, ό	spot	
σπουδάζω, σπουδάσω, ἐσπούδασα	I hasten, hurry, am zealous or eager	
συγκαθίζω, συγκαθίσω, συνεκάθισα	I cause to sit down with	
συγκληρονόμα, συγκληρονόματος, τό	inheriting together with	

συγκοινωνέω, συγκοινωνήσω, συνεκοινωνήσα	I participate in with someone, be connected with τινί.	
συζωοποιέω*, συζωοποιήσω συνεζωοποίησα	I make alive together with someone	
συμβιβάζω, συμβιβάσω, συνεβίβασα	I bring together, unite	
συμμέτοχος*, -ον	sharing <i>or</i> casting one's lot with someone τινός in something	
συμπολίτης, ό	fellow-citizen	
συναρμολογέω*, συναρμολογήσω, συνηρμολόγησα	I join or fit together	
σύνδεσμος, ό	bond	
συνεγείρω, συνεγερω̃ συνήγειρα	I cause someone to awaken <i>or</i> to rise up with another	
σύνεσις, συνέσεως, ή	faculty of comprehension, intelligence, accuteness, insight, understanding	
συνίημι, συνήσω, συνήκα	I understand, gain an insight into, comprehend	
συνοικοδομέω*, συνοικοδομήσω	I build together with	
σύσσωμα*, σύσσωματος, τό	belonging to the same body	
σφραγίζω, σφραγίσω, έσφράγισα	I seal, provide with a seal, mark with a seal	
ταπεινοφροσύνη, ή	modesty, humility	
τηρέω, τηρήσω, έτήρησα	I keep, in the sense of not losing	
τρόμος, ό	trembling, quivering	
υιοθεσία, ή	adoption	
υπεράνω	(high) above	improper preposition with the genitive
υπερβάλλω, υπερβαλλω̃, υπερέβαλον	I go beyond, surpass, outdo	
υπερβάλλω, υπερβάλω̃, υπερέβαλον	I go beyond, surpass, outdo	
υπερεκπερισσοϋ̃	quite beyond all measure	used as an adverb
υποδέω, υποδήςσω, υπέδησα	I bind beneath	
υποτάσσω, υποτάζω, υπέταξα	I subject, subordinate	See section 9.4 verse 22
ϋψος, ϋψους, τό	height	
φανερóω, φανερώσω, έφανερώσα	I reveal, make known	
φθείρω, φθερω̃, έφθειρα	I destroy, ruin, corrupt, spoil	
φοβέω, φοβήσω, έφόβησα	I fear	
φόβος, ό	reverence, respect	

φραγμός, ὅ	fence, wall, hedge	
φρόνησις, φρονίσεως, ἡ	understanding, insight, intelligence	
φωτίζω, φωτίσω, ἐφώτισα	I shine, give light to, light up, illuminate	Also, a contracted future of φωτιῶ (Attic)
χαρίζομαι, χαρίσομαι, ἐχαρισάμην	I remit, forgive, pardon	
χάριν	for this reason, because of this	used as a preposition
χάρις, χάριτος, ἡ	grace, graciousness, attractiveness	
χαριτόω, χαριτώσω, ἐχαρίτωσα	I bestow favour upon, favour highly, bless	
χειροποιήτος, -ον	made by hand	
χρεία, ἡ	need, lack, want difficulty	
χρηστός, -ή, -όν	useful, suitable, worthy, good	
χρηστότης, χρηστότητος, ἡ	goodness, kindness, generosity	
ψάλλω, ψαλῶ, ἔψηλα	I praise	whence psalm; ἔψαλα in the LXX
ψεῦδος, ψεύδους, τό	lie, falsehood	
ὠδή, ἡ	song, sacred song	ode

12 Vocabulary Greek – Latin

ἀγαθωσύνη, ἡ	bonitas, bonitatis	
ἀγαπάω, ἀγαπήσω ἡγάπησα	dilectus, -a, -um	from the participle ἡγαπημένω
ἀγιάζω, ἀγιάσω, ἡγίασα	sanctifico, sanctificare, sanctificavi, sanctificatum	
ἀγρυπνέω, ἀγρυπνήσω, ἡγρύπνησα	vigilo, vigilare, vigilavi, vigilatum	
ᾄδω,	canto, cantare, cantavi, cantatum	also spelt as ἀείδω, which is the form listed in LSJ and Lampe
ἀήρ, ἀέρος, ὁ	aer, aeris	
ἄθεος*, -ον	sine Deo	
αἶρω, ἄρῶ, ἤρα	tollo, tollere, sustuli, sublatum	
αἰσχρότης*, αἰσχρότης, ἡ	turpitude turpitudinis	
αἰτέω, αἰτήσω, ἤτησα	peto, petere, petivi, petitum	
αἰχμαλωσία, ἡ	captivitas, captivitatis	
αἰχμαλωτεύω, αἰχμαλωτεύσω, ἡχμαλώτευσα	captivam duco, captivam ducere, captivam duxi, captiva ducta est	
αἰὼν, αἰῶνος, ὁ	saeculum	
ἀκαθαρσία	inmunditia	also spelt as <u>im</u> munditia
ἀκαθαρσία, ἡ	inmunditia	also spelt as <u>im</u> munditia
ἀκριβῶς	caute	
ἀκροβυστία, ἡ	praeputium	
ἀκρογωνιαίς, -α, -ον	angularis, -e	
ἀληθεύω, ἀληθεύσω, ἡλήθευσα	veritatem facio, veritatem facere, veritatem feci	
ἀλύσις, ἀλύσεως, ἡ	catena	
ἁμαρτία, ἡ	peccatum	
ἁμφοτέρος, -αι, -α	uter, utra, utrum	ἁμφοτέρος can be used for all, even when more than two are involved; but not uter, which is for two
ἄμωμος, -ον	inmaculatus, -a, -um	also spelt as <u>im</u> maculatus
ἀναβαίνω, ἀναβήσομαι, ἀνέβην	ascendo, ascendere, ascendi, ascensum	
ἀνακεφαλαίωμα, ἀνακεφαλαίωμα, ἀνεκεφαλαιόσμη	instauratio instaurare instauravi instauratum	
ἀναλαμβάνω, ἀναλήμψομαι, ἀνέλαβον	accipio, accipere, accepi, acceptum	
ἀνανεόω, ἀνανεώσω, ἀνηνέωσα	renovo, renovare, renovavi, renovatum	

ἀναστρέφω, ἀναστρέψω, ἀνέστρεψα	conversor, conversari, conversatum	
ἀναστροφή, ἡ	conversatio, conversationis	
ἀνεξιχνίαστος, -ον	ininvestigabilis, -e	
ἀνέχω, ἀνέξω ἀνέσχον	subporto, subportare, subportavi	also spelt as supporto
ἀνήκω	pertineo, pertinere, pertinui	
ἀνθίστημι, ἀντιστήσω, ἀντέστην, ἀντέστησα	resisto, resistere, restiti	
ἀνίημι, ἀνήσω, ἀνήκα	remitto, remitter, remisi, remissum	
ἀπαλγέω*, ἀπαλγήσω, ἀπήλγησα	despero, desperare, desperavi, desperatum	See section 10.1.4 for the explanation of this
ἀπαλλοτριώω, ἀπαλλοτριώσω ἀπηλλοτριώσα	alieno, alienare, alienavi, alienatum	
ἀπαλλοτριώω, ἀπαλλοτριώσω, ἀπηλλοτριώσα	alieno, alienare, alienavi, alienatum	
ἀπατάω, ἀπατήσω, ἡπάτησα	seduco, seducere, seduxi, seductum	
ἀπάτη, ἡ	error, erroris	
ἀπειθεία, ἡ	diffidentia	in Christian literature always used of disobedience towards God
ἀπειλή, ἡ	mina	
ἀπλότης, ἀπλότητος, ἡ	simplicitas, simplicitatis	
ἀποκάλυψις, ἀποκαλύψεως, ἡ	revelatio, revelationis	
ἀποκαταλλάσσω, ἀποκαταλλάξω, ἀποκατήλλαξα	reconcilio, reconciliare, reconciliaui, reconciliatum	
ἀποκρύπτω, ἀποκρύψω, ἀπέκρυψα	abscondo, abscondere, abscondi, absconditum	
ἀπολύτρωσις, ἀπολυτρώσεως, ἡ	redemptio, redemptionis	
ἀποτίθημι, ἀποθήσω, ἀπέθηκα	depono, deponere, deposui, depositum	
ἄρα	ergo	See also section 9.5 verse 19
ἄρραβών, ἄρραβῶνος, ὁ	pignus, pignoris	
ἀρχή, ἡ	principatus, principatus	
ἀσελγεία, ἡ	inpudicitia	also spelt as <u>im</u> pudicitia
ἄσοφος, -ον	insipiens, -ntis	
ἄσωτία, ἡ	luxuria	
ἄφή, ἡ	iunctura	
ἀφθαρσία, ἡ	incorruptio, incorruptionis	
ἄφρων, -ον	inprudens, -ntis	also spelt <u>im</u> prudens
βάθος, βάθους, τό	profundus, -a, -um	whence bathos
βέλος, βέλους, τό	telum	
βλέπω, βλέψω, ἔβλεψα	video, videre, vidi, visum	

βουλή, ἡ	consilium	
γενεά, ἡ	generatio, generationis	
γίνομαι, γενήσομαι, ἐγενόμην	fio, fieri, factus sum	
γνωρίζω, γνωρίσω, ἐγνώρισα	notum facio, notum facere, notum feci, notum factus est	γνωριῶ is the Attic form
γόνυ, γόνατος, τό	genu, genus	
δεήσις, δεήσεως, ἡ	obsecratio obsecrationis	
δέχομαι, δέξομαι, ἐδεξάμην	adsumo, adsumere, adsumpsi, adsumptum	also spelt as assumo
διανοία, ἡ	intellectum	in 4:18
διάνοια, ἡ	cogitatio, cogitationis	in 2:3
δίδωμι, δώσω, ἔδωκα	do, dare, dedi, datum	
δόγμα, δόγματος, τό	decretum	
δοκιμάζω, δοκιμάσω, ἐδοκίμασα	probo, probare, probavi, probatum	
δουλεύω, δουλεύσω, ἐδούλευσα	servio, servire, servivi, servitum	
δῶμα, δόματος, τό	donum	
δωρεά, ἡ	donatio, donationis	
ἐγκακέω, ἐγκακήσω, ἐνεκάκησα	deficio, deficere, defeci, defectum	
εἴ γε	si tamen	
εἰδωλόλατρης, ὁ	idolorum servitus	
ἐκλέγομαι, ἐκλέξομαι, ἐξελεξάμην	eligo, eligere, elegi, electum	
ἐκπορεύομαι, ἐκπορεύσομαι, ἐξεπορευσάμην	procedo, procedere, processi	
ἐκτρέφω*, ἐκθρέψω, ἐξέθρεψα	educio, educare, educavi, educatum	not to be confused with educio, educere, eduxi, eductum
ἐκτρέφω, -, ἐξέθρεψα	nutrio, nutrire, nutriti, nutritum	
ἐλάχιστος, -ίστη, -ον	minimus, -a, -um	
ἐλέγχω, ἐλέγξω, ἤλεγξα	redarguo, redarguere, redargui	
ἐνδείκνυμι, ἐνδείξω, ἐνέδειξα	ostendo, ostendere, ostendi, ostentum	In the NT and early Christian literature only used in the middle
ἔνδοξος, -ον	gloriosus, -a, -um	
ἐνδυναμόω, ἐνδυναμώσω, ἐνεδυνάμωσα	confortor, confortari, confortatum	also spelt as confortor
ἐνδύω, ἐνδύσω, ἐνέδυσα	induo, induere, indui, indutum	
ἐνέργεια, ἡ	operatio, operationis	
ἐνεργέω, ἐνεργήσω, ἐνήργησα	operor, operari, operatum	
ἐνότης, ἐνότητος, ἡ	unitas, unitatis	
ἐξαγοράζω, ἐξαγοράσω, ἐξηγόρασα	redimo, redimere, redemi, redemptum	

ἐξισχύω*, ἐξισχύσω, ἐξίσχυσα	possum, posse, potui	
ἐξουσία, ἡ	potestas, potestatis	
ἐπαγγελία, ἡ	promissio, promissionis	
ἔπαινος, ὁ	laus, laudis	
ἐπέρχομαι, ἐπελεύσομαι, ἐπῆλθον	supervenio, supervenire, superveni superventum	
ἐπιγνώσις, ἐπιγνώσεως, ἡ	agnitio, agnitionis	
ἐπιδύω*, ἐπιδύσω, ἐπέδυσα	occido, occidere, occidi, occasum	
ἐπιθυμία, ἡ	desiderium	
ἐπιφάσκω, ἐπιφάσω	inlumino, inluminare, inluminavi, inluminatum	
ἐπιχορηγία, ἡ	subministratio, subministrationis	
ἐποικοδομέω, ἐποικοδομήσω, ἐποικοδόμησα	superaedifico, superaedificare, superaedificavi, superaedificatum	
ἐπουράνιος, -ον	caelestis, -e	
ἐργάζομαι, ἐργάσομαι, ἔργασάμην	operor, operari, operatum	
ἐργασία, ἡ	operatio, operationis	
ἐτοιμασία, ἡ	praeparatio, praeparationis	
εὐαγγελίζω, εὐαγγελίσω, εὐηγγέλισα	evangelizo, evangelizare, evangelizavi, evangelizatum	See also section 9.5 verse 17
εὐάρεστος, -ον	beneplacitus, -a, -um	
εὐδοκία, ἡ	propositum	
εὐλογία, ἡ	benedictio, benedictionis	
εὐνοία*, ἡ	bona voluntas, bonae voluntatis	
εὐσπλαγχνος, -ον	misericors, -cordis	
εὐτραπεία*, ἡ	scurrilitas, scurrilitatis	
εὐωδία, ἡ	suavitas, suavitatis	
ἔχθρα, ἔχθρας, ἡ	inimicitia	
ἡλικία, ἡ	aetas, aetatis	
θάλπω	foveo, fovere, fovi, fotum	
θέλημα, θελήματος, τό	voluntas, voluntatis	
θεμέλιος, ὁ	fundamentum	
θεμελιόω, θεμελιώσω, ἐθεμελίωσα	fundo, fundare, fundavi, fundatum	
θλίψις, θλίψεως, ἡ	tribulatio, tribulationis	
θυμός, ὁ	ira	
θυρεός, ὁ	scutum	
θυσία, ἡ	hostia	
θώραξ, θώρακος, ὁ	lorica	
ἰσχύς, ἰσχύος, ἡ	virtus, virtutis	

καθαρίζω, καθαρίσω, ἐκαθάρισα	mundo, mundare, mundavi, mundatum	καθαριῶ is the Attic form
καιρός, ὁ	tempus, temporis	
καλέω, καλέσω, ἐκάλεσα	voco, vocare, vocavi, vocatum	
κάμπτω, κάμψω, ἔκαμψα	flecto, flectere, flexi, flectum	
καταβολή, ἡ	constitutio, constitutionis	
καταλαμβάνω, καταλήμψομαι, κατέλαβον	conprehendo, comprehendere, comprehendi, comprehensum	Also spelt <u>com</u> prehendo
καταντάω, καταντήσω, κατήντησα	occurro, occurrere, occurri, occursum	
καταργέω, καταργήσω, κατήργησα	evacuo, evacuare, evacuavi, evacuatum	
καταρτισμός	consummatio, consummationis	εἰς τί for something
κατενώπιον	in conspectu	improper preposition taking the genitive
κατεργάζομαι, κατεργάσομαι κατειργασάμην	perficio, perficere, perfecti, perfectum	
κατοικητήριον, τό	habitaculum	
κατώτερος, -α, -ον	inferior, -ius	comparative from κάτω
καυχάομαι, καυχήσομαι ἐκαυχησάμην	glorior gloriari, gloriatum	
κληρονομία, ἡ	hereditas, hereditatis	
κληρόω, κληρώσω, ἐκλήρωσα	sorte vocor, sorte vocari, sorte vocatus sum	Note the use of the passive
κλήσις, κλήσεως, ἡ	vocatio, vocationis	See section 9.4 verse 18
κλυδωνίζομαι	fluctuo, fluctuare, fluctuavi, fluctuatum	
κομίζω, κοιμῶ, ἐκόμισα	percipio, percipere, percepi, perceptum	Note the formation of the Greek future
κοπιάω, κοπιᾶσω, ἐκοπίασα	laboro, laborare, laboravi, laboratum	
κοσμοκράτωρ, κοσμοκράτορος,	mundi rector, mundi rectoris	
κραταιόω, κραταιώσω, ἐκραταιώσα	corroboro, corroborare, corroboravi, corroboratum	
κράτος, κράτους, τό	potentia	
κραυγή, ἡ	clamor	
κρυφῇ	occultus, -a, -um	an adverb translated to an adjective in the ablative
κτίζω, κτίσω, ἔκτισα	creo, creare, creavi, creatum	
κυβεία, ἡ	nequitia	
κυριότης, κυριότητος, ἡ	dominatio, dominationis	
λουτρόν, τό	lavacrum	

λυπέω, λυπήσω, ἐλύπησα	contristo, contristare contristavi, contristatum	
μακροθυμία, ἡ	patientia	
μακροχρόνιος*, -ον	longevus, -a, -um	also spelt as longaevus
ματαιότης, ματαιότητις, ἡ	vanitas, vanitatis	
μέγεθος, μέγεθους, τό	magnitudo, magnitudinis	
μεθοδεία, ἡ	circumventio, circumventionis	
μεθοδεία, ἡ	insidia	
μεθύσκω	inebrio, inebriare	
μεσότοιχον, τό	medius paries, medii parietis	
μεταδίδωμι, μεταδώσω, μετέδωκα	tribuo, tribuere, tribui, tributum	
μέτρον, τό	mensura	
μέχρι	donec	can be used as a preposition with the genitive, or (as in 4:13) a conjunction.
μῆκος, μήκους, τό	longitudo, longitudinis	
μιμητής, ὁ	imitator, imitatoris	
μνεία, ἡ	memoria	See section 9.4 verse 16
μνημονεύω, μνημονεύσω, ἐμνημόνευσα	memor sum	
μυστήριον, τό	mysterium	in 3:4, 6:19
μυστήριον, τό	sacramentum	in 1:9, 3:3, 3:9, 5:32
μωρολογία*, ἡ	stultiloquium	
νήπιος, νηπία, νήπιον	parvulus, -a, -um	
νουθεσία, ἡ	correptio, correptionis	
οἰκεῖος, ὁ	domesticus	
οἰκοδομή, ἡ	aedificatio, aedificationis	
οἰκονομία, ἡ	dispensatio, dispensationis	See also section 9.4 verse 10
ὀνομάζω, ὀνομάσω ὀνόμασα	nomino, nominare, nominavi, nominatum	
ὀργή, ἡ	indignatio	
ὀσιότης, ὀσιότητος, ἡ	sanctitas, sanctitatis	holiness of life
ὀσμή, ἡ	odor, odoris	
ὀσφύς, ὀσφύος, ἡ	lumbus	
ὀφείλω, ὀφειλήσω, ὠφείλησα	debeo, debere, debui, debitum	In the NT, LXX and Apostolic fathers only the present and imperfect are recorded. Also, ὄφελον as strong aorist.
ὀφθαλμοδοουλία, ἡ	ad oculum servio, ad oculum servire	A 21 st century idiomatic interpretation would be ‘jobsworth’
πάλη*, ἡ	conluctatio, conluctationis	also spelt as co <u>l</u> luctatio

πανοπλία, ἡ	arma	
πανουργία, ἡ	astutia	
παραδίδωμι, παραδώσω, παρέδωκα	trado, tradere, tradidi, traditum	
παράπτωμα, παραπτώματος, τό	peccatum	
παράπτωμα, παραπτώματος, τό	delictum	
παρίστημι, παριστήσω, παρέστη, παρέστησα	exhibeo, exhibere, exhibui, exhibitum	
πάροικος, ὁ	advena	
παροργίζω, παροργιῶ, παρώργισα	ad iracundiam provoco, ad iracundiam provocare	Note the formation of the future
παροργισμός*, ὁ	iracundia	
παρρησία, ἡ	fiducia	
παρρησία, ἡ		at 6:19 this does not appear to be translated
παρρησιάζομαι, παρρησιάσομαι, ἐπαρρησιασάμην	audeo, audere, ausum	
πατρία, ἡ	paternitas, paternitatis	
πεποιθήσις, πεποιθήσεως	confidentia	
περιζώννυμι, περιζώσομαι περιεζώσάμην	succingo, succingere, succinxi, succinctum	
περικεφαλαία, ἡ	galea	
περιποιήσις, περιποίησεως, ἡ	adquisitio, acquisitionis	
περισσεύω, περισσεύσω, ἐπερίσσευσα	superabundo, superabundare, superabundavi, superabundatum	
περιφέρω, περιοίσω, περιήνεγκον	circumferciro, cumferre, circumtulī, circumlatum	
πικρός, -ά, -όν	amaritudo, amaritudinis	
πλάνη, ἡ	error, erroris	
πλάτος, πλάτους, τό	latitudo, latitudinis	
πλεονεξία, ἡ	avaritia	
πλήν	verumtamen	
πληρόω, πληρώσω, ἐπλήρωσα	adimpleo, adimplere, adimplevi, adimpletum	in 1:23
πληρόω, πληρώσω, ἐπλήρωσα	impleo, implere, implevi, impletum	
πλήρωμα, πληρώματος, τό	plenitudo, plenitudinis	
πλησίον, ὁ	proximus, -a, -um	
πλούτος, ὁ	divitia	used in 1:18
πλούτος, πλούτεος, τό	divitia	used in 1:7, 2:7, 3:8, 3:16
πνευματικός, -ή, -όν	spiritalis, -e	
ποιέω, ποιήσω, ἐποίησα	facio, facere, feci, factum	See section 9.4 verse 16

ποίημα, ποίημα, τό	factura	whence poem
πολυποίκιλος*, -ον	multiformis, -e	
ποτε	aliquando	note the <i>lack</i> of accent – this is the enclitic particle
πραΰτης, πραΰτητος, ἥ	mansuetudo, mansuetudinis	
πρέπω, -, ἔπρεψα	deceat	
πρεσβεύω, πρεσβεύσω, ἐπρέσβευσα	legatione fungor	
προγράφω, προγράψω, προέγραψα	supra scribo, supra scribere, supra scripsi, supra scriptum	
προελπίζω	ante spero, sperare, speravi, speratum	
προετοιμάζω, προετοιμάσω, προητοίμασα	praeparo, praeparare, praeparavi praeparatum	
πρόθεσις, προθέσεως, ἥ	propositum	
πρόθεσις, προθέσεως, ἥ	praefinitio, praefinitionis	
προορίζω, -, προώρισα	praedestino, praedestinare, praedestinavi, praedestinatum	
προσαγωγή, ἥ	accessum	
προσκαρτερήσις*, προσκαρτερήσεως, ἥ	instantia	
προσκολλάω, προσκολλήσω, προσεκόλλησα	adhero, adherere, adhesi, adhesum	the usual spelling is adh <u>a</u> ero
προσφορά, ἥ	oblatio, oblationis	
προσωπολημψία, ἥ	personarum acceptio	
πρότερος, -α, -ον	pristinus, -a, -um	in Greek, comparative of πρό
προτίθημι, προθήσω, προέθηκα	propono, proponere, proposui, propositum	
πυρώω, πυρώσω, ἐπύρωσα	igneus, -a, -um	
πώρωσις, πωρώσεως, ἥ	caecitas, caecitatis	
ῥήμα, ῥήματος, τό	verbum	
ρίζω**	radico, radicare, radicavi, radicatum	
ῥυτίς, ῥυτιδος, ἥ	ruga	
σαπρός, -ά, -όν	malus, -a, -um	
σβέννυμι, σβέσω, ἔσβεσα	extinguo, extinguere, extinxi, extinctum	also spelt as exstinguo
σκοτόω, σκοτώσω, ἐσκότωσα	tenebris obscuratum habeo	
σπίλος, ὁ	macula	
σπουδάζω, σπουδάσω, ἐσπούδασα	sollicitus, -a, -um	A Greek participle has been translated as an adjective.
συγκαθίζω, συγκαθίσω, συνεκάθισα	consedere facio	

συγκληρονόμα, συγκληρονόματος, τό	coheres, coheredis	
συγκοινωνέω, συγκοινωνήσω, συνεκοινωνήσα	communico, communicare communicavi, communicatum	
συζωοποιέω*, συζωοποιήσω συνεζωοποίησα	convivifico, convivificare, convivificavi, convivificatum	
συμβιβάζω, συμβιβάσω, συνεβίβασα	conecto, conectere, conexui, conexum	also conexi
συμμέτοχος*, -ον	conparticeps, comparticipis	
συμμέτοχος, -ον	particeps, participis	
συμπολίτης, ό	civis sanctus	
συναρμολογέω*, συναρμολογήσω, -	construo, construere, construxi, constructum	
συναρμολογέω, συναρμολογήσω, συνηρμολόγησα	conpingo, conpingere, conpegi, conpactum	also spelt as compingo, etc.
σύνδεσμος, ό	vinculum	
συνεγείρω, συνεγερω̃ συνήγειρα	conresuscito, conresuscitaare, conresuscitavi, conresuscitatum	
σύνεσις, συνέσεως, ή	prudentia	
συνήμι, συνήσω, συνήκα	intellego, intellegere, intellexi, intellectum	
συνοικοδομέω*, συνοικοδομήσω	coaedifico, coaedificare, coaedificavi, coaedificatum	
σύσσωμα*, σύσσωματος, τό	concorporalis, -e	
σφραγίζω, σφραγίσω, έσφράγισα	signo, signare, signavi, signatum	
ταπεινοφροσύνη, ή	humilitas, humilitatis	
τηρέω, τηρήσω, έτήρησα	servo, servare, servavi, servatum	
τρόμος, ό	tremor, tremoris	
υίοθεσία, ή	adoptio, adoptionis	
υ̃περάνω	supra	in 1:21. In greek, an improper preposition with the genitive
υ̃περάνω	super	in 4:10. In Greek, an improper preposition with the genitive
υ̃περβάλλω, υ̃περβαλλω̃, υ̃περέβαλον	superemineo, supereminere	See section 9.4 verse 19
υ̃περβάλλω, υ̃περβαλω̃, υ̃περέβαλον	abundo, abundare, abundavi	It is also possible to regard the translation as abundans, -ntis, i.e. as an adjective. See section 9.5 verse 7
υ̃περβάλλω, υ̃περβάλω̃, υ̃περέβαλον	superemineo, supereminere	
υ̃περεκπερισσοϋ̃	superabundanter	used as an adverb
υ̃ποδέω, υ̃ποδήσω, υ̃πέδησα	calceo, calceare, calceavi, calciatum	also spelt calcio

ὑποτάσσω, ὑποτάξω, ὑπέταξα	subicio, subicere, subieci, subiectum	
ὑψος, ὕψους, τό	sublimitas, sublimitatis	
φανερώνω, φανερώσω, ἐφανερώσα	manifesto, manifestare, manifestavi, manifestatum	
φθείρω, φθερῶ, ἔφθειρα	corrumpo, corrumpere, corrumptum	also spelt <u>co</u> rrumpo
φοβέω, φοβήσω, ἐφόβησα	timeo, timere, timui, timentum	
φόβος, ὁ	timor, timoris	
φραγμός, ὁ	maceria	
φρόνησις, φρονίσεως, ἡ	prudentia	
φωτίζω, φωτίσω, ἐφώτισα	inlumino, inluminare, inluminavi, inluminatum	Also spelt as <u>i</u> lumino
φωτίζω, φωτίσω, ἐφώτισα	inlumino inluminare inluminavi, inluminatum	The attic form is φωτιῶ. inlumino also spelt <u>i</u> lumino.
χαρίζομαι, χαρίσομαι, ἐχαρισάμην	dono, donare, donavi, donatum	
χάριν	gratia	used as a preposition
χάρις, χάριτος, ἡ	gratia	
χαριτόω, χαριτώσω, ἐχαρίτωσα	gratifico, gratificare, gratificavi, gratificatum	
χειροποιήτος, -ον	manufactus -a, -um	
χρεία, ἡ	oportunitas, oportunitatis	
χρηστός, -ή, -όν	benignus, -a -um	
χρηστότης, χρηστότητος, ἡ	bonitas, bonitatis	
ψάλλω, ψαλῶ, ἔψηλα	psallo, psallere, psalli	whence psalm; ἔψαλα in the LXX
ψεῦδος, ψεύδους, τό	mendacium	
ὠδή, ἡ	canticum	ode

13 Vocabulary Greek – Syriac

εὐλογία, ἡ		
πνευματικός, -ή, -όν		
ἐπουράνιος, -ον		
ἐκλέγομαι, ἐκλέξομαι, ἐξελεξάμην		
καταβολή, ἡ		
ἄμωμος, -ον		
κατενώπιον		improper preposition taking the genitive
προορίζω, -, προώρισα		
υἱοθεσία, ἡ		
εὐδοκία, ἡ		
ἔπαινος, ὁ		
χαριτόω, χαριτώσω, ἐχαρίτωσα		
ἀγαπάω, ἀγαπήσω ἡγάπησα		
ἀπολύτρωσις, ἀπολύτρωσεως, ἡ		
παράπτωμα, παραπτώματος, τό		
περισσεύω, περισσεύσω, ἐπερίσσευσα		
φρόνησις, φρονίσεως, ἡ		
γνωρίζω, γνωρίσω, ἐγνώρισα		Also a future tense γνωριῶ
προτίθημι, προθήσω, προέθηκα		
οἰκονομία, ἡ		
πλήρωμα, πληρώματος, τό		
καιρός, ὁ		
ἀνακεφαλαίωμα, ἀνακεφαλαίωμαι ἀνεκεφαλαισάμην		
κληρόω, κληρώσω, ἐκλήρωσα		
πρόθεσις, προθέσεως, ἡ		
ἐνεργέω, ἐνεργήσω, ἐνήργησα		
βουλή, ἡ		
θέλημα, θελήματος, τό		
προελπίζω		
σφραγίζω, σφραγίσω, ἐσφράγισα		
ἐπαγγελία, ἡ		
ἄρραβών, ἄρραβῶνος, ὁ		
κληρονομία, ἡ		
περιποιήσις, περιποιήσεως, ἡ		

μνεία, ή		
ποιέω, ποιήσω, έποίησα		
άποκάλυψις, άποκαλύψεως, ή		
φωτίζω, φωτίσω, έφώτισα		Also, a contracted future of φωτιῶ
κλήσις, κλήσεως, ή		
ύπερβάλλω, ύπερβαλλῶ, ύπερέβαλον		
μέγεθος, μέγεθους, τό		
κράτος, κράτους, τό		
ίς, ισχύς, ισχύος, ή		
ύπεράνω		improper preposition with the genitive
άρχή, ή		note that άρχή has many meanings
έξουσία, ή		
κυριότης, κυριότητος, ή		
αἰών, αἰῶνος, ό		
ύποτάσσω, ύποτάζω, ύπέταξα		
πληρόω, πληρώσω, έπλήρωσα		
παράπτωμα, παραπτώματος, τό		
άμαρτία, ή		
ποτε		note the <i>lack</i> of accent – this is the enclitic particle
άήρ, άέρος, ό		
άπειθεία, ή		in Christian literature always used of disobedience towards God
άναστρέφω, άναστρέψω, άνέστρεψα		
διάνοια, ή		
συζωοποιέω*, συζωοποιήσω συνεζωοποίησα		
συνεγείρω, συνεγερω̃ συνήγειρα		
συγκαθίζω, συγκαθίσω, συνεκάθισα		
ένδεικνυμι, ένδειζω, ένεδείξα		In the NT and early Christian literature only used in the middle
έπέρχομαι, έπελεύσομαι, έπῆλθον		
ύπερβάλλω, ύπερβαλλῶ, ύπερέβαλον		
πλούτος, ό		used in 1:18
πλούτος, πλούτεος, τό		used in 1:7, 2:7, 3:8, 3:16
χρηστότης, χρηστότητος, ή		

καυχάομαι, καυχήσομαι ἐκαυχησάμην		
ποίημα, ποίημα, τό		whence poem
κτίζω, κτίσω, ἔκτισα		
προετοιμάζω, προετοιμάσω, προητοίμασα		
μνημονεύω, μνημονεύσω, ἐμνημόνευσα		mnemonic
ἀκροβυστία, ἡ		
χειροποιήτος, -ον		
ἀπαλλοτριόω, ἀπαλλοτριώσω ἀπηλλοτριώσα		
ἄθεος*, -ον		
γίνομαι, γενήσομαι, ἐγενόμην		
ἀμφοτέρος, -αι, -α		can be used for all, even when more than two are involved
μεσότοιχον, τό		
φραγμός, ό		
καταργέω, καταργήσω, κατήργησα		
δόγμα, δόγματος, τό		
ἀποκαταλλάσσω, ἀποκαταλλάξω, ἀποκατήλλαξα		
ἔχθρα, ἔχθρας, ἡ		
εὐαγγελίζω, εὐαγγελίσω, εὐηγγέλισα		See also section 9.5 verse 17
προσαγωγή, ἡ		
ἄρα		See also section 9.5 verse 19
πάροικος, ό		
συμπολίτης, ό		
οἰκεῖος, ό		
ἐποικοδομέω, ἐποικοδομήσω, ἐποικοδόμησα		
θεμέλιος, ό		
ἀκρογωνιαίς, -α, -ον		
οἰκοδομή ἡ		
συναρμολογέω*, συναρμολογήσω, -		
συνοικοδομέω*, συνοικοδομήσω		
κατοικητήριον, τό		
κράτος, κράτους, τό		
ἰσχύς, ἰσχύος, ἡ		

χάριν		used as a preposition
εἷ γε		
οἰκονομίαν, ἡ		See also section 9.4 verse 10
χάρις, χάριτος, ἡ		
δίδωμι, δώσω, ἔδωκα		
ἀποκάλυψις, ἀποκαλύψεως, ἡ		
γνωρίζω, γνωρίσω, ἐγνώρισα		γνωριῶ is the Attic form
μυστήριον, τό		
προγράφω, προγράψω, προέγραψα		
σύνεσις, συνέσεως, ἡ		
γενεά, ἡ		
συγκληρονόμα, συγκληρονόματος, τό		
σύσσωμα*, σύσσωματος, τό		
συμμέτοχος*, -ον		
ἐνέργεια, ἡ		
ἐλάχιστος, -ίστη, -ον		
φωτίζω, φωτίσω, ἐφώτισα		The attic form is φωτιῶ
ἀνεξιχνίαστος, -ον		
ἀποκρύπτω, ἀποκρύψω, ἀπέκρυψα		
πολυποίκιλος*, -ον		
πρόθεσις, προθέσεως, ἡ		
παρρησία, ἡ		
πεποιθήσις, πεποιθήσεως		
ἐγκακέω, ἐγκακήσω, ἐνεκάκησα		
θλίψις, θλίψεως, ἡ		
κάμπτω, κάμψω, ἔκαμψα		
γόνυ, γόνατος, τό		
πατρία, ἡ		
ὀνομάζω, ὀνομάσω ὀνόμασα		
κραταιόω, κραταιώσω, ἐκραταίωσα		
ρίζω**		
θεμελιόω, θεμελιώσω, ἐθεμελίωσα		
ἐξισχύω*, ἐξισχύσω, ἐξίσχυσα		
καταλαμβάνω, καταλήμψομαι, κατέλαβον		
πλάτος, πλάτους, τό		
μῆκος, μήκους, τό		

ὕψος, ὕψους, τό		
βάθος, βάθους, τό		whence bathos
ὑπερβάλλω, ὑπερβάλῳ, ὑπερέβαλον		
πληρόω, πληρώσω, ἐπλήρωσα		
πλήρωμα, πληρώματος		
ὑπερεκπερισσοῦ		used as an adverb
αἰτέω, αἰτήσω, ἤτησα		
κλήσις, κλήσεως, ἡ		
καλέω, καλέσω, ἐκάλεσα		
ταπεινοφροσύνη, ἡ		
πραΰτης, πραΰτητος, ἡ		
μακροθυμία, ἡ		
ἀνέχω, ἀνέξω ἀνέσχον		
σπουδάζω, σπουδάσω, ἐσπούδασα		
τηρέω, τηρήσω, ἐτήρησα		
ἐνότης, ἐνότητος, ἡ		
σύνδεσμος, ὁ		
μέτρον, τό		
δωρεά, ἡ		
ἀναβαίνω, ἀναβήσομαι, ἀνέβην		
αἰχμαλωτεύω, αἰχμαλωτεύσω, ἤχμαλώτευσα		
αἰχμαλωσία, ἡ		
δῶμα, δόματος, τό		
κατώτερος, -α, -ον		comparative from κάτω
ὑπεράνω		improper preposition with the genitive
πληρόω, πληρώσω, ἐπλήρωσα		
καταρτισμός		εἰς τί for something
οἰκοδομή, ἡ		
μέχρι		can be used as a preposition with the genitive, or as a conjunction
καταντάω, καταντήσω, κατήντησα		
ἐπιγνώσις, ἐπιγνώσεως, ἡ		
ἡλικία, ἡ		
πλήρωμα, πληρώματος, τό		
νήπιος, νηπία, νήπιον		
κλυδωνίζομαι		
περιφέρω, περιοίω, περιήνεγκον		

κυβεία, ή		
πανουργία, ή		
μεθοδεία, ή		
πλάνη, ή		
ἀληθεύω, ἀληθεύσω, ἠλήθευσα		
συναρμολογέω, συναρμολογήσω, συνηρμολόγησα		
συμβιβάζω, συμβιβάσω, συνεβίβασα		
ἀφή, ή		
ἐπιχορηγία, ή		
ματαιότης, ματαιότητις, ή		
σκοτόω, σκοτώσω, ἐσκότωσα		
διανοία, ή		
ἀπαλλοτριόω, ἀπαλλοτριώσω, ἀπηλλοτριώσα		
πώρωσις, πωρώσεως, ή		
ἀπαλγέω*, ἀπαλγήσω, ἀπήλγησα		
ἀσελγεία, ή		
ἐργασία, ή		
ἀκαθαρσία, ή		
πλεονεξία, ή		
ἀποτίθημι, ἀποθήσω, ἀπέθηκα		
πρότερος, -α, -ον		comparative of πρό
ἀναστροφή, ή		
φθείρω, φθερῶ, ἔφθειρα		
ἐπιθυμία, ή		
ἀπάτη, ή		
ἀνανεόω, ἀνανεώσω, ἀνηνέωσα		
ἐνδύω, ἐνδύσω, ἐνέδυσσα		
ὁσιότης, ὁσιότητος, ή		holiness of life
ψεῦδος, ψεύδους, τό		
πλησίον, ό		
ἐπιδύω*, ἐπιδύσω, ἐπέδυσσα		
παροργισμός*, ό		
κοπιάω, κοπιάσω, ἐκοπίασα		
ἐργάζομαι, ἐργάσομαι, ἡργασάμην		
μεταδίδωμι, μεταδώσω, μετέδωκα		
σαπρός, -ά, -όν		

ἐκπορεύομαι, ἐκπορεύσομαι, ἐξεπορευσάμην		
χρεία, ἡ		
λυπέω, λυπήσω, ἐλύπησα		
σφραγίζω, -, ἐσφράγισα		
ἀπολύτρωσις, ἀπολυτρώσεως, ἡ		
πικρός, -ά, -όν		
θυμός, ὁ		
ὀργή, ἡ		
κραυγή, ἡ		
αἶρω, ἀρῶ, ἤρα		
χρηστός, -ή, -όν		
εὐσπλαγχνός, -ον		
χαρίζομαι, χαρίσομαι, ἐχαρισάμην		
παραδίδωμι, παραδώσω, παρέδωκα		
μιμητής, ὁ		
προσφορά, ἡ		
θυσία, ἡ		
ὁσμή, ἡ		
εὐωδία, ἡ		
ἀκαθαρσία		
ὀνομάζω, ὀνομάσω, ὠνόμασα		
πρέπω, -, ἔπρεψα		
αἰσχύρτης*, αἰσχύρτητος, ἡ		
μωρολογία*, ἡ		
εὐτραπελία*, ἡ		
ἀνήκω		
εἰδωολάτρης, ὁ		
κληρονομία, ἡ		
ἀπατάω, ἀπατήσω, ἠπάτησα		
ἀπειθεία, ἡ		
συμμέτοχος, -ον		
ἀγαθωσύνη, ἡ		
δοκιμάζω, δοκιμάσω, ἐδοκίμασα		
συγκοινωνέω, συγκοινωνήσω, συνεκοινωνήσα		
ἐλέγχω, ἐλέγξω, ἤλεγξα		
κρυφῇ		Used as an adverb

φανερῶ, φανερώσω, ἐφανερώσα		
ἐπιφάσκω, ἐπιφάσω		
βλέπω, βλέψω, ἔβλεψα		
ἀκριβῶς		
ἄσοφος, -ον		
ἐξαγοράζω, ἐξαγοράσω, ἐξηγόρασα		
ἄφρων, -ον		
συνίημι, συνήσω, συνῆκα		
θέλημα, θελήματος, τό		
μεθύσκω		
ἄσωτία, ἡ		
ὥδή, ἡ		ode
ἄδω,		also spelt as αἰδῶ, which is the form listed in LSJ and Lampe
ψάλλω, ψαλῶ, ἔψηλα		whence psalm; ἔψαλα in the LXX
ὑποτάσσω, ὑποτάζω, ὑπέταξα		
φόβος, ὁ		
ἀγιάζω, ἀγιάσω, ἡγίασα		
καθαρίζω, καθαρίσω, ἐκαθάρισα		καθαριῶ is the Attic form
λουτρόν, τό		
ῥήμα, ῥήματος, τό		
παρίστημι, παριστήσω, παρέστη, παρέστησα		
ἔνδοξος, -ον		
σπίλος, ὁ		
ῥυτίς, ῥυτιδος, ἡ		
ἄμωμος, -ον		
ὀφείλω, ὀφειλήσω, ὀφείλησα		In the NT, LXX and Apostolic fathers only the present and imperfect are recorded. Also, ὥφελον as strong aorist.
ἐκτρέφω, -, ἐξέθρεψα		
θάλπω		
προσκολλάω, προσκολλήσω, προσεκόλλησα		
πλήν		
φοβέω, φοβήσω, ἐφόβησα		
ἐπαγγελία, ἡ		
μακροχρόνιος*, -ον		

παροργίζω, παροργιῶ, παρώργισα		Note the formation of the future
ἐκτρέφω*, ἐκθρέψω, ἐξέθρεψα		
νουθεσία, ἡ		
τρόμος, ὁ		
ἀπλότης, ἀπλότητος, ἡ		
ὀφθαλμοδουλία, ἡ		A 21 st century idiomatic interpretation would be 'jobsworth'
εὐνοία*, ἡ		
δουλεύω, δουλεύσω, ἐδούλευσα		
κομίζω, κομιῶ, ἐκόμισα		Note the formation of the future
ἀνίημι, ἀνήσω, ἀνήκα		
ἀπειλή, ἡ		
προσωποληψία, ἡ		
ἐνδυναμόω, ἐνδυναμώσω, ἐνεδυνάμωσα		
πανοπλία, ἡ		
μεθοδεία, ἡ		
πάλη*, ἡ		
κοσμοκράτωρ, κοσμοκράτορας,		
ἀναλαμβάνω, ἀναλήμψομαι, ἀνέλαβον		
ἀνθίστημι, ἀντιστήσω, ἀντέστην, ἀντέστησα		
κατεργάζομαι, κατεργάσομαι κατειργασάμην		
περιζώννυμι, περιζώσομαι περιεζωσάμην		
ὀσφύς, ὀσφύος, ἡ		
θώραξ, θώρακος, ὁ		
ὑποδέω, ὑποδήσω, ὑπέδησα		
ἐτοιμασία, ἡ		
θυρεός, ὁ		
βέλος, βέλους, τό		
πυρόω, πυρώσω, ἐπύρωσα		
σβέννυμι, σβέσω, ἔσβεσα		
περικεφαλαία, ἡ		
δέχομαι, δέξομαι, ἐδεξάμην		In 6:18, I take up
δεήσις, δεήσεως, ἡ		
ἀγρυπνέω, ἀγρυπνήσω, ἡγρύπνησα		

προσκαρτερήσις*, προσκαρτερήσεως, ή		
παρρησία, ή		
πρεσβεύω, πρεσβεύσω, ἐπρέσβευσα		
άλυσις, αλύσεως, ή		
παρρησιάζομαι, παρρησιάσομαι, ἐπαρρησιασάμην		
ἀφθαρσία, ή		

14 Vocabulary Latin – English

abscondo, abscondere, abscondi, absconditum	I put out of sight, hide, conceal	
accessus, accessus	approach, access	
accipio, accipere, accepi, acceptum	I take without effort, receive, get, accept	
actio, actionis	action, deed, process	
adhereo, adherere, adhesi, adhesum	I cleave to, adhere to, stick to	the usual spelling is adhaereo
adimpleo, adimplere, adimplevi, adimpletum	I fill, fulfill	
adoptio, adoptionis	taking as a child, adoption	
adquisitio, adquisitionis	acquisition	also spelt as acquisitio, acquisitionis
adsumo, adsumere, adsumpsi, adsumptum	I take to myself, assume	also spelt as assumo, which is more usual
aedificatio, aedificationis	building, structure	
aer, aeris	air, atmosphere	
aetas, aetatis	life of man, age, life-time, years	
agnitio, agnitionis	knowing, knowledge	
agnosco, agnoscere, agnovi, agnitum	I recognise, identify, make out	
alieno, alienare, alienavi, alienatum	I make strange, estrange, alienate	
aliquando	at some time or other, once	
amaritudo, amaritudinis	bitterness	
ambo, ambae, ambo	both	
ambulo, ambulare, ambulavi, ambulatum	I walk	
apertio, apertionis	opening, unfolding	
arguo, arguere, argui, argutum	I make known, show, prove, manifest	
armatura	armour, equipment	
ascendo, ascendere, ascendi, ascensum	I mount, climb, ascend	
astutia	adroitness, shrewdness, craft, cunning	
audio, audire, audivi, auditum	I hear	
avaritia	inordinate desire, greed, avarice, covetousness	
avarus, -a, -um	eagerly desirous, grasping	

benedico, benedicere, benedixi, benedictum	I bless, praise	
beneplacitus, -a, -um	approval, favour, pleasure, goodwill	
benignus, -a, -um	good, friendly, pleasing, favourable	
blasphemia	blasphemy	
bonitas, bonitatis	goodness, excellence	
brevis, -e	short, brief	
caecitas, caecitatis	blindness	
caelestis, -e	heavenly, divine	
calceo, calceare, calceavi, calciatum	I furnish with shoes, put on shoes	also spelt as calcio
captivitas, captivitatis	captivity, servitude	
caritas, caritatis	regard, esteem, affection, love	
carnalis, -e	bodily, carnal, sensual, fleshy	
caro, carnis	flesh	
carus, -a, -um	dear, precious, valued, esteemed, beloved	
catena	chain	
caute	cautiously, prudently, carefully	
cesso, cessare, cessavi, cessatum	I am remiss, delay, loiter, cease from	
circumfero, circumferre, circumtuli, circumlatum	I bear around, carry around	
circumventio, circumventionis	encirclement, defrauding, deceit	
clamor, clamoris	shout, cry, clamour	
coaedifico, coaedificare, coaedificavi, coaedificatum	I build together	
cognosco, cognoscere, cognovi, cognitum	I become acquainted with, acquire knowledge of, ascertain	
coheres, coheredis	co-heir, fellow-heir, sharer in the inheritance	
concorporalis, -e	of the same body or company	
conexus, -a, -um	adjoining	
confidentia	confidence, boldness	
confortor, confortari, confortatum	I was strong, take courage	
conluctatio, conluctationis	struggle, struggling, wrestling	also spelt co <u>l</u> luctatio
conparticeps, conparticipis	sharing jointly	also spelt <u>com</u> particeps
conpingo, conpingere, conpegi, conpactum	I join together, frame, make by joining	also spelt as compingo

conprehendo, comprehendere conprendi, conprensus	I bind together, unite	also spelt <u>com</u> prehendo
conresuscito, conresuscitare, conresuscitavi, conresuscitatum	I raise up together with	
consedo, consedere, consedi consessum	I sit, sit with	
conspectus, conspectus	sight, survey, view, look, presence	
constituo, constituere constitui, constitutum	I put, place, set, station	
constitutio, constitutionis	establishment, foundation	
consummatio, consummationis	union, accumulation	
contristo, contristare, contristavi, contristatum	I sadden, make sad	
conversatio, conversationis	conversation, conduct, manner of living	
conversatio, conversationis	– conversation, conduct, manner of living	
converso, conversare, conversavi, conversatum	I turn around, turn, change	
convivifico, convivificare, convivificavi, convivificatum	I quicken together, restore to life	
correptio, correptionis	rebuke, reproach	
corroboro, corroborare, corroboravi, corroboratum	I strengthen, invigorate, make strong	
corrumpo, corrumpere, corrumpti, corruptum	I destroy, ruin, waste	
cresco, crescere, crevi, cretum	I increase	
deceat	it fits, it is becoming, it is proper	an impersonal verb
decretum	decree, decision, ordinance, vote	
deficio, deficere, defeci, defectum	I withdraw, revolt, desert, fall off	
delictum	fault, offence, trespass, crime	
depono, deponere, deposui, depositum	I put aside, set down, lay, place, deposit	
desiderium	longing, ardent desire, wish, want	
despero, desperare, desperavi, desperatum	I am without hope, despair of, give up	
diabolus	devil, Satan	
dico, dicere, dixi, dictum	I say	
diffidentia	mistrust, distrust, diffidence unbelief, want of faith	
digne	worthy, desrving, meritorious, deserved	Used as an adverb

dilectio, dilectionis	love	
dilectus, -a, -um	love	
diligo, diligere, dilexi, dilectum	I single out, value, esteem, prize, love	
disco, discere, didici	I learn	
dispensatio, dispensationis	management, charge, direction, superintendence	
do, dare, dedi, datum	I give	
doctor, doctoris	teacher, instructor	
doctrina	teaching, instruction, learning, doctrine	
edoceo, edocere, edocui, edoctum	I learn thoroughly	
efficio, efficere, effeci, effectum	I make, effect, become, perform	efficere is the usual infinitive, effeci is used in the Vulgate
eligo, eligere, elegi, electum	I choose, elect, select	
evacuo, evacuare, evacuavi, evacuatum	I do away with, empty, make void	
evangelizo, evangelizare, evangelizavi, evangelizatum	I evangelise, preach the gospel	
exhibeo, exhibere, exhibui, exhibitum	I hold forth, tender, present, deliver	
exsurgo, exsurgere, exsurrexi, exsurrectum	I rise, arise, get up, stand up	
extinguo, extinguere, extinxi, extinctum	I extinguish, quench, put out	also spelt as exstinguo, which is more usual
facio, facere, feci, factum	I make, do	
fiducia	trust, confidence, reliance, assurance	
flecto, flectere, flexi, flexum	I bend, bow, curve	
fluctuo, fluctuare, fluctuavi, fluctuatum	I move in waves, wave, fluctuate, undulate	
fornicatio, fornicationis	fornication	
fornicator, fornicatoris	fornicator	
foveo, fovere, fovi, fotum	I keep warm, cherish	
fructus, fructus	fruit, produce	
fundamentum	foundation, base	
fundo, fundare, fundavi, fundatum	I make a foundation, found, begin	
furor, furari, furatum	I steal, purloin	
galea	helmet, head-piece	
genu, genus	knee	
gladius	sword	

glorior, gloriari, gloriatum	I boast, glory, vaunt, brag, pride oneself	
gloriosus, -a, -um	full of glory, glorious, famous, renowned	
gratia	favour, esteem, regard grace, mercy	
gratifico, gratificare, gratificavi, gratificatum	I do a favour, gratify, oblige, please	
habeo, habere, habui, habitum	I have	
habitaculum	dwelling, house	
hereditas, hereditatis	heirship, inheritance	
honorus, -a, -um	conferring honour	
idolum	idol, false god	
igneus, -a, -um	of fire, on fire, fiery, burning	
ignorantia	want of knowledge, unacquaintance, ignorance	
impleo, implere, implevi, impletum	I fill up, fill full, make full	
inanis, -e	vain, empty, void	
incorruptio, incorruptionis	incorruptability, imperishableness	
indignatio, indignationis	displeasure, indignation, disdain	
induo, induere, indui, indutum	I put on, assume, dress in	
inebrio, inebriare	I make drunk, intoxicate	
inferior, -ius	lower, further down	
infructuosus, -a, -um	fruitless, unprofitable	
inimicitia	enmity, hostility	
ininvestigabilis, -e	unsearchable	
inlumino, inluminare, inluminavi, inluminatum	I light up	also spelt as illumino
inlumino, inluminare, inluminavi, inluminatum	I light up, make light, illuminate	also spelt <u>i</u> llumino
inmaculatus, -a, -um	immaculate, spotless, undefiled, stainless, blameless	also spelt <u>im</u> maculatus
inmunditia	uncleanness, impurity	also spelt as <u>im</u> munditia
inmundus, -a, -um	unclean, impure, foul	also spelt as <u>im</u> mundus
innotesco, innotescere, innotui	I become known, be made conspicuous	
inprudens, imprudentis	not foreseeing, not expecting, without knowing	also spelt as <u>im</u> prudens
inpudicitia	shamelessness, immodesty, impurity	Also spelt impudicitiae
insidia	snare, trap	
insipiens, insipientis	unwise, foolish	

instantia	presence, approach	
instauro, instaurare, instauravi, instauratum	I renew, restore, establish, ordain	
intellectus, intellectus	perception, discernment	
intellego, intellegere, intellexi, intellectum	I come to know, see into, perceive, understand	
interficio, interficere, interfeci, interfectum	I kill	
interior, interioris	inner, interior, middle	
invicem	by turns, in turn, one after the other, alternately	used as an adverb
iracundia	prone to anger, hasty temper, irascibility	
iunctura	united, connected, associated, kindred	
iustitia	justice, equity, righteousness	
latitudo, latitudinis	breadth, width	
lavacrum	bath, water of baptism	
longevus, -a, -um	of great age, aged	also spelt longaevus
longitudo, longitudinis	length	
lorica	breastplate	
lumbus	loin	
luxuria	luxuriance, extravagance, luxury, excess	
maceria	wall of soft clay, enclosure, wall	
macula	spot, mark, stain	
magis	more, in a higher degree, more completely	
malus, -a, -um	bad, wicked	
mandatum	charge, commission, injunction, command, order	also mandatus, mandatus
mando, mandare, mandavi, mandatum	I command, order, commission	
manifesto, manifestare, manifestavi, manifestatum	I discover, disclose	
mansuetudino, mansuetudinis	tameness, mildness, clemency, courtesy	
memoria	memory, remembrance	
mendacium	lie, untruth, falsehood	
mensura	measuring, measurement	
minimus, -a, -um	least, smallest	
minister, ministri	minister, servant, attendant	

misericordia	tender-heartedness, pity, compassion, sympathy	
misericors, misericordis	tender-hearted, compassionate, merciful	
mulier, mulieris	woman, wife	
multiformis, -e	many-sided, multiform, manifold	
undo, mundare, mundavi, mundatum	I cleanse, clean, purify	
necessitas, necessitatis	unavoidableness, inevitability, necessity	
nequitia	bad quality, malice, evil, wickedness, worthlessness	
nimius, -a, -um	beyond measure, excessive	
nomino, nominare, nominavi, nominatum	I call by name, name, give a name to	
notus, -a, -um	known, familiar	
nutrio, nutrire, nutriv, nutritum	I nourish, feed	
oblatio, oblationis	offering, presenting	
oboedio, oboedire, oboedivi, oboeditum	I obey, yield obedience, be subject, serve	According to Stelten [30, p. 175] the spelling is ob <u>e</u> dio
obscurus, obscurare obscuravi, obscuratum	I darken, obscure	
obsecratio, obsecrationis	beseeching, imploring, supplication, entreaty	
obsecro obsecrare, obsecravi, obsecratum	I beseech, implore, entreat, supplicate	
occido, occidere, occidi occisum	I fall down fall, go down, set	
occurro, occurrere, occurri occursum	I run up, run to meet, go to meet	
odium	hatred, grudge, ill-will	
odor, odoris	smell, scent, odour	
operatio operationis	operation, work, toil	
operor, operari, operatum	I work, labour, take pains, toil	
oportet, oportere, oportui	it is necessary, proper, becoming	an impersonal verb
opportunitas, opportunitatis	fitness, convenience, suitability	also spelt as op <u>p</u> ortunitatis
os, oris	mouth	not to be confused with os, ossis, bone
os, ossis	bone	not to be confused with os, oris, mouth
ostendo, ostendere, ostendi ostentum	I stretch out, spread out, show, display, expose	
paries, parietis	wall, wall of a house	
pars, partis	part, piece, portion	

particeps, participis	partner, sharer	
parvulus, -a, -um	very small, little, petty, slight	
pastor, pastoris	herdsman, shepherd	
paternitas, paternitatis	fatherly feeling <i>or</i> care	
patiens, patientis	bearing, supporting, suffering, enduring	
pecco, peccare, peccavi, peccatum	I miss, mistake, transgress commit a fault, offend, sin	
percipio, percipere, percepi, perceptum	I take, partake, perceive, learn	
persona	person, character	
pertineo, pertinere, pertinui	I reach to, stretch out for, belong to, pertain to	
peto, petere, petivi, petitum	I strive for, seek, aim at	
pignus, pignoris	pledge, security, guaranty	also, pign <u>e</u> ris
placeo, placere, placui, placitum	I please, am pleasing, am acceptable	
plenitudo, plenitudinis	being full, fullness, plenitude	
possum, posse, potui	I am able, can	
potentia	might, force, power	
potestas, potestatis	ability, power, capacity, force	
praedestino, praedestinare, praedestinavi, praedestinatum	I set before, predestine	
praefinitio, praefinitionis	determining <i>or</i> fixing beforehand, appointment	
praeparatio, praeparationis	a making ready, preparation	
praeparo, praeparare, praeparavi, praeparatum	I make ready beforehand, prepare, equip	
praeputium	non-circumcision	
princeps, principis	first in order, foremost	
principatus, principatus	beginning, origin	
pristinus, -a, -um	former, early, original, pristine	
probo, probare, probavi, probatum	I try, test, prove, examine	
profundum	deep. profound, vast	
promissio, promissionis	promise	
propono, proponere, proposui, propositum	I set before, propose, prefer, determine	
propositum	proposed, intended	
propterea	therefore, for that cause	
prout	according as, accordingly, proportionately, just as	

provoco, provocare, provocavi, provocatum	I call forth, call out, summon, provoke, arouse	
prudentia	prudence, wisdom, good sense understanding, knowledge	
psallo, psallere, psalli	I play upon a stringed instrument	
quidam, quaedam, quoddam	a certain, a certain person	note that qui declines
radicor, radicari, radicatum	I take root	
reconcilio, reconciliare, reconciliavi, reconciliatum	I reconcile, absolve, reunite	
rector, rectoris	guide, leader, director, ruler, master	
redarguo, redarguere, redargui	I disprove, confute, contradict	
redemptio, redemptionis	releasing, ransoming, redemption	
redimo, redimere, redemi, redemptum,	I buy back, repurchase, redeem	
relinquo, relinquere, reliqui, relictum	I leave, leave behind, abandon	
remitto, remittere, remisi, remisum	I remit, pardon, send back	
renovo, renovare, renovavi, renovatum	I renew, restore	
revelo, revelare, revelavi, revelatum	I unveil, uncover, lay bare	
ruga	crease in the face, wrinkle	
saeculum	lifetime, time, period, age	
sanctifico, sanctificare, sanctificavi, sanctificatum	I sanctify, make holy	
sanctitas, sanctitatis	inviolability, sacredness, sanctity	
sanctus, -a, -um	holy, saintly, godly	
scientia	knowledge, intelligence, science	
scio, scire, scivi, scitum	I know	
scurrilitas, scurrilitatis	scurrility, buffoonery	
scutum	shield	
seduco, seducere, seduxi, seductum	I lead aside, lead astray, seduce, deceive	
semet	self	
sensus, sensus	perceiving, observation	
sermo, sermonis	continued speech, talk, conversation, discourse	
servitus, -a, -um	service, servitude, subjection, slavery	
signo, signare, signavi, signatum	I set a mark on, mark, mark out, seal	

simplicitas, simplicitatis	simplicity	
solvo, solvere, solvi, solutum	I loosen, unbind, unfasten, release	
spiritalis, -e	belonging to the spirit	
stultiloquium	foolish talk	
suavitas, suavitatis	sweetness, pleasantness	
subdo, subdere, subdidi, subditum	I subdue, subject, put under	
subicio, subiciere, subieci, subiectum	I throw under, place under, cast below, subject	
sublimitas, sublimitatis	height, loftiness	
subministratio, subministrationis	giving, furnishing, supplying	also spelt as sumministratio
subporto, subportare, subportavi, subportatum	I put below, set under	also spelt as supporto
succingo, succingere, succinxi, succinctum	I gird below, tuck up, gird about, girdle	also spelt as sub <u>ci</u> ngo
sumo, sumere, sumpsit, sumptum	I take in hand, take up	
superabundanter	very abundantly	
superabundo, superabundare, superabundavi, superabundatum	I abound	
superaedifico, superaedificare, superaedificavi, superaedificatum	I build upon	
superemineo, supereminere	I overtop, surmount, rise above	
supervenio, supervenire, superveni, superventum	I come in addition, come up, come over, arrive	
surgo, surgere, surrexi, surrectum	I rise, arise, get up, stand up	
suscito, suscitare, suscitavi, suscitatum	I lift up, raise, elevate	
tenebra	darkness	
testificor, testificari, testificatum	I call to witness	
tollo, tollere, sustuli, sublatum	I lift, take up	
trado, tradere, tradidi, traditum	I give up, hand over, deliver	
tremor, tremoris	fear, trembling	
tribulatio, tribulationis	distress, trouble, tribulation	
tribuo, tribuere, tribui, tributum	I assign, impart, allot, bestow	
turpis -e	ugly, unsightly, unseemly, repulsive	
turpitude, turpitudinis	disgrace, dishonour, obscenity, ugliness	
unusquique	each single one	note that both unus and qui decline
unusquisque	each single one	note that unus and quis decline
vanitas, vanitatis	emptiness, aimlessness, absence of purpose	

verumtamen	but yet, notwithstanding, however, nonetheless	Lewis & Short [15, p. 913] remark that the one-word spelling is less correct.
virtus, virtutis	virtue, power, excellence	
vobismet	yourselves	
vocatio, vocationis	vocation, calling, summons, invitation	
voluntas, voluntatis	will, wish, inclination	

15 Vocabulary Syriac – English

16 Proper Names

Greek	English	Latin	Syriac	Notes

Document Control

Document Version Control

Document Classification	New Testament
Document Title	ἐροῦμεν – New Testament Liber 2021
Author	Steve Watkins
Reviewer	

Document History

Issue Number	Issue Date	Issued by	Change Description
1.0	23 Feb 2020	Steve Watkins	Initial Draft
1.1	12 Dec 2020	Steve Watkins	Revision of various sections
1.2			