


From the Epistle of Paul the Apostle to the EPHESIANS

The apostle Paul's epistle (epistle: letter, from the Greek word **epistole**- ) to the Ephesians was probably written while he was in a Roman prison, from about A.D. 60 to A.D. 64.

Its main theme is that the Church is the body of Jesus Christ and that God's great plan was to unite everyone (either Jew or Gentile) under Christ as the head of the Church. We (Christians) are partakers of this plan and the Holy Spirit is the guarantee of God's promise.

Ephesians 1:14: "**..which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of His glory**".

In the Greek text we find the word **arrabon (ἄρραβὼν)**: earnest money, or deposit or pledge, deposited by the purchaser and forfeited if the purchase is not completed.

Also it means the engagement ring that one gives to his future wife and in the New Testament it is used as a symbol of the Holy Spirit, that God gives to believers in this present life, to assure them of their future inheritance, if they remain faithful to Him.

(see also 2 Cor. 1:14).

Ephesians 1:17: "**..that the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of Him**".

In the Greek text we find the word **epignosis (ἐπίγνωσις)**: clear and exact, conscious knowledge, complete understanding.

So we read verse 1:17: "**..that the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the conscious knowledge of Him**". (see also 1 Tim. 2:4 and Rom. 10:2).

Ephesians 1:21: "**..,not only in this world, but also in that which is to come**".

In the Greek text the word **aioni (αἰῶνι)** is used, dat. of the word **aion (αἰών)**: properly an age, a Messianic period (present or future).

So we read verse 1:21: "**..,not only in this age, but also in that which is to come**".

(see also Heb. 1:2).

Ephesians 2:17: "**..and came and preached peace to you which were afar off, and to them that were nigh**".

In the Greek text we find: **eueggelisato eirenen umin (εὐηγγελίσατο εἰρήνην ὑμῖν)**.

"Eueggelisato": ao. of the verb "euaggelizomai": evangelize: preach the good news.


"Eirenen": peace.

"Umen": pers. pron. dat. pl. second person: unto you.

So according to the above we read: **"..and came and preached the good news of peace unto you which were afar off, and to them that were nigh."**

(for the verb *euangelizomai* see also Mt. 11:5 Lk.4:18, 16:16 and Heb. 4:2)

Ephesians 4:18: **"..because of the blindness of their heart:"**

In the Greek text we read: "because of the **porosin**  of their hearts".

"*Porosis*" means hardening, to become hard as a stone (**poros** - **πόρος** : kind of stone), insensitive and callous.

So according to the above we read: **"..because of the hardening of their heart:"**

(see also Rom. 11:7).

Ephesians 5:1: **"Be ye therefore followers of God, as dear children;"**

In the Greek text we read: "Be ye therefore **mimetai** (**μιμηταί**) of God, as dear children;"

"*Mimetai*": imitators. So verse 5:1 can be read as: **"Be ye imitators of God as dear children"**. (see also 1 Cor. 4:16)

Ephesians 5:15: **"See then that ye walk circumspectly, not as fools, but as wise,.."**


In the Greek text we read: "*Blepete oun akribos pos peripateite..*". The adverb **akribos** (**ἀκριβώς**) is used, which means exactly, perfectly. Also in the syntax of the above verse the aforementioned adverb is connected with the verb **blepete** (**βλέπετε**) p.m. of the verb **blepo** (**βλέπω**): see, and involves a command for a continuous or repetitive action.

Pos (**πώς**): adv. meaning "how".

Peripateite (**περιπατεῖτε**): pl. second person p.m. of the verb **peripato** (**περιπατῶ**): walk.

So according to the above we read: **"See then exactly how you walk, not as fools, but as wise,"**

Ephesians 5:26: **"..that He might sanctify and cleanse it with the washing of water by the word,.."**


In the Greek text the aorist participle (**katharisas** - **καθαρίσας**) of the verb **katharizo** : cleanse, purify, purge, has been used.

The aorist participle expresses simple action. It does not in itself indicate the time of the action. However, when its relationship to the main verb is temporal, then it usually signifies action prior to that of the main verb.

So according to the above we can read: **"..that He might sanctify her by cleansing her with the washing of water by the word,.."**

Ephesians 6:9: **"And, ye masters, do the same things unto them, forbearing threatening:"**

In the Greek text the present participle (**anientes** - ) of the verb **aniemi** (**ἀνίημι**) is used.

"*Aniemi*" is a compound verb made out of the adv. **ano** : upward and the verb **hiemi** (ἵημι): to send, throw. So "*aniemi*" means: to give up, leave, loosen, unfasten.

The ppt expresses continuous or repeated action.

So according to the above we read verse 6:9: "**And ye masters, do the same things unto them, giving up threatening:**".

Ephesians 6:24: "**Grace be with all them that love our Lord Jesus Christ in sincerity.**".

In the original text we find the word **aphtharsia** (ἀφθαρσία): incorruption, incorruptibility, staying always the same. (see also 2Tim. 1:10).

The apostle Paul admonishes us in this verse, to keep our first love towards our Lord Jesus Christ and not to allow it fade away.

Approximately 35 years later, Jesus Christ Himself says to this same church: "**..thou hast left thy first love.**". (Rev. 2:4).