

# THE HOLY BIBLE

Logos King James Version

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# Introduction

This version of the Holy Bible is translated from the Hebrew Old Testament and the Greek New Testament (Textus Receptus) with retention of the flavour of the English version of the 1611 King James Bible as its English base. It is a labour many years of comparative Bible study, prayer and word by word translation. It seeks to be as accurate to the Hebrew and Greek roots as possible. Whenever an English word or phrase is added to render a meaning clearer but which is not in the original text, the added word or phrase would appear in *italics*. Where the root meaning is important but does not flow with modern English usage, a footnote is added to allow the reader to understand the root of the original word.

This translation has been a labour of love for the inspired Word of God. It has been rendered with great fear and trembling, with utmost respect and faith, that one is handling the inspired Word of God, the Holy Bible. The original names of God in the Old Testament have been purposely transliterated rather than translated from its original form to give the reader the depth and beauty of the Hebrew names of God. The archaic use of the name 'Jehovah' is now rendered 'Yahweh' which in its original transliteration would be 'YHWH.' In order to accord respect to God, references to God have been intentionally capitalised although the archaic 'Thees' and 'Thous' have been removed. Where there was no necessity to modernize the English usage of the 1611 King James English, they have been retained because the meaning remains clear although the phrases may sound 'poetic' to the reader. For example, 'I knew not' is retained rather than changing it to 'I do not know,' or 'Here am I' is retained rather than 'Here I am,' and retention of phrases such as 'therein,' 'beseech,' 'unto,' etc. The task was to render the correct translation of the Hebrew and Greek root words while retaining the poetic flow of the 1611 King James Version. The goal was to have a translation true to the original text but readable to a modern 21<sup>st</sup> century English speaker; both adult and child.

From the translation of the Gospel of John, I realized that the understanding of the word 'Logos' and 'Rhema' has its own special merit to the New Testament believers in biblical times. Although both words are normally translated as 'word' (logos – word; rhema – spoken word), to enhance the understanding of deeper Scriptural meanings, I have retained the word 'logos' and 'rhema' in this translation, using the Greek singular formats for both singular and plural usage for the sake of English readers, helping all to absorb a new paradigm understanding of the depth of these words which has no English equivalent.

A new concordance for this translation, the Logos King James Version (LKJV) with a new Hebrew and Greek coding is being developed while this translation is being released book by book. Leather versions of the LKJV will be available when all the final proof reading is completed and a publisher appointed.

Heaven and earth will pass away but the Word of God will endure forever.

In Christ Jesus

Johann Melchizedek Peter  
8<sup>th</sup> January 2019

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The Epistle of Paul to the  
**Ephesians**

- 1:1 Paul, an apostle of Jesus Christ through the will of God, to the saints who are<sup>1</sup> in Ephesus, and to the faithful in Christ Jesus:
- 1:2 Grace *be* to you, and peace, from God our Father, and from the Lord Jesus Christ.
- 1:3 Blessed is the God and Father of our Lord Jesus Christ, who had blessed<sup>2</sup> us with every spiritual blessing in heavenly *places* in Christ:
- 1:4 According as He had chosen<sup>3</sup> us in Him before *the* foundation of *the* world, *for* us to be<sup>4</sup> holy and unblemished<sup>5</sup> before Him in love:
- 1:5 Having predestined<sup>6</sup> us into sonship<sup>7</sup> through Jesus Christ into Himself, according to the good pleasure of His will,
- 1:6 To *the* praise of *the* glory of His grace, with which He had made us favoured<sup>8</sup> in the Beloved.<sup>9</sup>
- 1:7 In whom we have redemption through His blood, the forgiveness of transgressions<sup>10</sup>, according to the riches of His grace;
- 1:8 Wherein He had caused to abound<sup>11</sup> toward us in all wisdom and understanding;<sup>12</sup>
- 1:9 Having made known<sup>13</sup> to us the mystery of His will, according to His good pleasure which He had Himself planned<sup>14</sup> in Himself:
- 1:10 Unto the administration<sup>15</sup> of the fulness of times, to head up<sup>16</sup> all things in Christ, both the things in the heavens, and the things on the earth, in Him:

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<sup>1</sup> *who are, τοις ούσιν - being*

<sup>2</sup> *εὐλογησας (Aorist active indicative) from εὐλογεω – combination of two words: good (έυ), speech, words, thoughts, matter (λογος) – to creatively speak goodness, blessing – had created or made goodness, had blessed us*

<sup>3</sup> *έξελεξαντο (Aorist middle indicative) from έκλεγω – combination of two words: out of (έκ), to lay out, to say (λεγω) – to carefully choose out of, to choose unto own self - He had Himself chosen us in Him (brings out Aorist Middle indicative)*

<sup>4</sup> *είναι – to be*

<sup>5</sup> *άμωμους – without blemish as in Ephesians 5:27*

<sup>6</sup> *προορισσας (Aorist active participle) from προοριζω – had predestined*

<sup>7</sup> *υιοθεσιαν – υίος (son) + τιθημι (to place, set, position, produce) - positioned into sonship*

<sup>8</sup> *έχαριτωσε (Aorist active indicative) from χαριτωω – had made us an object of grace and favour (Luke 1:28)*

<sup>9</sup> *έν τω ήγαπημενω (Perfect passive participle) – in the One who has been loving, in the Loving One*

<sup>10</sup> *παραπτωμα from combination of παρα (alongside) and πιπτω (to fall down) – transgressions, backslidings*

<sup>11</sup> *had caused to abound, έπερισσευσε (Aorist tense) from περισευω, to be over and abound, to exist in full quantity (Matthew 14:20; Mark 12:44; Luke 21:4; Romans 5:15; 2 Corinthians 1:5; Acts 16:5; Philippians 4:12, 18)*

<sup>12</sup> *φρονησει from φρονησις and φρην - mind, intellect, diaphragm (1 Corinthians 14:20; φρονεω, Romans 8:5; 12:3)*

<sup>13</sup> *γνωρισσας (Aorist active participle) from γνωριζω, γνωσκω, to know, to understand, to discern – having always making known*

<sup>14</sup> *προεθετο (2<sup>nd</sup> Aorist middle indicative) from προτιθημι, to place before, to set forth, to determine, to design beforehand, to propose publicly (Romans 1:13; 3:25) – He had Himself designed and planned (Aorist middle)*

<sup>15</sup> *unto the administration, εις οικονομίαν – into the stewardship, administration, management*

<sup>16</sup> *άνακεφαλαιωσασθαι – to bring together under one head, to sum all together as one (Romans 13:9)*

- 1:11 In whom also we have been chosen to *be* an inheritance,<sup>17</sup> being predestined according to the purpose of Him who energizes<sup>18</sup> all things<sup>19</sup> after the counsel<sup>20</sup> of His own will:
- 1:12 Unto us to become<sup>21</sup> the praise of His glory, the ones who first trusted in Christ.
- 1:13 In whom also you hearing the logos of truth, the gospel of your salvation: in whom also believing, you were sealed<sup>22</sup> with the Holy Spirit of promise,
- 1:14 Who is the guarantee<sup>23</sup> of our inheritance until the redemption of the purchased possession, unto the praise of His glory.
- 1:15 Therefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints,
- 1:16 Cease not to give thanks for you, making mention of you in my prayers;
- 1:17 That the God of our Lord Jesus Christ, the Father of glory, may give to you the Spirit of wisdom and revelation in the acknowledgement<sup>24</sup> of Him:
- 1:18 The eyes of your understanding<sup>25</sup> being enlightened,<sup>26</sup> that you may know what is the hope of His calling, and what *are* the riches of the glory of His inheritance in the saints,
- 1:19 And what is the surpassing greatness<sup>27</sup> of His power<sup>28</sup> into us who believe, according to the energizing<sup>29</sup> of His strengthening<sup>30</sup> force,<sup>31</sup>
- 1:20 Which He energized<sup>32</sup> in Christ, when He raised Him from the dead, and set Him at His own right hand in the heavenly *places*,

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<sup>17</sup> *we have been chosen to be an inheritance, ἐκληρωθημεν (Aorist tense) from κληρω, κληρος, an investiture, an assignment, an allotment, portion or share*

<sup>18</sup> *ἐνεργεω – energise (Romans 7:5; 1 Corinthians 12:6, 11; 2 Corinthians 1:6; 4:12; Galatians 2:8; 3:5; 5:6; Ephesians 1:11, 20; 2:2; 3:20; Colossians 1:20; 1 Thessalonians 2:13; 2 Thessalonians 2:7; James 5:6)*

<sup>19</sup> *κατα προθεσιν του τα παντα ενεργουντος - according to the purpose of the One working all things*

<sup>20</sup> *βουλην – an inward thought process leading to a decision (Luke 25:51 decision; Acts 2: 23; 4:28 purpose; Acts 5:38; 27:42 plan; Acts 20:27 counsel; Acts 27: 12 advised; 1 Corinthians 4:5; Hebrews 6:17 counsel)*

<sup>21</sup> *εις το ειναι ημας εις εβαινον δοξης αυτου – into us to be (to being) into the praise, applause, commendation, honour of His glory*

<sup>22</sup> *εσφραγισθητε (Aorist passive indicative) from σφραγιζω – seal, stamp with a signet or private mark for security or preservation – had been sealed*

<sup>23</sup> *αρραβων – pledge, the first or initial payment as a guarantee for the completion of a transaction or pledge (2 Corinthians 1:22; 5:5)*

<sup>24</sup> *επιγνωσις – to come to recognize or to know, precise and correct knowledge (Ephesians 4:13; Philippians 1:9; Colossians 1:9, 10; 2:2; 3:10; 1 Timothy 2:42 Timothy 2:25; 3:7; Titus 1:1; Hebrews 10:26; 2 Peter 1:2, 3, 8; 2:2)*

<sup>25</sup> *διανιας from διανοια – mind, visual mind, imagination (Luke 1:51), Matthew 22:37; Mark 12:30; Luke 10:27; Ephesians 2:3; 4:18; Colossians 1:21; Hebrews 8:10; 10:16; 1 Peter 1:13; 3:1; 1 John 5:20*

<sup>26</sup> *πεφωτισμενους from φωτιζω – to cause light to shine or illuminate; to cause something to exist, to come to the light and thus become clear to all; the root word φως denotes daylight, thus the essence means to be flooded with daylight like the sun shining in*

<sup>27</sup> *υπερβαλλον μεγαθος – to surpass greatly, to transcend greatly, to exceed greatly*

<sup>28</sup> *δυναμις – power of the Holy Spirit (Acts 1:8)*

<sup>29</sup> *ενεργεια – energy, operation, working, activity, the energising within (Ephesians 1:19; 3:7; 4:16; Philippians 3:21; Colossians 1:29; 2 Thessalonians 2:9, 11). Used eight times in the New Testament only in Paul's writings.*

<sup>30</sup> *ισχυς – strength, ability (Mark 12:30, 33; Luke 10:27; Ephesians 6:10; 2 Thessalonians 1:9; 1 Peter 4:11; Revelations 5:12; 7:12; 18:2). Also related to prayer strength, energy, power (James 5:16)*

<sup>31</sup> *κρατος – the possession of force or strength that affords supremacy or control, the power to rule or control, dominion power, denotes the presence and significance of force or strength (Luke 1:51; Ephesians 6:10; Colossians 1:11; 1 Peter 5:11; Jude 1:25; Revelation 1:6; 5:13). Also related to prevailing power of the Word of God (Acts 19:20)*

<sup>32</sup> *ἐνεργεω – energise (Romans 7:5; 1 Corinthians 12:6, 11; 2 Corinthians 1:6; 4:12; Galatians 2:8; 3:5; 5:6; Ephesians 1:11, 20; 2:2; 3:20; Colossians 1:20; 1 Thessalonians 2:13; 2 Thessalonians 2:7; James 5:6)*

- 1:21 Far above all principality,<sup>33</sup> and authority,<sup>34</sup> and power,<sup>35</sup> and dominion,<sup>36</sup> and every name that is named, not only in this age,<sup>37</sup> but also in that which is to come:  
 1:22 And had put<sup>38</sup> all things under His feet, and gave Him *to be* the head over all things in the church,  
 1:23 Which is His body, the fulness of Him, filling all things *and* in all things.

- 2:1 For you were dead in transgressions<sup>39</sup> and sins<sup>40</sup>;  
 2:2 In which you once walked<sup>41</sup> according to the course<sup>42</sup> of this world to the prince of the authority<sup>43</sup> of the air, the spirit who now energizes<sup>44</sup> in the sons of unbelief:<sup>45</sup>  
 2:3 Among whom also we all had lived<sup>46</sup> in the lusts of our flesh in times past, doing<sup>47</sup> the will<sup>48</sup> of the flesh and of the mind;<sup>49</sup> and were by nature the children of wrath, even as others.  
 2:4 But God, who is rich<sup>50</sup> in mercy, because of His great love with which He loved<sup>51</sup> us,  
 2:5 Even when we were dead in transgressions<sup>52</sup>, had made us alive together<sup>53</sup> in Christ, (by grace you are being saved<sup>54</sup>);

<sup>33</sup> ἀρχή – beginning (John 1:1, 2; Colossians 1:18; Revelation 1:8; 3:14; 21:6), rule (1 Corinthians 15:24; Titus 3:1), domain (Jude 1:6), beings called principalities (Romans 8:38; Ephesians 3:10; 6:12; Colossians 1:16; 2:10, 15), principles (Hebrews 6:1)

<sup>34</sup> ἐξουσία – authority (John 1:12), right (Hebrews 13:10), governing authority (Luke 19:17; Titus 3:1), sphere or domain of control or rule (Luke 4:6), beings called powers (Ephesians 6:12; Colossians 2:10, 15; 1 Peter 3:22)

<sup>35</sup> δύναμις – power (Acts 1:8), works (Matthew 11:20, 21, 23; 13:58; 14:2; Mark 6:5), miracle (Mark 9:39; Acts 2:22), ability (2 Corinthians 8:3); beings called powers (Mark 10:13; 1 Peter 3:22)

<sup>36</sup> κυριότης – dominion, government, lordship, one who possess dominion (Colossians 1:16; 2 Peter 2:10; Jude 1:8)

<sup>37</sup> αἶον – age, a set dispensation of time, a segment of eternity

<sup>38</sup> ὑπετάξε (Aorist Tense) from ὑποτάσσω to subject, to bring into submission (Luke 10:17, 20; Romans 8:20; 10:3)

<sup>39</sup> παραπτώμα from combination of παρα (alongside) and πωπτω (to fall down) – transgressions, backslidings

<sup>40</sup> ἁμαρτία – to miss the mark, to sin

<sup>41</sup> περιεπατήσατε (Aorist tense) from περιπατέω - to walk around

<sup>42</sup> τον αἰωνα - the age

<sup>43</sup> ἐξουσία - authority

<sup>44</sup> ἐνεργέω – energise (Romans 7:5; 1 Corinthians 12:6, 11; 2 Corinthians 1:6; 4:12; Galatians 2:8; 3:5; 5:6; Ephesians 1:11, 20; 2:2; 3:20; Colossians 1:20; 1 Thessalonians 2:13; 2 Thessalonians 2:7; James 5:6)

<sup>45</sup> της απειθειας from ἀπιστία - unbelief or those who have no faith (Mark 6:6; Colossians 3:6)

<sup>46</sup> ἀνεστρέφω - overturned (John 2:15), live (Hebrews 13:18)

<sup>47</sup> ποιέω - do (Matthew 1:24; Mark 2:24, 25; Luke 1:49; John 2:5, 18; Acts 2:22; Romans 2:3; 1 Corinthians 6:18; 7:36; 2 Corinthians 2:11; 13:17; Galatians 2:10), make (Matthew 3:3; 4:19; John 2:15, 16; Acts 1:1; 2:36; Romans 1:9; 2 Corinthians 5:21)

<sup>48</sup> θέλω - will (Matthew 6:10; 7:21; 12:50; 18:14; 21:31; 26:42; John 1:13; 4:34; 5:30; 6:38, 39; Acts 21:14; Romans 1:10; 2:18; 12:2; 2 Corinthians 1:1; Ephesians 1:1, 5, 9, 11; 5:17; 6:6)

<sup>49</sup> διανοία - visual mind

<sup>50</sup> πλουσιος - abounding

<sup>51</sup> ἠγάπασεν (Aorist active indicative) from ἀγαπάω - love

<sup>52</sup> παραπτώμα from combination of παρα (alongside) and πωπτω (to fall down) – transgressions, backslidings

<sup>53</sup> συνεζωποίησεν (Aorist active indicative) from συζωποιέω - combination of three words: together (συν), living being (ζωον), do or make (ποιέω) - to make into a living being

<sup>54</sup> σεσωσμενοι (Perfect Passive Participle) from σωζω - (have) being saved

- 2:6 And had raised us up together,<sup>55</sup> and had seated us together<sup>56</sup> in heavenly *places* in Christ Jesus:
- 2:7 That He might show in the ages<sup>57</sup> to come, the abounding overflowing<sup>57</sup> riches of His grace in *His* kindness toward us in Christ Jesus.
- 2:8 For by grace you are being saved<sup>58</sup> through faith; and that not of yourselves: *it is* the gift of God:
- 2:9 Not of works, lest anyone should boast.
- 2:10 For we are<sup>59</sup> His workmanship,<sup>60</sup> we had been created<sup>61</sup> in Christ Jesus unto<sup>62</sup> good works, which God had prepared beforehand<sup>63</sup> that we should walk in them.
- 2:11 Therefore remember, that you were once<sup>64</sup> Gentiles in the flesh, who are called Uncircumcision<sup>65</sup> by those who are called the Circumcision in the flesh made by hands;
- 2:12 That at that time you were without Christ, being aliens<sup>66</sup> from the citizenship<sup>67</sup> of Israel, and strangers from the covenants of promise, having no hope, and without God in the world:
- 2:13 But now in Christ Jesus you who once were far off<sup>68</sup> have become<sup>69</sup> near<sup>70</sup> by the blood of Christ.
- 2:14 For He Himself is our peace, the one who had made<sup>71</sup> both one, and having broken down<sup>72</sup> the middle wall of partition<sup>73</sup> between us;
- 2:15 Having abolished<sup>74</sup> in His flesh the enmity,<sup>75</sup> *even* the law of commandments *contained* in ordinances; in that He had created<sup>76</sup> in Himself *from* the two into one new man, thus making peace;

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<sup>55</sup> *συνηγειρεν* (Aorist active indicative) from *συνεγειρω* - combination of two words: together (*συν*), raise up (*εγειρω*) – had raised up together

<sup>56</sup> *συνεκαθισε* (Aorist active indicative) from *συγκθιζω* - combination of two words: together (*συν*), to seat down or to settle, dwell (*καθιζω*) – to make to sit down together with (to set, appoint, confer a kingdom to one)

<sup>57</sup> *υπερβαλλω* - abounding, exceeding, surpassing, overflowing

<sup>58</sup> *σεσωσμενοι* (Perfect Passive Participle) from *σωζω* - (have) being saved

<sup>59</sup> *εσμεν* from *ειμι* – to be, to become

<sup>60</sup> *ποιμα* - the thing that is made

<sup>61</sup> *κτισθεντες* (Aorist passive participle plural) from *κτιζω* - create, call into being

<sup>62</sup> *επι* - upon

<sup>63</sup> *προητοιμασε* (Aorist active indicative) from *προετοιμαζω* - to prepare beforehand or to provide in advance

<sup>64</sup> *ποτε* - being in time past

<sup>65</sup> *ακροβυστια* from combination word of *ακρον* (uttermost part or end) and *ποσθη* (penis) – foreskin; Gentiles are referred crudely by Jews as those who have foreskin (Acts 11:3; Romans 2:25-27; 3:30; 4:9-12; 1 Corinthians 7:19; Galatians 2:7; 5:6; 6:15; Ephesians 2:11; Colossians 2:13; 3:11)

<sup>66</sup> *απαλλοτριωμαι* - being separated from, non-participants

<sup>67</sup> *πολιτεια* - citizenship (Acts 22:28)

<sup>68</sup> *μακραν* - at a great distance, a great way off (Matthew 8:30; Luke 15:20; Acts 2:39; 22:31; Ephesians 2:17)

<sup>69</sup> *εγενηθητε* (Aorist passive deponent) from *γινομαι* - to cause to be, to become

<sup>70</sup> *εγγυσ* from the root *αγγω* (squeeze, throttle) – very near

<sup>71</sup> *ο ποιησας* (Aorist nominative) – the Maker of, the Doer of

<sup>72</sup> *λυσας* (Aorist active participle) from *λυω* – had destroyed, dissolve, broken up, removed

<sup>73</sup> *φραγμος* - fence, hedge or barrier

<sup>74</sup> *καταργησας* (Aorist active participle) from *καταργεω* - to destroy and reduce to nothing (2 Thessalonians 2:8; 2 Timothy 1:10; Hebrews 2:14), to take away completely (2 Corinthians 3:7, 13, 14), to bring to nothing (1 Corinthians 1:28)

<sup>75</sup> *εχθρα* - hatred (Galatians 5:20), enmity (Luke 23:12)

<sup>76</sup> *κτιση* (Aorist active subjunctive) from *κτιζω* - to create

- 2:16 And that He might reconcile them both to God in one body through the cross, having slain<sup>77</sup> the enmity in Himself:
- 2:17 And He came and preached peace to you who were afar off, and to those who were near.
- 2:18 For through Him we both have access<sup>78</sup> by one Spirit unto<sup>79</sup> the Father.
- 2:19 Now therefore you are no longer strangers and sojourners,<sup>80</sup> but fellow citizens<sup>81</sup> with the saints, and of the household<sup>82</sup> of God;
- 2:20 Having been built<sup>83</sup> upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief cornerstone;
- 2:21 In whom all the building fitly framed together<sup>84</sup> grows into a holy temple in the Lord:
- 2:22 In whom you also are built together<sup>85</sup> into a permanent habitation<sup>86</sup> of God in the Spirit.

- 3:1 For this reason I Paul, the prisoner of Jesus Christ for you Gentiles,
- 3:2 If you have heard of the administration<sup>87</sup> of the grace of God which had been given<sup>88</sup> to me unto<sup>89</sup> you:
- 3:3 How that by revelation He made known to me the mystery; (as I have written before briefly,
- 3:4 Which by reading, you may understand my knowledge<sup>90</sup> in the mystery of Christ)
- 3:5 Which in other generations<sup>91</sup> was not made known to the sons of men, as it has now been revealed<sup>92</sup> to His holy apostles and prophets in the Spirit;
- 3:6 That the Gentiles should be joint heirs,<sup>93</sup> and of the same body,<sup>94</sup> and joint partakers<sup>95</sup> of His promise in Christ through the gospel:

<sup>77</sup> ἀποκτείνω - to kill, to deprive of life, to cease or to do away with

<sup>78</sup> προσαγωγή - combination of two words: before, in front of (προς), access into procession or assembly, as in the victory march of a monarch or conqueror (ἀγειν from ἄγων - race Hebrew 12:1; fight 1 Timothy 6:12; 2 Timothy 4:7) – access into the victory and triumph of Christ (Romans 5:2; Ephesians 2:18; 3:12)

<sup>79</sup> προς - before the face of, towards

<sup>80</sup> παροικος - para-house or tenants, sojourners, dwelling in a place without the rights or citizenship

<sup>81</sup> συμπολιτης - possessing the same citizenship

<sup>82</sup> οἰκειος - those of own household, belonging to a house or family, family, kindred

<sup>83</sup> ἐποικοδομηθεντες (Aorist passive participle) from ἐποικοδομεω - to build upon, to finish the structure of which the foundation has already been laid – being built upon

<sup>84</sup> συναρμολογεω - combination of three words: together (συν), ἄρμος (joining, joint), lay forth or relate or set in systematic discourses or words (λεγω) – to be closely joined together or fitly framed together piece by piece or word by word

<sup>85</sup> συνοικοδομεω - to build together with others

<sup>86</sup> κατοικηριον from καταικεω - combination of two words: down (κατα) and house (οἰκεω) – to house down or to settle down permanently, to inhabit permanently

<sup>87</sup> οἰκονομία - stewardship, administration, management

<sup>88</sup> δοθεισης (Aorist passive participle) from διδωμι - to give, grant, to transfer a possession

<sup>89</sup> εἰς - into

<sup>90</sup> συνεσις – a mental putting together, intelligence, comprehension, understanding (Mark 12:33; Luke 2:47; 1 Corinthians 1:19; Colossians 1:9; 2:2; 2 Timothy 2:7)

<sup>91</sup> γενεα - generations, successive descendants of humans (Matthew 1:17; 11:16; Luke 1:48, 50; Acts 13:36; 14:16; 15:21; Ephesians 3:21; Colossians 1:26)

<sup>92</sup> ἀπεκαλυφθη (Aorist passive indicative) from ἀποκαλύπτω - to reveal, to take off cover, to disclose

<sup>93</sup> συγκληρονομος - heirs together with, co-heir, joint heir

<sup>94</sup> συσσωμος - body together with, joint body, same body

<sup>95</sup> συμμετοχος - co-partakers, partaking together with one, joint partaker

- 3:7 Of which I became a minister, according to the gift of the grace of God given to me by the energizing<sup>96</sup> of His power.<sup>97</sup>
- 3:8 To me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable<sup>98</sup> riches of Christ;
- 3:9 And to make all men see what is the fellowship of the mystery, which from the beginning of the ages has been hidden<sup>99</sup> in God, who had been creating<sup>100</sup> all things through Jesus Christ:
- 3:10 That now through the church, the various manifold<sup>101</sup> wisdom of God had been made known<sup>102</sup> to the principalities and authorities in heavenly *places*,
- 3:11 According to the design plan<sup>103</sup> of the ages which He had made<sup>104</sup> in Christ Jesus our Lord:
- 3:12 In whom we have boldness<sup>105</sup> and access<sup>106</sup> in complete confidence<sup>107</sup> through His faith.
- 3:13 Therefore I desire that you do not grow weary<sup>108</sup> in my tribulations for you, which is your glory.
- 3:14 For this reason I bow my knees before the Father of our Lord Jesus Christ,
- 3:15 From<sup>109</sup> whom the whole family in *the* heavens and upon *the* earth is named,
- 3:16 That He would have given<sup>110</sup> you, according to the riches of His glory, to be force-filled<sup>111</sup> through His Spirit into<sup>112</sup> the inner<sup>113</sup> man;

<sup>96</sup> ἐνεργεια – energy, operation, working, activity, the energising within (Ephesians 1:19; 3:7; 4:16; Philippians 3:21; Colossians 1:29; 2 Thessalonians 2:9, 11). Used eight times in the New Testament only in Paul's writings.

<sup>97</sup> δυναμις - power of the Holy Spirit (Acts 1:8)

<sup>98</sup> ἀνεξιχνίαστος - untraceable, undetectable, unsearchable (Romans 11:33). This word is found only in biblical sources in the NT and LXX (Job 5:9; 9:10; 34:24) and in Apocrypha prayer of Manasseh.

<sup>99</sup> ἀποκρυπτο - to conceal away, to keep secret, to be hidden, to cause something to remain unknown and inaccessible

<sup>100</sup> κτισαντι (Aorist active participle) from κτιζω - to create

<sup>101</sup> πολυποικιλος - combination of two words: many (πολυς), various (ποικιλος) – the various, multitudinous, manifold, diverse kinds of wisdom of God. This is one and only use of this word in the NT.

<sup>102</sup> γνωρισθη (Aorist subjunctive third person singular) from γνωριζω - in a causative form to make known, to declare, to reveal

<sup>103</sup> προθεσις - showbread (Matthew 12:4; Mark 2:26; Luke 6:4; Hebrews 9:2), plan and purpose (Acts 11:23; 27:13; 8:28; 9:11; Ephesians 1:11; 3:11; 2 Timothy 1:9; 3:10) – to set before or to lay in an orderly plan and design as in the laying of the weekly showbread in the presence of God – to orderly plan and design

<sup>104</sup> ἐποίησε (Aorist active indicative) from ποιεω - to make or to do – had made in Christ or had done in Christ

<sup>105</sup> παρρησια - boldness (Acts 4:13, 29), openly (Mark 8:32; John 7:4, 13), plainly (John 10:24; 11:14; 16:25) – to be open, bold, direct and plain through a lack of fear and a sense of joyful freedom

<sup>106</sup> προσαγωγή - combination of two words: before, in front of (προς), access into procession or assembly, as in the victory march of a monarch or conqueror (αγειν from αγων - race Hebrew 12:1; fight 1 Timothy 6:12; 2 Timothy 4:7) – access into the victory and triumph of Christ (Romans 5:2; Ephesians 2:18; 3:12)

<sup>107</sup> πεποιθησις - from the perfect of the word πασχω (passion) – complete and passionate confidence, trust and reliance

<sup>108</sup> ἐκκακεω - combination of two words: out of (ἐκ); bad (κακος) – to be bad or weak, to fail, faint or be weary (Galatians 6:9; 2 Thessalonians 3:13)

<sup>109</sup> ἐξ - out from or out of (Mark 1:25, 29; 5:2; Luke 1:15, 71; John 1:13, 32; Acts 1:25)

<sup>110</sup> δωη (Aorist optative tense) from διδομι - to give

<sup>111</sup> κραταιωθηναι (Aorist passive infinitive) from κραταιω - to have dominion force, strength and power (Genesis 1:26, 28; Acts 19:20; 1 Peter 5:11; Jude 1:25; Revelation 1:6; 5:13)

<sup>112</sup> εἰς - into

<sup>113</sup> ἐσω - inside or inner

- 3:17 *That Christ continue* to permanently dwell<sup>114</sup> in your hearts through faith; that you, being rooted<sup>115</sup> and founded<sup>116</sup> in love,
- 3:18 Might be strengthened out of<sup>117</sup> *continually* receiving within *yourselves*<sup>118</sup> together with all saints what is the width and length and depth and height;
- 3:19 To know *continuously*<sup>119</sup> the surpassing overflowing<sup>120</sup> knowledge of the love of Christ, that you might be filled unto all the fulness of God.
- 3:20 Now to Him who is able<sup>121</sup> to do exceedingly<sup>122</sup> superabundantly<sup>123</sup> above all that we ask or understand<sup>124</sup>, according to the power<sup>125</sup> that energizes<sup>126</sup> in us,
- 3:21 To Him be the glory in the church in Christ Jesus unto all generations,<sup>127</sup> from age to ages.<sup>128</sup> Amen.

4:1 I therefore, the prisoner of the Lord, beseech you that you walk worthy of the calling with which you had been called,<sup>129</sup>

<sup>114</sup> κατοικησαι (Aorist infinitive) from κατοικεω – combination of two words: down (κατα), to dwell (οικεω) – to dwell permanently, to set down permanent residence (Aorist tense implies a point in the past when the indwelling started and Infinitive tense emphasizes to continue indwelling permanently)

<sup>115</sup> ριζωω – to take root, to strengthen with roots (Colossians 2:7). Passive Perfect Participle plural – being strengthened with many roots. Used only two times in New Testament.

<sup>116</sup> θεμελιωω – to be grounded, to lay the foundation, to be firmly founded

<sup>117</sup> ἐξιςχωω (Aorist Active Subjunctive) from ἐξιςχωω – combination of two words: out of (ἐκ), to have strength (ισχυω) – to be strengthened out of (An Aorist applied to a future event expresses a definite, irrevocable action taking place – although future, it is definite and already done and completed; subjunctive implies the mood and possibility of action and when combined with the Aorist, presents the definiteness of a particular event)

<sup>118</sup> καταλαβεσθαι (2<sup>nd</sup> Aorist middle infinitive) from καταλαβανω – combination of two words: down (κατα), to receive or take (λαμβανω) – to receive or take within (down) to oneself. To continue to receive within onself brings out the 2<sup>nd</sup> Aorist middle infinitive

<sup>119</sup> γινωαι (2<sup>nd</sup> Aorist Active Infinitive) from γινωσκω – to continue to know from a past point of knowing. To know continuously brings out the 2<sup>nd</sup> Aorist active infinitive

<sup>120</sup> ὑπερβαλλω – abounding, exceeding, surpassing, overflowing

<sup>121</sup> δυναμαι – to be of power

<sup>122</sup> ὑπερ – beyond, above, exceedingly

<sup>123</sup> ἐκπερισσοῦ from ἐκ (out of) and περισσοῦς (extraordinary, more than usual, more than sufficient, overflowing, surplus, superabundantly) – out of superabundance, overflowing surplus

<sup>124</sup> νοεω – think or understand (Ephesians 3:4; Matthew 15:17; 16:9, 11; 24:11; 1 Timothy 1:7; 2 Timothy 2:7; Hebrews 11:3)

<sup>125</sup> δυναμις – power of the Holy Spirit (Acts 1:8)

<sup>126</sup> ενεργεω – energise (Romans 7:5; 1 Corinthians 12:6, 11; 2 Corinthians 1:6; 4:12; Galatians 2:8; 3:5; 5:6; Ephesians 1:11, 20; 2:2; 3:20; Colossians 1:20; 1 Thessalonians 2:13; 2 Thessalonians 2:7; James 5:6)

<sup>127</sup> γενεα – generations, successive descendants of humans (Matthew 1:17; 11:16; Luke 1:48, 50; Acts 13:36; 14:16; 15:21; Ephesians 3:5; Colossians 1:26)

<sup>128</sup> του αιωνος των αιωνων from αιων – from age from ages, age to ages

<sup>129</sup> εκληθητε (Aorist Passive Indicative) from καλεω – had been called (Three emphasis on calling in Ephesians 4:1 – beseech (παρακαλεω), calling (κλησις), had been called (καλεω))

- 4:2 With all humility of mind<sup>130</sup> and meekness,<sup>131</sup> with longsuffering,<sup>132</sup> bearing<sup>133</sup> with one another in love;
- 4:3 Diligently<sup>134</sup> *hasten* to keep the unity of the Spirit in the bond<sup>135</sup> of peace,
- 4:4 As one body and one Spirit, even as you had been called<sup>136</sup> in one hope of your calling;
- 4:5 One Lord, one faith, one baptism,
- 4:6 One God and Father of all, who is above all, and through all, and in you all.
- 4:7 But to each one of us had been given<sup>137</sup> the grace according to the measure of the gift of Christ.
- 4:8 Therefore He says, When He had ascended<sup>138</sup> up on<sup>139</sup> high, He had led captivity<sup>140</sup> captive,<sup>141</sup> and had given<sup>142</sup> gifts to men.
- 4:9 (Now that He had ascended,<sup>143</sup> what is it but that He also had descended<sup>144</sup> first into the lower parts of the earth?<sup>145</sup>)
- 4:10 He who had descended<sup>146</sup> is also the same One who had ascended up<sup>147</sup> far above all the heavens, that He might fill<sup>148</sup> all things.)
- 4:11 And He Himself had indeed<sup>149</sup> given,<sup>150</sup> apostles and<sup>151</sup> prophets and evangelists and pastors *and* even teachers;

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<sup>130</sup> ταπεινοφροσυνη – combination of two words: humble or lowly (ταπεινος), mind or perceiving capacity or feeling mind (φρεν – midriff or diaphragm, parts of the heart) – humility of feeling mind (Acts 20:19; Philipians 2:3; Colossians 2:18, 23; 3:12; 1 Peter 5:5)

<sup>131</sup> πραοτης – meekness (1 Corinthians 4:21; Galatians 5:22; 6:1; Colossians 3:1; 1 Timothy 6:11; 2 Timothy 2:25; Titus 3:2)

<sup>132</sup> μακροθυμια – longsuffering, sometimes translated patience (Galatians 5:22; Colossians 1:11; 3:12; 1 Timothy 1:16; 2 Timothy 3:10; Hebrews 6:12; James 5:10)

<sup>133</sup> ανεχω – combination of two words: again (ανα), have (εχω) – to hold oneself up again and again

<sup>134</sup> σπουδαζω (Participle) – to make effort, to speed up, to hasten (2 Timothy 2:15; 4:9, 21; Titus 3:12; Hebrews 4:11)

<sup>135</sup> συνδεσμος – combination of two words: together (συν), band, ligament, chain, string (δεσμον) – to be banded together, to be bound together, to be like ligaments joined together (Colossians 2:19; 3:14)

<sup>136</sup> εκληθητε (Aorist passive indicative) from καλεω – had been called

<sup>137</sup> εδοθη (Aorist passive indicative) from διδωμι – had been given

<sup>138</sup> αναβας (Aorist active indicative) from αναβαινω- to go up, to arise or ascend up

<sup>139</sup> εις - upon

<sup>140</sup> ηχμαλωτευσε (Aorist active indicative) from αιχμαλωτευω – a military technical term, to take captive, captured and carried off as a prisoner

<sup>141</sup> αιχμαλωτευω – a military technical term, to take captive, captured and carried off as a prisoner

<sup>142</sup> εδωκεν (Aorist active indicative) from διδωμι – had given

<sup>143</sup> ανεβη (2<sup>nd</sup> Aorist active indicative) from αναβαινω- to go up, to arise or ascend up

<sup>144</sup> κατεβη (2<sup>nd</sup> Aorist active indicative) from καταβαινω – to go down or to descend

<sup>145</sup> Matthew 12:40

<sup>146</sup> ο καταβας (2<sup>nd</sup> Aorist active indicative) from καταβαινω – He who had descended

<sup>147</sup> αυτος ο αναβας (Aorist active indicative) from αναβαινω – The same One who had ascended up

<sup>148</sup> πληρωση (Aorist active subjunctive) from πληρωω – to fill, to fulfil, to complete (Luke 3:5; 4:21; 7:1; Acts 1:16; 2:2, 28; 3:18; Romans 13:8; Galatians 5:14; Ephesians 1:23; 3:19; 4:10; 5:18; Philipians 1:11; 4:18, 19; Colossians 1:25; 2:10; Revelations 3:2; 6:11)

<sup>149</sup> μεν – a primary article expressing affirmation – indeed, even, truly, surely (Matthew 3:11; Mark 9:12; 10:39; Luke 10:2; John 20:30; Acts 1:8; 4:16; 11:16; 22:3)

<sup>150</sup> εδωκεν (Aorist active indicative) from διδωμι – had given

<sup>151</sup> δε – primary article for adversative or continuative (but, and, now, then, also, yet, yea, even)

- 4:12 For the perfecting<sup>152</sup> of the saints into the work of the ministry, unto the building<sup>153</sup> of the body of Christ:
- 4:13 Till we all come<sup>154</sup> into the unity of the faith, and of the acknowledgement<sup>155</sup> of the Son of God, into a perfect<sup>156</sup> man, into the measure of the stature of the fulness of Christ:
- 4:14 That we should no longer be children, tossed to and fro,<sup>157</sup> and carried about with every wind of doctrine,<sup>158</sup> in the duplicity<sup>159</sup> of men in cunning craftiness,<sup>160</sup> towards<sup>161</sup> the journey<sup>162</sup> of deception;<sup>163</sup>
- 4:15 But living the truth<sup>164</sup> in love, we would grow up<sup>165</sup> into Him in all things, *into* Christ who is the head:

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<sup>152</sup> καταρτισμος noun of the verb καταρτιζω – combination of two words: down (κατα), perfect (άρτιος) – complete perfection, complete preparation, complete creation or establishment – perfection of completion, perfection of creation or building upon, perfection of work

<sup>153</sup> οικοδομη – combination of two words: house (οικος), build (δωμα) – building or construction of a house or habitation (1 Corinthians 3:9; 2 Corinthians 5:1; Ephesians 2:21; 4:12, 16)

<sup>154</sup> καταντησωμεν (Aorist active subjunctive) from κατανταω – to reach, to arrive at, to finish a journey, to attain (Acts 16:1; 18:19; 18:24; 21:17; 1 Corinthians 10:11; 14:36; Philippians 3:11)

<sup>155</sup> επιγνωσις – to come to recognize or to know, precise and correct knowledge (Ephesians 1:17; Philippians 1:9; Colossians 1:9, 10; 2:2; 3:10; 1 Timothy 2:42 Timothy 2:25; 3:7; Titus 1:1; Hebrews 10:26; 2 Peter 1:2, 3, 8; 2:2)

<sup>156</sup> τελειος – perfect wholeness, perfection of growth or maturity, perfection of growth from within (Matthew 5:48; 19:21; Romans 12:2; 1 Corinthians 2:6; 13:10; 14:20; Philippians 3:15; Colossians 1:28; 4:12; Hebrews 5:14; James 1:4, 17, 25; 3:2; 1 John 4:8). Contrasting άρτιος and τελειος – the first is the perfection from without (worked upon outwardly), the other is perfection from within (growth within)

<sup>157</sup> κλυδωνιζομαι – to surge and fluctuate like the waves, to toss to and fro

<sup>158</sup> διδασκαλια – doctrines or teachings

<sup>159</sup> κυβεια from κυβος (a cube) – to play dice, to deceive via pretence, to show one thing and mean another for the sake of defrauding

<sup>160</sup> πανουργια – shrewdness, cunning, craftiness (Luke 20:23; 1 Corinthians 3:19; 2 Corinthians 4:2; 11:3)

<sup>161</sup> προς – before or towards

<sup>162</sup> μεθοδεια – combination of two words: with, among (μετα), journey (όδευω Luke 10:33) – to journey with and among

<sup>163</sup> πλανη – deception (Matthew 27:64; Romans 1:27; 1 Thessalonians 2:3; 2 Thessalonians 2:11; James 5:20; 2 Peter 2:18; 3:17; 1 John 4:6; Jude 1:11)

<sup>164</sup> αληθειοντες (Present active participle) from αληθεω (truthfully) and αληθης (true – John 5:31-32) – literal translation would be “truthfullying” but there is no such English word, so closest is “living in truth” or “being true to Truth in all of one’s life including speech.” Truth is a Living Force – Jesus said, I am the Way, the Truth and the Life (John 14:6). The context of Ephesians 4:15 is that of being the continuing, living personification of Truth.

<sup>165</sup> αυξησωμεν (Aorist active subjunctive) from αυξανω (to grow up, to increase) – might grow, would definitely grow (Subjunctive with Aorist definite completion of action)

- 4:16 Out of<sup>166</sup> whom the whole body fitly framed together<sup>167</sup> and compacted together<sup>168</sup> through what every joint<sup>169</sup> supplies, according to the energizing<sup>170</sup> in which every single<sup>171</sup> part makes its own<sup>172</sup> growth<sup>173</sup> of the body, into the building<sup>174</sup> of itself in love.
- 4:17 This I say therefore, and testify in the Lord, that you should no longer walk as the rest of *the* Gentiles walk, in the futility<sup>175</sup> of their mind,<sup>176</sup>
- 4:18 Having the understanding<sup>177</sup> darkened,<sup>178</sup> being alienated<sup>179</sup> from the life of God through the ignorance that is in them, because of the hardness<sup>180</sup> of their heart:
- 4:19 Who being past feeling<sup>181</sup> had given themselves<sup>182</sup> over to licentiousness,<sup>183</sup> into the working of all uncleanness<sup>184</sup> in greediness.<sup>185</sup>
- 4:20 But you had not so learned<sup>186</sup> *from* Christ;
- 4:21 If indeed you have heard Him, and had been taught<sup>187</sup> in Him, as the truth is in Jesus:

<sup>166</sup> ἐξ – preposition denoting origin (the point which motion or action proceeds), from or out of a place, time or cause (in this case from Christ who is the head, the Alpha and Omega, the Beginning and the End – Revelation 1:8, 11; 21:6)

<sup>167</sup> συναρμολογεω (Present passive participle) - combination of three words: together (συν), ἄρμος (joining, joint), lay forth or relate or set in systematic discourses or words (λεγω) – to be closely joined together or fitly framed together piece by piece or word by word

<sup>168</sup> συμβιβαζω (Present passive participle) – combination of two words: together (συν), to force, to drive together, to compact together (βιβαζω) (Colossians 2:19)

<sup>169</sup> ἄφρη – joints (Colossians 2:19)

<sup>170</sup> ἐνεργεια – energy, operation, working, activity, the energising within (Ephesians 1:19; 3:7; 4:16; Philippians 3:21; Colossians 1:29; 2:12; 2 Thessalonians 2:9, 11). Used eight times in the New Testament only in Paul's writings.

<sup>171</sup> εἷς - one

<sup>172</sup> ποιεται (Present middle Indicative, third person, singular) from ποιεω (do or make Matthew 3:3; 4:19) – it does itself, it makes itself (bringing forth the middle indicative – doing or making of its own self)

<sup>173</sup> ἀυξησις – increase, growth

<sup>174</sup> οἰκοδομη – combination of two words: house (οἶκος), build (δωμα) – building or construction of a house or habitation (1 Corinthians 3:9; 2 Corinthians 5:1; Ephesians 2:21; 4:12, 16)

<sup>175</sup> ματαιοτης – nothingness, emptiness, futility (Romans 8:20; 2 Peter 2:18)

<sup>176</sup> νους – general word for mind, thinking mind

<sup>177</sup> διανοια – mind, visual mind, imagination (Luke 1:51), Matthew 22:37; Mark 12:30; Luke 10:27; Ephesians 2:3; 4:18; Colossians 1:21; Hebrews 8:10; 10:16; 1 Peter 1:13; 3:1; 1 John 5:20

<sup>178</sup> ἐσκοτισμενοι (Perfect passive participle) from σκοτιζομαι – to be covered with darkness (Matthew 24:29; Mark 13:24; Romans 1:21; 11:10; Revelation 8:12; 9:2)

<sup>179</sup> ἀπαλλοτριω - being separated from, non-participants

<sup>180</sup> πωρωσις – hardness, derived from πωρος (stone) Mark 3:5; Romans 11:25; Ephesians 4:18

<sup>181</sup> ἀπαλγεω – to become without pain or feeling

<sup>182</sup> παρεδωκαν (Aorist active indicative) from παραδιδωμι – to give over, to hand over, to

<sup>183</sup> ἀσελγεια – living without moral restraint

<sup>184</sup> ἀκαθαρσια – impurity physically or morally or spiritually (demonic) or in a ceremonial sense

<sup>185</sup> πλεονεξια – a greedy desire or strive to have more out of selfishness, covetousness (Mark 7:22; Luke 12:15; Romans 1:29; Colossians 3:5; 2 Peter 2:3)

<sup>186</sup> ἐμαθετε (2<sup>nd</sup> Aorist active indicative) from μαθησθητε – to acquire information as a result of instruction, to be disciplined: the word 'disciple' (μαθητης) is a derivation of μαθησθητε

<sup>187</sup> ἐδιδαχθητε (Aorist passive indicative) from διδασκω – to teach, to instruct

- 4:22 That you put off<sup>188</sup> concerning the former conduct the old man, being corrupting<sup>189</sup> according to the desires<sup>190</sup> of deception,<sup>191</sup>
- 4:23 And be renewed<sup>192</sup> by the spirit of your mind;<sup>193</sup>
- 4:24 And that you put on<sup>194</sup> the new man, which *is* according to God's *nature*,<sup>195</sup> having been created<sup>196</sup> in righteousness and true holiness.
- 4:25 Therefore putting away<sup>197</sup> lying, let each one speak truth with his neighbour: for we are members one another.
- 4:26 *When* you become angry,<sup>198</sup> then do not sin: let not the sun go down upon your anger:
- 4:27 Nor give place to the devil.
- 4:28 Let him who stole steal no more but rather let him labour, working with his hands what is good, that he has something to give to him who has need.
- 4:29 Let no bad<sup>199</sup> logos proceed out of your mouth, but only what is good towards the needed building, which gave<sup>200</sup> grace to the hearers.
- 4:30 And do not grieve the Holy Spirit of God, whereby you were sealed<sup>201</sup> unto the day of redemption.
- 4:31 Let all bitterness,<sup>202</sup> and wrath,<sup>203</sup> and anger,<sup>204</sup> and clamour,<sup>205</sup> and blasphemy,<sup>206</sup> be put away from you, with all malice:

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<sup>188</sup> ἀποθεσθαι (2<sup>nd</sup> Aorist middle indicative) from ἀποτιθημι – combination of two words: off or away (ἀπο), lay down or to set aside in a passive manner (τιθημι) – to put off or set aside (Acts 7:58; Romans 13:12; Ephesians 4:22, 25; Colossians 3:8; Hebrews 12:1; James 1:21; 1 Peter 2:1)

<sup>189</sup> φθειρομενον (Present passive participle) from φθειρω – to destroy, to spoil, to defile, to corrupt (1 Corinthians 3:17; 15:33; 2 Corinthians 7:2; 11:3; Jude 1:10; Revelation 19:2)

<sup>190</sup> ἐπιθυμία – desire, longing or craving that drives the will of the soul and the body. When evil, it is lustful for the appetites of the body (Romans 1:24; Romans 7:7-8; James 1:14; 1 Peter 2:11); when good, it is passionate desire (Luke 22:15; Philippians 1:23)

<sup>191</sup> ἀπάτε - deceitfulness, deception (Matthew 13:22; Mark 4:19; Colossians 2:8; 2 Thessalonians 2:10; Hebrews 3:13; 2 Peter 2:13)

<sup>192</sup> ἀνανεω (Present passive indicative) – combination of two words: up or again (ἀνα), new or young (νεος) – to be made new or young again

<sup>193</sup> τῷ πνευματι του νοῦς ὅμων can be translated various ways: in the spirit of your mind or by the spirit of your mind or by the spirit from your mind (implying the renewing process in the spirit starts from the mind)

<sup>194</sup> ἐνδυσασθαι (Aorist middle infinitive) from ἐνδύω – to be clothe, to put on (Mark 1:6; Luke 24:49; Romans 13:12)

<sup>195</sup> τον κατα θεον – after God, according to God – implying after God's nature or according to God's nature

<sup>196</sup> κτισθεντα (Aorist Passive participle) from κτιζω – to create, to call into being

<sup>197</sup> ἀποθεμενοι (2<sup>nd</sup> Aorist middle participle) from ἀποτιθημι to put off or to put away -

<sup>198</sup> ὀργιζεσθε (Present passive imperative) from ὀρίζω – to become angry (passive)

<sup>199</sup> σαπρος – bad (Matthew 7:17, 18; 12:33; 13:48; Luke 6:43)

<sup>200</sup> δω (2<sup>nd</sup> Aorist active subjunctive) from διδωμι – to give or impart

<sup>201</sup> ἐσφραγισθητε (Aorist passive indicative) from σφραγιζω - seal, stamp with a signet or private mark for security or preservation – had been sealed

<sup>202</sup> μικρια – pointed or sharp (as arrows), that which causes sharp pain or piercing, bitterness (Acts 8:23; Romans 3:14; Hebrews 12:15)

<sup>203</sup> θυμος – violent movement of air, water, ground, animals or men, similar to πνευμα that which is moved or which moves, boiling heat, wrath (Luke 4:28; Acts 19:28; Colossians 3:8; Hebrews 11:27; Revelation 12:12)

<sup>204</sup> ὀργη – anger (Mark 3:5), also a word used in reference to wrath of God (a natural disposition of the soul reaction towards evil, a predominantly negative judgment)

<sup>205</sup> κραυγη – root word means an outcry but has two possible contextual meanings: a cry of declaration or in prayers (Hebrews 5:7; Revelation 14:18; 21:4) or to demand with cries (Acts 23:9; Ephesians 4:31)

<sup>206</sup> βλασφημία – vilification, especially against God

4:32 And be kind one to another, tenderhearted,<sup>207</sup> forgiving one another, even as God for Christ's sake had forgiven<sup>208</sup> you.

- 5:1 Therefore be followers<sup>209</sup> of God, as beloved<sup>210</sup> children;  
5:2 And walk in love, as Christ also had loved<sup>211</sup> us, and had given<sup>212</sup> Himself for us an offering<sup>213</sup> and a sacrifice<sup>214</sup> to God for a sweet-smelling fragrance.  
5:3 But fornication,<sup>215</sup> and all uncleanness,<sup>216</sup> or covetousness,<sup>217</sup> let it not be named among you, as fitting<sup>218</sup> for saints;  
5:4 Neither filthiness,<sup>219</sup> nor foolish talking,<sup>220</sup> nor jesting,<sup>221</sup> which are not mature<sup>222</sup> but rather giving of thanks.  
5:5 For this you know, that no fornicator,<sup>223</sup> nor impure person,<sup>224</sup> nor covetous man,<sup>225</sup> who is an idolater,<sup>226</sup> has any inheritance in the kingdom of Christ and of God.  
5:6 Let no one deceive you with empty logos: for because of these things the wrath<sup>227</sup> of God comes upon the sons of unbelief.<sup>228</sup>  
5:7 Therefore do not be partakers<sup>229</sup> with them.  
5:8 For you were once darkness, but now you are light in the Lord: walk as children of light:  
5:9 For the fruit of the Spirit is in all goodness and righteousness and truth;  
5:10 Proving<sup>230</sup> what is good *and* well-pleasing<sup>231</sup> to the Lord.

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<sup>207</sup> *έυσπλαγχνος* – good compassion, tender mercies

<sup>208</sup> *έχαρισατο* (Aorist Middle deponent verb) – had forgiven you (singular), the singular 'you' contrasts with the plural exhortation to be kind and to forgive one another.

<sup>209</sup> *μιμητης* – to mimic, to imitate, to follow (1 Corinthians 4:16; 11:1; 1 Thessalonians 1:6; 2:14; Hebrews 6:12)

<sup>210</sup> *άγαπητος* – beloved (Matthew 3:17; 12:18; 17:5; Acts 15:25; Romans 1:7; 16:5; 1 John 3:2, 21; 4:1, 7, 11)

<sup>211</sup> *ήγαπησε* (Aorist Active Indicative)

<sup>212</sup> *παρεδωκε* (Aorist Active Indicative) – had delivered Himself (Matthew 5:25; 10:17), to yield, to give into the hands of another, to be betrayed

<sup>213</sup> *προσφορα* – the act of offering or bringing as a gift, a present for sin

<sup>214</sup> *θυσια* – the act of laying oneself at the altar, as in the burnt offering

<sup>215</sup> *πορνεια* – illicit sexual intercourse

<sup>216</sup> *άκαθαρσια* – impurities of physical or moral dimension, including impure motivations

<sup>217</sup> *πλενεξια* – greedy desire to have more

<sup>218</sup> *πρεπω* – as is proper or fitting

<sup>219</sup> *άισχροτης* – shamefulness or obscenity

<sup>220</sup> *μορολογια* from *μωρος* (foolish) and *λογια* (words) – foolish talking

<sup>221</sup> *έυτραπελια* from *έυ* (good) and *τροπε* (overturning) – to overturn that which is good, to make light of goodness

<sup>222</sup> *άνηκω* from *άνα* (again) and *εκω* (to have come, to have arrived, to attain) – to have attained, to be mature, to be fitting

<sup>223</sup> *πορνος* – fornicator, one given to sexual sins

<sup>224</sup> *άκαθαρτος* – one who is impure or unclean

<sup>225</sup> *πλεονεκτης* – one who desires to hold more and more things or possessions

<sup>226</sup> *είδωλολατρης* – a server or worshipper of images or idols

<sup>227</sup> *όργη* – anger (Mark 3:5), also a word used in reference to wrath of God (a natural disposition of the soul reaction towards evil, a predominantly negative judgment)

<sup>228</sup> *της άπειθειας* from *άπιστια* – unbelief or those who have no faith (Mark 6:6)

<sup>229</sup> *συμμετοχος* – joint or co-participant or partaker

<sup>230</sup> *δοκιμαζω* – to test or prove (Romans 12:2; 1 Corinthians 3:13)

<sup>231</sup> *έυαρεστος* – good and well-pleasing (Romans 12:1, 2; 14:18; 2 Corinthians 5:9; Philippians 4:18)

- 5:11 And have no fellowship<sup>232</sup> with the unfruitful works of darkness, but rather reprove<sup>233</sup> them.
- 5:12 For it is a shame even to speak of those things which are done by them in secret.
- 5:13 But all things that are reprov<sup>234</sup>ed are made manifest by the light: for whatever makes manifest is light.
- 5:14 Therefore He says, Awake<sup>235</sup> you who sleep, and arise<sup>236</sup> from the dead, and Christ will shine upon<sup>237</sup> you.
- 5:15 See then that you walk circumspectly, not as fools, but as wise,
- 5:16 Redeeming the time, because the days are evil.
- 5:17 Therefore do not be unwise, but understanding what is the will of the Lord.
- 5:18 And do not be drunk with wine, in which is unwholesome<sup>238</sup>; but be filled with the Spirit;
- 5:19 Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord;
- 5:20 Giving thanks always above<sup>239</sup> all things in the name of our Lord Jesus Christ to God the Father;
- 5:21 Submitting yourselves one to another in the fear of God.
- 5:22 Wives, submit yourselves to your own husbands, as to the Lord.
- 5:23 For the husband is the head of the wife, even as Christ is the head of the church: and He is the Saviour of the body.
- 5:24 Therefore exactly<sup>240</sup> as the church is subject to Christ, so likewise<sup>241</sup> the wives to their own husbands in everything.
- 5:25 Husbands, love your wives, according to<sup>242</sup> *how* Christ also loved the church, and gave Himself for her;
- 5:26 That He might sanctify and purify<sup>243</sup> her by the washing<sup>244</sup> of water in the rhema,<sup>245</sup>
- 5:27 That He might present<sup>246</sup> her to Himself a glorious church, not having spot, or wrinkle, or any such thing; but that she should be holy and without blemish.
- 5:28 So husbands are indebted<sup>247</sup> to love their wives as their own bodies. He who loves his wife loves himself.

<sup>232</sup> *συγκοινωνεω* – communion, co-partaker of, fellowship

<sup>233</sup> *ἐλεγχω* – to admonish, convict, rebuke, reprove

<sup>234</sup> *ἐλεγχω* – to admonish, convict, rebuke, reprove

<sup>235</sup> *ἐγειρω* – to raise up, sometimes refer to raise up from the dead.

<sup>236</sup> *ἀναστα* (2<sup>nd</sup> Aorist Active Imperative) – *ἀνιστημι* from *ἀνα* (again) and *ἵσταναι* (to cause to stand or establish, stand still – Ephesians 6:11,14)

<sup>237</sup> *ἐπιφαινω* from *ἐπι* (upon) and *φαινω* (shine upon)

<sup>238</sup> *ἀσωτια* – derived from the negative of *σωζω* (salvation, wholeness), ‘unsaved behaviour’ or unwholesome behaviour

<sup>239</sup> *ὑπερ* – above (Matthew 10:24; Ephesians 1:21; 3:20; Philippians 2:9)

<sup>240</sup> *ὡσπερ* – exactly as (Matthew 5:48; John 5:26; Acts 2:2; Romans 6:4; 1 Corinthians 15:22)

<sup>241</sup> *οὕτως και* – and in the same manner, and likewise, so likewise, so in the same manner

<sup>242</sup> *καθως* – according to, even as, just as (Matthew 21:6; 26:24; 28:6; Mark 14:21; Luke 2:20; Ephesians 4:32; 5:2. 25, 29)

<sup>243</sup> *καθαριζω* – cleanse or purify (Matthew 5:8; Mark 7:19; Acts 15:9; Titus 2:14; Hebrews 9:22)

<sup>244</sup> *λουτρον* from *λουω* (bathe), to bathe the whole person or body; it differs from *νιπτω* (to wash hand or feet) or *πλυνω* (to wash the clothing)

<sup>245</sup> *ρημα* – spoken word (Matthew 4:4; Luke 1:38; John 3:34; 6:63, 68; 8:47; 12:47-48; 14:10; 15:7; 17:8)

<sup>246</sup> *παριστανω* – to stand beside, to be presented (Luke 1:19; Ephesians 5:27; Colossians 1:22, 28)

<sup>247</sup> *ὀφειλω* – to be obligated, to be duty bound, to owe a debt (in this verse, a debt of love) (Matthew 18:28, 30, 34; 23:18; Luke 7:41; 11:4; 16:5, 7)

- 5:29 For no one ever hated his own flesh; but nourishes<sup>248</sup> and cherishes<sup>249</sup> it, according to *how* the Lord also *nourishes and cherishes* the church:
- 5:30 For we are members of His body, of His flesh, and of His bones.
- 5:31 For this reason a man shall leave his father and mother, and be joined unto<sup>250</sup> his wife, and the two *are transformed* into<sup>251</sup> one flesh.
- 5:32 This is a great mystery: but I speak *of being joined as one* into Christ *who* also is *joined* into the church.<sup>252</sup>
- 5:33 Nevertheless let every one of you in particular so love his own wife as himself; and let the wife see that she respects her husband.

- 6:1 Children, obey<sup>253</sup> your parents in the Lord: for this is righteous.
- 6:2 Honour your father and mother; which is the first commandment with promise;
- 6:3 That it may be well with you, and you may live long on the earth.
- 6:4 And, you fathers, provoke<sup>254</sup> not your children to anger: but bring them up in the instruction<sup>255</sup> and admonition of the Lord.
- 6:5 Servants, be obedient<sup>256</sup> to them that are your masters according to the flesh, with fear and trembling, in generosity<sup>257</sup> of your heart, as unto Christ;
- 6:6 Not with eyeservice as men-pleasers; but as the servants of Christ, doing the will of God from the heart;
- 6:7 With good will doing service, as to the Lord and not to men:
- 6:8 Knowing that whatever good thing any man does, the same shall he receive from the Lord, whether he be bond or free.
- 6:9 And, you masters, do the same things unto<sup>258</sup> them, releasing<sup>259</sup> *every* threat: knowing that your own Master is also in heaven, and there is no partiality with Him.

<sup>248</sup> ἐκτρέφω – to nourish (root word τρέφω implies feeding, pampering and nourishing), to nurture, to strengthen, to train (Ephesians 6:4)

<sup>249</sup> θάλπω – to keep warm, to foster with tender care, to cherish with tender love, as a nursing mother her own children (1 Thessalonians 2:7)

<sup>250</sup> προς την νυναικα – the use of προς with the accusative tense denotes ‘towards’ and is on par with εἰς (into) except that the movement is at the frontier of the object whereas εἰς is continued into the subject. Thus, the closest variation translation is ‘unto.’

<sup>251</sup> οἱ δυο εἰς σαρκα μιαν – ‘the two’ (plural masculine article) into ‘one flesh’ (singular feminine accusative adjective). There is a conversion of plural masculine into singular feminine word. A transformative change is being described in the Greek play of plural into singular and masculine into feminine. Literal translation is ‘the two into one’ but the sense of a transformation change needs to be brought forth. The two are transformed into one being.

<sup>252</sup> ἐγὼ δε λεγω εἰς χριστον και εἰς ἐκκλησιαν – literal translation ‘but I speak into Christ and/also into the church.’ With the context of verse 31, the double εἰς is an emphasis of Christ being joined as one into the church, just as the church is joined as one into Him.

<sup>253</sup> ὑπακουω to hear under, to listen attentively as to one under authority

<sup>254</sup> παροργιζω – to anger alongside; it implies two people in parallel anger – the father and the children. Since the father is the older responsible adult, whether the anger starts from the child or from the father, it exhorts that the father should control his anger less his anger provokes the child to anger, too.

<sup>255</sup> παιδεια – training or instruction or chastening (2 Timothy 3:16; Hebrews 12:5, 7, 8, 11)

<sup>256</sup> ὑπακουω to hear under, to listen attentively as to one under authority

<sup>257</sup> ἀπλοτης – liberality or generosity (Romans 12:8; 2 Corinthians 8:2, 9:11, 13; 11:3)

<sup>258</sup> προς – towards and before them or with respect unto them; thus, the usage of unto to express this

<sup>259</sup> ἀνημι – basic meaning of this word is the relaxation of tension, to let go or to release

- 6:10 Finally, my brethren, be empowered<sup>260</sup> in the Lord, and in the force<sup>261</sup> of His strength.<sup>262</sup>
- 6:11 Put on all the weapons<sup>263</sup> of God, *that* you may be able to stand *and move forward* towards *and against*<sup>264</sup> the wanderings<sup>265</sup> of the devil.<sup>266</sup>
- 6:12 For we do not wrestle against flesh and blood, but against principalities<sup>267</sup>, against *spiritual* authorities<sup>268</sup>, against the worldly enforcers<sup>269</sup> of the darkness of this world, against spiritual evil<sup>270</sup> in heavenly places.
- 6:13 Therefore you had received again<sup>271</sup> all the weapons<sup>272</sup> of God, that you may be able to stand opposing<sup>273</sup> in the evil day, and having fully accomplished<sup>274</sup> all things<sup>275</sup>, to remain standing.<sup>276</sup>
- 6:14 Stand<sup>277</sup> therefore, having your waist girded in truth, and having put on the breastplate of righteousness;
- 6:15 And having your feet shod<sup>278</sup> with the prepared readiness<sup>279</sup> of the gospel of peace;

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<sup>260</sup> ἐνδυναμω – to be empowered from within

<sup>261</sup> κρατος – the possession of force or strength that affords supremacy or control, the power to rule or control, dominion power, denotes the presence and significance of force or strength (Luke 1:51; Ephesians 1:19; Colossians 1:11; 1 Peter 5:11; Jude 1:25; Revelation 1:6; 5:13). Also related to prevailing power of the Word of God (Acts 19:20)

<sup>262</sup> ἰσχυς – strength, ability (Mark 12:30, 33; Luke 10:27; Ephesians 1:19; 2 Thessalonians 1:9; 1 Peter 4:11; Revelations 5:12; 7:12; 18:2). Also related to prayer strength, energy, power (James 5:16)

<sup>263</sup> πανοπλια from two Greek words: παν (every or all) and ὄπλον (an implement, utensil or tool for offensive war). Weapons (2 Corinthians 10:4), instrument (Romans 6:13), armour (Romans 13:12; 2 Corinthians 6:7)

<sup>264</sup> προς το δυνασθαι ὑμας στηναι προς (literally translated ‘towards the ability you stand towards’) – the use of the double προς emphasizes a standing or moving forward, towards and against. Used in contrast to the ‘journeyings’ of the devil, it strongly implies a movement or standing against the wandering paths of the devil.

<sup>265</sup> μεθοδεια – combination of two words: with, among (μετα), journey (ὁδευω Luke 10:33) – to journey with and among. In its plural form, it refers to the journeys of deception (Ephesians 4:14) or wanderings of the devil

<sup>266</sup> διαβολος from δια (through) and βαλλω (throw) – one who throw against, one who always oppose or traduce

<sup>267</sup> ἀρχη – beginning, principle elements

<sup>268</sup> ἐξουσια - authority

<sup>269</sup> κοσμοκρατωρ from two Greek words: κοσμος (world) and κρατω (force) – enforcer of the world or worldly enforcer

<sup>270</sup> πονηρια - evil

<sup>271</sup> ἀναλαβετε (2<sup>nd</sup> Aorist Active Imperative plural) from ἀναλαβανω, a combination of two Greek words: ἀνα (again) and λαβανω (receive) – to receive in again, to take up again, with Aorist tense ‘had received’

<sup>272</sup> πανοπλια from two Greek words: παν (every or all) and ὄπλον (an implement, utensil or tool for offensive war). Weapons (2 Corinthians 10:4), instrument (Romans 6:13), armour (Romans 13:12; 2 Corinthians 6:7)

<sup>273</sup> ἀντιστημι from two Greek words: ἀντι (to oppose, to go against) and ἵστημι (to stand) – to stand against, to stand opposing

<sup>274</sup> κατεργαζομαι from two Greek words: κατα (down from, throughout) and ἐργαζομαι (works done or wrought) – to thoroughly wrought of complete works or labour; fully accomplished (2 Corinthians 12:12) or produced (2 Corinthians 4:17; 7:11)

<sup>275</sup> ἅπας – a stronger derivation of πας (all), everything or all things

<sup>276</sup> στηναι (2<sup>nd</sup> Aorist Active Infinitive) from ἵστημι – to continue to stand or abide

<sup>277</sup> στητε (2<sup>nd</sup> Aorist Active Imperative plural) – Imperative implies like a command and Aorist indicates it had been given and acted upon; it is like “Stand!”

<sup>278</sup> ὑποδεω from two Greek words: ὑπο (under, by) and δεω (to bind or tie) – feet all ready bound together with shoes, all ready to walk out or advance

<sup>279</sup> ἑτοιμασια – a state of being ready for action, prepared readiness

- 6:16 Above all, having received again<sup>280</sup> the shield of faith, by<sup>281</sup> which you are able to *continually* extinguish<sup>282</sup> all the fiery arrows<sup>283</sup> of the evil one.
- 6:17 And receiving<sup>284</sup> *continually* the helmet of salvation, and the sword of the Spirit, which is the rhema<sup>285</sup> of God:
- 6:18 Through praying always in all kinds<sup>286</sup> of prayer and supplication in the Spirit, and into this same end, being watchful in all *forceful* persistency<sup>287</sup> and supplication for all saints;
- 6:19 And for me, that *the Logos*<sup>288</sup> may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel,
- 6:20 For which I am an ambassador in chains: that in it I may speak boldly, as I ought to speak.
- 6:21 But that you may also know my affairs, and how I am doing, Tychicus, a beloved brother and faithful minister in the Lord, will make known to you all things:
- 6:22 Whom I have sent unto<sup>289</sup> you into this same end, that you may know our affairs, and that he may comfort your hearts.
- 6:23 Peace to the brethren, and love with faith, from God the Father and the Lord Jesus Christ.
- 6:24 The grace *of God is* with all those who love our Lord Jesus Christ in incorruptibility.<sup>290</sup> Amen.

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<sup>280</sup> ἀναλαμβάνω from combination of two Greek words: ἀνά (again) and λαμβάνω (receive) – to receive in again, to take up again, with Aorist tense participle, having received again or having taken up

<sup>281</sup> ἐν – in or by, with a sense of which it is accomplished by strength from within

<sup>282</sup> σβεννυμι (Aorist Active Infinitive verb) – to cause a fire to be extinguished, to quench, with infinitive (continually)

<sup>283</sup> βεμος – pointed weapon, especially used of arrows

<sup>284</sup> δεξασθαι (Aorist Middle Deponent Infinitive verb) from δεχομαι – to accept or to receive. It is a slightly more passive receiving than λαμβάνω, which implies a more active taking and receiving. δεχομαι implies a more active role by God and our acceptance of His flow of energy, strength and especially thoughts as this links to the helmet of salvation and the sword of the Spirit. The two weapons are linked by the word δεχομαι which indicates the flow of thoughts through the helmet of salvation and the utterance of the spoken word from the thoughts given, as the sword of the Spirit, the rhema of God.

<sup>285</sup> ρημα – the spoken word of God (Matthew 4:4; 12:36; 18:6; Luke 1:3; 2:19; John 3:34; 12:48; 14:10; 15:7; 17:8; Acts 5:20; 5:22; Romans 10:8, 17; 2 Corinthians 13:1; Ephesians 5:26; Hebrews 1:3; 6:5; 11:3; 1 Peter 1:24)

<sup>286</sup> δια πασης.....παντι καιρω (through all.....all always) – the double repetition of πας (all) emphasizes ‘all kinds’, ‘all manner’ or ‘all dimensions’ of prayer

<sup>287</sup> προσκατερησις from two Greek words: προς (towards, in front of) and καρτερω (a derivative of κρατος, strong forceful endurance and persistence) – strong, steadfast, forceful persistency directly against all opposition

<sup>288</sup> λογος – Word in singular occurrence

<sup>289</sup> προς – toward you, in front of you, thus the use of the word ‘unto’

<sup>290</sup> ἀφθαρσια – incorruptibility, immortality (Romans 2:7; 1 Corinthians 15:42, 50, 53, 54; 2 Timothy 1:10; Titus 2:7)