

Ephesians 6

- 2** ἐντολή πρώτη ἐν ἐπαγγελία = “the first commandment with a promise” (NASB) (ἐν of accompaniment, Moule, p. 78; BDAG 5a)
- 4** κυρίου – either (1) subjective genitive (the Lord’s own discipline [cp. LXX Prov 3:11] mediated through the parents), or (2) genitive of quality (in the sphere of the Lord, i.e., Christian)
- 6** ποιῶντες ... δουλεύοντες – imperatival participles
- 8** ἕκαστος, ἕαν τι ποιήσῃ ἀγαθόν = “whatever good thing each one does” (NASB)
- 9** καὶ αὐτῶν καὶ ὑμῶν ὁ κύριος = “both their Master and yours” (BDAG καί 1f)
- 10** τοῦ λοιποῦ = “finally”
- 11** πρὸς τὸ δύνασθαι ὑμᾶς στῆναι = “so that you will be able to stand”
- 12** οὐκ ἔστιν ἡμῖν ἡ πάλη = “our struggle is not” (BDF §190)
- 13** καὶ ἅπαντα κατεργασάμενοι στῆναι = “and having done everything, to stand firm” (NASB)
- 14, 15** τὴν ὀσφύν, τοὺς πόδας – accusatives of respect
- 16** ἐν πᾶσιν = “in all circumstances, above all” (Moule, p. 78)  
ἐν ᾧ = “with which” (Moule, p. 77)
- 18** προσευχόμενοι, ἀγρυπνοῦντες – imperatival participles  
καὶ εἰς αὐτό = “and with this in view” (NASB)
- 21** τὰ κατ’ ἐμέ, τί πράσσω = “how I am and what I am doing” (NIV)
- 22** ἔπεμψα – epistolary aorist (Moule, p. 12; BDF §334)
- 24** Plethora of interpretive options: (1) ἀφθαρσία may mean (a) “incorruption, sincerity” or (b) “immortality” (perhaps both, Moule, p. 197); (2) ἐν ἀφθαρσία may modify (a) τῶν ἀγαπώντων (“those who love our Lord Jesus with a sincere [or undying] love”), (b) χάρις (“grace with immortality,” the twofold blessing that Paul wishes upon his readers), or (c) Ἰησοῦν Χριστόν who is now in the state of immortality.

© 2008 Lee Irons  
www.upper-register.com

## Greek Syntax Notes: Galatians & Ephesians

Lee Irons

Galatians 1

- 6** μετατίθημι ἀπό = “to turn away from, desert”
- 7** Epidiorthosis (BDF §495(3)), i.e., self-correction followed by improved restatement. Paraphrase: “In reality, of course, there is no other gospel. But (εἰ μὴ\*) there are some who are troubling you and trying to *pervert* the [one] gospel of Christ” (\*BDAG εἰ 6ιβ, BDF §448(8))
- 8** καὶ ἐὰν ἡμεῖς = “even if we”
- 8-9** παρ’ ὃ (2x) = “contrary to that which” (BDAG παρά C6)
- 13** ἐπόρθουν = “I tried to destroy it” (conative imperfect) (also v 23)
- 16** ἐν ἐμοί = “to me” (ἐν = dative, BDF §220(1))
- 18** ἱστορέω = “to visit for the purpose of coming to know someone”
- 20** ὅτι after implicit verb of swearing: “before God [I swear] that” (BDAG ὅτι 1a)
- 24** ἐν ἐμοί = (1) “in my case” (BDAG ἐν 8), or (2) “because of me” (BDAG ἐν 9)

Galatians 2

- 1** διά + interval of time = “after” (BDAG A2c)
- 2** κατ’ ἰδίαν = “privately” | οἱ δοκοῦντες = “the reputed ones” (cp. vv 6, 9 – with εἶναι) | μὴ πῶς = “[fearing] that perhaps” (BDAG πῶς 2c) (cp. 4:11)
- 4-5** Anacoluthon (BDF §467). Options, in order of likelihood: (1) Taking διά + acc. as providing the reason (a) why they met privately or (b) why Titus was not circumcised; (2) general reference, “This matter arose because” (NIV); (3) taking vv 4-5 as a single, awkward sentence (ESV); (4) some scribes omitted οἷς, or even οἷς οὐδέ (!) (see Metzger’s *Textual Comm.*).
- 6** Another anacoluthon | οἱ δοκοῦντες εἶναί τι = “those reputed to be something special” (BDF §301(1)) | πρόσωπον λαμβάνω = “to show favoritism” (Septuagintism)
- 7** τοῦναντίον = τὸ ἐναντίον = “on the contrary”
- 10** Imperatival ἵνα (BDAG 2g)
- 12** πρὸ τοῦ ἐλθεῖν = “prior to the coming of” | συνήσθηεν = “he used to eat” (customary imperfect) | οἱ ἐκ περιτομῆς = “the circumcision party”

- 13** αὐτῶν τῆ ὑποκρίσει = “their hypocrisy”  
**14** πρὸς = “in accordance with” (BDAG 3εδ) | πῶς = “how is it that? with what right?” (BDAG 1αγ)  
**16** ἐὰν μὴ = “but” (cp. 1:7); the usual meaning (“unless”) does not fit here | πίστις [Ἰησοῦ] Χριστοῦ (2x) = “faith in [Jesus] Christ” (although some scholars take as subjective gen., it is probably objective)  
**20** ὁ δὲ νῦν ζῶ = “the life that I now live” (BDF §154; cp. Rom 6:10)

### Galatians 3

- 1** οἷς κατ’ ὀφθαλμούς = “before whose eyes”  
**2, 5** ἐξ ἀκοῆς πίστεως (2x) = “by hearing with faith”  
**6** καθὼς demands οὕτως: “Just as Abraham believed and it was credited to him for righteousness, [so have you]” (cp. 2 Cor 9:7; 1 Tim 1:3)  
**8** δικαιοῖ – 3s present indicative of δικαιοῶ (contract verb)  
**9** ὥστε = “therefore”  
**11** First ὅτι = “that”; second ὅτι = “for”  
**12** ἐν αὐτοῖς = “by means of [doing] them” (Semitic, instrumental ἐν, BDF §219)  
**15** κατὰ ἄνθρωπον λέγω = “to give a human example” (ESV) | ὅμως here could mean (1) “even though” (NASB) or (2) “likewise” (BDAG; BDF §450(2)) | ἀνθρώπου διαθήκην = “a human covenant” (gen. of description)  
**16** λέγει ... ὡς ἐπὶ + gen. (2x) = “he speaks not as one would of a plurality, but as of a single thing” (BDAG ὡς 1βα; ἐπὶ 8)  
**17** ὁ ... νόμος | ἀκυροῖ – contract verb (cp. v 8)  
**19** ἄχρις οὗ + subj. = “until” | ᾧ ἐπήγγελται = “to whom the promise had been made” (NASB) | ἐν χειρὶ μεσίτου – cp. LXX Lev 26:46  
**20** ὁ δὲ μεσίτης ἐνὸς οὐκ ἔστιν = “now a mediator is not for one party only” (NASB)  
**21** ἂν ἦν = “would have been”  
**23** πρὸ τοῦ ἐλθεῖν = “prior to the coming of” (cp. 2:12) | τὴν μέλλουσαν πίστιν ἀποκαλυφθῆναι = τὴν πίστιν τὴν μέλλουσαν ἀποκαλυφθῆναι = “the faith which was later be revealed” (NASB) (cp. Rom 8:18; 1 Cor 12:22)  
**25** ἐλθούσης δὲ τῆς πίστεως = “now that faith has come” (gen. abs.)

### Galatians 4

- 1** ἐφ’ ὅσον χρόνον = “as long as” (BDAG ἐπὶ 18cβ) | διαφέρω τινός = “to be different from,” οὐδέν = “in no respect” (acc. of respect) – “he

- 16** διὰ πάσης ἀφῆς τῆς ἐπιχορηγίας = “by every supporting ligament” (NIV, cp. BDAG) | κατ’ ἐνέργειαν ἐν μέτρῳ ἐνὸς ἐκάστου μέρους = “according to the proper working [or functioning capacity, BDAG μέτρον] of each individual part” (NASB) | ποιεῖται [middle] αὐξησιν – periphrasis for simple verbal idea (BDAG ποιέω 7a) (“the whole body ... grows,” NIV; τοῦ σώματος added for clarity)  
**17** μηκέτι ὑμᾶς περιπατεῖν = “that you no longer walk” (indirect discourse: infinitive + subject in acc.) (infinitive also seems to have added imperatival force, BDF §389) | τὰ ἔθνη περιπατεῖ – neuter pl. subjects take sg. verbs  
**22-24** ἀποθέσθαι ... ἀνανεοῦσθαι ... ἐνδύσασθαι – either (1) infinitives of content qualifying ἐδιδάχθητε (“you were taught ... to put off,” etc. (NIV)), or (2) imperatival infinitives (cp. v 17)  
**24** κατὰ θεὸν κτισθέντα = “created after the likeness of God” (ESV) (BDAG κατὰ B5βα)  
**26** ὀργίξεσθε – imperative used to express a concession (BDF §387(1))  
**28** ἵνα ἔχη μεταδιδόναι = “so that he might have [something] to share”  
**29** ἀλλὰ εἴ τις ... τῆς χρείας = “but only such a word as is good for edification according to the need of the moment” (NASB)

### Ephesians 5

- 2** εἰς ὁσμὴν εὐωδίας = “as a fragrant aroma” (LXX Gen 8:21; Ex 29:18; Lev 1:9, etc.) (Semitic εἰς, BDAG 8)  
**5** τοῦτο ἴστε [imperative of οἶδα] γινώσκοντες = “of this you can be sure” (NIV) (finite verb + Hebraic cognate participle; BDF §422)  
**12-13** Neuter pl. subjects take sg. verbs  
**13-14** φανερόω, passive (2x) = “to become visible” (BDAG 1b)  
**15** βλέπετε ἀκριβῶς = “be very careful” (βλέπετε already means “be careful”)  
**16, 19-21** Imperatival participles (BDF §468(2))  
**24** ἀλλὰ – options: (1) rhetorically ascensive, “indeed” (BDAG 4b); (2) used with an imperative (implied via brachylogy) to strengthen command, “now then” (BDAG 5; cp. ESV, NIV); or (3) to introduce an inference, “so, therefore, accordingly” (BDAG 5)  
**31** ἔσονται εἰς – Semitic εἰς (BDAG 8αβ), or εἰς with verbs of changing (BDAG 4b), or perhaps both  
**32** λέγω εἰς = “to speak with reference to” (BDAG εἰς 5)  
**33** πλὴν = “in any case” (BDAG c) | ὑμεῖς οἱ καθ’ ἓνα ἕκαστος = “each of you individually” | οὕτως ... ὡς = “so ... as” | Imperatival ἵνα (BDAG 2g)

Ephesians 3

- 1** Paul breaks off sentence and never completes it.
- 3** καθὼς προέγραψα ἐν ὀλίγῳ = “as I have already written briefly” (NIV)
- 4** πρὸς ὃ = “in accordance with which” (BDAG 3eδ)
- 5** ἐτέραις γενεαῖς = “in other generations” (temporal dat; Moule, p. 43)
- 6** εἶναι – exegetical infinitive (BDF §394) explicating the content of “the mystery of Christ” (v 4)
- 8-9** εὐαγγελίσασθαι, φωτίσαι – more exegetical infinitives
- 10** ἵνα connects back to vv 8-9 as a whole, rather than to κρίσαντι (contra Robert Reymond, *New Systematic Theology*, p. 487-92)
- 13** αἰτοῦμαι μὴ + infinitive = “I ask [you] not to”
- 15** πᾶσα πατριά = either (1) “every family” (i.e., including angels; BDAG πατριά 3), or (2) “the whole family” (Moule, pp. 94-95)
- 17** ἐρριζωμένοι καὶ τεθεμελιωμένοι – hanging nominatives (Moule, p. 105; BDF §468(2))
- 20** Τῷ δὲ δυναμένῳ ... νοοῦμεν = “Now to Him who is able to do far more abundantly beyond all that we ask or think” (NASB, moving ὑπὲρ πάντα after ὑπερεκπερισσοῦ)

Ephesians 4

- 1** Τυπο: ἧς → ἧς (note attraction of the relative, BDF §294(2))
- 2-3** ἀνεχόμενοι and σπουδάζοντες – imperatival participles (BDF §468(2))
- 7** Ἐνὶ ἐκάστῳ ἡμῶν = “to each one of us”
- 9** τὸ Ἀνάβη – article used to quote a single word (BDAG ὁ 2hβ)
- 10** ὁ καταβάς αὐτός ἐστιν καὶ ὁ ἀναβάς = “he who descended is the same one who also ascended” (BDAG αὐτός 3)
- 12** Punctuation options: (1) two parallel prepositional phrases, with first εἰς supplementing καταρτισμός (“equipping for the work of ministry”) (BDAG, NASB, ESV, NIV), or (2) three parallel prepositional phrases set off by commas (πρὸς ... εἰς ... εἰς) (T. David Gordon, *JETS* 37 [1994]: 69-78, critiquing “every member ministry” view)
- 14** πρὸς τὴν μεθοδεῖαν τῆς πλάνης = “in deceitful scheming” (BDAG, NASB), “in accordance with the wiles of error” (Moule, p. 53-54)
- 15** αὐξήσωμεν – could be hortatory subjunctive (“let us grow”), but probably it is a second subjunctive dependent on ἵνα (v 14) (note chiasmic structure of vv 14-15; Lincoln, p. 259) | τὰ πάντα = “in all things” (acc. of respect)

is no different from a slave” (ESV, NIV) | ὧν – concessive participle

- 6** Ὅτι ἐστε υἱοί, ἐξαπέστειλεν ὁ θεὸς = “Proof that you are sons is the fact that God sent” (Moule, p. 147)
- 7** εἰ ... καὶ = “if ... then” (καὶ introducing apodosis, BDAG 1bδ)
- 9** πάλιν ἄνωθεν = lit. “again again,” i.e., all over again
- 11** φοβοῦμαι μὴ πῶς = “I am afraid that perhaps” (BDAG πῶς 2b)
- 13** τὸ πρότερον = “the first time” (NASB, BDAG) (adverbial acc.)
- 14** Options: (1) “During your time of trial in connection with my physical disability, you showed no disdain” (BDAG ἐξουθενέω) (taking τὸν πειρασμὸν ὑμῶν as temporal acc.), or (2) “That which was a trial to you in my bodily condition you did not despise or loathe” (NASB) (taking τὸν πειρασμὸν ὑμῶν as direct object) | ἐκπτύω = lit. “to spit as a sign of contempt”
- 15** εἰ δυνατόν = “if possible” | ἐδώκατε = “you would have given” (on absence of ἄν, see BDF §360(1))
- 16** ὥστε = “so now”
- 17-18** ζηλόω (3x) = “to be deeply interested in someone, to court someone’s favor” (BDAG; on active/passive voice, see Moule, pp. 25-26) | οὐ καλῶς ... ἐν καλῷ = “for no good purpose ... for a good purpose” (ESV)
- 18** ἐν τῷ + infinitive = “when”
- 20** ἤθελον + infinitive = “how I wish I could!” (NIV) (imperfect used to express unattainable wish, BDF §359(2))
- 23** ὁ μὲν ... ὁ δέ = “the one [son] ... the other [son]”
- 24** ἅτινά ἐστιν ἀλληγορούμενα = “these things are spoken allegorically” (neuter pl. subjects take sg. verbs)
- 27** πολλά ... μᾶλλον ἢ = “more numerous ... than” (NASB)
- 29** ὁ ... γεννηθεὶς = “he who was born” (aorist passive participle of γεννάω)

Galatians 5

- 4** κατηγορήθητε and ἐξεπέσατε – futuristic aorists (BDF §333(2)) | δικαιοῦσθε – conative present (BDF §319; Moule, p. 8) (“you who are trying to be justified by law” (NIV))
- 7** τίς ὑμᾶς ἐνέκομεν τῇ ἀληθείᾳ μὴ πειθεσθαι; = “who hindered you from obeying the truth?”
- 10** πείθω εἰς ὑμᾶς = “I have confidence in you” (BDAG εἰς 4cβ)
- ὅστις ἐάν ᾧ = “whoever he may be” (NIV)
- 13** ἐπ’ ἐλευθερίᾳ = “for freedom” (BDAG ἐπί 16)
- 14** On τῷ before quotation, see BDAG ὁ 2hα

- 16 τελέω = “to carry out”  
 17 ἵνα μὴ ἃ ἐὰν θέλητε ταῦτα ποιῆτε = “with the result that you do not do *anything and everything* [ἃ ἐὰν] that your flesh desires” (ἵνα goes with ποιῆτε and has consecutive meaning; Moule, p. 142)  
 21 ἃ προλέγω ὑμῖν καθὼς προεἶπον = “of which I tell you in advance, as I said previously” (since προ- is a relative time-indicator meaning “before,” the meaning of προλέγω is tense-dependent)

### Galatians 6

- 3 εἰ δοκεῖ τις εἶναι τι = “if anyone thinks he is something”  
 μηδὲν ὄν = “when he is nothing”  
 4 εἰς (2x) = “in”  
 6 ὁ κατηγούμενος = “the one who is taught” | τῷ κατηχοῦντι = “with the one who teaches”  
 9 τὸ καλὸν ποιοῦντες μὴ ἐγκακῶμεν = “let us not grow tired of doing what is good” (supplementary participle; hortatory subjunctive, also v 10) | καιρῷ ἰδίῳ = “in due time” | μὴ ἐκλυόμενοι = “if we do not give up” (conditional participle)  
 10 καιρὸν ἔχω = “to have opportunity” (BDAG καιρός 1b)  
 11 ἔγραψα – epistolary aorist  
 12 ἀναγκάζουσιν – conative present (BDF §319) | μόνον ἵνα = “solely in order that” (BDAG μόνος 2d) | τῷ σταυρῷ τ. Χρ. = “for the cross of Christ” (dative of cause; BDF §196; Moule, p. 45)  
 16 καὶ ἐπὶ τὸν Ἰσραὴλ τοῦ θεοῦ – debated: either (1) exegetical καί (“even,” NIV) (cp. BDF §442(9)), or (2) connective marker of addition  
 17 τοῦ λοιποῦ = “from now on” (BDAG 3αβ)

### Ephesians 1

- 1 [ἐν Ἐφέσῳ] – see Metzger’s *Textual Commentary*  
 4 καθὼς = “since” (BDAG 3; BDF §453(2)) | εἶναι ἡμᾶς = “that we would be” (infinitive of purpose, BDF §390)  
 5 εἰς αὐτόν = “to himself”  
 6, 8 Τυρός: ἡς → ἧς  
 12 εἰς τὸ εἶναι ἡμᾶς = “so that we would be”  
 14 εἰς ἀπολύτρωσιν τῆς περιποιήσεως – probably future (bodily) redemption in view (Rom 8:23; Eph 4:30). But περιποίησις is ambiguous; could refer to God’s possession of us (1 Pet 2:9), or our possession of the inheritance (1 Thess 5:9; 2 Thess 2:14). Thus: (1) “with a view to the redemption of [those who are] God’s own

possession” (NASB/NIV), or (2) “until we acquire possession of it” (i.e., our inheritance) (ESV)

- 15 ἡ καθ’ ὑμᾶς πίστις = “your faith” (BDAG κατά B7b)  
 17 ἵνα of content (Moule, p. 145)  
 18 πεφωτισμένους τοὺς ὀφθαλμοὺς τῆς καρδίας ὑμῶν – awkward syntax. Possibilities, in order of likelihood: (1) acc. in apposition to whole sentence (Moule, p. 25; BDF §480(6)), (2) dependent on ὑμῖν (v 17) but changed to acc. in anticipation of ὑμᾶς (v 18), or (3) second direct object of δώη (v 17) (“that he would grant you ... enlightened hearts”)  
 22 τῇ ἐκκλησίᾳ = “for the church” (NIV) (dative of advantage)  
 23 πληρουμένου – why middle? (see discussion in Moule, p. 25)

### Ephesians 2

- 1 Anacoluthon: the acc. demands a verb and its subject, but these do not appear until vv 4-5 (ὁ θεός ... συνεζωοποίησεν), where the participial phrase of v 1 is repeated.  
 3 ἡμεθα – 1p imperfect of εἰμί | τέκνα φύσει ὀργῆς = “by nature objects of wrath” (NIV) (Hebraic idiom – BDAG τέκνον 6)  
 8 ἐστε σεσωσμένοι – periphrastic perfect (Moule, pp. 18-19) | καὶ τοῦτο – could refer to (1) πίστις (in spite of gender mismatch, BDF §132; cp. 1 Cor 6:11; Eph 5:5; 6:17; 1 Pet 2:19-20; 1 John 2:8;), or (2) the whole preceding idea (cp. Rom 13:11; 1 Cor 6:6, 8; Eph 6:1)  
 10 ἐπὶ ἔργοις ἀγαθοῖς = “for good works” (BDAG ἐπί 16)  
 11 λεγόμενος (2x) = “so-called”  
 13 ἐν τῷ αἵματι τοῦ Χρ. = “by the blood of Christ” (instrumental ἐν, BDF §219)  
 14 τὸ μεσότοιχον [< μέσος + τοῖχος] τοῦ φραγμοῦ = “the barrier formed by the diving wall” (BDAG)  
 15 ἐν δόγμασιν = “consisting of decrees” (Moule, p. 79) | Direct object of καταργήσας could be (1) τὴν ἔχθραν with τὸν νόμον in apposition (“by abolishing in his flesh the enmity, which is the law of commandments contained in ordinances,” NASB), or (2) τὸν νόμον, taking τὴν ἔχθραν in apposition with τὸ μεσότοιχον (“...the dividing wall of hostility, by abolishing in his flesh the law with its commandments and regulations,” NIV, cp. ESV) | κτίζω εἰς = “to make something into” (BDAG εἰς 4b)  
 16 ἀποκτείνας – aorist participle of ἀποκτείνω | ἐν αὐτῷ = “by it,” i.e., by means of the cross (instrumental ἐν, cp. v 13)  
 20 ὄντος ἀκρογωνιαίου – gen. abs.