

ΠΡΟΣ ΕΦΕΣΙΟΥΣ

EPHESIANS CHAPTER 1

EPHESIANS 1:1

Παῦλος ἀπόστολος Χριστοῦ Ἰησοῦ διὰ θελήματος θεοῦ τοῖς ἁγίοις τοῖς οὖσιν [ἐν Ἐφέσῳ] καὶ πιστοῖς ἐν Χριστῷ Ἰησοῦ,

Παῦλος ἀπόστολος Χριστοῦ Ἰησοῦ διὰ θελήματος θεοῦ *Paul an apostle of Christ Jesus through (the) will of God*

τοῖς ἁγίοις τοῖς οὖσιν [ἐν Ἐφέσῳ] *to the saints the ones being, the ones who, are in Ephesus*
καὶ πιστοῖς ἐν Χριστῷ Ἰησοῦ *and trustworthy, dependable, faithful, reliable, ones in Christ Jesus*

Παῦλος, -ου, ὁ, (a Latin proper name, *Paulus*), *Paul*. Two persons of this name are mentioned in the N.T., namely,

1. *Sergius Paulus*, a Roman propractor [proconsul], converted to Christ by the agency of the apostle Paul: Ac. 13:7.

2. *the apostle Paul*, whose Hebrew name was *Saul* and also the Graeco-Roman name *Paul*.

ἀπόστολος, -ου, ὁ;

1. *a delegate, messenger, envoy, one sent forth with orders*. In isolated cases it means *ambassador, delegate, messenger* ἀπόστολοι of ordinary messengers, **Phil. 2:25** ...

Ἐπαφρόδιτον τὸν ἀδελφὸν καὶ συνεργὸν καὶ συστρατιώτην μου, ὑμῶν δὲ ἀπόστολον καὶ λειτουργὸν τῆς χρείας μου, ... *Eraphroditus my brother and fellow-worker and fellow-soldier and your messenger and helper to my need*

2. especially applied to the twelve disciples whom Christ selected, out of the multitude of his adherents, to be his constant companions and the heralds to proclaim to men the kingdom of God, **Mt. 10:2** Τῶν δὲ δώδεκα ἀποστόλων τὰ ὀνόματα ἔστιν ταῦτα ... *now of the twelve disciples the names are these, are as follows* ...

3. In a broader sense the name is transferred to other eminent Christian teachers; as Barnabas, **Ac. 14:14** Ἀκούσαντες δὲ οἱ ἀπόστολοι Βαρναβᾶς καὶ Παῦλος διαρρήξαντες τὰ ἱμάτια αὐτῶν, *now having heard the apostles, Barnabas and Paul having ripped their garments*

χριστός, -ή, -όν, (χρίω), *anointed, anointed one, Christ*. ὁ Χριστός is a proper name.

Ἰησοῦς, -οῦ, dative -οῦ, accusative -οῦν, vocative -οῦ, ὁ, *Jesus*. In the N.T.

1. *Joshua* [fully *Jehoshua*], the famous captain of the Israelites, Moses' successor.

2. *Jesus*, son of Eliezer, one of Christ's ancestors: Lk. 3:29.

3. *Jesus*, the Son of God, the Savior of mankind.

4. *Jesus Barabbas*; see Βαραββᾶς.

5. *Jesus*, surnamed *Justus*, a Jewish Christian, an associate with Paul in preaching the gospel: Col. 4:11.

θέλημα, -τος, τὸ, (θέλω), *will, i.e.*

1. *what one wishes or has determined shall be done*, [i.e. objectively, *what is willed*]; plural

*commands, precepts, desires: **Ac. 13:22** εὑρον Δαυὶδ τὸν τοῦ Ἰεσσαὶ ἄνδρα κατὰ τὴν καρδίαν μου ὃς ποιήσει πάντα τὰ θελήματα μου I found David the (son) of Jessie a man after my heart who will do all my desires*

2. the same as τὸ θέλαιν, i.e. the abstract of *willing*, the subjective *will, inclination, desire, choice, the act of willing or desiring*: the equivalent of *pleasure: **Lk. 23:25** ἀπέλυσεν δὲ τὸν διὰ στάσιν καὶ φόνον βεβλημένον εἰς φυλακὴν ὃν ἤτοῦντο τὸν δὲ Ἰησοῦν παρέδωκεν τῷ θελήματι αὐτῶν and he released the man (who) on account of the revolt and murder having been confined in prison whom they asked, they were requesting perhaps demanding (= and he released the one who had been thrown into prison for revolt and murder) but Jesus he handed over to their will*

ἁγίοις: *saints; holy people; holy ones*

ἅγιος, -α, -ον, (from τὸ ἅγος religious awe, reverence; ἄζω, ἄζομαι, to venerate, revere, especially the gods, parents

1. *reverential, worthy of veneration:* τὸ ὄνομα τοῦ θεοῦ *the name of God* Lk. 1:49; God, on account of his incomparable majesty, Rev. 4:8 (Is. 6:3), i.e., ἔνδοξος, honorable. Hence used

a. of objects which on account of some connection with God possess a certain distinction and claim to reverence, **2 Tim. 1:9**, ἅγιοι γραφαί which came from God and contain his words, Ro. 1:2.

b. of persons whose services God employs as, for example, apostles, angels, prophets, (οἱ) ἅγιοι (τοῦ) θεοῦ ἄνθρωποι *the holy men of God*.

2. *set apart for God, to be, as it were, exclusively his;* τῷ κυρίῳ, τοῦ θεοῦ (i.e. ἐκλεκτὸς τοῦ θεοῦ) of Christ, he is called also ὁ ἅγιος παῖς τοῦ θεοῦ, and simply ὁ ἅγιος.

3. of sacrifices and offerings; *prepared for God with solemn rite, pure, clean*, (opposite to ἀκάθαρτος).

Hence

4. in a moral sense, *pure, sinless, upright, holy:* of John the Baptist, ἅγιος καὶ δίκαιος *holy and righteous*, of Christ, of God pre-eminently, νόμος *law* and ἐντολή *command*, i. e. containing nothing exceptionable,

οὓσιν pres act ptc dat pl masc εἰμί *being*

πιστός, -ή, -όν, (πείθω),

1. *trusty, trustworthy, dependable, faithful, reliable.*

2. *easily persuaded; believing, confiding, trusting.*

EPHESIANS 1:2

χάρις ὑμῖν καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς ἡμῶν καὶ κυρίου Ἰησοῦ Χριστοῦ.

χάρις ὑμῖν καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς ἡμῶν *grace to you and peace from God our father*
καὶ κυρίου Ἰησοῦ Χριστοῦ *and (the) Lord Jesus Christ*

χάρις: *grace, good-will, loving-kindness, unearned favor*

χάρις, -ιτος, accusative χάριν, and twice in some manuscripts the rarer form χάριτα (Ac. 24:27; Jud. 4), *grace;*

1. that which affords joy, pleasure, delight *sweetness, charm, loveliness:* grace of speech,

attractiveness, graciousness. **Lk. 4:22** Καὶ πάντες ἐμαρτύρουν αὐτῷ καὶ ἐθαύμαζον ἐπὶ τοῖς λόγοις τῆς χάριτος τοῖς ἐκπορευομένοις ἐκ τοῦ στόματος αὐτοῦ · *and all were speaking well about him and marveling at the gracious words coming out from his mouth*

2. good-will, loving-kindness, favor, gracious care or help, the act of favoring, have favor with. Moreover, the word χάρις contains the idea of kindness which bestows upon one what he has not deserved: **Ro. 11:6** εἰ δὲ χάριτι οὐκέτι ἐξ ἔργων ἐπεὶ ἡ χάρις οὐκέτι γίνεται χάρις *and if by grace (it is) no longer from works otherwise the grace is no longer grace*

3. χάρις is used of the merciful kindness by which God turns people to Christ, keeps, strengthens, increases them in faith, knowledge, affection, and enables them to demonstrate Christian virtues: **2 Co. 6:5** Συνεργοῦντες δὲ καὶ παρακαλοῦμεν μὴ εἰς κενὸν τὴν χάριν τοῦ θεοῦ δέξασθαι ὑμᾶς · *but working together we also urge you not to receive the grace of God in vain*

4. thanks, gratitude, gratefulness as a result of grace; the equivalent of recompense, payment, reward. **1 Co. 10:30** εἰ ἐγὼ χάριτι μετέχω, τί βλασφημοῦμαι ὑπὲρ οὗ ἐγὼ εὐχαριστῶ *if I with thankfulness partake, why am I slandered on behalf of (that) for which I give thanks?*

1 Tim. 1:12 Χάριν ἔχω τῷ ἐνδυναμώσαντι με Χριστῷ Ἰησοῦ τῷ κυρίῳ ἡμῶν *I have thanks (= I give thanks, I thank, I am grateful) to the one having strengthened me Christ Jesus our Lord*

5. grace is why Christians receive his favor and blessings **2 Co. 9:8** δυνατεῖ δὲ ὁ θεὸς πᾶσαν χάριν περισσεῦσαι εἰς ὑμᾶς, ἵνα ἐν παντὶ πάντοτε πᾶσαν αὐτάρκειαν ἔχοντες περισσεύητε εἰς πᾶν ἔργον ἀγαθόν *and God (is) able (to make) all grace to abound to you so that in everything always having all self-sufficiency you may abound, overflow, spill over, in every good work, deed*

εἰρήνη: *peace, harmony, tranquility*

εἰρήνη, -ης, ἡ *peace, i. e.*

1. a state of national tranquillity; exemption from the rage and havoc of war:

Ac. 24:2 ἤρξατο κατηγορεῖν ὁ Τέρτυλλος λέγων· πολλῆς εἰρήνης τυγχάνοντες διὰ σοῦ *Tertullus began to accuse saying great peace attaining through you = because we attain much peace through you*

2. peace between individuals, i. e. harmony, concord, where harmony prevails, a course of life promoting harmony, to promote concord, pursue good order

Ro. 14:19 Ἄρα οὖν τὰ τῆς εἰρήνης διώκωμεν *so then the (obligations, acts, factors) of peace let us keep on pursuing*

3. security, safety, prosperity, free from danger, safe (because peace and harmony make and keep life safe and prosperous):

1 Co. 16:11 προπέμψατε δὲ αὐτὸν ἐν εἰρήνῃ ἵνα ἔλθῃ πρὸς με· *but send him on his way in peace that he may come to me*

4. specifically the Messiah's peace:

Lk. 2:14 καὶ ἐπὶ γῆς εἰρήνη ἐν ἀνθρώποις εὐδοκίας *and on (the) earth peace among men of good will perhaps of (his) pleasure OR of (those with whom he is) pleased*

5. according to a conception distinctly peculiar to Christianity, the tranquil state of a soul assured of its salvation through Christ, and so fearing nothing from God and content with its earthly lot, of whatever sort that is:

Ro. 8:6 τὸ γὰρ φρόνημα τῆς σαρκὸς θάνατος τὸ δὲ φρόνημα τοῦ πνεύματος ζωὴ καὶ εἰρήνη *for the mind governed by the flesh (is) death but the mind governed by the Spirit (produces) life and peace*

6. of the blessed state of devout and upright men after death

Ro. 2:10 δόξα δὲ καὶ τιμὴ καὶ εἰρήνη παντὶ τῷ ἐργαζομένῳ τὸ ἀγαθόν *but glory and honor and peace to everyone who does good*

πατήρ literally nourisher, protector, upholder; *a father*

1. the same as *generator* or *male ancestor*; and either an immediate *father* or, distantly, *the founder of a race* or *tribe*, *progenitor of a people*, *forefather*; plural *fathers* i.e. *ancestors*, *forefathers*, *the founders of a race*. Also more rarely, *one advanced in years*, *a senior*, **1 Jo. 2:13** γράφω ὑμῖν, πατέρες ὅτι ἐγνώκατε τὸν ἀπ' ἀρχῆς *I write to you, fathers, because you knew the one from (the) beginning*

2. metaphorical *teachers*, as those to whom pupils trace back the knowledge and training they have received; or *the members of the Sanhedrin*, **Mt. 23:9** καὶ πατέρα μὴ καλέσητε ὑμῶν ἐπὶ τῆς γῆς εἷς γάρ ἐστιν ὑμῶν ὁ πατήρ ὁ οὐράνιος *and father you must not call father (anyone) on the earth (= and you must not call (anyone) father on the earth) for one is your father, the heavenly (= for (only) one is your Father in the heaven)*

3. God is called *the Father*.

κύριος, -ου, ὁ, *he to whom a person or a possession belongs, about which he has the power of deciding; master, lord; used*

1. universally of the *possessor and disposer of an object, the owner. one who has control of the person, the master, lord*; in the state, *the sovereign, prince, chief*, **Mt. 20:8** ὁψίας δὲ γενομένης λέγει ὁ κύριος τοῦ ἀμπελῶνος τῷ ἐπιτρόπῳ αὐτοῦ· κάλεσον τοὺς ἐργάτας, *now evening having come, the owner, lord, master, employer, says to his foreman of the vineyard, call the laborers*

2. κύριος is a title of honor, expressive of respect and reverence, with which servants acknowledge their master, Mt. 13:27 προσελθόντες δὲ οἱ δοῦλοι τοῦ οἰκοδεσπότου εἶπον αὐτῷ· κύριε, οὐχὶ καλὸν σπέρμα ἔσπειρας ἐν τῷ σῷ ἀγρῷ; *and the servants of the landowner having approached said to him, sir, did you not sow good seed in your field?*

EPHESIANS 1:3

Εὐλογητὸς ὁ θεὸς καὶ πατήρ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ὁ εὐλογήσας ἡμᾶς ἐν πάσῃ εὐλογίᾳ πνευματικῇ ἐν τοῖς ἐπουρανίοις ἐν Χριστῷ,

Εὐλογητὸς ὁ θεὸς καὶ πατήρ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ *blessed (is, be) the God and father of our Lord Jesus Christ*

ὁ εὐλογήσας ἡμᾶς ἐν πάσῃ εὐλογίᾳ πνευματικῇ *the one having blessed us, the one who blessed us, with every spiritual blessing*

ἐν τοῖς ἐπουρανίοις *in the heavenlies, in heavenly places, in the heavenly realm in Christ*

εὐλογητός, -όν, (εὐλογέω), *blessed, praised*, applied to God and Christ, **Lk. 1:68** Εὐλογητὸς κύριος ὁ θεὸς τοῦ Ἰσραὴλ, ὅτι ἐπεσκέψατο καὶ ἐποίησεν λύτρωσιν τῷ λαῷ αὐτοῦ, *blessed, praised, (be the) Lord the God of Israel because he visited and he produced redemption for his people*

εὐλογήσας 1 aor act ptc nom sing masc **εὐλογέω** *having blessed*
εὐλογέω, -ῶ; (εὐλογος); *to bless one;*

1. to praise, celebrate with praises **Lk. 1:64** καὶ ἐλάλει εὐλογῶν τὸν θεόν and he was speaking blessing, praising, God

2. to invoke blessings **Lk. 6:28** εὐλογεῖτε τοὺς καταρωμένους ὑμᾶς bless, invoke blessing on, the ones cursing you

3. to consecrate an object with solemn prayers; to ask God's blessing on an object, pray him to bless it to one's use, pronounce a consecratory blessing on **Lk. 9:16** λαβὼν δὲ τοὺς πέντε ἄρτους καὶ τοὺς δύο ἰχθύας ἀναβλέψας εἰς τὸν οὐρανὸν εὐλόγησεν αὐτοὺς and having taken the five loaves and the two fish having looked up to heaven he blessed them

4. of God, to cause to prosper, to make happy, to bestow blessings on; εὐλογημένος favored of God, blessed **Ac. 3:26** ὑμῖν πρῶτον ἀναστήσας ὁ θεὸς τὸν παῖδα αὐτοῦ ἀπέστειλεν αὐτὸν εὐλογοῦντα ὑμᾶς to you first God having raised up (= when God raised up) his servant (and) he sent him blessing you, benefiting you

εὐλογία, -ας, ἡ, (εὐλογος);

1. praise, laudation **Rev. 5:12** ἄξιον ἐστιν τὸ ἄρνιον τὸ ἐσφαγμένον λαβεῖν εὐλογίαν worthy is the Lamb, the one having been slain to receive ... praise, blessing

2. in a bad sense shown by the context, language artfully adapted to captivate the hearer, **Ro. 16:18** καὶ διὰ τῆς χρηστολογίας καὶ εὐλογίας ἐξαπατῶσιν τὰς καρδίας τῶν ἀκάκων and by (their) smooth talk and with flattery, flattering speech, artfully adapted talking they deceive the hearts of the unsuspecting

3. an invocation of blessings, benediction **Heb. 12:17** θέλων κληρονομήσαι τὴν εὐλογίαν ἀπεδοκιμάσθη μετανοίας γὰρ τόπον οὐχ εὑρεν καίπερ μετὰ δακρύων ἐκζητήσας αὐτήν wanting to inherit the blessing, he was rejected, for he did find a place of repentance even though with tears having sought it (= for Esau did not find a (compelling) reason for (the) restoration (of his birthright privileges) even though he sought it tearfully)

4. consecration, thanksgiving **1 Co. 10:16** Τὸ ποτήριον τῆς εὐλογίας ὃ εὐλογοῦμεν the cup of blessing that we bless; perhaps the cup of blessing for which we give thanks

5. a (concrete) blessing, benefit **1 Pet. 3:9** μὴ ἀποδιδόντες κακὸν ἀντὶ κακοῦ... τουναντίον δὲ εὐλογοῦντες ὅτι εἰς τοῦτο ἐκλήθητε ἵνα εὐλογίαν κληρονομήσητε not responding with evil for evil ... but instead giving a blessing because for this (purpose) you were called so that a blessing you should obtain

6. among ancient writers, fine discourse, good speaking, polished language, fair speaking, fine speeches

πνευματικός, -ή, -όν, (πνεῦμα), spiritual, pertaining to the spiritual; in the N.T. influenced by, controlled by or filled with the (divine) Spirit, related to or corresponding to the (divine) Spirit; emanating from the Divine Spirit, or exhibiting its effects and so its character: produced by the sole power of God himself without natural instrumentality, supernatural; one who is filled with and governed by the Spirit of God. In professional writers from Aristotle down it means pertaining to the wind or breath; windy, exposed to the wind; blowing.

ἐπ-ουράνιος, -ον, (οὐρανός), existing in or above heaven, heavenly;

1. existing in heaven. The neuter τὰ ἐπουράνια denotes, **1 Co. 15:40** καὶ σώματα ἐπουράνια, καὶ σώματα ἐπίγεια· ἀλλὰ ἑτέρα μὲν ἢ τῶν ἐπουρανίων δόξα, ἑτέρα δὲ ἢ τῶν ἐπιγείων, and bodies (in) heaven = heavenly bodies and bodies on earth = earthly bodies but others (with the)

splendor of the heavens (are one kind) and (still) others (with splendor) of the ones on earth (are another kind)

a. *the events that take place in heaven, Jn. 3:12 εἰ τὰ ἐπίγεια εἶπον ὑμῖν καὶ οὐ πιστεύετε, πῶς ἐὰν εἶπω ὑμῖν τὰ ἐπουράνια πιστεύσετε; if earthy matters I told you and you do not believe, how if I might tell you (about) heavenly matters will you believe?*

b. *the heavenly regions, i.e. heaven itself, the abode of God and angels, Eph. 1:3 Εὐλογητὸς ὁ θεὸς καὶ πατὴρ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ὁ εὐλογήσας ἡμᾶς ἐν πάσῃ εὐλογίᾳ πνευματικῇ ἐν τοῖς ἐπουρανίοις ἐν Χριστῷ, blessed (is, be) the God and father of our Lord Jesus Christ the one having blessed us with every spiritual blessing in the heavenlies, in heavenly places, in the heavenly realm, in Christ*

2. *of heavenly origin and nature, Heb. 6:4 Ἀδύνατον γὰρ τοὺς ἅπαξ φωτισθέντας, γευσασμένους τε τῆς δωρεᾶς τῆς ἐπουρανίου καὶ μετόχους γεννηθέντας πνεύματος ἁγίου, for (it is) impossible (for) the ones once having been enlightened both having tasted the gift of the heaven, the heavenly gift and having become partakers of (the) Holy Spirit*

EPHESIANS 1:4

καθὼς ἐξελέξατο ἡμᾶς ἐν αὐτῷ πρὸ καταβολῆς κόσμου εἶναι ἡμᾶς ἁγίους καὶ ἀμώμους κατενώπιον αὐτοῦ ἐν ἀγάπῃ,

καθὼς ἐξελέξατο ἡμᾶς *just as he chose us*
ἐν αὐτῷ πρὸ καταβολῆς κόσμου *in him before (the) foundation of (the, our) world*
εἶναι ἡμᾶς ἁγίους *to be, that we should be, holy, holy ones*
καὶ ἀμώμους *and blameless, without blemish, unblemished, free from faultiness*
κατενώπιον αὐτοῦ ἐν ἀγάπῃ* *before him in love*

*some prefer the punctuation that connects ἐν ἀγάπῃ to προορίσας *in love having predestined us*, 1:5. See the same possibility in Ephesians 4:2

καθὼς (i.e. καθ' ὥς), *just as*

1. *according as*, i.e. *in proportion as*, *in the degree that*, *just as*, *even as*.
2. *since*, *seeing that*, *agreeably to the fact that*.
3. *of time*, *when*, *after that*. It is also the same as the simple ὥς, *as*.

ἐξελέξατο 3 p sing 1 aor mid ind ἐκ-λέγω or ἐκλέγομαι *chose ἡμᾶς us*
ἐκ-λέγω or ἐκλέγομαι: *to pick out, choose*; in the N.T. always middle, ἐκλέγομαι, *to pick or choose out for one's self* Lk. 10:42 Μαριὰμ γὰρ τὴν ἀγαθὴν μερίδα ἐξελέξατο *for Mary the good part she has chosen*

κατα-βολή, -ῆς, ῆ, (καταβάλλω);

1. *a throwing or laying down, sowing, begetting* It is also a term used technically for the sowing of seed, or for begetting, as Heb. 11:11 Πίστει καὶ αὐτὴ Σάρρα στεῖρα δύναμιν εἰς καταβολὴν σπέρματος ἔλαβεν *by faith Sarah herself unable to bear children (= although barren) strength for begetting offspring received (= received power, strength, to conceive a child)*

2. *a founding, beginning, foundation (laying down a foundation)* Lk. 11:50 ἵνα ἐκζητηθῇ τὸ

αἷμα πάντων τῶν προφητῶν τὸ ἐκκεχυμένον ἀπὸ καταβολῆς κόσμου ἀπὸ τῆς γενεᾶς ταύτης *so that might be charged with the blood of all the prophets having been shed from (the) foundation of (the) world from this generation = so that the blood of all the prophets shed from (the) foundation of (the) world might be charged against this generation*

κόσμος,

1. ornament, decoration, adornment **1 Pet. 3:3** καὶ περιθέσεως χρυσίων ἢ ἐνδύσεως ἱματίων κόσμος *and (the) adornment, wearing, of gold (jewelry, ornaments) or wearing of (lovely, beautiful) clothes*

2. the world, the earth, the universe **Ac. 17:24** ὁ θεὸς ὁ ποιήσας τὸν κόσμον καὶ πάντα τὰ ἐν αὐτῷ οὗτος οὐρανοῦ καὶ γῆς ὑπάρχων κύριος οὐκ ἐν χειροποιήτοις ναοῖς κατοικεῖ *the God the One having made the world and all the (creatures, objects) in it, he is Lord of heaven and earth, does not live in temples made by hands*

3. Used of Gentiles or nations collectively **Lk. 12:30** ταῦτα γὰρ πάντα τὰ ἔθνη τοῦ κόσμου ἐπιζητοῦσιν ὑμῶν δὲ ὁ πατὴρ οἶδεν ὅτι χρῆζετε τούτων *for all of these (matters, concerns) the nations, the Gentiles, of the world seek but your Father knows that you need these (provisions, necessities)*

4. in Greek writers outside of the bible *an apt and harmonious arrangement or constitution, order.*

εἶναι pres act infinitive **εἶμί** *to be*

ἅγιος, -α, -ον, (from τὸ ἅγος religious awe, reverence; ἄζω, ἄζομαι, to venerate, revere, especially the gods, parents)

1. reverential, worthy of veneration: τὸ ὄνομα τοῦ θεοῦ *the name of God* Lk. 1:49; God, on account of his incomparable majesty, Rev. 4:8 (Is. 6:3), i.e., ἔνδοξος, honorable. Hence used

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b. of persons whose services God employs as, for example, apostles, angels, prophets, (οἱ) ἅγιοι (τοῦ) θεοῦ ἄνθρωποι *the holy men of God*.

2. *set apart for God, to be, as it were, exclusively his*; τῷ κυρίῳ, τοῦ θεοῦ (i.e. ἐκλεκτὸς τοῦ θεοῦ) of Christ, he is called also ὁ ἅγιος παῖς τοῦ θεοῦ, and simply ὁ ἅγιος.

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4. in a moral sense, *pure, sinless, upright, holy*: of John the Baptist, ἅγιος καὶ δίκαιος *holy and righteous*, of Christ, of God pre-eminently, νόμος *law* and ἐντολή *command*, i. e. containing nothing exceptionable,

ἄ-μωμος, -ον, (μῶμος),

1. *without blemish*, free from faultiness, as a victim without spot or blemish: Heb. 9:14, **1 Pet. 1:19** ἀλλὰ τιμίῳ αἵματι ὡς ἀμνοῦ ἁμώμου *but by (the) precious blood as a lamb without blemish, blameless, free from fault, free from defect*; in both verses allusion is made to the sinless life of Christ.

2. Ethically, *without blemish, faultless, unblamable, blameless* **Eph. 1:4** καθὼς ἐξελέξατο

ἡμᾶς ἐν αὐτῷ πρὸ καταβολῆς κόσμου εἶναι ἡμᾶς ἁγίους καὶ ἀμώμους *just as he chose us in him before (the) foundation of (the, our) world that we should be holy and blameless*

κατ-ενώπιον, adverb, *over against, opposite, before the face of, before the presence of, in the sight of, before*

1. of place, **Jud. 24** καὶ στῆσαι κατενώπιον τῆς δόξης αὐτοῦ ἀμώμους ἐν ἀγαλλιάσει *and to present (you) before his glorious presence blameless with exceeding joy*

2. metaphorical *having one as it were before the eyes, before one as witness* **2 Co. 2:17** ἀλλ' ὡς ἐκ θεοῦ κατέναντι θεοῦ ἐν Χριστῷ λαλοῦμεν *but as (sent, authorized) from God, before God, in the sight of God, we are speaking in Christ*

EPHESIANS 1:5

προορίσας ἡμᾶς εἰς υἰοθεσίαν διὰ Ἰησοῦ Χριστοῦ εἰς αὐτόν, κατὰ τὴν εὐδοκίαν τοῦ θελήματος αὐτοῦ,

προορίσας ἡμᾶς εἰς υἰοθεσίαν *having predestined us for sonship*

διὰ Ἰησοῦ Χριστοῦ εἰς αὐτόν *through Jesus Christ for himself*

κατὰ τὴν εὐδοκίαν τοῦ θελήματος *according to the good pleasure, in accordance with the good pleasure; according to the pleasure of (his) will*

προορίσας 1 aor act ptc nom sing masc **προ-ορίζω** *having predestined, foreordained; he predestined; he destined*

προ-ορίζω:

1. *to predetermine, decide beforehand*, **Ac. 4:28** ποιῆσαι ὅσα ἡ χεὶρ σου καὶ ἡ βουλή σου προώρισεν γενέσθαι *to do whatever your hand and your plan foreordained, decided beforehand, predestined, predetermined to happen*

2. *to foreordain, appoint beforehand*, **Ro. 8:29** ὅτι οὓς προέγνω καὶ προώρισεν συμμόρφους τῆς εἰκόνος τοῦ υἱοῦ αὐτοῦ *because whom he foreknew he also predetermined, decided beforehand, predestined, foreordained, fore-appointed (to be) conformed to the image of his Son*

υἰοθεσία, -ας, ἡ, (from υἰός and θέσις), *adoption, adoption as sons*.

εὐδοκία, -ας, ἡ, (from εὐδοκέω, as εὐλογία from εὐλογέω)

1. *will, choice*; in particular, *good-will, kindly intent, benevolence* **Mt. 11:26** ναὶ ὁ πατήρ ὅτι οὕτως εὐδοκία ἐγένετο ἔμπροσθεν σου *yes Father because in this way it was well pleasing before you*

2. *delight, pleasure, satisfaction, favor* **2 Th. 1:11** καὶ πληρώσῃ πᾶσαν εὐδοκίαν ἀγαθωσύνης καὶ ἔργον πίστεως ἐν δυνάμει *he might accomplish every desire, wish, for goodness and work of faith with power*

3. *desire, wish* **Ro. 10:1** ἡ μὲν εὐδοκία τῆς ἐμῆς καρδίας καὶ ἡ δέησις πρὸς τὸν θεὸν ὑπὲρ αὐτῶν εἰς σωτηρίαν *the (intense, deep) desire, wish and the (my) petition to God on behalf of them (is) for (their) salvation*

θέλημα, -τος, τὸ, (θέλω), *will, i.e.*

1. *what one wishes or has determined shall be done, [i.e. objectively, what is willed]; plural*

*commands, precepts, desires: **Ac. 13:22** εὑρον Δαυὶδ τὸν τοῦ Ἰεσσαὶ ἄνδρα κατὰ τὴν καρδίαν μου ὃς ποιήσει πάντα τὰ θελήματα μου I found David the (son) of Jessie a man after my heart who will do all my desires*

2. the same as τὸ θέλειν, i.e. the abstract of *willing*, the subjective *will, inclination, desire, choice, the act of willing or desiring*: the equivalent of *pleasure: **Lk. 23:25** ἀπέλυσεν δὲ τὸν διὰ στάσιν καὶ φόνον βεβλημένον εἰς φυλακὴν ὃν ἤτοῦντο τὸν δὲ Ἰησοῦν παρέδωκεν τῷ θελήματι αὐτῶν and he released the man (who) on account of the revolt and murder having been confined in prison whom they asked, they were requesting perhaps demanding (= and he released the one who had been thrown into prison for revolt and murder) but Jesus he handed over to their will*

EPHESIANS 1:6

εἰς ἔπαινον δόξης τῆς χάριτος αὐτοῦ ἧς ἐχαρίτωσεν ἡμᾶς ἐν τῷ ἡγαπημένῳ.

*εἰς ἔπαινον δόξης τῆς χάριτος αὐτοῦ for (the) praise, approval, (positive) recognition, commendation, of (the) glory of his grace, of his glorious grace
ἧς ἐχαρίτωσεν with which he freely bestowed, freely graced
ἡμᾶς ἐν τῷ ἡγαπημένῳ in or with the one having been loved; in the Beloved, Beloved One, the one he loves*

ἔπ-αινος, -ου, ὁ, (ἐπί and αἶνος as it were, *a tale for another*); *praise, approval, (positive) recognition, commendation, **Phil. 4:8** καὶ εἴ τις ἔπαινος ταῦτα λογίζεσθε and if anything worthy of praise think about these (virtues); meditate on, dwell on, keep thinking about these (virtues)*

δόξα, -ης, ἡ, (δοκέω),

1. *splendor, brightness, radiance, majesty **Ac. 22:11** ὥς δὲ οὐκ ἐνέβλεπον ἀπὸ τῆς δόξης τοῦ φωτὸς ἐκείνου and when I did not see from the brightness, brilliance, of that light; of the sun, moon, stars, **1 Co. 15:40** ἀλλὰ ἑτέρα μὲν ἡ τῶν ἐπουρανίων δόξα but others (with the) splendor of the heavens*

2. *magnificence, excellence, preëminence, dignity **Mt. 4:8** καὶ δείκνυσιν αὐτῷ πάσας τὰς βασιλείας τοῦ κόσμου καὶ τὴν δόξαν αὐτῶν and shows to him all the kingdoms of the world and their splendor*

3. *a most glorious condition, most exalted state **Lk. 24:26** οὐχὶ ταῦτα ἔδει παθεῖν τὸν χριστὸν καὶ εἰσελθεῖν εἰς τὴν δόξαν αὐτοῦ; was it not necessary (for) the Christ to suffer these (agonies) and to enter into his glory? **1Tim. 3:16** ἀνελήμφθη ἐν δόξῃ was taken up in glory possibly taken up gloriously*

4. *opinion, judgment, view, estimate, whether good or bad, concerning someone; but in the sacred writers always, good opinion concerning one, and as resulting from that, praise, honor, glory. opinion, estimate, whether good or bad, concerning someone; but in the sacred writers always, good opinion concerning one, and as resulting from that, praise, honor, glory: **Lk. 14:10** φίλε, προσανάβηθι ἀνώτερον· τότε ἔσται σοι δόξα friend, move up to a more prominent position then honor will be (shown, given) to you*

5. *majesty; that which belongs to God and to Christ; majesty in the sense of the absolute perfection of the deity. the majesty (glory) of angels, as apparent in their exterior brightness **Ro. 1:23** καὶ ἡλλαξαν τὴν δόξαν τοῦ ἀφθάρτου θεοῦ and they changed the glory of the uncorrupted God; angels are called δόξαι as being spiritual beings of preeminent dignity: Jud. 8; **2 Pet. 2:10***

δόξας οὐ τρέμουσιν *glorious ones, angelic majesties, celestial beings they do not fear*

6. *the glorious condition of blessedness into which it is appointed and promised that true Christians shall enter after their Savior's return from heaven: **Ro. 8:18** Λογίζομαι γὰρ ὅτι οὐκ ἄξια τὰ παθήματα τοῦ νῦν καιροῦ πρὸς τὴν μέλλουσαν δόξαν ἀποκαλυφθῆναι εἰς ἡμᾶς for I consider that not worthy (are) the sufferings of the present time to be compared to the glory about to come to be revealed in us*

χάρις: *grace, good-will, loving-kindness, unearned favor*

χάρις, -ιτος, accusative χάριν, and twice in some manuscripts the rarer form χάριτα (Ac. 24:27; Jud. 4), *grace;*

1. *that which affords joy, pleasure, delight sweetness, charm, loveliness: grace of speech, attractiveness, graciousness. **Lk. 4:22** Καὶ πάντες ἐμαρτύρουν αὐτῷ καὶ ἐθαύμαζον ἐπὶ τοῖς λόγοις τῆς χάριτος τοῖς ἐκπορευομένοις ἐκ τοῦ στόματος αὐτοῦ · and all were speaking well about him and marveling at the gracious words coming out from his mouth*

2. *good-will, loving-kindness, favor, gracious care or help, the act of favoring, have favor with. Moreover, the word χάρις contains the idea of kindness which bestows upon one what he has not deserved: **Ro. 11:6** εἰ δὲ χάριτι οὐκέτι ἐξ ἔργων ἐπεὶ ἡ χάρις οὐκέτι γίνεται χάρις and if by grace (it is) no longer from works otherwise the grace is no longer grace*

3. *χάρις is used of the merciful kindness by which God turns people to Christ, keeps, strengthens, increases them in faith, knowledge, affection, and enables them to demonstrate Christian virtues: **2 Co. 6:5** Συνεργοῦντες δὲ καὶ παρακαλοῦμεν μὴ εἰς κενὸν τὴν χάριν τοῦ θεοῦ δέξασθαι ὑμᾶς· but working together we also urge you not to receive the grace of God in vain*

4. *thanks, gratitude, gratefulness as a result of grace; the equivalent of recompense, payment, reward. **1 Co. 10:30** εἰ ἐγὼ χάριτι μετέχω, τί βλασφημοῦμαι ὑπὲρ οὗ ἐγὼ εὐχαριστῶ if I with thankfulness partake, why am I slandered on behalf of (that) for which I give thanks?*

1 Tim. 1:12 *Χάριν ἔχω τῷ ἐνδυναμώσαντι με Χριστῷ Ἰησοῦ τῷ κυρίῳ ἡμῶν I have thanks (= I give thanks, I thank, I am grateful) to the one having strengthened me Christ Jesus our Lord*

5. *grace is why Christians receive his favor and blessings **2 Co. 9:8** δυνατεῖ δὲ ὁ θεὸς πᾶσαν χάριν περισσεῦσαι εἰς ὑμᾶς, ἵνα ἐν παντὶ πάντοτε πᾶσαν αὐτάρκειαν ἔχοντες περισσεύητε εἰς πᾶν ἔργον ἀγαθόν and God (is) able (to make) all grace to abound to you so that in everything always having all self-sufficiency you may abound, overflow, spill over, in every good work, deed*

ἐχαρίτωσεν 3 p sing 1 aor act ind **χαριτόω** *he graced ἡμᾶς us*

χαριτόω, -ῶ: (χάρις) In the N.T. found only in Lk. 1:28 and Eph. 1:6

1. *to make graceful i.e. charming, lovely, agreeable. This meaning is found in ancient Greek writers but not in the N.T.*

2. *to pursue with grace, compass with favor; to honor with blessings: bestow grace τινά, Eph. 1:6, **Lk. 1:28**, καὶ εἰσελθὼν πρὸς αὐτὴν εἶπεν· χαῖρε, κεχαριτωμένη, ὁ κύριος μετὰ σοῦ, and having come to her he said, greetings, (you who are) having been graced, endued with grace = greetings, O favored lady, favored lady, (you who are) highly favored; the Lord (is) with you*

ἡγαπημένῳ perfect pass ptc dat sing masc **ἀγαπάω** *in or with the one having been loved; in the Beloved, Beloved One, the one he loves*

ἀγαπάω, -ῶ; *to love, cherish, be devoted to, to have a preference for, wish well to, regard the welfare of.*

1. *to have a preference for, wish well to, regard the welfare of **Lk. 7:5** ἀγαπᾷ γὰρ τὸ ἔθνος*

ἡμῶν *for he loves our nation*; **Mt. 5:43** ἀγαπήσεις τὸν πλησίον σου *you will love your neighbor*

2. When used of love to a master, God or Christ, the word involves the idea of affectionate reverence, prompt obedience, grateful recognition of benefits received: **Mt. 22:37** ἀγαπήσεις κύριον τὸν θεόν σου ἐν ὅλῃ τῇ καρδίᾳ σου καὶ ἐν ὅλῃ τῇ ψυχῇ σου καὶ ἐν ὅλῃ τῇ διανοίᾳ σου *you will love (the) Lord your God with all your heart and with all your soul and with all your mind, understanding*

3. With an accusative of the idea or object, ἀγαπάω denotes *to take pleasure in, prize above others, be unwilling to abandon or do without*: **Heb. 1:9** ἠγάπησας δικαιοσύνην καὶ ἐμίσησας ἀνομίαν *you have loved righteousness and you hated wickedness*

4. *to welcome with desire, long for* **2 Tim. 4:8** οὐ μόνον δὲ ἐμοὶ ἀλλὰ καὶ πᾶσι τοῖς ἠγαπηκόσι τὴν ἐπιφάνειαν αὐτοῦ *and not only for me but also to all who love his appearing*