

Eph. 1:15-23 mws

v. 15

ἀκούσας AAPtcpMSN fr. ἀκούω
to receive information about something, learn about something
to receive news, to hear

καθ’

sometimes the kata phrase, which would sound cumbersome in the rendering ‘such-and-such, ‘in line with’, or ‘in accordance with’, is best rendered as a possessive pronoun, or with a genitival construction to express the perspective from which something is perceived or to be understood. In translation it thus functions as a possessive pronoun, but with limiting force [i.e. in contrast to the activities of others: ‘your own’] marker of a specific element bearing a relation to something else, in relation to, with regard to

εἰς

marker of goals involving affective aspects, into, to, in a friendly sense, cf. v. 19, 4:32
marker of an involved experiencer, to toward, for

v. 16

εὐχαριστῶν PAPtcpMSN fr. εὐχαριστῶ
to express appreciation for benefits or blessings, give thanks, express thanks, render thanks, with mention of the object for which one is thankful
to express gratitude for blessings

μνείαν

mention (before God in prayer)
to recall and to respond by making mention of, to remember and mention, to remember to mention

v. 17

σοφίας

capacity to understand and function accordingly, wisdom, that God imparts to those who are close to Him, cf. 1:8
capacity to understand and, as a result, to act wisely

ἀποκαλύψεως

making fully known, revelation, disclosure, of the revelation of truth generally

ἐπιγνώσει

knowledge, recognition, in our lit. referring to transcendent and moral matters
to possess information about, possibly with a degree of thoroughness or competence

v. 18

πεφωτισμένου PfPPtcρMPA fr. φωτιζω
to make known in reference to the inner life or transcendent matters and thus enlighten,
give light to, shed light upon, cf. 3:9, 5:14
to shine upon, in the sense of illuminating

ὀφθαλμοῦς
eye, mental and spiritual understanding, eye, understanding
figurative extension of eye, capacity to understand as the result of perception, to come to
perceive, understanding

εἰδέναι PfAInf fr. οἶδα
to grasp the meaning of something, understand, recognize, come to know, experience
to comprehend the meaning of something, with focus upon the resulting knowledge, to
understand, to comprehend

κλήσεως
invitation to experience of special privilege and responsibility, call, calling, invitation,
cf. 4:1, 4
the state of having been called to a particular task and/or relation, implying a change of
relationship

πλοῦτος
plentiful supply of something, a wealth, abundance, cf. 1:7, 2:7, 3:8, 16
high point on any scale and having the implication of value as well as abundance, great,
abundant, abundantly “though syntactically ὁ πλοῦτος is the nominal head of this phrase
in Eph 1.18, semantically ὁ πλοῦτος indicates the extent of the δόξα, and δόξα, in turn,
clarifies the nature of the κληρονομία”

κληρονομίας
inheritance, possession, fig. for the possession of transcendent salvation as the inheritance
of God’s children cf. 1:14, 5:5
that which is received from a deceased person, inheritance

v. 19

ὑπερβάλλον
to attain a degree that extraordinarily exceeds a point on a scale of extent, go beyond,
surpass, outdo, surpassing, extraordinary, outstanding
a degree which exceeds extraordinarily a point on an implied or overt scale of extent,
extraordinary, extreme, far more, much greater, to a far greater degree, cf. 2:7

μέγεθος
quality of exceeding a standard of excellence, greatness, “surpassingly great power”
upper range of a scale of extent, with the implication of importance, to a great degree

δυνάμεως

potential for functioning in some way, power, might, strength, force, capability, cf. 3:16
ability to perform a particular activity or to undergo some experience, ability, capability

ἐνέργειαν

the state or quality of being active, working, operation, action, cf. 3:7, 4:16
to be engaged in some activity or function, with possible focus upon the energy or force involved

κράτους

ability to exhibit or express resident strength, might, of intensity of might “the working of his strength = mighty strength” cf. 6:10, Isa 40:26, Dan 4:30
the power to rule or control, power, might

ἰσχύος

capability to function effectively, strength, power, might, cf. 6:10
exceptional capability, with the probable implication of personal potential – capability, strength

v. 20

ἐνήργησεν

AAI3sg

fr. ἐνεργεω

to bring something about through the use of capability, work, produce, effect, cf. 1:11, 2:2

to cause a state to be, to make to be, to bring about

ἐγείρας

AAPtcpMSN

fr. ἐγειρω

to cause to return to life, raise us, resurrect

to cause someone to live again after having once died, to raise to life, to make live again

καθίσας

AAPtcpMSN

fr. καθιζω

to cause to sit down

idiom (with δεξια) to be in a position of high status, to sit on the right side, to be granted high position

δεξιᾶ

right, in symbolism – imagery of position at the right hand of an eminent person, esp. a royal figure, emblematic of prestige.

pertaining to being to the right of some point of reference

ἐπουρανίους

pertaining to being associated with a locale for transcendent things and beings, heavenly, in heaven, cf. 1:3, 2:6, 3:10, 6:12

v. 21

ὑπεράνω

high above, position above another, marker of superior status, suggesting an additional factor of degree, far above, considerably superior to

ἀρχῆς

an authority figure who initiates activity or process, ruler, authority, also of angelic or transcendent powers, since they were thought of as having a political organization a supernatural power having some particular role in controlling the destiny and activities of human beings, power, authority, lordship, ruler, wicked force, cf. 2:2, 6:2

Some scholars have believed that it is possible to reconstruct at least in part some of the hierarchy represented by these various supernatural forces and powers, on the basis of the neoplatonic system of nine such powers arranged in three orders of three each. NT terminology and usage does not, however, lend itself to such a classification, and it is difficult, if not impossible, to determine what are the significant differences between these supernatural powers and forces.

In the case of Eph 1.21 some scholars apply the terms in question both to the supernatural and to the human sphere, thus emphasizing the totality of Christ's rule. This has a considerable measure of justification in view of the concepts held by persons in the ancient world, since various earthly powers were supposed to reflect corresponding supernatural powers.

ἐξουσίας

bearer of ruling authority, of transcendent rulers and functionaries: powers of the spirit world, cf. 3:10, 6:12

a supernatural power having some particular role in controlling the destiny and activities of human beings, power, authority, lordship, ruler, wicked force, cf. 2:2, 6:2

δυνάμεως

an entity or being, whether human or transcendent, that functions in a remarkable manner, power as a personal transcendent spirit or heavenly agent/angel

a supernatural power having some particular role in controlling the destiny and activities of human beings, power, authority, lordship, ruler, wicked force, cf. 2:2, 6:2

κυριότητος

a special class of angelic powers, bearers of the ruling power, dominions

a supernatural power having some particular role in controlling the destiny and activities of human beings, power, authority, lordship, ruler, wicked force, cf. 2:2, 6:2

ὀνόματος

name

ὀνομαζομένου

PPPtcpNSG

fr. ονομαζω

to pronounce a name or word, name a name, use a name, cf. 3:15, 5:3

to speak of something by mentioning the name of it, to mention, to name, to speak about

v. 22

ὑπέταξεν AAI3sg fr. ὑποτασσω
to cause to be in a submissive relationship, to subject, to subordinate
to bring something under the firm control of someone, to subject to, to bring under control

κεφαλὴν
a being of high status, head, to denote superior rank, of Christ in relation to the Christian community, but Christ is the head not only of the body of Christians, but of the universe as a whole, cf. 4:15, 5:23
one who is of supreme or pre-eminent status, in view of authority to order or command, one who is the head of, one who is superior to, one who is supreme over

ὑπὲρ
marker of a degree beyond that of a compared scale of extent, in the sense of excelling, surpassing, over and above, beyond, more than, “the supreme head”
marker of status which is superior to another status, above, superior to

ἐκκλησία
the global community of Christians (universal) church, cf. 3:10, 21, 5:23, 27, 29, 32
the totality of congregations of Christians

v. 23

σῶμα
unified group of people, body, fig extension of literal body, of the Christian community or church, as the body of Christ, which he fills or enlivens as its Spirit, cf. 2:16; 4:12, 16; 5:23, 30
believers in Christ who are joined together as a group, with the implication of each having a distinctive function within the group

πλήρωμα
that which fills, which makes something full/complete, supplement, compliment, of the church, which as the body is the complement of Christ, who is the head,
or
that which is full of something, it is God Who fills the church, cf. 1:10, 3:19, 4:13
total quantity, with emphasis upon completeness, full number, full measure, fullness, completeness, totality

πληρουμένου PMPtcpMSG fr. πληρωω
fill, make full, complete, bring to completion, bring to designed end, cf. 3:19, 4:10, 5:18
to make something total or complete, to complete, to cause something to become full, to fill