

Verse								
<b>1</b>	Τούτου χάριν ἐγὼ Παῦλος ὁ δέσμιος τοῦ Χριστοῦ [Ιησοῦ] ὑπὲρ ὑμῶν τῶν ἐθνῶν							
	Verb	T	V	M	G/P	N	C	Lexical Form
	Translation:							
	For this reason, I, Paul, the prisoner of Christ Jesus on behalf of you, the Gentiles							
	Notes							
	τοῦ Χριστοῦ [Ιησοῦ] – Genitive of possession							
	This verse will be continued in v14 (cf. repetition of Τούτου χάριν). The ‘reason’ here probably refers to the truth elucidated in the previous section about how Jew and Gentile have been reconciled into one new man in Christ (Eph 2:14-15).							
	This theme of imprisonment and suffering for Christ is echoed in other Pauline writings (e.g., Col 4:18, Phil 1:7,13). Why foreground his identity as a prisoner of Christ? This cements Christ’s sovereignty over Paul’s persecution, not Rome’s. Also, in a manner not dissimilar to Col 1:24-29, his willingness to be imprisoned for stewarding Christ’s call to reach the Gentiles lends authenticity to the message as well as to the messenger. Whatever Paul writes between v1 and v13 provides the basis for Paul’s exhortation in v13 that his suffering is for the Gentiles’ glory and is not cause for embarrassment.							
<b>2</b>	—εἴ γε ἤκουσατε τὴν οἰκονομίαν τῆς χάριτος τοῦ θεοῦ τῆς δοθείσης μοι εἰς ὑμᾶς,							
	Verb	T	V	M	G/P	N	C	Lexical Form
	ἤκουσατε	1A	Act	Ind	2	P		ἀκουω
	δοθείσης	1A	Pss	Ptcp	F	S	G	διδωμι
	Translation:							
	If indeed you heard the administration of the grace of God which was given to me for you							
	Notes							
	τὴν οἰκονομίαν is used in other parts of Ephesians with the meaning of a ‘plan’ (cf. 1:10, 3:9). Here, the use of τὴν οἰκονομίαν refers to Paul’s specific role in the ‘administration’ of God’s plan. τῆς χάριτος τοῦ θεοῦ τῆς δοθείσης μοι (the grace of God which was given to me) refers to this role. Grace is not just used in directly soteriological terms but is used here to describe God’s calling of Paul to bring the gospel to the Gentiles (cf. 3:7). As is common in Pauline writing, this is related to Paul being ‘chief of sinners’ (e.g. 1 Tim 1:15) or in this letter ‘least of all the saints’ (see 3:8). Verses 2 to 7 unpack this God-given role.							
<b>3</b>	[ὅτι] κατὰ ἀποκάλυψιν ἐγνωρίσθη μοι τὸ μυστήριον, καθὼς προέγραψα ἐν ὅλιγῳ,							
	Verb	T	V	M	G/P	N	C	Lexical Form
	ἐγνωρίσθη	1A	Pss	Ind	3	S		Γνωριζω
	προέγραψα	1A	Act	Ind	1	S		προγραφω
	Function							

	<p>Translation:</p> <p>That according to revelation, the mystery was made known to me, just as I wrote in brief</p>																																				
	<p>Notes</p> <p><i>προέγραψα</i> – presents an exegetical difficulty. Is it referring to the writing of the present letter (epistolary aorist) or a letter written previously? Whatever the case may be, what is certain is that the Ephesians are familiar with its content – that Paul received the mystery through God’s direct revelation to him.</p>																																				
4	<p>πρὸς ὁ δύνασθε ἀναγινώσκοντες νοῆσαι τὴν σύνεσίν μου ἐν τῷ μυστηρίῳ τοῦ Χριστοῦ,</p> <table border="1"> <thead> <tr> <th>Verb</th><th>T</th><th>V</th><th>M</th><th>G/P</th><th>N</th><th>C</th><th>Lexical Form</th><th>Function</th></tr> </thead> <tbody> <tr> <td>δύνασθε</td><td>Pre</td><td>Dep</td><td>Ind</td><td>2</td><td>P</td><td></td><td>δύναμαι</td><td>MV</td></tr> <tr> <td>ἀναγινώσκοντες</td><td>Pre</td><td>Act</td><td>Ptcp</td><td>M</td><td>P</td><td>N</td><td>ἀναγινώσκω</td><td>Adv Ptcp</td></tr> <tr> <td>νοῆσαι</td><td>1A</td><td>Act</td><td>Inf</td><td></td><td></td><td></td><td>νοεω</td><td>Comp Inf</td></tr> </tbody> </table> <p>Translation:</p> <p>According to which you are able, by reading, to comprehend my insight into the mystery of Christ</p>	Verb	T	V	M	G/P	N	C	Lexical Form	Function	δύνασθε	Pre	Dep	Ind	2	P		δύναμαι	MV	ἀναγινώσκοντες	Pre	Act	Ptcp	M	P	N	ἀναγινώσκω	Adv Ptcp	νοῆσαι	1A	Act	Inf				νοεω	Comp Inf
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	<p>Notes</p> <p>This mystery is described more fully in 3:6. Col 2:2 also deals with “the knowledge of God’s mystery, which is Christ”.</p>																																				
5	<p>ὅ ἐτέραις γενεαῖς οὐκ ἐγνωρίσθη τοῖς νιοῖς τῶν ἀνθρώπων ὡς νῦν ἀπεκαλύφθη τοῖς ἀγίοις ἀποστόλοις αὐτοῦ καὶ προφήταις ἐν πνεύματι,</p> <table border="1"> <thead> <tr> <th>Verb</th><th>T</th><th>V</th><th>M</th><th>G/P</th><th>N</th><th>C</th><th>Lexical Form</th><th>Function</th></tr> </thead> <tbody> <tr> <td>ἐγνωρίσθη</td><td>1A</td><td>Pss</td><td>Ind</td><td>3</td><td>S</td><td></td><td>Γνωριζω</td><td>MV</td></tr> <tr> <td>ἀπεκαλύφθη</td><td>1A</td><td>Pss</td><td>Ind</td><td>3</td><td>S</td><td></td><td>ἀποκαλυπτω</td><td>MV</td></tr> </tbody> </table> <p>Translation:</p> <p>not made known during other times to the sons of men as now it has been revealed to his holy apostles and prophets by the Spirit:</p>	Verb	T	V	M	G/P	N	C	Lexical Form	Function	ἐγνωρίσθη	1A	Pss	Ind	3	S		Γνωριζω	MV	ἀπεκαλύφθη	1A	Pss	Ind	3	S		ἀποκαλυπτω	MV									
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	<p>Notes</p> <p>The Granville Sharp rule should not apply absolutely to τοῖς ἀγίοις ἀποστόλοις αὐτοῦ καὶ προφήταις because both substantives are plural. Therefore, we can consider the apostles and prophets distinct groups. However, they share this common revelation in the Spirit, hitherto not made known in previous times.</p> <p>This verse echoes 1:9 in highlighting the newness of this revelation. It also echoes 2:20 which highlights the foundational role of the apostles and prophets in the church.</p>																																				

<b>6</b>	εἶναι τὰ ἔθνη συγκληρονόμα καὶ σύσσωμα καὶ συμμέτοχα τῆς ἐπαγγελίας ἐν Χριστῷ Ἰησοῦ διὰ τοῦ εὐαγγελίου,								
	Verb	T	V	M	G/P	N	C	Lexical Form	Function
	εἶναι	Pre	Act	Inf				Εἰμι	Eq Inf
	Translation:								
	that the Gentiles are fellow-heirs and fellow body-members and fellow-sharers of the promise in Christ Jesus through the gospel								
	Notes								
	The alliterative pattern of three seen in συγκληρονόμα, σύσσωμα, συμμέτοχα reinforces the togetherness of the Gentiles with Jewish believers in Christ. Cf. Rom 8:17, Gal 3:29.								
	In what way would this have been a mystery? Was there not a strong sense of Gentile inclusion even within the Old Testament? Frank Thielman states: “As we saw above (on 3:5), the OT and Jewish literature of the Second Temple period is replete with references to the inclusion of the Gentiles in the worship of God to come in the eschatological period of Israel’s restoration. The full equality of Gentiles with Jews in a newly constituted humanity, however, was not revealed previously.” <sup>1</sup>								
	Consider how in 1:11, Paul talks about how he and his believing counterparts with Jewish roots “obtained an inheritance” in Christ. Here we see that Gentile believers are equal heirs of that inheritance.								
	Sharers of the promise in Christ Jesus draws a link to 1:13 – “the promised Holy Spirit” and 2:12 – “covenants of the promise”. Not only are the Gentiles not cut off, but they are full and equal body members in the church. In Christ, there are no second-class citizens in the kingdom of God.								
<b>7</b>	οὐ ἐγενήθην διάκονος κατὰ τὴν δωρεὰν τῆς χάριτος τοῦ θεοῦ τῆς δοθείσης μοι κατὰ τὴν ἐνέργειαν τῆς δυνάμεως αὐτοῦ.								
	Verb	T	V	M	G/P	N	C	Lexical Form	Function
	ἐγενήθην	1A	Dep	Ind	1	S		γινομαι	MV
	Translation:								
	Of which I became a servant according to the gift of the grace of God which was given to me according to the working of his power.								
	Notes								
	Paul became a servant of the gospel by the gift of the grace of God (Cf. 3:2). The language of “working of his power” echoes the resurrection power active in believers which Paul describes in 1:19-20. Descriptions of God’s grace to Paul in giving him this ministry to the Gentiles bookend this section in v2-7. Though the apostolic office has								

<sup>1</sup> Thielman, F. (2010). *Ephesians* (pp. 204–205). Grand Rapids, MI: Baker Academic.

	come to a close, the same truth remains that those who carry the responsibility of stewarding this apostolic message do so only by the grace of God given to them. The ministry of the gospel is not a self-directed endeavor but one which is from start to end an act of God, a grace given by God, not something earned or presumptuously assumed by man.																																				
<b>8</b>	<p>Ἐμοὶ τῷ ἐλαχιστοτέρῳ πάντων ἀγίων ἐδόθη ἡ χάρις αὕτη, τοῖς ἔθνεσιν εὐαγγελίσασθαι τὸ ἀνεξιχνίαστον πλοῦτος τοῦ Χριστοῦ</p> <table border="1"> <thead> <tr> <th>Verb</th><th>T</th><th>V</th><th>M</th><th>G/P</th><th>N</th><th>C</th><th>Lexical Form</th><th>Function</th></tr> </thead> <tbody> <tr> <td>ἐδόθη</td><td>1A</td><td>Pss</td><td>Ind</td><td>3</td><td>S</td><td></td><td>διδῷμι</td><td>MV</td></tr> <tr> <td>εὐαγγελίσασθαι</td><td>1A</td><td>Dep</td><td>Inf</td><td></td><td></td><td></td><td>Εὐαγγελιζομαι</td><td>Purp Inf</td></tr> </tbody> </table> <p>Translation:</p> <p>To me, the least of all the saints, this grace was given, to preach to the Gentiles the unsearchable riches of Christ</p>	Verb	T	V	M	G/P	N	C	Lexical Form	Function	ἐδόθη	1A	Pss	Ind	3	S		διδῷμι	MV	εὐαγγελίσασθαι	1A	Dep	Inf				Εὐαγγελιζομαι	Purp Inf									
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	<p>V8 clarifies that the grace of v2 and 7 refer to Paul's task of preaching Christ to the Gentiles. The sinful past of Paul accentuates the grace of God and thereby the glory that God receives through using such a vessel. The term “τὸ ἀνεξιχνίαστον πλοῦτος” is significant. Previously in 2:7 the riches of Christ are described as “surpassing”. Here it is described as ‘unsearchable’. This ties in with the mystery of Christ, hitherto unrevealed. All this reinforces the truth that God must take the first step in making his special revelation known to us. We are creatures and he is the Creator. We do not work our way towards these riches, rather they are graciously lavished upon us despite our unworthiness. While rigorous Bible study is helpful, we run the risk of forgetting that our efforts will not yield to ourselves and others the riches of Christ except for God's sovereign work in making these unsearchable riches known. This passage helpfully reminds us to depend on God's grace as we labor in preaching and teaching God's Word.</p>																																				
<b>9</b>	<p>καὶ φωτίσαι [πάντας] τίς ἡ οἰκονομία τοῦ μυστηρίου τοῦ ἀποκεκρυμμένου ἀπὸ τῶν αἰώνων ἐν τῷ θεῷ τῷ τὰ πάντα κτίσαντι,</p> <table border="1"> <thead> <tr> <th>Verb</th><th>T</th><th>V</th><th>M</th><th>G/P</th><th>N</th><th>C</th><th>Lexical Form</th><th>Function</th></tr> </thead> <tbody> <tr> <td>φωτίσαι</td><td>1A</td><td>Dep</td><td>Inf</td><td></td><td></td><td></td><td>φωτιζω</td><td>Purp Inf</td></tr> <tr> <td>ἀποκεκρυμμένου</td><td>Per</td><td>Pss</td><td>Ptcp</td><td>M</td><td>S</td><td>G</td><td>ἀποκρυπτω</td><td>Adj Ptcp</td></tr> <tr> <td>κτίσαντι</td><td>1A</td><td>Act</td><td>Ptcp</td><td>M</td><td>S</td><td>D</td><td>Κτιζω</td><td>Adj Ptcp</td></tr> </tbody> </table> <p>Translation:</p> <p>And to enlighten all (concerning) what is the plan of the mystery hidden before the ages by God who created all things</p>	Verb	T	V	M	G/P	N	C	Lexical Form	Function	φωτίσαι	1A	Dep	Inf				φωτιζω	Purp Inf	ἀποκεκρυμμένου	Per	Pss	Ptcp	M	S	G	ἀποκρυπτω	Adj Ptcp	κτίσαντι	1A	Act	Ptcp	M	S	D	Κτιζω	Adj Ptcp
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	<p>ἀποκεκρυμμένου reinforces the unsearchability and mystery of the truth about Christ that both Jew and Gentile are united in him. God's role as creator is foregrounded here as Paul is building up to a point about God as re-creator.</p>																																				

<b>10</b>	ἵνα γνωρισθῇ νῦν ταῖς ἀρχαῖς καὶ ταῖς ἔξουσίαις ἐν τοῖς ἐπουρανίοις διὰ τῆς ἐκκλησίας ἡ πολυποίκιλος σοφία τοῦ θεοῦ,							
	Verb	T	V	M	G/P	N	C	Lexical Form
γνωρισθῇ								
1A Pss Subj 3 S γνωριζω Purp Subj								
Translation:								
So that the manifold wisdom of God might be made known now to the rulers and the authorities in the heavenly places through the church.								
Notes								
<p>“The manifold wisdom of God” echoes the diversity within unity that we see in the church. We’ve already seen in 2:10 that we are God’s “workmanship” in Christ, in 2:15 that God is creating “one new man” in Christ and in 2:22 that in Christ we are being “built together into a dwelling place of God in the Spirit.” Might our tendency to surround ourselves in church with people who are like us be a foolish attempt to be wiser than God? Consider the implications here for issues of race and nationality within the church. These issues are complex, and we should not try to engineer a man-made diversity in our churches. There are good grounds for some churches to be organized according to cultural or linguistic groupings. However, this verse is more pertinent in churches where racial diversity already exists – do we celebrate that as something which proclaims the manifold wisdom of God in bringing together people who would otherwise be separated? Or do we merely tolerate it and drift towards those who remind us of ourselves?</p>								
<p>God’s work of recreation displays God’s wisdom and power to the rulers and authorities in the heavenly places. Though chapter 2 depicts the power of Satan and his cohorts, a verse from O Church of Christ Invincible captures the implication of the truth in 3:10:</p>								
<p><i>“O Church of Christ in sorrow now, Where evil lies in wait, When trials and persecutions come, This light will never fade. For though the hordes of hell may rage, Their power will not endure; Our times are in the Father’s hand, Our anchor is secure.”</i></p>								
<b>11</b>	κατὰ πρόθεσιν τῶν αἰώνων ἦν ἐποίησεν ἐν τῷ Χριστῷ Ἰησοῦ τῷ κυρίῳ ἡμῶν,							
	Verb	T	V	M	G/P	N	C	Lexical Form
ἐποίησεν								
1A Act Ind 3 S ποιεω MV								
Translation:								
According to the purpose of the ages which he accomplished in Christ Jesus our Lord.								
Notes								
<p>πρόθεσιν draws us back to 1:11, the “purpose of him who works all things according to the counsel of his will.” The purpose of the ages communicates the loving redemptive plan of God and ἐποίησεν communicates the victorious accomplishment of this redemption.</p>								

12	ἐν ὃ ἔχομεν τὴν παρρησίαν καὶ προσαγωγὴν ἐν πεποιθήσει διὰ τῆς πίστεως αὐτοῦ.								
	Verb	T	V	M	G/P	N	C	Lexical Form	Function
	ἔχομεν	Pre	Act	Ind	1	P		ἐχω	MV
	Translation:								
	In whom we have the boldness and access in confidence through faith in him								
	Notes								
	I consider τῆς πίστεως αὐτοῦ an objective genitive, as it is more likely that Christ is the object of faith here rather than the subject (cf. 1:15, 2:8-9).								
	We have bold, confident access to God in Christ, echoing 2:18.								
13	διὸ αἰτοῦμαι μὴ ἐγκακεῖν ἐν ταῖς θλίψεσίν μου ὑπὲρ ὑμῶν, ἵτις ἔστιν δόξα ὑμῶν.								
	Verb	T	V	M	G/P	N	C	Lexical Form	Function
	αἰτοῦμαι	Pre	Dep	Ind	1	S		αἰτεω	MV
	ἐγκακεῖν	Pre	Act	Inf				ἐγκακεω	Comp Inf
	ἔστιν	Pre	Act	Ind	3	S		Εἰμι	Eq Verb.
	Translation:								
	Therefore, I ask (you) not to be disappointed because of my tribulations on behalf of you, which is your glory.								
	Notes								
	The surpassing glory and joy of the preceding verses provides the grounds for Paul's exhortation to the Ephesians not to be embarrassed at Paul's imprisonment but to see that this suffering is in the context of a) a ministry given and empowered by God's grace b) a redemption planned and accomplished with the result that Jew and Gentile are unified in the church to the glory of God, and that Jew and Gentile both have equal access to the Father through Christ and the Spirit.								
14	Τούτου χάριν κάμπτω τὰ γόνατά μου πρὸς τὸν πατέρα,								
	Verb	T	V	M	G/P	N	C	Lexical Form	Function
	κάμπτω	Pre	Act	Ind	1	S		κάμπτω	MV
	Translation:								
	For this reason I bend my knees before the Father								
	Notes								
	Paul resumes the prayer that he started in v1 signaled by Τούτου χάριν.								
15	ἔξ οὖ πᾶσα πατριὰ ἐν οὐρανοῖς καὶ ἐπὶ γῆς ὄνομάζεται,								
	Verb	T	V	M	G/P	N	C	Lexical Form	Function
	ὄνομάζεται	Pre	Pss	Ind	3	S		ὄνομαζω	MV

	Translation:																																				
	From whom every family in heaven and on the earth is named																																				
	Notes																																				
	God's identity as Creator is foregrounded here again. Significantly, he couches this in terms of naming every "family". Why? We've seen all kinds of different groups so far in the letter. The redeemed, the unredeemed, the powers and authorities. God is sovereign over them all. We can therefore pray confidently to him knowing that his will to do good to his family in Christ cannot be thwarted.																																				
<b>16</b>	<p>ἵνα δῷ ὑμῖν κατὰ τὸ πλοῦτος τῆς δόξης αὐτοῦ δυνάμει κραταιωθῆναι διὰ τοῦ πνεύματος αὐτοῦ εἰς τὸν ἔσω ἄνθρωπον,</p> <table border="1"> <thead> <tr> <th>Verb</th><th>T</th><th>V</th><th>M</th><th>G/P</th><th>N</th><th>C</th><th>Lexical Form</th><th>Function</th></tr> </thead> <tbody> <tr> <td>δῷ</td><td>1A</td><td>Act</td><td>Subj</td><td>3</td><td>S</td><td></td><td>δίδωμι</td><td>Purp Subj</td></tr> <tr> <td>κραταιωθῆναι</td><td>1A</td><td>De p</td><td>Inf</td><td></td><td></td><td></td><td>κραταιοομαι</td><td>Epexe Inf</td></tr> </tbody> </table>	Verb	T	V	M	G/P	N	C	Lexical Form	Function	δῷ	1A	Act	Subj	3	S		δίδωμι	Purp Subj	κραταιωθῆναι	1A	De p	Inf				κραταιοομαι	Epexe Inf									
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	that he might give to you according to the riches of his glory with power, to be strengthened through his Spirit in the inner man.																																				
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	Appositional <i>ἵνα</i> is used here to carry the content of Paul's prayer. Much of which is a recapitulation of truths we have already seen, but expressed in the form of a petition that God would make them so. <i>δυνάμει</i> is a dative of manner, reminding us of the undercurrent of God's resurrection power in the lives of believers – resulting in them being strengthened through the Spirit in the inner man. The kind of strength this describes is not physical or even psychological strength but the strength of faith that leads to the outcome in v18.																																				
<b>17</b>	<p>κατοικῆσαι τὸν Χριστὸν διὰ τῆς πίστεως ἐν ταῖς καρδίαις ὑμῶν, ἐν ἀγάπῃ ἐρριζωμένοι καὶ τεθεμελιωμένοι,</p> <table border="1"> <thead> <tr> <th>Verb</th><th>T</th><th>V</th><th>M</th><th>G/P</th><th>N</th><th>C</th><th>Lexical Form</th><th>Function</th></tr> </thead> <tbody> <tr> <td>κατοικῆσαι</td><td>1A</td><td>Act</td><td>Inf</td><td></td><td></td><td></td><td>Κατοικεω</td><td>Purp Inf</td></tr> <tr> <td>ἐρριζωμένοι</td><td>Pre</td><td>Pss</td><td>Ptcp</td><td>M</td><td>P</td><td>N</td><td>ἐρριζω</td><td>Adv Ptcp</td></tr> <tr> <td>τεθεμελιωμένοι</td><td>Per</td><td>Pss</td><td>Ptcp</td><td>M</td><td>P</td><td>N</td><td>θεμελιω</td><td>Adv Ptcp</td></tr> </tbody> </table>	Verb	T	V	M	G/P	N	C	Lexical Form	Function	κατοικῆσαι	1A	Act	Inf				Κατοικεω	Purp Inf	ἐρριζωμένοι	Pre	Pss	Ptcp	M	P	N	ἐρριζω	Adv Ptcp	τεθεμελιωμένοι	Per	Pss	Ptcp	M	P	N	θεμελιω	Adv Ptcp
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	For Christ to dwell through faith in your hearts, in love becoming firmly rooted and established																																				
	Notes																																				
	The Trinitarian nature of this prayer can thus be seen – a) God gives according to his power b) so that the Ephesians may be strengthened through the Spirit																																				

	c) so that Christ may dwell in their hearts, grounding them in love  In love the Ephesians were predestined (1:4-5), they then reflected that love towards all the saints (1:15). Love is the mark of a life redeemed by God's grace cf. Gal 5:6.																																				
<b>18</b>	ἵνα ἔξισχύσητε καταλαβέσθαι σὺν πᾶσιν τοῖς ἀγίοις τί τὸ πλάτος καὶ μῆκος καὶ ὑψος καὶ βάθος, <table border="1"> <thead> <tr> <th>Verb</th><th>T</th><th>V</th><th>M</th><th>G/P</th><th>N</th><th>C</th><th>Lexical Form</th><th>Function</th></tr> </thead> <tbody> <tr> <td>ἔξισχύσητε</td><td>1A</td><td>Act</td><td>Subj</td><td>2</td><td>P</td><td></td><td>Ἐξισχυώ</td><td>Purp Subj</td></tr> <tr> <td>καταλαβέσθαι</td><td>2A</td><td>Mid</td><td>Inf</td><td></td><td></td><td></td><td>καταλαμβανω</td><td>Comp Inf</td></tr> </tbody> </table>	Verb	T	V	M	G/P	N	C	Lexical Form	Function	ἔξισχύσητε	1A	Act	Subj	2	P		Ἐξισχυώ	Purp Subj	καταλαβέσθαι	2A	Mid	Inf				καταλαμβανω	Comp Inf									
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	Translation:  So that you may be strong enough to grasp together with all the saints what is the breadth and length and height and depth																																				
	Notes  Paul is praying that the work of the Trinity in the lives of the Ephesians would result in a greater, deeper, intimate knowledge of God's love for us in Christ. He prays that the Ephesians would grasp this "with all the saints" in a way that reinforces the oneness and unity of the body of Christ.																																				
<b>19</b>	γνῶναί τε τὴν ὑπερβάλλουσαν τῆς γνώσεως ἀγάπην τοῦ Χριστοῦ, ἵνα πληρωθῆτε εἰς πᾶν τὸ πλήρωμα τοῦ θεοῦ. <table border="1"> <thead> <tr> <th>Verb</th><th>T</th><th>V</th><th>M</th><th>G/P</th><th>N</th><th>C</th><th>Lexical Form</th><th>Function</th></tr> </thead> <tbody> <tr> <td>γνῶναί</td><td>2A</td><td>Act</td><td>Inf</td><td></td><td></td><td></td><td>Γινωσκω</td><td>Comp Inf</td></tr> <tr> <td>ὑπερβάλλουσαν</td><td>Pre</td><td>Act</td><td>Ptcp</td><td>F</td><td>S</td><td>A</td><td>ὑπερβαλλω</td><td>Adj Ptcp</td></tr> <tr> <td>πληρωθῆτε</td><td>1A</td><td>Pss</td><td>Subj</td><td>2</td><td>P</td><td></td><td>πληροω</td><td>Purp Subj</td></tr> </tbody> </table>	Verb	T	V	M	G/P	N	C	Lexical Form	Function	γνῶναί	2A	Act	Inf				Γινωσκω	Comp Inf	ὑπερβάλλουσαν	Pre	Act	Ptcp	F	S	A	ὑπερβαλλω	Adj Ptcp	πληρωθῆτε	1A	Pss	Subj	2	P		πληροω	Purp Subj
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	Translation:  And to know the love of Christ that surpasses knowledge, so that you may be filled with all the fullness of God.																																				
	Notes  The church is "the fullness of him who fills all in all" (1:23). How can the church live out its calling to be the dwelling place of God in Christ by the Spirit? How can it be the vessel through which God is glorified as his wisdom is made known to the powers and authorities, and his supremacy displayed as he brings together all things in Christ? Paul's prayer shows us that it is simply by knowing how much Christ loves us. We need the strength that comes from the Spirit for this for it surpasses knowledge.																																				
<b>20</b>	Τῷ δὲ δυναμένῳ ὑπὲρ πάντα ποιῆσαι ὑπερεκπερισσοῦ ὃν αἰτούμεθα ἡ νοοῦμεν κατὰ τὴν δύναμιν τὴν ἐνεργούμενην ἐν ἡμῖν, <table border="1"> <thead> <tr> <th>Verb</th><th>T</th><th>V</th><th>M</th><th>G/P</th><th>N</th><th>C</th><th>Lexical Form</th><th>Function</th></tr> </thead> <tbody> <tr> <td>δυναμένω</td><td>Pre</td><td>De p</td><td>Ptcp</td><td>M</td><td>S</td><td>D</td><td>δυναμαι</td><td>Subst Ptcp</td></tr> </tbody> </table>	Verb	T	V	M	G/P	N	C	Lexical Form	Function	δυναμένω	Pre	De p	Ptcp	M	S	D	δυναμαι	Subst Ptcp																		
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	νοοῦμεν	Pre	Act	Ind	1	P	Νοεω	MV
	ἐνεργουμένην	Pre	Mid	Ptcp	F	S	ἐνεργεω	Adj Ptcp
Translation:								
But to the one who is able over and above all to do infinitely more than that which we ask or think according to the power working in us								
Notes								
What Paul has prayed is impossible for man, but all things are possible for the Lord who can do infinitely more than we ask.								
<b>21</b>	αὐτῷ ἡ δόξα ἐν τῇ ἐκκλησίᾳ καὶ ἐν Χριστῷ Ἰησοῦ εἰς πάσας τὰς γενεὰς τοῦ αἰώνος τῶν αἰώνων, ἀμήν.	Verb	T	V	M	G/P	N	C Lexical Form Function
Translation:								
To him be the glory in the church and in Christ Jesus in all generations forever and ever, Amen.								
Notes								
We have been redeemed so that we might be to the praise of his glory (1:6, 12, 14). Doxology is a fitting note to arrive at given the amazing, lavish grace of what God has done for his people in Christ, and what he is currently doing by his Spirit.								