

ΠΡΟΣ ΕΦΕΣΙΟΥΣ 5.15-24

- 15 Βλέπετε οὖν ἀκριβῶς πῶς περιπατεῖτε ἀκριβῶς- adv. (*see, then, carefully*)  
 μὴ ὡς ἄσοφοι ἀλλ' ὡς σοφοί,
- 16 ἔξαγοραζόμενοι τὸν καιρόν, ἔξαγοράζω- M,N,P,Pres,Mid,Ptc, uncertain mng [NAS & NIV] *making the most (of the time) alt mng is buying up or redeeming (buying back)*  
 ὅτι αἱ ἡμέραι πονηραὶ εἰσιν.
- 17 διὰ τοῦτο  
 μὴ γίνεσθε ἄφρονες, ἄφρων, ον, gen. ονος- adj M,N,P, *foolish, ignorant*  
 ἀλλὰ συνίετε τί τὸ θέλημα τοῦ κυρίου. συνίημι- 2-P,Pres,Act,Imprtv, *understand*
- 18 καὶ μὴ μεθύσκεσθε οἴνῳ, μεθύσκω- 2-P,Pres,Pass,Imprtv, (*do not*) *become drunk*  
 ἐν ᾧ ἔστιν ἀσωτία, ἀσωτία, ας, ἡ- F,N,S, lit. *incorrigibility, dissipation debauchery*  
 ἀλλὰ πληροῦσθε ἐν πνεύματι,<sup>1</sup> πληρόω- 2-P,Pres,Act,Imprtv, *be filled (by the Spirit<sup>1</sup>)*
- 19 λαλοῦντες ἑαυτοῖς ᾠδή, ἡς, ἡ- F,D,P, *songs of praise to God*  
 [ἐν] ψαλμοῖς καὶ ὕμνοις καὶ ᾠδαῖς πνευματικαῖς,  
 ᾄδοντες καὶ ψάλλοντες ᾄδω- M,N,P,Pres,Act,Ptc, *singing*  
 τῇ καρδίᾳ ὑμῶν τῷ κυρίῳ,
- 20 εὐχαριστοῦντες πάντοτε εὐχαριστέω- M,N,P,Pres,Act,Ptc, *giving thanks*  
 ὑπὲρ πάντων  
 ἐν ὀνόματι τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ  
 τῷ θεῷ καὶ πατρί,
- 21 ὑποτασσόμενοι ἀλλήλοις ἐν φόβῳ Χριστοῦ, ὑποτάσσω- M,N,P,Pres,Pass,Ptc, *submitting*
- 22 Αἱ γυναῖκες τοῖς ἰδίοις ἀνδράσιν ὡς τῷ κυρίῳ,
- 23 ὅτι  
 ἀνὴρ ἔστιν κεφαλὴ τῆς γυναικὸς κεφαλὴ, ἡς, ἡ - F,N,S, *the head*  
 ὡς καὶ ὁ Χριστὸς κεφαλὴ τῆς ἐκκλησίας,  
 αὐτὸς σωτὴρ τοῦ σώματος· σωτήρ, ἦρος, ὁ- M,N,S, *savior, deliverer, preserver*
- 24 ἀλλὰ ὡς ἡ ἐκκλησία ὑποτάσσεται τῷ Χριστῷ, ὑποτάσσω- 3-S,Pres,Pass,Ind, *is subject to, submits*  
 οὕτως καὶ  
 αἱ γυναῖκες τοῖς ἀνδράσιν ἐν παντί.

<sup>1</sup> Wallace: the dative case does not indicate the content of a verb [p. 93], only the genitive is used for this (if gen then "filled with the Spirit would be correct"). πληρόω in Ephesians is always used in connection with a member of the Trinity. 3:19: Paul prays that believers "be filled with all the fullness of God", 4:10: Christ is said to be the agent of filling with v 11 giving specific spiritual gifts; Here believers are to be filled by means of the Spirit with the content of the fullness of God. [p. 375]

## Wallace Grammar Comment

λαλοῦντες . . . ᾄδοντες . . . ψάλλοντες . . . [20] εὐχαριστοῦντες . . . [21] ὑποτασσόμενοι

**speaking . . . singing . . . making melody . . . (20) being thankful . . . (21) be submissive**

Although most would consider the first four of these participles as adverbial (see previous discussions of this verse), many, including recent editions of the Greek NT, would consider the last participle as imperatival. Such is doubtful, especially since it too is a present anarthrous participle, as are the first four. The basic rule here is simply this: If a participle can be identified as dependent (i.e., if it can at all be attached to a verb), it should be so considered. Furthermore, it seems that there are two primary reasons why some have considered ὑποτασσόμενοι as imperatival here: (1) The original wording of 5:22 apparently lacked the imperative ὑποτάσσεσθε, leaving the verb to be supplied from the preceding line and thus intrinsically connecting v 21 with the following section of material; and (2) it is separated by several words from the preceding participle, which fact seemingly connects it with the following paragraph rather than with the preceding.

In response to this, note the following: (1) Although there is an obvious connection between vv 21 and 22, v 21 can just as easily function as a hinge between the two sections. The thought of vv 15-21 flows right into 5:22-6:9. This section on the (extended) family, whether it starts at v 21 or v 22, is the only major section in the body of Ephesians to begin *without* a conjunction. It is as if the instruction in the former section is meant to be “ringing in the ears” of the hearers as they turn to the issue of the family. Consequently, a dramatic break between the two is overdrawn. The participle belongs equally to both. (2) On a syntactical and stylistic level, this view does not take into account the semantic situation in which an imperatival participle is found (which, among other things, indicates that this is a very rare usage), nor the usage of dependent participles in this letter in particular (cf. Eph 1:13-14, for example, where several dependent participles are strung along). To view any of these participles as imperatival is to view the passage from the English point of view only, ignoring the Greek