

Notes on the Greek New Testament
Day 267 – September 24th – Ephesians 3:1-21

Works frequently referenced in these notes on Ephesians

Beare, F.W.	<i>The Epistle to the Ephesians</i> (Interpreter's Bible), Nashville, Abingdon, 1953
Eadie, John	<i>Commentary on the Epistle to the Ephesians</i> , Edinburgh, T&T Clark, 1883
O'Brian, Peter T.	<i>The Letter to the Ephesians</i> , Leicester, Apollos, 1999
Stott, John	<i>God's New Society</i> (Bible Speaks Today Series), Leicester, IVP, 1979

Ephesians 3:1

Τούτου χάριν ἐγὼ Παῦλος ὁ δέσμιος τοῦ Χριστοῦ Ἰησοῦ ὑπὲρ ὑμῶν τῶν ἐθνῶν –
χάριν prep with gen for the sake of,
because of

The τούτου χάριν looks back to all that Paul has said about the Gentiles becoming fellow heirs of the Kingdom.

δεσμιος, ου m prisoner
ἐθνος, ους n nation, people; τα ἐ. Gentiles

Paul's move into intercessory prayer is here interrupted by a digression concerning the nature of his own commission and ministry before resuming in verse 14.

Verse 2

εἶ γε ἠκούσατε τὴν οἰκονομίαν τῆς χάριτος τοῦ θεοῦ τῆς δοθείσης μοι εἰς ὑμᾶς·

γε enclitic particle adding emphasis to the word with which it is associated

Several commentators think the εἶ γε means 'seeing that' and that it does not imply any uncertainty. O'Brian says the phrase εἶ γε ἠκούσατε means 'surely you have heard.' Nevertheless, Simpson, Bruce and O'Brian think this phrase is an indication that Ephesians was originally a circular letter. If it had been intended only for his friends at Ephesus Paul would probably have written 'you know'.

οἰκονομία, ας f task, responsibility

The term is used of God's plan and its divine administration (cf. 1:10; 3:9) but also here of Paul's work. Col 1:25 sheds light on Paul's meaning. The sense there is 'I am a minister according to the plan of God, the execution of which has been conferred upon me in that which concerns you.'

δοθείσης Verb, aor pass ptc, f gen s διδομι

Verse 3

κατὰ ἀποκάλυψιν ἐγνωρίσθη μοι τὸ μυστήριον, καθὼς προέγραψα ἐν ὀλίγῳ,
ἀποκαλυψίς, εως f revelation
ἐγνωρίσθη Verb, aor pass indic, 3 s γνωρίζω
make known, disclose

Cf. Acts 22:6-21; Gal 1:12, 15-16.

μυστήριον, ου n secret, mystery (of something formerly unknown but now revealed)

Cf. 1:9-10; Rom 16:25.

προγραφῶ write beforehand
ὀλιγος, η, ου little, small

The reference is probably back to the summary statements in 1:9,10 and 2:11-22.

Verse 4

πρὸς ὃ δύνασθε ἀναγινώσκοντες νοῆσαι τὴν συνέσιν μου ἐν τῷ μυστηρίῳ τοῦ Χριστοῦ,
ἀναγινώσκω read, read in public worship

Hort understands this reference to be broader than simply the reading of Paul's letter. He writes, "the recipients of the Epistle were to perceive St Paul's understanding in the mystery of Christ not simply by reading his exposition, but by keeping it in mind when they read the ancient prophecy, comparing the one with the other."

νοεω understand, perceive, discern
συνεσις, εως f understanding, insight

The 'mystery' is now defined as τῷ μυστηρίῳ τοῦ Χριστοῦ. It is in Christ that God's purposes are revealed – the content of the mystery is Christ.

Verse 5

ὁ ἕτερος γενεαῖς οὐκ ἐγνωρίσθη τοῖς υἱοῖς τῶν ἀνθρώπων ὡς νῦν ἀπεκαλύφθη τοῖς ἁγίοις ἀποστόλοις αὐτοῦ καὶ προφήταις ἐν πνεύματι,
ἕτερος, α, ου other, different
γενεα, ας f generation

Cf. Rom 16:25-27.

ἐγνωρίσθη Verb, aor pass indic, 3 s γνωρίζω
see v.3

This does not mean that the gospel is an innovation. It was witnessed to by the law and the prophets. Much of Paul's exposition of the gospel consisted of an exposition of the OT Scriptures. The gospel was even preached beforehand to Abraham (Gal 3:8).

ἀπεκαλύφθη Verb, aor pass indic, 3 s
ἀποκαλυπτω reveal, disclose
ἅγιος, α, ον holy

τοῖς ἁγίοις ἀποστόλοις αὐτοῦ A few MSS omit ἀποστόλοις (cf. Col 1:26). Some editors put a comma after ἁγίοις, but this is not a very natural reading. Holy is here probably used in its basic sense of separated. The phrase has been used by some to suggest that Paul could not have been the author of the letter – it reflects, they suppose, a later veneration of the apostles.

προφητῆς, ον m prophet

The prophets referred to here are NT prophets since they are mentioned after the apostles (cf. 2:20). The apostles "represent the authority of primary witness to the Gospel facts, while prophets represent the living guidance of the Spirit by which the facts were apprehended in ever fuller meaning and scope." Bruce

ἐν πνεύματι qualifies both apostles and prophets.

Verse 6

εἶναι τὰ ἔθνη συγκληρονόμα καὶ σύσσωμα καὶ συμμετόχα τῆς ἐπαγγελίας ἐν Χριστῷ Ἰησοῦ διὰ τοῦ εὐαγγελίου,

εἶναι Verb, pres infin εἶμι
ἔθνη Noun, nom & acc pl ἔθνος, οὐς n see v.1

συγκληρονομος, ον heirs together, sharing together God's blessings

Cf. Rom 8:17. "Earlier in Ephesians the notion of 'inheritance' pointed to the certain hope of participating in the future glory, the enjoyment of which has already begun through the Spirit who is the guarantee of that future possession (cf. 1:14; 5:5)." O'Brian

συσσωμος, ον member of the same body

As part of his string of συν compounded adjectives, Paul seems to have coined this term to "express [this] revolutionary ... concept [of] the inclusion of the Gentiles in the people of God on the same footing as Jews." Bruce

συμμετοχος, ον sharer, participant
ἐπαγγελια, ας f promise, what is promised

Cf. 2:12 but also 1:13 which speaks of the 'promised Holy Spirit.' For a similar relationship between being heirs of the covenants (of promise) and possessing the Spirit, cf. Gal 3:14 and its extended exposition in 3:15-4:7.

εὐαγγέλιον, ον n good news, gospel

"Each of these marvellous blessings in which Gentiles participate is said to be *in Christ Jesus and through the gospel* (v.6). The former phrase qualifies all three nouns ('fellow-heirs', 'members together', and 'joint partakers'), not simply the last. It is not to be understood instrumentally as 'through Christ', rather, it signifies that Christ Jesus is the *sphere* in which this incorporation of the Gentiles occurs. It is in Christ, that is, Israel's Messiah, and in him alone, that Gentiles inherit the promises made to Abraham. Further, all this occurs through the instrumentality of the gospel. It declares the basis on which Gentiles, along with Jews, become sons and receive the promised Holy Spirit. That basis is Christ's death and resurrection, which are part of the apostolic announcement. As the gospel is proclaimed, Gentile men and women, who hear its message and appropriate it for themselves, are united with the Lord Jesus in his death and resurrection. Thus, the gospel not only declares what is God's gracious plan, announcing the content of the mystery of Christ; it is also the instrument by which God achieves his purpose of bringing Gentiles to faith and incorporating them into his Son. It is through the active proclamation of the gospel that God draws men and women to himself (cf. 2 Thess 2:14)." O'Brian

Verse 7

οὗ ἐγενήθην διάκονος κατὰ τὴν δωρεὰν τῆς χάριτος τοῦ θεοῦ τῆς δοθείσης μοι κατὰ τὴν ἐνέργειαν τῆς δυνάμεως αὐτοῦ –

ἐγενήθην Verb, aor midd dep indic, 1 s
γίνομαι

διάκονος, ον m & f servant, minister

δωρεα, ας f gift

δοθείσης see v.2

ἐνέργεια, ας f (supernatural) working, power, activity

"It was not only in God's initial call but also in the subsequent enabling that he knows of the divine power operating mightily within him." O'Brian. Cf. 1 Cor 15:10. Paul is saying that everything achieved in his apostolic mission is "not his own doing, but the result of God's grace – God's choice of him, God's call to him, God's enabling power." Mitton

Verse 8

ἐμοὶ τῷ ἐλαχιστοτέρῳ πάντων ἁγίων ἐδόθη ἡ χάρις αὕτη – τοῖς ἔθνεσιν εὐαγγελίσασθαι τὸ ἀνεξιχνίαστον πλοῦτος τοῦ Χριστοῦ,

ἐμοὶ Pronoun, dat s ἐγώ
ἐλαχιστοτερος, α, ον less than the least

An ungrammatical comparative of ἐλαχιστος which is itself the superlative of μικρος. The term appears to have been coined by Paul.

ἅγιος, α, ον see v.5

This deprecating description of Paul conflicts with the view of some that this is not a genuine letter of Paul but a "panegyric on Paul and his interpretation of the Gospel." O'Brian says, "Using a very striking expression in which he neither indulges in hypocrisy nor grovels in self-deprecation, he indicates how deeply conscious he is of his own unworthiness and of Christ's overflowing grace to him." Cf. 1 Cor 15:9; 1 Tim 1:15.

ἐδόθη Verb, aor pass indic, 3 s δίδωμι

Paul's understanding of grace exalts the work and office given him while robbing him of any possibility of pride in himself.

ἔθνεσιν Noun, dat pl ἔθνος, ος n nation, people; τα ἔ. Gentiles

εὐαγγελίζω act. and midd proclaim the good news

ἀνεξιχνίαστος, ον untraceable, i.e. impossible of understanding by human minds, unfathomable

πλοῦτος, ον m & n riches, wealth

Paul's proclamation is "about the wealth of divine grace and glory which Christ possesses in himself and which he lavishly gives to others." O'Brian. The adjective "suggests a treasure house of grace, vast beyond all conceiving, so that no matter how far we penetrate there are rooms and corridors opening out in endless vistas, far beyond our capacity of apprehension or of vision." Beare. Cf. Rom 11:33.

Verse 9

καὶ φωτίσαι πάντας τίς ἡ οἰκονομία τοῦ μυστηρίου τοῦ ἀποκεκρυμμένου ἀπὸ τῶν αἰώνων ἐν τῷ θεῷ τῷ τὰ πάντα κτίσαντι,

φωτιζω give light to, bring to light,

Here meaning 'bring to light,' 'reveal' or 'illuminate' cf. 1 Cor 4:5; 2 Tim 1:10.

πάντας is omitted by κ^* A and in some Patristic citations. O'Brian writes, "The shorter reading ... is stating that through the apostles' ministry God's secret is revealed and shines in its own light. The majority text (which includes παντας, 'all'), on the other hand, emphasises that the administration of the mystery is made plain to all (not simply Gentiles, as Barth suggests). The shorter reading may have been a scribal error, while the flow of the argument in chap. 3:1-13 is from 'the revealed secret itself to the many beneficiaries of God's grace'; so Barth... Cf. Lincoln ... who argues cogently for the inclusion of παντας."

οικονομία, ας f see v.2

μυστηριον, ον n see v.3

"The content of what is enlightened is *the administration of this mystery*, that is, how God chose to accomplish his purpose." O'Brian

ἀποκεκρυμμένου Verb, perf pass ptc, m & n gen s ἀποκρυπτω hide, keep secret

αἰώνων Noun, gen pl αἰων, αἰωνος m age, world order, eternity

κτίσαντι Verb, aor act ptc, m dat s κτιζω create, make

"God has not changed; nor is he abandoning his first creation by forming a new creation in Christ. Salvation and the unity of Jew and Gentile in Christ have always been his purpose (see on 1:9-10); his creation of heaven and earth was an important step in the fulfilment of that plan. And he who *created* all things in the beginning with this goal in mind will consummate his work of *re-creation* on the final day when he brings all things together in unity in his Son, the Lord Jesus (1:10)." O'Brian

Verse 10

ἵνα γνωρισθῇ νῦν ταῖς ἀρχαῖς καὶ ταῖς ἐξουσίαις ἐν τοῖς ἐπουρανίοις διὰ τῆς ἐκκλησίας ἡ πολυποίκιλος σοφία τοῦ θεοῦ,

γνωρισθῇ see v.5

ἀρχη, ης f beginning, power

ἐξουσία, ας f authority, right, power

ἐπουρανιος, ον heavenly, celestial

ἐκκλησία, ας f congregation, church

"The term here ... should probably be taken as the heavenly gathering that is assembled about Christ *and* as a local congregation of Christians, in which Jews and Gentiles are fellow-members of the body of Christ..."

Through the church signifies that the very existence of this new multiracial community in which Jews and Gentiles have been brought together in unity in one body is the manifestation of God's richly diverse wisdom." O'Brian.

The Lamb's bride "is not only emblazoned as a signal trophy of divine counsel, but is discerned to be such by a galaxy of higher intelligences who mark the unfolding of her destiny."

πολυποικίλος, ον in varied forms

"The compound adjective meaning 'manifold, variegated, very many sided' was poetic in origin, referring to an intricately embroidered pattern of 'many-coloured cloaks' or the manifold hues of 'a garland of flowers.' It is used here in a figurative sense of the *richly diversified nature* of the divine wisdom... In our present context, this variegated wisdom has particular reference to God's richly diverse ways of working which led to a multiracial, multicultural community being united as fellow-members in the body of Christ" O'Brian

σοφια, ας f wisdom, insight, intelligence

Verse 11

κατὰ πρόθεσιν τῶν αἰώνων ἦν ἐποίησεν ἐν τῷ Χριστῷ Ἰησοῦ τῷ κυρίῳ ἡμῶν,

προθεσις, εως f purpose, plan, will
αἰωνων see v.9

What God planned before all ages he has now accomplished in Christ.

Verse 12

ἐν ᾧ ἔχομεν τὴν παρρησίαν καὶ προσαγωγὴν ἐν πεποιθήσει διὰ τῆς πίστεως αὐτοῦ.

ἐν ᾧ The centrality of Christ is to the fore.

παρρησια, ας f openness, boldness,
assurance

προσαγωγή, ης f freedom or right to enter
πεποιθησις, εως f confidence

'We have bold and confident access', or 'we have the boldness to enter confidently.' "Paul has gone out of his way to make this declaration of assurance as strong as possible for his readers. They need to know that this privileged and certain access to the Father is theirs." O'Brian

πιστις, εως f faith, trust, belief

Verse 13

διὸ αἰτοῦμαι μὴ ἐγκακεῖν ἐν ταῖς θλίψεσίν μου ὑπὲρ ὑμῶν, ἧτις ἐστὶν δόξα ὑμῶν.

διο therefore, for this reason

αἰτεω ask, midd ask for oneself, request

διο αἰτοῦμαι μὴ ἐγκακεῖν could be either:

- i) I ask you not to lose heart, or;
- ii) I pray (God) that you may not lose heart, or;
- iii) I ask (God) that I may not lose heart.

The first or second of these make most sense in context.

ἐγκακεω become discouraged, tire of

θλιψις, εως f trouble, suffering

ὅστις, ἧτις, ὅ τι who, which

δοξα, ης f glory

His sufferings serve to bring glory to God, a glory in which believers have a share now, (cf. 1:18) and fully at the last day (cf. 2:7). On this link between Paul's sufferings and the blessings of the gospel flowing to others, cf. 2 Tim 2:10.

Verses 14-19

The prayer in vv 14-19 picks up some of the main themes of 1:15-19 and is one long sentence in the Greek.

Verse 14

Τούτου χάριν κάμπτω τὰ γόνατά μου πρὸς τὸν πατέρα,

χαριω see v.1

"With the opening words, 'for this reason' Paul takes up and completes the sentence begun in v.1 and leads into petitionary prayer." O'Brian

κάμπτω trans & intrans bend, bow (of the knee)

γονυ, γονατος n knee

"Paul's language suggests that he may be echoing the words of Isaiah 45:23 (cf. Rom 14:11; Phil 2:10), where the bowing of the knee was a sign of homage to the universal King." O'Brian

πατερα later MSS read πατερα του κυριου ἡμων Ἰησου Χριστου, a gloss suggested by 1:3.

Verse 15

ἐξ οὗ πᾶσα πατριὰ ἐν οὐρανοῖς καὶ ἐπὶ γῆς ὀνομάζεται,

πατρια, ας f family, nation, people

γη, γης f earth

ὀνομαζω name, call; pass be known

This phrase is the cause of some difficulty. Hodge thinks that the reference is to the church in heaven and on earth (so also NIV text), but this is hardly a natural sense for *πασα πατρια*. Beare is probably correct in stating, "the thought is not that God is the Father of all, but that he is the prototype of all fatherhood. His relation to his own children (and, we might add, firstly to his Son) is the pattern of all other social relationships." (This is the sense given in the NIV footnote.)
O'Brian thinks that the emphasis is upon God as creator of all things – in heaven as well as earth – and his authority over all. "His greatness and thus his sovereign power and authority in both heaven and earth is stressed. The readers, then, who fear the threat of hostile powers, would be further reassured that God is indeed able to fulfil the petitions addressed by the apostle on their behalf."

Verse 16

ἵνα δῶ ὑμῖν κατὰ τὸ πλοῦτος τῆς δόξης αὐτοῦ
δυνάμει κραταιωθῆναι διὰ τοῦ πνεύματος
αὐτοῦ εἰς τὸν ἔσω ἄνθρωπον,

δῶ Verb, aor act subj, 3 s δίδωμι

κατὰ signifies not simply source, 'out of' but also scale, 'in accordance with'.

πλοῦτος, ου see v.8

δοξα, ης f glory

God's resources available to fulfil Paul's request are limitless.

δυνάμει Noun, dat s δυναμις

κραταιωθῆναι Verb, aor pass infin κραταιω
be strong, become strong

Notice again the Trinitarian nature of this prayer (cf. 2:18). The *Father* strengthens us inwardly *through his Spirit* and sends *Christ* his Son to dwell in our hearts (v.17).

ἔσω inside, within, inner

Ὁν τὸν ἔσω ἄνθρωπον cf. Rom 7:22; 2 Cor 4:16. This is not a higher human faculty but the regenerate being of the Christian (so Beare), or the very centre of our being, "the seat of personal consciousness ... [and] of our moral being." Fee (so also O'Brian).

Verse 17

κατοικῆσαι τὸν Χριστὸν διὰ τῆς πίστεως ἐν
ταῖς καρδίαις ὑμῶν ἐν ἀγάπῃ· ἐρριζωμένοι καὶ
τεθεμελιωμένοι,

O'Brian argues that the infinitive does not express purpose here but that, "The language of the two clauses is parallel, and the experience of the Spirit's strengthening activity is the same as that of Christ's indwelling (cf. 1 Cor 15:45; 2 Cor 3:17; Rom 8:9,10; Gal 4:6)... To be empowered by the Spirit in the inner person means that Christ himself dwells in their hearts." (so also Westcott)

κατοικεω live, settle, inhabit

'heart' is equivalent to 'inner man.'

ἐν ἀγάπῃ can be taken with the preceding clause, though it would then leave 'rooted and grounded' without an object.

ἐρριζωμένοι Verb, perf pass dep ptc, m nom

pl ρίζομαι be firmly rooted

τεθεμελιωμένοι Verb, perf pass ptc, m nom pl
θεμελιοω found; establish firmly

The two perfect passive participles depict the notion of progress and resulting state. "Love is the soil in which believers are rooted and will grow, the foundation upon which they are built." O'Brian

O'Brian interprets the words 'you being rooted and established in love' "as expressing the contemplated result of the two previous infinitives, which in turn provides the condition for the next request. Through the strengthening of the inner person by God's Spirit and Christ's indwelling in their hearts, the readers are to be established in love so that they will comprehend the greatness of the love of Christ."

Verse 18

ἵνα ἐξιχύσητε καταλαβέσθαι σὺν πᾶσιν τοῖς
ἀγίοις τί τὸ πλάτος καὶ μήκος καὶ ὕψος καὶ
βάθος,

ἐξιχύσητε Verb, aor act subj, 2 pl ἐξιχυω
be fully able, be empowered

καταλαβέσθαι Verb, 2nd aor midd infin
καταλαμβάνω obtain; midd. realize,
understand

Paul does not restrict knowledge to an inner circle of initiates but prays that it may be the possession of all.

πλατος, ους n breadth, width

μηκος, ους n length

ὑπος, ους n height, heaven, high position

βαθος, ους n depth, greatness

Some try to find various meanings for the 'four dimensions' mentioned here, but Beare says that Paul (or 'the author' in Beare's view) "is simply trying to express with rhetorical fulness the magnitude of the vision which opens before Christian faith as it seeks to comprehend the ways of God."

These four dimensions are given no object and are variously thought to refer to:

- i) The mighty power of God, e.g. Arnold;
- ii) The mystery of salvation, e.g. Schnackenburg;
- iii) The manifold wisdom of God (cf. Job 11:8-9), e.g. Bruce;
- iv) The matchless love of Christ, e.g. Calvin, Caird, Mitton, Best, Lincoln and O'Brian.

Verse 19

γνώναί τε τὴν ὑπερβάλλουσιν τῆς γνώσεως ἀγάπην τοῦ Χριστοῦ, ἵνα πληρωθῆτε εἰς πᾶν τὸ πλήρωμα τοῦ θεοῦ.

"This petition is remarkable, for although the apostle has said much in chapters 1-3 about his readers being in Christ, he assumes that they do not adequately appreciate Christ's love. Also God's almighty power is needed to grasp its dimensions; hence he prays for *power* to enable them to understand how immense it is. This is not a petition that they might love Christ more, however important that might be; rather that they might understand Christ's love for them. Further, their grasping this cannot be simply a mental exercise. Clearly, it is personal knowledge, and, although it undoubtedly includes insight into the significance of God's love in the plan of redemption, it cannot be reduced simply to intellectual reflection. Paul wants them to be empowered so as to grasp the dimensions of that love in their own experience." O'Brian

γνώναί Verb, 2 aor act infin γνωσκω

τε enclitic particle and, and so

ὑπερβάλλω surpass

γνώσις, εως f knowledge, understanding

Simpson considers this call to know the unknowable to be a prayer that they may *begin* to understand the love which in all its depths passes all comprehension – "it is so great that one can never know it fully." O'Brian

πληρωθῆτε Verb, aor pass subj, 2 pl πληρωω fill, make full

πλήρωμα, τος n fulness, completeness

Cf. 4:13 and also 1:23 for the tension between the already and not yet.

Verses 20-21

"Doxologies such as this are short, spontaneous ascriptions of praise to God which frequently appear as concluding formulas to prayers, hymnic expressions, and sections in Paul's letters. Their basic structure is threefold: first, the person to whom praise is ascribed is mentioned (e.g., 'to him who is able to do immeasurably more ...' 3:20). Then follows the word of praise, usually 'glory' (v.21, or an equivalent), and, finally, the doxology concludes with a temporal description, normally an eternity formula ('for ever and ever', v.21). In most cases the doxology is followed by 'Amen'." O'Brian

Verse 20

Τῷ δὲ δυναμένῳ ὑπὲρ πάντα ποιῆσαι ὑπερεκπερισσοῦ ὧν αἰτούμεθα ἢ νοοῦμεν κατὰ τὴν δύναμιν τὴν ἐνεργουμένην ἐν ἡμῖν,

"Armitage Robinson writes of this [the preceding] petition: 'No prayer that has ever been framed has uttered a bolder request'. Has the apostle, then, 'gone over the top'? No, for it is impossible to ask for too much since the Father's giving exceeds their capacity for asking or even imagining." O'Brian

Τῷ δὲ δυναμένῳ 'to the one who is powerful'

ποιῆσαι Verb, aor act infin ποιεω

ὑπερεκπερισσοῦ i) adv. with all

earnestness, exceedingly; ii) prep. with gen. far beyond, so much more than

This comparison of a rare compound adverb is best rendered 'infinitely more than'. "There is no limit to what God can do." O'Brian

αἰτέω ask; midd ask for oneself, request ἢ or

νοεω understand, consider, imagine

ἐνεργεω work, be at work (in)

ἐνεργουμένην is probably best understood as middle voice, 'the power that works', rather than passive 'the power that is worked'

Verse 21

αὐτῷ ἢ δόξα ἐν τῇ ἐκκλησίᾳ καὶ ἐν Χριστῷ Ἰησοῦ εἰς πάσας τὰς γενεὰς τοῦ αἰῶνος τῶν αἰώνων· ἀμήν.

δοξα, ης f glory

"To give God glory is not to add something to him; rather, it is an active acknowledgement or extolling of who he is or what he has already done (Ps 29:2; 96:8)." O'Brian

ἐκκλησια, ας f congregation, church

Cf. John 17:1-4. "God's glory *in the church* cannot be separated from his glory *in Christ Jesus*." O'Brian

γενεα, ας f generation

αιων, αιωνος m age, world order, eternity

"The 'Amen' makes it clear that the ascription of praise is not simply a matter of the lips, but is the spontaneous response of the whole congregation." O'Brian