

EPH 3:16 *υνα* 2443 CONJ *δωη* 1325 5632 V-2AAS-3S 1325 5630 V-2AAO-3S *υμιν* 4771 P-2DP

κατα 2596 PREP *του* 3588 T-ASM *πλουτου* 4149 N-ASM *τησ* 3588 T-GSF *δοξης* 1391 N-

GSF *αυτου* 846 P-GSM *δυναμει* 1411 N-DSF *κραταιωθηναι* 2901 5683 V-APN *δια* 1223

PREP *του* 3588 T-GSN *πνευματος* 4151 N-GSN *αυτου* 846 P-GSM *εισ* 1519 PREP *του*

3588 T-ASM *εσω* 2080 ADV *ανθρωπου* 444 N-ASM

Vocabulary

444 *anthrōpos*

- 1 a human being, whether male or female
 - a generically, to include all human individuals
 - b to distinguish man from beings of a different order
 - 1 of animals and plants
 - 2 of from God and Christ
 - 3 of the angels
 - c with the added notion of weakness, by which man is led into a mistake or prompted to sin
 - d with the adjunct notion of contempt or disdainful pity
 - e with reference to two fold nature of man, body and soul
 - f with reference to the two fold nature of man, the corrupt and the truly Christian man, conformed to the nature of God
 - g with reference to sex, a male
- 2 indefinitely, someone, a man, one
- 3 in the plural, people
- 4 joined with other words, merchantman

846 *autos*

- 1 himself, herself, themselves, itself
- 2 he, she, it
- 3 the same

1223 *dia*

- 1 through
 - a of place
 - 1 with
 - 2 in

b of time

- 1 throughout
- 2 during

c of means

- 1 by
- 2 by the means of

2 through

a the ground or reason by which something is or is not done

- 1 by reason of
- 2 on account of
- 3 because of for this reason
- 4 therefore
- 5 on this account

1325 *didōmi*

- 1 to give
- 2 to give something to someone
 - a of one's own accord to give one something, to his advantage
 - 1 to bestow a gift
 - b to grant, give to one asking, let have
 - c to supply, furnish, necessary things
 - d to give over, deliver
 - 1 to reach out, extend, present
 - 2 of a writing
 - 3 to give over to one's care, intrust, commit 2d
 - e something to be administered 2d
 - f to give or commit to some one something to be religiously observed
 - g to give what is due or obligatory, to pay: wages or reward
 - h to furnish, endue

- 3 to give
- a to cause, profuse, give forth from one's self
 - 1 to give, hand out lots
 - b to appoint to an office
 - c to cause to come forth, i.e. as the sea, death and Hell are said to give up the dead who have been engulfed or received by them
 - d to give one to someone as his own
 - 1 as an object of his saving care
 - 2 to give one to someone, to follow him as a leader and master
 - 3 to give one to someone to care for his interests
 - 4 to give one to someone to whom he already belonged, to return
- 4 to grant or permit one
- a to commission
- 1391** *doxa*
- 1 opinion, judgment, view
 - 2 opinion, estimate, whether good or bad concerning someone
 - a in the NT always a good opinion concerning one, resulting in praise, honour, and glory
 - 3 splendour, brightness
 - a of the moon, sun, stars
 - b magnificence, excellence, preeminence, dignity, grace
 - c majesty
 - 1 a thing belonging to God
 - 2 the kingly majesty which belongs to him as supreme ruler, majesty in the sense of the absolute perfection of the deity
 - 3 a thing belonging to Christ 3c
 - d the kingly majesty of the Messiah 3c
 - e the absolutely perfect inward or personal excellency of Christ; the majesty
 - 1 of the angels 3c
 - f as apparent in their exterior brightness
 - 4 a most glorious condition, most exalted state
 - a of that condition with God the Father in heaven to which Christ was raised after he had achieved his work on earth
 - b the glorious condition of blessedness into which is appointed and promised that true Christians shall enter after their Saviour's return from heaven
- 1411** *dynamis*
- 1 strength power, ability
 - a inherent power, power residing in a thing by virtue of its nature, or which a person or thing exerts and puts forth
 - b power for performing miracles
 - c moral power and excellence of soul
 - d the power and influence which belong to riches and wealth
 - e power and resources arising from numbers
 - f power consisting in or resting upon armies, forces, hosts
- 1519** *eis*
- 1 into, unto, to, towards, for, among
- 2080** *esō*
- 1 to within, into
 - 2 within
 - a the internal inner man
 - b the soul, conscience
- 2443** *hina*
- 1 that, in order that, so that
- 2596** *kata*
- 1 down from, through out
 - 2 according to, toward, along
- 2901** *krataioō*
- 1 to strengthen, make strong
 - 2 to be made strong, to increase in strength, to grow strong
- 3588** *ho*
- 1 this, that, these, etc.
- 4149** *ploutos*
- 1 riches, wealth
 - a abundance of external possessions
 - b fulness, abundance, plenitude
 - c a good i.e. that with which one is enriched
- 4151** *pneuma*
- 1 the third person of the triune God, the Holy Spirit, coequal, coeternal with the Father and the Son
 - a sometimes referred to in a way which emphasises his personality and character (the "Holy" Spirit)
 - b sometimes referred to in a way which emphasises his work and power (the Spirit of "Truth")
 - c never referred to as a depersonalised force
 - 2 the spirit, i.e. the vital principal by which the body is animated
 - a the rational spirit, the power by which the human being feels, thinks, decides
 - b the soul
 - 3 a spirit, i.e. a simple essence, devoid of all or at least all grosser matter, and possessed of the power of knowing, desiring, deciding, and acting
 - a a life giving spirit
 - b a human soul that has left the body

- c a spirit higher than man but lower than God, i.e. an angel
 - 1 used of demons, or evil spirits, who were conceived as inhabiting the bodies of men
 - 2 the spiritual nature of Christ, higher than the highest angels and equal to God, the divine nature of Christ
- 4 the disposition or influence which fills and governs the soul of any one
 - a the efficient source of any power, affection, emotion, desire, etc.
- 5 a movement of air (a gentle blast)
 - a of the wind, hence the wind itself
 - b breath of nostrils or mouth

4771 *sy*

- 1 you

Grammar

5630 Second Aorist Tense, Optative Mood

5632 Second Aorist Tense, Subjunctive Mood

5683 Aorist Tense, Passive Voice, Infinitive Mood

Aorist Tense: The aorist tense is characterized by its emphasis on punctiliar action; that is, the concept of the verb is considered without regard for past, present, or

future time. There is no direct or clear English equivalent for this tense, though it is generally rendered as a simple past tense in most translations.

Infinitive Mood: The Greek infinitive mood in most cases corresponds to the English infinitive, which is basically the verb with "to" prefixed, as "to believe."

Optative Mood: The optative mood is generally used in the so-called "fourth-class" conditions which express a wish or desire for an action to occur in which the completion of such is doubtful. By the time of the New Testament, the optative mood was beginning to disappear from spoken and written Greek, and such rarely occurs in the New Testament.

Passive Voice: The passive voice represents the subject as being the recipient of the action. E.g., in the sentence, "The boy was hit by the ball," the boy receives the action.

Second Aorist Tense: The "second aorist" tense is identical in meaning and translation to the normal or "first" aorist tense. The only difference is in the form of spelling the words in Greek, and there is no effect upon English translation.

Subjunctive Mood: The subjunctive mood is the mood of possibility and potentiality. The action described may or may not occur, depending upon circumstances. Conditional sentences of the third class ("ean" + the subjunctive) are all of this type, as well as many commands following conditional purpose clauses, such as those beginning with "hina."