

ATC Several MSS (φ⁴⁶ D² Ψ 1175* 1505 30) have πνεύματος (*pneumatōs*, “Spirit”) instead of φωτός (*phōtōs*, “light”). Although most today regard φωτός as obviously the reading of the initial text (UBS⁵ gives it an “A” rating), a case could be made that πνεύματος is what the author wrote. First, although this is largely a Byzantine reading (D² often, if not normally, assimilates to the Byzantine text), φ⁴⁶ gives the reading much greater credibility. Internally, the φωτός at the end of v. 8 could have lined up above the πνεύματος in v. 9 in a scribe’s exemplar, thus occasioning dittography. (It is interesting to note that in both φ⁴⁹ and κ the two instances of φωτός line up.) However, written in a contracted form, as a *nomen sacrum* (pMnMs)—a practice found even in the earliest MSS—πνεύματος would not have been easily confused with φωτός (there being only the last letter to occasion homoioteleuton rather than the last three). Further, the external evidence for φωτός is quite compelling (φ⁴⁹ κ A B D* F G P 33 81 1175^c 1739 1881 2464 latt co). It is thus doubtful that the early and widespread witnesses all mistook πνεύματος for φωτός. In addition, πνεύματος can be readily explained as harking back to Gal 5:22 (“the fruit of the Spirit”). Thus, on balance, φωτός appears to be autographic, giving rise to the reading πνεύματος.

BTN Grk “in.” The idea is that the fruit of the light is “expressed in” or “consists of.”

CTNBDAG 255 s.v. δοκιμάζω 1 translates δοκιμάζοντες (*dokimazōntes*) in Eph 5:10 as “try to learn.”

DTN The Greek conjunction καί (*kai*) seems to be functioning here ascensively, (i.e., “even”), but is difficult to render in this context using good English. It may read something like: “but rather even expose them!”

ETN Grk “rather even expose.”

FTN The participle τα...γινόμενα (*ta...ginomena*) usually refers to “things happening” or “things which are,” but with the following genitive phrase ὑπ’ αὐτῶν (*hyp’ autōn*), which indicates agency, the idea seems to be “things being done.” This passive construction was translated as an active one to simplify the English style.

GSN The following passage has been typeset as poetry because many scholars regard this passage as poetic or hymnic. These terms are used broadly to refer to the genre of writing, not to the content. There are two broad criteria for determining if a passage is poetic or hymnic: (a) *stylistic*: a certain rhythmical lilt when the passages are read aloud, the presence of *parallelismus membrorum*

children of light—⁹for the fruit of the light^A consists in^B all goodness, righteousness, and truth—¹⁰trying to learn^C what is pleasing to the Lord. ¹¹Do not participate in the unfruitful deeds of darkness, but rather^D expose them.^E ¹²For the things they do^F in secret are shameful even to mention. ¹³But all things being exposed by the light are made visible. ¹⁴For everything made visible is light, and for this reason it says:^G

“Awake,^H O sleeper!
Rise from the dead,
and Christ will shine on you!”^I

Live Wisely

¹⁵Therefore consider carefully how you live—not as unwise but as wise, ¹⁶taking advantage of every opportunity, because the days are evil. ¹⁷For this reason do not be foolish, but be wise^K by understanding^L what the Lord’s will is. ¹⁸And do not get drunk with wine, which^M is debauchery,^N but be filled by the Spirit,^O ¹⁹speaking to one another in psalms, hymns, and spiritual songs, singing and making music^P in^Q your hearts to the Lord, ²⁰always giving thanks to God the Father for all things^R in the name of our Lord Jesus Christ, ²¹and submitting to one another out of reverence for Christ.^S

(i.e., an arrangement into couplets), the semblance of some metre, and the presence of rhetorical devices such as alliteration, *chiasmus*, and antithesis; and (b) *linguistic*: an unusual vocabulary, particularly the presence of theological terms, which is different from the surrounding context” (P. T. O’Brien, *Philippians* [NIGTC], 188–89). Classifying a passage as hymnic or poetic is important because understanding this genre can provide keys to interpretation. However, not all scholars agree that the above criteria are present in this passage, so the decision to typeset it as poetry should be viewed as a tentative decision about its genre.

HTN Grk “Rise up.”

ITN The articular nominative participle ὁ καθεύδων (*ho katheudōn*) is probably functioning as a nominative for vocative. To reflect this, it has been translated as “O sleeper.”

JSN A composite quotation, possibly from Isa 26:19; 51:17; 52:1; and 60:1.

KTN “become wise by understanding”; Grk “understanding.” The imperative “be wise” is apparently implied by the construction of vv. 15–21. See the following text-critical note for discussion.

LTC † The best witnesses read the imperative here (so φ⁴⁶ κ A B P 0278 33 81 1739 pc). The participle is found primarily in the Western and Byzantine families (D² Ψ 1175 1505 1881 2464 30 latt [D* F G are slightly different, but support the participial reading]). But the participle is superior on internal grounds: The structure of v. 17 almost requires an imperative after ἄλλα (*alla*), for this gives balance to the clause: “Do not become foolish, but understand...” If the participle is authentic, it may be imperatival (and thus should be translated just like an imperative), but such is quite rare in the NT. More likely, there is an implied imperative as follows: “Do not become foolish, but *become wise*, understanding what the will of the Lord is.” Either way, the participle is the harder reading and ought to be considered original. It is significant that seeing an

implied imperative in this verse affords a certain symmetry to the author’s thought in vv. 15–21: There are three main sections (vv. 15–16, v. 17, vv. 18–21), each of which provides a negative injunction, followed by a positive injunction, followed by a present adverbial participle. If ἀνιέτε (*suniete*) is original, this symmetry is lost. Thus, even though the external evidence for συνιέντες (*sunientes*) is not nearly as weighty as for the imperative, both the transcriptional and intrinsic evidence support it.

MTN Grk “in which.”

NTN Or “dissipation.” See BDAG 148 s.v. ἀσωτία.

OTN Many have taken ἐν πνεύματι (*en pneumatō*) as indicating content, i.e., one is to be filled with the Spirit. *ExSyn* 375 states, “There are no other examples in biblical Greek in which ἐν + the dative after πληρῶν indicates content. Further, the parallel with ὄνω as well as the common grammatical category of *means* suggest that the idea intended is that believers are to be filled by *means* of the [Holy] Spirit. If so there seems to be an unnamed agent. The meaning of this text can only be fully appreciated in light of the πληρῶν language in Ephesians. Always the term is used in connection with a member of the Trinity. Three considerations seem to be key: (1) In Eph 3:19 the ‘hinge’ prayer introducing the last half of the letter makes a request that the believers ‘be filled with all the fullness of God’ (πληρωθήτε εἰς πᾶν πλῆρωμα τοῦ θεοῦ). The explicit *content* of πληρῶν is thus God’s fullness (probably a reference to his moral attributes). (2) In 4:10 Christ is said to be the agent of filling (with v. 11 adding the specifics of his giving spiritual gifts). (3) The author then brings his argument to a crescendo in 5:18: Believers are to be filled by Christ by *means* of the Spirit with the content of the fullness of God.”

PTN See BDAG 1096 s.v. ψάλλω.

QTN Or “with.”

RTN Grk “for all.” The form “all” can be either neuter or masculine, and an alternative view is “for all” referring to people. The context could suggest believers (“one another” in v. 19). In other places this Greek phrase occurs in the NT, it refers to people (1 Tim 2:6; 2 Cor 5:14–15). **S**SN Eph 5:19–21. In Eph 5:18 the author gives the command to be filled by means of the Holy Spirit. In 5:19–21 there follows five participles: (1) speaking; (2) singing; (3) making music; (4) giving thanks; (5) submitting. These participles have been variously interpreted, but perhaps the two most likely interpretations are (1) the participles indicate the *means* by which one is filled by the Spirit; (2) the