

# ***Biblical Counsel for the Depressed Saint***

## **Session 2 – Ephesians 2:1-10**

After Brainerd died, Jonathan Edwards e\_\_\_\_\_ some of Brainerd’s writings, including, both parts of Brainerd’s journal, and published that work in 1749 under the title *An Account of the L\_\_\_\_\_ Of the late Reverend Mr. David Brainerd, Minister of t\_\_\_ G \_\_\_\_\_, Missionary to the INDIANS, from the honourable Society in Scotland, for the Propagation of Christian Knowledge, and Pastor of a C\_\_\_\_\_ of Christian INDIANS i\_\_ New-Jersey. Who died at Northampton in NEW-ENGLAND, Octob. 9th 1747. in the 30th Year of his Age: Chiefly taken from his own D \_\_\_\_\_, and other private Writings, written for his own U\_\_\_; and now published, By Jonathan Edwards, A.M. Minister of the Gospel at Northampton.*<sup>1</sup>

From the time he was born again to the time of his death, David Brainerd, a mis-sionary to Indians, struggled with depression. And for Brainerd, depression resulted in essentially feelings of worthlessness and guilt.

- after God created mankind, mankind had f\_\_\_\_\_ (or a close association<sup>2</sup>) with God and as part of that God was mankind’s God and King, the Being mankind worshiped and served (that is, g\_\_\_\_\_ *his heart to*—to satisfy the desires of his heart—and *obeyed*)
- when God created mankind, He made mankind with a body and a soul and gave that body and that soul desires – some of those desires are: a desire for drink, a desire for food, a desire for possessions, a desire for love, a desire for pleasures and joy, a desire for fellowship, a desire for knowledge, a desire for beauty and glory, a desire for paradise, and a desire for God – when mankind sinned against God, his body and his soul and the desires of his body and his soul were corrupted by sin
- “b\_\_\_\_\_” He created “the heavens and the earth and all of their host” (Gn 2:1, My Trans-lation) (what the Scriptures call “from everlasting”), God, specifically, God the Father, based on His will, d\_\_\_\_\_ to create all things (past, present, and future) – that deci-sion is God the Father’s plan for all things – as part of that plan, God the Father decided to create mankind, to permit mankind to sin against God, and to save some of f\_\_\_\_\_ mankind
- the some of fallen mankind whom God the Father decided to save (the people whom the Scrip-tures call “the chosen” or “the elect”), He loved – and God the Father loved those people by establishing His covenant with them (or choosing them for salvation)
- when God saves a person, God the Father calls (that is, e\_\_\_\_\_ calls) that person *to salvation*—fundamentally, *to Him being that person’s God and that person being part of His p\_\_\_\_\_* – as part of that effectual call, God the Father through the Lord Jesus Christ and the Holy Spirit begets that person (that is, makes that person alive spiritually) and gives that person f\_\_\_\_\_ in the crucified and risen Lord Jesus Christ<sup>3</sup> (and that per-son believes in the crucified and risen Lord Jesus Christ)
- when a person is saved by God, that person is delivered from bondage to Satan and to sin, be-

<sup>1</sup> <https://archive.org/details/accountoflifeofl00brai/page/n7/mode/2up>.

<sup>2</sup> That is, being together as beings who are close with one another and who share things in common with one another.

<sup>3</sup> Col 1:3-4, Eph 2:8-9, Phil 1:29, and 2 Pt 1:1.

comes a saint (or holy one), and has fellowship with God and as part of that has God as his God and King, the Being he worships and serves

- Ephesians 2:1-10 divides into two main sections, vv.1-3 (which concerns the s\_\_\_\_\_ of saints before they were saved) and vv.4-10 (which concerns the state of saints when and after they were s\_\_\_\_\_)
- in the context of vv.1-3, in the phrases “in your trespasses and sins” (v.1) and “in the lusts of our flesh” (v.3), the preposition “in” means “in the sphere of control” – thus, as revealed by vv.1-3 and its context, before they were saved, saints lived (or behaved) in the sphere (or realm) controlled by their trespasses and sins (or, said another way, the sphere [or realm] controlled by the lusts of their flesh) – when mankind sinned against God, he be-came enslaved to sin – and before they were saved, saints were slaves of sin (or con-trolled by sin)
- one of the tenses in Koine Greek is the p\_\_\_\_\_ tense – that tense has a number of spe-cific uses – one of those specific uses in part describes an action that occurs regularly – that use of the present tense is called the iterative present or, more p\_\_\_\_\_, the customary present – in the Greek text of v.3, Paul used the customary present with the participle “d\_\_\_\_\_” (which, depending on the English translation you have, is translat-ed as “doing,” “carrying out,” “fulfilling,” “indulging,” or “following”) – indicating that P\_\_\_\_\_ used the present tense with the participle “d\_\_\_\_\_,” most English translations translate that participle as an English present participle (thus, “doing,” “carrying out,” “fulfilling,” “indulging,” or “following”) – though those t\_\_\_\_\_ are good, being more precise, Paul used the customary present – a good way to translate that pres-ent into E\_\_\_\_\_ is to use the word “customarily” or the word “habitually” – thus, as revealed by v.3 and its context, before they were saved, saints “behaved in the lusts of . . . [their] flesh while *habitually* doing [or m\_\_\_\_\_ a habit of doing] the will of the flesh and of the [mind or] thoughts” (v.3, My Translation, emphasis mine) – to make a h\_\_\_\_\_ of d\_\_\_\_\_ “t\_\_\_\_\_ w\_\_\_\_\_ of the flesh and of the thoughts” (v.3, My Transla-tion) means to do “the will of the flesh and of the thoughts” (v.3, My Translation) often and doing “the will of the flesh and of the thoughts” (v.3, My Translation) o\_\_\_\_\_ is what one wants to do<sup>4</sup>
- in the context of v.5, the phrase “made alive together with Christ” (v.5, My Translation) refers to saints being made alive spiritually (that is, having fellowship with God and as part of that God being their God and King, the Being they worship and serve)
- one of t\_\_\_\_\_ t\_\_\_\_\_ in Koine Greek is the aorist tense – that tense has a number of specific uses – one of those specific uses describes “an event that is not yet past as though it were already c\_\_\_\_\_”<sup>5</sup> – that use of the aorist tense is called the proleptic (or futuris-tic) aorist – in the Greek text of v.6, Paul used the proleptic (or futuristic) aorist with the verbs “He raised up together with” and “He c\_\_\_\_\_ to sit down [or seated] with” – Paul used the proleptic (or futuristic) aorist with those verbs to stress the certainty of God raising saints up together with C\_\_\_\_\_ and of God causing s\_\_\_\_\_ to sit down [or seating saints] with Christ “in the heavenly *places* in Christ Jesus” (v.6, My

<sup>4</sup> Cf. Rm 7:14-25.

<sup>5</sup> Daniel B. Wallace, *Greek Grammar Beyond the Basics: An Exegetical Syntax of the New Testament* (Grand Rapids: Zondervan, 1996), 563.

Transla-tion) – thus, as revealed by v.6 and its context, a d \_\_\_ is c \_\_\_\_\_ when the saints *will* reign with Christ

- regarding the saving of the saints, as revealed by vv.4-9 and its context, saints have been saved by (that is, because of or on the basis of) grace through faith – due to the grammar in the Greek text of v.8 and the context of v.8, we know that saints having been saved on the basis of grace through faith is not from them, it is the gift of God – thus, as revealed by v.8 and its context, salvation, saving grace, and saving faith are gifts of God – being gifts of God, salvation, saving grace, and saving faith are *not* from man – in other words, man is *not* the source of those things – God is! – as revealed by v.9 and its context, being the gift of God, saints having been saved on the basis of grace through faith is not by works – it is not by works, as revealed by v.9, for this purpose: “in order that anyone might not boast” (v.9, My Translation) – if saints having been saved on the basis of grace through faith was by works (that is, by doing something—being baptized, being confirmed, tak-ing communion, attending church services, and so forth), then saints who did works could boast – with that said, saints having been saved on the basis of grace through faith is the gift of God – and thus, no saint can boast
- with all that said, as revealed by v.10 and its context, s \_\_\_\_\_ are God the Father’s “work-manship, . . . created in Christ Jesus [for good works or, as it appears, better translated,] on the b \_\_\_\_\_ of good works which God [the Father] prepared beforehand, in order that . . . [they] should walk in them” (v.10, My Translation)
- as I mentioned earlier, God the Father has a plan for all things – as part of that plan, God the Father prepared beforehand good works that saints are obligated to do – on the basis of those good works, God the Father created (that is, made alive spiritually) saints in Christ Jesus
- dear reader, if you are a saint, then God the Father prepared beforehand g \_\_\_\_\_ w \_\_\_\_\_ that you are obligated to do – as for those good works, only *you* can do them (no other saint can do them—not David Brainerd, not P \_\_\_\_\_, not anyone, only *you*) – they are *your* good works to do – in addition, as for those good works, God will enable you to do them – fel-low saint, God the F \_\_\_\_\_ prepared beforehand good works that *you* are obligated to do – and, on the basis of those good works, God the Father created *you* in Christ Jesus
- Ephesians 1:20-22 – 20 which He worked in the Christ<sup>6</sup> while raising up<sup>7</sup> Him from *the* dead and while seating<sup>8</sup> Him at<sup>9</sup> His right *hand* in the heavenly *places* 21 above every rule and authority and power and dominion and every name continuously being named<sup>10</sup>, not only in this age<sup>11</sup> but also in the is certainly going to come *age*<sup>12</sup>; 22 and all *things* He [put or] subjected under His feet and He gave Him *as* head<sup>13</sup> over all *things* to the Church, (My Translation)

<sup>6</sup> Gk. τῷ Χριστῷ (τῷ, article with substantive, monadic article, identifying a one-of-a-kind noun, “the Christ”).

<sup>7</sup> Gk. ἐνήργησεν . . . ἐγείρας (ἐγείρας, aorist, verbal participle, dependent verbal participle, adverbial participle, temporal participle, “related to an *aorist* main verb” [Ibid., 624], contemporaneous participle, “[He worked . . . ]while raising up”).

<sup>8</sup> Gk. ἐνήργησεν . . . καθίσας (καθίσας, aorist, verbal participle, dependent verbal participle, adverbial participle, temporal participle, “related to an *aorist* main verb” [Ibid.], contemporaneous participle, “[He worked . . . ]while seating”).

<sup>9</sup> Gk. ἐν (spatial/sphere, “in” or, here, “at”).

<sup>10</sup> Gk. ὀνόματος ὀνομαζομένου (ὀνομαζομένου, broad-band present, iterative present, adjectival participle, adjectival proper, predicate participle, [anarthrous] second predicate position, “[a name ]continuously being named”).

<sup>11</sup> Gk. τῷ αἰῶνι τούτῳ (τούτῳ, demonstrative pronoun, functioning adjectivally, “this[ age]”).

<sup>12</sup> Gk. τῷ μέλλοντι (special use present, futuristic present, completely futuristic, stressing certainty, adjectival participle, adjectival proper, attributive participle, first attributive position, “the is certainly going to come *age*”).

<sup>13</sup> Gk. αὐτὸν . . . κεφαλὴν (substantival use of the accusative, double accusative, object-complement, “Him *as* head”).

- as revealed by these verses and their context, e\_\_\_\_\_ God the F\_\_\_\_\_, God the Father's Son, Jesus, the Christ, is reigning over everyone and everything – as also re-vealed by these verses and their context, the Lord Jesus Christ's r\_\_\_\_\_ over everyone and everything consists of two realms – those two realms are: (1) “every rule and author-ity and power and d\_\_\_\_\_ and every name continuously being named, not only in this age but also in the is certainly going to come *age*” (v.21, My Translation) and (2) the Church (which is the realm of God's s\_\_\_\_\_ reign)
- based on Greek grammar and what is revealed by Ephesians 1:20-22, the phrase “in Christ Je-sus” means “in the sphere of Christ Jesus' control,” specifically, as used in Ephesians 2:4-10, the sphere (or realm) of God's saving reign – thus, as revealed by Ephesians 2:4-10 and its context, having been saved, saints are in the realm controlled by Christ Jesus, spe-cifically, the realm of God's saving reign
- as I said earlier, from the time he was born a\_\_\_\_\_ to the time of his death, David Brainerd, a missionary to Indians, struggled with depression – and for Brainerd, depression resulted in essentially f\_\_\_\_\_ of worthlessness and guilt – dear reader, maybe, like Brain-erd, you or a loved one struggles with depression and, like Brainerd, for you or that loved one depression results in essentially f\_\_\_\_\_ of w\_\_\_\_\_ and guilt – whether or not that is the case, presumably, there are times when every saint has feelings of worthlessness and/or guilt – thus, the teachings of Ephesians 2:1-10 and its context,<sup>14</sup> specifically, that saints have v\_\_\_\_\_ (that is, are important and useful to God) and that saints are able to conquer false guilt, are applicable for every saint
- as for saints having value (or being important and useful to God), as revealed by Ephesians 2:1-10 and its context, because God the Father, “while continually being rich in mercy” (v.4, My Translation), loved them with His great love and, because of that great love with which He loved them and “in order that He might show in the is certainly going to come ages the surpassing riches of His grace in kindness on . . . [them] in Christ Jesus” (v.7, My Translation), made them alive together with the Christ, raised them up together with Christ, and caused them to sit down with Christ in the heavenly places in Christ Jesus, and because, on the basis of grace through faith, they have been saved, which was the gift of God, saints have value (specifically, are important to God) – in addition, because they are God the Father's “workmanship, the ones who were created in Christ Jesus on the ba-sis of good works which God [the Father] prepared beforehand, in order that . . . [they] should walk in them” (v.10, My Translation), saints have value (specifically, are useful to God)
- as for saints being able to c\_\_\_\_\_ f\_\_\_\_\_ guilt, as revealed by Ephesians 2:1-10 and its context, saints are in Christ Jesus (specifically, in the realm of God's saving reign) – being in that realm, saints have as their u\_\_\_\_\_ a\_\_\_\_\_ the Scriptures,<sup>15</sup> the sixty-six books of the Bible, which not only correct false doctrine [such as, God is not g\_\_\_\_\_, God's w\_\_\_\_\_ cannot be trusted, God does not love me, and God is distant] and unrighteous behavior [such as, fear, anger, and *false guilt*], but also teach true doctrine [such as, God is good, God's word can be t\_\_\_\_\_, God does love me, and God is

<sup>14</sup> Cf. Mt 10:31 and 12:12.

<sup>15</sup> See 2 Tm 3:16.

not distant] and righteous behavior [such as, persevering in suffering and finding hope, comfort, and joy in the midst of suffering]

## *A Translation of Ephesians 2:1-10*

### With Extensive Footnotes

1 And you while continually being<sup>16</sup> dead in your trespasses<sup>17</sup> and sins<sup>18,19</sup>, 2 in<sup>20</sup> which you [formerly or] once walked [or lived] in accordance with<sup>21</sup> the [course or] age<sup>22</sup> of this world<sup>23</sup>, in accordance with the ruler over the power<sup>24</sup> over the air<sup>25</sup>, over the now<sup>26</sup> ha-bitually working spirit<sup>27,28</sup> in the sons [of or] characterized by the disobedience<sup>29</sup>; 3 among whom also we all [formerly or] once behaved<sup>30</sup> in the lusts of our flesh while ha-bitually doing<sup>31</sup> the will of [our sinful nature or, better translated,] the flesh [or body] and of the [mind or] thoughts, and we were being children<sup>32</sup> in nature destined for wrath<sup>33</sup> as also the rest; 4 but God while continually being<sup>34</sup> rich in mercy, because of His great love which He loved us, 5 and us while continually being<sup>35</sup> dead in our<sup>36</sup> trespasses He made alive together with the Christ<sup>37,38</sup>, [by or] on the basis of grace<sup>39</sup> you have been

<sup>16</sup> Gk. ὄντας . . . περιεπατήσατε (ὄντας [εἰμί], broad-band present, customary present, ongoing state, verbal participle, dependent verbal participle, adverbial participle, temporal participle, contemporaneous participle, “while continually being . . . [you walked]”).

<sup>17</sup> Gk. τοῖς παραπτώμασιν (local dative use, dative of sphere, “in the sphere of [your] trespasses”). The same for τοῖς παραπτώμασιν (v.5).

<sup>18</sup> Gk. ταῖς ἁμαρτίαις (local dative use, dative of sphere, “in the sphere of [your] sins”).

<sup>19</sup> Gk. τοῖς παραπτώμασιν καὶ ταῖς ἁμαρτίαις ὑμῶν (“in [the sphere of] the trespasses and in [the sphere of] the sins of you” or “in [the sphere of] your trespasses and sins”).

<sup>20</sup> Gk. ἐν (spatial/sphere, “in,” specifically, in the sphere of control, See Stanley E. Porter, *Idioms of the Greek New Testament*, second edition [Sheffield, England: Sheffield Academic Press Ltd, 1992, 1994, 1999], 156-159). See also Jn 8:34 (controlled by sin). The same for the second ἐν in v.3.

<sup>21</sup> Gk. κατὰ (with accusative, standard, “in accordance with” or “in conformity to”). The same for the other occurrence of κατὰ in v.2.

<sup>22</sup> Gk. τὸν αἰῶνα (αἰῶνα [αἰών], “era, age; . . . the current period” [Timothy Friberg, Barbara Friberg, and Neva F. Miller, *Analytical Lexicon of the Greek New Testament*, Baker’s Greek New Testament Library (Grand Rapids, MI: Baker Books, 2000), 39], “[the ]age”).

<sup>23</sup> Gk. τοῦ κόσμου τούτου (τούτου, demonstrative pronoun, functioning adjectivally, “this[ ]world”).

<sup>24</sup> Gk. τὸν ἄρχοντα τῆς ἐξουσίας (τῆς ἐξουσίας, adjectival genitive, genitive of subordination, “[the ruler ]over the power”).

<sup>25</sup> Gk. τῆς ἐξουσίας τοῦ ἀέρος (ἐξουσίας [ἐξουσία], “c. gen. **power over**” [Henry George Liddell and Robert Scott, *An Intermediate Greek-English Lexicon: Founded upon the Seventh Edition of Liddell and Scott’s Greek-English Lexicon* (Oxford, Clarendon Press, 1889), <https://logion.uchicago.edu/ἐξουσία>, “[the ]power over[ the air]”).

<sup>26</sup> Gk. νῦν (“**now**, both of the **present moment**, and of the **present time** generally, . . . **of our day**, . . . **of the present day**” [Charlton T. Lewis and Charles Short, *Lewis and Short’s Latin-English Lexicon* (Oxford: Clarendon Press, 1879), <https://logion.uchicago.edu/νῦν>]).

<sup>27</sup> Gk. τοῦ πνεύματος τοῦ . . . ἐνεργούντος (τοῦ . . . ἐνεργούντος, broad-band present, customary present, repeated action, adjectival participle, adjectival proper, attributive participle, second attributive position, “the habitually working spirit”).

<sup>28</sup> Gk. τοῦ πνεύματος τοῦ νῦν ἐνεργούντος (τοῦ πνεύματος τοῦ . . . ἐνεργούντος, adjectival genitive, genitive of subordination, “over the [now] habitually working spirit”).

<sup>29</sup> Gk. τοῖς υἱοῖς τῆς ἀπειθείας (τῆς ἀπειθείας, adjectival genitive, descriptive genitive, “[the sons ]characterized by the disobedience”).

<sup>30</sup> Gk. ἀνεστράφημέν (ἀναστρέφω, passive, “to conduct oneself” or “to behave”).

<sup>31</sup> Gk. ἀνεστράφημέν . . . ποιοῦντες (ποιοῦντες, broad-band present, customary present, repeated action, verbal participle, dependent verbal participle, adverbial participle, temporal participle, contemporaneous participle, “[we behaved . . . ]while habitually doing”).

<sup>32</sup> Gk. ἡμεθα τέκνα (τέκνα, predicate nominative, subset proposition, “*the predicate nominative describes the class to which the subject belongs*” [Wallace, 41], “children”).

<sup>33</sup> Gk. φύσει ὀργῆς (ὀργῆς, adjectival genitive, genitive of destination, “destined for,” “[in nature ]destined for wrath”).

<sup>34</sup> Gk. ὃν . . . ἠγάπησεν (ὃν [εἰμί], broad-band present, customary present, ongoing state, verbal participle, dependent verbal participle, adverbial participle, temporal participle, contemporaneous participle, “while continually being . . . [He loved]”).

<sup>35</sup> Gk. ὄντας . . . συνεζωοποίησεν (ὄντας [εἰμί], broad-band present, customary present, ongoing state, verbal participle, dependent verbal participle, adverbial participle, temporal participle, contemporaneous participle, “while continually being . . . [He raised up together with]”).

<sup>36</sup> Gk. τοῖς (the article, as a pronoun, possessive pronoun, “our”).

<sup>37</sup> Gk. τοῦ Χριστοῦ (τοῦ, article with substantive, monadic article, identifying a one-of-a-kind noun, “the Christ”).

<sup>38</sup> Gk. τοῦ Χριστοῦ (instrumental dative, dative of association, “[in association with ]the Christ”).

<sup>39</sup> Gk. χάριτι (instrumental dative use, dative of cause, “because of grace” or “on the basis of grace”). The same for τῆ . . . χάριτι (v.8).

saved<sup>40</sup> 6 and He raised up together with<sup>41</sup> and He caused to sit down with<sup>42</sup> in the heavenly *places* in Christ Jesus<sup>43</sup>, 7 in order that He might show<sup>44</sup> in the is certainly going to come ages<sup>45</sup> the surpassing riches<sup>46,47</sup> of His grace in kindness on us in Christ Jesus. 8 For [by or] on the basis of this grace<sup>48</sup> you have been saved through<sup>49</sup> faith; and this<sup>50</sup> not from<sup>51</sup> us, the gift of God; 9 not by<sup>52</sup> works, in order that anyone might not boast<sup>53</sup>. 10 For we are His workmanship, the ones who were created<sup>54</sup> in Christ Jesus [for good works<sup>55</sup> or, as it appears, better translated,] on the basis of<sup>56</sup> good works which God prepared beforehand, in order that we should walk<sup>57</sup> in them. (My Translation)

<sup>40</sup> Gk. ἔστε σεσωσμένοι (σεσωσμένοι, verbal participle, dependent verbal participle, periphrastic participle, finite verb [of εἰμι] [present] plus participle [perfect] equals finite tense equivalent [perfect], extensive perfect, emphasizes “the completed action of a past action or process from which a present state emerges” [Ibid., 577], “you have been saved”). The same for ἔστε σεσωσμένοι (v.8).

<sup>41</sup> Gk. συνήγαγεν (proleptic [futuristic] aorist, stressing the certainty of God raising saints up together with Christ, “He raised up together with”).

<sup>42</sup> Gk. συνεκάθισεν (proleptic [futuristic] aorist, stressing the certainty of God causing saints to sit down with Christ, “He caused to sit down with”).

<sup>43</sup> Gk. ἐν Χριστῷ Ἰησοῦ (ἐν, spatial/sphere, “in,” specifically, in the sphere of control, See Porter, 156-159, “in the sphere of Christ Jesus’ control”). The same for the two other occurrences of ἐν Χριστῷ Ἰησοῦ (vv.7 and 10).

<sup>44</sup> Gk. ἵνα ἐνδείξῃται (ἐνδείξῃται, subjunctive, in dependent clause, ἵνα + the subjunctive, purpose ἵνα clause, “[in order that ]He might show”).

<sup>45</sup> Gk. τοῖς αἰῶσιν τοῖς ἐπερχομένοις (τοῖς ἐπερχομένοις, special use present, futuristic present, completely futuristic, stressing certainty, adjectival participle, adjectival proper, attributive participle, second attributive position, “the is certainly going to come[ ages]”).

<sup>46</sup> Gk. τὸ ὑπερβάλλον πλοῦτος (article-adjective-noun, first attributive position, “the surpassing riches”).

<sup>47</sup> Gk. ἵνα ἐνδείξῃται . . . τὸ ὑπερβάλλον πλοῦτος (τὸ ὑπερβάλλον, verbal participle, dependent verbal participle, complementary participle, “[in order that He might show . . . ]the surpassing riches”).

<sup>48</sup> Gk. τῇ . . . χάριτι (τῇ, article with substantive, individualizing article, anaphoric [previous reference], points back to χάριτι [v.5], “this grace”).

<sup>49</sup> Gk. διὰ (with genitive, means, “through”).

<sup>50</sup> Gk. τοῦτο (demonstrative pronoun, the neuter singular of οὗτος, refers to an antecedent, specifically, the clause τῇ γὰρ χάριτι ἔστε σεσωσμένοι διὰ πίστεως [v.8]).

<sup>51</sup> Gk. ἐξ ([ἐκ], source, “out of” or “from”).

<sup>52</sup> Gk. ἐξ ([ἐκ], means, “by” or “from”).

<sup>53</sup> Gk. ἵνα . . . καυχῆσθῃται (καυχῆσθῃται, subjunctive, in dependent clause, ἵνα + the subjunctive, purpose ἵνα clause, “[in order that ]he might boast”).

<sup>54</sup> Gk. κτισθέντες (aorist passive participle, adjectival participle, substantival participle, “the ones who were created”).

<sup>55</sup> For support of this translation, See Ibid., 162.

<sup>56</sup> Gk. ἐπὶ (with dative, cause, “on the basis of” or “on account of”).

<sup>57</sup> Gk. ἵνα . . . περιπατήσωμεν (περιπατήσωμεν, subjunctive, in dependent clause, ἵνα + the subjunctive, purpose ἵνα clause, “[in order that ]we should walk”). In the context of v.10, the subjunctive is expressing obligation.