

# The Epistle to the Ephesians, Chapter 3

## ΠΡΟΣ ΕΦΕΣΙΟΥΣ Γ'

Each verse opens with the running Greek, an English translation, and a **discourse note** (its connective, relation, and role in the argument). Below follows the word-by-word breakdown in six tiers: gloss, case (color), parsing, *syntax*, **semantic force**, and a **lexical note**.

CASE   ■ Nominative   ■ Genitive   ■ Dative   ■ Accusative   ■ Vocative   ■ Verb (no case)   ■ Indeclinable

Discourse notes head each verse: **relation** · connective · clause-flow. Indentation marks prominence — flush-left = main line of argument; indented = supporting / subordinate material.

### Discourse structure of the chapter

- A · 3:1**      **Paul, the prisoner for the Gentiles**  
 Picking up from the temple-imagery of ch. 2, Paul begins to pray ('For this reason...') but breaks off at once, identifying himself as the prisoner of Christ Jesus on behalf of the Gentile readers — the thread he will resume at v.14.
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- B · 3:2-7**      **The stewardship of the mystery given to Paul**  
 The parenthesis opens: they have heard of the administration of grace given him (2), the mystery made known by revelation (3), which by reading they can grasp (4) — a mystery hidden from former generations but now revealed to the apostles and prophets by the Spirit (5): that the Gentiles are fellow-heirs, fellow-members, and fellow-sharers of the promise in Christ through the gospel (6), of which Paul became servant by the gift of grace and the working of God's power (7).

C • 3:8–13

### Grace to preach the mystery, that God's wisdom be made known

To Paul, least of the saints, grace was given to preach Christ's unsearchable riches to the Gentiles (8) and to bring to light the administration of the mystery hidden in God (9), so that now through the church the manifold wisdom of God might be made known to the heavenly rulers (10), according to the eternal purpose accomplished in Christ (11), in whom we have bold access through faith (12) — therefore he asks them not to lose heart over his sufferings, which are their glory (13).

D • 3:14–19

### The prayer to be filled with the fullness of God

Resuming v.1, Paul bows to the Father (14), from whom every family is named (15), praying that they be strengthened with power through the Spirit in the inner man (16), that Christ may dwell in their hearts through faith (17), so that, rooted in love, they may comprehend with all the saints the dimensions of Christ's love (18) — to know the love that surpasses knowledge, that they be filled to all the fullness of God (19).

E • 3:20–21

### Doxology

The prayer climaxes in praise: to him who is able to do far beyond all we ask or think, according to the power at work in us (20), be glory in the church and in Christ Jesus to all generations forever (21).

## 1 Τούτου χάριν ἐγὼ Παῦλος ὁ δέσμιος τοῦ Χριστοῦ Ἰησοῦ ὑπὲρ ὑμῶν τῶν ἐθνῶν—

For this reason I, Paul, the prisoner of Christ Jesus on behalf of you Gentiles —

INFERENCE / NEW MOVEMENT **Τούτου χάριν** Drawing the consequence of ch. 2 (Jew and Gentile built into one temple), Paul begins to pray but breaks off; the sentence is suspended and resumed only at v.14, with vv.2–13 as an extended parenthesis.

### Τούτου

of this

Genitive

*genitive with χάριν (cause)*

οὗτος: 'this'; the demonstrative looks back to the whole of ch. 2 — Gentiles made fellow citizens and a dwelling of God.

### χάριν

for the sake of

*improper preposition + genitive (cause)*

χάριν: 'for the sake of, because of'; the noun χάρις in adverbial/prepositional use — 'for this reason.'

### ἐγὼ

I

Nominative

*subject (emphatic pronoun)*

### Παῦλος

Paul

Nominative

*apposition to ἐγὼ*

Παῦλος: the apostle's Roman cognomen; the personal naming lends weight to the prayer and the apostolic claim that follows.

<p><b>ὁ</b> the Nominative <i>article</i></p>	<p><b>δέσμιος</b> prisoner Nominative <i>apposition (further definition)</i></p> <p>δέσμιος: 'prisoner, one bound' (from δεσμός, 'bond'); Paul's literal captivity reframed as captivity 'of Christ' — service, not shame.</p>	<p><b>τοῦ</b> of Genitive <i>article</i></p>	<p><b>Χριστοῦ</b> Christ Genitive <i>genitive of possession (whose prisoner)</i></p> <p>Χριστός: 'Anointed,' Messiah; here name-title — Paul is Christ's prisoner, bound by and for him.</p>
<p><b>Ἰησοῦ</b> Jesus Genitive <i>genitive in apposition to Χριστοῦ</i></p>	<p><b>ὑπὲρ</b> on behalf of <i>preposition + genitive (advantage)</i></p>	<p><b>ὑμῶν</b> you Genitive <i>object of ὑπὲρ (those benefited)</i></p>	<p><b>τῶν</b> the Genitive <i>article (substantizes ἐθνῶν)</i></p>
<p><b>ἐθνῶν</b> Gentiles Genitive <i>apposition to ὑμῶν</i></p> <p>ἔθνος: 'nation'; plural τὰ ἔθνη = the Gentiles/nations — Paul's captivity is precisely for their inclusion.</p>			

2 εἰ γε ἠκούσατε τὴν οἰκονομίαν τῆς χάριτος τοῦ θεοῦ τῆς δοθείσης μοι εἰς ὑμᾶς,

assuming that you have heard of the administration of the grace of God that was given to me for you,

PARENTHESIS (CONDITION OF FACT) εἰ γε The first clause of the long parenthesis; εἰ γε ('if indeed,' assuming) is not doubt but a courteous appeal to shared knowledge — they have surely heard of his commission.

εἰ

if

conditional conjunction (first class, assumed true)

γε

indeed

intensive particle

γε: emphasizing particle; εἰ γε = 'if indeed, since surely' — presupposing the condition holds.

ἤκούσατε

you have heard

Aor Act Indic 2 Pl · ἀκούω

main verb (protasis)

→ constative aorist

ἀκούω: 'hear'; of report received — they have learned of Paul's stewardship.

τὴν

the

Accusative

article

οἰκονομίαν

administration/stewardship

Accusative

direct object

οἰκονομία: 'household management, stewardship, administration' (οἶκος + νόμος); the office/dispensation of grace entrusted to Paul as God's steward.

τῆς

of the

Genitive

article

χάριτος

grace

Genitive

objective/epexegetical genitive (the stewardship that is grace)

χάρις: 'grace, favor'; the stewardship is itself a gift of grace — Paul's apostolate is sheer grace (cf. v.7, 8).

τοῦ

of

Genitive

article

θεοῦ

God

Genitive

genitive of source (grace from God)

τῆς

the (one)

Genitive

article (substantizes ptc.)

δοθείσης

that was given

Aor Pass Ptc · Gen Sg Fem · δίδωμι

attributive participle (modifies χάριτος)

→ constative aorist

δίδωμι: 'give'; the passive ('was given') is a divine passive — God is the giver of the grace/stewardship.

μοι

to me

Dative

dat. of recipient

εἰς

for

preposition + accusative (advantage/goal)

ὑμᾶς

you

Accusative

object of εἰς (beneficiaries)

### 3 ὅτι κατὰ ἀποκάλυψιν ἐγνωρίσθη μοι τὸ μυστήριον, καθὼς προέγραψα ἐν ὀλίγῳ,

that by revelation the mystery was made known to me, as I wrote above briefly,

**CONTENT / EXPLANATION** **ὅτι** Unfolds the 'stewardship' of v.2: it rests on a disclosure 'by revelation' — the mystery was not deduced but unveiled to Paul, as he has already sketched (probably 1:9–10; 2:11–22).

<p><b>ὅτι</b> that <i>conjunction (epexegetical/content)</i></p>	<p><b>κατὰ</b> by <i>preposition + accusative (means/standard)</i></p>	<p><b>ἀποκάλυψιν</b> revelation Accusative <i>object of κατὰ (means)</i> ἀποκάλυψις: 'unveiling, revelation' (ἀπό + καλύπτω, 'uncover'); the disclosure of what was hidden — the source of Paul's knowledge.</p>	<p><b>ἐγνωρίσθη</b> was made known Aor Pass Indic 3 Sg · γνωρίζω <i>main verb (ὄτι clause)</i> → <b>constative aorist</b> γνωρίζω: 'make known, reveal'; divine passive — God made it known. A keyword of the chapter (vv.3, 5, 10).</p>
<p><b>μοι</b> to me Dative <i>dat. of recipient</i></p>	<p><b>τὸ</b> the Nominative <i>article</i></p>	<p><b>μυστήριον</b> mystery Nominative <i>subject (of the passive)</i> μυστήριον: 'mystery'; not a riddle but a secret of God's plan once hidden, now disclosed — here the Gentiles' inclusion (v.6).</p>	<p><b>καθὼς</b> as <i>comparative conjunction</i></p>

## προέγραψα

I wrote before

Aor Act Indic 1 Sg · προγράφω

*main verb (comparative clause)*

→ epistolary/constative aorist

προγράφω: 'write before, write above' (προ- + γράφω); referring to the earlier part of the letter.

## ἐν

in

*preposition + dative (manner)*

## ὀλίγω

brief (compass)

Dative

*dat. of manner (substantival adj.)*

ὀλίγος: 'little, few'; ἐν ὀλίγω = 'briefly, in a few words' — a modest gesture toward his earlier treatment.

## 4 πρὸς ὃ δύνασθε ἀναγινώσκοντες νοῆσαι τὴν σύνεσίν μου ἐν τῷ μυστηρίῳ τοῦ Χριστοῦ,

by which, when you read, you can perceive my insight into the mystery of Christ,

RESULT / INFERENCE **πρὸς ὃ** The upshot of what he wrote: in reading it the readers can gauge Paul's God-given insight into the mystery — the apostolic understanding is verifiable, not esoteric.

## πρὸς

by/with reference to

*preposition + accusative (reference)*

πρὸς: here 'with reference to, in accordance with which' — looking back to what he wrote.

## ὃ

which

Accusative

*relative pronoun (object of πρὸς)*

## δύνασθε

you are able

Pres Mid/Dep Indic 2 Pl · δύναμαι

*main verb*

→ stative present

δύναμαι: 'be able, can'; the capacity is theirs by reading — the insight is accessible.

## ἀναγινώσκοντες

(when) reading

Pres Act Ptc · Nom Pl Masc · ἀναγινώσκω

*adverbial ptc. (temporal/means)*

→ present (concurrent)

ἀναγινώσκω: 'read' (lit. 'know again/recognize'); of public reading of the letter in the assembly.

## νοῆσαι

to perceive

Aor Act Inf · νοέω

*complementary infinitive (with δύνασθε)*

→ **constative aorist**

νοέω: 'understand, perceive with the mind' (from νοῦς); grasp intelligently — the goal of the reading.

## τήν

the

Accusative

article

## σύνεσίν

insight

Accusative

*object of νοῆσαι*

σύνεσις: 'understanding, insight' (συν-ἵημι, 'put together'); the comprehending grasp Paul has of the mystery.

## μου

my

Genitive

*possessive genitive*

## ἐν

in/into

*preposition + dative (reference)*

## τῷ

the

Dative

article

## μυστηρίῳ

mystery

Dative

*dat. of reference (sphere of the insight)*

μυστήριον: 'mystery'; the object of Paul's insight — defined in v.6.

## τοῦ

of

Genitive

article

## Χριστοῦ

Christ

Genitive

*genitive of content/reference (the mystery about Christ)*

Χριστός: the mystery is 'of Christ' — centered on him and realized in him.

5 ὁ ἕτεραις γενεαῖς οὐκ ἐγνωρίσθη τοῖς υἱοῖς τῶν ἀνθρώπων ὡς νῦν ἀπεκαλύφθη τοῖς ἁγίοις ἀποστόλοις αὐτοῦ καὶ προφήταις ἐν πνεύματι,

which in other generations was not made known to the sons of men as it has now been revealed to his holy apostles and prophets by the Spirit,

RELATIVE EXPANSION (THEN/NOW CONTRAST) ὅ A then–now antithesis defines the mystery's character: unrevealed to past generations, but now disclosed by the Spirit to the apostles and prophets who form the church's foundation (cf. 2:20).

ὅ

which

Nominative

relative pronoun (subject)

ἕτεραις

other

Dative

attributive adjective

ἕτερος: 'other (of a different kind)'; here simply 'former' generations, set against 'now.'

γενεαῖς

to generations

Dative

dat. of time (during which)

γενεά: 'generation'; the successive ages of humanity before the present disclosure.

οὐκ

not

negative particle

ἐγνωρίσθη

was made known

Aor Pass Indic 3 Sg · γνωρίζω

main verb (rel. clause)

→ constative aorist

γνωρίζω: 'make known'; the negated divine passive — God had not yet disclosed it.

τοῖς

to the

Dative

article

υἱοῖς

sons

Dative

dat. of recipient

υἱός: 'son'; 'sons of men' is a Semitic idiom (cf. Hebrew *benê-'ādām*) for humanity at large.

τῶν

of

Genitive

article

## ἀνθρώπων

of men

Genitive

*genitive of relationship (idiom)*

ἀνθρωπος: 'human being, man'; 'sons of men' = humankind in past ages.

## ὡς

as

*comparative conjunction*

## νῦν

now

*adverb (time)*

νῦν: 'now'; the eschatological 'now' of the gospel age — the hinge of the then/now contrast.

## ἀπεκαλύφθη

it has been revealed

Aor Pass Indic 3 Sg · ἀποκαλύπτω

*main verb (comparative clause)*

→ *constative aorist*

ἀποκαλύπτω: 'unveil, reveal' (cognate of ἀποκάλυψις, v.3); the positive counterpart to the negated ἐγνωρίσθη.

## τοῖς

to the

Dative

*article*

## ἀγίοις

holy

Dative

*attributive adjective*

ἅγιος: 'holy, set apart'; the apostles and prophets as consecrated agents of revelation.

## ἀποστόλοις

apostles

Dative

*dat. of recipient*

ἀπόστολος: 'one sent,' commissioned envoy; with the prophets, the foundation of the church (2:20).

## αὐτοῦ

his

Genitive

*genitive of relationship*

## καὶ

and

*coordinating conjunction*

## προφήταις

prophets

Dative

*dat. of recipient (coordinate)*

προφήτης: 'prophet'; here the NT prophets of the apostolic era, paired with the apostles.

## ἐν

by

*preposition + dative (means/agency)*

## πνεύματι

the Spirit

Dative

*dat. of means (instrumental agency)*

πνεῦμα: 'Spirit'; the Holy Spirit as the agent of the revelation — 'by the Spirit.'

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

that the Gentiles are fellow-heirs and fellow-members of the body and fellow-sharers of the promise in Christ Jesus through the gospel,

CONTENT OF THE MYSTERY **ASYNDETON** At last the mystery is defined by an epexegetic infinitive: three rhyming συν- compounds drive home that Gentiles are not appended to Israel but co-equal — co-heirs, co-body, co-sharers — in Christ.

**εἶναι**

to be / that ... are

Pres Act Inf · εἶμι

*epexegetic infinitive (defines τὸ μυστήριον)*

→ stative present

εἶμι: 'to be'; the infinitive spells out the content of the mystery in apposition to it.

**τὰ**

the

Accusative

article

**ἔθνη**

Gentiles

Accusative

*accusative subject of εἶναι*

ἔθνος: 'nation'; the Gentiles, formerly excluded (2:11–12), now declared co-equal heirs.

**συγκληρονόμα**

fellow-heirs

Accusative

*predicate accusative*

συγκληρονόμος: 'joint-heir' (σύν + κληρονόμος); first of three σύν-compounds — sharing the inheritance equally.

**καὶ**

and

*coordinating conjunction*

**σύσσωμα**

fellow-members of the body

Accusative

*predicate accusative (coordinate)*

σύσσωμος: 'belonging to the same body' (σύν + σῶμα); apparently coined by Paul — Gentiles incorporated into the one body of Christ.

**καὶ**

and

*coordinating conjunction*

**συμμέτοχα**

fellow-sharers

Accusative

*predicate accusative (coordinate)*

συμμέτοχος: 'joint-partaker' (σύν + μέτοχος, 'sharer'); third compound — co-participants in the promise.

<p><b>τῆς</b> of the Genitive article</p>	<p><b>ἐπαγγελίας</b> promise Genitive <i>objective genitive (with συμμετοχα)</i> ἐπαγγελία: 'promise'; the covenant promise to Abraham now shared by Gentiles (cf. 2:12; Gal 3:14).</p>	<p><b>ἐν</b> in <i>preposition + dative (union/sphere)</i></p>	<p><b>Χριστῷ</b> Christ Dative <i>dat. of union (sphere of the sharing)</i> Χριστός: union 'in Christ' is the ground on which the three σύν- realities hold.</p>
<p><b>Ἰησοῦ</b> Jesus Dative <i>apposition to Χριστῷ</i></p>	<p><b>διὰ</b> through <i>preposition + genitive (means)</i></p>	<p><b>τοῦ</b> the Genitive article</p>	<p><b>εὐαγγελίου</b> gospel Genitive <i>object of διὰ (means/instrument)</i> εὐαγγέλιον: 'good news, gospel'; the proclaimed message is the means by which Gentiles enter these blessings.</p>

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

of which I became a servant according to the gift of the grace of God that was given to me according to the working of his power.

RELATIVE EXPANSION (PAUL'S ROLE) οὗ Paul attaches himself to the gospel as its servant; the double 'according to' grounds his ministry wholly in God's gift of grace and the energetic working of his power, not in personal merit.

οὗ

of which

Genitive

relative pronoun (gen. with δίακονος)

ἐγενήθην

I became

Aor Pass/Dep Indic 1 Sg · γίνομαι

main verb

→ ingressive aorist

γίνομαι: 'become, come to be'; the aorist marks Paul's entry into servanthood — a calling received, not seized.

δίακονος

servant

Nominative

predicate nominative

δίακονος: 'servant, minister' (one who serves at table); the humble title Paul claims for his gospel work.

κατὰ

according to

preposition + accusative (standard/norm)

τήν

the

Accusative

article

δωρεάν

gift

Accusative

object of κατὰ (norm)

δωρεά: 'gift, bounty' (from δίδωμι); a free gift — the servanthood is a grant, underscoring grace.

τῆς

of the

Genitive

article

χάριτος

grace

Genitive

exegetical genitive (the gift that is grace)

χάρις: 'grace'; the gift consists of grace — echoing v.2.

τοῦ

of

Genitive

article

θεοῦ

God

Genitive

genitive of source

τῆς

the (one)

Genitive

article (substantizes ptc.)

δοθείσης

that was given

Aor Pass Ptc · Gen Sg Fem · δίδωμι

attributive participle (modifies χάριτος)

→ constative aorist

δίδωμι: 'give'; divine passive again (cf. v.2) — God gave the grace.

μοι

to me

Dative

dat. of recipient

κατὰ

according to

preposition + accusative (standard/norm)

τήν

the

Accusative

article

ἐνέργειαν

working

Accusative

object of κατὰ (norm)

ἐνέργεια: 'operation, active working' (whence 'energy'); God's effectual power that made Paul a servant.

τῆς

of the

Genitive

article

δυνάμεως

power

Genitive

genitive of source/quality (with ἐνέργειαν)

δύναμις: 'power, might'; the same power that raised Christ (1:19–20) is at work in Paul's ministry.

αὐτοῦ

his

Genitive

genitive of possession

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

To me, the very least of all the saints, this grace was given, to preach to the Gentiles the unsearchable riches of Christ,

RESUMPTION / AMPLIFICATION ASYNDETON Picking up 'the grace given to me' (vv.2, 7), Paul intensifies the wonder of it with a striking double comparative-superlative — even to the 'least of all saints' grace entrusted the Gentile mission and its boundless treasure.

ἐμοὶ

to me

Dative

dat. of recipient (emphatic, fronted)

ἐγώ: the emphatic dative — 'to me, of all people' — heightening the contrast with his unworthiness.

τῷ

the

Dative

article

ἐλαχιστοτέρῳ

less than the least

Dative

apposition (substantival adj.)

ἐλαχιστότερος: a double comparative built on the superlative ἐλάχιστος ('least') — 'leaster,' more than least; a coined intensification of self-abasement (cf. 1 Cor 15:9).

πάντων

of all

Genitive

partitive genitive

## ἁγίων

saints

Genitive

*partitive genitive (substantival adj.)*

ἅγιος: 'holy one, saint'; the set-apart people of God, among whom Paul ranks himself last.

## ἐδόθη

was given

Aor Pass Indic 3 Sg · δίδωμι

*main verb*

→ **constative aorist**

δίδωμι: 'give'; divine passive — grace as God's unilateral gift.

## ἡ

the

Nominative

*article*

## χάρις

grace

Nominative

*subject*

χάρις: 'grace'; here the specific commission to the Gentiles (cf. vv.2, 7).

## αὕτη

this

Nominative

*demonstrative (attributive)*

οὗτος: 'this'; pointing to the grace just spoken of.

## τοῖς

to the

Dative

*article*

## ἔθνεσιν

Gentiles

Dative

*dat. of recipient (with εὐαγγελισσασθαι)*

ἔθνος: 'nation, Gentile'; the recipients of Paul's preaching.

## εὐαγγελισσασθαι

to preach the good news

Aor Mid Inf · εὐαγγελίζω

*exegetical infinitive (defines ἡ χάρις)*

→ **constative aorist**

εὐαγγελίζω (mid.): 'announce good news, evangelize'; the grace's purpose — to herald Christ to the nations.

## τὸ

the

Accusative

*article*

## ἀνεξιχνίαστον

unsearchable

Accusative

*attributive adjective*

ἀνεξιχνίαστος: 'untraceable, unsearchable' (α- privative + ἐξιχνιάζω, 'track out by footprints'); riches too vast to trace to their end (cf. Rom 11:33).

## πλοῦτος

riches

Accusative

*direct object of εὐαγγελισσασθαι*

πλοῦτος: 'wealth, riches'; a favorite Ephesians term for the abundance of God's grace in Christ.

## τοῦ

of

Genitive

*article*

## Χριστοῦ

Christ

Genitive

*possessive/source genitive (riches belonging to Christ)*

Χριστός: the riches are Christ's own — found and bestowed in him.

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

and to bring to light for all what is the administration of the mystery hidden from the ages in God who created all things,

**COORDINATE PURPOSE** **καὶ** A second infinitive coordinate with 'to preach': the commission is also to illumine for all the long-hidden plan — the mystery concealed in God the Creator from eternity, now openly displayed.

<p><b>καὶ</b> and <i>coordinating conjunction</i></p>	<p><b>φωτίσαι</b> to bring to light Aor Act Inf · φωτίζω <i>exegetical infinitive (coordinate with εὐαγγελισθαι)</i> → constative aorist φωτίζω: 'illumine, bring to light' (from φῶς, 'light'); to make the hidden plan visible to all.</p>	<p><b>πάντας</b> all Accusative <i>direct object of φωτίσαι</i> πᾶς: 'all'; the universal scope of the enlightenment — not a select few.</p>	<p><b>τίς</b> what Nominative <i>interrogative (subject of indir. question)</i> τίς: interrogative 'what?'; introduces the content to be illumined.</p>
<p><b>ἡ</b> the Nominative <i>article</i></p>	<p><b>οἰκονομία</b> administration/plan Nominative <i>predicate nom. (in indir. question)</i> οἰκονομία: 'administration, plan, dispensation' (cf. v.2); here the outworking of God's hidden design (some witnesses read κοινωνία, 'fellowship').</p>	<p><b>τοῦ</b> of the Genitive <i>article</i></p>	<p><b>μυστηρίου</b> mystery Genitive <i>objective/possessive genitive</i> μυστήριον: 'mystery'; the secret of God's saving plan (v.3) whose administration is now disclosed.</p>

**τοῦ**

the (one)

Genitive

article (substantizes ptc.)

**ἀποκεκρυμμένου**

having been hidden

Perf Pass Ptc · Gen Sg Neut · ἀποκρύπτω

attributive participle (modifies μυστηρίου)

→ intensive perfect (abiding concealment, now ended)

ἀποκρύπτω: 'hide away, conceal' (ἀπό + κρύπτω); the perfect stresses the settled hiddenness that has now given way to disclosure.

**ἀπὸ**

from

preposition + genitive (temporal source)

**τῶν**

the

Genitive

article

**αἰώνων**

ages

Genitive

genitive of time (from which)

αἰών: 'age, eon'; 'from the ages' = from time immemorial — the mystery's eternal concealment.

**ἐν**

in

preposition + dative (sphere/place)

**τῷ**

the

Dative

article

**θεῷ**

God

Dative

dat. of sphere (the mystery kept in God)

θεός: God; the mystery resided hidden 'in God' — his own counsel before its revelation.

**τῷ**

the (one)

Dative

article (substantizes ptc.)

**τὰ**

the

Accusative

article

**πάντα**

all things

Accusative

direct object of κτίσαντι

πᾶς: 'all'; τὰ πάντα = the universe, the whole created order.

**κτίσαντι**

who created

Aor Act Ptc · Dat Sg Masc · κτίζω

attributive participle (modifies θεῷ)

→ constative aorist

κτίζω: 'create, found'; God the Creator — the one who made all things is the one in whom the plan was hidden, guaranteeing his right to dispose of history.

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

so that now through the church the manifold wisdom of God might be made known to the rulers and the authorities in the heavenly places,

**PURPOSE** ἵνα The grand purpose of the whole disclosure: the church itself is the cosmic stage on which God's many-splendored wisdom is exhibited even to the angelic powers — the existence of one redeemed people displays his wisdom.

ἵνα

so that

*conjunction (purpose)*

γνωρισθῇ

might be made known

Aor Pass Subj 3 Sg · γνωρίζω

*verb of purpose clause (subjunctive)*

→ constative aorist

γνωρίζω: 'make known' (cf. vv.3, 5);  
divine passive — God displays his  
wisdom through the church.

νῦν

now

*adverb (time)*

νῦν: 'now'; the present age of the  
church is the moment of this cosmic  
disclosure.

ταῖς

to the

Dative

*article*

ἀρχαῖς

rulers

Dative

*dat. of recipient*

ἀρχή: 'rule, ruler, principality'; supra-  
human powers (cf. 1:21; 6:12) — here  
spectators of God's wisdom.

καὶ

and

*coordinating conjunction*

ταῖς

the

Dative

*article*

ἐξουσίαις

authorities

Dative

*dat. of recipient (coordinate)*

ἐξουσία: 'authority, power'; paired with  
ἀρχαί for the angelic/spiritual powers  
as a class.

<p>ἐν in <i>preposition + dative (place)</i></p>	<p>τοῖς the Dative article</p>	<p>ἐπουρανίους heavenly places Dative <i>dat. of place (substantival adj.)</i> ἐπουράνιος: 'heavenly' (ἐπί + οὐρανός); τὰ ἐπουράνια = the heavenly realm, a signature phrase of Ephesians (1:3, 20; 2:6; 6:12).</p>	<p>διὰ through <i>preposition + genitive (means)</i></p>
<p>τῆς the Genitive article</p>	<p>ἐκκλησίας church Genitive <i>object of διὰ (means/instrument)</i> ἐκκλησία: 'assembly, church' (ἐκ + καλέω, 'called out'); the church is the instrument through which God's wisdom is displayed.</p>	<p>ἡ the Nominative article</p>	<p>πολυποίκιλος manifold/many-colored Nominative <i>attributive adjective</i> πολυποίκιλος: 'much-variegated, many-colored' (πολύς + ποικίλος, 'embroidered'); wisdom of infinite variety — like a richly woven tapestry.</p>
<p>σοφία wisdom Nominative <i>subject (of γνωρισθῆ)</i> σοφία: 'wisdom'; God's wise plan to unite Jew and Gentile in one body — displayed before the cosmos.</p>	<p>τοῦ of Genitive article</p>	<p>θεοῦ God Genitive <i>possessive/source genitive</i></p>	

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

according to the eternal purpose that he carried out in Christ Jesus our Lord,

NORM / GROUND **κατὰ** The cosmic display of wisdom is no improvisation but conforms to God's age-long purpose, already accomplished in Christ — the plan's basis and guarantee.

κατὰ

according to

*preposition + accusative (standard/norm)*

πρόθεσιν

purpose

Accusative

*object of κατά (norm)*

πρόθεσις: 'purpose, plan' (lit. 'a setting-before'); God's settled, prior intention (cf. 1:11; Rom 8:28).

τῶν

of the

Genitive

*article*

αιώνων

ages

Genitive

*attributive genitive ('purpose of the ages' = eternal)*

αἰών: 'age'; 'the purpose of the ages' = the eternal purpose spanning all time.

ἣν

which

Accusative

*relative pronoun (object of ἐποίησεν)*

ἐποίησεν

he carried out/made

Aor Act Indic 3 Sg · ποιέω

*main verb (rel. clause)*

→ *constative aorist*

ποιέω: 'do, make, accomplish'; here 'carried out, realized' the purpose — perhaps with a nuance of 'formed/purposed.'

ἐν

in

*preposition + dative (sphere/agency)*

τῷ

the

Dative

*article*

Χριστῷ

Christ

Dative

*dat. of sphere/means (in/through Christ)*

Χριστός: the purpose is realized 'in Christ' — he is its locus and executor.

Ἰησοῦ

Jesus

Dative

*apposition to Χριστῷ*

τῷ

the

Dative

*article*

κυρίῳ

Lord

Dative

*apposition (title)*

κύριος: 'Lord'; the LXX name for YHWH, confessed of Jesus — the sovereign in whom the plan is fulfilled.

ἡμῶν

our

Genitive

*genitive of relationship*

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

in whom we have boldness and access in confidence through faith in him.

**RELATIVE EXPANSION (BENEFIT)** ἐν ᾧ A relative clause spells out the benefit of being 'in Christ': free, confident access to God — the privilege now extended to Jew and Gentile alike (cf. 2:18).

<p>ἐν in <i>preposition + dative (union)</i></p>	<p>ᾧ whom Dative <i>relative pronoun (object of ἐν; antecedent Christ)</i></p>	<p>ἔχομεν we have Pres Act Indic 1 Pl · ἔχω <i>main verb (rel. clause)</i> → stative present ἔχω: 'have, hold'; the present possession of access — a standing privilege.</p>	<p>τὴν the Accusative <i>article</i></p>
<p>παρρησίαν boldness Accusative <i>direct object</i> παρρησία: 'freedom of speech, boldness, confidence' (πάς + ῥῆσις, 'all-speech'); frank, unhindered approach to God.</p>	<p>καὶ and <i>coordinating conjunction</i></p>	<p>προσαγωγὴν access Accusative <i>direct object (coordinate)</i> προσαγωγή: 'access, approach, introduction' (προσάγω, 'bring to'); the right of entry into God's presence (cf. 2:18; Rom 5:2).</p>	<p>ἐν in <i>preposition + dative (manner)</i></p>
<p>πεποιθήσει confidence Dative <i>dat. of manner</i> πεποιθήσις: 'confidence, trust' (from the perfect of πείθω, 'be persuaded/confident'); the settled assurance with which we approach.</p>	<p>διὰ through <i>preposition + genitive (means)</i></p>	<p>τῆς the Genitive <i>article</i></p>	<p>πίστεως faith Genitive <i>object of διὰ (means)</i> πίστις: 'faith, trust'; the means of access — our believing reliance.</p>

## αὐτοῦ

in him / his

Genitive

*objective genitive (faith directed to him)*

αὐτός: 'him'; 'faith in him' (objective gen.) — Christ is the object of the faith that grants access.

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

Therefore I ask you not to lose heart over my tribulations on your behalf, which are your glory.

**INFERENCE (CLOSING THE PARENTHESIS)** **διὸ** The parenthesis closes with an appeal drawn from all that precedes: since his sufferings serve the glorious mystery, they are no cause for dismay but the readers' honor.

### διὸ

therefore

*inferential conjunction*

διὸ: 'therefore, for which reason'; drawing the practical conclusion from vv.2–12.

### αἰτοῦμαι

I ask

Pres Mid Indic 1 Sg · αἰτέω

*main verb*

→ customary/progressive present

αἰτέω (mid.): 'ask, request (for oneself)'; the middle adds a personal, earnest tone to the request.

### μὴ

not

*negative particle (with infinitive)*

### ἐγκακεῖν

to lose heart

Pres Act Inf · ἐγκακέω

*complementary infinitive (object of αἰτοῦμαι)*

→ present (ongoing prohibition)

ἐγκακέω: 'grow weary, lose heart, become discouraged'; the subject may be the readers ('that you not lose heart') or Paul himself, but the former suits the appeal.

### ἐν

over/in

*preposition + dative (cause/circumstance)*

### ταῖς

the

Dative

*article*

### θλίψεσίν

tribulations

Dative

*dat. of cause/occasion*

θλίψις: 'pressure, affliction, tribulation' (θλίβω, 'press'); Paul's sufferings as a prisoner (v.1).

### μου

my

Genitive

*possessive genitive*

ὑπὲρ  
on behalf of  
*preposition + genitive (advantage)*

ὑμῶν  
you  
Genitive  
*object of ὑπὲρ*

ἣτις  
which  
Nominative  
*relative pronoun (qualitative; subject)*  
ὅστις: 'which (very thing)'; the qualitative relative — 'the sort of thing that' — referring to the sufferings.

ἐστὶν  
is/are  
Pres Act Indic 3 Sg · εἶμι  
*main verb (rel. clause; copula)*  
→ stative present

δόξα  
glory  
Nominative  
*predicate nominative*  
δόξα: 'glory, honor'; Paul's afflictions for the Gentiles redound to their honor, not their shame.

ὑμῶν  
your  
Genitive  
*possessive genitive*

## 14 Τούτου χάριν κάμπτω τὰ γόνατά μου πρὸς τὸν πατέρα,

For this reason I bow my knees before the Father,

RESUMPTION OF V.1 **Τούτου χάριν** Repeating the opening words of v.1, Paul finally completes the suspended sentence: the prayer announced there now begins, with the vivid posture of kneeling intercession.

Τούτου  
of this  
Genitive  
*genitive with χάριν (cause)*  
οὗτος: 'this'; resuming v.1, it gathers up the whole argument of chs. 1–3 as the ground of the prayer.

χάριν  
for the sake of  
*improper preposition + genitive (cause)*  
χάριν: 'for the sake of'; the resumptive echo of v.1, marking the long parenthesis closed.

κάμπτω  
I bow  
Pres Act Indic 1 Sg · κάμπτω  
*main verb*  
→ progressive/dramatic present  
κάμπτω: 'bend, bow'; with γόνατα = 'I bow the knees,' a posture of earnest, reverent prayer (cf. Phil 2:10).

τὰ  
the  
Accusative  
*article*

## γόνατά

knees

Accusative

*direct object*

γόνυ: 'knee'; bowing the knees signals submission and intensity of supplication.

## μου

my

Genitive

*possessive genitive*

## πρὸς

before/to

*preposition + accusative (direction)*

## τὸν

the

Accusative

*article*

## πατέρα

Father

Accusative

*object of πρὸς (the one addressed)*

πατήρ: 'Father'; God addressed in his fatherhood — the source from whom every family is named (v.15).

## 15 ἔξ οὗ πᾶσα πατριὰ ἐν οὐρανοῖς καὶ ἐπὶ γῆς ὀνομάζεται,

from whom every family in heaven and on earth is named,

RELATIVE EXPANSION (THE FATHER) **ἔξ οὗ** A wordplay on πατήρ/πατριὰ: the Father is the one from whom every 'fatherhood'/family derives its very name and being — his paternity is archetypal over the whole created order.

## ἐξ

from

*preposition + genitive (source)*

## οὗ

whom

Genitive

*relative pronoun (object of ἐξ; antecedent the Father)*

## πᾶσα

every

Nominative

*attributive adjective*

πᾶς: 'every, all'; 'every family' (or possibly 'the whole family') derives from him.

## πατριὰ

family/fatherhood

Nominative

*subject*

πατριὰ: 'family, lineage, clan' (cognate with πατήρ); the wordplay — every πατριὰ takes its name from the πατήρ.

ἐν

in

*preposition + dative (place)*

οὐρανοῖς

heaven

Dative

*dat. of place*

οὐρανός: 'heaven, sky'; the heavenly families (angelic ranks) included in the Father's universal paternity.

καὶ

and

*coordinating conjunction*

ἐπὶ

on

*preposition + genitive (place)*

γῆς

earth

Genitive

*object of ἐπί (place)*

γῆ: 'earth, land'; with 'heaven,' a merism for the whole of creation.

ὀνομάζεται

is named

Pres Pass Indic 3 Sg · ὀνομάζω

*main verb (rel. clause)*

→ *gnomic/stative present*

ὀνομάζω: 'name, give a name to'; to be 'named from' the Father is to derive one's existence and identity from him.

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

that he may grant you, according to the riches of his glory, to be strengthened with power through his Spirit in the inner man,

CONTENT OF THE PRAYER ἵνα The first petition: inner strengthening. Measured by 'the riches of his glory,' it asks for Spirit-given power in the hidden self — the foundation for all that follows.

ἵνα

that

conjunction (content of prayer/purpose)

δῶ

he may grant

Aor Act Subj 3 Sg · δίδωμι

verb of ἵνα clause (subjunctive)

→ constative aorist

δίδωμι: 'give, grant'; the prayer's main verb — what Paul asks the Father to bestow.

ὑμῖν

you

Dative

dat. of recipient

κατὰ

according to

preposition + accusative (standard/measure)

τὸ

the

Accusative

article

πλοῦτος

riches

Accusative

object of κατὰ (measure)

πλοῦτος: 'wealth, riches'; the gift is measured by — not merely out of — the abundance of God's glory.

τῆς

of the

Genitive

article

δόξης

glory

Genitive

attributive/possessive genitive

δόξα: 'glory'; the radiant fullness of God's being — the measure of his giving.

αὐτοῦ

his

Genitive

genitive of possession

δυνάμει

with power

Dative

dat. of means/manner

δύναμις: 'power, might'; the means of the strengthening — they are to be empowered.

κραταιωθῆναι

to be strengthened

Aor Pass Inf · κραταιόω

complementary infinitive (object of δῶ)

→ constative aorist

κραταιόω: 'strengthen, make mighty' (from κράτος, 'strength, dominion'); divine passive — God's own strengthening.

διὰ

through

preposition + genitive (agency/means)

τοῦ

the

Genitive

article

πνεύματος

Spirit

Genitive

object of διὰ (agency)

πνεῦμα: 'Spirit'; the Holy Spirit as the agent of inner empowering.

αὐτοῦ

his

Genitive

genitive of possession

εἰς

in/into

preposition + accusative (sphere/goal)

**τὸν**

the

Accusative

article

**ἔσω**

inner

*adverb used attributively (with ἄνθρωπον)*

ἔσω: 'within, inner'; ὁ ἔσω ἄνθρωπος = 'the inner self' (cf. Rom 7:22; 2 Cor 4:16), the hidden seat of the renewed life.

**ἄνθρωπον**

man/self

Accusative

*object of εἰς (locus of strengthening)*

ἄνθρωπος: 'human being'; the 'inner man' — the innermost person, where the Spirit works.

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

that Christ may dwell in your hearts through faith — being rooted and grounded in love,

**RESULT / SECOND PETITION** **ASYNDETON** The aim and effect of the inner strengthening: Christ's settled indwelling. The two perfect participles (rooted, grounded) draw on agricultural and architectural images for a love-anchored existence.

**κατοικῆσαι**

to dwell

Aor Act Inf · κατοικέω

*infinitive of result/purpose (parallel to κραταιωθῆναι)*

→ constative aorist (settled indwelling)

κατοικέω: 'settle down, dwell permanently' (κατά + οἰκέω) — not transient lodging (παρρικέω) but at-home residence of Christ in the heart.

**τὸν**

the

Accusative

article

**Χριστὸν**

Christ

Accusative

*accusative subject of κατοικῆσαι*

Χριστός: Christ himself indwelling — the strengthening of v.16 is his deepening presence.

**διὰ**

through

*preposition + genitive (means)*

## τῆς

the

Genitive

article

## πίστεως

faith

Genitive

object of *διά* (means)

πίστις: 'faith'; the means of Christ's indwelling — he dwells where faith receives him.

## ἐν

in

preposition + dative (place)

## ταῖς

the

Dative

article

## καρδίαις

hearts

Dative

*dat. of place (locus of indwelling)*

καρδία: 'heart'; the center of thought, will, and affection — the whole inner person, paralleling 'the inner man' (v.16).

## ὑμῶν

your

Genitive

possessive genitive

## ἐν

in

preposition + dative (sphere)

## ἀγάπη

love

Dative

*dat. of sphere (the soil/foundation)*

ἀγάπη: 'love'; the element in which the believer is rooted and built — likely God's/Christ's love embraced and reciprocated.

## ἐρριζωμένοι

rooted

Perf Pass Ptc · Nom Pl Masc · ριζόω

*perfect ptc. (periphrastic/anacoluthic; state)*

→ intensive perfect (settled, abiding rootedness)

ριζόω: 'cause to take root' (from ρίζα, 'root'); an agricultural metaphor — firmly rooted, like a well-planted tree.

## καὶ

and

coordinating conjunction

## τεθεμελιωμένοι

grounded/founded

Perf Pass Ptc · Nom Pl Masc · θεμελιόω

*perfect ptc. (coordinate; state)*

→ intensive perfect (settled foundation)

θεμελιόω: 'lay a foundation, found firmly' (from θεμέλιος, 'foundation'); an architectural metaphor — built on a solid base (cf. 2:20).

18 ἵνα ἐξισχύσητε καταλαβέσθαι σὺν πᾶσιν τοῖς ἁγίοις τί τὸ πλάτος καὶ μῆκος καὶ ὕψος καὶ βάθος,

that you may have full strength to comprehend with all the saints what is the breadth and length and height and depth,

PURPOSE / THIRD PETITION ἵνα The further goal: power to grasp, together with the whole church, the vast 'dimensions' of Christ's love. The fourfold measure evokes immeasurable, all-encompassing magnitude.

<p>ἵνα that <i>conjunction (purpose)</i></p>	<p>ἐξισχύσητε you may have full strength Aor Act Subj 2 Pl · ἐξισχύω <i>verb of ἵνα clause (subjunctive)</i> → <i>ingressive/constative aorist</i> ἐξισχύω: 'be fully able, have strength enough' (ἐκ-intensive of ἰσχύω); a strong word — to be thoroughly empowered for the task.</p>	<p>καταλαβέσθαι to comprehend/grasp Aor Mid Inf · καταλαμβάνω <i>complementary infinitive (with ἐξισχύσητε)</i> → <i>constative aorist</i> καταλαμβάνω (mid.): 'seize, lay hold of, grasp mentally, comprehend'; to take firm hold of the truth of Christ's love.</p>	<p>σὺν with <i>preposition + dative (association)</i></p>
<p>πᾶσιν all Dative <i>attributive adjective</i></p>	<p>τοῖς the Dative <i>article</i></p>	<p>ἁγίοις saints Dative <i>dat. of association (substantival adj.)</i> ἅγιος: 'holy one, saint'; the comprehension is a corporate achievement — grasped 'with all the saints,' not in isolation.</p>	<p>τί what <i>interrogative (introduces indir. question)</i> τίς: interrogative 'what?'; introducing the object of comprehension.</p>

<p><b>τὸ</b> the Nominative <i>article</i></p>	<p><b>πλάτος</b> breadth Nominative <i>subject (in indir. question)</i>   πλάτος: 'breadth, width'; first of four dimensions evoking the boundless extent of Christ's love.</p>	<p><b>καὶ</b> and <i>coordinating conjunction</i></p>	<p><b>μῆκος</b> length Nominative <i>subject (coordinate)</i>   μῆκος: 'length'; the second dimension.</p>
<p><b>καὶ</b> and <i>coordinating conjunction</i></p>	<p><b>ὕψος</b> height Nominative <i>subject (coordinate)</i>   ὕψος: 'height'; the third dimension.</p>	<p><b>καὶ</b> and <i>coordinating conjunction</i></p>	<p><b>βάθος</b> depth Nominative <i>subject (coordinate)</i>   βάθος: 'depth'; the fourth dimension — together a rhetorical totality, the immeasurable greatness of the love now to be named (v.19).</p>

19 γνῶναί τε τὴν ὑπερβάλλουσαν τῆς γνώσεως ἀγάπην τοῦ Χριστοῦ, ἵνα πληρωθῆτε εἰς πᾶν τὸ πλήρωμα τοῦ θεοῦ.

| and to know the love of Christ that surpasses knowledge, that you may be filled to all the fullness of God.

| COORDINATE GOAL / CLIMAX **τε** The petition crests in a deliberate paradox — to 'know' the love that exceeds knowing — and reaches its ultimate aim: that they be filled up to the very fullness of God.

## γινῶναί

to know

Aor Act Inf · γινώσκω

*infinitive (coordinate with καταλαβέσθαι)*

→ *ingressive aorist (come to know)*

γινώσκω: 'know (experientially)'; not mere information but personal, relational knowledge of Christ's love.

τε

and

*connective particle (close coordination)*

τε: 'and'; a tighter link than καί — binding 'to know' closely to 'to comprehend' (v.18).

## τήν

the

Accusative

*article*

## ὑπερβάλλουσιν

surpassing

Pres Act Ptc · Acc Sg Fem · ὑπερβάλλω

*attributive participle (modifies ἀγάπην)*

→ *present (characteristic)*

ὑπερβάλλω: 'exceed, surpass, throw beyond' (ὑπέρ + βάλλω); the love that overshoots all comprehension — 'surpassing knowledge.'

## τῆς

than

Genitive

*article (with genitive of comparison)*

## γνώσεως

knowledge

Genitive

*genitive of comparison (with ὑπερβάλλουσιν)*

γνώσις: 'knowledge'; the paradox — to know what surpasses (γνώσις) knowing; experience outruns intellectual grasp.

## ἀγάπην

love

Accusative

*direct object of γινῶναι*

ἀγάπη: 'love'; the love of Christ — the supreme object of knowledge and the theme of the prayer's climax.

## τοῦ

of

Genitive

*article*

## Χριστοῦ

Christ

Genitive

*subjective genitive (Christ's love for us)*

Χριστός: 'of Christ'; most naturally Christ's own love toward his people.

## ἵνα

that

*conjunction (purpose/goal)*

## πληρωθῆτε

you may be filled

Aor Pass Subj 2 Pl · πληρόω

*verb of ἵνα clause (subjunctive)*

→ *constative aorist*

πληρόω: 'fill, fill up, complete'; divine passive — God fills; the ultimate goal of the whole prayer.

## εἰς

to/unto

*preposition + accusative (goal/measure)*

πᾶν

all

Accusative

*attributive adjective*

τὸ

the

Accusative

*article*

πλήρωμα

fullness

Accusative

*object of εἰς (goal/measure)*

πλήρωμα: 'fullness, that which fills';  
'filled up to all the fullness of God' —  
the measure of the filling is God's own  
fullness (cf. 1:23).

τοῦ

of

Genitive

*article*

θεοῦ

God

Genitive

*possessive/source genitive*

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

Now to him who is able to do far beyond all that we ask or think, according to the power that is at work in us,

DOXOLOGY (TRANSITION) δὲ The prayer overflows into doxology. The piled-up 'beyond all... exceedingly beyond' magnifies God's limitless ability, grounded in the power already operative in believers.

Τῷ

to the (one)

Dative

*article (substantizes ptc.; dat. of recipient of praise)*

δὲ

now

*transitional conjunction*

δὲ: 'now, but'; marks the shift from  
petition to praise.

δυναμένῳ

who is able

Pres Mid/Dep Ptc · Dat Sg Masc · δύναμαι

*substantival participle (the one addressed)*

→ present (characteristic)

δύναμαι: 'be able'; God characterized by  
power — 'the One who is able.'

ὑπὲρ

beyond

*preposition + accusative (above/beyond)*

## πάντα

all things

Accusative

object of *ὑπέρ*

πᾶς: 'all'; God can do beyond the totality of our requests and thoughts.

## ποιῆσαι

to do

Aor Act Inf · ποιέω

*complementary infinitive (with δυναμένω)*

→ *constative aorist*

ποιέω: 'do, accomplish'; what God is able to do — exceeding all measure.

## ὑπερεκπερισσοῦ

far more abundantly

*adverb (degree, superlative intensity)*

ὑπερεκπερισσοῦ: 'beyond all measure, superabundantly' — a triple-compound (ὑπέρ + ἐκ + περισσοῦ) typical of Ephesians' heaped superlatives.

## ᾧν

than what

Genitive

*relative pronoun (gen. of comparison, attracted)*

ὅς: relative pronoun; case-attracted to its antecedent — 'than (the things) which we ask.'

## αἰτούμεθα

we ask

Pres Mid Indic 1 Pl · αἰτέω

*main verb (rel. clause)*

→ *customary present*

αἰτέω (mid.): 'ask, request'; our petitions — far exceeded by God's ability.

## ἢ

or

*disjunctive conjunction*

## νοοῦμεν

we think

Pres Act Indic 1 Pl · νοέω

*main verb (rel. clause; coordinate)*

→ *customary present*

νοέω: 'think, conceive, imagine'; even our imagination falls short of God's power to act.

## κατὰ

according to

*preposition + accusative (standard/measure)*

## τὴν

the

Accusative

*article*

## δύναμιν

power

Accusative

*object of κατὰ (measure)*

δύναμις: 'power'; the standard of God's working is the power already operative within believers (cf. 1:19).

## τὴν

the (one)

Accusative

*article (substantizes ptc.)*

## ἐνεργουμένην

that is at work

Pres Mid Ptc · Acc Sg Fem · ἐνεργέω

*attributive participle (modifies δύναμιν)*

→ *present (ongoing operation)*

ἐνεργέω: 'work, be operative, be effective' (whence 'energize'); the power is presently and continually active in us.

## ἐν

in

*preposition + dative (location/sphere)*

## ἡμῖν

us

Dative

*dat. of sphere (where the power works)*

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

to him be the glory in the church and in Christ Jesus to all generations forever and ever. Amen.

DOXOLOGY (ASCRPTION) **ASYNDETON** The ascription proper: glory to God, located uniquely 'in the church and in Christ Jesus,' and stretching across all generations and ages — a sweeping close to the letter's doctrinal half, sealed with 'Amen.'

αὐτῷ

to him

Dative

*dat. of recipient (resumes τῷ δυναμένῳ)*

αὐτός: 'him'; resuming the long dative of v.20 after the relative clauses — 'to him (I say) be the glory.'

ἡ

the

Nominative

*article (with δόξα)*

δόξα

glory

Nominative

*subject (verbless ascription; 'be')*

δόξα: 'glory, honor'; the article ('the glory') points to the glory that is rightly and uniquely his.

ἐν

in

*preposition + dative (sphere)*

τῇ

the

Dative

*article*

ἐκκλησία

church

Dative

*dat. of sphere (where glory is rendered)*

ἐκκλησία: 'church, assembly'; the church is the sphere in which God is glorified — paired strikingly with 'in Christ Jesus.'

καὶ

and

*coordinating conjunction*

ἐν

in

*preposition + dative (sphere/union)*

Χριστῷ

Christ

Dative

*dat. of sphere (coordinate with ἐκκλησία)*

Χριστός: glory is rendered 'in Christ Jesus' — the head with whom the church (his body) is joined.

Ἰησοῦ

Jesus

Dative

*apposition to Χριστῷ*

εἰς

to/unto

*preposition + accusative (extent of time)*

πάσας

all

Accusative

*attributive adjective*

<p><b>τὰς</b> the Accusative <i>article</i></p>	<p><b>γενεὰς</b> generations Accusative <i>object of εἰς (extent of time)</i> γενεά: 'generation'; 'to all the generations' — the temporal sweep of the doxology.</p>	<p><b>τοῦ</b> of the Genitive <i>article</i></p>	<p><b>αἰῶνος</b> age Genitive <i>attributive genitive (Semitic superlative idiom)</i> αἰών: 'age'; 'the age of the ages' is a Hebraic superlative — 'forever and ever,' unending time.</p>
<p><b>τῶν</b> of the Genitive <i>article</i></p>	<p><b>αἰώνων</b> ages Genitive <i>attributive genitive (idiom of eternity)</i> αἰών: 'age'; the doubled genitive intensifies — boundless, everlasting duration.</p>	<p><b>ἀμήν</b> amen <i>interjection (liturgical affirmation)</i> ἀμήν: transliterated Hebrew 'āmēn, 'truly, so be it'; the worshipping affirmation sealing the doxology.</p>	

**On the text.** The Greek follows the standard critical text of Ephesians 3, uniform in its main wording across the modern editions (NA28, SBLGNT, THGNT) and itself an ancient, public-domain text; NA28's distinctively copyrighted critical apparatus is not reproduced. Verse punctuation is editorial and conventional. The long sentence begun at v.1 ('For this reason I, Paul...') is broken by a parenthesis (vv.2–13) and resumed at v.14; the dashes and parentheses are editorial. At v.9 some witnesses read 'fellowship' (κοινωνία) for 'administration/plan' (οἰκονομία); the latter is followed. At v.14 the later expansion 'of our Lord Jesus Christ' after 'Father' is not part of the earliest text and is omitted. Orthographic and minor word-order variants are not noted.

**On the labels.** Parsing gives Tense·Voice·Mood·Person·Number (+ Case·Number·Gender for participles) and lemma. The *syntactic-function* and **semantic-force** tiers follow standard intermediate-grammar categories (e.g. Wallace, *Greek Grammar Beyond the Basics*); both involve interpretive judgment, and the majority reading has been chosen where opinions differ. Lexical notes condense commonly cited data (etymology, sense range, synonym contrasts, NT frequency, OT/LXX echoes) and are no substitute for a lexicon.

**On the discourse tier.** Discourse structure operates above the word, so it is shown at the clause/verse level (the connective, the relation it signals, and the role of the clause) and

summarized in the chapter outline. Relation labels, any proposed chiasm, and the paragraph divisions reflect a common reading of the argument; other discourse analyses segment and label some relations differently.