

**AI-generated.** These interlinears were produced by a large language model (Claude). Each chapter is structurally validated and self-reviewed, but the Greek text, parsing, syntactic, semantic-force, and lexical analysis are *not* human-verified — useful for study and orientation, not a substitute for a critical edition, lexicon, or commentary.

GREEK TEXT · TRANSLATION · INTERLINEAR · DISCOURSE STRUCTURE

# The Epistle to the Ephesians, Chapter 1

## ΠΡΟΣ ΕΦΕΣΙΟΥΣ Α΄

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 · 1:1–2

#### Salutation

The epistolary opening: sender — Paul, apostle of Christ Jesus by God's will (1a); addressees — the saints and faithful in Christ Jesus (1b); the grace-and-peace greeting from God the Father and the Lord Jesus Christ (2).

B · 1:3–6

#### Blessed be God: election in the Beloved

The berakah opens — God blessed us with every spiritual blessing in Christ (3) — and unfolds the Father's work: he chose us in Christ before creation to be holy (4), predestining us to adoption through Jesus Christ (5), to the praise of the glory of his grace freely given in the Beloved (6).

C · 1:7–10

### Redemption in the Beloved and the summing-up of all things

In him we have redemption through his blood, the forgiveness of trespasses, according to the riches of grace lavished on us (7–8), God having made known the mystery of his will (9): to sum up all things in Christ, things in heaven and on earth, in the fullness of the times (10).

D · 1:11–14

### The inheritance and the sealing Spirit

In him we were also made an inheritance, predestined according to God's purpose (11), that we who first hoped in Christ should be to the praise of his glory (12); in him you too, having believed, were sealed with the promised Holy Spirit (13), who is the down payment of our inheritance, to the praise of his glory (14).

E · 1:15–19

### Thanksgiving and the prayer for wisdom

Hearing of their faith and love (15), Paul gives unceasing thanks (16) and prays that the God of glory would grant them a spirit of wisdom and revelation in knowing him (17), the eyes of their heart enlightened to know the hope, the riches of the inheritance, and the surpassing greatness of his power toward believers (18–19).

F · 1:20–23

### Christ exalted, head over all for the church

That power God exercised in raising Christ and seating him at his right hand in the heavenlies (20), far above every rule and authority and every name (21), subjecting all things under his feet and giving him as head over all things to the church (22), which is his body, the fullness of the one who fills all in all (23).

## 1 Παῦλος ἀπόστολος Χριστοῦ Ἰησοῦ διὰ θελήματος θεοῦ τοῖς ἀγίοις τοῖς οὖσιν ἐν Ἐφέσῳ καὶ πιστοῖς ἐν Χριστῷ Ἰησοῦ·

Paul, an apostle of Christ Jesus by the will of God, to the saints who are in Ephesus and faithful in Christ Jesus:

LETTER OPENING **ASYNDETON** The epistolary superscription: sender (Paul, apostle by God's will) and addressees (the saints and faithful in Christ) — the standard Pauline opening, here notably terse before the great berakah.

## Παῦλος

Paul

Nominative

*subject (nominative of superscription)*

Παῦλος; the apostle's Roman cognomen; the Greek letter-opening names the sender first.

## ἀπόστολος

apostle

Nominative

*apposition to Παῦλος*

ἀπόστολος: 'one sent,' commissioned envoy; from ἀποστέλλω (send with authority).

## Χριστοῦ

of Christ

Genitive

*genitive of possession/source*

Χριστός: 'Anointed,' the Messiah; here functionally a name-title for Jesus.

## Ἰησοῦ

Jesus

Genitive

*genitive in apposition to Χριστοῦ*

## διὰ

through/by

*preposition + genitive (means/cause)*

## θελήματος

will

Genitive

*object of διὰ (means)*

θέλημα: 'will, purpose'; a keyword of the chapter (vv.5, 9, 11) — Paul's office, like all in view here, rests on God's sovereign will.

## θεοῦ

of God

Genitive

*genitive of source (whose will)*

## τοῖς

to the

Dative

*article*

## ἀγίοις

saints

Dative

*indirect object (addressees)*

ἅγιος: 'holy one, saint'; the set-apart ones — covenant-people language now applied to the church.

## τοῖς

who

Dative

*article (substantizes ptc.)*

## οὔσιν

being

Pres Act Ptc · Dat Pl Masc · εἰμί

*substantival/attributive participle*

→ stative present

## ἐν

in

*preposition + dative (place)*

## Ἐφέσω

Ephesus

Dative

*dat. of place*

Ἐφεσος; Ephesus, chief city of proconsular Asia; the words ἐν Ἐφέσω are absent from the earliest witnesses, suggesting an encyclical destination.

## καί

and

*coordinating conjunction (epexegetic)*

## πιστοῖς

faithful

Dative

*apposition to ἀγίοις (one group)*

πιστός: 'faithful, believing'; not a second group but a second description of the saints — believers/trustworthy ones.

## ἐν

in

*preposition + dative (union)*

ἐν Χριστῷ: the sphere of union with Christ — the leitmotif of the chapter, repeated insistently throughout the berakah.

**Χριστῷ**

Christ

Dative

*object of ἐν (union)*

**Ἰησοῦ**

Jesus

Dative

*apposition*

## 2 χάρις ὑμῖν καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς ἡμῶν καὶ κυρίου Ἰησοῦ Χριστοῦ.

Grace to you and peace from God our Father and the Lord Jesus Christ.

**GREETING** **ASYNDETON** The grace-and-peace blessing completes the salutation — the fixed Pauline greeting, naming Father and Lord together as one source.

**χάρις**

grace

Nominative

*subject (nom. in greeting formula)*

χάρις: 'grace'; Paul reshapes the Greek χαίρειν greeting into 'grace' — and grace is the very theme of vv.6–7.

**ὑμῖν**

to you

Dative

*dat. of recipient*

**καὶ**

and

*coordinating conjunction*

**εἰρήνη**

peace

Nominative

*subject (coordinate)*

εἰρήνη: 'peace'; the Hebrew šālôm — wholeness/well-being, the second half of the doubled blessing.

**ἀπὸ**

from

*preposition + genitive (source)*

**θεοῦ**

God

Genitive

*object of ἀπό (source)*

**πατρὸς**

Father

Genitive

*apposition to θεοῦ*

πατήρ: 'Father'; the relational name for God shared by Father and people.

**ἡμῶν**

our

Genitive

*genitive of relationship*

καὶ  
and

*coordinating conjunction*

κυρίου

the Lord

Genitive

*object of ἀπό (coordinate source)*

κύριος; 'Lord'; the LXX rendering of YHWH  
— Father and Lord set in parallel as one  
source of grace and peace.

Ἰησοῦ

Jesus

Genitive

*apposition*

Χριστοῦ

Christ

Genitive

*apposition*

### 3 Εὐλογητὸς ὁ θεὸς καὶ πατὴρ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ὁ εὐλογήσας ἡμᾶς ἐν πάσῃ εὐλογίᾳ πνευματικῇ ἐν τοῖς ἐπουρανίοις ἐν Χριστῷ,

Blessed be the God and Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in the heavenly places in Christ,

**BERAKAH / PRAISE** **ASYNDETON** The eulogy opens (in Jewish berakah form, 'Blessed be God...!') and states the theme of vv.3–14 at once: the Father has blessed us with every spiritual blessing in Christ. A triple wordplay — Blessed / who blessed / blessing — sets the key.

Εὐλογητὸς

blessed

Nominative

*predicate adj. (verbless 'be' clause)*

εὐλογητός; 'worthy of praise, blessed';  
verbal adj. of εὐλογέω — in the LXX  
reserved for God as the object of praise.

ὁ

the

Nominative

*article*

θεὸς

God

Nominative

*subject*

καὶ  
and

*coordinating conjunction*

## πατήρ

Father

Nominative

*subject (coordinate, one article)*

πατήρ: 'Father'; the single article over 'God and Father' binds the two titles to one person.

## τοῦ

of the

Genitive

*article*

## κυρίου

Lord

Genitive

*genitive of relationship (whose God/Father)*

κύριος: 'Lord'; God is named relationally as the God and Father of Jesus — the christological anchor of the praise.

## ἡμῶν

our

Genitive

*genitive of relationship*

## Ἰησοῦ

Jesus

Genitive

*apposition*

## Χριστοῦ

Christ

Genitive

*apposition*

## ὁ

the (one)

Nominative

*article (substantizes ptc.)*

## εὐλογήσας

who blessed

Aor Act Ptc · Nom Sg Masc · εὐλογέω

*substantival participle (apposition to ὁ θεός)*

→ constative aorist (the decisive act)

εὐλογέω: 'speak well of, bless'; God's blessing is effective bestowal, not mere words — the aorist views it as accomplished in Christ.

## ἡμᾶς

us

Accusative

*direct object*

## ἐν

with

*preposition + dative (means/content)*

## πάσῃ

every

Dative

*attributive adjective*

πᾶς: 'all, every'; the comprehensiveness of the blessing — nothing is lacking in Christ.

## εὐλογία

blessing

Dative

*dat. of means/content*

εὐλογία: 'blessing, benefit'; the gift bestowed, completing the εὐλογ- wordplay (Blessed / blessed us / blessing).

## πνευματικῆ

spiritual

Dative

attributive adjective

πνευματικός: 'spiritual'; of or wrought by the Holy Spirit — not 'immaterial' but Spirit-given (cf. the sealing Spirit, v.13).

## ἐν

in

preposition + dative (sphere/place)

## τοῖς

the

Dative

article (substantizes adj.)

## ἐπουρανίους

heavenly places

Dative

substantival adj. (dat. of place)

ἐπουράνιος: 'heavenly'; τὰ ἐπουράνια, 'the heavens' — a distinctive Ephesians term (1:20; 2:6; 3:10; 6:12) for the unseen heavenly realm where Christ reigns and we are seated.

## ἐν

in

preposition + dative (union)

ἐν Χριστῷ: the locus of every blessing — the union with Christ in which all of vv.3-14 is grounded.

## Χριστῷ

Christ

Dative

object of ἐν (union)

4 καθὼς ἐξελέξατο ἡμᾶς ἐν αὐτῷ πρὸ καταβολῆς κόσμου, εἶναι ἡμᾶς ἁγίους καὶ ἀμώμους κατενώπιον αὐτοῦ ἐν ἀγάπῃ,

just as he chose us in him before the foundation of the world, that we should be holy and blameless before him in love,

GROUND OF THE BLESSING (ELECTION) **καθὼς** The first of the Father's acts that fill out the blessing: an eternal, pretemporal choice 'in Christ,' whose goal is a holy and blameless people. καθὼς is here causal/explanatory ('inasmuch as'), grounding the praise of v.3.

καθώς

just as

*comparative/causal conjunction*

καθώς: 'just as, inasmuch as'; here grounding the blessing of v.3 — we are blessed precisely because he chose us.

ἐξελέξατο

he chose

Aor Mid Indic 3 Sg · ἐκλέγομαι

*main verb (καθώς clause)*

→ constative aorist (the eternal decree)

ἐκλέγομαι: 'pick out, choose for oneself' (ἐκ + λέγω); the middle stresses God's choosing for himself — election as sovereign, gracious selection.

ἡμᾶς

us

Accusative

*direct object*

ἐν

in

*preposition + dative (union)*

αὐτῷ

him

Dative

*object of ἐν (= Christ)*

πρὸ

before

*preposition + genitive (time)*

καταβολῆς

foundation

Genitive

*object of πρὸ (time)*

καταβολή: 'founding, laying down' (καταβάλλω); 'the foundation of the world' = creation — the choice precedes time itself.

κόσμου

of the world

Genitive

*genitive (of the thing founded)*

κόσμος: 'world, ordered universe'; here the created order whose founding the election antedates.

εἶναι

to be

Pres Act Inf · εἶμι

*infinitive of purpose/result*

→ stative (purpose)

εἶμι: 'be'; the infinitive states the goal of election — a being-holy, not merely a status.

ἡμᾶς

us / we

Accusative

*accusative subject of the infinitive*

ἁγίους

holy

Accusative

*predicate accusative (w/ εἶναι)*

ἅγιος: 'holy, set apart'; the positive side of the goal — consecrated to God.

καὶ

and

*coordinating conjunction*

## ἄμώμους

blameless

Accusative

*predicate accusative*

ἄμωμος: 'without blemish' (α- + μῶμος, 'spot'); a sacrificial term — the elect presented as a flawless offering (cf. 5:27).

## κατενώπιον

before

*improper preposition + genitive (place)*

κατενώπιον: 'right before, in the presence of'; the holiness is coram Deo — before his very face.

## αὐτοῦ

him

Genitive

*object of κατενώπιον*

## ἐν

in

*preposition + dative (manner/sphere)*

## ἀγάπη

love

Dative

*dat. of manner/sphere (or w/ v.5)*

ἀγάπη: 'love'; 'in love' may close v.4 (our holiness expressed in love) or open v.5 (God's love predestining) — both are well defended.

## 5 προορίσας ἡμᾶς εἰς υἰοθεσίαν διὰ Ἰησοῦ Χριστοῦ εἰς αὐτόν, κατὰ τὴν εὐδοκίαν τοῦ θελήματος αὐτοῦ,

having predestined us for adoption as sons through Jesus Christ to himself, according to the good pleasure of his will,

ELECTION UNFOLDED (PREDESTINATION) ASYNDETON An aorist participle subordinate to 'he chose' (v.4): election unfolds as predestination to adoption, its standard being nothing outside God — 'the good pleasure of his will!'

## προορίσας

having predestined

Aor Act Ptc · Nom Sg Masc · προορίζω

*adverbial ptc. (manner/means, subord. to ἐξελέξατο)*

→ constative aorist (eternal decree)

προορίζω: 'mark out beforehand, predetermine' (προ- + ὀρίζω, 'set a boundary'); God's prior appointing of the elect's destiny.

## ἡμᾶς

us

Accusative

*direct object*

## εἰς

for

*preposition + accusative (goal/purpose)*

## υἰοθεσίαν

adoption

Accusative

*object of εἰς (goal)*

υἰοθεσία: 'adoption as son' (υἰός + τίθημι); a Greco-Roman legal term — the destiny of election is full sonship (cf. Rom 8:15, 23).

## διὰ

through

*preposition + genitive (agency/means)*

## Ἰησοῦ

Jesus

Genitive

*object of διὰ (mediator of adoption)*

## Χριστοῦ

Christ

Genitive

*apposition*

## εἰς

to

*preposition + accusative (goal/advantage)*

## αὐτόν

himself

Accusative

*object of εἰς (= God, the goal)*

αὐτόν: the adoption is 'unto him' — God is both author and end of sonship; some take it reflexively, 'unto himself.'

## κατὰ

according to

*preposition + accusative (standard)*

## τὴν

the

Accusative

*article*

## εὐδοκίαν

good pleasure

Accusative

*object of κατὰ (standard)*

εὐδοκία: 'good pleasure, gracious will, delight'; election springs from God's free favor, nothing in us — the measure of predestination.

## τοῦ

of the

Genitive

*article*

## θελήματος

will

Genitive

*genitive of source/content*

θέλημα: 'will'; the good pleasure that is his will — the chapter's recurring stress on God's sovereign purpose.

## αὐτοῦ

his

Genitive

*genitive of possession*

6 εἰς ἔπαινον δόξης τῆς χάριτος αὐτοῦ ἧς ἐχαρίτωσεν ἡμᾶς ἐν τῷ ἠγαπημένῳ,

to the praise of the glory of his grace, with which he favored us in the Beloved,

GOAL: PRAISE OF GRACE (FIRST REFRAIN) εἰς The first of three 'to the praise of his glory' refrains (cf. vv.12, 14): the ultimate end of election is God's own praise — here, the praise of his grace, lavished in 'the Beloved!'

εἰς

to

*preposition + accusative (purpose/goal)*

ἔπαινον

praise

Accusative

*object of εἰς (final goal)*

ἔπαινος: 'praise, approval'; the doxological refrain — all God's saving acts terminate on his own praise.

δόξης

of the glory

Genitive

*objective/attributional genitive*

δόξα: 'glory'; the radiant worth of God displayed — here the glory that his grace manifests.

τῆς

of the

Genitive

*article*

χάριτος

grace

Genitive

*genitive of source/content (of grace)*

χάρις: 'grace, unmerited favor'; the glory in view is specifically the glory of grace — God praised for his freely-given favor.

αὐτοῦ

his

Genitive

*genitive of possession*

ἧς

which

Genitive

*relative pronoun (attracted to χάριτος)*

ἧς: relative pronoun, by attraction in the genitive of its antecedent χάριτος; logically the object ('with which/whom he favored us').

ἐχαρίτωσεν

he favored / graced

Aor Act Indic 3 Sg · χαριτώω

*main verb (rel. clause)*

→ constative aorist

χαριτώω: 'bestow grace upon, favor highly' (denom. of χάρις); rare — only here and Luke 1:28 ('favored one'). A deliberate paronomasia with χάρις.

ἡμᾶς

us

Accusative

direct object

ἐν

in

preposition + dative (union/sphere)

τῷ

the

Dative

article (substantizes ptc.)

ἠγαπημένῳ

Beloved

Perf Pass Ptc · Dat Sg Masc · ἀγαπάω

substantival participle (title of Christ)

→ intensive perfect (abiding belovedness)

ἀγαπάω: 'love'; 'the Beloved' as a messianic title (cf. the baptism/transfiguration); the perfect marks a settled, enduring love. Grace comes to us only in him.

7 ἐν ᾧ ἔχομεν τὴν ἀπολύτρωσιν διὰ τοῦ αἵματος αὐτοῦ, τὴν ἄφεσιν τῶν παραπτωμάτων, κατὰ τὸ πλοῦτος τῆς χάριτος αὐτοῦ,

in whom we have redemption through his blood, the forgiveness of trespasses, according to the riches of his grace,

REDEMPTION IN CHRIST ἐν ᾧ The blessing turns from the Father's eternal counsel to its accomplishment in history: in Christ we have a present redemption, defined as the forgiveness of sins, measured by the riches of grace. ἐν ᾧ ('in whom') resumes the union refrain.

ἐν

in

preposition + dative (union)

ᾧ

whom

Dative

relative pronoun (object of ἐν; = the Beloved)

ἔχομεν

we have

Pres Act Indic 1 Pl · ἔχω

main verb (rel. clause)

→ stative present (present possession)

ἔχω: 'have, hold'; the present tense marks redemption as a present, possessed reality, not merely future.

τὴν

the

Accusative

article

## ἀπολύτρωσιν

redemption

Accusative

*direct object*

ἀπολύτρωσις: 'release/redemption by ransom' (λύτρον, 'ransom-price'); deliverance secured by payment — the exodus/manumission image.

## διὰ

through

*preposition + genitive (means)*

## τοῦ

the

Genitive

*article*

## αἵματος

blood

Genitive

*object of διὰ (means/price)*

αἷμα: 'blood'; the ransom-price is Christ's sacrificial death — sacrificial-atonement language.

## αὐτοῦ

his

Genitive

*genitive of possession*

## τὴν

the

Accusative

*article*

## ἄφεσιν

forgiveness

Accusative

*apposition to ἀπολύτρωσιν*

ἄφεις: 'release, remission, forgiveness' (ἀφίημι, 'send away'); redemption is here defined as the cancellation of debt — the sending-away of sins.

## τῶν

of the

Genitive

*article*

## παραπτωμάτων

trespasses

Genitive

*objective genitive (what is forgiven)*

παραπτώμα: 'false step, trespass' (παραπίπτω, 'fall beside'); a lapse from the right path — the sins from which we are released.

## κατὰ

according to

*preposition + accusative (standard/measure)*

## τὸ

the

Accusative

*article*

## πλοῦτος

riches

Accusative

*object of κατὰ (measure)*

πλοῦτος: 'wealth, abundance'; a favorite Ephesians word for the lavishness of grace — forgiveness measured by, not merely out of, grace's riches.

## τῆς

of the

Genitive

*article*

## χάριτος

grace

Genitive

*genitive of source/content*

χάρις: 'grace'; the riches that consist of grace — the standard by which God forgives.

## αὐτοῦ

his

Genitive

*genitive of possession*

## 8 ἧς ἐπερίσσευσεν εἰς ἡμᾶς ἐν πάσῃ σοφίᾳ καὶ φρονήσει,

which he lavished upon us, in all wisdom and insight,

**GRACE OVERFLOWING** ἧς A relative clause expanding 'his grace': God did not merely give but superabounded it toward us — and did so amid (or by giving) all wisdom and insight.

**ἧς**

which

Genitive

relative pronoun (attracted to χάριτος)

ἧς: relative by case-attraction to χάριτος (v.7); logically the accusative object of ἐπερίσσευσεν ('which he made to abound').

**ἐπερίσσευσεν**

he lavished / made abound

Aor Act Indic 3 Sg · περισσεύω

main verb (rel. clause; transitive/causative)

→ constative aorist

περισσεύω: 'overflow, abound'; here transitive/causative — 'caused to overflow, lavished.' Grace not merely sufficient but superabundant.

**εἰς**

upon

preposition + accusative (direction)

**ἡμᾶς**

us

Accusative

object of εἰς (recipient)

**ἐν**

in / with

preposition + dative (manner/means)

**πάσῃ**

all

Dative

attributive adjective

**σοφία**

wisdom

Dative

dat. of manner/accompaniment

σοφία: 'wisdom'; comprehensive insight into God's saving plan — the grace overflows in the form of wisdom (or attends it).

**καὶ**

and

coordinating conjunction

## φρονήσει

insight / prudence

Dative

*dat. of manner (coordinate)*

φρόνησις: 'understanding, practical prudence'; wisdom's application — σοφία and φρόνησις together span comprehension and discernment (cf. Prov 1:2 LXX).

## 9 γνωρίσας ἡμῖν τὸ μυστήριον τοῦ θελήματος αὐτοῦ, κατὰ τὴν εὐδοκίαν αὐτοῦ ἣν προέθετο ἐν αὐτῷ

having made known to us the mystery of his will, according to his good pleasure which he purposed in him,

REVELATION OF THE MYSTERY **ASYNDETON** An aorist participle (parallel to v.5's προορίσας) naming a further act: the lavished grace includes revelation — God disclosed the once-hidden 'mystery of his will,' again grounded in his own good pleasure.

## γνωρίσας

having made known

Aor Act Ptc · Nom Sg Masc · γνωρίζω

*adverbial ptc. (means/manner)*

→ constative aorist

γνωρίζω: 'make known, reveal' (γινώσκω); the disclosure of what was hidden — a key verb for the 'mystery' theme (3:3, 5, 10).

## ἡμῖν

to us

Dative

*indirect object*

## τὸ

the

Accusative

*article*

## μυστήριον

mystery

Accusative

*direct object*

μυστήριον: 'mystery'; not a riddle but a secret once hidden in God and now revealed — his eternal saving purpose (cf. 3:3–6; Col 1:26).

**τοῦ**

of the

Genitive

article

**θελήματος**

will

Genitive

*exegetical/objective genitive*

θέλημα: 'will'; the mystery consists in God's will — his plan to unite all things in Christ (v.10).

**αὐτοῦ**

his

Genitive

*genitive of possession*

**κατὰ**

according to

*preposition + accusative (standard)*

**τὴν**

the

Accusative

article

**εὐδοκίαν**

good pleasure

Accusative

*object of κατά (standard)*

εὐδοκία: 'good pleasure, gracious purpose' (cf. v.5); the revelation, like the election, flows from God's free delight.

**αὐτοῦ**

his

Genitive

*genitive of possession*

**ἣν**

which

Accusative

*relative pronoun (object of προέθετο)*

**προέθετο**

he purposed

Aor Mid Indic 3 Sg · προτίθημι

*main verb (rel. clause)*

→ *constative aorist*

προτίθημι (mid.): 'set before oneself, purpose, plan' (προ- + τίθημι); God's prior resolve, formed in Christ before its disclosure.

**ἐν**

in

*preposition + dative (sphere/union)*

**αὐτῷ**

him

Dative

*object of ἐν (= Christ)*

αὐτῷ: 'in him' (Christ); the purpose was framed in Christ — though some read 'in himself' (God). Most refer it to Christ, as v.10 confirms.

10 εἰς οἰκονομίαν τοῦ πληρώματος τῶν καιρῶν, ἀνακεφαλαιώσασθαι τὰ πάντα ἐν τῷ Χριστῷ, τὰ ἐπὶ τοῖς οὐρανοῖς καὶ τὰ ἐπὶ τῆς γῆς ἐν αὐτῷ,

for an administration of the fullness of the times, to sum up all things in Christ, the things in the heavens and the things upon the earth — in him,

CONTENT OF THE MYSTERY: COSMIC SUMMING-UP εἰς The aim and content of that purpose: at history's fullness God will administer the uniting of the whole cosmos — heaven and earth — under one head, Christ. This is the heart of the mystery and the chapter's cosmic horizon.

εἰς  
for

*preposition + accusative (purpose/goal)*

οἰκονομίαν

administration / plan

Accusative

*object of εἰς (goal)*

οἰκονομία: 'household management, stewardship, administration' (οἶκος + νέμω); God's ordering of the ages toward their goal — a plan administered, not merely conceived.

τοῦ

of the

Genitive

*article*

πληρώματος

fullness

Genitive

*genitive of time/content*

πλήρωμα: 'fullness, that which fills'; the appointed completion — the administration belonging to the moment when the times are full (cf. Gal 4:4).

τῶν

of the

Genitive

*article*

καιρῶν

times / seasons

Genitive

*objective/partitive genitive*

καιρός: 'appointed time, decisive season' (vs. χρόνος, duration); the divinely-set epochs that reach their fullness in Christ.

ἀνακεφαλαιώσασθαι

to sum up / unite under one head

Aor Mid Inf · ἀνακεφαλαιόομαι

*exegetical infinitive (defines οἰκονομίαν)*

→ constative aorist (the climactic act)

ἀνακεφαλαιόομαι: 'sum up, gather under one head' (ἀνά + κεφάλαιον, 'main point'; echoing κεφαλή, 'head'); to bring the fragmented cosmos to unity in Christ as its head (cf. v.22).

τὰ

the

Accusative

*article (substantizes adj.)*

## πάντα

all things

Accusative

direct object of the infinitive

παῖς: 'all'; τὰ πάντα = the totality of created reality, the universe — the scope of the summing-up.

## ἐν

in

preposition + dative (union/sphere)

## τῷ

the

Dative

article

## Χριστῷ

Christ

Dative

object of ἐν (the uniting head)

Χριστός: here with the article, 'the Christ' — the one in whom all things cohere and are gathered.

## τὰ

the things

Accusative

article (substantizes phrase; apposition to τὰ πάντα)

## ἐπὶ

in / upon

preposition + dative (place)

## τοῖς

the

Dative

article

## οὐρανοῖς

heavens

Dative

object of ἐπὶ (place)

οὐρανός: 'heaven, sky'; the upper half of the cosmic totality embraced by the summing-up.

## καὶ

and

coordinating conjunction

## τὰ

the things

Accusative

article (substantizes phrase)

## ἐπὶ

upon

preposition + genitive (place)

## τῆς

the

Genitive

article

## γῆς

earth

Genitive

object of ἐπὶ (place)

γῆ: 'earth, land'; the lower half — 'heaven and earth' is a merism for the whole created order.

## ἐν

in

preposition + dative (union; resumptive)

## αὐτῷ

him

Dative

object of ἐν (resumes 'in Christ')

αὐτῷ: a resumptive 'in him' that closes the clause emphatically — all is gathered in Christ, and in Christ alone.

11 ἐν ᾧ καὶ ἐκληρώθημεν προορισθέντες κατὰ πρόθεσιν τοῦ τὰ πάντα ἐνεργοῦντος κατὰ τὴν βουλήν τοῦ θελήματος αὐτοῦ,

in whom we also were made a heritage, having been predestined according to the purpose of the one who works all things according to the counsel of his will,

THE INHERITANCE (WE) **ἐν ᾧ** Returning from the cosmic vista to the elect, the berakah's third movement begins (vv.11-14): in Christ 'we' (Jewish believers, with Paul) were claimed as God's portion — again 'predestined,' again 'according to his purpose,' grounded now in the God who works all things by his will.

<p><b>ἐν</b> in <i>preposition + dative (union)</i></p>	<p><b>ᾧ</b> whom Dative <i>relative pronoun (object of ἐν; = Christ)</i></p>	<p><b>καὶ</b> also <i>adverbial/ascensive conjunction</i></p>	<p><b>ἐκληρώθημεν</b> we were made a heritage / allotted Aor Pass Indic 1 Pl · κληρώω <i>main verb (rel. clause)</i> → constative aorist κληρώω: 'assign by lot, allot'; passive 'we were claimed as a portion/inheritance' (or 'were given an inheritance'). Israel was God's κληρος (Deut 9:29) — the elect are now his portion in Christ.</p>
<p><b>προορισθέντες</b> having been predestined Aor Pass Ptc · Nom Pl Masc · προορίζω <i>adverbial ptc. (cause/antecedent)</i> → constative aorist προορίζω: 'predetermine' (cf. v.5); the allotment rests on a prior predestining — the participle grounds the main verb.</p>	<p><b>κατὰ</b> according to <i>preposition + accusative (standard)</i></p>	<p><b>πρόθεσιν</b> purpose Accusative <i>object of κατὰ (standard)</i> πρόθεσις: 'setting forth, purpose, plan' (cognate of προέθετο, v.9); God's fixed design (cf. Rom 8:28) — the basis of the predestining.</p>	<p><b>τοῦ</b> of the (one) Genitive <i>article (substantizes ptc.)</i></p>

**τὰ**  
the  
Accusative  
*article (substantizes adj.)*

**πάντα**  
all things  
Accusative  
*direct object of ἐνεργοῦντος*  
| πᾶς: 'all'; the scope of God's working is total — he works all things, history and salvation alike.

**ἐνεργοῦντος**  
who works / accomplishes  
Pres Act Ptc · Gen Sg Masc · ἐνεργέω  
*substantival participle (= God; subj. of πρόθεσιν)*  
→ *gnomic/customary present (characteristic activity)*  
| ἐνεργέω: 'be at work, effect, accomplish' (ἐν + ἔργον); God as the effectual worker of all — the present marks his continual operation.

**κατὰ**  
according to  
*preposition + accusative (standard)*

**τήν**  
the  
Accusative  
*article*

**βουλήν**  
counsel  
Accusative  
*object of κατὰ (standard)*  
| βουλή: 'counsel, deliberate resolve'; the considered decision behind his action — 'the counsel of his will,' a deliberate fullness of terms for divine sovereignty.

**τοῦ**  
of the  
Genitive  
*article*

**θελήματος**  
will  
Genitive  
*genitive of source/content*  
| θέλημα: 'will'; the will whose counsel directs his working — the fourth occurrence of θέλημα in the chapter.

**αὐτοῦ**  
his  
Genitive  
*genitive of possession*

12 εἰς τὸ εἶναι ἡμᾶς εἰς ἔπαινον δόξης αὐτοῦ τοὺς προηλπικότας ἐν τῷ Χριστῷ·

| so that we who first hoped in Christ should be to the praise of his glory —

GOAL: PRAISE OF GLORY (SECOND REFRAIN) εἰς τὸ The purpose of the allotment, and the second 'to the praise of his glory' refrain: that 'we who first hoped in Christ' might exist for God's praise. The 'we' likely marks Jewish believers who hoped in Messiah before the Gentiles' inclusion (v.13).

εἰς

so that / for

*preposition + articular inf. (purpose)*

εἰς τό + infinitive: a standard purpose construction — 'in order that!'

τὸ

the

Accusative

*article (with infinitive)*

εἶναι

to be

Pres Act Inf · εἰμί

*articular infinitive of purpose*

→ stative (purpose)

εἰμί: 'be'; the elect's very existence is purposed toward God's praise.

ἡμᾶς

we / us

Accusative

*accusative subject of the infinitive*

εἰς

to

*preposition + accusative (goal)*

ἔπαινον

praise

Accusative

*object of εἰς (final goal)*

ἔπαινος: 'praise'; the recurring refrain (cf. vv.6, 14) — the chosen exist for the glory of the God who chose them.

δόξης

of glory

Genitive

*attributive/objective genitive*

δόξα: 'glory'; here unqualified 'his glory' (vs. 'glory of his grace,' v.6) — the comprehensive splendor of God.

αὐτοῦ

his

Genitive

*genitive of possession*

τούς

the (ones)

Accusative

*article (substantizes ptc.; apposition to ἡμᾶς)*

προηλπικότας

who first hoped / hoped beforehand

Perf Act Ptc · Acc Pl Masc · προελπίζω

*substantival participle (apposition to ἡμᾶς)*

→ intensive perfect (an abiding hope)

προελπίζω: 'hope beforehand' (προ- + ἐλπίζω); the προ- likely marks priority — those (Jewish believers) who hoped in Messiah before his open revelation to the nations. The perfect: a hope still held.

ἐν

in

*preposition + dative (union/object of hope)*

τῷ

the

Dative

*article*

## Χριστῷ

Christ

Dative

*object of ἐν (the ground/object of hope)*

Χριστός: 'the Christ'; the Messiah in whom hope was set — the article points to the expected one of Israel's hope.

13 ἐν ᾧ καὶ ὑμεῖς ἀκούσαντες τὸν λόγον τῆς ἀληθείας, τὸ εὐαγγέλιον τῆς σωτηρίας ὑμῶν, ἐν ᾧ καὶ πιστεύσαντες ἐσφραγίσθητε τῷ πνεύματι τῆς ἐπαγγελίας τῷ ἁγίῳ,

in whom you also, having heard the word of truth, the gospel of your salvation — in whom also, having believed, you were sealed with the promised Holy Spirit,

THE SEALING OF 'YOU' (GENTILE BELIEVERS) **ἐν ᾧ** From 'we' to 'you also': the Gentile readers are folded into the same blessing. The sequence is heard → believed → were sealed; the sealing Spirit marks them as God's own. Two parallel ἐν ᾧ clauses bind them, like 'us,' to Christ.

ἐν

in

*preposition + dative (union)*

ᾧ

whom

Dative

*relative pronoun (object of ἐν; = Christ)*

καὶ

also

*adverbial/ascensive conjunction*

ὑμεῖς

you

Nominative

*subject (emphatic; shift from 'we')*

ὑμεῖς: 'you' (pl.); the emphatic pronoun marks the turn to the Gentile readers, now included in the inheritance.

## ἀκούσαντες

having heard

Aor Act Ptc · Nom Pl Masc · ἀκούω

*adverbial ptc. (temporal/antecedent)*

→ antecedent aorist (prior action)

ἀκούω: 'hear'; the first step of the order of salvation here — hearing the message (cf. Rom 10:17).

## τὸν

the

Accusative

article

## λόγον

word

Accusative

*direct object of ἀκούσαντες*

λόγος: 'word, message'; the gospel as the word that was heard.

## τῆς

of the

Genitive

article

## ἀληθείας

truth

Genitive

*attributive/exegetical genitive*

ἀλήθεια: 'truth'; 'the word of truth' = the true message, the reliable gospel (cf. Col 1:5).

## τὸ

the

Accusative

article (apposition)

## εὐαγγέλιον

gospel

Accusative

*apposition to τὸν λόγον*

εὐαγγέλιον: 'good news, gospel'; the 'word of truth' is identified as the gospel — the saving announcement.

## τῆς

of the

Genitive

article

## σωτηρίας

salvation

Genitive

*objective genitive (gospel about salvation)*

σωτηρία: 'salvation, deliverance'; the gospel concerning and effecting their rescue.

## ὑμῶν

your

Genitive

*genitive of relationship*

## ἐν

in

*preposition + dative (union; resumptive)*

## ὃν

whom

Dative

*relative pronoun (resumes 'in Christ')*

καὶ

also

*adverbial conjunction*

πιστεύσαντες

having believed

Aor Act Ptc · Nom Pl Masc · πιστεύω

*adverbial ptc. (temporal/antecedent)*

→ antecedent aorist (prior to sealing)

πιστεύω: 'believe, trust'; the response to the heard word — faith precedes (or coincides with) the sealing.

ἐσφραγίσθητε

you were sealed

Aor Pass Indic 2 Pl · σφραγίζω

*main verb*

→ constative aorist (the decisive sealing)

σφραγίζω: 'seal, mark with a seal'; a seal denotes ownership, authentication, and protection — believers are stamped as God's by the Spirit.

τῷ

with the

Dative

*article*

πνεύματι

Spirit

Dative

*dat. of means/instrument (the seal itself)*

πνεῦμα: 'Spirit'; the Holy Spirit is himself the seal — God's own mark of possession set on believers.

τῆς

of the

Genitive

*article*

ἐπαγγελίας

promise

Genitive

*attributive genitive ('promised')*

ἐπαγγελία: 'promise'; 'the Spirit of the promise' = the promised Spirit (Joel 2; Acts 2) — the long-pledged gift now given.

τῷ

the

Dative

*article (with ἁγίῳ)*

ἁγίῳ

Holy

Dative

*attributive adj. (second-attributive position)*

ἅγιος: 'holy'; the adjective, placed last for emphasis, identifies the seal definitively as the Holy Spirit.

14 ὁ ἔστιν ἀρραβῶν τῆς κληρονομίας ἡμῶν, εἰς ἀπολύτρωσιν τῆς περιποιήσεως, εἰς ἔπαινον τῆς δόξης αὐτοῦ.

who is the down payment of our inheritance, until the redemption of the possession, to the praise of his glory.

GOAL: PRAISE OF GLORY (THIRD REFRAIN) ὁ The Spirit is defined as the ἀρραβῶν — the first installment guaranteeing the full inheritance, which awaits the final redemption. The berakah closes on its third 'to the praise of his glory,' rounding off the whole hymn.

ὁ

who / which

Nominative

relative pronoun (neuter, agreeing w/ πνεῦμα)

ὁ: neuter relative, agreeing grammatically with πνεῦμα; refers to the Holy Spirit.

ἔστιν

is

Pres Act Indic 3 Sg · εἰμί

main verb (copula, rel. clause)

→ stative present

ἀρραβῶν

down payment / pledge

Nominative

predicate nominative

ἀρραβῶν: 'earnest, first installment, guarantee' (a Semitic loanword, used in commerce); a deposit that both begins payment and pledges the rest — the Spirit guarantees the full inheritance.

τῆς

of the

Genitive

article

κληρονομίας

inheritance

Genitive

objective/partitive genitive

κληρονομία: 'inheritance, heritage' (κληῆρος + νέμομαι); the promised possession of which the Spirit is the first installment (cf. ἐκληρώθημεν, v.11).

ἡμῶν

our

Genitive

genitive of possession

εἰς

until / for

preposition + accusative (goal/time)

ἀπολύτρωσιν

redemption

Accusative

object of εἰς (goal/terminus)

ἀπολύτρωσις: 'redemption' (cf. v.7); here the final, future redemption — the consummation toward which the down payment points.

<p><b>τῆς</b> of the Genitive article</p>	<p><b>περιποιήσεως</b> possession Genitive <i>objective/appositional genitive</i></p> <p>περιποίησις: 'acquisition, possession, the people God has won' (περιποιόμαι, 'acquire for oneself'); God's own purchased people (cf. 1 Pet 2:9; Mal 3:17) — the redemption that liberates God's possession.</p>	<p><b>εἰς</b> to <i>preposition + accusative (final goal)</i></p>	<p><b>ἔπαινον</b> praise Accusative <i>object of εἰς (final goal)</i></p> <p>ἔπαινος: 'praise'; the third and climactic refrain (cf. vv.6, 12) — the whole work of Father, Son, and Spirit ends in God's glory.</p>
<p><b>τῆς</b> of the Genitive article</p>	<p><b>δόξης</b> glory Genitive <i>attributive/objective genitive</i></p> <p>δόξα: 'glory'; 'the praise of his glory' seals the eulogy as it began — God-centered praise.</p>	<p><b>αὐτοῦ</b> his Genitive <i>genitive of possession</i></p>	

15 Διὰ τοῦτο καὶ γὰρ, ἀκούσας τὴν καθ' ὑμᾶς πίστιν ἐν τῷ κυρίῳ Ἰησοῦ καὶ τὴν ἀγάπην τὴν εἰς πάντας τοὺς ἁγίους,

For this reason I also, having heard of the faith among you in the Lord Jesus and the love toward all the saints,

TRANSITION TO THANKSGIVING **Διὰ τοῦτο** The inferential 'for this reason' pivots from the berakah to the thanksgiving-and-prayer section (vv.15–23). Paul grounds his gratitude in a report of their two cardinal graces: faith in the Lord and love for all the saints.

Διὰ

because of

*preposition + accusative (cause)*

τοῦτο

this

Accusative

*object of διὰ (Διὰ τοῦτο = 'therefore')*

διὰ τοῦτο: 'for this reason'; looking back to the whole blessing of vv.3–14 as the ground of the prayer.

κἀγώ

I also

Nominative

*subject (crasis καὶ ἐγώ)*

κἀγώ: crasis of καὶ ἐγώ, 'I also/even I'; Paul joins his thanksgiving to the praise already voiced.

ἀκούσας

having heard

Aor Act Ptc · Nom Sg Masc · ἀκούω

*adverbial ptc. (cause)*

→ antecedent aorist (the report received)

ἀκούω: 'hear'; Paul writes from report of their faith — a hint that he addresses readers not all personally known to him.

τὴν

the

Accusative

*article*

καθ'

among / according to

*preposition + accusative (attributive: 'your')*

κατά + acc. (καθ' ὑμᾶς): a periphrasis for the possessive — 'the faith that is yours/among you.'

ὑμᾶς

you

Accusative

*object of κατά*

πίστιν

faith

Accusative

*direct object of ἀκούσας*

πίστις: 'faith, trust'; the first of the reported graces — faith directed to the Lord Jesus.

ἐν

in

*preposition + dative (object/sphere of faith)*

τῷ

the

Dative

*article*

κυρίῳ

Lord

Dative

*object of ἐν (the object of faith)*

κύριος: 'Lord'; faith reposes 'in the Lord Jesus' — its proper object.

Ἰησοῦ

Jesus

Dative

*apposition*

καὶ

and

*coordinating conjunction*

τὴν

the

Accusative

*article*

ἀγάπην

love

Accusative

*direct object (coordinate w/ πίστιν)*

ἀγάπη: 'love'; the second grace — faith toward the Lord issuing in love toward the saints, the classic Pauline pairing.

τὴν

the

Accusative

*article (attributive, repeated)*

εἰς

toward

*preposition + accusative (direction of love)*

πάντας

all

Accusative

*attributive adjective*

παῖς: 'all'; the love is indiscriminating — 'all the saints', a hallmark of genuine love.

τούς

the

Accusative

*article*

ἀγίους

saints

Accusative

*object of εἰς (recipients of love)*

ἅγιος: 'holy one, saint'; the whole company of God's people as the object of their love.

16 οὐ παύομαι εὐχαριστῶν ὑπὲρ ὑμῶν μνεΐαν ποιούμενος ἐπὶ τῶν προσευχῶν μου,

do not cease giving thanks for you, making mention of you in my prayers,

THANKSGIVING ASYNDETON The main clause of the long sentence begun in v.15: unceasing thanksgiving, expressed by constant intercessory remembrance — the customary Pauline thanksgiving-period now under way.

οὐ

not

*negative particle*

οὐ: the negative — with παύομαι, 'I do not cease,' a litotes for 'I continually!'

παύομαι

I cease

Pres Mid Indic 1 Sg · παύομαι

*main verb*

→ customary present

παύομαι: 'stop, cease' (middle); complemented by a participle — 'I do not stop giving thanks.'

εὐχαριστῶν

giving thanks

Pres Act Ptc · Nom Sg Masc · εὐχαριστέω

*complementary participle (w/ παύομαι)*

→ present (ongoing)

εὐχαριστέω: 'give thanks'; the standard verb opening a Pauline thanksgiving — here as the complement of παύομαι.

ὑπὲρ

for

*preposition + genitive (on behalf of)*

<p><b>ὑμῶν</b> you Genitive <i>object of ὑπέρ</i></p>	<p><b>μνείαν</b> mention / remembrance Accusative <i>direct object (cognate w/ ποιούμενος)</i> μνεία: 'remembrance, mention'; μνείαν ποιῶμαι = the idiom 'I make mention / remember' — i.e. I pray for.</p>	<p><b>ποιούμενος</b> making Pres Mid Ptc · Nom Sg Masc · ποιέω <i>adverbial ptc. (manner/means)</i> → present (concurrent) ποιέω (mid.): in the idiom μνείαν ποιούμενος, 'making remembrance' — defining how the thanksgiving is expressed.</p>	<p><b>ἐπὶ</b> in / at <i>preposition + genitive (occasion)</i></p>
<p><b>τῶν</b> the Genitive <i>article</i></p>	<p><b>προσευχῶν</b> prayers Genitive <i>object of ἐπί (occasion)</i> προσευχή: 'prayer'; the regular occasions of Paul's praying, in which the remembrance is made.</p>	<p><b>μου</b> my Genitive <i>genitive of possession</i></p>	

17 ἵνα ὁ θεὸς τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ὁ πατὴρ τῆς δόξης, δῶῃ ὑμῖν πνεῦμα σοφίας καὶ ἀποκαλύψεως ἐν ἐπιγνώσει αὐτοῦ,

that the God of our Lord Jesus Christ, the Father of glory, may give you a spirit of wisdom and revelation in the knowledge of him,

CONTENT OF THE PRAYER **ἵνα** The content (here, near-imperative aim) of the constant prayer: that the God of Christ, the Father of glory, would grant a Spirit-given wisdom and revelation, whose goal is the deepening knowledge of God himself.

ἵνα

that

*conjunction (content/purpose of prayer)*

ἵνα: 'that'; introduces the substance of the petition — common after verbs of praying.

ὁ

the

Nominative

*article*

θεός

God

Nominative

*subject of δῶη*

τοῦ

of the

Genitive

*article*

κυρίου

Lord

Genitive

*genitive of relationship (whose God)*

κύριος: 'Lord'; 'the God of our Lord Jesus Christ' — the same relational title as v.3, framing the prayer christologically.

ἡμῶν

our

Genitive

*genitive of relationship*

Ἰησοῦ

Jesus

Genitive

*apposition*

Χριστοῦ

Christ

Genitive

*apposition*

ὁ

the

Nominative

*article*

πατήρ

Father

Nominative

*apposition to ὁ θεός*

πατήρ: 'Father'; 'the Father of glory' = the glorious Father, or the Father to whom glory belongs (a Semitic genitive of quality).

τῆς

of the

Genitive

*article*

δόξης

glory

Genitive

*attributive genitive (of quality)*

δόξα: 'glory'; the genitive of quality — the all-glorious Father (cf. Acts 7:2; Ps 29:3).

δώη

may give

Aor Act Subj/Opt 3 Sg · δίδωμι

*verb of the ἵνα clause (volitive)*

→ constative aorist (a definite gift sought)

δίδωμι: 'give'; the form δώη may be read as aorist subjunctive (after ἵνα) or optative of wish — in either case the petition's verb: 'that he would give!'

ὑμῖν

to you

Dative

*indirect object*

πνεῦμα

a spirit / the Spirit

Accusative

*direct object of δώη*

πνεῦμα: 'spirit/Spirit'; either a Spirit-given disposition ('a spirit of wisdom') or the Holy Spirit himself imparting wisdom — the two readings converge in sense.

σοφίας

of wisdom

Genitive

*genitive of product/content*

σοφία: 'wisdom'; the spirit that produces wisdom — insight into God and his ways.

καὶ  
and

*coordinating conjunction*

ἀποκαλύψεως

of revelation

Genitive

*genitive of product/content (coordinate)*

ἀποκάλυψις: 'unveiling, revelation' (ἀποκαλύπτω, 'uncover'); the spirit that grants disclosure of God's truth — not new doctrine but illumined apprehension.

ἐν

in

*preposition + dative (sphere/means)*

ἐπιγνώσει

knowledge

Dative

*dat. of sphere (realm/goal of the wisdom)*

ἐπίγνωσις: 'full/deep knowledge' (ἐπί-intensive of γνώσις); the wisdom and revelation operate within, and aim at, an ever-deepening personal knowledge of God.

αὐτοῦ

of him

Genitive

*objective genitive (knowledge of God)*

αὐτοῦ: 'of him,' i.e. of God — the object of the knowledge the prayer seeks.

18 πεφωτισμένους τοὺς ὀφθαλμοὺς τῆς καρδίας ὑμῶν εἰς τὸ εἶδέναι ὑμᾶς τίς ἐστὶν ἡ ἐλπίς τῆς κλήσεως αὐτοῦ, τίς ὁ πλοῦτος τῆς δόξης τῆς κληρονομίας αὐτοῦ ἐν τοῖς ἁγίοις,

the eyes of your heart having been enlightened, that you may know what is the hope of his calling, what the riches of the glory of his inheritance in the saints,

AIM OF THE GIFT: ENLIGHTENED KNOWING ASYNDETON The result/aim of the spirit of wisdom: inwardly illumined hearts that perceive three things — first the hope of God's call, then the glorious riches of his inheritance in the saints. Knowledge here is heart-perception, not bare information.

## πεφωτισμένους

having been enlightened

Perf Pass Ptc · Acc Pl Masc · φωτίζω

*ptc. of result (loose acc., w/ ὑμῖν/ὑμᾶς)*

→ intensive perfect (an abiding illumination)

φωτίζω: 'give light to, illumine' (φῶς, 'light'); the perfect marks a settled state of enlightenment — the eyes opened and kept open.

## τούς

the

Accusative

article

## ὀφθαλμούς

eyes

Accusative

*accusative of respect (eyes... enlightened)*

ὀφθαλμός: 'eye'; 'the eyes of the heart' — a vivid metaphor for inner spiritual perception.

## τῆς

of the

Genitive

article

## καρδίας

heart

Genitive

*possessive genitive*

καρδία: 'heart'; in Hebraic usage the center of mind, will, and understanding — the organ of true knowing.

## ὑμῶν

your

Genitive

*genitive of possession*

## εἰς

that / so as

*preposition + articular inf. (purpose/result)*

εἰς τό + infinitive: purpose/result — 'in order that you may know!'

## τὸ

the

Accusative

*article (with infinitive)*

## εἰδέναι

to know

Perf Act Inf · οἶδα

*articular infinitive (purpose)*

→ perfect with present sense (settled knowing)

οἶδα: 'know' (perfect with present meaning); a full, sure knowing — the aim of the enlightened heart.

## ὑμᾶς

you

Accusative

*accusative subject of the infinitive*

## τίς

what

Nominative

*interrogative pronoun (indir. question)*

τίς: 'what?'; introduces the first of the things to be known.

## ἐστίν

is

Pres Act Indic 3 Sg · εἰμί

*verb of the indirect question*

→ stative present

ἡ

the

Nominative

article

ἐλπίς

hope

Nominative

subject (predicate of τίς ἐστιν)

ἐλπίς: 'hope'; the first object of knowing — the hope that God's call sets before us (objective, the thing hoped for).

τῆς

of the

Genitive

article

κλήσεως

calling

Genitive

genitive of source (hope from his call)

κλήσις: 'calling, summons'; God's effectual call, which carries its own hope — the destiny to which he calls.

αὐτοῦ

his

Genitive

subjective genitive (God's calling)

τίς

what

Nominative

interrogative pronoun (second indir. question)

ὁ

the

Nominative

article

πλοῦτος

riches

Nominative

subject (second item to be known)

πλοῦτος: 'wealth, abundance'; the second object — the lavish wealth of glory belonging to God's inheritance.

τῆς

of the

Genitive

article

δόξης

glory

Genitive

attributive genitive (of quality)

δόξα: 'glory'; 'the riches of the glory of his inheritance' — heaped genitives conveying overwhelming abundance.

τῆς

of the

Genitive

article

κληρονομίας

inheritance

Genitive

genitive (whose glory)

κληρονομία: 'inheritance' (cf. v.14); strikingly, 'his inheritance in the saints' — God's own heritage is his people (cf. Deut 32:9).

αὐτοῦ

his

Genitive

possessive genitive

ἐν

in / among

preposition + dative (sphere)

τοῖς

the

Dative

article

ἁγίοις

saints

Dative

dat. of sphere (where the inheritance lies)

ἅγιος: 'holy one, saint'; the inheritance is found 'in/among the saints' — God's treasured possession is his consecrated people.

19 καὶ τί τὸ ὑπερβάλλον μέγεθος τῆς δυνάμεως αὐτοῦ εἰς ἡμᾶς τοὺς πιστεύοντας κατὰ τὴν ἐνέργειαν τοῦ κράτους τῆς ἰσχύος αὐτοῦ

and what is the surpassing greatness of his power toward us who believe, according to the working of the might of his strength,

THIRD THING TO BE KNOWN: GOD'S POWER **καὶ** The third and climactic object of knowing: the immeasurable greatness of God's power directed toward believers — a power Paul piles up synonyms to describe, and which v.20 will anchor in the resurrection of Christ.

<p>καὶ and <i>coordinating conjunction</i></p>	<p>τί what Nominative <i>interrogative pronoun (third indir. question)</i></p>	<p>τὸ the Nominative <i>article</i></p>	<p>ὑπερβάλλον surpassing Pres Act Ptc · Nom Sg Neut · ὑπερβάλλω <i>attributive participle</i> → present (characteristic) ὑπερβάλλω: 'throw beyond, exceed, surpass' (ὑπέρ + βάλλω); a favorite Ephesians intensifier (2:7; 3:19) — power that overshoots all measure.</p>
<p>μέγεθος greatness Nominative <i>subject (predicate of τι)</i> μέγεθος: 'greatness, magnitude'; the immensity of the power — the third item the enlightened heart is to grasp.</p>	<p>τῆς of the Genitive <i>article</i></p>	<p>δυνάμεως power Genitive <i>genitive (whose greatness)</i> δύναμις: 'power, ability'; the inherent power of God — the first of four power-words heaped up here.</p>	<p>αὐτοῦ his Genitive <i>possessive genitive</i></p>

εἰς

toward

*preposition + accusative (direction/advantage)*

ἡμᾶς

us

Accusative

*object of εἰς (recipients)*

τούς

the (ones)

Accusative

*article (substantizes ptc.; apposition to ἡμᾶς)*

πιστεύοντας

who believe

Pres Act Ptc · Acc Pl Masc · πιστεύω

*substantival participle (apposition to ἡμᾶς)*

→ present (characteristic/ongoing)

πιστεύω: 'believe'; the present marks believing as the ongoing mark of those toward whom the power works — it is experienced in the realm of faith.

κατά

according to

*preposition + accusative (standard/measure)*

τήν

the

Accusative

*article*

ἐνέργειαν

working

Accusative

*object of κατά (measure)*

ἐνέργεια: 'operation, active working' (cf. ἐνεργέω, v.11); the second power-word — power in actual exercise, measured by the resurrection (v.20).

τοῦ

of the

Genitive

*article*

κράτους

might

Genitive

*genitive of source/content*

κράτος: 'might, dominion, exerted strength'; the third power-word — strength as effective force or rule.

τῆς

of the

Genitive

*article*

ισχύος

strength

Genitive

*attributive/possessive genitive*

ισχύς: 'strength, inherent power'; the fourth power-word — the piled synonyms (δύναμις, ἐνέργεια, κράτος, ισχύς) strain language to convey God's might.

αὐτοῦ

his

Genitive

*possessive genitive*

## 20 ἦν ἐνήργησεν ἐν τῷ Χριστῷ ἐγείρας αὐτὸν ἐκ νεκρῶν, καὶ καθίσας ἐν δεξιᾷ αὐτοῦ ἐν τοῖς ἐπουρανίοις

which he worked in Christ when he raised him from the dead and seated him at his right hand in the heavenly places,

THE MEASURE OF THE POWER: RESURRECTION AND SESSION ἦν A relative clause defining that power by its supreme demonstration: God exercised it in Christ, raising him and enthroning him at his own right hand. The resurrection-exaltation is the yardstick of the power at work in believers.

**ἦν**

which

Accusative

relative pronoun (object of ἐνήργησεν; = ἐνέργειαν)

**ἐνήργησεν**

he worked / exercised

Aor Act Indic 3 Sg · ἐνεργέω

main verb (rel. clause)

→ constative aorist

ἐνεργέω: 'put forth power, effect' (cognate of ἐνέργεια, v.19); the power was actually exerted — supremely in Christ's resurrection.

**ἐν**

in

preposition + dative (locus of the working)

**τῷ**

the

Dative

article

**Χριστῷ**

Christ

Dative

object of ἐν (in whom the power worked)

Χριστός: 'the Christ'; the resurrection of Christ is the historical exhibition of the power now pledged to believers.

**ἐγείρας**

having raised

Aor Act Ptc · Nom Sg Masc · ἐγείρω

adverbial ptc. (means/temporal: 'when he raised')

→ antecedent/coincident aorist

ἐγείρω: 'raise up, awaken'; the resurrection of Christ — the first of the two exaltation acts naming how the power worked.

**αὐτὸν**

him

Accusative

direct object of ἐγείρας

**ἐκ**

from

preposition + genitive (separation)

## νεκρῶν

the dead

Genitive

*object of ἐκ (separation/source)*

νεκρός: 'dead (one)'; 'from among the dead'  
— the bodily resurrection.

## καὶ

and

*coordinating conjunction*

## καθίσας

having seated

Aor Act Ptc · Nom Sg Masc · καθίζω

*adverbial ptc. (coordinate w/ ἐγείρας)*

→ antecedent/coincident aorist

καθίζω: 'seat, cause to sit'; the  
enthronement — God seated Christ at his  
right hand, fulfilling Ps 110:1, the most-  
cited OT verse in the NT.

## ἐν

at

*preposition + dative (place)*

## δεξιᾶ

right hand

Dative

*dat. of place (the place of honor/power)*

δεξιᾶ: 'right hand'; the position of supreme  
honor and authority beside the throne (Ps  
110:1).

## αὐτοῦ

his

Genitive

*possessive genitive (God's right hand)*

## ἐν

in

*preposition + dative (place)*

## τοῖς

the

Dative

*article (substantizes adj.)*

## ἐπουρανίους

heavenly places

Dative

*substantival adj. (dat. of place)*

ἐπουράνιος: 'heavenly' (cf. v.3); Christ's  
enthronement is 'in the heavens' — the  
same realm of our blessing and seating  
(2:6).

21 ὑπεράνω πάσης ἀρχῆς καὶ ἐξουσίας καὶ δυνάμεως καὶ κυριότητος καὶ παντὸς ὀνόματος ὀνομαζομένου οὐ μόνον ἐν τῷ αἰῶνι τούτῳ ἀλλὰ καὶ ἐν τῷ μέλλοντι·

far above all rule and authority and power and dominion, and every name that is named, not only in this age but also in the one to come;

THE SUPREMACY OF THE EXALTED CHRIST **ASYNDETON** The session is qualified spatially and absolutely: Christ is enthroned 'far above' every conceivable cosmic power and 'every name,' in this age and the next — his lordship is total and unrivaled, a recurring Ephesians concern (cf. 6:12).

ὑπεράνω

far above

*improper preposition + genitive (place)*

ὑπεράνω: 'high above, far above' (ὑπέρ + ἄνω); an emphatic doubled term — Christ is exalted above all, not merely over them.

πάσης

all

Genitive

*attributive adjective*

πᾶς: 'all, every'; the comprehensiveness — no power is excepted.

ἀρχῆς

rule

Genitive

*object of ὑπεράνω*

ἀρχή: 'beginning, rule, ruler'; a class of (angelic/cosmic) powers — the first of four power-titles (cf. 3:10; 6:12; Col 1:16).

καὶ

and

*coordinating conjunction*

ἐξουσίας

authority

Genitive

*object of ὑπεράνω (coordinate)*

ἐξουσία: 'authority, right, power'; the second title — delegated or claimed authority among the powers.

καὶ

and

*coordinating conjunction*

δυνάμεως

power

Genitive

*object of ὑπεράνω (coordinate)*

δύναμις: 'power'; here a personified rank of power — the third title.

καὶ

and

*coordinating conjunction*

## κυριότητος

dominion / lordship

Genitive

*object of ὑπεράνω (coordinate)*

κυριότης: 'lordship, dominion' (κύριος); the fourth title — together a comprehensive sweep of all conceivable authorities.

## καὶ

and

*coordinating conjunction*

## παντὸς

every

Genitive

*attributive adjective*

πᾶς: 'every'; lest any be missed, Christ is above 'every name' whatever.

## ὀνόματος

name

Genitive

*object of ὑπεράνω (coordinate)*

ὄνομα: 'name'; here denoting rank/title of dignity — every title of power is beneath his.

## ὀνομαζομένου

that is named

Pres Pass Ptc · Gen Sg Neut · ὀνομάζω

*attributive participle (w/ ὀνόματος)*

→ present (general/customary)

ὀνομάζω: 'name, give a title to'; 'every name that is named' = every title that can be invoked — in any age.

## οὐ

not

*negative particle (οὐ μόνον ... ἀλλὰ καὶ)*

## μόνον

only

*adverb (in οὐ μόνον ... ἀλλὰ καὶ)*

μόνον: 'only'; the οὐ μόνον ... ἀλλὰ καὶ construction widens the scope to both ages.

## ἐν

in

*preposition + dative (time/sphere)*

## τῷ

the

Dative

*article*

## αἰῶνι

age

Dative

*dat. of time (this age)*

αἰών: 'age, era'; 'this age' vs. 'the age to come' — the two-age framework of Jewish eschatology.

## τούτῳ

this

Dative

*demonstrative (attributive)*

## ἀλλὰ

but

*adversative conjunction*

## καὶ

also

*adverbial conjunction*

## ἐν

in

*preposition + dative (time)*

## τῷ

the (one)

Dative

*article (substantizes ptc.)*

## μέλλοντι

coming

Pres Act Ptc · Dat Sg Masc · μέλλω

*substantival participle ('the age to come')*

→ futuristic present (impending)

μέλλω: 'be about to, be coming'; 'the coming age' — Christ's supremacy spans the present and the future world.

22 καὶ πάντα ὑπέταξεν ὑπὸ τοὺς πόδας αὐτοῦ, καὶ αὐτὸν ἔδωκεν κεφαλὴν ὑπὲρ πάντα τῇ ἐκκλησίᾳ,

and he subjected all things under his feet, and gave him as head over all things to the church,

ALL THINGS SUBJECTED; CHRIST GIVEN AS HEAD **καὶ** Two further acts of God toward the exalted Christ, echoing Ps 8:6: all things put beneath his feet, and Christ himself given to the church as head over all. The cosmic supremacy is for the church's sake.

καὶ  
and

*coordinating conjunction*

**πάντα**

all things

Accusative

*direct object (fronted)*

παῖς: 'all'; the totality subjected — an allusion to Ps 8:6 (the dominion of the true Man).

**ὑπέταξεν**

he subjected

Aor Act Indic 3 Sg · ὑποτάσσω

*main verb*

→ constative aorist

ὑποτάσσω: 'place under, subordinate' (ὑπό + τάσσω); God set all things in subjection beneath Christ's feet (Ps 8:6; cf. 1 Cor 15:27).

ὑπὸ

under

*preposition + accusative (place/subjection)*

**τοὺς**

the

Accusative

*article*

**πόδας**

feet

Accusative

*object of ὑπό*

πούς: 'foot'; 'under his feet' — the image of total conquest and dominion (Ps 8:6).

**αὐτοῦ**

his

Genitive

*possessive genitive*

καὶ

and

*coordinating conjunction*

## αὐτόν

him

Accusative

*direct object (fronted, emphatic)*

αὐτόν: emphatic 'him' — the same exalted Christ is the one given to the church.

## ἔδωκεν

he gave

Aor Act Indic 3 Sg · δίδωμι

*main verb*

→ *constative aorist*

δίδωμι: 'give'; God 'gave' Christ to the church as a gift — its head, the source of its life and direction.

## κεφαλήν

head

Accusative

*predicate accusative (complement of αὐτόν)*

κεφαλή: 'head'; connoting both supremacy (over all) and source/sustainer (of the body) — a central Ephesians image (4:15; 5:23).

## ὑπέρ

over

*preposition + accusative (superiority)*

ὑπέρ + acc.: 'over, above'; 'head over all things' — his headship is universal in scope.

## πάντα

all things

Accusative

*object of ὑπέρ*

πᾶς: 'all'; the head 'over all things' is given to the church — the universe's Lord is the church's head.

## τῇ

to the

Dative

*article*

## ἐκκλησία

church

Dative

*dat. of advantage (recipient of the gift)*

ἐκκλησία: 'assembly, church' (ἐκ + καλέω, 'called out'); in Ephesians the universal church — the body to which the cosmic Lord is given as head.

## 23 ἥτις ἐστὶν τὸ σῶμα αὐτοῦ, τὸ πλήρωμα τοῦ τὰ πάντα ἐν πᾶσιν πληρουμένου.

which is his body, the fullness of the one who fills all in all.

THE CHURCH AS CHRIST'S BODY AND FULLNESS **ἥτις** The closing relative clause defines the church by two staggering terms: it is Christ's body, and his 'fullness' — the complement of the one who himself fills the entire universe. The chapter ends with the church bound to its all-filling head.

## ἣτις

which

Nominative

*relative pronoun (qualitative; = the church)*

ἣτις: the qualitative relative ('which indeed, which by its nature'); introduces the definition of the church.

## ἐστὶν

is

Pres Act Indic 3 Sg · εἶμι

*main verb (copula)*

→ stative present

## τὸ

the

Nominative

*article*

## σῶμα

body

Nominative

*predicate nominative*

σῶμα: 'body'; the church as Christ's body — organically united to him as head, the great Ephesians ecclesiology (cf. 4:4, 16).

## αὐτοῦ

his

Genitive

*possessive genitive*

## τὸ

the

Nominative

*article (apposition)*

## πλήρωμα

fullness

Nominative

*predicate nom. (apposition to τὸ σῶμα)*

πλήρωμα: 'fullness, that which fills/completes' (cf. v.10); the church as Christ's complement — that which he fills, or (less likely) that which fills out his work.

## τοῦ

of the (one)

Genitive

*article (substantizes ptc.; = Christ)*

## τὰ

the

Accusative

*article (substantizes adj.)*

## πάντα

all things

Accusative

*direct object of πληρουμένου*

πᾶς: 'all'; the universe Christ fills — 'all things in all (respects/realms)'

## ἐν

in

*preposition + dative (sphere/manner)*

## πᾶσιν

all

Dative

*dat. of sphere (substantival: 'in all things/respects')*

πᾶς: 'all'; 'all in all' — an idiom for total, pervasive filling; whether 'in every way' or 'in all things!'

## πληρουμένου

who fills / is filled

Pres Mid/Pass Ptc · Gen Sg Masc · πληρώω

*substantival participle (= Christ)*

→ present (continual filling)

πληρώω: 'fill, complete'; if middle, 'the one who fills all things for himself' (active sense, most likely); if passive, 'the one who is being filled' — Christ as the all-pervading fullness.

**On the text.** Verse punctuation is editorial and conventional. At v.1 the words 'in Ephesus' (ἐν Ἐφέσῳ) are absent from several early witnesses (P46, Sinaiticus\*, Vaticanus\*), prompting the view that the letter was an encyclical; the traditional reading is printed. Verses 3–14 form a single Greek sentence, as do 15–23; the paragraphing and clause-divisions here are editorial aids.

**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.