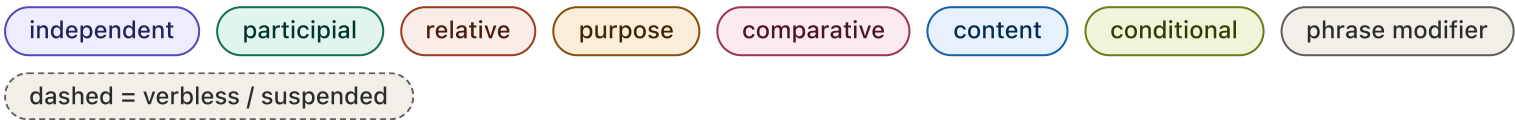


Ephesians 3 — clausal layout

ΠΡΟΣ ΕΦΕΣΙΟΥΣ Γ΄

The same clause-by-clause layout, line-aligned with the Greek edition: each line renders one clause or discrete phrase, colored by the *Greek* clause's syntactic type, with indentation marking levels of subordination.



Flush-left = a main (independent) clause. Each dependent line begins directly beneath the word it attaches to in the line above — the anchor word is dotted-underlined, and lights up when you hover its dependent clause; each tag also names the attachment. A dashed border marks verbless, elliptical, or suspended lines. Where a long sentence's staircase runs wider than the page, the diagram scrolls sideways. (In print, or without JavaScript, lines fall back to stepped indent columns.)

The sentence suspended — the parenthesis on the mystery 3:1–7

V. 1 — THE PRAYER BEGUN AND BROKEN OFF

1 For this reason I, Paul, the prisoner of Christ Jesus on behalf of you Gentiles — independent — anacoluthon — the subject suspended without a verb; resumed at v. 14

VV. 2–7 — THE PARENTHESIS OPENS: THE STEWARDSHIP OF THE MYSTERY

- 2 | | | | | assuming that you have heard of the administration of the grace of God that was given to me for you, conditional — εἴ γε — backward-leaning, a confident aside: surely you have heard
- 3 | | | | | that by revelation the mystery was made known to me, content — what they heard — the mystery came by revelation, not invention
- 4 | | | | | as I wrote above briefly, comparative — the cross-reference — chs. 1–2 in brief
- 4 | | | | | by which, when you read, you can perceive my insight into the mystery of Christ, relative — on ὃ (what he wrote) — reading yields perception
- 5 | | | | | which in other generations was not made known to the sons of men relative — the mystery hidden — the former silence
- 5 | | | | | as it has now been revealed to his holy apostles and prophets by the Spirit, comparative — the then/now contrast — revelation by the Spirit
- 6 | | | | | 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 — epexegetic infinitive — the mystery's content: three σύν-compounds
- 7 | | | | | 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 — on τοῦ εὐαγγελίου — servant by gift and power, not merit

The least of the saints — wisdom made known through the church 3:8–13

VV. 8–9 — THE GRACE GIVEN: TO PREACH AND TO ILLUMINE

- 8 | | | | | To me, the very least of all the saints, this grace was given — independent — the digression's main verb — ελαχιστότερος, a comparative of a superlative
- 8 | | | | | to preach to the Gentiles the unsearchable riches of Christ, content — epexegetic infinitive 1 — the grace defined: preaching to the Gentiles
- 9 | | | | | and to bring to light for all content — epexegetic infinitive 2 — illumination for everyone
- 9 | | | | | what is the administration of the mystery hidden from the ages in God who created all things, content — indirect question — the οἰκονομία of the long-hidden mystery (οἰκονομία, not κοινωνία, read)

VV. 10–12 — THE PURPOSE: GOD'S WISDOM DISPLAYED TO THE POWERS

- 10 | | | | 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 — the goal of the illumination — the church as God's lesson to the powers
- 11 | | | | according to the eternal purpose phrase modifier — the norm — the purpose of the ages
- 12 | | | | which he carried out in Christ Jesus our Lord, relative — εἰποίησεν — 'accomplished' rather than 'formed' read here
- 12 | | | | in whom we have boldness and access in confidence through faith in him. relative — on Χριστῷ Ἰησοῦ — πίστεως αὐτοῦ as faith in him (objective genitive)

V. 13 — THE PLEA: DO NOT LOSE HEART

- 13 | | | | Therefore I ask independent — διό — the inference drawn from vv. 2–12
- 13 | | | | that you not lose heart over my tribulations on your behalf, content — subject unexpressed — 'you' supplied (not 'that I not lose heart')
- 13 | | | | which are your glory. relative — ἥτις attracted to δόξα — the tribulations themselves are your glory

The prayer resumed — the ἵνα-chain 3:14–19

VV. 14–15 — THE RESUMPTION: KNEES BOWED TO THE FATHER

- 14 | | | | For this reason I bow my knees before the Father, independent — the resumption — Τούτου χάριν repeated from v. 1; the verb at last
- 15 | | | | from whom every family in heaven and on earth is named, relative — the πατήρ/πατριὰ wordplay — every family named from the Father

VV. 16–19 — THE PETITIONS: STRENGTHENED, INDWELT, ROOTED, FILLED

- 16 | | | | that he may grant you, according to the riches of his glory, purpose — the petition — the prayer's governing ἵνα
- 16 | | | | to be strengthened with power through his Spirit in the inner man, content — infinitive 1 under δῶ — strength within, by the Spirit
- 17 | | | | that Christ may dwell in your hearts through faith — content — infinitive 2 under δῶ — the strengthening's twin: Christ at home in the heart
- 17 | | | | being rooted and grounded in love, participial — nominative anacoluthon — read with the indwelling; many take it proleptically with the ἵνα of v. 18

18						that you may have full strength to comprehend with all the saints	purpose — the chain's second ἵνα — comprehension is corporate, with all the saints
						what is the breadth and length and height and depth,	content — indirect question — four dimensions, object unexpressed: Christ's love (v. 19)
19						and to know the love of Christ that surpasses knowledge —	content — γινῶναί τε — coordinate with καταλαβέσθαι: knowing what outruns knowledge
						that you may be filled to all the fullness of God.	purpose — the chain's last ἵνα — the climax: filled to God's own fullness

The doxology 3:20–21

20						Now to him who is able to do, beyond all things, exceedingly more	independent — a suspended dative — resolved by αὐτῷ in v. 21
						than all that we ask or think,	relative — genitive of comparison (attracted ὧν) — beyond asking and imagining
						according to the power that is at work in us —	phrase modifier — the measure — the same power already at work (1:19; 3:16)
21						to him be the glory in the church and in Christ Jesus to all generations forever and ever. Amen.	independent — αὐτῷ resumes the dative — glory in the church and in Christ, verb supplied

Analysis. The shape of this chapter is the great anacoluthon, and the layout shows it as two dashed flush-left fragments that answer each other across twelve verses. Τούτου χάριν ἐγὼ Παῦλος (v. 1) opens on the margin with no verb — a suspended subject, dashed — and everything from v. 2 to v. 7 hangs beneath it in one descending staircase: the εἶ-γε aside, the mystery made known, what he wrote, what they can read, the revelation to apostles and prophets, the mystery's content (Gentiles fellow-heirs, three σύν-compounds), and Paul made its servant. Verses 8–13 begin again at the margin (ἐδόθη ἡ χάρις αὕτη) and descend through the two infinitives of his commission to the amber ἵνα of the church's cosmic assignment, before διὸ αἰτοῦμαι closes the digression. Then v. 14 repeats Τούτου χάριν verbatim and at last supplies the verb — κάμπτω τὰ γόνατά μου — and the prayer immediately builds the chapter's second staircase, the ἵνα-chain: δῶ, then the twin

infinitives κραταιωθῆναι and κατοικῆσαι side by side under it, then ἵνα ἐξισχύσητε with γινῶναί τε beside its complement, then the climactic ἵνα πληρωθῆτε at the chain's bottom. The doxology (vv. 20–21) is two dashed marginal lines, a suspended dative resolved by αὐτῷ. Interpretive choices the layout takes a side on: εἴ γε (v. 2) is read as a confident aside anchored back on ὁ δέσμιος, not a real doubt; μὴ ἐγκακεῖν (v. 13) supplies 'you' as subject, not 'I'; πίστεως αὐτοῦ (v. 12) is faith in him (objective genitive); ἐν ἀγάπῃ ἐρριζωμένοι καὶ τεθεμελιωμένοι (v. 17) is read with the indwelling that precedes it rather than proleptically with the ἵνα of v. 18 (the tag flags the alternative); and the ἵνα-clauses of vv. 16, 18, 19 are taken as successive steps, each hanging from the petition above it, not as three parallel requests.

The clause segmentation, the type assigned to each line, and the indentation are interpretive — one defensible reading of the syntax, chosen to match the analysis in the chapter's interlinear (word-level syntax tier and discourse notes); other analyses divide or attach some lines differently. The Greek text is identical to the chapter data behind the interlinear and follows the standard critical text.