

SENTENCE FLOW · CLAUSE STRUCTURE · GREEK

Ephesians 3 — clausal layout

ΠΡΟΣ ΕΦΕΣΙΟΥΣ Γ΄

Each line is one clause or discrete phrase of the standard critical text, colored by syntactic type; indentation marks levels of subordination. The verse numbers sit in the left gutter; the small tag on each line names the clause type and its function.

independent

participial

relative

purpose

comparative

content

conditional

phrase modifier

dashed = verbless / suspended

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					Τούτου χάριν ἐγὼ Παῦλος ὁ δέσμιος τοῦ Χριστοῦ Ἰησοῦ ὑπὲρ ὑμῶν τῶν ἐθνῶν—	independent — anacoluthon — the subject suspended without a verb; resumed at v. 14
VV. 2–7 — THE PARENTHESIS OPENS: THE STEWARDSHIP OF THE MYSTERY						
2					εἴ γε ἠκούσατε τὴν οἰκονομίαν τῆς χάριτος τοῦ θεοῦ τῆς δοθείσης μοι εἰς ὑμᾶς,	conditional — εἴ γε — backward-leaning, a confident aside: surely you have heard
3					ὅτι κατὰ ἀποκάλυψιν ἐγνώρισθαι μοι τὸ μυστήριον,	content — what they heard — the mystery came by revelation, not invention
					καθὼς προέγραψα ἐν ὀλίγῳ,	comparative — the cross-reference — chs. 1–2 in brief
4					πρὸς ὃ δύνασθε ἀναγινώσκοντες νοῆσαι τὴν σύνεσίν μου ἐν τῷ μυστηρίῳ τοῦ Χριστοῦ,	relative — on ὃ (what he wrote) — reading yields perception
5					ὃ ἐτέραις γενεαῖς οὐκ ἐγνώρισθαι τοῖς υἱοῖς τῶν ἀνθρώπων	relative — the mystery hidden — the former silence
					ὥς νῦν ἀπεκαλύφθη τοῖς ἁγίοις ἀποστόλοις αὐτοῦ καὶ προφήταις ἐν πνεύματι,	comparative — the then/now contrast — revelation by the Spirit
6					εἶναι τὰ ἔθνη συγκληρονόμα καὶ σύσσωμα καὶ συμμετόχα τῆς ἐπαγγελίας ἐν Χριστῷ Ἰησοῦ διὰ τοῦ εὐαγγελίου,	content — epexegetic infinitive — the mystery's content: three σύν-compounds
7					οὗ ἐγενήθην διάκονος κατὰ τὴν δωρεὰν τῆς χάριτος τοῦ θεοῦ τῆς δοθείσης μοι κατὰ τὴν ἐνέργειαν τῆς δυνάμεως αὐτοῦ.	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					ἐμοὶ τῷ ἐλαχιστοτέρῳ πάντων ἁγίων ἐδόθη ἡ χάρις αὕτη,	independent — the digression's main verb — ἐλαχιστότερος, a comparative of a superlative
					τοῖς ἔθνεσιν εὐαγγελίσασθαι τὸ ἀνεξιχνίαστον πλοῦτος τοῦ Χριστοῦ,	content — epexegetic infinitive 1 — the grace defined: preaching to the Gentiles

- 9 καὶ φωτίσαι πάντας content — epexegetic infinitive 2 — illumination for everyone
- τίς ἡ οἰκονομία τοῦ μυστηρίου τοῦ ἀποκεκρυμμένου ἀπὸ τῶν αἰώνων ἐν τῷ θεῷ τῷ τὰ πάντα κτίσαντι, 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 ἵνα γνωρισθῇ νῦν ταῖς ἀρχαῖς καὶ ταῖς ἐξουσίαις ἐν τοῖς ἐπουρανίοις διὰ τῆς ἐκκλησίας ἡ πολυποίκιλος σοφία τοῦ θεοῦ, purpose
— the goal of the illumination — the church as God's lesson to the powers
- 11 κατὰ πρόθεσιν τῶν αἰώνων phrase modifier — the norm — the purpose of the ages
- ἦν ἐποίησεν ἐν τῷ Χριστῷ Ἰησοῦ τῷ κυρίῳ ἡμῶν, relative — ἐποίησεν — 'accomplished' rather than 'formed' read here
- 12 ἐν ᾧ ἔχομεν τὴν παρρησίαν καὶ προσαγωγὴν ἐν πεποιθήσει διὰ τῆς πίστεως αὐτοῦ. relative — on Χριστῷ Ἰησοῦ — πίστεως
αὐτοῦ as faith in him (objective genitive)

V. 13 — THE PLEA: DO NOT LOSE HEART

- 13 διὸ αἰτοῦμαι independent — διό — the inference drawn from vv. 2–12
- μὴ ἐγκακεῖν ἐν ταῖς θλίψεσίν μου ὑπὲρ ὑμῶν, content — subject unexpressed — 'you' supplied (not 'that I not lose heart')
- ἥτις ἐστὶν δόξα ὑμῶν. 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 Τούτου χάριν κάμπτω τὰ γόνατά μου πρὸς τὸν πατέρα, independent — the resumption — Τούτου χάριν repeated from v. 1; the verb at last
- 15 ἐξ οὗ πᾶσα πατριὰ ἐν οὐρανοῖς καὶ ἐπὶ γῆς ὀνομάζεται, relative — the πατήρ/πατριὰ wordplay — every family named from the Father

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

- 16 ἵνα δῶ ὑμῖν κατὰ τὸ πλοῦτος τῆς δόξης αὐτοῦ purpose — the petition — the prayer's governing ἵνα
- δυνάμει κραταιωθῆναι διὰ τοῦ πνεύματος αὐτοῦ εἰς τὸν ἕσω ἄνθρωπον, content — infinitive 1 under δῶ — strength within, by the Spirit

17		κατοικῆσαι τὸν Χριστὸν διὰ τῆς πίστεως ἐν ταῖς καρδίαις ὑμῶν,	content — infinitive 2 under δῶ — the strengthening's twin: Christ at home in the heart
		ἐν ἀγάπῃ ἐρριζωμένοι καὶ τεθεμελιωμένοι,	participial — nominative anacoluthon — read with the indwelling; many take it proleptically with the ἵνα of v. 18
18		ἵνα ἐξισχύσητε καταλαβέσθαι σὺν πᾶσιν τοῖς ἁγίοις	purpose — the chain's second ἵνα — comprehension is corporate, with all the saints
		τί τὸ πλάτος καὶ μήκος καὶ ὕψος καὶ βάθος,	content — indirect question — four dimensions, object unexpressed: Christ's love (v. 19)
19		γινῶναί τε τὴν ὑπερβάλλουσαν τῆς γνώσεως ἀγάπην τοῦ Χριστοῦ,	content — γινῶναί τε — coordinate with καταλαβέσθαι: knowing what outruns knowledge
		ἵνα πληρωθῇτε εἰς πᾶν τὸ πλήρωμα τοῦ θεοῦ.	purpose — the chain's last ἵνα — the climax: filled to God's own fullness

The doxology 3:20–21

20	Τῷ δὲ δυναμένῳ ὑπὲρ πάντα ποιῆσαι ὑπερεκπερισσοῦ	independent — a suspended dative — resolved by αὐτῷ in v. 21
	ὧν αἰτούμεθα ἢ νοοῦμεν	relative — genitive of comparison (attracted ὧν) — beyond asking and imagining
	κατὰ τὴν δύναμιν τὴν ἐνεργουμένην ἐν ἡμῖν,	phrase modifier — the measure — the same power already at work (1:19; 3:16)
21	αὐτῷ ἡ δόξα ἐν τῇ ἐκκλησίᾳ καὶ ἐν Χριστῷ Ἰησοῦ εἰς πάσας τὰς γενεὰς τοῦ αἰῶνος τῶν αἰώνων· ἀμήν.	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 εἴ-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.