

Ephesians

[1-2] Paul, apostle of Christ Jesus by the will of God

[1-2] to the saints, the, being [in Ephesus] and faithful in Christ Jesus

[3-4] grace (be) to you, and peace:

[1-2] from God, our Father

[3] and Lord Jesus Christ

[4-5] blessed (be) the God and Father of our Lord,

[6] Jesus Christ –

[7-8] the, having blessed us with every blessing, Spiritual, in the heavenly (places) in Christ

[9] just as He chose us in Him before foundation of the world:

[5-6] to be, you, holy and blameless before Him

[10] in love, having predestined us to adoption through Jesus Christ to Himself, according to the good-pleasure of His will, to praise of glory of His grace

[1-2] which he freely-bestowed upon us in the, (His) loving

[7] in whom, we have the redemption through His blood

[8] the forgiveness of our trespasses

[3] according to the riches of His grace which He overflowed to us

[4-5] in all wisdom and insight, making known to us the mystery of His will

[6] according to His good pleasure which He set forth in Him [Christ] for a plan of the fullness of the appointed-times:

[7] to bring-under-headship, the whole, in Christ:

[8-9] the, upon the heavens, and the, upon the earth, in Him

[9-10] in whom also we have received-by-lot, having been decided-beforehand

[10] according to purpose of the, the whole, (Him) working according to the counsel of His will

[1-2] Παῦλος ἀπόστολος Χριστοῦ Ἰησοῦ διὰ θελήματος θεοῦ

[1-2] τοῖς ἁγίοις τοῖς οὖσιν [ἐν Ἐφέσῳ] καὶ πιστοῖς ἐν Χριστῷ Ἰησοῦ,

[3-4] χάρις ὑμῖν καὶ εἰρήνη

[1-2] ἀπὸ θεοῦ πατρὸς ἡμῶν

[3] καὶ κυρίου Ἰησοῦ Χριστοῦ.

[4-5] Εὐλογητὸς ὁ θεὸς καὶ πατὴρ τοῦ κυρίου ἡμῶν

[6] Ἰησοῦ Χριστοῦ,

[7-8] ὁ εὐλογήσας ἡμᾶς ἐν πάσῃ εὐλογίᾳ πνευματικῇ ἐν τοῖς ἐπουρανίοις ἐν Χριστῷ,

[9] καθὼς ἐξελέξατο ἡμᾶς ἐν αὐτῷ πρὸ καταβολῆς κόσμου

[5-6] εἶναι ἡμᾶς ἁγίους καὶ ἀμώμους κατενώπιον αὐτοῦ

[10] ἐν ἀγάπῃ, προορίσας ἡμᾶς εἰς υἰοθεσίαν διὰ Ἰησοῦ Χριστοῦ εἰς αὐτόν, κατὰ τὴν εὐδοκίαν τοῦ θελήματος αὐτοῦ, εἰς ἔπαινον δόξης τῆς χάριτος αὐτοῦ

[1-2] ἧς ἐχαρίτωσεν ἡμᾶς ἐν τῷ ἡγαπημένῳ.

[7] Ἐν ᾧ ἔχομεν τὴν ἀπολύτρωσιν διὰ τοῦ αἵματος αὐτοῦ,

[8] τὴν ἄφεσιν τῶν παραπτωμάτων,

[3] κατὰ τὸ πλοῦτος τῆς χάριτος αὐτοῦ ἧς ἐπερίσσευσεν εἰς ἡμᾶς,

[4-5] ἐν πάσῃ σοφίᾳ καὶ φρονήσῃ, γνωρίσας ἡμῖν τὸ μυστήριον τοῦ θελήματος αὐτοῦ,

[6] κατὰ τὴν εὐδοκίαν αὐτοῦ ἣν προέθετο ἐν αὐτῷ εἰς οἰκονομίαν τοῦ πληρώματος τῶν καιρῶν,

[7] ἀνακεφαλαιώσασθαι τὰ πάντα ἐν τῷ Χριστῷ,

[8-9] τὰ ἐπὶ τοῖς οὐρανοῖς καὶ τὰ ἐπὶ τῆς γῆς ἐν αὐτῷ.

[9-10] Ἐν ᾧ καὶ ἐκληρώθημεν προορισθέντες

[10] κατὰ πρόθεσιν τοῦ τὰ πάντα ἐνεργοῦντος κατὰ τὴν βουλὴν τοῦ θελήματος αὐτοῦ

Greek text: Nestle-Aland, Novum Testamentum Graece, 28th Revised Edition, edited by Barbara and Kurt Aland, Johannes Karavidopoulos, Carlo M. Martini, and Bruce M. Metzger in cooperation with the Institute for New Testament Textual Research, Münster/Westphalia, © 2012 Deutsche Bibelgesellschaft, Stuttgart. Used by permission.

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This is a translation and a study of the Letter to the Ephesians. This work presents the possible presence of a literary numbering system in Ephesians (as it were, original Bible verse numbers). Following the PebbleCounting hypothesis, this numbering system appears to be inherent in the Greek and consistently used throughout Ephesians, as it is in other books of Scripture. © Steve, 2024. Update: September 20, 2024. This study and its accompanying video are freely available at pebblecounting.com.

Ephesians

[3-4] to the, **to be**, we, to praise of His glory, who, **having believed-first** in Christ

[1-2] in whom, also you, **having heard** the **word** of truth, the **gospel** of your salvation,

[3] in which also (your) **having believed**

[4-5] you **were sealed** with the **Spirit** of promise, the **Holy**

[1-2] who **is** down-payment of our **inheritance**, unto release of the **possession**, to praise of His glory

[5] because of this, and I, **having heard**:

[6] the, concerning you, **faith** in the Lord Jesus

[7-8] and the **love**, the, **for all of the saints**

[6-7] I **do not stop**, **giving thanks** for you

[8] mention, **making** upon my prayers

[3]* that the **God** of our Lord,

[4]* **Jesus Christ** –

[5]* the **Father** of the glory – **might give** you:

[9-10] Spirit of **wisdom** and of **revelation** in knowledge of Him:

[1-2] **having been enlightened**, the **eyes** of the heart [of you], the, **to know**, you:

[1] what **is** the hope of His call

[2] what (**is**) the wealth of the glory of His inheritance in the saints

[3-4] and what (**is**) the, **surpassing** magnificence of His power toward us –

[3] the, **believing** –

[5] according to the energy of the power of His strength, which He **energized** in Christ:

[6] **having raised** Him out of (those) dead

[7-10] and having **seated** (Him) by His right-hand in the heavenlies, far above every **rule** and **authority** and **power** and **lordship**

[1-2] and every name **being named**, not only in the **age**, **this**, but also in the, **coming**

[3-4] εἰς τὸ εἶναι ἡμᾶς εἰς ἔπαινον δόξης αὐτοῦ τοὺς **προηλπικότες** ἐν τῷ Χριστῷ.

[1-2] Ἐν ᾧ καὶ ὑμεῖς **ἀκούσαντες** τὸν **λόγον** τῆς ἀληθείας, τὸ **εὐαγγέλιον** τῆς σωτηρίας ὑμῶν,

[3] ἐν ᾧ καὶ **πιστεύσαντες**

[4-5] **ἐσφραγίσθητε** τῷ **πνεύματι** τῆς ἐπαγγελίας τῷ **ἀγίῳ**,

[1-2] ὃ **ἐστίν** ἄρραβὼν τῆς **κληρονομίας** ἡμῶν, εἰς ἀπολύτρωσιν τῆς **περιποιήσεως**, εἰς ἔπαινον τῆς δόξης αὐτοῦ.

[5] Διὰ τοῦτο καὶ γὰρ **ἀκούσας**

[6] τὴν καθ' ὑμᾶς **πίστιν** ἐν τῷ κυρίῳ Ἰησοῦ

[7-8] καὶ τὴν **ἀγάπην** τὴν **εἰς πάντας τοὺς ἁγίους**

[6-7] οὐ **παύομαι** **εὐχαριστῶν** ὑπὲρ ὑμῶν

[8] μνεῖαν **ποιούμενος** ἐπὶ τῶν προσευχῶν μου,

[3]* ἵνα ὁ **θεὸς** τοῦ κυρίου ἡμῶν

[4]* **Ἰησοῦ Χριστοῦ**,

[5]* ὁ **πατὴρ** τῆς δόξης, **δώῃ** ὑμῖν

[9-10] πνεῦμα **σοφίας** καὶ **ἀποκαλύψεως** ἐν ἐπιγνώσει αὐτοῦ,

[1-2] **πεφωτισμένους** τοὺς **ὀφθαλμοὺς** τῆς καρδίας [ὑμῶν] εἰς τὸ **εἰδέναι** ὑμᾶς

[1] τίς **ἐστίν** ἡ ἐλπίς τῆς κλήσεως αὐτοῦ,

[2] τίς ὁ πλοῦτος τῆς δόξης τῆς κληρονομίας αὐτοῦ ἐν τοῖς ἁγίοις,

[3-4] καὶ τί τὸ ὑπερβάλλον μέγεθος τῆς δυνάμεως αὐτοῦ εἰς ἡμᾶς

[3] τοὺς **πιστεύοντας**

[5] κατὰ τὴν ἐνέργειαν τοῦ κράτους τῆς ἰσχύος αὐτοῦ. Ἦν **ἐνήργησεν** ἐν τῷ Χριστῷ

[6] **ἐγείρας** αὐτὸν ἐκ νεκρῶν

[7-10] καὶ **καθίσας** ἐν δεξιᾷ αὐτοῦ ἐν τοῖς ἐπουρανίοις ὑπεράνω πάσης **ἀρχῆς** καὶ **ἐξουσίας** καὶ **δυνάμεως** καὶ **κυριότητος**

[1-2] καὶ παντὸς ὀνόματος **ὀνομαζομένου**, οὐ μόνον ἐν τῷ **αἰῶνι τούτῳ** ἀλλὰ καὶ ἐν τῷ **μέλλοντι**.

“that the God of our Lord, Jesus Christ – the Father of the glory – might give you” | The “God” and “Father” is presented as the divine Giver in this fivefold literary half-set, as of a hand extended. This Giver has been introduced and presented via two tenfold literary sets (see above), allowing Him to rise with (10) x (10) = 100-fold literary force. What will He give? A fivefold gift: (2x) “Spirit of wisdom¹ and of revelation² in knowledge of Him... to know” + (3x) “hope³... wealth⁴... magnificence⁵” = (5x).

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[3-4] and all (things) He **subordinated** under His **feet**

[5]* and Him, He **gave**:

[4-5] Head over all things, to the church, which **is** His **body**, the **fullness** of the –

[1-2] the **all** (things) in **all** (things), (Him) **filling**

[1-2] and you, **being** dead in your **trespasses** and **sins** in which formerly you **walked**:

[3-4] according to the age of the **world**, **this**

[5] according to the **ruler** of the power of the air –

[6] the **spirit**, the, now **working** among the sons of disobedience

[7-8] among whom, also we all **lived** formerly in the passions of our flesh, **doing** the inclinations of the **flesh** and of the **thought**

[9-10] and **we were** children, by nature, of wrath, like also the **rest**

[3-4] but **God**, **rich**, **being**, in mercy

[5] because of His great love which He **loved** us

[1-2] and **being**, **we**, **dead** in the trespasses

[6] He **made-us-alive-together** with Christ –

[3-4]* by grace you **are**, **having been saved**! –

[7-8] and **raised-us-together** and **seated-us-together** in the heavenlies in Christ Jesus

[9-10] that He **might exhibit** in the **ages**, the, **coming**:

[5] the **overflowing riches** of His grace, in kindness upon us, in Christ Jesus

[6-7] for by grace you **are**, **having been saved** through faith

[3-4] καὶ πάντα ὑπέταξεν ὑπὸ τοὺς πόδας αὐτοῦ

[5] καὶ αὐτὸν ἔδωκεν

[4-5] κεφαλὴν ὑπὲρ πάντα τῇ ἐκκλησίᾳ, ἣτις ἐστὶν τὸ σῶμα αὐτοῦ, τὸ πλήρωμα τοῦ

[1-2] τὰ πάντα ἐν πᾶσιν πληρουμένου.

[1-2] Καὶ ὑμᾶς ὄντας νεκροὺς τοῖς παραπτώμασιν καὶ ταῖς ἁμαρτίαις ὑμῶν, ἐν αἷς ποτε περιπατήσατε

[3-4] κατὰ τὸν αἰῶνα τοῦ κόσμου τούτου,

[5] κατὰ τὸν ἄρχοντα τῆς ἐξουσίας τοῦ ἀέρος,

[6] τοῦ πνεύματος τοῦ νῦν ἐνεργοῦντος ἐν τοῖς υἱοῖς τῆς ἀπειθείας·

[7-8] ἐν οἷς καὶ ἡμεῖς πάντες ἀνεστράφημέν ποτε ἐν ταῖς ἐπιθυμίαις τῆς σαρκὸς ἡμῶν ποιοῦντες τὰ θελήματα τῆς σαρκὸς καὶ τῶν διανοιῶν,

[9-10] καὶ ἡμεθα τέκνα φύσει ὀργῆς ὡς καὶ οἱ λοιποί·

[3-4] ὁ δὲ θεὸς πλούσιος ὢν ἐν ἐλέει,

[5] διὰ τὴν πολλὴν ἀγάπην αὐτοῦ ἣν ἠγάπησεν ἡμᾶς,

[1-2] καὶ ὄντας ἡμᾶς νεκροὺς τοῖς παραπτώμασιν

[6] συνεζωοποίησεν τῷ Χριστῷ, –

[3-4] χάριτί ἐστε σεσφσμένοι –

[7-8] καὶ συνήγειρεν καὶ συνεκάθισεν ἐν τοῖς ἐπουρανίοις ἐν Χριστῷ Ἰησοῦ,

[9-10] ἵνα ἐνδείξῃται ἐν τοῖς αἰῶσιν τοῖς ἐπερχομένοις

[5] τὸ ὑπερβάλλον πλοῦτος τῆς χάριτος αὐτοῦ ἐν χρηστότητι ἐφ’ ἡμᾶς ἐν Χριστῷ Ἰησοῦ.

[6-7] Τῇ γὰρ χάριτί ἐστε σεσφσμένοι διὰ πίστεως·

“and Him, He gave” | Notice the pairing of literary half-sets as the tenfold identity of Jesus is transferred to the Saints, as “Head over all things.” Although Jesus’ literary elements will continue to be counted in the divine subject column, His union with the saints is evident in this literary device.

“by grace you are, having been saved!” | The combination of a being verb + participle is often counted as a single literary element. Here, judging by completeness of the literary sets, it appears Paul mean these two verb forms to stand with individual effect, as two literary elements: “by grace you *are*” (present indicative) and “*having been saved*” (perfect participle). This phrase is used twice in the same literary set.

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- [8] and this (is) not out of yourselves:
 [1] of God (is) the gift
 [9-10] (it is) not out of works, that, lest, someone should boast
 [1-2] for, of Him, we are, a workmanship, being created in Christ Jesus for works, good
 [2] which, prepared-beforehand, God
 [3] that, in them, we might walk 2:10
 [4-5] therefore remember that formerly you, the Gentiles in flesh, the being called "uncircumcision"
 [6-7] by the, being called "circumcision" in flesh, hand-maid –
 [1-2] that you were at time, the that, without Christ
 [3] having being alienated from the community of Israel
 [4] and (being) strangers of the covenants of promise
 [5] a hope, not having
 [6] and (being) godless in the world
 [8] but now, in Christ Jesus, you –
 [7] the once being far-off
 [-] have become near by the blood of Christ
 [3-4] for He is our peace: the, having made, the both, one
 [5] and the partition of the fence, breaking –
 [6] the enmity – in his flesh
 [7-8] the law of commandments in doctrines, having nullified
 [9-10] that the two, He might create in Himself into one new man, making peace
 [1-2] and might reconcile the both in one body to God through the cross, killing the enmity
 [3-4] and coming, He proclaimed-good-news of peace to you –
 [8] the far-off –
 [-] and peace to the near
 [9-10] because through Him we have the access – the both – in one spirit to the Father

- [8] καὶ τοῦτο οὐκ ἐξ ὑμῶν,
 [1] θεοῦ τὸ δῶρον·
 [9-10] οὐκ ἐξ ἔργων, ἵνα μή τις καυχῆσται.
 [1-2] αὐτοῦ γὰρ ἐσμεν ποίημα, κτισθέντες ἐν Χριστῷ Ἰησοῦ ἐπὶ ἔργοις ἀγαθοῖς
 [2] οἷς προητοίμασεν ὁ θεός,
 [3] ἵνα ἐν αὐτοῖς περιπατήσωμεν.
 [4-5] Διὸ μνημονεύετε ὅτι ποτὲ ὑμεῖς τὰ ἔθνη ἐν σαρκί, οἱ λεγόμενοι ἀκροβυστία
 [6-7] ὑπὸ τῆς λεγομένης περιτομῆς ἐν σαρκὶ χειροποιήτου,
 [1-2] ὅτι ἥτε τῷ καιρῷ ἐκείνῳ χωρὶς Χριστοῦ,
 [3] ἀπηλλοτριωμένοι τῆς πολιτείας τοῦ Ἰσραὴλ
 [4] καὶ ξένοι τῶν διαθηκῶν τῆς ἐπαγγελίας,
 [5] ἐλπίδα μὴ ἔχοντες
 [6] καὶ ἄθεοι ἐν τῷ κόσμῳ.
 [8] νυνὶ δὲ ἐν Χριστῷ Ἰησοῦ ὑμεῖς
 [7] οἱ ποτε ὄντες μακρὰν
 [-] ἐγενήθητε ἐγγὺς ἐν τῷ αἵματι τοῦ Χριστοῦ.
 [3-4] Αὐτὸς γὰρ ἐστὶν ἡ εἰρήνη ἡμῶν, ὁ ποιήσας τὰ ἀμφοτέρα ἐν
 [5] καὶ τὸ μεσότοιχον τοῦ φραγμοῦ λύσας,
 [6] τὴν ἔχθραν ἐν τῇ σαρκὶ αὐτοῦ,
 [7-8] τὸν νόμον τῶν ἐντολῶν ἐν δόγμασιν καταργήσας,
 [9-10] ἵνα τοὺς δύο κτίσῃ ἐν αὐτῷ εἰς ἓνα καινὸν ἄνθρωπον ποιῶν εἰρήνην
 [1-2] καὶ ἀποκαταλλάξῃ τοὺς ἀμφοτέρους ἐν ἐνὶ σώματι τῷ θεῷ διὰ τοῦ σταυροῦ, ἀποκτείνας τὴν ἔχθραν ἐν αὐτῷ.
 [3-4] καὶ ἐλθὼν εὐηγγελίσαστο εἰρήνην ὑμῖν
 [8] τοῖς μακρὰν
 [-] καὶ εἰρήνην τοῖς ἐγγύς·
 [9-10] ὅτι δι' αὐτοῦ ἔχομεν τὴν προσαγωγὴν οἱ ἀμφοτέροι ἐν ἐνὶ πνεύματι πρὸς τὸν πατέρα.

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[9-10] therefore, then, no longer are you strangers and foreigners

[1-2] but you are fellow-citizens of the saints and family-members of God

[3-4] being built upon the foundation of the apostles and prophets

[5-6] being cornerstone, Himself, Christ Jesus

[5-6] in whom (the) whole building, being joined together, increases to a temple, holy, in (the) Lord

[7] in whom, also you are built together into a dwelling place of God in (the) Spirit 2:22

[9-10] on account of this, I, Paul – 3:1

[1] the prisoner of Christ (Jesus) for you –

[8] the Gentiles,

[9-10] if indeed you have heard the stewardship of the grace of God, the, having been given to me for you –

[7] that by revelation, (there) was made known to me the mystery

[2] as I have written before in brief –

[1-3] to which, you are able, reading, to perceive my insight in the mystery of Christ

[8] which in other generations was not made known to the sons of men

[9-10] as now it has been revealed to His holy apostles and prophets by (the) Spirit

[4-6] to be, the Gentiles: coheirs and co-members and co-partakers of the promise in Christ Jesus through the gospel

[3-4] of which I was made a minister according to the gift of the grace of God, the, being given to me according to the energy of His power

[5-6] to me, the least of all saints, was given the grace,

[7] this:

[9-10] Ἄρα οὖν οὐκέτι ἐστὲ ξένοι καὶ παρόικοι

[1-2] ἀλλ' ἐστὲ συμπολίται τῶν ἁγίων καὶ οἰκεῖοι τοῦ θεοῦ,

[3-4] ἐποικοδομηθέντες ἐπὶ τῷ θεμελίῳ τῶν ἀποστόλων καὶ προφητῶν,

[5-6] ὄντος ἀκρογωνιαίου αὐτοῦ Χριστοῦ Ἰησοῦ,

[5-6] ἐν ᾧ πᾶσα οἰκοδομὴ συναρμολογουμένη αὐξεῖ εἰς ναὸν ἅγιον ἐν κυρίῳ,

[7] ἐν ᾧ καὶ ὑμεῖς συνοικοδομεῖσθε εἰς κατοικητήριον τοῦ θεοῦ ἐν πνεύματι

[9-10] Τούτου χάριν ἐγὼ Παῦλος

[1] ὁ δέσμιος τοῦ Χριστοῦ [Ἰησοῦ] ὑπὲρ ὑμῶν

[8] τῶν ἐθνῶν –

[9-10] εἴ γε ἠκούσατε τὴν οἰκονομίαν τῆς χάριτος τοῦ θεοῦ τῆς δοθείσης μοι εἰς ὑμᾶς,

[7] [ὅτι] κατὰ ἀποκάλυψιν ἐγνώρισθη μοι τὸ μυστήριον,

[2] καθὼς προέγραψα ἐν ὀλίγῳ,

[1-3] πρὸς ὃ δύνασθε ἀναγινώσκοντες νοῆσαι τὴν σύνεσίν μου ἐν τῷ μυστηρίῳ τοῦ Χριστοῦ,

[8] ὃ ἐτέραις γενεαῖς οὐκ ἐγνώρισθη τοῖς υἱοῖς τῶν ἀνθρώπων

[9-10] ὥς νῦν ἀπεκαλύφθη τοῖς ἁγίοις ἀποστόλοις αὐτοῦ καὶ προφήταις ἐν πνεύματι,

[4-6] εἶναι τὰ ἔθνη συγκληρονόμα καὶ σύσσωμα καὶ συμμετοχα τῆς ἐπαγγελίας ἐν Χριστῷ Ἰησοῦ διὰ τοῦ εὐαγγελίου,

[3-4] οὗ ἐγενήθην διάκονος κατὰ τὴν δωρεὰν τῆς χάριτος τοῦ θεοῦ τῆς δοθείσης μοι κατὰ τὴν ἐνέργειαν τῆς δυνάμεως αὐτοῦ.

[5-6] Ἐμοὶ τῷ ἐλαχιστοτέρῳ πάντων ἁγίων ἐδόθη ἡ χάρις

[7] αὕτη,

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[8] to the Gentiles, **to preach** the untrackable riches of Christ

[9] and **to give light** (for everyone):

[1-2] what **(is)** the plan of the **mystery**, the, **having been hidden** since the ages in God

[3] the, the whole, **having created**

[7-8] in order that, **might be made known** now to the **rulers** and the **authorities** in the heavenlies, through the church, the many-variety wisdom of God

[4-5] according to purpose of the ages which He **worked** in **Christ Jesus** our **Lord**

[9-10] in whom we have the **boldness** and **access** by confidence through faith in Him

[10] therefore I **ask**:

[1-2] **not to become discouraged** in my tribulations for you, which **are** your glory

[1-2]* on account of this, I **bow** my **knees** before the Father

[6-7] from whom every family in **heavens** and upon **earth is named**

[8-9] that He **might give** to you, according to the riches of His glory: power, **to be strengthened** by His Spirit into the, within man

[10] **to dwell**, Christ, through faith, in your hearts

[3-4] in love, **being rooted** and **being grounded**

[5-6] so that **you may be able**, **to grasp**, with **all** the saints:

[7-10] what **(is)** the **breadth** and **length** and **height** and **depth**

[1] so, **to know**:

[1] the, **surpassing** of the knowledge, love of Christ

[2] in order that you **may be filled** to all the fullness of God

[8] τοῖς ἔθνεσιν **εὐαγγελίσασθαι** τὸ ἀνεξιχνίαστον πλοῦτος τοῦ Χριστοῦ

[9] καὶ **φωτίσαι** [πάντας]

[1-2] τίς ἡ οἰκονομία τοῦ **μυστηρίου** τοῦ **ἀποκεκρυμμένου** ἀπὸ τῶν αἰώνων ἐν τῷ θεῷ

[3] τῷ τὰ πάντα **κτίσαντι**,

[7-8] ἵνα **γνωρισθῇ** νῦν ταῖς **ἀρχαῖς** καὶ ταῖς **ἐξουσίαις** ἐν τοῖς ἐπουρανίοις διὰ τῆς ἐκκλησίας ἡ πολυποίκιλος σοφία τοῦ θεοῦ,

[4-5] κατὰ πρόθεσιν τῶν αἰώνων ἣν **ἐποίησεν** ἐν τῷ **Χριστῷ Ἰησοῦ** τῷ **κυρίῳ** ἡμῶν,

[9-10] ἐν ᾧ ἔχομεν τὴν **παρρησίαν** καὶ **προσαγωγὴν** ἐν πεποιθήσει διὰ τῆς πίστεως αὐτοῦ.

[10] διὸ **αἰτοῦμαι**

[1-2] **μὴ ἐγκακεῖν** ἐν ταῖς θλίψεσίν μου ὑπὲρ ὑμῶν, ἥτις **ἐστὶν** δόξα ὑμῶν.

[1-2] Τοῦτου χάριν **κάμπτω** τὰ **γόνατά** μου πρὸς τὸν πατέρα,

[6-7] ἐξ οὗ **πᾶσα πατριὰ** ἐν **οὐρανοῖς** καὶ ἐπὶ **γῆς ὀνομάζεται**,

[8-9] ἵνα **δῶ** ὑμῖν κατὰ τὸ πλοῦτος τῆς δόξης αὐτοῦ δυνάμει **κραταιωθῆναι** διὰ τοῦ πνεύματος αὐτοῦ εἰς τὸν ἔσω ἄνθρωπον,

[10] **κατοικῆσαι** τὸν Χριστὸν διὰ τῆς πίστεως ἐν ταῖς καρδίαις ὑμῶν,

[3-4] ἐν ἀγάπῃ **ἐρριζωμένοι** καὶ **τεθεμελιωμένοι**,

[5-6] ἵνα **ἐξισχύσητε καταλαβέσθαι** σὺν **πᾶσιν** τοῖς ἁγίοις

[7-10] τί τὸ **πλάτος** καὶ **μῆκος** καὶ **ὕψος** καὶ **βάθος**,

[1] **γινῶναι** τε

[1] τὴν **ὑπερβάλλουσαν** τῆς γνώσεως ἀγάπην τοῦ Χριστοῦ,

[2] ἵνα **πληρωθῇτε** εἰς πᾶν τὸ πλήρωμα τοῦ θεοῦ.

Ephesians

[2-5] now to the, **being able beyond all, to do more-than-ever**

[3-4] what we **ask** or **think**

[6] according to the power, the, **working** in us

[7-8] to Him (**be**) the glory in the **church** and in **Christ Jesus** to all the generations –

[9-10] of the **forever** of the **forevers**, amen

3:21

[3] **I urge**, therefore, you –

4:1

[4-5] **I**, the **prisoner** in (the) Lord –

[5-6] worthily, **to walk**, of the call which, you **were called**:

[7-8] with all **humility** and **gentleness**

[9] with **patience**

[10] **bearing with** one-another in **love**

[1-2] **endeavoring, to guard** the oneness of the Spirit in the bond of the peace:

[3-4]* one **body** and one **Spirit**

[5] as also you **were called** to one **hope** of your call

[6-8]* one **Lord**, one **faith**, one **baptism**

[9-10]* one **God** and **Father** of all

[1-3] who (**is**) **over** all and **through** all and **in** all

[1-2] but to **one, each**, of you **was given** the grace according to the measure of the gift of Christ

[4] therefore He **says**:

[5-6] **ascending** on high, He **led-captive**, captives

[7] He **gave** gifts to people

[8-9] but the, “He **ascended**” – who **is** it?

[10] if not, that also, He **descended** into the lower (parts) of the earth?

[1-2] the, **having descended**, Himself, **is** also

[3] the, **having ascended** far-above all the heavens

[4] that He **might fill** the all

[2-5] Τῷ δὲ **δυναμένῳ ὑπὲρ πάντα ποιῆσαι ὑπερεκπερισσοῦ**

[3-4] ὧν **αἰτούμεθα ἢ νοοῦμεν**

[6] κατὰ τὴν δύναμιν τὴν **ἐνεργουμένην** ἐν ἡμῖν,

[7-8] αὐτῷ ἢ δόξα ἐν τῇ **ἐκκλησίᾳ** καὶ ἐν **Χριστῷ Ἰησοῦ** εἰς πάσας τὰς γενεάς

[9-10] τοῦ **αἰῶνος** τῶν **αἰώνων**, ἀμήν.

[3] **Παρακαλῶ** οὖν ὑμᾶς

[4-5] **ἐγὼ ὁ δέσμιος** ἐν κυρίῳ

[5-6] ἀξίως **περιπατῆσαι** τῆς κλήσεως ἧς **ἐκλήθητε**,

[7-8] μετὰ πάσης **ταπεινοφροσύνης** καὶ **πραΰτητος**,

[9] μετὰ μακροθυμίας,

[10] **ἀνεχόμενοι** ἀλλήλων ἐν **ἀγάπῃ**,

[1-2] **σπουδάζοντες τηρεῖν** τὴν ἐνότητα τοῦ πνεύματος ἐν τῷ συνδέσμῳ τῆς εἰρήνης·

[3-4] Ἐν **σῶμα** καὶ ἐν **πνεῦμα**,

[5] καθὼς καὶ **ἐκλήθητε** ἐν μιᾷ **ἐλπίδι** τῆς κλήσεως ὑμῶν·

[6-8]* εἰς **κύριος**, μία **πίστις**, ἐν **βάπτισμα**,

[9-10]* εἰς **θεὸς** καὶ **πατὴρ** πάντων,

[1-3] ὁ **ἐπὶ** πάντων καὶ **διὰ** πάντων καὶ **ἐν** πᾶσιν.

[1-2] Ἐνὶ δὲ **ἐκάστῳ** ἡμῶν **ἐδόθη** ἡ χάρις κατὰ τὸ μέτρον τῆς δωρεᾶς τοῦ Χριστοῦ.

[4] διὸ **λέγει**·

[5-6] **ἀναβὰς** εἰς ὕψος **ἠχμαλώτευσεν** αἰχμαλωσίαν,

[7] **ἔδωκεν** δόματα τοῖς ἀνθρώποις.

[8-9] τὸ δὲ **ἀνέβη** τί **ἐστίν**,

[10] εἰ μὴ ὅτι καὶ **κατέβη** εἰς τὰ κατώτερα [μέρη] τῆς γῆς;

[1-2] ὁ **καταβὰς** αὐτός **ἐστίν** καὶ

[3] ὁ **ἀναβὰς** ὑπεράνω πάντων τῶν οὐρανῶν,

[4] ἵνα **πληρώσῃ** τὰ πάντα.

“one Spirit... one Lord... one God and Father of all” | These specific elements in the series could be counted in the divine subject column. Here, however, they appear to function more in the sense of an implied verb: “we have one body and one Spirit... one Lord... one God and Father of all...” As such, it appears Paul meant for all of these “one ____” to be counted together in the subject column of the saints, as being our possession of unity in God.

Ephesians

[5-6] and He **gave**, on the one hand, the **apostles**, also the **prophets**
 [7-9] also the **evangelists**, also the **shepherds** and **teachers**:

[3]* to the **qualification** of the saints for work of ministry

[4]* for **structure** of the body of Christ

[5-6] until **we attain**, the **all**, to the oneness of the faith

[7] and the **knowledge** of the Son of God

[8-9] to **manhood**, **complete**

[10] to **measure** of stature of the fullness of Christ

[1] in order that we **may** no longer **be** children

[2-3] **being wave-tossed** and **being carried-about** by every **wind** of teaching

[4] by the dice-playing [**fraud**] of man

[5] by **craftiness** toward the scheme of delusion

[1-2] but **speaking-truth** in love, we **should make grow** unto Him, the **all**

[10] who **is** the **Head**:

[1] **Christ**

[3-4] from whom all the body **is joined-together** and **is held-together** through every **joint**, the **support**

[5] according to energy in measure of one, each, **part**

[6-7] the growth of the **body**, **makes** to structure, of **itself**, in love

[1-2] this, therefore, I **say**, and I **testify** in (the) Lord:

[1] no longer, you, **to walk**

[2] just as also the Gentiles **walk** in vanity of their mind

[3-4] **having been darkened**, the thought, **being**

[5-6] Καὶ αὐτὸς **ἔδωκεν** τοὺς μὲν **ἀποστόλους**, τοὺς δὲ **προφῆτας**,
 [7-9] τοὺς δὲ **εὐαγγελιστάς**, τοὺς δὲ **ποιμένας** καὶ **διδασκάλους**,

[3]* πρὸς τὸν **καταρτισμὸν** τῶν ἁγίων εἰς ἔργον διακονίας,

[4]* εἰς **οἰκοδομὴν** τοῦ σώματος τοῦ Χριστοῦ,

[5-6] μέχρι **καταντήσωμεν** οἱ **πάντες** εἰς τὴν ἐνότητα τῆς πίστεως

[7] καὶ τῆς **ἐπιγνώσεως** τοῦ υἱοῦ τοῦ θεοῦ,

[8-9] εἰς **ἄνδρα τέλειον**,

[10] εἰς **μέτρον** ἡλικίας τοῦ πληρώματος τοῦ Χριστοῦ,

[1] ἵνα μηκέτι **ᾧμεν** νήπιοι,

[2-3] **κλυδωνιζόμενοι** καὶ **περιφερόμενοι** παντὶ **ἀνέμῳ** τῆς διδασκαλίας

[4] ἐν τῇ **κυβείᾳ** τῶν ἀνθρώπων,

[5] ἐν **πανουργίᾳ** πρὸς τὴν μεθοδεῖαν τῆς πλάνης,

[1-2] **ἀληθεύοντες** δὲ ἐν ἀγάπῃ **αὐξήσωμεν** εἰς αὐτὸν τὰ πάντα,

[10] ὅς **ἐστιν** ἡ **κεφαλὴ**,

[1] **Χριστός**,

[3-4] ἐξ οὗ πᾶν τὸ σῶμα **συναρμολογούμενον** καὶ **συμβιβαζόμενον** διὰ πάσης **ἀφῆς** τῆς **ἐπιχορηγίας**

[5] κατ' ἐνέργειαν ἐν μέτρῳ ἐνὸς ἐκάστου **μέρους**

[6-7] τὴν αὐξήσιν τοῦ **σώματος ποιεῖται** εἰς οἰκοδομὴν **ἑαυτοῦ** ἐν ἀγάπῃ.

[1-2] Τοῦτο οὖν **λέγω** καὶ **μαρτύρομαι** ἐν κυρίῳ,

[1] μηκέτι ὑμᾶς **περιπατεῖν**,

[2] καθὼς καὶ τὰ ἔθνη **περιπατεῖ** ἐν ματαιότητι τοῦ νοῦς αὐτῶν,

[3-4] **ἐσκοτωμένοι** τῇ διανοίᾳ **ὄντες**,

“to the qualification of the saints... for structure of the body...” | These two prepositional phrases could be grouped with the series of spiritual roles given by God (divine subject column), without further increasing the literary count there. However, it appears these two prepositional phrases are aligned with the series of purpose phrases that follows in the “Saints” subject column. The verb phrase “*until we attain*” is placed in midst of this series.

Ephesians

[5-6] **having been alienated** from the life of God
because of the **ignorance**, the, **being** in them
because of the **hardness** of their hearts

[7-8] who, **having become callous**, themselves, they
have given over to the **sensuality**:

[9-10] to practice of **impurity**, **every**, in lust

[8] but you **did not** in this way **learn** Christ –

[9-10] if indeed, Him, you **heard**, and in Him, you **were taught**

[2] just as **is**, truth, in Jesus –

[1] **to put off**, you, according to the former lifestyle, the old man:

[1-2] the, **being destroyed** according to the **desires**,
the **deceitful**

[2] but **to be renewed** in the spirit of your mind

[3-4] and **to put on** the new man, the, according to God, **being**
created in **righteousness** and **holiness** of the truth

[5-6] therefore, **putting off** the falsehood, **speak truth**, each with his
neighbor

[7] since we **are**, one-another, members

[8-9] **be angry** and **do not sin**

[10] the sun, **let not go down** upon your provocation

[1] neither **give place** to the Devil

[2] the thief, **let no more steal**

[3-4] but rather **let him toil**, **working** with the (his own) **hands**, the
good

[5-7] in order that he **might have**, **to share** with the, a need, **having**

[8-9] every **word**, **rotten**, from your mouth, **let not go out**

[10] but if such (is) **good** to structure of the need:

[1-2] in order that it **might give grace** to the, **hearing**

[5-6] ἀπηλλοτριωμένοι τῆς ζωῆς τοῦ θεοῦ διὰ
τὴν ἄγνοιαν τὴν οὖσαν ἐν αὐτοῖς, διὰ τὴν
πώρωσιν τῆς καρδίας αὐτῶν,

[7-8] οἵτινες ἀπηληγότες ἑαυτοὺς
παρέδωκαν τῇ ἀσελγείᾳ

[9-10] εἰς ἐργασίαν ἀκαθαρσίας πάσης ἐν
πλεονεξίᾳ.

[8] Ὑμεῖς δὲ οὐχ οὕτως ἐμάθετε τὸν Χριστόν,

[9-10] εἴ γε αὐτὸν ἠκούσατε καὶ ἐν αὐτῷ ἐδιδάχθητε,

[2] καθὼς ἐστὶν ἀλήθεια ἐν τῷ Ἰησοῦ,

[1] ἀποθέσθαι ὑμᾶς κατὰ τὴν προτέραν ἀναστροφὴν τὸν
παλαιὸν ἄνθρωπον

[1-2] τὸν φθειρόμενον κατὰ τὰς ἐπιθυμίας
τῆς ἀπάτης,

[2] ἀνανεοῦσθαι δὲ τῷ πνεύματι τοῦ νοὸς ὑμῶν

[3-4] καὶ ἐνδύσασθαι τὸν καινὸν ἄνθρωπον τὸν κατὰ θεὸν
κτισθέντα ἐν δικαιοσύνῃ καὶ ὁσιότητι τῆς ἀληθείας.

[5-6] Διὸ ἀποθέμενοι τὸ ψεῦδος λαλεῖτε ἀλήθειαν ἕκαστος
μετὰ τοῦ πλησίον αὐτοῦ,

[7] ὅτι ἐσμὲν ἀλλήλων μέλη.

[8-9] ὀργίζεσθε καὶ μὴ ἁμαρτάνετε·

[10] ὁ ἥλιος μὴ ἐπιδυέτω ἐπὶ [τῷ] παροργισμῷ ὑμῶν,

[1] μηδὲ δίδετε τόπον τῷ διαβόλῳ.

[2] ὁ κλέπτων μηκέτι κλεπέτω,

[3-4] μᾶλλον δὲ κοπιᾷτω ἐργαζόμενος ταῖς [ιδίαις] χερσὶν
τὸ ἀγαθόν,

[5-7] ἵνα ἔχη μεταδιδόναι τῷ χρεῖαν ἔχοντι.

[8-9] πᾶς λόγος σαπρὸς ἐκ τοῦ στόματος ὑμῶν μὴ
ἐκπορευέσθω,

[10] ἀλλ' εἴ τις ἀγαθὸς πρὸς οἰκοδομὴν τῆς χρείας,

[1-2] ἵνα δῶ χάριν τοῖς ἀκούουσιν.

Ephesians

[3-4] and do not grieve the Spirit, the Holy, of God, in whom you were sealed for (the) day of redemption

[5-10] all bitterness and anger and wrath and outcry and blasphemy, remove from you, with all malice

[1-2] (and) be to one-another kind, tenderhearted, forgiving of yourselves

[3-4] just as, also, God, in Christ, forgave you 4:32

[3-5] be, therefore, imitators of God, as children, beloved 5:1

[6] and walk in love

[5-6] as also Christ loved us and gave Himself for us:

[7-8] an offering and a sacrifice to God for an aroma of fragrance

[7-10] but immorality and impurity, all, or greediness: let not be named among you –

[1] as is proper among saints –

[2-5] and indecency and foolish-talk and vulgar-talk, which do not belong – but rather, thanksgiving

[6-7] for this you know, recognizing:

[3-6] that every immoral-man or impure (person) or greedy (person) – who is an idolator – does not have an inheritance in the kingdom of Christ

[7] and of God

[8] no one, you, let deceive by vain words

[9] for because of these (things) comes the wrath of God upon the sons of the disobedience

[8] therefore, do not become co-partakers of them

[10] for you were formerly darkness

[9] but now (you are) light in (the) Lord

[10] as children of light, walk

[3-4] καὶ μὴ λυπεῖτε τὸ πνεῦμα τὸ ἅγιον τοῦ θεοῦ, ἐν ᾧ ἐσφραγίσθητε εἰς ἡμέραν ἀπολυτρώσεως.

[5-10] πᾶσα πικρία καὶ θυμὸς καὶ ὀργὴ καὶ κραυγὴ καὶ βλασφημία ἀρθήτω ἀφ' ὑμῶν σὺν πάσῃ κακίᾳ.

[1-2] γίνεσθε [δὲ] εἰς ἀλλήλους χρηστοί, εὖσπλαγχοι, χαριζόμενοι ἑαυτοῖς,

[3-4] καθὼς καὶ ὁ θεὸς ἐν Χριστῷ ἐχαρίσατο ὑμῖν.

[3-5] Γίνεσθε οὖν μιμηταὶ τοῦ θεοῦ ὡς τέκνα ἀγαπητὰ

[6] καὶ περιπατεῖτε ἐν ἀγάπῃ,

[5-6] καθὼς καὶ ὁ Χριστὸς ἠγάπησεν ἡμᾶς καὶ παρέδωκεν ἑαυτὸν ὑπὲρ ἡμῶν

[7-8] προσφορὰν καὶ θυσίαν τῷ θεῷ εἰς ὁσμὴν εὐωδίας.

[7-10] Πορνεία δὲ καὶ ἀκαθαρσία πᾶσα ἢ πλεονεξία μηδὲ ὀνομαζέσθω ἐν ὑμῖν,

[1] καθὼς πρέπει ἁγίοις,

[2-5] καὶ αἰσχροῦς καὶ μορολογία ἢ εὐτραπεία, ἃ οὐκ ἀνήκον, ἀλλὰ μᾶλλον εὐχαριστία.

[6-7] τοῦτο γὰρ ἴστε γινώσκοντες,

[3-6] ὅτι πᾶς πόρνος ἢ ἀκάθαρτος ἢ πλεονέκτης, ὃ ἐστὶν εἰδωλολάτρης, οὐκ ἔχει κληρονομίαν ἐν τῇ βασιλείᾳ τοῦ Χριστοῦ

[7] καὶ θεοῦ.

[8] Μηδεὶς ὑμᾶς ἀπατάτω κενοῖς λόγοις·

[9] διὰ ταῦτα γὰρ ἔρχεται ἡ ὀργὴ τοῦ θεοῦ ἐπὶ τοὺς υἱοὺς τῆς ἀπειθείας.

[8] μὴ οὖν γίνεσθε συμμέτοχοι αὐτῶν·

[10] ἥτε γὰρ ποτε σκότος,

[9] νῦν δὲ φῶς ἐν κυρίῳ·

[10] ὡς τέκνα φωτὸς περιπατεῖτε

Ephesians

[1-3] for the fruit of light (is) in all goodness and righteousness and truth

[4] proving:

[9] what is acceptable to (the) Lord

[5-6] and do not co-participate in the works, the unfruitful, of darkness, but rather expose

[1] for the, secretly becoming, by them

[2-3] shameful, it is, even to speak

[7-8] but the all, being exposed by the light, is revealed

[9-10] for everything, the, being revealed, light, is

[10] therefore He says:

[1-2] awake, the, sleeping

[3] and arise from the dead

[1] and will shine upon you, Christ

[4-5] look, therefore, diligently

[6-7] how you walk: not as unwise, but as wise

[8] redeeming the time

[4-5] because the days, evil, are

[9-10] because of this, do not be foolish, but discern:

[2] what (is) the will of the Lord

[1-2] and do not become drunk with wine, in which is debauchery

[3-6] but be filled with (the) Spirit, speaking among yourselves (with) psalms and hymns and songs, spiritual

[7-8] singing and melody-making in your heart to (the) Lord

[9-10] giving thanks always for everything in name of our Lord, Jesus Christ

[1-2] to God and Father

[1-3] ὁ γὰρ καρπὸς τοῦ φωτὸς ἐν πάσῃ ἀγαθωσύνῃ καὶ δικαιοσύνῃ καὶ ἀληθείᾳ –

[4] δοκιμάζοντες

[9] τί ἐστὶν εὐάρεστον τῷ κυρίῳ,

[5-6] καὶ μὴ συγκοινωνεῖτε τοῖς ἔργοις τοῖς ἀκάρποις τοῦ σκότους, μᾶλλον δὲ καὶ ἐλέγχετε.

[1] τὰ γὰρ κρυφῇ γινόμενα ὑπ' αὐτῶν

[2-3] αἰσχρὸν ἐστὶν καὶ λέγειν,

[7-8] τὰ δὲ πάντα ἐλεγχόμενα ὑπὸ τοῦ φωτὸς φανεροῦνται,

[9-10] πᾶν γὰρ τὸ φανερούμενον φῶς ἐστὶν.

[10] διὸ λέγει·

[1-2] ἔγειρε, ὁ καθεύδων,

[3] καὶ ἀνάστα ἐκ τῶν νεκρῶν,

[1] καὶ ἐπιφύσει σοι ὁ Χριστός.

[4-5] Βλέπετε οὖν ἀκριβῶς

[6-7] πῶς περιπατεῖτε μὴ ὡς ἄσοφοι ἀλλ' ὡς σοφοί,

[8] ἐξαγοραζόμενοι τὸν καιρὸν,

[4-5] ὅτι αἱ ἡμέραι πονηραὶ εἰσιν.

[9-10] διὰ τοῦτο μὴ γίνεσθε ἄφρονες, ἀλλὰ συνίετε

[2] τί τὸ θέλημα τοῦ κυρίου.

[1-2] καὶ μὴ μεθύσκεσθε οἴνῳ, ἐν ᾧ ἐστὶν ἀσωτία,

[3-6] ἀλλὰ πληροῦσθε ἐν πνεύματι, λαλοῦντες ἑαυτοῖς [ἐν] ψαλμοῖς καὶ ὕμνοις καὶ ᾠδαῖς πνευματικαῖς,

[7-8] ᾄδοντες καὶ ψάλλοντες τῇ καρδίᾳ ὑμῶν τῷ κυρίῳ,

[9-10] εὐχαριστοῦντες πάντοτε ὑπὲρ πάντων ἐν ὀνόματι τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ

[1-2] τῷ θεῷ καὶ πατρί.

Ephesians

- [3] submitting, one-to-another, in fear of Christ:
 [4] the wives, to their own husbands as to the Lord
 [5] because husband is head of the wife
 [3] as also the Christ (is) head of the church
 [4] He (is) Savior of the body
 [6] but as the church submits to Christ
 [7] so also the wives, to the husbands, in everything
 [8] the husbands, love the wives
 [5-6] as also Christ loved the church and, Himself, gave for her
- [7] in order that, her, He might sanctify
 [8] having cleansed (her) by the wash of the water with (the) word
 [9-10] in order that might present, He to Himself, gorgeous, the church –
- [6-8] not having a blemish or a wrinkle or any of the kind –
 [9-10] but in order that she might be holy and blameless
- [1-2] in this way, are obligated (also) the husbands to love their own wives as their own bodies
 [3-4] the, loving his own wife, himself loves
 [5] for no one ever, his own flesh, hated
 [6-7] but he nourishes and cares for it
- [1] as also Christ, the church
 [8] because members, we are, of His body
 [9-10] for this, will leave, a man, (the) father and (the) mother and will be united to his wife
- [1-2]* and will become, the two, to flesh, one
 [3-5] the mystery, this, great, is
 [3] but I say:
 [2] (it is) to Christ
 [6] and to the church

- [3] Ὑποτασσόμενοι ἀλλήλοις ἐν φόβῳ Χριστοῦ,
 [4] αἱ γυναῖκες τοῖς ἰδίοις ἀνδράσιν ὡς τῷ κυρίῳ,
 [5] ὅτι ἀνὴρ ἐστὶν κεφαλὴ τῆς γυναικὸς
 [3] ὡς καὶ ὁ Χριστὸς κεφαλὴ τῆς ἐκκλησίας,
 [4] αὐτὸς σωτὴρ τοῦ σώματος·
 [6] ἀλλ' ὡς ἡ ἐκκλησία ὑποτάσσεται τῷ Χριστῷ,
 [7] οὕτως καὶ αἱ γυναῖκες τοῖς ἀνδράσιν ἐν παντί.
 [8] Οἱ ἄνδρες, ἀγαπᾶτε τὰς γυναῖκας,
 [5-6] καθὼς καὶ ὁ Χριστὸς ἠγάπησεν τὴν ἐκκλησίαν καὶ ἑαυτὸν παρέδωκεν ὑπὲρ αὐτῆς,
 [7] ἵνα αὐτὴν ἀγιάσῃ
 [8] καθαρίσας τῷ λουτρῷ τοῦ ὕδατος ἐν ῥήματι,
 [9-10] ἵνα παραστήσῃ αὐτὸς ἑαυτῷ ἕνδοξον τὴν ἐκκλησίαν,
- [6-8] μὴ ἔχουσαν σπίλον ἢ ῥυτίδα ἢ τι τῶν τοιούτων,
 [9-10] ἀλλ' ἵνα ᾦ ἁγία καὶ ἄμωμος.
- [1-2] οὕτως ὀφείλουσιν [καὶ] οἱ ἄνδρες ἀγαπᾶν τὰς ἑαυτῶν γυναῖκας ὡς τὰ ἑαυτῶν σώματα.
 [3-4] ὁ ἀγαπᾷ τὴν ἑαυτοῦ γυναῖκα ἑαυτὸν ἀγαπᾷ.
 [5] Οὐδεὶς γάρ ποτε τὴν ἑαυτοῦ σάρκα ἐμίσησεν
 [6-7] ἀλλ' ἐκτρέφει καὶ θάλπει αὐτήν,
 [1] καθὼς καὶ ὁ Χριστὸς τὴν ἐκκλησίαν,
 [8] ὅτι μέλη ἐσμὲν τοῦ σώματος αὐτοῦ.
 [9-10] ἀντὶ τούτου καταλείπει ἄνθρωπος [τὸν] πατέρα καὶ [τὴν] μητέρα καὶ προσκολληθήσεται πρὸς τὴν γυναῖκα αὐτοῦ,
 [1-2]* καὶ ἔσονται οἱ δύο εἰς σάρκα μίαν.
 [3-5] τὸ μυστήριον τοῦτο μέγα ἐστίν·
 [3] ἐγὼ δὲ λέγω
 [2] εἰς Χριστὸν
 [6] καὶ εἰς τὴν ἐκκλησίαν.

Ephesians

[7-9] nevertheless, also, **you** – the, according to one, **each** his own wife, in this way **love** as **himself**

[10] and the wife, that she **should revere** the husband 5:33
6:1

[1-2] the children, **obey** your **parents** (in the Lord), for this **is** right

[3-4] “**honor** your **father** and **mother**,” which **is** a command, first, with a promise:

[5-6] “that well, you **may become**, and **may be** long-lived upon the earth”

[7-8] and the fathers, **do not provoke-to-anger** your children, but **raise** them in **discipline** and **instruction** of (the) Lord

[9-10] the bondservants, **obey** the, according to flesh, masters with **fear** and **veneration**

[1] with **sincerity** of your heart, as to Christ

[2] not according to **eye-service**, as people-pleasers

[3] but as **servants** of Christ, **doing** the will of God from (the) soul

[4-5] with good-will, **serving** as to the **Lord** and not to **people**, **knowing** that each –

[6-7] if one **has done** good, this he **will receive** from (the) Lord, whether **slave** or **free**

[8] and the masters, the same **do** toward them

[9] **relaxing** the harshness

[10] **knowing**:

[3-4] that also **their**, also **your**, the Lord, **is** in (the) heavens

[5] and partiality there **is not** with Him

[1-2] finally, **be strong** in (the) **Lord** and in the **power** of His might

[3] **put on** the complete-armor of God, to the –

[4-5] **to be able**, you, **to stand** against the schemes of the Devil

[7-9] πλήν καὶ ὑμεῖς οἱ καθ’ ἓνα, ἕκαστος τὴν ἑαυτοῦ γυναῖκα οὕτως ἀγαπάτω ὡς ἑαυτόν,
[10] ἢ δὲ γυνὴ ἵνα φοβῆται τὸν ἄνδρα.

[1-2] Τὰ τέκνα, ὑπακούετε τοῖς γονεῦσιν ὑμῶν [ἐν κυρίῳ]· τοῦτο γάρ ἐστιν δίκαιον.

[3-4] τίμα τὸν πατέρα σου καὶ τὴν μητέρα, ἣτις ἐστὶν ἐντολὴ πρώτη ἐν ἐπαγγελίᾳ,

[5-6] ἵνα εὖ σοι γένηται καὶ ἔσῃ μακροχρόνιος ἐπὶ τῆς γῆς.

[7-8] Καὶ οἱ πατέρες, μὴ παροργίζετε τὰ τέκνα ὑμῶν ἀλλ’ ἐκτρέφετε αὐτὰ ἐν παιδείᾳ καὶ νουθεσίᾳ κυρίου.

[9-10] Οἱ δοῦλοι, ὑπακούετε τοῖς κατὰ σάρκα κυρίοις μετὰ φόβου καὶ τρόμου

[1] ἐν ἀπλότῃ τῆς καρδίας ὑμῶν ὡς τῷ Χριστῷ,

[2] μὴ κατ’ ὀφθαλμοδουλίαν ὡς ἀνθρωπάρεσκοι

[3] ἀλλ’ ὡς δοῦλοι Χριστοῦ ποιοῦντες τὸ θέλημα τοῦ θεοῦ ἐκ ψυχῆς,

[4-5] μετ’ εὐνοίας δουλεύοντες ὡς τῷ κυρίῳ καὶ οὐκ ἀνθρώποις, εἰδότες ὅτι ἕκαστος

[6-7] ἐάν τι ποιήσῃ ἀγαθόν, τοῦτο κομίζεται παρὰ κυρίου εἴτε δοῦλος εἴτε ἐλεύθερος.

[8] Καὶ οἱ κύριοι, τὰ αὐτὰ ποιεῖτε πρὸς αὐτούς,

[9] ἀνιέντες τὴν ἀπειλήν,

[10] εἰδότες

[3-4] ὅτι καὶ αὐτῶν καὶ ὑμῶν ὁ κύριός ἐστιν ἐν οὐρανοῖς

[5] καὶ προσωποληψία οὐκ ἔστιν παρ’ αὐτῷ.

[1-2] Τοῦ λοιποῦ, ἐνδυναμοῦσθε ἐν κυρίῳ καὶ ἐν τῷ κράτει τῆς ἰσχύος αὐτοῦ.

[3] ἐνδύσασθε τὴν πανοπλίαν τοῦ θεοῦ πρὸς τὸ

[4-5] δύνασθαι ὑμᾶς στῆναι πρὸς τὰς μεθοδείας τοῦ διαβόλου·

Ephesians

[9-10] for **is not**, for you, the struggle, against **blood** and **flesh**

[1-2] but against the **rulers**, against the **authorities**

[3-4] against the world-powers of the **darkness**, **this**

[5] against the **spiritual-beings** of evil in the **heavenlies**

[6] because of this, **take up** the complete-armor of God

[7-8] that you **may be able**, to **oppose** in the **day**, the **evil**

[9-10] and all, **having worked**, to **stand**

[1-2] **stand** therefore, **binding-around** your waist with truth

[3] and **putting on** the breastplate of righteousness

[4-5] and **shoeing** the **feet** with preparation of the gospel of peace

[6] in all, **taking up** the shield of faith

[7-9] with which you **will be able** – all the **arrows** of the evil, the **flaming** – to **extinguish**

[10] and the helmet of salvation, **take**

[1-2] and the **sword** of the Spirit, which **is** (the) **word** of God

[3-4] through all **prayer** and **entreaty**, **praying** at every appointed-time in (the) Spirit

[5-6] and to this, **be awake** with all **perseverance** and **entreaty** concerning all the saints

[4-5] and for **me**, that to **me may be given** a word in **opening** my mouth

[6] in boldness, to **make known** the **mystery** of the gospel

[7] for which I **serve-as-ambassador** in a chains –

[8-10] that in it I **may speak boldly**, as it **is necessary**, for me to **speak**

[9-10] ὅτι οὐκ ἔστιν ἡμῖν ἡ πάλη πρὸς αἷμα καὶ σάρκα

[1-2] ἀλλὰ πρὸς τὰς ἀρχάς, πρὸς τὰς ἐξουσίας,

[3-4] πρὸς τοὺς κοσμοκράτορας τοῦ σκότους τούτου,

[5] πρὸς τὰ πνευματικὰ τῆς πονηρίας ἐν τοῖς ἐπουρανίοις.

[6] διὰ τοῦτο ἀναλάβετε τὴν πανοπλίαν τοῦ θεοῦ,

[7-8] ἵνα δυνηθῆτε ἀντιστῆναι ἐν τῇ ἡμέρᾳ τῇ πονηρᾷ

[9-10] καὶ ἅπαντα κατεργασάμενοι στῆναι.

[1-2] στήτε οὖν περιζωσάμενοι τὴν ὀσφὺν ὑμῶν ἐν ἀληθείᾳ

[3] καὶ ἐνδυσάμενοι τὸν θώρακα τῆς δικαιοσύνης

[4-5] καὶ ὑποδησάμενοι τοὺς πόδας ἐν ἐτοιμασίᾳ τοῦ εὐαγγελίου τῆς εἰρήνης,

[6] ἐν πᾶσιν ἀναλαβόντες τὸν θυρεὸν τῆς πίστεως,

[7-9] ἐν ᾧ δυνήσεσθε πάντα τὰ βέλη τοῦ πονηροῦ [τὰ] πεπυρωμένα σβέσαι·

[10] καὶ τὴν περικεφαλαίαν τοῦ σωτηρίου δέξασθε

[1-2] καὶ τὴν μάχαιραν τοῦ πνεύματος, ὃ ἐστὶν ῥῆμα θεοῦ.

[3-4] Διὰ πάσης προσευχῆς καὶ δεήσεως προσευχόμενοι ἐν παντὶ καιρῷ ἐν πνεύματι,

[5-6] καὶ εἰς αὐτὸ ἀγρυπνοῦντες ἐν πάσῃ προσκαρτερήσει καὶ δεήσει περὶ πάντων τῶν ἁγίων

[4-5] καὶ ὑπὲρ ἐμοῦ, ἵνα μοι δοθῇ λόγος ἐν ἀνοίξει τοῦ στόματός μου,

[6] ἐν παρρησίᾳ γνωρίσαι τὸ μυστήριον τοῦ εὐαγγελίου,

[7] ὑπὲρ οὗ πρεσβεύω ἐν ἀλύσει,

[8-10] ἵνα ἐν αὐτῷ παρρησιάσωμαι ὥς δεῖ με λαλῆσαι.

Ephesians

[7] now in order that you also **may know** the, concerning me:

[1] what I **am doing**

[2-4] all, **will make known** to you, **Tychicus**, the beloved **brother** and faithful **servant** in (the) Lord, whom I **have sent** to you for (the) same this:

[8] in order that you **may know** the, about us

[5] and he **may encourage** your hearts

[6-8] **peace** (be) to the brothers, and **love** with **faith**, from God,

[9] **Father**

[10] and **Lord Jesus Christ**

[9-10] grace (be) with all the, **loving** our **Lord**, **Jesus Christ**, by sincerity

[7] ἵνα δὲ **εἰδῇτε** καὶ ὑμεῖς τὰ κατ' ἐμέ,

[1] τί **πράσσω**,

[2-4] πάντα **γνωρίσει** ὑμῖν **Τύχικος** ὁ ἀγαπητὸς **ἀδελφὸς** καὶ πιστὸς **διάκονος** ἐν κυρίῳ, ὃν **ἔπεμψα** πρὸς ὑμᾶς εἰς αὐτὸ τοῦτο,

[8] ἵνα **γνώτε** τὰ περὶ ἡμῶν

[5] καὶ **παρακαλέση** τὰς καρδίας ὑμῶν.

[6-8] **Εἰρήνη** τοῖς ἀδελφοῖς καὶ **ἀγάπη** μετὰ **πίστεως** ἀπὸ θεοῦ

[9] **πατρὸς**

[10] καὶ **κυρίου Ἰησοῦ Χριστοῦ**.

[9-10] ἡ χάρις μετὰ πάντων τῶν **ἀγαπώντων** τὸν **κύριον** ἡμῶν **Ἰησοῦν Χριστὸν** ἐν ἀφθαρσίᾳ.

Literary Counts

- (140x) God
- (275x) Saints
- (40x) Paul (and Tychicus)
- (60x) Adversary
- (515x) Total

The number 515 may be a composite number that reflects the meaning of the letter of Ephesians:

- 500. Continuing from the notes in chapter 1, the literary force of (God) x (Father), multiplied by the fivefold gift given, is: (10) x (10) x (5) = 500. Of this fivefold gift, the twofold means that is given – God's Spirit of wisdom¹ and of revelation² – is divine even as it is presented in union with the saints, in the "saints" subject column. The three focal points – "hope³... wealth⁴... magnificence⁵" are heavenly realities represented in the divine subject column. The divine/heavenly quality of this gift, amplified by the literary force of (God) x (Father), reinforces its placement as the base number 500. This number might alternately be described as the literary fivefold import of the Spirit being given: the "down-payment of our inheritance" (from same fivefold literary half-set in the divine subject column).
- 5. Also from chapter 1, the Saints receive the same fivefold gift. The saints' receiving of the fivefold gift is represented in the digits place; it is not multiplied by the tenfold identity that receives it. (See, for example, the discussions of component statures in Daniel and in Revelation). Thus, the literary stature of the gift received is 5.
- The Father also gives the Lord Jesus Christ as "Head over all things" to the Saints. Thus, the Savior's tenfold identity is established in union with the Saints.
- Thus: 500 + 5 + 10 = 515.