

## Ephesians

[1-2]\* Paul, an apostle of Christ Jesus by the will of God 1:1  
 [3-4] to the saints, the, being [in Ephesus]  
 [5] and (being) faithful in Christ Jesus  
 [1-2] grace (be) to you, and peace  
 [1-2] from God, our Father  
 [3-4] and (the) Lord, Jesus Christ  
 [5-6] blessed (be) the God and Father of our Lord,  
 [7]\* Jesus Christ –  
 [8-9] the, having blessed us with every blessing, Spiritual, in the heavenly (places) in Christ  
 [10] just as He chose us in Him before foundation of the world  
 [3-4] to be, you, holy and blameless before Him  
 [1] 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  
 [2-3] which he freely-bestowed upon us in the, (His) loving  
 [5] in whom, we have the redemption through His blood  
 [6] the forgiveness of the trespasses according to the riches of His grace  
 [4-5] which He overflowed to us 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, all things, in Christ  
 [8-9] what (is) upon the heavens, and what (is) upon the earth, in Him  
 [7-8] in whom also we have received-inheritance, having been decided-beforehand  
 [10] according to (the) purpose of which, all things, (He) is working according to the counsel of His will  
 [9] to the, to be, we, to (the) praise of His glory  
 [10] who are having believed-first in Christ

[1-2]\* Παῦλος ἀπόστολος Χριστοῦ Ἰησοῦ δια θελήματος θεοῦ 1:1  
 [3-4] τοῖς ἁγίοις τοῖς οὖσιν [ἐν Ἐφέσῳ]  
 [5] καὶ πιστοῖς ἐν Χριστῷ Ἰησοῦ  
 [1-2] χάρις ὑμῖν καὶ εἰρήνη  
 [1-2] ἀπὸ θεοῦ πατρὸς ἡμῶν  
 [3-4] καὶ κυρίου Ἰησοῦ Χριστοῦ  
 [5-6] Εὐλογητὸς ὁ θεὸς καὶ πατὴρ τοῦ κυρίου ἡμῶν  
 [7]\* Ἰησοῦ Χριστοῦ  
 [8-9] ὁ εὐλογήσας ἡμᾶς ἐν πάσῃ εὐλογία πνευματικῇ ἐν τοῖς ἐπουρανίοις ἐν Χριστῷ  
 [10] καθὼς ἐξελέξατο ἡμᾶς ἐν αὐτῷ πρὸ καταβολῆς κόσμου  
 [3-4] εἶναι ἡμᾶς ἁγίους καὶ ἀμώμους κατενώπιον αὐτοῦ  
 [1] ἐν ἀγάπῃ, προορίσας ἡμᾶς εἰς υἰοθεσίαν διὰ Ἰησοῦ Χριστοῦ εἰς αὐτόν, κατὰ τὴν εὐδοκίαν τοῦ θελήματος αὐτοῦ, εἰς ἔπαινον δόξης τῆς χάριτος αὐτοῦ  
 [2-3] ἧς ἐχαρίτωσεν ἡμᾶς ἐν τῷ ἡγαπημένῳ  
 [5] Ἐν ᾧ ἔχομεν τὴν ἀπολύτρωσιν διὰ τοῦ αἵματος αὐτοῦ  
 [6] τὴν ἄφεσιν τῶν παραπτωμάτων κατὰ τὸ πλοῦτος τῆς χάριτος αὐτοῦ  
 [4-5] ἧς ἐπερίσσευσεν εἰς ἡμᾶς, ἐν πάσῃ σοφίᾳ καὶ φρονήσει, 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.  
 [7-8] Ἐν ᾧ καὶ ἐκληρώθημεν προορισθέντες  
 [10] κατὰ πρόθεσιν τοῦ τὰ πάντα ἐνεργούντος κατὰ τὴν βουλὴν τοῦ θελήματος αὐτοῦ  
 [9] εἰς τὸ εἶναι ἡμᾶς εἰς ἔπαινον δόξης αὐτοῦ  
 [10] τοὺς προηλπικότας ἐν τῷ Χριστῷ

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. 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, 2024-2026. Update: January 13, 2026. This study and its accompanying video are freely available at [www.pebblecounting.com](http://www.pebblecounting.com). 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. <https://www.die-bibel.de/en/bible/NA28/EPH.1> This is a significant update relative to the Sept. 20, 2024 version. This update incorporates a variety of adjustments to incorporate learning from the ongoing work in other books. The elements attributable to Paul (as verb subject) are now shown in the “Saints” subject column, rather than in a separate subject column, to match the layout found in Romans. This update finds consistent alignment of Hebrew dual noun concepts (eyes, feet, knees) and cardinal numbers (one, two) with the first two elements in literary sets (purple font), following Isaiah. This update incorporates another finding from Isaiah: imperative + direct address = 2 elements (e.g., “the children – (you) obey your parents...” at 6:1).

“Christ Jesus” and “Jesus Christ” | This name + title combination has been found to be consistently counted as a single literary element in the New Testament, judging by the completeness and flow of literary sets.

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- [1-2] in whom also you – **having heard** the **word** of truth, the **gospel** of your salvation  
 [3] in which also, **having believed** –  
 [4-5] you **were sealed** with the **Spirit** of promise, the **Holy**  
 [1] who **is** (the) down-payment of our inheritance, to (the) release of the possession, to (the) praise of His glory  
 [6] because of this, also I, **having heard** the, concerning you, **faith** in the Lord Jesus  
 [7] and the **love** which (**is**) toward all the saints  
 [8-9] I **do not stop**, **giving thanks** for you  
 [10] mention, **making**, upon my prayers  
 [2-3] that the God of our **Lord, Jesus Christ** –  
 [4-5] the Father of the glory – **might give** you (the) Spirit of **wisdom** and of **revelation** in (the) knowledge of Him  
 [1-2]\* **having been enlightened**, the **eyes** of the heart [*of you*], that, **to know**, you:  
 [3] what **is** the hope of His call  
 [4] what (**is**) the wealth of the glory of His inheritance in the saints  
 [1-2] and what (**is**) the **surpassing** magnificence of His power toward us –  
 [5] the, **believing** –  
 [3] according to the energy of the power of His strength, which He **energized** in Christ:  
 [4] **having raised** Him out of (those) dead  
 [5-8] and having **seated** (Him) by His right-hand in the heavenlies, far above every **rule** and **authority** and **power** and **lordship**  
 [9-10] and every name **being named**, not only in the **age**, **this**, but also in the, **coming**  
 [1-2]\* and all (things) He **subordinated** under His **feet**  
 [3-4] and **Him**, He **gave** – **Head** over all things – to the church  
 [1-2] which **is** His **body**, the **fullness** of which  
 [5] the, all (things) in all (things), (He) **is filling**

1:23

- [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 ἁγίῳ  
 [1] ὃ ἐστὶν ἄρραβὼν τῆς κληρονομίας ἡμῶν, εἰς ἀπολύτρωσιν τῆς περιποιήσεως, εἰς ἔπαινον τῆς δόξης αὐτοῦ  
 [6] Διὰ τοῦτο καὶ γὰρ ἀκούσας τὴν καθ' ὑμᾶς πίστιν ἐν τῷ κυρίῳ Ἰησοῦ  
 [7] καὶ τὴν ἀγάπην τὴν εἰς πάντας τοὺς ἁγίους  
 [8-9] οὐ παύομαι εὐχαριστῶν ὑπὲρ ὑμῶν  
 [10] μνεῖαν ποιούμενος ἐπὶ τῶν προσευχῶν μου  
 [2-3]\* ἵνα ὁ θεὸς τοῦ κυρίου ἡμῶν, Ἰησοῦ Χριστοῦ  
 [4-5]\* ὁ πατὴρ τῆς δόξης, δώῃ ὑμῖν πνεῦμα σοφίας καὶ ἀποκαλύψεως ἐν ἐπιγνώσει αὐτοῦ  
 [1-2]\* πεφωτισμένους τοὺς ὀφθαλμοὺς τῆς καρδίας [ὑμῶν] εἰς τὸ εἶδέναι ὑμᾶς  
 [3] τίς ἐστὶν ἡ ἐλπίς τῆς κλήσεως αὐτοῦ  
 [4] τίς ὁ πλοῦτος τῆς δόξης τῆς κληρονομίας αὐτοῦ ἐν τοῖς ἁγίοις  
 [1-2] καὶ τί τὸ ὑπερβάλλον μέγεθος τῆς δυνάμεως αὐτοῦ εἰς ἡμᾶς  
 [5] τοὺς πιστεύοντας  
 [3] κατὰ τὴν ἐνέργειαν τοῦ κράτους τῆς ἰσχύος αὐτοῦ. Ἦν ἐνήργησεν ἐν τῷ Χριστῷ  
 [4] ἐγείρας αὐτὸν ἐκ νεκρῶν  
 [5-8] καὶ καθίσας ἐν δεξιᾷ αὐτοῦ ἐν τοῖς ἐπουρανίοις ὑπεράνω πάσης ἀρχῆς καὶ ἐξουσίας καὶ δυνάμεως καὶ κυριότητος  
 [9-10] καὶ παντὸς ὀνόματος ὀνομαζομένου, οὐ μόνον ἐν τῷ αἰῶνι τούτῳ ἀλλὰ καὶ ἐν τῷ μέλλοντι  
 [1-2] καὶ πάντα ὑπέταξεν ὑπὸ τοὺς πόδας αὐτοῦ  
 [3-4] καὶ αὐτὸν ἔδωκεν κεφαλὴν ὑπὲρ πάντα τῆ ἐκκλησίας  
 [1-2] ἣτις ἐστὶν τὸ σῶμα αὐτοῦ, τὸ πλήρωμα τοῦ  
 [5] τὰ πάντα ἐν πᾶσιν πληρουμένου

1:23

“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 five-fingered hand, reaching to give. 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: “Spirit of wisdom<sup>1</sup> and of revelation<sup>2</sup> in knowledge of Him... to know... hope<sup>3</sup>... wealth<sup>4</sup>... magnificence<sup>5</sup>.” As a literary composite, the divine Giver and His fivefold gift may be taken together for a (100-fold) x (5-fold) = 500-fold stature, contributing a major component of the overall 510-element count of this letter. And what may be the remaining 10-fold in the overall literary count? Perhaps it is also reflected here: the literary identity of Christ, who is exalted in the very next 10-fold literary set (“which He energized in Christ... not only in the age, this, but also in the, coming”), and who is then given as Head over all things to the church. Thus: (God) x (Father) x (Spirit given) + (Jesus) = (10-fold identity) x (10-fold identity) x (5-fold gift) + (10-fold identity) = 500-fold + 10-fold = 510-fold. (See the Gospel of Matthew for a similar addition of the 10-fold literary identity of Christ, being given to His followers, as the capstone of the 6010-element element count.)

“eyes” and “feet” | These are counted as two elements each, in keeping with the normal counting for Hebrew dual nouns.

## Ephesians

2:1

[1-2] and you **were being** dead in your **trespasses** and **sins**  
 [3-4] in which formerly you **walked** according to the age of the **world, this**

[5] according to the **ruler** of the power of the air  
 [6] the **spirit** which now **is 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 **mind**  
 [9] and we **were** children, by nature, of wrath, like also the rest

[1-2] but God – rich, **being**, in mercy, because of His great love which He **loved** us  
 [10] and **being** – we – dead in the trespasses

[3] He **made-us-alive-together** with Christ

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

[4-5] and **raised-us-together** and **seated-us-together** in the heavenlies in Christ Jesus

[6-7] that He **might exhibit** in the ages, the, **coming**

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

[4] for by grace you **are**, **having been saved** through faith

[5] and this **(is) not** out of yourselves

[9] of God **(is)** the gift

[6-7] **(it is) not** out of works, that, lest, someone **should boast**

[8-9] for, of Him, we **are**, a workmanship, **being created** in Christ Jesus for **works, good**

[10] which (there) **prepared-beforehand**, God

[10] that in them, we **might walk**

2:1

[1-2] Καὶ ὑμᾶς **ὄντας** νεκροὺς τοῖς **παραπτώμασιν**  
 καὶ ταῖς **ἁμαρτίαις** ὑμῶν

[3-4] ἐν αἷς ποτε **περιπατήσατε** κατὰ τὸν αἰῶνα τοῦ **κόσμου**  
**τούτου**

[5] κατὰ τὸν **ἄρχοντα** τῆς ἐξουσίας τοῦ ἀέρος

[6] τοῦ **πνεύματος** τοῦ νῦν **ἐνεργούντος** ἐν τοῖς υἱοῖς τῆς ἀπειθείας

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

[9] καὶ **ἡμεθα** τέκνα φύσει ὀργῆς ὡς καὶ οἱ λοιποὶ

[1-2] ὁ δὲ θεὸς πλούσιος **ὦν** ἐν ἐλέει διὰ τὴν πολλὴν ἀγάπην αὐτοῦ ἦν **ἠγάπησεν** ἡμᾶς

[10] καὶ **ὄντας** ἡμᾶς νεκροὺς τοῖς παραπτώμασιν

[3] **συνεζωοποίησεν** τῷ Χριστῷ

[3] χάριτί **ἐστε σεσωσμένοι**

[4-5] καὶ **συνήγειρεν** καὶ **συνεκάθισεν** ἐν τοῖς ἐπουρανίοις ἐν Χριστῷ Ἰησοῦ

[6-7] ἵνα **ἐνδείξῃται** ἐν τοῖς αἰῶσιν τοῖς **ἐπερχομένοις**

[8] τὸ **ὑπερβάλλον** πλοῦτος τῆς χάριτος αὐτοῦ ἐν χρηστότητι ἐφ' ἡμᾶς ἐν Χριστῷ Ἰησοῦ

[4] Τῇ γὰρ χάριτί **ἐστε σεσωσμένοι** διὰ πίστεως

[5] καὶ τοῦτο **οὐκ** ἐξ ὑμῶν

[9] θεοῦ τὸ δῶρον

[6-7] **οὐκ** ἐξ ἔργων, ἵνα μή τις **καυχῆσῃται**

[8-9] αὐτοῦ γὰρ **ἐσμεν** ποίημα, **κτισθέντες** ἐν Χριστῷ Ἰησοῦ ἐπὶ **ἔργοις ἀγαθοῖς**

[10] οἷς **προητοίμασεν** ὁ θεός

[10] ἵνα ἐν αὐτοῖς **περιπατήσωμεν**

## Ephesians

- [1]\* therefore (you) remember  
 [1-2] that formerly you, the Gentiles in flesh, who were being called “uncircumcision”  
 [3] by the, (those) being called “circumcision” –  
 [4] in flesh, (being) hand-maid –  
 [5-6] that you were at time, the that, without Christ, having being alienated from the community of Israel  
 [7] and (being) strangers of the covenants of promise  
 [8-9] a hope, not having, and (being) godless in the world  
 [2] but now, in Christ Jesus, you –  
 [10] the once being far-off –  
 [3] have become near by the blood of Christ  
 [1-2] for He is our peace: the, having made the both, one  
 [3-4] and the partition of the fence, breaking; the enmity, in his flesh  
 [5]\* the law of commandments in doctrines, having nullified  
 [1-2] that the two, He might create  
 [3] in Himself into one new man, making peace  
 [4-5] and might reconcile the both in one body to God through the cross, killing the enmity in it  
 [6-7] and coming, He proclaimed-good-news of peace to you  
 [4] who (are) far-off  
 [8] and peace to the near  
 [5] because through Him we have the access –  
 [1-2] the both, in one spirit to the Father  
 [3-4] therefore, then, no longer are you strangers and foreigners  
 [5-6] but you are fellow-citizens of the saints and family-members of God, being built upon the foundation of the apostles  
 [7] and prophets  
 [9-10] (there) being cornerstone, Himself – Christ Jesus  
 [8-9] in whom (the) whole building, being joined together, increases to a temple, holy, in (the) Lord  
 [10] in whom, also you are built together into a dwelling place of God in (the) Spirit

2:22

- [1]\* Διὸ μνημονεύετε  
 [1-2] ὅτι ποτὲ ὑμεῖς τὰ ἔθνη ἐν σαρκί, οἱ λεγόμενοι ἀκροβυστία  
 [3] ὑπὸ τῆς λεγομένης περιτομῆς  
 [4] ἐν σαρκὶ χειροποιήτου  
 [5-6] ὅτι ἦτε τῷ καιρῷ ἐκείνῳ χωρὶς Χριστοῦ, ἀπηλλοτριωμένοι τῆς πολιτείας τοῦ Ἰσραὴλ  
 [7] καὶ ξένοι τῶν διαθηκῶν τῆς ἐπαγγελίας  
 [8-9] ἐλπίδα μὴ ἔχοντες καὶ ἄθεοι ἐν τῷ κόσμῳ  
 [2] νυνὶ δὲ ἐν Χριστῷ Ἰησοῦ ὑμεῖς  
 [10] οἱ ποτε ὄντες μακρὰν  
 [3] ἐγενήθητε ἐγγὺς ἐν τῷ αἵματι τοῦ Χριστοῦ  
 [1-2] Αὐτὸς γὰρ ἐστὶν ἡ εἰρήνη ἡμῶν, ὁ ποιήσας τὰ ἀμώτερα ἐν  
 [3-4] καὶ τὸ μεσότοιχον τοῦ φραγμοῦ λύσας, τὴν ἐχθρὰν ἐν τῇ σαρκὶ αὐτοῦ  
 [5] τὸν νόμον τῶν ἐντολῶν ἐν δόγμασιν καταργήσας  
 [1-2] ἵνα τοὺς δύο κτίσῃ  
 [3] ἐν αὐτῷ εἰς ἓνα καινὸν ἄνθρωπον ποιῶν εἰρήνην  
 [4-5] καὶ ἀποκαταλλάξῃ τοὺς ἀμφοτέρους ἐν ἐνὶ σώματι τῷ θεῷ διὰ τοῦ σταυροῦ, ἀποκτείνας τὴν ἐχθρὰν ἐν αὐτῷ  
 [6-7] καὶ ἐλθὼν εὐηγγελίσατο εἰρήνην ὑμῖν  
 [4] τοῖς μακρὰν  
 [8] καὶ εἰρήνην τοῖς ἐγγύς  
 [5] ὅτι δι’ αὐτοῦ ἔχομεν τὴν προσεγωγήν  
 [1-2] οἱ ἀμώτεροι ἐν ἐνὶ πνεύματι πρὸς τὸν πατέρα  
 [3-4] Ἄρα οὖν οὐκέτι ἐστὲ ξένοι καὶ πάροικοι  
 [5-6] ἀλλ’ ἐστὲ συμπολιταὶ τῶν ἁγίων καὶ οἰκεῖοι τοῦ θεοῦ ἐποικοδομηθέντες ἐπὶ τῷ θεμελίῳ τῶν ἀποστόλων  
 [7] καὶ προφητῶν  
 [9-10] ὄντος ἀκρογωνιαίου αὐτοῦ Χριστοῦ Ἰησοῦ  
 [8-9] ἐν ᾧ πᾶσα οἰκοδομὴ συναρμολογουμένη αὐξεῖ εἰς ναὸν ἅγιον ἐν κυρίῳ  
 [10] ἐν ᾧ καὶ ὑμεῖς συνοικοδομεῖσθε εἰς κατοικητήριον τοῦ θεοῦ ἐν πνεύματι

2:22

“therefore (you) remember” | The imperative verb on this line takes an implied “you,” which counts as a redundant element with the nouns of direct address that follow: “...you, the Gentiles...”

“the law of commandments in doctrines, having nullified” | The fivefold half-set corresponds with the nullification of an outmoded basis of peace with God.

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3:1

[1-2] on account of this, I, Paul,

[3-4] the prisoner of Christ [Jesus] for you, the Gentiles –

[5-6] if indeed you have heard the stewardship of the grace of God, the, having been given to me for you

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

[7] as I have written before in brief –

[8-10] to which, you are able, reading, to perceive my insight in the mystery of Christ

[2-3] which in other generations was not made known to the sons of men as now it has been revealed to His holy apostles and prophets by (the) Spirit

[1-2] to be, the Gentiles, coheirs and co-members

[3] and co-partakers of the promise in Christ Jesus through the gospel

[4-5] of which I was made a minister according to the gift of the grace of God

[6] which was being given to me according to the energy of His power

[7-8] to me, the least of all saints, (there) was given the grace,

[9] this, to the Gentiles, to preach the untrackable riches of Christ

[10] and to give light [for everyone]

[4-5] what (is) the plan of the mystery, the, having been hidden since the ages in God

[6] the, all things, having created

[7-8] in order that (there) might be made known now to the rulers and the authorities in the heavenlies, through the church, the many-variety wisdom of God, according to purpose of the ages

[9-10] which He worked in Christ Jesus, our Lord

[1-2] in whom we have the boldness and access by confidence through faith in Him

[3] therefore I ask:

[4-5] not to become discouraged in my tribulations for you, which are your glory!

3:1

[1-2] Τούτου χάριν ἐγὼ Παῦλος

[3-4] ὁ δέσμιος τοῦ Χριστοῦ [Ἰησοῦ] ὑπὲρ ὑμῶν τῶν ἐθνῶν

[5-6] εἴ γε ἠκούσατε τὴν οἰκονομίαν τῆς χάριτος τοῦ θεοῦ τῆς δοθείσης μοι εἰς ὑμᾶς

[1] [ὅτι] κατὰ ἀποκάλυψιν ἐγνωρίσθη μοι τὸ μυστήριον

[7] καθὼς προέγραψα ἐν ὀλίγῳ

[8-10] πρὸς ὃ δύνασθε ἀναγινώσκοντες νοῆσαι τὴν σύνεσίν μου ἐν τῷ μυστηρίῳ τοῦ Χριστοῦ

[2-3] ὃ ἐτέραις γενεαῖς οὐκ ἐγνωρίσθη τοῖς υἱοῖς τῶν ἀνθρώπων ὡς νῦν ἀπεκαλύφθη τοῖς ἀγίοις ἀποστόλοις αὐτοῦ καὶ προφήταις ἐν πνεύματι

[1-2] εἶναι τὰ ἔθνη συγκληρονόμα καὶ σύσσωμα

[3] καὶ συμμετοχα τῆς ἐπαγγελίας ἐν Χριστῷ Ἰησοῦ διὰ τοῦ εὐαγγελίου

[4-5] ὃ ἐγενήθη διάκονος κατὰ τὴν δωρεάν τῆς χάριτος τοῦ θεοῦ

[6] τῆς δοθείσης μοι κατὰ τὴν ἐνέργειαν τῆς δυνάμεως αὐτοῦ

[7-8] Ἐμοὶ τῷ ἐλαχιστοτέρῳ πάντων ἁγίων ἐδόθη ἡ χάρις

[9] αὕτη, τοῖς ἔθνεσιν εὐαγγελίσασθαι τὸ ἀνεξιχνίαστον πλοῦτος τοῦ Χριστοῦ

[10] καὶ φωτίσαι [πάντας]

[4-5] τίς ἡ οἰκονομία τοῦ μυστηρίου τοῦ ἀποκεκρυμμένου ἀπὸ τῶν αἰῶνων ἐν τῷ θεῷ

[6] τῷ τὰ πάντα κτίσαντι

[7-8] ἵνα γνωρισθῇ νῦν ταῖς ἀρχαῖς καὶ ταῖς ἐξουσίαις ἐν τοῖς ἐπουρανίοις διὰ τῆς ἐκκλησίας ἡ πολυποικίλος σοφία τοῦ θεοῦ κατὰ πρόθεσιν τῶν αἰῶνων

[9-10] ἣν ἐποίησεν ἐν τῷ Χριστῷ Ἰησοῦ τῷ κυρίῳ ἡμῶν

[1-2] ἐν ᾧ ἔχομεν τὴν παρρησίαν καὶ προσαγωγὴν ἐν πεποιθήσει διὰ τῆς πίστεως αὐτοῦ

[3] διὸ αἰτοῦμαι

[4-5] μὴ ἐγκαεῖν ἐν ταῖς θλίψεσίν μου ὑπὲρ ὑμῶν, ἧτις ἐστὶν δόξα ὑμῶν

## Ephesians

[1-2]\* on account of this, I bow my knees before the Father  
 [1-2] from whom every family in heavens and upon earth is named  
 [3] that He might give to you, according to the riches of His glory  
 [3] power to be strengthened by His Spirit into the inner man  
 [4] to dwell, Christ, through faith, in your hearts  
 [5-6] in love, (you) being rooted and being grounded  
 [7-8] so that you may be able, to grasp, with all the saints  
 [9-10] what (is) the breadth and length  
 [1-2] and height and depth  
 [3-4] so to know, the surpassing – of the knowledge – love of Christ  
 [5] in order that you may be filled to all the fullness of God!  
 [4-5] now to the, (Him) being able, beyond all  
 [6-7] to do, more-than-ever  
 [1-2] what we ask or think  
 [3] according to the power which is working in us  
 [8-9] to Him (be) the glory in the church and in Christ Jesus to all the generations  
 of the forever  
 [10] of the forevers, amen! 3:21

[4] I urge, therefore, you – 4:1  
 [5-6] I, the prisoner in (the) Lord! – worthily, to walk, of the call  
 [7] which, you were called  
 [8-10] with all humility and gentleness, with patience, 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<sup>1</sup> body and one<sup>2</sup> Spirit  
 [5] as also you were called to one<sup>3</sup> hope of your call  
 [6-8] one<sup>4</sup> Lord, one<sup>5</sup> faith, one<sup>6</sup> baptism  
 [1-2] one<sup>7</sup> God and Father of all who (is) over all  
 [3-4] and through all and in all  
 [9-10] but to one, each, of you, (there) was given the grace according to  
 the measure of the gift of Christ  
 [5] therefore He says:

[1-2]\* Τούτου χάριν κάμπτω τὰ γόνατά μου πρὸς τὸν πατέρα  
 [1-2] ἐξ ὧ πᾶσα πατριὰ ἐν οὐρανοῖς καὶ ἐπὶ γῆς ὀνομάζεται  
 [3] ἵνα δῶ ὑμῖν κατὰ τὸ πλοῦτος τῆς δόξης αὐτοῦ  
 [3] δυνάμει κραταιωθῆναι διὰ τοῦ πνεύματος αὐτοῦ εἰς τὸν ἔσω ἄνθρωπον  
 [4] κατοικῆσαι τὸν Χριστὸν διὰ τῆς πίστεως ἐν ταῖς καρδίαις ὑμῶν  
 [5-6] ἐν ἀγάπῃ ἐρριζωμένοι καὶ τεθεμελιωμένοι  
 [7-8] ἵνα ἐξιχύσητε καταλαβέσθαι σὺν πᾶσιν τοῖς ἁγίοις  
 [9-10] τί τὸ πλάτος καὶ μήκος  
 [1-2] καὶ ὕψος καὶ βάθος  
 [3-4] γινῶναι τε τὴν ὑπερβάλλουσαν τῆς γνώσεως ἀγάπην τοῦ Χριστοῦ  
 [5] ἵνα πληρωθῆτε εἰς πᾶν τὸ πλήρωμα τοῦ θεοῦ  
 [4-5] Τῷ δὲ δυναμένῳ ὑπὲρ πάντα  
 [6-7] ποιῆσαι ὑπερεκπερισσοῦ  
 [1-2] ὧν αἰτούμεθα ἢ νοοῦμεν  
 [3] κατὰ τὴν δύναμιν τὴν ἐνεργουμένην ἐν ἡμῖν  
 [8-9] αὐτῷ ἡ δόξα ἐν τῇ ἐκκλησίᾳ καὶ ἐν Χριστῷ Ἰησοῦ εἰς πάσας τὰς γενεὰς τοῦ αἰῶνος  
 [10] τῶν αἰώνων, ἀμήν 3:21

[4] Παρακαλῶ οὖν ὑμᾶς 4:1  
 [5-6] ἐγὼ ὁ δέσμιος ἐν κυρίῳ - ἀξίως περιπατῆσαι τῆς κλήσεως  
 [7] ἧς ἐκλήθητε  
 [8-10] μετὰ πάσης ταπεινοφροσύνης καὶ πραυτήτος, μετὰ μακροθυμίας,  
 ἀνεχόμενοι ἀλλήλων ἐν ἀγάπῃ  
 [1-2] σπουδάζοντες τηρεῖν τὴν ἐνότητά 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] εἷς κύριος, μία πίστις, ἐν βάπτισμα  
 [1-2] εἷς θεὸς καὶ πατὴρ πάντων ὁ ἐπὶ πάντων  
 [3-4] καὶ διὰ πάντων καὶ ἐν πᾶσιν  
 [9-10] Ἐνὶ δὲ ἐκάστῳ ἡμῶν ἐδόθη ἡ χάρις κατὰ τὸ μέτρον τῆς δωρεᾶς τοῦ  
 Χριστοῦ  
 [5] διὸ λέγει

“I bow my knees” | Paul has two knees. As with Hebrew dual nouns, the literary count in context is two elements.

“the oneness of the Spirit in the bond of the peace” | This “oneness” may be developed through a sevenfold series of “one,” shown with superscripts here.

## Ephesians

- [1-2] ascending on high, He led-captive, captives  
 [3] He gave gifts to people  
 [4-5] but the, “He ascended” – who is it?  
 [6] if not, that also, He descended into the lower (parts) of the earth?  
 [7-8] the, having descended, Himself, is also the, having ascended far-above all the heavens  
 [9] that He might fill all things  
 [10] and He gave, on the one hand:
- [1-2] the apostles, also the prophets
  - [3-5] also the evangelists, also the shepherds and teachers, for the qualification of the saints for work of ministry, to (the) structure of the body of Christ
  - [1-2] until we attain – the all – to the oneness of the faith
  - [3] and the knowledge of the Son of God
  - [4-5] to manhood, complete
  - [6] to (the) 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 fraud [“dice-playing”] of man
    - [5] by craftiness toward the scheme of delusion
  - [7-8] but speaking-truth in love, we should make grow unto Him – the all
  - [1-2] who is the Head, Christ
  - [9-10] from whom all the body is joined-together and is held-together through every joint, the support
  - [1] according to energy in measure of one, each, part
  - [2-3] the growth of the body, makes to structure, of itself, in love
  - [4-5] this, therefore, I say, and I testify in (the) Lord:

- [1-2] ἀναβὰς εἰς ὕψος ἠχμαλώτευσεν αἰχμαλωσίαν  
 [3] ἔδωκεν δόματα τοῖς ἀνθρώποις  
 [4-5] τὸ δὲ ἀνέβη τί ἐστίν  
 [6] εἰ μὴ ὅτι καὶ κατέβη εἰς τὰ κατώτερα [μέρη] τῆς γῆς  
 [7-8] ὁ καταβὰς αὐτός ἐστιν καὶ ὁ ἀναβὰς ὑπεράνω πάντων τῶν οὐρανῶν  
 [9] ἵνα πληρώσῃ τὰ πάντα  
 [10] Καὶ αὐτὸς ἔδωκεν τοὺς μὲν
- [1-2] ἀποστόλους, τοὺς δὲ προφῆτας
  - [3-5] τοὺς δὲ εὐαγγελιστάς, τοὺς δὲ ποιμένας καὶ διδασκάλους, πρὸς τὸν καταρτισμὸν τῶν ἁγίων εἰς ἔργον διακονίας, εἰς οἰκοδομὴν τοῦ σώματος τοῦ Χριστοῦ
  - [1-2] μέχρι καταστήσωμεν οἱ πάντες εἰς τὴν ἐνότητα τῆς πίστεως
  - [3] καὶ τῆς ἐπιγνώσεως τοῦ υἱοῦ τοῦ θεοῦ
  - [4-5] εἰς ἄνδρα τέλειον
  - [6] εἰς μέτρον ἡλικίας τοῦ πληρώματος τοῦ Χριστοῦ
    - [1] ἵνα μηκέτι ὦμεν νήπιοι
    - [2-3] κλυδωνιζόμενοι καὶ περιφερόμενοι παντὶ ἀνέμῳ τῆς διδασκαλίας
    - [4] ἐν τῇ κυβείᾳ τῶν ἀνθρώπων
    - [5] ἐν πανουργίᾳ πρὸς τὴν μεθοδεῖαν τῆς πλάνης
  - [7-8] ἀληθεύοντες δὲ ἐν ἀγάπῃ αὐξήσωμεν εἰς αὐτὸν τὰ πάντα
  - [1-2] ὅς ἐστιν ἡ κεφαλή, Χριστός
  - [9-10] ἐξ οὗ πᾶν τὸ σῶμα συναρμολογούμενον καὶ συμβιβαζόμενον διὰ πάσης ἀφῆς τῆς ἐπιχορηγίας
  - [1] κατ' ἐνέργειαν ἐν μέτρῳ ἐνὸς ἐκάστου μέρους
  - [2-3] τὴν αὐξησιν τοῦ σώματος ποιεῖται εἰς οἰκοδομὴν ἑαυτοῦ ἐν ἀγάπῃ
  - [4-5] Τοῦτο οὖν λέγω καὶ μαρτύρομαι ἐν κυρίῳ

## Ephesians

- [1] no longer (are) you to walk  
 [1] just as also the Gentiles walk, in (the) vanity of their mind  
 [2] (there) having been darkened, the thought, being  
 [3-4] having been alienated from the life of God because of the ignorance which is being in them because of the hardness of their hearts  
 [5-6] who, having become callous, themselves, they have given over to the sensuality  
 [7-8] to (the) practice of impurity, every, in lust  
 [2] but you did not in this way learn Christ  
 [3-4] if indeed, Him, you heard, and in Him, you were taught  
 [3] just as (there) is truth in Jesus  
 [5-6] to put off, you, according to the former lifestyle, the old man  
 [9-10] which is being destroyed according to the desires, the deceitful  
 [7] but to be renewed in the spirit of your mind  
 [8] and to put on the new man  
 [9-10] which, according to God, is being created in righteousness and holiness of the truth  
 [1-2] therefore, putting off the falsehood, speak truth, each with his neighbor  
 [3-4] since we are, (of) one-another, members  
 [5-6] be angry and do not sin  
 [7] the sun, let not go down upon your provocation  
 [8] neither give place to the Devil  
 [9-10] the thief, let no more steal, but rather let him toil –  
 [1-2] working with the [his own] hands, the good  
 [3-5] in order that he might have, to share with the, a need, having  
 [6-7] every word, rotten, from your mouth, let not go out  
 [8] but if such (is) good to structure of the need  
 [9-10] in order that it might give grace to the, hearing  
 [1-2] and do not grieve the Spirit, the Holy, of God  
 [3] in whom you were sealed for (the) day of redemption  
 [4-8] all bitterness and anger and wrath and outcry and blasphemy, remove from you, with all malice  
 [9-10] (and) be to one-another kind, tenderhearted, forgiving of yourselves  
 [4-5] just as, also, God, in Christ, forgave you

4:32

- [1] μηκέτι ὑμᾶς περιπατεῖν  
 [1] καθώς και τὰ ἔθνη περιπατεῖ ἐν ματαιότητι τοῦ νοῦς αὐτῶν  
 [2] ἐσκοτωμένοι τῆ διανοίᾳ ὄντες  
 [3-4] ἀπηλλοτριωμένοι τῆς ζωῆς τοῦ θεοῦ διὰ τὴν ἄγνοιαν τὴν οὐσαν ἐν αὐτοῖς, διὰ τὴν πώρωσιν τῆς καρδίας αὐτῶν  
 [5-6] οἵτινες ἀπηληγότες ἑαυτοὺς παρέδωκαν τῇ ἀσελγείᾳ  
 [7-8] εἰς ἐργασίαν ἀκαθαρσίας πάσης ἐν πλεονεξίᾳ  
 [2] Ὑμεῖς δὲ οὐχ οὕτως ἐμάθετε τὸν Χριστόν  
 [3-4] εἴ γε αὐτὸν ἠκούσατε και ἐν αὐτῷ ἐδιδάχθητε  
 [3] καθώς ἐστὶν ἀλήθεια ἐν τῷ Ἰησοῦ  
 [5-6] ἀποθέσθαι ὑμᾶς κατὰ τὴν προτέραν ἀναστροφὴν τὸν παλαιὸν ἄνθρωπον  
 [9-10] τὸν φθειρόμενον κατὰ τὰς ἐπιθυμίας τῆς ἀπάτης  
 [7] ἀνανεοῦσθαι δὲ τῷ πνεύματι τοῦ νοῦς ὑμῶν  
 [8] και ἐνδύσασθαι τὸν καινὸν ἄνθρωπον  
 [9-10] τὸν κατὰ θεὸν κτισθέντα ἐν δικαιοσύνῃ και ὁσιότητι τῆς ἀληθείας  
 [1-2] Διὸ ἀποθέμενοι τὸ ψεῦδος λαλεῖτε ἀλήθειαν ἕκαστος μετὰ τοῦ πλησίον αὐτοῦ  
 [3-4] ὅτι ἐσμὲν ἀλλήλων μέλη  
 [5-6] ὀργίζεσθε και μὴ ἁμαρτάνετε  
 [7] ὁ ἥλιος μὴ ἐπιδύετω ἐπὶ [τῷ] παροργισμῷ ὑμῶν  
 [8] μηδὲ δίδοτε τόπον τῷ διαβόλῳ  
 [9-10] ὁ κλέπτων μηκέτι κλεπτέτω, μᾶλλον δὲ κοπιάτω  
 [1-2] ἐργαζόμενος ταῖς [ιδίαις] χερσὶν τὸ ἀγαθόν  
 [3-5] ἵνα ἔχη μεταδιδόναι τῷ χρείαν ἔχοντι  
 [6-7] πᾶς λόγος σαπρὸς ἐκ τοῦ στόματος ὑμῶν μὴ ἐκπορευέσθω  
 [8] ἀλλ' εἴ τις ἀγαθὸς πρὸς οἰκοδομὴν τῆς χρείας  
 [9-10] ἵνα δῶ χάριν τοῖς ἀκούουσιν  
 [1-2] και μὴ λυπεῖτε τὸ πνεῦμα τὸ ἅγιον τοῦ θεοῦ  
 [3] ἐν ᾧ ἐσφραγίσθητε εἰς ἡμέραν ἀπολυτρώσεως  
 [4-8] πᾶσα πικρία και θυμὸς και ὀργὴ και κραυγὴ και βλασφημία ἀρθήτω ἀφ' ὑμῶν σὺν πάσῃ κακίᾳ  
 [9-10] γίνεσθε [δὲ] εἰς ἀλλήλους χρηστοί, εὖσπλαγχοι, χαριζόμενοι ἑαυτοῖς  
 [4-5] καθώς και ὁ θεὸς ἐν Χριστῷ ἐχαρίσατο ὑμῖν

4:32

## Ephesians

5:1

- [1-2] **be**, therefore, imitators of God as **children**, **beloved**  
 [3] and **walk** in love  
 [1] as also **Christ loved** us  
 [2-3] and **He gave Himself** for us:  
 [4-5] an **offering** and a **sacrifice** to God for an aroma of fragrance  
 [4-7] but **immorality** and **impurity**, **all**, or **greediness**, **let not be named**  
 among you, as **is proper** among saints  
 [8-10] and **indecenty** and **foolish-talk** and **vulgar-talk**, which **do not belong**,  
 but rather, thanksgiving  
 [1-2] for this you **know**, **recognizing**:  
 [1-4] that every **immoral-man** or **impure** [person] or **greedy** [person] –  
 who **is** an **idolator** – **does not have** an inheritance in the kingdom  
 of Christ  
 [5] and of **God**  
 [6] no one – you – **let** (there) **deceive** by vain words  
 [6] for because of these (things), (there) **comes**, the wrath of God, upon the sons of  
 the disobedience  
 [3] therefore, **do not become** co-partakers of them  
 [7] for you **were** formerly darkness  
 [4] but now (you **are**) light in (the) Lord  
 [5] as children of light, **walk**  
 [6-8] for the fruit of light (**is**) in all **goodness** and **righteousness** and **truth**,  
**proving**:  
 [7] what **is** acceptable to (the) Lord  
 [9-10] and **do not co-participate** in the **works**, the **unfruitful**, of darkness,  
 but rather **expose**  
 [8] for the, secretly **becoming**, by them  
 [9-10] shameful, it **is**, even **to speak**  
 [1-2] but the, evrerything **being exposed** by the light, **is revealed**  
 [3-4] for everything which **is being revealed** – light, **is**  
 [8] therefore He **says**:  
 [5-6] **awake**, the, **sleeping**  
 [7] and **arise** from the dead  
 [9] and (there) **will shine** upon you, Christ!  
 [8-9] **look**, therefore, accurately, how you **walk**,  
 [10] **not (being)** as unwise, but as wise  
 [1-2] **redeeming** the **time**, because the **days**, evil, **are**

5:1

- [1-2] **Γίνεσθε** οὖν μιμηταὶ τοῦ θεοῦ ὡς **τέκνα ἀγαπητὰ**  
 [3] καὶ **περιπατεῖτε ἐν ἀγάπῃ**  
 [1] καθὼς καὶ ὁ **Χριστὸς ἠγάπησεν** ἡμᾶς  
 [2-3] καὶ **παρέδωκεν ἑαυτὸν ὑπὲρ ἡμῶν**  
 [4-5] **προσφορὰν** καὶ **θυσίαν** τῷ θεῷ εἰς ὁσμὴν εὐωδίας  
 [4-7] **Πορνεία** δὲ καὶ **ἀκαθαρσία** **πᾶσα** ἢ **πλεονεξία** **μηδὲ ὀνομαζέσθω** ἐν ὑμῖν  
 καθὼς **πρέπει** ἁγίοις  
 [8-10] καὶ **αἰσχρότης** καὶ **μωρολογία** ἢ **εὐτραπεία**, ἃ **οὐκ ἀνήκεν**, ἀλλὰ  
**μᾶλλον εὐχαριστία**  
 [1-2] τοῦτο γὰρ **ἴστε γινώσκοντες**  
 [1-4] ὅτι πᾶς **πόρνος** ἢ **ἀκάθαρτος** ἢ **πλεονέκτης**, ὃ **ἐστὶν εἰδωλολάτρης**,  
**οὐκ ἔχει** κληρονομίαν ἐν τῇ βασιλείᾳ τοῦ Χριστοῦ  
 [5] καὶ **θεοῦ**  
 [6] **Μηδεὶς ὑμᾶς ἀπατάτω** κενοῖς λόγοις  
 [6] διὰ ταῦτα γὰρ **ἔρχεται** ἡ ὀργὴ τοῦ θεοῦ ἐπὶ τοὺς υἱοὺς τῆς ἀπειθείας  
 [3] **μὴ οὖν γίνεσθε** συμμέτοχοι αὐτῶν  
 [7] ἦτε γὰρ ποτε **σκότος**  
 [4] νῦν δὲ **φῶς ἐν κυρίῳ**  
 [5] ὡς τέκνα φωτὸς **περιπατεῖτε**  
 [6-8] ὁ γὰρ καρπὸς τοῦ φωτὸς ἐν πάσῃ **ἀγαθωσύνῃ** καὶ **δικαιοσύνῃ** καὶ **ἀληθείᾳ**  
**δοκιμάζοντες**  
 [7] τί **ἐστὶν** εὐάρεστον τῷ κυρίῳ  
 [9-10] καὶ **μὴ συγκοινωνεῖτε** τοῖς **ἔργοις** τοῖς **ἀκάρποις** τοῦ σκότους, **μᾶλλον**  
**δὲ καὶ ἐλέγγετε**  
 [8] τὰ γὰρ κρυφῆ **γινόμενα** ὑπ' αὐτῶν  
 [9-10] **αἰσχρὸν ἐστὶν** καὶ **λέγειν**  
 [1-2] τὰ δὲ πάντα **ἐλεγχόμενα** ὑπὸ τοῦ φωτὸς **φανερῶνται**  
 [3-4] πᾶν γὰρ τὸ **φανερούμενον** φῶς **ἐστὶν**  
 [8] διὸ **λέγει**  
 [5-6] **ἔγειρε**, ὁ **καθεύδων**  
 [7] καὶ **ἀνάστα** ἐκ τῶν νεκρῶν  
 [9] καὶ **ἐπιφανῶσει** σοὶ ὁ Χριστὸς  
 [8-9] **Βλέπετε** οὖν **ἀκριβῶς**  
 [10] πῶς **περιπατεῖτε** **μὴ** ὡς ἄσοφοι ἀλλ' ὡς σοφοί  
 [1-2] **ἐξαγοραζόμενοι** τὸν **καιρὸν**, ὅτι αἱ **ἡμέραι** **πονηραὶ εἰσιν**

## Ephesians

- [3-4] because of this, **do not be** foolish, but **discern**:
- [10] what **(is)** the will of the Lord
- [5-6] and **do not become drunk** with wine, in which **is** debauchery
- [7-10] but **be filled** with (the) Spirit, **speaking** among yourselves (with) psalms and hymns and songs, **spiritual**
- [1-2] **singing** and **melody-making** in your heart to (the) Lord
- [3-5] **giving thanks** always for everything – in name of our **Lord, Jesus Christ** – to God and **Father**
- [6] **submitting, one-to-another**, in fear of Christ:
- [7] the **wives**, to their own husbands as to the Lord
- [8] because husband **is** head of the wife
- [1] as also the Christ **(is)** **head** of the church
- [2] He **(is)** Savior of the body
- [9] but as the **church submits** to Christ
- [10] so also the **wives**, to the husbands, in everything
- [1-2] the **husbands** – (you) **love** the wives
- [3] as also Christ **loved** the church
- [4-5] and, **Himself, He gave** for her
- [6] in order that, her, He **might sanctify**
- [7] **having cleansed** (her) by the wash of the water with (the) word
- [8-9] in order that (there) **might present** – He to **Himself** – gorgeous, the church:
- [3-5] **not having** a **blemish** or a **wrinkle** or **any** of the kind
- [6-7] but in order that she **might be holy** and **blameless**
- [8-10] in this way, (there) **are obligated** (also) the **husbands, to love** their **own** wives as their **own** bodies –
- [1-2] the, **loving** his **own** wife, **himself loves**
- [3-4] for **no-one** ever, his **own** flesh, **hated**
- [5-6] but he **nourishes** and **cares for** it
- [10] as also Christ, the church
- [7] because members, we **are**, of His body
- [8-9] for this (there) **will leave**, a man, (the) **father** and (the) **mother**
- [10] and he **will be united** to his wife
- [1-2]\* and (there) **will become**, the **two**, to **flesh, one**
- [3-4] the **mystery, this** – great, **is**
- [5] but I **say**
- [1-2] (it **is**) to **Christ** and to the **church**
- [1] nevertheless, also you who (**are being**) according to **one**, each –
- [2-3] his own wife, in this way, let (**him**) **love** as **himself**
- [4-5] and the **wife** – that **she should revere** the husband

5:33

- [3-4] διὰ τοῦτο **μὴ γίνεσθε** ἄφρονες, ἀλλὰ **συνίετε**
- [10] τί τὸ θέλημα τοῦ κυρίου
- [5-6] καὶ **μὴ μεθύσκεσθε** οἴνω, ἐν ᾧ **ἐστὶν** ἀσωτία
- [7-10] ἀλλὰ **πληροῦσθε** ἐν πνεύματι, **λαλοῦντες** ἑαυτοῖς [ἐν] **ψαλμοῖς** καὶ **ὕμνοις** καὶ **ὕδαῖς** πνευματικαῖς
- [1-2] **ᾄδοντες** καὶ **ψάλλοντες** τῇ καρδίᾳ ὑμῶν τῷ κυρίῳ
- [3-5] **εὐχαριστοῦντες πάντοτε** ὑπὲρ πάντων ἐν ὀνόματι τοῦ **κυρίου** ἡμῶν **Ἰησοῦ Χριστοῦ** τῷ θεῷ καὶ **πατρί**
- [6] **ὑποτασσόμενοι ἀλλήλοις** ἐν φόβῳ Χριστοῦ
- [7] αἱ **γυναῖκες** τοῖς ἰδίοις ἀνδράσιν ὡς τῷ κυρίῳ
- [8] ὅτι ἀνὴρ **ἐστὶν** κεφαλὴ τῆς γυναικὸς
- [1] ὡς καὶ ὁ Χριστὸς **κεφαλὴ** τῆς ἐκκλησίας
- [2] αὐτὸς σωτὴρ τοῦ σώματος
- [9] ἀλλ' ὡς ἡ **ἐκκλησία ὑποτάσσεται** τῷ Χριστῷ
- [10] οὕτως καὶ αἱ **γυναῖκες** τοῖς ἀνδράσιν ἐν παντί
- [1-2] Οἱ **ἄνδρες, ἀγαπάτε** τὰς γυναῖκας
- [3] καθὼς καὶ ὁ Χριστὸς **ἠγάπησεν** τὴν ἐκκλησίαν
- [4-5] καὶ **ἑαυτὸν παρέδωκεν** ὑπὲρ αὐτῆς
- [6] ἵνα αὐτὴν **ἀγιάσῃ**
- [7] **καθαρίσας** τῷ λουτρῷ τοῦ ὕδατος ἐν ῥήματι
- [8-9] ἵνα **παραστήσῃ** αὐτὸς **ἑαυτῷ** ἕνδοξον τὴν ἐκκλησίαν
- [3-5] **μὴ ἔχουσαν σπίλον ἢ ῥυτίδα ἢ τι** τῶν τοιοούτων
- [6-7] ἀλλ' ἵνα **ᾗ ἁγία** καὶ **ἄμωμος**
- [8-10] οὕτως **ὀφείλουσιν** [καὶ] οἱ **ἄνδρες ἀγαπᾶν** τὰς **ἑαυτῶν** γυναῖκας ὡς τὰ **ἑαυτῶν** σώματα
- [1-2] ὁ **ἀγαπῶν** τὴν **ἑαυτοῦ** γυναῖκα **ἑαυτὸν ἀγαπᾷ**
- [3-4] **Οὐδεὶς** γὰρ ποτε τὴν **ἑαυτοῦ** σάρκα **ἐμίσησεν**
- [5-6] ἀλλ' **ἐκτρέφει** καὶ **θάλπει** αὐτήν
- [10] καθὼς καὶ ὁ **Χριστὸς** τὴν ἐκκλησίαν
- [7] ὅτι μέλη **ἐσμὲν** τοῦ σώματος αὐτοῦ
- [8-9] ἀντὶ **τούτου καταλείπει** ἄνθρωπος [τὸν] **πατέρα** καὶ [τὴν] **μητέρα**
- [10] καὶ **προσκολληθήσεται** πρὸς τὴν **γυναῖκα** αὐτοῦ
- [1-2]\* καὶ **ἔσονται οἱ δύο εἰς σάρκα μίαν**
- [3-4] τὸ **μυστήριον τοῦτο** μέγα ἐστίν
- [5] ἐγὼ δὲ **λέγω**
- [1-2] εἰς **Χριστὸν** καὶ εἰς τὴν ἐκκλησίαν
- [1] πλὴν καὶ ὑμεῖς οἱ καθ' **ἓνα, ἕκαστος**
- [2-3] τὴν **ἑαυτοῦ** γυναῖκα οὕτως **ἀγαπάτω** ὡς **ἑαυτόν**
- [4-5] ἢ δὲ **γυνὴ** ἵνα **φοβῆται** τὸν ἄνδρα

5:33

“and (there) will become, the two, to flesh, one” | In the immediate context, Paul identifies “flesh, one” as being “mystery.” Paul uses the (unit | quantity) format for mystery, just as John does in Revelation. (See the discussion of mystery formatting, Daniel 1 and Revelation 1.)

## Ephesians

6:1

[6-7] the **children** – (you) **obey** your parents [in the Lord]  
 [8] for this **is** right  
 [9-10] “**honor** your **father** and **mother**” –  
 [1] which **is** a command, **first**, with a promise:  
 [2-3] “that **well**, **you may become**, and **may be** long-lived upon the earth”  
 [4-5] and the **fathers** – (you) **do not provoke-to-anger** your children  
 [1-2] but **raise** them in (the) **discipline** and **instruction** of (the) Lord  
 [3] the **bondservants** –  
 [4-5] (you) **obey** the, according to flesh, masters, with **fear** and **veneration**  
 [6] with **sincerity** of your heart, as to Christ  
 [7] not according to eye-service, as people-pleasers, but as servants of Christ, **doing** the will of God from (the) soul  
 [8-9] with good-will, **serving** as to the **Lord** and not to **people**  
 [10] **knowing** that each –  
 [1-2] if a certain-one **has done** good, this he **will receive** from (the) Lord, whether **slave** or **free**  
 [3-4] and the **masters** - the same, (you) **do** toward them, **relaxing** the harshness  
 [5] **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  
 [1-2] for (there) **is not**, for you, the struggle, against **blood** and **flesh**  
 [1-2] but (it **is**) 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 heavens  
 [3] because of this, **take up** the complete-armor of God  
 [4-5] that you **may be able**, **to oppose** in the **day**, the **evil** –  
 [6-7] and all, **having worked**, **to stand**  
 [8-9] **stand** therefore, **binding-around** your waist with truth  
 [10] and **putting on** the breastplate of righteousness

6:1

[6-7] Τὰ τέκνα, **ὑπακούετε** τοῖς **γονεῦσιν** ὑμῶν [ἐν κυρίῳ]  
 [8] τοῦτο γάρ **ἐστίν** δίκαιον  
 [9-10] **τίμα** τὸν **πατέρα** σου καὶ τὴν **μητέρα**  
 [1] ἣτις **ἐστίν** ἐντολὴ **πρώτη** ἐν ἐπαγγελίᾳ  
 [2-3] **ἵνα εὖ σοι γένηται καὶ ἔσῃ μακροχρόνιος ἐπὶ τῆς γῆς**  
 [4-5] Καὶ οἱ **πατέρες**, μὴ **παροργίζετε** τὰ τέκνα ὑμῶν  
 [1-2] ἀλλ’ **ἐκτρέφετε** αὐτὰ ἐν **παιδείᾳ** καὶ **νουθεσίᾳ** κυρίου  
 [3] Οἱ **δοῦλοι**  
 [4-5] **ὑπακούετε** τοῖς κατὰ σάρκα κυρίοις μετὰ **φόβου** καὶ **τρόμου**  
 [6] ἐν **ἀπλότῃ** τῆς καρδίας ὑμῶν ὡς τῷ Χριστῷ  
 [7] μὴ κατ’ ὀφθαλμοδουλίαν ὡς ἀνθρωπάρεσκοι ἀλλ’ ὡς **δοῦλοι** Χριστοῦ  
**ποιῶντες** τὸ θέλημα τοῦ θεοῦ ἐκ ψυχῆς  
 [8-9] μετ’ εὐνοίας **δουλεύοντες** ὡς τῷ **κυρίῳ** καὶ οὐκ **ἀνθρώποις**  
 [10] **εἰδότες** ὅτι ἕκαστος  
 [1-2] ἐάν τι **ποιήσῃ** ἀγαθόν, τοῦτο **κομίζεται** παρὰ κυρίου εἴτε **δοῦλος** εἴτε **ἐλεύθερος**  
 [3-4] Καὶ οἱ **κύριοι**, τὰ αὐτὰ **ποιεῖτε** πρὸς αὐτοὺς **ἀνιέντες** τὴν ἀπειλήν  
 [5] **εἰδότες**  
 [3-4] ὅτι καὶ **αὐτῶν** καὶ **ὑμῶν** ὁ κύριός **ἐστίν** 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 **στήναι** πρὸς τὰς μεθοδείας τοῦ διαβόλου  
 [1-2] 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  
 [3] διὰ τοῦτο **ἀναλάβετε** τὴν πανοπλίαν τοῦ θεοῦ  
 [4-5] ἵνα **δυναθῆτε ἀντιστῆναι** ἐν τῇ **ἡμέρᾳ** τῇ **πονηρᾷ**  
 [6-7] καὶ ἅπαντα **κατεργασάμενοι στήναι**  
 [8-9] **στήτε** οὖν **περιζωσάμενοι** τὴν ὀσφὸν ὑμῶν ἐν ἀληθείᾳ  
 [10] καὶ **ἐνδυσάμενοι** τὸν θώρακα τῆς δικαιοσύνης

## Ephesians

[1-2] and shoeing the feet with (the) preparation of the gospel of peace  
 [3] in all, taking up the shield of faith  
 [4-6] with which you will be able – all the arrows of the evil, the flaming –  
 to extinguish  
 [7] and the helmet of salvation, take  
 [8] and the sword of the Spirit, which is (the) word of God  
 [9-10] through all prayer and entreaty, praying at every appointed-time in  
 (the) Spirit

[1-2] and to this, be awake with all perseverance and entreaty concerning  
 all the saints

[3] and for me

[4-5] that to me, (there) 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

[1] now in order that you also may know the, concerning me,

[2] what I am doing

[3-5] all, (there) will make known to you, Tychicus, the beloved brother and  
 faithful servant in (the) Lord

[6] whom I have sent to you for (the) same this

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

[8] and he may encourage your hearts

[1-2] peace (be) to the brothers, and love with faith, from God,

[3] (the) Father

[4-5] and (the) Lord, Jesus Christ

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

6:24

[1-2] καὶ ὑποδησάμενοι τοὺς πόδας ἐν ἐτοιμασίᾳ τοῦ εὐαγγελίου τῆς εἰρήνης  
 [3] ἐν πᾶσιν ἀναλαβόντες τὸν θυρεὸν τῆς πίστεως  
 [4-6] ἐν ᾧ δυνήσεσθε πάντα τὰ βέλη τοῦ πονηροῦ [τὰ] πεπυρωμένα σβέσαι  
 [7] καὶ τὴν περικεφαλαίαν τοῦ σωτηρίου δέξασθε  
 [8] καὶ τὴν μάχαιραν τοῦ πνεύματος, ὃ ἐστὶν ῥῆμα θεοῦ  
 [9-10] Διὰ πάσης προσευχῆς καὶ δεήσεως προσευχόμενοι ἐν παντὶ καιρῷ ἐν  
 πνεύματι

[1-2] καὶ εἰς αὐτὸ ἀγρυπνοῦντες ἐν πάσῃ προσκαρτερήσῃ καὶ δεήσει περὶ  
 πάντων τῶν ἁγίων

[3] καὶ ὑπὲρ ἐμοῦ

[4-5] 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 ὡς δεῖ με λαλήσαι

[1] Ἴνα δὲ εἰδῆτε καὶ ὑμεῖς τὰ κατ' ἐμέ

[2] τί πράσσω

[3-5] πάντα γνωρίσει ὑμῖν Τύχικος ὁ ἀγαπητὸς ἀδελφὸς καὶ πιστὸς διάκονος  
 ἐν κυρίῳ

[6] ὃν ἔπεμψα πρὸς ὑμᾶς εἰς αὐτὸ τοῦτο

[7] ἵνα γνῶτε τὰ περὶ ἡμῶν

[8] καὶ παρακαλέσῃ τὰς καρδίας ὑμῶν

[1-2] Εἰρήνη τοῖς ἀδελφοῖς καὶ ἀγάπη μετὰ πίστεως ἀπὸ θεοῦ

[3] πατρὸς

[4-5] καὶ κυρίου Ἰησοῦ Χριστοῦ

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

6:24

Literary Counts

- (135x) God
- (325x) Saints
- (50x) Ungodly
- (510x) Total

For a concise explanation of the research hypothesis for PebbleCounting, see the “Introduction to PebbleCounting” PDF files at <https://pebblecounting.com/introduction-to-pebbles/>.