

**Ephesians
2013-005 and 006
Koine Greek Grammar
and Exegesis of
Chapter 1**

Psalms 66:18 If I perceive sin in my heart, the Lord will not hear me.

Psalms 32:5 I acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the LORD; and thou forgavest the iniquity of my sin. Selah.

1 John 1:9 If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all other unrighteousness.

1 Cor 11:31 But if we judge ourselves rightly, we should not be judged.

Ephesians 2:8 For by grace you have been saved through faith; and that not of yourselves, *it is* the gift of God; 9 not as a result of works, so that no one may boast.

Rom. 11:6, "*But if it is by grace, it is no longer on the basis of works, otherwise grace is no longer grace.*"

Gal. 2:21, "*I do not nullify the grace of God; for if righteousness comes through the Law, then Christ died needlessly.*"

Gal. 3:24, "Therefore the Law has become our tutor to lead us to Christ, that we may be justified by faith."

1 Corinthians 3:11 For other foundation can no man lay than that is laid, which is Jesus Christ.'

John 3:16, "For God so loved the world, that He gave His only begotten Son, that whoever believes in Him should not perish, but have eternal life."

"Trust in the Lord Jesus Christ and you will be saved" Acts 16:31

Koine Greek

From Wikipedia, the free encyclopedia

Koine (from κοινή "common", also known as "Alexandrian dialect", "common Attic" or "Hellenistic Greek") was the common supra-regional form of Greek spoken and written during hellenistic and Roman antiquity. It developed through the spread of Greek following the conquests of Alexander the Great in the 4th century BC, and served as the common lingua franca of much of the Mediterranean region and the Middle East during the following centuries.

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Based mainly on Attic and related Ionic speech forms, with various admixtures brought about through dialect levelling with other varieties,[1] Koiné Greek displayed a wide spectrum of different styles, ranging from more conservative literary forms to the spoken vernaculars of the time.[2] As the dominant language of the Byzantine Empire it developed further into Medieval Greek, the main ancestor of Modern Greek.

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Literary Koiné was the medium of much of post-classical Greek literary and scholarly writing, such as the works of Plutarch and Polybius.[1] Koiné is also the language of the Christian New Testament, of the Septuagint (the 3rd century BC Greek translation of the Hebrew Bible), and of most early Christian theological writing by the Church Fathers. In this context, Koiné Greek is also known as "Biblical", "New Testament" or "patristic Greek".[4]

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Name

The word *koinē* (κοινή) is the Greek word for "common", and is here understood as referring to "the common dialect" (κοινή διάλεκτος).

Origins and history

Koine Greek arose as a common dialect within the armies of Alexander the Great.[5] Under the leadership of Macedon, their newly formed common dialect was spoken from Egypt to Mesopotamia.[5] Though elements of Koine Greek took shape during the Classical Era, the post-Classical period of Greek is defined as beginning with the death of Alexander the Great in 323 BC, when cultures under Hellenistic sway in turn began to influence the language.

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The passage into the next period, known as Medieval Greek, dates from the foundation of Constantinople by Constantine I in 330.

The post-Classical period of Greek thus refers to the creation and evolution of Koine Greek throughout the entire Hellenistic and Roman eras of history until the start of the Middle Ages.[5]

Biblical Koine

"Biblical Koine" refers to the varieties of Koine Greek used in the Greek Bible and related texts. Its main sources are:

- the Septuagint, a 3rd century BC Greek translation of the Hebrew Bible and texts not included in the Hebrew Bible;
- the Greek New Testament, compiled originally in Greek.

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New Testament Greek

The Greek of the New Testament is less distinctively Semitic than that of the Septuagint, partly because it appeared 300 years later and partly because it is largely a *de novo* composition in Greek, not primarily a translation from biblical Hebrew and biblical Aramaic.[8]

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A Very Short Greek Grammar

Compiled by John W White

Grammar information obtained from **William H. Davis**, Beginner's

Grammar of the Greek New

Testament and **H. E. Dana and J. R. Mantey**, A Manual Grammar of the Greek New Testament

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VERBS TENSE: Fixes verbal action with regard to time and aspect.

A. Present: [P; pres]* Continuous action in the present. "I am washing."

The action of the present tense may be represented by a **line** (-----
-) in the present.

B. Imperfect: [I; imp] Continuous action going on in past time. "I was washing." The action of the imperfect tense may be represented by a

line (----->) in the past.

C. Future: [F; fut] Expresses action in the future. "I shall wash."

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D. Aorist: [A; aor] Expresses action as a point and not over a period of time. "I washed" The action of the aorist tense may be represented by a **dot** (•). The aorist presents the action as attained. It states the fact of the action or event without regard to its duration. The dot can be very small, John 3:3 "Except a man **be born** [aorist passive] again, . ."; or a very large dot, John 2:20 "It took forty- six years **to build** [aorist active] this temple,".

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E. perfect: [R; per] Expresses the results of the action to continue to exist. "I have washed" The perfect tense may be represented by a **dot** and a **line** (•-----).

F. pluperfect: [U; plu] Expresses continuance of the completed state in past time up to a prescribed limit in the past. "I had washed" The Pluperfect tense may be represented by (<----->).

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VOICE: This part of the verb relates the verbal action to the subject.

A. Active: [A; act] The active voice represents the subject as acting.

B. Middle: [M; mid] The middle voice represents the subject as acting with reference to himself.

C. Passive: [P; pas] The passive voice represents the subject as acted upon.

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MOOD: The mood "present two viewpoints: That which is **actual** and that which is **possible**" "The **indicative** is the mood which denotes the verbal idea as actual." Danna p.166 The subjunctive, optative, and imperative are modes that express "potential."

A. Indicative: [I; ind] This mood is a mood of certainty with respect to the completion of the action of the verb. "I wash"

B. Subjunctive: [S; sub] This mood expresses the idea of probable completion of the action of the verb with the possibility of the action of the verb failing to be completed. "I may wash"

C. Optative: [O; opt] probable failure to happen. A Wish. "I hope to wash."

D. iMperative: [M; imp] This expresses a command or intention. "Let them wash."

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Infinitive: [N; infn] Verbal noun expressing purpose or limit of action. The infinitive implies the action a **potential**. The infinitive is a verbal substantive or noun not having a mood. 'The infinitive implies potential or possibly.

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Participle: [P; mas-Ptc; fem-Ptc; neu-Ptc] There is no mood in a participle as found in a verb. "The participle generally contemplates **action as real or actual**. With an article they are used as **nouns**, without an article they would be used as **adjectives**.

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NOUNS

CASE: eight cases under five case forms. Greek nouns use masculine, feminine, and neuter gender.

The **nominative** is the case of the subject. Root idea is designation.

The **genitive** is the specifying case and uses the preposition "of". The root idea is that of definition. It is also the case of possession.

The **ablative** is the whence case expressed in English by 'from', 'away'. The root idea is separation.

The **locative** is the 'in' case, corresponding to the English 'in/' 'at'. The root idea is position.

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The **instrumental** is case of means or association, expressed in English by 'with'/'by'. Root idea is means.

The **dative** is the case of personal interest, corresponding to the English 'to'/'for'. The root idea is interest. This also would be known as the Indirect Object Case.

The **accusative** is the case of extension, corresponding to the direct object. Root idea is limitation. This also would be known as the Direct Object Case.

The **vocative** is the case of address.

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Note: A noun does not express action of any kind. Mood is not relevant to a noun. To try to use a noun as a verb is to abandon any certainty of that action being completed. Example is "Faith". Faith commonly used as a verb which is not possible.

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DON'T BE MORE TENSE THAN THE TENSES

Aorist - the name conveys the significance of the tense" without limits." Significance is "unlimited" or "undefined." Translating the aorist "once-for-all" may be defended from the context but not from the tense itself. Grammarians Dana & Mantey expressed it well: "The aorist signifies nothing as to completeness, but simply presents the action as attained. It states the fact of the action or event without regard to its duration" (Manual Grammar of the Greek New Testament, p.193).

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Perfect - as the English word implies, this tense refers to that which has been perfected, or completed. The Greek tense refers to that which has been completed in the past with a continuing effect. Of these two aspects, the emphasis is on the continuing effect.

Some interpreters go beyond the significance of the perfect tense by extending its existing results into the future. All that can be defended about the perfect tense is that at *the time of speaking or writing* the continuing effect, or existing result, still stands. Whether it extends beyond this depends on the context, not the perfect tense.

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BE CAUTIOUS WITH THE CONDITIONAL SENTENCES

FIRST CLASS - (indicative in protasis; any mood or tense in the apodosis). Traditionally interpreted as "assumed true" and translated as "since" or "because" (*Essentials of New Testament Greek*, pp. 108-109).

More defensible to call this the construction of "simple condition"--last part of the statement is true if the first part is true', last part is false if the first part is false.

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SECOND CLASS - (indicative in protasis; an with indicative in apodosis). Contrary to fact.

Little debate about this conditional sentence structure. Example: "If he had studied, he would have learned Greek."

THIRD CLASS - (subjunctive in the protasis; any mood or tense in the apodosis). Traditionally interpreted as "probable future" (*Essentials of New Testament Greek*, p.109).

More defensible to call this the construction of "uncertainty" (see James Boyer, "Third (and Fourth) Class Conditions," *Grace Theological Journal*, Fall, 1982.)

Example: "If he studies, he will learn Greek."

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Ephesians 1:1

A	Παύλος	ἀπόστολος	Χριστοῦ	Ἰησοῦ	διὰ	θελήματος	θεοῦ	τοῖς	ἁγίοις
B	Παύλος	ἀπόστολος	Χριστός	Ἰησοῦς	διὰ	θέλημα	θεός	ὁ	ἅγιος
C	NNSM	NNSM	NGSM	NGSM	P	NGSN	NGSM	DDPM	JDPM
D	Paul	apostle	Christ	Jesus	by	will	God	the	holy, holy one
E	Paul	an apostle	of Christ	Jesus	by	the will	of God	to the	saints
F	93.294	53.74	93.387	93.169	89.76	30.59	12.1	92.24	11.27

	τοῖς	οὖσιν	ἐν	Ἐφέσῳ	καὶ	πιστοῖς	ἐν	Χριστῷ	Ἰησοῦ	· 2	χάρις
	ὁ	εἰμί	ἐν	Ἐφεσος	καί	πιστός	ἐν	Χριστός	Ἰησοῦς		χάρις
DDPM	VPAP-PDM		P	NDSF	CLN	JDPM	P	NDSM	NDSM		NNSF
	the	to be	in	Ephesus	and	faithful	in	Christ	Jesus		grace, kindness
	—	who are	in	Ephesus ^b	and	faithful	in	Christ	Jesus		grace
	92.24	85.1	83.13	93.471	89.93	31.86	89.5	93.387	93.169		25.89

	ὕμῖν	καὶ	εἰρήνη	ἀπὸ	θεοῦ	πατρὸς	ἡμῶν	καὶ	κυρίου	Ἰησοῦ	Χριστοῦ	.
	σύ	καὶ	εἰρήνη	ἀπό	θεός	πατήρ	ἐγώ	καὶ	κύριος	Ἰησοῦς	Χριστός	
RP2DP	CLN	NNSF	P	NGSM	NGSM	RP1GP	CLN	NGSM	NGSM	NGSM		
	you (plural)	and	peace	from	God	Father	we	and	Lord	Jesus	Christ	
	to you	and	peace	from	God	Father ₂	our ₁	and	the Lord	Jesus	Christ	
	92.7	89.92	22.42	90.15	12.1	12.12	92.1	89.92	12.9	93.169	93.387	

3 Εὐλογητὸς ὁ θεὸς καὶ πατὴρ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ,
 εὐλογητὸς ὁ θεὸς καὶ πατὴρ ὁ κύριος ἐγὼ Ἰησοῦς Χριστὸς
 JNSM DNSM NNSM CLN NNSM DGSM NGSM RP1GP NGSM NGSM
 blessed, praised the God and Father the Lord we Jesus Christ
 blessed [is] the^d God and Father of Lord₂ our₁ Jesus Christ
 33.362 92.24 12.1 89.92 12.12 92.24 12.9 92.1 93.169 53.82

ὁ εὐλογήσας ἡμᾶς ἐν πάσῃ εὐλογίᾳ πνευματικῇ ἐν τοῖς
 ὁ εὐλογέω ἐγὼ ἐν πάσῃ εὐλογίᾳ πνευματικὸς ἐν ὁ
 DNSM VAAP-SNM RP1AP P JDSF NDSF JDSF P DDPN
 the to bless we with every praise, blessing spiritual in the
 — who has blessed us with every blessing₂ spiritual₁ in the
 92.24 88.69 92.1 90.10 59.23 33.470 26.10 83.13 92.24

ἐπουρανίοις ἐν Χριστῷ, 4 καθὼς ἐξελέξατο ἡμᾶς ἐν αὐτῷ πρὸ
 ἐπουράνιος ἐν Χριστὸς καθὼς ἐκλέγομαι ἐγὼ ἐν αὐτὸς πρὸ
 JDPN P NDSM CAZ VAMI3S RP1AP P RP3DSM P
 heavenly in Christ as, just as to choose, to select we in he before
 heavenly [places] in Christ just as he chose us in him before
 12.17 90.6 93.387 89.34 30.86 92.1 89.119 92.11 67.17

καταβολῆς	κόσμου	,	εἶναι	ἡμᾶς	ἁγίους	καὶ	ἄμώμους	κατενώπιον
καταβολή	κόσμος		εἰμί	ἐγώ	ἅγιος	καί	ἄμωμος	κατενώπιον
NGSF	NGSM		VPAN	RP1AP	JAPM	CLN	JAPM	P
foundation	world		to be	we	holy	and	blameless	before
the foundation	of the world		should be ₂	[that] we ₁	holy	and	blameless	before
42.37	1.1		13.1	92.1	88.24	89.92	88.34	90.20

αὐτοῦ	ἐν	ἀγάπῃ	, 5	προορίζας	ἡμᾶς	εἰς	υἰοθεσίαν	διὰ
αὐτός	ἐν	ἀγάπῃ		προορίζω	ἐγώ	εἰς	υἰοθεσία	διά
RP3GSM	P	NDSF		VAAP-SNM	RP1AP	P	NASF	P
he	in	love		to predestine, to foreordain	we	to	adoption	through
him	in	love		having predestined	us	to	adoption	through
92.11	89.84	25.43		30.84	92.1	89.57	35.53	90.44

Ἰησοῦ	Χριστοῦ	εἰς	αὐτόν	,	κατὰ	τὴν	εὐδοκίαν	τοῦ	θελήματος
Ἰησοῦς	Χριστός	εἰς	αὐτός		κατά	ὁ	εὐδοκία	ὁ	θέλημα
NGSM	NGSM	P	RP3ASM		P	DASF	NASF	DGSN	NGSN
Jesus	Christ	to	self (emphatic)		according to	the	good pleasure	the	will
Jesus	Christ	to	himself		according to	the	good pleasure	of	will ₂
93.169	93.387	90.23	92.11		89.8	92.24	25.88	92.24	30.59

αὐτοῦ , 6	εἰς	ἔπαινον	δόξης	τῆς	χάριτος	αὐτοῦ	ἧς	ἐχαρίτωσεν
αὐτός	εἰς	ἔπαινος	δόξα	ὁ	χάρις	αὐτός	ὅς	χαριτώω
RP3GSM	P	NASM	NGSF	DGSF	NGSF	RP3GSM	RR- GSF	VAAI3S
he	to	praise	glory	the	grace, kindness	he	rel. that	to bestow on
his ₁	to	the praise	of the glory	of	grace ₂	his ₁	that	he bestowed on
92.11	89.57	33.354	79.18	92.24	88.66	92.11	92.27	88.66

ἡμᾶς	ἐν	τῷ	ἠγαπημένῳ , 7	ἐν	ᾧ	ἔχομεν	τὴν	ἀπολύτρωσιν	διὰ
ἐγώ	ἐν	ὁ	ἀγαπάω	ἐν	ὅς	ἔχω	ὁ	ἀπολύτρωσις	διά
RP1AP	P	DDSM	VRPP-SDM	P	RR-DSM	VPAI1P	DASF	NASF	P
we	in	the	to love	in	rel. who	to have	the	redemption	through
us	in	the	beloved	in	whom	we have	—	redemption	through
92.1	89.119	92.24	25.43	89.119	92.27	57.1	92.24	37.128	90.8

τοῦ	αἵματος	αὐτοῦ ,	τὴν	ἄφεσιν	τῶν	παραπτωμάτων ,	κατὰ	ἧς
ὁ	αἷμα	αὐτός	ὁ	ἄφεσις	ὁ	παράπτωμα	κατὰ	ἧς
DGSN	NGSN	RP3GSM	DASF	NASF	DGPN	NGPN	P	
the	blood	he	the	forgiveness, pardon	the	trespass, sin	according to	
—	blood ₂	his ₁	the	forgiveness	of	sins	according to	

92.24 8.64 92.11 92.24 40.8 92.24 88.297 89.8

τὸ	πλοῦτος	τῆς	χάριτος	αὐτοῦ	ὅ	ἣς	ἐπερίσσευσεν
ὁ	πλοῦτος	ὁ	χάρις	αὐτός	ὅς		περισσεύω
DASN	NASN	DGSF	NGSF	RP3GSM	RR-GSF		VAAI3S
the	wealth, riches	the	grace, kindness	he	rel. that		to abound, to cause to abound
the	riches	of	grace ₂	his ₁	that		he caused to abound
92.24	78.15	92.24	88.66	92.11	92.27		59.54

εἰς	ἡμᾶς	ἐν	πάσῃ	σοφία	καὶ	φρονήσει	9
εἰς	ἐγὼ	ἐν	πάς	σοφία	καί	φρόνησις	
P	RP1AP	P	JDSF	NDSF	CLN	NDSF	
to, toward	we	in, with	all	wisdom	and	understanding, insight	
to	us	in	all	wisdom	and	insight	
90.59	92.1	89.119	59.23	32.32	89.92	32.30	

γνωρίσας		ἡμῖν	τὸ	μυστήριον	τοῦ	θελήματος	αὐτοῦ	,
γνωρίζω		ἐγὼ	ὁ	μυστήριον	ὁ	θέλημα	αὐτός	
VAAP-SNM		RP1DP	DASN	NASN	DGSN	NGSN	RP3GSM	
to come to know, to make known		we	the	mystery	the	will	he	
making known		to us	the	mystery	of	will ₂	his ₁	
28.26		92.1	92.24	28.77	92.24	30.59	92.11	

κατὰ	τὴν	εὐδοκίαν	αὐτοῦ	ἣν	προέθετο	ἐν	αὐτῷ	10
κατά	ὁ	εὐδοκία	αὐτός	ὅς	προτίθημι	ἐν	αὐτός	
P	DASF	NASF	RP3GSM	RR-ASF	VAMI3S	P	RP3DSM	
according to	the	good pleasure	he	rel. that	to propose, to plan	in	he	
according to	—	good pleasure ₂	his ₁	that	he purposed	in	him	
89.8	92.24	25.88	92.11	92.27	30.62	89.5	92.11	

εἰς	οἰκονομίαν	τοῦ	πληρώματος	τῶν	καιρῶν	,
εἰς	οἰκονομία	ὁ	πλήρωμα	ὁ	καιρός	
P	NASF	DGSN	NGSN	DGPM	NGPM	
for	stewardship, administration	the	fullness	the	time, season	
for	the administration	of the	fullness	of	times	
90.23	30.68	92.24	67.69	92.24	67.78	

ἀνακεφαλαιώσασθαι	τὰ	πάντα	ἐν	τῷ	Χριστῷ	,	τὰ	ἐπὶ	τοῖς
ἀνακεφαλαιώω	ὁ	πᾶς	ἐν	ὁ	Χριστός		ὁ	ἐπὶ	ὁ
VAMN	DAPN	JAPN	P	DDSM	NDSM	DAPN	P	DDPM	
to sum up, to bring together	the	all, every	in	the	Christ	the	on, in	the	
to bring together	—	all [things]	in	—	Christ	the things	in	the	
63.8	92.24	59.23	89.119	92.24	93.387	92.24	83.9	92.24	

οὐρανοῖς	καὶ	τὰ	ἐπὶ	τῆς	γῆς	·	ἐν	αὐτῷ	,	11	ἐν	ᾧ	καὶ
οὐρανός	καί	ὁ	ἐπὶ	ὁ	γῆ		ἐν	αὐτός			ἐν	ὅς	καί
NDPM	CLN	DAPN	P	DGSF	NGSF		P	RP3DSM			P	RR- DSM	BE, TE
heaven, sky	and	the	on, in	the	earth		in	he			in	rel. who	also
heavens	and	the things	on	the	earth		in	him			in	whom	also
1.11	89.92	92.24	83.46	92.24	1.39		89.119	92.11			89.119	92.27	89.93

ἐκληρώθημεν		προορισθέντες		κατὰ	πρόθεσιν	τοῦ
κληρώω		προορίζω		κατά	πρόθεσις	ὁ
VAPI1P		VAPP-PNM		P	NASF	DGSM
to appoint by lot, to obtain by lot	to predestine, to foreordain	according to	purpose, plan	the		
we were chosen ^f	having been predestined	according to	the purpose	of the ₁		
30.105	30.84	89.8	30.63	92.24		

τὰ	πάντα	ἐνεργούντος	κατὰ	τὴν	βουλήν	τοῦ	θελήματος
ὁ	πᾶς	ἐνεργέω	κατά	ὁ	βουλή	ὁ	θέλημα
DAPN	JAPN	VPAP-SGM		P	DASF	NASF	DGSN
the	all, every	to be at work, to work	according to	the	counsel	the	will

— all [things]₃ one who works₂ according to the counsel of will₂
 92.24 59.23 13.9 89.8 92.24 30.57 92.24 30.59

αὐτοῦ , 12 εἰς τὸ εἶναι ἡμᾶς εἰς ἔπαινον δόξης αὐτοῦ τοὺς
 αὐτός εἰς ὁ εἰμί ἐγώ εἰς ἔπαινος δόξα αὐτός ὁ
 RP3GSM P DASN VPAN RP1AP P NASM NGSF RP3GSM DAPM
 he — — to be we for praise glory he the
 his₁ —^g — should be₅ [that] we₁ for₆ the praise₇ glory₉ of his₈ —
 92.11 89.57 92.24 13.1 92.1 89.57 33.354 79.18 92.11 92.24

προηλπικότας ἐν τῷ Χριστῷ · ¹³ ἐν ᾧ καὶ ὑμεῖς
 προελπίζω ἐν ὁ Χριστός ἐν ὅς καί σύ
 VRAP-PAM P DDSM NDSM P RR-DSM BE, TE RP2NP
 to hope before in the Christ in rel. who also you (plural)
 who hoped beforehand₂ in₃ — Christ₄ in whom also you
 25.60 89.5 92.24 93.387 89.5 92.27 89.93 92.7

ἀκούσαντες τὸν λόγον τῆς ἀληθείας, τὸ εὐαγγέλιον τῆς σωτηρίας
 ἀκούω ὁ λόγος ὁ ἀλήθεια ὁ εὐαγγέλιον ὁ σωτηρία
 VAAP-PNM DASM NASM DGSF NGSF DASN NASN DGSF NGSF
 to hear, to listen to the word the truth the good news, gospel the salvation
 when you heard the word of truth the gospel of salvation₂
 24.52 92.24 33.98 92.24 72.2 92.24 33.217 92.24 21.25

ὑμῶν	,	ἐν	ᾧ	καὶ	πιστεύσαντες	ἐσφραγίσθητε	τῷ	πνεύματι
σύ		ἐν	ὃς	καί	πιστεύω	σφραγίζω	ὁ	πνεῦμα
RP2GP		P	RR-DSM	BE, TE	VAAP-PNM	VAPI2P	DDSN	NDSN
you (plural)		in	rel. who	also	to believe	to seal	the	Spirit
your ₁		in	whom	also	when you believed	you were sealed	with ₁	Spirit _s
92.7		89.5	92.27	89.93	31.85	6.55	92.24	12.18

τῆς	ἐπαγγελίας	τῷ	ἀγίῳ	,	14	⊠	ὅ	ἐστιν	ἀρραβὼν
ὁ	ἐπαγγελία	ὁ	ἅγιος				ὃς	εἰμί	ἀρραβὼν
DGSF	NGSF	DDSN	JDSN				RR-NSN	VPAI3S	NNSM
the	promise	the	holy				rel. who	to be	first installment, down payment
the ₂	promised ₃	—	holy ₄				who	is	the down payment
92.24	33.288	92.24	88.24				92.27	13.1	57.170

τῆς	κληρονομίας	ἡμῶν	,	εἰς	ἀπολύτρωσιν	τῆς	περιποιήσεως	,	εἰς	ἔπαινον
ὁ	κληρονομία	ἐγώ		εἰς	ἀπολύτρωσις	ὁ	περιποίησις		εἰς	ἔπαινος
DGSF	NGSF	RP1GP		P	NASF	DGSF	NGSF		P	NASM
the	inheritance	we		until	redemption	the	possession		to	praise
of	inheritance ₂	our ₁		until	the redemption	of the	possession		to	the praise
92.24	57.140	92.1		67.119	37.128	92.24	57.62		89.57	33.354

τῆς δόξης αὐτοῦ .
ὁ δόξα αὐτός

DGSF NGSF RP3GSM

the glory he
of glory₂ his₁
92.24 79.18 92.11

15	Διὰ	τοῦτο	καὶ γώ ,	ἀκούσας	^{II} τὴν	καθ’	ὑμᾶς
	διά	οὗτος	καὶ γώ	ἀκούω	ὁ	κατά	σύ
	P	RD-ASN	RP1NS, TE	VAAP-SNM	DASF	P	RP2AP
	because of	this (demonstr. pron.)	I also, I too	to hear, to listen to	the	according to	you (plural)
	because of	this	I also	since I heard	of the	according to	you
	90.44	92.29	89.93	33.212	92.24	83.12	92.7

πίστιν ^{II} ἐν τῷ κυρίῳ Ἰησοῦ καὶ τὴν ἀγάπην τὴν εἰς πάντας τοὺς
πίστις ἐν ὁ κύριος Ἰησοῦς καὶ ὁ ἀγάπη ὁ εἰς πᾶς ὁ
NASF P DDSM NDSM NDSM CLN DASF NASF DASF P JAPM DAPM

faith in the Lord Jesus and the love the for all the
 faith in the Lord Jesus and your love — for all the
 31.102 89.5 92.24 12.9 93.169 89.92 92.24 25.43 92.24 90.41 59.23 92.24

ἀγίους , 16 οὐ παύομαι εὐχαριστῶν ὑπὲρ ὑμῶν ☒
 ἅγιος οὐ παύω εὐχαριστέω ὑπὲρ σὺ
 JAPM BN, TN VPMI1S VPAP-SNM P RP2GP

holy, holy one not to stop, to cease to give thanks for, on behalf of you (plural)
 saints [I do] not cease to give thanks for you
 11.27 69.3 68.46 33.349 89.28 92.7

μνείαν ποιούμενος ἐπὶ τῶν προσευχῶν μου , 17 ἵνα ὁ
 μνεῖα ποιέω ἐπὶ ὁ προσευχῇ ἐγὼ ἵνα ὁ
 NASF VPMP-SNM P DGPF NGPF RP1GS CSC DNSM

remembrance, mention to make on, in the prayer I that the
 mention₂ making₁ in₃ — prayers₅ my₄ that the
 29.18 42.29 67.33 92.24 33.178 92.1 89.59 92.24

θεὸς τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ , ὁ πατήρ τῆς δόξης ,
 θεός ὁ κύριος ἐγὼ Ἰησοῦς Χριστός ὁ πατήρ ὁ δόξα
 NNSM DGSM NGSM RP1GP NGSM NGSM DNSM NNSM DGSF NGSF
 God the Lord we Jesus Christ the Father the glory
 God of₁ Lord₃ our₂ Jesus Christ the Father₂ — glorious₁

12.1 92.24 12.9 92.1 93.169 93.387 92.24 12.12 92.24 79.18

δῶῃ	ὑμῖν	πνεῦμα	σοφίας	καὶ	ἀποκαλύψεως	ἐν
δίδωμι	σύ	πνεῦμα	σοφία	καί	ἀποκάλυψις	ἐν
VAAS3S, VAAO3S	RP2DP	NASN	NGSF	CLN	NGSF	P
to give	you (plural)	spirit	wisdom	and	revelation	in
may give	you	a spirit	of wisdom	and	revelation	in
57.71	92.7	12.18	32.32	89.92	28.38	89.5

ἐπιγνώσει	αὐτοῦ , 18	πεφωτισμένους	τοὺς	ὀφθαλμοὺς	τῆς
ἐπίγνωσις	αὐτός	φωτίζω	ὁ	ὀφθαλμός	ὁ
NDSF	RP3GSM	VRPP-PAM	DAPM	NAPM	DGSF
knowledge, recognition	he	to enlighten, to give light to	the	eye	the
the knowledge	of him	having been enlightened ₆	the ₁	eyes ₂	of ₃
28.18	92.11	28.36	92.24	32.24	92.24

καρδίας	ὑμῶν	εἰς	τὸ	εἰδέναι	ὑμᾶς	τίς	ἐστίν	ἡ
καρδία	σύ	εἰς	ὁ	οἶδα	σύ	τίς	εἰμί	ὁ
NGSF	RP2GP	P	DASN	VRAN	RP2AP	RI-NSF	VPAI3S	DNSF
heart	you (plural)	for	the	to know	you (plural)	what	to be	the
heart ₅	your ₄	so that ₇	—	may know ₉	you ₈	what	is	the

26.3	92.7	89.57	92.24	28.1	92.7	92.14	13.1	92.24		
	ἐλπίς	τῆς	κλήσεως	αὐτοῦ	, 17	τίς	ὁ	πλούτος	τῆς	δόξης
	ἐλπίς	ὁ	κλήσις	αὐτός	τίς	ὁ	πλούτος	ὁ	δόξα	
	NNSF	DGSF	NGSF	RP3GSM	RI-NSM	DNSM	NNSM	DGSF	NGSF	
hope, expectation	the	calling	he	what	the	wealth, riches	the	glory		
hope	of	calling ₂	his ₁	what	[are] the	riches	of the	glory		
25.59	92.24	33.312	92.11	92.14	92.24	78.15	92.24	79.18		

	τῆς	κληρονομίας	αὐτοῦ	ἐν	τοῖς	ἁγίοις	, 19	καὶ	τί	τὸ
	ὁ	κληρονομία	αὐτός	ἐν	ὁ	ἅγιος		καί	τίς	ὁ
DGSF	NGSF	RP3GSM	P	DDPM	JDPM		CLN	RI-NSN	DNSN	
the	inheritance	he	in, among	the	holy, holy one		and	what	the	
of	inheritance ₂	his ₁	among	the	saints		and	what	[is] the	
92.24	57.140	92.11	83.9	92.24	11.27		89.92	92.14	92.24	

	ὑπερβάλλον	μέγεθος	τῆς	δυνάμεως	αὐτοῦ	εἰς	ἡμᾶς	τοὺς
	ὑπερβάλλω	μέγεθος	ὁ	δύναμις	αὐτός	εἰς	ἐγώ	ὁ
	VPAP-SNN	NNSN	DGSF	NGSF	RP3GSM	P	RP1AP	DAPM
to surpass, to go beyond	greatness	the	power	he	to, toward	we	the	
surpassing	greatness	of	power ₂	his ₁	toward	us	—	

78.33 78.2 92.24 76.1 92.11 90.41 92.1 92.24

πιστεύοντας	κατὰ	τὴν	ἐνέργειαν	τοῦ	κράτους	τῆς	ἰσχύος	αὐτοῦ
πιστεύω	κατά	ὁ	ἐνέργεια	ὁ	κράτος	ὁ	ἰσχύς	αὐτός
VPAP-PAM	P	DASF	NASF	DGSN	NGSN	DGSF	NGSF	RP3GSM
to believe	according to	the	working	the	might	the	strength, might	he
who believe	according to	the	working	of	mighty ₂	—	strength ₃	his ₁
31.85	89.8	92.24	42.3	92.24	76.6	92.24	74.8	92.11

20	ἣν	ἐν	ἐνήργηκεν	ἐν	τῷ	Χριστῷ	ἐγείρας	αὐτὸν	ἐκ
	ὅς		ἐνεργέω	ἐν	ὁ	Χριστός	ἐγείρω	αὐτός	ἐκ
	RR-ASF		VRAI3S	P	DDSM	NDSM	VAAP-SNM	RP3ASM	P
	rel. which	to work, to be at work	in	the	Christ	to raise up	he	from	
	which	he has worked ^p	in	—	Christ	raising ^q	him	from	
	92.27	13.9	89.5	92.24	93.387	23.94	92.11	84.4	

νεκρῶν , καὶ	καθίσας	ἐν	δεξιᾷ	αὐτοῦ	ἐν	τοῖς	ἐπουρανίοις	21
νεκρός	καί	καθίζω	ἐν	δεξιός	αὐτός	ἐν	ὁ	ἐπουράνιος
JGPM	CLN	VAAP-SNM	P	JDSF	RP3GSM	P	DDPN	JDPN
dead	and	to seat, to set	at	right (hand)	he	in	the	heavenly
the dead	and	seating [him] ^r	at	right (hand) ₂	his ₁	in	the	heavenly [places]

23.121 89.92 87.36 83.23 87.36 92.11 83.13 92.24 1.12

ὑπεράνω	πάσης	ἀρχῆς	καὶ	ἐξουσίας	καὶ	δυνάμεως	καὶ	κυριότητος	καὶ
ὑπεράνω	πᾶς	ἀρχή	καί	ἐξουσία	καί	δύναμις	καί	κυριότης	καί
P, B	JGSF	NGSF	CLN	NGSF	CLN	NGSF	CLN	NGSF	CLN
above	all, every	rule	and	authority	and	power	and	lordship	and
above	all	rule	and	authority	and	power	and	lordship	and
87.31	59.23	12.44	89.92	12.44	89.92	12.44	89.92	37.52	89.92

παντός	ὀνόματος	ὀνομαζομένου	οὐ	μόνον	ἐν	τῷ	αἰῶνι
πᾶς	ὄνομα	ὀνομάζω	οὐ	μόνος	ἐν	ὁ	αἰών
JGSN	NGSN	VPPP-SGN	CLK, TN, B	B, J	P	DDSM	NDSM
every	name	to name	not	only	in	the	age
every	name	named	not	only	in	—	age ₂
59.23	33.126	33.93	69.3	58.50	67.136	92.24	12.44

τούτῳ	ἀλλὰ	καὶ	ἐν	τῷ	μέλλοντι	· 22	καὶ	πάντα
οὗτος	ἀλλά	καί	ἐν	ὁ	μέλλω		καί	πᾶς
RD-DSM	CLK, CLC	BE, TE	P	DDSM	VPAP-SDM		CLN	JAPN
this (demonstrative pron.)	but	also	in	the	(in the) future, to come		and	all, every

this₁ but also in the coming one and₁ all [things]₃
 92.29 89.125 89.93 67.136 92.24 67.62 89.92 59.23

ὑπέταξεν ὑπὸ τοὺς πόδας αὐτοῦ , καὶ αὐτὸν ἔδωκεν κεφαλὴν
 ὑποτάσσω ὑπό ὁ πούς αὐτός καί αὐτός δίδωμι κεφαλὴ
 VAAI3S P DAPM NAPM RP3GSM CLN RP3ASM VAAI3S NASF

to subject, to subordinate under the foot he and he to give head
 he subjected₂ under₄ — feet₆ his₅ and₇ him₉ he gave₈ [as] head
 37.31 37.8 92.24 37.8 92.11 89.92 92.11 37.98 87.51

ὑπὲρ πάντα τῇ ἐκκλησίᾳ, **23** ἣτις ἐστὶν τὸ σῶμα αὐτοῦ , τὸ
 ὑπὲρ πάς ὁ ἐκκλησία ὅστις εἰμί ὁ σῶμα αὐτός ὁ
 P JAPN DDSF NDSF RR-NSF VPAI3S DNSN NNSN RP3GSM DNSN
 over all, every the church rel. which to be the body he the
 over all [things] to the church which is — body₂ his₁ the₃
 87.30 59.23 92.24 11.33 92.18 13.1 92.24 11.34 92.11 92.24

πλήρωμα τοῦ τὰ πάντα ἐν πάσιν πληρουμένου .
 πλήρωμα ὁ ὁ πάς ἐν πάς πληρόω
 NNSN DGSM, DGSN DAPN JAPN P JDPN VPMP-SGM
 fullness the the all, every in all, every to fulfill, to complete
 fullness₄ of the₅ — all [things]₇ in₈ every [way]₉ one who fills₆
 59.32 92.24 92.24 59.23 83.9 59.23 59.37

¹@book{Harris,-2709, author = {Harris, W. Hall, III},
title = {The Lexham Greek-English Interlinear New Testament: SBL Edition},
publisher = {Logos Research Systems, Inc.}, year = {2010},