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GREEK TEXT · TRANSLATION · INTERLINEAR · DISCOURSE STRUCTURE

# The Epistle to the Colossians, Chapter 3

## ΠΡΟΣ ΚΟΛΟΣΣΑΕΙΣ Γ΄

Each verse opens with the running Greek, an English translation, and a **discourse note** (its connective, relation, and role in the argument). Below follows the word-by-word breakdown in six tiers: gloss, case (color), parsing, *syntax*, **semantic force**, and a | lexical note.

CASE   ■ Nominative   ■ Genitive   ■ Dative   ■ Accusative   ■ Vocative   ■ Verb (no case)   ■ Indeclinable

Discourse notes head each verse: **relation** · connective · clause-flow. Indentation marks prominence — flush-left = main line of argument; indented = supporting / subordinate material.

### Discourse structure of the chapter

A · 3:1–4

#### **Seek the things above: the risen life hidden with Christ**

The hinge of the letter: because you were raised with Christ (1a), seek and set your minds on the things above where Christ is enthroned (1b–2); for you died and your life is hidden with Christ in God (3), to be revealed in glory when he appears (4). Indicative grounds imperative.

B · 3:5–11

#### **Put off the old self: mortify earthly vices**

The first ethical movement: put to death the earthly members — sexual sin and greed, which is idolatry (5) — that draw God's wrath (6–7); now put away the sins of speech and the lie (8–9a), since you stripped off the old man and put on the new, being renewed into the Creator's image (9b–10), where ethnic and social distinctions dissolve in Christ who is all in all (11).

C · 3:12–17

### Put on the new self: clothe yourselves in love

The positive counterpart: as God's chosen, holy and beloved, put on compassion, kindness, humility, gentleness, patience (12); bear with and forgive one another as the Lord forgave you (13); over all, put on love, the bond of perfection (14); let Christ's peace rule and his word dwell richly amid thankful song (15–16); and do all in the name of the Lord Jesus with gratitude (17).

D · 3:18–4:1

### The household code (here through 3:25): ordered relationships in the Lord

Christ's lordship reordered into the household: wives and husbands (18–19), children and fathers (20–21), and at length slaves and masters (22–25, continued to 4:1). Each pair is governed by the recurring phrase 'in the Lord' — domestic duty becomes worship rendered to Christ, who judges impartially.

## 1 Εἰ οὖν συνηγέρθητε τῷ Χριστῷ, τὰ ἄνω ζητεῖτε, οὗ ὁ Χριστός ἐστὶν ἐν δεξιᾷ τοῦ θεοῦ καθήμενος·

If then you were raised with Christ, seek the things above, where Christ is, seated at the right hand of God.

INFERENCE / TRANSITION **οὖν** The pivot from doctrine (ch. 2) to ethics: 'if then you were raised' (a real condition assumed true) grounds the first great imperative — seek the things above. The risen Christ enthroned defines the believer's true location.

Εἰ  
if

conjunction (first-class condition, assumed true)

εἰ: 'if'; with the indicative here it states a condition taken as fact — 'since, as is the case.'

οὖν  
then

inferential conjunction

οὖν: 'therefore, then!'; draws the practical consequence of the believer's union with the risen Christ (2:12–13).

συνηγέρθητε  
you were raised with

Aor Pass Indic 2 Pl · συνεγείρω

main verb (protasis)

→ constative aorist

συνεγείρω: 'raise together with' (σύν + ἐγείρω); the believer's resurrection-with-Christ, a settled past fact (cf. 2:12).

τῷ  
the

Dative

article

## Χριστῷ

Christ

Dative

*dat. of association (with whom raised)*

Χριστός: 'Anointed', Messiah; the one with whom believers are co-raised — union with him is the ground.

## τὰ

the

Accusative

*article (substantizes adv.)*

## ἄνω

things above

Accusative

*direct object (substantized adverb)*

ἄνω: 'above, upward'; τὰ ἄνω = the heavenly realm where Christ reigns — the object of the believer's pursuit.

## ζητεῖτε

seek

Pres Act Impv 2 Pl · ζητέω

*main verb (imperative, apodosis)*

→ customary present (habitual pursuit)

ζητέω: 'seek, strive for'; the present imperative commands an ongoing, settled orientation, not a single act.

## οὓ

where

*relative adverb of place*

οὓ: 'where'; locates 'the things above' precisely — wherever Christ is enthroned.

## ὁ

the

Nominative

*article*

## Χριστός

Christ

Nominative

*subject*

## ἐστίν

is

Pres Act Indic 3 Sg · εἶμι

*main verb (rel. clause)*

→ stative present

## ἐν

at

*preposition + dative (place)*

## δεξιᾶ

the right hand

Dative

*dat. of place (location of enthronement)*

δεξιᾶ: 'right hand'; the position of supreme honor and authority — an allusion to Psalm 110:1, the enthroned Messiah.

## τοῦ

of

Genitive

*article*

## θεοῦ

God

Genitive

*genitive of possession*

## καθήμενος

seated

Pres Mid Ptc · Nom Sg Masc · κάθημαι

*predicate participle (with ἐστίν)*

→ stative present (settled posture)

κάθημαι: 'sit, be seated'; the seated posture signals completed, reigning sovereignty — the session of Christ.

## 2 τὰ ἄνω φρονεῖτε, μὴ τὰ ἐπὶ τῆς γῆς.

Set your minds on the things above, not on the things on the earth.

RESTATEMENT / INTENSIFICATION **ASYNDETON** Asyndeton sharpens the command of v.1: from 'seek' to 'set the mind' — the whole disposition, not merely the pursuit, is to be heavenward, with the negative foil 'not the things on earth.'

**τὰ**

the

Accusative

article (substantizes adv.)

**ἄνω**

things above

Accusative

direct object (substantized adverb)

ἄνω: 'above'; repeated from v.1 for emphasis — the heavenly sphere as the mind's fixed orientation.

**φρονεῖτε**

set your minds on

Pres Act Impv 2 Pl · φρονέω

main verb (imperative)

→ customary present (continual disposition)

φρονέω: 'think, set the mind on, be disposed toward'; not mere thought but a governing mindset and value-system.

**μὴ**

not

negative particle (with implied imperative)

μὴ: the negative used with non-indicative moods; bars the contrary orientation.

**τὰ**

the things

Accusative

article (substantizes prep. phrase)

**ἐπὶ**

on

preposition + genitive (place)

**τῆς**

the

Genitive

article

**γῆς**

earth

Genitive

object of ἐπὶ (place)

γῆ: 'earth, land'; here the earthly, transient sphere set against τὰ ἄνω — not creation as such but the self-centered horizon.

## 3 ἀπεθάνετε γάρ, καὶ ἡ ζωὴ ὑμῶν κέκρυπται σὺν τῷ Χριστῷ ἐν τῷ θεῷ.

For you died, and your life is hidden with Christ in God.

GROUND OF THE IMPERATIVES **γάρ** The reason the mind must be heavenward: a double indicative — you died (to the old order), and your true life is now hidden, secured with Christ in God. Identity is no longer 'on earth.'

## ἀπεθάνετε

you died

Aor Act Indic 2 Pl · ἀποθνήσκω

*main verb*

→ constative aorist (decisive event)

ἀποθνήσκω: 'die'; the believer's death-with-Christ to the old self and the elemental powers (2:20) — a finished fact.

## γάρ

for

*explanatory conjunction*

γάρ: 'for'; grounds the commands of vv.1-2 in the believer's accomplished death and hidden life.

## καὶ

and

*coordinating conjunction*

## ἡ

the

Nominative

*article*

## ζωή

life

Nominative

*subject*

ζωή: 'life'; here the believer's true, resurrection life — its present reality concealed, its disclosure future (v.4).

## ὑμῶν

your

Genitive

*genitive of possession*

## κέκρυπται

is hidden

Perf Pass Indic 3 Sg · κρύπτω

*main verb*

→ intensive perfect (settled, secure state)

κρύπτω: 'hide, conceal'; the perfect stresses an abiding condition — the life is safely stored away, both secret and secure.

## σύν

with

*preposition + dative (association)*

## τῷ

the

Dative

*article*

## Χριστῷ

Christ

Dative

*object of σύν (association)*

Χριστός: the locus of the hidden life — bound up with Christ, where he is.

## ἐν

in

*preposition + dative (sphere)*

## τῷ

the

Dative

*article*

## θεῷ

God

Dative

*dat. of sphere (where the life is kept)*

θεός: God; the ultimate safe-keeping — the life is hidden 'in God,' beyond reach of the world's powers.

#### 4 ὅταν ὁ Χριστὸς φανερωθῆ, ἡ ζωὴ ὑμῶν, τότε καὶ ὑμεῖς σὺν αὐτῷ φανερωθήσεσθε ἐν δόξῃ.

When Christ, who is your life, appears, then you also will appear with him in glory.

**ESCHATOLOGICAL PROMISE** ὅταν The hidden life has an appointed unveiling: when Christ — identified outright as 'your life' — is revealed, believers will be revealed with him in glory. The present concealment yields to future manifestation.

<p><b>ὅταν</b> when <i>temporal conjunction (with subjunctive)</i></p> <p>ὅταν: 'whenever, when' (ὅτε + ἄν); marks an indefinite-but-certain future occasion — the parousia.</p>	<p><b>ὁ</b> the Nominative <i>article</i></p>	<p><b>Χριστὸς</b> Christ Nominative <i>subject</i></p>	<p><b>φανερωθῆ</b> appears Aor Pass Subj 3 Sg · φανερώω <i>main verb (temporal clause)</i></p> <p>→ constative aorist (the appearing as event)</p> <p>φανερώω: 'make visible, reveal'; the future manifestation of the now-hidden Christ at his coming.</p>
<p><b>ἡ</b> the Nominative <i>article</i></p>	<p><b>ζωὴ</b> life Nominative <i>apposition to ὁ Χριστός</i></p> <p>ζωή: 'life'; Christ is not merely the giver but the very substance of the believer's life — 'your life' in person.</p>	<p><b>ὑμῶν</b> your Genitive <i>genitive of relationship</i></p>	<p><b>τότε</b> then <i>adverb of time (correlative w/ ὅταν)</i></p> <p>τότε: 'then, at that time'; answers ὅταν — the moment of joint manifestation.</p>
<p><b>καὶ</b> also <i>adverbial (ascensive)</i></p>	<p><b>ὑμεῖς</b> you Nominative <i>subject (emphatic pronoun)</i></p>	<p><b>σὺν</b> with <i>preposition + dative (association)</i></p>	<p><b>αὐτῷ</b> him Dative <i>object of σύν (association)</i></p>

## φανερωθήσεσθε

you will appear

Fut Pass Indic 2 Pl · φανερώω

*main verb (apodosis)*

→ predictive future

φανερώω: 'be made manifest'; the believers' future glorification — revealed together with Christ.

## ἐν

in

*preposition + dative (manner/sphere)*

## δόξη

glory

Dative

*dat. of manner/sphere*

δόξα: 'glory, splendor'; the radiant, honored state shared with the glorified Christ.

## 5 Νεκρώσατε οὖν τὰ μέλη τὰ ἐπὶ τῆς γῆς, πορνείαν, ἀκαθαρσίαν, πάθος, ἐπιθυμίαν κακὴν, καὶ τὴν πλεονεξίαν ἣτις ἐστὶν εἰδωλολατρία,

Put to death therefore the members that are on the earth: sexual immorality, impurity, passion, evil desire, and covetousness, which is idolatry.

INFERENCE → FIRST ETHICAL COMMAND οὖν From the indicative of death-and-hidden-life flows the imperative: make actual in conduct what is true in status — kill the earthly members. A vice-list of sexual sin culminates in greed, branded idolatry.

## Νεκρώσατε

put to death

Aor Act Impv 2 Pl · νεκρώω

*main verb (imperative)*

→ constative aorist (decisive, urgent act)

νεκρώω: 'put to death, mortify' (from νεκρός, 'dead'); the aorist demands a decisive reckoning, not gradual taming.

## οὖν

therefore

*inferential conjunction*

οὖν: 'therefore'; the ethical 'so then' that turns the indicative of vv.1-4 into command.

## τὰ

the

Accusative

*article*

## μέλη

members

Accusative

*direct object*

μέλος: 'member, bodily part'; by metonymy the earthbound faculties/appetites — the sins that work through the body.

**τὰ**

that are

Accusative

article (attributive, w/ prep. phrase)

**ἐπὶ**

on

preposition + genitive (place)

**τῆς**

the

Genitive

article

**γῆς**

earth

Genitive

object of ἐπί (place)

γῆ: 'earth'; deliberately echoing v.2 — the very 'things on earth' now named as the members to be slain.

**πορνείαν**

sexual immorality

Accusative

apposition (specifies τὰ μέλη)

πορνεία: 'sexual immorality, fornication'; the generic term for illicit sexual activity, heading the list.

**ἀκαθαρσίαν**

impurity

Accusative

apposition

ἀκαθαρσία: 'uncleanness, impurity' (ἀ- + καθαρός); moral filth, especially sexual, broader than the overt act.

**πάθος**

passion

Accusative

apposition

πάθος: 'passion'; uncontrolled lustful emotion — the disordered drive itself, not yet acted out.

**ἐπιθυμίαν**

desire

Accusative

apposition

ἐπιθυμία: 'desire, craving'; neutral in itself, here pointedly qualified as 'evil.'

**κακὴν**

evil

Accusative

attributive adjective

κακός: 'bad, evil'; marks the craving as morally corrupt — covetous, lawless longing.

**καὶ**

and

coordinating conjunction

**τὴν**

the

Accusative

article

**πλεονεξίαν**

covetousness

Accusative

apposition (climactic, with article)

πλεονεξία: 'greed, the grasping for more' (πλέον + ἔχω); the insatiable appetite that displaces God — set apart by the article.

**ἣτις**

which

Nominative

relative pronoun (qualitative)

ὅστις: the qualitative relative — 'which very thing, being of such a kind'; introduces a defining equation.

**ἐστίν**

is

Pres Act Indic 3 Sg · εἰμί

main verb (copula, rel. clause)

→ stative present

**εἰδωλολατρία**

idolatry

Nominative

predicate nominative

εἰδωλολατρία: 'idol-worship' (εἶδωλον + λατρεία); greed is idolatry because it enthrones possessions in God's place.

## 6 δι' ἧς ἔρχεται ἡ ὀργὴ τοῦ θεοῦ ἐπὶ τοὺς υἱοὺς τῆς ἀπειθείας·

On account of these things the wrath of God is coming upon the sons of disobedience.

**MOTIVATION: DIVINE WRATH** δι' ἧς A sobering ground for mortification: these very sins draw down God's wrath upon the disobedient — a reminder of what the Colossians were rescued from.

δι'

on account of

*preposition + accusative (cause)*

διά + acc.: 'because of, on account of'; the vices of v.5 are the cause of the coming wrath.

ἧς

which things

*Accusative*

*relative pronoun (object of διά)*

ἔρχεται

is coming

*Pres Mid Indic 3 Sg · ἔρχομαι*

*main verb*

→ *futuristic present (certain, impending)*

ἔρχομαι: 'come'; the present pictures the wrath as already on its way — its arrival sure.

ἡ

the

*Nominative*

*article*

ὀργή

wrath

*Nominative*

*subject*

ὀργή: 'wrath'; God's settled judicial response to sin, not capricious anger (cf. Rom 1:18).

τοῦ

of

*Genitive*

*article*

θεοῦ

God

*Genitive*

*genitive of source/possession*

ἐπὶ

upon

*preposition + accusative (hostile direction)*

τοὺς

the

*Accusative*

*article*

υἱοὺς

sons

*Accusative*

*object of ἐπί*

υἱός: 'son'; a Semitic idiom — 'sons of disobedience' = those characterized by, belonging to, disobedience.

τῆς

of

*Genitive*

*article*

ἀπειθείας

disobedience

*Genitive*

*attributive genitive (quality)*

ἀπειθεῖα: 'disobedience, refusal to be persuaded' (ἀ- + πείθω); willful unbelief that defies God's truth.

## 7 ἐν οἷς καὶ ὑμεῖς περιπατήσατέ ποτε, ὅτε ἐζήτε ἐν τούτοις

In these you too once walked, when you were living in them.

THEN-AND-NOW CONTRAST **ἐν οἷς** The 'once' of their past: the readers themselves walked in these very sins. The reminder of former bondage heightens the call to put them off.

<p>ἐν in preposition + dative (sphere)</p>	<p>οἷς which Dative relative pronoun (object of ἐν)</p>	<p>καὶ too adverbial (ascensive)</p>	<p>ὑμεῖς you Nominative subject (emphatic pronoun)</p>
<p>περιπατήσατέ walked Aor Act Indic 2 Pl · περιπατέω main verb → constative aorist (past manner of life) περιπατέω: 'walk about'; a Jewish-Christian metaphor for one's whole manner of living (halakah).</p>	<p>ποτε once temporal particle (former time) ποτέ: 'formerly, once'; the 'once' of the then-and-now scheme — their pre-conversion past.</p>	<p>ὅτε when temporal conjunction</p>	<p>ἐζήτε you were living Impf Act Indic 2 Pl · ζάω main verb (temporal clause) → customary imperfect (habitual past life) ζάω: 'live'; the imperfect depicts the ongoing pattern of their former existence among these vices.</p>
<p>ἐν in preposition + dative (sphere)</p>	<p>τούτοις them Dative demonstrative pronoun (object of ἐν)</p>		

8 νυνὶ δὲ ἀπόθεσθε καὶ ὑμεῖς τὰ πάντα, ὀργήν, θυμόν, κακίαν, βλασφημίαν, αἰσχρολογίαν ἐκ τοῦ στόματος ὑμῶν·

But now you also must put them all away: anger, wrath, malice, slander, foul talk from your mouth.

THE DECISIVE 'BUT NOW' **νυνὶ δὲ** The pivot of the then-and-now scheme: 'but now' the past must be discarded. A second vice-list turns from sexual sin to the sins of temper and tongue.

<p><b>νυνὶ</b> now <i>adverb of time (emphatic)</i></p> <p>νυνί: the emphatic form of νῦν, 'now'; the eschatological/ethical 'now' answering the 'once' of v.7.</p>	<p><b>δὲ</b> but <i>adversative conjunction</i></p> <p>δέ: 'but, and'; marks the sharp contrast between the former life and present obligation.</p>	<p><b>ἀπόθεσθε</b> put away Aor Mid Impv 2 Pl · ἀποτίθημι <i>main verb (imperative)</i></p> <p>→ constative aorist (decisive renunciation)</p> <p>ἀποτίθημι (mid.): 'put off, lay aside' — as one strips off a garment; the clothing-metaphor that runs through vv.9–14.</p>	<p><b>καὶ</b> also <i>adverbial (ascensive)</i></p>
<p><b>ὑμεῖς</b> you Nominative <i>subject (emphatic pronoun)</i></p>	<p><b>τὰ</b> the Accusative <i>article</i></p>	<p><b>πάντα</b> all things Accusative <i>direct object (substantival adj.)</i></p> <p>πᾶς: 'all'; τὰ πάντα = 'the whole lot of them' — the sins now itemized.</p>	<p><b>ὀργήν</b> anger Accusative <i>apposition (specifies τὰ πάντα)</i></p> <p>ὀργή: here human 'anger' — settled, smoldering resentment (contrast the divine ὀργή of v.6).</p>
<p><b>θυμόν</b> wrath Accusative <i>apposition</i></p> <p>θυμός: 'rage, passion'; the hot outburst of temper, as distinct from ὀργή's brooding anger.</p>	<p><b>κακίαν</b> malice Accusative <i>apposition</i></p> <p>κακία: 'malice, ill-will, depravity'; the vicious disposition that wills harm to others.</p>	<p><b>βλασφημίαν</b> slander Accusative <i>apposition</i></p> <p>βλασφημία: 'slander, abusive speech, blasphemy'; injurious speech against people or God.</p>	<p><b>αἰσχρολογίαν</b> foul talk Accusative <i>apposition</i></p> <p>αἰσχρολογία: 'obscene/filthy speech' (αἰσχρός + λόγος); shameful, abusive language — a NT hapax.</p>

ἐκ

from

*preposition + genitive (source)*

τοῦ

the

Genitive

*article*

στόματος

mouth

Genitive

*object of ἐκ (source)*

στόμα: 'mouth'; the organ of the speech-sins — what comes out of it must be put away.

ὑμῶν

your

Genitive

*genitive of possession*

## 9 μὴ ψεύδεσθε εἰς ἀλλήλους, ἀπεκδυσάμενοι τὸν παλαιὸν ἄνθρωπον σὺν ταῖς πράξεσιν αὐτοῦ,

Do not lie to one another, since you have stripped off the old self with its practices,

PROHIBITION + GROUND ASYNDETON A pointed prohibition against the community-destroying lie, grounded in an accomplished fact: you stripped off the old man. The aorist participle gives the basis for the present command.

μὴ

not

*negative particle (with imperative)*

ψεύδεσθε

lie

Pres Mid Impv 2 Pl · ψεύδομαι

*main verb (prohibition)*

→ customary present (stop / do not make a practice)

ψεύδομαι: 'lie, speak falsely'; the present prohibition forbids the ongoing practice of deceit.

εἰς

to

*preposition + accusative (direction)*

ἀλλήλους

one another

Accusative

*reciprocal pronoun (object of εἰς)*

ἀλλήλων: 'one another'; the lie attacks the very mutuality of the body of Christ.

## ἀπεκδυσάμενοι

having stripped off

Aor Mid Ptc · Nom Pl Masc · ἀπεκδύομαι

*causal/attendant-circumstance participle*

→ constative aorist (decisive past act)

ἀπεκδύομαι: 'strip off completely, undress' (double prefix ἀπό + ἐκ); the believer has divested the old self like a discarded garment.

## τὸν

the

Accusative

article

## παλαιὸν

old

Accusative

*attributive adjective*

παλαιός: 'old, former'; the pre-conversion humanity, fallen and Adamic.

## ἄνθρωπον

self/man

Accusative

*direct object (of participle)*

ἄνθρωπος: 'human being'; 'the old man/self' — the whole former identity in Adam (cf. Rom 6:6; Eph 4:22).

## σὺν

with

*preposition + dative (accompaniment)*

## ταῖς

the

Dative

article

## πράξειςιν

practices

Dative

*object of σύν (accompaniment)*

πρᾶξις: 'deed, practice'; the habitual doings of the old self — discarded along with it.

## αὐτοῦ

its

Genitive

*genitive of possession*

10 καὶ ἐνδυσάμενοι τὸν νέον τὸν ἀνακαινούμενον εἰς ἐπίγνωσιν κατ' εἰκόνα τοῦ κτίσαντος αὐτόν,

and have put on the new self, which is being renewed in knowledge after the image of its Creator.

THE POSITIVE COUNTERPART **καὶ** The other half of the clothing-act: having stripped off the old, you put on the new self — one continually renewed toward true knowledge after the Creator's image. The Adam/new-creation contrast surfaces.

καὶ  
and

*coordinating conjunction*

**ἐνδυσάμενοι**

having put on

Aor Mid Ptc · Nom Pl Masc · ἐνδύω

*causal/attendant-circumstance participle*

→ constative aorist (decisive past act)

ἐνδύω (mid.): 'put on, clothe oneself'; the counterpart to ἀπεκδύομαι — donning the new humanity like a garment.

**τὸν**  
the

Accusative

*article*

**νέον**

new (self)

Accusative

*direct object (substantival adj.)*

νέος: 'new, young, fresh'; the new self — freshly come into being, in contrast to the παλαιός of v.9.

**τὸν**

the (one)

Accusative

*article (substantizes ptc.)*

**ἀνακαινούμενον**

being renewed

Pres Pass Ptc · Acc Sg Masc · ἀνακαινίω

*attributive participle*

→ present (ongoing process)

ἀνακαινίω: 'renew, make new again' (ἀνά + καινός); the present marks a continual renewal — the new self is progressively transformed.

**εἰς**

in

*preposition + accusative (goal/result)*

**ἐπίγνωσιν**

knowledge

Accusative

*object of εἰς (goal of renewal)*

ἐπίγνωσις: 'full knowledge, recognition' (ἐπί-intensive + γνώσις); the deep knowledge of God lost in the fall, restored in the new self — pointed against the Colossian error.

κατ'  
after

*preposition + accusative (standard/pattern)*

**εἰκόνα**

the image

Accusative

*object of κατὰ (pattern)*

εἰκών: 'image, likeness'; an echo of Genesis 1:27 — the new humanity reshaped to the divine image (cf. Christ as εἰκών, 1:15).

**τοῦ**

of the (one)

Genitive

*article (substantizes ptc.)*

**κτίσαντος**

who created

Aor Act Ptc · Gen Sg Masc · κτίζω

*substantival participle (genitive)*

→ constative aorist

κτίζω: 'create'; 'the one who created him' — God the Creator, whose image the new self bears (Gen 1).

**αὐτόν**

it

Accusative

*direct object (of κτίσαντος)*

11 ὅπου οὐκ ἔνι Ἕλλην καὶ Ἰουδαῖος, περιτομὴ καὶ ἀκροβυστία, βάρβαρος, Σκύθης, δοῦλος, ἐλεύθερος, ἀλλὰ τὰ πάντα καὶ ἐν πᾶσιν Χριστός.

Here there is no Greek and Jew, circumcised and uncircumcised, barbarian, Scythian, slave, free; but Christ is all, and in all.

CONSEQUENCE: A NEW HUMANITY **ὅπου** In this renewed humanity the old divisions collapse — ethnic, religious, cultural, social. The climax is christological: Christ is all and in all, the sole defining reality.

<p><b>ὅπου</b> where <i>relative adverb of place (sphere of the new self)</i></p> <p>ὅπου: 'where'; locates the truth that follows within the renewed humanity of v.10.</p>	<p><b>οὐκ</b> not <i>negative particle</i></p>	<p><b>ἔνι</b> there is Pres Act Indic 3 Sg· ἔνεμι (ἔνι) <i>main verb (existential)</i></p> <p>→ gnomic present (abiding truth)</p> <p>ἔνι: a shortened form (= ἔνεστι) meaning 'there is, exists'; 'there is no place for' these distinctions.</p>	<p><b>Ἕλλην</b> Greek Nominative <i>predicate nominative</i></p> <p>Ἕλλην: 'Greek'; the Gentile, here representing the ethnic-cultural divide with the Jew.</p>
<p><b>καὶ</b> and <i>coordinating conjunction</i></p>	<p><b>Ἰουδαῖος</b> Jew Nominative <i>predicate nominative</i></p> <p>Ἰουδαῖος: 'Jew'; the covenant people — the ethnic-religious distinction abolished in Christ.</p>	<p><b>περιτομὴ</b> circumcised Nominative <i>predicate nominative (abstract for concrete)</i></p> <p>περιτομή: 'circumcision'; by metonymy 'the circumcised' — religious-ritual status, a live issue at Colossae (2:11).</p>	<p><b>καὶ</b> and <i>coordinating conjunction</i></p>

<p><b>ἀκροβυστία</b> uncircumcised</p> <p>Nominative <i>predicate nominative</i></p> <p>ἀκροβυστία: 'uncircumcision, foreskin'; the Gentile state — paired with περιτομή.</p>	<p><b>βάρβαρος</b> barbarian</p> <p>Nominative <i>predicate nominative</i></p> <p>βάρβαρος: 'non-Greek-speaker'; the cultural outsider in Greek eyes.</p>	<p><b>Σκύθης</b> Scythian</p> <p>Nominative <i>predicate nominative</i></p> <p>Σκύθης: 'Scythian'; proverbially the most savage of barbarians — the lowest rung of the cultural ladder.</p>	<p><b>δοῦλος</b> slave</p> <p>Nominative <i>predicate nominative</i></p> <p>δοῦλος: 'slave'; the social-legal distinction — pointed, given the slave/master code that follows (3:22–4:1).</p>
<p><b>ἐλεύθερος</b> free</p> <p>Nominative <i>predicate nominative</i></p> <p>ἐλεύθερος: 'free (person)'; the free citizen, paired with δοῦλος.</p>	<p><b>ἀλλά</b> but</p> <p><i>adversative conjunction (strong)</i></p> <p>ἀλλά: 'but, rather'; sets the christological reality against all the abolished distinctions.</p>	<p><b>τὰ</b> the</p> <p>Nominative <i>article</i></p>	<p><b>πάντα</b> all things</p> <p>Nominative <i>predicate nominative (substantival adj.)</i></p> <p>πᾶς: 'all'; τὰ πάντα — Christ is the totality, the sum of all that matters.</p>
<p><b>καὶ</b> and</p> <p><i>coordinating conjunction</i></p>	<p><b>ἐν</b> in</p> <p><i>preposition + dative (sphere)</i></p>	<p><b>πᾶσιν</b> all</p> <p>Dative <i>object of ἐν (substantival adj.)</i></p> <p>πᾶς: 'all'; 'in all' — Christ indwells and unites the whole new humanity, regardless of former category.</p>	<p><b>Χριστός</b> Christ</p> <p>Nominative <i>subject (climactic)</i></p> <p>Χριστός: the climax — Christ alone is the all-defining, all-pervading reality of the new humanity.</p>

12 Ἐνδύσασθε οὖν ὡς ἐκλεκτοὶ τοῦ θεοῦ, ἅγιοι καὶ ἠγαπημένοι, σπλάγχνα οἰκτιρμοῦ, χρηστότητα, ταπεινοφροσύνην, πραῦτητα, μακροθυμίαν,

Put on then, as God's chosen ones, holy and beloved, compassionate hearts, kindness, humility, gentleness, patience,

INFERENCE → POSITIVE COMMAND **οὖν** Resuming the clothing-metaphor as an imperative: since you are God's elect, holy, beloved, put on the virtues of the new self. A list of five graces governs community life.

## Ἐνδύσασθε

put on

Aor Mid Impv 2 Pl · ἐνδύω

*main verb (imperative)*

→ *constative aorist (decisive clothing)*

ἐνδύω (mid.): 'clothe oneself, put on'; the imperative makes explicit the obligation implicit in v.10's indicative.

## οὖν

then

*inferential conjunction*

οὖν: 'therefore'; draws the practical consequence of the new identity (vv.10–11).

## ὥς

as

*comparative particle (causal nuance)*

ὥς: 'as'; introduces the identity that grounds the command — 'inasmuch as you are!'

## ἐκλεκτοὶ

chosen ones

Nominative

*predicate nom. (in apposition to subject)*

ἐκλεκτός: 'chosen, elect'; covenant-election language (Israel's titles) now applied to the church.

## τοῦ

of

Genitive

*article*

## θεοῦ

God

Genitive

*genitive (of the one choosing)*

## ἅγιοι

holy

Nominative

*apposition (to ἐκλεκτοί)*

ἅγιος: 'holy, set apart'; their consecrated standing — a second covenant epithet.

## καὶ

and

*coordinating conjunction*

## ἠγαπημένοι

beloved

Perf Pass Ptc · Nom Pl Masc · ἀγαπάω

*substantival participle (apposition)*

→ *intensive perfect (abiding state of being loved)*

ἀγαπάω: 'love'; the perfect passive — those who have been and remain loved by God, echoing the Beloved (1:13).

## σπλάγχνα

a heart

Accusative

*direct object (of Ἐνδύσασθε)*

σπλάγχνα: lit. 'inward parts, bowels'; the Hebraic seat of deep emotion — 'a heart of...!' tender feeling.

## οἰκτιρμοῦ

of compassion

Genitive

*attributive (descriptive) genitive*

οἰκτιρμός: 'compassion, pity, mercy'; σπλάγχνα οἰκτιρμοῦ = 'a heart of mercy' — heartfelt compassion.

## χρηστότητα

kindness

Accusative

*direct object (coordinate)*

χρηστότης: 'kindness, goodness'; gracious, benevolent disposition toward others (cf. God's kindness, Rom 2:4).

## ταπεινοφροσύνην

humility

Accusative

*direct object (coordinate)*

ταπεινοφροσύνη: 'lowliness of mind, humility'; a Christian virtue (here genuine, unlike the false 'humility' of 2:18, 23).

## πραΰτητα

gentleness

Accusative

*direct object (coordinate)*

πραΰτης: 'gentleness, meekness'; strength under control, the absence of harshness.

## μακροθυμίαν

patience

Accusative

*direct object (coordinate)*

μακροθυμία: 'longsuffering, patience' (μακρός + θυμός); 'long-tempered' endurance of provocation — bridging to v.13.

## 13 ἀνεχόμενοι ἀλλήλων καὶ χαριζόμενοι ἑαυτοῖς ἕάν τις πρὸς τινὰ ἔχη μομφήν· καθὼς καὶ ὁ κύριος ἔχαρισατο ὑμῖν οὕτως καὶ ὑμεῖς

bearing with one another and, if anyone has a complaint against another, forgiving each other; as the Lord has forgiven you, so you also must forgive.

**MANNER OF THE NEW CLOTHING** **ASYNDETON** Two participles spell out how the virtues operate: forbearance and mutual forgiveness. The measure and motive is the Lord's own forgiveness — grace received becomes grace extended.

## ἀνεχόμενοι

bearing with

Pres Mid Ptc · Nom Pl Masc · ἀνέχομαι

*participle of manner/means (w/ Ἐνδύσασθε)*

→ present (ongoing conduct)

ἀνέχομαι: 'bear with, endure, put up with'; patient tolerance of others' faults.

## ἀλλήλων

one another

Genitive

*reciprocal pronoun (object of ἀνεχόμενοι)*

ἀλλήλων: 'one another'; the mutual object of forbearance within the body.

## καὶ

and

*coordinating conjunction*

## χαριζόμενοι

forgiving

Pres Mid Ptc · Nom Pl Masc · χαρίζομαι

*participle of manner/means*

→ present (ongoing conduct)

χαρίζομαι: 'give freely, forgive graciously' (from χάρις, 'grace'); to forgive as an act of grace, not mere pardon.

## ἑαυτοῖς

each other

Dative

*reflexive pron. (reciprocal sense; indir. obj.)*

ἑαυτοῦ: the reflexive used reciprocally here  
— 'among yourselves, one another.'

## εἴαν

if

*conjunction (third-class condition)*

εἴαν: 'if' (+ subjunctive); a hypothetical case  
— should a grievance arise.

## τις

anyone

Nominative

*indefinite pronoun (subject of ἔχη)*

τις: 'someone, anyone'; the indefinite party  
with a grievance.

## πρός

against

*preposition + accusative (relation)*

## τινα

another

Accusative

*indefinite pronoun (object of πρὸς)*

τις: 'someone'; the second indefinite party  
— the one complained against.

## ἔχη

has

Pres Act Subj 3 Sg · ἔχω

*main verb (protasis, subjunctive)*

→ present (general condition)

ἔχω: 'have, hold'; here 'have a complaint' —  
to hold a grievance.

## μομφήν

a complaint

Accusative

*direct object*

μομφή: 'blame, cause for complaint,  
grievance'; a NT hapax — a legitimate  
ground of grievance.

## καθώς

as

*comparative conjunction (standard)*

καθώς: 'just as'; sets the Lord's forgiveness  
as the measure and pattern of ours.

## καὶ

also

*adverbial (ascensive)*

## ὁ

the

Nominative

*article*

## κύριος

Lord

Nominative

*subject*

κύριος: 'Lord'; here Christ, whose gracious  
forgiveness is the prototype for the  
believers'.

## ἐχαρίσατο

forgave

Aor Mid Indic 3 Sg · χαρίζομαι

*main verb (comparative clause)*

→ constative aorist (the once-for-all  
forgiveness)

χαρίζομαι: 'forgive graciously'; the Lord's  
decisive act of grace toward the believers —  
the ground of all mutual pardon.

## ὑμῖν

you

Dative

*indirect object*

## οὕτως

so

*adverb (correlative w/ καθώς)*

οὕτως: 'thus, so'; completes the  
comparison — 'so also you (must do).'

## καὶ

also

*adverbial (ascensive)*

## ὑμεῖς

you

Nominative

*subject (verb 'forgive' implied)*

## 14 ἐπὶ πᾶσιν δὲ τούτοις τὴν ἀγάπην, ὃ ἔστιν σύνδεσμος τῆς τελειότητος.

And above all these put on love, which is the bond of perfection.

**CROWNING VIRTUE** **δὲ** Over all the garments of v.12, one more: love, the outer garment that binds the rest into mature unity. Love is the integrating bond of the whole.

**ἐπὶ**

above/upon

*preposition + dative (addition, 'on top of')*

ἐπί + dat.: 'upon, in addition to'; love is donned 'over all these' — the outermost garment.

**πᾶσιν**

all

*Dative*

*attributive adjective*

**δὲ**

and

*connective conjunction*

**τούτοις**

these

*Dative*

*demonstrative (object of ἐπί)*

οὗτος: 'this'; refers back to the virtues of vv.12–13.

**τὴν**

the

*Accusative*

*article*

**ἀγάπην**

love

*Accusative*

*direct object (ἐνδύσασθε implied)*

ἀγάπη: 'love'; self-giving, others-directed love — the supreme Christian virtue that completes the rest.

**ὃ**

which

*Nominative*

*relative pronoun (neuter, by sense)*

ὃς: the relative here neuter, summing up the idea of love as a whole — 'which thing.'

**ἔστιν**

is

*Pres Act Indic 3 Sg · εἰμί*

*main verb (copula)*

→ *stative present*

**σύνδεσμος**

the bond

*Nominative*

*predicate nominative*

σύνδεσμος: 'bond, that which binds together' (σύν + δέω); love is the ligament holding the virtues — and the body — together (cf. 2:19).

**τῆς**

of

*Genitive*

*article*

**τελειότητος**

perfection

*Genitive*

*genitive (of result/quality)*

τελειότης: 'perfection, completeness, maturity'; love binds all into mature wholeness — 'the perfect bond.'

15 καὶ ἡ εἰρήνη τοῦ Χριστοῦ βραβευέτω ἐν ταῖς καρδίαις ὑμῶν, εἰς ἣν καὶ ἐκλήθητε ἐν ἐνὶ σώματι· καὶ εὐχάριστοι γίνεσθε.

And let the peace of Christ rule in your hearts, to which indeed you were called in one body; and be thankful.

GOVERNING PEACE **καὶ** Christ's peace is to umpire the heart's disputes; it is the peace into which they were called as one body. A first call to thankfulness rounds off the appeal.

<p>καὶ and <i>coordinating conjunction</i></p>	<p>ἡ the Nominative <i>article</i></p>	<p>εἰρήνη peace Nominative <i>subject</i> εἰρήνη: 'peace'; the Hebrew šālôm — wholeness and reconciliation that Christ gives, both with God and within the body.</p>	<p>τοῦ of Genitive <i>article</i></p>
<p>Χριστοῦ Christ Genitive <i>genitive of source/author</i> Χριστός: 'the peace of Christ' — the peace he procured and bestows (cf. 1:20).</p>	<p>βραβευέτω let rule Pres Act Impv 3 Sg · βραβεύω <i>main verb (3rd-person imperative)</i> → customary present (continual governing) βραβεύω: 'act as umpire, arbitrate, decide' (from βραβεύς, the games' referee); peace is to render the verdict in inner conflicts.</p>	<p>ἐν in <i>preposition + dative (sphere)</i></p>	<p>ταῖς the Dative <i>article</i></p>

## καρδίαις

hearts

Dative

*dat. of sphere (locus of rule)*

καρδία: 'heart'; the inner person — mind, will, and affections — where peace is to govern.

## ὑμῶν

your

Genitive

*genitive of possession*

## εἰς

to

*preposition + accusative (goal)*

## ἣν

which

Accusative

*relative pronoun (object of εἰς)*

## καὶ

indeed

*adverbial (emphatic)*

## ἐκλήθητε

you were called

Aor Pass Indic 2 Pl · καλέω

*main verb (rel. clause)*

→ *constative aorist (the effectual call)*

καλέω: 'call'; the divine summons into the realm of peace — the call that created the church.

## ἐν

in

*preposition + dative (sphere/manner)*

## ἐνὶ

one

Dative

*attributive adjective (cardinal)*

εἷς: 'one'; the unity of the one body — the corporate sphere of the call.

## σώματι

body

Dative

*dat. of sphere*

σῶμα: 'body'; the church as Christ's one body (cf. 1:18) — the context in which peace is to reign.

## καὶ

and

*coordinating conjunction*

## εὐχάριστοι

thankful

Nominative

*predicate adjective (w/ γίνεσθε)*

εὐχάριστος: 'thankful, grateful'; the grateful disposition that befits the called — a NT hapax.

## γίνεσθε

be

Pres Mid Impv 2 Pl · γίνομαι

*main verb (imperative)*

→ *customary present (be habitually)*

γίνομαι: 'become, be'; 'keep on becoming thankful' — gratitude as a continual posture.

16 ὁ λόγος τοῦ Χριστοῦ ἐνοικεῖτω ἐν ὑμῖν πλουσίως, ἐν πάσῃ σοφίᾳ διδάσκοντες καὶ νουθετοῦντες ἑαυτοὺς ψαλμοῖς, ὕμνοις, ᾠδαῖς πνευματικαῖς ἐν χάριτι, ᾄδοντες ἐν ταῖς καρδίαις ὑμῶν τῷ θεῷ·

Let the word of Christ dwell in you richly, in all wisdom teaching and admonishing one another with psalms, hymns, and spiritual songs, with grace singing in your hearts to God.

**INDWELLING WORD** **ASYNDETON** The corporate counterpart to v.15: let Christ's word take up rich residence, overflowing in mutual instruction and worshipful song. Teaching and praise are one Spirit-filled act of the community.

<p><b>ὁ</b> the Nominative article</p>	<p><b>λόγος</b> word Nominative subject λόγος: 'word, message'; the gospel message of/about Christ — to indwell the community.</p>	<p><b>τοῦ</b> of Genitive article</p>	<p><b>Χριστοῦ</b> Christ Genitive genitive (objective/source) Χριστός: 'the word of Christ' — either the word about him or his own teaching; the gospel embodied in his message.</p>
<p><b>ἐνοικεῖτω</b> let dwell Pres Act Impv 3 Sg· ἐνοικέω main verb (3rd-person imperative) → customary present (continual indwelling) ἐνοικέω: 'dwell in, inhabit' (ἐν + οἰκέω); the word is to be a resident, not a visitor — at home in them.</p>	<p><b>ἐν</b> in preposition + dative (sphere)</p>	<p><b>ὑμῖν</b> you Dative object of ἐν</p>	<p><b>πλουσίως</b> richly adverb (manner) πλουσίως: 'richly, abundantly' (from πλοῦτος, 'wealth'); the word is to dwell in lavish fullness.</p>

ἐν

in

*preposition + dative (manner)*

πάση

all

Dative

*attributive adjective*

σοφία

wisdom

Dative

*dat. of manner*

σοφία: 'wisdom'; the true wisdom found in Christ (2:3), governing the teaching — over against the false 'wisdom' at Colossae.

διδάσκοντες

teaching

Pres Act Ptc · Nom Pl Masc · διδάσκω

*participle of means/manner*

→ present (ongoing activity)

διδάσκω: 'teach, instruct'; the positive imparting of truth within the body.

καὶ

and

*coordinating conjunction*

νουθετοῦντες

admonishing

Pres Act Ptc · Nom Pl Masc · νουθετέω

*participle of means/manner*

→ present (ongoing activity)

νουθετέω: 'admonish, warn, set right the mind' (νοῦς + τίθημι); corrective counsel, the disciplinary side of teaching.

ἑαυτοῦς

one another

Accusative

*reflexive (reciprocal sense; object)*

ἑαυτοῦ: reflexive used reciprocally — 'one another'; the mutual ministry of the whole congregation.

ψαλμοῖς

with psalms

Dative

*dat. of means/instrument*

ψαλμός: 'psalm'; a sung composition, likely the OT Psalter — sung praise as a vehicle of teaching.

ᾠμοὶς

hymns

Dative

*dat. of means/instrument*

ᾠμος: 'hymn'; a song of praise to God — perhaps early Christian compositions (cf. 1:15–20).

ὠδαῖς

songs

Dative

*dat. of means/instrument*

ὠδή: 'song, ode'; a general term for sung music, here qualified as 'spiritual.'

πνευματικαῖς

spiritual

Dative

*attributive adjective*

πνευματικός: 'spiritual'; Spirit-prompted or Spirit-pertaining — songs that arise from and express the Spirit's work.

ἐν

with

*preposition + dative (manner)*

χάριτι

grace/thankfulness

Dative

*dat. of manner*

χάρις: 'grace, gratitude'; ἐν χάριτι — either 'with thankfulness' or 'with grace/gracefulness' in the heart's song.

ᾄδοντες

singing

Pres Act Ptc · Nom Pl Masc · ᾄδω

*participle of manner*

→ present (ongoing activity)

ᾄδω: 'sing'; the worship directed Godward, from the heart.

ἐν

in

*preposition + dative (sphere)*

ταῖς

the

Dative

*article*

**καρδίαις**

hearts

Dative

*dat. of sphere (locus of song)*

καρδία: 'heart'; the worship is heartfelt, not merely vocal — sung 'in your hearts.'

**ὑμῶν**

your

Genitive

*genitive of possession*

**τῷ**

the

Dative

*article*

**θεῷ**

God

Dative

*dat. of recipient (the addressee of praise)*

θεός: God; the ultimate audience of the worshipful song.

17 καὶ πᾶν ὃ τι ἐὰν ποιῆτε ἐν λόγῳ ἢ ἐν ἔργῳ, πάντα ἐν ὀνόματι κυρίου Ἰησοῦ, εὐχαριστοῦντες τῷ θεῷ πατρὶ δι' αὐτοῦ.

And whatever you do, in word or deed, do everything in the name of the Lord Jesus, giving thanks to God the Father through him.

**SUMMARY PRINCIPLE** **καὶ** The comprehensive rule that caps the section: the whole of life — word and deed alike — is to be done in Jesus' name, with thanksgiving to the Father. Christ's lordship sanctifies everything, leading into the household code.

**καὶ**

and

*coordinating conjunction*

**πᾶν**

everything

Accusative

*direct object (proleptic, resumed by πάντα)*

πᾶς: 'all, every'; the all-inclusive scope — every single thing.

**ὃ**

what-

Accusative

*relative pronoun (w/ τι, ἐάν: 'whatever')*

**τι**

-ever

Accusative

*indefinite pronoun (w/ ὃ: 'whatever')*

ὃ τι ἐάν: 'whatever' — a fully generalizing relative, leaving nothing out.

ἐάν

ever

particle (generalizing, w/ subjunctive)

ποιῆτε

you do

Pres Act Subj 2 Pl · ποιέω

main verb (indefinite rel. clause)

→ customary present (whatever you habitually do)

ποιέω: 'do, make'; the whole field of action falls under the rule.

ἐν

in

preposition + dative (sphere)

λόγῳ

word

Dative

dat. of sphere

λόγος: 'word, speech'; the realm of what is said.

ἢ

or

disjunctive conjunction

ἐν

in

preposition + dative (sphere)

ἔργῳ

deed

Dative

dat. of sphere

ἔργον: 'work, deed'; the realm of what is done — word and deed together = the whole of life.

πάντα

everything

Accusative

direct object (resumes πᾶν; verb 'do' implied)

πᾶς: 'all'; resumes the opening πᾶν after the parenthesis — 'do it all.'

ἐν

in

preposition + dative (sphere/authority)

ὀνόματι

the name

Dative

dat. of sphere (under his authority/representation)

ὄνομα: 'name'; to act 'in the name of' is to act as his representative, under his authority and for his honor.

κυρίου

of the Lord

Genitive

genitive of possession

κύριος: 'Lord'; the title whose recurrence will dominate the household code (vv.18, 20, 22-24).

Ἰησοῦ

Jesus

Genitive

genitive in apposition to κυρίου

## εὐχαριστοῦντες

giving thanks

Pres Act Ptc · Nom Pl Masc · εὐχαριστέω

*participle of manner/attendant circumstance*

→ present (ongoing accompaniment)

εὐχαριστέω: 'give thanks'; the third call to gratitude in the section (cf. vv.15, 16) — the keynote of the new life.

## τῷ

the

Dative

article

## θεῷ

to God

Dative

*indirect object (recipient of thanks)*

## πατρὶ

the Father

Dative

*apposition to θεῷ*

πατήρ: 'Father'; God named as Father, the recipient of thanksgiving offered through the Son.

## δι'

through

*preposition + genitive (mediation)*

## αὐτοῦ

him

Genitive

*object of διὰ (the mediator)*

αὐτοῦ: 'him' = Christ; all thanksgiving to the Father is mediated through the Son.

## 18 Αἱ γυναῖκες, ὑποτάσσεσθε τοῖς ἀνδράσιν, ὡς ἀνήκεν ἐν κυρίῳ.

Wives, submit to your husbands, as is fitting in the Lord.

HOUSEHOLD CODE: WIVES ASYNDETON The household code (Haustafel) begins, addressing the subordinate member first. The wife's submission is qualified 'in the Lord' — Christian, voluntary, and bounded by Christ's lordship, not mere social convention.

Αἱ

the

Nominative

article (with vocative nominative)

γυναῖκες

wives

Nominative

nominative of address (for vocative)

γυνή: 'woman, wife'; here the wives, addressed first in the code.

ὑποτάσσεσθε

submit

Pres Mid Impv 2 Pl · ὑποτάσσω

main verb (imperative)

→ customary present (continual disposition)

ὑποτάσσω (mid.): 'subject oneself, submit' (ὑπό + τάσσω, a military 'rank under'); voluntary ordering of oneself, the middle stressing willing self-submission.

τοῖς

the

Dative

article

ἀνδράσιν

husbands

Dative

dat. of submission (to whom)

ἀνὴρ: 'man, husband'; the husbands, to whom the submission is directed — likely 'their own' (cf. the variant).

ὡς

as

comparative particle

ὡς: 'as'; introduces the standard of fittingness.

ἀνήκεν

is fitting

Impf Act Indic 3 Sg · ἀνήκω

main verb (impersonal)

→ customary imperfect (what was/is proper)

ἀνήκω: 'be fitting, be proper'; the idiomatic imperfect ('as was fitting') expresses an abiding propriety.

ἐν

in

preposition + dative (sphere)

κυρίῳ

the Lord

Dative

dat. of sphere (the Christian frame)

κύριος: 'Lord'; the refrain of the code — the relationship is reframed within union with Christ.

## 19 Οἱ ἄνδρες, ἀγαπᾶτε τὰς γυναῖκας καὶ μὴ πικραίνεσθε πρὸς αὐτάς.

Husbands, love your wives, and do not be harsh with them.

HOUSEHOLD CODE: HUSBANDS ASYNDETON The reciprocal address to husbands: not power but self-giving love, with a pointed negative — no bitterness. The duty is heavier than the culture's, transforming authority into care.

**οἱ**

the

Nominative

article (with vocative nominative)

**ἄνδρες**

husbands

Nominative

nominative of address (for vocative)

ἄνῆρ: 'man, husband'; the husbands, now addressed in turn.

**ἀγαπᾶτε**

love

Pres Act Impv 2 Pl · ἀγαπάω

main verb (imperative)

→ customary present (continual love)

ἀγαπάω: 'love'; self-giving love (ἀγάπη) commanded as the husband's defining duty — not domination.

**τὰς**

the

Accusative

article

**γυναῖκας**

wives

Accusative

direct object

γυνή: 'woman, wife'; the wives, here the objects of the husbands' love.

**καὶ**

and

coordinating conjunction

**μὴ**

not

negative particle (with imperative)

**πικραίνεσθε**

be harsh

Pres Pass Impv 2 Pl · πικραίνω

main verb (prohibition)

→ customary present (do not be/become embittered)

πικραίνω: 'make bitter, embitter' (from πικρός, 'bitter'); pass. 'be bitter/harsh' — no resentful, sharp treatment of the wife.

**πρὸς**

toward

preposition + accusative (relation)

**αὐτάς**

them

Accusative

object of πρὸς

## 20 Τὰ τέκνα, ὑπακούετε τοῖς γονεῦσιν κατὰ πάντα, τοῦτο γὰρ εὐάρεστόν ἐστιν ἐν κυρίῳ.

Children, obey your parents in everything, for this is pleasing in the Lord.

HOUSEHOLD CODE: CHILDREN ASYNDETON The second pair: children's obedience 'in everything,' motivated by what pleases the Lord. Domestic obedience is reframed as worship rendered to Christ.

**Τὰ**

the

Nominative

article (with vocative nominative)

**τέκνα**

children

Nominative

nominative of address (for vocative)

τέκνον: 'child' (from τίκτω, 'bear'); the offspring, addressed directly as members of the church.

**ὑπακούετε**

obey

Pres Act Imprv 2 Pl · ὑπακούω

main verb (imperative)

→ customary present (continual obedience)

ὑπακούω: 'obey, listen under' (ὑπό + ἀκούω); attentive submission — a stronger word than the wives' 'submit.'

**τοῖς**

the

Dative

article

**γονεῦσιν**

parents

Dative

dat. of the one obeyed

γονεύς: 'parent' (from γίνομαι/γεννάω); both father and mother, jointly to be obeyed.

**κατὰ**

in

preposition + accusative (extent)

**πάντα**

everything

Accusative

object of κατὰ (extent of obedience)

πᾶς: 'all'; κατὰ πάντα = 'in all respects' — comprehensive, within the bounds of 'in the Lord.'

**τοῦτο**

this

Nominative

subject (demonstrative)

**γὰρ**

for

explanatory conjunction

γὰρ: 'for'; gives the motive — such obedience is what pleases the Lord.

**εὐάρεστόν**

pleasing

Nominative

predicate adjective

εὐάρεστος: 'well-pleasing, acceptable' (εὖ + ἀρέσκω); what gains the Lord's approval.

**ἐστιν**

is

Pres Act Indic 3 Sg · εἰμί

main verb (copula)

→ stative present

**ἐν**

in

preposition + dative (sphere)

κυρίῳ

the Lord

Dative

*dat. of sphere (the Christian frame)*

κύριος: 'Lord'; again the refrain — the duty's measure and reward lie 'in the Lord.'

## 21 Οἱ πατέρες, μὴ ἐρεθίζετε τὰ τέκνα ὑμῶν, ἵνα μὴ ἀθυμῶσιν.

Fathers, do not provoke your children, lest they become discouraged.

HOUSEHOLD CODE: FATHERS ASYNDETON The reciprocal address to fathers: their authority is checked by a prohibition against provoking the children, with a pastoral motive — lest the children lose heart. Power is again tempered by care.

οἱ

the

Nominative

*article (with vocative nominative)*

πατέρες

fathers

Nominative

*nominative of address (for vocative)*

πατήρ: 'father'; the fathers (perhaps 'parents'), holders of household authority.

μὴ

not

*negative particle (with imperative)*

ἐρεθίζετε

provoke

Pres Act Impv 2 Pl · ἐρεθίζω

*main verb (prohibition)*

→ *customary present (do not keep provoking)*

ἐρεθίζω: 'stir up, irritate, provoke'; here negatively — nagging, exasperating treatment that embitters a child.

τὰ

the

Accusative

*article*

τέκνα

children

Accusative

*direct object*

τέκνον: 'child'; the same children of v.20, now as objects of the fathers' care.

ὑμῶν

your

Genitive

*genitive of relationship*

ἵνα

lest

*conjunction (negative purpose, w/ μὴ)*

ἵνα μὴ: 'in order that not, lest'; introduces the result to be avoided.

μή

not

negative particle (with ἵνα)

ἀθυμῶσιν

become discouraged

Pres Act Subj 3 Pl · ἀθυμέω

main verb (negative purpose clause)

→ present (ongoing state to be prevented)

ἀθυμέω: 'lose heart, be disheartened' (ἀ- + θυμός, 'spirit'); the crushing of a child's spirit that harsh treatment breeds — a NT hapax.

22 Οἱ δοῦλοι, ὑπακούετε κατὰ πάντα τοῖς κατὰ σάρκα κυρίοις, μή ἐν ὀφθαλμοδουλίᾳ ὡς ἀνθρωπάρεσκοι, ἀλλ' ἐν ἀπλότῃ καρδίας, φοβούμενοι τὸν κύριον.

Slaves, obey in everything your earthly masters, not by way of eye-service, as people-pleasers, but with sincerity of heart, fearing the Lord.

HOUSEHOLD CODE: SLAVES ASYNDETON The longest member of the code (vv.22–25): slaves are to render whole obedience — not for show, but sincerely, 'fearing the Lord!' The expansive treatment may reflect the Onesimus situation (cf. Philemon).

οἱ

the

Nominative

article (with vocative nominative)

δοῦλοι

slaves

Nominative

nominative of address (for vocative)

δοῦλος: 'slave, bondservant'; addressed directly as full members of the church — itself notable.

ὑπακούετε

obey

Pres Act Impv 2 Pl · ὑπακούω

main verb (imperative)

→ customary present (continual obedience)

ὑπακούω: 'obey'; the same verb as the children's (v.20) — wholehearted compliance.

κατὰ

in

preposition + accusative (extent)

## πάντα

everything

Accusative

*object of κατά (extent of obedience)*

πᾶς: 'all'; κατά πάντα — full obedience in all things (within the Lord's bounds).

## τοῖς

the

Dative

article

## κατὰ

according to

*preposition + accusative (reference)*

## σάρκα

the flesh

Accusative

*object of κατά (sphere of reference)*

σάρξ: 'flesh'; 'masters according to the flesh' = earthly, human masters — implicitly relativized against the heavenly Master.

## κυρίους

masters

Dative

*dat. of the one obeyed*

κύριος: here 'master, owner'; the deliberate wordplay — earthly κύριοι serve under the one true κύριος (v.24).

## μὴ

not

*negative particle*

## ἐν

by

*preposition + dative (manner)*

## ὀφθαλμοδουλία

eye-service

Dative

*dat. of manner (rejected mode)*

ὀφθαλμοδουλία: 'eye-service' (ὀφθαλμός + δουλεία); work done only when watched — a Pauline coinage, a NT hapax.

## ὡς

as

*comparative particle*

## ἀνθρωπάρεσκοι

people-pleasers

Nominative

*predicate nom. (in apposition to subject)*

ἀνθρωπάρεσκος: 'man-pleaser' (ἄνθρωπος + ἀρέσκω); one who serves to win human approval rather than God's.

## ἀλλ'

but

*adversative conjunction*

ἀλλά: 'but, rather'; sets sincere service against mere outward show.

## ἐν

with

*preposition + dative (manner)*

## ἀπλότητι

sincerity

Dative

*dat. of manner*

ἀπλότης: 'singleness, sincerity, integrity'; an undivided, guileless heart — the opposite of eye-service.

## καρδίας

of heart

Genitive

*attributive (descriptive) genitive*

καρδία: 'heart'; ἀπλότης καρδίας = wholehearted sincerity.

## φοβούμενοι

fearing

Pres Mid Ptc · Nom Pl Masc · φοβέομαι

*participle of manner/cause*

→ present (ongoing reverence)

φοβέομαι: 'fear, reverence'; reverent fear of the Lord — the true motive that replaces fear of the human master.

## τὸν

the

Accusative

article

## κύριον

Lord

Accusative

*direct object (of φοβούμενοι)*

κύριος: 'Lord'; here unmistakably Christ — the Master whose regard governs the slave's service.

## 23 ὃ ἐὰν ποιῆτε, ἐκ ψυχῆς ἐργάζεσθε ὡς τῷ κυρίῳ καὶ οὐκ ἀνθρώποις,

Whatever you do, work at it from the soul, as for the Lord and not for men,

**PRINCIPLE OF SLAVE-SERVICE** **ASYNDETON** The governing principle: wholehearted work, rendered ultimately to the Lord, not to men. This dignifies the meanest labor as service to Christ — echoing the comprehensive rule of v.17.

### ὃ

what-

Accusative

*relative pronoun (w/ ἐάν: 'whatever')*

### ἐάν

-ever

*particle (generalizing, w/ subjunctive)*

ὃ ἐάν: 'whatever'; generalizes over the whole field of the slave's tasks.

### ποιῆτε

you do

Pres Act Subj 2 Pl · ποιέω

*main verb (indefinite rel. clause)*

→ customary present

ποιέω: 'do, make'; the indefinite relative recalls v.17's 'whatever you do!'

### ἐκ

from

*preposition + genitive (source)*

### ψυχῆς

the soul

Genitive

*object of ἐκ (source/manner)*

ψυχή: 'soul, life'; ἐκ ψυχῆς = 'from the soul, heartily' — with the whole self engaged.

### ἐργάζεσθε

work

Pres Mid Impv 2 Pl · ἐργάζομαι

*main verb (imperative)*

→ customary present (continual labor)

ἐργάζομαι: 'work, labor'; the command to put oneself wholly into the task.

### ὡς

as

*comparative particle*

ὡς: 'as'; reframes the recipient of the labor — 'as (working) for the Lord!'

### τῷ

the

Dative

*article*

## κυρίῳ

Lord

Dative

*dat. of recipient/advantage*

κύριος: 'Lord'; Christ is the true beneficiary of the slave's work — the decisive reorientation.

## καὶ

and

*coordinating conjunction*

## οὐκ

not

*negative particle*

## ἀνθρώποις

men

Dative

*dat. of recipient (negated)*

ἄνθρωπος: 'human being'; the merely human masters — not the ultimate object of service.

## 24 εἰδότες ὅτι ἀπὸ κυρίου ἀπολήμψεσθε τὴν ἀνταπόδοσιν τῆς κληρονομίας. τῷ κυρίῳ Χριστῷ δουλεύετε

knowing that from the Lord you will receive the inheritance as your reward. You are serving the Lord Christ.

**MOTIVE: THE HEAVENLY REWARD** **ASYNDETON** The motive that transfigures slavery: the slave, who could not normally inherit, will receive the inheritance from the Lord as reward. The clinching statement: 'you serve the Lord Christ!'

## εἰδότες

knowing

Perf Act Ptc · Nom Pl Masc · οἶδα

*causal participle*

→ *intensive perfect (settled knowledge)*

οἶδα: 'know' (perfect with present sense); the settled knowledge that grounds wholehearted service.

## ὅτι

that

*conjunction (content clause)*

## ἀπὸ

from

*preposition + genitive (source)*

## κυρίου

the Lord

Genitive

*object of ἀπό (source of reward)*

κύριος: 'Lord'; the heavenly Master from whom the true reward comes.

## ἀπολήμψεσθε

you will receive

Fut Mid Indic 2 Pl · ἀπολαμβάνω

*main verb (content clause)*

→ predictive future

ἀπολαμβάνω: 'receive back, receive in full' (ἀπό + λαμβάνω); to obtain what is rightly due — here the promised recompense.

## τήν

the

Accusative

article

## ἀνταπόδοσιν

reward

Accusative

*direct object*

ἀνταπόδοσις: 'recompense, repayment' (ἀντί + ἀποδίδωμι); the full requital from the Lord — a NT hapax.

## τῆς

of

Genitive

article

## κληρονομίας

the inheritance

Genitive

*genitive of apposition (the reward = the inheritance)*

κληρονομία: 'inheritance'; pointedly, the slave — barred from inheriting on earth — receives the eschatological inheritance (cf. 1:12).

## τῷ

the

Dative

article

## κυρίῳ

Lord

Dative

*dat. of the one served*

κύριος: 'Lord'; the true Master — 'the Lord Christ,' a striking, emphatic title.

## Χριστῷ

Christ

Dative

*apposition to κυρίῳ*

Χριστός: 'Christ'; 'the Lord Christ' (κυρίῳ Χριστῷ) — the one whom the slave ultimately serves.

## δουλεύετε

you serve

Pres Act Indic 2 Pl · δουλεύω

*main verb (indicative; or imperative)*

→ customary present (the abiding reality of service)

δουλεύω: 'serve as a slave' (cognate with δοῦλος, v.22); the slave's whole labor is, in truth, slavery to Christ — read as statement or summons.

## 25 ὁ γὰρ ἀδικῶν κομίζεται ὃ ἠδίκησεν, καὶ οὐκ ἔστιν προσωποληψία.

For the wrongdoer will be repaid for the wrong he has done, and there is no partiality.

**WARNING: IMPARTIAL JUDGMENT** γὰρ The counterweight to the promise: the Lord who rewards also judges the wrongdoer, and without partiality. The principle cuts both ways — addressed to the slave here, but a hinge into the word to masters (4:1).

<p><b>ὁ</b> the (one) Nominative article (substantizes ptc.)</p>	<p><b>γὰρ</b> for explanatory conjunction γὰρ: 'for'; grounds the foregoing in the certainty of impartial recompense.</p>	<p><b>ἀδικῶν</b> wrongdoer Pres Act Ptc · Nom Sg Masc · ἀδικέω substantival participle (subject) → customary (characteristic) ἀδικέω: 'do wrong, act unjustly' (from ἀδικία); the one who commits injustice — slave or master alike.</p>	<p><b>κομίζεται</b> will be repaid Fut Mid Indic 3 Sg · κομίζω main verb → predictive future κομίζω (mid.): 'receive back, be requited'; one carries off the just consequence of his deeds.</p>
<p><b>ὃ</b> what Accusative relative pronoun (object; cognate notion)</p>	<p><b>ἠδίκησεν</b> he did wrong Aor Act Indic 3 Sg · ἀδικέω main verb (rel. clause) → constative aorist ἀδικέω: 'do wrong'; the wrong done is exactly what is requited — measure for measure.</p>	<p><b>καὶ</b> and coordinating conjunction</p>	<p><b>οὐκ</b> not negative particle</p>

ἔστιν

there is

Pres Act Indic 3 Sg · εἰμί

*main verb (existential)*

→ gnomic present (abiding truth)

προσωποληψία

partiality

Nominative

*subject (of existential ἔστιν)*

προσωποληψία: 'partiality, favoritism' (lit. 'face-receiving,' a Semitism); God shows no favoritism — rank gives no immunity (cf. Rom 2:11).

**On the text.** Verse punctuation and paragraphing are editorial and conventional.

Well-known variants (e.g. the reading ἡ ζωὴ ὑμῶν / ἡ ζωὴ ἡμῶν at v.4; the order of vices in v.5–8; ζῆλος added in some witnesses; κυρίῳ / θεῷ at v.16; the address καὶ μὴ πικραίνεσθε at v.19) are not noted. The chapter has 25 verses; none is omitted by the critical text.

**On the labels.** Parsing gives Tense·Voice·Mood·Person·Number (+ Case·Number·Gender for participles) and lemma. The *syntactic-function* and **semantic-force** tiers follow standard intermediate-grammar categories (e.g. Wallace, *Greek Grammar Beyond the Basics*); both involve interpretive judgment, and the majority reading has been chosen where opinions differ. Lexical notes condense commonly cited data (etymology, sense range, synonym contrasts, NT frequency, OT/LXX echoes) and are no substitute for a lexicon.

**On the discourse tier.** Discourse structure operates above the word, so it is shown at the clause/verse level (the connective, the relation it signals, and the role of the clause) and summarized in the chapter outline. Relation labels, any proposed chiasm, and the paragraph divisions reflect a common reading of the argument; other discourse analyses segment and label some relations differently.