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GREEK TEXT · TRANSLATION · INTERLINEAR · DISCOURSE STRUCTURE

The Epistle to the Ephesians, Chapter 4

ΠΡΟΣ ΕΦΕΣΙΟΥΣ Δ'

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 · 4:1–6

The worthy walk and the sevenfold unity

The hinge from doctrine to duty: Paul, the prisoner, entreats a walk worthy of the calling (1), marked by humility, gentleness, patience, forbearing love (2), eager to guard the Spirit's unity in the bond of peace (3) — a unity grounded in a sevenfold 'one': one body, Spirit, hope (4), one Lord, faith, baptism (5), one God and Father over, through, and in all (6).

B · 4:7–10

Grace given, the ascended Christ

Yet within that unity, grace is apportioned to each by Christ's measure (7), as Scripture says: ascending on high he led captivity captive and gave gifts to men (8). The 'ascended' implies he first descended to the lower parts (9); the one who descended is the same who ascended above all heavens to fill all things (10).

C · 4:11-16

Gifted ministers building the body to maturity

Christ himself gave apostles, prophets, evangelists, pastors-teachers (11), to equip the saints for ministry, to build up the body (12), until all attain unity of faith and knowledge, the mature man, the measure of Christ's fullness (13), no longer infants tossed by every wind of doctrine (14), but speaking truth in love, growing up into the Head, Christ (15), from whom the whole body, joined and held together, grows by each part's working in love (16).

D · 4:17-24

Off with the old self, on with the new

The solemn charge: no longer walk as the Gentiles in futile mind (17), darkened, alienated, ignorant, hardened (18), past feeling, given to licentiousness and greed (19). But you did not so learn Christ (20) — taught in him to put off the old self corrupted by deceitful desires (21-22), to be renewed in the spirit of your mind (23), and to put on the new self created after God in righteousness and holiness of truth (24).

E · 4:25-32

The new-self ethics

Concrete consequences of the renewed self: put off falsehood, speak truth, for we are members of one another (25); be angry without sinning, giving no foothold to the devil (26-27); let the thief steal no more but work and share (28); no rotten speech, only what builds up and gives grace (29); grieve not the Holy Spirit who sealed you (30); put away all bitterness and malice (31); be kind, tenderhearted, forgiving as God in Christ forgave you (32).

1 Παρακαλῶ οὖν ὑμᾶς ἐγὼ ὁ δέσμιος ἐν κυρίῳ ἀξίως περιπατῆσαι τῆς κλήσεως ἧς ἐκλήθητε,

I therefore, the prisoner in the Lord, entreat you to walk worthily of the calling with which you were called,

INFERENCE EXHORTATION οὖν The great hinge of the letter: 'therefore' draws the practical conclusion from chapters 1-3. The indicative of grace grounds the imperative of the worthy walk.

Παρακαλῶ

I entreat/urge

Pres Act Indic 1 Sg · παρακαλέω

main verb

→ customary present

παρακαλέω: 'call alongside,' hence 'exhort, urge, comfort'; a warm pastoral appeal, not a bare command.

οὖν

therefore

inferential conjunction

οὖν: 'therefore'; the pivot from the doctrinal half (1-3) to the ethical half (4-6) of the epistle.

ὑμᾶς

you

Accusative

direct object of Παρακαλῶ

ἐγὼ

I

Nominative

subject (emphatic pronoun)

<p>ὁ the Nominative article</p>	<p>δέσμιος prisoner Nominative apposition to ἐγώ δέσμιος: 'bound one, prisoner' (from δεσμός, 'bond'); Paul's chains lend moral weight to the appeal (cf. 3:1).</p>	<p>ἐν in preposition + dative (sphere/cause)</p>	<p>κυρίῳ the Lord Dative dat. of sphere (his imprisonment is 'in the Lord') κύριος: 'Lord'; his captivity is for and within Christ — a prisoner of the Lord, not merely of Rome.</p>
<p>ἀξίως worthily adverb (manner) ἀξίως: 'worthily, suitably'; conduct should be weighed in the balance against the calling received.</p>	<p>περιπατῆσαι to walk Aor Act Inf · περιπατέω complementary infinitive (content of the appeal) → constative aorist περιπατέω: 'walk about'; the common Pauline metaphor for the whole conduct of life (cf. 2:10; 4:17; 5:2).</p>	<p>τῆς of the Genitive article</p>	<p>κλήσεως calling Genitive genitive of standard (worthy 'of') κλήσις: 'calling, invitation'; the effectual summons into salvation and into the one body.</p>
<p>ἧς with which Genitive relative pronoun (gen. by attraction; cognate dat.)</p>	<p>ἐκλήθητε you were called Aor Pass Indic 2 Pl · καλέω main verb (rel. clause) → constative aorist (divine passive) καλέω: 'call'; the passive points to God as the caller — a cognate 'called with the calling.'</p>		

2 μετὰ πάσης ταπεινοφροσύνης καὶ πραΰτητος, μετὰ μακροθυμίας, ἀνεχόμενοι ἀλλήλων ἐν ἀγάπῃ,

| with all humility and gentleness, with patience, bearing with one another in love,

MANNER OF THE WALK ASYNDETON Four virtues specify how the worthy walk looks: the relational graces that preserve community — humility, gentleness, patience, forbearing love.

<p>μετὰ with <i>preposition + genitive (accompaniment/manner)</i></p>	<p>πάσης all Genitive <i>attributive adjective</i> πᾶς: 'all, every'; here 'every kind of' — the fullest measure of humility.</p>	<p>ταπεινοφροσύνης humility Genitive <i>object of μετὰ (manner)</i> ταπεινοφροσύνη: 'lowliness of mind' (ταπεινός + φρήν); a vice to the Greeks, a Christian virtue — self-forgetting esteem of others.</p>	<p>καὶ and <i>coordinating conjunction</i></p>
<p>πραΰτης gentleness Genitive <i>object of μετὰ (coordinate)</i> πραΰτης: 'meekness, gentleness'; strength under control, not weakness — the temper of the gentle (Matt 5:5).</p>	<p>μετὰ with <i>preposition + genitive (manner)</i></p>	<p>μακροθυμίας patience/long-suffering Genitive <i>object of μετὰ (manner)</i> μακροθυμία: 'long-temperedness' (μακρός + θυμός); the slow fuse that endures provocation without retaliation.</p>	<p>ἀνεχόμενοι bearing with Pres Mid Ptc · Nom Pl Masc · ἀνέχομαι <i>adverbial ptc. (manner/means; imperatival nuance)</i> → present (ongoing/durative) ἀνέχομαι: 'hold up, put up with, endure'; mutual toleration of one another's faults.</p>
<p>ἀλλήλων one another Genitive <i>genitive object of ἀνεχόμενοι</i> ἀλλήλων: 'of one another'; the reciprocal pronoun marking the mutuality of body life.</p>	<p>ἐν in <i>preposition + dative (sphere/manner)</i></p>	<p>ἀγάπη love Dative <i>dat. of manner (the atmosphere of forbearance)</i> ἀγάπη: 'love'; the self-giving love that is the soil in which forbearance grows — a key word of the epistle.</p>	

3 σπουδάζοντες τηρεῖν τὴν ἐνότητα τοῦ πνεύματος ἐν τῷ συνδέσμῳ τῆς εἰρήνης:

| being eager to keep the unity of the Spirit in the bond of peace.

GOAL OF THE WALK ASYNDETON The aim toward which the four virtues tend: the diligent guarding of an already-given unity. Unity is not produced but preserved.

<p>σπουδάζοντες being eager/diligent</p> <p>Pres Act Ptc · Nom Pl Masc · σπουδάζω <i>adverbial ptc. (manner/purpose)</i></p> <p>→ present (durative)</p> <p>σπουδάζω: 'make haste, be zealous, exert oneself'; earnest, urgent effort — unity demands diligence.</p>	<p>τηρεῖν to keep/guard</p> <p>Pres Act Inf · τηρέω <i>complementary infinitive</i></p> <p>→ present (continuous guarding)</p> <p>τηρέω: 'watch over, keep, guard'; to preserve intact what is already possessed, not to create it.</p>	<p>τὴν the</p> <p>Accusative <i>article</i></p>	<p>ἐνότητα unity</p> <p>Accusative <i>direct object of τηρεῖν</i></p> <p>ἐνότης: 'oneness, unity' (from εἷς, 'one'); a rare NT word, found only here and v.13.</p>
<p>τοῦ of the</p> <p>Genitive <i>article</i></p>	<p>πνεύματος Spirit</p> <p>Genitive <i>genitive of source/author (unity the Spirit gives)</i></p> <p>πνεῦμα: 'Spirit'; the Holy Spirit is the author of the unity — it is his creation, to be kept.</p>	<p>ἐν in</p> <p><i>preposition + dative (means/sphere)</i></p>	<p>τῷ the</p> <p>Dative <i>article</i></p>
<p>συνδέσμῳ bond</p> <p>Dative <i>dat. of means (the binding tie)</i></p> <p>σύνδεσμος: 'that which binds together, ligament, bond' (σύν + δεσμός); peace is the cord that holds unity fast.</p>	<p>τῆς of</p> <p>Genitive <i>article</i></p>	<p>εἰρήνης peace</p> <p>Genitive <i>genitive of apposition/content (the bond which is peace)</i></p> <p>εἰρήνη: 'peace'; the reconciled harmony of 2:14–17 now functions as the ligament of the body.</p>	

4 ἐν σῶμα καὶ ἐν πνεῦμα, καθὼς καὶ ἐκλήθητε ἐν μιᾷ ἐλπίδι τῆς κλήσεως ὑμῶν·

There is one body and one Spirit, just as also you were called in one hope of your calling;

GROUND OF UNITY (1ST TRIAD) **ASYNDETON** A creed-like sevenfold 'one' grounds the appeal: the church is one because the realities behind it are singular. The first triad — body, Spirit, hope — corresponds to the Spirit.

ἓν

one

Nominative

predicate/attributive (verbless acclamation)

εἷς: 'one'; the drumbeat numeral, repeated seven times — the theological basis of the one church.

σῶμα

body

Nominative

nominative (verbless clause)

σῶμα: 'body'; the church as Christ's one body (1:23; 2:16), the controlling image of the chapter.

καὶ

and

coordinating conjunction

ἓν

one

Nominative

attributive numeral

πνεῦμα

Spirit

Nominative

nominative (verbless clause)

πνεῦμα: 'Spirit'; the one Holy Spirit who animates the one body (cf. 2:18).

καθώς

just as

comparative conjunction

καθώς: 'just as, even as'; correlates the oneness with the singular hope of their calling.

καὶ

also

adverbial/ascensive conjunction

ἐκλήθητε

you were called

Aor Pass Indic 2 Pl · καλέω

main verb (comparative clause)

→ *constative aorist (divine passive)*

καλέω: 'call'; the one calling produced the one hope — they share a single destiny.

ἐν

in

preposition + dative (sphere/attendant circumstance)

μία

one

Dative

attributive numeral (fem.)

εἷς (fem. μία): 'one'; the third member of the first triad.

ἐλπίδι

hope

Dative

dat. of sphere (the realm of their calling)

ἐλπίς: 'hope'; the confident expectation of the inheritance (1:18) — a single future binds the church.

τῆς

of the

Genitive

article

κλήσεως

calling

Genitive

genitive of source (hope produced by the calling)

κλήσις: 'calling'; the same word as v.1 — the calling carries its own single hope.

ὑμῶν

your

Genitive

genitive of relationship

5 εἷς κύριος, μία πίστις, ἓν βάπτισμα,

one Lord, one faith, one baptism,

GROUND OF UNITY (2ND TRIAD) **ASYNDETON** The second triad — Lord, faith, baptism — clusters around the Son: the one Lord confessed by one faith and sealed in one baptism.

εἷς

one

Nominative

attributive numeral

εἷς: 'one'; the fourth 'one,' now of the Lord.

κύριος

Lord

Nominative

nominative (verbless clause)

κύριος: 'Lord'; the one Lord Jesus Christ, sole object of the church's allegiance (cf. 1 Cor 8:6).

μία

one

Nominative

attributive numeral (fem.)

πίστις

faith

Nominative

nominative (verbless clause)

πίστις: 'faith'; the one believing response to the one Lord (or the one body of faith confessed).

ἓν

one

Nominative

attributive numeral

βάπτισμα

baptism

Nominative

nominative (verbless clause)

βάπτισμα: 'baptism'; the one initiatory rite into the one Lord — the outward badge of the one faith.

6 εἷς θεὸς καὶ πατὴρ πάντων, ὁ ἐπὶ πάντων καὶ διὰ πάντων καὶ ἐν πᾶσιν.

one God and Father of all, who is over all and through all and in all.

GROUND OF UNITY (CLIMAX) **ASYNDETON** The climax of the seven: the one God and Father, encompassed in a triple 'all' — transcendent over, pervasive through, and immanent in all. The triad of triads is Trinitarian (Spirit, Lord, Father).

εἷς

one

Nominative

attributive numeral

εἷς: 'one'; the seventh and climactic 'one' — the one God.

θεός

God

Nominative

nominative (verbless clause)

θεός: 'God'; the foundational monotheism (Deut 6:4) underlying the whole sevenfold confession.

καὶ

and

coordinating conjunction (epexegetic)

πατήρ

Father

Nominative

apposition to θεός

πατήρ: 'Father'; the relational title binding the family of v.4 — the household of God (2:19).

πάντων

of all

Genitive

genitive (objective/possessive: Father over all)

πᾶς: 'all'; here masc./neut. — of all persons (and things), the universal fatherhood within the redeemed.

ὁ

the (one)

Nominative

article (substantizing the prep. phrases)

ἐπὶ

over

preposition + genitive (supremacy)

ἐπί: 'upon, over'; God's transcendence — sovereign above all.

πάντων

all

Genitive

object of ἐπί

καὶ

and

coordinating conjunction

διὰ

through

preposition + genitive (pervasive agency)

διὰ: 'through'; God's immanent working that pervades all.

πάντων

all

Genitive

object of διὰ

καὶ

and

coordinating conjunction

ἐν

in

preposition + dative (indwelling)

ἐν: 'in'; God's indwelling presence — immanent in all his people.

πᾶσιν

all

Dative

object of ἐν

πᾶς: 'all'; the third 'all' — likely 'in us all,' the indwelling within the whole body.

7 Ἐνὶ δὲ ἑκάστῳ ἡμῶν ἐδόθη ἡ χάρις κατὰ τὸ μέτρον τῆς δωρεᾶς τοῦ Χριστοῦ.

But to each one of us grace was given according to the measure of the gift of Christ.

CONTRAST (UNITY TO DIVERSITY) **δέ** A counterpoint to the sevenfold 'one': within the unity there is diversity. The 'but' pivots from corporate oneness to the distinct grace apportioned to each member.

Ἐνὶ

to one

Dative

indirect object (distributive w/ ἑκάστῳ)

εἷς: 'one'; ἐνὶ ἑκάστῳ = 'to each single one'
— the numeral now individualizes rather than unifies.

δὲ

but

adversative/transitional conjunction

δέ: 'but, and'; marks the turn from the unity of vv.4–6 to the diversity of gifts.

ἑκάστῳ

each

Dative

dat. indirect object (recipient)

ἕκαστος: 'each, every one'; grace is not generic but personally distributed.

ἡμῶν

of us

Genitive

partitive genitive

ἐδόθη

was given

Aor Pass Indic 3 Sg · δίδωμι

main verb (divine passive)

→ constative aorist

δίδωμι: 'give'; the passive points to Christ as giver — grace is gift, not achievement (cf. v.8 ἔδωκεν).

ἡ

the

Nominative

article

χάρις

grace

Nominative

subject of ἐδόθη

χάρις: 'grace'; here the enabling gift for service (charism), not only saving favor — grace particularized.

κατὰ

according to

preposition + accusative (standard/measure)

τὸ

the

Accusative

article

μέτρον

measure

Accusative

object of κατὰ (norm)

μέτρον: 'measure, portion'; Christ apportions a determined amount to each — gifts differ in scale (cf. Rom 12:3).

τῆς

of the

Genitive

article

δωρεᾶς

gift

Genitive

genitive of source (the measure that the gift sets)

δωρεά: 'free gift, bounty'; stresses the gratuity — what Christ bestows lavishly and without payment.

τοῦ

of

Genitive

article

Χριστοῦ

Christ

Genitive

genitive of source/possession (the gift is Christ's)

Χριστός: 'Christ'; the ascended Lord is himself the dispenser of the gifts now described.

8 διὸ λέγει· Ἀναβὰς εἰς ὕψος ἠχμαλώτευσεν αἰχμαλωσίαν, ἔδωκεν δόματα τοῖς ἀνθρώποις.

Therefore it says: "Having ascended on high he led captivity captive; he gave gifts to men."

SCRIPTURAL GROUND (CITATION) διὸ An inference-and-proof: 'therefore' Scripture (Ps 68:18) is cited to ground the giving of v.7. The quotation has 'he gave' where the psalm has 'he received' — Paul reads the triumphant Christ as distributing spoils.

διὸ

therefore

inferential conjunction

διό: 'wherefore' (δι' ὅ); introduces the scriptural warrant for the apportioned grace.

λέγει

it says

Pres Act Indic 3 Sg · λέγω

verb of citation (subject 'Scripture/he' implied)

→ gnomic/timeless present

λέγω: 'say'; standard citation formula — the abiding voice of Scripture (or God in it).

Ἀναβὰς

having ascended

Aor Act Ptc · Nom Sg Masc · ἀναβαίνω

temporal/circumstantial ptc. (antecedent)

→ constative aorist (antecedent action)

ἀναβαίνω: 'go up, ascend'; the verb on which the midrash of vv.9–10 turns.

εἰς

to

preposition + accusative (direction)

ὕψος

the height

Accusative

object of εἰς (goal)

ὕψος: 'height, high place'; the heavenly heights to which Christ ascended (cf. 1:20–21).

ἠχμαλώτευσεν

he led captive

Aor Act Indic 3 Sg · αἰχμαλωτεύω

main verb (citation)

→ constative aorist

αἰχμαλωτεύω: 'take captive' (from αἰχμή, 'spear' + ἀλίσκομαι); a victor's triumphal procession of captives.

αἰχμαλωσίαν

captivity

Accusative

cognate accusative (the body of captives)

αἰχμαλωσία: 'captivity, a body of captives'; the abstract for the concrete — the train of vanquished foes.

ἔδωκεν

he gave

Aor Act Indic 3 Sg · δίδωμι

main verb (citation)

→ constative aorist

δίδωμι: 'give'; the verb (against the LXX 'received') frames Christ as distributing the spoils of conquest.

δώρα

gifts

Accusative

direct object of ἔδωκεν

δώρα: 'gift'; the spoils given to men – interpreted in v.11 as the gifted ministers.

τοῖς

to the

Dative

article

ἀνθρώποις

men

Dative

dat. indirect object (recipients)

ἄνθρωπος: 'human being, person'; the beneficiaries of the ascended Christ's largesse.

9 τὸ δὲ Ἄνέβη τί ἐστὶν εἰ μὴ ὅτι καὶ κατέβη εἰς τὰ κατώτερα μέρη τῆς γῆς;

Now this "He ascended" – what does it mean except that he also descended into the lower parts of the earth?

EXPOSITION OF THE CITATION **δέ** Paul exegetes the psalm's verb: an ascent presupposes a prior descent. 'The lower parts of the earth' is most likely the earth itself (the incarnation) or, on another view, the realm of the dead.

τὸ

the (phrase)

Nominative

article (nominalizing the quoted word)

δὲ

now

transitional conjunction

δέ: 'now, and'; introduces the explanatory comment on the cited verb.

Ἄνέβη

"He ascended"

Aor Act Indic 3 Sg · ἀναβαίνω

quoted verb (subject of ἐστὶν via τό)

→ constative aorist (cited)

ἀναβαίνω: 'ascend'; the very word of v.8 now placed under exposition.

τί

what

Nominative

interrogative pronoun (predicate)

ἐστὶν

is/means

Pres Act Indic 3 Sg · εἰμί

main verb (copula)

→ stative present

εἰ

if

conjunction (εἰ μὴ = 'except')

μὴ

not

negative (with εἰ = 'except, but')

εἰ μὴ: 'except, unless'; introduces the only possible inference from the ascent.

ὅτι

that

conjunction (content clause)

<p>καὶ also <i>adverbial/ascensive conjunction</i></p>	<p>κατέβη he descended Aor Act Indic 3 Sg · καταβαίνω <i>main verb (ὅτι clause)</i> → <i>constative aorist</i> καταβαίνω: 'go down, descend'; the counterpart to ἀναβαίνω — the descent that the ascent presupposes.</p>	<p>εἰς into <i>preposition + accusative (direction)</i></p>	<p>τὰ the Accusative <i>article</i></p>
<p>κατώτερα lower Accusative <i>attributive adjective (comparative)</i> κατώτερος: 'lower' (comparative of κάτω); the depth answering the height of v.8.</p>	<p>μέρη parts Accusative <i>object of εἰς (goal of descent)</i> μέρος: 'part, region'; 'the lower parts of the earth' — the earth itself (epexegetic gen.) or the underworld.</p>	<p>τῆς of the Genitive <i>article</i></p>	<p>γῆς earth Genitive <i>genitive of apposition (the parts that are the earth) or partitive</i> γῆ: 'earth, land'; likely an epexegetic genitive — the low region which is the earth, i.e. the incarnation.</p>

10 ὁ καταβὰς αὐτός ἐστιν καὶ ὁ ἀναβὰς ὑπεράνω πάντων τῶν οὐρανῶν, ἵνα πληρώσῃ τὰ πάντα.

The one who descended is himself also the one who ascended far above all the heavens, that he might fill all things.

CONCLUSION OF THE EXPOSITION ASYNDETON The identity of the descending and ascending one is asserted: the humbled Christ is the exalted Christ, and the purpose of his ascent is cosmic — to fill all things (cf. 1:23).

ὁ

the (one)

Nominative

article (substantizes ptc.)

καταβὰς

who descended

Aor Act Ptc · Nom Sg Masc · καταβαίνω

substantival participle (subject)

→ constative aorist

καταβαίνω: 'descend'; the descended one — the subject identified with the ascended one.

αὐτός

himself

Nominative

intensive pronoun (identity)

αὐτός: 'he himself'; emphatic — one and the same person, against any separation of the humbled and exalted Christ.

ἐστίν

is

Pres Act Indic 3 Sg · εἰμί

main verb (copula of identity)

→ stative present

καὶ

also

adverbial/ascensive conjunction

ὁ

the (one)

Nominative

article (substantizes ptc.)

ἀναβὰς

who ascended

Aor Act Ptc · Nom Sg Masc · ἀναβαίνω

substantival participle (predicate nom.)

→ constative aorist

ἀναβαίνω: 'ascend'; the ascended one — predicated as identical to the descended one.

ὑπεράνω

far above

improper preposition + genitive (place)

ὑπεράνω: 'high above, far above' (ὑπέρ + ἄνω); the supreme exaltation (cf. 1:21).

πάντων

all

Genitive

attributive adjective

τῶν

the

Genitive

article

οὐρανῶν

heavens

Genitive

object of ὑπεράνω

οὐρανός: 'heaven'; the plural reflects the layered heavens of Jewish cosmology — Christ above them all.

ἵνα

that

conjunction (purpose)

πληρώση

he might fill

Aor Act Subj 3 Sg · πληρώω

subjunctive (purpose clause)

→ *constative aorist (purpose)*

πληρώω: 'fill, fulfill, complete'; the ascent's goal — Christ's pervasive, cosmic presence (1:23; 3:19).

τὰ

the

Accusative

article

πάντα

all things

Accusative

direct object of πληρώση

πᾶς: 'all!'; τὰ πάντα = 'the universe, all things' — the totality Christ fills.

11 καὶ αὐτὸς ἔδωκεν τοὺς μὲν ἀποστόλους, τοὺς δὲ προφήτας, τοὺς δὲ εὐαγγελιστάς, τοὺς δὲ ποιμένας καὶ διδασκάλους,

And he himself gave some as apostles, some as prophets, some as evangelists, some as pastors and teachers,

APPLICATION OF THE CITATION καὶ The 'gifts to men' of v.8 are now identified: not abilities but persons — gifted ministers given to the church. The emphatic 'he himself' makes Christ the giver.

καὶ

and

coordinating conjunction

αὐτὸς

he himself

Nominative

intensive pronoun (emphatic subject)

αὐτός: 'he himself'; the ascended Christ of v.10 personally bestows the ministers — emphatic.

ἔδωκεν

gave

Aor Act Indic 3 Sg · δίδωμι

main verb

→ *constative aorist*

δίδωμι: 'give'; echoes the citation's ἔδωκεν (v.8) — the gifts are the gifted men themselves.

τοὺς

the (some)

Accusative

article (w/ μὲν ... δέ = 'some ... others')

μὲν

on the one hand

particle (μὲν ... δέ correlation)

μὲν: correlative particle; τοὺς μὲν ... τοὺς δέ
= 'some ... and some.'

ἀποστόλους

apostles

Accusative

object of ἔδωκεν (double accusative)

ἀπόστολος: 'sent one, envoy'; the
foundational, commissioned witnesses (cf.
2:20).

τοὺς

the (some)

Accusative

article (correlative)

δὲ

and (others)

particle (correlative δέ)

προφήτας

prophets

Accusative

object of ἔδωκεν

προφήτης: 'prophet'; NT prophets, paired
with apostles as the church's foundation
(2:20; 3:5).

τοὺς

the (some)

Accusative

article (correlative)

δὲ

and (others)

particle (correlative)

εὐαγγελιστάς

evangelists

Accusative

object of ἔδωκεν

εὐαγγελιστής: 'bringer of good news,
evangelist'; itinerant gospel-preachers (cf.
Acts 21:8; 2 Tim 4:5).

τοὺς

the (some)

Accusative

article (correlative)

δὲ

and (others)

particle (correlative)

ποιμένας

pastors/shepherds

Accusative

object of ἔδωκεν

ποιμήν: 'shepherd'; the only NT use of the
noun for a church office — one article
likely binds it to 'teachers.'

καὶ

and

coordinating conjunction (single article, one
group)

διδασκάλους

teachers

Accusative

object of ἔδωκεν (joined under one article to
ποιμένας)

διδάσκαλος: 'teacher'; the shared article
(Granville Sharp pattern) suggests 'pastor-
teachers' as one office.

12 πρὸς τὸν καταρτισμὸν τῶν ἁγίων εἰς ἔργον διακονίας, εἰς οἰκοδομὴν τοῦ σώματος τοῦ Χριστοῦ,

for the equipping of the saints for the work of ministry, for the building up of the body of Christ,

PURPOSE OF THE GIFTS **ASYNDETON** A three-clause purpose chain. The shift of preposition (πρὸς then εἰς) suggests the ministers equip the saints, so that the saints do the ministry that builds the body — every member a worker.

πρὸς

for

preposition + accusative (purpose)

τὸν

the

Accusative

article

καταρτισμὸν

equipping

Accusative

object of πρὸς (purpose)

καταρτισμός: 'equipping, perfecting' (cf. mending nets, setting a bone); fitting the saints for their task.

τῶν

of the

Genitive

article

ἁγίων

saints

Genitive

objective genitive (the saints are equipped)

ἅγιος: 'holy one, saint'; the whole people of God, who are themselves to minister.

εἰς

for

preposition + accusative (purpose/goal)

ἔργον

work

Accusative

object of εἰς (goal)

ἔργον: 'work, deed'; the active service to which the equipped saints are sent.

διακονίας

of ministry

Genitive

genitive of apposition/content

διακονία: 'service, ministry'; from διάκονος ('servant') — practical service rendered to the body.

εἰς

for

preposition + accusative (ultimate goal)

οἰκοδομὴν

building up

Accusative

object of εἰς (ultimate goal)

οἰκοδομή: 'building, edification' (οἶκος + δέμω); the architectural metaphor of 2:21 applied to growth.

τοῦ

of the

Genitive

article

σώματος

body

Genitive

objective genitive (the body is built)

σῶμα: 'body'; the church (v.4), here as the structure being edified.

τοῦ

of

Genitive

article

Χριστοῦ

Christ

Genitive

possessive genitive (the body belonging to Christ)

Χριστός: 'Christ'; the body is his — built up toward him as Head (v.15).

13 μέχρι καταστήσωμεν οἱ πάντες εἰς τὴν ἐνότητα τῆς πίστεως καὶ τῆς ἐπιγνώσεως τοῦ υἱοῦ τοῦ θεοῦ, εἰς ἄνδρα τέλειον, εἰς μέτρον ἡλικίας τοῦ πληρώματος τοῦ Χριστοῦ,

until we all attain to the unity of the faith and of the knowledge of the Son of God, to a mature man, to the measure of the stature of the fullness of Christ,

TERMINUS OF THE GROWTH **μέχρι** The goal toward which the building tends: a corporate maturity, defined by three parallel 'unto' phrases — unity of faith/knowledge, the mature Man, the full measure of Christ's stature.

μέχρι

until

conjunction (temporal goal)

μέχρι: 'until, as far as'; marks the terminus of the building process — corporate maturity.

καταστήσωμεν

we attain

Aor Act Subj 1 Pl · καταντάω

subjunctive (temporal-final clause)

→ constative aorist (goal)

καταντάω: 'arrive at, attain' (of reaching a destination); the church 'arrives' at maturity together.

οἱ

the

Nominative

article

πάντες

all

Nominative

subject (οἱ πάντες = 'all of us together')

πᾶς: 'all'; the corporate 'all' — maturity is reached collectively, not individually.

εἰς

to

preposition + accusative (goal)

τὴν

the

Accusative

article

ἐνότητα

unity

Accusative

object of εἰς (goal)

ἐνότης: 'unity'; the same rare word as v.3 – now a goal to be attained, not only a gift to be kept.

τῆς

of the

Genitive

article

πίστεως

faith

Genitive

objective genitive (unity in faith)

πίστις: 'faith'; here the shared content/confession toward which the body grows in agreement.

καὶ

and

coordinating conjunction

τῆς

of the

Genitive

article

ἐπιγνώσεως

knowledge

Genitive

objective genitive (unity in knowledge)

ἐπίγνωσις: 'full/deep knowledge' (ἐπί-intensive of γνώσις); experiential, relational knowing of the Son.

τοῦ

of the

Genitive

article

υἱοῦ

Son

Genitive

objective genitive (knowledge of the Son)

υἱός: 'Son'; the object of both faith and knowledge – Christ in his divine sonship.

τοῦ

of

Genitive

article

θεοῦ

of God

Genitive

genitive of relationship

εἰς

to

preposition + accusative (goal, parallel)

ἄνδρα

a man

Accusative

object of εἰς (goal)

ἄνθρωπος: 'man, full-grown male'; the corporate church pictured as one mature Man (contrast 'infants,' v.14).

τέλειον

mature/perfect

Accusative

attributive adjective

τέλειος: 'complete, mature, full-grown' (from τέλος, 'goal'); adulthood vs. childishness, not sinlessness.

εἰς

to

preposition + accusative (goal, parallel)

μέτρον

measure

Accusative

object of εἰς (goal)

μέτρον: 'measure'; here the full standard of growth (cf. v.7), set by Christ's own fullness.

ἡλικίας

of stature/age

Genitive

genitive of apposition/quality

ἡλικία: 'stature, full age, maturity'; the full-grown size answering to 'mature man.'

τοῦ

of the

Genitive

article

πληρώματος

fullness

Genitive

genitive of source/content

πλήρωμα: 'fullness, that which fills'; the goal is to embody Christ's own completeness (1:23; 3:19).

τοῦ

of

Genitive

article

Χριστοῦ

Christ

Genitive

possessive/subjective genitive

Χριστός: 'Christ'; the measure of maturity is nothing less than Christ's own fullness.

14 ἵνα μηκέτι ὦμεν νήπιοι, κλυδωνιζόμενοι καὶ περιφερόμενοι παντὶ ἀνέμῳ τῆς διδασκαλίας ἐν τῇ κυβείᾳ τῶν ἀνθρώπων ἐν πανουργίᾳ πρὸς τὴν μεθοδεῖαν τῆς πλάνης,

so that we may no longer be infants, tossed by waves and carried about by every wind of teaching, by the trickery of men, in craftiness toward the scheming of deceit,

NEGATIVE PURPOSE ἵνα The flip side of maturity: stability. Doctrinal maturity protects against being swept about — the storm-and-sea imagery vividly portrays the instability of the immature.

ἵνα

so that

conjunction (purpose)

μηκέτι

no longer

adverb (negative time)

μηκέτι: 'no longer'; the maturity of v.13 leaves childishness behind.

ὦμεν

we may be

Pres Act Subj 1 Pl · εἰμί

subjunctive (purpose clause)

→ stative present

νήπιοι

infants

Nominative

predicate nominative

νήπιος: 'infant, child' (lit. 'non-speaking'); the immature believer, easily deceived — opposite of τέλειος (v.13).

κλυδωνιζόμενοι

tossed by waves

Pres Mid/Pass Ptc · Nom Pl Masc ·

κλυδωνίζομαι

adverbial ptc. (describing νήπιοι)

→ present (durative)

κλυδωνίζομαι: 'be tossed by the surge' (from κλύδων, 'wave'); the instability of those without doctrinal anchor.

καί

and

coordinating conjunction

περιφερόμενοι

carried about

Pres Pass Ptc · Nom Pl Masc · περιφέρω

adverbial ptc. (describing νήπιοι)

→ present (durative)

περιφέρω: 'carry around' (περί + φέρω); whirled about with no fixed course — at the mercy of every gust.

παντί

every

Dative

attributive adjective

πᾶς: 'every'; no doctrine is too slight to unsettle the immature.

ἀνέμῳ

wind

Dative

dat. of means/agent (instrument of tossing)

ἄνεμος: 'wind'; teaching pictured as a gale that drives the rudderless about.

τῆς

of the

Genitive

article

διδασκαλίας

teaching/doctrine

Genitive

genitive of source (wind that doctrine produces)

διδασκαλία: 'teaching, doctrine'; here the shifting human teachings that threaten the unwary.

ἐν

by

preposition + dative (means)

τῆ

the

Dative

article

κυβείᾳ

trickery

Dative

dat. of means

κυβεία: 'dice-playing, sleight of hand' (from κύβος, 'die'); the cheating manipulation of false teachers.

τῶν

of the

Genitive

article

ἀνθρώπων

men

Genitive

subjective genitive (the trickery men practice)

ἄνθρωπος: 'human, person'; merely human deceivers, set against the divinely given teachers of v.11.

ἐν

in

preposition + dative (manner)

πανουργία

craftiness

Dative

dat. of manner

πανουργία: 'cunning, unscrupulousness' (lit. 'ready to do anything'); craft that stops at nothing.

πρὸς

toward

preposition + accusative (purpose/result)

τὴν

the

Accusative

article

μεθοδεΐαν

scheming

Accusative

object of πρός (aim of the craft)

μεθοδεΐα: 'scheming, stratagem' (μετά + ὁδός, 'method'); the systematic deceit also ascribed to the devil (6:11).

τῆς

of

Genitive

article

πλάνης

deceit/error

Genitive

genitive of source/quality

πλάνη: 'wandering, error, deceit' (cf. 'planet,' a wanderer); the deceit that leads astray.

15 ἀληθεύοντες δὲ ἐν ἀγάπῃ αὐξήσωμεν εἰς αὐτὸν τὰ πάντα, ὅς ἐστιν ἡ κεφαλὴ, Χριστός,

but speaking the truth in love, we may grow up in all things into him who is the head, Christ,

POSITIVE CONTRAST **δέ** The healthy alternative to being tossed about: truth held in love, producing organic growth 'into' Christ the Head. Truth and love together, not either alone.

ἀληθεύοντες

speaking the truth

Pres Act Ptc · Nom Pl Masc · ἀληθεύω

adverbial ptc. (manner/means)

→ present (durative)

ἀληθεύω: 'be truthful, deal truly'; broader than mere speech — living and holding the truth, here joined to love.

δὲ

but

adversative conjunction

δέ: 'but'; sets the truthful, loving growth against the deceit of v.14.

ἐν

in

preposition + dative (manner/sphere)

ἀγάπῃ

love

Dative

dat. of manner

ἀγάπη: 'love'; truth without love wounds, love without truth flatters — the two must be wed.

αὐξήσωμεν

we may grow

Aor Act Subj 1 Pl · αὐξάνω

subjunctive (hortatory/continuation of ἵνα)

→ constative aorist (ingressive nuance)

αὐξάνω: 'grow, increase'; the organic growth of the body toward its Head.

εἰς

into

preposition + accusative (goal/direction)

αὐτὸν

him

Accusative

object of εἰς (goal of growth)

τὰ

the

Accusative

article

πάντα

in all things

Accusative

accusative of respect (in all respects)

παῖς: 'all'; τὰ πάντα adverbial — growth 'in every respect' into Christ.

ὅς

who

Nominative

relative pronoun (subject of ἔστιν)

ἔστιν

is

Pres Act Indic 3 Sg · εἰμί

main verb (copula, rel. clause)

→ stative present

ἡ

the

Nominative

article

κεφαλή

head

Nominative

predicate nominative

κεφαλή: 'head'; Christ as the source and ruler of the body's growth (cf. 1:22; Col 2:19).

Χριστός

Christ

Nominative

apposition to ἡ κεφαλή

Χριστός: 'Christ'; named explicitly as the Head — the goal and source of all growth.

16 ἔξ οὗ πᾶν τὸ σῶμα συναρμολογούμενον καὶ συμβιβαζόμενον διὰ πάσης ἀφῆς τῆς ἐπιχορηγίας κατ' ἐνέργειαν ἐν μέτρῳ ἑνὸς ἐκάστου μέρους τὴν αὐξήσιν τοῦ σώματος ποιεῖται εἰς οἰκοδομὴν ἑαυτοῦ ἐν ἀγάπῃ.

from whom the whole body, being joined and held together by every supporting ligament, according to the working in measure of each individual part, produces the growth of the body for the building up of itself in love.

SOURCE AND MECHANISM OF GROWTH **ἔξ οὗ** An intricate anatomy of body life: Christ the Head is the source ('from whom'); the body, fitted together by every joint, grows by each part's proportionate working — the goal again being self-edification in love.

ἐξ

from

preposition + genitive (source)

οὗ

whom

Genitive

relative pronoun (object of ἐξ; antecedent Christ)

πᾶν

whole

Nominative

attributive adjective

πᾶς: 'whole, all'; the entire body, not isolated members, is in view.

τὸ

the

Nominative

article

σῶμα

body

Nominative

subject of ποιεῖται

σῶμα: 'body'; the church, here as a living organism that grows itself under the Head.

συναρμολογούμενον

being joined together

Pres Pass Ptc · Nom Sg Neut · συναρμολογέω

adverbial/attributive ptc. (describing σῶμα)

→ present (ongoing)

συναρμολογέω: 'fit/frame together' (σύν + ἄρμος, 'joint' + λέγω); a building term reused of the body (cf. 2:21).

καὶ

and

coordinating conjunction

συμβιβάζομενον

held together

Pres Pass Ptc · Nom Sg Neut · συμβιβάζω

adverbial/attributive ptc. (describing σῶμα)

→ present (ongoing)

συμβιβάζω: 'bring together, knit, unite' (σύν + βιβάζω); the body cohering as a single, interlocked whole.

διὰ

through

preposition + genitive (means)

πάσης

every

Genitive

attributive adjective

πᾶς: 'every'; every single connecting point contributes.

ἀφῆς

ligament/joint

Genitive

object of διὰ (means)

ἀφή: 'contact, joint, ligament' (from ἄπτω, 'fasten'); the connecting bands that supply the body.

τῆς

of the

Genitive

article

ἐπιχορηγίας

supply/support

Genitive

genitive of function (the joint that supplies)

ἐπιχορηγία: 'supply, support' (orig. defraying a chorus's costs); the provision each joint conveys.

κατ'

according to

preposition + accusative (norm)

ἐνέργειαν

working

Accusative

object of κατὰ (norm)

ἐνέργεια: 'operation, effective working' (cf. 'energy'); the active functioning of each part.

ἐν

in

preposition + dative (measure)

μέτρῳ

measure

Dative

dat. of measure/manner

μέτρον: 'measure'; the proportioned working — each part contributes its allotted share (cf. v.7).

ἐνός

of one

Genitive

attributive (w/ ἐκάστου = 'each single')

εἷς: 'one'; ἐνός ἐκάστου = 'each individual' — every member matters.

ἐκάστου

each

Genitive

attributive adjective

ἕκαστος: 'each'; the distributive stress — body growth depends on every part.

μέρους

part

Genitive

subjective genitive (each part's working)

μέρος: 'part, member'; the individual constituents of the body.

τήν

the

Accusative

article

αὔξησιν

growth

Accusative

direct object of ποιεῖται

αὔξις: 'growth, increase' (cf. αὐξάνω, v.15); the noun for the body's organic enlargement.

τοῦ

of the

Genitive

article

σώματος

body

Genitive

objective/possessive genitive (the body's growth)

σῶμα: 'body'; the growth belongs to the whole organism.

ποιεῖται

produces/makes

Pres Mid Indic 3 Sg · ποιέω

main verb (middle: for itself)

→ customary/durative present

ποιέω (mid.): 'make, produce (for oneself)'; the body brings about its own growth under Christ.

εἰς

for

preposition + accusative (purpose)

οἰκοδομήν

building up

Accusative

object of εἰς (purpose)

οἰκοδομή: 'edification, building'; the same goal as v.12 — now the body edifies itself.

ἑαυτοῦ

of itself

Genitive

reflexive genitive (objective)

ἑαυτοῦ: 'of itself'; the body builds itself — corporate, mutual edification.

ἐν

in

preposition + dative (sphere/manner)

ἀγάπῃ

love

Dative

dat. of manner/sphere

ἀγάπη: 'love'; the section opens (v.2) and closes (v.16) in love — its sphere and atmosphere.

17 Τοῦτο οὖν λέγω καὶ μαρτύρομαι ἐν κυρίῳ, μηκέτι ὑμᾶς περιπατεῖν καθὼς καὶ τὰ ἔθνη περιπατεῖ ἐν ματαιότητι τοῦ νοῦς αὐτῶν,

This therefore I say and testify in the Lord, that you no longer walk as also the Gentiles walk, in the futility of their mind,

RESUMED EXHORTATION **οὖν** Picking up the 'walk' theme of v.1, Paul issues a solemn charge to abandon the old pagan way of life. The double 'I say and testify' lends weight; the futile mind is the root of the Gentile walk.

Τοῦτο

this

Accusative

direct object (cataphoric, points forward)

οὔτος; 'this'; anticipates the content of the charge that follows.

οὖν

therefore

inferential conjunction

οὖν: 'therefore'; resumes the practical appeal of v.1 after the digression on gifts and growth.

λέγω

I say

Pres Act Indic 1 Sg · λέγω

main verb

→ customary present

λέγω: 'say'; the verb of declaration introducing the formal charge.

καὶ

and

coordinating conjunction

μαρτύρομαι

I testify/solemnly affirm

Pres Mid Indic 1 Sg · μαρτύρομαι

main verb (coordinate)

→ customary present

μαρτύρομαι: 'call to witness, solemnly declare'; raises the appeal to the level of solemn adjuration.

ἐν

in

preposition + dative (sphere/authority)

κυρίῳ

the Lord

Dative

dat. of sphere (the charge has the Lord's authority)

κύριος: 'Lord'; the testimony is given in union with and on the authority of Christ.

μηκέτι

no longer

adverb (negative time)

μηκέτι: 'no longer'; a decisive break with the former manner of life.

ὑμᾶς

you

Accusative

accusative subject of the infinitive

περιπατεῖν

to walk

Pres Act Inf · περιπατέω

infinitive (content of λέγω, indirect command)

→ present (habitual conduct)

περιπατέω: 'walk'; the life-conduct metaphor — they must no longer live as they once did.

καθώς

as

comparative conjunction

καθώς: 'just as'; draws the comparison with the Gentile walk now to be renounced.

καὶ

also

adverbial conjunction

τὰ

the

Nominative

article

ἔθνη

Gentiles/nations

Nominative

subject of περιπατεῖ

ἔθνος: 'nation'; here 'the (pagan) Gentiles' — the unbelieving outsiders, viewed ethically (cf. 2:11).

περιπατεῖ

walks

Pres Act Indic 3 Sg · περιπατέω

main verb (comparative clause)

→ customary present

περιπατέω: 'walk'; the characteristic conduct of the pagan world.

ἐν

in

preposition + dative (sphere/manner)

ματαιότητι

futility

Dative

dat. of sphere/manner

ματαιότης: 'emptiness, futility, purposelessness'; the same word for creation's bondage (Rom 8:20) — pagan thought leads nowhere.

τοῦ

of the

Genitive

article

νοῦς

mind

Genitive

genitive of source (futility that the mind breeds)

νοῦς: 'mind, understanding'; the seat of the problem — a mind set on emptiness (contrast the renewed mind, v.23).

αὐτῶν

their

Genitive

genitive of possession

18 ἔσκοτωμένοι τῇ διανοίᾳ ὄντες, ἀπηλλοτριωμένοι τῆς ζωῆς τοῦ θεοῦ διὰ τὴν ἄγνοιαν τὴν οὖσαν ἐν αὐτοῖς, διὰ τὴν πώρωσιν τῆς καρδίας αὐτῶν,

being darkened in their understanding, alienated from the life of God because of the ignorance that is in them, because of the hardness of their heart,

DIAGNOSIS OF THE PAGAN CONDITION **ASYNDETON** A chain of perfect participles diagnoses the Gentile plight: a settled darkness and alienation, caused by ignorance and a hardened heart. The intellect, the relationship with God, and the will are all corrupted.

ἔσκοτωμένοι

darkened

Perf Pass Ptc · Nom Pl Masc · σκοτόω

predicate ptc. (w/ ὄντες)

→ intensive perfect (settled state)

σκοτόω: 'darken' (from σκότος, 'darkness'); the perfect marks a fixed condition of mental darkness.

τῇ

the

Dative

article

διανοία

understanding

Dative

dat. of respect (darkened as to the mind)

διάνοια: 'understanding, faculty of thought' (διά + νοῦς); the discursive intellect, here benighted.

ὄντες

being

Pres Act Ptc · Nom Pl Masc · εἶμι

adverbial ptc. (periphrastic w/ ἔσκοτωμένοι)

→ stative present

ἀπηλλοτριωμένοι

alienated

Perf Pass Ptc · Nom Pl Masc · ἀπαλλοτριόω

predicate ptc.

→ intensive perfect (settled estrangement)

ἀπαλλοτριόω: 'estrangle, alienate' (ἀπό + ἀλλότριος, 'belonging to another'); cf. 2:12 — strangers to God's life.

τῆς

from the

Genitive

article

ζωῆς

life

Genitive

genitive of separation (alienated from)

ζωή: 'life'; the divine life from which paganism is cut off — spiritual death.

τοῦ

of

Genitive

article

θεοῦ

of God

Genitive

genitive of source (life that God gives)

διὰ

because of

preposition + accusative (cause)

τὴν

the

Accusative

article

ἄγνοιαν

ignorance

Accusative

object of διὰ (cause)

ἄγνοια: 'ignorance' (α-privative + γνώσις);
not innocent but culpable — a willful not-
knowing of God.

τὴν

the

Accusative

article (attributive)

οὕσαν

that is

Pres Act Ptc · Acc Sg Fem · εἰμί

attributive participle (modifies ἄγνοιαν)

→ stative present

ἐν

in

preposition + dative (location)

αὐτοῖς

them

Dative

object of ἐν (locative)

διὰ

because of

preposition + accusative (cause)

τὴν

the

Accusative

article

πώρωσιν

hardness

Accusative

object of διὰ (deeper cause of the ignorance)

πώρωσις: 'hardening, callousness' (from
πῶρος, a hard stone/callus); the root cause
— a petrified heart.

τῆς

of the

Genitive

article

καρδίας

heart

Genitive

genitive of source (hardness of the heart)

καρδία: 'heart'; the inner center of will and
feeling — its callousness lies beneath the
darkened mind.

αὐτῶν

their

Genitive

genitive of possession

19 οἵτινες ἀπηληγκότες ἑαυτοὺς παρέδωκαν τῇ ἀσελγείᾳ εἰς ἔργασίαν ἀκαθαρσίας πάσης ἐν πλεονεξίᾳ.

who, having become callous, gave themselves over to licentiousness, for the working of every kind of impurity with greediness.

RESULT OF THE HARDENING **οἵτινες** The downward spiral reaches its outcome: past feeling, they hand themselves over to sensuality. Here it is they who 'gave themselves over' (cf. God's 'giving over' in Rom 1) — willful self-abandonment.

οἵτινες

who

Nominative

relative pronoun (qualitative: 'such as')

ὅστις: 'whoever, such as'; the qualitative relative — 'people of the sort who...!'

ἀπηληγκότες

having become callous

Perf Act Ptc · Nom Pl Masc · ἀπαλγέω

adverbial ptc. (causal/temporal)

→ intensive perfect (resultant state)

ἀπαλγέω: 'cease to feel pain, become callous' (ἀπό + ἀλγέω, 'feel pain'); past feeling, beyond moral sensation.

ἑαυτοὺς

themselves

Accusative

reflexive direct object

ἑαυτοῦ: 'themselves'; the emphatic reflexive — their ruin is self-inflicted, a deliberate surrender.

παρέδωκαν

gave over

Aor Act Indic 3 Pl · παραδίδωμι

main verb

→ constative aorist

παραδίδωμι: 'hand over, deliver up'; the same verb of God's judicial 'giving over' (Rom 1:24) — here self-surrender.

τῇ

to

Dative

article

ἀσελγείᾳ

licentiousness

Dative

dat. indirect object (to which they surrendered)

ἀσελγεία: 'debauchery, shameless sensuality'; unbridled excess with no regard for shame or public opinion.

εἰς

for

preposition + accusative (purpose/result)

ἔργασίαν

the working/practice

Accusative

object of εἰς (result)

ἔργασία: 'work, practice, performance'; the active pursuit — they make a business of impurity.

ἀκαθαρσίας

of impurity

Genitive

objective genitive

ἀκαθαρσία: 'uncleanness, impurity' (α-privative + καθαρός, 'clean'); moral filth, esp. sexual.

πάσης

of every kind

Genitive

attributive adjective

πάς: 'all, every'; impurity in every form — no boundary remains.

ἐν

with

preposition + dative (manner/attendant)

πλεονεξία

greediness

Dative

dat. of manner (the grasping spirit behind it)

πλεονεξία: 'greed, covetousness' (lit. 'wanting more'); the insatiable craving that drives the impurity (cf. 5:3).

20 Ὑμεῖς δὲ οὐχ οὕτως ἐμάθετε τὸν Χριστόν,

But you did not so learn Christ,

SHARP CONTRAST **δέ** The emphatic 'But you' breaks decisively from the pagan portrait. To 'learn Christ' is a striking phrase — not learning about doctrines but learning a Person.

Ὑμεῖς

you

Nominative

subject (emphatic, fronted pronoun)

σύ (pl.): 'you'; the emphatic position sets the believers in stark contrast to the Gentiles of vv.17–19.

δὲ

but

adversative conjunction

δέ: 'but'; the strong contrast pivoting from the old walk to the new.

οὐχ

not

negative particle

οὕτως

so/in this way

adverb (manner)

οὕτως: 'thus, in this way'; 'not thus' — Christ was not learned as a license for the pagan walk.

ἐμάθετε

you learned

Aor Act Indic 2 Pl · μανθάνω

main verb

→ *constative aorist (their conversion)*

μανθάνω: 'learn'; 'to learn Christ' (object a person) is unique — to come to know and receive him as Lord.

τὸν

the

Accusative

article

Χριστόν

Christ

Accusative

direct object of ἐμάθετε

Χριστός: 'Christ'; the personal object of learning — discipleship is learning a Person, not a system.

21 εἴ γε αὐτὸν ἠκούσατε καὶ ἐν αὐτῷ ἐδιδάχθητε, καθὼς ἔστιν ἀλήθεια ἐν τῷ Ἰησοῦ,

if indeed you heard him and were taught in him, as truth is in Jesus —

CONFIRMING CONDITION **εἴ γε** Not a doubting 'if' but a confident appeal to what is assumed true: 'since indeed.' The hearing and teaching are 'in him' — Christ is both the lesson and the sphere of learning.

εἴ

if

conditional conjunction

γε

indeed

emphatic particle (εἴ γε = 'if indeed, since')

γε: emphatic particle; εἴ γε assumes the condition true — 'since you surely did.'

αὐτὸν

him

Accusative

direct object of ἠκούσατε

αὐτός: 'him!'; the object of hearing is Christ himself — not merely about him but him.

ἠκούσατε

you heard

Aor Act Indic 2 Pl · ἀκούω

main verb (protasis)

→ constative aorist

ἀκούω: 'hear'; to hear Christ — he is present and speaking in the gospel preached to them.

καὶ

and

coordinating conjunction

ἐν

in

preposition + dative (sphere)

αὐτῷ

him

Dative

dat. of sphere (taught within union with Christ)

ἐδιδάχθητε

you were taught

Aor Pass Indic 2 Pl · διδάσκω

main verb (protasis, coordinate)

→ constative aorist

διδάσκω: 'teach'; the catechesis they received, taking place 'in him' as its sphere.

καθὼς

as

comparative conjunction

καθὼς: 'just as!'; the teaching conforms to the truth as it resides in Jesus.

ἐστιν

is

Pres Act Indic 3 Sg · εἶμι

main verb (copula)

→ stative present

ἀλήθεια

truth

Nominative

subject (predicate-fronted)

ἀλήθεια: 'truth, reality'; the truth embodied and located in the historical Jesus.

ἐν

in

preposition + dative (locative)

τῷ

the

Dative

article

Ἰησοῦ

Jesus

Dative

dat. locative (truth resides in Jesus)

Ἰησοῦς: 'Jesus'; the rare use of the bare name 'the Jesus' points to the historical person as truth's locus.

22 ἀποθέσθαι ὑμᾶς κατὰ τὴν προτέραν ἀναστροφὴν τὸν παλαιὸν ἄνθρωπον τὸν φθειρόμενον κατὰ τὰς ἐπιθυμίας τῆς ἀπάτης,

that you put off, in regard to your former manner of life, the old self, which is being corrupted according to the deceitful desires,

CONTENT OF THE TEACHING (1ST) **ASYNDETON** The first of three infinitives spelling out what they were taught. The 'old self' is the unregenerate person of the former life, ever-corrupting under desires that promise but deceive.

ἀποθέσθαι

to put off

Aor Mid Inf · ἀποτίθημι

infinitive (content of ἐδιδάχθητε)

→ constative aorist (decisive act)

ἀποτίθημι (mid.): 'put off, lay aside' (as a garment); the imagery of stripping off old clothing (cf. v.25; Col 3:9).

ὑμᾶς

you

Accusative

accusative subject of the infinitive

κατὰ

in regard to

preposition + accusative (reference)

τὴν

the

Accusative

article

<p>προτέραν former</p> <p>Accusative <i>attributive adjective</i></p> <p>πρότερος: 'former, earlier'; the pre-conversion past now to be left behind.</p>	<p>ἀναστροφὴν manner of life</p> <p>Accusative <i>object of κατά (reference)</i></p> <p>ἀναστροφή: 'conduct, way of life' (lit. 'turning about'); one's habitual behavior — here the old, discarded pattern.</p>	<p>τὸν the</p> <p>Accusative <i>article</i></p>	<p>παλαιὸν old</p> <p>Accusative <i>attributive adjective</i></p> <p>παλαιός: 'old, former'; the old self belonging to the former age (cf. Rom 6:6).</p>
<p>ἄνθρωπον self/man</p> <p>Accusative <i>direct object of ἀποθέσθαι</i></p> <p>ἄνθρωπος: 'human, person'; 'the old man/self' — the whole unregenerate identity, set against 'the new self' (v.24).</p>	<p>τὸν the (which)</p> <p>Accusative <i>article (attributive)</i></p>	<p>φθειρόμενον being corrupted</p> <p>Pres Pass Ptc · Acc Sg Masc · φθείρω <i>attributive participle (modifies ἄνθρωπον)</i></p> <p>→ present (progressive ruin)</p> <p>φθείρω: 'corrupt, ruin, destroy'; the old self is in ongoing decay — a present, deteriorating reality.</p>	<p>κατὰ according to</p> <p><i>preposition + accusative (standard/cause)</i></p>
<p>τὰς the</p> <p>Accusative <i>article</i></p>	<p>ἐπιθυμίας desires/lusts</p> <p>Accusative <i>object of κατά (the agents of corruption)</i></p> <p>ἐπιθυμία: 'desire, craving, lust' (ἐπί + θυμός); cravings that drive the old self's decay.</p>	<p>τῆς of</p> <p>Genitive <i>article</i></p>	<p>ἀπάτης deceit</p> <p>Genitive <i>genitive of source/quality (deceitful desires)</i></p> <p>ἀπάτη: 'deceit, deception'; the desires belong to deceit — they promise life but deliver ruin.</p>

23 ἀνανεοῦσθαι δὲ τῷ πνεύματι τοῦ νοῦς ὑμῶν,

and that you be renewed in the spirit of your mind,

CONTENT OF THE TEACHING (2ND) **δέ** The second, central infinitive: an inward renewal. The present tense (against the aorists of vv.22, 24) marks this as continual — the daily renovation of the mind that bridges the decisive off/on.

ἀνανεοῦσθαι

to be renewed

Pres Pass Inf · ἀνανεόω

infinitive (content of ἐδιδάχθητε)

→ present (continual renewal)

ἀνανεόω: 'renew, make new again' (ἀνά + νέος); the present tense marks ongoing renovation, the daily middle term.

δὲ

and

connective conjunction

δέ: 'and, but'; links the renewal between the putting-off and the putting-on.

τῷ

in the

Dative

article

πνεύματι

spirit

Dative

dat. of sphere/respect (renewed as to the spirit)

πνεῦμα: 'spirit'; here the governing disposition of the mind — its animating attitude, to be made new.

τοῦ

of the

Genitive

article

νοῦς

mind

Genitive

genitive of relationship/possession

νοῦς: 'mind'; the renewal targets the mind (contrast its 'futility,' v.17) — transformation begins in thought (cf. Rom 12:2).

ὑμῶν

your

Genitive

genitive of possession

24 καὶ ἐνδύσασθαι τὸν καινὸν ἄνθρωπον τὸν κατὰ θεὸν κτισθέντα ἐν δικαιοσύνῃ καὶ ὁσιότητι τῆς ἀληθείας.

and that you put on the new self, the one created after God in righteousness and holiness of truth.

CONTENT OF THE TEACHING (3RD) καὶ The third infinitive completes the wardrobe metaphor: put on the new self. It is God's creation, made after his likeness — the recovered image, marked by righteousness and holiness that belong to truth (opposite of v.22's deceit).

καὶ
and

coordinating conjunction

ἐνδύσασθαι
to put on

Aor Mid Inf · ἐνδύω

infinitive (content of ἐδιδάχθητε)

→ *constative aorist (decisive act)*

ἐνδύω (mid.): 'put on, clothe oneself' (as a garment); the counterpart to ἀποθέσθαι (v.22) — donning the new.

τὸν
the

Accusative

article

καινὸν
new

Accusative

attributive adjective

καινός: 'new (in kind/quality)'; not merely new in time (νέος) but new in nature — the new creation (2 Cor 5:17).

ἑαυτόν
self/man

Accusative

direct object of ἐνδύσασθαι

ἑαυτόν: 'human, person'; 'the new self'

— the regenerate identity in Christ, the new humanity (cf. 2:15).

τὸν
the (one)

Accusative

article (substantizes ptc.)

κατὰ
after/according to

Accusative

preposition + accusative (standard/pattern)

θεόν
God

Accusative

object of κατὰ (the pattern of creation)

θεός: 'God'; the new self is created 'after God'

— in his image/likeness (Gen 1:26–27; Col 3:10).

κτισθέντα
created

Aor Pass Ptc · Acc Sg Masc · κτίζω

attributive participle (modifies ἑαυτόν)

→ *constative aorist (divine passive)*

κτίζω: 'create'; the new self is God's

handiwork, not human achievement (cf. 2:10).

ἐν
in

preposition + dative (sphere/result of creation)

δικαιοσύνη
righteousness

Dative

dat. of sphere (the character of the new self)

δικαιοσύνη: 'righteousness, justice'; right

conduct toward others — a mark of the recovered image.

καὶ
and

coordinating conjunction

ὁσιότητα

holiness

Dative

dat. of sphere (coordinate)

ὁσιότης: 'holiness, piety'; devout reverence toward God — paired with righteousness as the new self's twin virtue.

τῆς

of the

Genitive

article

ἀληθείας

truth

Genitive

genitive of source/quality (righteousness that truth produces)

ἀλήθεια: 'truth'; the righteousness and holiness belong to truth — the deliberate antithesis of v.22's 'deceit!'

25 Διὸ ἀποθέμενοι τὸ ψεῦδος λαλεῖτε ἀλήθειαν ἕκαστος μετὰ τοῦ πλησίον αὐτοῦ, ὅτι ἐσμὲν ἀλλήλων μέλη.

Therefore, having put away falsehood, let each one speak truth with his neighbor, because we are members of one another.

FIRST CONCRETE APPLICATION **Διὸ** 'Therefore' draws the off/on principle (vv.22–24) into specific commands. The first vice-and-virtue pair — falsehood vs. truth — is grounded in the body theology: lying to a fellow member is self-injury (echoing Zech 8:16).

Διὸ

therefore

inferential conjunction

διό: 'wherefore'; applies the general principle to the concrete catalog that follows.

ἀποθέμενοι

having put away

Aor Mid Ptc · Nom Pl Masc · ἀποτίθημι

adverbial ptc. (attendant/causal, supporting the imperative)

→ constative aorist (antecedent action)

ἀποτίθημι (mid.): 'put off, lay aside'; echoes v.22 — the old garment of falsehood is stripped off first.

τὸ

the

Accusative

article

ψεῦδος

falsehood

Accusative

direct object of ἀποθέμενοι

ψεῦδος: 'lie, falsehood'; the abstract with the article — lying as a whole sphere, characteristic of the old self.

<p>λαλεῖτε speak Pres Act Impv 2 Pl · λαλέω <i>main verb (imperative)</i></p> <p>→ present imperative (habitual practice)</p> <p>λαλέω: 'speak'; the present commands an ongoing habit — let truth-telling be your custom.</p>	<p>ἀλήθειαν truth Accusative <i>direct object of λαλεῖτε</i></p> <p>ἀλήθεια: 'truth'; truthful speech replaces the discarded falsehood.</p>	<p>ἕκαστος each one Nominative <i>apposition to the subject (distributive)</i></p> <p>ἕκαστος: 'each'; the command is individualized — every member is responsible.</p>	<p>μετά with <i>preposition + genitive (association)</i></p>
<p>τοῦ the Genitive <i>article</i></p>	<p>πλησίον neighbor Genitive <i>object of μετά (indeclinable adv. as noun)</i></p> <p>πλησίον: 'neighbor' (adv. 'near' used substantively); here esp. the fellow believer, a member of the same body.</p>	<p>αὐτοῦ his Genitive <i>genitive of relationship</i></p>	<p>ὅτι because <i>causal conjunction</i></p> <p>ὅτι: 'because'; gives the body-theology rationale for truthfulness.</p>
<p>ἔσμεν we are Pres Act Indic 1 Pl · εἰμί <i>main verb (causal clause)</i></p> <p>→ stative present</p>	<p>ἀλλήλων of one another Genitive <i>possessive/partitive genitive</i></p> <p>ἀλλήλων: 'of one another'; reciprocal — believers belong to each other as limbs of one body.</p>	<p>μέλη members Nominative <i>predicate nominative</i></p> <p>μέλος: 'member, limb'; to lie to a fellow member is to wound one's own body (cf. v.16; Rom 12:5).</p>	

26 ὀργίζεσθε καὶ μὴ ἀμαρτάνετε· ὁ ἥλιος μὴ ἐπιδυέτω ἐπὶ παροργισμῶ ὑμῶν,

Be angry and do not sin; do not let the sun set on your anger,

SECOND APPLICATION (ANGER) ASYNDETON Citing Psalm 4:4 (LXX), Paul concedes anger may arise but forbids it to become sin or to fester. Anger unresolved by nightfall hardens into resentment — a foothold for the devil (v.27).

<p>ὀργίζεσθε be angry</p> <p>Pres Pass/Mid Impv 2 Pl · ὀργίζω <i>imperative (concessive/missive)</i></p> <p>→ present imperative (missive nuance)</p> <p>ὀργίζω: 'be angry, enraged'; likely missive — 'if angry...' — citing Ps 4:4 LXX; anger is not per se sin.</p>	<p>καὶ and</p> <p><i>coordinating conjunction</i></p>	<p>μὴ not</p> <p><i>negative (w/ imperative)</i></p>	<p>ἁμαρτάνετε sin</p> <p>Pres Act Impv 2 Pl · ἁμαρτάνω <i>prohibition (imperative)</i></p> <p>→ present imperative (do not make a practice of sinning)</p> <p>ἁμαρτάνω: 'sin, miss the mark'; the limit set on anger — it must not spill over into sin.</p>
<p>ὁ the</p> <p>Nominative <i>article</i></p>	<p>ἥλιος sun</p> <p>Nominative <i>subject of ἐπιδύετω</i></p> <p>ἥλιος: 'sun'; the day's end as the deadline — anger must be settled before sleep.</p>	<p>μὴ not</p> <p><i>negative (w/ imperative)</i></p>	<p>ἐπιδύετω let set</p> <p>Pres Act Impv 3 Sg · ἐπιδύω <i>third-person imperative</i></p> <p>→ present imperative</p> <p>ἐπιδύω: 'go down upon, set' (of the sun); a vivid idiom — do not carry anger past sundown.</p>
<p>ἐπὶ on</p> <p><i>preposition + dative (basis/occasion)</i></p>	<p>παροργισμῶ anger/provocation</p> <p>Dative <i>object of ἐπί (occasion)</i></p> <p>παροργισμός: 'irritation, exasperation' (cf. παροργίζω); the stirred-up state that must not be nursed overnight.</p>	<p>ὑμῶν your</p> <p>Genitive <i>genitive of possession</i></p>	

27 μηδὲ δίδοτε τόπον τῷ διαβόλῳ.

and do not give place to the devil.

CONSEQUENCE OF UNRESOLVED ANGER **μηδὲ** Festering anger opens a door: nursed resentment becomes the devil's bridgehead. The brevity is pointed — sin gives the adversary room to operate.

μηδὲ

and not/neither

negative conjunction (continues prohibition)

μηδέ: 'and not, nor'; links this prohibition to the warning about anger.

δίδοτε

give

Pres Act Impv 2 Pl · δίδωμι

prohibition (imperative)

→ present imperative (do not keep giving)

δίδωμι: 'give'; do not grant the adversary any opening.

τόπον

place/opportunity

Accusative

direct object of δίδοτε

τόπος: 'place, room, opportunity'; a foothold or scope for action (cf. Rom 12:19).

τῷ

to the

Dative

article

διαβόλω

devil

Dative

dat. indirect object (recipient of the 'place')

διάβολος: 'slanderer, accuser, devil' (from διαβάλλω, 'throw across, accuse'); the personal adversary (cf. 6:11).

28 ὁ κλέπτων μηκέτι κλεπτέτω, μᾶλλον δὲ κοπιάτω ἐργαζόμενος ταῖς χερσὶν τὸ ἀγαθόν, ἵνα ἔχη μεταδιδόναι τῷ χρείαν ἔχοντι.

Let the one who steals steal no more, but rather let him labor, working with his hands what is good, so that he may have something to share with the one who has need.

THIRD APPLICATION (THEFT → HONEST LABOR) **ASYNDETON** The principle of off/on at full stretch: not merely stop stealing, but work and give. The thief is transformed into a benefactor — the negative replaced by its positive opposite and then by generosity.

ὁ

the (one)

Nominative

article (substantizes ptc.)

κλέπτων

who steals

Pres Act Ptc · Nom Sg Masc · κλέπτω

substantival participle (subject)

→ present (habitual: the thief)

κλέπτω: 'steal' (cf. 'kleptomania'); the present substantive denotes the habitual thief.

μηκέτι

no longer

adverb (negative time)

μηκέτι: 'no longer'; the decisive break with the old practice.

κλεπτέτω

let him steal

Pres Act Impv 3 Sg · κλέπτω

third-person imperative (prohibition)

→ present imperative

κλέπτω: 'steal'; the prohibition — the stealing must cease.

μᾶλλον

rather

adverb (comparison)

μᾶλλον: 'rather, more'; introduces the positive replacement for theft.

δὲ

but

adversative conjunction

κοπιάτω

let him labor

Pres Act Impv 3 Sg · κοπιάω

third-person imperative (positive command)

→ present imperative (ongoing)

κοπιάω: 'work hard, toil to weariness' (from κόπος, 'labor'); strenuous, honest work replaces theft.

ἐργαζόμενος

working

Pres Mid Ptc · Nom Sg Masc · ἐργάζομαι

adverbial ptc. (means/manner)

→ present (concurrent)

ἐργάζομαι: 'work, perform'; specifies the labor — productive activity with one's own hands.

ταῖς

with the

Dative

article

χερσῖν

hands

Dative

dat. of instrument

χείρ: 'hand'; the hands that once stole now produce — manual, honest labor.

τὸ

the

Accusative

article

ἀγαθόν

good

Accusative

direct object of ἐργαζόμενος (substantival adj.)

ἀγαθός: 'good'; 'the good' — work that is honest and beneficial, the opposite of taking.

ἵνα

so that

conjunction (purpose)

ἔχη

he may have

Pres Act Subj 3 Sg · ἔχω

subjunctive (purpose clause)

→ present (continual having)

ἔχω: 'have'; the goal of labor is not self-enrichment but the means to give.

μεταδιδόναι

to share

Pres Act Inf · μεταδίδωμι

complementary infinitive (object of ἔχη)

→ present (ongoing sharing)

μεταδίδωμι: 'share, impart' (μετά + δίδωμι); the climax — the reformed thief becomes a giver (cf. Rom 12:8).

τῷ

to the (one)

Dative

article (substantizes ptc.)

χρεῖαν

need

Accusative

direct object of ἔχοντι

χρεία: 'need, necessity'; the want of the recipient — the object of the sharing.

ἔχοντι

who has

Pres Act Ptc · Dat Sg Masc · ἔχω

substantival participle (dat. indirect object of μεταδιδόναι)

→ present (durative state of need)

ἔχω: 'have'; 'the one having need' — the needy neighbor, beneficiary of the labor.

29 πᾶς λόγος σαπρὸς ἐκ τοῦ στόματος ὑμῶν μὴ ἐκπορευέσθω, ἀλλὰ εἴ τις ἀγαθὸς πρὸς οἰκοδομὴν τῆς χρεῖας, ἵνα δῶ χάριν τοῖς ἀκούουσιν.

Let no rotten word proceed from your mouth, but only what is good for building up as the need may be, that it may give grace to those who hear.

FOURTH APPLICATION (SPEECH) ASYNDETON The off/on pattern applied to speech: rotten words out, edifying words in. The aim of Christian speech is constructive — to give grace, fitted to the moment's need.

πᾶς

every/any

Nominative

attributive adjective (w/ μή = 'no')

πᾶς: 'every, all!'; πᾶς ... μή is a Semitic idiom for 'no, none whatever!'

λόγος

word

Nominative

subject of ἐκπορευέσθω

λόγος: 'word, speech!'; here an individual utterance.

σαπρὸς

rotten/corrupt

Nominative

attributive adjective

σαπρὸς: 'rotten, putrid, worthless' (of spoiled fish/fruit); foul, decaying speech that spreads corruption.

ἐκ

from

preposition + genitive (source)

τοῦ

the

Genitive

article

στόματος

mouth

Genitive

object of ἐκ (source)

στόμα: 'mouth!'; the source of speech — the mouth reveals the heart (cf. Matt 12:34).

ὑμῶν

your

Genitive

genitive of possession

μὴ

not

negative (w/ imperative)

ἐκπορευέσθω

let proceed

Pres Mid Impv 3 Sg · ἐκπορεύομαι

third-person imperative (prohibition)

→ present imperative

ἐκπορεύομαι: 'go out, proceed' (ἐκ + πορεύομαι); no foul word is to issue from the mouth.

ἀλλὰ

but

strong adversative conjunction

ἀλλὰ: 'but!'; the strong contrast introducing the positive alternative.

εἴ

if

conjunction (elliptical: 'but only if any')

εἴ τις: 'if any' — elliptical for 'but [speak] whatever word is good.'

τις

any

Nominative

indefinite pronoun (subject of implied verb)

ἀγαθός

good

Nominative

predicate/attributive adjective (word that is good)

ἀγαθός: 'good, beneficial!'; speech that does good — the positive replacement for σαπρὸς.

πρὸς

for

preposition + accusative (purpose)

οἰκοδομήν

building up

Accusative

object of πρὸς (purpose)

οἰκοδομή: 'edification, building up!'; good speech constructs others (the same goal as vv.12, 16).

τῆς

of the

Genitive

article

χρείας

need

Genitive

genitive (of the occasion: building as the need requires)

χρεία: 'need, occasion'; speech tailored to the moment — 'the building up of the need,' i.e. fitting the situation.

ἵνα

that

conjunction (purpose)

δῶ

it may give

Aor Act Subj 3 Sg · δίδωμι

subjunctive (purpose clause)

→ *constative aorist (purpose)*

δίδωμι: 'give'; wholesome speech imparts grace/benefit to the hearers.

χάριν

grace/benefit

Accusative

direct object of δῶ

χάρις: 'grace, favor, benefit'; speech that confers blessing — a gracious gift to those who hear.

τοῖς

to the (ones)

Dative

article (substantizes ptc.)

ἀκούουσιν

who hear

Pres Act Ptc · Dat Pl Masc · ἀκούω

substantival participle (dat. indirect object)

→ *present (durative)*

ἀκούω: 'hear'; the listeners who benefit from gracious words.

30 καὶ μὴ λυπεῖτε τὸ πνεῦμα τὸ ἅγιον τοῦ θεοῦ, ἐν ᾧ ἐσφραγίσθητε εἰς ἡμέραν ἀπολυτρώσεως.

And do not grieve the Holy Spirit of God, by whom you were sealed for the day of redemption.

UNDERLYING MOTIVE καὶ The central, climactic prohibition that undergirds the whole catalog: such sins grieve the indwelling Spirit. The Spirit is personal (he can be grieved) and the seal guaranteeing final redemption (cf. 1:13–14).

καὶ
and

coordinating conjunction

μὴ
not

negative (w/ imperative)

λυπεῖτε
grieve

Pres Act Impv 2 Pl · λυπέω

prohibition (imperative)

→ present imperative (do not continue grieving)

λυπέω: 'grieve, cause pain, sorrow'; the Spirit can be pained — a mark of his personhood and love (cf. Isa 63:10).

τὸ
the

Accusative

article

πνεῦμα

Spirit

Accusative

direct object of λυπεῖτε

πνεῦμα: 'Spirit'; the Holy Spirit of v.3–4, the bond of unity, now grieved by sins against community.

τὸ
the

Accusative

article (attributive)

ἅγιον
Holy

Accusative

attributive adjective

ἅγιος: 'holy'; the Spirit's holiness makes sin grievous to him.

τοῦ
of

Genitive

article

θεοῦ

of God

Genitive

genitive of source/relationship

ἐν
by/in

preposition + dative (means/sphere)

ᾧ
whom

Dative

relative pronoun (object of ἐν)

ἐσφραγίσθητε

you were sealed

Aor Pass Indic 2 Pl · σφραγίζω

main verb (rel. clause; divine passive)

→ constative aorist

σφραγίζω: 'seal' (from σφραγίς, a signet); the Spirit is the seal of ownership and guarantee (cf. 1:13).

εἰς
for

preposition + accusative (goal/time)

ἡμέραν
day

Accusative

object of εἰς (terminus)

ἡμέρα: 'day'; the day of final salvation, toward which the seal preserves them.

ἀπολυτρώσεως
of redemption

Genitive

genitive of apposition/content

ἀπολύτρωσις: 'redemption, release by ransom'; the consummated deliverance of the body (cf. 1:14; Rom 8:23).

31 πᾶσα πικρία καὶ θυμὸς καὶ ὀργὴ καὶ κραυγὴ καὶ βλασφημία ἀρθήτω ἀφ' ὑμῶν σὺν πάσῃ κακίᾳ.

Let all bitterness and rage and anger and clamor and slander be removed from you, along with all malice.

SUMMARY PROHIBITION (VICES) **ASYNDETON** A sweeping clearance of the social vices — a graded sequence from inward bitterness to outward slander, with malice as the root of all. Everything to be 'taken away' (the off side) before the closing positive (v.32).

πᾶσα

all

Nominative

attributive adjective

πᾶς: 'all, every'; comprehensive — no form of these vices is tolerated.

πικρία

bitterness

Nominative

subject of ἀρθήτω

πικρία: 'bitterness' (from πικρός, 'sharp, bitter'); the settled inward resentment, the seedbed of the rest.

καὶ

and

coordinating conjunction

θυμὸς

rage

Nominative

subject (coordinate)

θυμὸς: 'rage, passion, outburst'; the boiling, explosive temper that flares up suddenly.

καὶ

and

coordinating conjunction

ὀργή

anger/wrath

Nominative

subject (coordinate)

ὀργή: 'anger, wrath'; the more settled, abiding indignation (vs. the flare of θυμὸς).

καὶ

and

coordinating conjunction

κραυγὴ

clamor/shouting

Nominative

subject (coordinate)

κραυγὴ: 'outcry, clamor, shouting'; anger gone public — the brawling outburst of quarrels.

<p>καὶ and <i>coordinating conjunction</i></p>	<p>βλασφημία slander/abuse Nominative <i>subject (coordinate)</i> βλασφημία: 'slander, abusive speech, defamation'; injurious words against others (or God) — the climax of the outburst.</p>	<p>ἀρθήτω let be removed Aor Pass Impv 3 Sg · αἴρω <i>third-person imperative (singular w/ compound subject)</i> → <i>constative aorist (decisive removal)</i> αἴρω: 'lift up, take away, remove'; the aorist calls for a clean, decisive sweeping-away of all these.</p>	<p>ἀφ' from <i>preposition + genitive (separation)</i></p>
<p>ὑμῶν you Genitive <i>object of ἀπό (separation)</i></p>	<p>σύν with <i>preposition + dative (accompaniment)</i></p>	<p>πάσῃ all Dative <i>attributive adjective</i> πᾶς: 'all'; every form of malice — the comprehensive root.</p>	<p>κακία malice Dative <i>object of σύν (the root accompanying all the rest)</i> κακία: 'malice, ill-will, badness'; the underlying viciousness of disposition that breeds all the foregoing.</p>

32 γίνεσθε δὲ εἰς ἀλλήλους χρηστοί, εὐσπλαγχοι, χαριζόμενοι ἑαυτοῖς καθὼς καὶ ὁ θεὸς ἐν Χριστῷ ἐχαρίσατο ὑμῖν.

But become kind to one another, tenderhearted, forgiving one another, just as also God in Christ forgave you.

CLOSING POSITIVE COMMAND **δέ** The positive counter to v.31 and the climax of the chapter: kindness, compassion, forgiveness — grounded in the gospel. Our forgiving mirrors God's prior forgiving 'in Christ', the supreme motive and pattern.

γίνεσθε

become

Pres Mid Impv 2 Pl · γίνομαι

main verb (imperative)

→ present imperative (ongoing becoming)

γίνομαι: 'become, come to be'; 'become' rather than merely 'be' — a continual growth into these graces.

δὲ

but

adversative conjunction

δέ: 'but'; the positive turn from the vices of v.31.

εἰς

to/toward

preposition + accusative (direction/reference)

ἀλλήλους

one another

Accusative

object of εἰς (reciprocal)

ἀλλήλων: 'one another'; the reciprocal scope — these graces are directed toward fellow members.

χρηστοί

kind

Nominative

predicate nominative

χρηστός: 'kind, good, benevolent' (cf. χάρις); a serviceable, gracious disposition toward others.

εὐσπλαγχνοί

tenderhearted

Nominative

predicate nominative (coordinate)

εὐσπλαγχνός: 'compassionate, tenderhearted' (εὖ + σπλάγχνα, 'inward parts'); the seat of deep affection moved to mercy.

χαριζόμενοι

forgiving

Pres Mid Ptc · Nom Pl Masc · χαρίζομαι

adverbial ptc. (manner/means; imperatival nuance)

→ present (ongoing forgiveness)

χαρίζομαι: 'give graciously, forgive' (from χάρις); to forgive as a free gift of grace — the verb chosen for its gospel resonance.

ἑαυτοῖς

one another

Dative

reflexive used reciprocally (dat. indirect object)

ἑαυτοῦ: 'yourselves' — here reciprocal, 'one another,' stressing the body's solidarity (cf. v.25).

καθώς

just as

comparative conjunction

καθώς: 'just as'; the pattern and ground of our forgiving is God's.

καί

also

adverbial conjunction

ὁ

the

Nominative

article

θεός

God

Nominative

subject of ἐχαρίσατο

θεός: 'God'; the divine forgiveness is the prior reality on which the command rests.

ἐν

in

preposition + dative (means/sphere)

Χριστῷ

Christ

Dative

dat. of means/sphere (the locus of forgiveness)

Χριστός: 'Christ'; God's forgiveness comes 'in Christ' — through his redeeming work (cf. 1:7).

ἐχαρίσατο

forgave

Aor Mid Indic 3 Sg · χαρίζομαι

main verb (comparative clause)

→ *constative aorist (the accomplished forgiveness)*

χαρίζομαι: 'forgive graciously'; the aorist points to the definitive forgiveness granted at the cross — the model for ours.

ὑμῖν

you

Dative

dat. indirect object (recipients of forgiveness)

On the text. Verse punctuation is editorial and conventional. At v.6 the words 'in us all' (ἐν πᾶσιν) are read without the later expansion 'in you all'; at v.9 the reading 'he also descended' (without 'first') is followed. Orthographic and minor word-order variants are not noted.

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.