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GREEK TEXT · TRANSLATION · INTERLINEAR · DISCOURSE STRUCTURE

# The Epistle to the Ephesians, Chapter 6

## ΠΡΟΣ ΕΦΕΣΙΟΥΣ Ζ΄

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 · 6:1–4

#### **Children and parents**

The household code continues from 5:21. Children are to obey their parents in the Lord, for this is right (1); the command is grounded in the Decalogue — honor father and mother, the first commandment carrying a promise of well-being and long life (2–3). Fathers, in turn, are not to provoke their children but to rear them in the Lord's discipline and instruction (4).

B · 6:5–9

#### **Slaves and masters**

Slaves are to obey their earthly masters with sincere reverence, as serving Christ — doing God's will from the soul, not as eye-service to please men, knowing each will be repaid by the Lord for good done (5–8). Masters reciprocally are to treat slaves the same way, dropping threats, since both share one impartial Master in heaven (9).

C · 6:10–13

### **Be strong; take up the armor**

The summons that gathers the whole letter: be empowered in the Lord and in his might (10); put on the full armor of God so as to stand against the devil's schemes (11), for the struggle is not against flesh and blood but against rulers, authorities, cosmic powers, and spiritual forces of evil (12). Therefore take up the full armor, to withstand in the evil day and, having done all, to stand (13).

D · 6:14–17

### **The pieces of the armor**

The armor itemized in a chain of participles and an imperative: stand, having girded the waist with truth and put on the breastplate of righteousness (14); feet shod with readiness from the gospel of peace (15); taking up the shield of faith to quench the flaming darts (16); and receiving the helmet of salvation and the sword of the Spirit, which is the word of God (17).

E · 6:18–20

### **Prayer in the Spirit**

The armor is worn in dependence: praying at all times in the Spirit with all prayer, watchful in perseverance and supplication for all the saints (18), and for Paul — that utterance be given him to make known the mystery of the gospel boldly (19), for which he is an ambassador in chains, that he may speak it as he ought (20).

F · 6:21–24

### **Tychicus, peace, and grace**

The letter closes: Tychicus, the beloved and faithful minister, will make Paul's situation known and is sent to encourage their hearts (21–22). A final benediction of peace, love with faith from God the Father and the Lord Jesus Christ (23), and grace upon all who love the Lord Jesus Christ with incorruptible love (24).

## 1 Τὰ τέκνα, ὑπακούετε τοῖς γονεῦσιν ὑμῶν ἐν κυρίῳ, τοῦτο γάρ ἐστιν δίκαιον.

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

HOUSEHOLD CODE (CHILDREN) **ASYNDETON** The second pair of the household code, governed by the 'submitting' of 5:21. The address shifts to children with a direct imperative, grounded by a γάρ clause: it is simply right.

<p><b>Τὰ</b> the</p> <p>Nominative <i>article (nominative for vocative)</i></p>	<p><b>τέκνα</b> children</p> <p>Nominative <i>nominative of address (for vocative)</i></p> <p>τέκνον: 'child' (from τίκτω, 'bear, beget'); stresses offspring/relation, the addressees of the imperative.</p>	<p><b>ὑπακούετε</b> obey</p> <p>Pres Act Impv 2 Pl · ὑπακούω <i>imperative (command)</i></p> <p>→ customary present (habitual)</p> <p>ὑπακούω: 'obey, submit to' (lit. 'hear under'); ongoing obedience as a settled pattern, not a single act.</p>	<p><b>τοῖς</b> the</p> <p>Dative <i>article</i></p>
<p><b>γονεῦσιν</b> parents</p> <p>Dative <i>dative complement of ὑπακούω</i></p> <p>γονεύς: 'parent, begetter' (from γίνομαι); the plural names both father and mother.</p>	<p><b>ὑμῶν</b> your</p> <p>Genitive <i>genitive of relationship</i></p>	<p><b>ἐν</b> in</p> <p><i>preposition + dative (sphere/union)</i></p>	<p><b>κυρίῳ</b> the Lord</p> <p>Dative <i>dat. of sphere (Christian frame of the duty)</i></p> <p>κύριος: 'Lord'; 'in the Lord' makes the obedience an expression of life in Christ, not mere social custom.</p>
<p><b>τοῦτο</b> this</p> <p>Nominative <i>subject (demonstrative pronoun)</i></p>	<p><b>γάρ</b> for</p> <p><i>explanatory/causal conjunction</i></p>	<p><b>ἐστίν</b> is</p> <p>Pres Act Indic 3 Sg · εἰμί <i>main verb (copula)</i></p> <p>→ stative present</p>	<p><b>δίκαιον</b> right</p> <p>Nominative <i>predicate nominative</i></p> <p>δίκαιος: 'righteous, just, right'; here 'morally fitting' — obedience accords with the created and revealed order.</p>

## 2 Τίμα τὸν πατέρα σου καὶ τὴν μητέρα, ἧτις ἐστὶν ἐντολὴ πρώτη ἐν ἐπαγγελίᾳ,

"Honor your father and mother" — which is the first commandment with a promise —

SCRIPTURAL GROUND (CITATION) ASYNDETON The imperative is undergirded by the Decalogue (Exod 20:12; Deut 5:16). A relative clause notes its distinction: the first command attaching an explicit promise.

## Τίμα

honor

Pres Act Impv 2 Sg · τιμάω

*imperative (cited command)*

→ customary present (standing obligation)

τιμάω: 'honor, value, prize' (from τιμή, 'worth'); more than obey — to esteem and regard as weighty.

## τόν

the

Accusative

*article*

## πατέρα

father

Accusative

*direct object*

πατήρ: 'father'; head of the citation from the fifth commandment.

## σου

your

Genitive

*genitive of relationship*

## καὶ

and

*coordinating conjunction*

## τήν

the

Accusative

*article*

## μητέρα

mother

Accusative

*direct object (coordinate)*

μήτηρ: 'mother'; honor is owed equally to both parents.

## ἧτις

which

Nominative

*relative pronoun (qualitative, subject)*

ὅστις: 'which (very) one'; the qualitative relative — 'such a one as is the first...!'

## ἐστὶν

is

Pres Act Indic 3 Sg · εἰμί

*main verb (copula, rel. clause)*

→ stative present

## ἐντολή

commandment

Nominative

*predicate nominative*

ἐντολή: 'commandment, charge' (from ἐντέλλομαι); a specific directive within the law.

## πρώτη

first

Nominative

*attributive adjective (predicate)*

πρῶτος: 'first'; 'first' in rank/precedence among commands carrying a promise, not strictly first in order.

## ἐν

with

*preposition + dative (accompaniment)*

## ἐπαγγελία

a promise

Dative

*dat. of accompanying circumstance*

ἐπαγγελία: 'promise' (from ἐπαγγέλλομαι, 'announce, profess'); the attached pledge that distinguishes this command.

### 3 ἵνα εὖ σοι γένηται καὶ ἔσῃ μακροχρόνιος ἐπὶ τῆς γῆς.

"that it may be well with you and that you may live long on the earth."

CONTENT OF THE PROMISE **ἵνα** The promise itself, drawn from Deut 5:16: well-being and long life.  
Paul universalizes the land-promise to 'the earth,' fitting his Gentile readers.

**ἵνα**  
that

conjunction (purpose/result)

ἵνα: introducing the promised outcome  
quoted from the commandment.

**εὖ**  
well

adverb (manner)

εὖ: 'well, rightly'; the adverb of well-being  
heading the promise.

**σοι**  
with you

Dative

dat. of advantage/reference

**γένηται**  
it may be

Aor Mid Subj 3 Sg · γίνομαι

subjunctive (ἵνα clause)

→ ingressive/consummative aorist

γίνομαι: 'become, come to be'; impersonal  
'that it may go well for you.'

**καὶ**  
and

coordinating conjunction

**ἔσῃ**  
you will be

Fut Mid Indic 2 Sg · εἰμί

future indic. (continuing ἵνα sense)

→ predictive future

εἰμί: 'be'; the shift to future indicative after  
ἵνα echoes the LXX wording of the promise.

**μακροχρόνιος**  
long-lived

Nominative

predicate nominative

μακροχρόνιος: 'long-lived' (μακρός 'long' +  
χρόνος 'time'); a compound from the LXX  
of Deut 5:16.

**ἐπὶ**  
on

preposition + genitive (place)

**τῆς**  
the

Genitive  
article

**γῆς**  
earth

Genitive

object of ἐπί (place)

γῆ: 'earth, land'; the original 'land' (of  
Canaan) here broadened to 'the earth' for a  
universal readership.

#### 4 Καὶ οἱ πατέρες, μὴ παροργίζετε τὰ τέκνα ὑμῶν, ἀλλὰ ἐκτρέφετε αὐτὰ ἐν παιδείᾳ καὶ νουθεσίᾳ κυρίου.

And fathers, do not provoke your children to anger, but bring them up in the discipline and instruction of the Lord.

HOUSEHOLD CODE (FATHERS) **Καὶ** The reciprocal address: authority is not license. A prohibition (μὴ + present, 'stop provoking') is set against a positive command — nurture in the Lord's training.

<p><b>Καὶ</b> and <i>coordinating conjunction (transition)</i></p>	<p><b>οἱ</b> the Nominative <i>article (nominative for vocative)</i></p>	<p><b>πατέρες</b> fathers Nominative <i>nominative of address (for vocative)</i> πατήρ: 'father'; the addressees — possibly 'parents' generally, but primarily fathers as household heads.</p>	<p><b>μὴ</b> not <i>negative (prohibition w/ present impv.)</i> μὴ: negative of command; μὴ + present imperative typically forbids a continuing action — 'do not keep on...!'</p>
<p><b>παροργίζετε</b> provoke to anger Pres Act Impv 2 Pl · παροργίζω <i>prohibitive imperative</i> → customary present (ongoing pattern forbidden) παροργίζω: 'provoke, exasperate' (παρά + ὀργίζω, 'make angry'); to embitter by harshness or injustice.</p>	<p><b>τὰ</b> the Accusative <i>article</i></p>	<p><b>τέκνα</b> children Accusative <i>direct object</i> τέκνον: 'child'; the same objects of duty, now under a father's care.</p>	<p><b>ὑμῶν</b> your Genitive <i>genitive of relationship</i></p>

<p><b>ἀλλὰ</b> but</p> <p><i>adversative conjunction (strong contrast)</i></p> <p>ἀλλά: 'but rather'; sets the positive duty against the prohibition.</p>	<p><b>ἐκτρέφετε</b> bring up</p> <p>Pres Act Impv 2 Pl · ἐκτρέφω</p> <p><i>imperative (positive command)</i></p> <p>→ customary present (continual nurture)</p> <p>ἐκτρέφω: 'nourish, rear to maturity' (ἐκ-intensive of τρέφω, 'feed'); the same verb used of a husband's care in 5:29.</p>	<p><b>αὐτὰ</b> them</p> <p>Accusative</p> <p><i>direct object (pronoun)</i></p>	<p><b>ἐν</b> in</p> <p><i>preposition + dative (means/sphere)</i></p>
<p><b>παιδεία</b> discipline</p> <p>Dative</p> <p><i>dat. of means/manner</i></p> <p>παιδεία: 'training, discipline, upbringing' (from παῖς, 'child'); formative correction, including but not limited to chastening.</p>	<p><b>καί</b> and</p> <p><i>coordinating conjunction</i></p>	<p><b>νουθεσία</b> instruction</p> <p>Dative</p> <p><i>dat. of means/manner (coordinate)</i></p> <p>νουθεσία: 'admonition, instruction' (νοῦς 'mind' + τίθημι, 'put in mind'); verbal correction and counsel.</p>	<p><b>κυρίου</b> of the Lord</p> <p>Genitive</p> <p><i>genitive of source/possession</i></p> <p>κύριος: 'Lord'; the training belongs to and originates with Christ — its character and standard are his.</p>

## 5 Οἱ δοῦλοι, ὑπακούετε τοῖς κατὰ σάρκα κυρίοις μετὰ φόβου καὶ τρόμου ἐν ἀπλότητι τῆς καρδίας ὑμῶν ὡς τῷ Χριστῷ,

Slaves, obey your earthly masters with fear and trembling, in sincerity of heart, as to Christ —

**HOUSEHOLD CODE (SLAVES)** **ASYNDETON** The third and longest pair. The imperative echoes v.1 (ὑπακούετε), but the motive is transposed into a wholly Christ-ward key: service to a human master is service 'as to Christ.'

**οἱ**

the

Nominative

article (nominative for vocative)

**δοῦλοι**

slaves

Nominative

nominative of address (for vocative)

δοῦλος: 'slave, bondservant'; the addressees — household slaves, a large part of the early church.

**ὑπακούετε**

obey

Pres Act Impv 2 Pl · ὑπακούω

imperative (command)

→ customary present (habitual)

ὑπακούω: 'obey'; the same verb addressed to children (v.1), here re-keyed to slave-master relations.

**τοῖς**

the

Dative

article

**κατά**

according to

preposition + accusative (standard/reference)

**σάρκα**

the flesh

Accusative

object of κατά (sphere of reference)

σάρξ: 'flesh'; 'masters according to the flesh' = earthly, human masters — contrasted with the heavenly Master (v.9).

**κυρίοις**

masters

Dative

dative complement of ὑπακούω

κύριος: 'master, lord'; the same word as 'Lord' — Paul exploits the overlap throughout the passage.

**μετά**

with

preposition + genitive (attendant manner)

**φόβου**

fear

Genitive

genitive of accompaniment (manner)

φόβος: 'fear, reverence'; here respectful seriousness, ultimately rooted in fear of Christ (cf. 5:21).

**καὶ**

and

coordinating conjunction

**τρόμου**

trembling

Genitive

genitive of accompaniment (coordinate)

τρόμος: 'trembling' (from τρέμω); 'fear and trembling' is a Pauline idiom for conscientious earnestness (cf. Phil 2:12).

**ἐν**

in

preposition + dative (manner/sphere)

**ἀπλότητι**

sincerity

Dative

dat. of manner

ἀπλότης: 'singleness, sincerity, simplicity' (from ἀπλοῦς, 'single'); undivided, unmixed motive — no duplicity.

**τῆς**

of the

Genitive

article

**καρδίας**

heart

Genitive

genitive of source (sincerity of heart)

καρδία: 'heart'; the inner self — will, mind, motive — the seat of genuine obedience.

**ὑμῶν**

your

Genitive

genitive of possession

ὡς

as

*comparative particle (manner)*

ὡς: 'as'; recasts the whole obedience under the figure of serving Christ.

τῷ

the

Dative

*article*

Χριστῷ

Christ

Dative

*dative complement (object of service implied)*

Χριστός: 'Christ'; the true Lord behind the earthly master — the controlling motive of the whole unit.

6 μὴ κατ' ὀφθαλμοδουλίαν ὡς ἀνθρωπάρεσκοι ἀλλ' ὡς δοῦλοι Χριστοῦ ποιοῦντες τὸ θέλημα τοῦ θεοῦ ἐκ ψυχῆς,

not by way of eye-service, as people-pleasers, but as slaves of Christ, doing the will of God from the soul,

MANNER OF SERVICE (NEGATIVE/POSITIVE) ASYNDETON An expansion of 'as to Christ': not the superficial diligence performed only when watched, but wholehearted obedience that does God's will from within.

μὴ

not

*negative (of manner)*

κατ'

by way of

*preposition + accusative (manner/norm)*

ὀφθαλμοδουλίαν

eye-service

Accusative

*object of κατά (manner)*

ὀφθαλμοδουλία: 'eye-service' (ὀφθαλμός 'eye' + δουλεία 'service'); apparently a Pauline coinage — work done only while the master watches.

ὡς

as

*comparative particle (manner)*

<p><b>ἀνθρωπάρεσκοι</b> people-pleasers</p> <p>Nominative</p> <p><i>predicate nominative (subject complement)</i></p> <p>ἀνθρωπάρεσκος: 'man-pleaser' (ἄνθρωπος 'man' + ἀρέσκω 'please'); one whose aim is human approval rather than God's.</p>	<p><b>ἀλλ'</b> but</p> <p><i>adversative conjunction</i></p> <p>ἀλλά: 'but rather'; the antithesis to people-pleasing eye-service.</p>	<p><b>ὡς</b> as</p> <p><i>comparative particle (manner)</i></p>	<p><b>δοῦλοι</b> slaves</p> <p>Nominative</p> <p><i>predicate nominative (subject complement)</i></p> <p>δοῦλος: 'slave'; the social slaves are redefined as 'slaves of Christ' — their true ownership.</p>
<p><b>Χριστοῦ</b> of Christ</p> <p>Genitive</p> <p><i>genitive of possession</i></p>	<p><b>ποιῶντες</b> doing</p> <p>Pres Act Ptc · Nom Pl Masc · ποιέω</p> <p><i>adverbial participle (manner)</i></p> <p>→ present (concurrent/ongoing)</p> <p>ποιέω: 'do, perform'; describes how the slaves of Christ serve — by doing God's will.</p>	<p><b>τὸ</b> the</p> <p>Accusative</p> <p><i>article</i></p>	<p><b>θέλημα</b> will</p> <p>Accusative</p> <p><i>direct object of ποιῶντες</i></p> <p>θέλημα: 'will'; ordinary servile labor reconceived as the very will of God.</p>
<p><b>τοῦ</b> of</p> <p>Genitive</p> <p><i>article</i></p>	<p><b>θεοῦ</b> God</p> <p>Genitive</p> <p><i>subjective/possessive genitive</i></p>	<p><b>ἐκ</b> from</p> <p><i>preposition + genitive (source)</i></p>	<p><b>ψυχῆς</b> the soul</p> <p>Genitive</p> <p><i>object of ἐκ (source — 'from the soul')</i></p> <p>ψυχή: 'soul, self, life'; 'from the soul' = wholeheartedly, with one's whole being (cf. Col 3:23).</p>

## 7 μετ' εὐνοίας δουλεύοντες, ὡς τῷ κυρίῳ καὶ οὐκ ἀνθρώποις,

| serving with goodwill, as to the Lord and not to people,

MANNER OF SERVICE (CONTINUED) **ASYNDETON** A second participle parallels v.6: the service is rendered with eager goodwill, and again referred past the human master to the Lord.

<p>μετ' with <i>preposition + genitive (attendant manner)</i></p>	<p>εὐνοίας goodwill Genitive <i>genitive of accompaniment (manner)</i> εὐνοια: 'goodwill, kindly disposition' (εὖ 'well' + νοῦς 'mind'); ready, well-meaning service, not grudging compliance.</p>	<p>δουλεύοντες serving Pres Act Ptc · Nom Pl Masc · δουλεύω <i>adverbial participle (manner, parallel to ποιῶντες)</i> → present (ongoing) δουλεύω: 'serve as a slave, render service' (from δοῦλος); the slave's labor named as true service.</p>	<p>ὡς as <i>comparative particle (manner)</i></p>
<p>τῷ the Dative <i>article</i></p>	<p>κυρίῳ Lord Dative <i>dative complement (object of service)</i> κύριος: 'Lord'; the true recipient of the service stands behind the earthly κύριος.</p>	<p>καὶ and <i>coordinating conjunction</i></p>	<p>οὐκ not <i>negative (objective)</i></p>
<p>ἀνθρώποις to people Dative <i>dative (negated alternative)</i> ἄνθρωπος: 'human being'; the merely human master is not the ultimate object — a relativizing, not a denial, of earthly duty.</p>			

## 8 εἰδότες ὅτι ἕκαστος, ἐάν τι ποιήσῃ ἀγαθόν, τοῦτο κομίσεται παρὰ κυρίου, εἴτε δοῦλος εἴτε ἐλεύθερος.

knowing that whatever good each one does, this he will receive back from the Lord, whether slave or free.

MOTIVATION (ASSURED REWARD) ASYNDETON A participial ground: the slave's wholehearted service rests on knowledge of recompense. The Lord, not the master, repays good — and impartially, regardless of social status.

## εἰδότες

knowing

Perf Act Ptc · Nom Pl Masc · οἶδα

*adverbial participle (cause/ground)*

→ **intensive perfect (settled knowledge)**

οἶδα: 'know' (perfect with present sense); a confident, established conviction that grounds the conduct.

## ὅτι

that

*conjunction (content of knowing)*

## ἕκαστος

each one

Nominative

*subject (distributive)*

ἕκαστος: 'each, every one'; individual accountability — every person is repaid for his own deeds.

## εἴάν

if

*conjunction (3rd-class condition/indefinite)*

εἴάν: 'if, whenever'; with the subjunctive, an indefinite/generalizing condition — 'whatever good one may do.'

## τι

anything

Accusative

*direct object (indefinite pronoun)*

τις: 'someone, something!'; the indefinite 'any good thing.'

## ποιήση

he does

Aor Act Subj 3 Sg · ποιέω

*subjunctive (protasis of condition)*

→ **constative aorist**

ποιέω: 'do, perform'; the good deed contemplated.

## ἀγαθόν

good

Accusative

*attributive/predicate adjective (w/ τι)*

ἀγαθός: 'good!'; morally good, beneficial — the kind of action the Lord rewards.

## τούτο

this

Accusative

*direct object (resumptive, fronted)*

## κομίσεται

he will receive back

Fut Mid Indic 3 Sg · κομίζω

*main verb (apodosis)*

→ **predictive future**

κομίζω (mid.): 'receive back, recover, be repaid'; the middle stresses receiving in return what corresponds to one's deed.

## παρά

from

*preposition + genitive (source)*

## κυρίου

the Lord

Genitive

*object of παρά (source of reward)*

κύριος: 'Lord!'; Christ himself is the paymaster — the assurance that levels slave and free.

## εἴτε

whether

*disjunctive particle*

εἴτε ... εἴτε: 'whether ... or!'; introduces the two social categories embraced equally.

## δοῦλος

slave

Nominative

*nominative in apposition to ἕκαστος*

δοῦλος: 'slave'; one pole of the impartial reckoning.

## εἴτε

or

*disjunctive particle*

## ἐλεύθερος

free

Nominative

*nominative in apposition (coordinate)*

ἐλεύθερος: 'free, freeman'; the other pole — status is irrelevant to the Lord's recompense.

9 Καὶ οἱ κύριοι, τὰ αὐτὰ ποιεῖτε πρὸς αὐτούς, ἀνιέντες τὴν ἀπειλήν, εἰδότες ὅτι καὶ αὐτῶν καὶ ὑμῶν ὁ κύριός ἐστιν ἐν οὐρανοῖς, καὶ προσωποληψία οὐκ ἔστιν παρ' αὐτῶ.

And masters, do the same toward them, giving up threatening, knowing that he who is both their Master and yours is in heaven, and there is no partiality with him.

HOUSEHOLD CODE (MASTERS) **Καὶ** The reciprocal command closes the slave-master pair. Masters are leveled with their slaves under one heavenly Master who shows no partiality — a quietly revolutionary equalizing.

## Καὶ

and

*coordinating conjunction (transition)*

## οἱ

the

Nominative

*article (nominative for vocative)*

## κύριοι

masters

Nominative

*nominative of address (for vocative)*

κύριος: 'master, lord'; the slaveholders — addressed with the very word that will be turned against their pretension (their own κύριος is in heaven).

## τὰ

the

Accusative

*article*

## αὐτὰ

same things

Accusative

*direct object (intensive/identical pronoun)*

αὐτός; here 'the same'; masters owe the same goodwill and Christ-ward service in reverse.

## ποιεῖτε

do

Pres Act Impv 2 Pl · ποιέω

*imperative (command)*

→ customary present (habitual)

ποιέω: 'do, act'; the reciprocal imperative answering the slaves' ὑπακούετε.

## πρὸς

toward

*preposition + accusative (relation/direction)*

## αὐτούς

them

Accusative

*object of πρὸς (the slaves)*

## ἀνιέντες

giving up

Pres Act Ptc · Nom Pl Masc · ἀνίημι

*adverbial participle (manner/means)*

→ present (ongoing)

ἀνίημι: 'let go, relax, give up' (ἀνά + ἴημι); to cease/slacken the practice of threatening.

## τὴν

the

Accusative

*article*

## ἀπειλήν

threatening

Accusative

*direct object of ἀνιέντες*

ἀπειλή: 'threat, menace'; the article points to threatening as the characteristic abuse of a master's power.

## εἰδότες

knowing

Perf Act Ptc · Nom Pl Masc · οἶδα

*adverbial participle (cause/ground)*

→ intensive perfect (settled knowledge)

οἶδα: 'know'; the same grounding participle as v.8 — masters too act in light of a known reality.

## ὅτι

that

*conjunction (content of knowing)*

## καὶ

both

*correlative conjunction (καὶ ... καὶ)*

καὶ ... καί: 'both ... and'; binds master and slave under one Lord.

## αὐτῶν

their

Genitive

*possessive genitive (of κύριος)*

## καὶ

and

*correlative conjunction*

## ὑμῶν

your

Genitive

*possessive genitive (of κύριος)*

## ὁ

the

Nominative

*article*

## κύριός

Master

Nominative

*subject (predicate of location follows)*

κύριος: 'Lord, Master'; the one Master in heaven over both parties — the climactic leveler of the social order.

## ἐστίν

is

Pres Act Indic 3 Sg · εἰμί

*main verb (locative predication)*

→ stative present

<p>ἐν in <i>preposition + dative (place)</i></p>	<p>οὐρανοῖς heaven Dative <i>dat. of place (object of ἐν)</i> οὐρανός; 'heaven'; the plural ('the heavens') is idiomatic — the Master's transcendent location above all earthly masters.</p>	<p>καὶ and <i>coordinating conjunction</i></p>	<p>προσωποληψία partiality Nominative <i>subject</i> προσωποληψία: 'partiality, favoritism' (lit. 'face-receiving,' a Semitism); judging by outward status — alien to God (cf. Rom 2:11).</p>
<p>οὐκ not <i>negative</i></p>	<p>ἔστιν there is Pres Act Indic 3 Sg · εἰμί <i>main verb (existential)</i> → stative present</p>	<p>παρ' with <i>preposition + dative (in the presence/judgment of)</i></p>	<p>αὐτῷ him Dative <i>object of παρά (the Master)</i></p>

## 10 Τοῦ λοιποῦ ἐνδυναμοῦσθε ἐν κυρίῳ καὶ ἐν τῷ κράτει τῆς ἰσχύος αὐτοῦ.

Finally, be strong in the Lord and in the might of his strength.

CONCLUDING EXHORTATION (SUMMONS) **Τοῦ λοιποῦ** The peroration of the whole letter. A genitive of time ('from now on / finally') marks the turn; the imperative gathers all that precedes into one call to be empowered in the Lord.

<p>Τοῦ the Genitive <i>article (w/ adverbial genitive)</i></p>	<p>λοιποῦ finally Genitive <i>genitive of time ('from now on, finally')</i> λοιπός; 'remaining'; τοῦ λοιποῦ = 'for the rest, henceforth, finally' — a closing transition.</p>	<p>ἐνδυναμοῦσθε be strong Pres Pass Impv 2 Pl · ἐνδυναμῶ <i>imperative (likely passive: 'be strengthened')</i> → customary present (continual empowerment) ἐνδυναμῶ: 'empower, strengthen' (ἐν + δύναμις); the passive points to a strength received from the Lord, not self-generated.</p>	<p>ἐν in <i>preposition + dative (sphere/means)</i></p>
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<p><b>κυρίῳ</b> the Lord</p> <p>Dative <i>dat. of sphere/means (source of strength)</i></p> <p>κύριος: 'Lord'; the locus and source of the believer's strength.</p>	<p><b>καὶ</b> and</p> <p><i>coordinating conjunction</i></p>	<p><b>ἐν</b> in</p> <p><i>preposition + dative (means)</i></p>	<p><b>τῷ</b> the</p> <p>Dative <i>article</i></p>
<p><b>κράτει</b> might</p> <p>Dative <i>dat. of means</i></p> <p>κράτος: 'might, dominion, exercised power'; the same word for God's might in 1:19, now the believer's resource.</p>	<p><b>τῆς</b> of the</p> <p>Genitive <i>article</i></p>	<p><b>ἰσχύος</b> strength</p> <p>Genitive <i>attributive/possessive genitive</i></p> <p>ἰσχύς: 'strength, ability'; piled-up synonyms (κράτος + ἰσχύς) stress the sheer abundance of God's power available.</p>	<p><b>αὐτοῦ</b> his</p> <p>Genitive <i>possessive genitive</i></p>

## 11 ἐνδύσασθε τὴν πανοπλίαν τοῦ θεοῦ πρὸς τὸ δύνασθαι ὑμᾶς στήναι πρὸς τὰς μεθοδείας τοῦ διαβόλου·

Put on the full armor of God, so that you may be able to stand against the schemes of the devil;

COMMAND + PURPOSE (ARMOR) ASYNDETON How to 'be strong': by clothing oneself in God's own armor. An articular infinitive of purpose states the aim — to stand firm against the devil's cunning stratagems.

<p><b>ἐνδύσασθε</b> put on</p> <p>Aor Mid Impv 2 Pl · ἐνδύω <i>imperative (decisive command)</i></p> <p>→ <i>ingressive/constative aorist</i></p> <p>ἐνδύω (mid.): 'put on, clothe oneself'; the aorist calls for a decisive arming — clothe yourselves once for all.</p>	<p><b>τὴν</b> the</p> <p>Accusative <i>article</i></p>	<p><b>πανοπλίαν</b> full armor</p> <p>Accusative <i>direct object</i></p> <p>πανοπλία: 'full armor, panoply' (πᾶς 'all' + ὄπλον 'weapon'); the complete equipment of a heavy infantryman — nothing left off.</p>	<p><b>τοῦ</b> of</p> <p>Genitive <i>article</i></p>
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## θεοῦ

God

Genitive

*genitive of source (God-supplied armor)*

θεός: God; the armor is God's own — provided by him, and his in character (cf. Isa 59:17).

## πρὸς

so that

*preposition + articular infinitive (purpose)*

πρὸς τό + inf.: a purpose construction — 'in order that.'

## τὸ

the

Accusative

*article (nominalizes infinitive)*

## δύνασθαι

to be able

Pres Mid Inf · δύναμαι

*articular infinitive (purpose)*

→ present (capacity, ongoing)

δύναμαι: 'be able, have power'; the ability the armor confers.

## ὑμᾶς

you

Accusative

*accusative subject of the infinitive*

## στῆναι

to stand

Aor Act Inf · ἵστημι

*complementary infinitive (of δύνασθαι)*

→ constative aorist

ἵστημι: 'stand (firm), hold one's ground'; the keynote verb of the passage (cf. vv.13, 14) — the goal is to stand, not advance.

## πρὸς

against

*preposition + accusative (opposition)*

## τὰς

the

Accusative

*article*

## μεθοδείας

schemes

Accusative

*object of πρὸς (opposition)*

μεθοδεία: 'scheme, stratagem, cunning' (cf. 'method'); the devil fights by craft and trickery, not open force.

## τοῦ

of the

Genitive

*article*

## διαβόλου

devil

Genitive

*subjective genitive (the devil's schemes)*

διάβολος: 'slanderer, accuser' (from διαβάλλω, 'throw across, accuse'); the LXX/NT title for Satan, the adversary.

12 ὅτι οὐκ ἔστιν ἡμῖν ἡ πάλη πρὸς αἷμα καὶ σάρκα, ἀλλὰ πρὸς τὰς ἀρχάς, πρὸς τὰς ἐξουσίας, πρὸς τοὺς κοσμοκράτορας τοῦ σκότους τούτου, πρὸς τὰ πνευματικὰ τῆς πονηρίας ἐν τοῖς ἐπουρανίοις.

for our struggle is not against blood and flesh, but against the rulers, against the authorities, against the cosmic powers of this darkness, against the spiritual forces of evil in the heavenly places.

GROUND (THE REAL ENEMY) **ὅτι** Why such armor is needed: the foe is not human but a hierarchy of malign spiritual powers. A fourfold anaphora of πρὸς hammers the point — the conflict is cosmic, not merely earthly.

<p><b>ὅτι</b> for <i>causal conjunction</i></p>	<p><b>οὐκ</b> not <i>negative</i></p>	<p><b>ἔστιν</b> is Pres Act Indic 3 Sg - εἰμί <i>main verb (copula)</i> → stative present</p>	<p><b>ἡμῖν</b> for us Dative <i>dat. of possession ('we have a struggle')</i></p>
<p><b>ἡ</b> the Nominative <i>article</i></p>	<p><b>πάλη</b> struggle Nominative <i>subject</i> πάλη: 'wrestling, hand-to-hand struggle'; a metaphor from the wrestling-ring set within the military imagery — close, personal combat.</p>	<p><b>πρὸς</b> against <i>preposition + accusative (opposition)</i></p>	<p><b>αἷμα</b> blood Accusative <i>object of πρὸς</i> αἷμα: 'blood'; 'blood and flesh' is an idiom for frail human beings — the enemy is precisely not human.</p>
<p><b>καὶ</b> and <i>coordinating conjunction</i></p>	<p><b>σάρκα</b> flesh Accusative <i>object of πρὸς (coordinate)</i> σάρξ: 'flesh'; with 'blood,' denotes mortal humanity.</p>	<p><b>ἀλλὰ</b> but <i>adversative conjunction</i> ἀλλά: 'but rather'; pivots from the human to the spiritual adversary.</p>	<p><b>πρὸς</b> against <i>preposition + accusative (opposition; anaphora 1)</i></p>

**τὰς**

the

Accusative

article

**ἀρχάς**

rulers

Accusative

object of *πρός*

ἀρχή: 'ruler, principality' (here of spiritual powers); the same hostile cosmic ranks Christ rules over (1:21; cf. Col 2:15).

**πρός**

against

preposition + accusative (*anaphora 2*)

**τὰς**

the

Accusative

article

**ἐξουσίας**

authorities

Accusative

object of *πρός*

ἐξουσία: 'authority, power'; paired with ἀρχαί for the spiritual powers wielding delegated authority in the present order.

**πρός**

against

preposition + accusative (*anaphora 3*)

**τούς**

the

Accusative

article

**κοσμοκράτορας**

cosmic powers

Accusative

object of *πρός*

κοσμοκράτωρ: 'world-ruler' (κόσμος 'world' + κρατέω 'rule'); a rare term — the powers that dominate this dark age.

**τοῦ**

of

Genitive

article

**σκότους**

darkness

Genitive

genitive of subordination/sphere ('rulers of the darkness')

σκότος: 'darkness'; the moral/spiritual realm these powers govern (cf. 5:8, 11).

**τούτου**

this

Genitive

demonstrative (*attributive*)

οὗτος: 'this'; 'this present darkness' — the current evil age awaiting Christ's consummation.

**πρός**

against

preposition + accusative (*anaphora 4*)

**τὰ**

the

Accusative

article

**πνευματικά**

spiritual forces

Accusative

object of *πρός* (*substantival adjective*)

πνευματικός: 'spiritual'; the neuter plural substantive 'the spiritual (forces/beings)' — the immaterial nature of the foe.

**τῆς**

of

Genitive

article

**πονηρίας**

evil

Genitive

*attributive genitive (quality)*

πονηρία: 'wickedness, evil' (from πονηρός, 'evil'); a genitive of quality — 'the forces characterized by evil.'

ἐν

in

*preposition + dative (place)*

τοῖς

the

Dative

article

ἐπουράνιους

heavenly places

Dative

*dat. of place (object of ἐν, substantival adj.)*

ἐπουράνιος: 'heavenly' (ἐπί + οὐρανός); 'the  
heavenlies' — the unseen spiritual realm, a  
recurring Ephesians locale (1:3, 20; 2:6;  
3:10).

13 διὰ τοῦτο ἀναλάβετε τὴν πανοπλίαν τοῦ θεοῦ, ἵνα δυνηθῆτε ἀντιστῆναι ἐν τῇ ἡμέρᾳ τῇ πονηρᾷ καὶ ἅπαντα κατεργασάμενοι στήναι.

Therefore take up the full armor of God, so that you may be able to withstand in the evil day, and, having accomplished everything, to stand.

INFERENCE (RESUMED COMMAND) **διὰ τοῦτο** An inferential resumption of v.11 ('therefore'), drawing the conclusion from v.12. The verb shifts to ἀναλάβετε ('take up,' a soldier's act of arming), and the purpose clause restates the goal: to withstand and, having done all, to stand.

διὰ

because of

*preposition + accusative (cause/inference)*

τοῦτο

this

Accusative

*object of διὰ (διὰ τοῦτο = 'therefore')*

διὰ τοῦτο: 'for this reason, therefore';  
draws the inference from the nature of the  
enemy (v.12).

ἀναλάβετε

take up

Aor Act Impv 2 Pl · ἀναλαμβάνω

*imperative (decisive command)*

→ *ingressive/constative aorist*

ἀναλαμβάνω: 'take up, pick up' (ἀνά +  
λαμβάνω); the technical term for taking up  
arms — a soldier readying himself.

τὴν

the

Accusative

article

## πανοπλίαν

full armor

Accusative

*direct object*

πανοπλία: 'full armor'; repeated from v.11 to frame the section (inclusio).

## τοῦ

of

Genitive

*article*

## θεοῦ

God

Genitive

*genitive of source*

## ἵνα

so that

*conjunction (purpose)*

## δυνηθῆτε

you may be able

Aor Pass Subj 2 Pl · δύναμαι

*subjunctive (ἵνα clause)*

→ constative aorist

δύναμαι: 'be able'; the deponent aorist passive form — the capacity the armor grants.

## ἀντιστήναι

to withstand

Aor Act Inf · ἀνθίστημι

*complementary infinitive (of δυνηθῆτε)*

→ constative aorist

ἀνθίστημι: 'resist, withstand, stand against' (ἀντί + ἵστημι); to hold the line against assault.

## ἐν

in

*preposition + dative (time)*

## τῇ

the

Dative

*article*

## ἡμέρα

day

Dative

*dat. of time (when)*

ἡμέρα: 'day'; 'the evil day' — the time of concentrated assault, whether a crisis or the whole present age.

## τῇ

the

Dative

*article (second attributive)*

## πονηρᾶ

evil

Dative

*attributive adjective*

πονηρός: 'evil, malignant'; characterizes the day of testing as one of active malice.

## καὶ

and

*coordinating conjunction*

## ἅπαντα

everything

Accusative

direct object of *κατεργασάμενοι*

ἅπας: 'all, every' (strengthened πᾶς); the totality of what the conflict demands.

## κατεργασάμενοι

having accomplished

Aor Mid Ptc · Nom Pl Masc · *κατεργάζομαι*

*adverbial participle (antecedent time)*

→ *constative aorist (completed prior action)*

*κατεργάζομαι*: 'accomplish, do thoroughly, achieve' (*κατά*-intensive of *εργάζομαι*); 'having carried everything through.' Some render 'having overcome all,' but 'having done all' is more likely.

## στῆναι

to stand

Aor Act Inf · ἵστημι

*complementary infinitive (coordinate w/ ἀντιστῆναι)*

→ *constative aorist*

ἵστημι: 'stand (firm)'; the section's refrain — the aim is to be left standing when the battle ends.

## 14 στῆτε οὖν περιζωσάμενοι τὴν ὀσφὺν ὑμῶν ἐν ἀληθείᾳ, καὶ ἐνδυσάμενοι τὸν θώρακα τῆς δικαιοσύνης,

Stand therefore, having girded your waist with truth, and having put on the breastplate of righteousness,

COMMAND + ITEMIZED ARMOR (1-2) **οὖν** The central imperative — 'stand!' — now governs a chain of aorist participles itemizing the armor (vv.14-16). First: the belt of truth and the breastplate of righteousness (cf. Isa 11:5; 59:17).

## στῆτε

stand

Aor Act Impv 2 Pl · ἵστημι

*imperative (central command)*

→ *ingressive aorist (take your stand)*

ἵστημι: 'stand, take a stand'; the governing imperative of the armor section — defensive steadfastness.

## οὖν

therefore

*inferential conjunction*

οὖν: 'therefore, then'; resumes and applies the call to arm (vv.11, 13).

## περιζωσάμενοι

having girded

Aor Mid Ptc · Nom Pl Masc · *περιζώννυμι*

*adverbial participle (means/manner)*

→ *constative aorist*

*περιζώννυμι*: 'gird around, fasten a belt' (*περί* + *ζώννυμι*); the soldier's belt that secured the tunic for action.

## τὴν

the

Accusative

*article*

**ὀσφύν**

waist

Accusative

direct object of *περιζωσάμενοι*

ὀσφύς: 'loins, waist'; the part girded for readiness and exertion.

**ὑμῶν**

your

Genitive

genitive of possession

**ἐν**

with

preposition + dative (means)

**ἀληθεία**

truth

Dative

dat. of means (the belt = truth)

ἀλήθεια: 'truth'; perhaps both the gospel truth and personal truthfulness/integrity that hold one together for battle.

**καὶ**

and

coordinating conjunction

**ἐνδυσάμενοι**

having put on

Aor Mid Ptc · Nom Pl Masc · ἐνδύω

adverbial participle (means/manner)

→ constative aorist

ἐνδύω (mid.): 'put on, clothe oneself'; here donning the breastplate.

**τὸν**

the

Accusative

article

**θώρακα**

breastplate

Accusative

direct object of *ἐνδυσάμενοι*

θώραξ: 'breastplate, chest-armor'; protection for the vital organs (cf. Isa 59:17, where God wears righteousness as a breastplate).

**τῆς**

of

Genitive

article

**δικαιοσύνης**

righteousness

Genitive

genitive of apposition (the breastplate = righteousness)

δικαιοσύνη: 'righteousness'; the genitive identifies the armor with righteousness — both God's gift and the believer's upright life.

15 καὶ ὑποδησάμενοι τοὺς πόδας ἐν ἔτοιμασίᾳ τοῦ εὐαγγελίου τῆς εἰρήνης,

and having shod your feet with the readiness of the gospel of peace,

ITEMIZED ARMOR (3) **καὶ** The third piece, continuing the participial chain: footwear. The soldier's hobnailed sandals become the firm footing that the gospel of peace supplies.

καὶ  
and

*coordinating conjunction*

**ὑποδησάμενοι**

having shod

Aor Mid Ptc · Nom Pl Masc · ὑποδέω

*adverbial participle (means/manner)*

→ constative aorist

ὑποδέω (mid.): 'bind under (the feet), put on footwear' (ὑπό + δέω, 'bind'); to be shod, ready to march or hold ground.

**τούς**  
the

Accusative

*article*

**πόδας**

feet

Accusative

*direct object (accusative of respect/object shod)*

πούς: 'foot!'; the feet equipped for stable, sure footing in battle.

**ἐν**  
with

*preposition + dative (means)*

**έτοιμασία**

readiness

Dative

*dat. of means (the footwear = readiness)*

έτοιμασία: 'readiness, preparedness' (from έτοιμάζω, 'prepare'); possibly also 'firm footing/foundation' — the stability the gospel gives.

**τοῦ**  
of the

Genitive

*article*

**εὐαγγελίου**

gospel

Genitive

*genitive of source (readiness from the gospel)*

εὐαγγέλιον: 'good news, gospel'; the source of the readiness — cf. Isa 52:7, the beautiful feet of the herald of peace.

**τῆς**  
of

Genitive

*article*

**εἰρήνης**

peace

Genitive

*attributive/objective genitive (gospel of peace)*

εἰρήνη: 'peace'; the gospel that proclaims and produces peace — with God and across the dividing wall (2:14–17).

16 ἐν πᾶσιν ἀναλαβόντες τὸν θυρεὸν τῆς πίστεως, ἐν ᾧ δυνήσεσθε πάντα τὰ βέλη τοῦ πονηροῦ τὰ πεπυρωμένα σβέσαι·

in all circumstances taking up the shield of faith, with which you will be able to extinguish all the flaming darts of the evil one;

ITEMIZED ARMOR (4) **ἐν πᾶσιν** The fourth piece, with a function clause: the shield of faith, raised 'in all circumstances,' is the means by which every fiery missile of the evil one is quenched.

<p><b>ἐν</b> in <i>preposition + dative (circumstance)</i></p>	<p><b>πᾶσιν</b> all (circumstances) Dative <i>substantival adjective (object of ἐν)</i></p> <p>πᾶς: 'all'; 'in all (things/circumstances)' – possibly 'above all,' but 'in every situation' best fits the battle imagery.</p>	<p><b>ἀναλαβόντες</b> taking up Aor Act Ptc · Nom Pl Masc · ἀναλαμβάνω <i>adverbial participle (means/manner)</i></p> <p>→ constative aorist</p> <p>ἀναλαμβάνω: 'take up'; the same verb as v.13 – taking up a weapon, here the shield.</p>	<p><b>τὸν</b> the Accusative <i>article</i></p>
<p><b>θυρεὸν</b> shield Accusative <i>direct object of ἀναλαβόντες</i></p> <p>θυρεός: the large, door-shaped Roman shield (scutum; from θύρα, 'door'); full-body protection, not a small buckler.</p>	<p><b>τῆς</b> of Genitive <i>article</i></p>	<p><b>πίστεως</b> faith Genitive <i>genitive of apposition (the shield = faith)</i></p> <p>πίστις: 'faith, trust'; faith in God is the shield that absorbs the enemy's attacks.</p>	<p><b>ἐν</b> with <i>preposition + dative (means/instrument)</i></p>

ᾧ

which

Dative

relative pronoun (*means; antecedent θυρεόν*)

δυνήσεσθε

you will be able

Fut Mid Indic 2 Pl · δύναμαι

main verb (*rel. clause, result*)

→ predictive future

δύναμαι: 'be able'; the assured capacity the shield provides.

πάντα

all

Accusative

attributive adjective

πᾶς: 'all'; not one missile excepted — total protection by faith.

τὰ

the

Accusative

article

βέλη

darts

Accusative

direct object of σβέσαι

βέλος: 'missile, arrow, dart' (from βάλλω, 'throw'); the enemy's projectiles — temptations, doubts, assaults.

τοῦ

of the

Genitive

article

πονηροῦ

evil one

Genitive

subjective genitive (*substantival adj.*)

πονηρός: 'evil'; ὁ πονηρός = 'the evil one,' the devil (cf. Matt 6:13), source of the darts.

τὰ

the

Accusative

article (*second attributive*)

πεπυρωμένα

flaming

Perf Pass Ptc · Acc Pl Neut · πυρώ

attributive participle (*modifies βέλη*)

→ intensive perfect (*set ablaze, in a fiery state*)

πυρώ: 'set on fire, make fiery' (from πῦρ, 'fire'); ancient arrows wrapped in pitch and ignited — vivid, dangerous attacks.

σβέσαι

to extinguish

Aor Act Inf · σβέννυμι

complementary infinitive (*of δυνήσεσθε*)

→ constative aorist

σβέννυμι: 'quench, put out'; the shield does not merely deflect but extinguishes — faith neutralizes the fiery attack.

## 17 καὶ τὴν περικεφαλαίαν τοῦ σωτηρίου δέξασθε, καὶ τὴν μάχαιραν τοῦ πνεύματος, ὃ ἐστὶν ῥῆμα θεοῦ·

and receive the helmet of salvation, and the sword of the Spirit, which is the word of God;

ITEMIZED ARMOR (5-6) **καὶ** The chain breaks into a fresh imperative (δέξασθε, 'receive'), capping the list with the last two pieces: helmet of salvation and the one offensive weapon — the Spirit's sword, defined as God's spoken word.

<p><b>καὶ</b> and <i>coordinating conjunction</i></p>	<p><b>τὴν</b> the <i>Accusative article</i></p>	<p><b>περικεφαλαίαν</b> helmet <i>Accusative direct object of δέξασθε</i> περικεφαλαία: 'helmet' (περί 'around' + κεφαλή 'head'); the head's protection (cf. Isa 59:17, the helmet of salvation).</p>	<p><b>τοῦ</b> of <i>Genitive article</i></p>
<p><b>σωτηρίου</b> salvation <i>Genitive genitive of apposition (the helmet = salvation)</i> σωτήριον: 'salvation, deliverance' (neuter substantive); the assurance of salvation that guards the mind.</p>	<p><b>δέξασθε</b> receive <i>Aor Mid Impv 2 Pl · δέχομαι imperative (command)</i> → <i>ingressive/constative aorist</i> δέχομαι: 'receive, accept, take'; 'receive' (rather than 'put on') — the helmet and sword are given to be taken up.</p>	<p><b>καὶ</b> and <i>coordinating conjunction</i></p>	<p><b>τὴν</b> the <i>Accusative article</i></p>
<p><b>μάχαιραν</b> sword <i>Accusative direct object (coordinate w/ helmet)</i> μάχαιρα: 'sword' — the short Roman gladius for close combat; the sole offensive weapon in the list.</p>	<p><b>τοῦ</b> of the <i>Genitive article</i></p>	<p><b>πνεύματος</b> Spirit <i>Genitive genitive of source/origin (sword the Spirit supplies)</i> πνεῦμα: 'Spirit'; the sword the Spirit provides and wields — the Spirit's instrument.</p>	<p><b>ὃ</b> which <i>Nominative relative pronoun (subject; neuter by attraction to ῥῆμα)</i></p>

ἔστιν

is

Pres Act Indic 3 Sg · εἰμί

*main verb (copula, rel. clause)*

→ stative present

ῥῆμα

word

Nominative

*predicate nominative*

ῥῆμα: 'word, spoken utterance, saying' (from a root for 'speak'); the concrete spoken word of God — the gospel proclaimed/applied, not λόγος in the abstract.

θεοῦ

of God

Genitive

*genitive of source/author*

θεός: God; the word is God's own utterance — its authority and power are his.

18 διὰ πάσης προσευχῆς καὶ δεήσεως προσευχόμενοι ἐν παντὶ καιρῷ ἐν πνεύματι, καὶ εἰς αὐτὸ ἀγρυπνοῦντες ἐν πάσῃ προσκαρτερήσει καὶ δεήσει περὶ πάντων τῶν ἁγίων,

praying at all times in the Spirit with all prayer and supplication, and to this end keeping alert with all perseverance and supplication for all the saints,

MANNER OF STANDING (PRAYER) ASYNDETON Two participles ('praying... keeping alert') describe the atmosphere in which the armor is worn: ceaseless, Spirit-empowered prayer and vigilant intercession for all God's people. Note the fourfold 'all' (πᾶς).

διὰ

with

*preposition + genitive (means/manner)*

πάσης

all

Genitive

*attributive adjective*

πᾶς: 'all, every'; the first of four 'alls' saturating the verse — prayer of every kind.

προσευχῆς

prayer

Genitive

*object of διὰ (means)*

προσευχή: 'prayer'; the general word for addressing God.

καὶ

and

*coordinating conjunction*

## δεήσεως

supplication

Genitive

object of *διά* (coordinate)

δέησις: 'petition, supplication' (from δέομαι); specific, urgent request arising from need.

## προσευχόμενοι

praying

Pres Mid Ptc · Nom Pl Masc · προσεύχομαι

adverbial participle (manner/means of standing)

→ present (continual, ongoing)

προσεύχομαι: 'pray'; the present stresses unceasing prayer, the air the soldier breathes.

## ἐν

at

preposition + dative (time)

## παντί

every

Dative

attributive adjective

πᾶς: 'every'; the second 'all' — no time excluded from prayer.

## καιρῷ

time/season

Dative

dat. of time

καιρός: 'time, opportune moment, season'; 'at every opportunity' — continual readiness to pray.

## ἐν

in

preposition + dative (sphere/agency)

## πνεύματι

the Spirit

Dative

dat. of sphere/agency (Spirit-empowered prayer)

πνεῦμα: 'Spirit'; 'in the Spirit' — prayer enabled and directed by the Holy Spirit (cf. Rom 8:26).

## καὶ

and

coordinating conjunction

## εἰς

to

preposition + accusative (purpose/end)

## αὐτό

this end

Accusative

object of εἰς (εἰς αὐτό = 'to this very end')

αὐτός: 'this very (thing)'; 'to this end' — namely, the matter of prayer just named.

## ἀγρυπνοῦντες

keeping alert

Pres Act Ptc · Nom Pl Masc · ἀγρυπνέω

adverbial participle (manner, coordinate)

→ present (continual vigilance)

ἀγρυπνέω: 'be sleepless, stay awake, watch' (ἀ- 'not' + ὕπνος 'sleep'); spiritual vigilance, the opposite of drowsy negligence.

## ἐν

with

preposition + dative (manner)

## πάσῃ

all

Dative

attributive adjective

πᾶς: 'all'; the third 'all' — perseverance of every degree.

## προσκαρτερήσει

perseverance

Dative

dat. of manner

προσκαρτέρησις: 'perseverance, steadfast persistence' (from προσκαρτερέω, 'devote oneself to'); dogged constancy in prayer.

## καὶ

and

coordinating conjunction

## δεήσει

supplication

Dative

dat. of manner (coordinate)

δέησις: 'supplication'; repeated from above — the specific petition that vigilance sustains.

περὶ

for

*preposition + genitive (reference/benefit)*

πάντων

all

Genitive

*attributive adjective*

παῖς: 'all'; the fourth 'all' — the whole body of believers, none excluded from intercession.

τῶν

the

Genitive

*article*

ἀγίων

saints

Genitive

*object of περὶ (substantival adj.)*

ἅγιος: 'holy one, saint'; the consecrated people of God — the fellow-soldiers prayed for.

19 καὶ ὑπὲρ ἐμοῦ, ἵνα μοι δοθῇ λόγος ἐν ἀνοίξει τοῦ στόματός μου, ἐν παρρησίᾳ γνωρίσαι τὸ μυστήριον τοῦ εὐαγγελίου,

and for me, that utterance may be given to me when I open my mouth, to make known with boldness the mystery of the gospel,

SPECIFIC REQUEST (FOR PAUL) **καὶ** The intercession narrows to Paul himself: not for release, but for bold, God-given speech to proclaim the gospel's mystery. A ἵνα clause states the content of the prayer.

καὶ

and

*coordinating conjunction (additive)*

ὑπὲρ

for

*preposition + genitive (benefit/belief)*

ἐμοῦ

me

Genitive

*object of ὑπὲρ (emphatic personal pronoun)*

ἵνα

that

*conjunction (content of the request)*

ἵνα: here introducing the content/aim of the prayer, not strict purpose.

μοι

to me

Dative

*dat. of recipient (indirect object)*

δοθῇ

may be given

Aor Pass Subj 3 Sg · δίδωμι

*subjunctive (ἵνα clause; divine passive)*

→ constative aorist

δίδωμι: 'give'; the passive implies God as giver — bold speech is a gift, not native eloquence.

λόγος

utterance

Nominative

*subject of δοθῇ*

λόγος: 'word, message, utterance'; here the right words to speak — the message to be given.

ἐν

in

*preposition + dative (temporal/circumstance)*

<p><b>ἀνοίξει</b> the opening</p> <p>Dative</p> <p><i>dat. of time/circumstance ('when I open')</i></p> <p>ἀνοίξει; 'opening' (from ἀνοίγω); 'in the opening of my mouth' — a Semitic idiom for beginning to speak (cf. Ps 78:2).</p>	<p><b>τοῦ</b> of</p> <p>Genitive</p> <p>article</p>	<p><b>στόματός</b> mouth</p> <p>Genitive</p> <p><i>objective/possessive genitive</i></p> <p>στόμα: 'mouth'; the organ of the proclamation.</p>	<p><b>μου</b> my</p> <p>Genitive</p> <p><i>genitive of possession</i></p>
<p><b>ἐν</b> with</p> <p><i>preposition + dative (manner)</i></p>	<p><b>παρρησία</b> boldness</p> <p>Dative</p> <p><i>dat. of manner</i></p> <p>παρρησία: 'boldness, frankness, freedom of speech' (πᾶν 'all' + ῥῆσις 'speech'); openness to say everything plainly — the hallmark of gospel witness in Acts.</p>	<p><b>γνωρίσαι</b> to make known</p> <p>Aor Act Inf · γνωρίζω</p> <p><i>infinitive of purpose/exegetical (of λόγος)</i></p> <p>→ constative aorist</p> <p>γνωρίζω: 'make known, reveal' (from γινώσκω); to disclose the mystery — the aim of the given utterance.</p>	<p><b>τὸ</b> the</p> <p>Accusative</p> <p>article</p>
<p><b>μυστήριον</b> mystery</p> <p>Accusative</p> <p><i>direct object of γνωρίσαι</i></p> <p>μυστήριον: 'mystery'; in Paul, a once-hidden purpose now revealed — here the gospel uniting Jew and Gentile in Christ (cf. 3:3–6).</p>	<p><b>τοῦ</b> of the</p> <p>Genitive</p> <p>article</p>	<p><b>εὐαγγελίου</b> gospel</p> <p>Genitive</p> <p><i>genitive of apposition/content (the mystery = the gospel)</i></p> <p>εὐαγγέλιον: 'gospel'; the mystery just is the good news — the content Paul is to proclaim boldly.</p>	

20 ὑπὲρ οὗ πρεσβεύω ἐν ἀλύσει, ἵνα ἐν αὐτῷ παρρησιάσωμαι ὡς δεῖ με λαλῆσαι.

for which I am an ambassador in chains, that in it I may speak boldly, as I ought to speak.

GROUND & RESTATED REQUEST **ὑπὲρ οὗ** A relative clause grounds the petition: Paul is the gospel's ambassador — paradoxically, an ambassador 'in a chain.' A second ἵνα restates the request for bold speech, fitting what he ought to say.

ὑπὲρ

for

preposition + genitive (behalf/reference)

οὗ

which

Genitive

relative pronoun (object of ὑπὲρ; antecedent the gospel/mystery)

πρεσβεύω

I am an ambassador

Pres Act Indic 1 Sg · πρεσβεύω

main verb

→ stative/customary present

πρεσβεύω: 'be an ambassador, act as envoy' (from πρέσβυς, 'elder, envoy'); to represent a sovereign — here Christ's envoy (cf. 2 Cor 5:20).

ἐν

in

preposition + dative (circumstance)

ἀλύσει

a chain

Dative

dat. of circumstance/manner

ἄλυσις: 'chain, fetter'; the prisoner's chain — the oxymoron of 'an ambassador in chains' frames Paul's imprisonment as embassy.

ἵνα

that

conjunction (purpose/content)

ἐν

in

preposition + dative (reference)

αὐτῷ

it

Dative

object of ἐν (= in the gospel/its proclamation)

παρρησιάζωμαι

I may speak boldly

Aor Mid Subj 1 Sg · παρρησιάζωμαι

subjunctive (ἵνα clause)

→ constative aorist

παρρησιάζωμαι: 'speak freely/boldly' (cognate of παρρησία, v.19); to declare the message with frank courage.

ὡς

as

comparative particle (manner)

δεῖ

it is necessary

Pres Act Indic 3 Sg · δεῖ

impersonal verb (obligation)

→ stative present (standing necessity)

δεῖ: 'it is necessary, one must'; impersonal — the divine 'ought' that governs Paul's witness.

με

me

Accusative

accusative subject of λαλήσαι

## λαλήσαι

to speak

Aor Act Inf · λαλέω

*complementary infinitive (of δεῖ)*

→ constative aorist

λαλέω: 'speak, talk'; the obligatory speaking — Paul must proclaim, and prays to do so rightly.

## 21 Ἴνα δὲ εἰδῆτε καὶ ὑμεῖς τὰ κατ' ἐμέ, τί πράσσω, πάντα γνωρίσει ὑμῖν Τυχικός ὁ ἀγαπητὸς ἀδελφὸς καὶ πιστὸς διάκονος ἐν κυρίῳ,

But that you also may know how I am and what I am doing, Tychicus, the beloved brother and faithful minister in the Lord, will make everything known to you,

LETTER CLOSE (COMMENDATION) **δε** The closing turns (δε) to practical news. A fronted ἵνα clause states the purpose — that they too may know Paul's circumstances — fulfilled by the sending of Tychicus, warmly commended.

Ἴνα

that

*conjunction (purpose, fronted)*

δὲ

but/now

*transitional/mild adversative conjunction*

δέ: 'but, now'; marks the turn from exhortation to closing personal matters.

εἰδῆτε

you may know

Perf Act Subj 2 Pl · οἶδα

*subjunctive (ἵνα clause)*

→ intensive perfect (with present sense)

οἶδα: 'know'; the purpose of sending Tychicus — that they be informed.

καὶ

also

*adverbial/ascensive conjunction*

καί: 'also'; 'you too' — as others (e.g. the Colossians) will know, so will they.

**ὕμεῖς**

you

Nominative

*subject (emphatic pronoun)*

**τὰ**

the things

Accusative

*substantival article (object of εἰδήτε)*

**κατ'**

concerning

*preposition + accusative (reference)*

τὰ κατ' ἐμέ: 'my affairs, how things are with me' — an idiom for one's circumstances.

**ἐμέ**

me

Accusative

*object of κατὰ*

**τί**

what

Accusative

*interrogative pronoun (object; indirect question)*

**πράσσω**

I am doing

Pres Act Indic 1 Sg · πράσσω

*main verb (indirect question)*

→ present (ongoing activity)

πράσσω: 'do, practice, be occupied with'; 'how I am faring' — explains τὰ κατ' ἐμέ.

**πάντα**

everything

Accusative

*direct object of γνωρίσει*

πᾶς: 'all'; the full account Tychicus will relay.

**γνωρίσει**

will make known

Fut Act Indic 3 Sg · γνωρίζω

*main verb*

→ predictive future

γνωρίζω: 'make known, inform'; the same verb as v.19 — Tychicus discloses Paul's situation.

**ὕμῖν**

to you

Dative

*dat. of recipient*

**Τυχικός**

Tychicus

Nominative

*subject*

Τυχικός: Tychicus, a co-worker from Asia (Acts 20:4); the letter-carrier and bearer of news (cf. Col 4:7).

**ὁ**

the

Nominative

*article*

**ἀγαπητός**

beloved

Nominative

*attributive adjective*

ἀγαπητός: 'beloved'; a term of warm affection for a fellow worker.

**ἀδελφός**

brother

Nominative

*apposition to Τυχικός*

ἀδελφός: 'brother'; a fellow believer in the family of God.

**καὶ**

and

*coordinating conjunction*

**πιστός**

faithful

Nominative

*attributive adjective*

πιστός: 'faithful, trustworthy'; the quality that makes him a reliable envoy.

**διάκονος**

minister

Nominative

*apposition (coordinate)*

διάκονος: 'servant, minister, attendant'; one who serves — here in the Lord's work.

ἐν

in

*preposition + dative (sphere)*

κυρίῳ

the Lord

Dative

*dat. of sphere*

κύριος: 'Lord'; 'in the Lord' frames  
Tychicus's faithfulness and service as  
Christian.

## 22 ὃν ἔπεμψα πρὸς ὑμᾶς εἰς αὐτὸ τοῦτο, ἵνα γνῶτε τὰ περὶ ἡμῶν καὶ παρακαλέση τὰς καρδίας ὑμῶν.

whom I have sent to you for this very purpose, that you may know how we are, and that he may encourage your hearts.

PURPOSE OF THE SENDING ὃν A relative clause restates the mission of Tychicus with a double ἵνα: that they learn Paul's situation and that their hearts be encouraged — pastoral comfort, not mere information.

ὃν

whom

Accusative

*relative pronoun (object of ἔπεμψα)*

ἔπεμψα

I have sent

Aor Act Indic 1 Sg · πέμπω

*main verb (epistolary aorist)*

→ epistolary aorist (from the reader's  
standpoint)

πέμπω: 'send'; the epistolary aorist — 'I am  
sending'; viewed as past by the time they  
read.

πρὸς

to

*preposition + accusative (direction)*

ὑμᾶς

you

Accusative

*object of πρὸς*

εἰς

for

*preposition + accusative (purpose)*

αὐτό

this very

Accusative

*intensive pronoun (w/ τοῦτο)*

αὐτός: 'this very'; εἰς αὐτό τοῦτο = 'for this very purpose' — emphatic.

τοῦτο

purpose

Accusative

*demonstrative (object of εἰς)*

ἵνα

that

*conjunction (purpose)*

γινώτε

you may know

Aor Act Subj 2 Pl · γινώσκω

*subjunctive (ἵνα clause)*

→ *ingressive aorist (come to know)*

γινώσκω: 'know, come to know'; that they gain knowledge of Paul's circumstances.

τά

the things

Accusative

*substantival article (object of γινώτε)*

περὶ

concerning

*preposition + genitive (reference)*

τά περὶ ἡμῶν: 'the things about us, our affairs' — the situation of Paul and his companions.

ἡμῶν

us

Genitive

*object of περὶ*

καὶ

and

*coordinating conjunction*

παρακαλέση

he may encourage

Aor Act Subj 3 Sg · παρακαλέω

*subjunctive (second ἵνα verb)*

→ *constative aorist*

παρακαλέω: 'encourage, comfort, exhort' (παρά + καλέω, 'call alongside'); to hearten and strengthen them.

τάς

the

Accusative

*article*

καρδίας

hearts

Accusative

*direct object of παρακαλέση*

καρδία: 'heart!'; the inner person to be comforted — the goal of the visit is pastoral.

ὑμῶν

your

Genitive

*genitive of possession*

## 23 Εἰρήνη τοῖς ἀδελφοῖς καὶ ἀγάπη μετὰ πίστεως ἀπὸ θεοῦ πατρὸς καὶ κυρίου Ἰησοῦ Χριστοῦ.

Peace to the brothers, and love with faith, from God the Father and the Lord Jesus Christ.

**BENEDICTION (PEACE)** **ASYNDETON** The closing blessing — unusually in the third person ('to the brothers'). Peace, love, and faith are invoked as gifts flowing from the one source: the Father and the Lord Jesus Christ.

### Εἰρήνη

peace

Nominative

subject (nominative in benediction)

εἰρήνη: 'peace'; the šālôm that opened the letter (1:2) now closes it — wholeness with God and one another.

### τοῖς

to the

Dative

article

### ἀδελφοῖς

brothers

Dative

dat. of recipient

ἀδελφός: 'brother'; the family of believers — the unusual third-person address gives the blessing a liturgical ring.

### καὶ

and

coordinating conjunction

### ἀγάπη

love

Nominative

subject (coordinate)

ἀγάπη: 'love'; the self-giving love that is the letter's great theme (cf. 5:2).

### μετὰ

with

preposition + genitive (accompaniment)

### πίστεως

faith

Genitive

genitive of accompaniment (object of μετὰ)

πίστις: 'faith'; love and faith joined — the inseparable pair of Christian life.

### ἀπὸ

from

preposition + genitive (source)

### θεοῦ

God

Genitive

object of ἀπό (source)

### πατρὸς

the Father

Genitive

apposition to θεοῦ

πατήρ: 'Father'; God named as Father, the relational source of the blessing.

### καὶ

and

coordinating conjunction

### κυρίου

the Lord

Genitive

object of ἀπό (coordinate source)

κύριος: 'Lord'; Father and Lord paired as one source — the same coupling as the opening greeting (1:2).

**Ἰησοῦ**

Jesus

Genitive  
*apposition*

**Χριστοῦ**

Christ

Genitive  
*apposition*

24 Ἡ χάρις μετὰ πάντων τῶν ἀγαπώντων τὸν κύριον ἡμῶν Ἰησοῦν Χριστὸν ἐν ἀφθαρσίᾳ.

Grace be with all those who love our Lord Jesus Christ with incorruptible love.

**BENEDICTION (GRACE)** **ASYNDETON** The grace-benediction seals the letter. Grace rests on all who love Christ 'in incorruptibility' — a love that, like its object, is undying and imperishable.

**Ἡ**

the

Nominative  
*article*

**χάρις**

grace

Nominative  
*subject (nominative in benediction)*

χάρις: 'grace'; God's unmerited favor — the note on which Paul's letters characteristically end (cf. 1:2).

**μετὰ**

with

*preposition + genitive (accompaniment)*

**πάντων**

all

Genitive  
*attributive adjective (substantival)*

πᾶς: 'all'; the blessing embraces every true lover of Christ, not a select few.

**τῶν**

those

Genitive  
*article (substantizes ptc.)*

**ἀγαπώντων**

who love

Pres Act Ptc · Gen Pl Masc · ἀγαπάω  
*substantival participle (object of μετὰ)*

→ present (ongoing, characteristic love)

ἀγαπάω: 'love'; the present marks a continuing love for Christ as the mark of the truly grace-blessed.

**τὸν**

the

Accusative  
*article*

**κύριον**

Lord

Accusative  
*direct object of ἀγαπώντων*

κύριος: 'Lord'; the object of the love that grace accompanies.

ἡμῶν

our

Genitive

*genitive of relationship*

Ἰησοῦν

Jesus

Accusative

*apposition to κύριον*

Χριστὸν

Christ

Accusative

*apposition*

ἐν

with/in

*preposition + dative (manner)*

ἀφθαρσία

incorruption

Dative

*dat. of manner (incorruptible love)*

ἀφθαρσία: 'incorruptibility, imperishability' (ἀ- 'not' + φθορά 'decay'); 'in incorruption' — an undying, unfading love (or, taken with 'grace,' immortal life).

**On the text.** Verse punctuation and paragraphing are editorial and conventional. At v.1 the phrase 'in the Lord' (ἐν κυρίῳ) is read with the major witnesses though absent from a few. At v.12 the reading 'against the world-rulers of this darkness' is followed (some witnesses add 'of this age'). At v.19 'the mystery of the gospel' is read; some witnesses omit 'of the gospel.' The discourse, syntactic, and semantic-force tiers are interpretive; where readings legitimately differ, the more common analysis is given and notable alternatives are flagged.

**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.