

# The Epistle to the Colossians, Chapter 1

## ΠΡΟΣ ΚΟΛΟΣΣΑΕΙΣ Α΄

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 · 1:1–2

#### Salutation

The epistolary opening: senders Paul (apostle by God's will) and Timothy (1), addressed to the holy and faithful brothers at Colossae, with the grace-and-peace blessing from God the Father (2).

B · 1:3–8

#### Thanksgiving for the Colossians' faith, love, and hope

Constant thanksgiving (3) grounded in their faith and love (4), springing from the hope laid up in heaven (5) — the gospel that is bearing fruit worldwide (6) as they learned it from Epaphras (7–8).

C · 1:9–14

#### Prayer for knowledge, a worthy walk, and thanksgiving to the Father

Paul prays they be filled with the knowledge of God's will (9) so as to walk worthily and bear fruit (10), empowered with all might for endurance (11), giving thanks to the Father who qualified, rescued, and transferred them into the kingdom of his Son, in whom is redemption (12–14).

D • 1:15–20

### The Christ-hymn: the supremacy of Christ

A two-strophe hymn to the Son's supremacy: in creation — image of God, firstborn over all, agent and goal and sustainer of all things (15–17); and in redemption — head of the body, firstborn from the dead, the fullness in whom God reconciled all things by the blood of the cross (18–20).

E • 1:21–23

### Reconciliation applied to the readers

The cosmic reconciliation lands on them: once alienated enemies (21), now reconciled in Christ's body of flesh through death, to be presented holy and blameless (22) — if they remain grounded in the faith and the hope of the gospel (23).

F • 1:24–29

### Paul's ministry of the mystery

Paul rejoices in his sufferings for the church (24), made a minister to fulfill God's word (25) — the mystery now revealed, Christ in you the hope of glory (26–27) — whom he proclaims, admonishing and teaching everyone, toiling by Christ's power to present all mature (28–29).

## 1 Παῦλος ἀπόστολος Χριστοῦ Ἰησοῦ διὰ θελήματος θεοῦ καὶ Τιμόθεος ὁ ἀδελφός

Paul, an apostle of Christ Jesus through the will of God, and Timothy the brother,

LETTER OPENING ASYNDETON The epistolary superscription: the sender named and his apostleship grounded in God's will, with Timothy joined as co-sender.

### Παῦλος

Paul

Nominative

*subject (nominative of superscription)*

Παῦλος: the apostle's Roman cognomen; the Greek letter-opening names the sender first.

### ἀπόστολος

apostle

Nominative

*apposition to Παῦλος*

ἀπόστολος: 'one sent,' commissioned envoy; from ἀποστέλλω (send with authority).

### Χριστοῦ

of Christ

Genitive

*genitive of subordination/possession*

Χριστός: 'Anointed,' the Messiah; here functionally a name-title for Jesus.

### Ἰησοῦ

Jesus

Genitive

*genitive in apposition to Χριστοῦ*

<p>διὰ</p> <p>through</p> <p><i>preposition + genitive (means/agency)</i></p>	<p>Θελήματος</p> <p>will</p> <p>Genitive</p> <p><i>object of διὰ (means)</i></p> <p>Θέλημα: 'will, purpose'; Paul's apostleship rests on God's sovereign will, not human appointment.</p>	<p>Θεοῦ</p> <p>of God</p> <p>Genitive</p> <p><i>genitive of source/author</i></p> <p>θεός: God; the origin of the will that constitutes the apostolate.</p>	<p>καὶ</p> <p>and</p> <p><i>coordinating conjunction</i></p>
<p>Τιμόθεος</p> <p>Timothy</p> <p>Nominative</p> <p><i>subject (co-sender)</i></p> <p>Τιμόθεος: 'honoring God'; Paul's co-worker, joined as co-sender though not co-author.</p>	<p>ὁ</p> <p>the</p> <p>Nominative</p> <p><i>article</i></p>	<p>ἀδελφός</p> <p>brother</p> <p>Nominative</p> <p><i>apposition to Τιμόθεος</i></p> <p>ἀδελφός: 'brother'; here the Christian fraternal title rather than physical kinship.</p>	

2 τοῖς ἐν Κολοσσαῖς ἁγίοις καὶ πιστοῖς ἀδελφοῖς ἐν Χριστῷ· χάρις ὑμῖν καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς ἡμῶν.

to the holy and faithful brothers in Christ at Colossae: grace to you and peace from God our Father.

ADDRESS & GREETING **ASYNDETON** The addressees named — saints and faithful brothers 'in Christ' at Colossae — and the grace-and-peace blessing from the Father.

<p>τοῖς</p> <p>to the</p> <p>Dative</p> <p><i>article (with addressees)</i></p>	<p>ἐν</p> <p>in/at</p> <p><i>preposition + dative (place)</i></p>	<p>Κολοσσαῖς</p> <p>Colossae</p> <p>Dative</p> <p><i>dat. of place</i></p> <p>Κολοσσαί: a town in the Lycus valley of Phrygia (Asia Minor), near Laodicea and Hierapolis.</p>	<p>ἁγίοις</p> <p>holy ones</p> <p>Dative</p> <p><i>substantival adj. (addressees)</i></p> <p>ἅγιος: 'holy, set apart'; covenant-people language now applied to the church.</p>
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καὶ

and

*coordinating conjunction*

πιστοῖς

faithful

Dative

*attributive adjective*

πιστός: 'faithful, believing'; both their trust and their fidelity.

ἀδελφοῖς

brothers

Dative

*apposition (addressees)*

ἀδελφός: 'brother'; the familial term for fellow believers.

ἐν

in

*preposition + dative (sphere/union)*

Χριστῷ

Christ

Dative

*dat. of sphere (incorporation in Christ)*

Χριστός: the locus of their identity — the characteristic Pauline 'in Christ.'

χάρις

grace

Nominative

*subject (nom. in greeting formula)*

χάρις: 'grace'; Paul reshapes the Greek χαίρειν greeting into 'grace.'

ὑμῖν

to you

Dative

*dat. of recipient*

καὶ

and

*coordinating conjunction*

εἰρήνη

peace

Nominative

*subject (coordinate)*

εἰρήνη: 'peace'; the Hebrew šālôm — wholeness/well-being.

ἀπὸ

from

*preposition + genitive (source)*

θεοῦ

God

Genitive

*object of ἀπό (source)*

πατρὸς

Father

Genitive

*apposition to θεοῦ*

πατήρ: 'Father'; the relational name for God shared by Father and people.

ἡμῶν

our

Genitive

*genitive of relationship*

### 3 Εὐχαριστοῦμεν τῷ θεῷ πατρὶ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ πάντοτε περὶ ὑμῶν προσευχόμενοι,

We give thanks to God, the Father of our Lord Jesus Christ, always praying for you,

**THANKSGIVING** **ASYNDETON** The thanksgiving period opens: constant gratitude to the Father, voiced within Paul's continual prayer for them.

#### Εὐχαριστοῦμεν

we give thanks

Pres Act Indic 1 Pl · εὐχαριστέω

*main verb*

→ customary present

εὐχαριστέω: 'give thanks'; the standard verb opening a Pauline thanksgiving period (plural with Timothy).

#### τῷ

to the

Dative

*article*

#### θεῷ

God

Dative

*indirect object (recipient of thanks)*

#### πατρὶ

Father

Dative

*apposition to θεῷ*

πατήρ: 'Father'; God defined relationally as Father of the Lord Jesus.

#### τοῦ

of the

Genitive

*article*

#### κυρίου

Lord

Genitive

*genitive of relationship*

κύριος: 'Lord'; the LXX rendering of YHWH, confessed of Jesus.

#### ἡμῶν

our

Genitive

*genitive of relationship*

#### Ἰησοῦ

Jesus

Genitive

*apposition to κυρίου*

#### Χριστοῦ

Christ

Genitive

*apposition*

#### πάντοτε

always

*adverb (frequency)*

πάντοτε: 'always'; the constancy of the apostolic thanksgiving and prayer.

#### περὶ

for

*preposition + genitive (reference)*

#### ὑμῶν

you

Genitive

*object of περὶ*

## προσευχόμενοι

praying

Pres Mid Ptc · Nom Pl Masc · προσεύχομαι

*adverbial ptc. (temporal/attendant)*

→ present (concurrent)

προσεύχομαι: 'pray'; the thanksgiving arises within the act of praying for them.

## 4 ἀκούσαντες τὴν πίστιν ὑμῶν ἐν Χριστῷ Ἰησοῦ καὶ τὴν ἀγάπην ἣν ἔχετε εἰς πάντας τοὺς ἁγίους

having heard of your faith in Christ Jesus and the love that you have for all the saints,

**GROUND OF THANKSGIVING** **ASYNDETON** The cause of the thanksgiving: a report of their faith in Christ and love toward all the saints — the first two of the triad.

### ἀκούσαντες

having heard

Aor Act Ptc · Nom Pl Masc · ἀκούω

*causal/temporal participle*

→ constative aorist

ἀκούω: 'hear'; the report (through Epaphras) that prompted the thanksgiving.

### τὴν

the

Accusative

article

### πίστιν

faith

Accusative

*direct object (of ἀκούσαντες)*

πίστις: 'faith, trust'; their reliance on Christ — first of the faith-love-hope triad.

### ὑμῶν

your

Genitive

*genitive of possession*

### ἐν

in

*preposition + dative (sphere/object)*

### Χριστῷ

Christ

Dative

*dat. of sphere (object of faith)*

the sphere in which their faith lives — faith 'in Christ Jesus.'

### Ἰησοῦ

Jesus

Dative

*apposition*

### καὶ

and

*coordinating conjunction*

<p><b>τὴν</b> the Accusative article</p>	<p><b>ἀγάπην</b> love Accusative <i>direct object (of ἀκούσαντες)</i> ἀγάπη: 'love'; self-giving care — the second member of the triad, directed to fellow saints.</p>	<p><b>ἣν</b> which Accusative <i>relative pronoun (object of ἔχετε)</i></p>	<p><b>ἔχετε</b> you have Pres Act Indic 2 Pl · ἔχω <i>main verb (rel. clause)</i> → customary present ἔχω: 'have, hold'; the love they continually exercise.</p>
<p><b>εἰς</b> for <i>preposition + accusative (direction/goal)</i></p>	<p><b>πάντας</b> all Accusative <i>attributive adjective</i></p>	<p><b>τοὺς</b> the Accusative article</p>	<p><b>ἁγίους</b> saints Accusative <i>object of εἰς (recipients of love)</i> ἅγιος: 'holy one, saint'; the set-apart people — the scope of their love is all of them.</p>

5 διὰ τὴν ἐλπίδα τὴν ἀποκειμένην ὑμῖν ἐν τοῖς οὐρανοῖς, ἣν προηκούσατε ἐν τῷ λόγῳ τῆς ἀληθείας τοῦ εὐαγγελίου

because of the hope laid up for you in the heavens, which you heard of before in the word of the truth of the gospel,

GROUND OF FAITH AND LOVE **διὰ** The third member, hope, is the root: faith and love spring from the hope reserved in heaven, already heard in the gospel word.

διὰ

because of

*preposition + accusative (cause)*

τὴν

the

Accusative

*article*

ἐλπίδα

hope

Accusative

*object of διὰ (cause)*

ἐλπίς: 'hope'; here objective — the hoped-for inheritance; the ground of faith and love (third of the triad).

τὴν

the

Accusative

*article (substantizes ptc.)*

ἀποκειμένην

laid up/reserved

Pres Mid Ptc · Acc Sg Fem · ἀπόκειμαι

*attributive participle*

→ stative present

ἀπόκειμαι: 'be laid away, reserved'; of treasure stored up and kept secure.

ὑμῖν

for you

Dative

*dat. of advantage*

ἐν

in

*preposition + dative (place)*

τοῖς

the

Dative

*article*

οὐρανοῖς

heavens

Dative

*dat. of place*

οὐρανός: 'heaven'; the secure, beyond-reach location of the reserved hope.

ἣν

which

Accusative

*relative pronoun (object of προηκούσατε)*

προηκούσατε

you heard before

Aor Act Indic 2 Pl · προακούω

*main verb (rel. clause)*

→ constative aorist

προακούω: 'hear beforehand' (προ- + ἀκούω); they heard of this hope when first evangelized.

ἐν

in

*preposition + dative (sphere/means)*

τῷ

the

Dative

*article*

λόγῳ

word

Dative

*dat. of means/sphere*

λόγος: 'word, message'; the proclaimed gospel-word that conveyed the hope.

τῆς

of the

Genitive

*article*

ἀληθείας

truth

Genitive

*attributive/exegetical genitive*

ἀλήθεια: 'truth'; the gospel-word characterized by truth (vs. the false teaching threatening Colossae).

**τοῦ**

of the

Genitive

article

**εὐαγγελίου**

gospel

Genitive

*genitive of apposition (the truth = the gospel)*

εὐαγγέλιον: 'good news'; 'the word of the truth, namely the gospel.'

6 τοῦ παρόντος εἰς ὑμᾶς, καθὼς καὶ ἐν παντὶ τῷ κόσμῳ ἔστιν καρποφορούμενον καὶ αὐξανόμενον καθὼς καὶ ἐν ὑμῖν, ἀφ' ἧς ἡμέρας ἠκούσατε καὶ ἐπέγνωτε τὴν χάριν τοῦ θεοῦ ἐν ἀληθείᾳ·

which has come to you, just as in all the world it is bearing fruit and growing, as it also does among you, from the day you heard and came to know the grace of God in truth,

WORLDWIDE REACH OF THE GOSPEL **ASYNDETON** The gospel that reached them is the same one fruitful worldwide — a quiet polemic: the universal, growing message, not the local novelty of the false teachers.

**τοῦ**

which

Genitive

article (substantizes ptc.; rel. to εὐαγγελίου)

**παρόντος**

being present/having come

Pres Act Ptc · Gen Sg Neut · παρέμι

*attributive participle*

→ stative present

παρέμι: 'be present, have arrived' (παρά + εἰμι); the gospel has reached and remains with them.

**εἰς**

to

*preposition + accusative (direction)*

**ὑμᾶς**

you

Accusative

*object of εἰς*

**καθὼς**

just as

*comparative conjunction*

**καὶ**

also

*adverbial (ascensive)*

**ἐν**

in

*preposition + dative (place)*

**παντὶ**

all

Dative

*attributive adjective*

τῷ

the

Dative

article

κόσμῳ

world

Dative

*dat. of place*

κόσμος: 'world'; the inhabited world — the gospel's universal spread.

ἐστίν

is

Pres Act Indic 3 Sg · εἰμί

*auxiliary (periphrastic w/ ptcs.)*

→ stative present

καρποφορούμενον

bearing fruit

Pres Mid Ptc · Nom Sg Neut · καρποφορέω

*periphrastic participle (w/ ἐστίν)*

→ present (ongoing)

καρποφορέω: 'bear fruit' (καρπός + φέρω); the middle voice may stress the gospel's self-propagating fruitfulness.

καὶ

and

*coordinating conjunction*

αὐξανόμενον

growing

Pres Pass Ptc · Nom Sg Neut · αὐξάνω

*periphrastic participle (w/ ἐστίν)*

→ present (ongoing)

αὐξάνω: 'grow, increase'; together with καρποφορέω, an echo of Gen 1:28 / creation language applied to the gospel.

καθὼς

as

*comparative conjunction*

καὶ

also

*adverbial (ascensive)*

ἐν

among

*preposition + dative (sphere)*

ὑμῖν

you

Dative

*object of ἐν*

ἀφ'

from

*preposition + genitive (temporal source)*

ἧς

which

Genitive

*relative pronoun (w/ ἡμέρας)*

ἡμέρας

day

Genitive

*object of ἀπό (time)*

ἡμέρα: 'day'; ἀφ' ἧς ἡμέρας = 'from the day when' — dating their fruitfulness to conversion.

ἠκούσατε

you heard

Aor Act Indic 2 Pl · ἀκούω

*main verb (rel. clause)*

→ constative aorist

ἀκούω: 'hear'; the initial hearing of the gospel.

καὶ

and

*coordinating conjunction*

ἐπέγνωτε

you came to know

Aor Act Indic 2 Pl · ἐπιγινώσκω

*main verb*

→ ingressive aorist

ἐπιγινώσκω: 'know fully, recognize' (ἐπί-intensive of γινώσκω); a full, decisive knowledge — a key Colossians term against the 'knowledge' of the errorists.

τὴν

the

Accusative

article

χάριν

grace

Accusative

direct object

χάρις: 'grace'; God's saving favor — the content of what they came to know.

τοῦ

of

Genitive

article

θεοῦ

God

Genitive

genitive of source

ἐν

in

preposition + dative (manner)

ἀληθείᾳ

truth

Dative

dat. of manner ('truly')

ἀλήθεια: 'truth'; they knew the grace 'in truth' — genuinely, not in the counterfeit of the false teaching.

7 καθὼς ἐμάθετε ἀπὸ Ἐπαφρᾶ τοῦ ἀγαπητοῦ συνδούλου ἡμῶν, ὃς ἐστὶν πιστὸς ὑπὲρ ὑμῶν  
διάκονος τοῦ Χριστοῦ,

just as you learned it from Epaphras, our beloved fellow servant, who is a faithful minister of Christ on your behalf,

HUMAN SOURCE: EPAPHRAS καθὼς The gospel reached them through Epaphras, commended as Paul's beloved fellow-slave and a faithful minister — validating his teaching against rivals.

καθώς

just as

*comparative conjunction*

ἐμάθετε

you learned

Aor Act Indic 2 Pl · μανθάνω

*main verb*

→ *constative aorist*

μανθάνω: 'learn'; the gospel was taught, received as instruction — legitimating Eraphras's doctrine.

ἀπὸ

from

*preposition + genitive (source)*

Ἐπαφρᾶ

Eraphras

Genitive

*object of ἀπό (source/teacher)*

Ἐπαφρᾶς: a Colossian (cf. 4:12), evangelist of the Lycus valley, here Paul's representative.

τοῦ

the

Genitive

*article*

ἀγαπητοῦ

beloved

Genitive

*attributive adjective*

ἀγαπητός: 'beloved'; a term of warm endorsement.

συνδούλου

fellow servant

Genitive

*apposition to Ἐπαφρᾶ*

σύνδουλος: 'fellow slave' (σύν + δοῦλος); Eraphras shares Paul's bondservice to Christ.

ἡμῶν

our

Genitive

*genitive of relationship*

ὅς

who

Nominative

*relative pronoun (subject)*

ἐστίν

is

Pres Act Indic 3 Sg · εἶμι

*main verb (copula)*

→ *stative present*

πιστός

faithful

Nominative

*attributive adj. (predicate)*

πιστός: 'faithful, trustworthy'; the quality vouching for his ministry.

ὑπὲρ

on behalf of

*preposition + genitive (advantage)*

ὑμῶν

you

Genitive

*object of ὑπὲρ*

διάκονος

minister/servant

Nominative

*predicate nominative*

διάκονος: 'servant, minister'; one who serves — here Christ's servant for the Colossians' benefit.

τοῦ

of

Genitive

*article*

Χριστοῦ

Christ

Genitive

*genitive of subordination*

## 8 ὁ καὶ δηλώσας ἡμῖν τὴν ὑμῶν ἀγάπην ἐν πνεύματι.

who also made clear to us your love in the Spirit.

REPORT OF LOVE IN THE SPIRIT **ASYNDETON** Ephras is also the one who reported their Spirit-wrought love back to Paul — closing the thanksgiving's frame (cf. v.4).

**ὁ**

who

Nominative

article (substantizes ptc.)

**καὶ**

also

adverbial (ascensive)

**δηλώσας**

having made clear

Aor Act Ptc · Nom Sg Masc · δηλώω

substantival participle

→ constative aorist

δηλώω: 'make clear, reveal, report' (cf. δῆλος, 'clear'); Ephras informed Paul of their state.

**ἡμῖν**

to us

Dative

indirect object

**τὴν**

the

Accusative

article

**ὑμῶν**

your

Genitive

genitive of possession (in attributive position)

**ἀγάπην**

love

Accusative

direct object

ἀγάπη: 'love'; the love of v.4, now traced to its origin in the Spirit.

**ἐν**

in

preposition + dative (sphere/agency)

**πνεύματι**

the Spirit

Dative

dat. of sphere/means (Spirit-wrought)

πνεῦμα: 'Spirit'; the only explicit mention of the Holy Spirit in Colossians — their love is Spirit-produced.

9 Διὰ τοῦτο καὶ ἡμεῖς, ἀφ' ἧς ἡμέρας ἠκούσαμεν, οὐ παύομεθα ὑπὲρ ὑμῶν προσευχόμενοι καὶ αἰτούμενοι ἵνα πληρωθῆτε τὴν ἐπίγνωσιν τοῦ θελήματος αὐτοῦ ἐν πάσῃ σοφίᾳ καὶ συνέσει πνευματικῇ,

For this reason we also, from the day we heard, do not cease praying for you and asking that you may be filled with the knowledge of his will in all wisdom and spiritual understanding,

INTERCESSORY PRAYER **Διὰ τοῦτο** On the basis of that report, Paul turns from thanksgiving to petition: an unceasing prayer that they be filled with the full knowledge of God's will.

<p>Διὰ</p> <p>for</p> <p><i>preposition + accusative (cause)</i></p>	<p><b>τοῦτο</b></p> <p>this</p> <p>Accusative</p> <p><i>object of διὰ (resumptive)</i></p>	<p>καὶ</p> <p>also</p> <p><i>adverbial (correlative w/ thanksgiving)</i></p>	<p><b>ἡμεῖς</b></p> <p>we</p> <p>Nominative</p> <p><i>subject (emphatic pronoun)</i></p>
<p>ἀφ'</p> <p>from</p> <p><i>preposition + genitive (temporal source)</i></p>	<p><b>ἧς</b></p> <p>which</p> <p>Genitive</p> <p><i>relative pronoun (w/ ἡμέρας)</i></p>	<p><b>ἡμέρας</b></p> <p>day</p> <p>Genitive</p> <p><i>object of ἀπό (time)</i></p> <p>ἡμέρα: 'day'; dating the prayer to the day Paul heard the report (cf. v.6).</p>	<p><b>ἠκούσαμεν</b></p> <p>we heard</p> <p>Aor Act Indic 1 Pl · ἀκούω</p> <p><i>main verb (rel. clause)</i></p> <p>→ constative aorist</p>
<p>οὐ</p> <p>not</p> <p><i>negative particle</i></p>	<p><b>παύομεθα</b></p> <p>we cease</p> <p>Pres Mid Indic 1 Pl · παύω</p> <p><i>main verb</i></p> <p>→ customary present</p> <p>παύω (mid.): 'cease, stop'; 'we do not stop' = a litotes for constant prayer.</p>	<p>ὑπὲρ</p> <p>for</p> <p><i>preposition + genitive (advantage)</i></p>	<p><b>ὑμῶν</b></p> <p>you</p> <p>Genitive</p> <p><i>object of ὑπὲρ</i></p>

## προσευχόμενοι

praying

Pres Mid Ptc · Nom Pl Masc · προσεύχομαι  
*complementary participle (w/ πανόμεθα)*

→ present (ongoing)

προσεύχομαι: 'pray'; the general activity that does not cease.

καὶ

and

*coordinating conjunction*

## αἰτούμενοι

asking

Pres Mid Ptc · Nom Pl Masc · αἰτέω  
*complementary participle*

→ present (ongoing)

αἰτέω (mid.): 'ask, request'; the specific petition within the praying.

ἵνα

that

*conjunction (content of the petition)*

## πληρωθῆτε

you may be filled

Aor Pass Subj 2 Pl · πληρώω  
*subjunctive (ἵνα clause)*

→ constative aorist

πληρώω: 'fill, fulfill'; the passive — God fills them; 'fullness' is a Colossians keyword (cf. v.19; 2:9–10).

τὴν

the

Accusative  
*article*

## ἐπίγνωσιν

knowledge

Accusative  
*accusative of content (filled with)*

ἐπίγνωσις: 'full knowledge, recognition' (ἐπί-intensive); the true knowledge, over against the errorists' claims.

τοῦ

of the

Genitive  
*article*

## Θελήματος

will

Genitive  
*objective genitive (knowledge of his will)*

θέλημα: 'will'; the content of the knowledge to fill them is God's will.

αὐτοῦ

his

Genitive  
*genitive of possession*

ἐν

in

*preposition + dative (manner/means)*

πάσῃ

all

Dative  
*attributive adjective*

## σοφία

wisdom

Dative  
*dat. of means/manner*

σοφία: 'wisdom'; practical, God-given insight — paired with σύνεσις (cf. LXX wisdom language).

καὶ

and

*coordinating conjunction*

## συνέσει

understanding

Dative  
*dat. of means/manner*

σύνεσις: 'understanding, insight' (lit. 'a bringing together'); discernment that applies wisdom.

## πνευματικῇ

spiritual

Dative  
*attributive adjective*

πνευματικός: 'spiritual'; Spirit-given understanding, not merely human cleverness.

10 περιπατήσαι ἀξίως τοῦ κυρίου εἰς πᾶσαν ἀρεσκείαν, ἐν παντὶ ἔργῳ ἀγαθῷ καρποφοροῦντες καὶ αὐξανόμενοι τῇ ἐπιγνώσει τοῦ θεοῦ,

so as to walk worthily of the Lord, fully pleasing him, bearing fruit in every good work and growing in the knowledge of God,

PURPOSE: A WORTHY WALK ASYNDETON The aim of the knowledge: conduct worthy of the Lord — fruitful in every good work and ever-growing in the knowledge of God.

**περιπατήσαι**

to walk

Aor Act Inf · περιπατέω

*infinitive of purpose/result*

→ constative aorist

περιπατέω: 'walk about,' a Hebraic metaphor for the conduct of life; the goal of the filling.

**ἀξίως**

worthily

*adverb (manner)*

ἀξίως: 'worthily, suitably'; in a manner matching the Lord's worth.

**τοῦ**

of the

Genitive

*article*

**κυρίου**

Lord

Genitive

*genitive (standard of the adverb ἀξίως)*

κύριος: 'Lord'; the measure of the worthy walk is the Lord himself.

**εἰς**

unto

*preposition + accusative (goal/aim)*

**πᾶσαν**

all

Accusative

*attributive adjective*

**ἀρεσκείαν**

pleasing

Accusative

*object of εἰς (goal)*

ἀρεσκεία: 'desire to please, pleasing'; here in the good sense — fully pleasing the Lord.

**ἐν**

in

*preposition + dative (sphere)*

<p><b>παντι</b> every Dative <i>attributive adjective</i></p>	<p><b>ἔργῳ</b> work Dative <i>dat. of sphere</i></p>	<p><b>ἀγαθῷ</b> good Dative <i>attributive adjective</i> ἀγαθός: 'good'; the sphere of fruit-bearing is every good work.</p>	<p><b>καρποφοροῦντες</b> bearing fruit Pres Act Ptc · Nom Pl Masc · καρποφορέω <i>adverbial ptc. (manner; loose concord w/ implied subj.)</i> → present (ongoing) καρποφορέω: 'bear fruit'; the active here (vs. middle in v.6) — believers producing the fruit.</p>
<p><b>καὶ</b> and <i>coordinating conjunction</i></p>	<p><b>αὐξανόμενοι</b> growing Pres Pass Ptc · Nom Pl Masc · αὐξάνω <i>adverbial ptc. (manner)</i> → present (ongoing) αὐξάνω: 'grow'; paired again with fruit-bearing (cf. v.6) — now of the believers' own increase.</p>	<p><b>τῇ</b> in the Dative <i>article</i></p>	<p><b>ἐπιγνώσει</b> knowledge Dative <i>dat. of reference/means (growing in/by knowledge)</i> ἐπίγνωσις: 'full knowledge'; the sphere or means of growth — knowledge of God, an ever-deepening aim.</p>
<p><b>τοῦ</b> of Genitive <i>article</i></p>	<p><b>θεοῦ</b> God Genitive <i>objective genitive</i></p>		

11 ἐν πάσῃ δυνάμει δυναμούμενοι κατὰ τὸ κράτος τῆς δόξης αὐτοῦ εἰς πᾶσαν ὑπομονὴν καὶ μακροθυμίαν μετὰ χαρᾶς,

being strengthened with all power according to the might of his glory, for all endurance and patience with joy,

EMPOWERMENT FOR ENDURANCE **ASYNDETON** A further dimension of the worthy walk: divine empowerment, measured by God's glorious might, producing joyful endurance and patience.

ἐν

with

*preposition + dative (means/manner)*

πάση

all

Dative

*attributive adjective*

δυνάμει

power

Dative

*dat. of means*

δύναμις: 'power, ability'; the strength with which they are equipped.

δυναμούμενοι

being strengthened

Pres Pass Ptc · Nom Pl Masc · δυναμῶ

*adverbial ptc. (manner)*

→ present (ongoing)

δυναμῶ: 'make strong, empower' (cognate w/ δύναμις); the passive — God supplies the power.

κατὰ

according to

*preposition + accusative (standard/measure)*

τὸ

the

Accusative

*article*

κράτος

might

Accusative

*object of κατὰ (measure)*

κράτος: 'might, dominion, strength'; the manifest power of God as the measuring standard.

τῆς

of the

Genitive

*article*

δόξης

glory

Genitive

*attributive/source genitive*

δόξα: 'glory'; the radiant majesty of God from which the might flows.

αὐτοῦ

his

Genitive

*genitive of possession*

εἰς

for

*preposition + accusative (goal)*

πᾶσαν

all

Accusative

*attributive adjective*

ὑπομονήν

endurance

Accusative

*object of εἰς (goal)*

ὑπομονή: 'endurance, steadfastness' (lit. 'remaining under'); perseverance under hardship/circumstances.

καὶ

and

*coordinating conjunction*

μακροθυμίαν

patience

Accusative

*object of εἰς (goal)*

μακροθυμία: 'longsuffering, patience' (lit. 'long-tempered'); forbearance toward people.

μετὰ

with

*preposition + genitive (accompaniment)*

## χαρᾶς

joy

Genitive

*object of μετά (accompaniment)*

χαρά: 'joy'; endurance and patience are to be joyful — joy may belong with what follows (v.12, 'giving thanks').

## 12 εὐχαριστοῦντες τῷ πατρὶ τῷ ἱκανώσαντι ὑμᾶς εἰς τὴν μερίδα τοῦ κλήρου τῶν ἁγίων ἐν τῷ φωτί·

giving thanks to the Father, who has qualified you for the share of the inheritance of the saints in the light,

THANKSGIVING TO THE FATHER **ASYNDETON** The prayer climaxes in thanksgiving to the Father — who has made them fit to share the saints' inheritance in light; the first of three redemptive acts.

### εὐχαριστοῦντες

giving thanks

Pres Act Ptc · Nom Pl Masc · εὐχαριστέω  
*adverbial ptc. (manner/attendant)*

→ present (ongoing)

εὐχαριστέω: 'give thanks'; the worthy walk overflows in continual thanksgiving.

### τῷ

to the

Dative  
article

### πατρὶ

Father

Dative  
*indirect object*

πατήρ: 'Father'; the one to whom thanks is rendered, and the agent of the next clauses.

### τῷ

the (one)

Dative  
*article (substantizes ptc.)*

### ἱκανώσαντι

who qualified

Aor Act Ptc · Dat Sg Masc · ἱκανόω  
*attributive participle*

→ constative aorist

ἱκανόω: 'make sufficient, qualify, fit' (cf. ἱκανός, 'adequate'); God renders the unfit fit for the inheritance.

### ὑμᾶς

you

Accusative  
*direct object of ἱκανώσαντι*

### εἰς

for

*preposition + accusative (goal)*

### τὴν

the

Accusative  
*article*

## μερίδα

share/portion

Accusative

*object of εἰς (goal)*

μερίς: 'part, share, portion'; one's allotted portion — inheritance language from Israel's land allotment.

## τοῦ

of the

Genitive

*article*

## κλήρου

inheritance/lot

Genitive

*genitive of apposition/whole*

κληρος: 'lot, allotment, inheritance'; the inherited portion (cf. the tribal lots of Canaan), now the saints' heritage.

## τῶν

of the

Genitive

*article*

## ἀγίων

saints

Genitive

*possessive/partitive genitive*

ἅγιος: 'holy one, saint'; the inheritance belongs to the holy people — possibly including the angelic 'holy ones in light.'

## ἐν

in

*preposition + dative (sphere)*

## τῷ

the

Dative

*article*

## φωτί

light

Dative

*dat. of sphere*

φῶς: 'light'; the realm of the inheritance — set in antithesis to the 'authority of darkness' (v.13).

13 ὅς ἐρρύσατο ἡμᾶς ἐκ τῆς ἐξουσίας τοῦ σκότους καὶ μετέστησεν εἰς τὴν βασιλείαν τοῦ υἱοῦ τῆς ἀγάπης αὐτοῦ,

who rescued us from the authority of darkness and transferred us into the kingdom of the Son of his love,

RESCUE AND TRANSFER ὅς The Father's second and third acts: a decisive rescue from darkness' domain and a transfer into the kingdom of his beloved Son — an exodus motif.

ὅς

who

Nominative

*relative pronoun (subject; antecedent = Father)*

ἐρρύσατο

rescued

Aor Mid Indic 3 Sg · ῥύομαι

*main verb*

→ constative aorist

ῥύομαι: 'rescue, deliver, draw to oneself; a forceful deliverance from peril.'

ἡμᾶς

us

Accusative

*direct object*

ἐκ

from

*preposition + genitive (separation)*

τῆς

the

Genitive

*article*

ἐξουσίας

authority/domain

Genitive

*object of ἐκ (separation)*

ἐξουσία: 'authority, domain, jurisdiction'; the tyrannical sphere of power from which they were freed.

τοῦ

of the

Genitive

*article*

σκοτούς

darkness

Genitive

*attributive/possessive genitive*

σκοτός: 'darkness'; the realm of evil and ignorance, opposite the 'light' of v.12.

καὶ

and

*coordinating conjunction*

μετέστησεν

transferred

Aor Act Indic 3 Sg · μεθίστημι

*main verb*

→ constative aorist

μεθίστημι: 'remove, transfer, relocate' (μετά + ἴστημι); used of deporting/resettling populations — a wholesale relocation.

εἰς

into

*preposition + accusative (goal)*

τὴν

the

Accusative

*article*

## βασιλείαν

kingdom

Accusative

*object of εἰς (goal)*

βασιλεία: 'kingdom, reign'; the new realm of the Son's rule into which they are moved.

## τοῦ

of the

Genitive

*article*

## υἱοῦ

Son

Genitive

*genitive of possession (the Son's kingdom)*

υἱός: 'Son'; the kingdom is the Son's — a transition into the Christ-hymn that follows.

## τῆς

of the

Genitive

*article*

## ἀγάπης

love

Genitive

*attributive (Semitic) genitive of quality*

ἀγάπη: 'love'; 'the Son of his love' = his beloved Son (a Hebraic genitive of quality).

## αὐτοῦ

his

Genitive

*genitive of possession*

## 14 ἐν ᾧ ἔχομεν τὴν ἀπολύτρωσιν, τὴν ἄφεσιν τῶν ἁμαρτιῶν·

in whom we have the redemption, the forgiveness of sins;

REDEMPTION IN THE SON ἐν ᾧ A relative clause anchoring all the foregoing in the Son: in him is redemption, defined as the forgiveness of sins — and the springboard into the hymn.

## ἐν

in

*preposition + dative (sphere/union)*

## ᾧ

whom

Dative

*relative pronoun (antecedent = the Son)*

## ἔχομεν

we have

Pres Act Indic 1 Pl · ἔχω

*main verb*

→ stative present

ἔχω: 'have, possess'; the present possession of redemption, already a reality in the Son.

## τὴν

the

Accusative

*article*

## ἀπολύτρωσιν

redemption

Accusative

*direct object*

ἀπολύτρωσις: 'release on payment of ransom, redemption' (cf. λύτρον); deliverance secured at cost.

## τὴν

the

Accusative

*article (apposition)*

## ἄφεσιν

forgiveness

Accusative

*accusative in apposition to ἀπολύτρωσιν*

ἄφεσις: 'release, pardon, forgiveness' (cf. ἀφίημι, 'send away'); the redemption defined as the remission of sins.

## τῶν

of the

Genitive

*article*

## ἁμαρτιῶν

sins

Genitive

*objective genitive*

ἁμαρτία: 'sin' (lit. 'missing the mark'); the debt cancelled in the forgiveness.

## 15 ὅς ἐστιν εἰκὼν τοῦ θεοῦ τοῦ ἀοράτου, πρωτότοκος πάσης κτίσεως,

who is the image of the invisible God, the firstborn over all creation,

CHRIST-HYMN I: IMAGE AND FIRSTBORN ὅς The hymn's first strophe opens: the Son is the visible image of the invisible God and 'firstborn' — supreme over, not part of, all creation.

## ὅς

who

Nominative

*relative pronoun (subject; antecedent = the Son)*

## ἐστιν

is

Pres Act Indic 3 Sg · εἰμί

*main verb (copula)*

→ *gnomic present*

the timeless present of the hymn — stating who the Son eternally is.

## εἰκὼν

image

Nominative

*predicate nominative*

εἰκὼν: 'image, likeness, representation'; not a copy but the visible manifestation of God's very being (cf. Gen 1:26; Wisdom 7:26).

## τοῦ

of the

Genitive

*article*

θεοῦ

God

Genitive

*objective/possessive genitive*

τοῦ

the

Genitive

*article*

ἀοράτου

invisible

Genitive

*attributive adjective*

ἀόρατος: 'unseen, invisible' (ἀ-privative + ὁράω); the Son makes visible the God no one can see.

πρωτότοκος

firstborn

Nominative

*predicate nominative*

πρωτότοκος: 'firstborn' (πρῶτος + τίκτω); not 'first-created' but the heir with priority and supremacy (cf. Ps 89:27, of the Davidic king).

πάσης

of all

Genitive

*attributive adjective*

κτίσεως

creation

Genitive

*genitive of subordination (firstborn over creation)*

κτίσις: 'creation, that which is created'; the genitive is comparative/subordinating — supremacy over all created things, the ground given in v.16.

16 ὅτι ἐν αὐτῷ ἐκτίσθη τὰ πάντα ἐν τοῖς οὐρανοῖς καὶ ἐπὶ τῆς γῆς, τὰ ὄρατὰ καὶ τὰ ἀόρατα, εἴτε θρόνοι εἴτε κυριότητες εἴτε ἀρχαὶ εἴτε ἐξουσίαι· τὰ πάντα δι' αὐτοῦ καὶ εἰς αὐτὸν ἔκτισται·

because in him all things were created, in the heavens and on the earth, the visible and the invisible — whether thrones or dominions or rulers or authorities — all things have been created through him and for him.

GROUND: AGENT AND GOAL OF CREATION ὅτι The ground of his supremacy: all things were created in, through, and for him — including every cosmic power; he is creation's sphere, agent, and goal.

ὅτι

because

*causal conjunction*

ἐν

in

*preposition + dative (sphere/incorporative)*

αὐτῷ

him

Dative

*dat. of sphere (the locus of creation)*

all creation took place 'in him' — within the sphere of the Son.

ἐκτίσθη

were created

Aor Pass Indic 3 Sg · κτίζω

*main verb (neut. pl. subj.)*

→ constative aorist

κτίζω: 'create, found'; the aorist views the creative act as a completed whole (the divine passive).

τὰ

the

Nominative

*article*

πάντα

all things

Nominative

*subject*

πᾶς: 'all'; τὰ πάντα = the totality — the universe in its entirety.

ἐν

in

*preposition + dative (place)*

τοῖς

the

Dative

*article*

οὐρανοῖς

heavens

Dative

*dat. of place*

καὶ

and

*coordinating conjunction*

ἐπὶ

on

*preposition + genitive (place)*

τῆς

the

Genitive

*article*

γῆς

earth

Genitive

*object of ἐπί (place)*

γῆ: 'earth, land'; with 'heavens,' a merism for the whole created order.

τὰ

the

Nominative

*article*

ὄρατὰ

visible things

Nominative

*substantival adj. (apposition to τὰ πάντα)*

ὄρατός: 'visible'; the seen realm.

καὶ

and

*coordinating conjunction*

τὰ

the

Nominative

article

ἀόρατα

invisible things

Nominative

substantival adj. (apposition)

ἀόρατος: 'invisible'; the unseen realm — including the powers now enumerated.

εἴτε

whether

correlative conjunction

θρόνοι

thrones

Nominative

apposition (specifying τὰ ἀόρατα)

θρόνος: 'throne'; a class of angelic/cosmic powers named by their insignia of rule.

εἴτε

or

correlative conjunction

κυριότητες

dominions

Nominative

apposition

κυριότης: 'lordship, dominion'; a rank of spiritual powers (cf. Eph 1:21).

εἴτε

or

correlative conjunction

ἀρχαὶ

rulers

Nominative

apposition

ἀρχή: 'rule, ruler, principality'; angelic/cosmic authorities — likely venerated by the false teachers, here subordinated to Christ.

εἴτε

or

correlative conjunction

ἐξουσίαι

authorities

Nominative

apposition

ἐξουσία: 'authority, power'; another order of the powers — all of them created beings under the Son.

τὰ

the

Nominative

article

πάντα

all things

Nominative

subject (resumptive)

δι'

through

preposition + genitive (agency)

αὐτοῦ

him

Genitive

object of διὰ (intermediate agent)

the Son as the agent through whom all was created.

καὶ

and

coordinating conjunction

εἰς

for

preposition + accusative (goal/purpose)

**αὐτόν**

him

Accusative

*object of εἰς (goal of creation)*

the Son as the goal toward which all creation is directed — its telos.

**ἔκτισται**

have been created

Perf Pass Indic 3 Sg · κτίζω

*main verb*

→ *intensive perfect*

κτίζω (perf.): the shift from aorist to perfect stresses the abiding result — creation stands permanently constituted in relation to him.

17 καὶ αὐτός ἐστιν πρὸ πάντων καὶ τὰ πάντα ἐν αὐτῷ συνέστηκεν,

and he himself is before all things, and in him all things hold together,

PRE-EXISTENCE AND COHESION **καὶ** Two summary claims close the first strophe: the Son's priority over all things, and his role as the cohesive principle in whom the universe coheres.

καὶ

and

*coordinating conjunction*

**αὐτός**

he himself

Nominative

*subject (emphatic pronoun)*

the intensive pronoun foregrounds the Son's person — 'he, and no other.'

**ἐστιν**

is

Pres Act Indic 3 Sg · εἶμι

*main verb*

→ *gnomic present*

the present with πρὸ connotes timeless pre-existence — 'he is before all.'

πρὸ

before

*preposition + genitive (priority: time/rank)*

**πάντων**

all things

Genitive

*object of πρὸ*

πᾶς: 'all'; priority both temporal (pre-existent) and in rank (supreme).

καὶ

and

*coordinating conjunction*

**τὰ**

the

Nominative

*article*

**πάντα**

all things

Nominative

*subject*

ἐν

in

*preposition + dative (sphere/means)*

αὐτῷ

him

Dative

*dat. of sphere/means*

συνέστηκεν

hold together

Perf Act Indic 3 Sg · συνίστημι

*main verb*

→ *intensive perfect*

συνίστημι: 'hold together, cohere, consist' (σύν + ἴστημι); the perfect — the universe has been and remains held in coherence in him.

18 καὶ αὐτός ἐστιν ἡ κεφαλὴ τοῦ σώματος, τῆς ἐκκλησίας· ὅς ἐστιν ἀρχή, πρωτότοκος ἐκ τῶν νεκρῶν, ἵνα γένηται ἐν πᾶσιν αὐτὸς πρωτεύων,

And he himself is the head of the body, the church; he is the beginning, the firstborn from the dead, so that in everything he might be preeminent,

CHRIST-HYMN II: HEAD AND FIRSTBORN FROM THE DEAD καὶ The second strophe turns to redemption: the Son is head of the church-body and, as firstborn from the dead, the new-creation pioneer — that he might be first in all.

καὶ

and

*coordinating conjunction*

αὐτός

he himself

Nominative

*subject (emphatic pronoun)*

the intensive pronoun again foregrounds the Son, now turning from cosmos to church.

ἐστιν

is

Pres Act Indic 3 Sg · εἶμι

*main verb (copula)*

→ *gnomic present*

ἡ

the

Nominative

*article*

## κεφαλή

head

Nominative

*predicate nominative*

κεφαλή: 'head'; both source/origin and ruling authority over the body.

## τοῦ

of the

Genitive

*article*

## σώματος

body

Genitive

*genitive of subordination (head over the body)*

σῶμα: 'body'; the church as the organic body of which Christ is head — a distinctively Colossians/Ephesians image.

## τῆς

the

Genitive

*article (apposition)*

## ἐκκλησίας

church

Genitive

*genitive in apposition to τοῦ σώματος*

ἐκκλησία: 'assembly, church' (lit. 'called-out ones'); here the universal church, identified as the body.

## ὅς

who

Nominative

*relative pronoun (subject)*

## ἐστιν

is

Pres Act Indic 3 Sg · εἰμί

*main verb (copula)*

→ *gnomic present*

## ἀρχή

beginning

Nominative

*predicate nominative*

ἀρχή: 'beginning, origin, first place'; the source and ruler of the new creation (cf. Rev 3:14).

## πρωτότοκος

firstborn

Nominative

*predicate nom. (apposition to ἀρχή)*

πρωτότοκος: 'firstborn'; in the first strophe over creation (v.15), here over the new creation — the resurrection.

## ἐκ

from

*preposition + genitive (separation/source)*

## τῶν

the

Genitive

*article*

## νεκρῶν

dead

Genitive

*object of ἐκ (separation)*

νεκρός: 'dead (one)'; 'firstborn from among the dead' — the first to rise to never die again, head of a new humanity.

## ἵνα

so that

*conjunction (purpose)*

## γένηται

he might be/become

Aor Mid Subj 3 Sg · γίνομαι

*subjunctive (purpose clause)*

→ *constative aorist*

γίνομαι: 'become, come to be'; the purpose of both his cosmic and redemptive priority.

## ἐν

in

*preposition + dative (reference)*

## πάνσιν

everything/all

Dative

*dat. of reference (in all things)*

πᾶς: 'all'; the comprehensive scope — in every realm, cosmic and ecclesial.

αὐτὸς

he himself

Nominative

subject (emphatic, w/ ptc.)

πρωτεύων

being preeminent

Pres Act Ptc · Nom Sg Masc · πρωτεύω

predicate participle (w/ γένηται)

→ present (ongoing)

πρωτεύω: 'be first, hold first place' (cf. πρῶτος); the verb gathers up the πρωτότοκος claims — first place in all.

## 19 ὅτι ἐν αὐτῷ εὐδόκησεν πᾶν τὸ πλήρωμα κατοικῆσαι

because in him all the fullness was pleased to dwell,

GROUND: THE INDWELLING FULLNESS **ὅτι** The ground of the Son's preeminence: God in his fullness was pleased to take up permanent residence in him — answering the errorists' diffusion of divine 'fullness.'

ὅτι

because

causal conjunction

ἐν

in

preposition + dative (place/sphere)

αὐτῷ

him

Dative

dat. of sphere (locus of indwelling)

εὐδόκησεν

was pleased

Aor Act Indic 3 Sg · εὐδοκέω

main verb

→ constative aorist

εὐδοκέω: 'be well pleased, choose gladly'; the subject is best taken as God (or 'the fullness' as a circumlocution for God) — a sovereign, gracious decision.

πάν

all

Nominative

*attributive adjective*

τὸ

the

Nominative

*article*

πλήρωμα

fullness

Nominative

*subject (of κατοικῆσαι; or accusative of respect)*

πλήρωμα: 'fullness, completeness'; the total plenitude of deity (cf. 2:9, 'all the fullness of the Godhead bodily') — a term the false teachers may have used of intermediary powers.

κατοικῆσαι

to dwell

Aor Act Inf · κατοικέω

*complementary infinitive (w/ εὐδόκησεν)*

→ *constative aorist*

κατοικέω: 'settle down, dwell permanently' (κατά-intensive of οἰκέω); not a passing visit but a permanent indwelling.

20 καὶ δι' αὐτοῦ ἀποκαταλλάξαι τὰ πάντα εἰς αὐτόν, εἰρηνοποιήσας διὰ τοῦ αἵματος τοῦ σταυροῦ αὐτοῦ, [δι' αὐτοῦ] εἴτε τὰ ἐπὶ τῆς γῆς εἴτε τὰ ἐν τοῖς οὐρανοῖς.

and through him to reconcile all things to himself, having made peace through the blood of his cross — through him, whether the things on earth or the things in the heavens.

COSMIC RECONCILIATION BY THE CROSS καὶ The second purpose of the indwelling fullness: through the Son to reconcile all things, peace made by the blood of the cross — a universe-wide pacification.

καὶ

and

*coordinating conjunction*

δι'

through

*preposition + genitive (agency)*

αὐτοῦ

him

Genitive

*object of διὰ (agent)*

ἀποκαταλλάξαι

to reconcile

Aor Act Inf · ἀποκαταλλάσσω

*complementary infinitive (parallel to κατοικῆσαι)*

→ *constative aorist*

ἀποκαταλλάσσω: 'reconcile fully, restore' (ἀπό + κατά + ἀλλάσσω); an intensified, perhaps Pauline coinage — to bring back into right relationship.

**τὰ**

the

Accusative

article

**πάντα**

all things

Accusative

direct object

πᾶς: 'all'; the cosmic scope — the same τὰ πάντα created in him (v.16) now reconciled.

**εἰς**

to

preposition + accusative (goal/direction)

**αὐτόν**

himself

Accusative

object of εἰς (goal of reconciliation)

the reconciliation is directed to God (or to Christ) as its goal.

**εἰρηνοποιήσας**

having made peace

Aor Act Ptc · Nom Sg Masc · εἰρηνοποιέω

adverbial ptc. (means)

→ constative aorist

εἰρηνοποιέω: 'make peace' (εἰρήνη + ποιέω); the means of the reconciliation — peace effected at the cross.

**διὰ**

through

preposition + genitive (means)

**τοῦ**

the

Genitive

article

**αἵματος**

blood

Genitive

object of διὰ (means)

αἷμα: 'blood'; the sacrificial death — the concrete means of peace, grounding cosmic claims in the historic cross.

**τοῦ**

of the

Genitive

article

**σταυροῦ**

cross

Genitive

attributive genitive

σταυρός: 'cross, stake'; 'the blood of his cross' = his sacrificial death by crucifixion.

**αὐτοῦ**

his

Genitive

genitive of possession

**δι'**

through

preposition + genitive (agency; resumptive)

**αὐτοῦ**

him

Genitive

object of διὰ (resumptive)

a resumptive 'through him' (text-critically bracketed) re-emphasizing the Son as sole agent.

**εἴτε**

whether

correlative conjunction

**τὰ**

the things

Accusative

article (substantival)

**ἐπὶ**

on

preposition + genitive (place)

τῆς

the

Genitive

article

γῆς

earth

Genitive

object of ἐπι

εἴτε

or

correlative conjunction

τὰ

the things

Accusative

article (substantival)

ἐν

in

preposition + dative (place)

τοῖς

the

Dative

article

οὐρανοῖς

heavens

Dative

object of ἐν

the merism 'earth ... heavens' (cf. v.16)  
— the reconciliation is as wide as  
creation itself.

21 καὶ ὑμᾶς ποτε ὄντας ἀπηλλοτριωμένους καὶ ἐχθροὺς τῇ διανοίᾳ ἐν τοῖς ἔργοις τοῖς πονηροῖς,

And you, who once were alienated and hostile in mind, in your evil deeds,

THEIR FORMER ALIENATION καὶ The cosmic reconciliation is brought home to the readers: a vivid sketch of their pre-Christian state — estranged, hostile in mind, evil in deed.

καὶ

and

coordinating conjunction (transition to application)

ὑμᾶς

you

Accusative

direct object (anticipating v.22 verb)

the emphatic fronted 'you' personalizes the cosmic reconciliation.

ποτε

once

adverb (former time)

ποτέ: 'formerly, once'; the 'once ... but now' (v.22) pattern of conversion.

ὄντας

being

Pres Act Ptc · Acc Pl Masc · εἰμί

adverbial/attributive participle (concessive)

→ stative present

the participle describes their continuing former condition.

## ἀπηλλοτριωμένους

alienated

Perf Pass Ptc · Acc Pl Masc · ἀπαλλοτριώω  
*predicate participle (state)*

→ *intensive perfect*

ἀπαλλοτριώω: 'alienate, estrange, make a stranger' (cf. ἀλλότριος, 'belonging to another'); the perfect — a settled estrangement from God.

καὶ

and

*coordinating conjunction*

## ἐχθρούς

enemies/hostile

Accusative

*predicate accusative (state)*

ἐχθρός: 'hostile, enemy'; active enmity, not mere distance.

τῇ

in the

Dative

*article*

## διανοία

mind

Dative

*dat. of reference/sphere (hostile in mind)*

διάνοια: 'mind, understanding, disposition'; the seat of the hostility — the alienation was inward and deliberate.

ἐν

in

*preposition + dative (sphere/cause)*

τοῖς

the

Dative

*article*

## ἔργοις

deeds/works

Dative

*dat. of sphere (manifestation)*

ἔργον: 'work, deed'; the hostility expressed itself in conduct.

τοῖς

the

Dative

*article*

## πονηροῖς

evil

Dative

*attributive adjective*

πονηρός: 'evil, wicked, harmful'; the moral character of the former life.

22 νυνὶ δὲ ἀποκατήλλαξεν ἐν τῷ σώματι τῆς σαρκὸς αὐτοῦ διὰ τοῦ θανάτου, παραστήσαι ὑμᾶς ἁγίους καὶ ἀμώμους καὶ ἀνεγκλήτους κατενώπιον αὐτοῦ,

but now he has reconciled you in the body of his flesh through death, in order to present you holy and blameless and beyond reproach before him,

NOW RECONCILED **νυνὶ δὲ** The decisive 'but now': God has reconciled them by Christ's bodily death, with the goal of presenting them holy, blameless, and irreproachable before him.

<p><b>νυνὶ</b> now <i>adverb (present time; emphatic)</i></p> <p>νυνί: 'now' (strengthened form); the eschatological turn from the former state.</p>	<p><b>δὲ</b> but <i>adversative conjunction</i></p>	<p><b>ἀποκατήλλαξεν</b> he reconciled Aor Act Indic 3 Sg · ἀποκαταλλάσσω <i>main verb</i> → constative aorist</p> <p>ἀποκαταλλάσσω: 'reconcile fully'; the same verb as v.20, now applied personally — God is the subject.</p>	<p><b>ἐν</b> in <i>preposition + dative (means/sphere)</i></p>
<p><b>τῷ</b> the Dative <i>article</i></p>	<p><b>σώματι</b> body Dative <i>dat. of means/sphere</i></p> <p>σῶμα: 'body'; the instrument of reconciliation is Christ's physical body — a stress on his true humanity (vs. docetic tendencies).</p>	<p><b>τῆς</b> of the Genitive <i>article</i></p>	<p><b>σαρκὸς</b> flesh Genitive <i>genitive of apposition/material</i></p> <p>σὰρξ: 'flesh'; 'the body of his flesh' = his real, mortal human body — underscoring a genuine bodily death.</p>

## αὐτοῦ

his

Genitive

*genitive of possession*

## διὰ

through

*preposition + genitive (means)*

## τοῦ

the

Genitive

*article*

## Θανάτου

death

Genitive

*object of διὰ (means)*

θάνατος: 'death'; the means of the reconciliation — Christ's death.

## παραστήσαι

to present

Aor Act Inf · παρίστημι

*infinitive of purpose*

→ *constative aorist*

παρίστημι: 'present, set beside, bring before' (παρά + ἵστημι); often of presenting a sacrifice or a person before a judge/king — the goal of reconciliation.

## ὑμᾶς

you

Accusative

*direct object of παραστήσαι*

## ἅγιους

holy

Accusative

*predicate accusative (object complement)*

ἅγιος: 'holy, consecrated'; positively, set apart for God.

## καὶ

and

*coordinating conjunction*

## ἄμωμους

blameless

Accusative

*predicate accusative*

ἄμωμος: 'without blemish' (ἀ-privative + μῶμος); sacrificial language — unblemished, fit to offer.

## καὶ

and

*coordinating conjunction*

## ἀνεγκλήτους

beyond reproach

Accusative

*predicate accusative*

ἀνεγκλήτος: 'unaccusable, blameless' (ἀ-privative + ἐγκαλέω, 'bring a charge'); a forensic term — no charge can stand.

## κατενώπιον

before

*preposition + genitive (place)*

## αὐτοῦ

him

Genitive

*object of κατενώπιον*

the presentation is 'before him' — coram Deo, in God's (or Christ's) own presence.

**23** εἴ γε ἐπιμένετε τῇ πίστει τεθεμελιωμένοι καὶ ἑδραῖοι καὶ μὴ μετακινούμενοι ἀπὸ τῆς ἐλπίδος τοῦ εὐαγγελίου οὗ ἠκούσατε, τοῦ κηρυχθέντος ἐν πάσῃ κτίσει τῇ ὑπὸ τὸν οὐρανόν, οὗ ἐγενόμην ἐγὼ Παῦλος διάκονος.

if indeed you continue in the faith, founded and firm and not shifting from the hope of the gospel that you heard, which was proclaimed in all creation under heaven, of which I, Paul, became a minister.

CONDITION: PERSEVERANCE **εἴ γε** The reconciliation's presentation is conditioned on perseverance: remaining founded and unmoved in the gospel-hope — the same gospel preached worldwide, which Paul serves.

<p><b>εἴ</b> if <i>conjunction (conditional)</i></p>	<p><b>γε</b> indeed <i>emphatic particle</i></p> <p>γε: an intensifying particle; εἴ γε = 'if indeed, provided that' — assuming the condition will hold, yet a real summons.</p>	<p><b>ἐπιμένετε</b> you continue Pres Act Indic 2 Pl · ἐπιμένω <i>main verb (protasis)</i></p> <p>→ customary present</p> <p>ἐπιμένω: 'remain, persist, continue in' (ἐπί + μένω); steadfast continuance, not mere beginning.</p>	<p><b>τῇ</b> in the Dative <i>article</i></p>
<p><b>πίστει</b> faith Dative <i>dat. of reference/sphere (continue in the faith)</i></p> <p>πίστις: 'faith'; here the sphere of perseverance — possibly 'the faith' as the body of belief.</p>	<p><b>τεθεμελιωμένοι</b> founded Perf Pass Ptc · Nom Pl Masc · θεμελιώω <i>predicate participle (state)</i></p> <p>→ intensive perfect</p> <p>θεμελιώω: 'lay a foundation, ground firmly' (cf. θεμέλιος); the perfect — a settled, established foundation.</p>	<p><b>καὶ</b> and <i>coordinating conjunction</i></p>	<p><b>ἑδραῖοι</b> firm Nominative <i>predicate adjective (state)</i></p> <p>ἑδραῖος: 'seated, steadfast, stable' (cf. ἔδρα, 'seat'); immovably settled.</p>

καὶ

and

*coordinating conjunction*

μὴ

not

*negative particle (w/ ptc.)*

μετακινούμενοι

being shifted

Pres Pass Ptc · Nom Pl Masc · μετακινέω

*predicate participle (state)*

→ present (ongoing)

μετακινέω: 'move away, shift, dislodge' (μετά + κινέω); not being budged from their hope.

ἀπό

from

*preposition + genitive (separation)*

τῆς

the

Genitive

*article*

ἐλπίδος

hope

Genitive

*object of ἀπό (separation)*

ἐλπίς: 'hope'; the hope held out by the gospel (cf. v.5), from which they must not drift.

τοῦ

of the

Genitive

*article*

εὐαγγελίου

gospel

Genitive

*genitive of source (hope from the gospel)*

εὐαγγέλιον: 'gospel'; the source and content of the hope.

οἷ

which

Genitive

*relative pronoun (object of ἠκούσατε)*

ἠκούσατε

you heard

Aor Act Indic 2 Pl · ἀκούω

*main verb (rel. clause)*

→ constative aorist

ἀκούω: 'hear'; the gospel they actually received (cf. vv.5–6).

τοῦ

the (one)

Genitive

*article (substantizes ptc.)*

κηρυχθέντος

having been proclaimed

Aor Pass Ptc · Gen Sg Neut · κηρύσσω

*attributive participle*

→ constative aorist

κηρύσσω: 'proclaim, herald'; the gospel publicly announced — the divine passive.

ἐν

in

*preposition + dative (place)*

πάση

all

Dative

*attributive adjective*

κτίσει

creation

Dative

*dat. of place (sphere of proclamation)*

κτίσις: 'creation, created thing'; 'in all creation' — a hyperbolic universality matching the gospel's worldwide reach (v.6).

τῇ

the

Dative

*article (substantizes prep. phrase)*

ὑπὸ

under

*preposition + accusative (place)*

τὸν

the

Accusative

*article*

οὐρανόν

heaven

Accusative

*object of ὑπὸ*

οὐρανός: 'heaven, sky'; 'under heaven' = throughout the whole inhabited world.

οὗ

of which

Genitive

*relative pronoun (gen. w/ διάκονος)*

ἐγενόμην

I became

Aor Mid Indic 1 Sg · γίνομαι

*main verb (rel. clause)*

→ **constative aorist**

γίνομαι: 'become'; Paul became a servant of this gospel — transition into the ministry section.

ἐγὼ

I

Nominative

*subject (emphatic pronoun)*

Παῦλος

Paul

Nominative

*apposition to ἐγὼ*

Παῦλος: the apostle names himself, personalizing his servant-role.

διάκονος

minister/servant

Nominative

*predicate nominative*

διάκονος: 'servant, minister'; Paul as the gospel's servant — the keyword of the next paragraph.

24 Νῦν χαίρω ἐν τοῖς παθήμασιν ὑπὲρ ὑμῶν, καὶ ἀνταναπληρῶ τὰ ὑστερήματα τῶν θλίψεων τοῦ Χριστοῦ ἐν τῇ σαρκί μου ὑπὲρ τοῦ σώματος αὐτοῦ, ὃ ἐστὶν ἡ ἐκκλησία,

Now I rejoice in my sufferings for you, and in my flesh I fill up what is lacking of Christ's afflictions for the sake of his body, which is the church,

PAUL'S JOYFUL SUFFERINGS **Νῦν** Paul's ministry section opens with paradox: he rejoices in sufferings for them, filling up in his flesh what remains of Christ's afflictions on behalf of the church.

Νῦν

now

*adverb (present time)*

νῦν: 'now'; Paul's present circumstance of imprisonment/suffering.

χαίρω

I rejoice

Pres Act Indic 1 Sg · χαίρω

*main verb*

→ customary present

χαίρω: 'rejoice, be glad'; joy amid affliction — a Pauline paradox.

ἐν

in

*preposition + dative (sphere/cause)*

τοῖς

the

*Dative article*

παθήμασιν

sufferings

Dative

*dat. of sphere/cause*

πάθημα: 'suffering, affliction'; what Paul endures in his ministry.

ὑπὲρ

for

*preposition + genitive (advantage)*

ὑμῶν

you

Genitive

*object of ὑπέρ*

καὶ

and

*coordinating conjunction*

## ἀνταναπληρῶ

I fill up

Pres Act Indic 1 Sg · ἀνταναπληρῶ

*main verb*

→ present (ongoing)

ἀνταναπληρῶ: 'fill up in turn / on one's part' (ἀντί + ἀνά + πληρῶ); Paul completes, in his own person, the quota of messianic afflictions yet to be borne by Christ's body — not adding to the atonement.

## τὰ

the

Accusative

*article*

## ὑστερήματα

what is lacking

Accusative

*direct object*

ὑστέρημα: 'deficiency, what is lacking' (cf. ὑστερέω); the remaining measure of affliction.

## τῶν

of the

Genitive

*article*

## θλίψεων

afflictions

Genitive

*objective/possessive genitive*

θλίψις: 'pressure, tribulation, affliction'; 'the afflictions of Christ' — the sufferings of the messianic age borne by his people.

## τοῦ

of

Genitive

*article*

## Χριστοῦ

Christ

Genitive

*possessive genitive*

## ἐν

in

*preposition + dative (sphere)*

## τῇ

the

Dative

*article*

## σαρκί

flesh

Dative

*dat. of sphere (locus of the suffering)*

σὰρξ: 'flesh'; Paul's own physical body, where the afflictions are borne.

## μου

my

Genitive

*genitive of possession*

## ὑπὲρ

for the sake of

*preposition + genitive (advantage)*

<p><b>του̃</b> the Genitive <i>article</i></p>	<p><b>σώματος</b> body Genitive <i>object of υπέρ</i> σώμα: 'body'; the beneficiary of Paul's sufferings — the church as Christ's body (cf. v.18).</p>	<p><b>αὐτοῦ</b> his Genitive <i>genitive of possession</i></p>	<p><b>ὃ</b> which Nominative <i>relative pronoun (subject)</i></p>
<p><b>ἐστιν</b> is Pres Act Indic 3 Sg · εἰμί <i>main verb (copula)</i> → stative present</p>	<p><b>ἡ</b> the Nominative <i>article</i></p>	<p><b>ἐκκλησία</b> church Nominative <i>predicate nominative</i> ἐκκλησία: 'church'; the body explicitly identified — confirming v.18.</p>	

25 ἧς ἐγενόμην ἐγὼ διάκονος κατὰ τὴν οἰκονομίαν τοῦ θεοῦ τὴν δοθεῖσάν μοι εἰς ὑμᾶς πληρῶσαι τὸν λόγον τοῦ θεοῦ,

of which I became a minister according to the stewardship of God that was given to me for you, to fulfill the word of God,

PAUL'S COMMISSION ἧς Paul's servanthood is defined: a stewardship from God given for their benefit, with the commission to bring God's word to its full proclamation.

<p><b>ἧς</b> of which Genitive <i>relative pronoun (gen. w/ διάκονος; antecedent = church)</i></p>	<p><b>ἐγενόμην</b> I became Aor Mid Indic 1 Sg · γίνομαι <i>main verb</i> → constative aorist γίνομαι: 'become'; Paul a servant of the church (as of the gospel, v.23).</p>	<p><b>ἐγὼ</b> I Nominative <i>subject (emphatic pronoun)</i></p>	<p><b>διάκονος</b> minister/servant Nominative <i>predicate nominative</i> διάκονος: 'servant, minister'; Paul's defining role, now toward the church.</p>
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κατὰ

according to

*preposition + accusative (standard/norm)*

τήν

the

Accusative

*article*

οἰκονομίαν

stewardship

Accusative

*object of κατὰ (norm)*

οἰκονομία: 'management of a household, administration, stewardship' (οἶκος + νόμος); the commission entrusted to Paul as God's steward.

τοῦ

of

Genitive

*article*

Θεοῦ

God

Genitive

*genitive of source*

τήν

the (one)

Accusative

*article (substantizes ptc.)*

δοθεῖσάν

that was given

Aor Pass Ptc · Acc Sg Fem · δίδωμι

*attributive participle*

→ constative aorist

δίδωμι: 'give'; the stewardship was granted (divine passive) — not seized.

μοι

to me

Dative

*indirect object*

εἰς

for

*preposition + accusative (advantage/goal)*

ὑμᾶς

you

Accusative

*object of εἰς (beneficiaries)*

the stewardship was given with the Gentile readers in view.

πληρῶσαι

to fulfill

Aor Act Inf · πληρῶ

*infinitive of purpose*

→ constative aorist

πληρῶ: 'fill, fulfill, complete'; to bring God's word to its full proclamation / completion (cf. Rom 15:19).

τὸν

the

Accusative

*article*

λόγον

word

Accusative

*direct object of πληρῶσαι*

λόγος: 'word, message'; the word of God Paul is to declare fully.

τοῦ

of

Genitive

*article*

Θεοῦ

God

Genitive

*genitive of source/possession*

26 τὸ μυστήριον τὸ ἀποκεκρυμμένον ἀπὸ τῶν αἰώνων καὶ ἀπὸ τῶν γενεῶν — νῦν δὲ ἐφανερώθη τοῖς ἁγίοις αὐτοῦ,

the mystery hidden from the ages and from the generations — but now it has been revealed to his saints,

THE MYSTERY NOW REVEALED **ASYNDETON** The word of God is defined as the mystery: long hidden through ages and generations, but now disclosed to God's holy people.

<p><b>τὸ</b> the Accusative article (apposition to τὸν λόγον)</p>	<p><b>μυστήριον</b> mystery Accusative accusative in apposition to τὸν λόγον μυστήριον: 'mystery, secret'; not an esoteric riddle but God's saving plan, once concealed, now openly disclosed.</p>	<p><b>τὸ</b> the (one) Accusative article (substantizes ptc.)</p>	<p><b>ἀποκεκρυμμένον</b> hidden Perf Pass Ptc · Acc Sg Neut · ἀποκρύπτω attributive participle → intensive perfect ἀποκρύπτω: 'hide away, conceal' (ἀπό + κρύπτω); the perfect — a mystery that had remained concealed.</p>
<p><b>ἀπὸ</b> from preposition + genitive (separation/time)</p>	<p><b>τῶν</b> the Genitive article</p>	<p><b>αἰώνων</b> ages Genitive object of ἀπό (time) αἰών: 'age, epoch'; 'from the ages' — across the long sweep of past time.</p>	<p><b>καὶ</b> and coordinating conjunction</p>
<p><b>ἀπὸ</b> from preposition + genitive (separation/time)</p>	<p><b>τῶν</b> the Genitive article</p>	<p><b>γενεῶν</b> generations Genitive object of ἀπό (time) γενεά: 'generation'; 'from the generations' — hidden from successive human generations.</p>	<p><b>νῦν</b> now adverb (present time; emphatic) νῦν: 'now'; the eschatological turn — the once-hidden is now made known.</p>

δὲ

but

*adversative conjunction*

ἐφανερώθη

it was revealed

Aor Pass Indic 3 Sg · φανερώω

*main verb*

→ *constative aorist*

φανερώω: 'make manifest, reveal, disclose' (cf. φανερός, 'visible'); the divine passive — God has unveiled it.

τοῖς

to the

Dative

*article*

ἁγίοις

saints

Dative

*indirect object (recipients of revelation)*

ἅγιος: 'holy one, saint'; the mystery is revealed not to an elite but to all God's holy people.

αὐτοῦ

his

Genitive

*genitive of possession*

27 οἷς ἠθέλησεν ὁ θεὸς γνωρίσαι τί τὸ πλοῦτος τῆς δόξης τοῦ μυστηρίου τούτου ἐν τοῖς ἔθνεσιν, ὃ ἐστὶν Χριστὸς ἐν ὑμῖν, ἡ ἐλπίς τῆς δόξης·

to whom God willed to make known what is the wealth of the glory of this mystery among the Gentiles, which is Christ in you, the hope of glory.

CONTENT: CHRIST IN YOU οἷς The mystery's glorious riches are unveiled among the Gentiles, and its content named: Christ in you, the hope of glory — the heart of Paul's message.

οἷς

to whom

Dative

*relative pronoun (antecedent = saints)*

ἠθέλησεν

willed/chose

Aor Act Indic 3 Sg · θέλω

*main verb*

→ *constative aorist*

θέλω: 'will, wish, choose'; God's sovereign decision to disclose the mystery.

ὁ

the

Nominative

*article*

θεὸς

God

Nominative

*subject*

## γνωρίσαι

to make known

Aor Act Inf · γνωρίζω

*complementary infinitive*

→ constative aorist

γνωρίζω: 'make known, reveal' (cf. γινώσκω); to disclose the previously hidden.

## τί

what

Nominative

*interrogative pronoun (predicate, indir. question)*

## τὸ

the

Nominative

*article*

## πλοῦτος

wealth

Nominative

*subject of the indirect question*

πλοῦτος: 'wealth, riches'; the abundant richness of the mystery's glory.

## τῆς

of the

Genitive

*article*

## δόξης

glory

Genitive

*attributive/possessive genitive*

δόξα: 'glory'; the splendor that the mystery comprises.

## τοῦ

of the

Genitive

*article*

## μυστηρίου

mystery

Genitive

*objective/possessive genitive*

μυστήριον: 'mystery'; the disclosed secret whose glory is so rich.

## τούτου

this

Genitive

*demonstrative (attributive)*

## ἐν

among

*preposition + dative (sphere)*

## τοῖς

the

Dative

*article*

## ἔθνεσιν

Gentiles

Dative

*dat. of sphere*

ἔθνος: 'nation'; the Gentiles — that the mystery embraces them is itself the astonishing 'riches.'

## ὅ

which

Nominative

*relative pronoun (antecedent = mystery)*

## ἐστιν

is

Pres Act Indic 3 Sg · εἶμι

*main verb (copula)*

→ stative present

## Χριστός

Christ

Nominative

*predicate nominative*

Χριστός: the mystery's content is a person — Christ himself, indwelling.

## ἐν

in

*preposition + dative (place/sphere)*

ὕμῖν

you

Dative

*object of ἐν*

'Christ in you' (the Gentiles) — the indwelling Christ, possibly also 'among you'.

ἡ

the

Nominative

*article*

ἐλπίς

hope

Nominative

*apposition to Χριστός ἐν ὑμῖν*

ἐλπίς: 'hope'; Christ indwelling is himself the pledge and hope of coming glory.

τῆς

of

Genitive

*article*

δόξης

glory

Genitive

*objective genitive (hope of glory)*

δόξα: 'glory'; the future glory of which the indwelling Christ is the guarantee (cf. v.5).

28 ὃν ἡμεῖς καταγγέλλομεν νουθετοῦντες πάντα ἄνθρωπον καὶ διδάσκοντες πάντα ἄνθρωπον ἐν πάσῃ σοφίᾳ, ἵνα παραστήσωμεν πάντα ἄνθρωπον τέλειον ἐν Χριστῷ·

whom we proclaim, admonishing everyone and teaching everyone in all wisdom, so that we may present everyone mature in Christ;

PROCLAIMING CHRIST TO ALL ὃν Christ is the object of proclamation: Paul admonishes and teaches everyone with all wisdom, aiming to present every person mature in Christ.

**ὄν**

whom

Accusative

*relative pronoun (object of καταγγέλλομεν)*

**ἡμεῖς**

we

Nominative

*subject (emphatic pronoun)*

**καταγγέλλομεν**

we proclaim

Pres Act Indic 1 Pl · καταγγέλλω

*main verb*

→ customary present

καταγγέλλω: 'proclaim, announce' (κατά-intensive); Christ himself is the content of the preaching.

**νουθετοῦντες**

admonishing

Pres Act Ptc · Nom Pl Masc · νουθετέω

*adverbial ptc. (means/manner)*

→ present (ongoing)

νουθετέω: 'admonish, warn, instruct' (νοῦς + τίθημι, 'put in mind'); corrective counsel.

**πάντα**

every

Accusative

*attributive adjective*

**ἄνθρωπον**

person

Accusative

*direct object of νουθετοῦντες*

ἄνθρωπος: 'human being, person'; the threefold 'everyone' stresses the universal, undifferentiated scope — against any elite gnosis.

**καί**

and

*coordinating conjunction*

**διδάσκοντες**

teaching

Pres Act Ptc · Nom Pl Masc · διδάσκω

*adverbial ptc. (means/manner)*

→ present (ongoing)

διδάσκω: 'teach, instruct'; positive instruction paired with admonition.

**πάντα**

every

Accusative

*attributive adjective*

**ἄνθρωπον**

person

Accusative

*direct object of διδάσκοντες*

**ἐν**

in/with

*preposition + dative (manner/means)*

**πάση**

all

Dative

*attributive adjective*

**σοφία**

wisdom

Dative

*dat. of manner/means*

σοφία: 'wisdom'; the manner of the teaching — the true wisdom, over against the false 'philosophy' (cf. 2:8).

**ἵνα**

so that

*conjunction (purpose)*

**παραστήσωμεν**

we may present

Aor Act Subj 1 Pl · παρίστημι

*subjunctive (purpose clause)*

→ constative aorist

παρίστημι: 'present, bring before'; the same verb as v.22 — the goal of the ministry is a presentation.

**πάντα**

every

Accusative

*attributive adjective*

**ἄνθρωπον**

person

Accusative

*direct object of παραστήσωμεν*

**τέλειον**

mature/complete

Accusative

*predicate accusative (object complement)*

τέλειος: 'complete, mature, perfect' (cf. τέλος, 'end, goal'); spiritual maturity — perhaps countering claims of a higher 'perfection.'

**ἐν**

in

*preposition + dative (sphere/union)*

**Χριστῷ**

Christ

Dative

*dat. of sphere*

the maturity is realized only 'in Christ' — not in the errorists' regimen.

**29** εἰς ὃ καὶ κοπιῶ ἀγωνιζόμενος κατὰ τὴν ἐνέργειαν αὐτοῦ τὴν ἐνεργουμένην ἐν ἐμοὶ ἐν δυνάμει.

for which I also toil, striving according to his working that works powerfully in me.

**TOIL BY CHRIST'S POWER** εἰς ὃ The chapter closes on the energy of the ministry: Paul labors to exhaustion, his striving empowered by Christ's own mighty working within him.

**εἰς**

for

*preposition + accusative (goal/purpose)*

**ὃ**

which

Accusative

*relative pronoun (object of εἰς; antecedent = the goal of v.28)*

**καὶ**

also

*adverbial (ascensive)*

**ΚΟΠΙῶ**

I toil

Pres Act Indic 1 Sg · κοπιῶ

*main verb*

→ customary present

κοπιῶ: 'work hard, labor to weariness' (cf. κόπος, 'toil, fatigue'); exhausting effort.

<p><b>ἀγωνιζόμενος</b> striving Pres Mid Ptc · Nom Sg Masc · ἀγωνίζομαι <i>adverbial ptc. (manner)</i></p> <p>→ present (ongoing)</p> <p>ἀγωνίζομαι: 'struggle, contend, strive' (cf. ἀγών, an athletic/military contest); the imagery of strenuous exertion.</p>	<p><b>κατὰ</b> according to <i>preposition + accusative (standard/norm)</i></p>	<p><b>τὴν</b> the Accusative <i>article</i></p>	<p><b>ἐνέργειαν</b> working Accusative <i>object of κατὰ (norm/measure)</i></p> <p>ἐνέργεια: 'working, operative power' (cf. 'energy'); effective, active power as the measure of Paul's labor.</p>
<p><b>αὐτοῦ</b> his Genitive <i>genitive of source/possession</i></p> <p>the power is Christ's, not Paul's own.</p>	<p><b>τὴν</b> the (one) Accusative <i>article (substantizes ptc.)</i></p>	<p><b>ἐνεργουμένην</b> that works/is at work Pres Mid Ptc · Acc Sg Fem · ἐνεργέω <i>attributive participle</i></p> <p>→ present (ongoing)</p> <p>ἐνεργέω: 'be at work, operate effectively' (cognate w/ ἐνέργεια); the divine power actively operating in Paul.</p>	<p><b>ἐν</b> in <i>preposition + dative (place/sphere)</i></p>
<p><b>ἐμοί</b> me Dative <i>object of ἐν</i></p>	<p><b>ἐν</b> in/with <i>preposition + dative (manner)</i></p>	<p><b>δυνάμει</b> power Dative <i>dat. of manner ('powerfully')</i></p> <p>δύναμις: 'power, might'; the working operates 'in power' — mightily.</p>	

**On the text.** The Greek follows the standard critical text of Colossians 1, uniform in its main wording across the modern editions (NA28, SBLGNT, THGNT) and itself an ancient, public-domain text; NA28's distinctively copyrighted critical apparatus is not reproduced. Verse punctuation is editorial and conventional. Orthographic and minor variants (e.g. the inclusion of καὶ Ἰησοῦ Χριστοῦ alongside θεοῦ πατρὸς ἡμῶν at v.3, or ἀφ' / ἀπ' at v.7) 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.