

The Epistle to the Colossians, Chapter 3

ΠΡΟΣ ΚΟΛΟΣΣΑΕΙΣ Γ'

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

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

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

Discourse structure of the chapter

A · 3:1–4

Seek the things above: the risen life hidden with Christ

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

B · 3:5–11

Put off the old self: mortify earthly vices

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

C · 3:12–17

Put on the new self: clothe yourselves in love

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

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

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

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

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

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

Εἰ

if

conjunction (first-class condition, assumed true)

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

οὖν

then

inferential conjunction

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

συνηγέρθητε

you were raised with

Aor Pass Indic 2 Pl · συνεγείρω

main verb (protasis)

→ *constative aorist*

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

τῷ

the

Dative
article

Χριστῷ

Christ

Dative

dat. of association (with whom raised)

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

τὰ

the

Accusative

article (substantizes adv.)

ἄνω

things above

Accusative

direct object (substantized adverb)

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

ζητεῖτε

seek

Pres Act Impv 2 Pl · ζητέω

main verb (imperative, apodosis)

→ *customary present (habitual pursuit)*

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

οὐ̃

where

relative adverb of place

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

ὁ

the

Nominative

article

Χριστός

Christ

Nominative

subject

ἐστιν

is

Pres Act Indic 3 Sg · εἶμι

main verb (rel. clause)

→ stative present

ἐν

at

preposition + dative (place)

δεξιᾶ

the right hand

Dative

dat. of place (location of enthronement)

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

τοῦ

of

Genitive

article

θεοῦ

God

Genitive

genitive of possession

καθήμενος

seated

Pres Mid Ptc · Nom Sg Masc · κάθημαι

predicate participle (with ἐστιν)

→ stative present (settled posture)

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

2 τὰ ἄνω φρονεῖτε, μὴ τὰ ἐπὶ τῆς γῆς.

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

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

<p>τὰ the Accusative <i>article (substantizes adv.)</i></p>	<p>ἄνω things above Accusative <i>direct object (substantized adverb)</i> ἄνω: 'above'; repeated from v.1 for emphasis — the heavenly sphere as the mind's fixed orientation.</p>	<p>φρονεῖτε set your minds on Pres Act Impv 2 Pl · φρονέω <i>main verb (imperative)</i> → customary present (continual disposition) φρονέω: 'think, set the mind on, be disposed toward'; not mere thought but a governing mindset and value-system.</p>	<p>μὴ not <i>negative particle (with implied imperative)</i> μὴ: the negative used with non-indicative moods; bars the contrary orientation.</p>
<p>τὰ the things Accusative <i>article (substantizes prep. phrase)</i></p>	<p>ἐπὶ on <i>preposition + genitive (place)</i></p>	<p>τῆς the Genitive <i>article</i></p>	<p>γῆς earth Genitive <i>object of ἐπὶ (place)</i> γῆ: 'earth, land'; here the earthly, transient sphere set against τὰ ἄνω — not creation as such but the self-centered horizon.</p>

3 ἀπεθάνετε γὰρ, καὶ ἡ ζωὴ ὑμῶν κέκρυπται σὺν τῷ Χριστῷ ἐν τῷ Θεῷ·

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

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

ἀπεθάνετε

you died

Aor Act Indic 2 Pl · ἀποθνήσκω

main verb

→ constative aorist (decisive event)

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

γάρ

for

explanatory conjunction

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

καὶ

and

coordinating conjunction

ἡ

the

Nominative

article

ζωή

life

Nominative

subject

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

ὑμῶν

your

Genitive

genitive of possession

κέκρυπται

is hidden

Perf Pass Indic 3 Sg · κρύπτω

main verb

→ intensive perfect (settled, secure state)

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

σὺν

with

preposition + dative (association)

τῷ

the

Dative

article

Χριστῷ

Christ

Dative

object of σὺν (association)

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

ἐν

in

preposition + dative (sphere)

τῷ

the

Dative

article

θεῶ

God

Dative

dat. of sphere (where the life is kept)

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

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

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

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

ὅταν

when

temporal conjunction (with subjunctive)

ὅταν: 'whenever, when' (ὅτε + ἄν); marks an indefinite-but-certain future occasion — the parousia.

ὁ

the

Nominative

article

Χριστὸς

Christ

Nominative

subject

φανερωθῆ

appears

Aor Pass Subj 3 Sg · φανερώω

main verb (temporal clause)

→ constative aorist (the appearing as event)

φανερώω: 'make visible, reveal'; the future manifestation of the now-hidden Christ at his coming.

<p>ἡ the Nominative <i>article</i></p>	<p>ζωή life Nominative <i>apposition to ὁ Χριστός</i> ζωή: 'life'; Christ is not merely the giver but the very substance of the believer's life — 'your life' in person.</p>	<p>ὑμῶν your Genitive <i>genitive of relationship</i></p>	<p>τότε then <i>adverb of time (correlative w/ ὅταν)</i> τότε: 'then, at that time'; answers ὅταν — the moment of joint manifestation.</p>
<p>καὶ also <i>adverbial (ascensive)</i></p>	<p>ὕμεις you Nominative <i>subject (emphatic pronoun)</i></p>	<p>σύν with <i>preposition + dative (association)</i></p>	<p>αὐτῷ him Dative <i>object of σύν (association)</i></p>
<p>φανερωθήσεσθε you will appear Fut Pass Indic 2 Pl · φανερώω <i>main verb (apodosis)</i> → predictive future φανερώω: 'be made manifest'; the believers' future glorification — revealed together with Christ.</p>	<p>ἐν in <i>preposition + dative (manner/sphere)</i></p>	<p>δόξη glory Dative <i>dat. of manner/sphere</i> δόξα: 'glory, splendor'; the radiant, honored state shared with the glorified Christ.</p>	

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

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

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

Νεκρώσατε

put to death

Aor Act Impv 2 Pl · νεκρώω

main verb (imperative)

→ *constative aorist (decisive, urgent act)*

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

οὖν

therefore

inferential conjunction

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

τὰ

the

Accusative

article

μέλη

members

Accusative

direct object

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

τὰ

that are

Accusative

article (attributive, w/ prep. phrase)

ἐπὶ

on

preposition + genitive (place)

τῆς

the

Genitive

article

γῆς

earth

Genitive

object of ἐπὶ (place)

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

πορνείαν

sexual immorality

Accusative

apposition (specifies τὰ μέλη)

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

ἀκαθαρσίαν

impurity

Accusative

apposition

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

πάθος

passion

Accusative

apposition

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

ἐπιθυμίαν

desire

Accusative

apposition

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

κακὴν

evil

Accusative

attributive adjective

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

καὶ

and

coordinating conjunction

τὴν

the

Accusative

article

πλεονεξίαν

covetousness

Accusative

apposition (climactic, with article)

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

ἣτις

which

Nominative

relative pronoun (qualitative)

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

ἐστὶν

is

Pres Act Indic 3 Sg · εἰμι

main verb (copula, rel. clause)

→ stative present

εἰδωλολατρία

idolatry

Nominative

predicate nominative

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

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

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

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

δι'

on account of

preposition + accusative (cause)

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

ἧ

which things

Accusative

relative pronoun (object of διά)

ἔρχεται

is coming

Pres Mid Indic 3 Sg · ἔρχομαι

main verb

→ futuristic present (certain, impending)

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

ἡ

the

Nominative

article

ὀργή

wrath

Nominative

subject

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

τοῦ

of

Genitive

article

θεοῦ

God

Genitive

genitive of source/possession

ἐπὶ

upon

preposition + accusative (hostile direction)

τούς

the

Accusative

article

υιούς

sons

Accusative

object of *ἐπι*

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

τῆς

of

Genitive

article

ἀπειθείας

disobedience

Genitive

attributive genitive (quality)

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

7 ἐν οἷς καὶ ὑμεῖς περιεπατήσατέ ποτε, ὅτε ἐζῆτε ἐν τούτοις·

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

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

ἐν

in

preposition + dative (sphere)

οἷς

which

Dative

relative pronoun (object of ἐν)

καὶ

too

adverbial (ascensive)

ὑμεῖς

you

Nominative

subject (emphatic pronoun)

περιεπατήσατέ

walked

Aor Act Indic 2 Pl · περιπατέω

main verb

→ constative aorist (past manner of life)

περιπατέω: 'walk about'; a Jewish-Christian metaphor for one's whole manner of living (halakah).

ΠΟΤΕ

once

temporal particle (former time)

ποτέ: 'formerly, once'; the 'once' of the then-and-now scheme — their pre-conversion past.

ὅτε

when

temporal conjunction

ἐζῆτε

you were living

Impf Act Indic 2 Pl · ζάω

main verb (temporal clause)

→ customary imperfect (habitual past life)

ζάω: 'live'; the imperfect depicts the ongoing pattern of their former existence among these vices.

ἐν

in

preposition + dative (sphere)

τούτοις

them

Dative

demonstrative pronoun (object of ἐν)

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

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

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

νυνὶ

now

adverb of time (emphatic)

νυνί: the emphatic form of νῦν, 'now'; the eschatological/ethical 'now' answering the 'once' of v.7.

δὲ

but

adversative conjunction

δέ: 'but, and'; marks the sharp contrast between the former life and present obligation.

ἀπόθεσθε

put away

Aor Mid Impv 2 Pl · ἀποτίθημι

main verb (imperative)

→ constative aorist (decisive renunciation)

ἀποτίθημι (mid.): 'put off, lay aside' — as one strips off a garment; the clothing-metaphor that runs through vv.9–14.

καὶ

also

adverbial (ascensive)

ὑμεῖς

you

Nominative

subject (emphatic pronoun)

τὰ

the

Accusative

article

πάντα

all things

Accusative

direct object (substantival adj.)

πᾶς: 'all'; τὰ πάντα = 'the whole lot of them' — the sins now itemized.

ὀργήν

anger

Accusative

apposition (specifies τὰ πάντα)

ὀργή: here human 'anger' — settled, smoldering resentment (contrast the divine ὀργή of v.6).

θυμόν

wrath

Accusative

apposition

θυμός: 'rage, passion'; the hot outburst of temper, as distinct from ὀργή's brooding anger.

κακίαν

malice

Accusative

apposition

κακία: 'malice, ill-will, depravity'; the vicious disposition that wills harm to others.

βλασφημίαν

slander

Accusative

apposition

βλασφημία: 'slander, abusive speech, blasphemy'; injurious speech against people or God.

αἰσχρολογία

foul talk

Accusative

apposition

αἰσχρολογία: 'obscene/filthy speech' (αἰσχρός + λόγος); shameful, abusive language — a NT hapax.

ἐκ

from

preposition + genitive (source)

τοῦ

the

Genitive

article

στόματος

mouth

Genitive

object of ἐκ (source)

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

ὑμῶν

your

Genitive

genitive of possession

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

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

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

μὴ

not

negative particle (with imperative)

ψεύδεσθε

lie

Pres Mid Impv 2 Pl · ψεύδομαι

main verb (prohibition)

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

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

εἰς

to

preposition + accusative (direction)

ἀλλήλους

one another

Accusative

reciprocal pronoun (object of εἰς)

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

<p>ἀπεκδυσάμενοι having stripped off Aor Mid Ptc · Nom Pl Masc · ἀπεκδύομαι <i>causal/attendant-circumstance participle</i> → constative aorist (decisive past act) ἀπεκδύομαι: 'strip off completely, undress' (double prefix ἀπό + ἐκ); the believer has divested the old self like a discarded garment.</p>	<p>τὸν the Accusative article</p>	<p>παλαιὸν old Accusative <i>attributive adjective</i> παλαιός: 'old, former'; the pre-conversion humanity, fallen and Adamic.</p>	<p>ἄνθρωπον self/man Accusative <i>direct object (of participle)</i> ἄνθρωπος: 'human being'; 'the old man/self' — the whole former identity in Adam (cf. Rom 6:6; Eph 4:22).</p>
<p>σὺν with <i>preposition + dative (accompaniment)</i></p>	<p>ταῖς the Dative article</p>	<p>πράξεσιν practices Dative <i>object of σὺν (accompaniment)</i> πρᾶξις: 'deed, practice'; the habitual doings of the old self — discarded along with it.</p>	<p>αὐτοῦ its Genitive <i>genitive of possession</i></p>

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

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

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

καὶ

and

coordinating conjunction

ἐνδυσάμενοι

having put on

Aor Mid Ptc · Nom Pl Masc · ἐνδύω

causal/attendant-circumstance participle

→ conative aorist (decisive past act)

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

τὸν

the

Accusative

article

νέον

new (self)

Accusative

direct object (substantival adj.)

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

τὸν

the (one)

Accusative

article (substantizes ptc.)

ἀνακαινούμενον

being renewed

Pres Pass Ptc · Acc Sg Masc · ἀνακαινώω

attributive participle

→ present (ongoing process)

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

εἰς

in

preposition + accusative (goal/result)

ἐπίγνωσιν

knowledge

Accusative

object of εἰς (goal of renewal)

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

κατ'

after

preposition + accusative (standard/pattern)

εἰκόνα

the image

Accusative

object of κατά (pattern)

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

τοῦ

of the (one)

Genitive

article (substantizes ptc.)

κτίσαντος

who created

Aor Act Ptc · Gen Sg Masc · κτίζω

substantival participle (genitive)

→ conative aorist

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

αὐτόν

it

Accusative

direct object (of κτίσαντος)

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

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

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

ὅπου

where

relative adverb of place (sphere of the new self)

ὅπου: 'where'; locates the truth that follows within the renewed humanity of v.10.

οὐκ

not

negative particle

ἔνι

there is

Pres Act Indic 3 Sg · ἐνεῖμι (ἔνι)

main verb (existential)

→ *gnomic present (abiding truth)*

ἔνι: a shortened form (= ἐνεσσι) meaning 'there is, exists'; 'there is no place for' these distinctions.

Ἕλλην

Greek

Nominative

predicate nominative

Ἕλλην: 'Greek'; the Gentile, here representing the ethnic-cultural divide with the Jew.

καὶ

and

coordinating conjunction

Ἰουδαῖος

Jew

Nominative

predicate nominative

Ἰουδαῖος: 'Jew'; the covenant people — the ethnic-religious distinction abolished in Christ.

περιτομὴ

circumcised

Nominative

predicate nominative (abstract for concrete)

περιτομή: 'circumcision'; by metonymy 'the circumcised' — religious-ritual status, a live issue at Colossae (2:11).

καὶ

and

coordinating conjunction

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

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

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

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

Ἐνδύσασθε

put on

Aor Mid Impv 2 Pl · ἐνδύω

main verb (imperative)

→ *constative aorist (decisive clothing)*

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

οὖν

then

inferential conjunction

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

ὥς

as

comparative particle (causal nuance)

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

ἐκλεκτοὶ

chosen ones

Nominative

predicate nom. (in apposition to subject)

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

τοῦ

of

Genitive

article

θεοῦ

God

Genitive

genitive (of the one choosing)

ἅγιοι

holy

Nominative

apposition (to ἐκλεκτοί)

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

καὶ

and

coordinating conjunction

ἠγαπημένοι

beloved

Perf Pass Ptc · Nom Pl Masc · ἀγαπάω

substantival participle (apposition)

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

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

σπλάγχνα

a heart

Accusative

direct object (of Ἐνδύσασθε)

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

οἰκτιρμοῦ

of compassion

Genitive

attributive (descriptive) genitive

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

χρηστότητα

kindness

Accusative

direct object (coordinate)

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

ταπεινοφροσύνην

humility

Accusative

direct object (coordinate)

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

πραΰτητα

gentleness

Accusative

direct object (coordinate)

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

μακροθυμίαν

patience

Accusative

direct object (coordinate)

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

13 ἀνεχόμενοι ἀλλήλων καὶ χαριζόμενοι ἑαυτοῖς ἔάν τις πρὸς τινὰ ἔχη μομφήν· καθὼς καὶ ὁ κύριος ἔχαρίσατο ὑμῖν οὕτως καὶ ὑμεῖς·

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

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

ἀνεχόμενοι

bearing with

Pres Mid Ptc · Nom Pl Masc · ἀνέχομαι

participle of manner/means (w/ Ἐνδύσασθε)

→ present (ongoing conduct)

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

ἀλλήλων

one another

Genitive

reciprocal pronoun (object of ἀνεχόμενοι)

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

καὶ

and

coordinating conjunction

χαριζόμενοι

forgiving

Pres Mid Ptc · Nom Pl Masc · χαρίζομαι

participle of manner/means

→ present (ongoing conduct)

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

ἑαυτοῖς

each other

Dative

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

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

ἐάν

if

conjunction (third-class condition)

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

τις

anyone

Nominative

indefinite pronoun (subject of ἔχη)

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

πρός

against

preposition + accusative (relation)

τινα

another

Accusative

indefinite pronoun (object of πρὸς)

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

ἔχη

has

Pres Act Subj 3 Sg · ἔχω

main verb (protasis, subjunctive)

→ present (general condition)

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

μομφήν

a complaint

Accusative

direct object

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

καθώς

as

comparative conjunction (standard)

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

καὶ

also

adverbial (ascensive)

ὁ

the

Nominative

article

κύριος

Lord

Nominative

subject

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

ἔχαρίσατο

forgave

Aor Mid Indic 3 Sg · χαρίζομαι

main verb (comparative clause)

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

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

ὑμῖν

you

Dative

indirect object

οὕτως

so

adverb (correlative w/ καθώς)

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

καὶ

also

adverbial (ascensive)

ὑμεῖς

you

Nominative

subject (verb 'forgive' implied)

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

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

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

ἐπὶ

above/upon

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

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

πᾶσιν

all

Dative

attributive adjective

δὲ

and

connective conjunction

τούτοις

these

Dative

demonstrative (object of ἐπί)

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

τὴν

the

Accusative

article

ἀγάπην

love

Accusative

direct object (ἐνδύσασθε implied)

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

ὃ

which

Nominative

relative pronoun (neuter, by sense)

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

ἔστιν

is

Pres Act Indic 3 Sg · εἰμί

main verb (copula)

→ stative present

σύνδεσμος

the bond

Nominative

predicate nominative

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

τῆς

of

Genitive

article

τελειότητος

perfection

Genitive

genitive (of result/quality)

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

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

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

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

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

καρδίαις

hearts

Dative

dat. of sphere (locus of rule)

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

ὑμῶν

your

Genitive

genitive of possession

εἰς

to

preposition + accusative (goal)

ἣν

which

Accusative

relative pronoun (object of εἰς)

καὶ

indeed

adverbial (emphatic)

ἐκλήθητε

you were called

Aor Pass Indic 2 Pl · καλέω

main verb (rel. clause)

→ constative aorist (the effectual call)

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

ἐν

in

preposition + dative (sphere/manner)

ἐνὶ

one

Dative

attributive adjective (cardinal)

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

σώματι

body

Dative

dat. of sphere

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

καὶ

and

coordinating conjunction

εὐχάριστοι

thankful

Nominative

predicate adjective (w/ γίνεσθε)

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

γίνεσθε

be

Pres Mid Impv 2 Pl · γίνομαι

main verb (imperative)

→ customary present (be habitually)

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

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

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

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

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

ἐν

in

preposition + dative (manner)

πάση

all

Dative

attributive adjective

σοφία

wisdom

Dative

dat. of manner

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

διδάσκοντες

teaching

Pres Act Ptc · Nom Pl Masc · διδάσκω

participle of means/manner

→ present (ongoing activity)

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

καὶ

and

coordinating conjunction

νουθετοῦντες

admonishing

Pres Act Ptc · Nom Pl Masc · νουθετέω

participle of means/manner

→ present (ongoing activity)

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

ἑαυτοῦς

one another

Accusative

reflexive (reciprocal sense; object)

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

ψαλμοῖς

with psalms

Dative

dat. of means/instrument

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

ᾠμοίς

hymns

Dative

dat. of means/instrument

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

ᾠδαῖς

songs

Dative

dat. of means/instrument

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

πνευματικαῖς

spiritual

Dative

attributive adjective

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

ἐν

with

preposition + dative (manner)

χάριτι

grace/thankfulness

Dative

dat. of manner

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

ᾄδοντες

singing

Pres Act Ptc · Nom Pl Masc · ᾄδω

participle of manner

→ present (ongoing activity)

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

ἐν

in

preposition + dative (sphere)

ταῖς

the

Dative

article

καρδίαις

hearts

Dative

dat. of sphere (locus of song)

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

ὑμῶν

your

Genitive

genitive of possession

τῷ

the

Dative

article

θεῷ

God

Dative

dat. of recipient (the addressee of praise)

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

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

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

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

καὶ

and

coordinating conjunction

πᾶν

everything

Accusative

direct object (proleptic, resumed by πάντα)

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

ὅ

what-

Accusative

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

τι

-ever

Accusative

indefinite pronoun (w/ ὅ: 'whatever')

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

ἐάν

ever

particle (generalizing, w/ subjunctive)

ποιῆτε

you do

Pres Act Subj 2 Pl · ποιέω

main verb (indefinite rel. clause)

→ customary present (whatever you
habitually do)

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

ἐν

in

preposition + dative (sphere)

λόγῳ

word

Dative

dat. of sphere

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

ἢ

or

disjunctive conjunction

ἐν

in

preposition + dative (sphere)

ἔργῳ

deed

Dative

dat. of sphere

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

πάντα

everything

Accusative

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

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

ἐν

in

preposition + dative (sphere/authority)

ὀνόματι

the name

Dative

*dat. of sphere (under his
authority/representation)*

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

κυρίου

of the Lord

Genitive

genitive of possession

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

Ἰησοῦ

Jesus

Genitive

genitive in apposition to κυρίου

εὐχαριστοῦντες

giving thanks

Pres Act Ptc · Nom Pl Masc · εὐχαριστέω

participle of manner/attendant circumstance

→ present (ongoing accompaniment)

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

τῷ

the

Dative

article

θεῷ

to God

Dative

indirect object (recipient of thanks)

πατρὶ

the Father

Dative

apposition to θεῷ

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

δι'

through

preposition + genitive (mediation)

αὐτοῦ

him

Genitive

object of διὰ (the mediator)

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

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

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

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

Αί

the

Nominative

article (with vocative nominative)

γυναῖκες

wives

Nominative

nominative of address (for vocative)

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

ὑποτάσσεσθε

submit

Pres Mid Impv 2 Pl · ὑποτάσσω

main verb (imperative)

→ customary present (continual disposition)

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

τοῖς

the

Dative

article

ἀνδράσιν

husbands

Dative

dat. of submission (to whom)

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

ὡς

as

comparative particle

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

ἀνήκεν

is fitting

Impf Act Indic 3 Sg · ἀνήκω

main verb (impersonal)

→ customary imperfect (what was/is proper)

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

ἐν

in

preposition + dative (sphere)

κυρίῳ

the Lord

Dative

dat. of sphere (the Christian frame)

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

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

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

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

Οἱ

the

Nominative

article (with vocative nominative)

ἄνδρες

husbands

Nominative

nominative of address (for vocative)

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

ἀγαπᾶτε

love

Pres Act Impv 2 Pl · ἀγαπάω

main verb (imperative)

→ customary present (continual love)

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

τὰς

the

Accusative

article

γυναῖκας

wives

Accusative

direct object

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

καὶ

and

coordinating conjunction

μὴ

not

negative particle (with imperative)

πικραίνεσθε

be harsh

Pres Pass Impv 2 Pl · πικραίνω

main verb (prohibition)

→ customary present (do not be/become embittered)

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

πρὸς

toward

preposition + accusative (relation)

αὐτάς

them

Accusative

object of πρὸς

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

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

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

Τὰ

the

Nominative

article (with vocative nominative)

τέκνα

children

Nominative

nominative of address (for vocative)

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

ὑπακούετε

obey

Pres Act Impv 2 Pl · ὑπακούω

main verb (imperative)

→ customary present (continual obedience)

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

τοῖς

the

Dative

article

γονεῦσιν

parents

Dative

dat. of the one obeyed

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

κατὰ

in

preposition + accusative (extent)

πάντα

everything

Accusative

object of κατὰ (extent of obedience)

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

τούτο

this

Nominative

subject (demonstrative)

γὰρ

for

explanatory conjunction

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

εὐάρεστόν

pleasing

Nominative

predicate adjective

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

ἐστιν

is

Pres Act Indic 3 Sg · εἶμι

main verb (copula)

→ stative present

ἐν

in

preposition + dative (sphere)

κυρίῳ

the Lord

Dative

dat. of sphere (the Christian frame)

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

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

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

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

Οἱ

the

Nominative

article (with vocative nominative)

πατέρες

fathers

Nominative

nominative of address (for vocative)

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

μὴ

not

negative particle (with imperative)

ἐρεθίζετε

provoke

Pres Act Impv 2 Pl · ἐρεθίζω

main verb (prohibition)

→ customary present (do not keep provoking)

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

τὰ

the

Accusative

article

τέκνα

children

Accusative

direct object

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

ὑμῶν

your

Genitive

genitive of relationship

ἵνα

lest

conjunction (negative purpose, w/ μὴ)

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

μὴ

not

negative particle (with ἵνα)

ἀθυμῶσιν

become discouraged

Pres Act Subj 3 Pl · ἀθυμέω

main verb (negative purpose clause)

→ present (ongoing state to be prevented)

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

22 Οἱ δούλοι, ὑπακούετε κατὰ πάντα τοῖς κατὰ σάρκα κυρίοις, μὴ ἐν ὀφθαλμοδουλίᾳ ὡς ἀνθρωπάρεσκοι, ἀλλ' ἐν ἀπλότῃ καρδίᾳ, φοβούμενοι τὸν κύριον.

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

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

Οἱ

the

Nominative

article (with vocative nominative)

δούλοι

slaves

Nominative

nominative of address (for vocative)

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

ὑπακούετε

obey

Pres Act Impv 2 Pl · ὑπακούω

main verb (imperative)

→ customary present (continual
obedience)

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

κατὰ

in

preposition + accusative (extent)

πάντα

everything

Accusative

object of κατά (extent of obedience)

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

τοῖς

the

Dative

article

κατὰ

according to

preposition + accusative (reference)

σάρκα

the flesh

Accusative

object of κατά (sphere of reference)

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

κυρίοις

masters

Dative

dat. of the one obeyed

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

μὴ

not

negative particle

ἐν

by

preposition + dative (manner)

ὀφθαλμοδουλία

eye-service

Dative

dat. of manner (rejected mode)

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

ὥς

as

comparative particle

ἀνθρωπάρεσκοι

people-pleasers

Nominative

predicate nom. (in apposition to subject)

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

ἀλλ'

but

adversative conjunction

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

ἐν

with

preposition + dative (manner)

ἀπλότητι

sincerity

Dative

dat. of manner

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

καρδίας

of heart

Genitive

attributive (descriptive) genitive

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

φοβούμενοι

fearing

Pres Mid Ptc · Nom Pl Masc · φοβέομαι

participle of manner/cause

→ present (ongoing reverence)

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

τὸν

the

Accusative

article

κύριον

Lord

Accusative

direct object (of φοβούμενοι)

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

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

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

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

ὃ

what-

Accusative

relative pronoun (w/ ἐάν: 'whatever')

ἐάν

-ever

particle (generalizing, w/ subjunctive)

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

ποιῆτε

you do

Pres Act Subj 2 Pl · ποίεω

main verb (indefinite rel. clause)

→ customary present

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

ἐκ

from

preposition + genitive (source)

ψυχῆς

the soul

Genitive

object of ἐκ (source/manner)

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

ἐργάζεσθε

work

Pres Mid Impv 2 Pl · ἐργάζομαι

main verb (imperative)

→ customary present (continual labor)

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

ὡς

as

comparative particle

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

τῷ

the

Dative

article

κυρίῳ

Lord

Dative

dat. of recipient/advantage

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

καὶ

and

coordinating conjunction

οὐκ

not

negative particle

ἀνθρώποις

men

Dative

dat. of recipient (negated)

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

24 εἰδότες ὅτι ἀπὸ κυρίου ἀπολήμψετε τὴν ἀνταπόδοσιν τῆς κληρονομίας. τῷ κυρίῳ Χριστῷ δουλεύετε·

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

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

εἰδότες

knowing

Perf Act Ptc · Nom Pl Masc · οἶδα

causal participle

→ *intensive perfect (settled knowledge)*

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

ὅτι

that

conjunction (content clause)

ἀπὸ

from

preposition + genitive (source)

κυρίου

the Lord

Genitive

object of ἀπό (source of reward)

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

ἀπολήμψθε

you will receive

Fut Mid Indic 2 Pl · ἀπολαμβάνω

main verb (content clause)

→ *predictive future*

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

τὴν

the

Accusative

article

ἀνταπόδοσιν

reward

Accusative

direct object

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

τῆς

of

Genitive

article

κληρονομίας

the inheritance

Genitive

genitive of apposition (the reward = the inheritance)

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

τῷ

the

Dative

article

κυρίῳ

Lord

Dative

dat. of the one served

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

Χριστῷ

Christ

Dative

apposition to κυρίῳ

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

δουλεύετε

you serve

Pres Act Indic 2 Pl · δουλεύω

main verb (indicative; or imperative)

→ customary present (the abiding reality of service)

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

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

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

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

ὁ

the (one)

Nominative

article (substantizes ptc.)

γὰρ

for

explanatory conjunction

γάρ: 'for'; grounds the foregoing in the certainty of impartial recompense.

ἀδικῶν

wrongdoer

Pres Act Ptc · Nom Sg Masc · ἀδικέω

substantival participle (subject)

→ customary (characteristic)

ἀδικέω: 'do wrong, act unjustly' (from ἀδικία); the one who commits injustice — slave or master alike.

κομίσεται

will be repaid

Fut Mid Indic 3 Sg · κομίζω

main verb

→ predictive future

κομίζω (mid.): 'receive back, be requited'; one carries off the just consequence of his deeds.

ὃ
what
Accusative
relative pronoun (object; cognate notion)

ἥδίκησεν
he did wrong
Aor Act Indic 3 Sg · ἀδικέω
main verb (rel. clause)
→ constative aorist
ἀδικέω: 'do wrong'; the wrong done is exactly what is required — measure for measure.

καὶ
and
coordinating conjunction

οὐκ
not
negative particle

ἔστιν
there is
Pres Act Indic 3 Sg · εἰμί
main verb (existential)
→ gnomic present (abiding truth)

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

On the text. The Greek follows the standard critical text of Colossians 3, 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 and paragraphing are editorial and conventional. Well-known variants (e.g. the reading ἡ ζωὴ ὑμῶν / ἡ ζωὴ ἡμῶν at v.4; the order of vices in v.5–8; ζῆλος added in some witnesses; κυρίῳ / θεῷ at v.16; the address καὶ μὴ πικραίνεσθε at v.19) are not noted. The chapter has 25 verses; none is omitted by the critical text.

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

On the discourse tier. Discourse structure operates above the word, so it is shown at the clause/verse level (the connective, the relation it signals, and the role of the clause) and

summarized in the chapter outline. Relation labels, any proposed chiasm, and the paragraph divisions reflect a common reading of the argument; other discourse analyses segment and label some relations differently.