

# The Epistle to the Colossians, Chapter 4

## ΠΡΟΣ ΚΟΛΟΣΣΑΕΙΣ Δ'

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

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

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

### Discourse structure of the chapter

- A · 4:1**      **Masters and slaves: the code completed**  
 The closing line of the household code (3:18–4:1): masters are to render to their slaves what is just and fair, grounded in the knowledge that they too have a Master in heaven — the reciprocity that levels every earthly hierarchy under divine lordship.
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- B · 4:2–4**      **Devotion to prayer**  
 A summons to persevere in prayer, watchful and thankful (2), with a specific request that God open a door for the word so Paul may proclaim the mystery of Christ — for which he is imprisoned — and make it clear as he ought (3–4).
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- C · 4:5–6**      **Wise conduct toward outsiders**  
 Conduct toward those outside the church: walk in wisdom, redeeming the time (5); let speech be always gracious, seasoned with salt, so as to know how to answer each person (6).

D • 4:7–9

### Commendation of the letter-carriers

Tychicus, the beloved brother and faithful minister, will report Paul's circumstances and encourage their hearts (7–8); he comes with Onesimus, the faithful and beloved brother who is one of them, and together they will make everything known (9).

E • 4:10–14

### Greetings from Paul's companions

Greetings from those with Paul: Aristarchus, Mark (with instructions to receive him), and Jesus called Justus — the only Jewish co-workers, a comfort to him (10–11); Epaphras, who labors in prayer for them (12–13); and Luke the beloved physician, and Demas (14).

F • 4:15–18

### Final greetings and instructions

Greetings to the Laodiceans and to Nympha's house-church (15); an exchange of letters between Colossae and Laodicea (16); a charge to Archippus to fulfill his ministry (17); and Paul's autograph greeting, a plea to remember his chains, and the grace-benediction (18).

## 1 Οἱ κύριοι, τὸ δίκαιον καὶ τὴν ἰσότητα τοῖς δούλοις παρέχεσθε, εἰδότες ὅτι καὶ ὑμεῖς ἔχετε κύριον ἐν οὐρανῷ.

Masters, render to your slaves what is just and fair, knowing that you also have a Master in heaven.

HOUSEHOLD CODE (CONCLUSION) **ASYNDETON** The last rung of the household code (3:18–4:1): masters are addressed as those who themselves stand under a heavenly Master, so their authority is accountable and must be exercised with justice and equity.

**Οἱ**

the

Nominative

article (nominative for vocative)

**κύριοι**

masters

Nominative

nominative of address (direct address)

κύριος: 'lord, master'; here the household head/slave-owner — deliberately the same word used of Christ in the next clause, sharpening the accountability.

**τὸ**

the

Accusative

article (substantizes adj.)

**δίκαιον**

what is just

Accusative

direct object (substantival adjective)

δίκαιος: 'just, righteous'; the neuter τὸ δίκαιον = 'that which is right' — what is owed in justice.

καὶ

and

*coordinating conjunction*

τὴν

the

Accusative

*article*

ἰσότητα

fairness/equity

Accusative

*direct object (coordinate)*

ἰσότης: 'equality, fairness'; from ἴσος ('equal') — equitable treatment, perhaps even hinting at the equal footing of master and slave before God.

τοῖς

to the

Dative

*article*

δούλοις

slaves

Dative

*indirect object (dat. of recipient)*

δούλος: 'slave, bondservant'; those under the master's authority — the addressees of 3:22–25, now answered.

παρέχεσθε

render/grant

Pres Mid Impv 2 Pl · παρέχω

*main verb (imperative)*

→ customary present (settled practice)

παρέχω (mid.): 'provide, grant, render'; the middle suggests rendering from one's own resources/obligation — make it your practice to supply.

εἰδότες

knowing

Perf Act Ptc · Nom Pl Masc · οἶδα

*causal participle (ground of the command)*

→ intensive perfect (present knowledge)

οἶδα: 'know' (perfect with present force); the settled awareness that grounds just conduct — masters act rightly because they know who their own Master is.

ὅτι

that

*conjunction (content of knowing)*

καὶ

also

*adverbial/ascensive conjunction*

ὑμεῖς

you

Nominative

*subject (emphatic pronoun)*

ἔχετε

have

Pres Act Indic 2 Pl · ἔχω

*main verb (ὅτι clause)*

→ stative present

ἔχω: 'have, hold'; the masters possess a Master — the same relation they impose on slaves now turned back on them.

κύριον

a Master

Accusative

*direct object*

κύριος: 'Lord, Master'; deliberately echoing v.1a — earthly masters answer to the heavenly Lord.

ἐν

in

*preposition + dative (place)*

οὐρανῶ

heaven

Dative

*dat. of place (location of the Master)*

οὐρανός: 'heaven'; the locus of Christ's enthroned lordship (cf. 3:1) — the perspective from which all earthly authority is relativized.

## 2 Τῇ προσευχῇ προσκαρτερεῖτε, γρηγοροῦντες ἐν αὐτῇ ἐν εὐχαριστίᾳ,

Devote yourselves to prayer, keeping alert in it with thanksgiving,

EXHORTATION (PRAYER) ASYNDETON A fresh string of exhortations opens: the foundational call is to persevering prayer, qualified by two participles — vigilance and thankfulness — that characterize how the praying is done.

Τῇ

the

Dative

*article*

προσευχῇ

prayer

Dative

*dat. complement of προσκαρτερεῖτε*

προσευχή: 'prayer'; the general activity of prayer (fronted for emphasis), to which they are to give themselves.

προσκαρτερεῖτε

devote yourselves

Pres Act Impv 2 Pl · προσκαρτερέω

*main verb (imperative)*

→ customary present (persistent habit)

προσκαρτερέω: 'persist, hold fast to, be devoted to' (πρός + καρτερέω, 'be steadfast'); resolute perseverance, the same word for the early church's devotion to prayer (Acts 2:42).

γρηγοροῦντες

keeping alert

Pres Act Ptc · Nom Pl Masc · γρηγορέω

*adverbial participle (manner)*

→ present (concurrent)

γρηγορέω: 'be awake, watchful, vigilant'; wakeful alertness in prayer (cf. Gethsemane, Mark 14:38) — not drowsy or perfunctory.

ἐν  
in  
*preposition + dative (sphere)*

αὐτῇ  
it  
Dative  
*object of ἐν (refers to prayer)*

ἐν  
with  
*preposition + dative (accompaniment)*

εὐχαριστία  
thanksgiving  
Dative  
*dat. of accompaniment (manner)*  
εὐχαριστία: 'thanksgiving, gratitude'; a recurring keynote of the letter (1:12; 2:7; 3:15–17) — prayer is to be saturated with thanks.

### 3 προσευχόμενοι ἅμα καὶ περὶ ἡμῶν, ἵνα ὁ θεὸς ἀνοίξῃ ἡμῖν θύραν τοῦ λόγου, λαλήσαι τὸ μυστήριον τοῦ Χριστοῦ, δι' ὃ καὶ δέδεμαι,

praying at the same time also for us, that God may open to us a door for the word, to declare the mystery of Christ, on account of which I am also in chains,

**SPECIFIC PETITION** **ASYNDETON** The general call to prayer narrows to a request for Paul's mission: a participle ('praying') introduces a ἵνα-petition that God would grant an open door for the word — the proclamation of the mystery for which Paul is imprisoned.

προσευχόμενοι  
praying  
Pres Mid Ptc · Nom Pl Masc · προσεύχομαι  
*adverbial participle (means/attendant)*  
→ present (concurrent)  
προσεύχομαι: 'pray'; the participle resumes the imperative of v.2, specifying a further object of their praying — Paul himself.

ἅμα  
at the same time  
*adverb (simultaneity)*  
ἅμα: 'at the same time, together'; their prayer for themselves is to include, simultaneously, prayer for Paul's mission.

καὶ  
also  
*adverbial/adjunctive conjunction*

περὶ  
for  
*preposition + genitive (reference)*

## ἡμῶν

us

Genitive

*object of περί*

## ἵνα

that

*conjunction (content/purpose of prayer)*

## ὁ

the

Nominative

*article*

## θεός

God

Nominative

*subject*

θεός: God; the one who grants the open door — mission opportunity is God's gift, sought in prayer.

## ἀνοίξη

may open

Aor Act Subj 3 Sg · ἀνοίγω

*subjunctive (ἵνα clause)*

→ *ingressive aorist*

ἀνοίγω: 'open'; with θύραν a stock metaphor for an opportunity to preach (cf. 1 Cor 16:9; 2 Cor 2:12).

## ἡμῖν

to us

Dative

*dat. of advantage*

## θύραν

a door

Accusative

*direct object*

θύρα: 'door'; metaphor for an opening/opportunity — here a door 'for the word.'

## τοῦ

of the

Genitive

*article*

## λόγου

word

Genitive

*genitive of purpose/reference ('a door for the word')*

λόγος: 'word, message'; the gospel message — the door is opened so that the word may go out.

## λαλήσαι

to declare

Aor Act Inf · λαλέω

*exegetical infinitive (purpose)*

→ *constative aorist*

λαλέω: 'speak, declare'; the purpose of the open door — to speak out the mystery.

## τὸ

the

Accusative

*article*

## μυστήριον

mystery

Accusative

*object of λαλήσαι*

μυστήριον: 'mystery'; a Colossians keyword (1:26–27; 2:2) — the once-hidden, now-revealed plan of God, namely Christ for the nations.

τοῦ

of

Genitive

article

Χριστοῦ

Christ

Genitive

*genitive of content/apposition (the mystery = Christ)*

Χριστός: 'Christ'; the mystery is Christ himself (cf. 1:27; 2:2), the content of the proclamation.

δι'

on account of

*preposition + accusative (cause)*

ὃ

which

Accusative

*relative pronoun (object of διὰ)*

καὶ

also

*adverbial conjunction*

δέδεμαι

I am in chains

Perf Pass Indic 1 Sg · δέω

*main verb (rel. clause)*

→ *intensive perfect (resultant state of bondage)*

δέω: 'bind, tie'; perfect 'I have been bound' = 'I am a prisoner' — Paul's imprisonment is the direct consequence of preaching this mystery.

#### 4 ἵνα φανερώσω αὐτὸ ὡς δεῖ με λαλῆσαι.

| that I may make it clear, as I ought to speak.

PURPOSE (OF THE PRAYER) **ἵνα** A second ἵνα specifies the further aim of the requested open door: not mere opportunity but clear, faithful disclosure of the mystery — proclamation as Paul is obligated to make it.

ἵνα

that

conjunction (purpose)

φανερώσω

I may make clear

Aor Act Subj 1 Sg · φανερώω

subjunctive (ἵνα clause)

→ constative aorist

φανερώω: 'make manifest, reveal, make plain'; the once-hidden mystery (1:26) is to be openly disclosed — clear proclamation, not obscurity.

αὐτό

it

Accusative

direct object (refers to the mystery)

ὡς

as

conjunction (manner/comparison)

δεῖ

it is necessary

Pres Act Indic 3 Sg · δεῖ

impersonal verb (obligation)

→ stative present (binding necessity)

δεῖ: 'it is necessary, one must'; impersonal — the divine obligation laid on Paul to preach as he should (cf. 1 Cor 9:16).

με

me

Accusative

accusative subject of infinitive

λαλήσαι

to speak

Aor Act Inf · λαλέω

complementary infinitive (with δεῖ)

→ constative aorist

λαλέω: 'speak'; the manner of speaking that duty requires — boldly, clearly, faithfully.

## 5 Ἐν σοφίᾳ περιπατεῖτε πρὸς τοὺς ἔξω, τὸν καιρὸν ἐξαγοραζόμενοι.

Walk in wisdom toward those outside, redeeming the time.

EXHORTATION (TOWARD OUTSIDERS) ASYNDETON The focus turns outward: the community's manner of life before non-Christians is to be wise, with a participle adding the urgency of seizing every opportunity.

Ἐν

in

*preposition + dative (manner/sphere)*

σοφία

wisdom

Dative

*dat. of manner (the sphere of conduct)*

σοφία: 'wisdom'; a Colossians theme (1:9, 28; 2:3; 3:16) — practical, discerning conduct, here directed at the watching world.

περιπατεῖτε

walk

Pres Act Impv 2 Pl · περιπατέω

*main verb (imperative)*

→ customary present (ongoing way of life)

περιπατέω: lit. 'walk about,' a Hebraic idiom for one's whole manner of life/conduct (cf. 1:10; 2:6; 3:7).

πρὸς

toward

*preposition + accusative (relation/orientation)*

τούς

those

Accusative

*article (substantizes adv.)*

ἔξω

outside

*adverb (substantized: 'the outsiders')*

ἔξω: 'outside'; οἱ ἔξω = those outside the church, non-believers (cf. 1 Cor 5:12–13; 1 Thess 4:12).

τὸν

the

Accusative

*article*

καιρὸν

time/opportunity

Accusative

*direct object of the participle*

καιρός: 'opportune time, season'; not mere chronological time (χρόνος) but the strategic opportunity to be seized.

ἐξαγοραζόμενοι

redeeming/buying up

Pres Mid Ptc · Nom Pl Masc · ἐξαγοράζω

*adverbial participle (means/manner)*

→ present (continuous)

ἐξαγοράζω: 'buy up, redeem' (ἐκ + ἀγοράζω, 'buy in the marketplace'); the middle 'making the most of' — snapping up every opportunity like a shrewd buyer.

6 ὁ λόγος ὑμῶν πάντοτε ἐν χάριτι, ἄλατι ἠρτυμένος, εἰδέναι πῶς δεῖ ὑμᾶς ἐνὶ ἑκάστῳ ἀποκρίνεσθαι.

Let your speech always be with grace, seasoned with salt, so that you may know how you ought to answer each person.

EXHORTATION (SPEECH) ASYNDETON Wise outward conduct is specified in terms of speech: gracious, well-seasoned words, with an infinitive of result/purpose — the goal is the discernment to give a fitting answer to anyone.

<p><b>ὁ</b> the Nominative article</p>	<p><b>λόγος</b> speech/word Nominative subject (verbless clause; 'let be' supplied) λόγος: here 'speech, conversation'; the believer's everyday discourse, the chief instrument of witness to outsiders.</p>	<p><b>ὑμῶν</b> your Genitive genitive of possession</p>	<p><b>πάντοτε</b> always adverb (time/frequency) πάντοτε: 'always, at all times'; gracious speech is to be the unbroken norm, not occasional.</p>
<p><b>ἐν</b> with preposition + dative (manner/quality)</p>	<p><b>χάριτι</b> grace Dative dat. of manner (predicate quality) χάρις: 'grace, graciousness, charm'; speech marked by graciousness — winsome and gracious, perhaps also conveying God's grace.</p>	<p><b>ἄλατι</b> with salt Dative dat. of means/instrument ἄλας: 'salt'; a metaphor for what preserves and gives savor — speech that is tasteful, pungent, and wholesome, not insipid or corrupt (cf. 3:8).</p>	<p><b>ἠρτυμένος</b> seasoned Perf Pass Ptc · Nom Sg Masc · ἀρτύω predicate participle (attributive to λόγος) → intensive perfect (settled, seasoned state) ἀρτύω: 'season, make ready' (of food); the perfect pictures speech kept perpetually well-seasoned with the salt of grace and wit.</p>

## εἰδέναι

to know

Perf Act Inf · οἶδα

*infinitive of result/purpose*

→ *intensive perfect (state of knowing)*

οἶδα: 'know'; the practical aim — that you may know, in each encounter, the fitting reply.

## πῶς

how

*interrogative adverb (indir. question)*

## δεῖ

it is necessary

Pres Act Indic 3 Sg · δεῖ

*impersonal verb (obligation)*

→ *stative present*

δεῖ: 'it is necessary, one ought'; the appropriate, obligatory manner of response in each case.

## ὑμᾶς

you

Accusative

*accusative subject of infinitive*

## ἐνὶ

to one

Dative

*dat. (with ἐκάστῳ: 'to each one')*

εἷς: 'one'; ἐνὶ ἐκάστῳ = 'to each single individual' — a tailored, person-by-person answer.

## ἐκάστῳ

each

Dative

*dat. indirect object of ἀποκρίνεσθαι*

ἕκαστος: 'each, every'; the answer is to be fitted to each particular person, not one-size-fits-all.

## ἀποκρίνεσθαι

to answer

Pres Mid Inf · ἀποκρίνομαι

*complementary infinitive (with δεῖ)*

→ *customary present*

ἀποκρίνομαι: 'answer, reply'; readiness to give an apt response — anticipating the believer's witness and apologetic before outsiders.

7 Τὰ κατ' ἐμὲ πάντα γνωρίσει ὑμῖν Τυχικός ὁ ἀγαπητὸς ἀδελφὸς καὶ πιστὸς διάκονος καὶ σύνδουλος ἐν κυρίῳ,

All my circumstances Tychicus will make known to you, the beloved brother and faithful minister and fellow slave in the Lord,

PERSONAL NEWS / COMMENDATION **ASYNDETON** The letter turns to its bearers. Tychicus is introduced and warmly commended with a triple title; he will convey orally what the letter leaves unsaid about Paul's situation.

## Τὰ

the things

Accusative

article (substantizes prep. phrase)

## κατ'

concerning

preposition + accusative (reference)

## ἐμέ

me

Accusative

object of κατά

τὰ κατ' ἐμέ: idiom, 'the things concerning me' = my circumstances/affairs.

## πάντα

all

Accusative

attributive adjective (direct object)

## γνωρίσει

will make known

Fut Act Indic 3 Sg · γνωρίζω

main verb

→ predictive future

γνωρίζω: 'make known, inform'; the verb earlier used of revealing the mystery (1:27) here of relaying personal news.

## ὑμῖν

to you

Dative

indirect object

## Τυχικός

Tychicus

Nominative

subject

Τυχικός: Tychicus, a co-worker from Asia (Acts 20:4), bearer of this letter and of Ephesians (Eph 6:21).

## ὁ

the

Nominative

article

## ἀγαπητός

beloved

Nominative

attributive adjective

ἀγαπητός: 'beloved'; the first of three honorific descriptors commending Tychicus to the Colossians.

## ἀδελφός

brother

Nominative

apposition to Τυχικός

ἀδελφός: 'brother'; the family bond of the faith.

## καὶ

and

coordinating conjunction

## πιστός

faithful

Nominative

attributive adjective

πιστός: 'faithful, trustworthy'; reliability in ministry — the same praise given Epaphras (1:7) and Onesimus (v.9).

## διάκονος

minister/servant

Nominative

apposition

διάκονος: 'servant, minister'; one who renders service — here gospel ministry.

## καὶ

and

coordinating conjunction

## σύνδουλος

fellow slave

Nominative

apposition

σύνδουλος: 'fellow slave' (σύν + δοῦλος); shared servitude to the same Lord — Paul puts himself and Tychicus on one level.

## ἐν

in

preposition + dative (sphere)

**κυρίῳ**

the Lord

Dative

*dat. of sphere (qualifies the titles)*

κύριος: 'Lord'; the whole relationship of brotherhood and service is grounded 'in the Lord.'

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

whom I have sent to you for this very purpose, that you may know our circumstances and that he may encourage your hearts,

PURPOSE OF SENDING **ὃν** A relative clause states why Tychicus is being sent: a double ἵνα-purpose — to inform them of Paul's situation and to encourage their hearts.

**ὃν**

whom

Accusative

*relative pronoun (object of ἔπεμψα)*

**ἔπεμψα**

I have sent

Aor Act Indic 1 Sg · πέμπω

*main verb*

→ epistolary aorist (from the readers' standpoint)

πέμπω: 'send'; an epistolary aorist — 'I am sending' from Paul's vantage, 'I have sent' from theirs as they read.

**πρὸς**

to

*preposition + accusative (direction)*

**ὑμᾶς**

you

Accusative

*object of πρὸς*

εἰς

for

*preposition + accusative (purpose)*

αὐτό

this very

Accusative

*intensive adjective (with τοῦτο)*

αὐτό: intensive, 'this very (thing)'; εἰς  
αὐτό τοῦτο = 'for this very purpose.'

τοῦτο

purpose

Accusative

*object of εἰς (anticipates the ἵνα)*

ἵνα

that

*conjunction (purpose)*

γινῶτε

you may know

Aor Act Subj 2 Pl · γινώσκω

*subjunctive (ἵνα clause)*

→ *ingressive aorist*

γινώσκω: 'come to know, learn'; that  
you may learn how things stand with  
us.

τὰ

the things

Accusative

*article (substantizes prep. phrase)*

περὶ

concerning

*preposition + genitive (reference)*

ἡμῶν

us

Genitive

*object of περὶ*

τὰ περὶ ἡμῶν: 'the things about us' =  
our affairs/state — parallel to τὰ κατ'  
ἐμέ (v.7).

καὶ

and

*coordinating conjunction*

παρακαλέση

he may encourage

Aor Act Subj 3 Sg · παρακαλέω

*subjunctive (coordinate ἵνα clause)*

→ *constative aorist*

παρακαλέω: 'comfort, encourage,  
exhort' (παρά + καλέω, 'call alongside');  
the news is meant to hearten, not  
merely inform.

τὰς

the

Accusative

*article*

καρδίας

hearts

Accusative

*direct object*

καρδία: 'heart'; the inner person — the  
seat of courage and confidence to be  
strengthened.

ὑμῶν

your

Genitive

*genitive of possession*

9 σὺν Ὀνησίμῳ τῷ πιστῷ καὶ ἀγαπητῷ ἀδελφῷ, ὅς ἐστιν ἐξ ὑμῶν· πάντα ὑμῖν γνωρῖσουσιν τὰ ὧδε.

together with Onesimus, the faithful and beloved brother, who is one of you; they will make known to you all that is happening here.

CO-BEARER OF THE LETTER **σὺν** Tychicus is paired with Onesimus — the runaway slave of Philemon, now 'faithful and beloved brother' and a Colossian himself; the two together will give a full report.

<p>σὺν together with <i>preposition + dative (accompaniment)</i></p>	<p><b>Ὀνησίμῳ</b> Onesimus Dative <i>object of σὺν</i> Ὀνήσιμος: Onesimus ('useful'), Philemon's runaway slave converted by Paul (Philemon 10–11); his Colossian origin links this letter to Philemon.</p>	<p>τῷ the Dative <i>article</i></p>	<p><b>πιστῷ</b> faithful Dative <i>attributive adjective</i> πιστός: 'faithful'; the once-'useless' slave (Philemon 11) is now a trustworthy brother.</p>
<p>καὶ and <i>coordinating conjunction</i></p>	<p><b>ἀγαπητῷ</b> beloved Dative <i>attributive adjective</i> ἀγαπητός: 'beloved'; the same warm title given Tychicus (v.7) — Onesimus is fully embraced as a peer.</p>	<p><b>ἀδελφῷ</b> brother Dative <i>apposition to Ὀνησίμῳ</i> ἀδελφός: 'brother'; a slave named as a brother — the social leveling of the gospel made concrete.</p>	<p><b>ὅς</b> who Nominative <i>relative pronoun (subject of ἐστίν)</i></p>
<p><b>ἐστίν</b> is Pres Act Indic 3 Sg · εἶμι <i>main verb (copula, rel. clause)</i> → stative present</p>	<p>ἐξ of/from <i>preposition + genitive (source/origin)</i></p>	<p><b>ὑμῶν</b> you Genitive <i>object of ἐκ (partitive/origin)</i> ἐξ ὑμῶν: 'from among you' — Onesimus is a native Colossian, one of their own.</p>	<p><b>πάντα</b> all Accusative <i>attributive adjective (direct object)</i></p>

ὑμῖν

to you

Dative

*indirect object*

γνωρίσουσιν

they will make known

Fut Act Indic 3 Pl · γνωρίζω

*main verb (plural: both men)*

→ predictive future

γνωρίζω: 'make known'; now plural —  
Tychicus and Onesimus together will  
report everything.

τὰ

the things

Accusative

*article (substantizes adv.)*

ᾧδε

here

*adverb (place; substantized 'matters here')*

ᾧδε: 'here'; τὰ ᾧδε = 'the things here,'  
Paul's circumstances at the place of  
writing.

10 Ἀσπάζεται ὑμᾶς Ἀρίσταρχος ὁ συναιχμάλωτός μου, καὶ Μᾶρκος ὁ ἀνεψιὸς Βαρναβᾶ, περὶ οὗ ἐλάβετε ἐντολάς, ἐὰν ἔλθῃ πρὸς ὑμᾶς δέξασθε αὐτόν,

Aristarchus, my fellow prisoner, greets you, and Mark the cousin of Barnabas, concerning whom you received instructions — if he comes to you, welcome him —

**GREETINGS FROM COMPANIONS** **ASYNDETON** The list of greetings from Paul's circle begins: Aristarchus and Mark, with a parenthetical charge to receive Mark warmly should he arrive — a quiet sign of his rehabilitation after the earlier rift (Acts 15:37–39).

Ἀσπάζεται

greet

Pres Mid Indic 3 Sg · ἀσπάζομαι

*main verb (fronted)*

→ customary present (epistolary greeting)

ἀσπάζομαι: 'greet, salute'; the  
conventional verb of epistolary  
greetings, here heading the list of well-  
wishers.

ὑμᾶς

you

Accusative

*direct object*

Ἀρίσταρχος

Aristarchus

Nominative

*subject*

Ἀρίσταρχος: Aristarchus, a Macedonian  
from Thessalonica (Acts 19:29; 20:4;  
27:2), Paul's traveling companion.

ὁ

the

Nominative

*article*

## συναιχμάλωτός

fellow prisoner

Nominative

*apposition to Ἀρίσταρχος*

συναιχμάλωτος: 'fellow captive/prisoner' (σύν + αἰχμάλωτος, lit. 'taken by the spear'); shared imprisonment with Paul.

## μου

my

Genitive

*genitive of relationship*

## καὶ

and

*coordinating conjunction*

## Μάρκος

Mark

Nominative

*subject (coordinate)*

Μάρκος: John Mark (Acts 12:12, 25), once the cause of Paul and Barnabas's split (Acts 15:37–39), now restored and useful (2 Tim 4:11).

## ὁ

the

Nominative

*article*

## ἀνεψιός

cousin

Nominative

*apposition to Μάρκος*

ἀνεψιός: 'cousin'; the only NT occurrence — clarifies Mark's kinship to Barnabas.

## Βαρναβᾶ

of Barnabas

Genitive

*genitive of relationship*

Βαρναβᾶς: Barnabas ('son of encouragement'), Paul's former missionary partner (Acts 4:36; 13–15).

## περὶ

concerning

*preposition + genitive (reference)*

## οὗ

whom

Genitive

*relative pronoun (object of περὶ)*

## ἐλάβετε

you received

Aor Act Indic 2 Pl · λαμβάνω

*main verb (rel. clause)*

→ *constative aorist*

λαμβάνω: 'receive, get'; they had already been given instructions regarding Mark — the details now lost to us.

## ἐντολάς

instructions

Accusative

*direct object*

ἐντολή: 'command, instruction'; here practical directions, likely about receiving Mark.

## ἐάν

if

*conjunction (conditional, 3rd class)*

ἔλθη

he comes

Aor Act Subj 3 Sg · ἔρχομαι

*subjunctive (protasis of condition)*

→ *ingressive aorist*

ἔρχομαι: 'come'; the condition of a possible visit by Mark.

πρὸς

to

*preposition + accusative (direction)*

ὑμᾶς

you

Accusative

*object of πρὸς*

δέξασθε

welcome

Aor Mid Impv 2 Pl · δέχομαι

*main verb (apodosis: imperative)*

→ *ingressive aorist (do receive him)*

δέχομαι: 'receive, welcome'; a warm reception is commanded — Paul vouches for the once-doubted Mark.

αὐτόν

him

Accusative

*direct object*

11 καὶ Ἰησοῦς ὁ λεγόμενος Ἰουστὸς, οἱ ὄντες ἐκ περιτομῆς οὗτοι μόνοι συνεργοὶ εἰς τὴν βασιλείαν τοῦ θεοῦ, οἵτινες ἐγενήθησάν μοι παρηγορία.

and Jesus who is called Justus — these are the only ones of the circumcision among my fellow workers for the kingdom of God, and they have been a comfort to me.

GREETINGS (JEWISH CO-WORKERS) καὶ A third greeter, Jesus Justus, completes the Jewish-Christian group; Paul notes poignantly that these three are his only Jewish co-workers, and that they have brought him comfort.

καὶ

and

*coordinating conjunction*

Ἰησοῦς

Jesus

Nominative

*subject (coordinate)*

Ἰησοῦς: a common Jewish name (= Joshua); distinguished by his surname Justus to avoid confusion with the Lord.

ὁ

the (one)

Nominative

*article (substantizes ptc.)*

λεγόμενος

called

Pres Pass Ptc · Nom Sg Masc · λέγω

*attributive participle*

→ present (customary designation)

λέγω (pass.): 'be called, named'; introduces the Latin surname by which he was known.

Ἰουῆτος

Justus

Nominative

*predicate nom. / apposition*

Ἰουῆτος: Justus, a common Latin surname ('upright'); otherwise unknown beyond this verse.

οἱ

the (ones)

Nominative

*article (substantizes ptc.)*

ὄντες

being

Pres Act Ptc · Nom Pl Masc · εἰμί

*substantival participle ('those who are')*

→ stative present

εἰμί: 'be'; οἱ ὄντες ἐκ περιτομῆς = 'those who are of the circumcision,' i.e. Jewish Christians.

ἐκ

of

*preposition + genitive (origin/category)*

περιτομῆς

the circumcision

Genitive

*object of ἐκ (category)*

περιτομή: 'circumcision'; metonymy for Jews/Jewish Christians (cf. 2:11; Gal 2:12).

οὗτοι

these

Nominative

*subject (resumptive demonstrative)*

μόνοι

only

Nominative

*predicate adjective*

μόνος: 'only, alone'; a poignant note — only these three Jewish believers are among Paul's present co-workers.

συνεργοὶ

fellow workers

Nominative

*predicate nominative*

συνεργός: 'fellow worker, co-laborer' (σύν + ἔργον); Paul's regular term for ministry colleagues (cf. Rom 16:3, 9, 21).

εἰς

for

*preposition + accusative (goal/sphere)*

τὴν

the

Accusative

*article*

βασιλείαν

kingdom

Accusative

*object of εἰς (goal of the work)*

βασιλεία: 'kingdom, reign'; the kingdom of God as the aim of their labor (cf. 1:13).

τοῦ

of

Genitive

*article*

θεοῦ

God

Genitive

*possessive/subjective genitive*

οἵτινες

who

Nominative

*relative pronoun (qualitative)*

ὅστις: indefinite/qualitative relative, 'who indeed' — characterizing them as the kind who proved a comfort.

ἐγενήθησάν

they became/have been

Aor Pass Indic 3 Pl · γίνομαι

*main verb (rel. clause)*

→ *constative aorist*

γίνομαι: 'become, prove to be'; they came to be a source of comfort to Paul in his imprisonment.

μοι

to me

Dative

*dat. of advantage*

παρηγορία

a comfort

Nominative

*predicate nominative*

παρηγορία: 'comfort, consolation' (the only NT occurrence; a medical term for soothing/relief); these few were a balm to Paul.

12 ἀσπάζεται ὑμᾶς Ἐπαφρᾶς ὁ ἐξ ὑμῶν, δοῦλος Χριστοῦ Ἰησοῦ, πάντοτε ἀγωνιζόμενος ὑπὲρ ὑμῶν ἐν ταῖς προσευχαῖς, ἵνα σταθῆτε τέλειοι καὶ πεπληροφορημένοι ἐν παντὶ θελήματι τοῦ θεοῦ.

Ephras greets you, who is one of you, a slave of Christ Jesus, always striving on your behalf in his prayers, that you may stand mature and fully assured in all the will of God.

GREETINGS (EPAPHRAS) ASYNDETON Ephras, the Colossians' own founder-evangelist (1:7), is singled out at length; his wrestling intercession that they stand mature and assured models the very prayer urged in vv.2–4.

ἀσπάζεται

greet

Pres Mid Indic 3 Sg · ἀσπάζομαι

*main verb*

→ customary present (epistolary)

ἀσπάζομαι: 'greet'; resumes the greeting formula of v.10 for the second group.

ὑμᾶς

you

Accusative

*direct object*

Ἐπαφρᾶς

Ephras

Nominative

*subject*

Ἐπαφρᾶς: Ephras (short for Eraphroditus), the evangelist who founded the Colossian church (1:7) and Paul's source for its situation.

ὁ

the (one)

Nominative

*article*

ἐξ

of

*preposition + genitive (origin)*

ὑμῶν

you

Genitive

*object of ἐκ (origin)*

ὁ ἐξ ὑμῶν: 'the one from among you' — Ephras, like Onesimus (v.9), is a Colossian.

δοῦλος

slave

Nominative

*apposition to Ἐπαφρᾶς*

δοῦλος: 'slave, bondservant'; a title of honor Paul elsewhere claims for himself (Rom 1:1) — here applied to Ephras alone among the greeters.

Χριστοῦ

of Christ

Genitive

*genitive of possession (ownership)*

## Ἰησοῦ

Jesus

Genitive  
*apposition*

## πάντοτε

always

*adverb (frequency)*

πάντοτε: 'always'; the constancy of Ephraim's intercession echoes the call to persevere in prayer (v.2).

## ἀγωνιζόμενος

striving

Pres Mid Ptc · Nom Sg Masc · ἀγωνίζομαι  
*adverbial participle (manner)*

→ present (continuous)

ἀγωνίζομαι: 'struggle, contend, agonize' (from the athletic/military ἀγών); intercession portrayed as strenuous spiritual labor (cf. 1:29; 2:1).

## ὑπὲρ

on behalf of

*preposition + genitive (advantage)*

## ὑμῶν

you

Genitive  
*object of ὑπὲρ*

## ἐν

in

*preposition + dative (sphere)*

## ταῖς

the

Dative  
*article*

## προσευχαῖς

prayers

Dative  
*dat. of sphere (arena of the striving)*

προσευχή: 'prayer'; the locus of Ephraim's struggle on their behalf.

## ἵνα

that

*conjunction (content of prayer)*

## σταθῆτε

you may stand

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

→ ingressive aorist (be made to stand firm)

ἵστημι (pass.): 'stand, be established'; the passive hints that God establishes them — the aim of the wrestling prayer is their firm standing.

## τέλειοι

mature/complete

Nominative  
*predicate adjective*

τέλειος: 'mature, complete, perfect'; the goal of Paul's whole ministry (1:28) — full Christian maturity, against the false teachers' claims.

## καὶ

and

*coordinating conjunction*

## πεπληροφορημένοι

fully assured

Perf Pass Ptc · Nom Pl Masc · πληροφορώ  
*predicate participle (periphrastic w/ σταθήτε)*

→ intensive perfect (settled conviction)

πληροφορώ: 'fill completely, fully assure/convince'; the perfect denotes a settled state of full conviction — no room for the doubts the heresy sowed.

ἐν

in

*preposition + dative (sphere)*

παντί

all

Dative

*attributive adjective*

θελήματι

will

Dative

*dat. of sphere (object of assurance)*

θέλημα: 'will'; God's whole will — knowing and being assured in it is the mark of maturity (cf. 1:9).

τοῦ

of

Genitive

*article*

θεοῦ

God

Genitive

*possessive/subjective genitive*

## 13 μαρτυρῶ γὰρ αὐτῷ ὅτι ἔχει πολὺν πόνον ὑπὲρ ὑμῶν καὶ τῶν ἐν Λαοδικείᾳ καὶ τῶν ἐν Ἱεραπόλει.

For I testify of him that he has worked hard for you and for those in Laodicea and those in Hierapolis.

CORROBORATION γὰρ Paul personally vouches for Epaphras's toil — extending beyond Colossae to the sister churches of the Lycus Valley, Laodicea and Hierapolis.

μαρτυρῶ

I testify

Pres Act Indic 1 Sg · μαρτυρέω

*main verb*

→ customary present (solemn affirmation)

μαρτυρέω: 'bear witness, testify'; Paul lends his apostolic testimony to Epaphras's diligence.

γὰρ

for

*explanatory conjunction*

αὐτῷ

of him

Dative

*dat. of reference (concerning him)*

ὅτι

that

*conjunction (content of testimony)*

ἔχει

he has

Pres Act Indic 3 Sg · ἔχω

*main verb (ὄτι clause)*

→ stative present (ἔχει πόνον = he labors)

ἔχω: 'have'; with πόνον the idiom 'he has much toil/labor' = he works hard.

πολὺν

much

Accusative

*attributive adjective*

πόνον

toil/labor

Accusative

*direct object*

πόνος: 'hard labor, toil, distress'; strenuous, even painful effort — the cost of Epaphras's care for the three churches.

ὑπὲρ

for

*preposition + genitive (advantage)*

ὑμῶν

you

Genitive

*object of ὑπὲρ*

καὶ

and

*coordinating conjunction*

τῶν

those

Genitive

*article (substantizes prep. phrase)*

ἐν

in

*preposition + dative (place)*

Λαοδικεΐα

Laodicea

Dative

*dat. of place*

Λαοδικεΐα: Laodicea, a wealthy city ~10 miles from Colossae in the Lycus Valley (cf. Rev 3:14–22).

καὶ

and

*coordinating conjunction*

τῶν

those

Genitive

*article (substantizes prep. phrase)*

ἐν

in

*preposition + dative (place)*

Ἱεραπόλει

Hierapolis

Dative

*dat. of place*

Ἱεράπολις: Hierapolis, the third Lycus Valley city near Colossae and Laodicea, famed for its hot springs.

## 14 ἀσπάζεται ὑμᾶς Λουκᾶς ὁ ἰατρὸς ὁ ἀγαπητὸς καὶ Δημᾶς.

Luke the beloved physician greets you, and Demas.

GREETINGS (LUKE AND DEMAS) **ASYNDETON** Two final greeters: Luke, warmly titled 'the beloved physician,' and Demas, named bare — a brevity that reads poignantly beside his later desertion (2 Tim 4:10).

### ἀσπάζεται

greet

Pres Mid Indic 3 Sg · ἀσπάζομαι

*main verb*

→ customary present (epistolary)

ἀσπάζομαι: 'greet'; the greeting verb a third time, now for the two Gentile companions.

### ὑμᾶς

you

Accusative

*direct object*

### Λουκᾶς

Luke

Nominative

*subject*

Λουκᾶς: Luke, the author of the third Gospel and Acts, Paul's faithful companion to the end (2 Tim 4:11; Philemon 24).

### ὁ

the

Nominative

*article*

### ἰατρὸς

physician

Nominative

*apposition to Λουκᾶς*

ἰατρὸς: 'physician, doctor'; the sole NT note of Luke's profession — perhaps why he attended Paul's imprisonments.

### ὁ

the

Nominative

*article (second attributive)*

### ἀγαπητὸς

beloved

Nominative

*attributive adjective (in second attributive position)*

ἀγαπητός: 'beloved'; the same affectionate title given Tychicus and Onesimus, here crowning Luke.

### καὶ

and

*coordinating conjunction*

### Δημᾶς

Demas

Nominative

*subject (coordinate)*

Δημᾶς: Demas, named here without epithet; later he 'loved this present world' and deserted Paul (2 Tim 4:10).

# 15 Ἀσπάσασθε τοὺς ἐν Λαοδικείᾳ ἀδελφοὺς καὶ Νύμφαν καὶ τὴν κατ' οἶκον αὐτῆς ἐκκλησίαν.

Greet the brothers in Laodicea, and Nympha and the church in her house.

GREETINGS TO BE CONVEYED **ASYNDETON** The direction of greeting reverses: the Colossians are to convey Paul's greeting to the Laodicean believers, to Nympha, and to the congregation meeting in her home.

## Ἀσπάσασθε

greet

Aor Mid Impv 2 Pl · ἀσπάζομαι  
main verb (imperative)

→ ingressive aorist (convey a greeting)

ἀσπάζομαι: 'greet'; now imperative —  
the readers are charged to pass on  
Paul's greeting to others.

## τοὺς

the

Accusative  
article

## ἐν

in

preposition + dative (place)

## Λαοδικείᾳ

Laodicea

Dative  
dat. of place

Λαοδικεία: Laodicea; the neighboring  
church, closely linked with Colossae  
throughout this section.

## ἀδελφοὺς

brothers

Accusative  
direct object

ἀδελφός: 'brother'; here the Laodicean  
Christians as a body.

## καὶ

and

coordinating conjunction

## Νύμφαν

Nympha

Accusative  
direct object (coordinate)

Νύμφα: Nympha; a Laodicean host of a  
house-church (the pronoun αὐτῆς here  
taken as feminine, 'her').

## καὶ

and

coordinating conjunction

## τὴν

the

Accusative  
article

## κατ'

in/at

preposition + accusative (distributive/place)

κατ' οἶκον: 'at house' = 'in the house';  
the standard phrase for a house-church  
(cf. Rom 16:5; Philemon 2).

## οἶκον

house

Accusative  
object of κατά

οἶκος: 'house, household'; the home  
that hosted the congregation — the  
normal early-church meeting place.

## αὐτῆς

her

Genitive  
genitive of possession

## ἐκκλησίαν

church

Accusative

*direct object (with τὴν ... ἐκκλησίαν)*

ἐκκλησία: 'assembly, church' (lit. 'called-out ones'); here a single house-congregation, not the city-wide body.

16 καὶ ὅταν ἀναγνωσθῇ παρ' ὑμῖν ἡ ἐπιστολή, ποιήσατε ἵνα καὶ ἐν τῇ Λαοδικέων ἐκκλησίᾳ ἀναγνωσθῇ, καὶ τὴν ἐκ Λαοδικείας ἵνα καὶ ὑμεῖς ἀναγνῶτε.

And when this letter has been read among you, see that it is read also in the church of the Laodiceans, and that you also read the letter from Laodicea.

INSTRUCTION (LETTER EXCHANGE) **καὶ** A directive for the circulation of apostolic letters: this epistle is to be read in Laodicea too, and the Colossians are to read the letter coming from Laodicea — an early glimpse of letters shared between churches.

καὶ

and

*coordinating conjunction*

ὅταν

when

*temporal conjunction (+ subjunctive)*

ὅταν: 'whenever, when'; introduces the indefinite temporal clause — once the reading has occurred.

ἀναγνωσθῇ

has been read

Aor Pass Subj 3 Sg · ἀναγινώσκω

*subjunctive (temporal clause)*

→ constative aorist

ἀναγινώσκω: 'read (aloud)'; letters were read publicly to the assembled congregation.

παρ'

among

*preposition + dative (location/presence)*

ὕμιν

you

Dative

object of παρά

ἡ

the

Nominative

article

ἐπιστολή

letter

Nominative

subject (of ἀναγνωσθῆ)

ἐπιστολή: 'letter, epistle'; ἡ ἐπιστολή = 'this letter,' i.e. Colossians itself.

ποιήσατε

see to it

Aor Act Impv 2 Pl · ποιέω

main verb (imperative)

→ constative aorist (ingressive command)

ποιέω: 'do, make'; ποιήσατε ἵνα = 'see to it that, bring it about that' — an idiom of arranging.

ἵνα

that

conjunction (content of ποιήσατε)

καὶ

also

adverbial conjunction

ἐν

in

preposition + dative (place)

τῇ

the

Dative

article

Λαοδικέων

of the Laodiceans

Genitive

genitive of relationship (the Laodiceans' church)

Λαοδικεύς: 'Laodicean'; the plural genitive 'of the Laodiceans' names the congregation there.

ἐκκλησία

church

Dative

dat. of place (with ἐν)

ἐκκλησία: 'church, assembly'; the Laodicean congregation.

ἀναγνωσθῆ

it may be read

Aor Pass Subj 3 Sg · ἀναγινώσκω

subjunctive (ἵνα clause)

→ constative aorist

ἀναγινώσκω: 'read (aloud)'; the verb repeated — the same letter is to be read publicly in Laodicea as well.

καὶ

and

coordinating conjunction

τὴν

the (one)

Accusative

article (substantizes prep. phrase: 'the letter')

ἐκ

from

preposition + genitive (source)

Λαοδικείας

Laodicea

Genitive

object of ἐκ (source of the letter)

ἡ ἐκ Λαοδικείας (ἐπιστολή): 'the (letter) from Laodicea' — a lost letter Paul wrote, now sent on from there; not a letter from the Laodiceans.

ἵνα

that

conjunction (purpose; resumes ποιήσατε)

καὶ

also

*adverbial conjunction*

ὑμεῖς

you

Nominative

*subject (emphatic pronoun)*

ἀναγνῶτε

may read

Aor Act Subj 2 Pl · ἀναγινώσκω

*subjunctive (ἵνα clause)*

→ constative aorist

ἀναγινώσκω: 'read'; the Colossians are likewise to read the Laodicean letter — mutual circulation of Paul's correspondence.

17 καὶ εἶπατε Ἀρχίππῳ· Βλέπε τὴν διακονίαν ἣν παρέλαβες ἐν κυρίῳ, ἵνα αὐτὴν πληροῖς.

And say to Archippus, "See to the ministry that you received in the Lord, that you fulfill it."

CHARGE TO ARCHIPPUS καὶ A pointed personal charge, relayed through the congregation: Archippus is to attend to and complete the ministry entrusted to him in the Lord — public accountability for a particular task.

καὶ

and

*coordinating conjunction*

εἶπατε

say

Aor Act Impv 2 Pl · λέγω

*main verb (imperative)*

→ constative aorist (do tell him)

λέγω: 'say, tell'; the congregation is to deliver Paul's message to Archippus.

Ἀρχίππῳ

to Archippus

Dative

*indirect object*

Ἀρχιππος: Archippus, called Paul's 'fellow soldier' (Philemon 2); perhaps holding a leadership role in Colossae or Laodicea.

Βλέπε

see to/attend to

Pres Act Impv 2 Sg · βλέπω

*main verb (imperative, direct speech)*

→ customary present (ongoing attentiveness)

βλέπω: 'look at, watch, see to'; here 'keep an eye on, attend to' — give continual heed to your ministry.

**τὴν**

the

Accusative

*article*

**διακονίαν**

ministry/service

Accusative

*direct object*

διακονία: 'service, ministry'; the specific commission entrusted to Archippus — its nature unspecified.

**ἣν**

which

Accusative

*relative pronoun (object of παρέλαβες)*

**παρέλαβες**

you received

Aor Act Indic 2 Sg · παραλαμβάνω

*main verb (rel. clause)*

→ *constative aorist*

παραλαμβάνω: 'receive, take over' (esp. of a tradition or charge handed on); the ministry was given to him, not self-chosen.

**ἐν**

in

*preposition + dative (sphere)*

**κυρίῳ**

the Lord

Dative

*dat. of sphere (the ministry is 'in the Lord')*

κύριος: 'Lord'; the commission was received within the sphere of the Lord's authority — and is owed to him.

**ἵνα**

that

*conjunction (content/purpose of βλέπε)*

**αὐτήν**

it

Accusative

*direct object (refers to διακονίαν)*

**πληροῖς**

you may fulfill

Pres Act Subj 2 Sg · πληρώω

*subjunctive (ἵνα clause)*

→ *customary present (keep fulfilling it)*

πληρώω: 'fill, complete, fulfill'; carry the ministry through to full discharge — the present aspect urges ongoing faithfulness.

# 18 Ὁ ἀσπασμὸς τῆ ἐμῆ χειρὶ Παύλου. μνημονεύετε μου τῶν δεσμῶν. ἡ χάρις μεθ' ὑμῶν.

The greeting is in my own hand, Paul's. Remember my chains. Grace be with you.

**AUTOGRAPH AND BENEDICTION** **ASYNDETON** Paul takes up the pen for the closing: an authenticating signature, a final plea to remember his imprisonment, and the terse grace-benediction that seals the letter.

<p><b>Ὁ</b> the Nominative article</p>	<p><b>ἀσπασμὸς</b> greeting Nominative subject (verbless clause)</p> <p>ἀσπασμός: 'greeting, salutation'; the noun cognate to ἀσπάζομαι — the closing salutation Paul writes himself.</p>	<p><b>τῆ</b> the Dative article</p>	<p><b>ἐμῆ</b> my own Dative possessive adjective (attributive)</p> <p>ἐμός: 'my, my own'; the emphatic possessive stresses that Paul writes this himself.</p>
<p><b>χειρὶ</b> hand Dative dat. of means/instrument</p> <p>χείρ: 'hand'; the autograph note — Paul takes the pen from his amanuensis to authenticate the letter (cf. 1 Cor 16:21; 2 Thess 3:17).</p>	<p><b>Παύλου</b> of Paul Genitive genitive of apposition/possession (the hand of Paul)</p> <p>Παῦλος: Paul; the signature naming the author.</p>	<p><b>μνημονεύετε</b> remember Pres Act Impv 2 Pl · μνημονεύω main verb (imperative)</p> <p>→ customary present (keep remembering)</p> <p>μνημονεύω: 'remember, keep in mind' (+ genitive); a plea to hold his imprisonment in their thoughts and prayers.</p>	<p><b>μου</b> my Genitive genitive of possession</p>
<p><b>τῶν</b> the Genitive article</p>	<p><b>δεσμῶν</b> chains/bonds Genitive genitive object of μνημονεύετε</p> <p>δεσμός: 'bond, chain, imprisonment'; the visible cost of his apostleship for the gospel (cf. v.3) — the letter's most personal touch.</p>	<p><b>ἡ</b> the Nominative article</p>	<p><b>χάρις</b> grace Nominative subject (benediction; 'be' supplied)</p> <p>χάρις: 'grace'; the customary closing benediction, bracketing the letter with the grace of its opening (1:2).</p>

μεθ'

with

*preposition + genitive (accompaniment)*

ὑμῶν

you

Genitive

*object of μετά*

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**On the text.** The Greek follows the standard critical text of Colossians 4, 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 and chapter divisions are editorial: 4:1 completes the household code begun at 3:18, so the chapter break here is conventional rather than a break in the argument. Verse punctuation is editorial and conventional. Spellings of proper names (e.g. Νύμφαν / Νύμφα and the gender of the associated pronoun at v.15) involve manuscript variation that is not annotated here.

**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.