

# The Epistle to the Ephesians, Chapter 5

## ΠΡΟΣ ΕΦΕΣΙΟΥΣ Ε΄

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 · 5:1–2

#### **Imitate God; walk in love**

The hinge from ch. 4: 'become imitators of God' (1) and 'walk in love' (2), the pattern set by Christ's self-giving offering — the controlling thesis for the section.

B · 5:3–7

#### **No part in the deeds of immorality**

The negative counterpart: sexual immorality, impurity, and greed have no place among saints (3–4); such persons have no inheritance in the kingdom (5), so do not be deceived or partner with them (6–7).

C · 5:8–14

#### **Walk as children of light**

Once darkness, now light (8) — bear light's fruit and discern God's will (9–10), expose the fruitless works of darkness rather than share them (11–13), summed in a baptismal-hymn summons: 'Rise, sleeper' (14).

D • 5:15–21

### Walk wisely; be filled with the Spirit

Watch how you walk — wisely, redeeming the time (15–16) — understand the Lord's will (17), and be filled with the Spirit, expressed in addressing, singing, thanking, and mutual submission (18–21).

E • 5:22–24

### Wives and the church

The household code begins: wives to their own husbands as to the Lord (22), for the husband is head as Christ is head of the church, its Savior (23); as the church submits to Christ, so wives (24).

F • 5:25–33

### Husbands and the great mystery

Husbands love wives as Christ loved the church and gave himself for her (25–27); they love their wives as their own bodies (28–30); Gen 2:24 is read of Christ and the church — 'this mystery is great' (31–32) — and applied back to each (33).

## 1 Γίνεσθε οὖν μιμηταὶ τοῦ θεοῦ, ὡς τέκνα ἀγαπητά,

Therefore become imitators of God, as beloved children,

**INFERENCE / EXHORTATION** οὖν οὖν draws the consequence of 4:32 ('forgiving as God forgave you'): the standard of conduct is God himself, addressed as his beloved children.

### Γίνεσθε

become

Pres Mid Impv 2 Pl • γίνομαι

*imperative (main verb)*

→ customary present (continual becoming)

γίνομαι: 'become, come to be'; not the static 'be' (εἶμι) but a summons to ongoing transformation into what they already are by grace.

### οὖν

therefore

*inferential conjunction*

οὖν: 'therefore'; draws the ethical inference from the preceding (esp. 4:32).

### μιμηταὶ

imitators

Nominative

*predicate nominative (complement of Γίνεσθε)*

μιμητής: 'imitator' (cf. 'mimic'); imitatio Dei — the rare NT call to imitate God himself, not merely his agents.

### τοῦ

of

Genitive

*article*

θεοῦ

God

Genitive

*objective genitive (the one imitated)*

θεός: God; the pattern to be copied is God's own self-giving love (v.2).

ὡς

as

*comparative particle (manner/grounds)*

ὡς: 'as'; introduces the ground of the imitation — their filial identity.

τέκνα

children

Nominative

*predicate nom. (apposition w/ ὡς)*

τέκνον: 'child' (from τίκτω, 'bear'); stresses birth/kinship — children resemble their father.

ἀγαπητά

beloved

Nominative

*attributive adjective*

ἀγαπητός: 'beloved'; echoes the Father's word over the Son (Mk 1:11) — the children share the love poured on the Beloved.

2 καὶ περιπατεῖτε ἐν ἀγάπῃ, καθὼς καὶ ὁ Χριστὸς ἠγάπησεν ἡμᾶς καὶ παρέδωκεν ἑαυτὸν ὑπὲρ ἡμῶν προσφορὰν καὶ θυσίαν τῷ θεῷ εἰς ὄσμην εὐωδίας.

and walk in love, just as Christ also loved us and gave himself up for us, an offering and sacrifice to God for a fragrant aroma.

COORDINATE COMMAND + GROUND καὶ ... καθὼς The positive imperative 'walk in love' is grounded (καθὼς) in Christ's love — his self-surrender as a fragrant sacrifice is the measure and motive.

καὶ

and

*coordinating conjunction*

περιπατεῖτε

walk

Pres Act Impv 2 Pl · περιπατέω

*imperative (main verb)*

→ customary present (habitual conduct)

περιπατέω: lit. 'walk about'; a Hebraic metaphor (hālak) for the whole manner of life — a key verb of Eph 4–5 (cf. 4:1, 5:8, 5:15).

ἐν

in

*preposition + dative (sphere/manner)*

ἀγάπη

love

Dative

*dat. of sphere/manner*

ἀγάπη: 'love'; self-giving, will-directed love — the atmosphere in which the walk proceeds.

καθώς

just as

*comparative conjunction (ground/pattern)*

καθώς: 'just as'; introduces Christ's love as the controlling exemplar.

καὶ

also

*adverbial/ascensive conjunction*

ὁ

the

Nominative

*article*

Χριστός

Christ

Nominative

*subject*

Χριστός: 'Anointed,' Messiah; here a name-title for Jesus, the pattern of self-giving love.

ἠγάπησεν

loved

Aor Act Indic 3 Sg · ἀγαπάω

*main verb (comparison clause)*

→ constative aorist (the cross viewed as one act)

ἀγαπάω: 'love'; the aorist gathers up Christ's whole redeeming love into the single event of the cross.

ἡμᾶς

us

Accusative

*direct object*

καὶ

and

*coordinating conjunction*

παρέδωκεν

gave up

Aor Act Indic 3 Sg · παραδίδωμι

*main verb (coordinate)*

→ constative aorist

παραδίδωμι: 'hand over, deliver up'; the verb of betrayal/surrender, here of Christ's voluntary self-delivery (cf. Gal 2:20).

ἑαυτὸν

himself

Accusative

*direct object (reflexive)*

ἑαυτόν: 'himself'; the gift was not something he owned but his own person.

ὑπὲρ

for

*preposition + genitive (substitution/benefit)*

ὑπὲρ: 'on behalf of, in place of'; the characteristic preposition of vicarious atonement.

ἡμῶν

us

Genitive

*object of ὑπὲρ (advantage)*

προσφορὰν

offering

Accusative

*accusative in apposition (predicate of ἑαυτόν)*

προσφορά: 'offering' (from προσφέρω, 'bring to'); a general cultic gift presented to God.

καὶ

and

*coordinating conjunction*

θυσίαν

sacrifice

Accusative

*accusative in apposition (coordinate)*

θυσία: 'sacrifice,' a slain victim; with προσφορά it covers the full range of OT offerings now fulfilled in Christ.

τῷ

to

Dative

*article*

θεῷ

God

Dative

*dat. of recipient (to whom offered)*

εἰς

for

*preposition + accusative (result/purpose)*

ὄσμήν

aroma

Accusative

*object of εἰς (result)*

ὄσμή: 'smell, fragrance'; ὄσμη εὐωδίας renders the LXX 'pleasing aroma' of accepted sacrifice (Gen 8:21; Lev 1:9).

εὐωδίας

of sweetness

Genitive

*attributive genitive (quality)*

εὐωδία: 'fragrance, sweet smell' (εὐ + ὄζω); the genitive of quality — a 'sweet-smelling aroma' acceptable to God.

### 3 πορνεία δὲ καὶ ἀκαθαρσία πᾶσα ἢ πλεονεξία μηδὲ ὀνομαζέσθω ἐν ὑμῖν, καθὼς πρέπει ἀγίοις,

But sexual immorality and all impurity or greed must not even be named among you, as is fitting for saints,

CONTRAST (ANTITHESIS) δὲ swings to the negative counterpart of the love-walk: the vices that contradict it must not even be spoken of among the holy.

πορνεία

sexual immorality

Nominative

*subject (of ὀνομαζέσθω)*

πορνεία: 'fornication,' illicit sexual conduct of every kind; the broad term for sexual sin (cf. 'pornography').

δὲ

but

*adversative conjunction*

καὶ

and

*coordinating conjunction*

ἀκαθαρσία

impurity

Nominative

*subject (coordinate)*

ἀκαθαρσία: 'uncleanness, impurity' (a-privative + καθάρω, 'clean'); moral defilement, esp. sexual.

πᾶσα

all

Nominative

*attributive adjective*

πᾶς: 'all, every'; sweeps in impurity of every sort.

ἢ

or

*disjunctive conjunction*

πλεονεξία

greed

Nominative

*subject (coordinate)*

πλεονεξία: 'covetousness, greed' (lit. 'desire to have more'); grasping self-aggrandizement, later called idolatry (v.5).

μηδὲ

not even

*negative adverb (emphatic)*

μηδέ: 'not even'; intensifies the prohibition — not so much as a mention.

## ὀνομαζέσθω

let it be named

Pres Pass Impv 3 Sg · ὀνομάζω

*imperative (main verb, 3rd person)*

→ customary present (standing rule)

ὀνομάζω: 'name, mention'; the sin should be so foreign to the saints that it is not even spoken of among them as a live option.

## ἐν

among

*preposition + dative (sphere)*

## ὕμῖν

you

Dative

*dat. of sphere (the community)*

## καθώς

as

*comparative conjunction (standard)*

## πρέπει

is fitting

Pres Act Indic 3 Sg · πρέπω

*main verb (impersonal)*

→ gnomic present (general propriety)

πρέπω: 'be fitting, seemly'; appeals to what is becoming to holy status — an aesthetic-moral argument.

## ἀγίοις

for saints

Dative

*dat. of reference (those for whom it is fitting)*

ἅγιος: 'holy one, saint'; set-apart ones — their conduct must match their consecrated identity.

## 4 καὶ αἰσχροῦτης καὶ μωρολογία ἢ εὐτραπελία, ἃ οὐκ ἀνήκεν, ἀλλὰ μᾶλλον εὐχαριστία.

and shameful conduct and foolish talk or coarse jesting, which are not fitting, but rather thanksgiving.

CONTINUATION (SINS OF SPEECH) **καὶ** A second triad, now of the tongue, added to v.3; the relative clause and ἀλλά set the contrast — not such speech, but thanksgiving.

καὶ

and

*coordinating conjunction*

αἰσχρότης

shamefulness

Nominative

*subject (carried over from v.3)*

αἰσχρότης: 'shamefulness, obscenity'; disgraceful behavior, here likely obscene/indecent conduct or talk.

καὶ

and

*coordinating conjunction*

μωρολογία

foolish talk

Nominative

*subject (coordinate)*

μωρολογία: 'foolish/silly talk' (μωρός 'foolish' + λόγος); empty, senseless speech (NT hapax).

ἢ

or

*disjunctive conjunction*

εὐτραπελία

coarse jesting

Nominative

*subject (coordinate)*

εὐτραπελία: lit. 'easy/witty turning'; once a virtue (Aristotle), here the vice of ribald, suggestive wit (NT hapax).

ἃ

which (things)

Nominative

*relative pronoun (subject of ἀνήκεν)*

οὐκ

not

*negative particle*

ἀνήκεν

is fitting

Impf Act Indic 3 Sg · ἀνίκω

*main verb (rel. clause)*

→ imperfect of propriety ('they are not fitting')

ἀνίκω: 'be fitting, proper'; the imperfect idiomatically expresses present unfittingness (a 'potential' imperfect).

ἀλλὰ

but

*strong adversative conjunction*

ἀλλά: 'but rather'; sets the positive substitute against the prohibited speech.

μᾶλλον

rather

*adverb (comparative, preference)*

μᾶλλον: 'rather, instead'; marks thanksgiving as the preferred use of the tongue.

εὐχαριστία

thanksgiving

Nominative

*nominative (supply 'let there be' / fitting subject)*

εὐχαριστία: 'thanksgiving, gratitude'; possibly a wordplay with εὐτραπελία — grateful speech replaces glib wit.

5 τοῦτο γὰρ ἴστε γινώσκοντες ὅτι πᾶς πόρνος ἢ ἀκάθαρτος ἢ πλεονέκτης, ὃ ἐστὶν εἰδωλόλατρες, οὐκ ἔχει κληρονομίαν ἐν τῇ βασιλείᾳ τοῦ Χριστοῦ καὶ θεοῦ.

For know this, recognizing it well, that no immoral or impure person, or greedy one — that is, an idolater — has any inheritance in the kingdom of Christ and God.

GROUND (MOTIVATION) **γὰρ** γάρ supplies the sobering ground for the prohibition: such persons are excluded from the kingdom — the vices of vv.3–4 personified.

<p><b>ΤΟΥΤΟ</b> this Accusative <i>direct object (proleptic, points to ὅτι clause)</i></p>	<p><b>γὰρ</b> for <i>explanatory/causal conjunction</i></p>	<p><b>ἴστε</b> know Perf Act Impv/Indic 2 Pl · οἶδα <i>imperative (or indicative; main verb)</i> → intensive perfect (settled knowing) οἶδα: 'know' (perfect with present sense); form is ambiguous imperative/indicative — 'know!' or 'you know.'</p>	<p><b>ΓΙΝΩΣΚΟΝΤΕΣ</b> recognizing Pres Act Ptc · Nom Pl Masc · γινώσκω <i>adverbial ptc. (manner; or Semitic intensifier)</i> → present (concurrent) γινώσκω: 'know, recognize'; the doubling ἴστε γινώσκοντες mirrors a Hebrew infinitive-absolute — 'know assuredly.'</p>
<p><b>ὅτι</b> that <i>conjunction (content of knowing)</i></p>	<p><b>πᾶς</b> every Nominative <i>attributive adj. (with οὐκ = 'no')</i> πᾶς ... οὐκ: a Semitic 'all ... not' construction = 'no one whatever.'</p>	<p><b>πόρνος</b> immoral person Nominative <i>subject</i> πόρνος: 'fornicator'; the agent noun of πορνεία (v.3) — the sin personified.</p>	<p><b>ἢ</b> or <i>disjunctive conjunction</i></p>

## ἀκάθαρτος

impure person

Nominative

*subject (coordinate, substantival adj.)*

ἀκάθαρτος: 'unclean'; the impure person answering to ἀκαθαρσία (v.3).

## ἢ

or

*disjunctive conjunction*

## πλεονέκτης

greedy person

Nominative

*subject (coordinate)*

πλεονέκτης: 'greedy person, grasper'; the agent of πλεονεξία (v.3).

## ὅ

which

Nominative

*relative pronoun (explanatory, neuter)*

ὅ ἐστιν: 'which is, that is' — a fixed explanatory formula introducing an equation.

## ἐστίν

is

Pres Act Indic 3 Sg · εἰμί

*main verb (copula, rel. clause)*

→ gnomic present (definitional)

## εἰδωλόατρος

idolater

Nominative

*predicate nominative*

εἰδωλόατρος: 'idol-worshiper' (εἶδωλον + λατρεύω); greed equated with idolatry — the self/possessions enthroned as god.

## οὐκ

not

*negative particle*

## ἔχει

has

Pres Act Indic 3 Sg · ἔχω

*main verb (ὄτι clause)*

→ gnomic present (abiding truth)

ἔχω: 'have, hold'; the present asserts a standing fact about such persons' status.

## κληρονομίαν

inheritance

Accusative

*direct object*

κληρονομία: 'inheritance, allotted portion'; covenant-allotment language (cf. 1:14, 18) now denied to the unrepentant.

## ἐν

in

*preposition + dative (sphere)*

## τῇ

the

Dative

*article*

## βασιλεία

kingdom

Dative

*dat. of sphere (locus of inheritance)*

βασιλεία: 'kingdom, reign'; a rare phrase in Eph — the realm of Christ-and-God's rule.

τοῦ

of

Genitive

article

Χριστοῦ

Christ

Genitive

possessive genitive

Χριστοῦ καὶ θεοῦ: a single article governs both — on the Granville Sharp pattern, possibly 'Christ who is also God,' though more likely two persons named together.

καὶ

and

coordinating conjunction

θεοῦ

God

Genitive

possessive genitive (coordinate)

θεός: God; the kingdom belongs jointly to Christ and God.

6 μηδεὶς ὑμᾶς ἀπατάτω κενοῖς λόγοις· διὰ ταῦτα γὰρ ἔρχεται ἡ ὀργὴ τοῦ θεοῦ ἐπὶ τοὺς υἱοὺς τῆς ἀπειθείας.

Let no one deceive you with empty words; for because of these things the wrath of God comes upon the sons of disobedience.

**WARNING + GROUND** **ASYNDETON** A sharp prohibition against being talked out of the warning of v.5, grounded (γάρ) in the coming wrath on the disobedient.

μηδεὶς

no one

Nominative

subject (negated)

μηδεὶς: 'no one'; with the imperative, an absolute prohibition of the action by anyone.

ὑμᾶς

you

Accusative

direct object

ἀπατάτω

let deceive

Pres Act Impv 3 Sg · ἀπατάω

imperative (3rd person, prohibition)

→ customary present (a standing danger)

ἀπατάω: 'deceive, beguile'; the verb of Eve's deception (1 Tim 2:14) — beware specious arguments.

κενοῖς

empty

Dative

attributive adjective

κενός: 'empty, hollow'; words void of truth and substance.

## λόγους

words

Dative

*dat. of means/instrument*

λόγος: 'word, argument'; the instrument of the deception — plausible but hollow rhetoric.

## διὰ

because of

*preposition + accusative (cause)*

## ταῦτα

these things

Accusative

*object of διὰ (cause; refers to vv.3–5 sins)*

## γὰρ

for

*explanatory/causal conjunction*

## ἔρχεται

comes

Pres Mid Indic 3 Sg · ἔρχομαι

*main verb*

→ gnomic/futuristic present (certain coming)

ἔρχομαι: 'come'; the present states wrath's settled approach — a present that is already and yet awaits consummation.

## ἡ

the

Nominative

*article*

## ὀργή

wrath

Nominative

*subject*

ὀργή: 'wrath, anger'; God's settled judicial opposition to evil (cf. Rom 1:18).

## τοῦ

of

Genitive

*article*

## θεοῦ

God

Genitive

*subjective/possessive genitive*

## ἐπὶ

upon

*preposition + accusative (direction against)*

## τούς

the

Accusative

*article*

## υἱούς

sons

Accusative

*object of ἐπὶ*

υἱός: 'son'; with a genitive of quality, a Semitic idiom — 'sons of X' = those characterized by X (cf. 2:2).

## τῆς

of

Genitive

*article*

## ἀπειθείας

disobedience

Genitive

*genitive of quality (Hebraic)*

ἀπειθεία: 'disobedience, refusal to be persuaded' (α- + πείθω); willful unbelief that defines them.

## 7 μὴ οὖν γίνεσθε συμμέτοχοι αὐτῶν·

Therefore do not become partners with them;

**INFERENCE (APPLICATION)** οὖν οὖν draws the practical conclusion of vv.5–6: since wrath falls on the disobedient, do not share their life — echoing 'become' from v.1.

μὴ

not

*negative particle (with imperative)*

οὖν

therefore

*inferential conjunction*

γίνεσθε

become

Pres Mid Impv 2 Pl · γίνομαι

*imperative (prohibition)*

→ customary present (do not keep becoming)

γίνομαι: 'become'; μὴ γίνεσθε = 'do not become / stop becoming' — deliberately echoing the positive Γίνεσθε of v.1.

συμμέτοχοι

partners

Nominative

*predicate nominative*

συμμέτοχος: 'fellow-partaker, sharer' (σύν + μετέχω); same word used positively at 3:6 — here a partnership to be shunned.

αὐτῶν

with them

Genitive

*genitive (association/partitive)*

αὐτῶν: 'of/with them'; i.e. the sons of disobedience of v.6.

## 8 ἦτε γὰρ ποτε σκότος, νῦν δὲ φῶς ἐν κυρίῳ· ὡς τέκνα φωτὸς περιπατεῖτε

for you were once darkness, but now you are light in the Lord. Walk as children of light

**GROUND + RENEWED COMMAND** γὰρ γὰρ grounds the separation of v.7 in a then/now identity shift (darkness→light); the imperative 'walk as children of light' resumes v.2's walk-motif.

ἦτε

you were

Impf Act Indic 2 Pl · εἶμι

*main verb (past state)*

→ imperfect (former continuous state)

εἶμι: 'be'; the imperfect ἦτε marks the past condition now ended.

γάρ

for

*explanatory/causal conjunction*

ΠΟΤΕ

once

*adverb (former time)*

ποτέ: 'formerly, once'; the 'then' of the then/now schema (cf. 2:13).

σκότος

darkness

Nominative

*predicate nominative*

σκότος: 'darkness'; note they were darkness, not merely in it — total identity with the realm of ignorance and sin.

νῦν

now

*adverb (present time)*

νῦν: 'now'; the eschatological 'now' of the new identity.

δὲ

but

*adversative conjunction*

φῶς

light

Nominative

*predicate nominative*

φῶς: 'light'; again they are light — sharers in God's own nature (cf. 1 Jn 1:5).

ἐν

in

*preposition + dative (sphere/union)*

κυρίῳ

the Lord

Dative

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

κύριος: 'Lord'; the union 'in the Lord' is the locus of their new luminous existence.

ὥς

as

*comparative particle (manner/identity)*

τέκνα

children

Nominative

*predicate nom. (apposition w/ ὥς)*

τέκνον: 'child'; 'children of light' (Hebraic genitive of quality) — those belonging to and characterized by light.

φωτὸς

of light

Genitive

*genitive of quality (Hebraic)*

φῶς: 'light'; cf. the Qumran 'sons of light' — but here grounded in being light in the Lord.

περιπατεῖτε

walk

Pres Act Impv 2 Pl · περιπατέω

*imperative (main verb)*

→ customary present (habitual walk)

περιπατέω: 'walk, conduct oneself; conduct must match the new identity — be what you are.

## 9 — ὁ γὰρ καρπὸς τοῦ φωτὸς ἐν πάσῃ ἀγαθωσύνῃ καὶ δικαιοσύνῃ καὶ ἀληθείᾳ —

— for the fruit of the light consists in all goodness and righteousness and truth —

**PARENTHETICAL GROUND** γὰρ A parenthesis defining what 'walking as light' yields: a triad of moral fruit (goodness, righteousness, truth) — the content of the light-life.

<p><b>ὁ</b> the Nominative <i>article</i></p>	<p><b>γὰρ</b> for <i>explanatory conjunction</i></p>	<p><b>καρπὸς</b> fruit Nominative <i>subject (verb 'is' supplied)</i> καρπός: 'fruit, produce'; the natural outgrowth of light's nature (cf. 'fruit of the Spirit,' Gal 5:22).</p>	<p><b>τοῦ</b> of the Genitive <i>article</i></p>
<p><b>φωτὸς</b> light Genitive <i>subjective/source genitive (fruit light produces)</i> φῶς: 'light'; some MSS read 'Spirit' (πνεύματος), but 'light' fits the context — the variant is not noted in the text.</p>	<p><b>ἐν</b> in <i>preposition + dative (sphere/content)</i></p>	<p><b>πάσῃ</b> all Dative <i>attributive adjective</i> πᾶς: 'all, every kind of'; the fruit spans the whole range of these qualities.</p>	<p><b>ἀγαθωσύνῃ</b> goodness Dative <i>dat. of content/sphere</i> ἀγαθωσύνη: 'goodness, generosity'; active beneficence — a biblical-Greek word (LXX/NT).</p>
<p><b>καὶ</b> and <i>coordinating conjunction</i></p>	<p><b>δικαιοσύνῃ</b> righteousness Dative <i>dat. of content (coordinate)</i> δικαιοσύνη: 'righteousness, justice'; right conduct toward God and neighbor.</p>	<p><b>καὶ</b> and <i>coordinating conjunction</i></p>	<p><b>ἀληθείᾳ</b> truth Dative <i>dat. of content (coordinate)</i> ἀλήθεια: 'truth, truthfulness'; the antithesis of the deceitful 'empty words' (v.6) and darkness.</p>

## 10 δοκιμάζοντες τί ἐστὶν εὐάρεστον τῷ κυρίῳ·

testing what is pleasing to the Lord;

MEANS/MANNER OF THE WALK **ASYNDETON** A participle dependent on 'walk' (v.8): the light-walk proceeds by continually discerning what pleases the Lord — practical moral judgment.

### δοκιμάζοντες

testing/discerning

Pres Act Ptc · Nom Pl Masc · δοκιμάζω  
*adverbial ptc. (means/manner, depends on περιπατεῖτε v.8)*

→ present (ongoing discernment)

δοκιμάζω: 'test, prove, approve after examination' (of assaying metal); discerning and then approving God's will (cf. Rom 12:2).

### τί

what

Nominative  
*interrogative pronoun (subject of indir. question)*

### ἐστὶν

is

Pres Act Indic 3 Sg · εἶμι  
*main verb (indirect question, copula)*

→ stative present

### εὐάρεστον

pleasing

Nominative  
*predicate adjective*

εὐάρεστος: 'well-pleasing, acceptable' (εὖ + ἀρέσκω); the criterion of conduct is the Lord's pleasure, not one's own.

### τῷ

to the

Dative  
*article*

### κυρίῳ

Lord

Dative  
*dat. of reference (the one pleased)*

κύριος: 'Lord'; the standard of discernment — what is pleasing to Christ.

## 11 καὶ μὴ συγκοινωνεῖτε τοῖς ἔργοις τοῖς ἀκάρποις τοῦ σκότους, μᾶλλον δὲ καὶ ἐλέγχετε.

and do not participate in the unfruitful works of darkness, but rather even expose them.

COORDINATE COMMAND (NEGATIVE + CORRECTIVE) **καὶ** Twin imperatives: do not share darkness's deeds, but rather expose them — light not only abstains but unmasks.

καὶ  
and

*coordinating conjunction*

μὴ  
not

*negative particle (with imperative)*

συγκοινωνεῖτε

participate with

Pres Act Impv 2 Pl · συγκοινωνέω

*imperative (prohibition)*

→ customary present (do not keep sharing)

συγκοινωνέω: 'have fellowship with, share in' (σύν + κοινωνέω); to make common cause with the deeds of darkness.

τοῖς

the

Dative

*article*

ἔργους

works

Dative

*dat. of association (object of συγκοινωνέω)*

ἔργον: 'work, deed'; note 'works' (plural, fruitless) of darkness vs. 'fruit' (singular, organic) of light (v.9).

τοῖς

the

Dative

*article (attributive position)*

ἀκάρποις

unfruitful

Dative

*attributive adjective (second attributive position)*

ἄκαρπος: 'unfruitful, barren' (α- + καρπός); darkness produces no true καρπός — a pointed contrast with v.9.

τοῦ

of

Genitive

*article*

σκότους

darkness

Genitive

*genitive of source/quality*

σκότος: 'darkness'; the realm whose deeds bear no lasting fruit.

μᾶλλον

rather

*adverb (comparative, preference)*

μᾶλλον δέ: 'but rather'; intensifies to the positive alternative.

δὲ

but

*adversative conjunction*

καὶ

even

*adverbial/ascensive conjunction*

## ἐλέγχετε

expose/reprove

Pres Act Impv 2 Pl · ἐλέγχω

*imperative (positive command)*

→ customary present

ἐλέγχω: 'expose, convict, reprove'; to bring hidden deeds to light so their true nature is shown (cf. v.13).

## 12 τὰ γὰρ κρυφῆ γινόμενα ὑπ' αὐτῶν αἰσχρόν ἐστιν καὶ λέγειν·

for it is shameful even to speak of the things done by them in secret;

GROUND FOR EXPOSING **γὰρ** γάρ grounds the call to expose: these secret deeds are so shameful that even mentioning them is disgraceful — hence the need to drag them into the light.

### τὰ

the (things)

Accusative

article (substantizes ptc.)

### γὰρ

for

explanatory/causal conjunction

### κρυφῆ

in secret

adverb (manner)

κρυφῆ: 'secretly, in hiding'; the deeds of darkness shun the light (cf. Jn 3:20).

### γινόμενα

done

Pres Mid Ptc · Acc Pl Neut · γίνομαι

*substantival participle (object of λέγειν)*

→ present (habitual happening)

γίνομαι: 'happen, be done'; the ongoing secret practices of the disobedient.

### ὑπ'

by

preposition + genitive (agency)

### αὐτῶν

them

Genitive

genitive of agency (object of ὑπό)

### αἰσχρόν

shameful

Nominative

predicate adjective

αἰσχρός: 'shameful, disgraceful'; cognate of αἰσχρότης (v.4) — too vile to name.

### ἐστιν

it is

Pres Act Indic 3 Sg · εἶμι

*main verb (impersonal copula)*

→ gnomic present

καὶ

even

*adverbial/ascensive conjunction*

λέγειν

to speak

Pres Act Inf · λέγω

*exegetical infinitive (subject of ἐστίν)*

→ present (general)

λέγω: 'say, speak'; the infinitive functions as subject — 'even to speak (of them) is shameful.'

13 τὰ δὲ πάντα ἐλεγχόμενα ὑπὸ τοῦ φωτὸς φανεροῦνται, πᾶν γὰρ τὸ φανερούμενον φῶς ἐστίν.

but everything exposed by the light is made visible, for everything that is made visible is light.

CONTRAST + AXIOM δὲ δὲ turns to the result of exposure: the light makes things visible, and (γὰρ) what is made visible becomes light itself — exposure is transforming, not merely revealing.

τὰ

the

Nominative

*article*

δὲ

but

*adversative/transitional conjunction*

πάντα

all things

Nominative

*subject (substantival adj.)*

πᾶς: 'all'; everything brought under the light's scrutiny.

ἐλεγχόμενα

being exposed

Pres Pass Ptc · Nom Pl Neut · ἐλέγχω

*adverbial/attendant ptc. (temporal-conditional)*

→ present passive (process of exposure)

ἐλέγχω: 'expose, convict'; resumes the imperative of v.11 — exposure is the precondition of becoming visible.

ὑπὸ

by

*preposition + genitive (agency)*

τοῦ

the

Genitive

*article*

φωτὸς

light

Genitive

*genitive of agency (object of ὑπὸ)*

φῶς: 'light'; the agent of exposure —  
light shows things as they truly are.

φανεροῦται

is made visible

Pres Pass Indic 3 Sg · φανερώω

*main verb*

→ gnomic present (general principle)

φανερώω: 'make visible, manifest' (from φανερός, 'visible'); the singular verb with a neuter plural subject is regular Greek.

πάν

everything

Nominative

*subject (substantival adj.)*

πᾶς: 'all, everything'; introduces the general maxim.

γὰρ

for

*explanatory conjunction*

τὸ

the (thing)

Nominative

*article (substantizes ptc.)*

φανερούμενον

made visible

Pres Pass Ptc · Nom Sg Neut · φανερώω

*substantival participle (subject)*

→ present passive (general)

φανερώω: 'manifest'; could be middle ('what becomes visible'), but passive ('what is illumined') suits the agency of light.

φῶς

light

Nominative

*predicate nominative*

φῶς: 'light'; the axiom — what the light illumines is itself drawn into light, anticipating the summons of v.14.

ἐστίν

is

Pres Act Indic 3 Sg · εἶμι

*main verb (copula)*

→ gnomic present

## 14 διὸ λέγει· Ἔγειρε, ὁ καθεύδων, καὶ ἀνάστα ἐκ τῶν νεκρῶν, καὶ ἐπιφαύσει σοι ὁ Χριστός.

Therefore it says: "Awake, O sleeper, and rise from the dead, and Christ will shine on you."

INFERENCE + CITATION (SUMMONS) **διὸ** διὸ draws the conclusion in a quoted summons — apparently an early baptismal/Christian hymn echoing Isa 60:1 — calling the sleeper from death to Christ's light.

διὸ

therefore

*inferential conjunction*

διὸ: 'therefore, for which reason'; introduces the summative citation.

λέγει

it says

Pres Act Indic 3 Sg · λέγω

*main verb (citation formula)*

→ customary present (standing word)

λέγω: 'say'; subject unexpressed — likely 'God/the Scripture says,' though the wording matches no single OT text exactly (echoing Isa 26:19; 60:1).

Ἔγειρε

awake

Pres Act Impv 2 Sg · ἐγείρω

*imperative (cited summons)*

→ present imperative (intransitive, 'wake up!')

ἐγείρω: 'raise, wake'; intransitive in the active here — 'wake up,' the call to the spiritually asleep.

ὁ

the

Nominative

*article (with ptc., vocative nominative)*

καθεύδων

sleeper

Pres Act Ptc · Nom Sg Masc · καθεύδω

*substantival ptc. (nominative of address)*

→ present (ongoing state)

καθεύδω: 'sleep'; the nominative with article functions as a vocative — 'O sleeper'; sleep as the image of spiritual death.

καὶ

and

*coordinating conjunction*

ἀνάστα

rise

Aor Act Impv 2 Sg · ἀνίστημι

*imperative (cited summons)*

→ aorist imperative (decisive rising)

ἀνίστημι: 'rise, stand up'; the resurrection verb — rise from among the dead into new life.

ἐκ

from

*preposition + genitive (separation)*

**τῶν**

the

Genitive

article

**νεκρῶν**

dead

Genitive

genitive (separation; object of ἐκ)

νεκρός: 'dead (one)'; 'from among the dead' — spiritual resurrection language (cf. 2:1, 5).

**καὶ**

and

coordinating conjunction

**ἐπιφάσει**

will shine on

Fut Act Indic 3 Sg · ἐπιφάσκω

main verb (promise)

→ predictive future (consequence)

ἐπιφάσκω: 'shine upon, dawn upon' (a rare word; cf. ἐπιφώσκω); the promise that responding to the call brings Christ's dawn (cf. Isa 60:1).

**σοι**

on you

Dative

dat. of advantage/direction

**ὁ**

the

Nominative

article

**Χριστός**

Christ

Nominative

subject

Χριστός: 'Christ'; here the giver of light, the dawning sun on the awakened — climax of the light-section.

**15** Βλέπετε οὖν ἀκριβῶς πῶς περιπατεῖτε, μὴ ὡς ἄσοφοι ἀλλ' ὡς σοφοί,

Look carefully, then, how you walk — not as unwise but as wise,

**INFERENCE / NEW EXHORTATION** οὖν οὖν opens the wisdom-section, resuming the walk-motif: in light of the call, watch carefully how you live — wisely, not foolishly.

<p><b>Βλέπετε</b> look Pres Act Impv 2 Pl · βλέπω <i>imperative (main verb)</i> → customary present (continual watchfulness) βλέπω: 'see, look'; here 'take heed, watch carefully' — guard your manner of life.</p>	<p>οὖν then <i>inferential conjunction</i></p>	<p>ἀκριβῶς carefully <i>adverb (manner)</i> ἀκριβῶς: 'accurately, carefully, strictly'; with precision and diligence (cf. Acts 18:25).</p>	<p>πῶς how <i>interrogative adverb (indir. question)</i></p>
<p><b>περιπατεῖτε</b> you walk Pres Act Indic 2 Pl · περιπατέω <i>main verb (indirect question)</i> → customary present περιπατέω: 'walk, conduct oneself'; the central verb of the section continues.</p>	<p>μὴ not <i>negative particle</i></p>	<p>ὡς as <i>comparative particle (manner)</i></p>	<p><b>ἄσοφοι</b> unwise Nominative <i>predicate nom. (substantival adj.)</i> ἄσοφος: 'unwise, foolish' (α- + σοφός); NT hapax — the negative pole.</p>
<p>ἀλλ' but <i>strong adversative conjunction</i></p>	<p>ὡς as <i>comparative particle (manner)</i></p>	<p><b>σοφοί</b> wise Nominative <i>predicate nom. (substantival adj.)</i> σοφός: 'wise'; practical, God-fearing wisdom (cf. the wisdom tradition) — the positive pole.</p>	

16 ἐξαγοραζόμενοι τὸν καιρὸν, ὅτι αἱ ἡμέραι πονηραὶ εἰσιν.

redeeming the time, because the days are evil.

MEANS/MANNER + GROUND ASYNDETON A participle specifying wise conduct — 'buying up the opportunity' — grounded (ὅτι) in the moral evil of the present age.

## ἐξαγοραζόμενοι

redeeming

Pres Mid Ptc · Nom Pl Masc · ἐξαγοράζω  
*adverbial ptc. (means/manner, depends on περιπατεῖτε)*

→ present middle (ongoing, for oneself)

ἐξαγοράζω: 'buy up, redeem' (ἐκ + ἀγοράζω, 'buy in the marketplace'); the middle = 'make the most of for yourselves' — seize the opportunity.

## τὸν

the

Accusative  
article

## καιρόν

time/opportunity

Accusative  
*direct object*

καιρός: 'opportune time, season' (not mere chronos); the strategic moment to be bought up for good.

## ὅτι

because

*causal conjunction*

## αἱ

the

Nominative  
article

## ἡμέραι

days

Nominative  
*subject*

ἡμέρα: 'day'; 'the days' = the present age, characterized by evil (cf. 6:13, 'the evil day').

## πονηραί

evil

Nominative  
*predicate adjective*

πονηρός: 'evil, wicked'; the present age is morally hostile, lending urgency to redeeming the time.

## εἰσιν

are

Pres Act Indic 3 Pl · εἶμι  
*main verb (copula, causal clause)*

→ stative present

17 διὰ τοῦτο μὴ γίνεσθε ἄφρονες, ἀλλὰ συνίετε τί τὸ θέλημα τοῦ κυρίου.

Because of this do not be foolish, but understand what the will of the Lord is.

INFERENCE (RESTATED ANTITHESIS) διὰ τοῦτο διὰ τοῦτο draws the consequence of the evil days: not folly, but understanding the Lord's will — the wisdom of v.15 made concrete.

<p><b>διὰ</b> because of <i>preposition + accusative (cause)</i></p>	<p><b>ΤΟΥΤΟ</b> this Accusative <i>object of διὰ (refers to v.16)</i></p>	<p><b>μὴ</b> not <i>negative particle (with imperative)</i></p>	<p><b>γίνεσθε</b> be/become Pres Mid Impv 2 Pl · γίνομαι <i>imperative (prohibition)</i> → customary present (do not keep becoming)   γίνομαι: 'become'; the verb of v.1, 7 — do not become senseless.</p>
<p><b>ἄφρονες</b> foolish Nominative <i>predicate nom. (substantival adj.)</i>   ἄφρων: 'senseless, without understanding' (α- + φρήν, 'mind'); lacking moral discernment.</p>	<p><b>ἀλλὰ</b> but <i>strong adversative conjunction</i></p>	<p><b>συνίετε</b> understand Pres Act Impv 2 Pl · συνίημι <i>imperative (positive command)</i> → customary present   συνίημι: 'understand, comprehend' (lit. 'bring together'); grasp and act on the Lord's will.</p>	<p><b>τί</b> what Nominative <i>interrogative pronoun (predicate, indir. question)</i></p>
<p><b>τὸ</b> the Nominative <i>article</i></p>	<p><b>θέλημα</b> will Nominative <i>subject (indir. question)</i>   θέλημα: 'will, purpose'; the Lord's desire for conduct, to be understood and obeyed (cf. v.10).</p>	<p><b>τοῦ</b> of the Genitive <i>article</i></p>	<p><b>κυρίου</b> Lord Genitive <i>possessive/subjective genitive</i>   κύριος: 'Lord'; the will is the Lord Christ's, the measure of wise living.</p>

## 18 καὶ μὴ μεθύσκεσθε οἴνω, ἐν ᾧ ἔστιν ἀσωτία, ἀλλὰ πληροῦσθε ἐν πνεύματι,

| And do not get drunk with wine, in which is debauchery, but be filled in the Spirit,

| COORDINATE ANTITHESIS (THE CONTROLLING COMMAND) **καὶ** The pivotal contrast: not the false ecstasy of wine but Spirit-fullness — the imperative πληροῦσθε governs the participles of vv.19–21.

καὶ

and

*coordinating conjunction*

μή

not

*negative particle (with imperative)*

μεθύσκεσθε

get drunk

Pres Pass Impv 2 Pl · μεθύσκω

*imperative (prohibition)*

→ customary present (do not be habitually intoxicated)

μεθύσκω: 'make drunk'; passive 'get drunk'; the passive parallels πληροῦσθε — two opposed 'fillings.'

οἴνω

with wine

Dative

*dat. of means/instrument*

οἴνος: 'wine'; the means of the prohibited intoxication.

ἐν

in

*preposition + dative (reference)*

ᾧ

which

Dative

*relative pronoun (object of ἐν; antecedent: drunkenness/wine)*

ἐστιν

is

Pres Act Indic 3 Sg · εἶμι

*main verb (copula, rel. clause)*

→ gnomic present

ἀσωτία

debauchery

Nominative

*subject (rel. clause)*

ἀσωτία: 'profligacy, dissipation' (lit. 'incorrigibility,' the life of the 'prodigal,' ἄσωτος, Lk 15:13); reckless excess.

ἀλλὰ

but

*strong adversative conjunction*

πληροῦσθε

be filled

Pres Pass Impv 2 Pl · πληρώω

*imperative (the governing command)*

→ customary present (continual filling)

πληρώω: 'fill, fulfill'; passive imperative — let the Spirit fill you; the ἐν is best read as means/content ('with/by the Spirit').

ἐν

in/by

*preposition + dative (means/sphere/content; debated)*

πνεύματι

Spirit

Dative

*dat. (means/content of filling)*

πνεῦμα: 'Spirit'; the Holy Spirit as the agent/content of the filling — the divine counterpart to wine's false inspiration.

19 λαλοῦντες ἑαυτοῖς ἐν ψαλμοῖς καὶ ὕμνοις καὶ ᾠδαῖς πνευματικαῖς, ἄδοντες καὶ ψάλλοντες τῇ καρδίᾳ ὑμῶν τῷ κυρίῳ,

addressing one another in psalms and hymns and spiritual songs, singing and making melody with your heart to the Lord,

RESULT/EXPRESSION OF FILLING (1) **ASYNDETON** The first of five participles flowing from 'be filled': Spirit-fullness overflows in mutual address and heartfelt song to the Lord.

### λαλοῦντες

addressing/speaking

Pres Act Ptc · Nom Pl Masc · λαλέω

*adverbial ptc. (result/manner of πληροῦσθε)*

→ present (ongoing)

λαλέω: 'speak, utter'; the participle depends on πληροῦσθε (v.18) — Spirit-filling shows itself in speech to one another.

### ἑαυτοῖς

to one another

Dative

*dat. of indirect object (reciprocal)*

ἑαυτοῖς: reflexive used reciprocally = 'to one another'; corporate, mutual edification.

### ἐν

in/with

*preposition + dative (means/manner)*

### ψαλμοῖς

psalms

Dative

*dat. of means*

ψαλμός: 'psalm'; sung praise, likely the OT Psalter or psalm-like compositions.

### καὶ

and

*coordinating conjunction*

### ὕμνοις

hymns

Dative

*dat. of means (coordinate)*

ὕμνος: 'hymn'; songs of praise to God/Christ — distinctions among the three terms are not sharp.

### καὶ

and

*coordinating conjunction*

### ᾠδαῖς

songs

Dative

*dat. of means (coordinate)*

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

## πνευματικαῖς

spiritual

Dative

*attributive adjective*

πνευματικός: 'spiritual'; prompted by the Spirit — possibly qualifying all three nouns.

## ᾄδοντες

singing

Pres Act Ptc · Nom Pl Masc · ᾄδω

*adverbial ptc. (manner, parallel)*

→ present (ongoing)

ᾄδω: 'sing'; the cognate verb of ᾠδή — vocal praise.

## καὶ

and

*coordinating conjunction*

## ψάλλοντες

making melody

Pres Act Ptc · Nom Pl Masc · ψάλλω

*adverbial ptc. (manner, parallel)*

→ present (ongoing)

ψάλλω: orig. 'pluck (a string),' then 'sing praise'; cognate with ψαλμός — making melody.

## τῇ

the

Dative

*article*

## καρδιά

heart

Dative

*dat. of means/sphere ('with the heart')*

καρδιά: 'heart'; the inner center — the singing is to be heartfelt, not merely external.

## ὑμῶν

your

Genitive

*genitive of possession*

## τῷ

to the

Dative

*article*

## κυρίῳ

Lord

Dative

*dat. of recipient (to whom the song is directed)*

κύριος: 'Lord'; the praise is finally Godward, directed to the Lord Christ.

20 εὐχαριστοῦντες πάντοτε ὑπὲρ πάντων ἐν ὀνόματι τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ τῷ θεῷ καὶ πατρί,

giving thanks always for everything in the name of our Lord Jesus Christ to God the Father,

EXPRESSION OF FILLING (2) **ASYNDETON** The third participle: Spirit-fullness expresses itself in constant, comprehensive thanksgiving — in Christ's name, to the Father.

## εὐχαριστοῦντες

giving thanks

Pres Act Ptc · Nom Pl Masc · εὐχαριστέω

*adverbial ptc. (manner/result of πληροῦσθε)*

→ present (continual)

εὐχαριστέω: 'give thanks'; picks up εὐχαριστία of v.4 — gratitude marks the Spirit-filled life.

## πάντοτε

always

*adverb (time/frequency)*

πάντοτε: 'always, at all times'; thanksgiving knows no off-season.

## ὑπὲρ

for

*preposition + genitive (reference)*

## πάντων

everything

Genitive

*object of ὑπέρ (substantival adj.)*

πᾶς: 'all'; 'for all things' — comprehensive gratitude (cf. 1 Thess 5:18).

## ἐν

in

*preposition + dative (sphere/authority)*

## ὀνόματι

name

Dative

*dat. of sphere ('in the name of')*

ὄνομα: 'name'; thanksgiving offered under Christ's authority and through his mediation.

## τοῦ

of the

Genitive

*article*

## κυρίου

Lord

Genitive

*possessive/epexegetical genitive (whose name)*

κύριος: 'Lord'; the full title follows in apposition.

## ἡμῶν

our

Genitive

*genitive of relationship*

## Ἰησοῦ

Jesus

Genitive

*apposition*

## Χριστοῦ

Christ

Genitive

*apposition*

## τῷ

to the

Dative

*article*

## θεῷ

God

Dative

*dat. of recipient (to whom thanks given)*

θεός: God; the ultimate recipient of thanks, named as Father.

## καὶ

and/even

*conjunction (epexegetical: 'God, even the Father')*

## πατρί

Father

Dative

*apposition to θεῷ*

πατήρ: 'Father'; the single article (τῷ θεῷ καὶ πατρί) marks one referent — God who is Father.

## 21 ὑποτασσόμενοι ἀλλήλοις ἐν φόβῳ Χριστοῦ.

submitting to one another in the fear of Christ.

EXPRESSION OF FILLING (3) / HINGE TO HOUSEHOLD CODE **ASYNDETON** The final participle of the filling-series and the bridge to the household code: mutual submission 'in the fear of Christ' frames the wife/husband, child/parent, slave/master pairs that follow.

### ὑποτασσόμενοι

submitting

Pres Mid Ptc · Nom Pl Masc · ὑποτάσσω  
*adverbial ptc. (result of πληροῦσθε; governs v.22)*

→ present (ongoing)

ὑποτάσσω: 'subordinate, subject' (a military term, 'rank under'); the middle = voluntary self-subordination; v.22 borrows its verb from here.

### ἀλλήλοις

to one another

Dative

*dat. of indirect object (reciprocal)*

ἀλλήλων: 'one another'; the reciprocal sets the tone of the whole code — ordered, mutual deference.

### ἐν

in

*preposition + dative (manner/sphere)*

### φόβῳ

fear/reverence

Dative

*dat. of manner*

φόβος: 'fear, reverence'; reverent awe before Christ — the motive that grounds submission.

### Χριστοῦ

of Christ

Genitive

*objective genitive (fear directed toward Christ)*

Χριστοῦ: 'of Christ'; 'fear of Christ' (not of men) is the distinctively Christian reshaping of the OT 'fear of the Lord.'

## 22 Αἱ γυναῖκες τοῖς ἰδίοις ἀνδράσιν ὡς τῷ κυρίῳ,

Wives, to your own husbands as to the Lord,

HOUSEHOLD CODE: WIVES **ASYNDETON** The first pairing. There is no verb in the best text — 'submit' is supplied from v.21 — binding the code to Spirit-filling; wives' deference is rendered 'as to the Lord.'

<p><b>Αί</b> the Nominative <i>article (with vocative nominative)</i></p>	<p><b>γυναῖκες</b> wives Nominative <i>nominative of address (vocative)</i>   γυνή: 'woman, wife'; the article + nominative addresses a class — 'you wives.'</p>	<p><b>τοῖς</b> the Dative <i>article</i></p>	<p><b>ἰδίοις</b> own Dative <i>attributive adjective</i>   ἴδιος: 'one's own'; emphasizes the particular marriage bond — to her own husband, not men generally.</p>
<p><b>ἀνδράσιν</b> husbands Dative <i>dat. of indirect object (object of implied ὑποτάσσεσθε)</i>   ἀνὴρ: 'man, husband'; the verb is borrowed from v.21 (ὑποτασσόμενοι), tying the command to mutual submission.</p>	<p><b>ὡς</b> as <i>comparative particle (manner)</i></p>	<p><b>τῷ</b> to the Dative <i>article</i></p>	<p><b>κυρίῳ</b> Lord Dative <i>dat. (standard of comparison)</i>   κύριος: 'Lord'; the wife's deference is an expression of her submission to Christ, given its meaning and limit by him.</p>

## 23 ὅτι ἀνὴρ ἐστὶν κεφαλὴ τῆς γυναίκος ὡς καὶ ὁ Χριστὸς κεφαλὴ τῆς ἐκκλησίας, αὐτὸς σωτὴρ τοῦ σώματος·

because the husband is head of the wife as Christ also is head of the church, he himself being the Savior of the body;

GROUND (THE HEADSHIP ANALOGY) **ὅτι** ὅτι grounds v.22 in the Christ-church analogy: the husband's headship mirrors Christ's headship of the church — but Christ is uniquely its Savior.

ὅτι

because

*causal conjunction*

ἀνὴρ

husband

Nominative

*subject*

ἀνὴρ: 'man, husband'; anarthrous but definite by context — 'the husband.'

ἐστίν

is

Pres Act Indic 3 Sg · εἶμι

*main verb (copula)*

→ gnomic/stative present

κεφαλὴ

head

Nominative

*predicate nominative*

κεφαλὴ: 'head'; metaphorically 'source' or (more likely here) 'authority/preeminence' — debated, but the Christ-church parallel implies leadership exercised in love.

τῆς

of the

Genitive

*article*

γυναῖκος

wife

Genitive

*genitive (over whom he is head)*

γυνή: 'wife'; the genitive of subordination — head 'of' the wife.

ὡς

as

*comparative particle*

καὶ

also

*adverbial conjunction*

ὁ

the

Nominative

*article*

Χριστός

Christ

Nominative

*subject (comparison clause)*

Χριστός: 'Christ'; the archetype of headship from which the marital pattern derives.

κεφαλὴ

head

Nominative

*predicate nom. (verb 'is' supplied)*

κεφαλὴ: 'head'; of the church (cf. 1:22; 4:15) — Christ's supremacy over his body.

τῆς

of the

Genitive

*article*

ἐκκλησίας

church

Genitive

*genitive (over whom he is head)*

ἐκκλησία: 'assembly, church' (lit. 'the called-out'); the gathered people of God, Christ's body.

αὐτός

he himself

Nominative

*intensive pronoun (apposition, emphatic)*

αὐτός: 'he himself'; marks the point at which the analogy breaks — Christ alone is Savior, a role no husband shares.

σωτήρ

Savior

Nominative

*predicate nom. (apposition; verb implied)*

σωτήρ: 'Savior, deliverer'; Christ's unique saving role over his body distinguishes his headship from the husband's.

τοῦ

of the

Genitive

*article*

## σώματος

body

Genitive

*objective genitive (the body he saves)*

σῶμα: 'body'; the church as Christ's body (cf. 1:23; 4:12) — the recipient of his saving headship.

## 24 ἀλλὰ ὡς ἡ ἐκκλησία ὑποτάσσεται τῷ Χριστῷ, οὕτως καὶ αἱ γυναῖκες τοῖς ἀνδράσιν ἐν παντί.

But as the church submits to Christ, so also wives should submit to their husbands in everything.

**APPLICATION (RESUMPTION)** **ἀλλὰ** ἀλλά resumes the main thread after the Savior-qualification: the church-Christ pattern (ὡς ... οὕτως) is applied — wives submit to husbands 'in everything.'

### ἀλλὰ

but

*adversative/resumptive conjunction*

ἀλλά: here resumptive after the parenthetical 'Savior' clause — 'be that as it may.'

### ὡς

as

*comparative conjunction (correlative w/ οὕτως)*

### ἡ

the

Nominative

*article*

### ἐκκλησία

church

Nominative

*subject (comparison clause)*

ἐκκλησία: 'church'; the model of glad submission to Christ.

### ὑποτάσσεται

submits

Pres Mid Indic 3 Sg · ὑποτάσσω

*main verb (comparison clause)*

→ *customary present (habitual)*

ὑποτάσσω: 'submit'; the verb from v.21 now stated explicitly of the church.

### τῷ

to

Dative

*article*

### Χριστῷ

Christ

Dative

*dat. of indirect object*

Χριστός: 'Christ'; the one to whom the church submits — the analogue of the husband.

### οὕτως

so

*correlative adverb (apodosis of ὡς)*

οὕτως: 'thus, so'; completes the ὡς ... οὕτως comparison.

<p>καὶ</p> <p>also</p> <p><i>adverbial conjunction</i></p>	<p>αἱ</p> <p>the</p> <p>Nominative</p> <p><i>article</i></p>	<p>γυναῖκες</p> <p>wives</p> <p>Nominative</p> <p><i>subject (verb 'submit' supplied)</i></p> <p>γυνή: 'wife'; the verb ὑποτάσσονται/ ὑποτασέσθωσαν is implied from the comparison.</p>	<p>τοῖς</p> <p>to the</p> <p>Dative</p> <p><i>article</i></p>
<p>ἀνδράσιν</p> <p>husbands</p> <p>Dative</p> <p><i>dat. of indirect object</i></p> <p>ἄνθρωπος: 'husband'; the object of the wife's submission.</p>	<p>ἐν</p> <p>in</p> <p><i>preposition + dative (extent/reference)</i></p>	<p>παντί</p> <p>everything</p> <p>Dative</p> <p><i>dat. of reference (substantival adj.)</i></p> <p>πᾶς: 'all, everything'; the scope, qualified implicitly by 'as to the Lord' (v.22) — submission within the bounds of obedience to Christ.</p>	

## 25 Οἱ ἄνδρες, ἀγαπᾶτε τὰς γυναῖκας, καθὼς καὶ ὁ Χριστὸς ἠγάπησεν τὴν ἐκκλησίαν καὶ ἑαυτὸν παρέδωκεν ὑπὲρ αὐτῆς,

Husbands, love your wives, just as Christ also loved the church and gave himself up for her,

HOUSEHOLD CODE: HUSBANDS **ASYNDETON** The second pairing, given far more space. The husband's charge is not rule but love — measured (καθὼς) by Christ's self-sacrificing love for the church, echoing v.2.

Οἱ

the

Nominative

article (with vocative nominative)

ἄνδρες

husbands

Nominative

nominative of address (vocative)

ἄνδρ: 'man, husband'; 'you husbands' — the addressees of the longer charge.

ἀγαπάτε

love

Pres Act Impv 2 Pl · ἀγαπάω

imperative (main verb)

→ customary present (continual loving)

ἀγαπάω: 'love'; the husband's duty is sacrificial love, not the 'submit' addressed to wives — a radical reframing of patriarchal codes.

τάς

the

Accusative

article

γυναῖκας

wives

Accusative

direct object

γυνή: 'wife'; the object of the husband's love.

καθώς

just as

comparative conjunction (pattern)

καθώς: 'just as'; sets Christ's love as the measure (cf. v.2).

καί

also

adverbial conjunction

ὁ

the

Nominative

article

Χριστός

Christ

Nominative

subject (comparison clause)

Χριστός: 'Christ'; the model bridegroom.

ἠγάπησεν

loved

Aor Act Indic 3 Sg · ἀγαπάω

main verb (comparison clause)

→ constative aorist (the cross as one act)

ἀγαπάω: 'love'; the aorist points to the decisive love displayed at the cross.

τήν

the

Accusative

article

ἐκκλησίαν

church

Accusative

direct object

ἐκκλησία: 'church'; the object of Christ's love, the husband's pattern.

καί

and

coordinating conjunction

ἑαυτόν

himself

Accusative

direct object (reflexive)

ἑαυτόν: 'himself'; the measure of the love — total self-gift (cf. v.2).

παρέδωκεν

gave up

Aor Act Indic 3 Sg · παραδίδωμι

main verb (coordinate)

→ constative aorist

παραδίδωμι: 'hand over, deliver up'; the same verb as v.2 — Christ's self-surrender for the church.

ὑπέρ

for

preposition + genitive (benefit/substitution)

αὐτῆς

her

Genitive

object of ὑπέρ (advantage)

αὐτῆς: 'her,' i.e. the church — the beneficiary of Christ's self-offering.

## 26 ἵνα αὐτὴν ἀγιάσῃ καθαρίσας τῷ λουτρῷ τοῦ ὕδατος ἐν ῥήματι,

that he might sanctify her, having cleansed her by the washing of water with the word,

PURPOSE OF CHRIST'S SELF-GIVING ἵνα ἵνα states the goal of the cross: to sanctify the church, having cleansed her — baptismal imagery ('washing of water with the word') describes the means.

ἵνα

that

conjunction (purpose)

αὐτὴν

her

Accusative

direct object (of ἀγιάσῃ)

ἀγιάσῃ

he might sanctify

Aor Act Subj 3 Sg · ἀγιάζω

subjunctive (purpose, main verb of ἵνα clause)

→ constative aorist

ἀγιάζω: 'make holy, consecrate, set apart'; the purpose of Christ's death — to render the church holy to himself.

καθαρίσας

having cleansed

Aor Act Ptc · Nom Sg Masc · καθαρίζω

adverbial ptc. (means; antecedent/coincident with ἀγιάσῃ)

→ aorist (the cleansing event)

καθαρίζω: 'cleanse, purify'; the participle expresses the means or attendant act of sanctifying — washing precedes/effects consecration.

τῷ

by the

Dative

article

λουτρῷ

washing

Dative

dat. of means/instrument

λουτρόν: 'bath, washing'; widely taken as baptism (cf. Tit 3:5), perhaps with a nuptial echo (the bride's prenuptial bath).

τοῦ

of

Genitive

article

ὑδατος

water

Genitive

genitive of means/content (the washing of water)

ὑδωρ: 'water'; the element of the cleansing washing.

ἐν

with/by

*preposition + dative (means/accompaniment)*

ῥήματι

word

Dative

*dat. (means/accompaniment of the washing)*

ῥῆμα: 'spoken word, utterance'; the gospel word/confession that accompanies and gives the washing its meaning (not the written λόγος).

27 ἵνα παραστήσῃ αὐτὸς ἑαυτῷ ἔνδοξον τὴν ἐκκλησίαν, μὴ ἔχουσιν σπίλον ἢ ῥυτίδα ἢ τι τῶν τοιούτων, ἀλλ' ἵνα ᾖ ἁγία καὶ ἄμωμος.

that he might present the church to himself in splendor, having no spot or wrinkle or any such thing, but that she might be holy and blameless.

ULTIMATE PURPOSE (CONSUMMATION) ἵνα A second, climactic ἵνα: the final goal is presentation of the church as a radiant, flawless bride — holy and blameless, echoing the destiny of 1:4.

ἵνα

that

*conjunction (purpose)*

παραστήσῃ

he might present

Aor Act Subj 3 Sg · παρίστημι

*subjunctive (purpose, main verb)*

→ constative aorist

παρίστημι: 'present, place beside'; a nuptial/cultic term — to present the bride (cf. 2 Cor 11:2) or an offering.

αὐτὸς

he himself

Nominative

*intensive pronoun (subject, emphatic)*

αὐτός: 'he himself'; Christ is both groom and the one who presents the bride — to himself.

ἑαυτῷ

to himself

Dative

*dat. of advantage (reflexive)*

ἑαυτῷ: 'to himself'; the church is presented for his own possession and delight.

## ἔνδοξον

in splendor

Accusative

*predicate accusative (object complement of ἐκκλησίαν)*

ἔνδοξος: 'glorious, splendid' (έν + δόξα); the bride arrayed in glory.

## τήν

the

Accusative

article

## ἐκκλησίαν

church

Accusative

*direct object*

ἐκκλησία: 'church'; the glorious bride presented to Christ.

## μή

not

*negative particle (with ptc.)*

## ἔχουσαν

having

Pres Act Ptc · Acc Sg Fem · ἔχω

*attributive participle (modifies ἐκκλησίαν)*

→ present (resultant state)

ἔχω: 'have'; describing the bride's flawless condition.

## σπίλον

spot

Accusative

*direct object (of ἔχουσαν)*

σπίλος: 'spot, stain, blemish'; a defiling mark — absent from the bride.

## ἢ

or

*disjunctive conjunction*

## ρυτίδα

wrinkle

Accusative

*direct object (coordinate)*

ρυτίς: 'wrinkle' (NT hapax); a mark of age/decay — the bride is ageless, unfading.

## ἢ

or

*disjunctive conjunction*

## τι

anything

Accusative

*indefinite pronoun (direct object)*

τις: 'any, some'; sweeps in every conceivable blemish.

## τῶν

of the

Genitive

*article (partitive)*

## τοιούτων

such things

Genitive

*partitive genitive*

τοιούτος: 'of such kind'; 'any such thing' — the catch-all for defects.

## ἀλλ'

but

*strong adversative conjunction*

## ἵνα

that

*conjunction (purpose, positive counterpart)*

## ἦ

she might be

Pres Act Subj 3 Sg · εἶμι

*subjunctive (purpose, copula)*

→ stative present (resultant condition)

## ἁγία

holy

Nominative

*predicate adjective*

ἅγιος: 'holy'; the positive goal — set apart wholly to Christ.

καὶ

and

*coordinating conjunction*

ἄμωμος

blameless

Nominative

*predicate adjective*

ἄμωμος: 'without blemish' (α- + μῶμος); a sacrificial term (an unblemished victim) — echoing the church's election in 1:4.

28 οὕτως ὀφείλουσιν καὶ οἱ ἄνδρες ἀγαπᾶν τὰς ἑαυτῶν γυναῖκας ὡς τὰ ἑαυτῶν σώματα. ὁ ἀγαπῶν τὴν ἑαυτοῦ γυναῖκα ἑαυτὸν ἀγαπᾷ,

In the same way husbands ought to love their own wives as their own bodies. He who loves his own wife loves himself,

APPLICATION (INFERENCE) οὕτως οὕτως applies the Christ-pattern: husbands ought to love wives as their own bodies — for in the one-flesh union, to love her is to love oneself.

οὕτως

in the same way

*adverb (manner, drawing the inference)*

οὕτως: 'thus, so'; applies the Christ-church model to husbands.

ὀφείλουσιν

ought

Pres Act Indic 3 Pl · ὀφείλω

*main verb (obligation)*

→ customary present (standing duty)

ὀφείλω: 'owe, be obligated'; the language of moral debt — husbands are duty-bound to such love.

καὶ

also

*adverbial conjunction*

οἱ

the

Nominative

*article*

## ἄνδρες

husbands

Nominative

*subject*

ἄνῆρ: 'husband'; the subject of the obligation.

## ἀγαπᾶν

to love

Pres Act Inf · ἀγαπάω

*complementary infinitive (of ὀφείλουσιν)*

→ customary present

ἀγαπάω: 'love'; the content of the obligation.

## τάς

the

Accusative

*article*

## ἐαυτῶν

their own

Genitive

*genitive of possession (reflexive)*

ἐαυτῶν: 'their own'; underscores the particular bond (cf. ἰδίους, v.22).

## γυναῖκας

wives

Accusative

*direct object (of ἀγαπᾶν)*

γυνή: 'wife'; the object of the husband's love.

## ὡς

as

*comparative particle*

## τὰ

the

Accusative

*article*

## ἐαυτῶν

their own

Genitive

*genitive of possession (reflexive)*

## σώματα

bodies

Accusative

*accusative (standard of comparison)*

σῶμα: 'body'; the one-flesh union means the wife is, in effect, the husband's own body (cf. v.31).

## ὁ

the (one)

Nominative

*article (substantizes ptc.)*

## ἀγαπῶν

who loves

Pres Act Ptc · Nom Sg Masc · ἀγαπάω

*substantival participle (subject)*

→ present (general/gnomic)

ἀγαπάω: 'love'; the loving husband, stated as a maxim.

## τήν

the

Accusative

*article*

## ἐαυτοῦ

his own

Genitive

*genitive of possession (reflexive)*

## γυναῖκα

wife

Accusative

*direct object*

## ἐαυτὸν

himself

Accusative

*direct object (of second ἀγαπᾶ)*

ἐαυτὸν: 'himself'; the logic of one flesh — loving her is self-love in the best sense.

## ἀγαπᾷ

loves

Pres Act Indic 3 Sg · ἀγαπάω

*main verb*

→ gnomic present (general truth)

ἀγαπάω: 'love'; the conclusion of the maxim.

29 οὐδείς γάρ ποτε τὴν ἑαυτοῦ σάρκα ἐμίσησεν, ἀλλὰ ἐκτρέφει καὶ θάλπει αὐτήν, καθὼς καὶ ὁ Χριστὸς τὴν ἐκκλησίαν,

for no one ever hated his own flesh, but nourishes and cherishes it, just as Christ also does the church,

GROUND (FROM COMMON EXPERIENCE) γάρ γάρ grounds v.28 in self-evident experience: people nourish their own flesh — and so does Christ for the church, the standing pattern.

**οὐδείς**

no one

Nominative

subject (negated)

οὐδείς: 'no one'; the universal negative grounding the appeal to nature.

**γάρ**

for

explanatory/causal conjunction

**ΠΟΤΕ**

ever

adverb (time, with negative = 'never')

ποτέ: here with οὐδείς = 'no one ever.'

**τὴν**

the

Accusative

article

**ἑαυτοῦ**

his own

Genitive

genitive of possession (reflexive)

**σάρκα**

flesh

Accusative

direct object (of ἐμίσησεν)

σάρξ: 'flesh, body'; here the physical self — preparing for the 'one flesh' of v.31 (Gen 2:24).

**ἐμίσησεν**

hated

Aor Act Indic 3 Sg · μισέω

main verb

→ gnomic aorist (timeless general truth)

μισέω: 'hate'; the gnomic aorist states a maxim about human nature.

**ἀλλὰ**

but

strong adversative conjunction

**ἐκτρέφει**

nourishes

Pres Act Indic 3 Sg · ἐκτρέφω

main verb

→ gnomic present

ἐκτρέφω: 'nourish, feed up, rear' (ἐκ-intensive of τρέφω); to bring to maturity by feeding — also used of rearing children (6:4).

**καὶ**

and

coordinating conjunction

**θάλπει**

cherishes

Pres Act Indic 3 Sg · θάλπω

main verb (coordinate)

→ gnomic present

θάλπω: lit. 'warm, keep warm' (of a bird brooding, 1 Thess 2:7); tender, warming care.

**αὐτήν**

it

Accusative

direct object

αὐτήν: 'it' (the flesh) — object of nourishing and cherishing.

καθώς  
just as  
*comparative conjunction (pattern)*

καὶ  
also  
*adverbial conjunction*

ὁ  
the  
Nominative  
*article*

Χριστὸς  
Christ  
Nominative  
*subject (verb 'nourishes/cherishes' supplied)*  
Χριστός: 'Christ'; nourishes and cherishes the church as a man his own body.

τὴν  
the  
Accusative  
*article*

ἐκκλησίαν  
church  
Accusative  
*direct object (verb implied)*  
ἐκκλησία: 'church'; the object of Christ's nourishing care.

### 30 ὅτι μέλη ἐσμὲν τοῦ σώματος αὐτοῦ.

because we are members of his body.

GROUND (INCORPORATION) ὅτι ὅτι grounds Christ's care: he cherishes the church because we are members of his body — the union that makes the analogy real, not merely figurative.

ὅτι  
because  
*causal conjunction*

μέλη  
members  
Nominative  
*predicate nominative*  
μέλος: 'member, limb'; believers as bodily parts of Christ (cf. 4:25; 1 Cor 12:27).

ἐσμὲν  
we are  
Pres Act Indic 1 Pl · εἰμί  
*main verb (copula)*  
→ stative present  
εἰμί: 'be'; the shift to first-person plural ('we') draws the readers into the union.

τοῦ  
of the  
Genitive  
*article*

## σώματος

body

Genitive

*partitive/possessive genitive (whole of which we are parts)*

σῶμα: 'body'; the church as Christ's body — the basis of his self-identifying love.

## αὐτοῦ

his

Genitive

*genitive of possession*

31 ἀντὶ τούτου καταλείψει ἄνθρωπος τὸν πατέρα καὶ τὴν μητέρα καὶ προσκολληθήσεται πρὸς τὴν γυναῖκα αὐτοῦ, καὶ ἔσονται οἱ δύο εἰς σάρκα μίαν.

"For this reason a man will leave his father and mother and will be joined to his wife, and the two will become one flesh."

SCRIPTURE CITATION (GEN 2:24) **ἀντὶ τούτου** Gen 2:24 (LXX) is cited as the charter of marriage; in v.32 Paul reads it of Christ and the church — the foundational text for the whole code.

## ἀντὶ

for

*preposition + genitive (cause/exchange)*

ἀντὶ: lit. 'in place of'; ἀντὶ τούτου renders the LXX 'for this reason, on this account.'

## τούτου

this

Genitive

*object of ἀντὶ*

## καταλείψει

will leave

Fut Act Indic 3 Sg · καταλείπω

*main verb (gnomic future of citation)*

→ *gnomic future (timeless ordinance)*

καταλείπω: 'leave behind, forsake'; the future of the LXX states an enduring creation principle.

## ἄνθρωπος

a man

Nominative

*subject*

ἄνθρωπος: 'human, man'; here the husband of Gen 2.

**τὸν**

the

Accusative

article

**πατέρα**

father

Accusative

direct object

πατήρ: 'father'; the family of origin left for the new union.

**καὶ**

and

coordinating conjunction

**τήν**

the

Accusative

article

**μητέρα**

mother

Accusative

direct object (coordinate)

μήτηρ: 'mother'; coordinate with father.

**καὶ**

and

coordinating conjunction

**προσκολληθήσεται**

will be joined

Fut Pass Indic 3 Sg · προσκολλάω

main verb (coordinate)

→ gnomic future

προσκολλάω: 'glue/cleave to' (πρός + κόλλα, 'glue'); the passive 'be joined fast' — a permanent bonding.

**πρός**

to

preposition + accusative (direction/union)

**τήν**

the

Accusative

article

**γυναῖκα**

wife

Accusative

object of πρὸς

γυνή: 'wife'; the one to whom he cleaves.

**αὐτοῦ**

his

Genitive

genitive of possession

**καὶ**

and

coordinating conjunction

**ἔσονται**

will become

Fut Mid Indic 3 Pl · εἶμι

main verb (with εἰς = 'become')

→ gnomic future

εἶμι: 'be'; ἔσονται εἰς is a Semitic idiom (LXX) = 'will become' — the two made one.

**οἱ**

the

Nominative

article

**δύο**

two

Nominative

subject (substantival numeral)

δύο: 'two'; the LXX makes explicit the duality united into one — basis for the 'great mystery.'

**εἰς**

into

preposition + accusative (result; Semitic 'become')

## σάρκα

flesh

Accusative

*object of εἰς (predicate of result)*

σάρξ: 'flesh'; the one-flesh union — physical, covenantal, and (says v.32) typological of Christ and the church.

## μίαν

one

Accusative

*attributive adjective*

εἷς: 'one'; the unity into which the two are merged.

## 32 τὸ μυστήριον τοῦτο μέγα ἐστίν, ἐγὼ δὲ λέγω εἰς Χριστὸν καὶ εἰς τὴν ἐκκλησίαν.

This mystery is great — but I am speaking with reference to Christ and the church.

INTERPRETIVE COMMENT (THE MYSTERY) δὲ Paul's own gloss on Gen 2:24: the one-flesh union is a 'great mystery' that he reads of Christ and the church — the typological key to the whole passage.

## τὸ

the

Nominative

*article*

## μυστήριον

mystery

Nominative

*subject*

μυστήριον: 'mystery'; a revealed secret of God's purpose (cf. 1:9; 3:3–9) — here the union of Christ and church foreshadowed in marriage. (Latin sacramentum here gave rise to the medieval view of marriage as a sacrament.)

## τοῦτο

this

Nominative

*attributive demonstrative*

## μέγα

great

Nominative

*predicate adjective*

μέγας: 'great'; the profundity of the mystery, not (pace the Vulgate) sacramental status.

<p><b>ἐστίν</b> is Pres Act Indic 3 Sg · εἰμί <i>main verb (copula)</i> → stative present</p>	<p><b>ἐγὼ</b> I Nominative <i>subject (emphatic pronoun)</i> ἐγὼ: 'I'; emphatic — 'I for my part am speaking...'; marks Paul's own interpretive claim.</p>	<p><b>δὲ</b> but <i>adversative/explanatory conjunction</i></p>	<p><b>λέγω</b> am speaking Pres Act Indic 1 Sg · λέγω <i>main verb</i> → progressive present (the act of interpreting) λέγω: 'say, mean'; 'I am speaking with reference to...' — Paul declares the text's deeper referent.</p>
<p><b>εἰς</b> with reference to <i>preposition + accusative (reference)</i> εἰς: here 'with reference to, in regard to' — the typological application.</p>	<p><b>Χριστόν</b> Christ Accusative <i>object of εἰς (reference)</i> Χριστός: 'Christ'; the antitype of the husband.</p>	<p><b>καὶ</b> and <i>coordinating conjunction</i></p>	<p><b>εἰς</b> to <i>preposition + accusative (reference, repeated)</i></p>
<p><b>τὴν</b> the Accusative <i>article</i></p>	<p><b>ἐκκλησίαν</b> church Accusative <i>object of εἰς (reference)</i> ἐκκλησία: 'church'; the antitype of the wife — the bride of Christ.</p>		

### 33 πλὴν καὶ ὑμεῖς οἱ καθ' ἓνα ἕκαστος τὴν ἑαυτοῦ γυναῖκα οὕτως ἀγαπάτω ὡς ἑαυτόν, ἡ δὲ γυνὴ ἵνα φοβῆται τὸν ἄνδρα.

Nevertheless, let each one of you also love his own wife as himself, and let the wife respect her husband.

**SUMMARY APPLICATION** πλὴν πλὴν ('in any case') turns from the mystery back to the practical charge, summing the whole code: each husband must love his wife as himself, and the wife respect her husband.

πλήν

nevertheless

*adverb/conjunction (resumptive, 'in any case')*

πλήν: 'however, in any case'; breaks off the digression to restate the duty.

καὶ

also

*adverbial conjunction*

ὕμεις

you

Nominative

*subject (emphatic, distributed by ἕκαστος)*

ὕμεις: 'you' (pl.); the whole congregation, then individualized.

οἱ

the

Nominative

*article (with distributive phrase)*

καθ'

according to

*preposition (distributive, καθ' ἕνα = 'one by one')*

κατά: in καθ' ἕνα, 'individually, one by one.'

ἕνα

one

Accusative

*object of κατά (distributive)*

εἷς: 'one'; καθ' ἕνα = severally.

ἕκαστος

each

Nominative

*subject (distributive apposition to ὑμεῖς)*

ἕκαστος: 'each one'; the shift to singular (with sg. verb) individualizes the command.

τήν

the

Accusative

*article*

ἑαυτοῦ

his own

Genitive

*genitive of possession (reflexive)*

γυναῖκα

wife

Accusative

*direct object (of ἀγαπάω)*

γυνή: 'wife'; the object of each man's love.

οὕτως

so

*correlative adverb (with ὡς)*

οὕτως: 'so, thus'; correlative with the following ὡς.

ἀγαπάτω

let him love

Pres Act Impv 3 Sg · ἀγαπάω

*imperative (3rd singular, distributive)*

→ customary present (continual loving)

ἀγαπάω: 'love'; the singular imperative drives the charge home to each individual husband.

ὡς

as

*comparative particle*

ἑαυτόν

himself

Accusative

*accusative (standard of comparison)*

ἑαυτόν: 'himself'; the measure of love — as his own self (cf. Lev 19:18; v.28).

ἡ

the

Nominative

*article*

δὲ

and

*connective/mild adversative conjunction*

## γυνή

wife

Nominative

*subject (of φοβῆται)*

γυνή: 'wife'; the second half of the summary, balancing the husband's charge.

## ἵνα

that / [imperative]

*conjunction (imperative ἵνα = command)*

ἵνα: normally 'in order that,' but here imperative — 'let the wife respect' — a clipped command.

## φοβῆται

respect/reverence

Pres Mid Subj 3 Sg · φοβέομαι

*subjunctive (imperative ἵνα, main verb)*

→ customary present (continual reverence)

φοβέομαι: 'fear, reverence'; here respect/deep regard, not terror — answering the 'fear of Christ' (v.21) and the wife's submission (v.22).

## τὸν

the

Accusative

*article*

## ἄνδρα

husband

Accusative

*direct object (of φοβῆται)*

ἄνδρ: 'husband'; the object of the wife's reverent respect — the code closes where it began (v.22).

**On the text.** The Greek follows the standard critical text of Ephesians 5, uniform in its main wording across the modern editions (NA28, SBLGNT, THGNT) and itself an ancient, public-domain text; NA28's distinctively copyrighted critical apparatus is not reproduced. Verse punctuation is editorial and conventional. The OT citation at v.31 (Gen 2:24) is given in its Greek form. Minor orthographic and word-order variants are not noted.

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

**On the discourse tier.** Discourse structure operates above the word, so it is shown at the clause/verse level (the connective, the relation it signals, and the role of the clause) and summarized in the chapter outline. Relation labels, any proposed chiasm, and the paragraph

divisions reflect a common reading of the argument; other discourse analyses segment and label some relations differently.