

Col 3:5-11 mws

v. 5

Νεκρώσατε AAImp2pl fr. νεκρωω
to deaden or cause to cease completely, put to death, ‘what is earthly in you be as good as dead’
to cease completely from activity, with the implication of extreme measures taken to guarantee
such a cessation, to stop completely, to cease completely, ‘therefore cease completely the earthly
activities’

μέλη

a part of the human body, member, part, limb, metaphorically of sinful characteristics or
behavior, ‘put to death your worldly parts = put to death whatever in you is worldly’
a part as a member of a unit, member

πορνείαν

unlawful sexual intercourse, prostitution, unchastity, fornication
to engage in sexual immorality of any kind, often with the implication of prostitution, to engage
in illicit sex, to commit fornication, sexual immorality, fornication, prostitution

ἀκαθαρσίαν

fig. a state of moral corruption, immorality, vileness, esp. of sexual sins, cf. 2 Cor 12:21, Gal
5:19, Eph 5:3
the state of moral impurity, especially in relationship to sexual sin, impurity, immorality,
filthiness

πάθος

experience of strong desire, passion, ‘in lustful passion’
to experience strong physical desires, particularly of a sexual nature, passion, lust, lustful desire,
to have lust

ἐπιθυμίαν

a desire for something forbidden or simply inordinate, craving, lust
to strongly desire to have what belongs to someone else and/or to engage in an activity which is
morally wrong, to covet, to lust, evil desires, lust, desire

κακὴν

pertaining to being socially or morally reprehensible, bad, evil, of human characteristics, action,
emotion, plans, etc. ‘base desire’
pertaining to being bad, with the implication of harmful and damaging, bad, evil, harmful,
harshly

πλεονεξίαν

a state of desiring to have more than one's due, greediness, insatiableness, avarice, covetousness
a strong desire to acquire more and more material possessions or to possess more things than other people have, all irrespective of need, greed, avarice, covetousness, 'and greed, which is idolatry'

ειδωλολατρία

image-worship, idolatry, cf. Gal 5:20
the worship of idols, idolatry

v. 6

δι'

marker of something constituting cause, the reason why something happens, results, exists, because of, for the sake of
marker of cause or reason, with focus upon instrumentality, either of objects or events, because of, on account of, by reason of

ἔρχεται

PM/PdepI3sg

fr. ἔρχομαι

to take place, to come, come over someone, of the wrath of God
to happen, with the implication of the event being directed to someone or something, to happen to

ὀργή

strong indignation directed at wrongdoing, with focus on retribution, wrath, of God's future judgment, specifically qualified as punitive
divine punishment based on God's angry judgment against someone, to punish, punishment

ἀπειθείας

disobedience, in our lit. always of disobedience toward God, sometimes with the connotation of disbelief in the Christian gospel, those who oppose God are called υἱοὶ τῆς ἀπειθείας cf. Eph 2:2, 5:6

to refuse to believe the Christian message, to refuse to be a believer, to reject the Christian message, to refuse to believe

v. 7

περιπατήσατέ

AAI2pl

fr. περιπατέω

to conduct one's life, comport oneself, behave, live as habit of conduct, modified by prepositional expression – The sphere in which one lives or ought to live, so as to be characterized by that sphere, cf. 4:5

to live or behave in a customary manner, with possible focus upon continuity of action, to live, to behave, to go about doing

ποτε

pertaining to generalization of time, at some time or other, of the past, once, formerly
a point of time which is roughly simultaneous to or overlaps with another point of time, when

ἐζῆτε

IAI2pl

fr. ζω

to conduct oneself in a pattern of behavior, live, 'live in these sins'
to conduct oneself, with the particular manner specified by the context, to live, to conduct oneself, to behave

v. 8

ἀπόθεσθε

AMImp2pl

fr. ἀποτιθημι

take off, fig. lay aside, rid oneself of
to cease doing what one is accustomed to doing, to stop, to cease, cf. Eph 4:22

ὀργήν

state of relatively strong displeasure, with focus on the emotional aspect, anger
a relative state of anger, anger, fury

θυμόν

a state of intense displeasure, anger, wrath, rage, indignation, cf. Eph 4:31
a state of intense anger, with the implication of passionate outbursts, anger, fry, wrath, rage

κακίαν

a mean-spirited or vicious attitude or disposition, malice, ill-will, malignity, cf. Eph 4:31, Titus 3:3, 1 Pet 2:1
a feeling of hostility and strong dislike, with a possible implication of desiring to do harm, hateful feeling

βλασφημίαν

speech that denigrates or defames, reviling, denigration, disrespect, slander, of any kind of speech that is defamatory or abusive, listed with other vices, cf. Mk 7:22, Eph 4:31
to speak against someone in such a way as to harm or injure his or her reputation, to revile, to defame, to blaspheme, reviling

αἰσχρολογία

speech of a kind that is generally considered in poor taste, obscene speech, dirty talk, 'scurrilous talk'
obscene, shameful speech involving culturally disapproved themes, vulgar speech, obscene speech, dirty talk, 'get rid of...slander and dirty talk that ever came from your lips'

v. 9

ψεύδεσθε PM/PdepImp2pl fr. ψευδομαι
to tell a falsehood, lie, 'tell lies against someone, i.e. to that person's detriment'
to communicate what is false, with the evident purpose of misleading, to lie, to tell falsehoods,
involves not only the communication of a falsehood but also the intent to deceive

ἀπεκδυσάμενοι AMdepPtcpMPN fr. ἀπεκδυομαι
take off, strip off, fig. '...the old (sinful) self,' cf. v. 15
as firmly renouncing a former sinful life, change one's character, no longer behave as before
to strip off clothing, to undress, disrobe, 'appears to be a case of figurative usage, but it may refer
to the stripping away of weapons and hence the removal of authority and power. cf. v. 11

παλαιὸν
pertaining to that which is obsolete or inferior because of being old, old, obsolete, the old (i.e.
earlier, unregenerate) person or self, cf. Rom 6:6, Eph 4:22
idiom, lit. 'old person' or 'former person' the old or former pattern of behavior, in contrast with a
new pattern of behavior which people should conform to – 'old self, old pattern of life'

πράξειςιν
performance of some deed, act, action, deed, evil or disgraceful deed, cf. Rom 8:13
to carry out some activity (with possible focus upon the procedures involved) to do, to carry out,
to perform, deed

v. 10

ἐνδυσάμενοι AMPtcpMPN fr. ἐνδύω
mid. to put any kind of thing on oneself, cloth oneself in, put on, wear, metaphorically , very
often of the taking on of characteristics, virtues, intentions, etc. 'put on the new (i.e. spiritual)
person' cf. Eph 4:24
to put on clothes, without implying any particular article of clothing, to clothe, to dress, to put on

νέον
pertaining to being superior in quality or state to what went before, new, 'put on the new person'
pertaining to that which is new or recent and hence superior to that which is old, new, 'an putting
on the new self which is made new in knowledge'

ἀνακαινούμενον PPPtcpMSA fr. ἀνακαινώω
renew, only in Paul, in passive, and figurative of the spiritual rebirth of the Christian, 'renew for
full knowledge' cf. 2 Cor 4:16
to cause something to become new and different, with the implication of becoming superior, to
make new, renewal, cf. Rom 12:2, Eph 4:23

ἐπίγνωσις

knowledge, recognition, in our literature limited to transcendent and moral matters, with genitive of the thing known, 'renewed in knowledge'
the content of what is definitely known, what is known, definite knowledge, full knowledge, knowledge

εἰκόνα

that which represents something else in terms of basic form and features, form, appearance, humans made by God in God's own form, the new human is made new in the image of its creator that which has the same form as something else, same form, likeness

κτίσαντος

ΑΑΡτϭMSG

fr. κτιζω

to bring something into existence, create, in our lit. of God's creative activity, 'the new being, renewed in knowledge according to the image of its Creator' cf. 1:16
to make or create something which has not existed before, to create, creation (in the NT, used exclusively of God's activity in creation)

v. 11

ὅπου

marker of more immediate circumstance or expressing a premise, where, 'where (i.e. granting the premise involving the idea of the 'new person') there is no (longer) Greek or Judean'
a relative reference to a set of circumstances, where, in which, 'where there is neither Greek nor Jew'

Ἕλληνας

all persons who came under the influence of Greek, as distinguished from Israel's culture, gentile, polytheist, Greco-Roman, 'the expression' Ἰουδαῖοι καὶ Ἕλληνας, which clearly indicates Israel's advantaged from Judean perspective, embraces a broad range of nationalities, with Ἕλληνας focusing on the polytheistic aspect'
a person who is a Gentile in view of being a Greek – Gentile, non-Jew, Greek

Ἰουδαῖος

One who is Judean (Jewish), with focus on adherence to Mosaic tradition, a Judean with respect to birth, nationality, or cult.

The ethnic name of a person who belongs to the Jewish nation, a Jew

περιτομή

one who is circumcised, abstract for concrete, lit. of Judeans, cf. Rom 3:30, 4:9
to cut off the foreskin of the male genital organ as a religious rite involving consecration and ethnic identification, to circumcise, circumcision

ἀκροβυστία

abstract for concrete, noncircumcised, gentiles, i.e. non-Judeans
collective for those who are uncircumcised, uncircumcised, Gentiles, the Gentile world

βάβαρος

pertaining to not speaking Greek or participating in Greek culture, substantive, a non-Hellene, foreigner

a pattern of behavior associated with a low cultural level, uncivilized, barbarian

Σκύθης

The Scythian, living in the region of the Black Sea, frequently viewed as the epitome of unrefinement or savagery

a person who is a native of Scythia, a region north of the Black Sea, and regarded by the Greco-Roman world as utterly pagan and uncivilized, a Scythian

δοῦλος

male slave as an entity in a socioeconomic context, slave

one who is a slave in the sense of becoming the property of an owner, slave, bondservant

ἐλεύθερος

pertaining to being free socially and politically, free, cf. Eph 6:8, Rev 6:15

pertaining to a person who is not a slave, either one who has never been a slave or one who was a slave formerly but is no longer, free person, free man