

COLOSSIANS 1

NLET

LETTER-WRITERS AND ADDRESSEES

1 From:

- Paul, an apostle of Jesus *the* Anointed¹, by way of a willing by God; and
- Timothy, the Brother.

2 To:

- the *ones* in Colossae,
- holy *ones*² and
- believing *ones*,
- brothers in connection with an anointed One.

GREETING

Grace to you and peace from God our Father and YahWeH³ – *namely*, Jesus *the* Anointed⁴!

WHY PAUL AND TIMOTHY ARE THANKFUL

FOR THE SITUATION OF THE DISCIPLES IN COLOSSAE

3 We keep on giving thanks to the God and⁵ Father of the Lord *who is* ours, – *namely*, Jesus *the* Anointed – always in reference to you, ones who are praying, 4 having heard

- of the Faith *that is* yours in connection with an anointed One – *namely*, Jesus, and
- of the Love – *namely*, the Love⁶ toward all the Holy Ones⁷ 5 because of the Hope –
 - *namely*, the Hope which is being laid away for you in the Heavenly Places,
 - the Hope which you heard beforehand in connection with the Word of the Truth, consisting of the Excellent Announcement 6 which is present in regard to you, just as also *it is present* in all the Created Order.

¹ 95% of the Greek manuscripts, including the best line of transmission (f35), have the word order 'Jesus the Anointed' instead of 'an anointed One, Jesus'.

² 'holy ones' – that is, 'the ones who have been set apart for God and His purposes'.

³ Curiously, Paul uses the unarticulated word 'Lord' (Κυρίου) here. Often this unarticulated Greek title is used in the New Testament to translate the name YahWeH, especially in Old Testament references. That is why this translator placed this name for the eternally-existing Deity here.

⁴ 80% of the Greek manuscripts, including the best line of transmission (f35), include the words 'and YahWeH – Jesus the Anointed' here.

⁵ 98% of the Greek manuscripts, including the best line of transmission (f35), include the conjunction 'and' here.

⁶ 86.7% of the Greek manuscripts, including the best line of transmission (f35), do not include 'you have' here.

⁷ Holy Ones' that is, 'those who have been set apart for God and His purposes'.

And,⁸ it is

- a *Word* which is bearing fruit of itself and
 - a *Word* which is growing,
- just as also *it did* in you from the day you heard and recognized the Grace of God in connection with truth, 7 just as you also⁹ learned from Epaphras,
- the beloved fellow slave *that is* ours,
 - who for your¹⁰ sake is a trustworthy servant of the Anointed One,
 - 8 the *one* who also disclosed to us the Love *that is* yours in connection with spirit.

HOW PAUL AND TIMOTHY PRAY

FOR THE DISCIPLES IN COLOSSAE

9 For this reason also we, *for our parts*, from the day we heard, do not pause,

- being ones who keep on praying and
- being ones who keep on asking in your behalf, in order that you might be filled with the Recognition of the Will *that is* His in connection with all wisdom and spiritual intelligence, 10 so that you¹¹ walk worthily of the Lord in regard to all subservience in connection with every work – *that is*, good work,
- being ones who are bearing fruit, and
- being ones who are growing in regard to the Recognition¹² of the God,
- 11 in connection with all power being ones who are being empowered in accord with the Might of the Glory¹³ *that is* His for all perseverance and long-suffering,
- 12 with joy being ones who are giving thanks to the Father – *that is*, to the One Who makes us¹⁴ sufficient for the Portion of the Lot belonging to the Holy Ones¹⁵ in connection with the Light,

⁸ 95% of the Greek manuscripts, including the best line of transmission (f35), include the conjunction 'And,' here.

⁹ 95% of the Greek manuscripts, including the best line of transmission (f35), include the word translated as 'also' here.

¹⁰ 90% of the Greek manuscripts, including the best line of transmission (f35), have 'your' here instead of 'our'.

¹¹ 95% of the Greek manuscripts, including the best line of transmission (f35), include the pronoun 'you' here.

¹² 90.5% of the Greek manuscripts, including the best line of transmission (f35), have 'in regard to the Recognition' here instead of 'by the Recognition'.

¹³ 'Glory' – 'the sum of attributes of a person which raise that person high in the estimate of others'.

¹⁴ 97% of the Greek manuscripts, including the best line of transmission (f35), have 'us' here instead of 'you'.

¹⁵ 'the Holy Ones' – in other words, 'the Ones set apart for God and His purposes'.

- 13 Who rescued us from the Authority of the Darkness and transferred *us* to the Kingdom of the Son *Who is characterized by* the Love *that is* His, 14 in connection with Whom we have the Ransoming¹⁶ by means of the Blood *that is* His¹⁷, the Acquittal of the Moral Failures¹⁸;
- 15 Who is an image of the God – *namely*, the unseen *One* – firstborn of all creation.

THE PRE-EMINENCE OF JESUS
IN REGARD TO ALL CREATED THINGS

16 Because, in connection with Him all the things were created –

- the *things*¹⁹ in the Heavens, and
- the *things*²⁰ upon the Earth,
- the *things* seen, and
- the *things* unseen, whether
 - thrones, or
 - dominions, or
 - heavenly powers, or
 - authorities.

The *things* – *that is*, all *things*! – were created by agency of Him and for Him! 17 And, He, *for His part*, is *prominently* before all things. And, through Him the *things* – all of *them*! – lastingly stand together.

THE PRE-EMINENCE OF JESUS
IN REGARD TO THE EKKLESIA

18 And, He, *for His part*, is the Head of the Body – *namely*, the Ekklesia²¹, Who is origin, firstborn from among the Dead Ones, in order that in connection with

all things He, *for His part*, might come to be One Who is first.

19 Because, in connection with Him He²² was well-pleased

- *that* all the Fulfilling²³ settle in 20 and
- *that* by agency of Him He reconcile all things back to Himself, having made peace by means of the Blood of the Cross *that is* His – by agency of Him, whether the things in reference to the Earth or in reference to²⁴ the Heavens!

HOW JESUS HAS RECONCILED THE EKKLESIA

21 And, you, although at one time being ones who were lastingly alienated and enemies by the Intent in union with the Deeds – *namely*, the wicked *ones*, 22 now, however, He reconciled YOU back in connection with the Body of the Flesh *that is* His by means of the Death *that is* His²⁵ to cause you to stand directly opposite Himself –

- holy²⁶, and
- unblemished, and
- irreproachable,

23 if you really continue with the Faith,

- being ones who have been lastingly *and* firmly founded, and
- *being* steadfast, and
- being ones who have not been lastingly shifted away from the Hope of the Excellent Announcement –

- which you heard,

¹⁶ 'the Ransoming' – specifically, 'the Ransoming by payment of a ransom'

¹⁷ 60% of the Greek manuscripts, including the best line of transmission (f35), include the prepositional phrase 'by means of the Blood *that is* His' here.

¹⁸ 'the Moral Failures' or, 'the missings of the moral mark that God has placed before us'

¹⁹ 97% of the Greek manuscripts, including the best line of transmission (f35), include the definite article translated as 'the *things*' here.

²⁰ 97% of the Greek manuscripts, including the best line of transmission (f35), include the definite article translated as 'the *things*' here.

²¹ 'Ekklesia' – a transliteration of the Greek word ἐκκλησία which means 'assemblies of those called out of society (in this case, by God) to serve an important public function'. This Greek word is

most often translated as 'church' which comes from a different Greek word which means '(house?) of the Lord'.

²² "He" – that is, 'God the Father'

²³ 'the Fulfilling' – possibly, a reference to the fulfilling of His office as the Anointed One.

²⁴ 50% of the Greek manuscripts, including the best line of transmission (f35), have the same Greek preposition (ἐν) here as in the preceding prepositional phrase followed by the same dative case of the noun. In such a prepositional phrase the preposition may be translated as 'in reference to'.

²⁵ 40% of the Greek manuscripts, including the best line of transmission (f35), include the possessive pronoun translated as 'that is His' here.

²⁶ 'holy' – that is, 'set apart for God and His purposes'

- the one which has been lastingly heralded in all the²⁷ Creation – *namely*, the *Creation* under the Heaven,
- of which I, *for my part* – Paul – have become a servant.

PAUL'S PARTICIPATION IN THE AFFLICTIONS

OF THE ANOINTED ONE

IN CONNECTION WITH THE HUSBANDRY GIVEN TO HIM

²⁴ Presently, I am rejoicing in connection with the things befalling me²⁸ in your behalf. And, I am filling up the *afflictions* that come later concerning the Afflictions of the Anointed One in connection with the outward circumstance of the Flesh *that is* mine in behalf the Body *that is* His, which is the Ekklesia²⁹, ²⁵ of which I, *for my part*, became a servant according to the Husbandry³⁰ belonging to the God, the *Husbandry* having been given to me in regard to you to fulfill the Word of the God – ²⁶ *that is*, the *Mystery* – *namely*, the *Mystery* having lastingly been hidden away apart from the *previous* Ages and from the *previous* Generations.

THE MYSTERY IS ALL ABOUT JESUS

Now, however, it has been revealed to the Holy Ones³¹ *who are* His – ²⁷ *that is*, to the ones the God wills to make known Someone – *namely*, the One³² *Who is*

- a treasure of the Glory³³ of the Mystery³⁴ – *namely*, this *one* – in connection with the Ethnicities,
- Who³⁵ is an anointed *One* in connection with you,
- the Hope from the Glory³⁶,
- ²⁸ Whom we, *for our part*, are proclaiming, admonishing all people and teaching all people in

connection with all wisdom, in order that we might present all people perfected in connection with an Anointed *One*³⁷, ²⁹ toward which end also I work hard, being one who is contending *for a prize* in accord with the Inworking *that He is doing in me*,

- the One Who is inworking in me with power!

²⁷ 95% of the Greek manuscripts, including the best line of transmission (f35), include the definite article 'the' here.

²⁸ 55% of the Greek manuscripts, including the best line of transmission (f35), include the personal pronoun 'me' here.

²⁹ 'Ekklesia' – a transliteration of the Greek word ἐκκλησία which means 'assemblies of those called out of society (in this case, by God) to serve an important public function'. This Greek word is most often translated as 'church' which comes from a different Greek word which means '(house?) of the Lord'.

³⁰ 'husbandry' – in the old English sense, meaning 'the management of a household'

³¹ 'the Holy Ones' – in other words, 'the Ones Who have been set apart for God and His purposes'

³² 40% of the Greek manuscripts, including the best line of

transmission (f35), have 'Someone – *namely*, the *man*' here instead of 'what, the thing'.

³³ 'the Glory' – *that is*, 'the attributes beaming forth from someone or something which give others a high estimation of him or it.'

³⁴ 'the Mystery' – in other words, 'a truth that one could not know unless God revealed it to him'.

³⁵ 40% of the Greek manuscripts, including the best line of transmission (f35), have 'Who' (a masculine, relative pronoun) here instead of 'what' (a neuter, relative pronoun).

³⁶ 'the Glory' – See footnote 51.

³⁷ 40% of the Greek manuscripts, including the best line of transmission (f35), do not 'Jesus' here.