

LETTER-WRITERS AND ADDRESSEES

1 From:

- Paul, an apostle of Jesus *the Anointed*⁵, by way of a willing by God; and
- Timothy, the Brother.

2 To:

- the *ones* in Colossae,
- *holy ones*⁶ and
- *believing ones*,
- brothers in connection with an anointed One.

GREETING

Grace to you and peace from God our Father and YaHWeH⁷ – *namely*, Jesus *the Anointed*⁸!

WHY PAUL AND TIMOTHY ARE THANKFUL

FOR THE SITUATION OF THE DISCIPLES IN COLOSSAE

3 We keep on giving thanks to the God and⁹ 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 Love* ¹⁰ toward all the Holy Ones¹¹ 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.

⁵ 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’.

⁶ ‘holy ones’ – that is, ‘the ones who have been set apart for God and His purposes’.

⁷ 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.

⁸ 80% of the Greek manuscripts, including the best line of transmission (f35), include the words ‘and YaHWeH – Jesus the Anointed’ here.

⁹ 98% of the Greek manuscripts, including the best line of transmission (f35), include the conjunction ‘and’ here.

¹⁰ 86.7% of the Greek manuscripts, including the best line of transmission (f35), do not include ‘you have’ here.

¹¹ ‘Holy Ones’ that is, ‘those who have been set apart for God and His purposes’.

¹ Παῦλος ἀπόστολος Ἰησοῦ Χριστοῦ¹ διὰ θελήματος Θεοῦ καὶ Τιμόθεος ὁ ἀδελφὸς

² τοῖς ἐν Κολοσσαῖς, ἀγίοις, καὶ πιστοῖς, ἀδελφοῖς ἐν Χριστῷ.

Χάρις ὑμῖν καὶ εἰρήνη ἀπὸ Θεοῦ Πατρὸς ἡμῶν καὶ Κυρίου Ἰησοῦ Χριστοῦ².

³ Εὐχαριστοῦμεν τῷ Θεῷ καὶ³ Πατρὶ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ πάντοτε περὶ ὑμῶν προσευχόμενοι,⁴ ἀκούσαντες τὴν Πίστιν ὑμῶν ἐν Χριστῷ Ἰησοῦ καὶ

τὴν Ἀγάπην τὴν⁴ εἰς πάντας τὸν Ἀγίους διὰ τὴν Ἐλπίδα τὴν ἀποκειμένην ὑμῖν ἐν τοῖς Οὐρανοῖς,

ἥν προηκούσατε ἐν τῷ Λόγῳ τῆς Ἀληθείας τοῦ Εὐαγγελίου⁶ τοῦ παρόντος εἰς ὑμᾶς, καθὼς καὶ ἐν παντὶ τῷ Κόσμῳ.

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 80% of the Greek manuscripts, including the best line of transmission (f35), include the words καὶ Κυρίου Ἰησοῦ Χριστοῦ.

³ 98% of the Greek manuscripts, including the best line of transmission (f35), include the conjunction ‘and’ here.

⁴ 86.7% of the Greek manuscripts, including the best line of transmission (f35), do not include ἔχετε here.

Καὶ¹² ἐστὶν
καρποφορούμενον καὶ
αὐξανόμενον
καθὼς καὶ ἐν ὑμῖν, ἀφ' ἣς ἡμέρας ἡκούσατε
καὶ ἐπέγνωτε τὴν Χάριν τοῦ Θεοῦ ἐν
ἀληθείᾳ.⁷ καθὼς καὶ¹³ ἐμάθετε ἀπὸ
Ἐπαφρᾶ
τοῦ ἀγαπητοῦ συνδούλου ἡμῶν,
ὅς ἐστιν πιστὸς ὑπὲρ ὑμῶν¹⁴ διάκονος τοῦ
Χριστοῦ,
⁸ ο καὶ δηλώσας ἡμῖν τὴν ὑμῶν Ἀγάπην ἐν
πνεύματι.

⁹ Διὰ τοῦτο καὶ ἡμεῖς, ἀφ' ἣς ἡμέρας
ἡκούσαμεν, οὐ παυόμεθα ὑπὲρ ὑμῶν
προσευχόμενοι καὶ
αἰτούμενοι
ἵνα πληρωθῆτε τὴν ἐπίγνωσιν τοῦ
Θελήματος αὐτοῦ ἐν πάσῃ σοφίᾳ καὶ συνέσει
πνευματικῇ,¹⁰ περιπατῆσαι ὑμᾶς¹⁵ ἀξίως
τοῦ Κυρίου εἰς πᾶσαν ἀρεσκείαν ἐν παντὶ¹⁶
ἔργῳ ἀγαθῷ,
καρποφοροῦντες καὶ
αὐξανόμενοι εἰς τὴν Ἐπίγνωσιν¹⁶ τοῦ
Θεοῦ,
¹¹ ἐν πάσῃ δυνάμει δυναμούμενοι κατὰ τὸ
Κράτος τῆς Δόξης αὐτοῦ εἰς πᾶσαν
ὑπομονὴν καὶ μακροθυμίαν,
μετὰ χαρᾶς¹² εὐχαριστοῦντες τῷ Πατρὶ τῷ
ἰκανώσαντι ὑμᾶς¹⁷ εἰς τὴν Μερίδα τοῦ
Κλήρου τῶν Ἁγίων ἐν τῷ Φωτί,

And,¹⁸ 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 also¹⁹
learned from Epaphras,

➤ the beloved fellow slave *that is* ours,
➤ who for your²⁰ 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 you²¹ 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 Recognition²² of
the God,
➤ 11 in connection with all power being ones who are being
empowered in accord with the Might of the Glory²³ *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 us²⁴ sufficient for the Portion
of the Lot belonging to the Holy Ones²⁵ in connection with the
Light,

¹² 95% of the Greek manuscripts, including the best line of transmission (f35), include the conjunction καὶ here.

¹³ 95% of the Greek manuscripts, including the best line of transmission (f35), include the conjunction καὶ here.

¹⁴ 90% of the Greek manuscripts, including the best line of transmission (f35), have ὑμῶν here instead of ἡμῶν.

¹⁵ 95% of the Greek manuscripts, including the best line of transmission (f35), include the pronoun ὑμᾶς here.

¹⁶ 90.5% of the Greek manuscripts, including the best line of transmission (f35), have εἰς τὴν Ἐπίγνωσιν here instead of τῇ ἐπιγνώσει.

¹⁷ 97% of the Greek manuscripts, including the best line of transmission (f35), have ἡμᾶς here instead of ὑμᾶς.

¹⁸ 95% of the Greek manuscripts, including the best line of transmission (f35), include the conjunction 'And,' here.

¹⁹ 95% of the Greek manuscripts, including the best line of transmission (f35), include the word translated as 'also' here.

²⁰ 90% of the Greek manuscripts, including the best line of transmission (f35), have 'your' here instead of 'our'.

²¹ 95% of the Greek manuscripts, including the best line of transmission (f35), include the pronoun 'you' here.

²² 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'.

²³ 'Glory' – 'the sum of attributes of a person which raise that person high in the estimate of others'.

²⁴ 97% of the Greek manuscripts, including the best line of transmission (f35), have 'us' here instead of 'you'.

²⁵ 'the Holy Ones' – in other words, 'the Ones set apart for God and His purposes'

¹³ ὃς ἐρρύσατο ἡμᾶς ἐκ τῆς Ἐξουσίας τοῦ Σκότους καὶ μετέστησεν εἰς τὴν Βασιλείαν τοῦ Υἱοῦ τῆς Ἀγάπης αὐτοῦ, ¹⁴ ἐν ᾧ ἔχομεν τὴν Ἀπολύτρωσιν διὰ τοῦ Αἵματος αὐτοῦ²⁶, τὴν Ἀφεσιν τῶν ἀμαρτιῶν.

¹⁵ ὃς ἐστιν εἰκὼν τοῦ Θεοῦ τοῦ ἀοράτου, πρωτότοκος πάσης κτίσεως,

¹⁶ Ὄτι ἐν αὐτῷ ἐκτίσθη τὰ πάντα, τὰ²⁷ ἐν τοῖς οὐρανοῖς καὶ τὰ²⁸ ἐπὶ τῆς Γῆς, τὰ ὄρατὰ καὶ τὰ ἀόρατα, εἴτε θρόνοι εἴτε κυριότητες εἴτε ἀρχαὶ εἴτε ἐξουσίαι.

Τὰ πάντα δι’ αὐτοῦ καὶ εἰς αὐτὸν ἐκτισται.

¹⁷ Καὶ αὐτός ἐστιν πρὸ πάντων. Καὶ τὰ πάντα ἐν αὐτῷ συνέστηκεν,

¹⁸ Καὶ αὐτός ἐστιν ἡ Κεφαλὴ τοῦ Σώματος τῆς Ἐκκλησίας· ὃς ἐστιν ἀρχή, πρωτότοκος ἐκ τῶν Νεκρῶν, ἵνα γένηται ἐν πᾶσιν αὐτὸς Πρωτεύων.

- 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 Ransoming²⁹ by means of the Blood *that is His*³⁰, the Acquittal of the Moral Failures³¹;
- 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*³² in the Heavens, and
- the *things*³³ 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 Ekklesia³⁴, 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.

²⁶ 60% of the Greek manuscripts, including the best line of transmission (f35), include the prepositional phrase διὰ τοῦ αἵματος αὐτοῦ here.

²⁷ 97% of the Greek manuscripts, including the best line of transmission (f35), include the definite article τὰ here.

²⁸ 97% of the Greek manuscripts, including the best line of transmission (f35), include the definite article τὰ here.

²⁹ ‘the Ransoming’ – specifically, ‘the Ransoming by payment of a ransom’
³⁰ 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.
³¹ ‘the Moral Failures’ or, ‘the missings of the moral mark that God has placed before us’
³² 97% of the Greek manuscripts, including the best line of transmission (f35), include the definite article translated as ‘the things’ here.
³³ 97% of the Greek manuscripts, including the best line of transmission (f35), include the definite article translated as ‘the things’ here.
³⁴ ‘Ekklesia’ – a transliteration of the Greek word ἐκκλησία which means ‘assembles 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’.

¹⁹ Ὄτι ἐν αὐτῷ εὐδόκησεν πᾶν τὸ Πλήρωμα κατοικῆσαι ²⁰ καὶ δι’ αὐτοῦ ἀποκαταλλάξαι τὰ πάντα εἰς αὐτόν, εἰρηνοποιήσας διὰ τοῦ Αἵματος τοῦ Σταυροῦ αὐτοῦ, δι’ αὐτοῦ, εἴτε τὰ ἐπὶ τῆς Γῆς εἴτε τὰ ἐπὶ³⁵ τοῖς Οὐρανοῖς.

²¹ Καὶ ὑμᾶς ποτε ὄντας ἀπηλλοτριωμένους καὶ ἐχθροὺς τῇ διανοίᾳ ἐν τοῖς ἔργοις τοῖς πονηροῖς— ²² νυνὶ δὲ ἀποκατήλλαξεν ἐν τῷ Σώματι τῆς Σαρκὸς αὐτοῦ διὰ τοῦ Θανάτου αὐτοῦ³⁶ — παραστῆσαι ὑμᾶς

ἀγίους καὶ ἀμώμους καὶ ἀνεγκλήτους κατενώπιον αὐτοῦ,
²³ εἴ γε ἐπιμένετε τῇ Πίστει, τεθεμελιωμένοι καὶ ἐδραῖοι καὶ μὴ μετακινούμενοι ἀπὸ τῆς Ἐλπίδος τοῦ Εὐαγγελίου οὕτοις ἡκούσατε, τοῦ κηρυχθέντος ἐν πάσῃ τῇ³⁷ Κτίσει τῇ ὑπὸ τὸν Οὐρανόν, οὕτοις ἐγενόμην ἐγὼ Παῦλος διάκονος.

19 Because, in connection with Him He³⁸ was well-pleased

- *that* all the Fulfilling³⁹ 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 to⁴⁰ 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* His⁴¹ to cause you to stand directly opposite Himself –

- holy⁴², 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,
 - the one which has been lastingly heralded in all the⁴³ Creation – *namely*, the *Creation* under the Heaven,
 - of which I, *for my part* – Paul – have become a servant.

³⁸ “He” – *that is*, ‘God the Father’

³⁹ ‘the Fulfilling’ – possibly, a reference to the fulfilling of His office as the Anointed One.

⁴⁰ 50% of the Greek manuscripts, including the best line of transmission (f35), have the same Greek preposition (ἐπὶ) 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’.

⁴¹ 40% of the Greek manuscripts, including the best line of transmission (f35), include the possessive pronoun translated as ‘that is His’ here.

⁴² ‘holy’ – *that is*, ‘set apart for God and His purposes’

⁴³ 95% of the Greek manuscripts, including the best line of transmission (f35), include the definite article ‘the’ here.

³⁵ 50% of the Greek manuscripts, including the best line of transmission (f35), have ἐπὶ here instead of ἐν.

³⁶ 40% of the Greek manuscripts, including the best line of transmission (f35), include the possessive pronoun αὐτοῦ here.

³⁷ 95% of the Greek manuscripts, including the best line of transmission (f35), include the definite article τῇ here.

PAUL'S PARTICIPATION IN THE AFFLICTIONS OF THE ANOINTED ONE

IN CONNECTION WITH THE HUSBANDRY GIVEN TO HIM

²⁴ Νῦν χαίρω ἐν τοῖς παθήμασιν **μού**⁴⁴ ὑπὲρ ὑμῶν. Καὶ ἀνταναπληρῶ τὰ ὑστερήματα τῶν Θλίψεων τοῦ Χριστοῦ ἐν τῇ Σαρκὶ μου ὑπὲρ τοῦ Σώματος αὐτοῦ, ὅ ἐστιν ἡ Ἐκκλησία,²⁵ ἡς ἐγενόμην ἐγὼ διάκονος κατὰ τὴν Οἰκονομίαν τοῦ Θεοῦ τὴν δοθεῖσάν μοι εἰς ὑμᾶς πληρῶσαι τὸν Λόγον τοῦ Θεοῦ,²⁶ τὸ Μυστήριον, τὸ ἀποκεκρυμμένον ἀπὸ τῶν Αἰώνων καὶ ἀπὸ τῶν Γενεῶν.

Νῦν⁴⁵ δὲ ἐφανερώθη τοῖς Ἅγιοις αὐτοῦ,
²⁷ οἵς ἡθέλησεν ὁ Θεὸς γνωρίσαι **Τις ὁ**⁴⁶

πλοῦτος τῆς Δόξης τοῦ Μυστηρίου τούτου ἐν τοῖς Ἐθνεσιν,
ὅς⁴⁷ ἐστιν Χριστὸς ἐν ὑμῖν,
ἡ Ἐλπὶς τῆς Δόξης·

24 Presently, I am rejoicing in connection with the things befalling me⁴⁸ 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 Ekklesia⁴⁹, 25 of which I, *for my part*, became a servant according to the Husbandry⁵⁰ 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 Ones⁵¹ *who are* His – 27 *that is*, to the ones the God wills to make known Someone – *namely*, the *One*⁵² *Who is*

- a treasure of the Glory⁵³ of the Mystery⁵⁴ – *namely*, this *one* – in connection with the Ethnicities,
- Who⁵⁵ is an anointed *One* in connection with you,
- the Hope from the Glory⁵⁶,

⁴⁸ 55% of the Greek manuscripts, including the best line of transmission (f35), include the personal pronoun 'me' here.

⁴⁹ 'Ekklesia' – a transliteration of the Greek word ἐκκλησία which means 'assembles 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'.

⁵⁰ 'husbandry' – in the old English sense, meaning 'the management of a household'

⁵¹ 'the Holy Ones' – in other words, 'the Ones Who have been set apart for God and His purposes'

⁵² 40% of the Greek manuscripts, including the best line of transmission (f35), have 'Someone – *namely*, the *man*' here instead of 'what, the thing'.

⁵³ 'the Glory' – *that is*, 'the attributes beaming forth from someone or something which give others a high estimation of him or it.'

⁵⁴ 'the Mystery' – in other words, 'a truth that one could not know unless God revealed it to him'.

⁵⁵ 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).

⁵⁶ 'the Glory' – See footnote 51.

⁴⁴ 55% of the Greek manuscripts, including the best line of transmission (f35), include the personal pronoun **μού** here.

⁴⁵ 90% of the Greek manuscripts, including the best line of transmission (f35), have the spelling **νῦν** here instead of **νῦν**.

⁴⁶ 40% of the Greek manuscripts, including the best line of transmission (f35), have **τις ὁ** (a masculine indefinite pronoun and a masculine definite article) here instead of **τί τὸ** (an interrogative neuter pronoun and neuter definite article).

⁴⁷ 40% of the Greek manuscripts, including the best line of transmission (f35), have **ὅς** (a masculine relative pronoun) here instead of **ὅ** (a neuter relative pronoun).

²⁸ ὃν ἡμεῖς καταγγέλλομεν νουθετοῦντες πάντα ἄνθρωπον καὶ διδάσκοντες πάντα ἄνθρωπον ἐν πάσῃ σοφίᾳ, ἵνα παραστήσωμεν πάντα ἄνθρωπον τέλειον ἐν Χριστῷ ⁵⁷ . ²⁹ εἰς ὃ καὶ κοπιῶ ἀγωνιζόμενος κατὰ τὴν ἐνέργειαν αὐτοῦ τὴν ἐνεργουμένην ἐν ἡμοὶ ἐν δυνάμει.

- 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 ⁵⁸, 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!

⁵⁷ 40% of the Greek manuscripts, including the best line of transmission (f35), do not Ιησοῦ here.

⁵⁸ 40% of the Greek manuscripts, including the best line of transmission (f35), do not 'Jesus' here.