

¹ Θέλω γάρ ύμᾶς εἰδέναι ἡλίκον ἀγῶνα ἔχω περὶ¹
ύμῶν καὶ τῶν ἐν Λαοδικείᾳ καὶ
ὅσοι οὐχ ἔόρακασιν² τὸ πρόσωπόν μου ἐν
σαρκὶ,
² ἵνα παρακληθῶσιν αἱ καρδίαι αὐτῶν,
συμβιβασθέντων³
ἐν ἀγάπῃ καὶ
εἰς πάντα πλοῦτον⁴ τῆς πληροφορίας τῆς
Συνέσεως, εἰς ἐπίγνωσιν τοῦ Μυστηρίου τοῦ
Θεοῦ καὶ Πατρὸς καὶ τοῦ⁵ Χριστοῦ,³ ἐν ᾧ
εἰσιν πάντες οἱ θησαυροὶ τῆς Σοφίας καὶ
τῆς⁶ Γνώσεως ἀπόκρυφοι.
⁴ Τοῦτο δὲ⁷ λέγω ἵνα μή τις⁸ ύμᾶς
παραλογίζηται ἐν πιθανολογίᾳ.

⁵ Εἰ γὰρ καὶ τῇ Σαρκὶ ἄπειμι, ἀλλὰ τῷ
πνεύματι σὺν ύμῖν εἰμι, χαίρων καὶ βλέπων
ύμῶν τὴν Τάξιν καὶ τὸ Στερέωμα τῆς εἰς
Χριστὸς πίστεως ύμῶν.

¹ 93% of the Greek manuscripts, including the best line of transmission (f35), have περὶ here instead of ὑπὲρ.

² 85% of the Greek manuscripts, including the best line of transmission (f35), have the spelling ἔόρακασιν here instead of ἔόρακαν.

³ 95% of the Greek manuscripts, including the best line of transmission (f35), have συμβιβασθέντων (a nominative participle) here instead of συμβιβασθέντες (a genitive participle).

⁴ 95% of the Greek manuscripts, including the best line of transmission (f35), have πάντα πλοῦτον here. On the basis of 3% the NU has πᾶν πλοῦτος.

⁵ 95% of the Greek manuscripts, including the best line of transmission (f35), include the words καὶ πατρὸς καὶ τοῦ here. On the basis of two manuscripts the NU omits them.

⁶ 95% of the Greek manuscripts, including the best line of transmission (f35), include the definite article τῆς here.

⁷ 95% of the Greek manuscripts, including the best line of transmission (f35), include the conjunction δὲ here.

⁸ 95% of the Greek manuscripts, including the best line of transmission (f35), have μή τις here instead of μηδεὶς.

PAUL EXPRESSES HIS CONCERN THAT THE DISCIPLES REMAIN
KNIT TOGETHER BY LOVE AND CERTAINTY OF THE TRUTH

1 For, I want you to lastingly know how great a mental struggle I have concerning⁹

- you, and
- the ones in Laodicea, and
- as many as have not lastingly seen my face in flesh,

2 in order that the hearts *that are* theirs might be encouraged, ones who have been knit together¹⁰

- in connection with love and,
- in regard to a complete wealth¹¹ of the certainty of the Union – *that is to say*, in regard to a recognition of the Mystery of the God and Father and of the¹² Anointed One 3 in connection with Whom are all the treasures of the Wisdom and the¹³ Knowledge hidden away.

4 Now,¹⁴ I say this in order that someone might not¹⁵ mislead you with specious arguments.

PAUL URGES THE DISCIPLES

TO KEEP WALKING IN CONNECTION WITH JESUS

5 For, even if I am far away by the Flesh; rather, by the spirit I am with you, rejoicing and seeing the Order that is yours and the Steadfastness of the Faith that is yours in regard to an anointed One.

⁹ 93% of the Greek manuscripts, including the best line of transmission (f35), have 'concerning' here instead of 'over'.

¹⁰ 95% of the Greek manuscripts, including the best line of transmission (f35), have 'ones who have been knit together' (a nominative participle) here instead of συμβιβασθέντες 'of ones who have been knit together' (a genitive participle).

¹¹ 95% of the Greek manuscripts, including the best line of transmission (f35), have 'a complete wealth' here. On the basis of 3% the NU has 'all wealth'.

¹² 95% of the Greek manuscripts, including the best line of transmission (f35), include the words 'and Father and of the' here. On the basis of two manuscripts the NU omits them.

¹³ 95% of the Greek manuscripts, including the best line of transmission (f35), include the definite article 'the' here.

¹⁴ 95% of the Greek manuscripts, including the best line of transmission (f35), include the conjunction 'Now,' here.

¹⁵ 95% of the Greek manuscripts, including the best line of transmission (f35), have 'someone ... not' here instead of 'no one'.

⁶ Ως οῦν παρελάβετε τὸν Χριστὸν Ἰησοῦν τὸν Κύριον, ἐν αὐτῷ περιπατεῖτε,

⁷ ἐρριζωμένοι καὶ ἐποικοδομούμενοι ἐν αὐτῷ καὶ βεβαιούμενοι ἐν ἐν¹⁶ τῇ Πίστει καθὼς ἐδιδάχθητε, ^ἱπερισσεύοντες ἐν αὐτῇ¹⁷ ἐν εὐχαριστίᾳ.

⁸ Βλέπετε μή τις ύμᾶς ἔσται ὁ συλαγωγῶν διὰ τῆς Φιλοσοφίας καὶ κενῆς ἀπάτης

κατὰ τὴν Παράδοσιν τῶν Ἀνθρώπων, κατὰ τὰ Στοιχεῖα τοῦ Κόσμου καὶ οὐ κατὰ Χριστόν.

⁹ Οτι ἐν αὐτῷ κατοικεῖ πᾶν τὸ Πλήρωμα τῆς Θεότητος σωματικῶς,

¹⁰ Καὶ ἔστε ἐν αὐτῷ πεπληρωμένοι,

ὅς ἔστιν ἡ Κεφαλὴ πάσης ἀρχῆς καὶ ἔξουσίας,

¹¹ ἐν ᾧ καὶ περιετμήθητε περιτομῇ ἀχειροποιήτῳ ἐν τῇ Ἀπεκδύσει τοῦ Σώματος τῶν Ἀμαρτιῶν¹⁸ τῆς Σαρκός, ἐν τῇ Περιτομῇ τοῦ Χριστοῦ,

¹² συνταφέντες αὐτῷ ἐν τῷ **Βαπτίσματι**¹⁹, ἐν ᾧ καὶ συνηγέρθητε διὰ τῆς Πίστεως τῆς Ἐνεργείας τοῦ Θεοῦ τοῦ ἐγείραντος αὐτὸν ἐκ τῶν²⁰ Νεκρῶν.

¹⁶ 95% of the Greek manuscripts, including the best line of transmission (f35), include the preposition ἐν here.

¹⁷ 95% of the Greek manuscripts, including the best line of transmission (f35), include the prepositional phrase ἐν αὐτῇ here.

¹⁸ 92.5% of the Greek manuscripts, including the best line of transmission (f35), include the words τῶν ἀμαρτιῶν here. On the basis of two manuscripts the NU omits them.

¹⁹ 95% of the Greek manuscripts, including the best line of transmission (f35), have βαπτίσματι (the dative case of βάπτισμα) here instead of βαπτισμῷ (the dative case of βαπτισμός).

²⁰ 70% of the Greek manuscripts, including the best line of transmission (f35), include the definite article

6 So then, just as you have received the Anointed One – namely, Jesus, the Lord – by *hearing*, keep on walking in connection with Him,

- 7 as ones who have been lastingly and firmly rooted, and
- as ones who are being built up in connection with Him, and
- as ones who are being confirmed in connection with²¹ the Faith – just as you have been taught,
- as ones ones who are abounding in connection with Him²² in gratitude.

PAUL WARNS THE DISCIPLES NOT TO BE CAPTIVATED

BY THE USELESS PHILOSOPHY OF CERTAIN JEWS

8 Keep on looking out that someone shall not be one who is carrying you off as *booty* by means of the Philosophy and empty deception

- in accord with the Tradition of the People²³,
- in accord with the Elements of the *Created Order*, and
- not in accord with an anointed One.

9 Because, in Him dwells all the fulness of the Deity bodily.

PAUL REMINDS THE DISCIPLES

*THAT BY BAPTISM THEY HAVE BEEN CONNECTED
TO THE BURIAL AND RESURRECTION OF THE ANOINTED ONE
AND HAVE BEEN MADE LASTINGLY COMPLETE*

10 And, you are ones who in connection with Him have been lastingly made complete,

- Who is the Head of every realm and authority,
- 11 in connection with Whom also you have been circumcised with a circumcision not made by hands in connection the Putting Off of the Moral Failures²⁴ from the Body in connection with the Circumcision of the Anointed One,
- 12 having been buried together with Him in connection with the Baptism²⁵, in connection with which also you were raised up together with Him by means of the Faith which is characterized by the Divine Action of the God, the One Who raised Him from among the²⁶ dead ones.

τῶν here.

²¹ 95% of the Greek manuscripts, including the best line of transmission (f35), include the preposition translated as 'in connection with' here.

²² 95% of the Greek manuscripts, including the best line of transmission (f35), include the prepositional phrase 'in connection with Him' here.

²³ 'the People' – Since Paul is addressing the false teaching of a certain kind of Judaizer, 'the People' may be referring specifically to the Jewish People.'

²⁴ 92.5% of the Greek manuscripts, including the best line of transmission (f35), include the words 'of the Moral Failures' here.

²⁵ 'Baptism' – a transliteration of the Greek word 'βαπτίσματι' which means 'a dipping in water'. Cf. Mark 7:4 for the variety of ways this 'dipping' was done.

²⁶ 70% of the Greek manuscripts, including the best line of transmission (f35), include the definite article 'the' here.

¹³ Καὶ ὑμᾶς νεκροὺς ὄντας ²⁷ τοῖς Παραπτώμασιν καὶ τῇ Ἀκροβυστίᾳ τῆς Σαρκὸς ὑμῶν, συνεζωοποίησεν ὑμᾶς σὺν αὐτῷ·

χαρισάμενος ἡμῖν πάντα τὰ Παραπτώματα,

¹⁴ ἔξαλείψας τὸ καθ' ἡμῶν Χειρόγραφον τοῖς Δόγμασιν ὃ ἦν ὑπεναντίον ἡμῖν.

Καὶ αὐτὸς ἤρκεν ἐκ τοῦ μέσου προσηλώσας αὐτὸς τῷ Σταυρῷ. ¹⁵ Ἀπεκδυσάμενος τὰς Ἀρχὰς καὶ τὰς Ἐξουσίας ἐδειγμάτισεν ἐν παρρησίᾳ, θριαμβεύσας αὐτοὺς ἐν αὐτῷ.

¹⁶ Μὴ οὖν τις ὑμᾶς κρινέτω

ἐν βρώσει ἦ²⁸

ἐν πόσει ἦ

ἐν μέρει

ἐορτῆς ἦ

νουμηνίας²⁹ ἦ

σαββάτων,

¹⁷ ἃ ἔστιν σκιὰ τῶν μελλόντων. Τὸ δὲ σῶμα ³⁰ Χριστοῦ.

¹⁸ Μηδεὶς ὑμᾶς καταβραβευέτω,

θέλων ἐν ταπεινοφροσύνῃ καὶ θρησκείᾳ τῶν ἀγγέλων, ἃ μὴ ἔώρακεν³¹ ἐμβατεύων,

εἰκῇ φυσιούμενος ὑπὸ τοῦ νοὸς τῆς Σαρκὸς αὐτοῦ, ¹⁹ καὶ

²⁷ 70% of the Greek manuscripts, including the best line of transmission (f35), do not include the preposition *ἐν* here.

²⁸ 98% of the Greek manuscripts, including the best line of transmission (f35), have *ἢ* here instead of *καὶ*.

²⁹ 98% of the Greek manuscripts, including the best line of transmission (f35), have the spelling *νουμηνίας* here instead of the odd spelling *νεομηνίας*.

³⁰ 95% of the Greek manuscripts, including the best line of transmission (f35), do not include the definite article *τοῦ* here.

³¹ 98% of the Greek manuscripts, including the best line of transmission (f35), have the spelling *ἔώρακεν* here instead of *ἔόρακεν*.

¹³ And you, *for your part*, although being dead ³² by the Steps in the Wrong Direction and by being in the state the Uncircumcision of the Flesh that is yours, He made you alive together with Him –

- One Who graciously forgave for us all the Steps in the Wrong Direction,
- 14 He Who wiped out the Handwriting against us with the Judgments, which Handwriting was written against us.

And, He, *for His part*, has lastingly taken IT up and borne IT from out of our midst, having nailed it to the Cross. 15 Being One Who has despoiled the Realms and the Authorities, He appeared with license, having triumphed over them by it.

PAUL WARNS THE DISCIPLES

NOT TO LET THE FORESHADOWINGS OF THE OLD TESTAMENT

REPLACE THE SUBSTANCE OF THE NEW TESTAMENT

16 So then, do not let anyone even begin to judge you

- in connection with eating, or³³
- in connection with drinking, or
- in connection with participation in
 - a feast, or
 - a new moon, or
 - sabbaths,

17 which things are a shadow of the things which are about to come. Now, the Body is of ³⁴ an anointed *One*.

PAUL ANALYZES THE CHARACTER OF JUDAIZING JUDGES

18 Let no one render judgment against you so as to deprive you of your prize,

- delighting as he does in a lowly-mindedness and religious worship of the messengers³⁵, which things one who is stepping in has not lastingly seen,
- unintentionally having become an inveterate person by the mind of the Flesh *that is his* 19 and

³² 70% of the Greek manuscripts, including the best line of transmission (f35), do not include the preposition which might be translated here as 'in connection with' here. The preposition 'by' which follows is suggested by the dative case of the following noun.

³³ 98% of the Greek manuscripts, including the best line of transmission (f35), have 'or' here instead of 'and'.

³⁴ 95% of the Greek manuscripts, including the best line of transmission (f35), do not include the definite article 'the' here.

³⁵ 'the messengers' – The Greek word may refer to either human, heavenly, divine, or even demonic messengers, depending on context. Here, likely the latter.

οὐ κρατῶν τὴν Κεφαλήν, ἐξ οὗ πᾶν τὸ Σῶμα διὰ τῶν ἀφῶν καὶ συνδέσμων ἐπιχορηγούμενον καὶ συμβιβαζόμενον αὔξει τὴν αὔξησιν τοῦ Θεοῦ.

²⁰ Εἰ οὖν³⁶ ἀπεθάνετε σὺν Χριστῷ ἀπὸ τῶν στοιχείων τοῦ κόσμου, τί ώς ζῶντες ἐν κόσμῳ δογματίζεσθε.

²¹ Μὴ ἄψη μηδὲ γεύσῃ μηδὲ θίγῃς,
²² ἃ ἔστιν πάντα εἰς φθορὰν τῇ ἀποχρήσει, κατὰ τὰ ἐντάλματα καὶ διδασκαλίας τῶν Ἀνθρώπων;²³ ἄτινά ἔστιν λόγον μὲν ἔχοντα σοφίας ἐν ἔθελοθρησκείᾳ³⁷ καὶ ταπεινοφροσύνῃ καὶ ἀφειδίᾳ σώματος, οὐκ ἐν τιμῇ τινι πρὸς πλησμονὴν τῆς Σαρκός.

- one who is not holding fast to the Head, from Whom the whole Body, being supplied and being brought together by means of the joints and ligaments, grows with the growth from the God.

PAUL ASKS WHY DISCIPLES WHO BY BAPTISM HAVE DIED TOGETHER WITH THE ANOINTED ONE AWAY FROM BEING GOVERNED BY THE ELEMENTARY PRINCIPLES OF THE JUDAIZERS FOR THE FLESH WOULD STILL WANT TO LIVE BY THESE PRINCIPLES

20 So then,³⁸ if you died together with an Anointed One away from the Elementary Principles of the *Created* Order, why, as though living in connection with a created order, are you being dogmatized:

- 21 “Do not even begin to attach yourself *to this or that!*”
- “Neither even begin to taste *this or that!*”
- “Neither even begin to touch *this or that!*”

22 all which things are to end in destruction by the consumption of these things, in accordance with the Ordinances and Teachings of the People³⁹, 23 such things as are, seemingly, a word having wisdom in connection with

- a self-willed worship, and
- lowly-mindedness, and
- unsparing treatment of one's body,
but really are not of value to anyone in reference to a satisfying of the Flesh?!

³⁶ 80% of the Greek manuscripts, including the best line of transmission (f35), include the conjunction οὖν here. On the basis of 15% the NU omits it.

³⁷ 90% of the Greek manuscripts, including the best line of transmission (f35), have the spelling ἔθελοθρησκείᾳ here instead of ἔθελοθρησκίᾳ.

³⁸ 80% of the Greek manuscripts, including the best line of transmission (f35), include the conjunction ‘So then,’ here. On the basis of 15% the NU omits it.

³⁹ ‘the People’ – Since Paul is addressing the false teaching of a certain kind of Judaizer, ‘the People’ may be referring specifically ‘to the Jewish People.’