

Colossians 1

written and compiled by Gary Kukis

Colossians 1:1–29

Christology/Paul's Responsibilities

These studies are designed for believers in Jesus Christ only. If you have exercised faith in Christ, then you are in the right place. If you have not, then you need to heed the words of our Lord, Who said, "For God so loved the world that He gave His only-begotten [or, uniquely-born] Son, so that every [one] believing [or, trusting] in Him shall not perish, but shall be have eternal life! For God did not send His Son into the world so that He should judge the world, but so that the world shall be saved through Him. The one believing [or, trusting] in Him is not judged, but the one not believing has already been judged, because he has not believed in the Name of the only-begotten [or, uniquely-born] Son of God." (John 3:16–18). "I am the Way and the Truth and the Life! No one comes to the Father except through [or, by means of] Me!" (John 14:6).

Every study of the Word of God ought to be preceded by a naming of your sins to God. This restores you to fellowship with God (1John 1:8–10).

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These exegetical studies are *not* designed for you to read each and every word. For instance, the Greek exegesis is put into lightly colored tables, so that if you want to skip over them, that is fine. If you question a translation, you can always refer back to the appropriate Greek tables to sort it all out. These tables provide all of the words their meanings and morphology for each and every verse. The intent is to make this particular study the most complete and most accurate examination of Colossians 1 which is available in writing. The idea is to make every phrase, verse and passage understandable and to make correct application of all that is studied.

Besides teaching you the doctrinal principles related to this chapter, this commentary is also to help bring this narrative to life, so that you can understand the various characters, their motivations, and the choices that they make. Ideally, you will be able to visualize the peoples, their temporal and spiritual leaders, and their armies as they move across the landscape of the Land of Promise. I hope to provide not only an accurate exegesis of the chapter in view, but to also quote many of the great insights that past commentators have offered us.

Although the bulk of this chapter is based upon narrative from the book of Colossians, I will make every attempt possible to provide enough historical information and theological context so that you will have a sufficient background to understand what is going on.

Preface: Paul contacts the believers in Colosse, having found out about them through Epaphras, who apparently evangelized and taught them. In the first chapter of this letter, Paul tells the Colossians what he knows about them and how he knows this. Then he speaks in length about Jesus Christ, touching on some of the most important New Testament doctrines. Then Paul speaks about himself and his role in the Church Age and how that relates to the believers in Colosse.

*Bible Summary: Paul, to the saints in Colossae. May you be filled with wisdom. The Son is the image of the invisible God. I make known the mystery.*¹

This should be the most extensive examination of Colossians 1 available, where you will be able to examine in depth every word of the original text.

Brief Overview:²

Date	Events	Historical Events	Rome
A.D. 60–62	Colossians was written by Paul during his first Roman imprisonment. Compare with Acts 28:14 1	Felix was the procurator of Judæa until A.D. 59, when Festus replaces him	Nero (54–68 A.D.)
Paul wrote the book of Colossians.			

Quotations:

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¹ From <https://biblesummary.info/colossians> accessed January 3, 2023.

² Light of World chart, from <https://www.lightofword.org/images/stories/teachings/Acts/timeline4.pdf>

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Summary **A Set of Summary Doctrines and Commentary**
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First Verse	Chapter Summary	Addendum
www.kukis.org	Exegetical Studies in Colossians	

Doctrines Covered or Alluded To			
	Deity of Jesus Christ		

Chapters of the Bible Alluded To or Appropriately Exegeted with this Chapter

[Acts 20](#)

[Acts 28](#)

Many who read and study this chapter are 1st or 2nd generation students of R. B. Thieme, Jr., so that much of this vocabulary is second nature. One of Bob's contributions to theology is a fresh vocabulary along with a number of concepts which are theologically new or reworked, yet still orthodox. Therefore, if you are unfamiliar with his work, the definitions below will help you to fully understand all that is being said. Also included are various technical terms from Christian theology along with a few new terms and concepts which I have developed.

Sometimes the terms in the exegesis of this chapter are simply alluded to, without any in-depth explanation of them. Sometimes, these terms are explained in detail and illustrated. A collection of all these terms is found here: ([HTML](#)) ([PDF](#)) ([WPD](#)). Often, the terms below are linked to complete doctrines.

In the book of Colossians, this tends to be a long list.

Definition of Terms

Adam's Original Sin	All people have Adam's original sin imputed to the sin nature from birth, as the sin nature is the natural home or target for the sin nature. This is also known as <i>original sin</i> (but never known as Eve's original sin). Adam's act of rebellion (or sin) against God becomes a part of our being at birth. As a result, all children are born condemned by God, from the first breath. This is the sin which condemns the unbeliever.
Agapê love, Christian love	Agapê love (also called Christian love) is not an emotion that we have or work up; it is a mental attitude. Most often, this is used with reference to other believers. We view other believers without thinking any mental attitude sins about them (we are not jealous of them, we are not angry with them, we do not see ourselves as in competition with them, etc.). We treat them in the way that we would like to be treated. This does not mean that we go up to objectionable believers and figure out five nice things to say to them. Some believers you can <i>love</i> from afar. See the Doctrine of Love (HTML) (PDF) (WPD).
Apostle, Apostles, Apostleship	The gift of Apostleship is the highest gift of the Church Age. This gives authority over more than one church to the individual with this gift (such a person usually has a plethora of gifts in addition to). Grace Notes on Apostleship (HTML) (PDF); L. G. Merritt (Apostleship); Jack M. Ballinger (Apostleship); Roy A. Cloudt (Defined Apostleship), Got Questions (What is an Apostle?).
Bible Doctrine	Bible doctrine is the information found in the Old and New Testaments which God wants all believers to know. We live in the Church Age, where there is no additional Scripture being written; and therefore, there is no direct teaching by God to man. All that we need to know is found within the pages of the Bible. See the Importance of Bible Doctrine (HTML) (PDF) (WPD).
Christology	Christology is the study of the Lord Jesus Christ. In the Old Testament, <i>Christ</i> was explained and developed through a complex system of animal sacrifices, feast days and the design of the Tabernacle and its furniture. See Basic Christology from the Spokane Bible Church.

Definition of Terms	
The Christian Life; the Christian Way of Life	The <i>Christian life</i> is a synonym for the spiritual life. Key to the Christian life is faith in Christ; naming of one's sins to God (rebound), and growing by means of Bible doctrine. See the Doctrine of Walking (HTML) (PDF) (WPD); Christian Basics (HTML) (PDF) (WPD), the Spiritual Life in the Church Age (HTML) (PDF) (WPD) and The Basic Mechanics of the Christian Life (also known as, The Christian Life for Dummies) (HTML) (PDF) (WPD).
(The) Church	The church has several different meanings today: (1) Most often, today, we understand this to refer to a local church that we attend. (2) At the beginning of the Church Age, this word referred to a gathering or assembly of people; their racial and gender specifics were unimportant. (3) The church universal refers to all of the believers (this could be all of the believers alive on earth right now or all of the believers who have lived throughout the Church Age). Grace notes "Church, the Body of Christ" (HTML) (PDF); Doctrine.org (The Church—the Body of Christ); Word of Truth Ministries (Church); Grace Bible Church of Baytown (The Church);
Church Age	The Church Age is the period of time in history where God works through the body of believers, also known as the church. This age began on the Day of Pentecost, following our Lord's resurrection and ascension, and continues today. See the Three Dispensations: The Age of Israel, the Age of the Hypostatic Union and the Church Age (HTML) (PDF) (WPD). See the doctrine of Dispensations (HTML) (PDF) (WPD).
The Cross; the Cross of Christ; the Roman Cross	The phrases <i>the cross</i> and <i>the cross of Christ</i> are common phrases used today to represent Jesus dying for our sin on the cross. In that way, these phrases mean essentially the same thing as <i>the blood of Christ</i> . This does not mean that there is some magic or importance in the symbol of the cross, which is ubiquitous today. Jesus did not die on a cross which looked like that. The cross that He died on was a Roman cross, which looked more like a <i>T</i> . The physical pain which Jesus endured, the small amount of blood which He bled, and His actual physical death are real events, but they are typical of what actually saves us from our sins. During three hours of the cross, God the Father poured out on God the Son our sins; and Jesus took upon Himself the penalty for our sins during those three hours. This is not something which was not actually observed by anyone (although the Lord is said to have screamed throughout that process).
Dispensation, Dispensations	A Dispensation is a period of human history expressed from Divine viewpoint (God's point of view). Dispensations give us the Divine outline of human history (or, God's different game plans for various periods of time in history). See the doctrine of Dispensations (HTML) (PDF) (WPD).
Divine Good	This is good which is completely in accordance with the plan of God. In order for a person to do acts of divine good, they must be in fellowship and be thinking Bible doctrine. As a result, that which they do is divine good and moves the plan of God forward. See also the Doctrine of Divine Good (L.G. Merritt—West Bank Bible Church) (Grace Bible Church of Baytown) (Maranatha Church).
Edification Complex	Individually edification refers to the spiritual growth of the positive believer, and/or momentum in the Christian way of life. Hence, the individual connotation <i>edification complex</i> refers to the execution of the protocol plan of God and the subsequent manufacture of the "invisible hero," resulting in the glorification of God. See the Doctrine of the Edification Complex of the Soul (HTML) (PDF) (WPD). Ron Adema (Edification Complex of the Soul). Robert R. McLaughlin (Erection of an Edification Complex). Joe Griffin (chart). This term is original with R. B. Thieme, Jr. The booklet on it is now out of print.

Definition of Terms	
Efficacious; Efficacy	Efficacious means, <i>having the power to produce a desired effect, able to produce [an intended result, an outcome], ability, productive</i> . Efficacy means, <i>the power to produce; production of the effect intended</i> . The efficacy of Scripture means that it is <i>able to produce an intended result</i> , which would be spiritual maturity (this would occur in conjunction with the power of the Holy Spirit). Spiritual maturity requires both the Spirit and the Word.
Fellowship (with God)	Fellowship means that we enjoy a current, active relationship with God. This is a real state of being; but it does not mean that we feel it. We lose fellowship with God by sinning; and we regain that fellowship by naming our sins to God (also known as, <i>rebound</i> ; as explained in 1John 1:9). R. B. Thieme, Jr. called the naming of your sins and the resultant restoration to fellowship as <i>rebound</i> . See <i>Rebound and Keep Moving!</i> (R. B. Thieme, Jr.) Rebound (Kukis).
Filled with the Spirit; Filled with the Holy Spirit	For the believer in the Church Age, his restoration to fellowship by rebound also restores the filling of the Holy Spirit to him. This is not <i>an experience</i> . That is, you will not feel differently when filled with the Holy Spirit. See the Doctrine of the Filling of the Holy Spirit (Grace Bible Church of Baytown) (Maranatha Church) (Word of Truth Ministries) From Grace Notes (HTML) (PDF) R. B. Thieme, Jr. (Rebound and Keep Moving) (Rebound Revisited).
Gospel	There are at least 3 ways to understand the word <i>gospel</i> : (1) It is a synonym for the truth, or the real truth. (2) The gospel of Jesus Christ refers to the revelation of the means of salvation to unregenerate man: " Believe on the Lord Jesus Christ and you will be saved. " There are other things which may be included in the gospel, such as a reference to the cross, to Jesus dying for our sins, to Jesus being resurrected, etc. (3) The gospels refer to the 4 biographies of Jesus the Messiah.
Judaizers	The Judaizers were, for the most part, believing Jews, who attempted to get those who have believed in Jesus to follow the Law of Moses (or some aspect of the Mosaic Law, like circumcision).
Logistical Grace	Logistical grace is defined as what God has planned for us, the Divine support he gives us, His Divine provision, and his Divine blessing. The result is, we as believers in Jesus Christ are able to execute the plan of God just as logistical support on the battlefield allows an army to defeat the enemy. God does not give us logistical grace because we are nice people or really good Christians; God gives us logistical support because we are believers and He gives this to us for a purpose. Logistical grace is Life support is provided for every Church Age believer. This explains how and why we are alive at any given moment. The only reason we are alive is because of logistical grace. We do not earn it nor do we deserve it. There is no set of spiritual works which we can accomplish to keep ourselves alive. For all intents and purposes, this is food, shelter and clothing. The principle was explained by Jesus in Matt. 6:25-33. ³ Logistical Grace (HTML) (PDF) (WPD).
Mystery	<i>Mystery</i> is a reference to certain doctrines known to a Greek organization which are not known outside of that organization. This word is used in the New Testament to refer to specific doctrines for the Church Age not known previously.

³ Both definitions from http://gracebiblechurchwichita.org/?page_id=268 accessed June 9, 2013.

Definition of Terms	
Negative Volition	There are three kinds of truth in this world: divine establishment truth; the gospel of Jesus Christ; and Bible doctrine. When you reject any of these, you are exercising negative volition toward what you have rejected. The Laws of Divine Establishment (HTML) (PDF) (WPD). Salvation (HTML) (PDF) (WPD). The Importance of Bible Doctrine (HTML) (PDF) (WPD).
Pastor, Pastor-teacher	The pastor (or pastor-teacher) is the highest spiritual gift with regards to authority. He has the authority over a single church. He is given one level of authority when he is called by the church into service; and then he develops a higher level of authority by teaching the Word of God. This is not, however, the authority to run the lives of individuals at the church. The pastor can teach the Word of God with near complete accuracy, yet members of his congregation might do the exact opposite. Grace Notes' Pastor-Teachers in the Church Age (HTML) (PDF); Jack Ballinger (Pastor-teacher); Roy Cloudt (pastor-teacher).
Pre-canon Period; Pre-canon era; Post-Canon Period; Post-Canon Era	The Church Age is divided into two period of time: the pre-canon era and the post-canon era. The pre-canon period takes place before the completion of the New Testament writings; and the post-canon period takes place after the completion of the New Testament (approximately A.D. 90). Healings, tongues, and various sign gifts are found in abundance prior to this time, close to A.D. 33. As the writings of the Apostles (and others) are recognized as authoritative, the sign gifts (which establish one's authority from God) are no longer necessary.
Rebound (Restoration to fellowship with God)	In the New Testament, this is naming your sins to God, so that you are both restored to temporal fellowship with God and are then filled with the Spirit of God. In the Old Testament, naming your sins to God would result in a restoration of fellowship and, in some cases, the empowerment of the Holy Spirit once again (the Holy Spirit was not given to all Old Testament believers). The Doctrine of Rebound (HTML) (PDF).
Reconciliation, Reconcile	Reconciliation means that we are reconciled to God or made right with God. We are separated from God because we have a sin nature, the imputation of Adam's original sin, and we have committed personal sins. If these three things are properly dealt with, so that God's essence is not compromised, then we are able to be reconciled to God. Grace Notes (HTML); Maranatha Church (PDF); Grace Church of Baytown (PDF).
Redemption	Redemption is the saving work of Christ whereby He purchased our freedom from the slave market of sin by means of His death on the cross. Doctrine of Redemption: (Jack Ballinger) (Ken Reed) (Wenstrom)
Regeneration	Regeneration simply means <i>to be born again</i> . We are born physically alive at birth. At some point in our lives, many of us choose to believe in Jesus Christ (in the Old Testament, people believed in God as He revealed Himself). When we have exercised faith in Jesus Christ, we are regenerated.
Reversionism	Reversionism is getting out of fellowship through sinning, and then remaining out of fellowship for a long time. Often, such a believer reverts to his behavior as an unbeliever (like the dog who returns to his vomit). This is called <i>reversionism</i> ; or <i>spiritual regression</i> ; or <i>spiritual retrogression</i> . This is going further than simple <i>carnality</i> , which is being out of fellowship; this is a person staying out of fellowship for long periods of time, losing his spiritual focus, and beginning to think like an unbeliever. He is a believer who is off course, walking backwards, or has fallen into a ditch (Reversionism —Ken Reed) (Reversionism —Jim Rickard) (Reversionism —divine viewpoint)

Definition of Terms	
Roman Empire; Roman Republic	<p>The Roman Empire existed as a unified country between 27 B.C. and 395 A.D. In modern time, it consisted of the northern shores of Africa, Spain, France, England, Italy, Greece, Austria, Hungary, Romania, Turkey, Syria, Lebanon and Israel. The Roman Empire was led by a series of emperors. <i>The first two centuries of the Roman Empire saw a period of unprecedented stability and prosperity known as the Pax Romana (lit. 'Roman Peace').</i></p> <p>The Roman Republic existed between 509–27 B.C. It would have been similar in land mass to the Roman Empire, but without England, Austria, Hungary, Romania, most of Syria, Lebanon and Israel. It was constantly involved in wars and civil wars near the end. When the Senate granted extraordinary powers to Octavian as Augustus in 27 B.C., he became the first Roman emperor – thus ending the Republic</p>
Royal Family of God	<p>Those in the Church Age who have believed in Christ Jesus are considered to be royal family of God. We are not simply members of the family of God, but of the royal family; which means we are closely associated the Christ's royalty (because we are in Christ). See the Royal Family Honor Code (McLaughlin; McLaughlin2); Baptism of the Spirit and the Royal Family (Grace Notes); and the Royal Family of God (Joe Wall—p. 74).</p>
Saint, Saints	<p>A saint is simply a person who has believed in Jesus Christ. There is <i>not</i> a separate class of believers in this era called <i>saints</i>.</p>
Sanctify, Sanctified, Sanctification, ultimate sanctification	<p>Sanctification is a technical theological term for the status quo of the royal family of God in three phases of the plan of God. The term means to be set apart to God for a special purpose. We, the royal family of God, are set apart to God in three ways (at salvation, in our lives, and in the eternal state). Ultimate sanctification is the believer in the eternal state. See the Abbreviated Doctrine of Sanctification (HTML) (PDF) (WPD). Doud, McCalley, Braun, Thieme, Jr. (HTML) (PDF). L. G. Merritt (PDF). Word of Truth Ministries. H. A. Ironside (Sanctification).</p>
Sin nature	<p>The sin nature is that part of man, passed down from father to his children, which is in rebellion to God. In the Church Age, we are either controlled by the sin nature or by the Holy Spirit. The sin nature has an area of weakness and an area of strength, as well as a lust pattern. The Doctrine of the Sin Nature (Grace Notes); Doctrine of the Old Sin Nature (Buddy Dano); Old Sin Nature (James Allen) (Michael Lemmon⁴) (L. G. Merritt) (The origin of the old sin nature—McLaughlin) (Doctrine of the Old Sin Nature—Makarios—Word document) (Sin Nature)</p>
Slave Market of Sin	<p>We illustrate the doctrine of redemption, is by picturing yourself being sold as a slave in a slave market. You are unable to purchase yourself, as you do not have the wherewithal to purchase yourself. A slave does not have the money to purchase himself (he lacks the coin of the realm, so to speak). Only someone who is not inside of this slave market (a non-slave) can purchase you. No fellow slave can look you over and say, "I'd like to purchase this one." This is because he is in the same boat that you are in. He cannot purchase himself and he certainly cannot purchase you. Jesus Christ does not have a sin nature and He has not committed any personal sins, so that He can purchase us from the slave market of sin.</p> <p>This concept is actually based upon the real historical example, where God purchased the Israelites from Egypt, and brought them out of bondage. See the Slave Market of Sin (R. B. Thieme, Jr.) (Buddy Dano) (Kukis) (Wenstrom)</p>

⁴ You will have to do a search on this page.

Definition of Terms	
Spiritual Death , Spiritually dead	There are 3 types of spiritual death: (1) The unbeliever is said to be spiritually blind or spiritually dead; he does not understand the things of the Spirit; these things are foolish to him. (2) The believer out of fellowship is said to be spiritually dead. This means that he is temporally dead; he is not acting under the guidance of the Holy Spirit. He is operationally dead (that is, the believer is not producing divine good). (3) On the Roman cross, when bearing our sins, Jesus suffered spiritual death. That is, God poured our sins upon Him and judged those sins. We understand by the context which of these is being referred to. The phrase, <i>blood of Christ</i> , refers to the Lord's spiritual death on the cross. What is spiritual death? (Got Questions); 29 Bible Verses about Spiritual Death (Knowing Jesus); Bible Verses about Spiritual Death (Open Bible).
Spiritual gift; spiritual gifts	Every believer, at the moment of salvation, is given one or more spiritual gifts. Knowledge of these gifts and the exploitation of same comes with spiritual growth. See the Doctrine of Spiritual Gifts (Dr. Grant C. Richison) (Ron Adema) (Ron Snider).
Spiritual Growth	Spiritual growth for the believer is an option. We do not automatically grow spiritually simply because we have believed in Jesus Christ. We grow because we spend time in the Spirit (using rebound) and because we learn Bible doctrine under the ministry of a well-qualified pastor-teacher. See Living the Christian Life (HTML) (PDF) (WPD); Christian Mechanics (HTML) (PDF) (WPD), the Stages of Spiritual Growth (HTML) (PDF) (WPD); and the Spiritual Life (HTML) (PDF) (WPD).
Synagogue; Synagogues	Synagogues are consecrated spaces used for the purpose of prayer, the reading aloud of the Tanakh (the entire Hebrew Bible, including the Torah), the study of the Tanakh, and to assemble and worship. Most believe that synagogues were first formed during the Babylonian captivity (586–537 B.C.). One of the leaders at the end of the Second Temple era, promulgated the idea of creating individual houses of worship in whatever locale Jews found themselves. ⁵ It is reasonable to suppose that there were formal and informal gatherings prior to this.
Some of these definitions are taken from https://www.gotquestions.org/ http://rickhughesministries.org/content/Biblical-Terms.pdf http://www.gbible.org/index.php?proc=d4d http://www.wordoftruthministries.org/terms-and-definitions/ http://www.theopedia.com/	
Chapter Outline	Charts, Graphics and Short Doctrines

An Introduction to Colossians 1

Introduction: Paul, while under house arrest in Rome, has a visitor, Epaphras, who tells him about the **church** which has been started in Colosse. I believe that God wanted Paul to remain in the Galatian region, and to stay there and teach and evangelize. However, Paul, instead, went to Jerusalem (which eventually landed him under house arrest in Rome).

⁵ Quoted and paraphrased from [Wikipedia](#); accessed February 10, 2018.

God does not leave positive volition just hanging there, so He sent Epaphras to Colosse, and he both evangelized and taught the people; and then made a report to Paul. The book of Colossians is Paul's response to the church in Colosse, based upon the information that Epaphras gave him.

It is clear that time passes between the time that Paul is told about the church in Colosse and the writing of this letter, as he speaks of the prayers of him and his people which began the day that they learned of this local group of believers and continues to this day. It is possible that Paul has received other reports concerning the church at Colosse; or letters from believers in Colosse. However, only Epaphras is named.

A major portion of Colossians 1 is devoted to Paul delivering a brief message on the topic of **Christology**, where he covers briefly many of the fundamental truths of the Christ.

At the end of this chapter, Paul speaks of his place in the plan of God as a minister to the churches of God during the **dispensation** of the **mystery**.

Paul writes in some very long sentences in this first chapter. I would take that to mean that, he is excited to write this letter to the Colossians. He has a lot on his mind to write to them, and he has trouble just ending a sentence, as one word leads to another related thought, which then leads to another thought and another.

A title or one or two sentences which describe Colossians 1.

Titles and/or Brief Descriptions of Colossians 1 (by Various Commentators)

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

Sometimes, a commentator will begin with a good observation of this chapter of the Bible.

Brief, but insightful observations of Colossians 1 (various commentators)

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

As I study a chapter, questions will occur to me—some of them important and many of them minor. Not all of these questions will be satisfactorily answered.

Fundamental Questions About Colossians 1

Some of these questions may not make sense unless you have read Colossians 1. There are **two translations** at the very end of this chapter if you wanted to do that before proceeding any further in this study.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

It is important to understand what has gone before.

The Prequel to Colossians 1

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

We need to know who the people are who populate this chapter.

The Principals of Colossians 1

Characters

Biographical Material

Characters	Biographical Material

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We need to know where this chapter takes place. I may need to eliminate this one.

The Places of Colossians 1

Place

Description

Place	Description

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By the Numbers

Item

Date; duration; size; number

Item	Date; duration; size; number

By the Numbers

Item

Date; duration; size; number

Item	Date; duration; size; number

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At this point, we begin to gather up more details on this chapter.

A Synopsis of Colossians 1

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

The ESV (capitalized) is used below:

Outlines and Summaries of Colossians 1 (Various Commentators)

[Chapter Outline](#)

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The text of the verses was added in, using the ESV (capitalized).

A Synopsis of Colossians 1 from the Summarized Bible

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Keith L. Brooks, *Summarized Bible; Complete Summary of the Bible*; ©1919; from e-Sword, Colossians 1 (edited).

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It is helpful to see what came before and what follows in a brief summary.

The Big Picture (Colossians 1–24)

Scripture	Text/Commentary
Colossians 1	
Colossians 2	
Colossians 3A	
Colossians 3B	
Colossians 4A	
Colossians 4B	
Colossians 5A	
Colossians 5B	

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[Charts, Graphics and Short Doctrines](#)

Changes—additions and subtractions:

I began to include Benjamin Brodie's original translation. Also, R. B. Thieme, Jr. did pretty much a complete corrected translation for the book of Colossians, so that is included as well. These two translations could have been placed in the very literal category or in the expanded translation category (most Bible translations fall under more than one category).

I have begun to include the *World English Bible — Messianic Edition* in the Footnotes category (although I can easily move it, if necessary, to the mostly literal category of Bibles). It appears that almost all of its footnotes are simply references (but references which are not always found in the other Bibles which are included).

I continue to avoid using corrections or clarifications in the literal translation, preferring instead to insert words which are not there in order to coincide with good English sense. So, instead of *they came to...*, I might instead write, *[Paul and Silas] came to...* In the past, I would have written, *they [that is, Paul and Silas] came to...* I believe that this provides a better flow for the reader.

I continue to place my nearly literal translation at the end of each verse and at the end of each passage. My paraphrase will also be placed at the end of every passage.

I drew from hundreds of sources for this chapter. I literally stand on the shoulders of thousands of men in order to write and assemble this document.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Salutation

As always, 3 separate translations will be produced for each verse. The slavishly literal translation attempts to preserve word order and number, making it more literal than Young's translation (however, I do not preserve the consistency of the translation that Young does). The moderately literal translation may add or delete a definite article, change the number of a noun to correspond with the English sense of thinking, and the order is often changed in order to better represent our English sentence structure. The paraphrase is an attempt to give a thought-for-thought interpretation of what each verse tells us.

Kukis slavishly literal:

Paulos, an Apostle of Christ Jesus, by a will of God, and Timothy the brother, to those in Colosse, holy ones, and faithful brothers in Christ, grace to you (all) and peace from God, a Father of us.

Colossians
1:1–2

Kukis nearly literal:

Paul, an Apostle of Christ Jesus, by [the] will of God, and [from] Timothy [our] brother, to the saints in Colosse, and [the] faithful brothers in Christ—grace to you (all) and peace from God, our Father.

Kukis paraphrase

I, Paul, an Apostle of Christ Jesus, as per the will of God, wrote this letter to you; and it is from Timothy our brother as well. This letter is for the saints in Colosse and for the faithful of the royal family in Christ. Grace to you all and peace from God our Father.

Here is how others have translated this verse:

Ancient texts:

I will use the Westcott-Hort Greek text as the basis for my English translation. I use that text primarily because e-sword has a nice module by Rob Wolfram which has the interlinear English text, Strong's #'s, and the Greek morphology. The e-sword tab is IWH+P. I do not use their English text for my translation. Also, throughout, I take in consideration alternate readings.

As a young Christian, I was quite interested in the alternative readings. After many decades of study, I have found that, as with the Hebrew text, disputed readings rarely have any affect on the interpretation of a text (apart from perhaps a half-dozen fairly well-known alternate readings, like the end of the book of Mark).

I will compare the Greek text to English translations of the Latin and Syriac (= Aramaic) texts, using the Douay-Rheims translation⁶ and George Lamsa's translation from the Syriac. I often update these texts with non-substantive changes (e.g., *you* for *thou*, etc.).

In general, the Latin text is an outstanding translation from the Hebrew text into Latin and very trustworthy (I say this as a non-Catholic). Unfortunately, I do not read Latin—apart from some very obvious words—so I am dependent upon the English translation of the Latin (principally, the Douay-Rheims translation).

The Septuagint and the Dead Sea Scrolls are irrelevant, as they preceded the writing of the New Testament by over 200 years.

Underlined words indicate differences in the text.

Ancient texts:

⁶ I have begun to doubt my e-sword Douay-Rheims version, so I now use www.latinvulgate.com.

Westcott-Hort Text (Greek)	Paulos, an Apostle of Christ Jesus, by a will of God, and Timothy the brother, to those in Colosse, holy ones, and faithful brothers in Christ, grace to you (all) and peace from God, a Father of us.
Complete Apostles' Bible	Paul, an apostle of Jesus Christ by the will of God, and Timothy our brother, To the saints and faithful brothers in Christ in Colosse: Grace to you and peace from God our Father and the Lord Jesus Christ.
Revised Douay-Rheims Douay-Rheims 1899 (Amer.)	. Paul, an apostle of Jesus Christ, by the will of God, and Timothy, a brother: To the saints and faithful brethren in Christ Jesus who are at Colossa.
V. Alexander's Aramaic T. Eastern Aramaic Mnscrip ⁷	. .
James Murdock's Syriac NT	Paul, a legate of Jesus the Messiah by the pleasure of God, and Timothy a brother, to them who are at Colosse, the brethren, holy and believing in Jesus the Messiah: peace be with you, and grace from God our Father.
Original Aramaic NT ⁸	Paul, an Apostle of Yeshua The Messiah by the will of God, and brother Timotheaus, To those who are in Colossus, holy brethren and believers in Yeshua The Messiah: Peace with you and grace from God Our Father.
Plain English Aramaic Bible Lamsa Peshitta (Syriac)	. .

Significant differences:

English Translations: I have included translations which I disagree with and footnotes that I do not necessarily agree with. If I believe that the author is too far from the truth, I may even address that at the footnote. However, nearly all of the correct commentary will be found following the Greek text box and the translation of each phrase.

Limited Vocabulary Translations:

Bible in Basic English	Paul, an Apostle of Jesus Christ, by the purpose of God, and Timothy our brother, To the saints and true brothers in Christ at Colossae: Grace to you and peace from God our Father.
Bible in Worldwide English	I am Paul, an apostle of Jesus Christ. God wanted me to be an apostle. Timothy our brother, and I are writing this letter to Gods people, the Christian brothers in the city of Colossae. May the kindness of God our Father and the Lord Jesus Christ bless you and give you peace.
Easy English Easy-to-Read Version–2008	. Greetings from Paul, an apostle of Christ Jesus. I am an apostle because that is what God wanted. Greetings also from Timothy, our brother in Christ. To the holy and faithful brothers and sisters in Christ who live in Colossae. Grace and peace to you from God our Father.
God's Word™	From Paul, an apostle of Christ Jesus by God's will, and from our brother Timothy. To God's holy and faithful people, our brothers and sisters who are united with Christ in the city of Colossae. Good will and peace from God our Father are yours!
Good News Bible (TEV)	From Paul, who by God's will is an apostle of Christ Jesus, and from our brother Timothy--- To God's people in Colossae, who are our faithful friends in union with Christ: May God our Father give you grace and peace.
The Message	.

⁷ From <https://www.thearamaicscriptures.com/>

⁸ The Aramaic English Interlinear New Testament (7th edition), translated by Rev. David Bauscher. <http://www.aramaicnt.com/> ©2006.

NIRV .
 New Life Version .
 New Simplified Bible .

Thought-for-thought translations; dynamic translations; paraphrases:

Contemporary English V. From Paul, chosen by God to be an apostle of Christ Jesus, and from Timothy, who is also a follower.
 To God's people who live in Colossae and are faithful followers of Christ. I pray that God our Father will be kind to you and will bless you with peace!.

The Living Bible .
 New Berkeley Version .
 New Living Translation .
 The Passion Translation *Dear friends* in Colossae, *My name is* Paul and I have been chosen by Jesus Christ to be his apostle, by the calling and destined purpose of God. My colleague, Timothy, and I send this letter to all the holy believers who have been united to Jesus as beloved followers of the Messiah. May God, our true Father, release upon your lives the riches of his kind favor and heavenly peace through the Lord Jesus, the Anointed One.

UnfoldingWord Simplified T. I, Paul, write this to the dear fellow believers in the city of Colossae. This is from Paul, whom God chose to send to you as an apostle of the Messiah Jesus, and this letter is also from Timothy, our fellow believer joined to the Messiah. We are sending this letter to all of you.
 We send this letter to those God has set apart for himself— those who are faithful believers who belong to the Messiah. We pray that God our Father will give you his kindness and peace.

Williams' New Testament⁹ Paul, by God's will an apostle of Christ Jesus, and our brother Timothy, to the consecrated and faithful brothers at Colossae who are in union with Christ: spiritual blessing and peace to you from God our Father.

Partially literal and partially paraphrased translations:

American English Bible .
 Beck's American Translation .
 Breakthrough Version *From:* Paul (a missionary of *the* Anointed King Jesus through what God wants) and Timothy (the brother).
To: The sacred and trusting brothers in *the* Anointed King in Colosse. Generosity to you and peace out from God, our Father.

Common English Bible .
 Len Gane Paraphrase¹⁰ Paul, an apostle of Jesus Christ, by God's will, and Timothy, our brother.
 To God's people and faithful brethren in Christ, who are at Colossae. May grace and peace be yours from God our Father and the Lord Jesus Christ.

A. Campbell's Living Oracles Paul, an Apostle of Jesus Christ, by the will of God, and Timothy, the brother, to the saints and faithful brethren in Christ, who are at Colosse: Favor to you, and peace from God our Father.

New Advent (Knox) Bible .
 NT for Everyone .
 20th Century New Testament From Paul, an Apostle of Christ Jesus, by the will of God, and from Timothy, our Brother.
 To Christ's People at Colossae--the Brothers who are faithful to him: May God, our Father, bless you and give you peace.

⁹ William's New Testament - 1937 by Charles B. Williams.

¹⁰ Paraphrase by Len Gane ©2006-2012 All Rights Reserved. Based on the Textus Receptus. Aka the Welcome Bible.

Mostly literal renderings (with some occasional paraphrasing):

An Understandable Version .
 Berean Study Bible .
 Christian Standard Bible .
 Conservapedia Translation .
 Evangelical Heritage V. .
 Ferrar-Fenton Bible .
 Free Bible Version¹¹ . This letter comes from Paul, an apostle of Christ Jesus according to the will of God, and from our brother Timothy.
 To the believers and trusting Christians at Colossae: may you have grace and peace from God our Father.

God's Truth (Tyndale) .
 International Standard V .

*The Letter of Paul to the
Colossians*

Greetings from Paul

From: [The Gk. lacks From] Paul, an apostle of the Messiah [Or Christ] Jesus by the will of God, and Timothy our brother.

To: The holy [Or to the saints] and faithful brothers in Colossae who are in union with the Messiah. [Or Christ]

May grace and peace from God our Father [Other mss. read from God our Father and the Lord Jesus, the Messiah] **be yours!**

Lexham Bible

Greeting

Paul, an apostle of Christ Jesus through the will of God, and Timothy our brother, to the saints and faithful brothers in Christ in Colossae. Grace to you and peace from God our Father.

Montgomery NT .
 NIV, ©2011 .
 Riverside New Testament .
 Leicester A. Sawyer's NT .
 The Spoken English NT¹² .
 UnfoldingWord Literal Text .

Paul, an apostle of Christ Jesus through the will of God, and Timothy our brother, to the believers and faithful brothers in Christ who are at Colossae. May grace be to you, and peace from God our Father and the Lord Jesus Christ. [Some early copies leave out, and the Lord Jesus Christ.]

Urim-Thummim Version .
 Weymouth New Testament .
 Wikipedia Bible Project .
 Worsley's New Testament .

Catholic Bibles (those having the imprimatur):

Christian Community (1988)¹³ .
 The Heritage Bible .
 New American Bible (2002) .
 New American Bible (2011) .
 New English Bible–1970 .
 New Jerusalem Bible .
 New RSV .
 Revised English Bible–1989 .

¹¹ From www.freebibleversion.org Copyright © 2011, Free Bible Ministry.

¹² The Spoken English New Testament by J. Webb Mealy; Copyright © 2012 James Webb Mealy.

¹³ From <https://www.bibliacatolica.com.br/christian-community-bible/Acts/>

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	.
exeGesés companion Bible	.
Hebraic Roots Bible ¹⁴	Paul, an apostle of Yahshua Messiah through the will of YAHWEH, and Timothy the brother, to the saints and faithful brothers in Messiah in Colosse: Grace and peace to you from YAHWEH our Father and the Master Yahshua Messiah.
Holy New Covenant Trans.	<i>Letter to the Ones in Colossae</i> From Paul (God wanted me to be a delegate of Christ Jesus.) and from Timothy, our brother. To the saints and faithful brothers and sisters in Christ in the city of Colossae. May help in time of need and peace come to you from God our Father.
The Scriptures 2009	Sha'ul, an emissary of עֲשׂוּהי Messiah by the desire of Elohim, and Timotiyos our brother, to the set-apart ones in Colosse, and true brothers in Messiah: Favour to you and peace from Elohim our Father and the Master עֲשׂוּהי Messiah.
Tree of Life Version	Paul, an emissary of Messiah Yeshua by God's will, and Timothy our brother, To the kedoshim, the faithful brothers and sisters in Messiah, who are at Colossae: Grace and shalom to you from God our Father!

Weird English, 𐤀𐤋𐤁 English, Anachronistic English Translations:

Accurate New Testament ¹⁵	Paul Delegate [of] christ jesus through will [of] god and Timothy The Brother [to] the [men] in colossae* pure and [to] faithful brothers in christ Favor {be!} [to] you* and Peace from god father [of] us...
Alpha & Omega Bible	<i>(The Letter of Paul & Timotheos To The Colossians)</i> ϕ · PAULOS, AN APOSTLE OF JESUS CHRIST BY THE WILL OF THEOS (<i>The Alpha & Omega</i>), AND TIMOTHEOS (<i>Timothy</i>) OUR BROTHER, TO THE SAINTS AND FAITHFUL BRETHREN IN CHRIST WHO ARE AT COLOSSAE (& also to the church of Laodicea. See 4:16). GRACE TO YOU AND PEACE FROM THEOS (<i>The Alpha & Omega</i>) OUR FATHER.
Awful Scroll Bible	Paul, a sent-out one of Jesus, the Anointed One, through the Purpose of God, and brother Timothy: To the awful ones, even the confiding brothers by-within the Anointed One, from-within Colosse. Grace to yous and Peace from God, our Father, and the Lord Jesus, the Anointed One.
Concordant Literal Version	Paul, an apostle of Christ Jesus, through the will of God, and brother Timothy, to the saints and believing brethren in Christ in Colosse: Grace to you and peace from God, our Father and the Lord Jesus Christ."
exeGesés companion Bible	SALUTATION Paulos, an apostle of Yah Shua Messiah through the will of Elohim, and Timo Theos our brother: To the holy and trustworthy brothers in Messiah at Colosse: Charism to you and shalom, from Elohim our Father and Adonay Yah Shua Messiah.
Orthodox Jewish Bible	MOSHIACH'S LETTER THROUGH THE SHLIACH SHA'UL

¹⁴ There are two slightly different versions of the HRB. The basic text can be found as a [module](#) for the e-sword Bible. [Online](#), there is nearly the same text, but with the addition of many footnotes.

¹⁵ The Accurate New Testament; First Edition; Copyright 2008 Mark D. Harness. www.lookhigher.com

**TO THE BRIT CHADASHA
KEHILLAH IN COLOSSAE**

Sha'ul a Shliach of Rebbe, Melech HaMoshiach Yehoshua through the ratzon Hashem [1:9] and Timotiyos the Ach b'Moshiach;
To the Kadoshim in Colossae, the Achim b'Moshiach, the Achim HaNe'emanim.
Chen v'Chesed Hashem to you and shalom from Elohim Avinu.

Rotherham's Emphasized B. .

Expanded/Embellished Bibles:

The Amplified Bible .

An Understandable Version [This letter is from] Paul, an apostle of Christ Jesus by God's will, and [from] our brother Timothy, [and is being sent] to the saints [i.e., God's holy people] and faithful brothers in [fellowship with] Christ [who live] at Colosse. May you have unearned favor and peace from God our Father.

Benjamin Brodie's trans.¹⁶

Paul, an apostle of Christ Jesus by the sovereign will of God [the Father], and Timothy our brother,
To the saints in Colossae, particularly to the faithful brethren [those continuing to be strong in doctrine] in Christ. Grace to you and prosperity from God our Father .

The Expanded Bible
Jonathan Mitchell NT

Paul, one sent with a mission pertaining to Christ Jesus (or: an envoy of [the] Anointed Jesus; an emissary who has his origin in Christ Jesus) through God's will, and Timothy, the brother (or: = fellow believer; or: the brother Timothy),
To the set-apart folks (the holy ones; the sacredly different people) within Colossae – even to ones full of faith (or: to faithful and trusting people) – to [the] brothers within Christ (or: and to loyal fellow believers [who are] in union with [the] Anointed [other MSS add: Jesus]): Grace and joyous favor (or: The act that produces happiness, which was granted [to all] as a favor), as well as peace and harmony [= shalom], to you folks from God our Father [other MSS read: from God, our Father and Lord, Jesus Christ].

Syndein/Thieme
Translation for Translators
The Voice .

Bible Translations with Many Footnotes:

Lexham Bible .
NET Bible® .
New American Bible (2011) .
The Passion Translation .
Rotherham's Emphasized B. .
The Spoken English NT¹⁷

PAUL'S LETTER TO THE COMMUNITY AT COLOSSAE

Greeting

From Paul, an apostle^a of Christ Jesus by God's will, and from our brother Timothy. To the holy and faithful brothers and sisters in Christ in Colossae.^b Grace and peace to you from God our Father!

a. See "Bible Words".

b. Prn. col-**loss**-ee.

Wilbur Pickering's New T.

Salutation

Paul, apostle of Jesus Christ by the will of God, and brother Timothy,¹ to the holy

¹⁶ From https://www.versebyverse.com/uploads/1/0/1/0/101034580/new_testament_translation_-_2022.pdf

¹⁷ The Spoken English New Testament by J. Webb Mealy; Copyright © 2012 James Webb Mealy.

and faithful brothers in Christ at Colosse: Grace to you and peace from God our Father and the Lord Jesus Christ.

(1) Literally, “Timothy the brother”—Paul gives recognition to his junior associate.

WEB — Messianic Edition

Paul’s Letter to the Colossians

Paul, an emissary of Messiah Yeshua through the will of God, and Timothy our brother, to the holy ones and faithful brothers^[1] in Messiah at Colossae: Grace to you and peace from God our Father, and the Lord Yeshua the Messiah.

[1] 1:2 The word for “brothers” here and where context allows may also be correctly translated “brothers and sisters” or “siblings.”

Literal, almost word-for-word, renderings:

A Faithful Version .

Analytical-Literal Translation Paul, an apostle of Jesus Christ by [the] will of God, and Timothy the brother, To the holy ones [or, saints, and throughout epistle] and faithful brothers [and sisters] in Christ in Colosse: Grace to you, and peace from God our Father and [the] Lord Jesus Christ!

Berean Literal Bible .

Bond Slave Version .

C. Thomson updated NT .

Charles Thomson NT .

Context Group Version Paul, an emissary of the Anointed Jesus through the will of God, and Timothy our brother,

To the special ones and trustworthy brothers in the Anointed [that are] at Colossae: favor to you (pl) and peace from God our Father.

English Standard Version .

Far Above All Translation¹⁸ .

Green’s Literal Translation .

Literal New Testament .

Literal Standard Version .

Modern English Version .

Modern Literal Version 2020 Paul, an apostle of Jesus Christ through the will of God, and Timothy the brother, to the holy and faithful brethren in Christ *who are* in Colosse: grace to you^o and peace from God our Father and *the* Lord Jesus Christ.

Modern KJV .

New American Standard B. .

New European Version .

New King James Version .

NT (Variant Readings) .

Niobi Study Bible .

Revised Young’s Lit. Trans. .

R. B. Thieme, Jr. translation .

A Voice in the Wilderness .

Updated Bible Version 2.17 .

Webster’s Translation .

World English Bible .

Worrell New Testament .

Young’s Updated LT .

The gist of this passage:

1-2

¹⁸ Online: <http://www.faraboveall.com/> by Graham Thomason.

Colossians 1:1a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
Paûlos (Παῦλος) [pronounced POW-loss]	<i>small, little</i> ; transliterated, <i>Paul, Paulos, Paulus</i>	masculine singular proper noun; a person; nominative case	Strong's #3972
Thayer: <i>Paul or Paulus [was] Paul was the most famous of the apostles and wrote a good part of the NT, the 14 Pauline epistles.</i>			
apostolos (ἀπόστολος) [pronounced ap-OSS-to-loss]	<i>one sent forth, a delegate, an ambassador [of the gospel], a messenger [of Christ]; transliterated, apostle</i>	masculine singular noun; nominative case	Strong's #652
Christos (χριστός) [pronounced kreeS-TOHSS]	<i>anointed, anointed one, Messiah; transliterated, Christ</i>	masculine singular noun; genitive/ablative case	Strong's #5547
Iêsous (Ἰησοῦς) [pronounced ee-ay-SOOCE]	<i>Jehovah is salvation; transliterated Jesus, Joshua</i>	proper singular noun, genitive/ablative case	Strong's #2424

Translation: Paul, an Apostle of Christ Jesus,...

Paul is an **Apostle** of Jesus Christ. This was one of the **spiritual gifts** given to Paul at the moment of **regeneration**. Being an Apostle means that Paul has authority over more than one church (essentially, he has authority over all local churches).

The gift of **apostleship** ended with the death of John in the **post-canon period** of the **Church Age** (John wrote the final words of the New Testament). Once he had completed the New Testament, believers were now in the post-canon period of the Church Age (where the entire canon of Scripture was in existence).

At this point, Paul is in the middle of the **pre-canon period**, and the letters which he writes are authoritative over all of the local churches. By this time, these letters and the gospels which have been written are being duplicated and distributed to believers throughout the Roman world. These writings define the Church Age for us.

Clearly, because these are the writings of man, these men—like Paul—increased in knowledge from year to year and the contents of those writings improved considerably. This does not mean that there is anything wrong or misleading in either letter to the Thessalonians or to the Galatians in any way. They were perfectly accurate, as the editor is God the Holy Spirit. Therefore, even though we may get more out of a letter like Colossians, this does not mean that we can't get anything from the letters written previously.

Colossians 1:1b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
diá (διά) [pronounced dee-AH]; spelled di (δι´) [pronounced dee] before a vowel.	<i>through; with; in; of time; throughout; during; by, by the means of, by reason of; on account of; because of, for this reason; therefore; on this account</i>	preposition	Strong's #1223

Colossians 1:1b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
thelêma (θέλημα) [pronounced THEHL-ay-mah]	<i>will, choice, inclination, desire, pleasure; volition; what one wishes or has determined shall be done; of the purpose of God to bless mankind through Christ; of what God wishes to be done by us; commands, precepts, purpose, decree</i>	neuter singular noun; genitive/ablative case	Strong's #2307
theos (θεός) [pronounced theh-OSS]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, genitive/ablative case	Strong's #2316

Translation: ...by [the] will of God,...

Paul is an Apostle by the will of God; meaning that God the Father chose him for this **spiritual gift**. God chose him for this time and service.

Colossians 1:1c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
Timótheos (Τιμόθεος) [pronounced tee-MOTH-eh-oss]	<i>honoring God; an honorable one of God, valuable to God; transliterated, Timothy, Timotheos, Timotheaus, Timotiyos</i>	masculine singular proper noun; a person; nominative case	Strong's #5095
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
adelphos (ἀδελφός) [pronounced ad-el-FOSS]	<i>a brother (literally or figuratively)</i>	masculine singular noun, nominative case	Strong's #80

Translation: ...and [from] Timothy [our] brother,...

Timothy is with Paul; he is a protege of Paul's. Timothy will become a **pastor-teacher** at some point and, if memory serves, serve at Ephesus.

Colossians 1:1 Paul, an Apostle of Christ Jesus, by [the] will of God, and [from] Timothy [our] brother,... (Kukis nearly literal translation)

Colossians 1:2a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tois (τοῖς) [pronounced <i>toiç</i>]	(to, in by) <i>the; these [things]; in these; to those; by all of this; for these</i>	masculine plural definite article; dative, locative or instrumental case	Strong's #3588
en (ἐν) [pronounced <i>en</i>]	<i>in, into, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
Kolossai (Κολοσσαί) [pronounced <i>kol-os-SAH-ee</i>]	<i>monstrosities; transliterated, Colosse, Colossai, Colossae</i>	feminine plural proper noun; location; dative, locative or instrumental case	Strong's #2857 (hapax legomena)
This is feminine plural of kolossos ("colossal").			
Thayer: <i>Colosse [was] anciently a large and flourishing city, but in Strabo's time a small town of Phrygia Major situated on the Lycus not far from its junction with the Maeander and in the neighbourhood of Laodicea and Hierapolis.</i>			
hagios (ἅγιος) [pronounced <i>HA-gee-oss</i>]	<i>holy (ones), set apart (ones); angels, saints</i>	masculine plural adjective used as a substantive; dative, locative or instrumental case	Strong's #40

Translation: ...to the saints in Colosse,...

The word **saints** refers to other born again believers; men who have been set apart by God from all others.

New Testament Churches (map); from [Bible Study.org](http://BibleStudy.org); accessed January 4, 2023.

The land that we are looking at is called Turkey today. There is little rhyme or reason as to how or why Turkey is not a center of Christianity today. Given all of the famous cities that we see, it is obvious that there is a rich heritage here; but one that has not been exploited.

So often today, Christianity is written off as a white man's religion. People of every color and nationality have believed in Jesus Christ. Trying to make it out as some sort of a Caucasian religion is foolish and ignores its history.



Colossians 1:2b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
πιστός (πιστός) [pronounced <i>pis-TOSS</i>]	<i>faithful; objectively, trustworthy; subjectively, trustful; believe(-ing, -r), faithfully, sure, true</i>	masculine singular adjective; dative, locative or instrumental case	Strong's #4103
αδελφοί (ἀδελφοί) [pronounced <i>ad-el-FOY</i>]	<i>brothers (literally or figuratively); figuratively for, royal family</i>	masculine plural noun, dative, locative or instrumental case	Strong's #80
ἐν (ἐν) [pronounced <i>en</i>]	<i>in, into, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
Χριστός (χριστός) [pronounced <i>krees-TOHSS</i>]	<i>anointed, anointed one, Messiah; transliterated, Christ</i>	masculine singular noun; genitive/ablative case	Strong's #5547

Translation: ...and [the] faithful brothers in Christ...

Faithful brothers is a reference to believers who are in maturity or moving toward maturity.

Colossians 1:2c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
χαρίς (χάρις) [pronounced <i>KHAHR-icē</i>]	<i>grace, graciousness; acceptable, benefit, favour, gift, joy, liberality, pleasure, thanks</i>	feminine singular noun; accusative case	Strong's #5485
ὑμῖν (ὕμῖν) [pronounced <i>hoo-MEEN</i>]	<i>you [all]; in you; to you; in you; by you, with you</i>	2 nd person plural personal pronoun; locative, dative or instrumental case	Strong's #5213; an irregular dative of #5210; a form of #4771
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
εἰρήνη (εἰρήνη, ης, ἡ) [pronounced <i>eye-RAY-nay</i>]	<i>peace, tranquility, harmony, order, welfare; security, safety; prosperity, felicity</i>	feminine singular noun; accusative case	Strong's #1515
ἀπό (ἀπό) [pronounced <i>aw-PO</i>]; spelled ἄφ' before a vowel.	<i>from, away from, by; after; at; with, because of, since; before; in; of; out (from)</i>	preposition or separation or of origin	Strong's #575
θεός (θεός) [pronounced <i>theh-OSS</i>]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, genitive/ablative case	Strong's #2316

Translation: ...—grace to you (all) and peace from God,...

Paul wishes them grace and peace, which would mean making the most of their place in God's plan by exploiting God's grace blessings. Peace often refers to peace with God; but all believers have peace this God. This word also is a reference to prosperity, harmony and security. These are the blessings in life, either **logistical grace** blessings or blessings from the justice of God as given to the mature believer.

Colossians 1:2d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
patêr (πατήρ) [pronounced pat-AYR]	<i>father, parent; forefather, ancestor; metaphorically, originator or transmitter; author of a family; a paternal figure; a title of honor; a teacher</i>	masculine singular noun; genitive/ablative case	Strong's #3962
hêmôn (ἡμῶν) [pronounced hay-MOHN]	<i>us, of us, from us, our, ours</i>	1 st person plural, personal pronoun; genitive/ablative case	Strong's #2257 (from Strong's #1473)

Translation: ...our Father.

God is our Father, inasmuch as He breathed life into all of us at birth and has given us new life at salvation.

Colossians 1:2 ...to the saints in Colosse, and [the] faithful brothers in Christ—grace to you (all) and peace from God, our Father. (Kukis nearly literal translation)

Colossians 1:1–2 Paul, an Apostle of Christ Jesus, by [the] will of God, and [from] Timothy [our] brother, to the saints in Colosse, and [the] faithful brothers in Christ—grace to you (all) and peace from God, our Father. (Kukis nearly literal translation)

Colossians 1:1–2 I, Paul, an Apostle of Christ Jesus, as per the will of God, wrote this letter to you; and it is from Timothy our brother as well. This letter is for the saints in Colosse and for the faithful of the royal family in Christ. Grace to you all and peace from God our Father. (Kukis paraphrase)

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

How Paul Knows about the Colossians and What Paul Knows About Them

Many translations made a single sentence from vv. 3–8. By a little finagling, I was able to divide this into two sentences in the nearly literal translation; and by adding a few more thoughts, I broke it down into 3 or 4 sentences in the paraphrase.

When Paul greets the Colossians, we gain some real insight into their background and their relationship with Paul. What is fascinating is, it does not appear that they have a previous relationship with Paul. However, we can synch this up with Paul when he was on his missionary tour in the Galatian region (this was the end of his 3rd missionary tour), and there were elders who really wanted Paul to remain there and to teach more. However, Paul was certain that he needed to go to Jerusalem, which was a great mistake on Paul's part. The positive volition was right there in front of him, and he instead wanted to go to a city which was brimming with **negative volition**, which people did not hold Paul in esteem. We find a record of this in **Acts 20** ([HTML](#)) ([PDF](#)) ([WPD](#)).

This took place in about A.D. 57 and Paul had a great deal to teach. He wrote the book of Romans at this time and there were people in the region who sorely wanted to hear the **gospel** and then to hear the sort of details of the plan of God as Paul was teaching in the book of Romans. But instead of staying there, Paul moved on to Jerusalem instead and here it is, perhaps three years later, and Paul writes to these Colossians (whom he has never met) from jail.

We keep on giving thanks to the God, a Father of the Lord of us, Jesus Christ, always concerning you (all) praying; having heard [about] the faith of you (all) in Jesus, and the love which you (all) keep on having toward all the holy ones; through the expectation the (thing) being preserved for you (all) in the heavens, which (expectation) you (all) heard in the word of the truth of the gospel; the (gospel) being toward you (all), just as even in all the world, keeps on bearing fruit and growing, just as even in you (all), from the day you (all) heard and fully knew the grace of the God in truth; just as you (all) learned from Epaphras, from the beloved fellow-slave of us, who keeps on being faithful on behalf of us, a slave of the Christ, the (one) even made manifest to us the love of you (all) in a Spirit.

Colossians
1:3–8

We keep on giving thanks to the God, [the] Father of our Lord, Jesus Christ, concerning you (all) always praying; having heard [about] your faith in Jesus, and the love which you (all) keep on having toward all the saints; by means of the expectation of the (thing) being preserved for you (all) in the heavens, which (expectation) you (all) heard in the word of the (absolute) truth of the gospel. [This gospel] keeps on being present for you (all), just as [it is] even in all the world, [which message] keeps on bearing fruit and growing, just as [it has] even in you (all) from the day you (all) heard and fully understood the grace of the God in (absolute) truth; just as you (all) [first] learned [it] from Epaphras, from our beloved fellow slave, who keeps on being faithful on our behalf, a slave of the Christ, the (one) made known to us [through] your love in [the] Spirit.

We continue to give thanks to the God for all of you in Colosse, even to God the Father of our Lord Jesus Christ. When we heard about the church being established there, we have continued praying, having heard of your faith in Jesus and the agape love which you keep on having toward all of the royal family of God. You are strengthened by your confidence is what is being preserved for you in the heavens, which confidence you gained from hearing the absolute truth of the gospel message. This gospel message is ever before you even as it is going throughout the entire world and this message keeps on gaining converts who are growing spiritually. You had this exact same experience from the day you first heard the gospel proclaimed, and you understood the grace of God in absolute truth. We understand that you were evangelized by Epaphras, our esteemed fellow-slave, who has clearly been a faithful to the same message which we also proclaim. In fact, we came to know him through your love in the Holy Spirit.

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek) We keep on giving thanks to the God, a Father of the Lord of us, Jesus Christ, always concerning you (all) praying; having heard [about] the faith of you (all) in Jesus, and the love which you (all) keep on having toward all the holy ones; through the expectation the (thing) being preserved for you (all) in the heavens, which (expectation) you (all) heard in the word of the truth of the gospel; the (gospel) being toward you (all), just as even in all the world, keeps on bearing fruit and growing, just as even in you (all), from the day you (all) heard and fully knew the grace of the God in truth; just as you (all) learned from Epaphras, from the beloved fellow-slave of us, who keeps on being faithful on behalf of us, a slave of the Christ, the (one) even made manifest to us the love of you (all) in a Spirit.

Complete Apostles Bible	<p>We give thanks to the God and Father of our Lord Jesus Christ, praying always for you, when we heard of your faith in Christ Jesus and your love which is towards all the saints; because of the hope being laid up for you in the heavens, in which you heard before in the word of the truth of the gospel, which has come to you, just as also in all the world, and is bearing fruit and growing, just as also among you, from the day which you heard and fully knew the grace of God in truth; just as also you learned from Epaphras, our beloved fellow servant, who is a faithful minister of Christ for you, who also told us of your love in the Spirit.</p>
Revised Douay-Rheims	.
Douay-Rheims 1899 (Amer.)	<p>Grace be to you and peace, from God our Father and from the Lord Jesus Christ. We give thanks to God and the Father of our Lord Jesus Christ, praying always for you. Hearing your faith in Christ Jesus and the love which you have towards all the saints. For the hope that is laid up for you in heaven, which you have heard in the word of the truth of the gospel, Which is come unto you, as also it is in the whole world and bringeth forth fruit and groweth, even as it doth in you, since the day you heard and knew the grace of God in truth. As you learned of Epaphras, our most beloved fellow servant, who is for you a faithful minister of Christ Jesus; Who also hath manifested your love in the spirit.</p>
V. Alexander's Aramaic	.
Eastern Aramaic Manuscript	.
James Murdock's Syriac NT	<p>We give thanks to God, the Father of our Lord Jesus the Messiah, at all times, and pray for you; lo, ever since we heard of your faith in Jesus the Messiah, and of your love to all the saints; because of the hope that is laid up for you in heaven, of which ye heard before in the word of truth of the gospel; which is announced to you, as also to all the world; and which groweth and yieldeth fruits, as it doth also among you from the day ye heard and knew the grace of God in reality: as ye learned from Epaphras, our beloved fellow-servant, who is for you a faithful minister of the Messiah; and who hath made known to us your love in the Spirit.</p>
Original Aramaic NT	<p>We always thank God, The Father of Our Lord Yeshua The Messiah, and we pray for you, Behold, from the time we heard of your faith in Yeshua The Messiah and your love for all The Holy Ones, Because of the hope which is kept for you in Heaven, that which from the first you had heard in the word of the truth of The Gospel, That which was preached to you, as also to the whole world, and grows and yields fruit, just as also in you from the day when you heard and were taught the grace of God in the truth, According to what you learned from Epaphra our beloved companion, who is a trustworthy Minister for you of The Messiah. And he has made known to us your love, which is in The Spirit.</p>
Plain English Aramaic Bible	.
Lamsa Peshitta (Syriac)	.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	<p>We give praise to God the Father of our Lord Jesus Christ, making prayer for you at all times, After hearing of your faith in Christ Jesus, and of the love which you have for all the saints, Through the hope which is in store for you in heaven; knowledge of which was given to you before in the true word of the good news, Which has come to you; and which in all the world is giving fruit and increase, as it has done in you from the day when it came to your ears and you had true knowledge of the grace of God; As it was given to you by Epaphras, our well-loved helper, who is a true servant of Christ for us, And who, himself, made clear to us your love in the Spirit.</p>
Bible in Worldwide English	<p>We give thanks to God. He is the Father of our Lord Jesus Christ. When we ask God to bless you, we always thank him for you. We have heard that you believe in Christ Jesus and love all of Gods people. And also, you are looking ahead to what you will have in heaven. You have heard about it already when the good news was told to you. That message has reached you. It is doing good and it is spreading everywhere in the world. It is doing the same among you. It began the day you heard and understood Gods blessing, which came to you in a clear way. Epaphras taught you the truth. He is Christs servant, as we are also, and we love him. He is a good worker to help you. Also, it is he who told us of your love in the Spirit.</p>
Easy English Easy-to-Read Version–2008	<p>. In our prayers we always thank God for you. He is the Father of our Lord Jesus Christ. We thank him because we have heard about the faith you have in Christ Jesus and the love you have for all of God's people. Your faith and love continue because you know what is waiting for you in heaven--the hope you have had since you first heard the true message, the Good News that was told to you. Throughout the world, this Good News is bringing blessings and is spreading. And that's what has been happening among you since the first time you heard it and understood the truth about God's grace. You heard it from Epaphras, our dear friend and co-worker. He is a faithful servant of Christ for us. He also told us about the love you have from the Spirit.</p>
<i>God's Word™</i>	<p>We always thank God, the Father of our Lord Jesus Christ, in our prayers for you. We thank God because we have heard about your faith in Christ Jesus and your love for all of God's people. You have these because of the hope which is kept safe for you in heaven. Some time ago you heard about this hope in the Good News which is the message of truth. This Good News is present with you now. It is producing results and spreading all over the world as it did among you from the first day you heard it. At that time you came to know what God's kindness truly means. You learned about this Good News from Epaphras, our dear fellow servant. He is taking your place here as a trustworthy deacon for Christ and has told us about the love that the Spirit has given you.</p>
Good News Bible (TEV)	<p>We always give thanks to God, the Father of our Lord Jesus Christ, when we pray for you. For we have heard of your faith in Christ Jesus and of your love for all God's people. When the true message, the Good News, first came to you, you heard about the hope it offers. So your faith and love are based on what you hope for, which is kept safe for you in heaven. The gospel keeps bringing blessings and is spreading throughout the world, just as it has among you ever since the day you</p>

first heard about the grace of God and came to know it as it really is. You learned of God's grace from Epaphras, our dear fellow servant, who is Christ's faithful worker on our behalf. He has told us of the love that the Spirit has given you.

- The Message* .
- NIRV .
- New Life Version .
- New Simplified Bible .

Thought-for-thought translations; dynamic translations; paraphrases:

Contemporary English V.

Each time we pray for you, we thank God, the Father of our Lord Jesus Christ. We have heard of your faith in Christ and of your love for all of God's people, because what you hope for is kept safe for you in heaven. You first heard about this hope when you believed the true message, which is the good news. The good news is spreading all over the world with great success. It has spread in that same way among you, ever since the first day you learned the truth about God's wonderful kindness from our good friend Epaphras. He works together with us for Christ and is a faithful worker for you. He is also the one who told us about the love that God's Spirit has given you.

- The Living Bible .
- New Berkeley Version .
- New Century Version .
- New Living Translation .
- The Passion Translation .

Every time we pray for you our hearts overflow with thanksgiving to Father God, the Father of our Lord Jesus Christ. For we have heard of your devoted lives of faith in Christ Jesus and your tender love toward all his holy believers. Your faith and love rise within you as you access all the treasures of your inheritance stored up in the heavenly realm. For the revelation of the true gospel is as real today as the day you first heard of our glorious hope, now that you have believed in the truth of the gospel. *This is the wonderful message that* is being spread everywhere, powerfully changing hearts throughout the earth, just like it has changed you! Every believer of this good news bears the fruit of eternal life as they experience the reality of God's grace. Our beloved coworker, Epaphras, was there from the beginning to thoroughly teach you the astonishing revelation of the gospel, and he serves you faithfully as Christ's representative. He's informed us of the many wonderful ways love is being demonstrated through your lives by the empowerment of the Holy Spirit.

UnfoldingWord Simplified T.

We often thank God, the Father of our Lord Jesus the Messiah, while we are praying for you. We give God thanks because we have heard that you trust in the Messiah Jesus and that you love all those whom God has set apart for himself. You love our fellow believers because you confidently are waiting for the things God is reserving for you in heaven. You first heard about these things when you heard the true message, the good news about the Messiah. Believers are proclaiming this good news that you heard in Colossae to everyone in the world. It is just as it has worked in you also, from the first day you heard it and understood how truly kind God is. The good news is like a field planted with crops that are growing and will give a very large harvest. Epaphras taught you the good news. We love him because he serves the Messiah together with us and works for the Messiah faithfully in our place. He told us that you love all God's people because God's Spirit has empowered you to love God and others.

Williams' New Testament

Every time we pray for you we thank God the Father of our Lord Jesus Christ, because we have heard of your faith in Christ Jesus and of your love for all God's people, because of your hope of what is laid up for you in heaven. Long ago you heard of this hope through the message of the good news which reached you, and

since it is bearing fruit and growing among you, just as it is all over the world, from the day you first heard of God's favor and in reality came to know it, as you learned it from Epaphras, our dearly loved fellow-slave. As a faithful minister of Christ for me he is the very one who told me of the love awakened in you by the Spirit.

Partially literal and partially paraphrased translations:

American English Bible	.
Beck's American Translation	.
Breakthrough Version	We are thankful to God, <i>the</i> Father of our Master Jesus, <i>the</i> Anointed King, always praying concerning you, after hearing of your trust in <i>the</i> Anointed King Jesus and the love that you have for all the sacred <i>people</i> , because of the anticipation that is set aside for you in the heavenly regions, that you heard about before in the message of the truth of the good news, that is beside <i>you and</i> for you, just as also in all the world. It is <i>good news</i> that carries fruit and grows, just as it also does in you from <i>the</i> day that you heard and correctly understood God's generosity in truth, just as you learned from Epaphras, our loved fellow slave, who is a trusted servant of the Anointed King on your behalf, the <i>one</i> who also made obvious to us your love in <i>the</i> Spirit.
Common English Bible	.
Len Gane Paraphrase	We give thanks to the God and Father of our Lord Jesus Christ for you every time we pray, having heard about your faith in Christ Jesus and of [your] love for all of God's people, because of the hope kept in heaven for you that you heard about previously in the Word of Truth--the Gospel, which has come to you just like it has to all the world. It bears fruit just like it does in you also, from the day you heard it and truly understood God's grace. You also learned [this] from Epaphras, our beloved fellow servant, who is a faithful minister of Christ for you. Who also told us about your love in the Spirit.
A. Campbell's Living Oracles	.
New Advent (Knox) Bible	.
NT for Everyone	.
20 th Century New Testament	Whenever we pray, we never fail to thank God, the Father of our Lord, Jesus Christ, about you, Now that we have heard of your faith in Christ Jesus and of the love that you have for all his People, On account of the hope which awaits its fulfillment in Heaven. Of this hope you heard long ago in the true Message of the Good News which reached you--Bearing fruit and growing, as it does, through all the world, just as it did among you, from the very day that you heard of God's loving-kindness, and understood what that loving-kindness really is. It is just what you learned from Epaphras, our dear fellow- servant, who, as a minister of the Christ, faithfully represents us, And who told us of the love with which the Spirit has inspired you.

Mostly literal renderings (with some occasional paraphrasing):

An Understandable Version	.
Berean Study Bible	.
Christian Standard Bible	.
Conservapedia Translation	.
Evangelical Heritage V.	.
Revised Ferrar-Fenton Bible	.
Free Bible Version	We are always thankful to God the Father of our Lord Jesus Christ for you, and pray for you. We've heard about your trust in Christ Jesus and your love for all the believers because of the hope prepared for you in heaven. You already heard about this in the good news, the message of truth that came to you just as it has gone throughout the whole world, spreading widely and bringing results. It's done the

same for you too, ever since you heard it and realized the true nature of God's grace. Our dear friend and fellow-worker Epaphras, who is a trustworthy minister of Christ on our behalf, taught you about this. He's also made clear to us your love in the Spirit.

God's Truth (Tyndale)
Holman Christian Standard
International Standard V

Paul's Prayer for the Colossians

We give thanks to God, the Father of our Lord Jesus, the Messiah, [Or Christ] praying always for you, because we have heard about your faith in the Messiah [Or Christ] Jesus and the love that you have for all the saints, based on the hope laid up for you in heaven. Some time ago you heard about this hope [Lit. about it] through the word of truth, the gospel that has come to you. Just as it is bearing fruit and spreading all over the world, so it has been doing [The Gk. lacks it has been doing] among you from the day you heard it and came to know the grace of God in truth. You learned about this gospel [Lit. Just as you learned] from Epaphras, our dear fellow servant, who is a faithful minister of the Messiah [Or Christ] on your [Other mss. read our] behalf. He has told us about your love in the Spirit.

Lexham Bible
Montgomery NT
NIV, ©2011
Riverside New Testament
Leicester A. Sawyer's NT
The Spoken English NT
UnfoldingWord Literal Text

We give thanks to God, the Father of our Lord Jesus Christ, and we always pray for you. We have heard of your faith in Christ Jesus and of the love that you have for all those set apart for God. You have this love because of the certain hope reserved for you in heaven. You heard about this confident expectation before in the word of truth, the gospel, which has come to you. Just as this gospel is also bearing fruit and is growing in all the world, it likewise has been doing this in you also from the day you heard it and learned about the grace of God in truth. This is the gospel as you learned it from Epaphras, our beloved fellow servant, who is a faithful servant of Christ on our behalf. [Some versions read, on your behalf.] Epaphras has made known to us your love in the Spirit.

Urim-Thummim Version

We give thanks to Elohim and the Father of our LORD Jesus Christ, praying always for you, since we heard of your Faith in Christ Jesus, and of the brotherly love that you have for all the saints. Because the hope that is laid up for you in the cosmos, which you heard before in the Word of the Truth of the Good News; That has come to you, as it is in all the cosmos; and brings forth fruit, as it does also in you since the day you heard of it, and knew the Grace of Elohim in Truth: As you also learned of Epaphras our dear fellow servant who is for you a faithful servant of Christ; Who also declared to us your Love in the Spirit.

Weymouth New Testament

We give thanks to God, the Father of our Lord Jesus Christ, constantly praying for you as we do, because we have heard of your faith in Christ Jesus and of the love which you cherish towards all God's people, on account of the hope treasured up for you in Heaven. Of this hope you have already heard in the Message of the truth of the Good News. For it has reached you, and remains with you, just as it has also spread through the whole world, yielding fruit there and increasing, as it has done among you from the day when first you heard it and came really to know the grace of God, as you learned it from Epaphras our dearly-loved fellow servant. He is to you a faithful minister of Christ in our stead, and moreover he has informed us of your love, which is inspired by the Spirit.

Wikipedia Bible Project

We always give thanks to God, the Father of our Lord Jesus Christ, when we pray because we heard of your faith in Christ Jesus and the love which you have towards all the saints because of the hope which is stored up for you in heaven, which you

heard before hand in the word of truth--the Gospel which has come to you, just as it is growing and bearing fruit in all the world, just as it has among you from the day you heard and came to know the grace of God in truth; just as you were taught by Epaphras, our beloved co-worker, who is a faithful servant of Christ on your behalf. who told us of your love in the spirit.

Worsley's New Testament .

Catholic Bibles (those having the imprimatur):

Christian Community (1988) .
 The Heritage Bible .
 New American Bible (2002) .
 New American Bible (2011) .
 New English Bible--1970 .
 New Jerusalem Bible .
 New RSV .
 Revised English Bible--1989 .

Jewish/Hebrew Names Bibles:

Complete Jewish Bible .
 Hebraic Roots Bible .

We give thanks always to YAHWEH, the Father of our Master, Yahshua Messiah, and we always pray for you, hearing of your faith in Messiah Yahshua and the love toward all the saints, because of the hope which is preserved for you in Heaven, which you heard before in the Word of the truth of the good news, which has been preached to you, as also in all the world, and it is bearing fruit even also among you, from the day in which you heard and knew the grace of Elohim in truth; even as you also learned from Epaphras our beloved fellow-slave, who is a faithful minister of Messiah for you, he also showing to us your love in the Spirit.

Holy New Covenant Trans.

For you we thank God, the Father of our Lord Jesus Christ. (We are always praying.) We have heard about your faith in Christ Jesus and the giving to the saints, for their good, expecting nothing in return, because of the hope that is hidden away in heaven for you. You heard about this hope long ago in the true message - the Good News. It came to you as it is now all over the world. It is producing fruit and increasing its influence. It has been doing the same thing among you ever since you first heard and learned about God's help in time of need in the truth. You learned it from Epaphras, our co-slave, to whom I give myself. He is a faithful slave of Christ for us. He has also told us about your giving to others, for their good, expecting nothing in return, in the Spirit.

The Scriptures 2009

We give thanks to the Elohim and Father of our Master עשוהי Messiah, praying always for you, having heard of your belief in Messiah עשוהי and of your love for all the set-apart ones, because of the expectation that is laid up for you in the heavens, of which you heard before in the word of the truth of the Good News, which has come to you, as also in all the world it is bearing fruit and growing, as also among you, since the day you heard and knew the favour of Elohim in truth, as you also learned from Epaphras, our beloved fellow servant, who is a true servant of Messiah on your behalf, who also declared to us your love in the Spirit.

Tree of Life Version

We always thank God, the Father of our Lord Yeshua the Messiah, whenever we pray for you. For we heard of your trust in Messiah Yeshua and the love you have for all the kedoshim because of the hope stored up for you in heaven. You heard before about this hope in the true message of the Good News that has come to you. In all the world this Good News is bearing fruit and growing, just as it has in you since you first heard it and came to truly know God's grace. You learned it from

Epaphras—our dearly loved fellow slave, who is a faithful servant of Messiah on our behalf. He also made clear to us your love in the Ruach.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament

...[We] thank the god father [of] the lord [of] us jesus christ always about you* Praying Hearing the faith [of] you* in christ jesus and the love whom [You*] have to all the [men] pure because of the hope the [one] reserving [for] you* in the heavens whom [You*] hear (before) in the word [of] the truth [of] the news (good) the [thing] being (near) to you* as and in every the world [It] is Producing {someone} and Being Grown as and {It is Producing someone} in you* from whom day [You*] hear {it} and [You*] know the favor [of] the god in truth as [You*] learn {it} from epaphras the loved servant (sharing) [of] us Who is Faithful for you* Servant [of] the Christ The [Man] and {is} Indicating [to] us the [of] you* love in spirit...

Alpha & Omega Bible Awful Scroll Bible

We give good-favoredness to the God, and Father of our Lord Jesus, the Anointed One, wishing-with-regards-to, as-when-at-all times, concerning you. Hearing of you all's confidence by-within the Anointed One, Jesus, and the dear love that is in all the awful ones, because of the expectation, that is laying-away for you from-within the Expanse, which you hear-before from-within the Word of that Un-concealed, of the announcing-of-the-Good-Tidings, which is being-near to you, accordingly-as-to even from-within all the world, and is bearing-fruit itself, accordingly-as-to even from-within you, from the day which you hear and came-knowledgeable-upon the Grace of God, from-within that Un-concealed, accordingly-as-to you even accustomed from Epaphras, our beloved, together-devoted-slave, who is in you all's behalf, a confident runner of errands of the Anointed One, who is also making evident to us, you all's dear love from-within the Breath.

Concordant Literal Version

We are thanking the God and Father of our Lord Jesus Christ, always praying concerning you, on hearing of your faith in Christ Jesus and the love which you have for all the saints, because of the expectation reserved for you in the heavens, which you hear before in the word of truth of the evangel, which, being present with you, according as in the entire world also, is bearing fruit and growing, according as it is among you also, from the day on which you hear and realized the grace of God in truth, according as you learned it from Epaphras, our beloved fellow slave, who is a faithful dispenser of Christ for us, who makes evident also to us your love in spirit.

exeGesés companion Bible

EUCHARIST TO ELOHIM

We eucharistize Elohim and Father of our Adonay Yah Shua Messiah - always praying for you since we heard of your trust in Messiah Yah Shua and of your love to all the holy; for the hope laid up for you in the heavens whereof you previously heard in the word of the truth of the evangelism; which is present to you exactly as in all the cosmos; and bears fruit exactly as also in you, from the day you heard and knew the charism of Elohim in truth: exactly as you also learned from Epaphras our beloved co-servant

Orthodox Jewish Bible

who is a trustworthy minister of the Messiah for you;
 who also evidenced your love in Spirit to us.
 Hodinu l'Hashem (we give thanks to Hashem) Elohim HaAv of Adoneinu Rebbe,
 Melech HaMoshiach Yehoshua, davening always concerning you,
 Having heard of your emunah in Rebbe, Melech HaMoshiach Yehoshua and the
 ahavah which you have for all the Kadoshim
 On account of the tikvah (hope) being laid up for you in Shomayim, the tikvah which
 you heard of before in the Dvar HaEmes, the Besuras HaGeulah
 That has come to you, as also in all the Olam Hazehe it is bearing p'ri and growing,
 so also in you, from the day you heard it and began to have saving da'as of the
 Chen v'Chesed Hashem in actuality.
 This you learned from Epaphras, [4:12] our chaver and fellow eved, who is ne'eman
 (faithful), who is a trusted keli kodesh (minister) of Rebbe, Melech HaMoshiach for
 you.
 Epaphras also revealed to us your ahavah in the Ruach Hakodesh.

Rotherham's Emphasized B. .

Expanded/Embellished Bibles:

The Amplified Bible

An Understandable Version

Whenever we pray for you, we always thank God the Father of our Lord Jesus Christ, for we have heard about *[the evidence of]* your faith in *[the service of]* Christ Jesus, and about the love you have *[shown]* for all the saints. *[You have these qualities]* because of the hope stored up for you in heaven, which *[hope]* you previously heard about through the message of truth when the Gospel came to you. This Gospel is *[now]* also producing fruit all over the world *[i.e., throughout the Roman Empire]* and growing *[in its influence]*, just as it is doing among you people also, since the day you *[first]* heard and understood God's unearned favor in *[all its]* truth. You learned *[this truth]* from Epaphras, our dearly loved fellow-slave, who is a faithful minister of Christ *[to you]* on our behalf. He also told us about your love, *[which is produced]* by the Holy Spirit.

Benjamin Brodie's trans.

We keep on giving thanks to God Who is *[even]* the Father of our Lord Jesus Christ at all times concerning you, offering face-to-face prayer,
 Having heard *[the report]* of your faith *[application of doctrine]* in Christ Jesus *[experiential sanctification]* and the virtue love which you have towards all the saints,
 Because of the assurance which is reserved for you in the heavens *[both eternal life & our inheritance from Christ]*, which you have heard before in the Word of Truth *[doctrine]*, i.e., the gospel,
 Which is in you *[importance of doctrine in your soul]*, even as it is in all the world *[by evangelistic proclamation]*, continually bearing fruit *[correct application]* and increasing *[spiritual growth]* even as it is in you *[produced in you by the Spirit]*, from the day you heard *[intake]* and came to know fully *[metabolization]* the grace of God in Truth *[Bible doctrine]*,
 Just as you learned *[previously]* from Epaphras *[functioning as your pastor-teacher]*, our beloved, fellow bondsman, who is a consistently faithful minister of Christ on your behalf,
 Who has also reported to us *[Paul's team in Rome]* concerning your virtue love in the Spirit

The Expanded Bible
 Jonathan Mitchell NT

We habitually express gratitude for the goodness in grace, and give thanks to God, the Father *[other MSS: to the God and Father]* of our Lord, Jesus Christ, at all times continually thinking and speaking goodness and well-being concerning (or: praying about) you folks,

upon hearing of your faith, loyalty and trust [being, resident, or having its source] within Christ Jesus (or: in union with [the] Anointed Jesus) and the love which you folks habitually have and hold [which is extended and given] into all the set-apart folks (or: holy ones; saints; sacred people)

because of the expectation (or: expectant hope) – the one continuously lying stored away as a reserve – resident within the atmospheres (or: heavens), which you folks already heard (or: heard before) within the word (message; discourse; or: Logos) concerning the Truth (or: the word of truth; the idea belonging to and having its source in Reality; the message which is truth and reality) which originates in and pertains to the message of ease, goodness and well-being (or: which belongs to the good news).

This [Word; Logos] is being continuously present alongside [and proceeding] into you folks, just as it is also continuously existing within all the ordered System (within the entire world of culture, secular society, religion, economics and government; or: in the entire universe; or: = the entire Roman Empire), repeatedly bearing fruit of itself and constantly being grown and caused to be increasing, just as also within you folks, from [the] day in which you heard and at once fully experienced – in intimate knowing and accurate realization – the grace of God, within Truth (or: God's favor resident within [the] truth; God's grace in the midst of reality; or: the favor which, in reality, is God).

Just in this way, you folks [were taught and] learned from Epaphras, our beloved fellow-slave, who is full of faith and loyal, an attending servant of the Christ on our [other MSS: your] behalf (or: who is a faithful dispenser of the Christ [who is] over us [or: you folks]),

the person also clearly showing and making evident to us your love in spirit and attitude (or: your love within [the] Breath-effect; your love in union with [the] Spirit).

P. Kretzmann Commentary .
 Syndein/Thieme .
 Translation for Translators .
 The Voice .

Bible Translations with Many Footnotes:

Lexham Bible

Thanksgiving for the Colossian Believers

We give thanks always to God the Father of our Lord Jesus Christ when we [*Here “when ” is supplied as a component of the participle (“pray”) which is understood as temporal] pray for you, since we [*Here “since ” is supplied as a component of the participle (“heard about”) which is understood as causal] heard about your faith in Christ Jesus and the love that you have for all the saints, because of the hope reserved for you in heaven, which you have heard about beforehand in the word of truth, the gospel, that has come to you, just as also in all the world it is bearing fruit and increasing, just as also among you from the day you heard about and understood the grace of God in truth, just as you learned it [*Here the direct object is supplied from context in the English translation] from Epaphras, our dear fellow slave who is a faithful minister of Christ on our behalf, [Some manuscripts have “on your behalf”] who also made clear to us your love in the Spirit.

NET Bible® .

New American Bible (2011) .

The Passion Translation .

Rotherham’s Emphasized B. .

The Spoken English NT

Prayer of Thanksgiving

We always thank God, the Father of our Lord Jesus Christ, whenever we pray for you.

We’ve heard about your faith in Christ Jesus, and about the love you have for all the holy ones.

Because there's a hope^c that's stored away for you in heaven. You heard about it before, in the true message of the good news, which is still with you. It's been bearing fruit and growing among you—just like it is in the whole world. It's been bearing fruit and growing ever since the day you heard, and truly recognized, the grace of God.

Of course, you learned it from Epaphras,^d our dear fellow servant.^e He's a faithful servant of Christ on your^f behalf, and he's told us about your love in the Spirit.

c. Lit. "...holy ones, because of the hope". Verses 3 to 8 are one long sentence.

d. Prn. **epp-a-fras**.

e. Or "fellow slave".

f. Many mss have "our".

Wilbur Pickering's New T.

Building rapport²

We always give thanks to the God and Father of our Lord Jesus Christ when we pray for you

(having heard of your faith in Christ Jesus and your love toward all the saints), because of the hope³ that is being reserved for you in the heavens, of which you have already heard through the Word of the Truth⁴

(the Gospel that has come to you just as also in all the world, where it is producing fruit and growing⁵ just as also among you, from the day in which you heard about and truly understood God's grace),

even as you learned from Epaphras, our dear fellow slave,⁶ who is a faithful servant of Christ on your behalf,

who also reported to us your love in the Spirit.⁷

(2) Paul had never been in Colosse, so he needed to build rapport with strangers.

(3) 'Hope' in the Bible contains an element of certainty; it is not mere wishful thinking.

(4) Yes, 'the' Truth—the Text has the definite article. The Lord Jesus repeatedly referred to the Holy Spirit as the Spirit of 'the Truth', so Paul is affirming that the Gospel they heard was God's Word.

(5) Although half the Greek manuscripts, followed by the Textus Receptus, and hence AV and NKJV, do not have "and growing", the other half, including the best line of transmission (with the three most ancient versions), do.

(6) The Greek word here means precisely 'slave'; Paul repeatedly referred to himself as Christ's slave, as did others.

(7) The Text has no article with 'spirit', so the reference may not be to the Holy Spirit—in that event the rendering would be, 'love in spirit'. This whole paragraph is a single sentence—if you feel that the syntax is a little convoluted, you're right.

WEB — Messianic Edition .

Literal, almost word-for-word, renderings:

A Faithful Version

We give thanks to the God and Father of our Lord Jesus Christ, praying for you continually Since hearing of your faith in Christ Jesus, and the love that you have toward all the saints; Because of the hope that is laid up for you in heaven, which you heard before in the word of the truth of the gospel; Which has come to you, even as it also has in all the world, and is bringing forth fruit, just as it is among you, from the day that you heard and knew the grace of God in truth; Even as you also learned from Epaphras, our beloved fellow servant, who is a faithful minister of Christ for you; Who has also informed us of your love in the Spirit.

Analytical-Literal Translation

We give thanks to the God and Father of our Lord Jesus Christ, always praying for you_p, having heard of your_p faith in Christ Jesus and the love [which you_p have] towards all the holy ones, because of the hope [or, confident expectation], the one laid up for you_p in the heavens, which you_p heard of before in the word of the truth

of the Gospel, coming to you_p, just as also in all the world, and is bearing fruit {and growing}, just as [it is] also in you_p, from [the] day which you_p heard and knew the grace of God in truth; just as you_p also learned from Epaphras, our beloved fellow-slave, who is a faithful [or, trustworthy] servant of Christ on your_p behalf, the one having also declared [or, made clear] to us your_p love in the Spirit.

Berean Literal Bible
Bond Slave Version
C. Thomson updated NT
Charles Thomson NT

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We give thanks to the God and father of our Lord Jesus Christ, always praying for you, (having heard of your belief in Christ Jesus, and of your love for all the saints) on account of the hope laid up for you in the heavens, of which you heard before by the true word of the gospel, which is come to you as it hath also to all the world, and is bringing forth fruit, as it doth among you, from the day you heard and acknowledged the favour of God in truth, as you learned it from Epaphras our dear fellow servant, who is for you a faithful minister of the Christ, and the person who informed us of your love in spirit.

Context Group Version

We recognize [our] indebtedness to God the Father of our Lord Jesus the Anointed, praying always for you (personal love), having heard of your (pl) trust in the Anointed Jesus, and of the allegiance which you (pl) have toward all the special ones, because of the abiding confidence which is laid up for you (pl) in the skies, from which you (pl) heard before in the word of the truth of the Imperial News, which has come to you (pl); even as it is also in all the world bearing fruit and increasing, as [it does] in you (pl) also, since the day you (pl) heard and knew the favor of God in truth; even as you (pl) learned of Epaphras our beloved fellow slave, who is a trustworthy servant of the Anointed on your (pl) behalf, who also declared to us your (pl) allegiance in the Spirit.

English Standard Version
Far Above All Translation
Green's Literal Translation
James Allen translation

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We are continually giving thanks to God the Father of our Lord Jesus Christ always concerning you while praying since (or because) we heard of your faith in Christ Jesus and the love which you continue to have for all the saints. because of the hope continually being reserved for you in heaven, of which you previously heard in the word of truth, the gospel which is present to you, just as in all the world also it is itself constantly bearing fruit and being increased, even as it has been doing in you also since the day you heard of it and completely understood the grace of God in truth; just as you learned it from Epaphras, our beloved fellow slave, who is a faithful servant of Christ on your behalf, and he also informed us of your love in the Spirit.

Literal New Testament

WE GIVE THANKS TO THE GOD AND FATHER OF LORD OUR JESUS CHRIST CONTINUALLY FOR YOU PRAYING, HAVING HEARD OF FAITH YOUR IN CHRIST JESUS, AND THE LOVE WHICH [YE HAVE] TOWARDS ALL THE SAINTS, ON ACCOUNT OF THE HOPE WHICH [IS] LAID UP FOR YOU IN THE HEAVENS; WHICH YE HEARD OF BEFORE IN THE WORD OF THE TRUTH OF THE GLAD TIDINGS, WHICH ARE COME TO YOU, EVEN AS ALSO IN ALL THE WORLD, AND ARE BRINGING FORTH FRUIT, EVEN AS ALSO AMONG YOU, FROM THE DAY IN WHICH YE HEARD AND KNEW THE GRACE OF GOD IN TRUTH : EVEN AS ALSO YE LEARNED FROM EPAPHRAS BELOVED FELLOW BONDMAN OUR, WHO IS FAITHFUL FOR YOU A SERVANT OF CHRIST, WHO ALSO SIGNIFIED TO US YOUR LOVE IN [THE] SPIRIT.

Literal Standard Version
Modern English Version

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Modern Literal Version 2020 We are giving-thanks to the God and Father of our Lord Jesus Christ, always praying concerning you°, having heard of your° faith in Christ Jesus and of the love* which you° have toward all the holy-ones, because of the hope which is laying up for you° in the heavens, of which you° heard beforehand in the word of the truth of the good-news. *This good-news* which is present* *for you°; just-as *it also is* in all the world. And is bearing-fruit and growing *in* yourselves, just-as *it also does* in you°, from the day you° heard and fully knew the grace of God in truth; just-as you° also learned from Epaphras our beloved fellow bondservant, who is a faithful servant of the Christ on your° behalf, who also indicated to us your° love* in *the Spirit*.

- Modern KJV .
- New American Standard .
- New European Version .
- New King James Version .
- NT (Variant Readings) .
- Niobi Study Bible .

Their (Your) Faith in Christ

We give thanks to God and the Father of our Lord Jesus Christ, praying always for you(p), since we heard of your(p) faith in Christ Jesus and of the love which you(p) have for all the saints, for the hope which is laid up for you(p) in Heaven, of which you(p) heard before in the word of the truth of the Gospel, which has come unto you(p), as it has in all the world, and bringeth forth fruit, as it doth also in you(p) since the day you(p) heard of it and knew the grace of God in truth. You(p) also learned of it from Epaphras, our dear fellow servant, who is for you(p) a faithful minister of Christ, who also declared unto us your(p) love in the Spirit.

- Revised Young's Lit. Trans. .
- R. B. Thieme, Jr. translation .

We keep on giving thanks to the God, the Father of our Lord Jesus Christ, at all times concerning you, offering face to face prayers. Having heard the report of the faith of you all in Christ Jesus, and the love which you have toward all the saints. Being present in you, even as in all the world; is constantly bearing fruit and increasing, even as also in you from the day you heard, and began to fully understand the grace of God in the sphere of doctrine. Even as you have been taught from the ultimate source of Epaphras our beloved fellow slave, who is a faithful minister of Christ on behalf of you. Bob did not give a corrected translation of Colossians 1:8.

- Updated Bible Version 2.17 .
- A Voice in the Wilderness .
- Webster's Translation .
- World English Bible .
- Worrell New Testament .
- Young's Updated LT .

The gist of this passage:
3-8

Colossians 1:3a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
eucharisteō (εὐχαριστέω) [pronounced yew- khahr-ih-STEH-oh]	to be grateful, to feel thankful; to give thanks	1 st person plural, present active indicative	Strong's #2168

Colossians 1:3a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tô (τῷ) [pronounced <i>toh</i>]	<i>in the; by the, to the; by means of the; for the benefit [advantage] of; for the disadvantage of</i>	masculine singular definite article; locative, dative, or instrumental case	Strong's #3588
theos (θεός) [pronounced <i>theh-OSS</i>]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, dative, locative or instrumental case	Strong's #2316

Translation: We keep on giving thanks to the God,...

As will become apparent, Paul did not found this local church (or set of local churches) in Colosse. He could have taken his crew through that region and there would have been a great response, but Paul made the mistake of choosing to go to Jerusalem—which was filled with negative volition toward the gospel and toward divine truth—rather than to further invest his time in the Galatian region (which is Turkey today).

However, Paul hears about this church and, apparently, there is some sort of contact which was made with Paul (either a message or a messenger came to him). Paul will speak of Epaphras as this messenger, the man who founded the Christian movement in Colosse. Paul may have received other letters as well.

Paul has known about the Christian movement in Colosse for several years. He says that *we keeping giving thanks*; which would indicate Paul and those who are there in Rome supporting him.

Colossians 1:3b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
patêr (πατήρ) [pronounced <i>pat-AYR</i>]	<i>father, parent; forefather, ancestor; metaphorically, originator or transmitter; author of a family; a paternal figure; a title of honor; a teacher</i>	masculine singular noun; dative, locative or instrumental case	Strong's #3962
του (τοῦ) [pronounced <i>tu</i>]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
kurios (κύριος) [pronounced <i>KOO-ree-oss</i>]	<i>lord, master; Lord; he to whom a person or thing belongs, owner, possessor; a prince, chief, sovereign</i>	masculine singular noun; genitive/ablative case	Strong's #2962
hēmōn (ἡμῶν) [pronounced <i>hay-MOHN</i>]	<i>us, of us, from us, our, [of] ours</i>	1 st person plural, personal pronoun; genitive/ablative case	Strong's #2257 (from Strong's #1473)
Iêsous (Ἰησοῦς) [pronounced <i>ee-ay-SOOCE</i>]	<i>Jehovah is salvation; transliterated Jesus, Joshua</i>	proper singular noun, genitive/ablative case	Strong's #2424

Colossians 1:3b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
Christos (χριστός) [pronounced <i>krees-TOHSS</i>]	<i>anointed, anointed one, Messiah; transliterated, Christ</i>	masculine singular noun; genitive/ablative case	Strong's #5547

Translation: ...[the] Father of our Lord, Jesus Christ,...

Paul's prayers are addressed to God the Father, as all prayer ought to be addressed. His prayers begin with a giving of thanks, and I would suggest that Paul has a long list of things to be thankful for, even though, at this point in time, he is under house arrest while in Rome. It is not clear whether he was confined in any official prison in Rome at this time. He spent most or all of his time in a rented house, although he was in chain and he did have a guard on him. See **Acts 28** ([HTML](#)) ([PDF](#)) ([WPD](#))

Despite these circumstances, Paul had a rich spiritual life when in Rome.

Colossians 1:3c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
pántote (πάντοτε) [pronounced <i>PAHN-toht-eh</i>]	<i>always, at all times, ever</i>	adverb	Strong's #3842
peri (περί) [pronounced <i>per-EE</i>]	<i>about, concerning, on account of, because [of], around, near</i>	preposition	Strong's #4012
humōn (ὑμῶν) [pronounced <i>hoo-MONE</i>]	<i>of yours, from you; concerning you; you, yourselves</i>	2 nd person plural pronoun; genitive/ablative case	Strong's #5216 (genitive case of #5210)
proseúchomai (προσεύχομαι) [pronounced <i>pros-YOU-khoh-ma</i>]	<i>praying face to face with, praying to God; having prayed</i>	masculine plural, present (deponent) middle/passive participle; nominative case	Strong's #4336

Translation: ...concerning you (all) always praying;...

We don't know exactly how Paul knew about the Colossians, but he was aware of them. As we will see, he knew who founded the Christian movement there. It should have been Paul (in my opinion), but it was not.

Colossians 1:3 **We keep on giving thanks to the God, [the] Father of our Lord, Jesus Christ, concerning you (all) always praying;...** (Kukis nearly literal translation)

Colossians 1:4a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
akoúō (ἀκούω)[pronounced <i>ah-KOO-oh</i>]	<i>those hearing; hearing and paying attention to; listeners; those who hear and understand</i>	masculine plural, aorist active participle; nominative case	Strong's #191

Colossians 1:4a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tên (τήν) [pronounced tayn]	<i>the, to the; toward the; this, that</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun)
pistis (πίστις) [pronounced PIHS-tihs]	<i>faith, assurance, belief, believe; the content of what is believed, doctrine; persuasion, that is, credence; moral conviction</i>	feminine singular noun; accusative case	Strong's #4102
humôn (ὕμῶν) [pronounced hoo-MONE]	<i>of yours, from you; concerning you; you, yourselves</i>	2 nd person plural pronoun; genitive/ablative case	Strong's #5216 (genitive case of #5210)
en (ἐν) [pronounced en]	<i>in, into, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
Christos (χριστός) [pronounced kreees-TOHSS]	<i>anointed, anointed one, Messiah; transliterated, Christ</i>	masculine singular noun; dative, locative or instrumental case	Strong's #5547
Iêsous (Ἰησοῦς) [pronounced ee-ay-SOOCE]	<i>Jehovah is salvation; transliterated Jesus, Joshua</i>	proper singular noun, dative, locative or instrumental case	Strong's #2424

Translation: ...having heard [about] your faith in Jesus,...

Paul has heard about the faith of the Colossians in Jesus. This would have been a reference to saving faith. Many of them heard the gospel message and they believed in Jesus Christ.

Colossians 1:4b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
tên (τήν) [pronounced tayn]	<i>the, to the; toward the; this, that</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun)
agápē (ἀγάπη) [pronounced ag-AH-pay]	<i>agape love, mental attitude love, volitional love; brotherly love, affection, good will, love, benevolence; a relaxed mental attitude; love feasts</i>	feminine singular noun, accusative case	Strong's #26

Colossians 1:4b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hên (ἣν) [pronounced hayn]	<i>whom, which, what, that; to whom, to that, whose, whomever</i>	feminine singular relative pronoun; accusative case (occasionally a demonstrative pronoun)	Strong's #3739
echô (ἔχω) [pronounced EHKH-oh]	<i>to have [and/or] hold; to own, to possess, to adhere to, to cling to</i>	2 nd person plural, present active indicative	Strong's #2192
eis (εἰς) [pronounced ICE]	<i>to, toward; in, into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519
pantas (πάντας) [pronounced PAHN-tas]	<i>the whole, all (of them), everyone; anything</i>	masculine plural adjective, accusative case	Strong's #3956
tous (τοὺς) [pronounced tooç]	<i>the; these, to those; towards them</i>	masculine plural definite article; accusative case; also used as a demonstrative pronoun	Strong's #3588
hagios (ἅγιος) [pronounced HA-gee-oss]	<i>holy (ones), set apart (ones); angels, saints</i>	masculine plural adjective used as a substantive; accusative case	Strong's #40

Translation: ...and the love which you (all) keep on having toward all the saints;...

The believers in Colosse developed **agapê love** toward all the believers in the **royal family of God**; which meant that they were beginning to grow spiritually. Therefore, someone was teaching them accurate doctrine.

The believers in Colosse saw themselves as partners with the Christian movements happening all around them and throughout the **Roman empire**. They were not jealous of other churches, they did not see themselves as being in competition with other churches. They understood this to be a worldwide movement of truth. This sums up what it means for them to have agape love toward all the saints (which is equivalent to having a relaxed mental attitude toward all other believers).

Colossians 1:4 ...having heard [about] your faith in Jesus, and the love which you (all) keep on having toward all the saints;... (Kukis nearly literal translation)

Colossians 1:5a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
διά (διά) [pronounced dee-AH]; spelled di (δι´) [pronounced dee] before a vowel.	<i>through; with; in; of time; throughout; during; by, by the means of, by reason of; on account of; because of, for this reason; therefore; on this account</i>	preposition	Strong's #1223
tên (τήν) [pronounced tayn]	<i>the, to the; toward the; this, that</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun)
elpís (ἐλπίς) [pronounced el-PIS]	<i>hope; confidence, a confident expectation; desire of some good with expectation of obtaining it</i>	feminine singular noun, accusative case	Strong's #1680
tên (τήν) [pronounced tayn]	<i>the, to the; toward the; this, that</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun)
apokeimai (ἀπόκειμαι) [pronounced ap-OHK-i-mahee]	<i>reserving, preserving, laying (up, away); being set aside, being laid up, being reserved; figuratively, awaiting</i>	feminine singular, present (deponent) middle/passive participle; accusative case	Strong's #606
humin (ὑμῖν) [pronounced hoo-MEEN]	<i>you [all]; in you; to you; in you; by you, with you</i>	2 nd person plural personal pronoun; locative, dative or instrumental case	Strong's #5213; an irregular dative of #5210; a form of #4771
en (ἐν) [pronounced en]	<i>in, into, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
tois (τοῖς) [pronounced toiç]	<i>(to, in by) the; these [things]; in these; to those; by all of this; for these</i>	masculine plural definite article; dative, locative or instrumental case	Strong's #3588
ouranoi (οὐρανοί) [pronounced oo-ran-OY]	<i>skies; by extension heavens (as the abode of God); by implication happinesses, powers, eternity</i>	masculine plural noun; dative, locative or instrumental case	Strong's #3772

Translation: ...by means of the expectation of the (thing) being preserved for you (all) in the heavens,...

The believers in Colosse have a confidence or an expectation of rewards and blessing in heaven. Here, these rewards and blessings are simply called *the thing being preserved in the heavens*. They had confidence that their relationship to God through Jesus Christ had eternal ramifications.

Colossians 1:5b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hên (ἧν) [pronounced hayn]	<i>whom, which, what, that; to whom, to that, whose, whomever</i>	feminine singular relative pronoun; accusative case (occasionally a demonstrative pronoun)	Strong's #3739
proakouō (προακούω) [pronounced pro-ak-OO-oh]	<i>to hear before (of the hoped for salvation before its realization); to hear (beforehand, already), to anticipate</i>	2 nd person plural, aorist active indicative	Strong's #4257 (hapax legomena)
en (ἐν) [pronounced en]	<i>in, into, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
tō (τῷ) [pronounced toh]	<i>in the; by the, to the; by means of the; for the benefit [advantage] of; for the disadvantage of</i>	masculine singular definite article; locative, dative, or instrumental case	Strong's #3588
logos (λόγος, ου, ό) [pronounced LOHG-ohss]	<i>a word; conception, idea; matter; thing; remark; decree, mandate; doctrine, teaching, message; the act of speaking, speech; reason, account; revelation</i>	masculine singular noun, dative, locative or instrumental case	Strong's #3056
tês (τῆς) [pronounced tayc]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588
alêtheia (ἀλήθεια, ας, ῆ) [pronounced ahl-Ā-thi-ah]	<i>[absolute, unimpeachable, divine] truth, divine viewpoint, veracity, verity; reality; of a truth, in reality, in face, certainly; conduct which is in accordance with truth/divine viewpoint</i>	feminine singular noun; genitive/ablative case	Strong's #225
του (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	neuter singular definite article, genitive/ablative case	Strong's #3588
euangelion (εὐαγγέλιον) [pronounced yoo-ang-GHEL-ee-on]	<i>gospel, good news; an announcement [proclamation, declaration, preaching] of good news [the gospel], evangelization; the bringing (declaring, showing) of glad (good) tidings</i>	neuter singular noun; genitive/ablative case	Strong's #2098

Translation: ...which (expectation) you (all) heard in the word of the (absolute) truth of the gospel.

This phrase begins with a relative pronoun, which matches in morphology with *expectation*, so it is correct to carry *expectation* (or, *confidence*) into this phrase. This confidence it is what they have heard from the word of absolute

truth of the gospel message. They were certain that, having believed in Jesus Christ, they were eternally saved (which is the gospel message).

Colossians 1:5 ...by means of the expectation of the (thing) being preserved for you (all) in the heavens, which (expectation) you (all) heard in the word of the (absolute) truth of the gospel. (Kukis nearly literal translation)

Colossians 1:6a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
του (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	neuter singular definite article, genitive/ablative case	Strong's #3588
παρεῖμι (πάρειμι) [pronounced PAR-i-mee]	<i>being by, being at hand, being here, having arrived, being present; being ready (in store, at command)</i>	neuter singular, present participle; genitive/ablative case	Strong's #3918
eis (εἰς) [pronounced ICE]	<i>to, toward; in, into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519
humas (ὑμᾶς) [pronounced hoo-MOSS]	<i>you [all], all of you; to you, towards you [all]</i>	2 nd person plural personal pronoun; accusative case	Strong's #5209, (from Strong's #5210; a form of Strong's #4771)

Translation: [This gospel] keeps on being present for you (all),...

At this point, even though the sentence continues, I thought it was a good place to start a new sentence. Many translations followed the Greek all the way through, adding only a comma or a semi-colon here.

What keeps being at hand or keeps on being present refers back to the neuter singular noun (in the genitive case) from the previous phrase, which is the neuter singular noun, *the gospel*. So it is the gospel message which continues to be right there with the believers in the church at Colosse, which means, they are not just advancing spiritually themselves, but they are presenting the gospel message as well, adding believers to their fold.

Colossians 1:6b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kathôs (καθώς) [pronounced kath-OCE]	<i>just as, even as, inasmuch as, as; according as, according to; since, seeing that, accepting the fact that; when, how, after that</i>	adverb	Strong's #2531
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532

This is variously translated, *just as, even as, even as...also, as indeed, as...also, just as...also, just as...already, according as...also, just as...now, just as...in fact*. Sometimes, these phrases occur without the continuation dots (for instance, *as also*).

Colossians 1:6b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
en (ἐν) [pronounced en]	<i>in, into, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
panti (παντί) [pronounced pahh-TEE]	<i>each, every, any; all, entire; anyone, all things, everything; some [of all types]</i>	masculine singular adjective, locative, dative and instrumental cases	Strong's #3956
tō (τῷ) [pronounced toh]	<i>in the; by the, to the; by means of the; for the benefit [advantage] of; for the disadvantage of</i>	masculine singular definite article; locative, dative, or instrumental case	Strong's #3588
kósmos (κόσμος) [pronounced KOSS-moss]	<i>world, world order, arrangement, order, organized world system</i>	masculine singular noun, dative, locative or instrumental case	Strong's #2889

Translation: ...just as [it is] even in all the world,...

The gospel message is with the people at Colosse just as it is being carried throughout the world. We have mostly followed Peter and then Paul's missionary journeys in the book of Acts, but the other Apostles and their disciples are taking this same gospel message out into the rest of the world.

Colossians 1:6c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
esti (ἐστί) [pronounced ehs-TEE] or estin (ἐστίν) [pronounced ehs-TIN]	<i>is, are, to be, keeps on being, continues having</i>	3 rd person singular, present indicative	Strong's #2076 (3 rd person present form of #1510)
karphoreō (καρποφορέω) [pronounced kahr-pohf-EH-oh]	<i>bearing fruit; bearing, bringing forth (fruit, deeds); bearing fruit of one's self; fruitful production</i>	neuter singular; present (deponent) middle/passive participle; nominative case	Strong's #2592
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
auxanō (αὐξάνω) [pronounced owx-AN-oh]	<i>growing, increasing, enlarging; being increased, being caused to grow, being enlarged</i>	neuter singular, present passive participle; nominative case	Strong's #837

Translation: ...[which message] keeps on bearing fruit and growing,...

This gospel message continues to be heard, and it is bearing fruit (unbelievers are hearing the message and believing in Jesus Christ); and the message is increasing throughout the world.

Colossians 1:6d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kathôs (καθώς) [pronounced <i>kath-OCE</i>]	<i>just as, even as, inasmuch as, as; according as, according to; since, seeing that, accepting the fact that; when, how, after that</i>	adverb	Strong's #2531
kaí (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
This is variously translated, <i>just as, even as, even as...also, as indeed, as...also, just as...also, just as...already, according as...also, just as...now, just as...in fact</i> . Sometimes, these phrases occur without the <i>continuation dots</i> (for instance, <i>as also</i>).			
en (ἐν) [pronounced <i>en</i>]	<i>in, into, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
humin (ὑμῖν) [pronounced <i>hoo-MEEN</i>]	<i>you [all]; in you; to you; in you; by you, with you</i>	2 nd person plural personal pronoun; locative, dative or instrumental case	Strong's #5213; an irregular dative of #5210; a form of #4771

Translation: ...just as [it has] even in you (all)...

The gospel message goes out and penetrates the world, and it continues to produce fruit, exactly as it has been doing in Colosse and the surrounding cities.

Colossians 1:6e			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
apó (ἀπό) [pronounced <i>aw-PO</i>]; spelled ἄφ´ before a vowel.	<i>from, away from, by; after; at; with, because of, since; before; in; of; out (from)</i>	preposition or separation or of origin	Strong's #575
hês (ἧς) [pronounced <i>hayç</i>]	<i>from whom, from which, from what, of that; of whom, of that, whose</i>	feminine singular relative pronoun, genitive/ablative case	Strong's #3739
hêmera (ἡμέρα) [pronounced <i>hay-MEH-raw</i>]	<i>day, daytime; 24-hour day; period of time</i>	feminine singular noun; genitive/ablative case	Strong's #2250
akoúô (ἀκούω) [pronounced <i>ah-KOO-oh</i>]	<i>to hear; to hear and pay attention to; to listen to; to hear and understand</i>	2 nd person plural, aorist active indicative	Strong's #191
kaí (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532

Colossians 1:6e			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
epiginōskō (ἐπιγινώσκω) [pronounced ehp-ihg- in-OÇ-koh]	<i>to fully know; to become fully acquainted with, to acknowledge; to (ac-, have, take) know (-ledge, well), to perceive; to recognize; lit., to know upon</i>	2 nd person plural, aorist active indicative	Strong's #1921
tên (τὴν) [pronounced tayn]	<i>the, to the; toward the; this, that</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun)
charis (χάρις) [pronounced KHAHR- iç]	<i>grace, graciousness; acceptable, benefit, favour, gift, joy, liberality, pleasure, thanks</i>	feminine singular noun; accusative case	Strong's #5485
του (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
theos (θεός) [pronounced theh- OSS]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, genitive/ablative case	Strong's #2316
en (ἐν) [pronounced en]	<i>in, into, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
alêtheia (ἀλήθεια, ας, ῆ) [pronounced ahl-Ā- thi-ah]	<i>[absolute, unimpeachable, divine] truth, divine viewpoint, veracity, verity; reality; of a truth, in reality, in face, certainly; conduct which is in accordance with truth/divine viewpoint</i>	feminine singular noun; dative, locative or instrumental case	Strong's #225

Translation: ...from the day you (all) heard and fully understood the grace of the God in (absolute) truth;...

The people in Colosse were quick converts, it appears. They heard the message of grace, they understood it, and they believed in Jesus Christ.

Once the gospel message is understood, there is more doctrine to follow; and it appears that the Colossians have heard additional information and that they have believed it. They appear to be eager for more teaching.

Colossians 1:6 [This gospel] keeps on being present for you (all), just as [it is] even in all the world, [which message] keeps on bearing fruit and growing, just as [it has] even in you (all) from the day you (all) heard and fully understood the grace of the God in (absolute) truth;... (Kukis nearly literal translation)

Colossians 1:7a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kathôs (καθώς) [pronounced <i>kath-OCE</i>]	<i>just as, even as, inasmuch as, as; according as, according to; since, seeing that, accepting the fact that; when, how, after that</i>	adverb	Strong's #2531
manthanô (μανθάνω) [pronounced <i>mahn-THAHN-oh</i>]	<i>to learn, to be appraised (of); to increase one's knowledge, to be increased in knowledge; to hear, to be informed; to learn (by use and practice); to be in the habit of, to be accustomed to</i>	2 nd person plural, aorist active indicative	Strong's #3129
apó (ἀπό) [pronounced <i>aw-PO</i>]; spelled ἄφ´ before a vowel.	<i>from, away from, by; after; at; with, because of, since; before; in; of; out (from)</i>	preposition or separation or of origin	Strong's #575
Epaphrâs (Ἐπαφρᾶς) [pronounced <i>ep-af-RASS</i>]	<i>lovely; transliterated, Epaphras</i>	masculine singular proper noun; a person; genitive/ablative case	Strong's #1889

Translation: ...just as you (all) [first] learned [it] from Epaphras,...

The person who appears to be responsible for bringing the gospel message to Colosse is Epaphras.

Epaphras is only mentioned twice in Colossians and once in Philemon. Very little is known about him. He is not a part of any missionary group or team that we are aware of. His name does not occur in the book of Acts, so it is unlikely that he is on a missionary team with Paul.

If I were to guess, he is a man from the Galatian area, possibly saved through a missionary tour by Paul (maybe he is one of the elders that Paul met with before heading to Jerusalem).

I believe that God's plan was for Paul to remain in the Galatian area and go forth into Colosse and other similar cities and present the gospel and to teach for a year or two. However, as we saw in the book of Acts, even when Paul did not go forward with God's plan for him, God had a backup plan and a backup person to take his place (Apollos did a lot of teaching as a follow up to Paul's evangelization).

Based on the words used here, the Colossians learned not just the gospel but basic Christian doctrine from Epaphras.

Colossians 1:7b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
του (τοῦ) [pronounced <i>tu</i>]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588

Colossians 1:7b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
agapêtos (ἀγαπητός) [pronounced ag-ap-ay-TOSS]	<i>[dearly, well] beloved, esteemed, dear, favourite, worthy of love</i>	masculine singular adjective; genitive/ablative case	Strong's #27
sundoulos (σύνδουλος) [pronounced SOON-doo-loss]	<i>fellow slave, a co-slave, a servant or ministrant of the same master (human or divine)</i>	masculine singular noun; genitive/ablative case	Strong's #4889
hêmōn (ἡμῶν) [pronounced hay-MOHN]	<i>us, of us, from us, our, [of] ours</i>	1 st person plural, personal pronoun; genitive/ablative case	Strong's #2257 (from Strong's #1473)

Translation: ...from our beloved fellow slave,...

Paul calls Epaphras his beloved fellow slave. It is very possible that Paul has never met Epaphras; and it is also possible that Epaphras was evangelized by Paul or one of the church leaders who pleaded with Paul to stay in the Galatian region.

However, Paul speaks personally enough about Epaphras to suggest that he has known him from the past; or he has come to know him as a bringer of news from Colosse. It is my impression that Epaphras came to Paul in Rome and spoke with him personally.

Colossians 1:7c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hos (ὅς) [pronounced hohç]	<i>who, which, what, that, whose, whoever</i>	masculine singular relative pronoun; nominative case	Strong's #3739
esti (ἐστί) [pronounced ehs-TEE] or estin (ἐστίν) [pronounced ehs-TIN]	<i>is, are, to be, keeps on being, continues having</i>	3 rd person singular, present indicative	Strong's #2076 (3 rd person present form of #1510)
pistós (πιστός) [pronounced pis-TOSS]	<i>faithful; objectively, trustworthy; subjectively, trustful; believe(-ing, -r), faithfully, sure, true</i>	masculine singular adjective; nominative case	Strong's #4103
hypér (ὑπέρ) [pronounced hoop-AIR]	<i>above, over, beyond, across; for, regarding, on behalf of, for the sake of, instead of; in favor of, because of, on account of; as a substitute for</i>	preposition with the genitive case	Strong's #5228
hêmōn (ἡμῶν) [pronounced hay-MOHN]	<i>us, of us, from us, our, [of] ours</i>	1 st person plural, personal pronoun; genitive/ablative case	Strong's #2257 (from Strong's #1473)
diakonos (διάκονος) [pronounced dee-AK-on-oss]	<i>a servant, attendant, minister; the servant; a deacon; a waiter</i>	masculine singular noun; nominative case	Strong's #1249

Colossians 1:7c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
του (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
Christos (χριστός) [pronounced kreees-TOHSS]	<i>anointed, anointed one, Messiah; transliterated, Christ</i>	masculine singular noun; genitive/ablative case	Strong's #5547

Although this is a reasonably common word (it is found 30 times in the New Testament), we never find it in the books of Luke or Acts (it is in Matthew and Mark).

Translation: ...who keeps on being faithful on our behalf, a slave of the Christ,...

Paul speaks of Epaphras as being a faithful slave, working on our behalf (on behalf of Paul and those associated with Paul). Yet, there is no necessity that Paul specifically be the one to send Epaphras out into the world.

Colossians 1:7 ...just as you (all) [first] learned [it] from Epaphras, from our beloved fellow slave, who keeps on being faithful on our behalf, a slave of the Christ,... (Kukis nearly literal translation)

Colossians 1:8

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
dêloō (δηλώω) [pronounced day-LOH-oh]	<i>making manifest; making known by relating, declaring; giving one to understand, indicating, signifying</i>	masculine singular, aorist active participle; nominative case	Strong's #1213
hêmin (ἡμῖν) [pronounced hay-MEEN]	<i>to us, of us, by us; for us</i>	1 st person plural pronoun; locative, dative or instrumental case	Strong's #2254 (from Strong's #1473)
tên (τήν) [pronounced tayn]	<i>the, to the; toward the; this, that</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun)
humôn (ὑμῶν) [pronounced hoo-MONE]	<i>of yours, from you; concerning you; you, yourselves</i>	2 nd person plural pronoun; genitive/ablative case	Strong's #5216 (genitive case of #5210)

Colossians 1:8

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
agápē (ἀγάπη) [pronounced ag-AH-pay]	agape love, mental attitude love, volitional love; brotherly love, affection, good will, love, benevolence; a relaxed mental attitude; love feasts	feminine singular noun, accusative case	Strong's #26
en (ἐν) [pronounced en]	in, into, on, by means of, with; among	preposition with the locative, dative and instrumental cases	Strong's #1722
pneuma (πνεῦμα) [pronounced PNYOO-mah]	spirit, Spirit; breath; wind [blast], air	neuter singular noun, dative, locative or instrumental case	Strong's #4151

Translation: ...the (one) made known to us [through] your love in [the] Spirit.

We have the masculine singular, nominative definite article which has to refer back to someone. There are two possibilities. The nearest masculine singular noun in context is Jesus Christ. Jesus Christ was made known to us through your love in the Spirit? That does not make much sense, as, quite obviously, Paul was well aware of Jesus Christ long before this. At first, I translated this, ...the (One) made known to us... But, the overall sentence then made no sense.

Now, when we go back to the other previous masculine singular noun, that is Epaphras, but his name is also in the genitive case. Why would we go that far back, if both Epaphras and Christ (the nearest masculine singular noun) are in the genitive case. But, here is the trick. In v. 7c, Epaphras is referenced with the masculine singular relative pronoun; nominative case, hos (ὃς) [pronounced hohç]. That tells us that Paul is referencing Epaphras here and not Jesus Christ.

Therefore, Paul has come to know Epaphras through the love demonstrated by the church at Colosse toward the other churches and other believers. It is clear that he brought this congregation through a couple of necessary states of spiritual maturity.

What does this tell us about the organization of Christianity? It is *not* a top down organization. The clear authority in the church at this time is Paul. He can write to any church about any matter, and the people are to take note and make whatever changes are necessary. But where did Epaphras comes from? We don't know. So, even though Paul clearly has a great deal of authority, he is not calling all of the shots. God the Holy Spirit is doing that. This does not eliminate Paul as a person of great authority in the church, a man who could send out missionaries, evangelists and teachers. But, the big point here is, he is not the only person who can do this. There is no place where people need to be first checked out by Paul before going onto the mission field or before going to some city and evangelizing there. As already pointed out, Epaphras is apparently doing the work that Paul should have been doing. The same thing is true of Apollos.

Furthermore, these men do not have to check in with Paul or clear their activities with Paul. If they are problematic in some way, that will be dealt with in some way (for instance, the gnostics and the **Judaizers** are also out there spreading false information).

If we are to compare this to the **edification complex**, Epaphras has taken the people of Colosse to the 5th floors of the edification complex structure.

The Edification Complex Structure (a graphic); inspired by R. B. Thieme, Jr. On the 5th floor, the man-ward size of the edification complex is impersonal love exercised toward all mankind. Right below that would be a relaxed mental attitude exercised toward other believers.

Therefore, Paul did not really know Epaphras previously. Maybe they met; maybe Paul evangelized him; but Paul did not know him personally and did not meet him if that suggested connection was the case.

The God-ward and Man-ward Sides of the Edification Complex	
God-ward Side	Man-ward Side
Reflecting the glory of God (or, <i>Christ formed in us</i> —in the continuous sense, this phrase describes the building of the edification complex; in the completed sense, we are speaking of the top floor of the complex)	+H (happiness, contentment, enjoyment of our lives); friendships where there is no jealousy or inordinate competition; a marriage which fulfills the commands of Eph. 5:22–25 automatically and without an attitude
Motivational Virtue (personal love toward God)	Functional Virtue (impersonal love toward mankind)
Occupation with Christ (God, God’s plan, viewing life from the viewpoint of eternity)	A relaxed mental attitude. We do not get involved in mental attitude sins against those around us.
True Humility (which includes grace orientation and teachability). We are willing and able to employ God’s system of spiritual growth. We recognize that we do not need personal works in order to impress God.	Authority Orientation; life without an attitude. The ability to relate to your boss or the policeman who just stopped you for speeding without being an ass.
Bible doctrine absorbed into the soul by the function of gap ⁵ (Eph. 3:18–19).	
Filling of the Holy Spirit	
The Foundation: Jesus Christ (salvation by faith in Him)	

We know two basic things at this point. Epaphras is not a member of Paul’s team; nor was he sent out by Paul’s team. However, Paul has enough information from the Colossian church to know that Epaphras was straight up correct with the gospel and in doctrine which he taught to the people in Colosse. At no point is Paul going to criticize Epaphras or suggest that he got most things right, but there is a problem here or there.

Colossians 1:8 ...the (one) made known to us [through] your love in [the] Spirit. (Kukis nearly literal translation)

Colossians 1:3–8 We keep on giving thanks to the God, [the] Father of our Lord, Jesus Christ, concerning you (all) always praying; having heard [about] your faith in Jesus, and the love which you (all) keep on having toward all the saints; by means of the expectation of the (thing) being preserved for you (all) in the heavens, which (expectation) you (all) heard in the word of the (absolute) truth of the gospel. [This gospel] keeps on being present for you (all), just as [it is] even in all the world, [which message] keeps on bearing fruit and growing, just as [it has] even in you (all) from the day you (all) heard and fully understood the grace of the God in (absolute) truth; just as you (all) [first] learned [it] from Epaphras, from our beloved fellow slave, who keeps on being faithful on our behalf, a slave of the Christ, the (one) made known to us [through] your love in [the] Spirit. (Kukis nearly literal translation)

Colossians 1:3–8 We continue to give thanks to the God for all of you in Colosse, even to God the Father of our Lord Jesus Christ. When we heard about the church being established there, we have continued praying, having heard of your faith in Jesus and the agape love which you keep on having toward all of the royal family of God. You are strengthened by your confidence is what is being preserved for you in the heavens, which confidence you gained from hearing the absolute truth of the gospel message. This gospel message is ever before you even as it is going throughout the entire world and this message keeps on gaining converts who are growing spiritually. You had this exact same experience from the day you first heard the gospel proclaimed, and you understood the grace of God in absolute truth. We understand that you were evangelized by Epaphras, our esteemed fellow-slave, who has clearly been a faithful to the same message which we also proclaim. In fact, we came to know him through your love in the Holy Spirit. (Kukis paraphrase)

As before, vv. 9–15 form a single sentence in the Greek, and many translations hold to that. Some translations continue v. 15 into v. 16. It is clear, in the Greek, that we cannot stop at v. 14, even though this is where e-sword had inserted a subtitle (there is a subtitle in e-sword for both vv. 9 & 15).

Because of subject matter, quite a number of translations stopped at v. 14, and began v. 15 as a new subject. As a result, you will note that many translators continue v. 15 into v. 16 (although this is not necessary in the Greek). This will be discussed in greater detail when we come to v. 15 (until we read the verse in context, this discussion may not make much sense).

No matter where I decided to end this passage, there were a number of translators who disagreed with that.

For the sake of English, many translations broke this passage down into many sentences (which is what I did, attempting to carry over the correct nouns and verbs).

Through this, even we, from which day we heard, we did not stop over you (all) praying and asking that you (all) might be filled with the full knowledge of the will of Him, in all wisdom and understanding [of] spiritual [things]; to walk worthily of the Lord, toward every desire in every work [of] good, continually bearing fruit and continually growing the full knowledge of the God, with all power, continually being strengthened according to the force of the glory of Him, to every endurance and patience with joy, giving thanks to the Father for the enabling of you (all) toward the part of the heritage of the holy (ones) in the light, which has delivered us out from the power of the darkness and has transferred [us] toward the kingdom of the Son of the love of Him; in Whom we keep on having the redemption—the forgiveness of the sins—Who keeps on being the image of the God the invisible, Firstborn of all creation.

Colossians
1:9–15

Because of this [report], even we, from the day we [first] heard did not stop praying on behalf of you (all), even asking that you (all) might become filled with the full knowledge of His will, in (the sphere of) all wisdom and spiritual understanding. [We keep on praying for you] to walk worthy of the Lord, in order that every willing purpose in every good work [result in] a continued bearing of fruit and a continual increasing in the full knowledge of the God. [We keep on praying that you (all) will advance] with all power [that you all] keep on being strengthened according to the force of His glory for the purpose of a relaxed mental attitude under pressure and patience (associated) with joy. [We pray that you (all)] keep on being thankful to the Father for having qualified you (all) for [your] share of the heritage of the saints in the sphere of light. [The Father] who has rescued us from out from the jurisdiction of the spiritual darkness and has transposed [you all] to the kingdom of the Son, His Beloved, in Whom we keep on having the redemption, [even] the forgiveness of sins. [This is accomplished through Jesus,] Who keeps on being the exact image of the invisible God, [the] Firstborn of all creation.

From the first day we heard this report of your church, we began to pray for you, asking that you might all be filled with the full knowledge of God's will within the sphere of all wisdom and spiritual understanding. We continue praying that you might walk worthy of the Lord, that you might produce divine good and that you might continue to increase your production and your full knowledge of God. We continue to pray that you access the power of the Holy Spirit and that you are strengthened by the power of God's glory, so that in life, you are able to endure pressure with a relaxed mental attitude and that you are able to exhibit poise and patience in the sphere of joy. We are thankful to the Father that you will have your share of the inheritance of the saints in the sphere of revealed truth. God the Father has rescued you from spiritual darkness and has positionally placed you in the kingdom of His Beloved Son, by Whom you have both redemption and forgiveness of sins. All of this is accomplished by Jesus the Messiah, who continues to be the exact image of the invisible God, and as the Firstborn of all creation.

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek) Through this, even we, from which day we heard, we did not stop over you (all) praying and asking that you (all) might be filled with the full knowledge of the will of Him, in all wisdom and understanding [of] spiritual [things]; to walk worthily of the Lord, toward every desire in every work [of] good, continually bearing fruit and continually growing the full knowledge of the God, with all power, continually being strengthened according to the force of the glory of Him, to every endurance and patience with joy, giving thanks to the Father for the enabling of you (all) toward the part of the heritage of the holy (ones) in the light, which has delivered us out from the power of the darkness and has transferred [us] toward the kingdom of the Son of the love of Him; in Whom we keep on having the redemption—the forgiveness of the sins—Who keeps on being the image of the God the invisible, Firstborn of all creation.

Complete Apostles Bible On account of this we also, since the day we heard, do not cease praying for you, and asking that you may be filled with the full knowledge of His will in all wisdom and spiritual understanding; that you should walk worthy of the Lord, to please Him in all respects, bearing fruit and increasing in the full knowledge of God; being strengthened with all power, according to the might of His glory, for all endurance and longsuffering with joy; giving thanks to the Father who has qualified us to share in the inheritance of the saints in the light. He has delivered us from the dominion of darkness and transferred us into the kingdom of the Son of His love, in whom we have redemption, the forgiveness of sins. He is the image of the invisible God, the firstborn over all creation,...

Revised Douay-Rheims
Douay-Rheims 1899 (Amer.) Therefore we also, from the day that we heard it, cease not to pray for you and to beg that you may be filled with the knowledge of his will, in all wisdom and spiritual understanding: That you may walk worthy of God, in all things pleasing; being fruitful in every good work and increasing in the knowledge of God: Strengthened with all might according to the power of his glory, in all patience and longsuffering with joy, Giving thanks to God the Father, who hath made us worthy to be partakers of the lot of the saints in light: Who hath delivered us from the power of darkness and hath translated us into the kingdom of the Son of his love,

In whom we have redemption through his blood, the remission of sins:
Who is the image of the invisible God, the firstborn of every creature:...

V. Alexander's Aramaic
Eastern Aramaic Manuscript
James Murdock's Syriac NT

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Therefore we also, from the day we heard [of it], have not ceased to pray for you; and to ask that ye may be filled with a knowledge of the good pleasure of God, in all wisdom, and in all spiritual understanding; that ye may walk as is right, and may please God with all good works, and may yield fruits, and grow in the knowledge of God; and may be strengthened with all strength, according to the greatness of his glory, in all patience and long suffering; and may, with joy, give thanks to God the Father, who hath fitted us for a portion of the inheritance of the saints in light; and hath rescued us from the dominion of darkness, and transferred us to the kingdom of his beloved Son; by whom we have redemption and remission of sins: who is the likeness of the invisible God, and the first-born of all creatures:...

Original Aramaic NT

Due to this also, we, from the day when we heard, do not cease to pray for you and to request that you be filled with the knowledge of the pleasure of God in all wisdom and in all spiritual understanding, That you would walk according to what is right, and that you may please God in all good works and yield fruit, and increase in the knowledge of God, And that you would be empowered with all strength according to the majesty* of his glory with all patience, endurance and joy. I thank God The Father, who made us worthy for a part of the inheritance of the Saints in the light; And he has saved us from the power of darkness and brought us into The Kingdom of his Beloved Son; He in whom we have salvation and the forgiveness of sins; He who is the image of The Unseen God and is The Firstborn of all creation.

Plain English Aramaic Bible
Lamsa Peshitta (Syriac)

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English

For this reason, we, from the day when we had word of it, keep on in prayer for you, that you may be full of the knowledge of his purpose, with all wisdom and experience of the Spirit, Living uprightly in the approval of the Lord, giving fruit in every good work, and increasing in the knowledge of God; Full of strength in the measure of the great power of his glory, so that you may undergo all troubles with joy; Giving praise to the Father who has given us a part in the heritage of the saints in light; Who has made us free from the power of evil and given us a place in the kingdom of the Son of his love; In whom we have our salvation, the forgiveness of sins:

Bible in Worldwide English

Who is the image of the unseen God coming into existence before all living things;... That is why we keep on talking to God about you since the day we heard about you. We ask him that you may know everything he wants you to do. We ask him that you may be very wise and that the Spirit will help you to understand.

We ask him that you will live the way the Lord wants you to live, so that you will please him in everything you do. We ask that you will do everything that is good. We ask that you will see the fruit from what you do. We ask that you will know more and more about God.

God has wonderful power. And we ask him to give you all the strength you need to go through all your troubles, to be very patient in them, and to be happy.

Thank the Father who has made us ready to be with the people of God who live in his light.

He has set us free from the kingdom where it is dark. And he has put us into the kingdom where his dear Son rules.

Because of his Son, we are set free and the wrong things we have done are forgiven.

The Son is like God who cannot be seen. He was his Son before anything was made.

Easy English
Easy-to-Read Version–2008

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Since the day we heard these things about you, we have continued praying for you. This is what we pray: that God will make you completely sure of what he wants by giving you all the wisdom and spiritual understanding you need; that this will help you live in a way that brings honor to the Lord and pleases him in every way; that your life will produce good works of every kind and that you will grow in your knowledge of God; that God will strengthen you with his own great power, so that you will be patient and not give up when troubles come. Then you will be happy and give thanks to the Father. He has made you able to have what he has promised to give all his holy people, who live in the light. God made us free from the power of darkness. And he brought us into the kingdom of his dear Son. The Son paid the price to make us free. In him we have forgiveness of our sins. No one can see God, but the Son is exactly like God. He rules over everything that has been made.

God's Word™

For this reason we have not stopped praying for you since the day we heard about you. We ask God to fill you with the knowledge of his will through every kind of spiritual wisdom and insight. We ask this so that you will live the kind of lives that prove you belong to the Lord. Then you will want to please him in every way as you grow in producing every kind of good work by this knowledge about God. We ask him to strengthen you by his glorious might with all the power you need to patiently endure everything with joy. You will also thank the Father, who has made you able to share the light, which is what God's people inherit. God has rescued us from the power of darkness and has brought us into the kingdom of his Son, whom he loves. His Son paid the price to free us, which means that our sins are forgiven. He is the image of the invisible God, the firstborn of all creation.

Good News Bible (TEV)

For this reason we have always prayed for you, ever since we heard about you. We ask God to fill you with the knowledge of his will, with all the wisdom and understanding that his Spirit gives. Then you will be able to live as the Lord wants and will always do what pleases him. Your lives will produce all kinds of good deeds, and you will grow in your knowledge of God. May you be made strong with all the strength which comes from his glorious power, so that you may be able to endure everything with patience. And with joy give thanks to the Father, who has made you fit to have your share of what God has reserved for his people in the kingdom of light. He rescued us from the power of darkness and brought us safe into the kingdom of his dear Son, by whom we are set free, that is, our sins are forgiven. Christ is the visible likeness of the invisible God. He is the first-born Son, superior to all created things.

The Message
NIRV
New Life Version
New Simplified Bible

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Thought-for-thought translations; dynamic translations; paraphrases:

Contemporary English V.

We have not stopped praying for you since the first day we heard about you. In fact, we always pray that God will show you everything he wants you to do and that you may have all the wisdom and understanding that his Spirit gives. Then you will live a life that honors the Lord, and you will always please him by doing good deeds. You will come to know God even better. His glorious power will make you patient and strong enough to endure anything, and you will be truly happy. I pray that you will be grateful to God for letting you have part in what he has promised his people in the kingdom of light. God rescued us from the dark power of Satan and brought us into the kingdom of his dear Son, who forgives our sins and sets us free. Christ is exactly like God, who cannot be seen. He is the first-born Son, superior to all creation.

The Living Bible

New Berkeley Version

New Century Version

New Living Translation

The Passion Translation

Since we first heard about you, we've kept you always in our prayers that you would receive the perfect knowledge of God's pleasure over your lives, making you reservoirs of every kind of wisdom and spiritual understanding. We pray that you would walk in the ways of true righteousness, pleasing God in every good thing you do. Then you'll become fruit-bearing branches, yielding to his life, and maturing in the rich experience of knowing God in his fullness! And we pray that you would be energized with all his explosive power from the realm of his magnificent glory, filling you with great hope. *Your hearts can soar with joyful gratitude* when you think of how God made you worthy to receive the glorious inheritance freely given to us by living in the light. He has rescued us completely from the tyrannical rule of darkness and has translated us into the kingdom realm of his beloved Son. For in the Son all our sins are canceled and we have the release of redemption *through his very blood*. He is the divine portrait, the true likeness of the invisible God, and the first-born heir of all creation.

UnfoldingWord Simplified T.

Since the time we heard about how you love, we have always been praying for you. We ask God to show you everything he wants you to do, and to make you wise so that you will understand what God's Spirit is teaching you. We pray that you will live in a way that will help others honor the Lord also, so that he will approve of you. We pray that you will grow to understand God more and do every good thing that he tells you to do. We pray that God will strengthen you with all his mighty power, so that you will patiently endure every difficulty. We pray that you will be rejoicing and thanking God our Father, because he has declared you worthy to be with the others whom he has set apart for himself; this is so he can give you all the things that he is keeping for you when you are with him in the light of his presence. God our Father has rescued us from the evil that controlled us; he has made his Son, whom he loves, to rule over us now. By means of his Son he has set us free from that evil; that is, he has forgiven our sins. When we know the Son, we know what God is like, even though we cannot see him. The Son has first place over everything that he has created.

Williams' New Testament

This is why, ever since I heard of it, I have never ceased praying for you and asking God to fill you, through full wisdom and spiritual insight, with a clear knowledge of His will, so that you may lead lives worthy of the Lord to His full satisfaction, by perennially bearing fruit in every good enterprise and by a steady growth in fuller knowledge of God; then you will be perfectly empowered by His glorious might for every sort of joyous endurance and forbearance, and you will always be thanking the Father who has qualified you to share the lot of His people in the realm of light.

It is God who has delivered us out of the dominion of darkness and has transferred us into the kingdom of His dearly loved Son, by whom we possess the ransom from captivity, which means the forgiveness of our sins. Yes, He is the exact likeness of the unseen God, His first-born Son who existed before any created thing, for it was through Him that everything was created in heaven and on earth, the seen and the unseen, thrones, dominions, principalities, authorities; all things have been created through Him and for Him. V. 16 is included for context.

Partially literal and partially paraphrased translations:

American English Bible .

Beck's American Translation .

Breakthrough Version

Because of this, we also, since *the* day that we heard, don't stop praying over you and requesting that you might be filled up with the correct understanding of what He wants in every insight and spiritual understanding, to traipse around in a manner deserving of the Master, to every satisfaction in every good action, carrying fruit and growing in the correct understanding of God, gaining ability in every ability in line with the power of His magnificence for every persistence *to do what is right* and for lengthy patience with happiness, thanking the Father who made you adequate for the part of the portion of the sacred *people* in the light, who saved us from the authority of the darkness and moved *us* into the empire of the Son of His love, in whom we have the paid release, the forgiveness of the sins, who is an image of the invisible God, firstborn of every created being, because in Him all things were created in the heavenly regions and on the earth, the visible and the invisible, whether thrones, or governments, or top ranks, or authorities. All things have been created through Him and for Him. V. 16 is included for context.

Common English Bible .

Len Gane Paraphrase

Also for this reason, since we heard, we don't stop praying for you and asking that you might be filled with the knowledge of his will in all wisdom and spiritual understanding, so that you may walk in a worthy manner pleasing in every way for the Lord, being fruitful in every good deed, and increasing in the knowledge of God. May you be made stronger with all strength according to His glorious power for patience and long suffering with joy. Giving thanks to the Father who has qualified us to be partakers of the inheritance for God's people in light. [The Father] who has delivered us from the power of darkness and has moved us into the kingdom of His dear Son in whom we have redemption through His blood--the forgiveness of sins. His son is the image of the invisible God, the first-born of all creation.

A. Campbell's Living Oracles .

New Advent (Knox) Bible .

NT for Everyone .

20th Century New Testament

And therefore we, from the very day that we heard this, have never ceased praying for you, or asking that you may possess that deeper knowledge of the will of God, which comes through all true spiritual wisdom and insight. Then you will live lives worthy of the Master, and so please God in every way. Your lives will be fruitful in every kind of good action, and your characters will grow through a fuller knowledge of God; You will be made strong at all points with a strength worthy of the power manifested in his Glory--strong to endure with patience, and even with gladness, whatever may befall you; And you will give thanks to the Father who made you fit to share the lot which awaits Christ's People in the realms of Light. For God has rescued us from the tyranny of Darkness, and has removed us into the Kingdom of his Son, who is the embodiment of his love, And through whom we have found deliverance in the forgiveness of our sins. For Christ is the very incarnation of the invisible God-- First-born and Head of all creation; For in him was created all that

is in Heaven and on earth, the visible and the invisible--Angels and Archangels and all the Powers of Heaven.

Mostly literal renderings (with some occasional paraphrasing):

An Understandable Version .
 Berean Study Bible .
 Christian Standard Bible .
 Conservapedia Translation .
 Evangelical Heritage V. .
 Revised Ferrar-Fenton Bible .
 Free Bible Version .

Because of this we continue to pray for you from the time we heard about you, asking God to give you understanding of what he wants you to do and to give you every kind of spiritual wisdom and understanding. That way you'll live lives that rightly represent the Lord and please him, producing all kinds of good results and gaining greater knowledge of God. May you be made powerfully strong by his wonderful strength, having great patience and endurance. May you happily praise the Father, who has made it possible for us to share in the inheritance of God's people who live in the light. He rescued us from the tyranny of darkness and brought us into the kingdom of the Son he loves, through whom we have been set free and our sins forgiven. The Son is the visible picture of the invisible God. He was before* all creation, for everything was created through him—in heaven and on earth, visible and invisible, empires, rulers, leaders and authorities—everything was created through him and for him.

God's Truth (Tyndale) .
 Holman Christian Standard
 International Standard V .

The Messiah is Above All

For this reason, since the day we heard about this, we have not stopped praying for you and asking that you may be filled with the full knowledge of God's [Lit. his] will with respect to all spiritual wisdom and understanding, so that you might live in a manner worthy of the Lord and be fully pleasing to him [Lit. to all pleasing] as you bear fruit while doing all kinds of good things and growing in the full knowledge of God. You are being strengthened with all power according to his glorious might, so that you might patiently endure everything with joy and might thank the Father, who has enabled us [Other mss. read you] to share in the saints' inheritance in the light. God [Lit. He] has rescued us from the power of darkness and has brought us into the kingdom of the Son whom he loves, through whom we have redemption, the forgiveness of sins.

The Centrality of Jesus

The Son [Lit. He] is the image of the invisible God, the firstborn over all creation.

Lexham Bible
 Montgomery NT .

For this reason from the day I heard of it I have never ceased to pray for you, asking God to fill you with the knowledge of his will with every kind of wisdom and spiritual insight; that you may walk worthy of the Lord in every kind of pleasing; that you may be fruitful in every kind of good work, and may increase in the knowledge of God; that you may be strengthened in every kind of strength by the might of his glory for every kind of patience and fortitude with good cheer. I ask that you may give thanks to the Father who has made us fit to receive our share of the heritage of the saints in the light. For he has delivered us out of the dominion of the darkness, and transplanted us into the kingdom of his dear Son, in whom we have redemption, the forgiveness of our sins. He is a visible image of the invisible God, the firstborn of all creation;... The MNT continues for two more verses.

Riverside New Testament .
 Leicester A. Sawyer's NT .
 The Spoken English NT .
 UnfoldingWord Literal Text .
 Urim-Thummim Version .

Because of this, we also from the day in which we heard do not cease praying for you, and asking that you may be filled with the full knowledge of his will in all Wisdom (Sophia) and spiritual understanding, that you might walk worthy of the LORD to all pleasing, being fruitful in every good work, and increasing in the knowledge of Elohim; Strengthened with all might, according to his glorious power, to all steadfastness and patience with joyfulness; Giving thanks to the Father that has made us equipped to be partakers of the inheritance of the saints in Light: Who has delivered us from the power of darkness and has transferred us into the Kingdom of his dear Son: In whom we have freedom by ransom through his blood, even the pardoning of sins: Who is the image of the invisible Elohim, the firstborn of every creation:... This sentence is continued for 2 more verses.

Weymouth New Testament

For this reason we also, from the day we first received these tidings, have never ceased to pray for you and to entreat that you may be filled with a clear knowledge of His will accompanied by thorough wisdom and discernment in spiritual things; so that your lives may be worthy of the Lord and perfectly pleasing to Him, while you exhibit the results of right action of every sort and grow into a fuller knowledge of God. Since His power is so glorious, may you be strengthened with strength of every kind, and be prepared for cheerfully enduring all things with patience and long-suffering; and give thanks to the Father who has made us fit to receive our share of the inheritance of God's people in Light. It is God who has delivered us out of the dominion of darkness, and has transferred us into the Kingdom of His dearly-loved Son, in whom we have our redemption--the forgiveness of our sins. Christ is the visible representation of the invisible God, the Firstborn and Lord of all creation.

Wikipedia Bible Project

Because of this, we, since the day we heard, have not stopped praying and asking for you, so that you may be filled with the knowledge of his will by means of all wisdom and spiritual understanding to walk "in a manner" worthy of the Lord which is pleasing to him in every good work as you bear fruit and grow in knowledge of God through all strength being strengthened according to the power of his glory for every kind of endurance and "the ability to be tranquil while awaiting an outcome." With joy while giving thanks to the Father who has enabled you to partake in the inheritance of the saints in the light. He has freed us from the powers of darkness and transplanted us into the kingdom of his much loved Son. in whom (Christ) we have been made free through the forgiveness of our sins. He (Christ) is the visible image of the invisible God,... This also is the last verse in the Wiki translation of Colossians.

Worsley's New Testament .

Catholic Bibles (those having the imprimatur):

Christian Community (1988) .
 The Heritage Bible .
 New American Bible (2002) .
 New American Bible (2011) .
 New English Bible–1970 .
 New Jerusalem Bible .
 New RSV .
 Revised English Bible–1989 .

Jewish/Hebrew Names Bibles:

Complete Jewish Bible
Hebraic Roots Bible

For this cause also, from the day in which we heard, we do not cease praying on your behalf, and asking that you may be filled with the full knowledge of the will of Elohim in all wisdom and spiritual understanding, That you may live a righteous life pleasing YAHWEH and bearing fruit in every good work and growing into the full knowledge of Elohim; being empowered with all power according to the might of His glory, to all patience and long-suffering with joy; So that you may joyfully give thanks to YAHWEH the Father, who has enlightened and made us a worthy inheritance of the saints, and has delivered us out of the authority of darkness, and brought us into the kingdom of His beloved Son, in whom we have obtained salvation, and the forgiveness of sins; who is the image of the invisible Elohim, the right of the First-born of all creation¹.

¹Yahshua [= *Jesus*] is the first being to literally be born again from the dead and He has the right of the first born for eternity.

Holy New Covenant Trans.

He has also told us about your giving to others, for their good, expecting nothing in return, in the Spirit. Since the day we heard about you, we haven't stopped praying for you. We ask that you may be filled with the knowledge of what God wants, with all kinds of wisdom and spiritual understanding. We want you to live as if you were worthy of the Lord Jesus. Please him in every way. Produce the fruit of good deeds. Grow in your knowledge of God. Be strong! Have all the strength of His glorious power. Then you will be able to endure anything. You will learn patience with joy. Give thanks to the Father who entitled you to have a part of what saints will receive. The saints are in the light. He rescued us from the power of darkness and moved us into the kingdom of His Son to whom He gave Himself. We have freedom in Christ through his blood: the forgiveness of sins. Christ is the image of the unseen God. Christ is the firstborn of all of the creation because in Christ everything was created - everything in the heavenly world and everything on earth, things that can be seen and things which cannot be seen; thrones, lords, rulers, and powers. Everything was created through Christ and for Christ. V. 16 is included for context.

The Scriptures 2009

That is also why we, from the day we heard, have not ceased praying for you, and asking that you be filled with the knowledge of His desire in all wisdom and spiritual understanding, to walk worthily of the Master, pleasing all, bearing fruit in every good work and increasing in the knowledge of Elohim, being empowered with all power, according to the might of His esteem, for all endurance and patience with joy, giving thanks to the Father who has made us fit to share in the inheritance of the set-apart ones in the light, who has delivered us from the authority of darkness^a and transferred us into the reign of the Son of His love, in whom we have redemption through His blood, the forgiveness of sins, who is the likeness of the invisible Elohim, the first-born of all creation.

^a Luke 11:35, John 8:12, John 12:46-50, Acts 26:18, Eph. 5:8.

^b Hebrews 1:6, Revelation 3:14.

Tree of Life Version

For this reason also, ever since we heard about you, we have not stopped praying for you. We keep asking God that you might be filled with the knowledge of His will in all wisdom and spiritual understanding—to walk in a manner worthy of the Lord, to please Him in all respects, bearing fruit in every good work and growing in the knowledge of God. We pray that you may be strengthened with all the power that comes from His glorious might, for you to have all kinds of patience and steadfastness. With joy we give thanks to the Father, who qualified you to share in the inheritance of the kedoshim in the light. He rescued us from the domain of darkness and brought us into the kingdom of the Son whom He loves. In Him we have redemption—the release of sins. He is the image of the invisible God, the firstborn of all creation.

Weird English, ©ldē English, Anachronistic English Translations:

Accurate New Testament

...because of this and We from whom day [We] hear {her} not stop for you* Praying and Asking that [You*] may be filled the knowledge [of] the will [of] him in every wisdom and intellect spiritual {you*} to walk worthily [of] the lord to every pleasure in every work good [You*] Producing {someone} and Being Grown {may be} [in] the knowledge [of] the god in every power Being Strengthened in the power [of] the recognition [of] him to every endurance and patience with happiness Thanking the father the [one] enabling you* to the part [of] the lot [of] the [men] pure in the light Who rescues us from the authority [of] the darkness and [He] removes {us} to the kingdom [of] the son [of] the love [of] him in whom [We] have the redemption the forgiveness [of] the offenses Who is Image [of] the god the [one] invisible [Man] Firstborn [of] every creation...

Alpha & Omega Bible
Awful Scroll Bible

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Because of this, we also from the day we hear it, desist not ourselves wishing-with-regards-to, in you all's behalf, and petitioning, in order that you may be filled with the knowledge-of His Purpose, from-within all wisdom, and the inwardly sends-together of the Breath,
that you are to walk-about worthy of the Lord, in all strives to please, bearing-fruit from-within every good undertaking, and being grown in the knowledge-of God, being made strong from-within all ability, according to His Splendorous Might to all, abiding-under and long-in-passion with joy.
Giving-good-favoredness to the Father, the One making us sufficient, for the allotted portion of the awful ones from-within the Light,
who deliverers us out of the existence-by of darkness, and places- us -after into the Rule of His beloved Son,
by-within Whom we hold being redeemed-away through His blood, the sending-away of our misses-of-the-mark,
who is the likeness of the in-visible God, the first-born of all creation,... This sentence continues for 2 more verses.

Concordant Literal Version

Therefore we also, from the day on which we hear, do not cease praying for you and requesting that you may be filled full with the realization of His will, in all wisdom and spiritual understanding,
you to walk worthily of the Lord for all pleasing, bearing fruit in every good work, and growing in the realization of God;"
being endued with all power, in accord with the might of His glory, for all endurance and patience with joy;"
at the same time giving thanks to the Father, Who makes you competent for a part of the allotment of the saints, in light,
Who rescues us out of the jurisdiction of Darkness, and transports us into the kingdom of the Son of His love,
in Whom we are having deliverance, the pardon of sins,
Who is the Image of the invisible God, Firstborn of every creature,...

exeGeses companion Bible

PRAYER FOR KNOWLEDGE OF THE WILL OF THE MESSIAH

For this cause, we also, from the day we heard,
pause not to pray for you
- and to ask that you be filled/shalamed
with the knowledge of his will in all wisdom
and spiritual comprehension,
that you walk worthy of Adonay,
pleasing to all,
fruitbearing in every good work,
and growing in the knowledge of Elohim;
dynamized in all power
according to the power of his glory
to all endurance and patience with cheer;

eucharistizing to the Father
 who enables us
 to impart of the inheritance of the holy in light;
 who rescued us from the authority of darkness;
 and removed us
 into the sovereignty of the Son of his love:

YAH SHUA, REDEEMER

in whom we have redemption through his blood
 - the forgiveness of sins:

YAH SHUA, ICON OF ELOHIM

who is the icon of the invisible Elohim,
 the firstborn of all creation:... Oddly enough, this "sentence" continues for 3 more
 verses, and one more subheading.

Orthodox Jewish Bible

Therefore, we also, from the day that we heard, do not cease davening for you and
 offering tefillos that you be filled with da'as of the ratzon Hashem [1:1] in all
 chochmah and binah in the Ruach Hakodesh.

And this is the purpose: that you walk in hitnahagut (conduct) worthy of Adoneinu
 in every way pleasing to him in every mitzvoh bearing p'ri in the da'as of Hashem,
 With all ko'ach being empowered according to the gevurah (power) of his kavod for
 all zitzfleisch (patience) and savlanut (longsuffering) with lev same'ach (glad heart),
 Giving todot to Elohim HaAv. Elohim HaAv is the One who has qualified you for the
 share of the allotted nachalah (inheritance, TEHILLIM 16:5-6) of the Kadoshim in
 Ohr (Light);

Elohim HaAv is the One who rescued nafsheinu (our souls) from the memshalet
 (dominion) of Choshech and transferred us into the Malchut of the Ben HaElohim
 of His Havah,

In whom we have the pedut (redemption, Geulah release on payment of ransom)
 through the [kapporah] dahm of Moshiach the selicha (forgiveness) of chatoteinu
 (our sins).

Rebbe, Melech HaMoshiach is the demut (BERESHIS 1:26-27; Pp 2:6) of the
 invisible G-d, the Bechor [TEHILLIM 89:27], the Yoresh (Heir) of kol hanivrah (all
 creation),

Because in Him were created all things in Shomayim and on Ha'Aretz, the visible
 and the nistar (hidden), whether thrones or dominions, whether rulers or authorities,
 all things through Him and for Him have been created. [TEHILLIM 33:6]

Rotherham's Emphasized B. .

Expanded/Embellished Bibles:

The Amplified Bible

An Understandable Version

So, this is why, since the day we heard about these things, we do not stop praying
 for you and requesting that you people be filled [by God] with the knowledge of what
 He wants [for your lives], and with spiritual wisdom and understanding. [We pray
 for you] to live a life deserving of the Lord, pleasing to Him in every way, producing
 fruit in every good deed and growing in the knowledge of God. [We also pray that
 you will be] strengthened with great power, according to God's glorious might, so
 that you will have great endurance and patience [coupled] with joy. [May you] give
 thanks to the Father who has enabled you to share [i.e., eventually] in the
 inheritance of the saints [i.e., God's holy people] in [the kingdom of] light. He
 rescued us from the domain of [spiritual] darkness and transferred us into the
 kingdom of the Son whom He loves, through whom we receive redemption [i.e., are
 bought back from Satan], which is the forgiveness of [our] sins. He is the image of
 the invisible God, the firstborn One [i.e., who takes preeminence] over all that is
 created

Benjamin Brodie's trans.

Because of this [positive report], we also from the day that we heard [from Epaphras], do not cease praying and constantly offering petitions [to the Father] on your behalf, so that you [the deficiency of your soul] might be filled to the point of overflowing with the full knowledge [from doctrine] of His sovereign will by means of all wisdom [consistently applied doctrine] and spiritual understanding [discernment between good & evil],

So that you might begin to walk [function in the sphere of divine power] worthy [with integrity, dignity, and character] of the Lord with the view of pleasing Him in all things [the supergrace life], being fruitful in every good work [divine production] and constantly receiving growth [spiritual prosperity] by means of the full knowledge from God [maximum doctrine in the soul],

Constantly being strengthened by means of every enabling power [delegated to believers when they are filled with the Spirit] according to the standard of the ruling power of His glory [divine sovereignty and omnipotence] resulting in all patience [faith rest technique] and stability through suffering [provides spiritual momentum] associated with inner happiness [supergrace happiness as a result of passing tests],

Constantly giving thanks to the Father Who qualified you [by inheritance] for a share of the assigned portion [of escrow blessings] of the saints in the sphere of light [only attained by continued residence and function inside the sphere of light],

Who has delivered us [all believers] out from the dictatorship of the darkness [Satan's cosmic system] and transferred us into the kingdom [the realm of royal power during the Church Age] belonging to the Son of His love,

By means of Whom we keep on having and holding our redemption [by His paying a ransom and purchasing us out of the slave market of sin], the cancellation of our sins,

Who [Jesus Christ] is and always was the exact image [shares the same divine essence] of the unseen [invisible] God [deity of Christ], the privileged firstborn [humanity of Christ at the virgin birth] with reference to all creation [hypostatic union],

Because by means of Himself [Jesus Christ] all things in the heavens and upon the earth were created, the visible things [like man] and the invisible things [like the angelic host], whether they are human governments [thrones] or constituted authorities [dominions] or angelic rulers [principalities] or demon commissioned officers [potentates]; all things stand created through Him [Jesus Christ] and for Him [His divine purpose]. V. 16 is included for context.

The Expanded Bible
Jonathan Mitchell NT

And because of this (or: So that is why) we, from the day on which we heard, are not ceasing constant praying (thinking and speaking toward having things being well) over your [situation] and asking (or: making a request) on behalf of you folks, to the end that you may (or: would) be filled full with the entire contents of the accurate, full, experiential, intimate knowledge and insight of His will (His design, purpose, plan and intention; or: so that you may know and experience all that He wants you to know and experience) within the sphere of all wisdom and spiritual understanding (comprehension; a junction of that which is sent together; discernment; being able to make the pieces fit together).

[Thus we pray for you] to walk about worthily (i.e., to live your life with corresponding value) with regard to the Lord (the Owner; [= Yahweh or Christ]) [progressing] into all pleasing (or: into every desire to please; into the midst of entire pleasure) within every good work or virtuous action, while habitually bearing fruit and constantly being folks [that] are being progressively caused to grow and increase in the full, accurate, experiential and intimate knowledge of God (or: with

God's full experience of intimate knowledge and insight; or: by the added insight and experiential knowledge which is God),

being continuously empowered in every ability (being ones progressively enabled within all power) **corresponding to the strength of His glory** (or: down from and in the sphere of the might pertaining to and having its source in His reputation or His manifestation of that which calls forth praise; or: = the strength coming from His manifested presence [= His Sh'khinah]) **[leading] into every [situation of] persistent remaining under [difficulties] to humbly give patient support** (or: unto all relentless endurance) **and long-waiting before rushing into emotions** (or: long endurance; a long time before breathing violently with passion; or: perseverance; tolerance towards others), **accompanied by** (or: together with) **joy**.

[We are folks who are] **constantly giving thanks to the Father: the One calling you [other MSS: us] – as well as making [you; us] competent** (sufficient; qualified; fit; suitable) **– into the divided share of the lot of the inheritance** (or: into the part and portion of the allotted possession) **of the set-apart folks** (or: pertaining to the holy ones; belonging to the saints; from the sacred people; which is the different-from-the-ordinary folks) **within the Light**;

He who drags us out of danger (or: rescued us) **forth from out of the midst of the authority of the Darkness** (from Darkness's jurisdiction and right; from existing out of gloomy shadows and obscure dimness; = the privilege of ignorance), **and changes [our] position** (or: transported [us], thus, giving [us] a change of standing, and transferred [us]) **into the midst of the kingdom and reign of the Son of His love** (or: into the midst of the sovereign influence of the Son Who has the characteristics and qualities of His accepting love; into union with the sovereign activities of the Son Whose origin is His love; or: into the sphere of the reign of the Son of the Love which is Him; into the center of the kingdom of the Son, which is His love),

in Whom (or: in union with [which Son]) **we continuously have and hold the redemption** (the release and liberation procured by payment of a ransom) **[which results in] the sending away of the failures** (or: the dismissal of the errors pertaining to falling short and straying to the side of the target; the flowing away of the sins; the divorce from mistakes).

It is [this Son] Who is the Image (portrait; the Exact Formed Likeness; the Figure and Representation; visible likeness and manifestation) **of the not-seen God** (or: the unable to be seen God; the invisible God), **the Firstborn of all creation** (or: of every creature; or: of every framing and founding; of every act of settling from a state of disorder and wildness; or: pertaining to the whole creation; or: = the Inheritor of all creation Who will also assume authority over and responsibility for every creature [note: this is the duty of the firstborn]),...

P. Kretzmann Commentary .
 Syndein/Thieme .
 Translation for Translators .
 The Voice .

Bible Translations with Many Footnotes:

Lexham Bible

Prayer for Maturity Based on Christ's Preeminence

Because of this also we, from the day we heard about it , [*Here the direct object is supplied from context in the English translation] **did not cease praying for you, and asking that you may be filled with the knowledge of his will in all wisdom and spiritual insight, so that you may live in a manner worthy of the Lord, to please him in all respects** [Literally "to all pleasing"], **bearing fruit in every good deed and increasing in the knowledge of God, enabled with all power, according to his glorious might, for all steadfastness and patience with joy, giving thanks to the Father who has qualified you for a share of the inheritance of the saints in light, who has rescued us from the**

domain of darkness and transferred us [*Here the direct object is supplied from context in the English translation] to the kingdom of the Son he loves [Literally “of his love”], in whom we have the redemption, the forgiveness of sins, who is the image of the invisible God, the firstborn over all [*Translated as a genitive of subordination (Wallace, GGBB , 104)] creation,... The Lexham Bible continues this sentence for 5 more verses.

NET Bible®

New American Bible (2011)

The Passion Translation

Rotherham’s Emphasized B.

The Spoken English NT

That’s why we also haven’t stopped praying for you, from the first day we heard about you. We’ve been asking that you’ll be full of understanding about God’s will with total wisdom and spiritual insight.

That way, you’ll live in a way that’s worthy of the Lord. You’ll please him completely, doing all kinds of good things.⁹ You’ll be bearing fruit and growing in your understanding of God.

You’ll be strengthened with all kinds of strength, in line with the power of his glory. And so you’ll be equipped for total endurance and patience.

You’ll be thanking the Father^h in the midst of itⁱ for equipping you^j to have a part in this calling—the calling of the holy ones who live in the light.

The Father has saved us from the realm^k of darkness, and has moved us over into the kingdom of his dear Son.

In God’s Son we have our purchase from captivity: the forgiveness of our sins.

A Hymn of Praise to Christ

He’s the image of the God who’s unseen,... This sentence continues for 3 more verses.

⁹ Lit. “...insight, to walk worthily of the Lord into all pleasingness, in every good work”. “Lord” here, as in most places in the NT, refers to Jesus.

^h Some mss have “God the Father”.

ⁱ Many mss leave out the words “in the midst of it” (lit. “at the same time”).

^j Many mss have “us”.

^k Or “power,” or “authority”.

Wilbur Pickering’s New T.

Christ preeminent

Walk worthily of the Lord

For this very reason, since the day we heard of it, we have not stopped praying for you and asking that you may be filled with the real knowledge of His will in all wisdom and spiritual understanding,

in order for you to walk worthily of the Lord, pleasing Him in every way,⁸ being fruitful in every good work and growing into the real knowledge of God;⁹

being enabled with all capability according to the strength that resides in His glory,¹⁰ for all endurance and steadfastness.¹¹

Nor have we stopped giving thanks joyfully to the Father who has qualified us for the share in the inheritance of the saints in the Light;¹²

who delivered us out of the dominion of the darkness¹³ and transferred us into the kingdom of the Son of His love,

in whom we have the redemption through His blood,¹⁴ the forgiveness of our sins. I will place v. 15 with the next section for context.

(8) This reminds me of John 5:19; John 12:49-50; the Lord Jesus was filled with this knowledge and understanding (and evidently we are supposed to be as well).

(9) Getting to know God is a process.

(10) His glory reflects who He is, and He is all powerful.

(11) This is a great prayer to pray for anybody. Note, however, that the emphasis is on enduring and being steadfast—sounds like tough times.

(12) Yes, 'the' Light—the Text has the definite article. John 1:7 refers to Jesus as 'the Light', and in John 8:12 Jesus calls Himself 'the Light' of the world. What sort of person will enjoy basking in the Light?

(13) "The darkness" refers to Satan's kingdom, and since there are only the two spiritual kingdoms in this world, everyone is in either one or the other (Luke 11:23).

(14) "Through His blood" is omitted in some 40% of the Greek manuscripts, but the 60% include the best line of transmission. Without the shed blood of God's Lamb, we would have neither redemption nor forgiveness. Praise God for the Blood.

WEB — Messianic Edition .

Literal, almost word-for-word, renderings:

A Faithful Version

For this cause we also, from the day that we heard of it, do not cease to pray for you and to ask that you may be filled with the knowledge of His will in all wisdom and spiritual understanding; That you may walk worthily of the Lord, unto all pleasing, being fruitful in every good work and growing in the knowledge of God; Being strengthened with all power according to the might of His glory, unto all endurance and long-suffering with joy; Giving thanks to the Father, Who has made us qualified for the share of the inheritance of the saints in the light; Who has personally rescued us from the power of darkness and has transferred us unto the kingdom of the Son of His love; In Whom we have redemption through His own blood, even the remission of sins; Who is the image of the invisible God, the firstborn of all creation; Because by Him were all things created, the things in heaven and the things on earth, the visible and the invisible, whether they be thrones, or lordships, or principalities, or powers: all things were created by Him and for Him. V. 16 is included for context.

Analytical-Literal Translation

For this reason, we also, from [the] day which we heard, do not cease from praying on your_p behalf and asking that you_p be filled with the full [or, true] knowledge of His will in all wisdom and spiritual understanding [or, insight], [in order for] you_p to walk about [fig., conduct yourselves] in a manner worthy of the Lord to please [Him] in all [respects], bearing fruit [fig., being effective] in every good work and increasing in the full [or, true] knowledge of God, being empowered with all power according to the might of His glory, for all perseverance and patience, with joy. Giving thanks to the Father, the One having qualified us for the portion of [or, to share in] the inheritance of the holy ones in the light, who rescued us out of the dominion of the darkness and transferred [us] into the kingdom of the Son of His love, in whom we have redemption {through His blood}, the forgiveness of sins, who is [the] image of the invisible God, first-born of [fig., existing before] all creation,... This continues for 2 more verses.

Berean Literal Bible .

Bond Slave Version .

C. Thomson updated NT .

Charles Thomson NT .

Context Group Version

For this cause we also, since the day we heard [it], do not cease to pray and make request for you (pl), that you (pl) may be filled with the knowledge of his will in all spiritual wisdom and understanding, to walk worthily of the Lord to all pleasing [Him], bearing fruit in every good work, and increasing in the knowledge of God; strengthened with all power, according to the might of his public honor, to all endurance and patience with joy; recognizing [your (pl)] indebtedness to the Father, who made you (pl) suitable to be partakers of the inheritance of the special ones in light; who delivered us out of the power of darkness, and translated us into the kingdom of the Son of his allegiance; in whom we have our redemption, the forgiveness of our disgraceful acts: who is the image of the invisible God, the firstborn of all creation;... This continues for 2 more verses.

English Standard Version .
 Far Above All Translation .
 Green's Literal Translation .
 James Allen translation

For this reason also, since the day we heard of it, we have not ceased to pray for you and to ask that you might be filled with the knowledge of His will in all wisdom and spiritual understanding, so that you may walk in a manner worthy of the Lord, to please Him in all respects, by constantly bearing fruit in every good work and by continually being increased in the knowledge of God continually being strengthened with all power, according to His glorious might, for the attaining of all steadfastness and patience; continually giving thanks with joy to the Father, who qualified you to the share in the portion of the saints in the light. Who delivered us from the domain of the darkness, and transferred us to the kingdom of His beloved Son, in whom we have redemption, the forgiveness of sins. Who is an image of the invisible God, the first-born of all creation.

Literal New Testament .
 Literal Standard Version .
 Modern English Version .
 Modern Literal Version 2020

Because of this, we also do not cease praying and asking on your^o behalf from the day we heard *it*, in-order-that you^o may be filled with the full knowledge of his will in all spiritual wisdom and intelligence, for you^o to walk worthy of the Lord toward pleasing *him* in everything, bearing-fruit in every good work and growing yourselves into the full knowledge of God; being empowered in all power, according-to the dominion of his glory, *for all endurance and patience with joy, giving-thanks to the Father, who made us sufficient *for the part of the inheritance of the holy-ones in the light, who rescued us out-of the authority of darkness and transplanted us into the kingdom of the Son of his love*; in whom we have the redemption, the forgiveness of sins, {T} *through his blood* who is the image of the invisible God, the firstborn of all creation.

Modern KJV .
 New American Standard .
 New European Version .
 New King James Version .
 NT (Variant Readings) .
 Niobi Study Bible .
 Revised Young's Lit. Trans. .
 R. B. Thieme, Jr. translation

Because of this we also, from the day we heard, do not cease to pray on behalf of you, constantly asking with the result that you might be filled with the epignôsis (ἐπίγνωσις) [pronounced *ehp-IHG-noh-sis*] of his sovereign purpose and design by means of all wisdom and spiritual understanding.

That you might walk worthy of the Lord pleasing God in all things, constantly producing in the sphere of every good work, constantly receiving growth by means of epignôsis (ἐπίγνωσις) [pronounced *ehp-IHG-noh-sis*] from the ultimate source of God.

By every enabling power constantly being strengthened, according to the standard of the power of his glory, resulting in all patience [faith-rest in suffering] and longsuffering [stability in suffering] associated with inner happiness.

Constantly being thankful to the Father, having qualified you all for a share of the inheritance [assigned portion] of the saints in the sphere of light [union with Christ]. Who has rescued us out from the dictatorship of darkness, and has transferred us into them kingdom of the Son of his love...

By means of whom we have redemption through his blood, the cancellation of sins.

Who keeps on being the exact image of the unseen God, the privileged firstborn with reference to all creatures.

Updated Bible Version 2.17 .
 A Voice in the Wilderness .
 Webster's Translation .
 World English Bible .
 Worrell New Testament .
 Young's Updated LT .

The gist of this passage:

9-15

Colossians 1:9a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
diá (διά) [pronounced dee-AH]; spelled di (δι´) [pronounced dee] before a vowel.	<i>through; with; in; of time; throughout; during; by, by the means of, by reason of; on account of; because of, for this reason; therefore; on this account</i>	preposition	Strong's #1223
τούτο (τούτο) [pronounced TOO-toh]	<i>this [thing], that (thing), this one; that (thing)</i>	demonstrative singular pronoun; neuter singular; accusative case	Strong's #5124 (Neuter, singular, nominative or accusative of #3778)
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
hêmeis (ἡμεῖς) [pronounced hay-MICE]	<i>us, we [ourselves]; we [as an emphatic]</i>	1 st person plural pronoun; nominative case	Strong's #2249 (nominative plural of #1473)
ἀπό (ἀπό) [pronounced aw-PO]; spelled ἀφ´ before a vowel.	<i>from, away from, by; after; at; with, because of, since; before; in; of; out (from)</i>	preposition or separation or of origin	Strong's #575
ἧς (ἧς) [pronounced hayç]	<i>from whom, from which, from what, of that; of whom, of that, whose</i>	feminine singular relative pronoun, genitive/ablative case	Strong's #3739
ἡμέρα (ἡμέρα) [pronounced hay-MEH-raw]	<i>day, daytime; 24-hour day; period of time</i>	feminine singular noun; genitive/ablative case	Strong's #2250
ακούῶ (ἀκούω) [pronounced ah-KOO-oh]	<i>to hear; to hear and pay attention to; to listen to; to hear and understand</i>	1 st person plural, aorist active indicative	Strong's #191

Translation: Because of this [report], even we, from the day we [first] heard...

The passage begins with *because of this (thing)*... What thing are we talking about? There is a neuter singular noun *Spirit* (a reference to the Holy Spirit) at the end of v. 8. But does this make sense: *Because of this Spirit*,

even we, from the [first] day that we heard... Did the Holy Spirit come to them and tell them specifically about what was taking place in Colosse? That seems like an odd thing for the Holy Spirit to do. Very often, the neuter singular *τούτο* (τούτο) [pronounced *TOO-toh*] refers to some sort of a thing, a thing which might not be specifically defined. Let me suggest that, at some point, Paul and company received a report about the church in Colosse. It may have come from a nearby church and it could have been someone from the Colosse church who sent Paul a letter (as we go further in this epistle, it will be clear that Paul knew about this local church and about some of the problems taking place in the church). Therefore, let me suggest that Paul has heard in a letter, in a report, or from a person directly about the newly established church in Colosse. By this point in time, there may be many local churches established there.

Paul and the others with him hear about this church in Colosse, and they are going to do something as a result of hearing this.

Colossians 1:9b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
οὐ (οὐ) [pronounced oo]	<i>no, not, nothing, none, no one</i>	negation	Strong's #3756
παύω (παύω) [pronounced POW-oh]	<i>to stop, to pause; in the middle voice, it means to come to an end, to take one's rest, to willingly cease; it has an absolute sense where it means to cease, to come to an end (Luke 8:24 Acts 20:1)</i>	1 st person plural, aorist active indicative	Strong's #3973
ὑπέρ (ὑπέρ) [pronounced hoop-AIR]	<i>above, over, beyond, across; for, regarding, on behalf of, for the sake of, instead of; in favor of, because of, on account of; as a substitute for</i>	preposition with the genitive case	Strong's #5228
ὑμῶν (ὑμῶν) [pronounced hoo-MONE]	<i>of yours, from you [all]; concerning you; you [all], yourselves</i>	2 nd person plural personal pronoun; genitive/ablative case	Strong's #5216 genitive case of #5210; a form of #4771
προσεύχομαι (προσεύχομαι) [pronounced pros-YOU-khoh-mai]	<i>praying face to face with, praying to God; having prayed</i>	masculine plural, present middle/passive participle; nominative case	Strong's #4336

Translation: ...did not stop praying on behalf of you (all),...

Paul tells the believers in Colosse, "From the first day that we heard about you, we did not stop praying."

Now, this does not mean that, day and night, from that point on, Paul and company prayed. They did other things. However, a considerable amount of time was set aside for prayer, and when they prayed for various things, they prayed for this newly founded band of believers in Colosse.

The fact of their prayer is the basis for many of the things which follow. For this reason, I will break much of the next few verses into shorter sentences to make better English sense.

Colossians 1:9c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
αἰτεῶ (αἰτέω) [pronounced <i>ahē-THE-oh</i>]	<i>asking for, having begged for, calling for; craving, one who desires; one who requires</i>	masculine plural, aorist middle participle; nominative case	Strong's #154
ἵνα (ἵνα) [pronounced <i>HEE-na</i>]	<i>that, in order that, so that, to the intent that; because</i>	conjunction which denotes purpose or result	Strong's #2443
πληροῦ (πληρώω) [pronounced <i>play-ROH-oh</i>]	<i>to fill [a vessel, a hollow place, a valley]; to fill [something] with [something]; to supply [abundantly with something] [fully, completely], to impart, to imbue with; to fulfill; to perform fully; to bring to a full end, to complete [finish, accomplish]</i>	2 nd person plural, aorist passive subjunctive	Strong's #4137
τῆν (τῆν) [pronounced <i>tayn</i>]	<i>the, to the; toward the; this, that</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun)
ἐπίγνωσις (ἐπίγνωσις) [pronounced <i>ehp-IHG-noh-sis</i>]	<i>1) precise and correct knowledge 1a) used in the NT of the knowledge of things ethical and divine; this is a word which refers to over and above knowledge, full knowledge</i>	feminine singular noun; accusative case	Strong's #1922
του (τοῦ) [pronounced <i>tu</i>]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	neuter singular definite article, genitive/ablative case	Strong's #3588
θελῆμα (θέλημα) [pronounced <i>THEHL-ay-mah</i>]	<i>will, choice, inclination, desire, pleasure; volition; what one wishes or has determined shall be done; of the purpose of God to bless mankind through Christ; of what God wishes to be done by us; commands, precepts, purpose, decree</i>	neuter singular noun; genitive/ablative case	Strong's #2307
αυτου (αὐτοῦ) [pronounced <i>ow-TOO</i>]	<i>his, of him; from him, him; same</i>	3 rd person masculine singular personal pronoun; genitive/ablative case	Strong's #846

Translation: ...even asking that you (all) might become filled with the full knowledge of His will,...

First thing that Paul prays for is that all of them (all of the believers in Colosse) might be filled with the full knowledge of God's will. This means, he is praying for them to get **Bible doctrine**.

What was taking place at that time is very different from today. There was no completed New Testament. There were many books lacking in the New Testament. Although Paul and others had some understanding of many of the major changes which had taken place since Pentecost, not everyone understood these changes. Nor did believers fully appreciate that they were in a state of flux at this point in the Church Age (in the **pre-canon era**).

We, as believers 2000 years after the fact, understand that there was both a pre-canon era and a **post-canon era**; and that there were a few things done differently during these time periods. There were still healings, signs, and miracles; and certain men had these sorts of spiritual gifts. What happened was, when a man showed that God would heal through him, then people would listen to what he had to say. Depending upon the audience, that believer then gave the gospel of Jesus Christ or he taught Church Age doctrine.

After the entire canon had been written and distributed; and disciples were teaching what they had learned from previous disciples (for instance, historically, we know about disciples of the Apostle John; and we know about their disciples as well. So what he taught, his disciples then taught; and what they taught, their disciples then taught.

If they did not have the full New Testament, how were pastor-teachers trained? Let me suggest that they learned from these epistles being copied and passed around. Whenever Paul was teaching, they went to learn from him. And, very importantly, some believers had the gift of knowledge. So, there were some things taking place at this time that some believers had an understanding of—and we really do not know exactly how that worked, any more than we understand everything about the ancient prophets. One of the reasons that we do not have a lot of details in this realm is because this affects the tiniest percentage of believers. When God chose to talk with various believers over the years, they would know it, regardless of the method that God used (burning bush, whatever). For 99.99999% of believers, this sort of information is unnecessary as God speaking directly to some men is not going to occur in our own lives. God has never spoken audibly to me; and He has never spoken audibly to you (if you think that he has, then you have problems). However, God has spoken to us through His Word, that word, ideally speaking, being taught to us (originally) by a well-trained and well-qualified pastor-teacher.

The same thing was true back in the 1st century A.D. The only difference is, on rare occasions, someone had the gift of knowledge or was able to speak truth, not having known it before (a prophet).

Believers at the church in Colosse could become filled with the knowledge of God's will through the teaching of the pastor-teachers chosen by God for that area; and by other teachers that God would send to them (like Epaphras). They will learn a considerable amount from Paul's letter written specifically to them.

Colossians 1:9d

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
en (ἐν) [pronounced en]	<i>in, in the sphere of, into, on, at, by, by means of, with; among; about, after, against; before, between; through; under; when, while, where</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
pasê (πάσῃ) [pronounced PAH-say]	<i>each, every, any; all, entire; anyone, all things, everything; some [of all types]</i>	feminine singular adjective, locative, dative and instrumental cases	Strong's #3956
sophia (σοφία) [pronounced soh-f-EE-ah]	<i>wisdom [spiritual, human, cosmic]</i>	feminine singular noun; dative, locative or instrumental case	Strong's #4678
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532

Colossians 1:9d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
sunesis (σύνεσις) [pronounced SOON-es-is]	<i>mentally putting together, that is, understanding, intelligence, the intellect, knowledge</i>	feminine singular noun; dative, locative or instrumental case	Strong's #4907
pneumatikos (πνευματικός) [pronounced nyoo-mat-EEK-oss]	<i>spiritual; as a plural with a definite article, it acts like noun, and it means spiritual things, spiritual matters, spiritual ones; possibly, spiritual gifts, spiritual phenomena</i>	masculine plural adjective; dative, locative or instrumental case	Strong's #4152

Translation: ...in (the sphere of) all wisdom and spiritual understanding.

This full knowledge is broken down into two categories here: wisdom and spiritual understanding. Let me suggest that wisdom refers to the sort of wisdom that we find in the wisdom literature; and that spiritual knowledge is knowledge specific to this new dispensation.

Colossians 1:9 Because of this [report], even we, from the day we [first] heard did not stop praying on behalf of you (all), even asking that you (all) might become filled with the full knowledge of His will, in (the sphere of) all wisdom and spiritual understanding. (Kukis nearly literal translation)

Colossians 1:10a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
peripateō (περιπατέω) [pronounced per-ee-paht-EH-oh]	<i>to walk [around, to and fro, all over, about]; metaphorically used to mean to conduct oneself [typically, consistently in life]; to live, to pass through life, to function [in life]</i>	aorist active infinitive	Strong's #4043
axiōs (ἀξίως) [pronounced ax-EE-ocē]	<i>worthily, suitably, appropriately, in a manner worthy of</i>	adverb	Strong's #516
του (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
kurios (κύριος) [pronounced KOO-ree-oss]	<i>lord, master; Lord; he to whom a person or thing belongs, owner, possessor; a prince, chief, sovereign</i>	masculine singular noun; genitive/ablative case	Strong's #2962

Translation: [We keep on praying for you] to walk worthy of the Lord,...

I began a new sentence in v. 10, even though that is not how it is found in the Greek. However, I preserved the element that needed to be continued, namely that Paul and company are praying for the Colossians.

Positionally, we are all in Christ and we share all that He has. However, Paul prays for the believers there to walk the walk of a mature believer; which is to walk worthy of the Lord.

Colossians 1:10b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
eis (εἰς) [pronounced ICE]	<i>to, toward; in, into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519
pasan (πάσαν) [pronounced PAH-sahn]	<i>each, every, any, anything; all, entire; anyone, some</i>	feminine singular adjective; accusative case	Strong's #3956
areskeía (ἀρεσκεία) [pronounced ar-EHS-ki-ah]	<i>pleasing, a desire to please, willing service</i>	feminine singular noun; accusative case	Strong's #699 (hapax legomena)
Should this phrase be by itself? Should it go with the next section?			
en (ἐν) [pronounced en]	<i>in, into, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
panti (παντί) [pronounced pahn-TEE]	<i>each, every, any; all, entire; anyone, all things, everything; some [of all types]</i>	neuter singular adjective, locative, dative and instrumental cases	Strong's #3956
ergon (ἔργον) [pronounced EHR-gon]	<i>work, deed, act, something done; undertaking; business, enterprise</i>	neuter singular noun, dative, locative or instrumental case	Strong's #2041
agathos (ἀγαθός) [pronounced ag-ath-OSS]	<i>good, benefit, well; of good constitution or nature; useful, salutary; pleasant, agreeable, joyful, happy; excellent, distinguished; upright, honourable</i>	masculine singular adjective; dative, locative or instrumental case	Strong's #18

Translation: ...in order that every willing purpose in every good work...

There are things that believers do in order to be pleasing to God; and there are good works which they do. Essentially, Paul is praying that what they do will be classified as **divine good**.

Colossians 1:10c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
karpophoreō (καρποφορέω) [pronounced kahr-pohf-EH-oh]	<i>bearing fruit; bearing, bringing forth (fruit, deeds); bearing fruit of one's self; fruitful production</i>	masculine plural; present active participle; nominative case	Strong's #2592
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532

Colossians 1:10c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
auxanō (αὐξάνω) [pronounced owx-AN-oh]	<i>growing, increasing, enlarging; being increased, being caused to grow, being enlarged</i>	masculine plural present passive participle; nominative case	Strong's #837

This is v. 6c.

Translation: ...[result in] a continued bearing of fruit...

Good works include a bearing of fruit. We produce fruit when we understand what we are doing in the **Christian life** (we have an understanding of the Word of God); and we are **filled with the Spirit** when we act (which is a matter of keeping close accounts with God¹⁹ when it comes to sins that we commit).

Colossians 1:10d

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tê (τῇ) [pronounced tay]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of; who</i>	feminine singular definite article; dative, locative and instrumental cases	Strong's #3588
epignōsis (ἐπίγνωσις) [pronounced eh-p-IHG-noh-sis]	<i>1) precise and correct knowledge 1a) used in the NT of the knowledge of things ethical and divine; this is a word which refers to over and above knowledge, full knowledge</i>	feminine singular noun; dative, locative or instrumental case	Strong's #1922
tou (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
theos (θεός) [pronounced theh-OSS]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, genitive/ablative case	Strong's #2316

Translation: ...and a continual increasing in the full knowledge of the God.

What is necessary in order to understand the plan of God and to move forward in the plan of God is a full knowledge of God. Our understanding of God comes from the Scriptures primarily as are taught to us by means of a well-qualified pastor-teacher.

Colossians 1:10 [We keep on praying for you] to walk worthy of the Lord, in order that every willing purpose in every good work [result in] a continued bearing of fruit and a continual increasing in the full knowledge of the God. (Kukis nearly literal translation)

¹⁹ Meaning, we rebound when we sin.

Colossians 1:11a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
en (ἐν) [pronounced en]	<i>in, into, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
pasê (πάσῃ) [pronounced PAH-say]	<i>each, every, any; all, entire; anyone, all things, everything; some [of all types]</i>	feminine singular adjective, locative, dative and instrumental cases	Strong's #3956
dúnamis (δύναμις) [pronounced DOO-nahm-iss]	<i>power, ability, able, capable; inherent power, power residing in a thing by virtue of its nature, or which a person or thing exerts and puts forth; mighty deed, miracle; meaning or significance [of voice, language]</i>	feminine singular noun; dative, locative or instrumental case	Strong's #1411

Translation: [We keep on praying that you (all) will advance] with all power...

As before, I have begun a new sentence where appropriate. What Paul has been writing about is the advancing of the Colossians in their **spiritual growth**. Now, they only move forward with the power of God, given to them in the Holy Spirit. There is no spiritual growth based upon our own human abilities.

Colossians 1:11b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
dunamōō (δυναμώω) [pronounced doo-nam-OH-oh]	<i>being enabled; making strong, strengthening; being confirm</i>	masculine plural; present passive participle; nominative case	Strong's #1412
This word is only found here and in Hebrews 11:34.			
katá (κατά) [pronounced kaw-TAW]	<i>according to, after, according to a norm or standard; throughout, over, in, at; to, toward, up to; before, for, by, along</i>	preposition with the accusative case	Strong's #2596
to (τό) [pronounced toh]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
kratos (κράτος) [pronounced KRAHT-oss]	<i>force, strength; power, might: mighty with great power; a mighty deed, a work of power; dominion</i>	neuter singular noun; accusative case	Strong's #2904
tês (τῆς) [pronounced tayc]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588

Colossians 1:11b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
doxa (δόξα) [pronounced DOHX-ah]	<i>glory, dignity, glorious, honour, praise, worship</i>	feminine singular noun; genitive/ablative case	Strong's #1391
autou (αὐτοῦ) [pronounced ow-TOO]	<i>his, of him; from him, him; same</i>	3 rd person masculine singular personal pronoun; genitive/ablative case	Strong's #846

Translation: ...[that you all] keep on being strengthened according to the force of His glory...

Paul prays for the Colossians to be strengthened in accordance with the *Force of His glory*. I would interpret this to be a synonym for the Holy Spirit. *Force* is the neuter singular noun *kratos* (κράτος) [pronounced KRAHT-oss], which means, *force, strength; power, might: mighty with great power; a mighty deed, a work of power; dominion*. Strong's #2904. This is affixed to the genitive of *doxa* (δόξα) [pronounced DOHX-ah], which means, *glory, dignity, glorious, honour, praise, worship*. Strong's #1391. God's glory is everything that God is. This would be like referring to God's essence, but His glory is what we know and understand and what has been revealed to us.

Colossians 1:11c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
eis (εἰς) [pronounced ICE]	<i>to, toward; in, into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519
pasan (πάσαν) [pronounced PAH-sahn]	<i>each, every, any, anything; all, entire; anyone, some</i>	feminine singular adjective; accusative case	Strong's #3956
hupomonê (ὑπομονή) [pronounced hoop-ohm-ohn-AY]	<i>steadfastness, constancy, endurance, perseverance; remaining under pressure, having a relaxed mental attitude under pressure; not swerving from a deliberate purpose and from loyalty to faith and piety through even the greatest trials and sufferings</i>	feminine singular noun; accusative case	Strong's #5281
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
makrothumia (μακροθυμία) [pronounced mak-roth-oo-MEE-ah]	<i>patience, endurance, constancy, steadfastness, perseverance; forbearance, longsuffering, slowness in avenging wrongs</i>	feminine singular noun; accusative case	Strong's #3115
meta (μετά) [pronounced meht-AH]	<i>with, along with, among, in the company of, in the midst of</i>	preposition with the genitive/ablative case	Strong's #3326

Colossians 1:11c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
chara (χαρά) [pronounced <i>khahr-AH</i>]	<i>joy, rejoicing, gladness; the joy received from you; the cause or occasion of joy; used of persons who are one's joy</i>	feminine singular noun, nominative case	Strong's #5479

Translation: ...for the purpose of a relaxed mental attitude under pressure and patience (associated) with joy.

This growth that Paul is praying for has some results. Two of the results are given here. The first is the feminine singular noun *hupomonê* (ὑπομονή) [pronounced *hoop-ohm-ohn-AY*], which means, *steadfastness, constancy, endurance, perseverance; remaining under pressure, having a relaxed mental attitude under pressure; not swerving from a deliberate purpose and from loyalty to faith and piety through even the greatest trials and sufferings*. Strong's #5281. Even though *steadfastness* is a good one-word translation, who actually knows what that means any more beyond a theologian who is over 50 years old? In life, there are all kinds of pressures and difficulties. There are times when it seems like there is incoming flak coming from all directions. Throughout most of my life, we have had it quite easy in the United States. No one has persecuted me for my faith; I have not had people turn against me because I believe in Jesus Christ (except for a handful of people whom I do not know on facebook). But life in this world comes with its own unique set of pressures and difficulties. These things should not change you or your attitude in life. With Bible doctrine, with an understanding of Who and What God is, we know that we are going to be tested; we know that we will experience difficulties in this life. Our reaction should be with steadfastness or constancy when under pressure. We should have a relaxed mental attitude under pressure.

During this time in the Roman empire, there was well-documented persecution taking place against those who have believed in Jesus Christ and those who made this known. I write this in 2023. There is an inkling of societal persecution occurring at this point in the United States. When someone comes out as a homosexual, our response is supposed to be one of support and admiration. Calling homosexual acts a sin is beyond the pale today in polite society. We are supposed to have an accepting, supporting attitude toward all that homosexuals do and propose. Now, in my lifetime, I have seen this go from a movement of people who just want to be who they are, and to keep private what they do behind bedroom doors; to people who want to act out what they do in parades; and for others, men dressed up as women, to reveal their predilections to children as they read them stories.

At this point in time, in our society, if you view homosexual acts as a sin, if you are against gay marriage and if you do not want gay men dressed in women's clothing reading stories to your children, you might lose some facebook friends and you might be ostracized by some groups of people. However, this is 2023; and things could get much worse than this.

Colossians 1:11 [We keep on praying that you (all) will advance] with all power [that you all] keep on being strengthened according to the force of His glory for the purpose of a relaxed mental attitude under pressure and patience (associated) with joy. (Kukis nearly literal translation)

Colossians 1:12a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
eucharisteō (εὐχαριστέω) [pronounced <i>yew-khahr-ih-STEH-oh</i>]	<i>being grateful, feeling thankful; giving thanks</i>	masculine plural, present active participle; nominative case	Strong's #2168

Colossians 1:12a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tô (τῷ) [pronounced toh]	<i>in the; by the, to the; by means of the; for the benefit [advantage] of; for the disadvantage of</i>	masculine singular definite article; locative, dative, or instrumental case	Strong's #3588
patêr (πατήρ) [pronounced pat-AYR]	<i>father, parent; forefather, ancestor; metaphorically, originator or transmitter; author of a family; a paternal figure; a title of honor; a teacher</i>	masculine singular noun; dative, locative or instrumental case	Strong's #3962

Translation: [We pray that you (all)] keep on being thankful to the Father...

Paul and company continue to pray that the believers in Colosse are grateful to God the Father.

Colossians 1:12b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tô (τῷ) [pronounced toh]	<i>in the; by the, to the; by means of the; for the benefit [advantage] of; for the disadvantage of</i>	masculine singular definite article; locative, dative, or instrumental case	Strong's #3588
hikanôō (ἱκανόω) [pronounced hik-an-OH-oh]	<i>enabling, making able; being made sufficient; qualifying, rendering fit; equipping one with adequate power to perform duties</i>	masculine singular, aorist active participle; dative, locative or instrumental case	Strong's #2427
humas (ὐμᾶς) [pronounced hoo-MOSS]	<i>you [all], all of you; to you, towards you [all]</i>	2 nd person plural personal pronoun; accusative case	Strong's #5209, (from Strong's #5210; a form of Strong's #4771)
eis (εἰς) [pronounced ICE]	<i>to, toward; in, into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519
tên (τὴν) [pronounced tayn]	<i>the, to the; toward the; this, that</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun)
meris (μερίς) [pronounced mehr-ECE]	<i>a part as distinct from the whole; an assigned part, a portion, share; section, part, parcel, district</i>	feminine singular noun, accusative case	Strong's #3310
tou (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588

Colossians 1:12b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
klēros (κληρος) [pronounced KLAY-ross]	<i>lot; portion, a die; by extension, an acquisition (especially a patrimony, figuratively); heritage, inheritance, part</i>	masculine singular noun, genitive/ablative case	Strong's #2819
tôn (τῶν) [pronounced tohn]	<i>the, of the, from the; of this, from that, [away, out] from the; from the source of; by the; than the</i>	masculine plural definite article; genitive and ablative cases	Strong's #3588
hagios (ἅγιος) [pronounced HA-gee-oss]	<i>holy (ones), set apart (ones); angels, saints</i>	masculine plural adjective used as a substantive; genitive/ablative case	Strong's #40
en (ἐν) [pronounced en]	<i>in, in the sphere of, into, on, at, by, by means of, with; among; about, after, against; before, between; through; under; when, while, where</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
tô (τῷ) [pronounced toē]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of</i>	neuter singular definite article; dative, locative and instrumental cases	Strong's #3588
phôs (φῶς) [pronounced fohç]	<i>a light; daylight, dazzling light; that which emits light (star, torch, lamp, fire); perfection, truth; a dispenser of truth; splendor, glory; purity</i>	neuter singular noun, dative, locative or instrumental case	Strong's #5457

Translation: ...for having qualified you (all) for [your] share of the heritage of the saints in the sphere of light.

God has made the Colossians able to take their place in the promised heritage of the saints. The believer is given the Holy Spirit and he has the grace apparatus for perception. These are our heritage in time along with all believers in Jesus Christ (that is, *with all saints*).

The sphere of light would be the revelation of God's plan to the believer.

Colossians 1:12 [We pray that you (all)] keep on being thankful to the Father for having qualified you (all) for [your] share of the heritage of the saints in the sphere of light. (Kukis nearly literal translation)

From this point forward to v. 20, we have nearly a complete Christology (= the study of Jesus Christ). If you will notice the relative pronoun beginning v. 13a, this indicates that v. 13 is a continuation from v. 12. However, nearly everything in vv. 13–20 is going to center on Christ Jesus. I began a new sentence with v. 13, but that is not how it lays out in the Greek.

Colossians 1:13a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hos (ὅς) [pronounced <i>hohç</i>]	<i>who, which, what, that, whose, whoever</i>	masculine singular relative pronoun; nominative case	Strong's #3739
rhuomai (ῥούμαι) [pronounced <i>RHOO-ohm-ahēe</i>]	<i>to draw to one's self, to rescue, to deliver, to save; as a participle: savior, deliverer</i>	3 rd person singular, aorist (deponent) middle/passive indicative	Strong's #4506.
hēmas (ἡμᾶς) [pronounced <i>hay-MASS</i>]	<i>us, to us</i>	1 st person plural pronoun; accusative case	Strong's #2248 (accusative plural of Strong's #1473)
ek (ἐκ) [pronounced <i>ehk</i>]	<i>out of, out from, from, by, at, of</i>	preposition	Strong's #1537
tēs (τῆς) [pronounced <i>tayç</i>]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588
exousia (ἐξουσία) [pronounced <i>ex-oo-SEE-ah</i>]	<i>authority, jurisdiction, liberty, power, right, strength; privilege, that is, (subjectively) force, capacity, competency, freedom, or (objectively) mastery (concretely magistrate, superhuman, potentate, token of control), delegated influence</i>	feminine singular noun, genitive/ablative case	Strong's #1849
του (τοῦ) [pronounced <i>tu</i>]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	neuter singular definite article, genitive/ablative case	Strong's #3588
skotos (σκότος) [pronounced <i>SKOH-toss</i>]	<i>[thick] darkness; blindness; spiritual darkness metaphorically for ignorance, ungodliness, immorality, out of fellowship, that which opposes or is the opposite of God</i>	neuter singular noun; genitive/ablative case	Strong's #4655

Translation: [The Father] who has rescued us from out from the jurisdiction of the spiritual darkness...

V. 13 continues this sentence with the masculine singular relative pronoun hos (ὅς) [pronounced *hohç*], which means, *who*. Strong's #3739. This is a reference back to *God the Father* in v. 12. Again, I used this opportunity to simply begin a new sentence. Most translations which began a new sentence here began it with the words *Who* or *He* (AFV, BBE; AUV, AOB, BWE, etc.).

The unbeliever is in spiritual darkness. We are blind to the spiritual world as unbelievers. This is in contrast to being in the sphere of light spoken of in the previous verse.

The unbeliever has no cognizance of the spiritual world. They may have some elementary understanding of God, but not as a Personal Force active today in all believers. When a person has an actual interest in knowing this God, God the Father must provide that person with the gospel message, and with the Holy Spirit temporarily acting

as the human spirit, to reveal this information to him. If the person believes in Jesus Christ he steps out of spiritual darkness into the light.

This move from darkness to light is a positional move. The new believer knows next to nothing at the point of salvation. Coming into the light is both positional and experiential. We were under the jurisdiction of spiritual darkness prior to believing in Jesus Christ.

Colossians 1:13b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
methístēmi/methistanō (μεθίστημι/μεθιστάνω) [pronounced <i>meth-IHS-tay-mee/mehth-IHS-tahn-oh</i>]	<i>to transpose, to transfer, to carry away, to exchange, to remove from one place to another; to depart from life, to die; to seduce</i>	3 rd person singular, aorist active indicative	Strong's #3179
eis (εἰς) [pronounced <i>ICE</i>]	<i>to, toward; in, into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519
tēn (τήν) [pronounced <i>tayn</i>]	<i>the, to the; toward the; this, that</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun)
basileia (βασιλεία) [pronounced <i>bas-il-ī-ah</i>]	<i>kingdom, rule, reign; royalty; a realm (literally or figuratively)</i>	feminine singular noun; accusative case	Strong's #932
tou (τοῦ) [pronounced <i>tu</i>]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
huios (υἱός, οὐ, ὁ) [pronounced <i>hwee-OSS</i>]	<i>son, child, descendant; pupil; follower</i>	masculine singular noun, genitive/ablative case	Strong's #5207
tēs (τῆς) [pronounced <i>tayc</i>]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588
agápē (ἀγάπη) [pronounced <i>ag-AH-pay</i>]	<i>agape love, mental attitude love, volitional love; brotherly love, affection, good will, love, benevolence; a relaxed mental attitude; love feasts</i>	feminine singular noun, genitive/ablative case	Strong's #26
autou (αὐτοῦ) [pronounced <i>ow-TOO</i>]	<i>his, of him; from him, him; same</i>	3 rd person masculine singular personal pronoun; genitive/ablative case	Strong's #846

Translation: ...and has transposed [you all] to the kingdom of the Son, His Beloved,...

God transports us, positionally, to the kingdom of God's beloved Son. Now, that kingdom on earth is the church. It is our place among the other saints (we are all saints in the Church Age).

Colossians 1:13 [The Father] who has rescued us from out from the jurisdiction of the spiritual darkness and has transposed [you all] to the kingdom of the Son, His Beloved,... (Kukis nearly literal translation)

Chapter Outline

Charts, Graphics and Short Doctrines

Jesus, Our Redeemer, the Firstborn Son of God

This is properly the beginning of a new section. However, in the Greek, this is the continuation of a very long sentence. Therefore, the subheading is placed here, mid-sentence.

Colossians 1:14a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
en (ἐν) [pronounced en]	<i>in, into, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
hō (ὧ) [pronounced hoh]	<i>to whom, for which, in what, by means of that, whose</i>	masculine singular relative pronoun; dative, locative or instrumental case	Strong's #3739
echō (ἔχω) [pronounced EHKH-oh]	<i>to have [and/or] hold; to own, to possess, to adhere to, to cling to</i>	1 st person plural, present active indicative	Strong's #2192
tên (τὴν) [pronounced tayn]	<i>the, to the; toward the; this, that</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun)
apolutrōsis (ἀπολύτρωσις) [pronounced ap-ol-OO-troh-sis]	<i>redemption; a releasing effected by payment of ransom; redemption, deliverance; liberation procured by the payment of a ransom; Christian salvation</i>	feminine singular noun, accusative case	Strong's #629

Translation: ...in Whom we keep on having the redemption,...

We begin v. 14 with the words *in Whom*, which is a reference back to the Son (from the end of v. 13). In Jesus Christ, we have **redemption**. This means that He has paid for us to leave the **slave market of sin**.

Colossians 1:14b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tên (τὴν) [pronounced tayn]	<i>the, to the; toward the; this, that</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun)

Colossians 1:14b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
áphesis (ἄφεσις) [pronounced AWF-ess- iss]	<i>forgiveness, remission, pardon; freedom, release, manumission</i>	feminine singular noun; accusative case	Strong's #859
tôn (τῶν) [pronounced tohn]	<i>the, of the, from the; of this, from that, [away, out] from the; from the source of; by the; than the</i>	feminine plural definite article; genitive and ablative cases	Strong's #3588
hamartiai (ἁμαρτίαι) [pronounced hahm- ahr-TEE-ī]	<i>sins, transgressions, [intentional] failures, wrongs, errors, mistakes, offenses, violations [of a divine law]; guilt or consequences of sin</i>	feminine plural noun, genitive/ablative case	Strong's #266

Translation: ...[even] the forgiveness of sins.

We also have through Jesus Christ the forgiveness of sins.

Colossians 1:14 ...in Whom we keep on having the redemption, [even] the forgiveness of sins. (Kukis nearly literal translation)

Standing between us and God is the fact that we have **Adam's original sin** imputed to our **sin nature**; and the fact that we have committed personal sins. However, in Christ, we have been redeemed and we have the forgiveness of our sins.

Colossians 1:15a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hos (ὅς) [pronounced hohç]	<i>who, which, what, that, whose, whoever</i>	masculine singular relative pronoun; nominative case	Strong's #3739
esti (ἐστί) [pronounced ehs-TEE] or estin (ἐστίν) [pronounced ehs-TIN]	<i>is, are, to be, keeps on being, continues having</i>	3 rd person singular, present indicative	Strong's #2076 (3 rd person present form of #1510)
eikôn (εἰκῶν) [pronounced ī-KOHN]	<i>image, figure, likeness, statue, profile, or (figuratively) representation, resemblance; the exact image, the real likeness</i>	feminine singular noun, nominative case	Strong's #1504
του (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
theos (θεός) [pronounced theh- OSS]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, genitive/ablative case	Strong's #2316

Colossians 1:15a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
του (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
ἀόρατος (ἀόρατος) [pronounced ah-OR-at-oss]	<i>invisible, unseen, that which cannot be seen</i>	masculine singular adjective; genitive/ablative case	Strong's #517

Translation: [This is accomplished through Jesus,] Who keeps on being the exact image of the invisible God,...

Vv. 15–23 go into great detail about Jesus Christ. It is for this reason that many translations begin a new sentence in v. 15, although it is really a continuation of a very long sentence (that sentence being vv. 9–15). In fact, this is very much the basis for my difficulties in knowing where to cut this sentence off. In the Greek, this sentence continues and includes v. 15. However, in subject matter, vv. 9–14 is about the salvation and new position of the believers in Colosse, and vv. 15–23 are specifically about Jesus Christ. When I exegete this in the Greek, I like keeping to the structure of the Greek language (which I try to preserve with my very literal translation). On the other hand, when I go to explain what we are reading, then it is convenient to divide this chapter into bite size chunks, where I can see these verses are about X and the next verse are about Y. Most of the time, these two approaches are in synch with one another. But here, not so much.

What Jesus is, is *eikōn* (εἰκών) [pronounced ī-KOHN], which means, *image, figure, likeness, statue, profile, or (figuratively) representation, resemblance; the exact image, the real likeness*. Strong's #1504. Now, if God is a Spirit and no man has seen God at any time, what does this mean? Paul is not speaking of Jesus' physical image but of His Essence, His Deity. Paul is saying, Jesus is God exactly. Jesus and God the Father have the exact same essence.

Colossians 1:15b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
πρωτοτοκος (πρωτοτόκος) [pronounced proh-tot-OK-oss]	<i>firstborn [of man or animals]; the beginning [first] [of a new series]; figuratively: preeminent [chief, supreme, highest ranking] [one of a group]</i>	masculine singular adjective/noun; nominative case	Strong's #4416
πάσης (πάσης) [pronounced PAH-sace]	<i>each, every; of any; from all; an entire; of anyone, from some</i>	feminine singular adjective, genitive/ablative case	Strong's #3956
κτίσις (κτίσις) [pronounced KTEES-iss]	<i>creation, creature, original formation (properly, the act; by implication, the thing, literally or figuratively); building, ordinance</i>	feminine singular noun; genitive/ablative case	Strong's #2937

Translation: ...[the] Firstborn of all creation.

When you focus too much on the meaning of *first*, this becomes a very confusing portion. The word is *prōtotokos* (πρωτοτόκος) [pronounced *proh-tot-OK-oss*], and it means, *firstborn [of man or animals]; the beginning [first] [of a new series]; figuratively: preeminent [chief, supreme, highest ranking] [one of a group]*. Strong's #4416.

Jesus is the first and preeminent of the royal family. He will rule over all as the God-man. He has all of the rights and privileges of the firstborn. The firstborn has the privilege of rulership (he is head over all of his brothers), the priesthood of the family (Jesus represents us before God), and heirship (Jesus is the heir of all things).

Colossians 1:15 [This is accomplished through Jesus,] Who keeps on being the exact image of the invisible God, [the] Firstborn of all creation. (Kukis nearly literal translation)

Colossians 1:9–15 Because of this [report], even we, from the day we [first] heard did not stop praying on behalf of you (all), even asking that you (all) might become filled with the full knowledge of His will, in (the sphere of) all wisdom and spiritual understanding. [We keep on praying for you] to walk worthy of the Lord, in order that every willing purpose in every good work [result in] a continued bearing of fruit and a continual increasing in the full knowledge of the God. [We keep on praying that you (all) will advance] with all power [that you all] keep on being strengthened according to the force of His glory for the purpose of a relaxed mental attitude under pressure and patience (associated) with joy. [We pray that you (all)] keep on being thankful to the Father for having qualified you (all) for [your] share of the heritage of the saints in the sphere of light. [The Father] who has rescued us from out from the jurisdiction of the spiritual darkness and has transposed [you all] to the kingdom of the Son, His Beloved, in Whom we keep on having the redemption, [even] the forgiveness of sins. [This is accomplished through Jesus,] Who keeps on being the exact image of the invisible God, [the] Firstborn of all creation. (Kukis nearly literal translation)

Colossians 1:9–15 From the first day we heard this report of your church, we began to pray you're your behalf, asking that you might all be filled with the full knowledge of God's will within the sphere of all wisdom and spiritual understanding. We continue praying that you might walk worthy of the Lord, that you might produce divine good and that you might continue to increase your production and your full knowledge of God. We continue to pray that you access the power of the Holy Spirit and that you are strengthened by the power of God's glory, so that in life, you are able to endure pressure with a relaxed mental attitude and that you are able to exhibit poise and patience in the sphere of joy. We are thankful to the Father that you will have your share of the inheritance of the saints in the sphere of revealed truth. God the Father has rescued you from spiritual darkness and has positionally placed you in the kingdom of His Beloved Son, by Whom you have both redemption and forgiveness of sins. All of this is accomplished by Jesus the Messiah, who continues to be the exact image of the invisible God, and as the Firstborn of all creation. (Kukis paraphrase)

Vv. 15–22 are all about Jesus Christ; and I seriously considered beginning with repeated v. 15. Where appropriate, v. 15 will be included in many of the translations below.

Unlike vv. 9–15, which are strung together with a series of relative pronouns (there maybe two or three uses of the connective *kai*; and *dé* (δέ) [pronounced *deh*] is not used at all); we find *kai* used around six times in the section which follows. This will allow us to break this section up into smaller bites.

For by Him was created the all (things), in the skies and on the earth, those (things) visible and those (things) invisible, whether thrones or powers or first things or authorities, the all things through Him and for Him have been created. And He keeps on being before all (things) and the all (things) by Him He has set together.

Colossians
1:16–17

For all (things) in the heavens and on earth were created by Him, those (things) [which are] visible and those (things) [which are] invisible, whether thrones or powers or first things or authorities. [For] all things through Him and for Him have been created. And He keeps on being before all (things) and by Him He has bound together all (things).

For everything in the heavens and on earth were created by Christ Jesus, both visible things and invisible things, whether these things are thrones or powers or first things or authorities. For everything has been created by Him and for Him. He preexisted all things and He has bound all things together.

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek)	For by Him was created the all (things), in the skies and on the earth, those (things) visible and those (things) invisible, whether thrones or powers or first things or authorities, the all things through Him and for Him have been created. And He keeps on being before all (things) and the all (things) by Him He has set together.
Complete Apostles Bible	He is the image of the invisible God, the firstborn over all creation, because by Him all things were created, those in the heavens and those on earth, visible and invisible, whether thrones or dominions or rulers or authorities; all things have been created through Him and for Him. And He is before all things, and in Him all things are held together. V. 15 is included for context.
Revised Douay-Rheims Douay-Rheims 1899 (Amer.)	. For in him were all things created in heaven and on earth, visible and invisible, whether thrones, or dominations, or principalities, or powers. All things were created by him and in him. And he is before all: and by him all things consist.
V. Alexander's Aramaic Eastern Aramaic Manuscript	.
James Murdock's Syriac NT	...and by him was created every thing that is in heaven and on earth, all that is seen and all that is unseen, whether thrones, or dominions, or principalities, or sovereignties; every thing was through him, and was created by him: and he was prior to all, and by him every thing exists.
Original Aramaic NT	By him was everything created which is in Heaven and in The Earth: everything that is seen and everything that is unseen, whether Thrones or Dominions or Principalities or Rulers; everything has been created by his hand and in him. And he is The One who is before all, and all things exist by him.
Plain English Aramaic Bible Lamsa Peshitta (Syriac)	. .

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	For by him all things were made, in heaven and on earth, things seen and things unseen, authorities, lords, rulers, and powers; all things were made by him and for him;
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Bible in Worldwide English	He is before all things, and in him all things have being. He made everything in the sky and on the earth. He made the things which can be seen and the things which cannot be seen. That means angels, kings, great powers, and rulers. They were all made by him and for him. He himself was before all things. And he holds all things together.
Easy English Easy-to-Read Version–2008	. Through his power all things were made: things in heaven and on earth, seen and not seen-- all spiritual rulers, lords, powers, and authorities. Everything was made through him and for him. The Son was there before anything was made. And all things continue because of him.
God's Word™	He created all things in heaven and on earth, visible and invisible. Whether they are kings or lords, rulers or powers- everything has been created through him and for him. He existed before everything and holds everything together.
Good News Bible (TEV)	For through him God created everything in heaven and on earth, the seen and the unseen things, including spiritual powers, lords, rulers, and authorities. God created the whole universe through him and for him. Christ existed before all things, and in union with him all things have their proper place.
The Message	.
NIRV	.
New Life Version	.
New Simplified Bible	.

Thought-for-thought translations; dynamic translations; paraphrases:

Contemporary English V.	Everything was created by him, everything in heaven and on earth, everything seen and unseen, including all forces and powers, and all rulers and authorities. All things were created by God's Son, and everything was made for him. God's Son was before all else, and by him everything is held together.
The Living Bible	.
New Berkeley Version	.
New Century Version	.
New Living Translation	.
The Passion Translation	For through the Son everything was created, both in the heavenly realm and on the earth, all that is seen and all that is unseen. Every seat of power, realm of government, principality, and authority—it was all created through him and for his purpose! He existed before anything was made, and now everything finds completion in him.
UnfoldingWord Simplified T.	For the Son created all things, as the Father desired him to do: Everything in the sky and everything on earth, everything that we can see and everything that we cannot see, such as angelic beings of all kinds and powers and authorities, all things exist because the Son created them because the Father wanted him to. And they exist for him. The Son himself existed before anything else, and he holds everything together.
Williams' New Testament	Yes, He is the exact likeness of the unseen God, His first-born Son who existed before any created thing, for it was through Him that everything was created in heaven and on earth, the seen and the unseen, thrones, dominions, principalities, authorities; all things have been created through Him and for Him. So He existed before all things, and through Him all things are held together. V. 15 is included for context.

Partially literal and partially paraphrased translations:

American English Bible	.
Beck's American Translation	.

Breakthrough Version	...because in Him all <i>things</i> were created in the heavenly regions and on the earth, the visible and the invisible, whether thrones, or governments, or top ranks, or authorities. All <i>things</i> have been created through Him and for Him. And He is before all <i>things</i> , and all <i>things</i> have stood together in Him.
Common English Bible Len Gane Paraphrase	. For through Him all things were created that are in heaven and on the earth, visible and invisible, whether thrones, dominion, principalities, or powers. All things were created by Him and for Him. He is before all things, and in Him all things are held together.
A. Campbell's Living Oracles	Because, by him were created all things which are in the heavens, and which are upon the earth; things visible, and things invisible; whether thrones, or lordships, or governments, or powers; all things were created by him and for him. And he is before all things; and by him all things consist.
New Advent (Knox) Bible NT for Everyone 20 th Century New Testament	. . . For in him was created all that is in Heaven and on earth, the visible and the invisible--Angels and Archangels and all the Powers of Heaven. All has been created through him and for him. He was before all things, and all things unite in him; And he is the Head of the Church, which is his Body. The First-born from the dead, he is to the Church the Source of its Life, that he, in all things, may stand first. V. 18 is included for context.

Mostly literal renderings (with some occasional paraphrasing):

An Understandable Version	.
Berean Study Bible	.
Christian Standard Bible	.
Conservapedia Translation	.
Evangelical Heritage V.	.
Revised Ferrar-Fenton Bible	.
Free Bible Version	The Son is the visible picture of the invisible God. He was before* all creation, for everything was created through him—in heaven and on earth, visible and invisible, empires, rulers, leaders and authorities—everything was created through him and for him. He existed before everything, and he holds everything together. V. 15 is included for context.
God's Truth (Tyndale)	.
Holman Christian Standard	.
International Standard V	The Centrality of Jesus The Son [Lit. He] is the image of the invisible God, the firstborn over all creation. For by him all things in heaven and on earth were created, things visible and invisible, whether they are kings, [Lit. thrones] lords, rulers, or powers. All things have been created through him and for him. He himself existed before anything else did, and he holds all things together. V. 15 is included for context.
Lexham Bible	.
The Spoken English NT	A Hymn of Praise to Christ He's the image of the God who's unseen, He's the firstborn of the whole creation. Because in him everything has been created: In heaven and on earth, What's seen, and what's unseen,

	Whether thrones, or realms, Or rulers, or authorities. Everything's been created through him and for him, And he's before them all,... V. 15 is included for context.
Montgomery NT	He is a visible image of the invisible God, the firstborn of all creation; for in him was the universe created, things in heaven and on earth, the seen and the unseen, thrones, or dominions, or principalities, or powers; by him and for him all have been created; and HE IS before all, and in him all things subsist. V. 15 is included for context.
NIV, ©2011	.
Riverside New Testament	.
Leicester A. Sawyer's NT	.
The Spoken English NT	.
UnfoldingWord Literal Text	.
Urim-Thummim Version	Because by him were all things created that are in the cosmos, and that are in earth, visible and invisible, whether they are thrones, dominions, principalities, or powers: all things were created by him, and for him: And he is before all things, and by him all things consist.
Weymouth New Testament	Christ is the visible representation of the invisible God, the Firstborn and Lord of all creation. For in Him was created the universe of things in heaven and on earth, things seen and things unseen, thrones, dominions, principedoms, powers--all were created, and exist through and for Him. And HE IS before all things and in and through Him the universe is a harmonious whole. V. 15 is included for context.
Wikipedia Bible Project	.
Worsley's New Testament	.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	.
The Heritage Bible	.
New American Bible (2002)	.
New American Bible (2011)	.
New English Bible–1970	.
New Jerusalem Bible	.
New RSV	.
Revised English Bible–1989	.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	.
Hebraic Roots Bible	For all things were created through Him, the things in the heavens, and the things on the earth, the visible and the invisible; whether imperial thrones, or dominions, or angelic orders, or authorities, all things were in His hand and have been created by Him ² . And He is before all things, and by Him all things are sustained. ² Yahshua was with the Father at creation and was a part in creating everything that was ever made. Gen 1:1, 26, Ecc 12:1.
Holy New Covenant Trans.	Christ is the image of the unseen God. Christ is the firstborn of all of the creation because in Christ everything was created - everything in the heavenly world and everything on earth, things that can be seen and things which cannot be seen; thrones, lords, rulers, and powers. Everything was created through Christ and for

Christ. Christ is before everything, and everything holds together in Christ. V. 15 is included for context.

The Scriptures 2009

Because in Him were created all that are in the heavens and that are on earth, visible and invisible, whether thrones or rulerships or principalities or authorities – all have been created through Him and for Him.^c

And He is before all, and in Him all hold together.

^c John 1:3.

Tree of Life Version

For by Him all things were created—in heaven and on earth, the seen and the unseen, whether thrones or angelic powers or rulers or authorities. All was created through Him and for Him. He exists before everything, and in Him all holds together.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament

...for in him is~ created The All [Things] in the heavens and on the earth The [Things] Visible and The [Things] Invisible whether Thrones whether Authorities whether Rulers whether Authorities The All [Things] through him and to him has~ been created and He is before all [men] and The All [Things] in him has~ stood (together)...

Alpha & Omega Bible
Awful Scroll Bible

...certainly-of-whom by-within Him, everything is being created from-within the Expanse and upon the land, the visible and the in-visible, whether thrones or dominions, or principalities or existences-by, everything has been created through Him and for Him,

and He is before everything, and by-within Him everything has set-together.

Concordant Literal Version

Who is the Image of the invisible God, Firstborn of every creature, for in Him is all created, that in the heavens and that on the earth, the visible and the invisible, whether thrones, or lordships, or sovereignties, or authorities, all is created through Him and for Him, and He is before all, and all has its cohesion in Him." V. 15 is included for context.

exeGesés companion Bible

YAH SHUA, CREATOR

For in him all was created

- those in the heavens and those on the earth;

visible and invisible;

whether thrones

whether lordships

whether hierarchies

whether authorities

- all were created through him and to him:

and he preceded all, and in him all consists:

and he is the head of the body, the ecclesia

- the beginning - the firstborn from the dead;

so that in all he is the preeminence. V. 18 is included for context.

Orthodox Jewish Bible

Because in Him were created all things in Shomayim and on Ha'Aretz, the visible and the nistar (hidden), whether thrones or dominions, whether rulers or authorities, all things through Him and for Him have been created. [TEHILLIM 33:6]

And Moshiach is before all things, and all things in Moshiach have been held together; [MISHLE 8:23-27; 30:4]

Rotherham's Emphasized B. .

Expanded/Embellished Bibles:

The Amplified Bible .

An Understandable Version For all things were created by Him; things in heaven and on earth; things visible and invisible, whether they are thrones [*i.e., reigning beings*], or lords, or rulers or authorities. [Note: “Authorities” here may refer to angelic beings]. All things were created by Him and for Him. And He existed before all things and all things are held together by Him.

Benjamin Brodie’s trans. Because by means of Himself [Jesus Christ] all things in the heavens and upon the earth were created, the visible things [like man] and the invisible things [like the angelic host], whether they are human governments [thrones] or constituted authorities [dominions] or angelic rulers [principalities] or demon commissioned officers [potentates]; all things stand created through Him [Jesus Christ] and for Him [His divine purpose].

Furthermore, He [Jesus Christ] was before all things [eternal existence] and all things are held together by Him [divine omnipotence sustains the universe].

The Expanded Bible
Jonathan Mitchell NT

It is [this Son] Who is the Image (portrait; the Exact Formed Likeness; the Figure and Representation; visible likeness and manifestation) of the not-seen God (or: the unable to be seen God; the invisible God), the Firstborn of all creation (or: of every creature; or: of every framing and founding; of every act of settling from a state of disorder and wildness; or: pertaining to the whole creation; or: = the Inheritor of all creation Who will also assume authority over and responsibility for every creature [note: this is the duty of the firstborn]),

because within Him was created the whole (or: in union with Him everything is founded and settled, is built and planted, is brought into being, is produced and established; or: within the midst of Him all things were brought from chaos into order) – the things within the skies and atmospheres, and the things upon the earth (or: those [situations, conditions and/or people] in the heavens and on the land); the visible things, and the unseen (or: unable to be seen; invisible) things: whether thrones (seats of power) or lordships (ownership systems) or governments (rulers; leadership systems; sovereignties) or authorities – the whole has been created and all things continue founded, put in order and stand framed through means of Him, and [proceeds, or were placed] into Him (or: = He is the agent and goal of all creation).

And He is before (prior to; or: maintains precedence of) all things and all people, and the whole has (or: all things have) been placed together and now continues to jointly-stand (stands cohesively; is made to have a co-standing) within the midst of and in union with Him,... V. 15 is included for context.

P. Kretzmann Commentary .
Syndein/Thieme .
Translation for Translators .
The Voice .

Bible Translations with Many Footnotes:

Lexham Bible .
NET Bible® .
New American Bible (2011) .
The Passion Translation .
Rotherham’s Emphasized B. .
Wilbur Pickering’s New T. .

The supremacy of Christ described

He is the visible representation of the invisible God, ‘Firstborn’ over all creation,¹⁵ because by Him all things were created¹⁶—those in the heavens and those on the earth, things visible and things invisible, whether thrones or dominions or rulers or authorities—all things have been created through Him and for Him.¹⁷

Yes, He is before all, and in Him all things subsist.¹⁸

(15) In that culture the 'firstborn' had the preeminence.

(16) Although the Trinity was presumably involved in the Creation, this verse plainly states that the Son was the principal agent (see also Hebrews 1:10 and John 1:10).

(17) Most inhabitants of planet Earth don't understand that God created them for Himself, so they live out their existence here without knowing why they are here.

(18) 'Subsist' could also be rendered 'hold together'—maybe that is why molecules, with their contrary magnetic charges, don't fly apart.

WEB — Messianic Edition .

Literal, almost word-for-word, renderings:

A Faithful Version .

Analytical-Literal Translation ...because by Him all [things] were created, the [ones] in the heavens and the [ones] on the earth, the visible [things] and the invisible [things], whether thrones or dominions or rulers or authorities; all such things have been created through Him and for Him, and He is before all [things] and all [things] are held together by Him.

Berean Literal Bible .

Bond Slave Version .

C. Thomson updated NT .

Charles Thomson NT

Because all the things which are in the heavens and which are on the earth were created by him, the visible and the invisible, whether thrones, or dominions, or principalities, or powers, they were all created by him, and for him; therefore he is before all, and they are all kept in consistence by him, and he is the head of the body, namely of the congregation. He who is the beginning is a first born from the dead that in all things he might be pre-eminent. V. 18 is included for context.

Context Group Version .

English Standard Version .

Far Above All Translation .

Green's Literal Translation .

James Allen translation

For by Him all things were created, in the heavens and on the earth, the visible things and the invisible things, whether thrones or dominions or rulers or authorities- - all things have been created by Him and for Him. And He, Himself is before all things, and by Him all things have held together.

Literal New Testament .

Literal Standard Version .

Modern English Version .

Modern Literal Version 2020

Because all things were created by him: the things in the heavens and the things upon the earth, the visible and invisible, whether thrones or lordships or principalities or authorities. All things have been created through him and *for him. And he is before all things and all things are standing {Or: established} in him.

Modern KJV .

New American Standard .

New European Version .

New King James Version .

NT (Variant Readings) .

Niobi Study Bible .

Revised Young's Lit. Trans. .

R. B. Thieme, Jr. translation

Because by means of Him [Christ] the all things were created, in the sphere of the heavens, and upon the earth, the visible things and the invisible things, whether human governments or constituted authorities, or angelic rulers and authorities: the all things through Him and for His purpose stand created.

And He is before all, and the all things by means of Him hold together.

Updated Bible Version 2.17 .

A Voice in the Wilderness .

Webster's Translation
World English Bible
Worrell New Testament

Who is the image of the invisible God, Primal Source of all creation; because in Him were all things created, in the heavens, and upon the earth, the visible and the invisible, whether thrones, or dominions, or principalities, or powers—all things have been created through Him, and for Him; and He is before all things, and in Him all things have held together. V. 15 is included for context.

Young's Updated LT

The gist of this passage:

16-17

Colossians 1:16a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hóti (ὅτι) [pronounced HOH-tee]	<i>that, because, for, since; as concerning that; as though; before a quotation, this can mean, quote</i>	demonstrative or causal conjunction	Strong's #3754
en (ἐν) [pronounced en]	<i>in, into, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
autō (αὐτῷ) [pronounced ow-TOH]	<i>in him, by him, to him; for him; by means of him; with me; same</i>	3 rd person masculine singular personal pronoun; locative, dative or instrumental case	Strong's #846
ktízō (κτίζω) [pronounced KTID-zoh]	<i>to create, Creator; to make, to fabricate, to found (form originally)</i>	3 rd person singular, aorist passive indicative	Strong's #2936

Mark, Paul and John are the only ones in the New Testament to use this word. However, the writer of Hebrews uses its cognate.

Thayer definitions: 1) *to make habitable, to people, a place, region, island; 1a) to found a city, colony, state; 2) to create; 2a) of God creating the worlds; 2b) to form, shape, i.e. to completely change or transform.*

ta (τά) [pronounced taw]	<i>the; these, those, to this, towards that; the [things]</i>	neuter plural definite article; accusative case	Strong's #3588
panta (πάντα) [pronounced PAHN-ta]	<i>all, everyone, anyone, all things; anything</i>	neuter plural adjective; accusative case	Strong's #3956
en (ἐν) [pronounced en]	<i>in, into, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
tois (τοῖς) [pronounced toiç]	<i>(to, in by) the; these [things]; in these; to those; by all of this; for these</i>	masculine plural definite article; dative, locative or instrumental case	Strong's #3588

Colossians 1:16a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ouranoi (οὐρανοί) [pronounced oo-ran- OY]	skies; by extension heavens (as the abode of God); by implication happinesses, powers, eternity	masculine plural noun; accusative case	Strong's #3772
καί (καί) [pronounced kī]	and, even, also; so, too, then, that; indeed, but, along with, while, when	conjunction	Strong's #2532
ἐπί (ἐπί) [pronounced eh-PEE]; spelled eph (ἐφ) [pronounced ehf] before a vowel	on, close by, at; before; at the time of, during [the reign of], in; [of sovereignty or oversight] over; on the basis of, in accordance with	preposition of superimposition; used of motion and rest; with the genitive/ablative case	Strong's #1909
tês (τῆς) [pronounced tayc]	of the; from the, [away, out] from the; from the source of; by the; than the	feminine singular definite article; genitive and ablative cases	Strong's #3588
gê (γῆ, γῆς, ἡ) [pronounced gay]	earth; soil, ground; land; [inhabited] earth	feminine singular noun; genitive/ablative case	Strong's #1093

Translation: For all (things) in the heavens and on earth were created by Him,...

Everything in the heavens and on earth were created by Jesus Christ.

Colossians 1:16b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ta (τά) [pronounced taw]	the (things); this, that; those (things)	neuter plural definite article; nominative case	Strong's #3588
horatós (ὄρατός) [pronounced hor-at- OSS]	visible, open to view, capable of being seen	neuter plural adjective; nominative case	Strong's #3707 (hapax legomena)
καί (καί) [pronounced kī]	and, even, also; so, too, then, that; indeed, but, along with, while, when	conjunction	Strong's #2532
ta (τά) [pronounced taw]	the (things); this, that; those (things)	neuter plural definite article; nominative case	Strong's #3588
aóratos (ἀόρατος) [pronounced ah-OR-at- oss]	invisible, unseen, that which cannot be seen	masculine plural adjective; nominative case	Strong's #517

Translation: ...those (things) [which are] visible and those (things) [which are] invisible,...

Jesus Christ created everything, whether these things are visible or invisible.

Although we could be talking about human and animal life (visible) as over against angels and demons (invisible), we are also talking about things (rocks, tree, planets) and the forces between things (like magnetism, repulsion, gravity, which things are not visible).

Colossians 1:16c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
εἴτε (εἴτε) [pronounced I-teh]	<i>if, whether...or; if too</i>	conjunction	Strong's #1535
Paul uses this conjunction a lot (over 60 times). Peter uses this word twice in the same passage and the writer of Hebrews does not use it. Only Peter and Paul use this word. This is strong evidence that Paul did not write the book of Hebrews.			
thronoi (θρόνοι) [pronounced THORN-oy]	<i>thrones, seats [of power, authority]; kingly powers; royalty; figuratively for the one occupying this seat: kings, potentates</i>	masculine plural noun; nominative case	Strong's #2362
εἴτε (εἴτε) [pronounced I-teh]	<i>if, whether...or; if too</i>	conjunction	Strong's #1535
kuriótētes (κυριότητες) [pronounced koo-ree-OHT-tate-ehç]	<i>dominions, powers, governments, lordships; in the NT: those who possess dominion, rulers</i>	feminine plural noun; nominative case	Strong's #2963
εἴτε (εἴτε) [pronounced I-teh]	<i>if, whether...or; if too</i>	conjunction	Strong's #1535
archai (ἀρχαῖ) [pronounced ar-KHEYE]	<i>beginnings; elementary things, fundamentals, basic things; origin, first cause, fundamental principles; rulers, authorities; domains, spheres of influence</i>	feminine plural noun; nominative case	Strong's #746
εἴτε (εἴτε) [pronounced I-teh]	<i>if, whether...or; if too</i>	conjunction	Strong's #1535
exousiai (ἐξουσίαι) [pronounced ex-oo-SEE-ī]	<i>authorities, jurisdictions, powers, rights, shows of strength; privileges, that is, (subjectively) forces, capacities, competencies, freedoms; or (objectively) masteries (concretely) magistrates, superhumans, potentates, delegated influences</i>	feminine plural noun, accusative case	Strong's #1849

Interestingly enough, we find a very similar passage in Ephesians 1:21 **[God the Father] raised Him [Jesus] from the dead and seated Him at His right hand in the heavenly places, far above all rule [Strong's #746] and authority [Strong's #1849] and power [Strong's #1411] and dominion [Strong's #2963], and above every name that is named, not only in this age but also in the one to come.** (Ephesians 1:20b–21; ESV; capitalized) It is fascinating that three of these same nouns are found in Ephesians (but all of them in the singular).

Translation: ...whether thrones or powers or first things or authorities.

We have four similar things named here: thrones, powers, first things and authorities.

The plural of thrones is thronoi (θρόνοι) [pronounced *THORN-oy*], which means, *thrones, seats [of power, authority]; kingly powers; royalty*; figuratively for the one occupying this seat: *kings, potentates*. Strong's #2362. What is quite surprising about this noun is, it occurs over 60x in the New Testament, and this is the only instance that Paul uses the word. Also surprisingly enough, nearly every time that this word is used, it refers to the throne of God the Father or to the throne of Jesus Christ or to the throne of David's greater Son (Who is Jesus Christ). Should we understand this to mean that Jesus creates or makes the thrones of the Godhead? By creating the angels and by creating man, the Creator has authority over His creation—this is by virtue of creating a living being. So, Jesus indirectly created the thrones (authorities) of heaven.

Dominions is the feminine plural noun kuriótētes (κυριότητες) [pronounced *koo-ree-OHT-tate-ehç*], which means, *dominions, powers, governments, lordships*; in the NT: *those who possess dominion, rulers*. Strong's #2963. This word is only found 4x in the New Testament, and it appears to refer to earthly authorities.

First things is feminine plural noun archai (ἀρχαί) [pronounced *ar-KHEYE*], which means, *beginnings; elementary things, fundamentals, basic things; origin, first cause, fundamental principles; rulers, authorities; domains, spheres of influence*. Strong's #746. This word is found nearly 60x in the New Testament, and it is spread out. In the singular, this noun usually means *beginning, at the first*. In the plural, it takes on a different meaning. In Luke 12:11, this refers to positions of authority in the **synagogue**. In Luke 20:20, this word is found in the singular, but it refers to the rule of the governor. It is found in the plural in the very famous Romans 8:38 passage, where this is something (translated, *rulers, authorities*) which cannot keep us from the love of God. Again, interpreting this to mean earthly rulers would be reasonable. However, this refers to rulers in the heavenlies in Ephesians 3:10 6:12 Jude 1:6.

The fourth word is the feminine plural noun exousiai (ἐξουσίαι) [pronounced *ex-oo-SEE-ī*], which means, *authorities, jurisdictions, powers, rights, shows of strength; privileges, that is, (subjectively) forces, capacities, competencies, freedoms*; or (objectively) *masteries (concretely) magistrates, superhumans, potentates, delegated influences*. Strong's #1849. These last two words are found together on many occasions, in the singular (Colossians 2:10) and in the plural (Ephesians 3:10 6:12 Colossians 2:15 Titus 3:1).

Let me suggest that, the final two words are likely associated with earthly powers and authorities.

Given all this information, I would associate the first two words with invisible, heavenly authorities; and the latter two with visible, human authorities. I do believe that Benjamin Brodie did the exact opposite: **Because by means of Himself [Jesus Christ] all things in the heavens and upon the earth were created, the visible things [like man] and the invisible things [like the angelic host], whether they are human governments [thrones] or constituted authorities [dominions] or angelic rulers [principalities] or demon commissioned officers [potentates]; all things stand created through Him [Jesus Christ] and for Him [His divine purpose].**

R. B. Thieme, Jr. also did the exact opposite: **Because by means of Him [Christ] the all things were created, in the sphere of the heavens, and upon the earth, the visible things and the invisible things, whether human governments or constituted authorities, or angelic rulers and authorities: the all things through Him and for His purpose stand created.**

We can reasonably assume that two of these words refers the divine and/or angelic powers; and that the other two refer to human authorities.

Colossians 1:16d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ta (τά) [pronounced <i>taw</i>]	<i>the (things); this, that; those (things)</i>	neuter plural definite article; nominative case	Strong's #3588
panta (πάντα) [pronounced <i>PAN-ta</i>]	<i>the whole, all; everyone, each one, all [things]</i>	neuter plural adjective; nominative case	Strong's #3956
diá (διά) [pronounced <i>dee-AH</i>]; spelled di (δι´) [pronounced <i>dee</i>] before a vowel.	<i>through; with; in; of time; throughout; during; by, by the means of, by reason of; on account of; because of, for this reason; therefore; on this account</i>	preposition	Strong's #1223
autou (αὐτοῦ) [pronounced <i>ow-TOO</i>]	<i>his, of him; from him, him; same</i>	3 rd person masculine singular personal pronoun; genitive/ablative case	Strong's #846
kaí (καί) [pronounced <i>kí</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
eis (εἰς) [pronounced <i>ICE</i>]	<i>to, toward; in, into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519
auton (αὐτόν) [pronounced <i>ow-TAHN</i>]	<i>him, to him, towards him; same</i>	3 rd person masculine singular personal pronoun, accusative case	Strong's #846
ktízō (κτίζω) [pronounced <i>KTID-zoh</i>]	<i>to create, Creator; to make, to fabricate, to found (form originally)</i>	3 rd person singular, perfect passive indicative	Strong's #2936

Translation: [For] all things through Him and for Him have been created.

All things were created through Jesus Christ; and all things were created for Jesus Christ.

Colossians 1:16 For all (things) in the heavens and on earth were created by Him, those (things) [which are] visible and those (things) [which are] invisible, whether thrones or powers or first things or authorities. [For] all things through Him and for Him have been created. (Kukis nearly literal translation)

Colossians 1:17a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kaí (καί) [pronounced <i>kí</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532

Colossians 1:17a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
autos (αὐτός) [pronounced ow- TOSS]	<i>he; himself; same; this; it</i>	3 rd person masculine singular personal pronoun; nominative case	Strong's #846
esti (ἐστί) [pronounced ehs-TEE] or estin (ἐστίν) [pronounced ehs-TIN]	<i>is, are, to be, keeps on being, continues having</i>	3 rd person singular, present indicative	Strong's #2076 (3 rd person present form of #1510)
pro (πρό) [pronounced proh]	<i>before, prior to, in front of; before [in time]; of precedence, rank, or advantage</i>	preposition, used with the genitive	Strong's #4253
pantōn (πάντων) [pronounced PAHN- tone]	<i>from the whole, of all; all things, everything</i>	masculine plural adjective, genitive/ablative case	Strong's #3956

Translation: And He keeps on being before all (things)...

Jesus is always before all things. So, even though the Lord is fully human, being Divine, He precedes all things human.

Colossians 1:17b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
ta (τά) [pronounced taw]	<i>the (things); this, that; those (things)</i>	neuter plural definite article; nominative case	Strong's #3588
panta (πάντα) [pronounced PAN-ta]	<i>the whole, all; everyone, each one, all [things]</i>	neuter plural adjective; nominative case	Strong's #3956
en (ἐν) [pronounced en]	<i>in, into, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
autō (αὐτῷ) [pronounced ow-TOH]	<i>in him, by him, to him; for him; by means of him; with me; same</i>	3 rd person masculine singular personal pronoun; locative, dative or instrumental case	Strong's #846

Colossians 1:17b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
sunistaô/sunistanô/ sunistêmi (συνιστάω/ συνιστάνω/συνίστημι) [pronounced soon-ihs- TAH-oh/soon-ohs-tah- AHN-oh/soon-ohs- TAH-ay-mee]	<i>to stand (with), to set together, (by implication): to introduce (favorably), or (figuratively): to exhibit; intransitively: to stand near, or (figuratively): to constitute; also: to approve, commend, consist, make</i>	3 rd person singular, perfect active indicative	Strong's #4921

Thayer meanings: 1) *to place together, to set in the same place, to bring or band together; 1a) to stand with (or near); 2) to set one with another; 2a) by way of presenting or introducing him; 2b) to comprehend; 3) to put together by way of composition or combination, to teach by combining and comparing; 3a) to show, prove, establish, exhibit; 4) to put together, unite parts into one whole; 4a) to be composed of, consist.*

Translation: ...and by Him He has bound together all (things).

By Jesus Christ, all things are set together or bound together. All matter was designed to properly adhere to itself, just as we observe in this world.

Colossians 1:17 **And He keeps on being before all (things) and by Him He has bound together all (things).** (Kukis nearly literal translation)

Colossians 1:16–17 **For all (things) in the heavens and on earth were created by Him, those (things) [which are] visible and those (things) [which are] invisible, whether thrones or powers or first things or authorities. [For] all things through Him and for Him have been created. And He keeps on being before all (things) and by Him He has bound together all (things).** (Kukis nearly literal translation)

Colossians 1:16–17 **For everything in the heavens and on earth were created by Christ Jesus, both visible things and invisible things, whether these things are thrones or powers or first things or authorities. For everything has been created by Him and for Him. He preexisted all things and He has bound all things together.** (Kukis paraphrase)

And He keeps on being the head of the body, the ekklesia, Who keeps on being the beginning, a Firstborn out from the dead (ones) in order that He might become in all (things) He continually being first. Because in Him was well-pleased everyone the fulness to live. And through Him to (fully) reconcile to all to Him, having made peace through the blood of Him, through Him, whether the (things) upon the earth or the (things) in the skies.

Colossians
1:18–20

And [Jesus] keeps on being the head of the body, the church, Who keeps on being the first cause, Firstborn out from the dead (ones) in order that He might have preeminence in all things. Because all the fullness [of God] was well-pleased to dwell in Him, and through Him to (fully) reconcile all (things) to Himself, whether on earth or in the heavens, having made peace [between God and man] by His blood.

Jesus continues to be the head of the body, also known as the ekklêsia (the church). Jesus is the First Cause as well as the Firstborn out from the dead to the intent that He might have preeminence in all things. Because the fullness of God could dwell in Him, He was able to reconcile all things to Himself, whether in the heavens or on earth, having made peace between man and God by His blood.

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek)	And He keeps on being the head of the body, the ekklêsia, Who keeps on being the beginning, a Firstborn out from the dead (ones) in order that He might become in all (things) He continually being first. Because in Him was well-pleased everyone the fulness to live. And through Him to (fully) reconcile to all to Him, having made peace through the blood of Him, through Him, whether the (things) upon the earth or the (things) in the skies.
Complete Apostles Bible	And He is the head of the body, the church, who is the beginning, the firstborn from the dead, so that in all things He may have the preeminence, For it pleased the Father that in Him all the fullness should dwell, and through Him to reconcile all things to Himself, by Him, whether things on the earth or things in the heavens, having made peace through the blood of His cross.
Revised Douay-Rheims Douay-Rheims 1899 (Amer.)	. And he is the head of the body, the church: who is the beginning, the firstborn from the dead, that in all things he may hold the primacy: Because in him, it hath well pleased the Father that all fulness should dwell: And through him to reconcile all things unto himself, making peace through the blood of his cross, both as to the things that are on earth and the things that are in heaven.
V. Alexander's Aramaic Eastern Aramaic Manuscript James Murdock's Syriac NT	. And he is the head of the body the church; as he is the head and first-born from among the dead, that he might be the first in all things. For it pleased [the Father], that in him all fullness should dwell; and by him, to reconcile all things to himself; and through him, he hath pacified, with the blood of his cross, both [those] on earth and those in heaven.
Original Aramaic NT	And he is The Head of the body which is the church, for he is The Head and The Firstborn from among the dead, that he would be Preeminent in everything, For in him All Fullness* is pleased to dwell, And to reconcile all things by him to Itself, and by him It made peace by the blood of his crucifixion, whether of things that are in Earth or that are in Heaven.
Plain English Aramaic Bible Lamsa Peshitta (Syriac)	. .

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And he is the head of the body, the church: the starting point of all things, the first to come again from the dead; so that in all things he might have the chief place. For God in full measure was pleased to be in him; Through him uniting all things with himself, having made peace through the blood of his cross; through him, I say, uniting all things which are on earth or in heaven.
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Bible in Worldwide English	<p>He is also the head of the body which is the church <i>the people who believe in Jesus Christ</i>. He is the beginning, the first one to rise from death, so that he would be the first one in everything.</p> <p>God wanted Christ to have everything in himself.</p> <p>And God chose him to be the one who would bring all things back to himself. God made peace by the blood which Christ gave on his cross. He would bring back all things on earth and in heaven.</p>
Easy English Easy-to-Read Version—2008	<p>He is the head of the body, which is the church. He is the beginning of everything else. And he is the first among all who will be raised from death. So in everything he is most important. God was pleased for all of himself to live in the Son. And through him, God was happy to bring all things back to himself again-- things on earth and things in heaven. God made peace by using the blood sacrifice of his Son on the cross.</p>
<i>God's Word</i> ™	<p>He is also the head of the church, which is his body. He is the beginning, the first to come back to life so that he would have first place in everything. God was pleased to have all of himself live in Christ. God was also pleased to bring everything on earth and in heaven back to himself through Christ. He did this by making peace through Christ's blood sacrificed on the cross.</p>
Good News Bible (TEV)	<p>He is the head of his body, the church; he is the source of the body's life. He is the first-born Son, who was raised from death, in order that he alone might have the first place in all things. For it was by God's own decision that the Son has in himself the full nature of God. Through the Son, then, God decided to bring the whole universe back to himself. God made peace through his Son's blood on the cross and so brought back to himself all things, both on earth and in heaven.</p>
<i>The Message</i>	.
NIRV	.
New Life Version	.
New Simplified Bible	.
Thought-for-thought translations; dynamic translations; paraphrases:	
Contemporary English V.	<p>He is the head of his body, which is the church. He is the very beginning, the first to be raised from death, so that he would be above all others.</p> <p>God himself was pleased to live fully in his Son.</p> <p>And God was pleased for him to make peace by sacrificing his blood on the cross, so that all beings in heaven and on earth would be brought back to God.</p>
The Living Bible	.
New Berkeley Version	.
New Century Version	.
New Living Translation	.
The Passion Translation	<p>He is the Head of his body, which is the church. And since he is the beginning and the firstborn heir in resurrection, he is the most exalted One, holding first place in everything. For God is satisfied to have all his fullness dwelling in Christ. And by the blood of his cross, everything in heaven and earth is brought back to himself—<i>back to its original intent, restored to innocence again!</i></p>
UnfoldingWord Simplified T.	<p>He rules all believers— the church— like a person's head rules his body. He rules over the church because he started it. He was the first person to come back to life with a perfect body. So he is greater than every thing.</p> <p>God the Father was pleased to make everything he is to live in the Messiah.</p> <p>It also pleased God to bring everything back to himself in peace through Jesus. God offered peace to all people and all things everywhere on earth and in heaven. He did this by causing the Son to die on the cross as a sacrifice, shedding his blood as he died.</p>

Williams' New Testament Yes, He is the Head of the church as His body. For He is the beginning, the first-born among the dead, so that He alone should stand first in everything. It is so because it was the divine choice that all the divine fullness should dwell in Him, and that through Him He might reconcile to Himself all things on earth or in heaven, making this peace through the blood He shed On His cross.

Partially literal and partially paraphrased translations:

American English Bible .
 Beck's American Translation .
 Breakthrough Version .
 Common English Bible .
 Len Gane Paraphrase .
 A. Campbell's Living Oracles .
 New Advent (Knox) Bible .
 NT for Everyone .
 20th Century New Testament .

And He is the head of the assembly's body, who is *the* beginning, the firstborn from the dead, so that in everything, it might become Him who is first, because it seemed like a good idea for all the fullness to reside in Him and through Him to completely restore all the *things* to Him (after He made peace through the blood of His cross through Him), whether the *things* on the earth or the *things* in the heavenly regions.

He is the head of the body--the church, He is the beginning, the first born from the dead, so that in everything He might have the pre-eminence.
 For it pleased [God] that all [God's] fullness lived in Him, and having made peace through the blood of His cross, to reconcile all things to Himself, whether things on earth or in heaven.

And he is the head of the body, even the congregation. He is the beginning, the first born from the dead, that in all respects he might be pre-eminent. For it pleased the Father that all fullness should dwell in him; and by him to reconcile all things to himself, having made peace by the blood of his cross; I say, by him, whether they be things on the earth, or things in the heavens.

And he is the Head of the Church, which is his Body. The First-born from the dead, he is to the Church the Source of its Life, that he, in all things, may stand first. For it pleased the Father that in him the divine nature in all its fulness should dwell, And through him to reconcile all things to himself (making peace by the shedding of Christ's blood offered upon the cross)-- whether on earth or in Heaven.

Mostly literal renderings (with some occasional paraphrasing):

An Understandable Version .
 Berean Study Bible .
 Christian Standard Bible .
 Conservapedia Translation .
 Evangelical Heritage V. .
 Revised Ferrar-Fenton Bible .
 Free Bible Version .
 God's Truth (Tyndale) .
 Holman Christian Standard .
 International Standard V .

He is also the head of the body, the church. He is the beginning, the first and highest of those raised from the dead, so that he is supreme in everything. God was pleased to have his full nature live in him, and through him brought back everything in the universe to himself, since he made peace through the blood of his cross, through him reconciling all those on the earth and in heaven.*

He is also the head of the body, which is the church.
 He is the beginning, the firstborn from the dead, so that he himself might have first place in everything.
 For God [Lit. he] was pleased to have

all of his divine essence [Lit. all of the fullness] inhabit him.

Through the Son, [Lit. Through him] God [Lit. he] also reconciled all things to himself, whether things on earth or things in heaven, thereby making peace through the blood of his cross.

Lexham Bible
Montgomery NT
NIV, ©2011
Riverside New Testament
Leicester A. Sawyer's NT

Therefore we also, from the day that we heard, cease not to pray for you, and to ask that you may be filled with the knowledge of his will in all wisdom and spiritual understanding, that you may walk worthily of the Lord in all that is pleasing [to him], being fruitful in every good work and increasing in the knowledge of God; being strengthened with all power, according to his glorious power, for all patience and long suffering with joy; giving thanks to the Father who has made us fit for a portion in the inheritance of the saints in light, who delivered us from the power of darkness and translated us into the kingdom of the Son of his love, in whom we have redemption, the forgiveness of sins, of Christ who is the likeness of the invisible God, the first-born of all creation, for by him were all things created which are in heaven and on the earth, the visible and the invisible, whether thrones, or lordships, or principalities, or powers. All things were created through him and for him, and he is before all things, and in him all things consist, and he is the head of the body, the church; who is the beginning, the first-born from the dead, that he might himself be preeminent in all things, for in him [God] was well pleased that all fullness should dwell, and through him to reconcile all things to himself, making peace through the blood of his cross, through him, whether things on the earth or things in the heavens. Sawyer may hold the record for the longest sentence. Vv. 9–17 are included for context.

The Spoken English NT

And they all hold together in him.

And he is the head of the body, the community.

He's the beginning,

The firstborn from among the dead,

So that he himself will be first among all.

Because it was God's will for all the fullness of the divine to dwell in Jesus Christ, And through him to reconcile all things back to God.

UnfoldingWord Literal Text
Urim-Thummim Version

And he is the head of the body, the ekklesia: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence. Because it pleased YHWH Elohim that in him should all fullness dwell; And having made peace through the blood of his stake, by him to reconcile all things to himself; by him, whether they are things in earth, or things in the cosmos.

Weymouth New Testament

Moreover He is the Head of His Body, the Church. He is the Beginning, the Firstborn from among the dead, in order that He Himself may in all things occupy the foremost place.

For it was the Father's gracious will that the whole of the divine perfections should dwell in Him.

And God purposed through Him to reconcile the universe to Himself, making peace through His blood, which was shed upon the Cross--to reconcile to Himself through Him, I say, things on earth and things in Heaven.

Wikipedia Bible Project
Worsley's New Testament

Catholic Bibles (those having the imprimatur):

Christian Community (1988) .
 The Heritage Bible .
 New American Bible (2002) .
 New American Bible (2011) .
 New English Bible–1970 .
 New Jerusalem Bible .
 New RSV .
 Revised English Bible–1989 .

Jewish/Hebrew Names Bibles:

Complete Jewish Bible .
 Hebraic Roots Bible .
 Holy New Covenant Trans. .
 The Scriptures 2009 .
 Tree of Life Version .

And He is the Head of the body, the Congregation, who is the Beginning, the First-born of the resurrection of the dead, that He be preeminent in all things³; because it pleased Elohim to complete all things in Him, and through Him making peace by the blood of His crucifixion, to reconcile all things to Himself; through Him, whether the things on the earth, or the things in the heavens.
³Yahshua is the reason that any believer can receive eternal life and He will have this predominance for eternity.

Christ is the Head of the body, the called out people. Christ is the Source, the first one to rise from death so that he could be first in everything because it pleased God to have the totality live in Christ and, through Christ, to bring everything back to Him. God used the blood of the cross of Christ to make peace with everything on earth and everything in the heavenly world.

And He is the Head of the body, the assembly, who is the beginning, the first-born from the dead, that He might become the One who is first in all. Because in Him all the completeness was well pleased to dwell, and through Him to completely restore to favour all unto Himself, whether on earth or in the heavens, having made peace through the blood of His stake.

He is the head of the body, His community. He is the beginning, the firstborn from the dead—so that He might come to have first place in all things. For God was pleased to have all His fullness dwell in Him and through Him to reconcile all things to Himself, making peace through the blood of His cross—whether things on earth or things in heaven!

Weird English, ©1dε English, Anachronistic English Translations:

Accurate New Testament .
 Alpha & Omega Bible .
 Awful Scroll Bible .
 Concordant Literal Version .

...and He is The Head [of] the body the congregation Who is Ruler [Man] Firstborn from the [men] dead that may become in all [things] He Having (Supremacy) for in him [He] favors every the completion to house and through him to reconcile the all [things] to him Making (Peace) through the blood [of] the cross [of] him through him whether {to reconcile} the [things] on the earth whether {to reconcile} the [things] in the heavens...

And He is the head of the body, they called-out, who is the origin, the first-born out of the dead, in order that, from-within everything He shall come about being the first. It deems-good, certainly-of-whom from-within Him, all fullness is to accordingly-dwell, and making Peace by the blood of His upright pale, through Him to accordingly-convert-away all manner to Himself, through Him, whether on the land or from-within the Expanse.

And He is the Head of the body, the ecclesia, Who is Sovereign, Firstborn from among the dead, that in all He may be becoming first, for in Him the entire complement delights to dwell,

exeGesés companion Bible	<p>and through Him to reconcile all to Him (making peace through the blood of His cross), through Him, whether those on the earth or those in the heavens." and he is the head of the body, the ecclesia - the beginning - the firstborn from the dead; so that in all he is the preeminence. For in him all fulness/shalom is well-approved to dwell; Colossians 2:9 And having completed/shalamed through the blood of his stake, through him to fully reconcile all to himself; through him - whether on the earth - whether in the heavens.</p>
Orthodox Jewish Bible	<p>And Moshiach is the Rosh [MISHLE 8:22; 30:4] of the Geviah (Body) [Gn 47:18; Ps 16:9-10; Isa 53:11; Job 19:25-27], and the Geviah (nevilah, DEVARIM 21:23) is Moshiach's Brit Chadasha Kehillah; Moshiach is its Reshit, the Bechor from the Mesim, that Moshiach might be in everything pre-eminent, [TEHILLIM 89:27] Because Hashem was pleased that all His fullness have its mishkan (tabernacle) in Moshiach, And through Moshiach to bring ritzzuy (reconciliation, cessation of enmity, hostility between a wrathful holy G-d and sinful Bnei Adam) between all things and Himself, having made shalom through the dahm of the kapporah of HaEtz HaMoshiach [Dt 21:23; Isa 52:15; Lv 16:15-16], whether the things on HaAretz or the things in HaShomayim.</p>
Rotherham's Emphasized B. .	

Expanded/Embellished Bibles:

<p><i>The Amplified Bible</i> An Understandable Version</p>	<p>. And He is the head of the [spiritual] body, the church. He is [its] source, the firstborn One from the dead [i.e., the first one to return to life, never to die again], so that He could rank first [in importance] over all things. For God was very pleased to have all of [His] fullness dwell in Christ [See 2:9], and through Him to reconcile all things to Himself, whether things on earth or things in heaven. He made peace [with mankind] through the [sacrificial] blood of Christ's [death on the] cross.</p>
Benjamin Brodie's trans.	<p>Furthermore, He [Jesus Christ] is now and always will be the Head over the Body [federal headship], the Church, Who was the beginning [eternal existence], the first [uniquely] born out from the dead [resurrection] so that He might become the One Who is pre-eminent [ultimate authority] in all things. (Because He [God the Father] has determined with pleasure that all the fullness [blessings & happiness] should have permanent residence and function in Him [Jesus Christ], And through Him [Jesus Christ] to reconcile all things [believers] to Himself [reconciliation as an accomplished fact, not a hypothetical], having concluded peace [again, an accomplished fact, not an hypothetical] through the blood [spiritual death] of His cross [definite atonement], through Him only [reconciliation is exclusively from Jesus Christ], whether things on earth [elect believers] or things in the heavens [elect angels].</p>
<p>The Expanded Bible Jonathan Mitchell NT</p>	<p>. ...and so He is the Head (or: Source) of the body – which is the called-out community (the ecclesia; the summoned congregation) – Who is the Beginning (or: the Ruler; the Originator and Ruling Principle; the Beginning Power and Ability of the process), a Firstborn forth from out of the midst of dead folks, to the end that He</p>

would be birthed (may come into existence; or: could come to be) **within all things and in all people: He continuously holding first place** (or: constantly being preeminent; or: habitually being the First One; or: continuing being the First Man [note: this phrase has in Greek literature been used as a title for a person]), **because WITHIN Him all – the entire contents** (the result of that which fills everything; all the effect of the full measure [of things]) – **delights to settle down and dwell as in a house** (or: because He approved all the fullness [of all existence] to permanently reside within Him) **and THROUGH Him at once to transfer the all** (the whole; = all of existential creation), **away from a certain state to the level of another which is quite different** (or: to change all things, bringing movement away from being down; to reconcile all things; to change everything from estrangement and alienation to friendship and harmony and move all), **INTO Him – making** (constructing; forming; creating) **peace and harmony through the blood of His cross** (execution stake): **through Him, whether the things upon the earth (or: land) or the things within the atmospheres and heavens!**

P. Kretzmann Commentary .
 Syndein/Thieme .
 Translation for Translators .
 The Voice .

Bible Translations with Many Footnotes:

Lexham Bible

...and he himself is the head of the body, the church, who is the beginning, the firstborn from the dead, so that he himself may become first in everything, because he was well pleased for all the fullness to dwell in him, and through him to reconcile all things to himself, by [*Here “by” is supplied as a component of the participle (“making peace”) which is understood as means] **making peace through the blood of his cross, through him, whether things on earth or things in heaven.**

NET Bible® .
 New American Bible (2011) .
 The Passion Translation .
 Rotherham’s Emphasized B. .
 The Spoken English NT .
 Wilbur Pickering’s New T.

Also, He is the Head of the body, the Church.

He is Beginning,¹⁹ the firstborn from among the dead,²⁰ so that He may be preeminent in everything, because in Him all the Fullness was pleased to dwell²¹ and through Him to reconcile all things to Himself,²² having made peace through the blood of His cross²³—through Him, whether things on the earth or things on²⁴ the heavens.

(19) There is no article with ‘beginning’, so I consider that it functions like a proper name.

(20) This is an interesting figure of speech; death is viewed as a huge womb, pregnant with all the deceased, and Jesus was literally the first one out, the first one to be ‘born’, the first one to resurrect with a glorified body.

(21) I take the point to be that while Jehovah the son was confined to a human body the Father and the Holy Spirit were with Him to such an extent that it could be said that the Godhead was dwelling in Him.

(22) It is difficult to know whether the pronoun refers to ‘the Fullness’ (the Godhead) or to Christ—either makes sense.

(23) This is reminiscent of Isaiah 53:5, “The chastisement for our peace was upon Him.”

(24) That's what the Text says, "on". Beings and things that are an inherent part of Heaven don't need 'reconciling', so Paul uses this means to indicate the non-inherent ones that do need it.

WEB — Messianic Edition .

Literal, almost word-for-word, renderings:

A Faithful Version .

Analytical-Literal Translation . And He is the head of the body, the Assembly [or, Church, and throughout epistle]; who is [the] beginning, [the] first-born from the dead, so that He shall be having preeminence in all [things], because in Him all the fullness [of the Godhead] was pleased to dwell, and through Him to reconcile all [things] to Himself, having made peace through the blood of His cross, through Him, whether the [things] on the earth or the [things] in the heavens.

Berean Literal Bible .

Bond Slave Version .

C. Thomson updated NT .

Charles Thomson NT .

Context Group Version .

And he is the head of the body, the governing assembly: who is the beginning {or principality}, the firstborn from the dead; that in all things he might have the preeminence. For it was the good pleasure [of the Father] that in him should all the fullness dwell; and through him to reconcile all things to himself, having made peace through the blood of his cross; through him, whether things on the land, or things in the skies.

English Standard Version .

Far Above All Translation .

Indeed he is before all *things*, and everything holds together by him, and he is the head of the body – the church; and he is *the* beginning, *the* firstborn from the dead, in order that he himself might become pre-eminent in all *matters*, for it was well-pleasing for all the fulness to dwell in him, and through him to reconcile all *things* to himself, having made peace through the blood of his cross, through him, whether *they are things* on earth or *things* in the heavens. V. 17 is included for context.

Green's Literal Translation .

James Allen translation .

He, Himself is also the head of the body, the church; and He is the beginning, first-born from the dead; so that He Himself might come to have first place in everything. For He considered it good for all the fullness to dwell in Him, and through Him to reconcile all things to Him, having made peace through the blood of His cross; whether things on the earth or things in the heavens.

Literal New Testament .

Literal Standard Version .

And He is the head of the body—the Assembly—who is a beginning, a firstborn out of the dead, that He might become first in all [things] Himself, because all the fullness was pleased to dwell in Him, and through Him to reconcile all things to Himself—having made peace through the blood of His Cross—through Him, whether the things on the earth, whether the things in the heavens.

Modern English Version .

Modern Literal Version 2020 .

And he is the head of the body, the congregation* of believers; who is the beginning, the firstborn from the dead, in-order-that he might become foremost in all things.

Because all the fullness was delighted to dwell in him; and through him to reconcile all things to himself, whether things upon the earth or things upon the heavens, having made peace through the blood of his cross, through him.

Modern KJV .

New American Standard .

New European Version .

New King James Version
NT (Variant Readings)

.
And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence. For in him was all the fullness [of God] pleased to dwell; and through him to reconcile all things unto himself, having made peace through the blood of his cross; through him, [I say], whether things upon the earth, or things in the heavens.

Niobi Study Bible
Revised Young's Lit. Trans.
R. B. Thieme, Jr. translation

.
And He is the head of the body, the church; Himself Who is the first cause of the church, the privileged firstborn out from the dead; that He might become the holder of the highest rank [in the Church].
Because in Him [Christ] He [God the Father] has determined with pleasure that all the quintessence of blessing and happiness should have permanent residence [in Christ].
And through Him [God the Father] to reconcile the all things to Himself, having made peace through the blood of his cross, through Him and only through Him; whether things on earth or things in the heavens.

Updated Bible Version 2.17
A Voice in the Wilderness
Webster's Translation
World English Bible
Worrell New Testament
Young's Updated LT

The gist of this passage:
18-20

Colossians 1:18a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced kī]	and, even, also; so, too, then, that; indeed, but, along with, while, when	conjunction	Strong's #2532
αυτος (αὐτός) [pronounced ow-TOSS]	he; himself; same; this; it	3 rd person masculine singular personal pronoun; nominative case	Strong's #846
esti (ἐστί) [pronounced ehs-TEE] or estin (ἐστίν) [pronounced ehs-TIN]	is, are, to be, keeps on being, continues having	3 rd person singular, present indicative	Strong's #2076 (3 rd person present form of #1510)
These are the first three words of Colossians 1:17a.			
hê (ἡ) [pronounced hey]	the; this, that; these; who, which	feminine singular definite article; nominative case	Strong's #3588 (article, demonstrative pronoun)
kephalê (κεφαλή) [pronounced kehf-ah-AY]	head [literal or figurative use]; headship, leadership, authority	feminine singular noun; nominative case	Strong's #2776

Colossians 1:18a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tou (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	neuter singular definite article, genitive/ablative case	Strong's #3588
sōma (σῶμα) [pronounced SOH-mah]	<i>body, both of man and animals, living or dead; of the planets and other heavenly bodies; group of men, family</i>	neuter singular noun, genitive/ablative case	Strong's #4983

Translation: *And [Jesus] keeps on being the head of the body,...*

Jesus being the head of the body simply indicates that Jesus is in charge and when we are right with God (in **fellowship** with doctrine in our souls), we are to take the Lord's lead.

The parallel is, the brain is found inside our cranium, and the brain essentially tells the body what to do. However, bear in mind that, if we want to carry this analogy further, we have renegade parts of our bodies. At age 72, even though I am blessed with good health, there are things that do not work quite as well as they used to (don't worry, I am not going to give the doctrine of Kukis' personal bodily aches). Sometimes, a portion of the body will go renegade, and start producing cells which are unlike the rest of the cells in our body (also known as cancer). This would be analogous to believers in **reversionism** acting outside the plan of God, even though they are still a part of the body of Christ.

Colossians 1:18b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tês (τῆς) [pronounced tayc]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588
ekklêsia (ἐκκλησία) [pronounced ek-klay-SEE-ah]	<i>church, assembly, gathering, company; transliterated, ekklêsia</i>	feminine singular noun, genitive/ablative case	Strong's #1577

Translation: *...the church,...*

We, the church, form the body of Christ. *Church* can refer to a simple assembly of people; it can refer to a local church (gathering of believers in a particular geographical area); or it can refer to the church universal (which is all believers in the Church Age = the body of Christ).

Colossians 1:18c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hos (ὃς) [pronounced hohç]	<i>who, which, what, that, whose, whoever</i>	masculine singular relative pronoun; nominative case	Strong's #3739

Colossians 1:18c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
esti (ἐστί) [pronounced <i>ehs-TEE</i>] or estin (ἐστίν) [pronounced <i>ehs-TIN</i>]	<i>is, are, to be, keeps on being, continues having</i>	3 rd person singular, present indicative	Strong's #2076 (3 rd person present form of #1510)
hê (ἡ) [pronounced <i>hey</i>]	<i>the; this, that; these; who, which</i>	feminine singular definite article; nominative case	Strong's #3588 (article, demonstrative pronoun)
archê (ἀρχή) [pronounced <i>ar-KHAY</i>]	<i>beginning; elementary, basic; origin, first cause; ruler, authority; rule, domain, sphere of influence</i>	feminine singular noun; nominative case	Strong's #746

Translation: ...Who keeps on being the first cause,...

You may recall that we had this word earlier in this chapter, and it meant something entirely different. Here, Jesus is the First Cause, the beginning of all things that we know.

Colossians 1:18d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
prôtotokos (πρωτοτόκος) [pronounced <i>proh-tot- OK-oss</i>]	<i>firstborn [of man or animals]; the beginning [first] [of a new series]; figuratively: preeminent [chief, supreme, highest ranking] [one of a group]</i>	masculine singular adjective/noun; nominative case	Strong's #4416
ek (ἐκ) [pronounced <i>ehk</i>]	<i>out of, out from, from, by, at, of</i>	preposition	Strong's #1537
tôn (τῶν) [pronounced <i>tohn</i>]	<i>the, of the, from the; of this, from that, [away, out] from the; from the source of; by the; than the</i>	masculine plural definite article; genitive and ablative cases	Strong's #3588
nekroi (νεκροί) [pronounced <i>nehk- ROY</i>]	<i>deaths, dead ones (actually or spiritually), deceased ones; corpses</i>	masculine plural adjective; genitive/ablative case	Strong's #3498

There is both *the dead ones* and *deaths* (no definite article).

Translation: ...Firstborn out from the dead (ones)...

Jesus is the Firstborn out from the dead, meaning that He is the first to be resurrected. We will all follow Him in resurrection. We will be resurrected without a sin nature being a part of our bodies.

Colossians 1:18e			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hina (ἵνα) [pronounced HEE-na]	<i>that, in order that, so that, to the intent that; because</i>	conjunction which denotes purpose or result	Strong's #2443
gínomai (γίνομαι) [pronounced GIN-oh-mī]	<i>to become [something it was not before]; to come to be [about], to happen; to be born; to arise; to be made, to be created; to happen, to take place</i>	3 rd person singular, aorist (deponent) middle/passive subjunctive	Strong's #1096
en (ἐν) [pronounced en]	<i>in, into, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
pâsin (πασιν) [pronounced PAH-sihn]	<i>to all; in all (things); by means of all (things); everything</i>	neuter plural adjective; dative, locative or instrumental case	Strong's #3956
autos (αὐτός) [pronounced ow-TOSS]	<i>he; himself; same; this; it</i>	3 rd person masculine singular personal pronoun; nominative case	Strong's #846
prōteúō (πρωτεύω) [pronounced prote-YOO-oh]	<i>being first (in rank or influence), holding the first place, the one having the preeminence</i>	masculine singular; present active participle; nominative case	Strong's #4409 (hapax legomena)

Translation: ...in order that He might have preeminence in all things.

As the First Cause and the Firstborn from the dead, Jesus will have, in His humanity, preeminence over all things. We will be under His authority as we would be under the authority of any earthly king.

Colossians 1:18 And [Jesus] keeps on being the head of the body, the church, Who keeps on being the first cause, Firstborn out from the dead (ones) in order that He might have preeminence in all things. (Kukis nearly literal translation)

Colossians 1:19			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hóti (ὅτι) [pronounced HOH-tee]	<i>that, because, for, since; as concerning that; as though; before a quotation, this can mean, quote</i>	demonstrative or causal conjunction	Strong's #3754
en (ἐν) [pronounced en]	<i>in, into, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722

Colossians 1:19			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
autō (αὐτῷ) [pronounced ow-TOH]	<i>in him, by him, to him; for him; by means of him; with me; same</i>	3 rd person masculine singular personal pronoun; locative, dative or instrumental case	Strong's #846
eudokeō (εὐδοκέω) [pronounced yoo-dok-EH-oh]	<i>to be well-pleased [with], to think well of; to approve (an act); to approbate (a person or thing); to think good, to (have, take) pleasure, to be willing</i>	3 rd person singular, aorist active indicative	Strong's #2106
pan (πάν) [pronounced pahh]	<i>each, every, any; all, entire; anyone</i>	neuter singular adjective, nominative case	Strong's #3956
to (τό) [pronounced toh]	<i>the, this, that; who, which</i>	neuter singular definite article; nominative case	Strong's #3588
plêrōma (πλήρωμα) [pronounced PLAY-roh-mah]	<i>fulness, repletion, completion, (subjectively) what fills (as contents, supplement, copiousness, multitude); or (objectively) what is filled (as container, performance, period)</i>	neuter singular noun, nominative case	Strong's #4138
katoikéō (κατοικέω) [pronounced kah-toy-KEH-oh]	<i>to live, to reside, to dwell; this is a word which usually refers to one's semi-permanent dwelling</i>	aorist active infinitive	Strong's #2730

Translation: Because all the fullness [of God] was well-pleased to dwell in Him,...

This is another statement of Jesus' Deity, as the fullness of God is well-pleased to dwell in Him. The fullness of God can indwell Jesus because He is sinless and because He has no sin nature.

One of the things which I stressed in the book of Luke is, there was no need for Jesus to access His Deity in order to do many of the things that he did (possibly, He never drew upon His Deity). This does not mean that I do not believe in the Deity of the Lord; just that, if He was able to bear all of our sins in His Own Body (meaning that we are speaking of His humanity) on the Tree, there is nothing greater that will come upon the Lord. Bearing our sins is far and above anything that the Lord did during His public ministry. Therefore, if the Lord is able to pay for our sins depending only upon His humanity—the greatest thing that He could ever do—then it would be with less effort that He could do everything that we read about in Luke's biography of the Lord.

See to the Doctrine of the **Deity of Jesus Christ:** ([HTML](#)) ([PDF](#)) ([WPD](#)).

Colossians 1:19 Because all the fullness [of God] was well-pleased to dwell in Him,... (Kukis nearly literal translation)

Colossians 1:20a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
διά (διά) [pronounced <i>dee-AH</i>]; spelled di (δι) [pronounced <i>dee</i>] before a vowel.	<i>through; with; in; of time; throughout; during; by, by the means of, by reason of; on account of; because of, for this reason; therefore; on this account</i>	preposition	Strong's #1223
αυτου (αὐτοῦ) [pronounced <i>ow-TOO</i>]	<i>his, of him; from him, him; same</i>	3 rd person masculine singular personal pronoun; genitive/ablative case	Strong's #846
apokatallássō (ἀποκαταλλάσσω) [pronounced <i>ap-ok-at-al-LAWS-so</i>]	<i>to reconcile (fully, completely); to reconcile back again; to bring back a former state of harmony</i>	aorist active infinitive	Strong's #604
τα (τά) [pronounced <i>taw</i>]	<i>the; these, those, to this, towards that; the [things]</i>	neuter plural definite article; accusative case	Strong's #3588
panta (πάντα) [pronounced <i>PAHN-ta</i>]	<i>all, everyone, anyone, all things; anything</i>	neuter plural adjective; accusative case	Strong's #3956
eis (εἰς) [pronounced <i>ICE</i>]	<i>to, toward; in, into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519
auton (αὐτόν) [pronounced <i>ow-TAHN</i>]	<i>him, to him, towards him; same</i>	3 rd person masculine singular personal pronoun, accusative case	Strong's #846

Translation: ...and through Him to (fully) reconcile all (things) to Himself,...

The word translated **reconcile** is the aorist active infinitive of apokatallássō (ἀποκαταλλάσσω) [pronounced *ap-ok-at-al-LAWS-so*], which means, *to reconcile (fully, completely); to reconcile back again; to bring back a former state of harmony*. Strong's #604.

Jesus fully reconciled all things to Himself by means of the **cross** (I will be more precise when we come to the blood).

Obviously, all men who believe in Him are reconcile to the Lord; but here is says *all things*. I would understand this to be the heavens and the earth to be brought into a former state of harmony. Animals will lose their ferocity and there will no longer be deadly weather events. The earth will be a perfect environment.

Colossians 1:20b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ειρηνοποιέō (εἰρηνοποιέω) [pronounced <i>i-ray-nop-oy-EH-oh</i>]	<i>making peace, establishing harmony, harmonizing; being a peacemaker</i>	masculine singular, aorist active participle; nominative case	Strong's #1517
διά (διά) [pronounced <i>dee-AH</i>]; spelled di (δι´) [pronounced <i>dee</i>] before a vowel.	<i>through; with; in; of time; throughout; during; by, by the means of, by reason of; on account of; because of, for this reason; therefore; on this account</i>	preposition	Strong's #1223
του (τοῦ) [pronounced <i>tu</i>]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	neuter singular definite article, genitive/ablative case	Strong's #3588
haima (αἷμα, ατος, τό) [pronounced <i>HI-mah</i>]	<i>[human, animal] blood [as the basis of life]; blood [of Jesus Christ]; bloodshed</i>	neuter singular noun, genitive/ablative case	Strong's #129
αυτου (αὐτοῦ) [pronounced <i>ow-TOO</i>]	<i>his, of him; from him, him; same</i>	3 rd person masculine singular personal pronoun; genitive/ablative case	Strong's #846
διά (διά) [pronounced <i>dee-AH</i>]; spelled di (δι´) [pronounced <i>dee</i>] before a vowel.	<i>through; with; in; of time; throughout; during; by, by the means of, by reason of; on account of; because of, for this reason; therefore; on this account</i>	preposition	Strong's #1223
αυτου (αὐτοῦ) [pronounced <i>ow-TOO</i>]	<i>his, of him; from him, him; same</i>	3 rd person masculine singular personal pronoun; genitive/ablative case	Strong's #846
εἴτε (εἴτε) [pronounced <i>l-teh</i>]	<i>if, whether...or; if too</i>	conjunction	Strong's #1535
τα (τά) [pronounced <i>taw</i>]	<i>the; these, those, to this, towards that; the [things]</i>	neuter plural definite article; accusative case	Strong's #3588
επί (ἐπί) [pronounced <i>eh-PEE</i>]; spelled eph (ἐφ) [pronounced <i>ehf</i>] before a vowel	<i>on, close by, at; before; at the time of, during [the reign of], in; [of sovereignty or oversight] over; on the basis of, in accordance with</i>	preposition of superimposition; used of motion and rest; with the genitive/ablative case	Strong's #1909
tês (τῆς) [pronounced <i>tayc</i>]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588

Colossians 1:20b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
gê (γῆ, γῆς, ἡ) [pronounced gay]	earth; soil, ground; land; [inhabited] earth	feminine singular noun; genitive/ablative case	Strong's #1093
eíte (εἴτε) [pronounced I-teh]	if, whether...or; if too	conjunction	Strong's #1535
ta (τά) [pronounced taw]	the; these, those, to this, towards that; the [things]	neuter plural definite article; accusative case	Strong's #3588
tois (τοῖς) [pronounced toiç]	(to, in by) the; these [things]; in these; to those; by all of this; for these	masculine plural definite article; dative, locative or instrumental case	Strong's #3588
ouranoi (οὐρανοί) [pronounced oo-ran-OY]	skies; by extension heavens (as the abode of God); by implication happinesses, powers, eternity	masculine plural noun; accusative case	Strong's #3772

Compare to v. 16a.

Translation: ...whether on earth or in the heavens, having made peace [between God and man] by His blood.

All things will be in balance and with the detrimental affects of sin, whether on earth or in the heavens.

Jesus will make peace between us and God by His blood. The Lord's blood does not refer to His literal blood, but to the three hours on the cross during which our sins were poured out upon Him and He took upon Himself the punishment which we deserve.

Even the actual crucifixion itself was not **efficacious**. The Lord suffered incredibly due to the physical effects on the cross, and all of this was illustrative. It really happened, but the cross itself was not what reconciled to with God. It was the pouring out of our sins upon the Lord's humanity (at which time, Golgotha was covered with a thick darkness; God the Father did not even allow the people there to see Him punish His Son for our sins).

Colossians 1:20 ...and through Him to (fully) reconcile all (things) to Himself, whether on earth or in the heavens, having made peace [between God and man] by His blood. (Kukis nearly literal translation)

Colossians 1:18–20 And [Jesus] keeps on being the head of the body, the church, Who keeps on being the first cause, Firstborn out from the dead (ones) in order that He might have preeminence in all things. Because all the fullness [of God] was well-pleased to dwell in Him, and through Him to (fully) reconcile all (things) to Himself, whether on earth or in the heavens, having made peace [between God and man] by His blood. (Kukis nearly literal translation)

Colossians 1:18–20 Jesus continues to be the head of the body, also known as the *ekklesia* (the church). Jesus is the First Cause as well as the Firstborn out from the dead to the intent that He might have preeminence in all things. Because the fullness of God could dwell in Him, He was able to reconcile all things to Himself, whether in the heavens or on earth, having made peace between man and God by His blood. (Kukis paraphrase)

And you (all) once kept on being alienated and enemies to the mind in the works of evil, now at this moment He reconciled in the body of the flesh of Him through the death to bring near you (all) holy (ones) and unblemished (ones) and blameless (ones) before Him. If indeed you (all) keep on continuing in the faith, having laid a foundation and [being] steadfast, and not shifting away from the hope of the gospel which you (all) heard of the proclaiming to all creation under the sky of which (proclamation) I, [even] I became Paul, a minister.

Colossians
1:21–23

And you (all) at one time kept on being alienated [from God] and enemies to the thinking [of God] by (your) evil deeds; even then He reconciled [you all] by means of His body of the flesh by the death to bring you (all) near [as] set-apart (ones) and unblemished and blameless before Him. If indeed you (all) keep on continuing in the faith, having laid a foundation [of divine teaching] and [by being] steadfast; and not shifting away from the confidence of the gospel which you (all) heard of [this] proclamation to all creation under the heaven, of which (proclamation) I, [even] I, became Paul, a minister.

For a time, all of you were alienated from God; and you were hostile toward God's thinking, which hostility was revealed by your evil deeds. Nevertheless, Jesus reconciled all of you to God by means of His human body, which took on our sins as a part of His spiritual death. As a result, we are all brought near to God, set-apart, unblemished and blameless. We indeed should continue in the faith, having already laid a foundation of faith in Christ. We continue in the faith by sitting down in Bible class, having confidence in the gospel message which we all heard, which message is available to all creation under the heaven. It is for this gospel message that I, Paul, have become a minister.

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek)
Complete Apostles Bible

And you, who once were alienated and enemies in your mind by wicked works, yet now He has reconciled in the body of His flesh through death, to present you holy, and blameless, and above reproach before Him-- if indeed you continue in the faith, having been founded and firm and not drifting away from the hope of the gospel which you heard, which was proclaimed to all creation under heaven, of which I, Paul, became a minister.

Revised Douay-Rheims
Douay-Rheims 1899 (Amer.)

And you, whereas you were some time alienated and enemies in mind in evil works: Yet now he hath reconciled in the body of his flesh through death, to present you holy and unspotted and blameless before him: If so ye continue in the faith, grounded and settled, and immoveable from the hope of the gospel which you have heard, which is preached in all the creation that is under heaven: whereof I Paul am made a minister.

V. Alexander's Aramaic
Eastern Aramaic Manuscript
James Murdock's Syriac NT

And also to you, who were before alienated and enemies in your minds, because of your evil deeds, to you, he hath now given peace, by the body of his flesh, and by his death; that he might establish you in his presence, holy, without blemish, and without offence; provided ye continue in your faith, your foundation being firm, and ye be not removed from the hope of the gospel; of which ye have heard, that it is proclaimed in all the creation beneath heaven; of which [gospel] I Paul am a minister.

Original Aramaic NT Even you from the first were aliens and enemies in your minds because of your evil works, and now he has given you peace,
By the body of his flesh and in his death, to establish you before him as Holy Ones without blemish and without an indictment,
If you continue in your faith while your foundation is true, and you are not moved from the hope of The Gospel which you heard, which has been preached in all creation under Heaven, that of which I, Paulus, have become a Minister.

Plain English Aramaic Bible .
Lamsa Peshitta (Syriac) .

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English And you, who in the past were cut off and at war with God in your minds through evil works, he has now made one
In the body of his flesh through death, so that you might be holy and without sin and free from all evil before him:
If you keep yourselves safely based in the faith, not moved from the hope of the good news which came to you, and which was given to every living being under heaven; of which I, Paul, was made a servant.

Bible in Worldwide English At one time you were far away from God. You hated him in your hearts and you did wrong things.
But now Christ himself has died on a cross, and he has brought you back to God. Christ will bring you before God holy, clean, and good.
But you must keep on believing and stand strong and true. Let nothing shake the hope which the good news brought you. You heard the same good news as is told to everyone in the whole world. I, Paul, was given the work of telling that same good news.

Easy English .
Easy-to-Read Version–2008 At one time you were separated from God. You were his enemies in your minds, because the evil you did was against him. But now he has made you his friends again. He did this by the death Christ suffered while he was in his body. He did it so that he could present you to himself as people who are holy, blameless, and without anything that would make you guilty before him. And that is what will happen if you continue to believe in the Good News you heard. You must remain strong and sure in your faith. You must not let anything cause you to give up the hope that became yours when you heard the Good News. That same Good News has been told to everyone on earth, and that's the work that I, Paul, was given to do.

God's Word™ Once you were separated from God. The evil things you did showed your hostile attitude. But now Christ has brought you back to God by dying in his physical body. He did this so that you could come into God's presence without sin, fault, or blame. This is on the condition that you continue in faith without being moved from the solid foundation of the hope that the Good News contains. You've heard this Good News of which I, Paul, became a servant. It has been spread throughout all creation under heaven.

Good News Bible (TEV) At one time you were far away from God and were his enemies because of the evil things you did and thought. But now, by means of the physical death of his Son, God has made you his friends, in order to bring you, holy, pure, and faultless, into his presence. You must, of course, continue faithful on a firm and sure foundation, and must not allow yourselves to be shaken from the hope you gained when you heard the gospel. It is of this gospel that I, Paul, became a servant---this gospel which has been preached to everybody in the world.

The Message .

NIRV .
 New Life Version .
 New Simplified Bible .

Thought-for-thought translations; dynamic translations; paraphrases:

Contemporary English V. You used to be far from God. Your thoughts made you his enemies, and you did evil things. But his Son became a human and died. So God made peace with you, and now he lets you stand in his presence as people who are holy and faultless and innocent. But you must stay deeply rooted and firm in your faith. You must not give up the hope you received when you heard the good news. It was preached to everyone on earth, and I myself have become a servant of this message.

The Living Bible .
 New Berkeley Version .
 New Century Version .
 New Living Translation .
 The Passion Translation .

Even though you were once distant from him, living in the shadows of your evil thoughts and actions, he reconnected you back to himself. *He released his supernatural peace to you* through the sacrifice of his own body as the sin-payment on your behalf so that you would dwell in his presence. And now there is nothing between you and Father God, for he sees you as holy, flawless, and restored, if indeed you continue to advance in faith, assured of a firm foundation to grow upon. Never be shaken from the hope of the gospel you have believed in. And this is the glorious news I preach all over the world.

UnfoldingWord Simplified T. Before you believed in the Messiah, God considered you his enemies, and you were unfriendly to God because you thought evil thoughts and because you did evil deeds. But now God has offered peace between yourselves and himself and has made you his friends. He did this when Jesus gave up his body and life for us by dying. This made it possible for us to belong to God; he finds nothing wrong in us now, nothing to blame us for. But you must continue to trust the Messiah completely; then you will be like a house that they built on solid rock. Do not for any reason stop believing in what God has promised to do for you in the good news that people all over the world have heard. This is the same good news that I, Paul, am serving God by proclaiming to people.

Williams' New Testament So you, who were once estranged from Him, and hostile in disposition as shown by your wrongdoings, He has now reconciled by His death in His human body, so as to present you consecrated, faultless, and blameless in His presence, if indeed you continue well grounded and firm in faith and never shift from the hope inspired by the good news you heard, which has been preached all over the world, and of which I, Paul, have been made a minister.

Partially literal and partially paraphrased translations:

American English Bible .
 Beck's American Translation .
 Breakthrough Version .

...and you, who in the past were *people* who had been alienated and enemies to the mind in the actions, the evil *ones*, but right now He completely restored in the body of His physical body through His death to offer you up, sacred, unblemished, and with no charges against you directly in His sight, if you definitely stay over in the trust: a foundation having been laid, stable, and not moved away from the anticipation of the good news that you listened to, the *good news* that was spoken publicly among every created being under the sky, of which I, Paul, became a servant.

Common English Bible .

Len Gane Paraphrase	You at one time were alienated and enemies in your mind because of wicked deeds, yet he has now reconciled, in the body of His flesh through death to present you holy, unblamable, and above reproach in His sight. If you continue in the faith, fixed on the foundation, and steadfast, not drifting away from the hope of the Gospel, which you heard and was preached to all creation under heaven, of which I, Paul, became a minister.
A. Campbell's Living Oracles	Even you, who were formerly alienated in mind, and enemies by wicked works, he has now, indeed, reconciled, by the body of his flesh, to present you holy and unblameable, and unproveable, in his sight; if, indeed, you continue in the faith founded and stable, and not removed from the hope of the gospel which you have heard, which has been proclaimed to every creature which is under heaven; of which I, Paul, am made a minister.
New Advent (Knox) Bible NT for Everyone 20 th Century New Testament	. . . And it pleased God that you, once estranged from him and hostile towards him in your thoughts, intent only on wickedness-- But now he has reconciled you to himself by the sacrifice of Christ's earthly body in death--it has pleased God that you should stand in his presence holy, pure, and blameless, If only you remain true to your Faith, firm and immovable, never abandoning the hope held out in the Good News to which you listened, which has been proclaimed among all created things under Heaven, and of which I, Paul, was made a minister.

Mostly literal renderings (with some occasional paraphrasing):

An Understandable Version Berean Study Bible Christian Standard Bible Conservapedia Translation Evangelical Heritage V. Revised Ferrar-Fenton Bible Free Bible Version You once were alienated from God, enemies in the way you thought and the way you acted, but now he has reconciled you through his dying human body, bringing you into his presence where you stand holy, pure, and faultless. But your trust in him must continue rock-solid and immovable. Don't be shaken from the hope of the good news that you heard, the good news that's been shared throughout the world—that's the work that I Paul have been doing.
God's Truth (Tyndale) Holman Christian Standard International Standard V	. . . You who were once alienated with a hostile attitude, doing evil, [Lit. in evil deeds] he has now reconciled by the death of his physical body, so that he may present you holy, blameless, and without fault before him. However, you must remain firmly established and steadfast in the faith, without being moved from the hope of the gospel that you heard, which has been proclaimed to every creature under heaven and of which I, Paul, have become a servant. [Or minister]
Lexham Bible Montgomery NT NIV, ©2011 Riverside New Testament Leicester A. Sawyer's NT The Spoken English NT UnfoldingWord Literal Text Urim-Thummim Version And you, that were sometimes alienated and enemies in your mind by wicked works, yet now has he reconciled in the body of his flesh through death, to present you Most Holy and without blemish and blameless in his sight: If you continue in the

	Faith grounded and settled, and are not moved away from the hope of the Good News that you have heard, and that was heralded to every being that is under the skies; of which, I Paul am made a servant;...
Weymouth New Testament	And you, estranged as you once were and even hostile in your minds, amidst your evil deeds, He has now, in His human body, reconciled to God by His death, to bring you, holy and faultless and irreproachable, into His presence; if, indeed, you are still firmly holding to faith as your foundation, without ever shifting from your hope that rests on the Good News that you have heard, which has been proclaimed in the whole creation under Heaven, and in which I Paul have been appointed to serve.
Wikipedia Bible Project	.
Worsley's New Testament	.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	.
The Heritage Bible	.
New American Bible (2002)	.
New American Bible (2011)	.
New English Bible—1970	.
New Jerusalem Bible	.
New RSV	.
Revised English Bible—1989	.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	.
Hebraic Roots Bible	And you then being alienated and hostile in your mind by evil works, but now peace has been given, through the sacrifice of His body, and His death, so that He may raise you before Him holy and without blemish and blameless, if indeed you continue in the faith grounded and settled and not being moved away from the hope of the good news which you have heard and which has been preached in all the creation under Heaven, of which I, Paul, became a minister,... Even though both the HRB and the Scriptures 2009 continue into v. 24 (and beyond), the Greek text does not do that.
Holy New Covenant Trans.	In the past you did evil things. You were strangers and enemies of God in your mind. But now Christ's physical body has brought you back to God through death. He wanted to present you holy, spotless, and without guilt before Him. But you must stay rooted and grounded in the faith. Don't be moved away from the hope of the Good News that you heard. It was preached to every person under heaven. I, Paul, am a minister of this Good News.
The Scriptures 2009	And you, who once were estranged and enemies in the mind by wicked works, but now He has completely restored to favour in the body of His flesh through death, to present you set-apart, and blameless, and unreprouvable before Him, if indeed you continue in the belief, founded and steadfast, and are not moved away from the expectation of the Good News which you heard, which was proclaimed to every creature under the heaven, of which I, Sha'ul, became a servant,...
Tree of Life Version	Once you were alienated from God and hostile in your attitude by wicked deeds. But now He has reconciled you in Messiah's physical body through death, in order to present you holy, spotless and blameless in His eyes— if indeed you continue in the faith, established and firm, not budging from the hope of the Good News that you have heard. This Good News has been proclaimed throughout all creation under heaven, and I, Paul, have become its servant.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...and you* ever being having been alienated and adverse [in] the mind in the works the [things] evil now but [He] reconciles {you*} in the body [of] the flesh [of] him through the death to present you* pure and faultless and (not) accused before him if yet [You*] continue [in] the faith Having Been Founded and Firm and not Being Moved from the hope [of] the news (good) which [You*] hear the [thing] being proclaimed in every creation the [one] under the heaven [of] which become I Paul Servant...
Alpha & Omega Bible	AND ALTHOUGH YOU WERE FORMERLY ALIENATED AND HOSTILE IN MIND, ENGAGED IN EVIL WORKS, YET HE HAS NOW RECONCILED YOU IN HIS FLESHLY BODY THROUGH DEATH, IN ORDER TO PRESENT YOU BEFORE HIM HOLY AND BLAMELESS AND BEYOND REPROACH; IF INDEED YOU CONTINUE IN THE FAITH FIRMLY ESTABLISHED AND STEADFAST, AND NOT MOVED AWAY FROM THE HOPE OF THE GOSPEL THAT YOU HAVE HEARD, WHICH WAS PROCLAIMED IN ALL CREATION UNDER HEAVEN, AND OF WHICH I, PAULOS (Paul), WAS MADE A MINISTER.
Awful Scroll Bible	Even yous having been at one time other-than-from, and hostile ones in you all's knowledge-throughout, from-within you all's perilous works, but now He accordingly-converts- yous -away, by-within the body of His flesh, through His death, to place- yous -besides awful and un-blemished, and not-called-from-among over-against Him, if-surely yous continue-with the confidence, having been lain the foundation, even immovable and are not being moved-afterwards, from the expectation of the announcing-of-the-Good-Tidings, which yous give ear to, that is being proclaimed from-among all creatures under the expanse, of which I, Paul, became a runner of errands.
Concordant Literal Version	And you, being once estranged and enemies in comprehension, by wicked acts, yet now He reconciles" by His body of flesh, through His death, to present you holy and flawless and unimpeachable in His sight, since surely you are persisting in the faith, grounded and settled and are not being removed from the expectation of the evangel which you hear which is being heralded in the entire creation which is under heaven of which I, Paul, became the dispenser."
exeGesés companion Bible	And you, being formerly alienated and enemies in mind in evil works, yet now he fully reconciles in the body of his flesh through death, to present you holy and unblemished and unaccusable in his sight: if indeed you abide in the trust founded and grounded; and not transported from the hope of the evangelism which you heard, which was preached in all creation under the heavens; whereof I Paulos became a minister;...
Orthodox Jewish Bible	And you, once having been alienated and oyvim (enemies) in the mind by ma'asim hara'im (evil deeds), Yet now Moshiach reconciled in the Guf (body) [1:18] of his basar [TEHILLIM 16:9-10] through Moshiach's histalkus [Dan 9:26; Isa 53:8-9] to present you, Kadoshim holy and without mum (defect, VAYIKRA 22:20) and without reproach before Him, Provided you remain in the [correct Orthodox Jewish] Emunah [Faith, the Emunah of the true Dat HaYehudit], having been founded in it and securely established and not moving away from the tikvah (hope) of the Besuras HaGeulah which you heard,

the Besuras HaGeulah which has been proclaimed in kol hanivrah (all creation) under Shomayim, the Besuras HaGeulah of which I, Rav Sha'ul, became a keli kodesh (minister).

Rotherham's Emphasized B. .

Expanded/Embellished Bibles:

The Amplified Bible

An Understandable Version

And though you were once estranged [from God] and were enemies [of His] in your mind because of your evil deeds, yet now God has reconciled [you] to Himself through the death of Christ's physical body in order to present you holy, without fault and free from just blame before Him [on judgment day]. [This will happen] if you continue in the faith [Note: This means either "continue to observe God's teaching" or, "continue to believe"], firmly grounded and established, and not moved away from the hope offered by the Gospel message, which you have heard and which was preached to people throughout the entire created world under heaven. I, Paul, was made a minister of this Gospel.

Benjamin Brodie's trans.

And you [Christians] who were at one time [before the new birth] settled in a state of alienation [positional residence: total inability] and were hostile [enemies] in your thinking by means of your wicked works [experiential function: total depravity], Yet now [at the cross] He has reconciled you by means of the body of His flesh [Jesus Christ as true humanity] through spiritual death), for the purpose of presenting you holy [positional sanctification] and blameless [ultimate sanctification] and irreproachable [experiential sanctification] in His sight, If indeed [assuming that] you continue to persist [daily] in doctrine, having laid a strong foundation [in the basics], both stabilized [not controlled by your emotions] and not swerving [into reversionism] from the ultimate source of the confidence of the message which you have heard [grace as opposed to legalism or works], which was publicly proclaimed to all creatures who are under heaven, of which I, Paul, have become a minister

The Expanded Bible

Jonathan Mitchell NT

And so you folks, being at one time people having been alienated away (being estranged; being rendered as belonging to another; = having been put out of the family) and enemies (or: hated ones) by the divided thoughts (in the dualistic perceptions and things going through the mind in every direction) within (or: in the midst of; in union with; or: = in the performance of) the miserable deeds (gushes of wicked actions; laborious and painful works) – yet now He at once reconciled (or: changed and transferred to a different state; [p46 & B read: you folks were reconciled]) within the body of His flesh (= His physical being), through His death, to place you folks alongside, down before Him and in His sight: set-apart (holy) folks and flawless (unblemished; blameless) ones, even people not accused, with nothing laid to your charge (or: unaccusable ones; unimpeachable ones; folks without reproach), since in fact (or: inasmuch as) you folks are continually remaining on (or: are constantly persisting) by trust, in the faith and for loyalty, being ones having been provided with a foundation so as to continue grounded, even seated so as to be settled ones, and not people being repeatedly moved elsewhere (shifted; removed; or, as a middle: shifting yourselves) away from the expectation (or: expectant hope) pertaining to, belonging to and having its source in the message of ease, goodness and well-being of which you hear (or: heard): the [message] being heralded (announced; publicly proclaimed and preached) within all creation which is under the sky (or: heaven) – of which I, Paul, am myself come to be a herald, an emissary, and an attending servant (or: a dispenser).

P. Kretzmann Commentary .
 Syndein/Thieme .
 Translation for Translators .
 The Voice .

Bible Translations with Many Footnotes:

Lexham Bible

And although you were formerly alienated [Literally “and you formerly being alienated”] [*Here the participle (“being”) is understood as concessive] and enemies in attitude, because of your evil deeds, but now you have been reconciled [Some manuscripts have “he has reconciled you”] by his physical body [Literally “the body of his flesh”] through death, to present you holy and blameless and above reproach before him, if indeed you remain in the faith, established and steadfast and not shifted away from the hope of the gospel that you heard, which was proclaimed in all creation under heaven, of which I, Paul, became a minister.

NET Bible® .

New American Bible (2011) .

The Passion Translation .

Rotherham’s Emphasized B. .

The Spoken English NT

God had made peace with all beings through the blood of Jesus shed on the cross^l- Whether earthly beings or heavenly beings.^m

Reconciliation to God through Christ

And once you used to be estranged from God, enemies in your attitude, living in your evil ways.

But now you’ve been reconciledⁿ by Christ’s physical body, through his death. Christ’s goal is to present you in front of God as people who are holy, and free from all blame and accusation.

But that depends on you staying founded and grounded in your faith. You have to refuse to be budged^o from the hope you have in the good news that you’ve heard. It’s the good news that’s been preached in all creation under heaven-and I, Paul, became its servant.

^l Lit. “through the blood of his cross”.

^m Lit. “whether the things on the earth or the things in the heavens”. Many mss have, “Through him [or, “it,” i.e. the cross], whether the things on the earth or the things in the heavens.”

ⁿ Many mss have “But now God has reconciled you”.

^o Lit. “not being moved”.

WEB — Messianic Edition .

Wilbur Pickering’s New T.

The truth applied

So now He has reconciled you as well (you who once were alienated and hostile in your mind because of your wicked works), by His physical body through His death, so as to present you before Him holy and blameless and above reproach²⁵—if, that is, you continue in the faith established and firm, not drifting away from the hope of the Gospel, that you heard and that was proclaimed in all the creation under the heaven,²⁶ of which I, Paul, became a servant.

(25) What a marvelous purpose, what a marvelous prospect, but we have to continue in the faith (verse 23).

(26) I wonder how and when this took place.

Literal, almost word-for-word, renderings:

A Faithful Version

For you were once alienated and enemies in your minds by wicked works; but now He has reconciled you in the body of His flesh through death, to present you holy and unblamable and unimpeachable before Him; If indeed you continue in the faith

grounded and steadfast, and are not moved away from the hope of the gospel, which you have heard, and which was proclaimed in all the creation that is under heaven; of which I, Paul, became a servant.

Analytical-Literal Translation And you_p, at one time having been alienated and enemies in the mind by your_p evil works, yet now He reconciled [you_p] in the body of His flesh through His death, to present you_p holy and unblemished [fig., without fault] and free from reproach before Him, since indeed you_p are continuing in the faith, having been firmly established and steadfast, and are not being shifted away from the hope [or, confident expectation] of the Gospel which you_p heard, the one having been preached in all the creation under heaven, of which I, Paul, became a servant.

Berean Literal Bible .

Bond Slave Version .

C. Thomson updated NT .

Charles Thomson NT .

Because all the plenitude was pleased to dwell in him, and by him to reconcile all to himself, he having by the blood of his cross?by himself, brought them to be at peace, (whether they be the things on earth or the things in heaven,) hath now therefore brought you, who were for a time alienated, and enemies in your minds by wicked works, to a state of reconcilment by the body of his flesh by his death, to present you holy and without blemish, and exempt from accusation in his sight, provided you continue in this belief, grounded and settled, and are not moved away from the hope of the glad tidings which you have heard, which have been proclaimed to this whole creation under heaven, of which I Paul was made a minister. Vv. 19–20 are included for context.

Context Group Version

And you (pl), being in time past alienated and enemies in your (pl) mind in your (pl) evil works, yet now he has reconciled in the body of his flesh through death, to present you (pl) special and without blemish and blameless before him: if indeed you (pl) continue in the trust, grounded and steadfast, and not moved away from the abiding confidence of the Imperial News which you (pl) heard, which was proclaimed in all creation under the sky; from which I Paul was made a servant.

English Standard Version .

Far Above All Translation .

Green’s Literal Translation .

James Allen translation

And although you were formerly alienated and hostile in mind, in evil deeds, But now He reconciled you in His fleshly body through death, in order to present you before Him holy and blameless and beyond reproach if indeed you continually remain in the faith having been established and steadfast, and not moved away from the hope of the gospel that you have heard, which was proclaimed in all creation under heaven, and of which I, Paul, became a servant.

Literal New Testament .

Literal Standard Version .

Modern English Version .

Modern Literal Version 2020

And you^o were being previously alienated and enemies in mind, in evil works, but now he reconciled *you^o* in the body of his flesh through his death, to present you^o holy and unblemished and irreproachable in his sight; if you^o actually are remaining in the faith, having been founded and grounded and not being moved away from the hope of the good-news which you^o heard, which was preached in all creation which is under heaven; of which I, Paul, became a servant.

Modern KJV .

New American Standard .

New European Version .

New King James Version .

NT (Variant Readings) .

Niobi Study Bible

And you(p), who were once alienated and enemies in your(p) mind by wicked works, even now has He reconciled in the body of His flesh through death, to present you(p) holy and unblamable and unreprouvable in His sight, if you(p) continue grounded and settled in the faith, and be not moved away from the hope of the Gospel, which you(p) have heard and which was preached to every creature under (the) heaven (sky; on earth), of which I, Paul, am made a minister.

Revised Young's Lit. Trans.

R. B. Thieme, Jr. translation

And you [and only you] at one time being in a state of alienation and hostile in your thinking, by means of wicked [worthless] works, yet now, He has reconciled [you] in the body of his flesh through the death [spiritual], because in him [Christ] he [the Father] has determined with pleasure to present all of you consecrated, without blame, irreproachable, in his presence. If you persist in the doctrine having laid the foundation, being stabilized and not swerving from the ultimate source of confidence in the gospel, having been publicly proclaimed to all creation under heaven in which I, Paul, have become a minister.

Updated Bible Version 2.17

A Voice in the Wilderness

Webster's Translation

World English Bible

Worrell New Testament

Young's Updated LT

The gist of this passage:

21-23

Colossians 1:21a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
humas (ὐμάς) [pronounced <i>hoo-MOSS</i>]	<i>you [all], all of you; to you, towards you [all]</i>	2 nd person plural personal pronoun; accusative case	Strong's #5209, (from Strong's #5210; a form of Strong's #4771)
ποτέ (ποτέ) [pronounced <i>poht-EH</i>]	<i>once, at some time, ever, before, previously, (any, some) time(s), at length (the last), (n) ever, in the old time, formerly, in time past, when</i>	indefinite, disjunctive particle	Strong's #4218
ὄν/ousa/on (ὄν/ούσα/όν) [pronounced <i>own/OO-sah/on</i>]	<i>being, be, is, are; coming; having</i>	masculine singular, present participle; nominative case	Strong's #5607 (present participle of Strong's #1510)
απαλλοτριόω (ἀπαλλοτριώω) [pronounced <i>ap-al-lot-ree-OH-oh</i>]	<i>being alienated, being estrange; shutting out from one's fellowship and intimacy; (passively and figuratively) being a non-participant</i>	masculine plural, perfect passive participle; accusative case	Strong's #526

Translation: And you (all) at one time kept on being alienated [from God]...

At one time, the Colossians were alienated from God; they had no relationship with God.

Quite obviously, this is the beginning of all unbelievers.

Colossians 1:21b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
echthros (ἐχθρός) [pronounced <i>ehkh-THROSS</i>]	<i>enemy, adversary, foe; hostile, hated, hating; from the verb to hate</i>	masculine plural adjective, used as a substantive; accusative case	Strong's #2190
τῇ (τῇ) [pronounced <i>tay</i>]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of; who</i>	feminine singular definite article; dative, locative and instrumental cases	Strong's #3588
dianoia (διάνοια) [pronounced <i>dee-AN-oy-ah</i>]	<i>the mind as a faculty of understanding, feeling, desiring; understanding; mind, i.e. spirit, way of thinking and feeling; thoughts, either good or bad</i>	feminine singular noun; dative, locative or instrumental case	Strong's #1271
ἐν (ἐν) [pronounced <i>en</i>]	<i>in, into, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
τοῖς (τοῖς) [pronounced <i>toiç</i>]	<i>(to, in by) the; these [things]; in these; to those; by all of this; for these</i>	neuter plural definite article; dative, locative or instrumental case	Strong's #3588
ἐργα (ἔργα) [pronounced <i>EHR-gah</i>]	<i>works, deeds, acts, things which are done; undertakings; business, enterprise</i>	neuter plural noun, dative, locative or instrumental case	Strong's #2041
τοῖς (τοῖς) [pronounced <i>toiç</i>]	<i>(to, in by) the; these [things]; in these; to those; by all of this; for these</i>	neuter plural definite article; dative, locative or instrumental case	Strong's #3588
πονηρός (πονηρός) [pronounced <i>pon-ay-ROSS</i>]	<i>evil (in its effect or influence on others), hurtful, bad, grievous, harm [ful], malicious, wicked</i>	neuter plural comparative adjective, dative, locative or instrumental case	Strong's #4190

Translation: ...and enemies to the thinking [of God] by (your) evil deeds;...

These Colossians were, at one time, enemies of the thinking of God, which was revealed by their evil deeds.

Colossians 1:21c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
nuní (νυνί) [pronounced <i>noo-NEE</i>]	<i>(just) now, at this very moment</i>	adverb	Strong's #3570
dé (δέ) [pronounced <i>deh</i>]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
Together, these two words are translated, <i>now, but now, yet now, but right now, even now</i> (in Colossians 1:21–22).			
apokatallássō (ἀποκαταλλάσσω) [pronounced <i>ap-ok-at- al-LAWS-so</i>]	<i>to reconcile (fully, completely); to reconcile back again; to bring back a former state of harmony</i>	3 rd person singular, aorist active indicative	Strong's #604

In some manuscripts, these three words are the end of v. 21; in others, they are the first words of v. 22.

Translation: ...even then He reconciled [you all]...

Reconciliation is making peace between man and God. There are natural barriers from birth which stand between us and God. At the moment of birth, these barriers are there. Reconciliation brings peace between man and God, in such a way that these barriers are removed.

The Doctrine of Reconciliation (R. B. Thieme, Jr.) can be found in the **Addendum**.

Colossians 1:21 **And you (all) at one time kept on being alienated [from God] and enemies to the thinking [of God] by (your) evil deeds; even then He reconciled [you all]...** (Kukis nearly literal translation)

Colossians 1:22a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
en (ἐν) [pronounced <i>en</i>]	<i>in, into, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
tō (τῷ) [pronounced <i>toe</i>]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of</i>	neuter singular definite article; dative, locative and instrumental cases	Strong's #3588
sōma (σῶμα) [pronounced <i>SOH- mah</i>]	<i>body, both of man and animals, living or dead; of the planets and other heavenly bodies; group of men, family</i>	neuter singular noun, dative, locative or instrumental case	Strong's #4983
tês (τῆς) [pronounced <i>tayc</i>]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588

Colossians 1:22a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
sarx (σάρξ) [pronounced sarx]	<i>flesh; body [as opposed to soul/spirit]; meat [of an animal]; figuratively for, human nature, [frailties of] the flesh; sin nature; carnal, fleshly</i>	feminine singular noun; genitive/ablative case	Strong's #4561
αυτου (αὐτοῦ) [pronounced ow-TOO]	<i>his, of him; from him, him; same</i>	3 rd person masculine singular personal pronoun; genitive/ ablative case	Strong's #846

Translation: ...by means of His body of the flesh...

Salvation took place in the actual body of the Lord; in His humanity. Jesus' Deity could not die for our sins because (1) it is not corporal; (2) it cannot be confined to any one point in time; (3) it cannot come into contact with sin in any way.

Jesus had to take on Himself our sins in His Own human body on the tree; and He endured billions of lifetimes of punishment for our sins.

In the Old Testament, when someone was guilty of stealing, they often had to return the item and some sort of a premium on top of that. Maybe if they stole a calf, they would have to make things right by giving the crime victim two calves. The idea here is, every sin can have an ideal punishment which brings things to a close. God, being perfect and perfectly fair, can assign a punishment for each sin that we commit. Then all of those punishments are added together, along with the punishments of many billions of people, and all of that punishment could be placed upon the humanity of Jesus Christ. This is not an infinite amount of punishment; but it is a very huge amount of punishment. God concentrated all of that and poured it all out upon His Son. As a result, we can begin with a fresh slate before God.

No doubt, you have received a fine for speeding or some kind of infraction; and you paid that, and the matter was concluded. Generally speaking, it made no difference who paid for the infraction, just so that it got paid. When I was in 4th grade, I did some damage to a school desk and it was determined that I would have to pay \$4 (if memory serves) to cover the cost of the damage (this was a long time ago). My parents could have paid this \$4 on my behalf, and the matter would have been concluded. However, that was not the case. I had to mow lawns in order to pay for that desk, and that was hard work for me. I could imagine all of the things I could have bought with that money, but instead, it was my fine for what I did. However, after that, the matter was never brought up again. It was solved; it was taken care of.

Jesus chose to take upon Himself our sins; and this was a terrifically painful experience beyond anything that we could imagine. Even if we spent 3 hours in hell, that would not cover the cost of the sins which we have committed. To give you an idea, the crucifixion which the Lord endured was not, in itself, efficacious for our sins. This was the place where God judged His Son; but the judgment was far more painful than the crucifixion was.

In any case, if we are willing to accept God's terms and believe in His Son, that makes Jesus' death efficacious for the nullification of the personal sins which we have committed.

Colossians 1:22b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
διά (διά) [pronounced <i>dee-AH</i>]; spelled di (δι´) [pronounced <i>dee</i>] before a vowel.	<i>through; with; in; of time; throughout; during; by, by the means of, by reason of; on account of; because of, for this reason; therefore; on this account</i>	preposition	Strong's #1223
του (του) [pronounced <i>tu</i>]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
thanatos (θάνατος) [pronounced <i>THAH-nah-toss</i>]	<i>death [natural, a penalty, real, figurative, danger, threat, manner of]; physical death; spiritual death; eternal death</i>	masculine singular noun; genitive/ablative case	Strong's #2288

Translation: ...by the death...

Specifically, reconciliation was done by the death (singular) of Jesus on the cross. His **spiritual death** was both being deserted by God the Father and God the Holy Spirit; and then having our sins poured out upon Him and judged.

Only Jesus Christ, as a human being, could do this. God, as God, cannot.

Colossians 1:22c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
paristêmi/paristanô (παρίστημι/παριστάνω) [pronounced <i>par-IHS-tay-meet/par-is-TAHN-oh</i>]	<i>to present; to bring near; to rule, to reign; to stand by [ready to help]</i>	aoist active infinitive	Strong's #3936
humas (ύμάς) [pronounced <i>hoo-MOSS</i>]	<i>you [all], all of you; to you, towards you [all]</i>	2 nd person plural personal pronoun; accusative case	Strong's #5209, (from Strong's #5210; a form of Strong's #4771)
hagios (ἅγιος) [pronounced <i>HA-gee-oss</i>]	<i>holy (ones), set apart (ones); angels, saints</i>	masculine plural adjective used as a substantive; accusative case	Strong's #40
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
amômos (ἄμωμος) [pronounced <i>AM-oh-moss</i>]	<i>unblemished; (as a sacrifice) without spot or defeact; morally: without blemish, faultless, unblameable</i>	masculine plural adjective; accusative case	Strong's #299
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532

Colossians 1:22c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
anékklētos (ἀνέγκλητος) [pronounced an- EHNG-klay-toss]	<i>blameless, that cannot be called into to account, unproveable, unaccused; (by implication) irreproachable</i>	masculine plural adjective; accusative case	Strong's #410
katenōpion (κατενώπιον) [pronounced kat-en- OH-pee-on]	<i>before, over against, before the face of, before the presence of, in the sight of, directly in front of</i>	preposition	Strong's #2714
autou (αὐτοῦ) [pronounced ow-TOO]	<i>his, of him; from him, him; same</i>	3 rd person masculine singular personal pronoun; genitive/ ablative case	Strong's #846

Translation: ...to bring you (all) near [as] set-apart (ones) and unblemished and blameless before Him.

Because of reconciliation, we are able to be brought near to God (this is parallel to many of the animal sacrifices in the Old Testament which are said to be *brought near* to God).

Positionally, we are saints or set apart ones—set apart specifically to God. This is not the case for our lives as they play out in time. Sometimes we sin sometimes we are in fellowship. When we name our sins to God, we are forgiven our sins (temporally) and we stand unblemished before God (until the next time that we sin). This is a state of being which may last 5 seconds and it may last for 2 or 8 hours.

Ultimately, at death, we are presented to God in a resurrection body, and the sin nature, which is a part of the bodies which we have now, will not be a part of the resurrection body. This is also called **ultimate sanctification**.

Colossians 1:22 ...by means of His body of the flesh by the death to bring you (all) near [as] set-apart (ones) and unblemished and blameless before Him. (Kukis nearly literal translation)

Colossians 1:23a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ei (εἰ) [pronounced I]	<i>if; whether; that; though; suppose; when</i>	conditional conjunction	Strong's #1487
With the indicative mood, this expresses a 1 st class condition, which is <i>if [and it is true].. or if [and we are assuming that this is true]..</i>			
ge (γέ) [pronounced geh]	<i>indeed, truly, at least; even; if indeed, seeing that</i>	particle	Strong's #1065
epiménō (ἐπιμένω) [pronounced ep-ee- MEHN-oh]	<i>to continue; to stay (over), to remain, to abide</i>	2 nd person plural, present active indicative	Strong's #1961

Colossians 1:23a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tê (τῆ) [pronounced tay]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of; who</i>	feminine singular definite article; dative, locative and instrumental cases	Strong's #3588
pistis (πίστις) [pronounced PIHS-tihs]	<i>faith, assurance, belief, believe; the content of what is believed, doctrine; persuasion, that is, credence; moral conviction</i>	feminine singular noun; dative, locative or instrumental case	Strong's #4102
themelioô (θεμελιόω) [pronounced them-el-ee-OH-oh]	<i>laying a foundation, erect (a structure); being made stable; being established; grounded</i>	masculine plural; perfect passive participle; nominative case	Strong's #2311
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
hedraios (ἑδραῖος) [pronounced hehd-RYE-oss]	<i>sitting, sedentary; firm, immovable, steadfast, settled</i>	masculine plural adjective; nominative case	Strong's #1476

Translation: If indeed you (all) keep on continuing in the faith, having laid a foundation [of divine teaching] and [by being] steadfast;...

Ideally speaking, we continue in the faith (or continue in Bible doctrine); and that helps us to grow spiritually. The foundation which is laid first is our salvation, the **rebound** technique and the intake of Bible doctrine.

Being steadfast, in this context, is sitting down be ready and willing to hear the Word of God being taught.

Colossians 1:23b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
mê (μή) [pronounced may]	<i>not, neither, never, no; lest; nothing, without; not even; also [in a question requiring a negative answer]</i>	adverb; a qualified negation	Strong's #3361
metakineô (μετακινέω) [pronounced met-ak-ee-NAH-oh]	<i>shifting away (from), being moved from a place, moving away; stirring to a place elsewhere, being removed</i>	masculine plural; present passive participle; nominative case	Strong's #3334 (hapax legomena)
από (ἀπό) [pronounced aw-PO]; spelled ἄφ´ before a vowel.	<i>from, away from, by; after; at; with, because of, since; before; in; of; out (from)</i>	preposition or separation or of origin	Strong's #575

Colossians 1:23b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tês (τῆς) [pronounced tayc]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588
elpís (ἐλπίς) [pronounced el-PIS]	<i>hope; confidence, a confident expectation; desire of some good with expectation of obtaining it</i>	feminine singular noun, genitive/ablative case	Strong's #1680
του (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	neuter singular definite article, genitive/ablative case	Strong's #3588
euangelion (εὐαγγέλιον) [pronounced yoo-ang-GHEL-ee-on]	<i>gospel, good news; an announcement [proclamation, declaration, preaching] of good news [the gospel], evangelization; the bringing (declaring, showing) of glad (good) tidings</i>	neuter singular noun	Strong's #2098

Translation: ...and not shifting away from the confidence of the gospel...

We do not allow ourselves to be moved away or shifted away from the expectation of the gospel message. The gospel message is, Jesus died for our sins and, by believing in Him, we are given eternal life. We need to continue with confidence in our lives that this message undergirds our lives.

Colossians 1:23c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hou (οὗ) [pronounced how]	<i>to who, from which, to what, from that, whose, which</i>	neuter singular relative pronoun; genitive/ablative case	Strong's #3739
ακούῶ (ἀκούω) [pronounced ah-KOO-oh]	<i>to hear; to hear and pay attention to; to listen to; to hear and understand</i>	2 nd person plural, aorist active indicative	Strong's #191
του (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	neuter singular definite article, genitive/ablative case	Strong's #3588
kêrussô (κηρύσσω) [pronounced kay-ROOS-so]	<i>proclaiming, publishing; heralding (as a public crier), especially divine truth (the gospel): preaching; the one preaching, preacher</i>	neuter singular, aorist passive participle; genitive/ablative case	Strong's #2784
en (ἐν) [pronounced en]	<i>in, into, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722

Colossians 1:23c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
pasê (πάση) [pronounced PAH-say]	<i>each, every, any; all, entire; anyone, all things, everything; some [of all types]</i>	feminine singular adjective, locative, dative and instrumental cases	Strong's #3956
ktisis (κτίσις) [pronounced KTEES-iss]	<i>creation, creature, original formation (properly, the act; by implication, the thing, literally or figuratively); building, ordinance</i>	feminine singular noun; dative, locative or instrumental case	Strong's #2937
tê (τῇ) [pronounced tay]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of; who</i>	feminine singular definite article; dative, locative and instrumental cases	Strong's #3588
hupó (ὑπό) [pronounced hoop-OH]	<i>under, underneath, beneath, through</i>	preposition with the accusative	Strong's #5259
ton (τόν) [pronounced tahn]; also to (το) [pronounced toh]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588
ouranos (οὐρανός) [pronounced oo-ran-OSS]	<i>the sky; by extension heaven (as the abode of God); by implication happiness, power, eternity; specifically the Gospel (Christianity)</i>	masculine singular noun; accusative case	Strong's #3772

Translation: ...which you (all) heard of [this] proclamation to all creation under the heaven,...

We hear the proclamation of the gospel which is promised to all creation (referring to all people who have some interest in God). When a person reaches God consciousness and has an interest in knowing God, then God must reach that person with the gospel message.

Colossians 1:23d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hou (οὗ) [pronounced how]	<i>to who, from which, to what, from that, whose, which</i>	neuter singular relative pronoun; genitive/ablative case	Strong's #3739
gínomai (γίνομαι) [pronounced GIN-oh-mī]	<i>to become [something it was not before]; to come to be [about], to happen; to be born; to arise; to be made, to be created; to happen, to take place</i>	1 st person singular, aorist (deponent) middle/passive indicative	Strong's #1096
egó (ἐγώ) [pronounced ehg-OH]	<i>I, me, my; primarily used as an emphatic</i>	1 st person singular, personal pronoun; nominative case	Strong's #1473

Colossians 1:23d

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
Paûlos (Παῦλος) [pronounced POW-loss]	<i>small, little; transliterated, Paul, Paulos, Paulus</i>	masculine singular proper noun; a person; nominative case	Strong's #3972
diakonos (διάκονος) [pronounced dee-AK-on-oss]	<i>a servant, attendant, minister; the servant; a deacon; a waiter</i>	masculine singular noun; nominative case	Strong's #1249

Translation: ...of which (proclamation) I, [even] I, became Paul, a minister.

Paul became a minister of this proclamation of the gospel. This is his starting point wherever he goes.

Colossians 1:23 If indeed you (all) keep on continuing in the faith, having laid a foundation [of divine teaching] and [by being] steadfast; and not shifting away from the confidence of the gospel which you (all) heard of [this] proclamation to all creation under the heaven, of which (proclamation) I, [even] I, became Paul, a minister. (Kukis nearly literal translation)

Colossians 1:21–23 And you (all) at one time kept on being alienated [from God] and enemies to the thinking [of God] by (your) evil deeds; even then He reconciled [you all] by means of His body of the flesh by the death to bring you (all) near [as] set-apart (ones) and unblemished and blameless before Him. If indeed you (all) keep on continuing in the faith, having laid a foundation [of divine teaching] and [by being] steadfast; and not shifting away from the confidence of the gospel which you (all) heard of [this] proclamation to all creation under the heaven, of which (proclamation) I, [even] I, became Paul, a minister. (Kukis nearly literal translation)

Colossians 1:21–23 For a time, all of you were alienated from God; and you were hostile toward God's thinking, which hostility was revealed by your evil deeds. Nevertheless, Jesus reconciled all of you to God by means of His human body, which took on our sins as a part of His spiritual death. As a result, we are all brought near to God, set-apart, unblemished and blameless. We indeed should continue in the faith, having already laid a foundation of faith in Christ. We continue in the faith by sitting down in Bible class, having confidence in the gospel message which we all heard, which message is available to all creation under the heaven. It is for this gospel message that I, Paul, have become a minister. (Kukis paraphrase)

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Paul's Place in this Dispensation as Minister and Teacher

The final six verses are, again, one very long sentence in the Greek. Although a number of translations begin new sentences in v. 26 or 27, it is obvious, even in the English, that the next verse is a continuation from what came before. A majority of translations treated this as one very long sentence.

In my own slavishly literal and nearly literal translations, I followed the Greek, and made this into one very long sentence. However, in the paraphrase, I broke this up into small sized bites without compromising the meaning.

Now I keep on rejoicing in the sufferings regarding you (all) and I keep on filling up the deficiencies of the pressures of the Christ in the flesh of me, regarding the body of Him, which keeps on being the ekklêsia, from Whom, I, [even] I have become a servant according to the household management of the God, the giving to me for the sake of you (all), to fill up the word of the God the mystery, the concealed thing from the ages and from the generations; but now has been revealed to the holy (ones) of Him, to whom wills the God to make known what the richness of the glory of the mystery of this in the gentiles; the Christ keeps on being in you (all), the hope of the glory which we, [even] we, keep on proclaiming, admonishing every man and teaching every man in every [sort of] wisdom, that we might present each man complete in Christ, to which even I keep on growing weary, struggling according to the power of Him, the One working in me in power.

Colossians
1:24–29

Now I keep on rejoicing in [my] sufferings for the sake of you (all) and I keep on supplementing the deficiencies in my flesh of the pressures of the Christ for the sake of His body, which keeps on being the church, of Whom I, [even] I, have become a servant according to the household administration of the God, which was given to me for your sakes to fill up (a deficiency) [in you (all) with] the Word of the God [which is] the mystery, the [word] having been concealed from the [previous] ages and from the [previous] generations; but which now has been revealed to His saints, to whom the God wills to make know what the riches of the glory of the mystery of this thing among the gentiles [which is this]: the Christ keeps on being in you (all), the confidence of the glory which we, [even] we continue proclaiming, admonishing every man and teaching every man in the sphere of all wisdom, that we might present every man spiritually mature in Christ, to which [goal] even I keep on growing weary, struggling according to His power, the One working in me with power.

I continue to rejoice in my own sufferings on your behalf, and I continue supplementing the deficiencies of my flesh regarding the pressures allowed to be placed upon me by Christ, for the sake of His body, which is the church, to which I have become a servant according household administration given me by God. I have been given the responsibility of filling up a deficiency in you with the Word of God—specifically the mystery doctrine which has been concealed in previous ages and from previous generations, but is now been revealed to His saints. It is God’s will to make the riches of His glory—this mystery doctrine—known to the gentile converts, which is this: Christ keeps on being in all of you; and we have confidence of His glory. Because of this, we keep on proclaiming these mystery doctrines, admonishing every man and teaching every man in the sphere of all wisdom, so that, through the teaching of these things, every man might be presented to God as spiritually mature in Christ. There are times that I become weary in this fight, but continue struggling according to His power, the One working in me with power.

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek) Now I keep on rejoicing in the sufferings regarding you (all) and I keep on filling up the deficiencies of the pressures of the Christ in the flesh of me, regarding the body of Him, which keeps on being the ekklêsia, from Whom, I, [even] I have become a servant according to the household management of the God, the giving to me for the sake of you (all), to fill up the word of the God the mystery, the concealed thing from the ages and from the generations; but now has been revealed to the holy (ones) of Him, to whom wills the God to make known what the richness of the glory of the mystery of this in the gentiles; the Christ keeps on being in you (all), the hope

Complete Apostles Bible	<p>of the glory which we, [even] we, keep on proclaiming, admonishing every man and teaching every man in every [sort of] wisdom, that we might present each man complete in Christ, to which even I keep on growing weary, struggling according to the power of Him, the working in me in power.</p> <p>I now rejoice in my sufferings for you, and fill up in my flesh what is lacking in the afflictions of Christ, for His body, which is the church, of which I became a minister according to the stewardship of God which was given to me for you, to fulfill the word of God, the mystery which has been hidden from the ages and from generations, but now was revealed to His saints.</p> <p>To whom God willed to make known what are the riches of the glory of this mystery among the nations, which is Christ in you, the hope of glory; whom we proclaim, warning every man and teaching every man in all wisdom, that we may present every man perfect in Christ Jesus; for which I also labor, striving according to His working which is working in me with power.</p>
Revised Douay-Rheims Douay-Rheims 1899 (Amer.)	<p>.</p> <p>Who now rejoice in my sufferings for you and fill up those things that are wanting of the sufferings of Christ, in my flesh, for his body, which is the church: Whereof I am made a minister according to the dispensation of God, which is given me towards you, that I may fulfil the word of God: The mystery which hath been hidden from ages and generations, but now is manifested to his saints, To whom God would make known the riches of the glory of this mystery among the Gentiles, which is Christ, in you the hope of glory. Whom we preach, admonishing every man and teaching every man in all wisdom, that we may present every man perfect in Christ Jesus. Wherein also I labour, striving according to his working which he worketh in me in power.</p>
V. Alexander's Aramaic Eastern Aramaic Manuscript James Murdock's Syriac NT	<p>.</p> <p>And I rejoice in the sufferings which are for your sakes; and, in my flesh, I fill up the deficiency in the afflictions of the Messiah, in behalf of his body, which is the church; of which I am a minister, according to the dispensation of God which is given to me among you, that I should fulfill the word of God, [namely,] that mystery, which was hidden for ages and generations, but is now revealed to his saints; to whom God would make known what is the riches of the glory of this mystery among the Gentiles; which [mystery] is the Messiah; who in you is the hope of our glory; whom we proclaim, and teach and make known to every man, in all wisdom; that we may present every man perfect in Jesus the Messiah.</p>
Original Aramaic NT	<p>And for this also, I toil and strive, with the aid of the strength that is imparted to me. And I rejoice in the sufferings that are for your sake and I fill up the want of sufferings of The Messiah in my flesh for the sake of his body, which is the church, Of which I am a Minister, according to the administration of God which is given to me among you, that I would fulfill the word of God, That mystery which was hidden from the world and from generations but now has been revealed to his Holy Ones, Those to whom God has chosen to make known what is the wealth of the glory of this mystery among the nations, which is The Messiah, who is in you, the hope of our glory, Him whom we preach; and we teach and we educate every person in all wisdom, to confirm every person as perfected in Yeshua The Messiah;</p>

For in this I also labor and fight with the help of the power that is given to me.

Plain English Aramaic Bible .
Lamsa Peshitta (Syriac) .

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English

Now I have joy in my pain because of you, and in my flesh I undergo whatever is still needed to make the sorrows of Christ complete, for the salvation of his body, the church; Of which I became a servant by the purpose of God which was given to me for you, to give effect to the word of God, The secret which has been kept from all times and generations, but has now been made clear to his saints, To whom God was pleased to give knowledge of the wealth of the glory of this secret among the Gentiles, which is Christ in you, the hope of glory: Whom we are preaching; guiding and teaching every man in all wisdom, so that every man may be complete in Christ; And for this purpose I am working, using all my strength by the help of his power which is working in me strongly.

Bible in Worldwide English

And now, even though I suffer for you, I am happy. There are still some things for Christ to suffer in his body, which is the church. So I am glad to take my share of his suffering in my body.

God gave me work to do for the church people so that you might know all of Gods message.

This message is about the secret plan of God. People who lived in all the past times of the world did not know about this plan. But now it has been told to Gods people. He wanted them to know that his plan is very great and wonderful for those who are not Jews. And this plan is that Christ is in you! He is your hope for all the wonderful things that are to come.

We tell about him. We tell everyone to be careful to live in the right way. We teach everyone all he needs to know. We do this so that we can bring everyone before God and he will be grown up in the things of Christ.

And I am working for this with all the strength that God gives me.

Easy English

Easy-to-Read Version–2008

I am happy in my sufferings for you. There is much that Christ must still suffer. And I gladly accept my part of those sufferings in my body for the good of his body, the church.

I became a servant of the church because God gave me a special work to do. This work helps you. My work is to tell the complete message of God.

This message is the secret truth that was hidden since the beginning of time. It was hidden from everyone for ages, but now it has been made known to God's holy people.

God decided to let his people know just how rich and glorious that truth is. That secret truth, which is for all people, is that Christ lives in you, his people. He is our hope for glory.

So we continue to tell people about Christ. We use all wisdom to counsel every person and teach every person. We are trying to bring everyone before God as people who have grown to be spiritually mature in Christ.

To do this, I work and struggle using the great strength that Christ gives me. That strength is working in my life.

God's Word™

I am happy to suffer for you now. In my body I am completing whatever remains of Christ's sufferings. I am doing this on behalf of his body, the church.

I became a servant of the church when God gave me the work of telling you his entire message.

In the past God hid this mystery, but now he has revealed it to his people.

Good News Bible (TEV)	<p>God wanted his people throughout the world to know the glorious riches of this mystery—which is Christ living in you, giving you the hope of glory. We spread the message about Christ as we instruct and teach everyone with all the wisdom there is. We want to present everyone as mature Christian people. I work hard and struggle to do this while his mighty power works in me. And now I am happy about my sufferings for you, for by means of my physical sufferings I am helping to complete what still remains of Christ's sufferings on behalf of his body, the church. And I have been made a servant of the church by God, who gave me this task to perform for your good. It is the task of fully proclaiming his message, which is the secret he hid through all past ages from all human beings but has now revealed to his people. God's plan is to make known his secret to his people, this rich and glorious secret which he has for all peoples. And the secret is that Christ is in you, which means that you will share in the glory of God. So we preach Christ to everyone. With all possible wisdom we warn and teach them in order to bring each one into God's presence as a mature individual in union with Christ. To get this done I toil and struggle, using the mighty strength which Christ supplies and which is at work in me.</p>
<i>The Message</i>	.
NIRV	.
New Life Version	.
New Simplified Bible	.

Thought-for-thought translations; dynamic translations; paraphrases:

Contemporary English V.	<p>I am glad that I can suffer for you. I am pleased also that in my own body I can continue the suffering of Christ for his body, the church. God's plan was to make me a servant of his church and to send me to preach his complete message to you. For ages and ages this message was kept secret from everyone, but now it has been explained to God's people. God did this because he wanted you Gentiles to understand his wonderful and glorious mystery. And the mystery is that Christ lives in you, and he is your hope of sharing in God's glory. We announce the message about Christ, and we use all our wisdom to warn and teach everyone, so that all of Christ's followers will grow and become mature. That's why I work so hard and use the mighty power he gives me.</p>
The Living Bible	.
New Berkeley Version	.
New Century Version	.
New Living Translation	.
The Passion Translation	<p>I can even celebrate the sorrows I have experienced on your behalf; for as I join with you in your difficulties, it helps you to discover what lacks in your understanding of the sufferings Jesus Christ experienced for his body, the church. This is the very reason I've been made a minister by the authority of God and a servant to his body, so that in his detailed plan I would fully equip you with the Word of God. There is a divine mystery—a secret surprise that has been concealed from the world for generations, but now it's being revealed, unfolded and manifested for every holy believer to experience. Living within you is the Christ who floods you with the expectation of glory! This mystery of Christ, embedded within us, becomes a heavenly treasure chest of hope filled with the riches of glory for his people, and God wants everyone to know it! Christ is our message! We preach to awaken hearts and bring every person into the full understanding of truth. It has become my inspiration and passion in ministry to labor with a tireless intensity, with his power</p>

flowing through me, to present to every believer the revelation of being his perfect one in Jesus Christ..

UnfoldingWord Simplified T. Now I rejoice that I am suffering for your benefit. Yes, in order to help the church, which is like the Messiah's body, I suffer things that must still happen. God made me his servant and gave to me special work to do, which is to proclaim the full message of God to non- Jewish people like you. From ancient times, for generations, God did not tell this good news, but now he has revealed this mystery to those whom he has set apart for himself. It is to these people— Jews and non-Jews like yourselves just as much— that God planned to tell this wonderful secret. It is this: the Messiah will live in you and make you confidently expect to share in God's glory! We are wisely warning and teaching every person about the Messiah so that we might bring into God's presence each one as knowing God completely, joined to the Messiah. It is to do this that I work my hardest, because the Messiah is giving me strength.

Williams' New Testament I am now glad to be suffering for you, and in my own person I am filling in what is lacking in Christ's sufferings for His body, that is, the church. In it I have been made a minister in accordance with the trusteeship God entrusted to me for you, that I might prove among you the universal message of God, the open secret, covered up from the people of former ages and generations, but now uncovered to God's people, to whom God has chosen to make known how glorious are the riches of this open secret among the heathen, namely, Christ in you the hope of your glorification. We are proclaiming Him, warning everyone and teaching everyone with ample wisdom, in order to present to God everyone mature through union with Christ. For this I am toiling and struggling by His active energy which is mightily working in me.

Partially literal and partially paraphrased translations:

American English Bible .

Beck's American Translation .

Breakthrough Version

Now I am happy in the hardships on your behalf. And I am paid back by filling up the *things* that the hard times of the Anointed King lack in my physical body on behalf of His body, that is the assembly, of which I became a servant in line with God's management that was given to me for you to accomplish God's message, the secret that has been hidden away from the spans of time and away from the generations, but now it has been shown to His sacred people, whom God wanted to inform about what is the wealth of the magnificence of this secret among the non-Jews, that is the Anointed King in you, the anticipation of the magnificence, whom we announce cautioning every person and teaching every person in all insight so that we might offer up every person complete in the Anointed King, for which I also labor struggling in line with His influence that is active in me in ability.

Common English Bible .

Len Gane Paraphrase

I now rejoice in my sufferings for you and filling up what is lacking in the afflictions of Christ in my flesh for His body's sake, which is the church. I became a minister [of the church] according to the stewardship from God which is given to me for you to fulfill the Word of God, the mystery which has been hidden from ages past and generations [of people], but now is revealed to His people. God would make known to these what is the glorious riches of this mystery among the Gentiles, which is Christ in you the hope of glory. We preach [Christ] warning every one and teaching every one in all wisdom, so that we may present every one complete in Christ Jesus. That's the reason I also work hard, struggling according to the energy which he works in me mightily.

A. Campbell's Living Oracles

I now rejoice in sufferings for you, and fill up the remainder of the afflictions of Christ in my flesh, for his body, which is the congregation; of which I am made a minister, according to the dispensation of God, which was given to me on your account, fully

to declare the word of God- the secret which had been kept hid from the ages, and from the generations, but now has been made manifest to his saints; to whom God has pleased to make known what is the riches of the glory of this secret among the Gentiles, which is Christ in you, the hope of glory: whom we announce, admonishing every man, and teaching every man, with all wisdom, that we may present every man perfect in Christ. For which I also labor, combating vigorously, according to the effectual working of him who works effectually in me with power.

New Advent (Knox) Bible .
 NT for Everyone .
 20th Century New Testament

Now at last I can rejoice in my sufferings on your behalf, and in my own person I supplement the afflictions endured by the Christ, for the sake of his Body, the Church;
 Of which I myself became a minister in virtue of the office with which God entrusted me for your benefit, to declare the Message of God in all its fulness--
 That Truth which has been hidden from former ages and generations. But now it has been revealed to God's People,
 To whom it was his pleasure to make known the surpassing glory of that hidden Truth when proclaimed among the Gentiles--'Christ among you! Your Hope of glory!' This is the Christ whom we proclaim, warning every one, and instructing every one, with all the wisdom that we possess, in the hope of bringing every one into God's presence perfected by union with Christ.
 It is for that I toil, struggling with all the energy which he inspires and which works powerfully within me.

Mostly literal renderings (with some occasional paraphrasing):

An Understandable Version .
 Berean Study Bible .
 Christian Standard Bible .
 Conservapedia Translation .
 Evangelical Heritage V. .
 Revised Ferrar-Fenton Bible .
 Free Bible Version

I'm happy to have trouble for your sake, for by means of what happens to me physically I'm part of Christ's sufferings that he continues to experience for the sake of his body, the church.
 I serve the church following the direction God gave me about you, to present fully the word of God to you.
 This is the mystery that was hidden down through the ages and for many generations, but it's now been revealed to God's people.
 God wanted to make known to them the glorious wealth of this mystery to the nations.* Christ living in you is the glorious hope!
 We're telling everyone about him, instructing and teaching them in the best way we know how so that we can bring everyone before God fully mature in Christ.
 That's what I'm working for too, making every effort as I rely on his strength which is powerfully at work in me.

God's Truth (Tyndale) .
 Holman Christian Standard .
 International Standard V

Paul's Service in the Church

Now I am rejoicing while suffering for you as I complete in my flesh whatever remains of the Messiah's [Or Christ's] sufferings on behalf of his body, which is the church. I became its servant [Or minister] as God commissioned me to work for you, so that I may complete my ministry of [The Gk. lacks the ministry of] the word of God. This secret was hidden throughout the ages and generations but has now been revealed to his saints, to whom God wanted to make known the glorious riches of

this secret among the gentiles—which is the Messiah [Or Christ] in you, our glorious hope. It is he whom we proclaim as we admonish and wisely teach everyone, so that we may present everyone mature [Or complete] in the Messiah. [Or Christ] I work hard and struggle to do this, using the energy that he powerfully provides in me.

Lexham Bible
Montgomery NT

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I am now rejoicing in my sufferings on your behalf; and I am filling up in my own body what is yet lacking of the sufferings of Christ in behalf of the church, his Body. It is of this I was made a minister, according to the stewardship entrusted to me by God for you, fully to declare God's message; that secret truth, which, although hidden from ages and generations of old, has now been made manifest to his saints. To them God willed to make known among the Gentiles how glorious are the riches of that secret truth, which is "Christ in you, the hope of glory." Him I am ever proclaiming, warning every one and teaching every one, in all wisdom; that I may bring every man into his presence, full grown in Christ. For that end I am ever toiling, wrestling with all that energy of his which is mightily at work within me.

NIV, ©2011
Riverside New Testament

.
Now I rejoice in what I suffer for your sake, and in my turn am filling up in my flesh what was lacking in the afflictions of Christ for the sake of his body, that is, the church. I became a servant of the church according to the commission from God given to me for you, to deliver fully God's message, the mystery hidden for ages and generations but now made plain to his holy ones, to whom God willed to make known what is the glorious wealth of this mystery among the Gentiles, which is Christ in you the hope of glory. And we are announcing him, warning every man and teaching every man in all wisdom in order that we may present every man complete in Christ. For this also I labor, wrestling with the energy of him who works powerfully within me.

Leicester A. Sawyer's NT

Now I rejoice in sufferings for you, and supply the deficiencies of the afflictions of Christ in my flesh for his body, which is the church, of which I was made a minister according to the dispensation of God given me for you, to complete the word of God, the mystery concealed from ages and from generations, but now it has been manifested to his saints, to whom God was pleased to make known what is the riches of the glory of this mystery among the nations, which is Christ in you, the hope of glory, whom we preach, admonishing every man and teaching every man in all wisdom, that we may present every man perfect in Christ; for which I also labor, striving with his power which operates in me with power.

The Spoken English NT
UnfoldingWord Literal Text
Urim-Thummim Version

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. Who now rejoice in my sufferings for you, and fill up what is behind of the afflictions of Christ in my flesh for his body's sake, which is the ekklesia: Of which I became a servant, according to the administration of Elohim that is given to me for you, to complete the Word of Elohim; Even the Hidden Thing [Urim-Thummim] that has been concealed from the ages and from generations, but now is exposed to view for his saints: To whom Elohim would make known what is the riches of the glory of this Hidden Thing [Urim-Thummim] among the Gentiles; which is CHRIST IN YOU, THE HOPE OF GLORY: Who we announce, warning everyone and teaching everyone in all Wisdom (Sophia); that we may present everyone completed in Christ Jesus: For this purpose I also labor, contending according to his working that operates in me mightily.

Weymouth New Testament

Now I can find joy amid my sufferings for you, and I fill up in my own person whatever is lacking in Christ's afflictions on behalf of His Body, the Church. I have been appointed to serve the Church in the position of responsibility entrusted to me by God for your benefit, so that I may fully deliver God's Message-- the truth which has been kept secret from all ages and generations, but has now been revealed to His people, to whom it was His will to make known how vast a wealth of glory for the

Gentile world is implied in this truth--the truth that 'Christ is in you, the hope of glory.' Him we preach, admonishing every one and instructing every one, with all possible wisdom, so that we may bring every one into God's presence, made perfect through Christ. To this end, like an earnest wrestler, I exert all my strength in reliance upon the power of Him who is mightily at work within me.

Wikipedia Bible Project .
Worsley's New Testament .

Catholic Bibles (those having the imprimatur):

Christian Community (1988) .
The Heritage Bible .
New American Bible (2002) .
New American Bible (2011) .
New English Bible--1970 .
New Jerusalem Bible .
New RSV .
Revised English Bible--1989 .

Jewish/Hebrew Names Bibles:

Complete Jewish Bible .
Hebraic Roots Bible .

...and now rejoice in my sufferings on your behalf and fill up in my flesh the things lacking of the afflictions of Messiah on behalf of His body, which is the Congregation, of which I became a minister, according to the stewardship of Elohim given to me for you, to preach the Word of Elohim everywhere, even the mystery having been hidden from the ages and from the generations, but now is revealed to His saints; to whom Elohim willed to make known what are the riches of the glory of this mystery among the nations, which is Messiah in you, the hope of glory¹; Him we preach, warning every man and teaching every man in all wisdom, that we may cause every man to become perfect in Messiah Yahshua, and to this end I also labor, struggling according to the working of Him who works in me in power.

¹ This is the great mystery of the Good News message that through the Ruach H'Chodesh (Holy Spirit) Yahshua is literally living in the disciple and if the disciple surrenders his will to the will of Yahshua, then the Holy Spirit can literally transform the person into a new creation.

Holy New Covenant Trans.

I am happy even though I am now suffering for you. Christ did not finish the suffering. I am completing the suffering which was left over. I am doing this in my body for Christ's body, the called out people. I was made a minister of that people by God's plan which was given to me for your sakes. God wanted me to complete His message. This is the secret that was kept hidden from generations and for ages but now it has been made clear to God's saints. God wanted them to make clear the meaning of the glorious riches of this secret in people who are not Jewish. The secret is - Christ in you; he is the hope of glory. We preach Christ. We use every kind of wisdom to teach and warn every person. We want to present every person to God perfect in Christ. This is what I am working for. Using all the energy that he exercises so powerfully in me, I am struggling to do this.

The Scriptures 2009

...who now rejoice in my sufferings for you, and fill up in my flesh what is lacking in Messiah's afflictions, for the sake of His Body, which is the assembly, of which I became a servant according to the administration of Elohim which was given to me for you, to fill the word of Elohim, the secret which has been hidden from ages and

from generations, but now has been revealed to His set-apart ones, to whom Elohim desired to make known what are the riches of the esteem of this secret among the nations: which is Messiah in you, the expectancy of esteem, whom we announce, warning every man and teaching every man in all wisdom, in order to present every man perfect in Messiah עשוהי, for which I also labour, striving according to the working of Him who works in me in power.

Tree of Life Version

Now I rejoice in my sufferings for you, and in my physical body—for the sake of His body, Messiah's community—I fill up what is lacking in the afflictions of Messiah. I became its servant according to God's commission, given to me for you, in order to declare His message in full—the mystery that was hidden for ages and generations, but now has been revealed to His kedoshim. God chose to make known to them this glorious mystery regarding the Gentiles—which is Messiah in you, the hope of glory! We proclaim Him, warning and teaching everyone in all wisdom, so that we may present every person complete in Messiah. To this end I labor, striving with all His strength which is powerfully at work in me.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament

...now [I] enjoy in the sufferings for you* and [I] fill (up) the shortages [of] the afflictions [of] the christ in the flesh [of] me for the body [of] him Which is The Congregation [of] whom become I Servant in the management [of] the god the [one] being given [to] me to you* {me} to fill the word [of] the god the mystery the [thing] having been hidden from the ages and from the generations now but [It] is shown [to] the [men] pure [of] him whom* wants The God to show Something {is} The Wealth [of] the recognition [of] the mystery this in the aliens Which is Christ in you* {is} The Hope [of] the recognition whom We proclaim Warning every man and Teaching every man in every wisdom that [We] may present every man complete in Christ to which and [I] labor Contending in the work [of] him the [one] working in me in power...

Alpha & Omega Bible

NOW I REJOICE IN MY SUFFERINGS FOR YOUR SAKE, AND IN MY FLESH I DO MY SHARE ON BEHALF OF HIS BODY, WHICH IS THE CONGREGATION OF CALLED OUT ONES, IN FILLING UP WHAT IS LACKING IN CHRIST'S AFFLICTIONS.

OF WHICH I WAS MADE A MINISTER ACCORDING TO THE STEWARDSHIP FROM THEOS (*The Alpha & Omega*) BESTOWED ON ME FOR YOUR BENEFIT, SO THAT I MIGHT FULLY CARRY OUT THE PREACHING OF THE WORD OF THEOS (*The Alpha & Omega*),

THAT IS, THE MYSTERY WHICH HAS BEEN HIDDEN FROM THE PAST AGES AND GENERATIONS, BUT HAS NOW BEEN MANIFESTED TO HIS SAINTS, TO WHOM THEOS (*The Alpha & Omega*) WILLED TO MAKE KNOWN WHAT IS THE RICHES OF THE GLORY OF THIS MYSTERY AMONG THE GENTILES, WHICH IS CHRIST IN YOU, THE HOPE OF GLORY.

WE PROCLAIM HIM, ADMONISHING EVERY HUMAN AND TEACHING EVERY HUMAN WITH ALL WISDOM, SO THAT WE MAY PRESENT EVERY HUMAN COMPLETE IN CHRIST.

FOR THIS PURPOSE ALSO I LABOR, STRIVING ACCORDING TO HIS POWER, WHICH MIGHTILY WORKS WITHIN ME.

Awful Scroll Bible

Who now rejoices from-within my sufferings in you all's behalf, and I fill-up-over-against that deficient, of the oppressions of the Anointed One, from-within my flesh, over His body, who are they called-out,

of which I became a runner of errands, according to the managing-of-the-household of God, that is being bestowed to me, for yours to realize the Word of God, the secret that is having been hid-away, from the ages and from the generations, but at this time is being made exposed to His awful ones,

to whom God purposes to make known, what are the riches of the Splendor of this secret, from-among the nations, who is the Anointed One from-within you, the expectation of Splendor.

Whom we announce-along-down, putting-to-mind every man and expounding every man, from-within all wisdom, in order that, we shall set-before every man perfect, from-within the Anointed One, Jesus,

for which I also toil, endeavoring according to His undertakings-from-among, that is itself undertaking-from-within me in Power.

Concordant Literal Version

I am now rejoicing in my sufferings for you, and am filling up in my flesh, in His stead, the deficiencies of the afflictions of Christ, for His body, which is the ecclesia" of which I became a dispenser, in accord with the administration of God, which is granted to me for you, to complete the word of God -"

the secret which has been concealed from the eons and from the generations, yet now was made manifest to His saints, to whom God wills to make known what are the glorious riches of this secret among the nations, which is: Christ among you, the expectation of glory"

Whom we are announcing, admonishing every man and teaching every man in all wisdom, that we should be presenting every man mature in Christ Jesus;"

for which I am toiling also, struggling in accord with His operation, which is operating in me with power."

exeGesés companion Bible

...who now cheer in my sufferings for you
and supplement whatever lacks
of the tribulations of the Messiah in my flesh
for his body, the ecclesia:

whereof I became a minister,
according to the administration of Elohim
given to me to you

to fulfill/shalam the word of Elohim
- the mystery

secreted from the eons and from the generations,
but now manifested to his holy:

to whom Elohim wills to make known
the riches of the glory of this mystery
among the goyim

- Messiah in you, the hope of glory:

whom we evangelize,
reminding all humanity
and doctrinating all humanity in all wisdom;

to present all humanity
completed/shalamed in Messiah Yah Shua:

where to I also labor;
agonizing according to his energizing
which energizes dynamis in me.

Orthodox Jewish Bible

Now with lev same'ach (glad heart) and chedvah (rejoicing) I rejoice in my suffering tzoros on behalf of you. And I am mashlim (supply what is deficient) the things lacking of the Chevlei Moshiach in my basar on behalf of the basar of Moshiach [1:18] which is the Brit Chadasha Kehillah,

Of which I became a keli kodesh [1:23] according to the pekudat Hashem (stewardship of G-d, His shlichus commission) which was given to me for you, to carry to shleimut (wholeness, completion) the Dvar Hashem

The raz (mystery) having been hidden from olamim and from dor v'dor, but now made manifest to the Kadoshim of Moshiach,

To whom Hashem wanted to make hisgalus of what is the spiritual osher of the kavod of this raz among the non-Jews: Moshiach in you, the tikvah of caved.

It is Moshiach who is the subject of our hattafah (preaching), warning every man and teaching every man in all chochmah, that we may present every man Bnei Chayil mature in Moshiach.

For this also I toil, striving according to the hitlahavut (inspiration, enthusiasm) of Him working in me with gevurah.

Rotherham's Emphasized B. .

Expanded/Embellished Bibles:

The Amplified Bible

An Understandable Version

Now I rejoice in [spite of] my sufferings for your sake, and I am filling up [i.e., completing] in my physical body what was lacking in the afflictions Christ endured for His body's sake, the church. I was made a minister of the church according to the task given to me by God to fully present His message to you. [This message is] the secret which has been kept hidden throughout the ages and generations, but has now been revealed to God's saints [i.e., His holy people]. He was pleased to make known to these people the wealth of His splendor among the Gentiles; this hidden secret, which is Christ among you, [is] the hope of being honored [i.e., in heaven]. We proclaim Him, warning and teaching every person with all wisdom, so that we may present every person [to God] complete in [their fellowship with] Christ. This is the reason that I work hard and struggle also, using God's mighty power which is at work in me.

Benjamin Brodie's trans.

I now keep on rejoicing [inner happiness] in my sufferings on behalf of you [pressures in the ministry which come from the sheep themselves], and am filling up [taking in more doctrine] the deficiency [Paul needed more truth on the launching pad of his soul] with reference to the pressures of Christ in my flesh on behalf of His Body [Paul is back in fellowship after some difficult times], which is the Church, Concerning which [Body of Christ] I have become a minister according to the dispensation [stewardship] of God which was given to me [as revelator of Church Age doctrine] for your benefit for the purpose of fulfilling the Word of God [completing what was hidden in the Old Testament],

The mystery [of Church Age doctrine] having been concealed from the ages [prior dispensations] and from [prior] generations, but now [during the Church Age] has been revealed to His saints [Church Age believers],

To whom God decreed [in eternity past] to make known [through pastors & teachers] what is the wealth of this mystery [Church Age doctrines] among the Gentiles [in contrast to the exclusiveness of prior Jewish dispensations], which continues to be Christ in you [indwelling of the Shekinah glory], the confidence of glory [guarantee of eternal life],

Whom [Jesus Christ] we continue to solemnly proclaim [evangelism], repeatedly warning every man [those with negative volition] and repeatedly instructing every man [those with positive volition] in all wisdom [whole realm of doctrine], so that we might render every man fully mature in Christ,

To which [objective] I am constantly working even to the point of exhaustion, straining every muscle [like a gladiator or professional athlete], according to the standard of His [prototype] power which is supernaturally working in me on a continual basis in the sphere of [operational] power

The Expanded Bible
Jonathan Mitchell NT

I am at this moment continuing to rejoice within the effects of experiences and the results of my sufferings over your [situation] and on your behalf, and I am progressively filling back up in turn – so as in [His] stead to replace, supply and balance out, within my flesh (or: = with the means of my natural situation) – the deficiencies (or: results from what is lacking; effects from need) with regard to the

pressures (or: from the squeezings, tribulations and tight spots) that pertain to the Anointed One (or: that belong to and affect Christ; or: from the Christ) over [the situation of] His body, which is the called-out community (which exists being the summoned-forth congregation – the ecclesia) (or: Now I am progressively filled with joy – in union with the feelings coming from passion over you folks – and am habitually filling up again, to bring balance, the effects of what is lacking, resulting from the distresses of Christ – resident within my flesh – concerning His body, which is the invited-out assembly),

of which I am come to be an attending servant (or: a dispenser), corresponding to (or: down from; in the sphere of) God's household administration (or: God's directives for the tasks of a household manager; the stewardship whose source is God and pertains to His house; God's economy; God's scheme and arrangement which He planned for His household) – the [detailed plan] being given by me unto you (or: to me [and infused] into you) – to fulfill God's Word (or: to make full the message pertaining to God; to make a full presentation of God's message; to deliver God's thought and idea in full; or: with a view to you fulfilling God's idea): the Secret (or: sacred mystery) having been hidden away and remaining concealed away from the ages (or: from [past] eons), as well as away from the [past] generations, yet now (at the present time) is set in clear light in His set-apart folks (or: was manifested to His holy ones; is caused to be seen by His saints; is shown for what it is, for His sacred people),

to whom God wills (or: at one point purposed; or: intends) to make known by intimate experience, what [are] the riches of the glory of this Secret (or: the wealth which has its source in this sacred mystery's manifestation which calls forth praise) within the multitudes (among the nations; in the Gentiles; IN UNION WITH the swarms of ethnic groups), which is (or: exists being) Christ within you folks, the expectation of and from the glory (or: which is [the] Anointed in union with you people: the hope of the manifestation which calls forth praise; or: which is [the] Anointing within the midst of you folks – the expectation which is the glory),

Whom [other MSS: Which] we ourselves habitually proclaim down the line (or: announce in accord with the pattern), constantly putting [Him] into the minds of every person (or: human) and repeatedly teaching every person (or: human), within the sphere of all wisdom, to the intent that we may place every person (or: human) finished (mature; perfect with respect to purpose; complete; as having reached the goal of destiny) by [our] side, within and in union with Christ [other MSS add: Jesus], unto which [goal] I habitually work hard (or: progressively toil on) and become weary, constantly struggling as in a contest, corresponding to (or: down from, yet on the level of) His inward working (or: energy and operation): the One continuously operating (energizing and inwardly working) within me – within power and in ability.

P. Kretzmann Commentary .
 Syndein/Thieme .
 Translation for Translators .
 The Voice .

Bible Translations with Many Footnotes:

Lexham Bible

Paul's Suffering and Stewardship

Now I rejoice in my sufferings on behalf of you, and I fill up in my flesh what is lacking of the afflictions of Christ, on behalf of his body which is the church, of which I became a minister, according to God's stewardship which was given to me for you, to complete the word of God, the mystery which has been hidden from the ages and from the generations, but has now been revealed to his saints, to whom God wanted to make known what is the glorious wealth of this mystery among the Gentiles, which is Christ in you, the hope of glory, whom we proclaim, by [*Here "by" is supplied as a component of the participle ("admonishing") which is understood as means]

admonishing every person [Literally “man,” used here in a generic sense to refer to persons of either gender] and teaching every person [Literally “man,” used here in a generic sense to refer to persons of either gender] with all wisdom, in order that we may present every person [Literally “man,” used here in a generic sense to refer to persons of either gender] mature in Christ, for which purpose also I labor, striving according to his working which is at work powerfully in me.

NET Bible®
New American Bible (2011)
The Passion Translation
Rotherham’s Emphasized B.
The Spoken English NT

Paul’s Current Sufferings and his Calling as an Apostle

Now I’m celebrating^p in my sufferings on your behalf. Because^q in my flesh, I’m filling in what’s unfinished in Christ’s sufferings^r on behalf of his body—in other words, the Christian community.^s

I became a servant of the community in line with the divine appointment that was given to me: I was to bring God’s full message to you.^t

The secret that’s been kept hidden from ages and generations past has now been revealed to God’s holy ones.

God wanted to use the holy ones to tell the Gentiles about the glorious richness of this secret.^u And this is the secret: Christ in you Gentiles—the glorious hope!^v

It’s him that we proclaim to everyone. We counsel every person and teach every person with all our wisdom. That way we can present every person complete in Christ.

And that’s what I’m working hard for.

I’m striving for it, with the active power of God working strongly in me.^w

^p Or “happy”.

^q Lit. “And”.

^r Lit. “troubles” or “persecutions”.

^s Traditionally, “the church”.

^t Or, more literally, “to fulfill God’s word among you”.

^u Lit. “...holy ones, by whom God willed to make known what the riches of the glory of this secret is among the Gentiles”. I think Paul is referring to his belief that God’s will was to appoint apostles, i.e. missionaries or emissaries, from among the Jewish believers in Jesus, to bring the first wave of the good news to the whole Gentile world. Similarly, see Ephesians 1:9-16.

^v Lit. “the hope of glory”. See, e.g., Hosea 1:10; Romans 9:24-26; 15:7-12.

^w Lit. “...Christ, for which I’m also working hard, striving according to his activity that’s working in me in power”.

Wilbur Pickering’s New T.

What Paul does and why he does it Present everyone perfect in Christ

Now I rejoice in my sufferings²⁷ on your behalf and supplement in my flesh²⁸ the things lacking in the afflictions of Christ, for the sake of His body, which is the Church,

of which I became a servant according to the stewardship from God that was given to me towards you, to complete the Word of God,²⁹

the mystery that has been hidden from past ages and generations, but now has been revealed to His saints;

to whom God resolved to make known who is the wealth of the glory of this mystery among the nations, namely Christ in you, the hope of glory;³⁰

whom we proclaim, warning every man and teaching every man with all wisdom, that we may present every man perfect in Christ.³¹

It is to this end that I labor, striving according to His working that works through me with power.³²

(27) I confess that I have not yet arrived at this spiritual level, to rejoice in suffering.

(28) Evidently the ongoing well-being of the Church requires suffering on our part, the enduring of affliction.

(29) I take it that Paul was aware that he was writing new Scripture, expounding Truth that had been withheld from Old Testament saints.

(30) Christ is 'the wealth of the glory', but He must be in us for us to have any hope of sharing in that glory.

(31) In the Great Commission (Matthew 28:19) Christ commanded His followers to 'make disciples', and Paul declares that to be his objective.

(32) If we want to see God manifesting His power through us, we must subordinate ourselves to His working.

WEB — Messianic Edition .

Literal, almost word-for-word, renderings:

A Faithful Version .

Analytical-Literal Translation Now I rejoice in my sufferings on your_p behalf, and I am filling up [or, completing] the [things] lacking of the afflictions of Christ in my flesh for His body, which is the Assembly, of which I became a servant [or, minister] according to the stewardship of God, the one having been given to me for you_p, to fulfill the word of God, the secret [or, mystery, and throughout book], the one having been hidden from the ages and from the generations, but now was revealed to His holy ones, to whom God willed to make known what [is] the riches of the glory of this secret among the nations [or, the Gentiles], who is Christ in you_p, the hope [or, confident expectation] of glory; whom we proclaim, warning every person and teaching every person in [or, with] all wisdom, so that we shall present every person perfect [or, complete] in Christ Jesus, for which also I labor, striving according to His supernatural working, the one supernaturally working in me in power.

Berean Literal Bible .

Bond Slave Version .

C. Thomson updated NT .

Charles Thomson NT .

Context Group Version

Now I rejoice in my sufferings for your (pl) sake, and fill up on my part that which is lacking of the afflictions of the Anointed in my flesh for his body's sake, which is the governing assembly; of which I was made a servant, according to the administration of God which was given me toward you (pl), to fulfill the word of God, [even] the mystery which has been hid for ages and generations: but now it has been made obvious to his special ones, to whom God was pleased to make known what is the riches of the public honor of this mystery among the ethnic groups, which is the Anointed in you (pl), the abiding confidence of public honor: whom we proclaim, admonishing every man and teaching every man in all wisdom, that we may present every man whole {fully formed, mature} in the Anointed; to which I labor also, striving according to his working, which works in me mightily.

English Standard Version .

Far Above All Translation

I now rejoice in sufferings for your sakes, and I contribute *my share* to what is lacking among the tribulations of Christ, in my flesh, for the sake of his body, which is the church, of which I have been made a minister, according to the dispensation of God which was given to me for you, to fill the word of God –the mystery which was hidden away from the ages and from the generations, but now has been made manifest to his saints, to whom God wished to make known what the richness is of the glory of this mystery among the Gentiles, which is Christ among you, the hope of glory, whom we proclaim, admonishing every man, and teaching every man in all wisdom, in order that we may present every man perfect in Christ Jesus, for which I also labour, striving according to his invigoration which invigorates me with power.

Green's Literal Translation	...who now rejoice in my sufferings on your behalf and fill up in my flesh the things lacking of the afflictions of Christ on behalf of His body, which is the assembly, of which I became a minister, according to the administration of God given to me for you, to fulfill the Word of God, the mystery having been hidden from the ages and from the generations, but now was revealed to His saints; to whom God willed to make known what are the riches of the glory of this mystery among the nations, who is Christ in you, the hope of glory; whom we announce, warning every man and teaching every man in all wisdom, that we may present every man full-grown in Christ Jesus, for which also I labor, struggling according to the working of Him who works in me in power.
James Allen translation	Now I keep on rejoicing in my sufferings for your sake, and I continue filling up that which is lacking of Christ's afflictions in my flesh on behalf of His body, which is the church. <i>Of this church</i> I, myself became a servant according to the stewardship from God given to me for you, in order to fulfill the word of God <i>that is</i> , the mystery which has been hidden from the past ages and generations; but has now been revealed to His saints, to whom God willed to make known what is the glorious riches of this mystery among the Gentiles, which is Christ in you, the glorious hope. We, ourselves continue proclaiming Him, admonishing every man and teaching every man with all wisdom, that we might present every man complete in Christ. And for this purpose also I continue to toil, striving earnestly according to His energy which is itself working within me with power.
Literal New Testament	.
Literal Standard Version	.
Modern English Version	.
Modern Literal Version 2020	Now I am rejoicing in the sufferings of <i>mine</i> on your ^o behalf and I am filling up in my flesh, the things lacking of the afflictions of the Christ on behalf of his body, which is the congregation* of believers; of which I became a servant, according-to the stewardship of God which was given to me <i>*for you^o</i> , to fulfill the word of God, the mystery which has been hidden away from the ages and away from the generations, but now it was manifested to his holy-ones. To whom God willed to make known what are the riches of the glory of this mystery among the Gentiles, who is Christ in you ^o , the hope of glory. <i>The Christ</i> whom we are proclaiming, admonishing every man and teaching every man in all wisdom, in-order-that we should present every man as completed in Christ Jesus; <i>*for which</i> I also labor, struggling according-to his working, which works in power in me.
Modern KJV	.
New American Standard	.
New European Version	.
New King James Version	.
NT (Variant Readings)	.
Niobi Study Bible	Sacrificial Service for Christ I now rejoice in my sufferings for you(p), and fill up that which is lacking of the afflictions of Christ in my flesh, for His body's sake, which is the church, of which I am made a minister according to the dispensation (grace) of God, which is given to me for you(p), to fulfill (preach) the Word of God--even the mystery which has been hid from ages and from generations, but now is made manifest to His saints. To them God would make known what are the riches of the glory of this mystery among the Gentiles, which is Christ in (among) you(p), the hope of glory. Him we preach, warning every man and teaching every man in all wisdom, that we may present every man perfect in Christ Jesus, for which I also labor, striving according to His working, which works in me mightily.

Revised Young's Lit. Trans.
R. B. Thieme, Jr. translation

Now I rejoice in the sufferings on your behalf, and fill up in turn the deficiency [which is doctrine] the things which are lacking [doctrine] with reference to the pressures of Christ in my flesh on behalf of His body, which is the Church.
Of which [Church Age] I have become a minister according to the standard of the dispensation of God, having been given to you [for your advantage] for the purpose of communicating it to you to fill up the deficiency of the Word of God.
The mystery having been concealed from the ages [dispensations] and from the generations, but now has been revealed to his saints.
To whom the God decreed to make known what the wealth of the glory of the mystery in the Gentiles [believers] which keeps on being Christ in you [ECS] the confidence of the glory [ECS].
Whom we solemnly proclaim, instructing with warning all [saved] mankind, and publicly teaching all [saved] mankind in the sphere of every wisdom; that we may consecrate all [saved] mankind mature in Christ.
Toward which I labour to the point of exhaustion, straining according to the standard of his operational power, which constantly functions in me in omnipotent power.

Updated Bible Version 2.17
A Voice in the Wilderness
Webster's Translation
World English Bible
Worrell New Testament
Young's Updated LT

The gist of this passage:
24-29

Colossians 1:24a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
nun (νῦν) [pronounced noon]	now, at this time, henceforth, hereafter, from here forward; (as) of late, soon, at present, this (time)	adverb; a primary particle of present time	Strong's #3568
chairō (χαίρω) [pronounced KHAI-row]	to rejoice, to be glad; to rejoice exceedingly; to be well, thrive; in salutations, hail!; at the beginning of letters: to give one greeting, salute	1 st person singular, present active indicative	Strong's #5463
en (ἐν) [pronounced en]	in, into, on, by means of, with; among	preposition with the locative, dative and instrumental cases	Strong's #1722
tois (τοῖς) [pronounced toiç]	(to, in by) the; these [things]; in these; to those; by all of this; for these	neuter plural definite article; dative, locative or instrumental case	Strong's #3588
pathêmata (πάθηματα) [pronounced PATH-ay-maht-ah]	sufferings; some things undergone, like hardships or pain; subjectively, difficult emotions or influences; affections, afflictions	neuter plural noun; dative, locative or instrumental case	Strong's #3804

Colossians 1:24a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hupér (ὑπέρ) [pronounced hoop-AIR]	<i>above, over, beyond, across; for, regarding, on behalf of, for the sake of, instead of; in favor of, because of, on account of; as a substitute for</i>	preposition with the genitive case	Strong's #5228
humôn (ὕμῶν) [pronounced hoo-MONE]	<i>of yours, from you [all]; concerning you; you [all], yourselves</i>	2 nd person plural personal pronoun; genitive/ablative case	Strong's #5216 genitive case of #5210; a form of #4771

Translation: Now I keep on rejoicing in [my] sufferings for the sake of you (all)...

Sometimes the definite article is used to indicate the personal pronoun. Even though this is one of the first things I learned in a Greek class, I try to apply this sparingly. However, here, without inserting *my*, it almost sounds as if Paul is rejoicing in the sufferings of the Colossians. Well, he is not doing that.

Paul's sufferings are being unjustly imprisoned. Even though he is under house arrest in a house where he has apparently rented (it is likely that others rented this house for him); he appears to be chained up to a guard, at least for a portion of the time. Even if this were only for a few hours each day, it would be a terrific inconvenience. Everything that got Paul to Rome was a terrific inconvenience, and completely wrong.

These sufferings are not specifically for the sake of all the Colossian believers, but for all the gentile churches where Paul had been and established. Throughout most of this epistle, when Paul says *you all*, he is specifically referring to the Colossians. However, in this instance here—given the context—this is not specifically about the Colossians.

Although we do not know the details about how the Colossians contacted or what they knew, let me suggest that they know he is in Rome and under house arrest (whatever contact they made with Paul indicated that they knew where to sent the messenger with the letter). So they are aware of Paul's sufferings.

Colossians 1:24b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
antanaplērōō (ἀνταναπληρώω) [pronounced an-tan-ap-lay-ROW-oh]	<i>to fill up (in turn, in place of someone else); to supplement; to make complete</i>	1 st person singular, present active indicative	Strong's #466 (hapax legomena)
Thayer writes: <i>in Colossians 1:24, the meaning is, '[I fill up in turn] what is wanting in the afflictions of Christ to be borne by me, that I supply in order to repay the benefits which Christ conferred on me by filling up the measure of the afflictions laid upon me'.</i>			
ta (τά) [pronounced taw]	<i>the; these, those, to this, towards that; the [things]</i>	neuter plural definite article; accusative case	Strong's #3588

Colossians 1:24b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hustérēmata (ὕστερηματα) [pronounced hoos- TEHR-ay-mah-tah]	<i>those things which are lacking; deficits; especially, wants, deficiencies</i>	neuter plural noun, accusative case	Strong's #5303
tôn (τῶν) [pronounced tohn]	<i>the, of the, from the; of this, from that, [away, out] from the; from the source of; by the; than the</i>	feminine plural definite article; genitive and ablative cases	Strong's #3588
thlipseis (θλίψεις) [pronounced THLIP- sice]	<i>troubles, pressures, oppressions, tribulations, afflictions; pressures and difficulties brought about by outside conditions—by conditions outside your control</i>	feminine plural noun, genitive/ablative case	Strong's #2347
του (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
Christos (χριστός) [pronounced krees- TOHSS]	<i>anointed, anointed one, Messiah; transliterated, Christ</i>	masculine singular noun; genitive/ablative case	Strong's #5547
en (ἐν) [pronounced en]	<i>in, into, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
tê (τῇ) [pronounced tay]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of; who</i>	feminine singular definite article; dative, locative and instrumental cases	Strong's #3588
sarx (σάρξ) [pronounced sarx]	<i>flesh; body [as opposed to soul/spirit]; meat [of an animal]; figuratively for, human nature, [frailties of] the flesh; sin nature; carnal, fleshly</i>	feminine singular noun; dative, locative or instrumental case	Strong's #4561
μου (ἐμοῦ) [pronounced eh-MOO]; μου (μου) [pronounced moo]	<i>me; of me; from me; my, mine</i>	1 st person singular pronoun, genitive/ablative case	Strong's #1473 (also, this is known as Strong's #3450; the simpler form of Strong's #1700)

Translation: ...and I keep on supplementing the deficiencies in my flesh of the pressures of the Christ...

Paul is deficient in his flesh, something which is true of all of us. Paul is under pressure; he faces afflictions related to Jesus Christ. Paul could eliminate much of the pressures in his life by simply cutting back on his teaching and evangelizing. However, because of this, he feels the pressures and afflictions of Christ.

Colossians 1:24c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hupér (ὑπέρ) [pronounced hoop-AIR]	<i>above, over, beyond, across; for, regarding, on behalf of, for the sake of, instead of; in favor of, because of, on account of; as a substitute for</i>	preposition with the genitive case	Strong's #5228
tou (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	neuter singular definite article, genitive/ablative case	Strong's #3588
sōma (σῶμα) [pronounced SOH-mah]	<i>body, both of man and animals, living or dead; of the planets and other heavenly bodies; group of men, family</i>	neuter singular noun, genitive/ablative case	Strong's #4983
Notice the repeat of the terms <i>flesh</i> and <i>body</i> .			
αυτου (αὐτοῦ) [pronounced ow-TOO]	<i>his, of him; from him, him; same</i>	3 rd person masculine singular personal pronoun; genitive/ablative case	Strong's #846

Translation: ...for the sake of His body,...

Paul was not above a play on words. Earlier in this chapter, Paul made reference to the flesh of the body. He makes a reference to the flesh and also to the body of Christ. However, Paul is not talking about the physical body of Jesus Christ; nor is Paul making a reference to the humanity of Jesus Christ. He clears this up in the next phrase.

Colossians 1:24d

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ho (ὃ) [pronounced hoh]	<i>whom, which, what, that; to whom, to that, whose, whoever</i>	neuter singular relative pronoun; nominative case	Strong's #3739
esti (ἐστί) [pronounced ehs-TEE] or estin (ἐστίν) [pronounced ehs-TIN]	<i>is, are, to be, keeps on being, continues having</i>	3 rd person singular, present indicative	Strong's #2076 (3 rd person present form of #1510)
hê (ἡ) [pronounced hey]	<i>the; this, that; these; who, which</i>	feminine singular definite article; nominative case	Strong's #3588 (article, demonstrative pronoun)
ekklêsía (ἐκκλησία) [pronounced ek-klay-SEE-ah]	<i>church, assembly, gathering, company; transliterated, ekklêsia</i>	feminine singular noun, genitive/ablative case	Strong's #1577

Paul repeats another important term: *church*.

Translation: ...which keeps on being the church,...

Christ's body is the church. Jesus is the head of the body; and the body is made up of Church Age believers.

Colossians 1:24 **Now I keep on rejoicing in [my] sufferings for the sake of you (all) and I keep on supplementing the deficiencies in my flesh of the pressures of the Christ for the sake of His body, which keeps on being the church,...** (Kukis nearly literal translation)

Colossians 1:25a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hês (ἧς) [pronounced hayç]	<i>from whom, from which, from what, of that; of whom, of that, whose</i>	feminine singular relative pronoun, genitive/ablative case	Strong's #3739
gínomai (γίνομαι) [pronounced GIN-oh-mī]	<i>to become [something it was not before]; to come to be [about], to happen; to be born; to arise; to be made, to be created; to happen, to take place</i>	1 st person singular, aorist (deponent) middle/passive indicative	Strong's #1096
egó (ἐγώ) [pronounced ehg-OH]	<i>I, me, my; primarily used as an emphatic</i>	1 st person singular, personal pronoun; nominative case	Strong's #1473
diakonos (διάκονος) [pronounced dee-AK-on-oss]	<i>a servant, attendant, minister; the servant; a deacon; a waiter</i>	masculine singular noun; nominative case	Strong's #1249
Compare v. 23d.			

Translation: ...of Whom I, [even] I, have become a servant...

Paul has become a servant to Jesus Christ, making him a servant also of Christ's body. Paul has chosen to be a servant to Christ and to the church. He is a servant or minister to the church.

Colossians 1:25b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
katá (κατά) [pronounced kaw-TAW]	<i>according to, after, according to a norm or standard; throughout, over, in, at; to, toward, up to; before, for, by, along</i>	preposition with the accusative case	Strong's #2596
tên (τήν) [pronounced tayn]	<i>the, to the; toward the; this, that</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun)

Colossians 1:25b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
oikonomia (οἰκονομία) [pronounced oy-koh-nohm-EE-uh]	<i>the management of a household or of household affairs; specifically, the management, oversight, administration, of other's property; the office of a manager or overseer, stewardship; administration, dispensation</i>	feminine singular noun, accusative case	Strong's #3622
This very important word is only found eight times in the New Testament: Luke 16:2-4 Ephesians 1:10 Ephesians 3:2 Colossians 1:25 1Timothy1:4		Testament: Luke 16:2-4	1Corinthians 9:17
του (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
theos (θεός) [pronounced theh-OSS]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, genitive/ablative case	Strong's #2316

Translation: ...according to the household administration of the God,...

Now is a servant to the church according to the oikonomia of the God. Oikonomia (οἰκονομία) [pronounced oy-koh-nohm-EE-uh] means, *the management of a household or of household affairs; specifically, the management, oversight, administration, of other's property; the office of a manager or overseer, stewardship; administration, dispensation*. Strong's #3622. Paul is a servant according to the concept of the administration of God's household on earth (this household being the church). God had a plan for those in church of his previous household (Israel) and now there is a new household, which requires some serious hands-on involvement.

Even though this word is sometimes translated, *dispensation*; it does not mean dispensation in the same way that we think of a dispensation, as a period of time where God has a specific program happening. The focus is more upon what is being done to manage/administer God's people on earth.

Colossians 1:25c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tên (τὴν) [pronounced tayn]	<i>the, to the; toward the; this, that</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun)
didōmi (δίδωμι) [pronounced dihd-OH-mee]	<i>giving, granting; supplying, furnishing; entrusting; paying wages; appointing to office; permitting; giving up, yielding; giving back; sacrificing</i>	feminine singular aorist active participle, accusative case	Strong's #1325
moi (μοί) [pronounced moy]	<i>I, to [for, by] me, mine, my</i>	1 st person singular, personal pronoun; dative, locative or instrumental case	Strong's #3427

Colossians 1:25c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
eis (εἰς) [pronounced ICE]	<i>to, toward; in, into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519
humas (ὕμας) [pronounced hoo-MOSS]	<i>you [all], all of you; to you, towards you [all]</i>	2 nd person plural personal pronoun; accusative case	Strong's #5209, (from Strong's #5210; a form of Strong's #4771)

Translation: ...which was given to me for your sakes...

This responsibility was given to Paul for the sake of the Colossians believers (and for the sake of all believers at this point in time).

Colossians 1:25d

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
plêroô (πληρώω) [pronounced play-ROH-oh]	<i>to fill [a vessel, a hollow place, a valley]; to fill [something] with [something]; to supply [abundantly with something] [fully, completely], to impart, to imbue with; to fulfill; to perform fully; to bring to a full end, to complete [finish, accomplish]</i>	aorist active infinitive	Strong's #4137
ton (τόν) [pronounced tahn]; also to (το) [pronounced toh]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588
logos (λόγος, ου, ό) [pronounced LOHG-ohss]	<i>a word; conception, idea; matter; thing; remark; decree, mandate; doctrine, teaching, message; the act of speaking, speech; reason, account; revelation</i>	masculine singular noun, accusative case	Strong's #3056
του (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
theos (θεός) [pronounced theh-OSS]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, genitive/ablative case	Strong's #2316

Translation: ...to fill up (a deficiency) [in you (all) with] the Word of the God...

Paul's key responsibility, once the people of a city have been evangelized, is to feed this sheep; to teach them the Word of God, which would fill up the deficiency which they had at the moment of salvation. At that time, we have the position of being **sanctified**, but not spiritually mature. The new believer is deficient.

Colossians 1:25 „,of Whom I, [even] I, have become a servant according to the household administration of the God, which was given to me for your sakes to fill up (a deficiency) [in you (all) with] the Word of the God... (Kukis nearly literal translation)

Colossians 1:26a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
to (τό) [pronounced toh]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
mustêrion (μυστήριον) [pronounced moos-TAY-ree-on]	<i>hidden thing, secret, mystery; cultic, fraternal or religious secrets</i>	neuter singular noun; accusative case	Strong's #3466
Also a very important Church Age word, found over 25x in the New Testament.			
to (τό) [pronounced toh]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
αποκρυπτό (ἀποκρύπτω) [pronounced ap-ok-ROOP-toh]	<i>(fully) concealing away; a thing being concealed; keeping (something) secret, hiding</i>	neuter singular; perfect passive participle; accusative case	Strong's #613
από (ἀπό) [pronounced aw-PO]; spelled ἄφ´ before a vowel.	<i>from, away from, by; after; at; with, because of, since; before; in; of; out (from)</i>	preposition or separation or of origin	Strong's #575
tôn (τῶν) [pronounced tohn]	<i>the, of the, from the; of this, from that, [away, out] from the; from the source of; by the; than the</i>	masculine plural definite article; genitive and ablative cases	Strong's #3588
aiônes (αιῶνες) [pronounced ī-OHN-ehs]	<i>lifetimes, generations; things which continue forever, ages, (long) periods (perpetuities) of time, eternal things, eternities; worlds, universes</i>	masculine plural noun; genitive/ablative case	Strong's #165
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
από (ἀπό) [pronounced aw-PO]; spelled ἄφ´ before a vowel.	<i>from, away from, by; after; at; with, because of, since; before; in; of; out (from)</i>	preposition or separation or of origin	Strong's #575
tôn (τῶν) [pronounced tohn]	<i>the, of the, from the; of this, from that, [away, out] from the; from the source of; by the; than the</i>	feminine plural definite article; genitive and ablative cases	Strong's #3588

Colossians 1:26a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
geneai (γενεαί) [pronounced ghen-eh- ĭ]	<i>generations; families; races, genealogies; nations, ages, [periods of] time</i>	feminine plural noun; genitive/ablative case	Strong's #1074

Translation: ...[which is] the mystery, the [word] having been concealed from the [previous] ages and from the [previous] generations;...

This new household and its administration is the mystery, and it has been concealed from previous time periods (ages) and previous generations. This information is known now, but it is not known to all believers; and not even to all teachers of the Word (I don't think that Peter knew this doctrine; and that the writer of Hebrews also did not have this information down solid in his own mind).

Colossians 1:26b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
nun (νῦν) [pronounced noon]	<i>now, at this time, henceforth, hereafter, from here forward; (as) of late, soon, at present, this (time)</i>	adverb; a primary particle of present time	Strong's #3568
dé (δέ) [pronounced deh]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
Together, these two words are translated, <i>now, but now, yet now, but right now, even now</i> (in Colossians 1:21–22).			
phaneroō (φανερῶ) [pronounced fan-er- OH-oh]	<i>to make known, to reveal, to make manifest; to become known, to be clearly recognized, to be thoroughly understood; to appear</i>	3 rd person singular, aorist passive indicative	Strong's #5319
tois (τοῖς) [pronounced toiç]	<i>(to, in by) the; these [things]; in these; to those; by all of this; for these</i>	neuter plural definite article; dative, locative or instrumental case	Strong's #3588
hagios (ἅγιος) [pronounced HA-gee- oss]	<i>holy (ones), set apart (ones); angels, saints</i>	masculine plural adjective used as a substantive; dative, locative or instrumental case	Strong's #40
autou (αὐτοῦ) [pronounced ow-TOO]	<i>his, of him; from him, him; same</i>	3 rd person masculine singular personal pronoun; genitive/ablative case	Strong's #846

Translation: ...but which now has been revealed to His saints,...

This information about the mystery age and the mystery doctrine is being revealed to God's saints. It takes time before this doctrine becomes known to all. In fact, some do not even know this doctrine to this day.

Colossians 1:26 ...[which is] the mystery, the [word] having been concealed from the [previous] ages and from the [previous] generations; but which now has been revealed to His saints,... (Kukis nearly literal translation)

Colossians 1:27a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hois (οἷς) [pronounced <i>hoiç</i>]	<i>to whom, in which, by means of what; for that</i>	masculine plural relative pronoun; dative, locative or instrumental case	Strong's #3739
thélô (θέλω) [pronounced <i>THEH-loh</i>]	<i>to will, to have in mind, to wish, to desire, to purpose, to intend, to please; to take delight [pleasure] in</i>	3 rd person singular, aorist active indicative	Strong's #2309
ho (ὁ) [pronounced <i>hoh</i>]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
theos (θεός) [pronounced <i>theh-OSS</i>]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, nominative case	Strong's #2316
gnôrizô (γνωρίζω) [pronounced <i>gnoh-RID-zoh</i>]	<i>to make known; subjectively to know; to certify, to declare, to give to understand</i>	aorist active infinitive	Strong's #1107
ti (τί) [pronounced <i>tee</i>]	<i>who, what [one], which, how; whether, why</i>	neuter singular interrogative pronoun; nominative case	Strong's #5101
to (τό) [pronounced <i>toh</i>]	<i>the, this, that; who, which</i>	neuter singular definite article; nominative case	Strong's #3588
ploutos (πλοῦτος) [pronounced <i>PLOO-toss</i>]	<i>riches, money, possessions, or (figuratively) abundance, richness, (specifically) valuable bestowment, a good [that one is enriched by or blessed with]</i>	masculine singular noun, nominative case	Strong's #4149
tês (τῆς) [pronounced <i>tayc</i>]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588
doxa (δόξα) [pronounced <i>DOHX-ah</i>]	<i>glory, dignity, glorious, honour, praise, worship</i>	feminine singular noun; genitive/ablative case	Strong's #1391
tou (τοῦ) [pronounced <i>tu</i>]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	neuter singular definite article, genitive/ablative case	Strong's #3588

Colossians 1:27a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
mustêrion (μυστήριον) [pronounced <i>moos-TAY-ree-on</i>]	<i>hidden thing, secret, mystery; cultic, fraternal or religious secrets</i>	neuter singular noun; accusative case	Strong's #3466
toutou (τούτου) [pronounced <i>TOO-too</i>]	<i>this, that, of this one, from this thing</i>	intermediate demonstrative pronoun; masculine singular; genitive or ablative case	Strong's #3778 (the genitive masculine or neuter is also known as Strong's #5127)
en (ἐν) [pronounced <i>en</i>]	<i>in, into, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
tois (τοῖς) [pronounced <i>toiç</i>]	<i>(to, in by) the; these [things]; in these; to those; by all of this; for these</i>	neuter plural definite article; dative, locative or instrumental case	Strong's #3588
ethnê (ἔθνη) [pronounced <i>EHTH-nay</i>]	<i>Gentiles, pagans; peoples [as distinguished from Jews]; Gentile nations; in the OT, foreign nations not worshiping the true God, Paul uses the plural for Gentile Christians and for pagan Gentiles</i>	neuter plural noun, dative, locative or instrumental case	Strong's #1484

Translation: ...to whom the God wills to make know what the riches of the glory of the mystery of this thing among the gentiles [which is this]:...

There are quite a number of new doctrines which are related to **dispensations**. Paul decides to make one of those mystery doctrines known, by way of illustration.

God wills for this information to be known and this information makes up the riches of God's glory. The riches are the depths of these doctrines; and this reference to glory simply refers to God's character or essence.

Even though there are both Jewish and gentile believers (even in Colosse), Paul refers to gentiles, as the previous dispensation was centered around the Jews. This new dispensation is not centered upon the gentiles in terms of whom the kingdom is offered to; but it is clear that gentiles are responding with more enthusiasm to the message of Christ than Jewish believers were at this time.

Colossians 1:27b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ho (ὁ) [pronounced <i>hoh</i>]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588

Colossians 1:27b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
esti (ἐστί) [pronounced <i>ehs-TEE</i>] or estin (ἐστίν) [pronounced <i>ehs-TIN</i>]	<i>is, are, to be, keeps on being, continues having</i>	3 rd person singular, present indicative	Strong's #2076 (3 rd person present form of #1510)
Christos (χριστός) [pronounced <i>krees-TOHSS</i>]	<i>anointed, anointed one, Messiah; transliterated, Christ</i>	masculine singular noun; nominative case	Strong's #5547
en (ἐν) [pronounced <i>en</i>]	<i>in, into, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
humin (ὕμῖν) [pronounced <i>hoo-MEEN</i>]	<i>you [all]; in you; to you; in you; by you, with you</i>	2 nd person plural personal pronoun; locative, dative or instrumental case	Strong's #5213; an irregular dative of #5210; a form of #4771

Translation: ...the Christ keeps on being in you (all),...

One of the church age doctrines is, we are in Christ and He is in us (the latter is mentioned here).

Since Christ is in us, we want to walk worthy of Him, which means growing spiritually. We do not grow spiritually by doing works. Otherwise, the New Testament would have simply been a list of things for us to do.

Colossians 1:27c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hê (ἡ) [pronounced <i>hey</i>]	<i>the; this, that; these; who, which</i>	feminine singular definite article; nominative case	Strong's #3588 (article, demonstrative pronoun)
elpis (ἐλπίς) [pronounced <i>el-PIS</i>]	<i>hope; confidence, a confident expectation; desire of some good with expectation of obtaining it</i>	feminine singular noun, nominative case	Strong's #1680
tês (τῆς) [pronounced <i>tayc</i>]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588
doxa (δόξα) [pronounced <i>DOHX-ah</i>]	<i>glory, dignity, glorious, honour, praise, worship</i>	feminine singular noun; genitive/ablative case	Strong's #1391

Translation: ...the confidence of the glory...

The message of the Church Age is confidence in the Person of Jesus Christ. It is confidence in the essence of God.

Colossians 1:27 ...to whom the God wills to make know what the riches of the glory of the mystery of this thing among the gentiles [which is this]: the Christ keeps on being in you (all), the confidence of the glory... (Kukis nearly literal translation)

Colossians 1:28a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hon (ὅν) [pronounced hawn]	whom, which, what, that; to whom, to that, whose, whomever	masculine singular relative pronoun; accusative case	Strong's #3739
hêmeis (ἡμεῖς) [pronounced hay-MICE]	us, we [ourselves]; we [as an emphatic]	1 st person plural pronoun; nominative case	Strong's #2249 (nominative plural of #1473)
katangéllō (καταγγέλλω) [pronounced kat-ang-GHEHL-low]	to proclaim, declare, to preach, to show, to speak of, to teach	1 st person plural, present active indicative	Strong's #2605

Translation: ...which we, [even] we continue proclaiming,...

These things, Paul and company (and others which whom Paul has been associated) continue to proclaim. He would be proclaiming Jesus Christ as Savior; and then teaching Church Age doctrine to advance the saints in the Christian life. Or, as Paul says here, filling up a deficiency in them.

Colossians 1:28b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
nouthetéo (νουθετέω) [pronounced noo-thet-EH-oh]	admonishing, warning, exhorting, putting to mind	masculine plural, present active participle, nominative case	Strong's #3560
panta (πάντα) [pronounced PAN-ta]	each, every, any, anything; all, entire; anyone, all things, everything; some [of all types]	masculine singular adjective, accusative case	Strong's #3956
anthrôpos (ἄνθρωπος) [pronounced ANTH-row-poss]	man [in the generic sense], mankind, human being; man [in reference to gender]	masculine singular noun; accusative case	Strong's #444

Translation: ...admonishing every man...

Paul admonishes each man or puts truth to each man's mind.

Colossians 1:28c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kaí (καί) [pronounced kī]	and, even, also; so, too, then, that; indeed, but, along with, while, when	conjunction	Strong's #2532

Colossians 1:28c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
didaskô (διδάσκω) [pronounced <i>did-AS-koh</i>]	<i>teaching, instructing, imparting knowledge, the one instilling doctrine</i>	masculine plural, present active participle; nominative case	Strong's #1321
panta (πάντα) [pronounced <i>PAN-ta</i>]	<i>each, every, any, anything; all, entire; anyone, all things, everything; some [of all types]</i>	masculine singular adjective, accusative case	Strong's #3956
anthrôpos (ἄνθρωπος) [pronounced <i>ANTH-row-poss</i>]	<i>man [in the generic sense], mankind, human being; man [in reference to gender]</i>	masculine singular noun; accusative case	Strong's #444
en (ἐν) [pronounced <i>en</i>]	<i>in, into, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
pasê (πάση) [pronounced <i>PAH-say</i>]	<i>each, every, any; all, entire; anyone, all things, everything; some [of all types]</i>	feminine singular adjective, locative, dative and instrumental cases	Strong's #3956
sophia (σοφία) [pronounced <i>sohf-EE-ah</i>]	<i>wisdom [spiritual, human, cosmic]</i>	feminine singular noun; dative, locative or instrumental case	Strong's #4678

Translation: ...and teaching every man in the sphere of all wisdom,...

Paul (and others) continue teaching every man in the sphere of all wisdom.

First thing, notice that Paul's intent is not to teach a few guys a lot of stuff; but his goal is to teach all men. All of this teaching takes place in the sphere of wisdom.

Colossians 1:28d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hina (ἵνα) [pronounced <i>HEE-na</i>]	<i>that, in order that, so that, to the intent that; because</i>	conjunction which denotes purpose or result	Strong's #2443
paristêmi/paristanô (παρίστημι/παριστάνω) [pronounced <i>par-IHS-tay-meet/par-is-TAHN-oh</i>]	<i>to present; to bring near; to rule, to reign; to stand by [ready to help]</i>	1 st person plural, aorist active subjunctive	Strong's #3936
panta (πάντα) [pronounced <i>PAN-ta</i>]	<i>each, every, any, anything; all, entire; anyone, all things, everything; some [of all types]</i>	masculine singular adjective, accusative case	Strong's #3956

Colossians 1:28d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
anthrōpos (ἄνθρωπος) [pronounced ANTH-row-poss]	<i>man [in the generic sense], mankind, human being; man [in reference to gender]</i>	masculine singular noun; accusative case	Strong's #444
téleios (τέλειος) [pronounced TEHL-i-os]	<i>complete, mature, finished; with reference to people, it means a full age, fully grown, mature, adulthood</i>	masculine singular adjective; accusative case	Strong's #5046
en (ἐν) [pronounced en]	<i>in, into, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
Christos (χριστός) [pronounced kreeS-TOHSS]	<i>anointed, anointed one, Messiah; transliterated, Christ</i>	masculine singular noun; dative, locative or instrumental case	Strong's #5547

Translation: ...that we might present every man spiritually mature in Christ,...

The end result is, hopefully, to be able to present every man as spiritually mature in Christ. Again, this is a potential only; sometimes realized in the Christian life and sometimes not.

Colossians 1:28 ...which we, [even] we continue proclaiming, admonishing every man and teaching every man in the sphere of all wisdom, that we might present every man spiritually mature in Christ,... (Kukis nearly literal translation)

Colossians 1:29a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
eis (εἰς) [pronounced ICE]	<i>to, toward; in, into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519
ho (ὃ) [pronounced hoh]	<i>whom, which, what, that; to whom, to that, whose, whomever</i>	neuter singular relative pronoun; accusative case	Strong's #3739
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
kopiaō (κοπιᾶω) [pronounced kop-ee-AH-oh]	<i>to grow weary, tired, exhausted (with toil or burdens or grief), to be fatigued; to work hard, to labor; to labour with wearisome effort, to toil; of bodily labour</i>	1 st person singular, present active indicative	Strong's #2872

Translation: ...to which [goal] even I keep on growing weary,...

Paul, in this work, grows weary. He works hard and he is fatigued as a result.

Colossians 1:29b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
agōnizomai (ἀγωνίζομαι) [pronounced ag-oh- NIHD-zohm-ahee]	<i>entering into a contest: contending in the gymnastic games; contending with adversaries, one who fights; metaphorically struggling [with difficulties and dangers]; endeavouring with strenuous zeal, striving; obtaining something</i>	masculine singular, present (deponent) middle/passive participle; nominative case	Strong's #75
katá (κατά) [pronounced kaw- TAW]	<i>according to, after, according to a norm or standard; throughout, over, in, at; to, toward, up to; before, for, by, along</i>	preposition with the accusative case	Strong's #2596
tên (τὴν) [pronounced tayn]	<i>the, to the; toward the; this, that</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun)
enérgeia (ἐνέργεια) [pronounced en-ERG- i-ah]	<i>working; efficiency, energy, operation; always superhuman power in the New Testament</i>	feminine singular noun; accusative case	Strong's #1753
autou (αὐτοῦ) [pronounced ow-TOO]	<i>his, of him; from him, him; same</i>	3 rd person masculine singular personal pronoun; genitive/ablative case	Strong's #846

Translation: ...struggling according to His power,...

Paul, nevertheless, struggles or strives according to the power of Jesus Christ; the power which He puts into us.

Colossians 1:29c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tên (τὴν) [pronounced tayn]	<i>the, to the; toward the; this, that</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun)
energéō (ἐνεργέω) [pronounced en-erg- EH-oh]	<i>working (for someone), producing, being effective (effectual); being operative, being at work, putting forth power; a worker/workers, being of aid to someone; displaying one's activity, showing one's self operation</i>	feminine singular, present middle participle; accusative case	Strong's #1754
en (ἐν) [pronounced en]	<i>in, into, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722

Colossians 1:29c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
emoi (ἐμοί) [pronounced ehm-OY]	<i>I, to [for, by] me, mine, my, myself</i>	1 st person singular, personal pronoun; dative, locative or instrumental case	Strong's #1698 (a form of #3427)
en (ἐν) [pronounced en]	<i>in, into, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
dúnamis (δύναμις) [pronounced DOO-nahm-iss]	<i>power, ability, able, capable; inherent power, power residing in a thing by virtue of its nature, or which a person or thing exerts and puts forth; mighty deed, miracle; meaning or significance [of voice, language]</i>	feminine singular noun; dative, locative or instrumental case	Strong's #1411

Translation: ...the One working in me with power.

Here, I took some liberties, using the first definite article and the participle to refer to someone in specific, here, Jesus Christ. I am not sure if that holds up grammatically speaking. However, I am hard-pressed to put together a better explanation at this point (especially for the end of this very long sentence).

Clearly, Jesus is the One working in Paul with power.

Colossians 1:29 ...to which [goal] even I keep on growing weary, struggling according to His power, the One working in me with power. (Kukis nearly literal translation)

Colossians 1:24–29 Now I keep on rejoicing in [my] sufferings for the sake of you (all) and I keep on supplementing the deficiencies in my flesh of the pressures of the Christ for the sake of His body, which keeps on being the church, of Whom I, [even] I, have become a servant according to the household administration of the God, which was given to me for your sakes to fill up (a deficiency) [in you (all) with] the Word of the God [which is] the mystery, the [word] having been concealed from the [previous] ages and from the [previous] generations; but which now has been revealed to His saints, to whom the God wills to make know what the riches of the glory of the mystery of this thing among the gentiles [which is this]: the Christ keeps on being in you (all), the confidence of the glory which we, [even] we continue proclaiming, admonishing every man and teaching every man in the sphere of all wisdom, that we might present every man spiritually mature in Christ, to which [goal] even I keep on growing weary, struggling according to His power, the One working in me with power. (Kukis nearly literal translation)

Colossians 1:24–29 I continue to rejoice in my own sufferings on your behalf, and I continue supplementing the deficiencies of my flesh regarding the pressures allowed to be placed upon me by Christ, for the sake of His body, which is the church, to which I have become a servant according household administration given me by God. I have been given the responsibility of filling up a deficiency in you with the Word of God—specifically the mystery doctrine which has been concealed in previous ages and from previous generations, but is now been revealed to His saints. It is God's will to make the riches of His glory—this mystery doctrine—known to the gentile converts, which is this: Christ keeps on being in all of you; and we have confidence of His glory. Because of this, we keep on proclaiming these mystery doctrines, admonishing every man and teaching every man in the sphere of all wisdom, so that, through the teaching of these things, every man might be presented to God as spiritually mature in Christ. There are times that I become weary in this fight, but continue struggling according to His power, the One working in me with power. (Kukis paraphrase)

Chapter Outline	Charts, Graphics and Short Doctrines	
Beginning of Document	Verse Navigation	Introduction and Text
First Verse	Chapter Summary	Addendum
www.kukis.org	Exegetical Studies in Colossians	

A Set of Summary Doctrines and Commentary

When I study a chapter of the Bible, one of the questions which I nearly always have is, *why is this chapter in the Word of God?*

Why Colossians 1 is in the Word of God

- 1.
- 2.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

When studying a chapter in the Bible, there are a number of topics which that study leads to.

What We Learn from Colossians 1

- 1.

[Chapter Outline](#)

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Originally, I was going to remove this, as I have used it in the Old Testament to look forward. However, it is certainly reasonable to summarize how our Savior is portrayed in this chapter.

Jesus Christ in Colossians 1

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

A Brief Review of Colossians 1

The Bond Slave Version Bible is not copyrighted. It is a computer modernized version of the King James text. This is the version used below.

Greeting

Colossians 1:1 Paul, an apostle of Jesus Christ by the will of God, and Timotheus our brother,

This letter is sent from Paul and Timothy to the church at Colosse. Apparently, neither man has been to Colosse before.

Colossians 1:2 **To the saints and faithful brethren in Christ which are at Colosse: Grace be to you, and peace, from God our Father and the Lord Jesus Christ.**

This letter is addressed to the saints and faithful brothers in Christ who are at Colosse. The two sets of people named here should not be seen as the same group. A **saint** is any person who has believed in Jesus Christ; a faithful brother is a believer who has grown spiritually.

Thanksgiving and Prayer

Colossians 1:3 **We give thanks to God and the Father of our Lord Jesus Christ, praying always for you,**

Even though Paul has not met with the church at Colosse, he has heard about them and he is praying for them.

Colossians 1:4 **Since we heard of your faith in Christ Jesus, and of the love which you have to all the saints,**

V. 4 continues v. 3. Paul and the others began to pray for the believers in Colosse after they heard about their faith in Christ Jesus and the mental attitude love which they had for other believers (which indicates that some spiritual growth has been taking place at this church).

In the book of Acts, Paul finds himself not too far from Colosse. He has believers from Galatia begging him to remain and to teach them all more, yet Paul believes that he needs to get to Jerusalem for one of the religious holidays taking place there. This takes place in **Acts 20** ([HTML](#)) ([PDF](#)) ([WPD](#)).

Colossians 1:5 **For the hope which is laid up for you in heaven, whereof you heard before in the word of the truth of the gospel;...**

This translation is difficult to work with:

Colossians. 1:5 **...Because of the assurance which is reserved for you in the heavens [both eternal life & our inheritance from Christ], which you have heard before in the Word of Truth [doctrine], i.e., the gospel,...** (Benjamin Brodie translation)

Paul and company are giving thanks because the Colossians have the assurance that eternal life and their inheritance from Christ are reserved for them in the heavens, which they have learned through the concentrated teaching of Bible doctrine (which was taking place there, even though Paul had not been there yet).

Colossians 1:6 **Which is come to you, as it is in all the world; and brings forth fruit, as it does also in you, since the day you heard of it, and knew the grace of God in truth:...**

Both the gospel and the teaching of Bible doctrine has come to the people in Colosse. This teaching has gone throughout the world and it is bringing forth fruit, such as new believers in Colosse and spiritual growth among the new believers there.

Colossians 1:7 **...As you also learned of Epaphras our dear fellowservant, who is for you a faithful minister of Christ;...**

Apparently the missionary and/or teaching taking place in Colosse was begun by Epaphras, an evangelist in the early church.

Colossians 1:8 **...Who also declared to us your love in the Spirit.**

Paul received one report on the church in Colosse from Epaphras.

Colossians 1:9 **For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that you might be filled with the knowledge of his will in all wisdom and spiritual understanding;...**

Paul and company, from the day that he heard this news from Epaphras, have not ceased to pray for the believers in Colosse. At the top of the list of their things to pray for is the increase of divine knowledge (Bible doctrine) in the souls of the believers in Colosse.

Colossians 1:10 **...That you might walk worthy of the Lord to all pleasing, being fruitful in every good work, and increasing in the knowledge of God;...**

Once they have the Bible doctrine in their souls, then the believers in Colosse might walk worthy of the Lord, which would result in divine good production and increasing knowledge of God.

Benjamin Brodie's translation of Colossians 1:10 **...So that you might begin to walk [function in the sphere of divine power] worthy [with integrity, dignity, and character] of the Lord with the view of pleasing Him in all things [the supergrace life], being fruitful in every good work [divine production] and constantly receiving growth [spiritual prosperity] by means of the full knowledge from God [maximum doctrine in the soul],...**

Colossians 1:11 **...Strengthened with all might, according to his glorious power, to all patience and longsuffering with joyfulness;...**

Believers are given strength in their spirits as they grow, which is in accordance with the power of God, learning patience by the faith-rest technique, growing spiritually supercharged by personal suffering, and enjoying a relaxed mental attitude in life.

Colossians 1:12 **...Giving thanks to the Father, which has made us meet to be partakers of the inheritance of the saints in light:...**

Paul is still talking about his prayers for the believers in Colosse, for whom he gives thanks to the Father, because God has made Paul and the believers in Colosse fellow partakers in the promised inheritance to all saints.

Colossians 1:13 **...Who has delivered us from the power of darkness, and has translated us into the kingdom of his dear Son:...**

This same God has delivered us from the power of darkness, and has positionally transferred us into the kingdom of His beloved Son.

Colossians 1:14 **...In whom we have redemption through his blood, even the forgiveness of sins:...**

It is in the blood of Christ that we have redemption and forgiveness of sins. Bear in mind that this is not the Lord's literal blood, but it is through His spiritual death on the cross which saved us.

The Preeminence of Christ

Colossians 1:15 **...Who is the image of the invisible God, the firstborn of every creature:...**

Having mentioned Jesus, Paul is further inspired to give us the outline of doctrine of Christology.

Jesus is the exact image of the invisible God (this would be in His Deity); and Jesus is the firstborn of every creature. Jesus has a position as firstborn, which entitles Him to the double portion and to other great blessings.

Colossians 1:16 ...For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him:...

All things were created by means of the Christ, all the things in heaven and all the things which are on earth, whether visible or invisible.

R. B. Thieme, Jr. suggests that these four things are: ...whether human governments or constituted authorities, or angelic rulers and authorities:...

Benjamin Brodie: ...whether they are human governments [thrones] or constituted authorities [dominions] or angelic rulers [principalities] or demon commissioned officers [potentates];...

Colossians 1:17 ...And he is before all things, and by him all things consist.

Jesus existed before all things, as He created all things. All things are held together by Him. The universe operates in accordance with specific laws and matter acts as it does according to the commandment of Jesus Christ.

Colossians 1:18 And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence.

Jesus is the head of the church (which is all believers); and all things are begun by Him. Jesus is the firstborn from the dead—meaning the first man to be resurrected into a resurrection body. Jesus has preeminence over all things.

Colossians 1:19 For it pleased the Father that in him should all fulness dwell;...

All blessing and happiness (= the fullness) dwell in the human soul of Jesus Christ.

Colossians 1:20 ...And, having made peace through the blood of his cross, by him to reconcile all things to himself; by him, I say, whether they be things in earth, or things in heaven.

Jesus made peace between God and man through the blood of His cross—again, a reference to the Lord's spiritual death on the cross, where He bore our sins, taking upon Himself the punishment which we deserve.

Jesus has the ministry of reconciliation, where man and God are reconciled. Apart from Jesus, we have no pathway to a perfect God. And because Jesus is God, He reconciles all things to Himself as well.

It is not as clear to me what Jesus reconciles to Himself in heaven. Both Thieme Brodie suggest *elect angels*, but are they not already in a state of fellowship with God?

Perhaps the emphasis here is, all things will be placed in a state of reconciliation with God.

Colossians 1:21 And you, that were sometime alienated and enemies in your mind by wicked works, yet now has he reconciled...

Paul points out that the believers in Colosse were formerly enemies of God, in their thinking and by their evil works; but who are now reconciled to God as well.

Colossians 1:22 ...In the body of his flesh through death, to present you holy and unblameable and unreprouvable in his sight:...

We are all reconciled through Christ's body of flesh through death. He had to take upon Himself in His Own human body our sins; and the penalty due for our sins.

Colossians 1:23 ...If you continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which you have heard, and which was preached to every creature which is under heaven; whereof I Paul am made a minister;...

Paul is encouraging the believers in Colosse to continue moving forward, being grounded and settled in Bible doctrine; and to not be moved from their confidence in the gospel message.

The gospel message has to, on the basis of God's character, be proclaimed to every person interested in God at the point of God consciousness. We do not know how all of this took place; but we depend upon God's character to know that this is true.

Paul's Ministry to the Church

Colossians 1:24 ...Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church:...

Paul is not suffering specifically for the local churches in Colosse. He is in a state of human difficulty, having been kept under house arrest at this time in Rome (he is writing to Colosse from Rome).

Paul's suffering is on behalf of all believers with whom he has had contact.

Colossians 1:25 ...Whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfil the word of God;...

Paul was made a minister of the gospel by means of God the Holy Spirit. He was also made a teacher and given the truth (Bible doctrine) to teach.

A dispensation means the management of a household. The household of the Jews was managed in a particular way by specific men under the dispensation of Israel. The church is a different household managed in a different way; and Paul is made a minister to that household.

Colossians 1:26 ...Even the mystery which has been hid from ages and from generations, but now is made manifest to his saints:...

The doctrine of the Church Age and all of the related doctrines to the Church Age are only being revealed at this time. They are not found in the Old Testament. They were hidden from previous dispensations and previous generations.

Colossians 1:27 ...To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory:...

There is great value (riches) in the doctrines of the Church Age (here, called *the glory of this mystery*). This is clearly a new era which brings the gentiles into it in a greater way than before.

Christ in us is one of these new mystery doctrines, and He is the hope (or confidence) in us.

Glory can refer to the essence of God or to the revelation of God.

Colossians 1:28 ...Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus:...

Paul's assignment is to help believers in the Church Age (during his generation) move toward spiritual maturity. This comes as a result of teaching every man in all wisdom.

Colossians 1:29 ...Whereunto I also labour, striving according to his working, which works in me mightily.

Paul strives to meet the challenges which God presents to him; which God works within him.

Addendum

This is an early development of this doctrine by R. B. Thieme, Jr.

The Doctrine of Reconciliation (R. B. Thieme, Jr.)

1. Reconciliation is the first work of God from which man benefits eternally.
2. The removal of this barrier between man and God is called reconciliation in Ephesians 2:16; Colossians 1:20,21; 2 Corinthians 5:18.
3. The cross is the basis for such reconciliation — Colossians 1:20; Ephesians 2:16.
4. In reconciliation the unbeliever is regarded as the enemy of God, the barrier is called “enmity” — Romans 5:10; Colossians 1:21.
5. Believers of the Church Age, therefore, have a ministry of reconciliation — 2 Corinthians 5:18-20.
6. Reconciliation connotes peace between man and God — Ephesians 2:14 cf. 2:16; Colossians 1:20.
7. The peace offering of the Levitical sacrifices portrays reconciliation — Leviticus chapters 3, 6:37,38; 8:15.
8. The mechanics of reconciliation.
 - a. Sin is removed from the barrier [unlimited atonement — 2 Corinthians 5:14,15,19; 1 Timothy 2:6; 4:10; Titus 2:11; Hebrews 2:9; 2 Peter 2:1; 1 John 2:2; redemption — John 8:31,36; Galatians 3:13; 1 Peter 1:18,19; Ephesians 1:7; Colossians 1:14.
 - b. The penalty of sin is removed by expiation — Colossians 2:14. Expiation is Christ paying the penalty of sin — Psalm 22:1-6 where Christ is the worm being crushed on our behalf.
 - c. The problem of physical birth is removed from the barrier by the doctrine of regeneration — John 3:1-18; 1 Peter 1:23; Titus 3:5. When anyone believes in Christ because of the work of the cross he is said to be born again.
 - d. Human good or relative righteousness is removed from the barrier by two doctrines: the doctrine of imputation and the doctrine of justification. They are entirely different doctrines though closely related because one depends upon the other. At the point of salvation, because of propitiation and the work of the Lord Jesus Christ on the cross, God imputes to each person who believes His own righteousness [+R]. Once we have +R God then looks at us and says, “Vindicated” or “Justified.” So the possession of +R means vindication at the point of salvation. Imputation — Romans 3:22; 9:30-10:10; Philippians 3:9; 2 Corinthians 5:21; Hebrews 10:14. Justification — Romans 4:1-5, 25; 5:1; 8:29,30; Titus 3:7; Galatians 2:16.
 - e. The problem of God's perfect character. This is removed from the barrier through propitiation — Romans 3:22-26; 1 John 2:1,2.
 - f. Instead of position in Adam God the Holy Spirit through the baptism of the Spirit takes us at the moment of salvation and enters us into union with Christ so that this item of the barrier is removed. The problem s position in Adam is removed by positional sanctification — 1 Corinthians 15:22; 2 Corinthians 5:17; Ephesians 1:3-6.
9. Reconciliation at the cross was prophesied in Isaiah 57:19.

This came from Notebook 1, which is mostly pre-1973 or so.

A Complete Translation of Colossians 1	
The Kukis Reasonably Literal Translation	Kukis Paraphrase
Chapter Outline	Charts, Graphics and Short Doctrines

The following Psalms would be appropriately studied at this time:

Doctrinal Teachers Who Have Taught Colossians 1			
	Series	Lesson (s)	Passage
	1972 Colossians (#405)	#1–13	Colossians 1:1–29
	1972 Colossians (#405)	#60	Colossians 1:7
R. B. Thieme, Jr.	1992 Spiritual Dynamics (#376)	#414	Colossians 1:27
	1992 Spiritual Dynamics (#376)	#624	Colossians 1:18a
	1992 Spiritual Dynamics (#376)	#1003	Colossians 1:12

Doctrinal Teachers Who Have Taught Colossians 1

	Series	Lesson (s)	Passage
	1992 Spiritual Dynamics (#376)	#1172, 1176, 1220	Colossians 1:15–19
	1992 Spiritual Dynamics (#376)	#1428, 1552, 1667	Colossians 1:14
	1992 Spiritual Dynamics (#376)	#1568–1569, 1574	Colossians 1:13–16
	1965 Acts (#402)	#148	Colossians 1:9
	1985 Ephesians (#412)	#100, 512	Colossians 1:19–22
	1985 Ephesians (#412)	#313–314, 657	Colossians 1:25–29
	1985 Ephesians (#412)	#386	Colossians 1:10–12
	1985 Ephesians (#412)	#755, 792, 1362	Colossians 1:27–28
	1985 Ephesians (#412)	#1195	Colossians 1:16–17
	1981 Revelation (#457)	#654	Colossians 1:25–29
	1984 Protocol Plan of God (#728)	#7	Colossians 1:27–29
	1984 Protocol Plan of God (#728)	#48, 63–67	Colossians 1:9–12
	1965 Teens (#776)	#108–117	Colossians 1:1–29
	1992 Israel in Conflict (#840)	#131	Colossians 1:27–28
	1970 The Doctrine of War (#890)	#7–8	Colossians 1:9–10
Dr. Robert Dean	https://deanbible.org/new-testament-menuitem/collossians-menuitem		Colossians 1–4
Dr. Grant C. Richison	https://www.gracenotes.info/colossians/colossians.pdf (Grace notes)		Colossians 1–4
Mike Smith	http://www.countrybiblechurch.us/Colossians/index.html		Colossians 1–4
Wayne Binnicker / Benjamin Brodie	http://www.versebyverse.com/sitebuildercontent/sitebuilderfiles/colos.pdf (Is this Benjamin Brodie's translation?)		Colossians 1–4
	https://www.yumpu.com/en/document/read/1242911/colossians-verse-by-verse-biblical-exegesis had this same document, but with Benjamin Brodie's name attached. Who wrote the commentary?		
Benjamin Brodie	http://www.versebyverse.com/uploads/1/0/1/0/101034580/colossians_expanded_translation.pdf		Colossians 1–4 (translation only)
Syndein	http://syndein.com/colossians.html		Colossians 1–4
Billy J. Puryear	http://www.amadorbiblestudies.org/Notes/Colossians/		Colossians 1–4

Mark Perkins has posted notes on the book of Colossians, but I can no longer find those notes. If anyone has access to these notes, I will post them at my website.

Word Cloud from the Kukis Paraphrase of Colossians 1

Word Cloud from Exegesis of Colossians 1²⁰

These two graphics should be very similar; this means that the exegesis of Colossians 1 has stayed on topic and has covered the information found in this chapter of the Word of God.

Chapter Outline	Charts, Graphics and Short Doctrines	
Beginning of Document	Verse Navigation	Introduction and Text
First Verse	Chapter Summary	Addendum
www.kukis.org	Exegetical Studies in Colossians	

²⁰ Some words have been left out of this graphic; including *Strong*, *BDB*, and *pronounced*.