

Colossians 2

written and compiled by Gary Kukis

Colossians 2:1–23

Fullness of Life in the Christ/the Draw of the Cosmic System

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 2 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: Unique to Colossians is, Paul is writing a letter to believers he has never met; believers whom he did not evangelize. Nevertheless, they look to him for guidance, and he accepts this responsibility.

Paul is also familiar with gnosticism, a human philosophy with which some Colossians are struggling, and Paul will artfully and logically steer the believers of Colosse away from the cosmic system philosophies of that day.

*Bible Summary: Let no one deceive you. You were buried with Christ and also raised with him. Why do you follow rules that do not restrain the flesh?*¹

This should be the most extensive examination of Colossians 2 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 2	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.			

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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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www.kukis.org		Exegetical Studies in Colossians	

Doctrines Covered or Alluded To			

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

	Acts 15	Acts 18–19	Acts 20
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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 Sin ; 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. It is imputed to us; to our sin nature. 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).
Angelic Conflict	Before man was created, God had created angels, and some of these angels sinned against God. This conflict, which we cannot see, is a conflict that we are a part of, and our spiritual lives in particular are directly to the Angelic Conflict. See the Angelic Conflict (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).

Definition of Terms	
Christian Growth	Christian (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).
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 ; Local Church	The church has several different meanings today: (1) Most often, today, we understand <i>church</i> 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 irrelevant to their position in Christ. (3) The <i>church universal</i> 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).
Circumcision	Most people understand that the physical act of circumcision is the removed of some skin around the head of the phallus. This usually takes place when a child is 7 or 10 days old. For the Jews, this represented the new birth or regeneration. It represented that person being set apart to God. There is no such thing as female circumcision in the Bible. See the doctrine of circumcision (HTML) (PDF) (WPD). Also, Grace Notes on Circumcision (HTML) (PDF); Jack Ballinger on Circumcision ; Grace Bible Church of Baytown on Circumcision ; L. G. Merritt on Circumcision .
Communism ; Socialism	These words are rarely understood. By original definition, Communism is the direction that every socialist government should go in, where the state sort of melts away and what is left is this big organic system where everyone owns everything. We might call that theoretical communism. Theoretical communism has never existed and will never exist—people who have power will not naturally relinquish it. What remains is more of a practical definition: socialism is the government controlling many levers of society; and communism controls all levers of society. These governments are to the benefit, primarily, of those who are in charge; and there is a natural movement in government to control more and more of society.
Cosmic System	The term "cosmic system" refers to Satan's plan and process for controlling the world, and his attempt, using his organization of fallen angels, to counteract the plan of God in all respects. The Cosmic System (Grace Notes) (Grace Bible Church of Baytown); Cosmic System 1 & 2 (Grace Fellowship Church) (Word of Truth Ministries)

Definition of Terms	
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 Discipline	Divine discipline is the divinely-ordered corrective action through which God motivates His children to turn away from sin and to return to the post salvation spiritual life. We are disciplined when we are out of fellowship (by means of sin); and we get back into fellowship by naming our sins to God. See the Doctrine of Divine Discipline (Maranatha Church—Jack M. Ballinger) (Cherreguine Bible Doctrine Ministries) (Pastor Doug Laird) (Reasons for Christian Suffering by Dr. Robert D. Luginbill)
Divine Establishment	Also known as the <i>laws of divine establishment</i> . These are laws which are devised by God for the human race (for believers and unbelievers alike). The more aligned a country is with these laws, the greater freedom and prosperity that country will enjoy. Furthermore, there will be greater evangelism and Bible teaching which takes place. The further a country strays from these law results in greater tyranny and unhappiness among its population. See the Laws of Divine Establishment (HTML) (PDF) (WPD).
Experiential Sanctification	Experiential sanctification speaks of the believer moving toward spiritual maturity during his life. Positional sanctification is the position of the believer at the point of salvation.
Filling of the Spirit ; Filling of 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).
Gnosis versus epignosis	Gnosis is divine knowledge which has been taken in by the mind (the left lobe) and is considered. Epignosis is divine knowledge which has been believed, and is then transferred over into the right lobe of the soul (the heart). See the Doctrine of the Heart (HTML) (PDF) (WPD).
Good and Evil	<i>Good and evil</i> describes the plan of Satan for life on earth. He wants you involved in doing good in this world; and when that is in opposition to God, what you have done is evil. Let's say that you give to an organization that builds homes for the homeless. This would be an act of human good. Let's say that you give to an organization which supports homosexuality, that would be an act of evil.

Definition of Terms	
Gospel , Gospel Message	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. The new believer never hears the entire gospel message; he hears a portion of it and believes that and is saved. Then, as a believer, he may learn the rest of it (depending upon whether he has positive volition towards doctrine after salvation). (3) The gospels refer to the 4 biographies of Jesus the Messiah.
Human good	That which is done when out of fellowship, but is not sin. These acts are often in accordance with Satan’s strategy and plan, thought by some to be good. Giving your time or money to a global warming organization would be an example of human good. All human good will be burned at the Judgment Seat of Christ (1Cor. 3:11–15). The Doctrine of Human Good (HTML) (PDF) (WPD)
Human Spirit	We store information about God and the plan of God in the human spirit. Only the believer has a functioning human spirit. See the Doctrine of the Human Spirit (HTML) (PDF) (WPD) .
Human Viewpoint	Man’s thinking apart from Bible doctrine. See Human Viewpoint versus Divine Viewpoint (HTML) (PDF) (WPD) .
The Jewish Faith; Judaism	Judaism (of the Jewish faith) is often put forth as the Jewish religion, and specifically without Christ. In a broad sense, that is true. This term might also defined as the religious practices of the Jewish people throughout the ages, and that is also true in a broad sense. Let me suggest 3 more specific definitions: (1) the proper observance of the Old Testament Scriptures before Christ. This would be a legitimate observance of the Scriptures and often referred to as the <i>Way of God</i> in the Old Testament. (2) The observance of both the OT Scriptures and the traditions which had developed over the centuries (this would be Judaism after the close of the OT canon up to the time of Christ). Some of these would be believers, and some not. (3) Judaism as practiced today is nothing like #1 or 2. The rituals are very different from those followed in the Old Testament. Also, in Judaism today, they still believe in the messiah; but he is no longer the central figure of their faith.
Lake of Fire	The Lake of Fire was prepared for the devil and his angels. However, unbelievers will also be thrown into the Lake of Fire after the last judgment. See Got Questions (Hell as a Lake of Fire; Difference between terms); DCLM download .
The Law of Moses ; The Mosaic Law	<p>The Mosaic Law is the Law which God gave orally to Moses, which Moses wrote down. It is found at the beginning of Exodus 20 and continues through the book of Numbers (with some narrative integrated into the text of the Law). The book of Deuteronomy summarizes and reviews much of the Mosaic Law and adds in some additional applications (Deuteronomy is actually a series of sermons given by Moses to the people of Israel—Moses himself wrote these sermons).</p> <p>Often the words <i>the Law</i> refer back to the books specifically written by Moses (Exodus, Leviticus, Numbers and Deuteronomy). See also (the Spokane Bible Church on the Mosaic Law.) (Maranatha Church on the Mosaic Law).</p>

Definition of Terms	
Left Lobe; Staging Area	When we first hear Biblical truth being taught, it goes to our left lobe (= the staging area of the soul). At this point, it is simple human understanding. When that information is believed, then it is transferred to the right lobe of the soul and it becomes more content stored in the human spirit. Spiritual truth which is believed is useful in the spiritual life. Spiritual truth which has simply been heard and understood, but not believed, is not beneficial to the believer. See the Doctrine of the Heart (HTML) (PDF) (WPD).
Mystery ; Mystery Doctrine	<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. See the doctrine of Dispensations (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).
Plan of God	God has a plan for the human race, for Jesus Christ His Son, and for all of those on this planet who believe in Him. Often this plan includes the actions of unbelievers, foreknown by God, but not foreordained. See Grace Notes' Plan of God (HTML —Bolender) (PDF —Bolender); L. G. Merritt (The Plan of God); Joe Griffin (God Exists: Navigating the Web of Truth); Don Samdahl (Summary of the Plan of God); R. B. Thieme, Jr. (The Plan of God).
Positional Truth	Positional truth refers to the things which are true of us positionally at the point of salvation. For example, because we are in Christ we share His eternal life, His destiny, His righteousness. We may not act very righteous, but His righteousness is imputed to us as a part of positional truth. This is similar to being made an heir of a fortune which you have not yet inherited. L. G. Merritt (Doctrine of Positional Truth); Jack Ballinger (Positional Truth).
Positive volition	When speaking within the confines of a doctrinal message (be it written or verbal), positive volition is the state of mind for the unbeliever where he is ready to hear the gospel and believe in Jesus Christ. Positive volition is the state of mind of the believer who is interested in hearing the truth and will do whatever is necessary to expose himself (or herself) to the truth.
Rebound Technique; Rebound	The rebound technique is how a believer is restored 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).
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.

Definition of Terms	
Retroactive Positional Truth	Positional truth is simply being in Christ (all believers are placed into Christ at the point of salvation). Retroactive means <i>extending in scope or effect to a prior time or to conditions that existed or originated in the past</i> . The key here is the word <i>past</i> . In the past, Jesus died for our sins—meaning the God the Father put upon Him the punishment for our sins. Then Jesus died physically and was buried. Retroactive positional truth simply means that, we are in Christ or identified with Christ in His death and burial (things which took place in the past).
The Revealed God (or, the Revealed Lord), the Revealed Member of the Trinity	<p>We do not look within ourselves or do we build up some concept of God based upon our own experiences, but we first understand God as He has revealed Himself. Throughout the lives of the saints who have gone before us, God revealed Himself through the written Word and sometimes through direct contact. Once a foundation is laid, then we can see how God is understood through various experiences in our lives. I often refer to Him as <i>the Revealed God</i>.</p> <p>We do not look within to find God and we do not go out and search for God. He will reveal Himself to us. Those who look to other gods are simply worshiping that which others have defined as <i>God</i>; or, in many cases, they incorporate their own norms and standards into their belief of the God they choose to believe in. Essentially, such a person is making God in his own image.</p>
Right Lobe , Right Lobes	The right lobe is the thinking part of the soul; called the heart in the Bible. See the Doctrine of the Heart (HTML) (PDF) (WPD).
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>
Sin nature	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 Lemmon ³) (L. G. Merritt) (The origin of the old sin nature—McLaughlin) (Doctrine of the Old Sin Nature—Makarios —Word document) (Sin Nature)

³ You will have to do a search on this page.

Definition of Terms	
Soul , Human Soul	The soul is the immaterial part of man. It has volition, mentality, vocabulary, norms and standards, conscience, consciousness, self-consciousness, and the sin nature. The human soul has a technical meaning, where it is contrasted with the human spirit: the human soul stores up human experience and information about life on earth, while the human spirit specifically contains information related to God and the spiritual life. Grace Bible Church of Baytown (Characteristics , Diagram , Soul and Depravity of the Soul , Battle for Soul Control , Soul Tragedy , Prospering Soul , Soul's Need for Daily Doctrine , Soul's Need #2); Grace Notes (Doctrine of the Soul ; PDF).
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).
Spiritual Life , Spiritual Lives	The spiritual life is the life that God expects us to lead. Fundamental to the spiritual life is rebound (naming your sins to God and being filled with the Spirit) and spiritual growth (learning and believing Bible doctrine). Even though we are commanded to live the spiritual life, this is not an imposition to our lives, but enlightenment and peace of mind. The unbeliever cannot lead a spiritual life. (HTM) (PDF) (The Spiritual Life via the 10 problem solving devices —R. B. Thieme, Jr.) (Walking in the Spirit —Chafer) (Spiritual Metabolism —Robert R. McLaughlin)
Spiritual Maturity	Spiritual maturity is achieved through spiritual growth. One grows spiritually by using the rebound technique (1John 1:9) and by hearing, understanding and believing the teaching of the Word of God (aka, Operation Z). R. B. Thieme, Jr. has coined several terms which mean roughly the same thing: the edification complex structure of the soul and supergrace. See Christian Mechanics (HTML) (PDF) (WPD), the Stages of Spiritual Growth (HTML) (PDF) (WPD); and the Doctrine of the Edification Complex of the Soul (HTML) (PDF) (WPD).
Type, Antitype, Typical, Typology, Typological	<i>A type is a preordained representation wherein certain persons, events, and institutions of the O.T. stand for corresponding persons, events, and institutions of the N.T. Types are pictures or object lessons by which God has taught His redemptive plan. They are a shadow of things to come, not the image of those things (Col. 2:17 Heb. 8:5 10:1).⁴ Typological, an adjective, is, of or relating to typology or types. See the Doctrine of Typology (HTML) (PDF) (WPD).</i>
Woke Culture ; Wokeism	This is a way to designate the liberal culture of the 2010s and 2020s. The values change with lightning speech, and it is constantly looking for new targets to go after. However, fundamental to this culture is an acceptance of nearly every sort of sexual desire and fantasy; and an acceptance of the concept that a person can choose his or her own gender, based upon how that person feels. At the time of writing, any person who <i>comes out</i> as homosexual or as a different gender than their birth is seen as a personal breakthrough and is rewarded with praise and admiration (by the woke culture). Wokeism is roughly a synonym for woke culture.

⁴ From <http://www.dake.com/dake/types.html> accessed July 30, 2013.

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](#)

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An Introduction to Colossians 2

Introduction: In Colossians 2, Paul appears to grasp his own particular place in the body of Christ. Who is he to exercise authority of a **church** that he did not found? Who is he to say, *do this; don't do that?* Interestingly enough, Paul does not appear to be struggling with the optics here; and there does not appear to be a lot of opposition to Paul coming out of Colosse.

Paul knows about the gnosticism which is appealing to a significant number of Colossians; and although Paul understands many of the philosophical points made by gnosticism, what we learn from this is, there are world forces seeking to ensnare us, and we need to avoid those forces. Although Paul will deal with some specifics of gnosticism in this chapter, there are similar issues today; and there is always a competing message to come out of the **cosmic system**.

Since we have positionally died with Christ, we have even more died to the world and all that it has to offer. The believer in Colosse needs to be clear about the emptiness offered him from **human viewpoint** wisdom.

A title or one or two sentences which describe Colossians 2.

Titles and/or Brief Descriptions of Colossians 2 (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 2 (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 2

Some of these questions may not make sense unless you have read Colossians 2. 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 2

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

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

The Principals of Colossians 2

Characters

Biographical Material

Characters	Biographical Material

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

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

The Places of Colossians 2

Place

Description

Place	Description

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

By the Numbers

Item

Date; duration; size; number

Item	Date; duration; size; number

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

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

A Synopsis of Colossians 2

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

The ESV (capitalized) is used below:

Outlines and Summaries of Colossians 2 (Various Commentators)

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

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

A Synopsis of Colossians 2 from the Summarized Bible

Keith L. Brooks, *Summarized Bible; Complete Summary of the Bible*; ©1919; from e-Sword, Colossians 2 (edited).

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

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	

[Chapter Outline](#)

[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 two translations from doctrinal teachers: James Allen and Bill Puryear.

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.

Paul's Ministry to His Unseen Congregation

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:

For I keep on desiring you (all) to see how great an assembly I keep on having beyond you (all) and of (those) in Laodicea and as many as have not seen a face of me in flesh; that might be encouraged the hearts of them, uniting together in agapê love and toward all wealth of the understanding toward a full knowledge of the mystery of the God, of Christ, in Whom keeps on being all the treasures of wisdom and knowledge, hidden.

Colossians
2:1–3

Kukis nearly literal:

For I keep on desiring you (all) to see how great an assembly I keep on having beyond you (all), and of the (ones) in Laodicea and as many [of those] who have not seen my face in [the] flesh; that their right lobes might be encouraged, having been united in (the sphere) of agapê love and in all [the] riches of [divine] understanding, [even] in the full knowledge of the mystery (doctrine) of the God of Christ, in Whom all the treasures of wisdom and hidden knowledge keep on being.

Kukis paraphrase

I need for you to know that I have a great assembly of believers like you, like those in Laodicea, and many others who have never seen me in person; but they hope that through me, their right lobes might be encouraged, all of us being united in the sphere of agapê love and in the riches of divine knowledge, even the full knowledge of the mystery doctrines of Christ's God, in Whom all the treasures of wisdom and hidden knowledge reside.

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 translation⁵ and George Lamsa's

⁵ I have begun to doubt my e-sword Douay-Rheims version, so I now use www.latinvulgate.com.

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:

Westcott-Hort Text (Greek)	For I keep on desiring you (all) to see how great an assembly I keep on having beyond you (all) and of (those) in Laodicea and as many as have not seen a face of me in flesh; that might be encouraged the hearts of them, uniting together in agapê love and toward all wealth of the understanding toward a full knowledge of the mystery of the God, of Christ, in Whom keeps on being all the treasures of wisdom and knowledge, hidden.
Complete Apostles' Bible	For I want you to know how great a struggle I have concerning you and those in Laodicea, and for as many as have not seen my face in the flesh, that their hearts may be encouraged, being joined together in love, and to all riches of the full assurance of understanding, to a full knowledge of the mystery of God, both of the Father and of Christ, in whom are hidden all the treasures of wisdom and knowledge.
Revised Douay-Rheims Douay-Rheims 1899 (Amer.)	. For I would have you know what manner of care I have for you and for them that are at Laodicea and whosoever have not seen my face in the flesh: That their hearts may be comforted, being instructed in charity and unto all riches of fulness of understanding, unto the knowledge of the mystery of God the Father and of Christ Jesus: In whom are hid all the treasures of wisdom and knowledge.
V. Alexander's Aramaic T. Eastern Aramaic Mnscrip ⁶ James Murdock's Syriac NT	. . . And I wish you to know, what a struggle I have for you, and for them of Laodicea, and for the others who have not seen my face in the flesh; that their hearts may be comforted, and that they, by love, may come to all the riches of assurance, and to the understanding of the knowledge of the mystery of God the Father, and of the Messiah, in whom are hid all the treasures of wisdom and of knowledge.
Original Aramaic NT ⁷	But I want you to know what struggles I have for you and for those in Laidiqia and for those others who have not seen my face in the flesh, And that their hearts may be comforted and that they may approach* by love all the wealth of assurance and understanding of the knowledge of the mystery of God The Father and of The Messiah, Him in whom are hidden all the treasures of wisdom and knowledge.
Plain English Aramaic Bible Lamsa Peshitta (Syriac)	. .

⁶ From <https://www.thearamaicscriptures.com/>

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

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	For it is my desire to give you news of the great fight I am making for you and for those at Laodicea, and for all who have not seen my face in the flesh; So that their hearts may be comforted, and that being joined together in love, they may come to the full wealth of the certain knowledge of the secret of God, even Christ, In whom are all the secret stores of wisdom and knowledge.
Bible in Worldwide English	I want you to know how much I care for you and those in the city of Laodicea, and even all those who have never seen me. I want them to be strong and to love one another. I want them to understand everything. I want them to know in a more perfect way about Gods plan, which is Christ. All the wonderful things there are to know about the plan are found in Christ.
Easy English Easy-to-Read Version–2008	. I want you to know that I am trying very hard to help you. And I am trying to help those in Laodicea and others who have never seen me. I want them to be strengthened and joined together with love and to have the full confidence that comes from understanding. I want them to know completely the secret truth that God has made known. That truth is Christ himself. In him all the treasures of wisdom and knowledge are kept saf.
God's Word™	I want you to know how hard I work for you, for the people of Laodicea, and for people I have never met. Because they are united in love, I work so that they may be encouraged by all the riches that come from a complete understanding of Christ. He is the mystery of God. God has hidden all the treasures of wisdom and knowledge in Christ.
Good News Bible (TEV)	Let me tell you how hard I have worked for you and for the people in Laodicea and for all others who do not know me personally. I do this in order that they may be filled with courage and may be drawn together in love, and so have the full wealth of assurance which true understanding brings. In this way they will know God's secret, which is Christ himself. He is the key that opens all the hidden treasures of God's wisdom and knowledge.
The Message	.
NIRV	.
New Life Version	.
New Simplified Bible	.

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

Contemporary English V.	I want you to know what a struggle I am going through for you, for God's people at Laodicea, and for all of those followers who have never met me. I do it to encourage them. Then as their hearts are joined together in love, they will be wonderfully blessed with complete understanding. And they will truly know Christ. Not only is he the key to God's mystery, but all wisdom and knowledge are hidden away in him.
The Living Bible	.
New Berkeley Version	.

New Living Translation The Passion Translation	. I wish you could know how much I have struggled for you and for the church in Laodicea, and for the many other friends I've yet to meet. I am contending for you that your hearts will be wrapped in the comfort of heaven and woven together into love's fabric. This will give you access to all the riches of God as you experience the revelation of God's great mystery—Christ. For our spiritual wealth is in him, like hidden treasure waiting to be discovered—heaven's wisdom and endless riches of revelation knowledge.
UnfoldingWord Simplified T.	I want you to realize that I am doing my best to help you and those in Laodicea, and also the believers who have never seen me personally. I do this so that I might encourage them and you yourselves to love each other and unite yourselves together. I desire that you all confidently and completely understand this secret truth about God and that this truth is the Messiah! It is only by means of the Messiah that we can know what God is thinking and how wise he is.
Williams' New Testament ⁸	I want you to know what a battle I am fighting for you and for those in Laodicea, yes, for all who have never known me personally, that their hearts may be encouraged, by having been knit together in love and by having atoned to the full assurance of understanding, so that they may finally reach the fullest knowledge of the open secret, Christ Himself, in whom all the treasures of wisdom and knowledge are stored up.

Partially literal and partially paraphrased translations:

American English Bible Beck's American Translation Breakthrough Version	. . You see, I want you to realize that I have such a struggle over you and the people in Laodicea, and as many as have not seen my face in the physical body, that their hearts might be encouraged after being pulled together in love and into all the wealth of the full accomplishment of the understanding, into a correct understanding of the secret of God, the Anointed King, in whom all the treasures of the insight and information are hidden away.
Common English Bible Len Gane Paraphrase ⁹	. I want you to know what a great struggle I have for you, for those at Laodicea, and for those who have not seen my face in the flesh, that their hearts may be comforted by being knit together in love and into the all the riches of the full assurance of understanding of the full knowledge of the mystery of God, of the Father, and of Christ. In [Christ] are hidden all the treasures of wisdom and knowledge.
A. Campbell's Living Oracles	Wherefore, I wish you to know how great a combat I have for you, and for them in Laodicea, and for as many as have not seen my face in the flesh; that being compacted together in love, their hearts may be comforted, even by all the riches of the full assurance of understanding, to the acknowledgment of the secret of God, in whom are laid up all the treasures of wisdom and knowledge.
New Advent (Knox) Bible NT for Everyone 20 th Century New Testament	. . I want you to know in how great a struggle I am engaged for you and for Christ's People at Laodicea, and for all who have not yet seen me; In the hope that they, being bound to one another by love, and keeping in view the full blessedness of a firm conviction, may be encouraged to strive for a perfect knowledge of God's hidden Truth, Even Christ himself, in whom all treasures of wisdom and knowledge lie hidden.

⁸ William's New Testament - 1937 by Charles B. Williams.

⁹ 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	.	I want you to know how much I am struggling for you and for those at Laodicea, and for all who have not met me face to face, that they may be encouraged in heart, knit together in love, and filled with the full riches of complete understanding, so that they may know the mystery of God, namely Christ, in whom are hidden all the treasures of wisdom and knowledge.
Christian Standard Bible Conservapedia Translation Evangelical Heritage V. Ferrar-Fenton Bible Free Bible Version ¹⁰	.	I want you to know how hard I'm working for you, and for those at Laodicea—in fact for all those who haven't met me personally—so that you may be encouraged. May you be bound together in love, experiencing the great benefit of being completely sure in your understanding, for this is what the true knowledge of God brings. May you know the revealed mystery of God, which is Christ! In him you can discover all the rich wisdom and knowledge of God.
God's Truth (Tyndale) International Standard V	.	For I want you to know how much I struggle for you, for those in Laodicea, and for all who have never seen me face to face. [Lit. my face in the flesh] Because they are united in love, I pray [The Gk. lacks I pray] that their hearts may be encouraged by all the riches that come from a complete understanding of the full knowledge of the Messiah, [Or Christ] who is [The Gk. lacks who is] the mystery of God. In him are stored all the treasures of wisdom and knowledge.
Lexham Bible Montgomery NT	.	For I would have you know how great a contest I am waging for you and the brethren in Laodicea, and for all who have never seen my face. May their hearts be comforted! May they be knit together in love! May they gain in all its riches the full assurance of their understanding! May they come to a perfect knowledge of the secret truth of God, which is Christ himself. In Him are hidden all the treasures of wisdom and knowledge!.
NIV, ©2011 Riverside New Testament	.	FOR I wish you to know how I am wrestling for you and for those in Laodicea and for all who have not seen my face in the flesh, that your hearts may be encouraged and that joined together in love you may reach all the wealth of the full assurance of insight into the knowledge of the mystery of God, which is Christ. In him all the treasures of wisdom and knowledge lie hidden.
Leicester A. Sawyer's NT	.	For I wish you to know what a conflict I have for you and those in Laodicea, and as many as have not seen my face in the flesh, that your hearts may be comforted, being united in love and <i>[raised]</i> to all the riches of the full assurance of understanding, to the knowledge of the mystery of God, in which are hid all the treasures of wisdom and knowledge.
The Spoken English NT ¹¹ UnfoldingWord Literal Text Urim-Thummim Version	.	Because I would that you knew what great conflict I have for you, and for them at Laodicea, and for as many as have not seen my face in the flesh; That their hearts might be comforted, being knit together in brotherly love, and to all riches of the full assurance of understanding, to the correct knowledge of the Hidden Thing [Urim-Thummim] of Elohim, and of the Father, and Christ; In whom are hidden all the treasures of Wisdom (Sophia) and knowledge.

¹⁰ From www.freebibleversion.org Copyright © 2011, Free Bible Ministry.

¹¹ The Spoken English New Testament by J. Webb Mealy; Copyright © 2012 James Webb Mealy.

Weymouth New Testament	For I would have you know in how severe a struggle I am engaged on behalf of you and the brethren in Laodicea and of all who have not known me personally, in order that their hearts may be cheered, they themselves being welded together in love and enjoying all the advantages of a reasonable certainty, till at last they attain the full knowledge of God's truth, which is Christ Himself. In Him all the treasures of wisdom and knowledge are stored up, hidden from view.
Wikipedia Bible Project	Only a portion of the first chapter of Colossians was translated by Wikipedia.
Worsley's New Testament	For I would have you know what a great conflict I have for you, and for those in Laodicea, and as many as have not seen me in person: that their hearts may be comforted, being knit together in love, and to all the riches of a full assurance of understanding <i>in these things</i> , to the acknowledgment of the mystery of our God and Father, and of Christ: in whom are all the treasures of wisdom and knowledge.

Catholic Bibles (those having the imprimatur):

Christian Community (1988) ¹²	.
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	.
exeGesés companion Bible	.
Hebraic Roots Bible ¹³	For I want you to know how great a struggle I have concerning you, and those in Laodicea, and as many as have not seen my face in the flesh, that their hearts may be comforted, being joined together in love, and to all riches of the full assurance of the understanding, to the full knowledge of the mystery of Elohim, even of the Father and of Messiah, in whom are hidden all the treasures of wisdom and of knowledge.
Holy New Covenant Trans.	I want you to know how hard I have fought for you and for the people of the town of Laodicea and for all of those who have not met me face to face. Then their hearts will be encouraged and bound together with giving to others, for their good, expecting nothing in return. They will have all the riches of complete understanding, knowing God's secret - Christ. All of the treasures and hidden wisdom are found in Christ.
The Scriptures 2009	For I wish you to know what a great struggle I have for you and those in Laodikeia, and for as many as have not seen my face in the flesh, in order that their hearts might be encouraged, being knit together in love, and to all riches of the entire confirmation of understanding, to a true knowledge of the secret of Elohim, and of the Father, and of the Messiah, in whom are hidden all the treasures of wisdom and knowledge. ^a
Tree of Life Version	^a Isaiah 11:2 I want you to know how great a struggle I have for you and for those in Laodicea, as well as for those who have still not seen me face to face.

¹² From <https://www.bibliacatolica.com.br/christian-community-bible/Acts/>

¹³ 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.

My purpose is that their hearts, joined together in love, may be encouraged. May they have all the riches of the full assurance of understanding, leading to a true knowledge of the mystery of God—that is, Messiah. In Him all the treasures of wisdom and knowledge are hidden.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament ¹⁴	...[I] want for you* to have seen (how) great opposition [I] have for you* and the [men] in laodicea and Who* {ever} not have seen the face [of] me in flesh that may be called (near) The Hearts [of] them {may be} [Men] Being Instructed in love and to every wealth [of] the assurance [of] the intellect to knowledge [of] the mystery [of] the god [of] Christ in which are All The Treasures [of] the wisdom and [of] knowledge Hidden...
Alpha & Omega Bible Awful Scroll Bible	. For I want yous to have perceived, how great a fight I hold concerning yous, and from-within Laodicea, even as many as have not seen me with-respects-to-the-face, from-within the flesh, in order that, the sensibility of their hearts shall be called-by, being forced-together from-within dear love, and to all the riches, of the full-bearing of the intelligible sending-together, to the knowledge-of the secrets of God, the Father, and of the Anointed One, from-within Whom are hid-away all the lays up of wisdom and knowledge.
Concordant Literal Version	For I want you to perceive what the struggle amounts to which I am having for your sakes and for those in Laodicea, and whoever have not seen my face in flesh, that their hearts may be consoled, being united in love, and to all the riches of the assurance of understanding, unto a realization of the secret of the God and Father, of Christ, in Whom all the treasures of wisdom and knowledge are concealed.
exeGesés companion Bible	For I will you to know how much agony I have for you and them at Laodicea and as many as have not seen my face in the flesh; that their hearts be consoled - coalesced in love and to all riches of the full bearance of comprehension, to the knowledge of the mystery of Elohim and of the Father and of the Messiah; in whom all the treasures of wisdom and knowledge are secreted.
Orthodox Jewish Bible	For I want you to have da'as of how great a ma'avak (struggle) I have for you and the ones in Laodicea, and as many as have not seen me panim el panim (directly, in person), That their levavot may be given chozek (strength), having been made an aguda of ahavah and all osher (wealth) of the full assurance of binah, resulting in the da'as of the raz of Hashem, namely Moshiach, In whom is nistar (hidden) all the otzarot (treasures) of chochmah and da'as. [YESHAYAH 11:2; YIRMEYAH 23:5]
Rotherham's Emphasized B.	.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i> An Understandable Version	. I want you to know how much I am struggling for you [Note: This probably refers to the great effort Paul was exerting in prayer, preaching, etc.], and for those at
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¹⁴ The Accurate New Testament; First Edition; Copyright 2008 Mark D. Harness. www.lookhigher.com

Laodicia [Note: This was a town about ten miles west of Colosse], and for all those who have never met me in person. [I do this] so that their hearts will be encouraged [while] being united in [mutual] love, [and] so that they will have the wealth of a fully assured understanding, in order to fully know about God’s hidden secret, [which is] Christ. In Him all the treasures of wisdom and knowledge are hidden.

Benjamin Brodie’s trans.¹⁵

For I want you to know about the great combat [intercessory prayer struggles] I continually have on your behalf and for those in Laodicea and as many as have not seen me face-to-face in my flesh [other assemblies],
 So that the mentality of your souls might be stabilized [during times of great pressure], while you are being taught inside the love complex, namely, every category of wealth [maximum doctrine in the soul] related to the full assurances which come from the source of technical knowledge [complete systematic theology], resulting in a full knowledge of the mystery of God, from the source of Christ, In Whom [Jesus Christ] all the treasures of wisdom and knowledge are stored up [Bible doctrine is the mind of Christ].

The Expanded Bible
 Jonathan Mitchell NT

.
 You see, I continue wanting you folks to have seen and thus perceive (realize; know) [the] size of and how extensive a contest I am having and how intense a struggle I constantly hold (or: continue to have) over [the situation of] you and the folks in Laodicea, and as many as have not seen my face in [the] flesh, to the end that their hearts may be called near, alongside, for comfort, relief, aid and encouragement – being joined cohesively (jointly knitted; welded together; literally: mounted together in copulation) and united in love and acceptance – even into all the riches (or: wealth) pertaining to the state of having been brought to fullness (or: of the full assurance and conviction) from the comprehension (or: which is the joint-flow of discernment; of the junction of that which is sent together for a person to be able to catch on and understand) [leading] into full, accurate, intimate and experiential knowledge and insight of God’s Secret: Christ (or: of the secret of the God, who is Christ; or: of the secret from God, which is [the] Anointing; [with other MSS: of the sacred mystery of the God and Father, in relation to the Christ {or: having its source in [the] Anointing; or: belonging to Christ})), within Whom (or: in which) are (continually exist) all the hidden-away (or: concealed) treasures (or: treasure chests or vaults; storehouses) of the wisdom and experiential, intimate knowledge and insight.

Syndein/Thieme
 Translation for Translators
 The Voice

Bible Translations with Many Footnotes:

Lexham Bible

Christ, the Mystery of God

For I want you to know how great a struggle I have on behalf of you, and those in Laodicea, and all those who have not seen my face in person [Literally “in the flesh”], so that their hearts may be encouraged, united in love and into all the wealth of the full assurance of insight into the knowledge of the mystery of God, Christ, in whom all the treasures of wisdom and knowledge are hidden.

NET Bible®
 New American Bible (2011)
 The Passion Translation
 Rotherham’s Emphasized B.

¹⁵ From https://www.versebyverse.com/uploads/1/0/1/0/101034580/new_testament_translation_-_2022.pdf

The Spoken English NT¹⁶

Now, I want you to know what a struggle I'm having on your behalf-and on behalf of the people in Laodicea,^a and everybody that hasn't met me in person.^b

I want their hearts to be encouraged, drawn together^c in love. And I want them to be drawn together into full and total confidence^d in their understanding-into a deep understanding of the secret of God: Christ.^e

In Christ, all the treasures of wisdom and knowledge are hidden.

a. Prn. lay-oh-dis-**see**-a.

b. Lit. "who hasn't seen my face in the flesh". Paul never personally visited those cities.

c. Or "instructed".

d. Lit. "into all wealth of certainty of understanding".

e. There are a number of variations among the mss at this place, which seem to be trying to soften this abrupt statement—e.g. "the secret of God, that is, Christ," "the secret of God that is in Christ," and "the secret of God the Father and of Christ".

Wilbur Pickering's New T.

A wealth of confident understanding

I want you to know how great is my concern for you and those in Laodicea, even all who have not met me personally, that their hearts may be encouraged, being united in love and into a great wealth of confident understanding,¹ into a real knowledge of the mystery of the God and Father and of the Christ, in whom all the treasures of the wisdom and the knowledge are hidden.²

(1) To have a confident understanding of God's Truth is indeed a great treasure.

(2) As the primary agent in the creation of our world, the Son is the Source of all true wisdom and knowledge relative to life on this planet.

WEB — Messianic Edition .

Literal, almost word-for-word, renderings:

A Faithful Version .

Analytical-Literal Translation

For I want you_p to know how great a struggle I have concerning you_p and the ones in Laodicea and as many as have not seen my face in the flesh [fig., have not met me personally], that their hearts [fig., inner selves, and throughout book] shall be comforted [or, encouraged], having been united in love, and [attaining] to all [the] riches [fig., abundance] of the full assurance of understanding, to the full [or, true] knowledge of the secret of both God the Father and of Christ, in whom are hidden all the treasures of wisdom and knowledge.

Berean Literal Bible .

Bill Puryear translation

For I want you to know how great a struggle I am having on your behalf and for those in Laodicea and as many as have not seen my face in the flesh, in order that their hearts might receive encouragement, by having been instructed in virtue-love and resulting in all [spiritual] wealth from the certainty of understanding because of the full-knowledge of the mystery of God from Christ, in Whom all the hidden treasures of wisdom and knowledge exist.

Bond Slave Version

For I would that you knew what great conflict I have for you, and for them at Laodicea, and for as many as have not seen my face in the flesh; That their hearts might be comforted, being knit together in love, and to all riches of the full assurance of understanding, to the acknowledgement of the mystery of God, and of the Father, and of Christ; In whom are hid all the treasures of wisdom and knowledge.

C. Thomson updated NT .

Charles Thomson NT .

¹⁶ The Spoken English New Testament by J. Webb Mealy; Copyright © 2012 James Webb Mealy.

Context Group Version	For I would have you (pl) know how greatly I strive for you (pl), and for them at Laodicea, and for as many as have not seen my face in the flesh; that their hearts may be comforted, they being knit together in allegiance, and to all riches of the full assurance of understanding, that they may know the mystery of God, [even] the Anointed, in whom are all the treasures of wisdom and knowledge hidden.
English Standard Version Far Above All Translation ¹⁷	. For I want you to know how great a struggle I have concerning you and those in Laodicea and all others who have not seen my face in <i>the</i> flesh, <i>and I want</i> their hearts to be comforted, united in love, and <i>to be leading</i> to all <i>the</i> richness of the full assurance <i>which comes</i> with understanding, <i>leading on</i> to acknowledgment of the mystery of God and the father and of Christ, in whom all the treasures of wisdom and knowledge are hidden.
Green's Literal Translation James Allen translation	. For I want you to know how great a struggle I continue to have on your behalf, and for those who are at Laodicea, and for all those who have not personally seen my face in order that their hearts might be encouraged, having been united in love, and to all the wealth that comes from the full assurance of understanding, to a full knowledge of God's mystery, Christ in whom are hidden all the treasures of wisdom and knowledge.
Literal New Testament Literal Standard Version Modern English Version Modern Literal Version 2020	. . . For* I wish you° to know how-vast a struggle I have concerning you° and the ones in Laodicea and as many as have not seen my face in the flesh; in-order-that their hearts might be encouraged, having been knitted together in love* and in all the riches of the full assurance of understanding, to the full knowledge of the mystery of God and Father and of the Christ, in whom all the treasures of wisdom and knowledge are hidden.
Modern KJV New American Standard B. New European Version New King James Version NT (Variant Readings) Niobi Study Bible Not Philosophy but Christ For I would that you(p) knew how great is my conflict for you(p) and for those at Laodicea, and for as many as have not seen my face in the flesh, that their hearts might be comforted, being knit together in love unto all the riches of the full assurance of understanding, that they may acknowledge the mystery of God, and of the Father, and of Christ, in whom are hid all the treasures of wisdom and knowledge.
Revised Young's Lit. Trans. R. B. Thieme, Jr. translation	. For I purpose for you all to know how great a conflict I keep on having for you and [for] them at Laodicea and as many as have not seen my face [for face to face teaching] in the flesh [in person] That their own right lobes might be encouraged [stabilized by doctrine], having been taught by means of a relaxed mental attitude [love, filling of the Spirit], resulting in all the wealth of full assurances from the source of technical knowledge [doctrine in the right lobe], resulting in the epignōsis (ἐπίγνωσις) [pronounced <i>ehp-IHG-noh-sis</i>] of the mystery of the God from the source of Christ. From the source of Christ in whom are stored up all the treasures of wisdom [doctrine on the launching pad of the right lobe] and knowledge [doctrine in the ECS].

¹⁷ Online: <http://www.faraboveall.com/> by Graham Thomason.

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:

1-3

Colossians 2:1a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
thélō (θέλω) [pronounced THEH-loh]	<i>to will, to have in mind, to wish, to desire, to purpose, to intend, to please; to take delight [pleasure] in</i>	1 st person singular, present active indicative	Strong's #2309
gár (γάρ) [pronounced gahr]	<i>for, for you see; and, as, because (that), but, even, for indeed, no doubt, seeing, then, therefore, verily, what, why, yet</i>	postpositive explanatory particle	Strong's #1063
humas (ὐμάς) [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)
eidō (εἶδω) [pronounced I-doh]; also oida (οἶδα) [pronounced OY-da]	<i>to see, to perceive, to ascertain; to inspect, to examine; to observe; to discern, to know, to understand</i>	perfect active infinitive	Strong's #1492
hēlíkos (ἡλικός) [pronounced hay-LEE-koss]	<i>how great; as old as, as tall as; how small; as big as, (interjectively) how much</i>	masculine singular adjective; accusative case	Strong's #2245
agōn (ἀγών) [pronounced ag-OHN]	<i>an assembly; a place of assembly; the assembly of the Greeks at their games; hence a contest, a race, conflict, contention, fight; generally, any struggle or contest; a battle; an action at law, trial; figuratively, an effort or anxiety</i>	masculine singular noun; accusative case	Strong's #73
echō (ἔχω) [pronounced EHKKH-oh]	<i>to have [and/or] hold; to own, to possess, to adhere to, to cling to</i>	1 st person singular, present active indicative	Strong's #2192
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

Colossians 2:1a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
humôn (ὁμῶν) [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: For I keep on desiring you (all) to see how great an assembly I keep on having beyond you (all),...

Now, even though the final verse of the previous chapter has Paul *growing weary* and *struggling*, the noun here does not necessarily describe a struggle, contest or battle. It might; but not always. The word is agôn (ἀγών) [pronounced ag-OHM] and it means, *an assembly; a place of assembly; the assembly of the Greeks at their games; hence a contest, a race, conflict, contention, fight; generally, any struggle or contest; a battle; an action at law, trial; figuratively, an effort or anxiety.* Strong's #73. It is translated *race* in Hebrews 12:1 and *fight* and *conflict* most of the times that Paul uses this word. However, this word can also refer to an assembly of Greeks at the games.

Paul has already spoken of the struggle which he has had concerning all of the believers in all of the churches which have been started throughout the **Roman empire** (Colossians 1:24, 29). Therefore, he does not need to repeat himself. However, in order to assert his authority in this circumstance, Paul is going to make it known that the believers in Colosse are not the only ones who look to Paul for guidance and teaching.

Paul, being an **Apostle**—and despite the fact that he is a prisoner in Rome—is the man qualified to teach and guide the believers in Colosse.

He is telling the Colossians “I have a great congregation outside of those whom I have met” and this understanding seems to be confirmed by Paul describing another place that he has not gone to (Laodicea) and others who have never seen his face.

Illustration: Both R. B. Thieme, Jr. and R. B. Thieme, III have spoken of the congregation of Berachah Church which lives outside of Houston. Personally, I still listen to Bob's messages even to this day, relistening to series which I have heard before; and I attend Berachah whenever the doors are open (actually, I go to an FX church). This is what Paul is talking about.

Colossians 2:1b

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
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
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 2:1b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
Laodíkeia (Λαοδίκεια) [pronounced lah-od-IK-i-ah]	<i>justice of the people</i> ; transliterated, <i>Laodicea, Laodikeia</i>	feminine singular proper noun; a location; dative, locative or instrumental case	Strong's #2993

Translation: ...and of the (ones) in Laodicea...



There are believers in Laodicea apparently with whom Paul had contact; or perhaps those in Laodicia, Paul wants this letter forward to them as well, as they are right next door to Colosse.

Laodicea is only mentioned in this letter and in the book of Revelation.

Colosse (a map); from [Holy Land Photos](#); accessed January 14, 2023.

This land mass today is Turkey. Even though this was once a great center for Christianity, it is clearly not

anymore.

Colossians 2:1c

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
hosos (ὅσος) [pronounced HOS-os]	<i>as great as, as far as, as much [many, long] as; all that; inasmuch as; how much, how many, whoever</i>	masculine plural, correlative pronoun; nominative case	Strong's #3745
ouch (οὐχ) [pronounced ookh]	<i>no, not, nothing, none, no one</i>	negation; used before an aspirate	Strong's #3756
horaô (ὁράω) [pronounced hoe-RAW-oh]	<i>to see with the eyes; to see with the mind, to perceive, to know; to experience; to look to</i>	3 rd person plural, perfect active indicative	Strong's #3708
to (τό) [pronounced toh]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
prósôpon (πρόσωπον, ου, τό) [pronounced PROS-oh-pon]	<i>face, front of the human head, countenance, look, presence; (outward, external) appearance (of persons, things)</i>	neuter singular noun; accusative case	Strong's #4383

Colossians 2:1c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
εμου (ἐμοῦ) [pronounced <i>eh-MOO</i>]; μου (μου) [pronounced <i>moo</i>]	<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)
εν (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
sarx (σάρξ) [pronounced <i>sarx</i>]	<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

Translation: ...and as many [of those] who have not seen my face in [the] flesh;...

When Paul speaks of those not having seen his face in flesh, he is simply talking about those who he has not met in person.

We get from this that Paul has authority throughout the churches of Rome, even if he did not go there originally and evangelize them and plant the seed.

Colossians 2:1 For I keep on desiring you (all) to see how great an assembly I keep on having beyond you (all), and of the (ones) in Laodicea and as many [of those] who have not seen my face in [the] flesh;... (Kukis nearly literal translation)

Colossians 2:2a			
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
parakaleō (παρακαλέω) [pronounced <i>pahr-ahk-ahl-EH-oh</i>]	<i>to exhort, to console; to encourage; to call [near, for]; to invite, to invoke; to (be of good) comfort, to desire, to (give) exhort (-ation), to entreat, to pray</i>	3 rd person plural, aorist passive subjunctive	Strong's #3870
hai (αἱ) [pronounced <i>high</i>]	<i>the; this, that, these</i>	feminine plural definite article; nominative case	Strong's #3588
kardiai (καρδῖαι) [pronounced <i>kahr-DEE-ī</i>]	<i>hearts, minds, souls; will, character; thinking, mindset; purposes; passions, desires, appetites</i>	feminine plural noun, nominative case	Strong's #2588

Colossians 2:2a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
autōn (αὐτῶν) [pronounced ow-TOHN]	their, theirs; of them; from them; them; same; the (these) things	3 rd person masculine plural personal pronoun; ablative/genitive case	Strong's #846

Translation: ...that their right lobes might be encouraged,...

Paul's contact with those in Colosse and elsewhere is to encourage their **right lobes**; to encourage their hearts. This is done through the teaching of **Bible doctrine**, which is going to be made clear in this and the next verse.

Spiritual growth occurs in the **soul**; it happens in the right lobe. We are exposed to correct Bible teaching (today, this is generally through a well-qualified **pastor-teacher**), and we hear and consider the doctrines taught; and when we believe them, our **spiritual lives** begin to advance. The believer advances in the **spiritual life** not by what he does but by what takes place in his soul under operation Z.

Operation Z (a graphic); from **Country Bible Church**; accessed January 14, 2023.

Operation Z gives us the mechanics of **Christian growth**. The Word of God is taught by a pastor-teacher to the **human spirit** (the human spirit is the unseen part of man where knowledge about God is stored). Now, we do not understand each and everything that a pastor-teacher might teach us in any given session, but for the person who has enough background in his human spirit, that information which gets through to us it moved to the **staging area**, call the **left lobe** or the mind. The believer understands, at this point, what is being taught and basically how it fits together with what he has learned so far. No growth to this point has taken place. Then the believer, by choice, transfers the knowledge into his right lobe by faith. He believes what he has been taught, and that information goes from being **gnosis** to **epignosis** (from *knowledge* to *over-and-above knowledge*). This becomes the building blocks for **spiritual maturity**.

This is the only way that a believer grows spiritually.

As an unbeliever, there is only one option open to us in the spiritual realm—do we believe in Jesus or do we not? That requires the **gospel message** to be given to us and for us to believe that gospel message. That results in eternal salvation; and that salvation cannot be removed from us. And yet, we are still alive. What do we do next? We learn Bible doctrine. He learn the **plan of God**. We pursue spiritual maturity. All of that takes place via Operation Z.



Colossians 2:2b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
sumbibázō (συμβιβάζω) [pronounced soom-bib- AHD-zo]	<i>driving together, that is, uniting (in association or affection); compacting (together), assuredly gathering, knitting together, (mentally) inferring, showing, proving, teaching (in a group)</i>	masculine plural, aorist passive participle, nominative case	Strong's #4822
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
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, dative, locative or instrumental case	Strong's #26

Translation: ...having been united in (the sphere) of agapê love...

All believers are united by salvation and by **positional truth**. However, when it comes to teaching and spiritual growth, then we are united in **agapê love**, which is the **filling of the Spirit**. We cannot grow spiritually apart from the filling of the Spirit, and that takes place in our souls. We name our sins to God (usually without even moving our lips); and God forgives us these sins and then He also cleanses us from any other unrighteousness (sins that we did not name). 1John 1:9.

In any congregation, this is how all believers are united, when the Word of God is being taught.

Application: Agapê love does not mean that you stand up, turn to the person behind you and say, "I love you." That is not agapê love; that is idiocy at best. And, as an aside, the pastor-teacher has limited authority in the local church. He sets policy and he teaches the Word of God. He does not have the authority to have you go through this or that motion or act.

Application: This does not mean that, when the song leader tells you to stand, that you should sit it out to let your feelings be known. If he says men sing this part and women sing that part, that is not some great violation of your Christian autonomy. At the same time, the pastor ought not be telling believers to do potentially embarrassing things, like walking forward to the front of the church if you have just believed in Jesus Christ or to tell total strangers that you love them. A pastor ought to strive to allow people in enter and exit the church as anonymously as possible. You may be new and you have decided that you will never ever return; or you might be in the midst of deciding whether or not to come a second time. But that is between you and God. The pastor may address the idea of a person returning to his church or not, as long as he is speaking generally and not about any specific person in the congregation.

Colossians 2:2c			
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

Colossians 2:2c			
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
pan (πᾶν) [pronounced pahh]	<i>each, every, any, anything; all, entire; anyone, all things, everything; some [of all types]</i>	neuter singular adjective, accusative case	Strong's #3956
ploutos (πλοῦτος) [pronounced PLOO-toss]	<i>riches, money, possessions, or (figuratively) abundance, richness, (specifically) valuable bestowment, a good [that one is enriched by or blessed with]</i>	neuter singular noun, accusative case	Strong's #4149
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
sunesis (σύνεσις) [pronounced SOON-es-is]	<i>mentally putting together, that is, understanding, intelligence, the intellect, knowledge</i>	feminine singular noun; genitive/ablative case	Strong's #4907

Translation: ...and in all [the] riches of [divine] understanding,...

Riches in the **Christian life** is all about understanding. It is all about knowledge; it is all about taking a variety of doctrines and putting them together to form a cohesive thought structure.

Colossians 2:2d			
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
epignôsis (ἐπίγνωσις) [pronounced ehp-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; accusative case	Strong's #1922
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
mustêrion (μυστήριον) [pronounced moos-TAY-ree-on]	<i>hidden thing, secret, mystery; cultic, fraternal or religious secret</i>	neuter singular noun; genitive/ablative case	Strong's #3466

Colossians 2:2d			
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>	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
The Scrivener Textus Receptus and the Byzantine Greek text have these additional words:			
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
patēr (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
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
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
Christos (χριστός) [pronounced krees-TOHSS]	<i>anointed, anointed one, Messiah; transliterated, Christ</i>	masculine singular noun; genitive/ablative case	Strong's #5547

Translation: ...[even] in the full knowledge of the mystery (doctrine) of the God of Christ,...

What the believer ideally should want is the full knowledge of the **mystery doctrine** of God in Christ. This is the **Church Age** doctrine which we learn, doctrine which was a mystery to those in **dispensations** prior to the **dispensation** of the Church Age.

Colossians 2:2 ...that their right lobes might be encouraged, having been united in (the sphere) of agapê love and in all [the] riches of [divine] understanding, [even] in the full knowledge of the mystery (doctrine) of the God of Christ,... (Kukis nearly literal translation)

Colossians 2:3			
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

Colossians 2:3			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
eisi (εἰσί) [pronounced <i>i-SEE</i>] eisin (εἰσίν) [pronounced <i>i-SEEN</i>]	<i>are, be, were</i>	3 rd person plural, present indicative	Strong's #1526 (a form of #1510)
pantes (πάντες) [pronounced <i>PAHN-tehç</i>]	<i>the whole, all; everyone, each one, all [things]</i>	masculine plural adjective, nominative case	Strong's #3956
hoi (οἱ) [pronounced <i>hoy</i>]	<i>the; this, that, these; they</i>	masculine plural definite article; nominative case	Strong's #3588
thêsaurοi (θησαυροί) [pronounced <i>thay-sow-ROY</i>]	<i>(collected) treasures; treasuries, storehouses, repositories; wealth; deposits</i>	masculine plural noun; nominative case	Strong's #2344
tês (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
sophia (σοφία) [pronounced <i>sohf-EE-ah</i>]	<i>wisdom [spiritual, human, cosmic]</i>	feminine singular noun; genitive/ablative case	Strong's #4678
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
gnôsis (γνώσις) [pronounced <i>GNOH-sis</i>]	<i>knowledge, knowing, general intelligence, understanding (especially in a moral or religious sense)</i>	feminine singular noun; genitive/ablative case	Strong's #1108
apokruphos (ἀπόκρυφος) [pronounced <i>ap-OHK-roo-toss</i>]	<i>hidden, secret; stored up</i>	masculine plural adjective, nominative case	Strong's #614

Translation: ...in Whom all the treasures of wisdom and hidden knowledge keep on being.

Whom refers back to the nearest noun, which is Christ. It is within the mind of Christ that the treasures of all wisdom and hidden knowledge keep on being. The believer should want to apprehend all of that wisdom and knowledge.

The believer attains to this knowledge by means of a well-qualified pastor-teacher who carefully teaches the Word of God. I realize that there are all kinds of options out there when it comes to learning the Word of God (books, my website, other websites, Christian speakers on several radio stations); but God's approved way is attending a local church and growing in grace and knowledge via operation Z.

Application: As an aside, you may have been to almost every church in your periphery and there are no churches where the Word of God is taught by a man who is well-qualified. What do you do then? What I am about to say is going to sound quite radical, but it is this: move. Find a place where the Word of God is taught regularly by a well-qualified pastor-teacher, and go there. If he is not teaching enough times a week (I think doctrine ought to

be taken in daily), then supplement his teaching (either with previous teaching or anything the church approves of).

Let me explain why I am suggesting such a radical choice (I fully understand my telling you that you ought to move from where you live probably sounds crazy to you). It is clear that the United States is going wrong. Most believers and many unbelievers would agree to this proposition (if they are, say, over 30 years of age). We, as a nation, have never strayed further from God than he have today. This means, we could be facing a boatload of **divine discipline**. We may face this discipline on a national level. When the balloon goes up (as R. B. Thieme, Jr. used to say), where do you want to be? In the middle of a city where there is no real interest in the teaching of the Word of God? Or do you want to live in a neighborhood where there might be 2 or 3 other doctrinal believers living down the street or around the corner from you? God protects certain geographical areas where there is enough **positive volition**. The more people in your periphery who are mature believers, the more secure and better off you are.

I do not want to live in Sodom where God was unable to find ten believers; I want to live in Berachah Barracks, which is 70% occupied by believers who want to daily take in Bible doctrine. Berachah Barracks, by the way, was an apartment complex very close to Berachah Church (it has since been torn down). Many people who moved to Houston to get doctrine actually moved into this apartment complex so that, no matter what happened, they could walk to church and get Bible doctrine. Or, even better than Berachah Barracks, Berachah Church when it is in session. There are a dozen or more ways where this country could go down; the more believers you are near the safer you are going to be.

Colossians 2:3 ...in Whom all the treasures of wisdom and hidden knowledge keep on being. (Kukis nearly literal translation)

Colossians 2:1–3 For I keep on desiring you (all) to see how great an assembly I keep on having beyond you (all), and of the (ones) in Laodicea and as many [of those] who have not seen my face in [the] flesh; that their right lobes might be encouraged, having been united in (the sphere) of agapê love and in all [the] riches of [divine] understanding, [even] in the full knowledge of the mystery (doctrine) of the God of Christ, in Whom all the treasures of wisdom and hidden knowledge keep on being. (Kukis nearly literal translation)

Colossians 2:1–3 I need for you to know that I have a great assembly of believers like you, like those in Laodicea, and many others who have never seen me in person; but they hope that through me, their right lobes might be encouraged, all of us being united in the sphere of agapê love and in the riches of divine knowledge, even the full knowledge of the mystery doctrines of Christ's God, in Whom all the treasures of wisdom and hidden knowledge reside. (Kukis paraphrase)

This (thing) I keep on saying that none of you (all) might be deceived by means of persuasive speech, for if even in the flesh I am absent, but in the Spirit with you (all) I keep on rejoicing, and beholding of you (all) the order and the foundation of the faith toward Christ of you (all).

Colossians
2:4–5

I keep on saying this so that none of you (all) might be deceived by persuasive speech, for even if I am absent in the flesh, I keep on rejoicing with you (all) in the Spirit, and [I am] continually perceiving the quality of you (all) and the foundation of your faith toward Christ.

I continue teaching accurate doctrine so that no one there might be deceived by means of persuasive speakers or enticing speech. Listen, even if I am absent from being personally there with you, I am there with you in Spirit and I keep on rejoicing because of your character and because of the foundation of your faith toward Christ.

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek)	This (thing) I keep on saying that none of you (all) might be deceived by means of persuasive speech, for if even in the flesh I am absent, but in the Spirit with you (all) I keep on rejoicing, and beholding of you (all) the order and the foundation of the faith toward Christ of you (all).
Complete Apostles Bible	Now this I say lest anyone may deceive you with persuasive words. For though indeed I am absent in the flesh, yet I am with you in spirit, rejoicing to see your orderliness and the steadfastness of your faith in Christ.
Revised Douay-Rheims Douay-Rheims 1899 (Amer.)	. Now this I say, that no man may deceive you by loftiness of words. For though I be absent in body, yet in spirit I am with you, rejoicing, and beholding your order and the steadfastness of your faith which is in Christ.
V. Alexander's Aramaic Eastern Aramaic Manuscript	.
James Murdock's Syriac NT	And this I say, lest any one should mislead you by the persuasiveness of words. For though I am separated from you in the flesh, yet I am with you in spirit; and I rejoice at beholding your good order, and the stability of your faith in the Messiah.
Original Aramaic NT	But I say this: Let no man deceive you with persuasiveness of words. For though I am separated from you in the flesh, yet I am with you in The Spirit, and I rejoice to see your organization and the stability of your faith which is in The Messiah.
Plain English Aramaic Bible Lamsa Peshitta (Syriac)	. .

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	I say this so that you may not be turned away by any deceit of words. For though I am not present in the flesh, still I am with you in the spirit, seeing with joy your order, and your unchanging faith in Christ.
Bible in Worldwide English	I say this so that no one may lead you the wrong way by their fine words. Even though I am not with you in body, I am with you in spirit. I am happy to see that you stand together well and that you keep on believing in Christ.
Easy English Easy-to-Read Version–2008	. I tell you this so that no one can fool you by telling you ideas that seem good, but are false. Even though I am far away, my thoughts are always with you. I am happy to see your good lives and your strong faith in Christ.
God's Word™	I say this so that no one will mislead you with arguments that merely sound good. Although I'm absent from you physically, I'm with you in spirit. I'm happy to see how orderly you are and how firm your faith in Christ is.
Good News Bible (TEV)	I tell you, then, do not let anyone deceive you with false arguments, no matter how good they seem to be. For even though I am absent in body, yet I am with you in spirit, and I am glad as I see the resolute firmness with which you stand together in your faith in Christ.
The Message	.
NIRV	.
New Life Version	.
New Simplified Bible	.

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

Contemporary English V.	I tell you these things to keep you from being fooled by fancy talk. Even though I am not with you, I keep thinking about you. I am glad to know that you are living as you should and that your faith in Christ is strong.
The Living Bible	.
New Berkeley Version	.
New Century Version	.
New Living Translation	.
The Passion Translation	I want you to know this so that no one will come and lead you into error through their persuasive arguments and clever words. Even though I'm separated from you geographically, my spirit is present there with you. And I'm overjoyed to see how disciplined and deeply committed you are because you have such a solid faith in Christ, the Anointed One.
UnfoldingWord Simplified T.	I am telling you this in order that no one may deceive you. Even though I am absent from you physically, I am very much concerned about you, just as if I were indeed with you. Yet I am rejoicing because I know that you follow the Messiah in a way that no one can stop you, that you trust in the Messiah without giving up.
Williams' New Testament	I am saying this to keep anyone from misleading you by persuasive arguments. For though I am far away in person, still I am with you in spirit, and I am glad to note your fine order and the firmness of your faith in Christ.

Partially literal and partially paraphrased translations:

American English Bible	.
Beck's American Translation	.
Breakthrough Version	I say this so that no one may misguide you in a persuasive message. You see, even if I am away from <i>you</i> in the physical body, still I am together with you in the Spirit being happy and seeing your arrangement and the solidness of your trust in the Anointed King.
Common English Bible	.
Len Gane Paraphrase	I say this for fear any one would deceive you with convincing arguments. For even though I am absent in body, I am with you in spirit, enjoying and observing your order and steadfastness of your faith in Christ.
A. Campbell's Living Oracles	Now this I say, that no one may deceive you with plausible speech. For though I am absent in the flesh, yet I am with you in the spirit, rejoicing and beholding your order, and the steadfastness of your faith in Christ.
New Advent (Knox) Bible	.
NT for Everyone	.
20 th Century New Testament	I say this to prevent any one from deceiving you by plausible arguments. It is true that I am not with you in person, but I am with you in spirit, and am glad to see the good order and the unbroken front resulting from your faith in Christ.

Mostly literal renderings (with some occasional paraphrasing):

An Understandable Version	.
Berean Study Bible	I say this so that no one will deceive you by smooth rhetoric. For although I am absent from you in body, I am present with you in spirit, and I delight to see your orderly condition and firm faith in Christ.
Christian Standard Bible	.
Conservapedia Translation	.
Evangelical Heritage V.	.
Revised Ferrar-Fenton Bible	.
Free Bible Version	I'm telling you this so that no one will fool you by spinning you a tale.*

God's Truth (Tyndale)	.
Holman Christian Standard	.
International Standard V	I say this so that no one will mislead you with nice-sounding rhetoric. For although I am physically absent, I am with you in spirit, rejoicing to see how stable you are and how firm your faith in the Messiah [Or Christ] is.
Lexham Bible	.
Montgomery NT	And this I say, lest any one should mislead you with enticing words. For though I am absent from you in body, I am with you in spirit, happy to note your discipline and the solid front of your faith in Christ.
NIV, ©2011	.
Riverside New Testament	.
Leicester A. Sawyer's NT	.
The Spoken English NT	.
UnfoldingWord Literal Text	I say this so that no one may trick you with persuasive speech. For although indeed I am not with you in the flesh, yet I am with you in spirit. I rejoice and see your good order and the strength of your faith in Christ.
Urim-Thummim Version	And this I say, unless anyone should beguile you with enticing words. For though I am absent in the flesh, still I am with you in the spirit, rejoicing and seeing your order, and the fortification of your Faith in Christ.
Weymouth New Testament	I say this to prevent your being misled by any one's plausible sophistry. For although, as you say, I am absent from you in body, yet in spirit I am present with you and am delighted to witness your good discipline and the solid front presented by your faith in Christ.
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 I say this that no one may beguile you with persuasive words. For though I am indeed absent in the flesh, yet I am with you in spirit, rejoicing and seeing your order and the firmness of your faith in Messiah.
Holy New Covenant Trans.	I am telling this so that no one will fool you with false reasonings. Even though I am physically not there with you, I am with you in spirit. It makes me feel happy when I see how orderly and how strong your faith in Christ is.
The Scriptures 2009	And this I say, so that no one deceives you with enticing words. For though I am absent in the flesh, yet I am with you in spirit, rejoicing to see your good order and the steadfastness of your belief in Messiah.
Tree of Life Version	I am telling you this so that no one will deceive you with persuasive-sounding arguments. For even though I am absent in body, yet I am with you in

spirit—rejoicing to see your good order and the steadfastness of your trust in Messiah.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...this [I] say that No [Man] you* may deceive in word (convincing) if for and [in] the flesh [I] am (away) but [in] the spirit with you* [I] am Enjoying and Seeing [of] you* the order and the stability [of] the to christ faith [of] you*...
Alpha & Omega Bible	I SAY THIS SO THAT NO ONE WILL DELUDE YOU WITH PERSUASIVE ARGUMENT. FOR EVEN THOUGH I AM ABSENT IN BODY, NEVERTHELESS I AM WITH YOU IN SPIRIT, REJOICING TO SEE YOUR GOOD DISCIPLINE AND THE STABILITY OF YOUR FAITH IN CHRIST.
Awful Scroll Bible	Moreover, this I instruct, in-order-that-not anyone shall reckon- yous -off-from, by-within persuasive-considerations. For if-indeed, I am even being-away in the flesh, all the same I am with yous in the breath, rejoicing and discerning you all's order and firmness, of you all's confidence in the Anointed One.
Concordant Literal Version	Now I am saying this, that no one may be beguiling you with persuasive words." For even if, in flesh, I am absent, nevertheless, in spirit, I am with you, rejoicing and observing your order and the stability of your faith in Christ."
exeGeses companion Bible	And this I word, lest anyone delude you in persuasive words. For though I be absent in the flesh, I am still with you in spirit, cheering and seeing your order and the solidity of your trust in Messiah.
Orthodox Jewish Bible	This I say so that no one may delude you with the sleight of hand of the ba'al melitzot (rhetorician). For, though absent in basar, but present with you in the Ruach Hakodesh, with lev same'ach (glad heart) I am seeing your order and the firmness of your [Orthodox Jewish] emunah in Moshiach.
Rotherham's Emphasized B.	.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i> An Understandable Version	.
Benjamin Brodie's trans.	I say this so that no one will deceive you with persuasive arguments. For even though I am absent [from you] in body, still I am present with you in spirit, rejoicing and observing [i.e., with my mind's eye] your orderly behavior and the firmness of your faith in Christ. I am telling you this so that no one may delude you with distorted doctrines by means of plausible but false discourse [subtle, persuasive speech]. For, as is the case, I am in fact absent [from you] in the flesh, nevertheless, I am continually with you by means of the Spirit [non-resident pastor-teacher], constantly filled with inner happiness [from doctrine] even while inspecting your steadiness in ranks [in the Christian life] and the solid front [fortification] of your doctrine in Christ [battle lines in the angelic conflict].
The Expanded Bible Jonathan Mitchell NT	.
	Now I am presently saying this so that no one may be derailing you in a persuasive discourse or reasoning, by logic and reasoning that are off to the side and thus cheats by false reckoning, for though (or: even if) I am presently absent (or: being away) in the flesh, nevertheless I continue being together with you folks in the spirit (or: by the Spirit; in union with the Breath-effect), constantly rejoicing and seeing (or: observing) your

arranged succession (or: drawing up of rank and file for an ordered disposition in battle array; or: post and place in line; also: = a body of soldiers or militia) – **as well as the solid body having a backbone which is the result of strengthening unto firmness – of your trust and faith** (or: pertaining to your faithfulness and loyalty; which have the qualities of confidence and conviction of you folks) [which is being placed] **into Christ** (or: [which flows] into [the] Anointing).

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. .
 The Spoken English NT .

I'm saying this so that nobody will mislead you with clever arguments. Because even if I'm not there in person,^f I'm still with you in the Spirit. I'm happy to see your discipline and the firmness of your faith in Christ.
^f. Lit. "in the flesh".

Wilbur Pickering's New T.

Now I say this so that no one may deceive you with specious arguments. For although in fact I am physically absent, yet my spirit is with you, rejoicing as I observe³ your orderliness and the firmness of your faith in Christ.

(3) The basic meaning of the verb rendered 'observe' is to observe with the physical eye, which implies being within range and with no obstacles. But Paul obviously was not there as he wrote, in fact had never been there. He affirms that it is his spirit that is doing the seeing and rejoicing. The Protestant Reformation was a result, in part, of the Renaissance, with its emphasis on reason, so Protestants in general have had trouble understanding the spirit world. So the tendency of commentators has been to 'spiritualize' Paul's statement, rather than take it literally. Of course they have done the same with 2Ki_5:26 (where Elisha says his spirit went with Gehazi) and 6:12 (where Elisha listens in on the king of Syria), not to mention Joh_1:48 (where the Lord Himself saw Nathanael when not physically present). Here in Brazil we have many former Spiritists and Satanists who have been converted and they affirm that they used to project their spirits outside their bodies and go all over the place—several of my former students, now genuinely converted, have told me they used to do it—but they could do so only with the assistance of a fallen angel (demon). Satan's 'thing' is to be like the Most High, so he is always trying to imitate Him; perhaps God's servants used to know how to do this, only without such assistance [I have heard of a few in our day who still do].

WEB — Messianic Edition .

Literal, almost word-for-word, renderings:

A Faithful Version .
 Analytical-Literal Translation .

Now this I say so that no one shall be deceiving you_p with persuasive speech. For even though I am absent in the flesh, but I am with you_p in the spirit, rejoicing and looking at [or, considering] your_p [good] order and the steadfastness of your_p faith in Christ.

Berean Literal Bible .
 Bill Puryear translation .

I am saying this in order that no one deceives you by persuasive speech. For even if I am absent in the flesh, nevertheless, by means of the Spirit I keep on being

present with you, rejoicing and noticing your orderliness and the firmness of your doctrine with respect to Christ.

Bond Slave Version
C. Thomson updated NT
Charles Thomson NT

.
. Now I say this in order that none may deceive you with enticing discourse; for though I am absent in person, yet in spirit I am present with you, rejoicing and beholding the regularity of your conduct and the steadfastness of your belief in Christ.

Context Group Version
English Standard Version
Far Above All Translation
Green’s Literal Translation
James Allen translation

.
. I’m saying this in order that no one may delude you by persuasive argument. For even though I am absent in body, nevertheless I am with you in spirit, rejoicing to see your good order and the steadfastness of your faith in Christ .

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

.
. But I am saying *all of this*, in-order-that not anyone may delude you° in persuasive speech.
For* even if I am absent in the flesh, but *yet* I am together-with you° in the spirit, rejoicing and seeing your° order and the firmness of your° faith in Christ.

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

.
. This I keep on communicating that no one distort you (reversionism) by plausible but false (arguments and) discourse.
For if I also in the flesh am absent [and I am], yet by means of the Spirit I am together with you, being happy and inspecting your steadiness in rank, and the solid front of your faith [doctrine] toward Christ.

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:
4-5

Colossians 1:4			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
<p>τούτο (τούτο) [pronounced TOO-toh]</p>	<p><i>this [thing], that (thing), this one; that (thing)</i></p>	<p>demonstrative singular pronoun; accusative case</p>	<p>Strong’s #5124 (Neuter, singular, nominative or accusative of #3778)</p>

Colossians 1:4			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
légō (λέγω) [pronounced LEH-goh]	<i>to speak (of, out), to say; to teach; to tell; to exhort, to advise, to command, to direct; to call, to name; to mention</i>	1 st person singular, present active indicative	Strong's #3004
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
mêdeis/mêdemia/ mêden (μηδείς/μηδεμία/μηδέν) [pronounced may-DICE, may-dem-EE-ah, may-DEN]	<i>none, nobody, no one, nothing, not even one (man, woman, thing), anyone, any (man, thing), no (man); without (delay)</i>	neuter singular adjective; accusative case	Strong's #3367 [The masculine, feminine irregular (second form) and neuter (third form) from G3361 and G1520]
humas (ὐμάς) [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)
paralogízomai (παραλογίζομαι) [pronounced par-al-og-IHD-zom-ahee]	<i>to deceive; to reckon wrong, to miscount; to cheat by false reckoning; to deceive by false reasoning; to delude, to circumvent</i>	3 rd person singular, present (deponent) middle/passive subjunctive	Strong's #3884
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
pithanología (πιθανολογία) [pronounced pith-an-ol-og-EE-ah]	<i>persuasive speech; speech adapted to persuade, discourse in which probable arguments are adduced; in a bad sense, persuasiveness of speech, specious discourse leading others into error</i>	feminine singular noun; dative, locative or instrumental case	Strong's #4086 (hapax legomena)

Translation: I keep on saying this so that none of you (all) might be deceived by persuasive speech,...

There are really two ways to approach this material. We can examine exactly the sort of teaching and distortions which were being offered at that period of time, and then explain Paul's writing in the light of that false teaching; or we can simply acknowledge that there was false teaching there, in Colosse, which knocked some of the Colossians off their game, and handle the general principles involved (without getting into the specifics of the false teaching).

In Colosse, at that time, there was a very strong movement of thought which was contrary to the teaching of Bible doctrine. This is true at any point in time in human history in virtually any location. There are always persuasive philosophies and dynamic speakers designed to throw us off our game; designed to make us question Bible doctrine and the teachings of God's Word (these may be inside the church; but our situation is about the beliefs of the surrounding culture—which is very apropos to life today). Our response always must come from the Bible doctrine which is in our souls.

Colossians 2:4 I keep on saying this so that none of you (all) might be deceived by persuasive speech,... (Kukis nearly literal translation)

Colossians 2:5a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ei (εἰ) [pronounced /]	<i>if; whether; that; though; suppose; when</i>	conditional conjunction	Strong's #1487
gár (γάρ) [pronounced gahr]	<i>for, for you see; and, as, because (that), but, even, for indeed, no doubt, seeing, then, therefore, verily, what, why, yet</i>	postpositive explanatory particle	Strong's #1063
Is there a specific meaning for these two particles together? Hebrews 8:7 9:13			
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
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
ápeimi (ἄπειμι) [pronounced AP-i-mee]	<i>to go away, to depart; to be absent; to (go, be) away</i>	1 st person singular, present indicative	Strong's #548

Translation: ...for even if I am absent in the flesh,...

Paul is not there in the flesh. He is not there physically. In fact, Paul has never been present in any of the local churches in Colosse.

Colossians 2:5b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
allá (ἀλλά) [pronounced ah-LAH]	<i>but, but rather, but on the contrary, instead, nay (rather); yea, yes, in fact, moreover; nevertheless</i>	adversative particle	Strong's #235
tô (τῷ) [pronounced toe]	<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
pneuma (πνεῦμα) [pronounced PNYOO-mah]	<i>spirit, Spirit; breath; wind [blast], air</i>	neuter singular noun, dative, locative or instrumental case	Strong's #4151

Colossians 2:5b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
sun (σύν) [pronounced soon]	<i>with, beside, in association with, along with</i>	preposition	Strong's #4862
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
eimi (εἰμί) [pronounced eye-ME]	<i>to be, is, was, will be; am; to exist; to stay; to occur, to take place; to be present [available]</i>	1 st person singular, present indicative	Strong's #1510
chairô (χαίρω) [pronounced KHAI-row]	<i>rejoicing (exceedingly), being glad; being well, thriving; giving one a greeting, saluting</i>	masculine singular, present active participle, nominative case	Strong's #5463

Translation: ...I keep on rejoicing with you (all) in the Spirit,...

Even though Paul is not there physically, he is able to rejoice with them in the Spirit over the fact that they are saved and apparently advancing in the Christian life.

Colossians 2:5c			
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
blepô (βλέπω) [pronounced BLEEP-oh]	<i>looking at; beholding, glancing at; be wary of, looking (on, to), perceiving, regarding, noticing, seeing; taking heed</i>	masculine singular, present active participle; nominative case	Strong's #991
humôn (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
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)
taxis (τάξις) [pronounced TAHX-iss]	<i>an arranging, an arrangement, an order, a fixed succession in a fixed time; an orderly condition, a post, a rank; nature, character, fashion, quality, style</i>	feminine singular noun; accusative case	Strong's #5010

Translation: ...and [I am] continually perceiving the quality of you (all)...

Paul perceives that the believers in the Colosse churches are orderly and that there is a quality in the teaching which they have received so far. This would have been known from information that he had received about the Colossians.

Colossians 2:5d			
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
το (τό) [pronounced <i>toh</i>]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
steréōma (στερέωμα) [pronounced <i>ster-EH-oh-mah</i>]	<i>that which has been made firm; the firmament, the arch of the sky, which in early times was thought to be solid; a fortified place; that which furnishes a foundation; on which a thing rests firmly, support; firmness, steadfastness; metaphorically in a military sense: solid front</i>	neuter singular noun; accusative case	Strong's #4733 (hapax legomena)
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
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
Christos (χριστός) [pronounced <i>krees-TOHSS</i>]	<i>anointed, anointed one, Messiah; transliterated, Christ</i>	masculine singular noun; accusative case	Strong's #5547
pistis (πίστις) [pronounced <i>PIHS-tihc</i>]	<i>faith, assurance, belief, believe; the content of what is believed, doctrine; persuasion, that is, credence; moral conviction</i>	feminine singular noun; genitive/ablative case	Strong's #4102
humōn (ὑμῶν) [pronounced <i>hoo-MONE</i>]	<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: ...and the foundation of your faith toward Christ.

Fundamental to the church in Colosse is their faith in Jesus Christ. This is the basis or the foundation for the Christian.

Colossians 2:5 ...for even if I am absent in the flesh, I keep on rejoicing with you (all) in the Spirit, and [I am] continually perceiving the quality of you (all) and the foundation of your faith toward Christ. (Kukis nearly literal translation)

Colossians 2:4–5 I keep on saying this so that none of you (all) might be deceived by persuasive speech, for even if I am absent in the flesh, I keep on rejoicing with you (all) in the Spirit, and [I am] continually perceiving the quality of you (all) and the foundation of your faith toward Christ. (Kukis nearly literal translation)

Colossians 2:4–5 I continue teaching accurate doctrine so that no one there might be deceived by means of persuasive speakers or enticing speech. Listen, even if I am absent from being personally there with you, I am there with you in Spirit and I keep on rejoicing because of your character and because of the foundation of your faith toward Christ. (Kukis paraphrase)

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Fullness in Christ/Retroactive Positional Truth

Even as, therefore, you (all) have received the Christ Jesus the Lord, in Him keep on walking, having been firmly rooted and being built up in Him, and confirming the faith, just as you were taught, having in abundance in her (faith) in gratitude.

Colossians
2:6–7

Therefore, even as you (all) have received the Christ Jesus, the Lord, keep on walking in Him, having been firmly rooted [in Him] and being built up in Him, and confirming the faith-doctrine, just as you were taught [it], having abundance in it in gratitude.

Therefore, just as you have receive the Lord Christ Jesus by faith (positional sanctification), continue walking in Him (experiential sanctification), having been firmly rooted in the Lord and then being built up in Him, thus confirming the Bible doctrine that you have been taught, having received this teaching in abundance and with gratitude.

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek)	Even as, therefore, you (all) have received the Christ Jesus the Lord, in Him keep on walking, having been firmly rooted and being built up in Him, and confirming the faith, just as you were taught, having in abundance in her (faith) in gratitude.
Complete Apostles Bible	Therefore as you have received Christ Jesus the Lord, so walk in Him, having been rooted and built up in Him and being established in the faith, just as you were taught, abounding in it with thanksgiving.
Revised Douay-Rheims Douay-Rheims 1899 (Amer.)	. As therefore you have received Jesus Christ the Lord, walk ye in him: Rooted and built up in him and confirmed in the faith, as also you have learned: abounding in him in thanksgiving.
V. Alexander's Aramaic Eastern Aramaic Manuscript	.
James Murdock's Syriac NT	As therefore ye have received Jesus the Messiah our Lord, walk ye in him, strengthening your roots and building up yourselves in him, and establishing yourselves in the faith which ye have learned, in which may ye abound in thanksgiving.
Original Aramaic NT	Therefore, just as you have received Yeshua The Messiah Our Lord, walk in him, Strengthening your roots while you are being built up in him, and you are being established in that faith which you have learned, in which may you abound with thanksgiving.
Plain English Aramaic Bible Lamsa Peshitta (Syriac)	.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	As, then, you took Christ Jesus the Lord, so go on in him, Rooted and based together in him, strong in the faith which the teaching gave you, giving praise to God at all times.
Bible in Worldwide English	You received Christ Jesus the Lord. So live in him. Let your heart be planted in him. Grow up in him. Believe with all your heart what you were taught. And be very thankful to God.
Easy English	.
Easy-to-Read Version–2008	You accepted Christ Jesus as Lord, so continue to live following him. You must depend on Christ only, drawing life and strength from him. Just as you were taught the truth, continue to grow stronger in your understanding of it. And never stop giving thanks to God.
God's Word™	You received Christ Jesus the Lord, so continue to live as Christ's people. Sink your roots in him and build on him. Be strengthened by the faith that you were taught, and overflow with thanksgiving.
Good News Bible (TEV)	Since you have accepted Christ Jesus as Lord, live in union with him. Keep your roots deep in him, build your lives on him, and become stronger in your faith, as you were taught. And be filled with thanksgiving.
The Message	.
NIRV	.
New Life Version	.
New Simplified Bible	.

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

Contemporary English V.	You have accepted Christ Jesus as your Lord. Now keep on following him. Plant your roots in Christ and let him be the foundation for your life. Be strong in your faith, just as you were taught. And be grateful..
The Living Bible	.
New Berkeley Version	.
New Century Version	.
New Living Translation	.
The Passion Translation	In the same way you received Jesus our Lord and Messiah by faith, continue your journey of faith, progressing further into your union with him! Your spiritual roots go deeply into his life as you are continually infused with strength, encouraged in every way. For you are established in the faith you have absorbed and enriched by your devotion to him!
UnfoldingWord Simplified T.	You began to believe in the Messiah Jesus the Lord by trusting in him, so also live by trusting him. You should rely completely on the Messiah Jesus the Lord, just like a tree spreads its roots deep into the ground. You learned to trust the Messiah very much in this way, like men build a house on a good foundation. And you should always give thanks to God.
Williams' New Testament	So, just as you once accepted Christ Jesus as your Lord, you must continue living in vital union with Him, with your roots deeply planted in Him, being continuously built up in Him, and growing stronger in faith, just as you were taught to do, overflowing through it in your gratitude.

Partially literal and partially paraphrased translations:

American English Bible	.
Beck's American Translation	.

Breakthrough Version	So as you received the Anointed King Jesus in, the Master, traipse around in Him having been rooted, being built in Him, and being authenticated with the trust, just as you were taught, overflowing in thankfulness.
Common English Bible	.
Len Gane Paraphrase	.
A. Campbell's Living Oracles	Now as you have received Christ Jesus the Lord, walk in him; rooted and built up in him, and established in the faith, even as you have been taught, abounding in it with thanksgiving.
New Advent (Knox) Bible	.
NT for Everyone	.
20 th Century New Testament	Since, therefore, you have received Jesus, the Christ, as your Lord, live your lives in union with him--Rooted in him, building up your characters through union with him, growing stronger through your faith, as you were taught, overflowing with faith and thanksgiving.

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	Just as you accepted Christ Jesus as Lord, go on following him, grounded in him and built up by him. May your trust in him continue to grow strong, following what you were taught, full of gratitude to God.
God's Truth (Tyndale)	.
Holman Christian Standard	.
International Standard V	Fullness of Life So then, just as you have received the Messiah [<i>Or Christ</i>] Jesus the Lord, continue to live dependent on him. For you have been rooted in him and are being built up and strengthened in the faith, just as you were taught, while you continue to be thankful.
Lexham Bible	.
Lexham Bible	Made Alive in Christ Therefore as you have received Christ Jesus the Lord, live in him, firmly rooted and built up in him and established in the faith, just as you were taught, abounding with thankfulness.
Montgomery NT	As then you have received Jesus Christ, your Lord, in him live your lives; since you are rooted in him, and in him continually built up. Be firmly established in the faith as you were taught it, and continually abound in it with thanksgiving.
NIV, ©2011	.
Riverside New Testament	.
Leicester A. Sawyer's NT	.
The Spoken English NT	.
UnfoldingWord Literal Text	.
Urim-Thummim Version	.
Weymouth New Testament	As therefore you have received the Christ, even Jesus our Lord, live and act in vital union with Him; having the roots of your being firmly planted in Him, and continually building yourselves up in Him, and always being increasingly confirmed in the faith as you were taught it, and abounding in it with thanksgiving.
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 . Therefore, just as you accepted Messiah Yahshua our Master, so you must be led by Him, being rooted and being built up in Him, and being confirmed in the faith, even as you were taught, abounding in it with thanksgiving.
 Holy New Covenant Trans. . So continue living in Christ, just as you did when you accepted Christ Jesus as Lord. Be rooted and built up in him. Be firm in faith, as you were taught. Overflow with thankfulness.
 The Scriptures 2009 . Therefore, as you accepted Messiah עֵשׂוּהָי the Master, walk in Him, having been rooted and built up in Him, and established in the belief, as you were taught, overflowing in it with thanksgiving.
 Tree of Life Version . Therefore as you received Messiah Yeshua as Lord, so continue to walk in Him—rooted and built up in Him and established in your faith just as you were taught, overflowing with thankfulness.

Weird English, ©18 English, Anachronistic English Translations:

Accurate New Testamentas so [You*] receive the christ jesus the lord in him walk! Having Been Rooted and Being Built in him and Being Confirmed [in] the faith as [You*] are taught Exceeding in thanksgiving...
 Alpha & Omega Bible . THEREFORE AS YOU HAVE RECEIVED CHRIST JESUS THE LORD, SO WALK IN HIM, HAVING BEEN FIRMLY ROOTED AND NOW BEING BUILT UP IN HIM AND ESTABLISHED IN YOUR FAITH, JUST AS YOU WERE INSTRUCTED, AND OVERFLOWING WITH GRATITUDE.
 Awful Scroll Bible . As yous therefore accepted-near the Anointed One, Jesus, the Lord, be walking-about from-within Him, having been rooted and being built-up from-within Him, and being made sure from-within the confidence, accordingly-as-to yous are being taught, abounding from-within it by-within good-favoredness.
 Concordant Literal Version .
 exeGeses companion Bible . So, as you took the Messiah Yah Shua Adonay, walk in him:
 root and build in him
 and establish in the trust,
 exactly as you were doctrinated,
 superabounding therein in eucharist.
 Orthodox Jewish Bible . Therefore, as you became mekabel Moshiach and received Moshiach Adoneinu Yehoshua, so let your halichah be in Him,
 Having been rooted and built up in Moshiach and being firmly founded in the emunah as you were given Messianic [orthodox] lernen [study], abounding in hodayah.
 Rotherham's Emphasized B. .

Expanded/Embellished Bibles:*The Amplified Bible*

An Understandable Version

So, since you have accepted Christ Jesus as Lord, live in *[fellowship with] Him*, rooted and built up in *[your relationship to] Him*, established by your faith *[or, “in the faith”]*, just as you were taught, overflowing with thanksgiving.

Benjamin Brodie’s trans.

Therefore, in the same manner in which you received Christ Jesus the Lord [by the grace of God in the Spirit], keep on walking in it [the sphere of divine power], Having been rooted [in spiritual self-esteem] and firmly anchored [in spiritual autonomy] and having been constantly built-up [construction of an edification complex in the soul] in it [spiritual maturity in the sphere of power], and having been continually established by means of doctrine [passing momentum & evidence testing], just as you were instructed [by a qualified pastor-teacher], keep on overflowing [abounding] with thanksgiving [part of ultra-supergrace life].

The Expanded Bible

Jonathan Mitchell NT

Therefore, as you folks take along and receive (or: took to your side and accepted) the Christ – Jesus, the Lord (the Owner; the Master) – continue walking about (i.e., ordering your life) within Him (and: in union with Him), being people having been rooted (or: having been caused to take root) – even ones being constantly and progressively built upon The House (i.e., added to the structure) – within Him; also being folks repeatedly made steadfast and progressively stabilized with good footing within the faith (or: confirmed by the conviction; made secure for trust and loyalty), just as you are taught (or: were instructed), continuously superabounding (being surrounded by more than enough) within it – within gratitude and thanksgiving (or: in an expression of the ease and goodness of grace, as well as the well-being of favor).

P. Kretzmann Commentary

Syndein/Thieme

Translation for Translators

The Voice

Bible Translations with Many Footnotes:

NET Bible®

New American Bible (2011)

The Passion Translation

Rotherham’s Emphasized B.

The Spoken English NT

Encouragement to Live in Christ

So, since you’ve taken Christ Jesus as your Lord, live in him.

Be rooted in him and built on him. And be firmly committed to the teaching that you’ve received. Be full of thankfulness.⁹

⁹ Some mss add “in it,” or “in him”.

WEB — Messianic Edition

Wilbur Pickering’s New T.

Christian responsibility

So then, keep on walking in the Christ, Jesus the Lord, just as you received Him, having been rooted and being built up in Him and being established in the faith, just as you were taught, abounding in it with thanksgiving.

Literal, almost word-for-word, renderings:

A Faithful Version

Analytical-Literal Translation

Therefore, as you_p received Christ Jesus the Lord, [so] be walking about [fig, be conducting yourselves] in Him, having been rooted [fig., firmly established] and

	having been built up in Him and being established [or, strengthened] in the faith, just as you ^p were taught, abounding in it with thanksgiving.
Berean Literal Bible	.
Bill Puryear translation	Therefore, as you accepted Christ Jesus, the Lord, keep walking in Him, being firmly rooted in and built upon Him; that is, being established by means of doctrine, just as you have been taught and overflow with thanksgiving.
Bond Slave Version	.
C. Thomson updated NT	.
Charles Thomson NT	.
Context Group Version	As therefore you (pl) received the Anointed Jesus the Lord, [so] walk in him, rooted and built up in him, and made firm in your (pl) trust, even as you (pl) were taught, abounding in recognition of [your (pl)] indebtedness.
English Standard Version	.
Far Above All Translation	.
Green's Literal Translation	.
James Allen translation	As you therefore have received Christ Jesus the Lord, so continue walking in Him having been firmly rooted and now being built up in Him and being established in the faith, just as you were instructed, and overflowing in thanksgiving.
Literal New Testament	.
Literal Standard Version	For I wish you to know how great a conflict I have for you and those in Laodicea, and as many as have not seen my face in the flesh, that their hearts may be comforted, being united in love, and to all riches of the full assurance of the understanding, to the full knowledge of the secret of the God and Father, and of the Christ, in whom are all the treasures of the wisdom and the knowledge hid, and this I say, that no one may deceive you with enticing words, for if even in the flesh I am absent—yet in the spirit I am with you, rejoicing and beholding your order, and the steadfastness of your faith in regard to Christ; Christ as, then, you received Christ Jesus the LORD, walk in Him, being rooted and built up in Him, and confirmed in the faith, as you were taught—abounding in it in thanksgiving. Vv. 1–5 are included for context.
Modern English Version	.
Modern Literal Version 2020	Therefore, as you ^o received Christ Jesus the Lord, so walk ^o in him, having been rooted and being built up in him and being confirmed in the faith, just-as you ^o were taught in it, abounding in thanksgiving.
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	According as you have received to yourself the Christ Jesus the Lord, keep on walking in Him, rooted [in Bible doctrine] we are built up or edified in Him constantly being stabilized by means of faith in the manner that you (all) have been taught constantly overflowing in the sphere of thanksgiving.
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:
6-7

Colossians 2:6			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hōs (ὡς) [pronounced <i>hohç</i>]	<i>like, as; how; about; in such a way; even as; when, while</i>	comparative particle, adverb	Strong's #5613
oun (οὖν) [pronounced <i>oon</i>]	<i>so [then], certainly; then, therefore, accordingly, consequently, and [so], but, now; these things being so</i>	adverbial particle	Strong's #3767
paralambanō (παραλαμβάνω) [pronounced <i>pahr-al-am-BAHN-oh</i>]	<i>to receive, to take (unto, with); figuratively, to learn; by analogy, to assume [an office]</i>	2 nd person plural, aorist active indicative	Strong's #3880
ton (τόν) [pronounced <i>tahn</i>]; also to (το) [pronounced <i>toh</i>]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588
Christos (χριστός) [pronounced <i>krees-TOHSS</i>]	<i>anointed, anointed one, Messiah; transliterated, Christ</i>	masculine singular noun; accusative case	Strong's #5547
lêsous (Ἰησοῦς) [pronounced <i>ee-ay-SOOCE</i>]	<i>Jehovah is salvation; transliterated Jesus, Joshua</i>	proper singular noun, accusative case	Strong's #2424
ton (τόν) [pronounced <i>tahn</i>]; also to (το) [pronounced <i>toh</i>]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative 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; accusative case	Strong's #2962
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
autō (αὐτῷ) [pronounced <i>ow-TOH</i>]	<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
peripateō (περιπατέω) [pronounced <i>per-ee-paht-EH-oh</i>]	<i>walk [around, to and fro, all over, about]; metaphorically used to mean conduct oneself [typically, consistently in life]; live, pass through life, function [in life]</i>	2 nd person plural, present active imperative	Strong's #4043

Translation: Therefore, even as you (all) have received the Christ Jesus, the Lord, keep on walking in Him,...

There are some competing philosophies in Colosse, vying for the attention of the new believers there. Paul says, "You have received information about Jesus Christ; and, in fact, you received Him as Savior. Therefore, keep on walking in Him.

There is a basic theology which is given when someone is given the **gospel**. "Keep on walking according to that theology; keep on walking according to the gospel message. Keep on walking with Christ Jesus being central to your lives."

Colossians 2:6 **Therefore, even as you (all) have received the Christ Jesus, the Lord, keep on walking in Him,...** (Kukis nearly literal translation)

Colossians 2:7a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
rhizoō (ρίζω) [pronounced hrihd-ZOH-oh]	<i>to be firmly rooted, to cause to strike root, to strengthen with roots, to render firm, to fix, establish, cause a person or a thing to be thoroughly grounded</i>	masculine plural; perfect passive participle; nominative case	Strong's #4492
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
epoikodomēō (ἐποικοδομῶ) [pronounced ep-oy-kod-om-EH-oh]	<i>building (up, upon); being built up; (figuratively) rearing up</i>	masculine plural; present passive participle; nominative case	Strong's #2026
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

Translation: ...having been firmly rooted [in Him] and being built up in Him,...

The believers there are firmly rooted in Jesus, as they have heard the gospel message presented accurately and they have believed that message. After that, the Colossians should be build up in Him. This is **experiential sanctification**.

Colossians 2:7b			
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

Colossians 2:7b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
bebaiōō (βεβαιόω) [pronounced <i>beb-ah-YOH-oh</i>]	<i>confirming, verifying, making firm, being established, making sure</i>	masculine plural; present passive participle; nominative case	Strong's #950
tê (τῆ) [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
pistis (πίστις) [pronounced <i>PIHS-tihs</i>]	<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

Translation: ...and confirming the faith-doctrine,...

When being built up in Christ Jesus, this should conform to their original faith/doctrine. Paul is recognizing the teaching taking place in the local churches as being good. He recognizes their faith in Christ Jesus as being correct and good. "Stay here, stay with this faith; keep on being established in this faith."

Colossians 2:7c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kathōs (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
didaskō (διδάσκω) [pronounced <i>did-AS-koh</i>]	<i>to teach, to instruct, to impart knowledge, to instill doctrine</i>	2 nd person plural, aorist passive indicative	Strong's #1321

Translation: ...just as you were taught [it],...

The believers in the local churches in and around Colosse have been receiving teaching beyond the gospel message, and Paul is telling them to stay with that. "Confirm this faith just as you have been taught," Paul is saying.

When Paul was leaving Ephesus, there were a number of maturing believers requesting that he stay. He had predetermined that he was going to go to Jerusalem and spend one of the holy holidays there. This was the wrong move for Paul. He should have remained in this area and kept teaching and evangelizing. See **Acts 20** ([HTML](#)) ([PDF](#)) ([WPD](#)).

However, God took up the slack here and sent believers to this pocket of positive volition and provided them first with an evangelist and then with a teacher of Bible doctrine (this may have been the same person). Apollos was one such person who, when Paul was under discipline, he took up the slack, both evangelizing and teaching in places where Paul should have been. See **Acts 18** ([HTML](#)) ([PDF](#)) ([WPD](#)) and **Acts 19** ([HTML](#)) ([PDF](#)) ([WPD](#)).

Epaphras, mentioned in **Colossians 1** ([HTML](#)) ([PDF](#)) ([WPD](#)), also seemed to take up the slack for Paul in Colosse.

Colossians 2:7d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
perisseuō (περισσεύω) [pronounced <i>per-iss-SUE-oh</i>]	<i>having in abundance, having in excess, exceeding in number or measure, having or being more than enough, surplus, extra</i>	masculine plural; present active participle; nominative case	Strong's #4052
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
autē (αὐτῇ) [pronounced <i>ow-TAY</i>]	<i>her, it; to her, for her, by her, with her; same</i>	3 rd person feminine singular, pronoun; locative, dative or instrumental case	Strong's #846
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
eucharistía (εὐχαριστία) [pronounced <i>yoo-khar-is-TEE-ah</i>]	<i>thankfulness, giving of thanks; thanksgiving, gratitude</i>	feminine singular noun; dative, locative or instrumental case	Strong's #2169

Translation: ...having abundance in it in gratitude.

What they are to have in abundance is the faith-doctrine. The feminine singular pronoun refers back to the nearest feminine singular noun, which would be faith. Faith is more than the effectual acting of believing in Jesus; it includes the content of what has been taught to them.

All of this is to be done in gratitude, as this is a grace provision for the believers in Colosse. "You have received the gospel and then accurate teaching about the Lord. That is grace. Be grateful."

Colossians 2:7 ...having been firmly rooted [in Him] and being built up in Him, and confirming the faith-doctrine, just as you were taught [it], having abundance in it in gratitude. (Kukis nearly literal translation)

Colossians 2:6–7 Therefore, even as you (all) have received the Christ Jesus, the Lord, keep on walking in Him, having been firmly rooted [in Him] and being built up in Him, and confirming the faith-doctrine, just as you were taught [it], having abundance in it in gratitude. (Kukis nearly literal translation)

Colossians 2:6–7 Therefore, just as you have receive the Lord Christ Jesus by faith (positional sanctification), continue walking in Him (experiential sanctification), having been firmly rooted in the Lord and then being built up in Him, thus confirming the Bible doctrine that you have been taught, having received this teaching in abundance and with gratitude. (Kukis paraphrase)

As happened in the previous chapter, the only semblance of agreement is to end this thought at v. 12. Whether there is 1, 2 or 3 sentences (or more) in there, that is disputed.

For the nearly literal version, I divided it into several sentences, which required me to add some additional words not found in the text (these words being in brackets, of course).

Behold, lest anyone to you (all) [there] will be the one taking captive through the philosophy and [through] empty deceit according to the tradition (or precept) of the men, according to the elements of the kosmos and not according to Christ; that in Him keeps on living all the fullness of the Deity bodily; and you (all) keep on being in Him, having been filled, Who keeps on being the head of every beginning and of [every] authority—in Whom even you (all) were circumcised, not by hands in the removal of the body of the flesh, [but] in the circumcision of the Christ—being buried together with Him in the baptism, with Whom even you (all) have been raised together with through the faith of the working of the God, the One raising up of Him from deaths.

Colossians
2:8–12

Beware, no one will be the one taking you (all) captive through the human wisdom and the empty deceit by the tradition (or precept) of the men, according to the first principles of the cosmic system and not according to the (doctrines of) Christ. For [we know that] in Him the fullness of the Deity keeps on living bodily. [Furthermore, we know] that you (all) keep on being in Him, having been filled [by the One] Who keeps on being the head of every authority and power—in Whom even you (all) were circumcised, not by hands in the removal of the body of the flesh, [but] by the [true] circumcision of the Christ. [The true circumcision is this, that we] keep on being buried together with Him in the baptism, [and] with Whom even you (all) have been raised through the faith of the working of the God, the One raising Him up out from deaths.

Be circumspect, so that no one takes your thinking captive by using current human wisdom and by empty deception according to the traditions of man, which concepts are in line with the first principles of the cosmic system, but not in accordance with the doctrines of Christ, in Whom the fulness of Deity continues living in His body. Furthermore, continue dwelling in Him, having been filled with all correct teaching; in the One who keeps on being head over every authority and power. It is in Christ that you have all been circumcised—not by hands removing a small portion of flesh from your phallus—but by the true circumcision of Christ, such that you are first buried together with Him in baptism; and with Whom you are also raised because we have the assurance of the power of God, the God Who raised Him up out from deaths.

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek) Behold, lest anyone to you (all) [there] will be the one taking captive through the philosophy and [through] empty deceit according to the tradition (or precept) of the men, according to the elements of the kosmos and not according to Christ; that in Him keeps on living all the fullness of the Deity bodily; and you (all) keep on being in Him, having been filled, Who keeps on being the head of every beginning and of [every] authority—in Whom even you (all) were circumcised, not by hands in the removal of the body of the flesh, [but] in the circumcision of the Christ—being buried together with Him in the baptism, with Whom even you (all) have been raised together with through the faith of the working of the God, the One raising up of Him from deaths.

Complete Apostles Bible	<p>Beware lest anyone captures you through philosophy and empty deceit, according to the tradition of men, according to the basic principles of the world, and not according to Christ.</p> <p>For in Him dwells all the fullness of the Godhead bodily; and you are completed in Him, who is the head of all principality and power. In whom you were also circumcised with the circumcision made without hands, by the putting off the body of the sins of the flesh, by the circumcision of Christ, having been buried together with Him in baptism, in which also you were raised together through faith in the working of God, who raised Him from the dead.</p>
Revised Douay-Rheims Douay-Rheims 1899 (Amer.)	<p>. Beware lest any man cheat you by philosophy and vain deceit: according to the tradition of men according to the elements of the world and not according to Christ. For in him dwelleth all the fulness of the Godhead corporeally. And you are filled in him, who is the head of all principality and power. In whom also you are circumcised with circumcision not made by hand in despoiling of the body of the flesh: but in the circumcision of Christ. Buried with him in baptism: in whom also you are risen again by the faith of the operation of God who hath raised him up from the dead.</p>
V. Alexander's Aramaic Eastern Aramaic Manuscript James Murdock's Syriac NT	<p>. Beware, lest any man make you naked by philosophy, and by vain deception, according to the doctrines of men, according to the rudiments of the world, and not according to the Messiah, in whom dwelleth all the fullness of the Divinity corporeally. And in him ye are also complete, because he is the head of all principalities and authorities. And in him ye have been circumcised with a circumcision without hands, by casting off the flesh of sins, by a circumcision of the Messiah. And ye have been buried with him, by baptism; and by it ye have risen with him; while ye believed in the power of God, who raised him from the dead.</p>
Original Aramaic NT	<p>Beware lest any man rob you by philosophy, or by empty deception, according to the teaching of men and according to the principles of the world and not according to The Messiah, For all The Fullness of The Deity dwells in him bodily. And you also are completed in him, who is The Head of all Principalities and Powers. And you are circumcised in him by circumcision that is without hands, in the putting off of the body of sins by the circumcision of The Messiah. And you were buried with him in baptism, and in it you arose with him, because you believed in the power of God who raised him from among the dead.</p>
Plain English Aramaic Bible Lamsa Peshitta (Syriac)	<p>. .</p>

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	<p>Take care that no one takes you away by force, through man's wisdom and deceit, going after the beliefs of men and the theories of the world, and not after Christ: For in him all the wealth of God's being has a living form, And you are complete in him, who is the head of all rule and authority: In whom you had a circumcision not made with hands, in the putting off of the body of the flesh, in the circumcision of Christ;</p>
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Bible in Worldwide English

Having been put to death with him in baptism, by which you came to life again with him, through faith in the working of God, who made him come back from the dead. Do not let anyone fool you by his wise words. They are not true. They are what men say. They are the teachings of this world and not what Christ says.

Christ has everything that God has.

And you, too, have everything when you are in him. He rules over every power and ruler.

In Christ you were not circumcised by mens hands. But you were circumcised in Christs way when all the wrong things you did in your bodies were taken away.

You were buried with Christ when you were baptised. You were also raised with him to a new life when you were baptised. You were raised because you believed in the power of God who raised Christ from death.

Easy English

Easy-to-Read Version–2008

Be sure you are not led away by the teaching of those who have nothing worth saying and only plan to deceive you. That teaching is not from Christ. It is only human tradition and comes from the powers that influence this world. I say this because all of God lives in Christ fully, even in his life on earth. And because you belong to Christ you are complete, having everything you need. Christ is ruler over every other power and authority. In Christ you had a different kind of circumcision, one that was not done by human hands. That is, you were made free from the power of your sinful self. That is the kind of circumcision Christ does. When you were baptized, you were buried with Christ, and you were raised up with him because of your faith in God's power. God's power was shown when he raised Christ from death.

God's Word™

Be careful not to let anyone rob you of this faith through a shallow and misleading philosophy. Such a person follows human traditions and the world's way of doing things rather than following Christ. All of God lives in Christ's body, and God has made you complete in Christ. Christ is in charge of every ruler and authority. In him you were also circumcised. It was not a circumcision performed by human hands. But it was a removal of the corrupt nature in the circumcision performed by Christ. This happened when you were placed in the tomb with Christ through baptism. In baptism you were also brought back to life with Christ through faith in the power of God, who brought him back to life.

Good News Bible (TEV)

See to it, then, that no one enslaves you by means of the worthless deceit of human wisdom, which comes from the teachings handed down by human beings and from the ruling spirits of the universe, and not from Christ. For the full content of divine nature lives in Christ, in his humanity, and you have been given full life in union with him. He is supreme over every spiritual ruler and authority. In union with Christ you were circumcised, not with the circumcision that is made by human beings, but with the circumcision made by Christ, which consists of being freed from the power of this sinful self. For when you were baptized, you were buried with Christ, and in baptism you were also raised with Christ through your faith in the active power of God, who raised him from death.

The Message

NIRV

New Life Version

New Simplified Bible

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

Contemporary English V.

Don't let anyone fool you by using senseless arguments. These arguments may sound wise, but they are only human teachings. They come from the powers of this world and not from Christ. God lives fully in Christ. And you are fully grown because you belong to Christ, who is over every power and authority. Christ has

also taken away your selfish desires, just as circumcision removes flesh from the body. And when you were baptized, it was the same as being buried with Christ. Then you were raised to life because you had faith in the power of God, who raised Christ from death.

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

Beware that no one distracts you or intimidates you *in their attempt to lead you away from Christ's fullness* by pretending to be full of wisdom when they're filled with endless arguments of human logic. For they operate with humanistic and clouded judgments based on the mindset of this world system, and not the anointed truths of the Anointed One. For he is the complete fullness of deity living in human form. And our own completeness is now found in him. We are completely filled with God as Christ's fullness overflows within us. He is the Head of every kingdom and authority in the universe! Through our union with him we have experienced circumcision of heart. All of the guilt and power of sin has been cut away and is now extinct because of what Christ, the Anointed One, has accomplished for us. For we've been buried with him into his death. Our "baptism into death" also means we were raised with him when we believed in God's resurrection power, the power that raised him from death's realm.

UnfoldingWord Simplified T.

Do not believe anyone who says that you must obey what people have taught about how to honor God or that you must obey what they worship in this world. Instead, obey the Messiah, because the man Jesus the Messiah is fully God. Now God has given you everything you need because he has joined you to the Messiah, and he rules over every other person, spirit, and angel. It is as if God has also circumcised you. But this was not as though a piece of human being cut flesh from your body. Instead, Jesus took away the power of sin that was within you, and this "circumcision" is the one that the Messiah does when he conquered your sinful nature and took it away from you. Because they have baptized you, God considers that when men buried the Messiah, they buried you along with him. He considers that when he made the Messiah come alive again, he made you come alive also, because you trusted that he could make you live again.

Williams' New Testament

Take care that nobody captures you by the idle fancies of his so-called philosophy, following human tradition and the world's crude notions instead of Christ. For it is in Him that all the fullness of Deity continues to live embodied, and through union with Him you too are filled with it. He is the Head of all principalities and dominions. And through your union with Him you once received, not a hand-performed circumcision but one performed by Christ, in stripping you of your lower nature, for you were buried with Him in baptism and raised to life with Him through your faith in the power of God who raised Him from the dead.

Partially literal and partially paraphrased translations:

American English Bible
Beck's American Translation
Breakthrough Version

See that no one will be the *one* carrying you off as stolen property through the philosophy and meaningless fraud in line with the people's tradition, in line with the world's conventional practices, and not in line with *the* Anointed King, because in Him resides all the fullness of the Godhead bodily. And you are in Him, having been filled up, who is the head of every top rank and authority, in whom you also were circumcised with circumcision not done with hands, in the stripping off of the body of the physical body in the Anointed King's circumcision when you were buried

Common English Bible Len Gane Paraphrase	<p>together with <i>Him</i> in the submersion, in which you also got up together with Him through the trust of the influence of the God who got Him up from the dead.</p> <p>.</p> <p>Beware, lest any one seduces you through philosophy or worthless delusions according to the traditions of men and the world's basic principles instead of Christ. For in [Christ] all the fullness of the Godhead is physically present. And you are in Him, made full, who is the head authority of all rule and authority. In whom you are also circumcised with the circumcision made without hands, by getting rid of the mass of the flesh's sins by the circumcision by Christ. We were buried with him in baptism in which you were also risen with [Him] through the faith of God's strong power who has raised him from the dead.</p>
A. Campbell's Living Oracles	<p>Beware lest any one make a prey of you through an empty and deceitful philosophy, -according to the tradition of men, according to the elements of the world, and not according to Christ. For all the fullness of the Deity resides substantially in him. And you are complete in him, who is the head of all government and power. By whom, also, you have been circumcised with the circumcision made without hands, in the putting off of the body of the flesh, by the circumcision of Christ; having been buried with him in immersion, by which also you have been raised with him, through the belief of the strong working of God, who raised him from the dead.</p>
New Advent (Knox) Bible NT for Everyone 20 th Century New Testament	<p>.</p> <p>.</p> <p>Take care there is not some one who will carry you away by his 'philosophy'--a hollow sham!--following, as it does, mere human traditions, and dealing with puerile questions of this world, and not with Christ. For in Christ the Godhead in all its fulness dwells incarnate; And, by your union with him, you also are filled with it. He is the Head of all Archangels and Powers of Heaven. By your union with him you received a circumcision that was not performed by human hands, when you threw off the tyranny of the earthly body, and received the circumcision of the Christ. For in baptism you were buried with Christ; and in baptism you were also raised to Life with him, through your faith in the omnipotence of God, who raised him from the dead.</p>

Mostly literal renderings (with some occasional paraphrasing):

An Understandable Version Berean Study Bible	<p>.</p> <p>See to it that no one takes you captive through philosophy and empty deception, which are based on human tradition and the spiritual forces of the world rather than on Christ. For in Christ all the fullness of the Deity dwells in bodily form. And you have been made complete in Christ, who is the head over every ruler and authority. In Him you were also circumcised in the putting off of your sinful nature, with the circumcision performed by Christ and not by human hands. And having been buried with Him in baptism, you were raised with Him through your faith in the power of God, who raised Him from the dead.</p>
Christian Standard Bible Conservapedia Translation Evangelical Heritage V. Revised Ferrar-Fenton Bible Free Bible Version	<p>.</p> <p>.</p> <p>.</p> <p>.</p> <p>Watch out that nobody enslaves you through their philosophy and worthless delusions, following human traditions and concepts of this world, and not following Christ. For the fullness of God's divine nature lives in Christ in bodily form, and you have been made full* in him. He is supreme over every ruler and authority. You were "circumcised" in him but not by human hands. You have been set free from sinful human nature by the "circumcision" Christ performed.* You were buried</p>

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

with him in baptism, and you were raised with him through your trust in what God did by raising him from the dead.

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See to it that no one enslaves you through philosophy and empty deceit according to human tradition, according to the basic principles of the world, [Or the elemental spirits of the universe] and not according to the Messiah, [Or Christ] because all the essence [Lit. all of the fullness] of deity inhabits him in bodily form. And you have been filled by him, who is the head of every ruler and authority. In union with him you were also circumcised with a circumcision performed without human [The Gk. lacks human] hands by stripping off the corrupt nature by the circumcision performed by the Messiah. [Or Christ] When you were buried with the Messiah [Lit. with him] in baptism, you were also raised with him through faith in the power of God, who raised him from the dead.

Lexham Bible
Montgomery NT

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Take care lest any man drag you away captive by his philosophy which is a vain deceit, following the traditions of men and the world's crude notions, and not Christ. For it is in Christ that all the fullness of deity dwells bodily, and in him you have your fulness, and he is the Lord of all the principalities and powers. In him also you were circumcised with a circumcision not made with hands; even in putting off your sensual nature in Christ's own circumcision, when you were buried with him in baptism. In baptism also you were raised with him, through your faith in the energy of that God who raised him from the dead.

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

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See that no one leads you off as a prey through philosophy and vain deceit, according to the tradition of men, according to the rudiments of the world, and not according to Christ, for in him dwells all the fullness of the Deity bodily and you are made perfect in him, who is the head of all principality and power, in whom you are also circumcised with a circumcision not made with hands, with the putting off of the body of the flesh, with the circumcision of Christ, having been buried with him in baptism, in which you have also been raised together through the effectual faith of God who raised him from the dead;...

The Spoken English NT
UnfoldingWord Literal Text

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See that no one captures you through philosophy and empty deceit, according to the tradition of men, conforming to the elements of the world, and not conforming to Christ. For in him all the fullness of God lives in bodily form. You have been filled in him, who is the head over every power and authority. In him you were also circumcised with a circumcision not done by humans in the removal of the body of flesh, but in the circumcision of Christ. You were buried with him in baptism, and in him you were raised up through faith in the power of God, who raised him from the dead.

Urim-Thummim Version

Discern unless anyone spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the cosmos and not after Christ. Because in him lives all the fullness of the Deity bodily. And you are complete in him, that is the head of all principality and power: In whom also you are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ: Buried with him in baptism, in which also you are risen with him through the Faith of the operation of Elohim, who has resurrected him from the dead.

Weymouth New Testament

Take care lest there be some one who leads you away as prisoners by means of his philosophy and idle fancies, following human traditions and the world's crude notions instead of following Christ. For it is in Christ that the fulness of God's nature dwells embodied, and in Him you are made complete, and He is the Lord of all

princes and rulers. In Him also you were circumcised with a circumcision not performed by hand, when you threw off your sinful nature in true Christian circumcision; having been buried with Him in your baptism, in which you were also raised with Him through faith produced within you by God who raised Him from among the dead.

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 .

Watch that there not be one misleading you through philosophy and empty deceit, according to the tradition of men, according to the elements of the world, and not according to Messiah.

For in Him dwells all the fullness of divinity bodily; and it is through Him, that you have been made complete, for He is the Head of all angelic orders and authority, in whom also you were circumcised with a circumcision not made by hands², in the putting off of the body of the sins of the flesh, by the circumcision of Messiah, being buried with Him in baptism, and by Him you were raised with Him for you believed in the power of YAHWEH, who raised Him from the dead.

²Circumcision was the sign of the first covenant and to enter covenant relationship you need the shedding of blood (Heb 9:18, 22). If someone was circumcised to join the New Covenant he would be joining by his own blood. This scripture is showing that the new believer when he is baptized that he is being circumcised by Messiah by the cutting off of the sins of his flesh by the Messiah's shed blood.

Holy New Covenant Trans.

Be careful! Don't let anyone capture you with philosophy or misleading theories that can fool you. These come from human tradition and worldly standards, not from Christ! The totality of divinity lives embodied in Christ. You are completed in Christ. He is above every ruler and authority. In Christ you were circumcised with a non-human circumcision. With Christ's circumcision you stripped away sins of the human nature. You were buried with Christ by immersion. You were also raised with Christ through believing in the power of God who raised Christ from death.

The Scriptures 2009

See to it that no one makes a prey of you through philosophy and empty deceit, according to the tradition of men, according to the elementary matters of the world,^b and not according to Messiah. Because in Him dwells all the completeness of Elohim-ness bodily, and you have been made complete in Him, who is the Head of all principality and authority. In Him you were also circumcised with a circumcision not made with hands, in the putting off of the body of the sins of the flesh, by the circumcision of Messiah, having been buried with Him in immersion, in which you also were raised with Him through the belief in the working of Elohim, who raised Him from the dead.

^bSee Colossians 1:20 and Galatians 4:3 and Galatians 4:9.

Tree of Life Version

See that no one takes you captive through philosophy and empty deception, according to the tradition of men and the basic principles of the world rather than Messiah. For all the fullness of Deity lives bodily in Him, and in Him you have been filled to fullness. He is the head over every ruler and authority. In Him you were also circumcised with a circumcision done not by hand, in the stripping away of the body of the flesh through the circumcision of Messiah. You were buried along with Him in immersion, through which you also were raised with Him by trusting in the working of God, who raised Him from the dead.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament

...see! not Someone you* will be The [Man] Looting through the philosophy and empty deception in the tradition [of] the men in the elements [of] the world and not in Christ for in him houses Every The Completion [of] the god bodily and [You*] are in him Having Been Filled Who is The Head [of] every ruler and authority in whom and [You*] are circumcised [in] circumcision (not) handmade in the removal [of] the body [of] the flesh in the circumcision [of] the Christ Being Buried (Together) [with] him in the washing in which and [You*] are raised (together) through the faith [of] the work [of] the god the [one] raising him from [men] dead...

Alpha & Omega Bible
Awful Scroll Bible

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Be discerning, in-order-that- someone will -not be carrying-away- you all's -spoil, through learning-loving and vain deceitfulness, according to that given-before of the aspects-of-man, according to the linings up of the world, and not according to the Anointed One, certainly-of-which from-within Him, accordingly-dwells all the fullness of godliness bodily, and yous are having been made full from-within Him, who is the Head of every principality and existence-by, by-within Whom yous also are being cut-around, a cutting-around not-made-with-hands, from-within the being taken-out-of-the-sinks-into of the body, the misses-of-the-mark of the flesh, from-within the cutting-around of the Anointed One, being buried-with Him from-within baptism, by-within which yous also are being raised-together through confidence, undertaking-by-within God, the One raising Him out of the dead.

Concordant Literal Version

Beware that no one shall be despoiling you through philosophy and empty seduction, in accord with human tradition, in accord with the elements of the world, and not in accord with Christ,
for in Him the entire complement of the Deity is dwelling bodily.
And you are complete in Him, Who is the Head of every sovereignty and authority, in Whom you were circumcised also with a circumcision not made by hands, in the stripping off of the body of flesh in the circumcision of Christ."
Being entombed together with Him in baptism, in Whom you were roused together also through faith in the operation of God,...

exeGesés companion Bible

See to it lest anyone seduce you through philosophy and vain delusion
- after the tradition of humanity,
- after the elements of the cosmos
and not after Messiah.

MESSIAH, THE FULNESS/SHALOM OF DEITY

For in him
dwells all the fulness/shalom of Deity bodily.

Colossians 1:19

And you are fulfilled/shalamed in him,
who is the head of all hierarchy and authority:
in whom also
you are circumcised with the circumcision
- not handmade,

in stripping the body of the sins of the flesh
 in the circumcision of the Messiah;
 co-buried in baptism,
 wherein you are also co-raised through the trust
 of the energizing of Elohim,
 who raised him from the dead.

Orthodox Jewish Bible

Beware lest there be anyone of you taken captive through philosophical tevunah (wisdom) and empty deceit according to the kabbalah (oral tradition) of mere Bnei Adam, according to the ikkarim (basic principles) of the Olam Hazeh and not according to Moshiach;

Because in Moshiach kol melo Elohim (all the plenitude of G-d) finds its bodily maon laShechinah (dwelling place for the Shechinah).

And you have been granted melo (plenitude) in Moshiach, who is the Rosh of all rule and authority.

In Moshiach also you were circumcised with a Bris Milah not made with human hands, a Bris Milah of the surgically removing of the body of the basar (old fallen and unregenerate nature) in the Bris Milah of Moshiach,

Having been buried in the Ohel of Rebbe, Melech HaMoshiach's tevilah with him, with whom also you were made to stand up spiritually in the Techiyah together through your emunah and bitachon in the ma'aseh of Hashem who made Moshiach stand up from the Mesim.

Rotherham's Emphasized B. .

Expanded/Embellished Bibles:

The Amplified Bible

An Understandable Version

Pay attention so that no one takes you [spiritually] captive through his philosophy and empty deception based on human tradition, according to the principles of the world and not according to Christ. For all of the fullness of Deity lives in His body, and you people have been made full [i.e., spiritually complete] in [fellowship with] Him, who is the [spiritual] head over all who rule and have authority. In [fellowship with] Him you people were also circumcised with a circumcision not performed by human beings, but performed by Christ, consisting of the removal of the body of [sinful] flesh. [This happened when you were] buried with Christ in [the act of] immersion, from which you were also raised up with Him through [your] faith in the accomplishment of God, who raised Him up from the dead.

Benjamin Brodie's trans.

Constantly be on guard [beware] so that there is not anyone who can capture [by pseudo-love fanaticism] and enslave you [in reversionism] through human speculation [human viewpoint philosophy & psychology], even through empty deceit [inane fallacies] according to the rudimentary teachings [beggarly elements] from the cosmic system and not according to the standards of Christ.

For in Him dwells permanently [in hypostatic union] all the fullness [divine essence] of the Godhead [deity of Christ] bodily [humanity of Christ];

Furthermore, you are in Him [positional truth], being completely filled full [by the baptism of the Holy Spirit], Who [Jesus Christ] is the Head [sovereign ruler] over every principality [angelic realm] and authority [earthly sphere],

In Whom you were circumcised by means of a circumcision not made with hands [spiritual, not ritual circumcision], by the renunciation of the body of the flesh [essence of the old sin nature], by means of the circumcision of Christ [identification with Christ on the cross],

Having been buried with Him [union with Christ] by means of identification [baptism of the Holy Spirit], by means of which you have also been raised up with Him through faith [promise of resurrection life] by means of the sovereign [operational] power of God, Who raised Him out from the deaths [both spiritual and physical].

The Expanded Bible
Jonathan Mitchell NT

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 Keep watching out for and beware that someone will not be the one progressively (or: repeatedly) carrying you off captive (after stripping you of arms and seizing your goods, proceed in kidnapping you as booty or a prey) through the philosophy and empty seduction (or: a deceitful trick having no content) being handed down from and being in line with the tradition of the people (or: corresponding to the thing handed along from humans), down from (or: in line with and corresponding to) the elementary principles (or: rudimentary teachings and fundamental assumptions) of the organized System (the world of culture, religion, government, secular society or economy), and not down from Christ (or: in accord with the sphere of, and in line with, Christ; corresponding to an Anointing), because within Him all the effect of the fullness of the Deity (the result of the filling from the Godship and feminine aspect of the Divine Nature) is repeatedly corporeally (or: bodily, as a whole; embodied; as a body) settling down and progressively taking up permanent residence (or: is continuously dwelling in person), and you folks, being ones having been filled up (or: made full), are (or: exist) continuously within, and in union with, Him, Who is (or: exists being) [other MSS: the One being] the Head of (or: the Source of) all government and authority (or: of every beginning and right; of all rule and privilege which comes from being), within Whom you folks were also circumcised (or: in union with Whom you are cut around and off) by (or: in; to; with) a circumcision not done by hands (not handmade): in the sinking out and away from (or: the stripping off and undressing of; the going out and away from) the body of the flesh (= the corporate body of the Jewish religion and national heritage; or: = the natural body, or, the body pertaining to the natural realm; or: = the estranged human nature and alienated self) – in the circumcision of the Christ (in Christ's circumcision; in the circumcision which was done to Christ; or: in the circumcision which is the Anointing), being buried together in Him (jointly entombed with Him) – within the placing into (in the immersion and saturation, and its result; in the plunging for permeation; within the overwhelming; in the dipping into; within the baptism) – within the midst of Whom you folks were awakened and caused to rise up together through the faith which is (or: belonging to; coming from) the inward operation of God (or: the trust belonging to the effectual energizing from and which is God): the One awakening and raising Him up, forth from out of the midst of dead folks.

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

Bible Translations with Many Footnotes:

Lexham Bible

Beware lest anyone take you captive [Literally “anyone be the one who takes captive you”] through philosophy and empty deceit, according to human tradition [Literally “the tradition of men”], according to the elemental spirits of the world and not according to Christ, because in him all the fullness of deity dwells bodily, and you are filled in him, who is the head over every ruler and authority, in whom also you were circumcised with a circumcision not made by hands, by the removal of the body of the flesh, by the circumcision of Christ, having been buried with him in baptism, in which also you were raised together with him through faith in the working of God, who raised him from the dead.

NET Bible® .
 New American Bible (2011) .
 The Passion Translation .

Rotherham's Emphasized B.
The Spoken English NT

Make sure nobody kidnaps you using philosophy and empty lies. Their arguments will be in line with human tradition, in line with the ruling spirits^h of this world, not in line with Christ.

Because in Christ the full totalityⁱ of God's nature^j resides bodily.

And you're filled up with him—the one who's the source of every rule and authority. And you've been circumcised^k in him—with a circumcision that's not of human making^l—by the removal of your fleshly body. You've been circumcised with Christ's kind of circumcision.

You were buried with him in your baptism, and in baptism you rose with him, through your faith in the active power of God, who raised him from among the dead.

^h Lit. "elements". See Galatians 4:3; Galatians 4:9 and the notes. there.

Lit. "by the elements of the world". I'm not sure, but I think Paul is saying that all nations—both the Jews and Gentiles—have been under the spiritual custody of angelic beings until the coming of Christ.

I think Paul is saying that even a return to Jewish "ruling spirits" is a major backward step, now that Christ has come.

ⁱ Lit. "all the fullness". Paul may be arguing against certain philosophers who speculated about a long chain of "emanations" from God's pure and distant essence of light down to the dark and dirty physical world. In such schemes Christ might be placed well down the chain of emanations. Paul is saying there is no such chain—Christ fully embodies God's essence.

^j "God's nature": or, "divinity," or "deity".

^k See "Bible Words" under "circumcise".

^l Lit. "not done by human hands".

Wilbur Pickering's New T.

Christ VS 'the world'

Be careful that no one captures you through philosophy and empty deceit, according to human tradition, according to the basic principles of the world and not according to Christ. Because all the Fullness of the Godhead dwells in Him in bodily form, and you are complete in Him who is the head over all rule and authority.⁴ In Him you were also circumcised by the putting off of the body of the sins of the flesh, not with a circumcision done by hands but with the circumcision of the Christ, having been buried with Him in the baptism. In Him you were also raised together through your faith in the productive power of the God who raised Him from among the dead.

(4) Wow!

WEB — Messianic Edition

Literal, almost word-for-word, renderings:

A Faithful Version

Analytical-Literal Translation

Be watching out lest anyone will be carrying you_p away as spoils of war [fig., taking control of you_p] through philosophy [or, human wisdom] and empty deception, according to the traditions of people, according to the rudimentary elements [or, basic teachings] of the world and not according to Christ. Because in Him dwells all the fullness of the Godhead [or, Deity] bodily, and you_p have been made full [or, have been completed] in Him, who is the Head of every rule and authority, in whom you_p also were circumcised with a circumcision done without human hands, by the putting off of the body of the sins of the flesh by the circumcision of Christ, having been buried together with Him in baptism [or, immersion], in which you_p also were raised together [with Him] through faith in the supernatural working of God, the One having raised Him from the dead.

Berean Literal Bible

Bill Puryear translation	Beware that there will be no one who takes you captive through their false teaching and empty deception according to the tradition from men on the basis of the fundamental principles of the world and not on the basis of Christ, because in Him all the fullness of deity dwells bodily, and you are filled in Him, who is the authority over all rule and authority; in Whom also you have been circumcised with the circumcision made without hands by means of the removal of the body of the flesh because of the circumcision from the source of Christ, having been buried together with Him by means of the baptism [of the Holy Spirit], by means of which baptism also you all are raised together because of your faith in the operational power of God who raised Him out from the dead.
Bond Slave Version C. Thomson updated NT Charles Thomson NT	. . Be on your guard, that none may make a prey of you by their philosophy and vain deceit, according to the tradition of men, according to the elements of the world, and not according to Christ. Because all the plenitude of the deity resideth substantially in him, therefore you are complete in him who is the head of all principality and power; in whom also you have been circumcised with a circumcision made without hands; with the putting off of the body of the sins of the flesh; with the circumcision of the Christ; having been buried with him in that baptism in which also you were raised with him by your belief in the mighty power of God, who raised him from the dead.
Context Group Version	Take heed lest there shall be any one that makes plunder of you (pl) through his philosophy and empty deceit, after the tradition of men, after the rudiments of the world, and not after the Anointed: for in him dwells all the fullness of the deity bodily, and in him you (pl) are made full, who is the head of all principality and power: in whom you (pl) were also circumcised with a circumcision not made with hands, in the putting off of the body of the flesh, in the circumcision of the Anointed; having been buried with him in immersion, in which you (pl) were also raised with him through trust the working of God, who raised him from the dead.
English Standard Version	See to it that no one takes you captive by philosophy and empty deceit, according to human tradition, according to the elemental spirits of the world, and not according to Christ. For in him the whole fullness of deity dwells bodily, and you have been filled in him, who is the head of all rule and authority. In him also you were circumcised with a circumcision made without hands, by putting off the body of the flesh, by the circumcision of Christ, having been buried with him in baptism, in which you were also raised with him through faith in the powerful working of God, who raised him from the dead.
Far Above All Translation	Watch out that no-one carries you away through philosophy and vain deceit, according to the tradition of men, according to the rudiments of the world and not according to Christ, for in him all the fulness of the Godhead dwells bodily, and you are complete in him, who is the head of every realm and authority, in whom you have also been circumcised with a circumcision made without hands by the divesting of the sinful fleshly body by the circumcision of Christ, <i>being</i> buried with him in baptism, by whom you were also jointly raised through faith in the exertion <i>of power</i> from God who raised him from the dead.
Green's Literal Translation James Allen translation	. Continue watching out that no one will be taking you captive through philosophy and empty deception, according to the tradition of men, according to the elementary principles of the world, and not according to Christ. For in Him all the fullness of Deity continues to dwell in bodily form and in Him you have been completed, and He is the head over all rule and authority and in Whom you were also circumcised with a circumcision made without hands, in the removal of the fleshly body by the circumcision of Christ having been buried with Him in baptism, in which you were

also raised up with Him through faith in the working of God, who raised Him from the dead.

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

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 Beware°, *that* there will not be anyone leading you° away as *his* prey through philosophy and vain deception, according-to the tradition of men, according-to the elemental principles of the world, and not according-to Christ, because all the fullness of the Deity is dwelling in him bodily. And you° are fulfilled in *him*, who is the head of all principality and authority; in whom you° were also circumcised with a circumcision not made* with hands, in the stripping off of the body of the sins of the flesh, in the circumcision of the Christ, having been buried together-with him in the immersion*, in which you° were also raised *up* together-with *him* through the faith from the working of God, who raised him up from the dead.

Modern KJV
 New American Standard
 New European Version
 New King James Version
 Niobi Study Bible

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 Beware lest any man spoil you(p) through philosophy and vain deceit, following the tradition of men according to the rudiments (elements) of the world, and not in accordance with (to) Christ.

For in Him dwelleth all the fullness of the Godhead bodily.

And you(p) are complete in Him, who is the head of all principality and power,

Not Legalism but Christ

and in whom (Jesus) also you(p) are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ.

You(p) are buried with Him in baptism, wherein you(p) also are risen with Him through the faith wrought by the operation of God, who has raised Him from the dead.

NT (Variant Readings)
 Revised Young's Lit. Trans.
 R. B. Thieme, Jr. translation

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 Constantly be on your guard that there will not be anyone who will capture and enslave you through human speculation, even empty deceit, according to the pseudo traditions of mankind [religious liberalism], according to the basic teachings of the cosmos [political liberalism], and not according to the standard of Christ. Because in Him dwells permanently all of the fulness [essence, thinking, and plan] of the Godhead, and in bodily frame.

And you are in him, having been fulfilled, him who is the sovereign head of all angelic princes and all angelic and human authority. In whom [Christ] also we have been circumcised by a circumcision not accomplished with hands by the renunciation of the essence of the old sin nature [body of the flesh], by means of the circumcision of Christ.

Having been buried with him by means of the baptism, by which [baptism] you have been raised up [with Christ] through faith in the operational power from the source of the God, having raised him out from the deaths.

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

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The gist of this passage:

8-12

Colossians 2:8a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
blepō (βλέπω) [pronounced BLEHP-oh]	<i>look (at), behold, glance at; beware, look (on, to), perceive, regard, notice, see; take heed</i>	2 nd person plural, present active imperative	Strong's #991
mē (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
tīs (τις) [pronounced tihç]	<i>one, someone, a certain one; any, anyone, anything; someone, something; some, some time, awhile; only</i>	enclitic, indefinite pronoun; masculine singular adjective; nominative case	Strong's #5100
humas (ύμάς) [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)
esomai (ἔσομαι) [pronounced EHS-om-ahēe]	<i>future tense of "to be"</i>	3 rd person singular, future indicative	Strong's #2071 (a form of #1510)
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
sulagōgēō (συλαγωγέω) [pronounced soo-lag-ogue-EH-oh]	<i>being taken captive, carrying one off as a captive (and slave); carrying off booty; being led away from the truth and subject to one's sway</i>	masculine singular; present active participle; nominative case	Strong's #4812 (hapax legomena)
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
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
philosophía (φιλοσοφία) [pronounced fil-os-of-EE-ah]	<i>philosophy, love of human wisdom; human speculation</i>	feminine singular noun; genitive/ablative case	Strong's #5385 (hapax legomena)

Thayer: *used either of zeal for or skill in any art or science, any branch of knowledge. Used once in the NT of the theology, or rather theosophy, of certain Jewish Christian ascetics, which busied itself with refined and speculative enquiries into the nature and classes of angels, into the ritual of the Mosaic law and the regulations of Jewish tradition respecting practical life.*

Translation: Beware, no one will be the one taking you (all) captive through the human wisdom...

There are two approaches to considering what was catching the interest of some believers in Colosse (which was gnosticism)—we can study it and think about it and show how it is in opposition to Bible doctrine.

On the other hand, we can also see this as being a set of general principles. The world always presents itself in a false light. In my lifetime of 70+ years, I have seen a plethora of human philosophies to which men cling. Evolution; wokeness; free love; if it feels good, do it; money—it's what I want; homosexuality; gender choice; drag queens reading books to children; globalism. The more of these competing philosophies increase, the worse condition our country is in, spiritually speaking. The more these things seem to be pressing against us, the worse shape our country is in.

Illustration: At one time, the idea of a homosexual leading a boy scout troop or an openly gay person teaching at a grammar school would have been anathema to our culture. People would have pulled their children out of that school and out of that particular chapter of the boy scouts. Homosexual marriage was out of the question. This is where our culture was in the 1980s and before. There has always been and there will always be people who are attracted to their own gender—this is a part of the lust pattern of the **sin nature** for these people. However, when this behavior is normalized (as it is today), the number of people who practice homosexual acts increases dramatically (at one time, this was 1–2% of our population; but I suspect among young people—under 30—those who have engaged in a homosexual act might be as high as 5% or more). As our society becomes more perverse, the more such things are not just tolerated but glorified.

Tangent: It is very easy to train another culture to hate us—such as China—based upon increased perversion in our society.

Tangent: I am not advocating that believers go out and harm homosexuals in any way. This is a societal movement, and how society views them will determine what place they have in society. This is not something which we can necessarily change. With increased numbers of believers in a country and increased maturity levels among said believers, and society will change. But holding counter protests, carrying around placards, etc. is not going to change a society.

Illustration: I write this in early 2023 and it appears that, even week or two brings on a brand new issue to the left—a few years ago, it was tearing down statues and most recently it was getting rid of gas ovens. Affixed to these actions is always some human philosophy and a lot of self-righteousness.

Application: No matter when you are alive, there will be a host of competing philosophies and actions vying for your attention and support. Almost never does a new movement have elements of **divine establishment** as a fundamental principle; but we can depend on these new ideas and philosophies as being solidly anti-Biblical and anti-divine establishment. This is what Satan does. In ways that we do not fully understand, Satan inspires men to come up with new and crazy ideas, which simultaneously lead us to national destruction while various elements of Christianity were put in the crosshairs (I must admit to even being surprised myself when city officials began to call for sermon notes of various pastors throughout the city of Houston).

Paul warns the Colossians, *don't allow yourselves to be ensnared by these false teachings of human thinking.*

Colossians 2:8b

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

Colossians 2:8b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kenos (κενός) [pronounced <i>keh-n-OSS</i>]	<i>empty, vain; destitute [of goods, of spiritual truth]; without wealth</i>	feminine singular adjective; genitive/ablative case	Strong's #2756
apátē (ἀπάτη) [pronounced <i>ap-AT-ay</i>]	<i>deception, deceit, deceitfulness; delusion</i>	feminine singular noun; genitive/ablative case	Strong's #539

Translation: ...and the empty deceit...

What these alternative philosophies offer us is emptiness and deceit. These things have no substance. They will not bring anyone any peace. And all of these human philosophies are based upon some level of deceit.

Illustration: As I write this in January of 2023, children choosing their own gender has become a big deal; and there are parents who actually have become involved in guiding their children to make such a choice. No child can choose his or her gender; we are born with it. Surgeries and puberty blockers will not in any way result in a greater happiness for a child; but in 18 or 20 years, that person will be a freak, in all manner of speaking. About 98–99% of adult men and women will have no interest in a long term relationship with someone who is an unbalanced freak with destroyed, compromised or modified sexual organs. Children depend very much upon adults to guide them in life; and if your parents are making you think that you can choose your gender, you will potentially end up being a freak for the rest of your life, and never enjoy a normal marriage or sex life. We have a lot of suicides today among young people. When this next generation of children grow up to become young adults and they realize what they have done to themselves, this will result in even more suicides and drug addiction.

Colossians 2:8c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
katá (κατά) [pronounced <i>kaw-TAW</i>]	<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 <i>tayn</i>]	<i>the, to the; toward the; this, that</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun)
parádosis (παράδοσις) [pronounced <i>par-AD-os-is</i>]	<i>tradition, transmission, a precept; especially, the Jewish traditional law; an ordinance; a giving up (over); a surrender</i>	feminine singular noun; accusative case	Strong's #3862
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

Colossians 2:8c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
anthrōpoi (ἄνθρωποι) [pronounced ANTH-row-poy]	<i>men [in the generic sense], mankind, human beings; men [in reference to gender]; people</i>	masculine plural noun; genitive/ablative case	Strong's #444

Translation: ...by the tradition (or precept) of the men,...

The word *parádosis* (παράδοσις) [pronounced *par-AD-os-is*] means, *tradition, transmission, a precept; especially, the Jewish traditional law; an ordinance*. Strong's #3862. So what Paul is referring to here does not have to be seen as a long-standing tradition. Some things are long-standing and some things are suddenly in the culture. Men get ideas and some push their ideas, no matter how crazy. In the past few years, it seems as if the craziest most insane ideas are being proffered as the platform of one political party. To me, most of what is happening on the social level seems frightfully crazy; but this is what happens when the dog returns to its vomit.

Here is the concept of the dog returning to its vomit (a Biblical precept). A dog vomits up the contents of its stomach, because these things did not agree with its digestive system. Later—sometimes just a few seconds later—the dog sniffs through the contents of its stomach and sees if there is any tasty morsel to eat again.

Here is what this precept means. A person will hear about or see something, and automatically, they will reject it as being ridiculous and wrong (for instance, the idea that a person can choose his or her own gender). However, later, they might hear the gospel message, or some divine establishment information, and they reject that. This will cause that same person to go back and reconsider the stuff that they originally rejected. Maybe they rejected gender choice or electric cars or the removal of CO₂ from the atmosphere in order to reduce earth's temperatures. But after hearing the gospel or some form of the divine establishment viewpoint; and that same person is going to go back to those thoughts and ideas and reconsider them—and possibly even swallow them. In order for us to get where we are today as a society, many dogs had to return to their vomit and discover a tasty treat that they previously rejected.

Colossians 2:8d

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
ta (τά) [pronounced taw]	<i>the; these, those, to this, towards that; the [things]</i>	neuter plural definite article; accusative case	Strong's #3588
stoicheîa (στοιχεῖα) [pronounced stoy-KHEE-ah]	<i>elements, first principals; fundamental principles, rudiments; elemental spirits</i>	neuter plural noun, accusative case	Strong's #4747
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
kósmos (κόσμος) [pronounced KOSS-moss]	<i>world, world order, arrangement, order, organized world system, cosmic system, worldview</i>	masculine singular noun, genitive/ablative case	Strong's #2889

Translation: ...according to the first principles of the cosmic system...

These concepts of men are ideas who find their fundamental philosophies in the cosmic system; in the worldview.

The believer has access to eternal truth. This is Bible doctrine. This is what we find in the Scriptures. These ideas out in the world are empty, deceitful and destructive.

Colossians 2:8e			
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
οὐ (οὐ) [pronounced <i>oo</i>]	<i>no, not, nothing, none, no one</i>	negation	Strong's #3756
κατά (κατά) [pronounced <i>kaw-TAW</i>]	<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
Χριστός (χριστός) [pronounced <i>krees-TOHSS</i>]	<i>anointed, anointed one, Messiah; transliterated, Christ</i>	masculine singular noun; accusative case	Strong's #5547

Translation: ...and not according to the (doctrines of) Christ.

These other systems of thought, such as the gnosticism which was found in the region around Colosse, will attempt to garner your attention. They are designed to sway your viewpoint. These ideas are designed to corrupt you and lead you astray.

Colossians 2:8 Beware, no one will be the one taking you (all) captive through the human wisdom and the empty deceit by the tradition (or precept) of the men, according to the first principles of the cosmic system and not according to the (doctrines of) Christ. (Kukis nearly literal translation)

Colossians 2:9			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ὅτι (ὅτι) [pronounced <i>HOH-tee</i>]	<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
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
αὐτῷ (αὐτῷ) [pronounced <i>ow-TOH</i>]	<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 2:9			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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>	3 rd person singular, present active indicative	Strong's #2730
pan (πάν) [pronounced pahn]	<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
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
theótēs (θεότης) [pronounced theh-OHT-ace]	<i>Deity, the Godhead, the state of being God, Divinity</i>	feminine singular noun; genitive/ablative case	Strong's #2320 (hapax legomena)
sōmatikōs (σωματικῶς) [pronounced so-mat-ee-KOCE]	<i>bodily, corporally, physically; of the exalted spiritual body, visible only to the inhabitants of heaven</i>	adverb	Strong's #4985 (hapax legomena)

Translation: For [we know that] in Him the fullness of the Deity keeps on living bodily.

The fulness of the Godhead (of Deity) indwells the Lord. All of the wisdom of God indwells Jesus Christ. Therefore, we ought to look to Him for guidance and not to whatever the latest world system ideas are.

Colossians 2:9 For [we know that] in Him the fullness of the Deity keeps on living bodily. (Kukis nearly literal translation)

Colossians 2:10a			
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
este (ἐστέ) [pronounced ehs-TEH]	<i>to be; you [all] are; this is the 2nd person plural of "to be"</i>	2 nd person plural, present indicative	Strong's #2075 (2 nd person plural of #1510)

Colossians 2:10a			
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
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
plēroō (πληρώω) [pronounced play-ROH-oh]	<i>being filled with, being fulfilled; being completed [finished, accomplished]</i>	masculine plural; perfect passive participle; nominative case	Strong's #4137

Translation: [Furthermore, we know] that you (all) keep on being in Him, having been filled [by the One]...

All believers are in Christ. Therefore, the Colossians are in Christ.

The perfect passive participle would suggest that believing Colossians have been filled and completed in the past with results that continue. This would be positional truth; also known as positional sanctification. This is a completed action in Christ.

This is very similar to R. B. Thieme, Jr.'s doctrine of positional truth. I include this here under the principle that there is no reason to reinvent the wheel.

Usually, I place these doctrines in the addendum. However, we have two more doctrines to follow: retroactive positional truth and current positional truth. It is best to look at all three of these together.

Doctrine of Positional Truth (by Dr. Robert L. Dean, Jr.)

1. Definition.
 - a. Positional truth is equivalent to positional sanctification. Positional truth is our relationship with Christ in the Church Age.
 - b. It refers to the Church Age believer in union with Christ. It can be defined as the uniting of the believer with Christ in His death; burial, and His resurrection and ascension, when He was accepted in heaven and seated at the right hand of the Father.
2. The mechanics of how positional truth is accomplished is the baptism by means of the Holy Spirit, whereby Christ uses the Holy Spirit to effect our union with Christ, 1 Cor 12:13; Eph 4:5.
3. Positional truth guarantees the believer's eternal security, Rom 8:38-39. Nothing can separate us from the love which is in Christ Jesus.
4. Positional truth belongs to all categories of believers: carnal, reversionists, immature or mature.
5. Positional truth qualifies the believer to live with God forever. The believer must have his sins paid for, God's perfect righteousness, and eternal life. 1 Jn 5:11-12; 2 Cor 5:21.
6. Positional truth creates a new creature in Christ, 2 Cor 5:17.
7. Positional truth is the basis for spiritual growth, the production of divine good as a result of spiritual growth, and a pattern of life compatible with royalty, Eph 2:10.
8. Positional truth is the basis for grace blessing, Eph 1:3-6. We are "in Christ;" therefore God pursues us with every category of grace.
9. Because we are in union with Christ, we share His:
 - a. Eternal life, 1John 5:11 And the witness is this, that God has given us eternal life, and this life is in

Doctrine of Positional Truth (by Dr. Robert L. Dean, Jr.)

- His Son. 1John 5:12 He who has the Son has the life; he who does not have the Son of God does not have the life.
- b. Perfect righteousness, 2Cor. 5:21 He made Him who knew no sin to be sin on our behalf, that we might become the righteousness of God in Him.
 - c. Election, Eph. 1:4 just as He chose us in Him before the foundation of the world, that we should be holy and blameless before Him.
 - d. Destiny, Eph. 1:5 He predestined us to adoption as sons through Jesus Christ to Himself, according to the kind intention of His will.
 - e. Sonship, 2Tim. 2:1 You therefore, my son, be strong in the grace that is in Christ Jesus.
 - f. Sanctification, 1Cor. 1:2 to the church of God which is at Corinth, to those who have been sanctified in Christ Jesus, saints by calling, with all who in every place call upon the name of our Lord Jesus Christ, their Lord and ours.
 - g. Priesthood, Heb 10:10-14.
 - h. Royalty (Kingship), 2Pet. 1:11 for in this way the entrance into the eternal kingdom of our Lord and Savior Jesus Christ will be abundantly supplied to you.
10. What positional truth is not.
- a. It is not an experience or emotions.
 - b. It is not progressive; it cannot be improved in time or eternity.
 - c. It is not related to human merit or ability.
 - d. It cannot be changed by God, man or angels. It is eternal in nature.
 - e. It is not obtained gradually as you grow in grace, but in toto at salvation.
 - f. It is not known or oriented to apart from the metabolization of doctrine.
 - g. From understanding the doctrine of positional truth, we progress in our spiritual life, but we cannot improve it since it is perfect at salvation.
 - h. We are not in Christ because of what we do (morality), or fail to do (sin), but because of what God has done.

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Colossians 2:10b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hos (ὃς) [pronounced <i>hohç</i>]	<i>who, which, what, that, whose, whoever</i>	masculine singular relative pronoun; nominative case	Strong's #3739
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)
kephalê (κεφαλή) [pronounced <i>keh-f-ahl-AY</i>]	<i>head [literal or figurative use]; headship, leadership, authority</i>	feminine singular noun; nominative case	Strong's #2776

Colossians 2:10b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
pasês (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
archê (ἀρχή) [pronounced ar-KHAY]	<i>beginning; elementary, basic; origin, first cause; ruler, authority; rule, domain, sphere of influence</i>	feminine singular noun; genitive/ablative case	Strong's #746
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
exousia (ἐξουσία) [pronounced ex-oo-SEE-ah]	<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

Translation: ...Who keeps on being the head of every authority and power...

As you can see, there are many translations for the words archê (ἀρχή) [pronounced ar-KHAY] and exousia (ἐξουσία) [pronounced ex-oo-SEE-ah]. I chose those particular words because Jesus is head over these things, suggesting that, there is power and authority in this world, but Jesus is over and above all of those.

Colossians 2:10 [Furthermore, we know] that you (all) keep on being in Him, having been filled [by the One] Who keeps on being the head of every authority and power... (Kukis nearly literal translation)

Colossians 2:11a			
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
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
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
peritemnō (περιτέμνω) [pronounced per-ee-TEHM-noh]	<i>to cut around, to circumcise</i>	2 nd person plural; aorist passive indicative	Strong's #4059

Translation: ...—in Whom even you (all) were circumcised,...

This is quite fascinating to find **circumcision** being mentioned here. If memory serves, circumcision is not mentioned at all in Hebrews, a book where we might expect to find it mentioned; but we find it mentioned here in Colossians, which is a letter written primarily to gentiles. And, it appears to have some relationship with positional truth.

Circumcision was a medical procedure which God required of all Jews where the foreskin is cut and removed from the phallus of the man (there is no circumcision for women). Circumcision was often seen as a visible confirmation of the new birth—of **regeneration**—which takes place on the inside—when a person believes in the **Revealed God**.

Paul connect circumcision here to positional truth, which was just found in the previous verse. Having mentioned positional truth (the key words being, *in Christ*), Paul suddenly starts writing about circumcision.

Although positional truth is a New Testament concept; there is a similar idea in the Old Testament. Those who were in Israel often considered themselves to be connected to God, no matter what (that would be a positional connection). Now, in theory that is correct, but it is predicated upon people in Israel to believe in the Revealed God. That is the source of their regeneration.

Paul speaks of the Colossians as being circumcised, and many of them suddenly perked up their ears, wondering, *what exactly do you mean, Paul? We are gentiles; we are not circumcised.*

Colossians 2:11b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
peritomê (περιτομή) [pronounced <i>per-it-om-AY</i>]	<i>circumcised, circumcision (the rite, the condition or the people, literally or figuratively)</i>	feminine singular noun, dative, locative or instrumental case	Strong's #4061
acheiropoiētos (ἀχειροποίητος) [pronounced <i>akh-i-rop-OY-ay-toss</i>]	<i>not made (with, by) hands; unmanufactured, inartificial</i>	feminine singular adjective; dative, locative or instrumental case	Strong's #886 (hapax legomena)

Translation: ...not by hands...

Paul immediately qualifies this circumcision. "I am not talking about a circumcision which is done by hand." Paul is not talking about the medical procedure of circumcision.

Colossians 2:11c			
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
tê (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

Colossians 2:11c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ἀπέκδυσις (ἀπέκδυσις) [pronounced ap-EHK-doo-sis]	removal, a putting off, laying aside; a divestment	feminine singular noun; dative, locative or instrumental case	Strong's #555 (hapax legomena)
του (τοῦ) [pronounced tu]	of the; from the, [away, out] from the; from the source of; by the; than the	neuter singular definite article, genitive/ablative case	Strong's #3588
σῶμα (σῶμα) [pronounced SOH-mah]	body, both of man and animals, living or dead; of the planets and other heavenly bodies; group of men, family	neuter singular noun, genitive/ablative case	Strong's #4983
The Byzantine Greek text and the Scrivener Textus Receptus add in the following two words. These are not found in the Westcott Hort text or in Tischendorf's Greek text.			
τῶν (τῶν) [pronounced tohn]	the, of the, from the; of this, from that, [away, out] from the; from the source of; by the; than the	feminine plural definite article; genitive and ablative cases	Strong's #3588
ἁμαρτίαι (ἁμαρτίαι) [pronounced hahm-ahr-TEE-ī]	sins, transgressions, [intentional] failures, wrongs, errors, mistakes, offenses, violations [of a divine law]; guilt or consequences of sin	feminine plural noun, genitive/ablative case	Strong's #266
τῆς (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
σαρξ (σάρξ) [pronounced sarx]	flesh; body [as opposed to soul/spirit]; meat [of an animal]; figuratively for, human nature, [frailties of] the flesh; sin nature; carnal, fleshly	feminine singular noun; genitive/ablative case	Strong's #4561

Translation: ...in the removal of the body of the flesh,...

Paul is saying, *I am not talking about the procedure where a small portion of flesh is removed from the phallus.*

I think later believers were confused by this statement, and so they included the two additional words about sin. But Paul, in context, is not talking about removing sin from a person's life.

Colossians 2:11d

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ἐν (ἐν) [pronounced en]	in, into, on, by means of, with; among	preposition with the locative, dative and instrumental cases	Strong's #1722

Colossians 2:11d

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
peritomê (περιτομή) [pronounced per-it-om-AY]	<i>circumcised, circumcision (the rite, the condition or the people, literally or figuratively)</i>	feminine singular noun, dative, locative or instrumental case	Strong's #4061
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; accusative case	Strong's #5547

Perhaps this is in contrast to *of the world*?

Translation: ...[but] by the [true] circumcision of the Christ.

Paul is talking about the true circumcision of Christ, which is in contrast with the world (or the cosmic system) in v. 8d. Again, circumcision usually refers to being regenerate; but Paul takes it another step, to being regenerate *in Christ* (the position of all believers; every person who believes in Jesus Christ is placed into Christ).

Colossians 2:11 ...—in Whom even you (all) were circumcised, not by hands in the removal of the body of the flesh, [but] by the [true] circumcision of the Christ. (Kukis nearly literal translation)

Paul says, “You gentiles have all been circumcised. But I am not referring to the procedure of circumcision, but to the fact of you being placed into Christ—that circumcision.

Colossians 2:12a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
suntháptō (συνθάπτω) [pronounced soon-THAP-toe]	<i>being buried (together) with, interring in company with, (figuratively) being assimilated spiritually (to Christ by a sepulture as to sin)</i>	masculine plural; aorist passive participle; nominative case	Strong's #4916
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
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 2:12a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tō (τῷ) [pronounced toe]	<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
baptisma (βάπτισμα) [pronounced BAP-tis-mah]	<i>baptism (real or figurative); immersion; identification, association, relation</i>	neuter singular noun; dative, locative or instrumental case	Strong's #908

Translation: [The true circumcision is this, that we] keep on being buried together with Him in the baptism,...

This true circumcision, Paul explains, is that we keep on being buried together with Christ in the baptism.

So, now we have circumcision, baptism and retroactive positional truth all together in one short phrase (which is going to be followed by current positional truth).

Baptism means identification; and water baptism takes the believer and dunks him completely under the water, and under the water, he is identified with the Lord's death and burial. That is retroactive positional truth.

"Your circumcision is having been baptized (identified with) Christ in His burial," Paul explains.

I will have R. B. Thieme, Jr. cover these next two doctrines.

Doctrine of Retroactive Positional Truth (by R. B. Thieme, Jr.)

A Definition and Description.

- 1 Retroactive positional truth is identification with Christ in His two deaths and burial through the mechanics of the baptism of the Spirit.
- 2 Identification with Christ in His death includes both His spiritual death and physical death.
- 3 The spiritual death of Christ on the cross is related to the judicial imputation of all personal sins, which is the basis for salvation. This is efficacious substitutionary atonement.
- 4 However, the emphasis in retroactive positional truth is on what was not imputed to Christ on the cross: our human good and evil.
- 5 In the spiritual death of Christ, both human good and evil were rejected from judgment by the justice of God. They were also separated from Christ's efficacious sacrifice. Being identified with Christ, we have positionally rejected and been separated from human good and evil.
 - a Intensification of human good results in evil.
 - b Certain sins can be parlayed into evil.
 - c Evil destroys the moral fiber of a people, so that they are unwilling to fight for freedom. Thus a nation is destroyed from within before they are destroyed from without.
 - d When freedom, the establishment protection against human good and sin, and doctrine, the spiritual protection against human good and sin, are gone, then sin and human good are parlayed into evil.
 - e While sin was being judged, Christ was rejecting human good or evil as the solution to the problem between God and man.
- 6 Human good and evil have a dual function. They are both the policy of Satan and the function of the old sin nature which rules our life.
- 7 Through retroactive positional truth the believer is separated from good and evil positionally, so that the rulership of Satan and the sovereignty of the old sin nature are broken positionally.
- 8 Therefore, retroactive positional truth coupled with current positional truth is the basis for abrogating

Doctrine of Retroactive Positional Truth (by R. B. Thieme, Jr.)

the sovereignty of the old sin nature ruling human life by means of spiritual death. And at the same time, the baptism of the Holy Spirit (the mechanics for retroactive positional truth and current positional truth) establishes the sovereignty of the Lord in the life of the believer.

- B** The principle of retroactive positional truth is related to two formula's of blessing from the justice of God, Romans 5:12-17.
- 1 Potential one plus capacity equals reality of blessing in time, ($P1 + C = BT$). Potential two plus capacity equals reality of encapsulated environment ($P2 + C = EE$).
 - 2 The first potential, P1, is the imputation of God's perfect righteousness at salvation and subsequent justification.
 - 3 Capacity, C, is maximum Bible doctrine resident in the soul through the daily metabolization of doctrine.
 - 4 The reality of blessing in time is the imputation of our escrow blessing to us at the point of spiritual maturity.
 - 5 The second potential, P2, is the baptism of the Spirit with its resultant retroactive positional truth.
 - 6 The second capacity is still maximum doctrine in the soul.
 - 7 The second reality is the reality of an encapsulated environment, a grace environment for the enjoyment of our escrow blessings, regardless of the historical environment. We have total security with regard to the blessings and the environment in which to enjoy those blessings. This is an even better situation than in the Garden of Eden, where the blessing could be and eventually were lost by man.
- C** Retroactive positional truth is part of the believer's completeness in Christ, Colossians 2:9-12.
- 1 The believer is positionally separated from good and evil through retroactive positional truth.
 - 2 Retroactive positional truth is also rejection of good and evil as the function of the old sin nature.
 - 3 Through current positional truth the believer is positionally higher than angels. You are perfect positionally. Now we must bring our experience to the point of our position in Christ.
 - 4 The believer's completeness in Christ has broken the power of Satan and the old sin nature.
- D** The believer's mental attitude is related to retroactive positional truth, Col 3:1-4. You are to concentrate on your perfect position in Christ. Retroactive positional truth is designed to make you think and think objectively.
- E** Retroactive positional truth breaks the power of the old sin nature as the ruler of human life, Rom 6:1-5. We have rejected, been separated from and divorced from the old sin nature. Therefore our ex-husband no longer has any authority over us. V.5, "If you have become intimately united to the likeness of His death [and you
- F** Summary.
- 1 Retroactive positional truth is identification with Christ in His spiritual and physical death, and in His burial.
 - 2 Identification with Christ in His spiritual death emphasizes the non-imputation of good and evil, hence, the rejection of good and evil as the policy of Satan, and as the function of the old sin nature.
 - 3 Identification with Christ in His physical death and burial connotes separation from good and evil, therefore, abrogation of both Satan's power and authority, as well as the old sin nature's trends in its power and authority.

Rom 9/11/77, 11/3/77

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This doctrine is taken from Bob's series on Romans, from Lessons #196 & 239.

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Colossians 2:12b			
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, by which, in what, by means of that, whose</i>	neuter singular relative pronoun; dative, locative or instrumental case	Strong's #3739
This is identical to the masculine singular relative pronoun.			
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
sunegeírō (συνεγείρω) [pronounced soon-ehg-ī-row]	<i>to raise together, to cause to raise together; to raise up together from mortal death to a new and blessed life dedicated to God; to rouse (from death) in company with, (figuratively) to revivify (spiritually) in resemblance to</i>	2 nd person plural, aorist passive indicative	Strong's #4891

Translation: ...[and] with Whom even you (all) have been raised...

Jesus is raised by God from the dead (actually, out from His deaths); and we are also identified with His resurrection, ascension and session, which is known as current positional truth).

For us, the difference between retroactive positional truth and current positional truth is one of logic. We are first identified with Jesus in His spiritual death for our sins (followed by His physical death and burial). God identifies us with that; and then with the Lord's resurrection, ascension and session.

I did not find this doctrine elsewhere.

Current Positional Truth (by R. B. Thieme, Jr.)

Bob gave this doctrine in lesson #197, 203–204 & 269 of the 1977 Romans series. I will check my notes again, and then add this into this study.

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Colossians 2:12c			
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 2:12c			
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
pîstis (πίστις) [pronounced PIHS-tîhs]	<i>faith, assurance, belief, believe; the content of what is believed, doctrine; persuasion, that is, credence; moral conviction</i>	feminine singular noun; genitive/ablative case	Strong's #4102
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
enérgeia (ἐνέργεια) [pronounced en-ERG-i-ah]	<i>working; efficiency, energy, operation; always superhuman power in the New Testament</i>	feminine singular noun; genitive/ablative case	Strong's #1753
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: ...through the faith of the working of the God,...

The believers in Colosse have the faith or the working/energy/operation of God. In this era, there were still gifts of miracles and powers, and it is possible this to what Paul refers to. According to Thayer, this word only refers to the superhuman power of God or of Satan when used in the New Testament. I don't know that I agree with Thayer at this point.

However, the working/energy/operation of God here is tied to Jesus being raised from the dead in v. 12d; so this would be supernatural power in this instance. How else would life be restored to the physical body of the Lord?

Colossians 2:12d			
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

Colossians 2:12d

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
egeirō (ἐγείρω) [pronounced ehg-ī-row]	<i>being awoken (transitively or intransitively), waking [rousing] [up] (literally from sleep, from sitting or lying, from disease, from death; or figuratively from obscurity, inactivity, ruins, nonexistence): lifting (up), raising (again, up), rearing up, arising (again, up), standing, taking up</i>	masculine singular, aorist active participle, genitive/ablative case	Strong's #1453
auton (αὐτόν) [pronounced ow-TAHN]	<i>him, to him, towards him; same</i>	3 rd person masculine singular personal pronoun, accusative case	Strong's #846
ek (ἐκ) [pronounced ehk]	<i>out of, out from, from, by, at, of</i>	preposition	Strong's #1537
nekroi (νεκροί) [pronounced nehk-ROY]	<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* (with a definite article) and *deaths* (no definite article).

Translation: ...the One raising Him up out from deaths.

God the Father raised up His Son from deaths. The Lord died twice on the **cross**. The first death was payment for our sins, where all the personal sins of mankind were poured out upon the Lord. The second death was His physical death, which the Lord allowed to happen, as His work on this earth was now finished (as He said Himself on the cross).

Colossians 2:12 [The true circumcision is this, that we] keep on being buried together with Him in the baptism, [and] with Whom even you (all) have been raised through the faith of the working of the God, the One raising Him up out from deaths. (Kukis nearly literal translation)

Colossians 2:8–12 Beware, no one will be the one taking you (all) captive through the human wisdom and the empty deceit by the tradition (or precept) of the men, according to the first principles of the cosmic system and not according to the (doctrines of) Christ. For [we know that] in Him the fullness of the Deity keeps on living bodily. [Furthermore, we know] that you (all) keep on being in Him, having been filled [by the One] Who keeps on being the head of every authority and power—in Whom even you (all) were circumcised, not by hands in the removal of the body of the flesh, [but] by the [true] circumcision of the Christ. [The true circumcision is this, that we] keep on being buried together with Him in the baptism, [and] with Whom even you (all) have been raised through the faith of the working of the God, the One raising Him up out from deaths. (Kukis nearly literal translation)

Colossians 2:8–12 Be circumspect, so that no one takes your thinking captive by using current human wisdom and by empty deception according to the traditions of man, which concepts are in line with the first principles of the cosmic system, but not in accordance with the doctrines of Christ, in Whom the fulness of Deity continues living in His body. Furthermore, continue dwelling in Him, having been filled with all correct teaching; in the One who keeps on being head over every authority and power. It is in Christ that you have all been circumcised—not by hands removing a small portion of flesh from your phallus—but by the true circumcision of Christ, such that you are first buried together with Him in baptism; and with Whom you are also raised because we have the assurance of the power of God, the God Who raised Him up out from deaths. (Kukis paraphrase)

And you (all), dead (ones) being in the trespasses and the uncircumcised of the flesh of yours, He has made alive you (all) with Him, being gracious to us, all the trespasses, wiping away the against-us handwriting in the laws which was hostile to us and it he has born up from the midst having nailed it to the post, disarming the authorities and powers, He made a display in public triumphing over them in Him.

Colossians
2:13–15

And you (all), being dead in the trespasses and in the uncircumcision of your flesh, He has made you (all) alive with Him, pardoning us for all the trespasses, wiping away the handwriting in the laws which was hostile to us and He has lifted it up from the midst, having nailed it to the post [of crucifixion]. Having disarmed the authorities and powers, He made a public display having triumphed over them in this [lit., *in it*].

God has made us alive with Christ (Whom He raised from the dead), we being dead in our trespasses and in the uncircumcision of our flesh. He pardoned us for all of our wrongdoing, blotting out the handwriting in the laws which was hostile toward us, having lifted up this condemnation from our midst and nailing it to the Roman cross. Then, having completely disarmed the authorities and powers, Jesus made a public display of them, having triumphed by the cross.

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek)	And you (all), dead (ones) being in the trespasses and the uncircumcised of the flesh of yours, He has made alive you (all) with Him, being gracious to us, all the trespasses, wiping away the against-us handwriting in the laws which was hostile to us and it he has born up from the midst having nailed it to the post, disarming the authorities and powers, He made a display in public triumphing over them in Him.
Complete Apostles Bible	And you, being dead in your trespasses and the uncircumcision of your flesh, He made you alive together with Him, having forgiven us all our trespasses, having blotted out the handwriting of ordinances that was against us, which was contrary to us, and He has taken it out of the midst, nailing it to the cross. And having disarmed principalities and powers, He mocked them in public, triumphing over them in it.
Revised Douay-Rheims Douay-Rheims 1899 (Amer.)	. And you, when you were dead in your sins and the uncircumcision of your flesh, he hath quickened together with him, forgiving you all offences: Blotting out the handwriting of the decree that was against us, which was contrary to us. And he hath taken the same out of the way, fastening it to the cross. And despoiling the principalities and powers, he hath exposed them confidently in open shew, triumphing over them in himself.
V. Alexander's Aramaic Eastern Aramaic Manuscript James Murdock's Syriac NT	. And you, who were dead in your sins, and by the uncircumcision of your flesh, he hath vivified with him; and he hath forgiven us all our sins: and, by his mandates, he blotted out the handwriting of our debts, which [handwriting] existed against us, and took [it] from the midst, and affixed [it] to his cross. And, by yielding up his body, he showed contempt for principalities and authorities; and put them to shame, openly, in his own person.
Original Aramaic NT	And you, who had died by your sins and by the uncircumcision in your flesh, he has given you life with him and has forgiven us all our sins.

And he has blotted out by his authority the bill of our debts which was adverse to us and he took it from the midst and nailed it to his cross.

And by putting off his body*, he stripped the Principalities and the Powers and shamed them openly in his Essential Self.

Plain English Aramaic Bible .
Lamsa Peshitta (Syriac) .

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English And you, being dead through your sins and the evil condition of your flesh, to you, I say, he gave life together with him, and forgiveness of all our sins; Having put an end to the handwriting of the law which was against us, taking it out of the way by nailing it to his cross; Having made himself free from the rule of authorities and powers, he put them openly to shame, glorying over them in it.

Bible in Worldwide English You were dead because of the wrong things you had done, and because your lives had not been made clean. But God gave you life with Christ. He forgave you for all the wrong things you did. He wiped out all the things that were written against us in the laws. He took the writing away and nailed it to a cross. He won the victory over powers and rulers. He showed that they had no power at all. He showed the world his victory through the cross.

Easy English
Easy-to-Read Version—2008 .
You were spiritually dead because of your sins and because you were not free from the power of your sinful self. But God gave you new life together with Christ. He forgave all our sins. Because we broke God's laws, we owed a debt--a debt that listed all the rules we failed to follow. But God forgave us of that debt. He took it away and nailed it to the cross. He defeated the rulers and powers of the spiritual world. With the cross he won the victory over them and led them away, as defeated and powerless prisoners for the whole world to see.

God's Word™ You were once dead because of your failures and your uncircumcised corrupt nature. But God made you alive with Christ when he forgave all our failures. He did this by erasing the charges that were brought against us by the written laws God had established. He took the charges away by nailing them to the cross. He stripped the rulers and authorities of their power and made a public spectacle of them as he celebrated his victory in Christ.

Good News Bible (TEV) You were at one time spiritually dead because of your sins and because you were Gentiles without the Law. But God has now brought you to life with Christ. God forgave us all our sins; he canceled the unfavorable record of our debts with its binding rules and did away with it completely by nailing it to the cross. And on that cross Christ freed himself from the power of the spiritual rulers and authorities; he made a public spectacle of them by leading them as captives in his victory procession.

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

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

Contemporary English V.	You were dead, because you were sinful and were not God's people. But God let Christ make you alive, when he forgave all our sins. God wiped out the charges that were against us for disobeying the Law of Moses. He took them away and nailed them to the cross. There Christ defeated all powers and forces. He let the whole world see them being led away as prisoners when he celebrated his victory.
The Living Bible New Berkeley Version New Century Version New Living Translation The Passion Translation This "realm of death" describes our former state, for we were held in sin's grasp. But now, we've been resurrected out of that "realm of death" never to return, for we are forever alive and forgiven of all our sins! He canceled out every legal violation we had on our record and the old arrest warrant that stood to indict us. He erased it all—our sins, our stained soul—he deleted it all <i>and they cannot be retrieved!</i> Everything we once were in Adam has been placed onto his cross and nailed permanently there as a public display of cancellation. Then Jesus made a public spectacle of all the powers and principalities of darkness, stripping away from them every weapon and all their spiritual authority and power to accuse us. And by the power of the cross, Jesus led them around as prisoners in a procession of triumph. <i>He was not their prisoner; they were his!</i>
UnfoldingWord Simplified T.	God viewed you as being dead, because you were sinning against him, and because you were not Jews, so you did not worship him. But he made you come alive together with the Messiah; he forgave us of all our sins. We have all sinned so much, but God has forgiven our sins. It is like a man might forgive people who owe him money, so he tears up the papers they signed when he loaned them the money. But as for God, it is as if he had nailed those papers on which he had written all our sins and all the laws that we had broken to the cross on which the Messiah died. Moreover, God defeated the evil spirit beings who rule people in this world, and he let everybody know that he had defeated them. It was just as if he had paraded them around in the streets as prisoners.
Williams' New Testament	Yes, although you were dead through your shortcomings and were physically uncircumcised, God made you live again through fellowship with Christ. He graciously forgave us all our shortcomings, canceled the note that stood against us, with its requirements, and has put it out of our way by nailing it to the cross. He thus stripped the principalities and dominions of power and made a public display of them, triumphing over them by the cross.

Partially literal and partially paraphrased translations:

American English Bible Beck's American Translation Breakthrough Version And you being dead in the infractions and the uncircumcision of your physical body He brought you to life together with Him when, in an act of generosity, He forgave us of all the infractions after erasing the handwritten document against us in the rules, that was an undetected opponent to us. And He has taken it out of the middle by nailing it to the cross. After stripping the top ranks and the authorities, He made an example <i>of them</i> with boldness when He brought them out in a victory parade in it.
Common English Bible Len Gane Paraphrase	. You, being dead because of your sins and the uncircumcision of your flesh, he has made alive together with Him having forgiven you all your sins, by blotting out the record of the laws that were against us, which was contrary to us, and took it out of

the way, nailing it to his cross having stripped the principalities and powers clean, he openly paraded them, triumphing over them in it.

A. Campbell's Living Oracles For you, who were dead on account of trespasses, and by the uncircumcision of your flesh, he had made alive together with him, having forgiven you all trespasses:- having blotted out the handwriting of the ordinances concerning us, which was contrary to us, he has taken it away, nailing it to the cross:- having spoiled governments and powers, he made a show of them openly, having triumphed over them by it.

New Advent (Knox) Bible
NT for Everyone

.
. And to you, who once were 'dead,' by reason of your sins and your uncircumcised nature--to you God gave Life in giving life to Christ! He pardoned all our sins! He canceled the bond which stood against us--the bond that consisted of ordinances--and which was directly hostile to us! He has taken it out of our way by nailing it to the cross!
He rid himself of all the Powers of Evil, and held them up to open contempt, when he celebrated his triumph over them on the cross!

20th Century New Testament

Mostly literal renderings (with some occasional paraphrasing):

An Understandable Version
Berean Study Bible

.
When you were dead in your trespasses and in the uncircumcision of your sinful nature, God made you alive with Christ. He forgave us all our trespasses, having canceled the debt ascribed to us in the decrees that stood against us. He took it away, nailing it to the cross! And having disarmed the powers and authorities, He made a public spectacle of them, triumphing over them by the cross.

Christian Standard Bible
Conservapedia Translation
Evangelical Heritage V.
Revised Ferrar-Fenton Bible
Free Bible Version

.
. And even though you were dead because of your sins and being physically "uncircumcised," he brought you to life together with him. He has forgiven us all our sins.
He wiped out the record of our debts according to the Law that was written down against us; he took away this barrier* by nailing it to the cross.
He stripped away the power of spiritual rulers and authorities,* and having publicly revealed what they were truly like, he led them captive behind him in victory.

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

.
. Even when you were dead because of your offenses and the uncircumcision of your flesh, God [Lit. he] made you alive with him when he forgave us all of our offenses, having erased the charges that were brought against us, along with their obligations that were hostile to us. He took those charges away when he nailed them to the cross. And when he had disarmed the rulers and the authorities, he made a public spectacle of them, triumphing over them in the cross. [Lit. in it]

Lexham Bible
Montgomery NT
NIV, ©2011
Riverside New Testament

.
. You who were dead in your sins and in the uncircumcision of your flesh God has made alive with him, and has forgiven us all our sins. He erased the writing that was against us in the rules, the writing that was opposed to us. He has taken it out of the way by nailing it to his cross. He despoiled the archangels and authorities and fearlessly made an example of them when he triumphed over them on the cross.

Leicester A. Sawyer's NT	...and you being dead in sins and in the uncircumcision of your flesh, he has made you alive with him, having forgiven us all sins, having blotted out what was written by the hand in ordinances which was against us, and has taken it away from between [us], having nailed it to the cross; [and] having subjugated principalities and powers, he made a public exhibition of them, leading them in triumph by it.
The Spoken English NT UnfoldingWord Literal Text	. When you were dead in your trespasses and in the uncircumcision of your flesh, he made you alive together with him and forgave us all of our trespasses. [Some older versions read, and forgave you all of your trespasses.] He canceled the written record of the decrees that were against us, which were opposed to us. He took it away by nailing it to the cross. He disarmed the powers and authorities and made a public spectacle of them, by being victorious over them by the cross.
Urim-Thummim Version	And you, being dead in the sins and the uncircumcision of your flesh, he made alive together with him, having pardoned you from all sin, blotting out the handwriting of ordinances that was against us, that was contrary to us and took it out of the way, nailing it to his stake; And having disarmed principalities and powers, he made a show of them openly, triumphing over them in it.
Weymouth New Testament	And to you--dead as you once were in your transgressions and in the uncircumcision of your natural state--He has nevertheless given Life with Himself, having forgiven us all our transgressions. The bond, with its requirements, which was in force against us and was hostile to us, He cancelled, and cleared it out of the way, nailing it to His Cross. And the hostile princes and rulers He shook off from Himself, and boldly displayed them as His conquests, when by the Cross He triumphed over them.
Wikipedia Bible Project Worsley's New Testament	. And when ye were dead in trespasses, and <i>in</i> the uncircumcision of your flesh, He made you alive together with Him, having forgiven you all trespasses, and cancelled the obligation we were under by <i>ritual</i> decrees, which was grievous to us, and hath taken it quite away, <i>even</i> nailing it to <i>his</i> cross. And having spoiled principalities and powers, He made them an open spectacle, triumphing over them by it.

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, who were once dead in your sins and the uncircumcision of your flesh, He has granted to live with Him, having forgiven you all your sins, and, by his mandates, he canceled the legal contract¹ of our sins, which existed against us, and took it out of the way, nailing it to His torture stake. And by putting off His mortal body, He exposed the powers of evil, and through His person put them openly to shame.

¹This word in both Aramaic and Greek is a legal contract that we owe YHWH for the penalty of our sins. When someone was crucified in ancient times they would

literally carry the cross beam to the crucifixion site and it would be nailed above them to the tree that was being used. The penalty of what they were being crucified for was written on the beam for all to see (Joh 19:19-20). This scripture is stating that as we are buried with Him in our baptism, He is also taking the penalty for our sins and applying His sacrifice to our penalty, so when we come up from the water our sins are completely paid for by the shed blood of Yahshua Messiah.

Holy New Covenant Trans. When you were spiritually dead in your sins and your human nature was not circumcised, God brought you back to life with Christ. He forgave all of our sins. God wiped away the written code with its strict orders. It was negative; it was against us. He took it out of the way. He nailed it to his cross. After God stripped away the power of the rulers and authorities, He showed this openly, using the cross to show His victory over them.

The Scriptures 2009 And you, being dead in your trespasses^c and the uncircumcision of your flesh, He has made alive together with Him, having forgiven you all trespasses, having blotted out that which was written by hand against us – by the dogmas^d – which stood against us. And He has taken it out of the way, having nailed it to the stake. Having stripped the principalities and the authorities, He made a public display of them, having prevailed over them in it.

^cEphesians 2:1.

^dDogmas - also see Colossians 2:20 and Ephesians 2:15.

Tree of Life Version When you were dead in your sins and the uncircumcision of your flesh, God made you alive together with Him when He pardoned us all our transgressions.

He wiped out the handwritten record of debts with the decrees against us, which was hostile to us. He took it away by nailing it to the cross.

After disarming the principalities and powers, He made a public spectacle of them, triumphing over them in the cross.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament ...and you* dead being in the errors and [in] the uncircumcision [of] the flesh [of] you* [He] makes (living together) you* with him Granting [for] us all the errors Rubbing (Out) the against us handwriting [in] the ordinances Which was Opposing us and it [He] has taken from the [thing] middle Nailing it [on] the cross Stripping the rulers and the authorities [He] displays {it} in boldness Bringing (Celebration) them in it...

Alpha & Omega Bible
Awful Scroll Bible

.
Even you being dead from-within falls-aside, and the un-cutting-around of you all's flesh, He produces- you -Alive-together with Him, forgiving all you all's falls-aside, wiping-away the hand-written decrees against us, which was by-the-opposite-from-among us, and has taken it away out of the midst, nailing- it -to the cross, taking-us -out-of-the-sinks-into, of the principalities and existences-by, He makes an example of them from-within all-expressiveness, triumphing over them from-within it.

Concordant Literal Version Who rouses Him from among the dead, you also being dead to the offenses and the uncircumcision of your flesh, He vivifies us together jointly with Him, dealing graciously with all our offenses, erasing the handwriting of the decrees against us, which was hostile to us, and has taken it away out of the midst, nailing it to the cross, stripping off the sovereignties and authorities, with boldness He makes a show of them, triumphing over them in it."

exeGeses companion Bible And you, being dead in your backslidings and the uncircumcision of your flesh he co-enlivened, granting you charism for all your backslidings; wiping the handscribing of dogmas against us

- opposed to us
and taking it from among us, spiking it to his stake;
and having stripped hierarchies and authorities,
he exposed them boldly, triumphing over them in it.

Orthodox Jewish Bible And you being dead in your peyscha'im (YESHAYAH 53:8) and your orlat basar (uncircumcision of flesh) he made alive together, you together with Moshiach, having granted you selicha for all your peyscha'im;
Having erased the handsignated sefer of guilt choiv (debt), the heavenly indictment against us in the maleh chukat haTorah (full statute requirement of the Torah), which was against us. Moshiach has done away with this opposing record, having nailed it to Moshiach's Etz.
Having disarmed the rulers and the authorities, He made a public spectacle of them, having triumphed over them by Moshiach's Etz.

Rotherham's Emphasized B. .

Expanded/Embellished Bibles:

The Amplified Bible

An Understandable Version .
And when you were *[spiritually]* dead because of your sins and your lack of being physically circumcised *[Note: This refers to their having been unconverted Gentiles and therefore outside of a relationship with God]*, God made you alive *[again]* together with Christ, having forgiven us for all of our sins. He canceled the document written in ordinances *[Note: This obviously refers to the Mosaic Law]* that was against us and was opposed to us, and has taken it out of the way, nailing it to the cross. *[In doing this]* Christ disarmed the rulers and authorities *[i.e., evil forces]* and made a public display of them, triumphing over them through the cross. *[Note: This could possibly be rendered "God triumphed over them through Christ"]*.

Benjamin Brodie's trans.

And as for you, being dead in transgressions and the uncircumcision of your flesh *[the old sin nature]*, He *[God the Father]*, having graciously forgiven us all our transgressions, has given to you life together with Him *[divine life imparted to the believer at the moment of regeneration]*,
Having cancelled the IOU written against us, which kept on being hostile to us *[because of the old sin nature]*, and He *[the Father]* removed it *[the IOU]* permanently from our midst, by nailing it to the cross,
Having disarmed the archons *[chief demon warmakers]* and *[demon]* commissioned officers, displaying the *[angelic]* captives publicly, having celebrated a triumphal procession over them by means of Him *[Jesus Christ]*,...

The Expanded Bible Jonathan Mitchell NT

.
And you folks – continuously being dead ones within *[other MSS: by]* the results and effects of falls to the side, and in (or: by) the uncircumcision of your flesh (= physical bodies or national heritage; or: = estranged human nature and alienated self) – He makes (or: made) alive together: you *[other MSS: us]* jointly together with Him, gracing us and granting favor to us *[for; in]* all the effects of the falls and stumbling to the side (= false steps),
anointing and wiping out the handwriting in the decrees (bonds; bills of debt; ordinances; statutes) put down against (or: with regard to the effects of the thoughts or suppositions, and the results of the appearances of what seemed *[to be]*, corresponding to) us, which was continuing to be under, within and set in active opposition to us, and He has picked it up and lifted it from out of the midst, nailing it to the cross (or: on the execution stake),
after Himself causing the sinking out and away of (or: stripping off and away *[of power and abilities]*); undressing *[them of arms and glory]*; putting off and laying away *[of categories and classifications]*; or: divesting Himself of) the governments and the authorities (or: the ruling folks or people of primacy, and the privileged

folks). And then He made a public exhibit, in a citizen’s bold freedom of speaking the truth, leading them in a triumphal procession within it [i.e., the cross]. (or: Undressing Himself {or: Stripping [them] off from Himself}, He also made a public display of the rulers and the authorities, with boldness leading them as captives in His victory procession in it {or: in union with Him}).

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

Bible Translations with Many Footnotes:

Lexham Bible

And although you were dead [Literally “and you being dead”] [*Here the participle (“being”) is understood as concessive] in the trespasses and the uncircumcision of your flesh, he made you alive together with him, having forgiven us all our trespasses, having destroyed the certificate of indebtedness in ordinances against us, which was hostile to us, and removed it out of the way by [*Here “by” is supplied as a component of the participle (“nailing”) which is understood as means] nailing it to the cross. When he [*Here “when” is supplied as a component of the participle (“had disarmed”) which is understood as temporal] had disarmed the rulers and the authorities, he made a display of them in public, triumphing over them by it. [Or “in him”]

NET Bible® .
 New American Bible (2011) .
 The Passion Translation .
 Rotherham’s Emphasized B. .
 The Spoken English NT .

When you were all dead in your offenses, and the uncircumcision of your flesh, God brought you^m to life together with Christ. God has forgiven us all our offenses. God has cancelledⁿ the statement of unpaid debt that was against us and hostile to us. And God has publicly taken it away and nailed it to the cross. In that way, God has publicly disarmed the spiritual rulers and authorities, and has paraded them as defeated enemies^o through Christ.^p

- m. Some mss have “us”.
- n. Or “erased”.
- o. Or “publicly humiliated them,” or “triumphed over them”.
- p. Or “by the cross”.

Wilbur Pickering’s New T.

Yes you, though being dead in your trespasses and the uncircumcision of your flesh—He has made you alive together with Him; having forgiven us all our trespasses;⁵ having wiped out the written record about us that was against us (based on the ordinances),⁶ indeed He has taken it out of the way, having nailed it to the cross; having stripped the principalities and the authorities, He made a public spectacle of them, having triumphed over them by it [the cross].⁷

(5) This paragraph is made up of a series of participial phrases wherein Paul switches from the 2nd person, in the independent clause, to the 1st person, making inclusive statements.

(6) The ‘written record’ has generally been understood to refer to the Law in some way, but I believe it makes better sense to take it as the record of what each of us has done, which of course is negative. Having been forgiven, the record is nailed to the cross, and that is very good news.

(7) This verse gives an important aspect of Christ’s victory by the cross and resurrection. Jehovah the Son took on human form in order to destroy Satan (Hebrews 2:14), and He succeeded. A victorious Roman general would bring back a certain number of the conquered soldiers and parade them, naked and in chains, before the Roman populace—total humiliation. Colossians 2:15 says that Christ did something similar to Satan and the high ranking angels that fell with him.

WEB — Messianic Edition .

Literal, almost word-for-word, renderings:

A Faithful Version

Analytical-Literal Translation .
 And you_p, being dead in your_p transgressions and the uncircumcision of your_p flesh, He made you_p alive together with Him, having forgiven you_p all transgressions, having blotted out [or, canceled] the handwritten record of debts in the ordinances against us, which was contrary to us, and He has taken it out of the way, having nailed it to the cross; having disarmed the rulers and the authorities, He publicly disgraced them, having triumphed over them by it [i.e. the cross].

Berean Literal Bible

And you being dead in the trespasses and in the uncircumcision of your flesh, He made alive together with Him, having forgiven us all *our* trespasses, having blotted out the handwriting in the decrees against us, which was adverse to us. And He has taken it out of the way, having nailed it to the cross. Having disarmed the rulers and the authorities, He made a show *of them* in public, having triumphed over them in it.

Bill Puryear translation

Nevertheless, though you were dead ones in the sphere of your sins and the uncircumcision of your flesh, He [God the Holy Spirit] raised you together with Him [the Lord Jesus Christ], having forgiven us all our sins, having erased the certificate of indebtedness against us by means of the decrees [in the Mosaic Law], which continued to be hostile against us; that is, He removed it [the certificate of indebtedness] from the middle, having nailed it to the Cross. Having disarmed the rulers [angelic general officers] and the authorities [angelic field grade officers], He [God the Father] disgraced them publicly, having forced them to march in a triumphal procession because of it [the Cross].

Bond Slave Version

C. Thomson updated NT
Charles Thomson NT

.
 .
 When you were dead in the trespasses and the uncircumcision of your flesh he raised you to life with him. Having freely forgiven you all those trespasses having blotted out the hand-writing which was against us by the ordinances; that which was adverse to us he removed out of the way; having nailed this to the cross, having divested himself of the principalities and the powers, he exposed them to public view- when he triumphed over them on it.

Context Group Version

And you (pl), being dead in your (pl) trespasses and the uncircumcision of your (pl) flesh, you (pl), he made alive together with him, having forgiven us all our trespasses; having blotted out the bond written in ordinances that was against us, which was contrary to us: and he has taken it out of the way, nailing it to the cross; having plundered the principalities and the powers, he made a show of them without regard to class or status; by it, leading them behind him in a Victory Parade.

English Standard Version

And you, who were dead in your trespasses and the uncircumcision of your flesh, God made alive together with him, having forgiven us all our trespasses, by canceling the record of debt that stood against us with its legal demands. This he set aside, nailing it to the cross. He disarmed the rulers and authorities and put them to open shame, by triumphing over them in him.

Far Above All Translation

And *as for* you, being dead in transgressions and the uncircumcision of your flesh, he has jointly made you alive with him, having forgiven us all of *our* transgressions, having blotted out the writing *attesting* to ordinances, which was against us, which was in opposition to us and which he has removed from *our* midst having nailed *it* to the cross, *and* having stripped the realms and the authorities, he made an example *of them* openly, and triumphed over them by *means of* it.

Green's Literal Translation

And you, being dead in the deviations and the uncircumcision of your flesh, He made alive together with Him, having forgiven you all the deviations, blotting out the handwriting in the ordinances against us, which was contrary to us, even He has taken it out of the midst, nailing it to the cross; having stripped the rulers and the authorities, He made a show of them in public, triumphing over them in it.

James Allen translation	Even when you were dead in your transgressions and the uncircumcision of your flesh, He made you alive together with Him, having pardoned us all our transgressions having wiped out the record of debt in the decrees against us and which was hostile to us; and He has removed it from among us, having nailed it to the cross. Having disarmed the rulers and authorities, He exposed them in public, since having triumphed over them through it.
Literal New Testament	.
Literal Standard Version	.
Modern English Version	.
Modern Literal Version 2020	And you ^o , being dead in your ^o trespasses and the uncircumcision of the flesh, he made* you ^o alive together-with him, having forgiven* us all the trespasses; having wiped-away the handwriting in the decrees <i>that were</i> against us, which were an adversary to us. He has also taken <i>these</i> out-of the midst <i>of us</i> , having nailed it to the cross, having stripped off the principalities and the authorities, he publicly made a show <i>of them</i> , having triumphed over them in it.
Modern KJV	.
New American Standard	.
New European Version	.
New King James Version	.
NT (Variant Readings)	And you, being dead through your trespasses and the uncircumcision of your flesh, you, [I say], did he make alive together with him, having forgiven us all our trespasses; having blotted out the bond written in ordinances that was against us, which was contrary to us: and he hath taken it out of the way, nailing it to the cross; having disarmed the principalities and the powers, he made a show of them openly, triumphing over them in it.
Niobi Study Bible	.
Revised Young's Lit. Trans.	.
R. B. Thieme, Jr. translation	And you (and only you) has He given life to you together with Him [Christ], being dead by means of trespasses, and the uncircumcision from the source of your flesh [from the old sin nature], graciously forgiving us all our trespasses [or, having graced us all our trespasses]. Having canceled the note of indebtedness against us — by means of the decrees — which was hostile to us, He even removed it permanently out of the way [as a barrier], having nailed it to the cross. Having disarmed demon archons and commissioned officers, he made a public display of them, having celebrated a triumphal procession over them [demons] by means of him [Christ].
Updated Bible Version 2.17	And you +, being dead in your + trespasses and the uncircumcision of your + flesh, you +, he made alive together with him, having forgiven us all our trespasses; having blotted out the bond written in ordinances that was against us, which was contrary to us: and he has taken it out from between [him and us], nailing it to the cross; having despoiled the principalities and the powers, he made a show of them openly, triumphing over them in it.
A Voice in the Wilderness	.
Webster's Translation	.
World English Bible	.
Worrell New Testament	.
Young's Updated LT	.

The gist of this passage:
13-15

Colossians 2:13a			
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 (ὕμας) [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)
nekroi (νεκροί) [pronounced <i>nehk-ROY</i>]	<i>deaths, dead ones (actually or spiritually), deceased ones; corpses</i>	masculine plural adjective; accusative case	Strong's #3498
There is both <i>the dead ones</i> (with a definite article) and <i>deaths</i> (no definite article).			
ὄν/ουσα/όν [pronounced <i>own/OO-sah/on</i>]	<i>being, be, is, are; coming; having</i>	masculine plural, present participle; accusative case	Strong's #5607 (present participle of Strong's #1510)
The Byzantine Greek text and the Scrivener Textus Receptus insert the preposition...			
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
This does not really change the meaning of this phrase.			
tois (τοίς) [pronounced <i>toyce</i>]	<i>(to, in by) the; these [things]; in these; to those; by all of this</i>	neuter plural definite article; dative, locative or instrumental case	Strong's #3588
paraptōmata (παραπτώματα) [pronounced <i>par-ap-TOE-mah-tah</i>]	<i>trespasses; sins, misdeeds; fallen beside or near something; lapses or deviations from truth and uprightness</i>	neuter plural noun; dative, locative or instrumental case	Strong's #3900

Translation: And you (all), being dead in the trespasses...

All of us were dead in our sins. We have committed personal sins, and those sins stand between us and God (as does the possession of a sinful nature and the imputation of **Adam's sin**). We have no position before God; we are like a rotting corpse before Him.

Colossians 2:13b			
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

Colossians 2:13b			
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
akrobustía (ἀκροβυστία) [pronounced ak-rob-oos-TEE-ah]	<i>having a foreskin; uncircumcision, uncircumcised (that is, gentile, figuratively, unregenerate) state or person</i>	feminine singular noun, dative, locative or instrumental case	Strong's #203
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
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
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: ...and in the uncircumcision of your flesh,...

The Colossians, being gentiles, also were not circumcised (something which Paul spoke of earlier). So they had no relationship to God.

Please understand that Paul was not telling the Colossians, "You all need to be circumcised." Paul was simply demonstrating that, as they were in Colosse, they were far, far from God.

Colossians 2:13c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
suzōpoiéō (συζωποιέω) [pronounced sood-zo-op-oy-eh'-o]	<i>to make alive together with (of Christians, with Christ); to reanimate conjointly with</i>	3 rd person singular, aorist active indicative	Strong's #4806
humas (ὕμᾶς) [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)
sun (σύν) [pronounced soon]	<i>with, beside, in association with, along with</i>	preposition	Strong's #4862

Colossians 2:13c

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

Translation: ...He has made you (all) alive with Him,...

However, the Colossians were made alive with Christ. They were made alive by believing in Jesus Christ. They were then placed into Christ and are alive in Him through current positional truth.

Paul has just spoken of God raising up Jesus from the dead; and we were made alive with the Lord. This is something which God is able to do, based upon the work of Christ (which Paul will lay out).

Colossians 2:13d

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
charizomai (χαρίζομαι) [pronounced khar-ID-zohm-ah-ee]	<i>showing one's self gracious, being kind, being benevolent; granting forgiveness, forgiving, pardoning; giving (graciously, freely), bestowing; graciously restoring one to another</i>	masculine singular, aorist (deponent) middle participle; nominative case	Strong's #5483
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)
pantas (πάντας) [pronounced PAHN-tas]	<i>the whole, all (of them), everyone; anything</i>	masculine plural adjective, accusative case	Strong's #3956
ta (τά) [pronounced taw]	<i>the; these, those, to this, towards that; the [things]</i>	neuter plural definite article; accusative case	Strong's #3588
paraptōmata (παραπτώματα) [pronounced par-ap-TOE-mah-tah]	<i>trespasses; sins, misdeeds; fallen beside or near something; lapses or deviations from truth and uprightness</i>	neuter plural noun; accusative case	Strong's #3900

Translation: ...pardoning us for all the trespasses,...

God, in grace, pardons us for all of our trespasses. Now, that grace is not something that happened simply because God just decided one day to be nice to us. What God does must be signed off on by His righteousness.

Colossians 2:13 And you (all), being dead in the trespasses and in the uncircumcision of your flesh, He has made you (all) alive with Him, pardoning us for all the trespasses,... (Kukis nearly literal translation)

Colossians 2:14a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
exaleíphō (ἐξαλείφω) [pronounced <i>ex-al-í-foe</i>]	<i>wiping away, blotting out, smearing out, obliterating; erasing tears, figuratively, pardoning sin</i>	masculine singular; aorist active participle; nominative case	Strong's #1813
to (τό) [pronounced <i>toh</i>]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
katá (κατά) [pronounced <i>kaw-TAW</i>]	<i>down, down from, down into, down upon; through, throughout, in; against [in a hostile sense]; by</i>	preposition with the genitive case	Strong's #2596
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)
cheirógraphon (χειρόγραφον) [pronounced <i>khi-ROHG-raf-on</i>]	<i>handwriting; something hand-written ("chirograph"), a manuscript (specially, a legal document or bond (figuratively); certificate of indebtedness</i>	neuter singular noun; accusative case	Strong's #5498 (hapax legomena)
tois (τοίς) [pronounced <i>toyce</i>]	<i>(to, in by) the; these [things]; in these; to those; by all of this</i>	neuter plural definite article; dative, locative or instrumental case	Strong's #3588
dogmata (δόγματα) [pronounced <i>DOG-maht-ah</i>]	<i>laws (civil, ceremonial or ecclesiastical); decrees, ordinances</i>	neuter plural noun; dative, locative or instrumental case	Strong's #1378

Translation: ...wiping away the handwriting in the laws...

I used the translation *handwriting* and perhaps I should have gone with *legal document* instead.

Every one of us has a legal document which is written against us. It is not just an indictment, but it is the actual record of our crime and our conviction. We all have **Adam's original sin** imputed to us; and that is the basis of our indictment.

To be precise, every person stands convicted at birth, as we have a sin nature to which has been imputed Adam's sin.

The **good and evil** which we produce is rejected by God as well.

Colossians 2:14b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ho (ὃ) [pronounced <i>hoh</i>]	<i>whom, which, what, that; to whom, to that, whose, whoever</i>	neuter singular relative pronoun; nominative case	Strong's #3739

Colossians 2:14b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ἐν (ἐν) [pronounced ayn]	<i>was, were, has been; to have existed; to have stayed; had occurred, took place; was present [available]</i>	3 rd person singular, imperfect indicative	Strong's #2258 (imperfect of Strong's #1510)
hupenantios (ὑπεναντίος) [pronounced hoop-en-an-TEE-oss]	<i>opposite to; set over against: meeting one another; hostile toward, opposed to, contrary to, an opponent, adversary</i>	neuter singular adjective; nominative case	Strong's #5227
This rare word is only found here and in Hebrews 10:27.			
ἡμῖν (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)

Translation: ...which was hostile to us...

This refers back to the legal document which is against us. That document is hostile to us; it stands against us.

Colossians 2:14c

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
αὐτό (αὐτό) [pronounced ow-TOH]	<i>him, his, it; same</i>	3 rd person neuter singular pronoun; accusative case	Strong's #846
αἶρω (αἶρω) [pronounced Ī-row]	<i>to bear (up), to carry, to lift up, to loose, to make to doubt, to put away, to remove, to take (away, up)</i>	3 rd person singular, perfect active indicative	Strong's #142
ἐκ (ἐκ) [pronounced ehk]	<i>out of, out from, from, by, at, of</i>	preposition	Strong's #1537
του (του) [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
μεσος (μέσος) [pronounced MEH-soss]	<i>middle, midst, in the middle, center; among</i>	masculine singular adjective; genitive/ablative case	Strong's #3319
προσηλόω (προσηλόω) [pronounced pros-ay-LOW-oh]	<i>having nailed to, fastening with nails to</i>	masculine singular; aorist active participle; nominative case	Strong's #4338 (hapax legomena)
αὐτό (αὐτό) [pronounced ow-TOH]	<i>him, his, it; same</i>	3 rd person neuter singular pronoun; accusative case	Strong's #846

Colossians 2:14c

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
stauros (σταυρός) [pronounced stow-ROSS]	<i>a stake or post (as set upright), a pole or Roman cross (as an instrument of capital punishment); figuratively: exposure to death, possibly, complete self denial; by implication the atonement of Christ</i>	masculine singular noun, dative, locative or instrumental case	Strong's #4716

Translation: ...and He has lifted it up from the midst, having nailed it to the post [of crucifixion].

God has taken this document and He has nailed it to the Roman crucifix (or post or stake) that the Lord was placed on. All of our personal sins were poured out upon Jesus Christ while on the cross and they were paid for.

We can go nowhere before God because His justice condemns us.

Colossians 2:14 ...wiping away the handwriting in the laws which was hostile to us and He has lifted it up from the midst, having nailed it to the post [of crucifixion]. (Kukis nearly literal translation)

Colossians 2:15a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
apekduomai (ἀπεκδύομαι) [pronounced ap-ek-DOO-om-ah-ee]	<i>disarming; taking off, removing; wholly putting off from one's self; denoting separation from what is put off; wholly stripping off for one's self (for one's own advantage); despoiling</i>	masculine singular; aorist (deponent) middle participle; nominative case	Strong's #554
tas (τάς) [pronounced tahss]	<i>the, to the, towards them</i>	feminine plural definite article; accusative case	Strong's #3588
archai (ἀρχαί) [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; accusative case	Strong's #746
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
tas (τάς) [pronounced tahss]	<i>the, to the, towards them</i>	feminine plural definite article; accusative case	Strong's #3588

Colossians 2:15a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
exousiai (ἐξουσίαι) [pronounced <i>ex-oo-SEE-ī</i>]	<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

These two nouns are found together back in v. 10b.

Translation: *Having disarmed the authorities and powers,...*

These authorities and powers were mentioned earlier back in v. 10. Now, although the identities of these authorities and powers were not clear in v. 10b, it is logical that this refers to angelic authorities and powers.

The **Angelic Conflict** is based upon Satan objecting to his sentence. He was sentenced to the **Lake of Fire**. He probably brought up hundreds or even thousands of objections before God. Man was created to resolve these objections. Most (all?) of them would have been lodged against the character of God. How can you be righteous, if thus and so is true? People bring up similar objections to God all of the time today. How can God be all-powerful and just if there is great pain and suffering in this world?

By dying for our sins, every objection against God taking us—the human race—into His arms—this satisfies His justice and righteousness, and by that, God has disarmed all angelic authorities and powers.

Colossians 2:15b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
deigmatizō (δειγματίζω) [pronounced <i>digh-mat-īHD-zo</i>]	<i>to disgrace; to make a display of; to make an example of, to show as an example; to expose, to reveal, to exhibit</i>	3 rd person singular, aorist active indicative	Strong's #1165 (hapax legomena)
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
parrhêsia (παρρησία) [pronounced <i>par-rhay-SEE-ah</i>]	<i>frankness, bluntness, confidence; assurance; bold (-ly, -ness, -ness of speech), freely, openly, plainly(-ness); conspicuous; in public; all out-spokenness</i>	feminine singular noun; dative, locative or instrumental case	Strong's #3954
thriambeúō (θριαμβεύω) [pronounced <i>three-am-BYOO-oh</i>]	<i>triumphing (over), celebrating a triumph; causing one to triumph; making an acclamatory procession, (figuratively) conquering</i>	masculine singular; aorist active participle; nominative case	Strong's #2358

Colossians 2:15b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
autous (αὐτούς) [pronounced ow- TOOSE]	<i>them, to them, toward them; same</i>	3 rd person masculine plural personal pronoun; accusative case	Strong's #846
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

Translation: ...He made a public display having triumphed over them in this [lit., *in it*].

Jesus made a public display of this, called by R. B. Thieme, Jr. (and others) His *Victorious Proclamation*. All that took place on the cross is clearly explained to all authorities and powers.

Colossians 2:15 **Having disarmed the authorities and powers, He made a public display having triumphed over them in this** [lit., *in it*]. (Kukis nearly literal translation)

Colossians 2:13–15 **And you (all), being dead in the trespasses and in the uncircumcision of your flesh, He has made you (all) alive with Him, pardoning us for all the trespasses, wiping away the handwriting in the laws which was hostile to us and He has lifted it up from the midst, having nailed it to the post [of crucifixion]. Having disarmed the authorities and powers, He made a public display having triumphed over them in this** [lit., *in it*]. (Kukis nearly literal translation)

Colossians 2:13–15 **God has made us alive with Christ (Whom He raised from the dead), we being dead in our trespasses and in the uncircumcision of our flesh. He pardoned us for all of our wrongdoing, blotting out the handwriting in the laws which was hostile toward us, having lifted up this condemnation from our midst and nailing it to the Roman cross. Then, having completely disarmed the authorities and powers, Jesus made a public display of them, having triumphed by the cross.** (Kukis paraphrase)

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Life in the Body of Christ/Life Outside Human Dynamics

There are some horrible interpretations of what follows, and a proper understanding requires an understanding of this new age that we are in (the Church Age). There are some who now, even as then, could not make that transition.

Not, therefore, anyone you (all) should judge in an act of eating and in a drink or in respect of a feast (day) or of a new moon or of Sabbaths which (things) is a shadow of the about-to-be (things), now the body of the Christ.

Colossians
2:16–17

Therefore, let no one judge you in an act of eating and drinking, or in respect of a feast day or of a new moon or of Sabbaths, which things are shadows of the things coming, but (the thing) casting the shadow [is] of the Christ.

Therefore, based upon the triumph of the Lord, let no one judge you for what you eat or drink; or with respect to a feast day, a new moon or of any Sabbath observance, because those things are merely shadows of the things to come, the thing casting those shadows is all related to Jesus Christ.

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek)	Not, therefore, anyone you (all) should judge in an act of eating and in a drink or in respect of a feast (day) or of a new moon or of Sabbaths which (things) is a shadow of the about-to-be (things), now the body of the Christ.
Complete Apostles Bible	Therefore do not let anyone judge you in food or in drink, or regarding a festival or of a new moon or of sabbaths, which are a shadow of things to come, but the body is of Christ.
Revised Douay-Rheims Douay-Rheims 1899 (Amer.)	. Let no man therefore judge you in meat or in drink or in respect of a festival day or of the new moon or of the sabbaths, Which are a shadow of things to come: but the body is of Christ.
V. Alexander's Aramaic Eastern Aramaic Manuscript	.
James Murdock's Syriac NT	Let no one therefore disquiet you about food and drink, or about the distinctions of festivals, and new moons, and sabbaths; which were shadows of the things then future; but the body is the Messiah.
Original Aramaic NT	Therefore let no man disturb you about food or about drink or in the distinctions of feasts and beginnings of months and Sabbaths, Because these things are shadows of those things that were future, but The Messiah is the body.*
Plain English Aramaic Bible Lamsa Peshitta (Syriac)	. .

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	For this reason let no man be your judge in any question of food or drink or feast days or new moons or Sabbaths: For these are an image of the things which are to come; but the body is Christ's.
Bible in Worldwide English	So do not let anyone say you are wrong about what you eat or drink, or about a feast, or a special holy day or a Sabbath day. They are like a shadow of what is to come. But Christ is the body that makes the shadow.
Easy English Easy-to-Read Version–2008	. So don't let anyone make rules for you about eating and drinking or about Jewish customs (festivals, New Moon celebrations, or Sabbath days). In the past these things were like a shadow that showed what was coming. But the new things that were coming are found in Christ.

God's Word™	Therefore, let no one judge you because of what you eat or drink or about the observance of annual holy days, New Moon Festivals, or weekly worship days. These are a shadow of the things to come, but the body that casts the shadow belongs to Christ.
Good News Bible (TEV)	So let no one make rules about what you eat or drink or about holy days or the New Moon Festival or the Sabbath. All such things are only a shadow of things in the future; the reality is Christ.
The Message	.
NIRV	.
New Life Version	.
New Simplified Bible	.

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

Contemporary English V.	Don't let anyone tell you what you must eat or drink. Don't let them say that you must celebrate the New Moon festival, the Sabbath, or any other festival. These things are only a shadow of what was to come. But Christ is real!
The Living Bible	.
New Berkeley Version	.
New Century Version	.
New Living Translation	.
The Passion Translation	So why would you allow anyone to judge you because of what you eat or drink, or insist that you keep the feasts, observe new moon celebrations, or the Sabbath? All of these were but a prophetic shadow and the evidence of what would be fulfilled, for the body is now Christ!
UnfoldingWord Simplified T.	So disregard anyone who says that God will punish you because you eat certain foods and drink certain drinks or because you do not celebrate special yearly festivals or when the new moon appears or weekly Sabbaths. These kinds of rules and events only picture what is truly coming. What is truly coming is the Messiah himself.
Williams' New Testament	Stop letting anyone pass judgment on you in matters of eating and drinking, or in the matter of annual or monthly feasts or sabbaths. These were but the shadow of what was coming; the reality belongs to Chris.

Partially literal and partially paraphrased translations:

American English Bible	.
Beck's American Translation	.
Breakthrough Version	So no one must judge you in food and in drink, or in a detail of a festival, or a new moon, or Sabbaths, (that are a shadow of the future <i>things</i> , but the body <i>is</i> the Anointed King's).
Common English Bible	.
Len Gane Paraphrase	So then don't let any one condemn you in food, drink, religious festivals, new moon, or the Sabbath. These are a shadow of things to come, but the real substance is Christ.
A. Campbell's Living Oracles	Let no one, therefore, judge you in meat, or in drink, or in respect of a festival, or of a new moon, or of sabbaths; which are a shadow of the things which were to come, but the substance is of Christ.
New Advent (Knox) Bible	.
NT for Everyone	.
20 th Century New Testament	Do not, then, allow any one to take you to task on questions of eating or drinking, or in the matter of annual or monthly or weekly festivals. These things are only the shadow of what is to come; the substance is in the Christ.

Mostly literal renderings (with some occasional paraphrasing):

An Understandable Version	.
Berean Study Bible	Therefore let no one judge you by what you eat or drink, or with regard to a festival, a New Moon, or a Sabbath. These are a shadow of the things to come, but the body that casts it belongs to Christ.
Christian Standard Bible	.
Conservapedia Translation	.
Evangelical Heritage V.	.
Revised Ferrar-Fenton Bible	.
Free Bible Version	So don't let anyone criticize you for what you eat or what you drink, or what religious festivals you choose to observe.* These are just a shadow of what was to come, for the physical reality is Christ.
God's Truth (Tyndale)	.
Holman Christian Standard	.
International Standard V	Therefore, let no one judge you in matters of food and drink or with respect to a festival, a New Moon, or Sabbath days. [Lit. or Sabbaths] These are a shadow of the things to come, but the reality [Or substance] belongs to the Messiah. [Or Christ]
Lexham Bible	<i>Don't Get Drawn into Legalism</i> So don't let anybody judge you about what you eat and drink-or about a festival, or a new moon, or a Sabbath. Those things are shadows of what's coming. But Christ is the real thing.
Montgomery NT	Therefore do not permit any one to sit in judgment on you in regard to what you may eat or drink, or in regard to feast-days or new moons or sabbaths. These were a shadow of things to come, but the substance belongs to Christ.
NIV, ©2011	.
Riverside New Testament	Therefore do not let anyone (outside the body) judge among you about eating, or drinking, or in how you keep the feast days, or the new moon, or the Sabbath day, which remain shadows of coming things, but the body of Messiah.
Leicester A. Sawyer's NT	.
The Spoken English NT	.
UnfoldingWord Literal Text	.
Urim-Thummim Version	.
Weymouth New Testament	Therefore suffer no one to sit in judgement on you as to eating or drinking or with regard to a festival, a new moon or a sabbath. These were a shadow of things that were soon to come, but the substance belongs to Christ.
Wikipedia Bible Project	.
Worsley's New Testament	Let no one therefore judge you on account of meat, or drink, or in respect of a feast, or a new-moon, or sabbaths; which are a shadow of <i>good</i> things to come, but the body <i>is</i> of Christ.

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

Therefore do not let anyone² judge³ among you about eating, or drinking, or in how you keep the feast days, or the new moon, or the Sabbath day⁴, which remain shadows of coming things⁵, but the body of Messiah⁶.

² Referring to anyone outside the body of Messiah.

³ To create a disturbance.

⁴ Paul is stating since Yahshua died for your sins and the Sabbaths and Holy Days and New Moons are shadows of His death and resurrection and return to earth and His Kingdom, do not let anyone who is not a believer judge you for the way you are keeping them. The question here is not whether to keep them or not, but the disciples being judged by pagans for "how" they were keeping them. Gnostics believed that anything dealing with the flesh was evil and they were judging the brethren for feasting during the Holy Days and having fellowship meals etc. on the Sabbath and New Moon.

⁵ The Sabbaths and Holy Days "remain shadows" and are not done away with.

⁶ Let the body of Messiah judge a believer not pagan outsiders. [How exactly is a believer going to regulate the pagan outsiders, to keep them from judging believers in the body of Christ? This seems to be the interpretation given by several, and it makes very little sense! —Kukis]

Holy New Covenant Trans.

So don't let anyone condemn you for what you eat or drink, or a religious festival, or the new moon holiday, or Sabbaths. These are only a shadow of the future; Christ is real.

The Scriptures 2009

Let no one therefore judge you in eating or in drinking, or in respect of a festival or a new moon or Sabbaths – which are a shadow of what is to come – but the Body of the Messiah.^e

^eThe Body of Messiah is to give ruling on all matters, not the outsiders! See also Matthew 18:15-20.

Tree of Life Version

Therefore, do not let anyone pass judgment on you in matters of food or drink, or in respect to a festival or new moon or Shabbat. These are a foreshadowing of things to come, but the reality is Messiah.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament

...not so Someone you* judge! in eating and in drinking or in part [of] feast or [of] moon (new) or [of] breaks (weekly) Which* is~ Shadow [of] the [things] intending {They are} The but Body [of] the christ...

Alpha & Omega Bible

THEREFORE LET NO ONE CONDEMN YOU IN REGARD TO FOOD OR ALCOHOL OR IN RESPECT TO A FIESTA †(annual Holy Day such as Passover, Pentecost, Tabernacles) OR A NEW MOON/MONTH (Fiesta of Trumpets, & keeping tract of the true/created calendar) OR A SABBATH DAY (7th Day of Rest & Worship)

THINGS WHICH ARE FORESHADOWINGS; BUT THE SUBSTANCE BELONGS TO CHRIST. †(The Holy Days & 7th Day point to Christ JESUS & his new covenant salvational plan, thus these days should be important to every new covenant Christian. The substance of these holy days belong to Christ, not to Moses. In absolutely no way was Paul speaking against the keeping of the annual Holy Days and weekly Sabbath. Just the opposite is true! He was telling the church, who kept these days, to not let anyone condemn them for doing so. And to not let people condemn them for exercising their liberty to enjoy life & celebration. In no way should these verses be used to claim that it's acceptable to partake in pagan holidays such as Christmas, Easter & Halloween. Pagan holidays are strictly forbidden by JESUS.) [It has been my experience with the AOB that, whenever an accurate translation appears to go against their theology, that they must give an extensive footnote as to why it doesn't. —Kukis]

Awful Scroll Bible	Be there not someone therefore judging yous, from-within eating or from-within drinking, or from-within the particulars of a feast or of a new-moon or of sabbaths, which are shadows of that meaning to be, but the body is of the Anointed One.
Concordant Literal Version	Let no one, then, be judging you in food or in drink or in the particulars of a festival, or of a new moon, or of sabbaths, which are a shadow of those things which are impending - yet the body is the Christ's.
exeGesés companion Bible	<u>WARNINGS</u> So no one is to judge you in food or in drink or in apportioning a celebration or of the new moon or of the shabbaths: which are a shadow of the about to be; and the body is of the Messiah.
Orthodox Jewish Bible	Therefore, let no one judge you [Goyim] in eating and in drinking or in respect to a yom tov (yontev) or a rosh chodesh or Shabbos; Which are a shadow of the things to come in the Olam HaBah; but the reality, the substance, is Moshiach.
Rotherham's Emphasized B.	.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i> An Understandable Version	.
Benjamin Brodie's trans.	So, do not allow anyone to judge [<i>i.e., condemn</i>] you for what you eat, or what you drink, or regarding [<i>your nonobservance of</i>] a [<i>yearly</i>] festival, or a [<i>monthly</i>] "new moon" observance, or a [<i>weekly</i>] Sabbath day. These things are [<i>only</i>] a shadow of future things, but the body [<i>i.e., the real substance of things</i>] belongs to Christ. [<i>Note: The idea here is that the ritual observances of the Mosaic Law were like shadows pointing to the reality of life in Christ.</i>]
The Expanded Bible Jonathan Mitchell NT	Consequently, stop allowing anyone [self-righteous, legalistic believers] to sit in judgment over you in the act of eating or in drinking [adult beverages] or with respect to feasts or new moons [monthly festivals] or Sabbaths [worship days], Which [three previously mentioned holy days] keep on being a shadow of those things which are about to come, but the substance [reality] is from Christ.
P. Kretzmann Commentary Syndein/Thieme Translation for Translators The Voice	.
The Expanded Bible Jonathan Mitchell NT	Therefore, do not let anyone habitually pass judgment on you (or: make decisions for you) in [matters of] eating and drinking, nor in a part of a festival, or of a new moon, or of sabbaths (= concerning things that are of a religious nature), which things are a shadow of the things being about to be (or: of the impending), yet now the body belongs to the Christ (or: So we see, the body is Christ; or: Now the body has its origin in the Christ; or: Yet the body has the character and qualities of [the] Anointed; [note: A.T. Robertson sees in this construction "the body" {figure of: "the substance"} as casting the shadow; Vincent is similar]).

Bible Translations with Many Footnotes:

Lexham Bible	<i>Do Not Be Judged by Human Religious Rules</i> Therefore do not let anyone judge you with reference to eating or [Some manuscripts have "and"] drinking or participation in a feast or a new moon or a Sabbath, which are a shadow of what is to come, but the reality <i>is</i> Christ.
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NET Bible®	.
New American Bible (2011)	.
The Passion Translation	.
Rotherham's Emphasized B.	.
The Spoken English NT	.
Wilbur Pickering's New T.	Don't be disqualified! So don't let anyone judge you about food or drink, or with respect to a feast day or a new moon or Sabbaths, which things are but a shadow of those to come, while the body is Christ's.
WEB — Messianic Edition	.

Literal, almost word-for-word, renderings:

A Faithful Version	.
Analytical-Literal Translation	Therefore, stop letting anyone judge you, in eating or in drinking or with regard to a feast or of a new moon [festival] or of Sabbaths, which are a shadow of the coming [things], but the body [is] of Christ.
Berean Literal Bible	Therefore let no one judge you in regard to food, or in regard to drink, or in regard to a feast, or a New Moon, or Sabbaths, which are a shadow the things coming. But the body <i>is</i> of Christ.
Bill Puryear translation	Therefore, let no one criticize [find fault with] you because of what you eat and because of what you drink or with regard to the observance of a religious holiday or the new moon or the Sabbaths, which things [Jewish religious observances] have been a foreshadowing of future things, but the reality is Christ.
Bond Slave Version	.
C. Thomson updated NT	.
Charles Thomson NT	.
Context Group Version	Let no man therefore judge you (pl) in food and in drink, or in the case of a feast day or a new moon or a Sabbath day: which are a shadow of the things to come; but the body is the Anointed's.
English Standard Version	.
Far Above All Translation	So let no-one judge you in food or in drink or in partaking of a festival or of a new moon <i>celebration</i> , or of Sabbaths, which are a shadow of <i>things</i> to come, whereas the reality <i>belongs</i> to Christ.
Green's Literal Translation	.
James Allen translation	Therefore let no one continue judging you in regard to eating or drinking or in respect to a festival or a new moon or Sabbaths things which are a mere shadow of what is to come; but the substance belongs to Christ .
Literal New Testament	.
Literal Standard Version	.
Modern English Version	.
Modern Literal Version 2020	Therefore do not let anyone judge you° in food, or in drink, or in this respect of a feast day, or a new month, or Sabbaths; which are a shadow of the future things, but the body is Christ's.
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	Consequently stop allowing anyone to judge you in the matter of eating or in drinking or in the matter of the feasts or of the new moon festival or of the sabbaths.

Which keep on being a shadow of those things about to come; but the reality is from the source of the Christ.

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:

16-17

Colossians 2:16a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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
oun (οὐν) [pronounced oon]	<i>so [then], certainly; then, therefore, accordingly, consequently, and [so], but, now; these things being so</i>	adverbial particle	Strong's #3767
tís (τις) [pronounced tihç]	<i>one, someone, a certain one; any, anyone, anything; someone, something; some, some time, awhile; only</i>	enclitic, indefinite pronoun; masculine singular adjective; nominative case	Strong's #5100
humas (ὐμάς) [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)
krinô (κρίνω) [pronounced KREE-no]	<i>judge, decide (mentally or judicially); by implication try, punish to distinguish, avenge, conclude, condemn, damn, decree, determine, esteem, go to (sue at the) law, ordain, call in question, sentence to, think</i>	3 rd person singular, aorist active imperative	Strong's #2919

Translation: Therefore, let no one judge you...

This is somewhat tricky. How exactly do you keep someone from judging you?

On top of that, we should consider, the judgment here is quite specific. Therefore, this is not the same thing as a person about to commit an awful act, and then says to his (or her) best friend, "Now don't judge me about this."

Application: There are some acts where a person needs to cut ties, even with a best friend, over. For one thing, you do not hang with someone who commits crimes. You do not hang with someone who does drugs (particularly if you live where that is a crime). Or, you limit the time spent with such a one.

Application: There are even those on **human good** crusades that you ought not spend a lot of time with (some of that stuff today might be the gay rights movement, the trans-acceptance movement, black lives matter, etc.).

I am not issuing some sort of prohibition here, as every believer should decide based upon doctrine what to do about such things. But, quite obviously, no believer ought to be giving money or support to these movements.

Let's read about what no one is to judge us about...

Colossians 2:16b			
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
brôsis (βρῶσις) [pronounced BROH-sihs]	<i>1) act of eating, the act of consumption; 1a) in a wider sense, erosion, corrosion, rust; consumption (by insects, the elements); 2) meal, that which is eaten, food, meat, nourishment, ailment; 2a) of the soul's food, either which refreshes the soul, or nourishes and supports it</i>	feminine singular noun; dative, locative or instrumental case	Strong's #1035
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
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
posis (πόσις) [pronounced POS-ihs]	<i>(the act of) drinking; a drink</i>	feminine singular noun; dative, locative or instrumental case	Strong's #4213

Translation: ...in an act of eating and drinking,...

Do not allow anyone to judge you for what you eat or drink. There are short sections of the **Law of Moses** where certain things are not to be eaten because they are unclean. Then there were things which came along, in that era, which just seemed wrong to partake in. There were pagan animal sacrifices, just as their were legitimate sacrifices among the Jews, and that meat found itself being sold in restaurants and it was often of the highest quality. One of the things which was happening at this time was, "Well, that is meat offered to an idol. Surely, we should not eat it."

Paul here seems to be saying the exact opposite. There are clean and unclean animals defined in the Old Testament; but they are now fair game. Furthermore, there are questionable meats (and drinks), such as those offered to idols; and that food is also okay for the believer to eat.

Colossians 2:16c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ê (ἢ) [pronounced ā]	<i>or; either, rather; than; but; save, except; when used twice, it can mean, either, or</i>	disjunctive particle	Strong's #2228

Colossians 2:16c

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
méros (μέρος) [pronounced MEH-ross]	<i>part, portion; assigned to a lot [or destiny]; side, coast</i>	neuter singular noun, dative, locative or instrumental case	Strong's #3313
Thayer definitions: 1) a part; 1a) a part due or assigned to one; 1b) lot, destiny; 2) one of the constituent parts of a whole; 2a) in part, partly, in a measure, to some degree, as respects a part, severally, individually; 2b) any particular, in regard to this, in this respect.			
heortê (ἑορτή) [pronounced heh-or-TAY]	<i>feast [day], festival; holy day</i>	feminine singular noun; genitive/ablative case	Strong's #1859
ê (ἢ) [pronounced ā]	<i>or; either, rather; than; but; save, except; when used twice, it can mean, either, or</i>	disjunctive particle	Strong's #2228
noumēnía (νουμηνία) [pronounced noo-may-NEE-ah]	<i>new moon, the Jewish festival of the new moon</i>	feminine singular noun; genitive/ablative case	Strong's #3561 (hapax legomena)
ê (ἢ) [pronounced ā]	<i>or; either, rather; than; but; save, except; when used twice, it can mean, either, or</i>	disjunctive particle	Strong's #2228
sabbata (σάββατα) [pronounced SAHB-baht-ah]	<i>Sabbaths [day, week]; seven days, seven day period; seven-day feast; week, Saturdays</i>	neuter plural noun; genitive/ablative case	Strong's #4521

This noun, in the singular or plural, is not found in the book of Hebrews. There is a different word, similar to this one, which is found once in Hebrews 4:9.

This word is found many times in the gospels and Acts; but only twice in the epistles: 1Corinthians 16:2 Colossians 2:16.

Translation: ...or in respect of a feast day or of a new moon or of Sabbaths,...

There were many feasts and holidays and Sabbath days which the Jews followed; and it was reasoned by some at that time, "These were holy things before; they should be considered holy still, even after the first advent of Jesus Christ."

You may recall from the book of Acts that the Jerusalem church managed to get some legalistic agreements initially accepted by the early church. This is in **Acts 15** ([HTML](#)) ([PDF](#)) ([WPD](#)). The believers in Jerusalem—particularly the leaders—were all about believing in Christ and then returning to the **Mosaic Law**.

Paul, who made a huge error in this thing a few years earlier (which is why he is a prisoner in Rome while writing this missive to the Colossians), is now cleaning up that mess by saying, "Regarding these things, do not allow anyone to judge you."

Colossians 2:16 **Therefore, let no one judge you in an act of eating and drinking, or in respect of a feast day or of a new moon or of Sabbaths,...** (Kukis nearly literal translation)

This is a double-edged sword. Jehovah Witnesses and others make a very big deal out of not celebrating Christmas or Easter, as there are certainly pagan associations with those holidays. Nevertheless, we do not allow (and we do not worry about) believers who are upset because we buy a Christmas tree or provide Christmas presents for our children. This is none of their business.

Colossians 2:17a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ha (ἧ) [pronounced <i>ha</i>]	<i>whom, which, what, that, whose</i>	neuter plural relative pronoun; accusative case	Strong's #3739
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)
This singular noun goes with the neuter plural subject.			
skia (σκία) [pronounced <i>SKEE-ah</i>]	<i>shade, shadow; figuratively for a likeness of reality, a foreshadowing, a type; also darkness of error</i>	feminine singular noun; nominative case	Strong's #4639
tôn (τῶν) [pronounced <i>tohn</i>]	<i>the; of this, from that, [away, out] from the; from the source of; by the; than the</i>	neuter plural definite article; genitive and ablative cases	Strong's #3588
mellō (μέλλω) [pronounced <i>MEHL-low</i>]	<i>being about to, doing, intending [to do something], coming, suffering something (of persons or things, especially events; in the sense of purpose, duty, necessity, probability, possibility, or hesitation), willing, would</i>	neuter plural; present active participle; genitive/ablative case	Strong's #3195

Translation: **...which things are shadows of the things coming,...**

This tiny phrase is both the key to understanding this passage and it defines the words to come.

The way some legalistic branches of current Christianity want this passage to be understood is, *Do not let anyone (from outside the church) judge you with regards to eating, drinking, or the observation of holy days, except for the body of Christ (they can judge you!)*. If memory serves, at least two translations listed above understand this passage in that way. Before eviscerating this approach, we need to understand the translation.

The things to which Paul refers are the various observances defined in the books of Moses (Exodus, Leviticus, Numbers and Deuteronomy). For the most part, those things were shadows of what was to come. Nearly all of the shadows (or **types**) from the Mosaic Law relate to Jesus Christ and His crucifixion.

Colossians 2:17b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
to (τό) [pronounced <i>toh</i>]	<i>the, this, that; who, which</i>	neuter singular definite article; nominative case	Strong's #3588
dé (δέ) [pronounced <i>deh</i>]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
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, nominative case	Strong's #4983
Thayer: 1) the body both of men or animals; 1a) a dead body or corpse; 1b) the living body; 1b1) of animals; 2) the bodies of planets and of stars (heavenly bodies); 3) is used of a (large or small) number of men closely united into one society, or family as it were; a social, ethical, mystical body; 3a) so in the NT of the church; 4) that which casts a shadow as distinguished from the shadow itself.			
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
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: ...but (the thing) casting the shadow [is] of the Christ.

Now, it is not generally wrong to take the words from above and translate them, *but the body of Christ*. Then the one explaining this passage could say, "Don't let anyone judge you about these activities except for other believers, who are called *the body of Christ* right here." But, notice that v. 17a is missing, and that is key here.

There is another translation which is wrong: *...but the body [is] the Christ*. Now, a legitimate rendering would be, *...but the body [is] of the Christ*. This is because we must take into consideration that *the Christ* is in the genitive. Those who want you to accept judgment from other believers want to ignore the genitive.

But, even what we have discussed so far is not quite right yet. The key word here is *sōma* (σῶμα) [pronounced *SOH-mah*], and it does mean, *body*, both of man and animals, living or dead; of the planets and other heavenly bodies; *group of men, family*. And most of the time, that would be the translation that we would go with. However, remember v. 17a where Paul said that these things in v. 16 are just *shadows*. *Sōma* means other things than just body, and Thayer's definitions are given above in the Greek exegetical table. There is shadow and there is the thing which casts a shadow, and *sōma* here refers to the thing which casts that shadow. Strong's #4983.

That which is related to Christ, that is what casts the shadow. That is where the genitive fits into this picture.

Colossians 2:17 *...which things are shadows of the things coming, but (the thing) casting the shadow [is] of the Christ*. (Kukis nearly literal translation)

We have one more tricky thing, where we have *which things is...* Should that not be a plural verb? In many cases, the neuter plural is almost treated as a concept more than as a number of things (even though it refers back to a number of things), and so it takes a singular verb.

Keeping all of that in mind, what follows is the accurate translation:

Colossians 2:16–17 Therefore, let no one judge you in an act of eating and drinking, or in respect of a feast day or of a new moon or of Sabbaths, which things are shadows of the things coming, but (the thing) casting the shadow [is] of the Christ. (Kukis nearly literal translation)

The translation is difficult; and different from other translations (as we had in the first verse). So, let's summarize what all of this means and how we come to these conclusions.

Who Gets to Judge Whom and About What?

1. I will start with the correct understanding of this verse: the believer in the Church Age is free from all of the regulations of the Old Testament. We are not under the Law nor do we observe any of the holy days. We are not limited in what we might eat or drink.
2. The key to this understanding is the proper translation of v. 17. V. 17a has a reference to shadows and the word *sôma* in v. 17b can refer to the thing which casts those shadows (that thing being *of Christ* or *all of the things related to Christ*).
3. Throughout the Old Testament, there are shadows which look forward to Jesus Christ and His work on the cross. Many of those things are found in the Mosaic Law. Believers in Old Testament Israel were to follow these laws, regulations and holy days. This is how the gospel message was taught to those in the Old Testament. Those who, as a result of these various things, believed in the Revealed God; they were saved.
4. When the reality comes on the scene—Jesus and all that He did on our behalf—then we no longer need to observe those things looking forward to Him. If you went to church and the pastor took a lamb up in front of the church and cut its throat and blood was pumped out, you would just about freak out; and some might even storm the pulpit. But we do not do that anymore because Jesus died for our sins. We remember this in the Eucharist. We no longer slaughter animals.
5. The same thing is true of these other things. We should study the things of the Law. We should understand what came before us. But we do not observe the things in the Law which are shadows of the good things to come. In fact, this is what most of the book of Hebrews is all about.
6. What about the interpretation, *don't let anyone outside the church judge you with regards to these things, but the body of Christ can judge you?*
 - 1) We have shown that this is a faulty interpretation based upon a faulty translation.
 - 2) Such a translation requires us to ignore the first part of v. 17 and to mistranslate the second part of v. 17 (by ignoring the genitive case).
 - 3) There is also the question of, *just how the heck do you stop those outside the church from judging you?* Do you confront those who think you are weird and say, "Now don't you judge me!" (Perhaps it would help to seem threatening when you do this?) At the same time, when you are in church, do you turn around to the people behind you and say, "Now go ahead and judge me. That is what you should be doing."
 - 4) In other words, this point of view violates the translation of this passage and common sense.
7. Although other doctrinal teachers have given this a slightly different translation, their understanding and teaching of this passage is the same.
 - 1) Brodie's translation: **Consequently, stop allowing anyone** [self-righteous, legalistic believers] **to sit in judgment over you in the act of eating or in drinking** [adult beverages] **or with respect to feasts or new moons** [monthly festivals] **or Sabbaths** [worship days], **Which** [three previously mentioned holy days] **keep on being a shadow of those things which are about to come, but the substance [reality] is from Christ.**
 - 2) Bill Puryear translation: **Therefore, let no one criticize** [find fault with] **you because of what you eat and because of what you drink or with regard to the observance of a religious holiday or the new moon or the Sabbaths, which things** [Jewish religious observances] **have been a foreshadowing of future things, but the reality is Christ.**
 - 3) R. B. Thieme, Jr. translation: **Consequently stop allowing anyone to judge you in the matter of eating or in drinking or in the matter of the feasts or of the new moon festival or of the sabbaths. Which keep on being a shadow of those things about to come; but the reality is from the source of the Christ.**

Who Gets to Judge Whom and About What?

8. There is an important modification of this understanding given by Paul in the first epistle to the Corinthians. In essence, Paul wrote, *Let's say you are about to do something which is legitimate; but it will cause your brother to stumble. Even if that is a legitimate act, the law of love says, don't do it.* I believe he used the example of eating meat sacrificed to an idol.

Obviously, key to understanding what is being said here is putting together a good translation.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Colossians 2:16–17 **Therefore, based upon the triumph of the Lord, let no one judge you for what you eat or drink; or with respect to a feast day, a new moon or of any Sabbath observance, because those things are merely shadows of the things to come, the thing casting those shadows is all related to Jesus Christ.** (Kukis paraphrase)

I mightily struggled with translating this passage, far more than anything other in this chapter. There are some very difficult words used here, and there is a change, in my opinion, of the masculine singular nominative in v. 18 to someone else in v. 19 (who is also a masculine singular nominative). Most of the time, we would expect the person established as a masculine singular nominative to carry through as the same person throughout the same passage.

Whoever this person is in v. 18, he is spoken of primarily negatively. However, at the end of v. 19, we have someone who keeps on growing the increase of God; and that seems like someone else entirely.

No one to you all let defraud, desiring in humility and in religious worship of the angels, which (things) he has seen entering into, without purpose, being puffed up by the mind of the flesh of him; and not holding fast to the head from whom all the body, with the joints and ligaments, being supplied and being knit together, it keeps on growing the growth of the God.

Colossians
2:18–19

Let no man rob you (of your reward), [that person] purposing by a [false] humility and by a religious worship of the angels, which (things) he has seen, investigating in vain, being puffed up by his fleshly mind. Indeed [he is] not holding fast to the head [Who is Christ], from which [is] all the body, with the joints and ligaments, being supplied and knit together, it keeps on growing the increase of God.

Let no man rob you of your future reward by proposing a false humility or worship of angels, which thing he claims to have seen, but has really investigated in vain, being puffed up by his carnal thinking. Indeed, such a one is not holding fast to the head, Who is Christ, and from Whom is all the body, with its joints and ligaments, being supplied with nutrients and being knit together under the guidance of Jesus Christ, the body keeps on growing the increase of God.

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek) **No one to you all let defraud, desiring in humility and in religious worship of the angels, which (things) he has seen entering into, without purpose, being puffed up by the mind of the flesh of him; and not holding fast to the head from whom all the body, with the joints and ligaments, being supplied and being knit together, it keeps on growing the growth of the God.**

Complete Apostles Bible	Let no one rule against you, desiring to do so in false humility and in worship of the angels, intruding into those things which he has not seen, in vain being puffed up by his carnal mind, and not holding fast to the Head, from whom all the body, supported and joined together by joints and ligaments, grows with the growth of God.
Revised Douay-Rheims Douay-Rheims 1899 (Amer.)	. Let no man seduce you, willing in humility and religion of angels, walking in the things which he hath not seen, in vain puffed up by the sense of his flesh: And not holding the head, from which the whole body, by joints and bands, being supplied with nourishment and compacted, groweth into the increase of God.
V. Alexander's Aramaic Eastern Aramaic Manuscript James Murdock's Syriac NT	. And let no one wish, by abasing the mind, to bring you under bonds, that ye subject yourselves to the worship of angels; while he is prying into that which he hath not seen, and is vainly inflated in his fleshly mind, and holdeth not the head, from which the whole body is framed and constructed, with joints and members, and groweth with the growth [given] of God.
Original Aramaic NT	Let not a man wish by humility of mind to subjugate you to the worship of Angels to your condemnation, by which he presumes upon something that he does not see, and is emptily puffed up in his carnal mind, And is not holding The Head, from whom the whole body is constructed and settled in the joints and members, and grows with the growth of God.
Plain English Aramaic Bible Lamsa Peshitta (Syriac)	. .

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	Let no man take your reward from you by consciously making little of himself and giving worship to angels; having his thoughts fixed on the things which he has seen, being foolishly lifted up in his natural mind, And not joined to the Head, from whom all the body, being given strength and kept together through its joins and bands, has its growth with the increase of God.
Bible in Worldwide English	Do not let anyone tell you that you are wrong and that to be humble you must worship angels. He talks about things he has not seen. He is very proud, but he has nothing to be proud of, because his thoughts come from his own mind. He is not joined to the real head which is Christ. It is from him that the whole body receives strength and is held together by its joints and muscles. It is from him that the body grows as God makes it grow.
Easy English Easy-to-Read Version–2008	. Some people enjoy acting as if they are humble and love to worship angels. They always talk about the visions they have seen. Don't listen to them when they say you are wrong because you don't do these things. It is so foolish for them to feel such pride, because it is all based on their own human ideas. They don't keep themselves under the control of the head. Christ is the head, and the whole body depends on him. Because of Christ all the parts of the body care for each other and help each other. So the body is made stronger and held together as God causes it to grow.
God's Word™	Let no one who delights in false humility and the worship of angels tell you that you don't deserve a prize. Such a person, whose sinful mind fills him with arrogance, gives endless details of the visions he has seen. He doesn't hold on to Christ, the head. Christ makes the whole body grow as God wants it to, through support and unity given by the joints and ligaments.

Good News Bible (TEV)	Do not allow yourselves to be condemned by anyone who claims to be superior because of special visions and who insists on false humility and the worship of angels. For no reason at all, such people are all puffed up by their human way of thinking and have stopped holding on to Christ, who is the head of the body. Under Christ's control the whole body is nourished and held together by its joints and ligaments, and it grows as God wants it to grow.
<i>The Message</i>	.
NIRV	.
New Life Version	.
New Simplified Bible	.

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

Contemporary English V.	Don't be cheated by people who make a show of acting humble and who worship angels. They brag about seeing visions. But it is all nonsense, because their minds are filled with selfish desires. They are no longer part of Christ, who is the head of the whole body. Christ gives the body its strength, and he uses its joints and muscles to hold it together, as it grows by the power of God.
The Living Bible	.
New Berkeley Version	.
New Century Version	.
New Living Translation	.
The Passion Translation	Don't let anyone disqualify you from your prize! Don't let their pretended sincerity fool you as they deliberately lead you into their initiation of angel worship. For they take pleasure in pretending to be experts of something they know nothing about. Their reasoning is meaningless and comes only from their own opinions. They refuse to take hold of the true source. <i>But we receive directly from him</i> , and his life supplies vitality into every part of his body through the joining ligaments connecting us all as one. <i>He is the divine Head who guides his body</i> and causes it to grow by the supernatural power of God.
UnfoldingWord Simplified T.	Those same people pretend to be humble, and they love to worship angels. Do not let them convince you to do the same. If you do, you will lose what the Messiah has promised you. These people are always talking about visions they say God has made them see. They boast about these things because they think like people everywhere think who do not honor God. Such persons are not joined to the Messiah. The Messiah is the head of the body, and that body is all those who believe in him. The whole body depends upon the head. The head takes care of each part and puts together all the bones and ligaments so they work together, and it is God who makes it grow.
Williams' New Testament	Stop letting anyone, in gratuitous humility and worship of angels, defraud you as an umpire, for such a one is taking his stand on the mere visions he has seen, and is groundlessly conceited over his sensuous mind. Such a person is not continuing in connection with the Head, from which the whole body, when supplied and united through its joints and sinews, grows with a growth that God produces.

Partially literal and partially paraphrased translations:

American English Bible	.
Beck's American Translation	.
Breakthrough Version	No one must disqualify you from receiving your prize, wanting <i>to be</i> in a lowly focus and with a religion of the angels, intruding into <i>things</i> that he has looked at, being conceited for no reason by the way of thinking of his physical body, and not holding on to the head, from which the entire body through <i>its</i> connections and bonds, being supplied and pulled together, grows God's growth.

Common English Bible	.
Len Gane Paraphrase	Don't let any one cheat you out of your reward in a willful humility and worshipping of angels being an initiate into things which he has not seen unreasonably puffed up with pride by his fleshly mind, not hanging on to the Head from which the whole body through joints and ligaments being nourished and knit together grows with the growth that is from God.
A. Campbell's Living Oracles	Let no one beguile you of your reward, -delighting in humility, and the worship of messengers, intruding into things which he has not seen, being without cause, puffed up by his own carnal mind: and not holding firmly the head, by whom the whole body, through the joints and ligaments, being served and compacted, increases with the increase of God.
New Advent (Knox) Bible	.
NT for Everyone	.
20 th Century New Testament	Do not let any one defraud you of the reality by affecting delight in so-called 'humility' and angel-worship. Such a man busies himself with his visions, and without reason is rendered conceited by his merely human intellect. He fails to maintain union with the Head, to whom it is due that the whole body, nourished and knit together by the contact and Keynesian of every part, grows with a divine growth.

Mostly literal renderings (with some occasional paraphrasing):

An Understandable Version	.
Berean Study Bible	Do not let anyone who delights in false humility and the worship of angels disqualify you with speculation about what he has seen. Such a man is puffed up without basis by his unspiritual mind, and he loses connection to the head, from whom the whole body, supported and knit together by its joints and ligaments, grows as God causes it to grow.
Christian Standard Bible	.
Conservapedia Translation	.
Evangelical Heritage V.	.
Revised Ferrar-Fenton Bible	.
Free Bible Version	Don't let anyone cheat you out of your prize by insisting you have to beat yourself,* or worship angels. They think they are better than anyone else because of visions they say they've had, and become ridiculously conceited in their sinful minds. Such people are not connected to the head that directs the body, nourished and joined together through the body's sinews and muscles. As the body is united together it grows the way God wants it to grow.
God's Truth (Tyndale)	.
Holman Christian Standard	.
International Standard V	Let no one who delights in humility and the worship of angels cheat you out of the prize by rejoicing about what he has seen. [Other mss. read what he has not seen] Such a person is puffed up for no reason by his carnal mind. He does not hold on to the head, from whom the whole body, which is nourished and held together by its joints and ligaments, grows as God enables it.
Lexham Bible	.
Montgomery NT	Let no man at his will defraud you of your prize through his false humility and worship of the angels, taking his stand on the visions he has seen, and vainly puffed up by his material mind; instead of keeping connection with the Head from the whole body draws nourishment for all its needs by the joints which bind it; and is knit together, and grows with a divine growth.
NIV, ©2011	.
Riverside New Testament	.
Leicester A. Sawyer's NT	.

The Spoken English NT	.
UnfoldingWord Literal Text	.
Urim-Thummim Version	.
Weymouth New Testament	Let no one defraud you of your prize, priding himself on his humility and on his worship of the angels, and taking his stand on the visions he has seen, and idly puffed up with his unspiritual thoughts. Such a one does not keep his hold upon Christ, the Head, from whom the Body, in all its parts nourished and strengthened by its points of contact and its connections, grows with a divine growth.
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	Let no one, by pretense of sincerity, doom you so that you worship cherubs; for he is bold about things which he has not seen, and foolishly he is vainly inflated in his intellectual superiority ⁷ . That person does not uphold the Head, by whom all the body is constructed and stands with the joints and members, and grows through the discipline of Elohim. ⁷ Here Paul is speaking about ascetics who were claiming angelic revelations about themselves to bring a false spiritual superiority that was not true.
Holy New Covenant Trans.	Don't let anyone who likes to act "humble" and to worship angels disqualify you from the race. He talks in detail about what he has "seen". His unspiritual mind makes him boastful for no real reason. He is not holding onto the Head. The whole body grows the way God made it grow, held together by its joints and ligaments, getting its support from the head.
The Scriptures 2009	Let no one deprive you of the prize, one who takes delight in false humility and worship of messengers, taking his stand on what he has not seen, puffed up by his fleshly mind, and not holding fast to the Head, from whom all the Body – nourished and knit together by joints and ligaments – grows with the growth of Elohim.
Tree of Life Version	Let no one disqualify you by insisting on false humility and worship of angels—going into detail about what he has seen, puffed up without cause by his fleshly mind. He is not holding fast to the Head. It is from Him that the whole body, nourished and held together by its joints and tendons, grows with a godly increase.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...No [Man] you* disqualify! Wanting in lowliness and [by] ceremony [of] the angels what* [He] has seen Searching vainly Being Inflated by the mind [of] the flesh [of] him and not Holding the head from whom Every The Body through the joints and bonds Being Supplied and Being Instructed grows the growth [of] the god...
Alpha & Omega Bible	LET NO ONE KEEP DEFRAUDING YOU OF YOUR PRIZE BY DELIGHTING IN SELF ABASEMENT AND THE WORSHIP OF THE ANGELS, TAKING HIS STAND

ON VISIONS HE HAS SEEN, INFLATED WITHOUT CAUSE BY HIS FLESHLY MIND, †(Paul was warning against a cult & denominations that teach that we should deny all pleasures of the flesh such as celebrating Holy Days with alcohol. In fact, "Fiesta /Festival" means to celebrate, party, reel back & forth in dancing and/or with alcohol. Of course, Paul was not condoning a life of alcoholism. This verse also warns against worship of angels which is exactly what people are doing by having statues & pictures of angels, and when they worship the fallen angels of Bashar Assad, Pope Francis & Pope Benedict.)

AND NOT HOLDING FAST TO THE HEAD, FROM WHOM THE ENTIRE BODY, BEING SUPPLIED AND HELD TOGETHER BY THE JOINTS AND LIGAMENTS, GROWS WITH A GROWTH WHICH IS FROM THEOS (*The Alpha & Omega*).

Awful Scroll Bible

Be there no-one adjudging-against you, from-within purposing humble-thinking, and religious worship of angelic messengers, stepping-from-within what he has not seen, unduly being blown up by his fleshly mind, and not seizing the Head, out of which the entire body, by the means of the joints and bonds-together, being ~out-fitted-over and being forced-together, is caused to grow by the increase of God.

Concordant Literal Version

Let no one be arbitrating against you, who wants, in humility and the ritual of the messengers, to parade what he has seen, feignedly, puffed up by his fleshly mind, and not holding the Head, out of Whom the entire body, being supplied and united through the assimilation and ligaments, is growing in the growth of God."

exeGesés companion Bible

Be not defrauded
of doing his will in humble-mindedness
and ceremonials of angels,
by intruding into the not seen,
vainly puffed up by the mind of his flesh,
and not empowering the Head,
from which the whole body through joints and bonds
being supplied and co-alesces
growing with the growth of Elohim.

Orthodox Jewish Bible

Let no one deprive you of the prize by delighting in his mystical asceticism and his veneration of malachim and delving into his chazonot (visions) and being vainly puffed up by the machshavot (thoughts) of his basar (old nature unrenewed and unregenerated by the Ruach Hakodesh),

And not holding on to the Rosh, out of whom all the Moshiach's Guf, being fully supplied and being be'ichud (united) together through the joints and ligaments, grows with the growth of Hashem.

Rotherham's Emphasized B. .

Expanded/Embellished Bibles:

The Amplified Bible

An Understandable Version

Do not allow anyone, who delights in acting humble [*i.e., living an ascetic life*] and who worships angels, to rob you of your reward [*in heaven*]. [Note: This "angel worship" could mean holding angels in high regard because of their role as God's messengers, or the claim that God can be approached only through angelic intermediaries]. He places great importance on what he [*claims to*] see [*i.e., visions*], being inflated with pride by his fleshly mind for no [*good*] reason. He is not holding on [*firmly*] to the head [*i.e., Christ, the head of the church*], from whom the entire body, being nourished and supported by its ligaments and joints, is caused to grow in size by God.

Benjamin Brodie's trans.

Let no one declare you ineligible for your reward, taking pleasure in self-effacement [*the false humility of asceticism*] and in the worship of angels [*demon religion*], taking a stand on those things he has seen [*dreams, trances, hallucinations*], being

The Expanded Bible
Jonathan Mitchell NT

inflated with arrogance to no avail [without cause] under the influence of the thinking from the source of his flesh [old sin nature],
And not being occupied with the Head [authority of Jesus Christ], from Whom all the body [of believers] through joints and ligaments [daily doctrine builds strength], being provided gratuitously [doctrine should be free] and being continually taught [by well-trained pastors & teachers], keeps on growing with the growth from God .

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Let no one be acting as an umpire, or an arbiter in the public games, so as to decide down against you, or to disqualify you, in regard to the prize (or: to award the prize [to you] unjustly – Eduard Lohse) – in lowness of understanding, intellect, frame of mind and deportment, continuously wanting [you] also [to be] in ritual-relating to the agents (or: constantly delighting in religious activity originating from the messengers [note: e.g., old covenant rituals]; or: repeatedly taking pleasure by cultic religious service about, or external worship of or through the "angels"), while continuously stepping randomly and rashly into (or: entering purposelessly, thoughtlessly or feignedly into; or: = being initiated into) things which he has [other MSS: he has not] seen [note: this may refer to being initiated into cultic secrets or mysteries], progressively being made natural and instinctual by the inner senses and perceptions of his flesh (or: habitually being puffed up under [the influence of] the mind of his flesh [= his natural abilities and conditions, or by his alienated self, or by the human nature that has been conformed to the System]), and thus not continuously (or: terminating the continuum of) getting strength from (or: apprehending and becoming strong by) the Head (or: the Source), from out of Whom all the body (or: the entire body) – being constantly fully furnished and supplied to excess with funds and nourishment, and progressively joined cohesively (welded together; knitted and compacted together; united and made to go together as in mounting for copulation) through the instrumentality of the joints (connections; junctures; fastenings) and links (things bound together, as by ligaments) – goes on growing and increasing God's growth (or: the growth of God; the growth having its source in God; the growth pertaining to God; the growth and increase which is God; or: the growth from God).

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. .
The Spoken English NT .

Don't let anybody try^q to disqualify you-by supposedly being humble and worshipping the angels, giving detailed accounts of their visions.^r They're puffed up for no reason by their own human mind,^s

and they're not staying connected to the Head.^t From him the whole body grows with God's own growth, supporting itself and drawing itself together through all its ligaments and connections.

^q Lit. "wanting".

^r It's not certain what's being said here. But Paul may be referring to people who asserted that it was humbler not to try to approach the "unapproachable" God, but that human beings were appointed to have the divine mediated through many layers of angelic beings. See the nt. on 2:9.

- s. Lit. “by the mind/intellect of their flesh”.
 t. That is, Christ.

Wilbur Pickering’s New T. Nor let anyone disqualify you,⁸ taking pleasure in a subservience and devotion to the angels, ‘taking possession’ of things that he has not seen, being puffed up by his carnal mind to no useful purpose, and not holding fast to the Head, from whom all the body, supported and held together by its joints and ligaments, grows with the increase that is from God.

(8) If you release your hold on ‘the Head’ to get involved in the sorts of things mentioned, you will be disqualified. An athlete who is disqualified doesn’t win.

WEB — Messianic Edition .

Literal, almost word-for-word, renderings:

A Faithful Version .

Analytical-Literal Translation Stop letting anyone decide against you,_p [fig., judge you,_p as not being worthy], delighting in [false] humility and religious worship of the angels, basing his authority on [things] he has not seen, being conceited without cause by the mind of his flesh, and not holding fast to the head, from whom the entire body, by means of the joints and ligaments being supplied and being knit together, grows [with] the growth of God.

Berean Literal Bible .

Bill Puryear translation Let no one who takes pleasure in [pseudo] humility and the worship of angels rob you of reward, taking his stand without cause on those things which he has seen, being puffed up by the thinking of his flesh [sin nature], and not holding fast to the Head [the Lord Jesus Christ], from whom all the body [of believers], being supplied and held together by the joints and ligaments [pastor-teachers], keeps on growing the growth from God.

Bond Slave Version .

Let no man beguile you of your reward in a voluntary humility and worshipping of angels, intruding into those things which he has not seen, vainly puffed up by his fleshly mind, And not holding the Head, from which all the body by joints and bands having nourishment ministered, and knit together, increases with the increase of God.

C. Thomson updated NT .

Charles Thomson NT Let none therefore judge you in respect to eating or drinking, or in respect to a festival, or a new moon, or sabbaths, which are a shadow of the things to come. And with respect to the body of the Christ, let no one deprive you of the prize; however delighted he may be with an affected humility and the religion of angels, prying into matters which he hath not seen, being vainly puffed up by his fleshly mind, and not adhering to the head, from which the whole body, being by means of joints and ligaments supplied and knit together, is to receive the divine increase. Vv. 16–17 are included for context.

Context Group Version .

Let no man rob you (pl) of your (pl) prize by a voluntary humility and a religion centered on the messengers, dwelling in the things which he has seen, for no reason puffed up by his fleshly mind, and not holding fast the Head, from whom all the body, being supplied and knit together through the joints and bands, increasing with the increase of God.

English Standard Version .

Let no one disqualify you, insisting on asceticism and worship of angels, going on in detail about visions, puffed up without reason by his sensuous mind, and not holding fast to the Head, from whom the whole body, nourished and knit together through its joints and ligaments, grows with a growth that is from God.

Far Above All Translation .

Let no-one defraud you of your prize, while he exercises his will in humility and worshipping of angels, intruding into *things* which he has not seen, vainly puffed up by his fleshly mind, and not holding onto the head, from where the whole body, supplied and united by joints and bands, grows *with* growth from God.

Green's Literal Translation
James Allen translation

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Let no one keep defrauding you of your prize by taking pleasure in false humility and the worship of the angels, taking his stand on things which he has seen, inflated without cause by his fleshly mind and not holding fast to the head, from whom the entire body, being supplied and held together by the ligaments and bonds, grows with the growth which is from God.

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

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. .
Let no one arbitrate against you^o, willing *it* so in *your*^o humility and *in* a religion of the messengers; stepping *you*^o *further* into the things which he has not seen, being vainly arrogant by his mind of flesh, and not holding-fast to the head, from whom all the body is being supplied and knitted together through the joints and ligaments, which is growing *with* the growth of God.

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

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. .
Let no man beguile (cheat, deceive) you(p) of your(p) reward by feigned humility and worshiping of angels, intruding into those things which he has not seen, being vainly puffed up by his fleshly mind, and not holding to the Head, from whom all the body, having nourishment ministered and knit together by joints and bands, increaseth with the increase from God.

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

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Let no one deprive you of reward taking pleasure in self-effacement and in worship of angels, taking a stand on those things which you have seen, being inflated with arrogance under the influence of the thinking from the source of his old sin nature. And not occupied with the Head [Christ], from whom all the body through joints and ligaments [doctrine] being supplied and being taught, keeps on growing from the source of God.

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

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The gist of this passage:
18-19

Colossians 2:18a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
mêdeis/mêdemia/ mêden (μηδείς/μηδεμία/μηδέν) [pronounced <i>may-DICE</i> , <i>may-dem-EE-ah</i> , <i>may-DEN</i>]	<i>none, nobody, no one, nothing, not even one (man, woman, thing), anyone, any (man, thing), no (man); without (delay)</i>	masculine singular adjective; nominative case	Strong's #3367 [The masculine, feminine irregular (second form) and neuter (third form) from G3361 and G1520]

Colossians 2:18a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
humas (ὤμας) [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)
katabrabeúō (καταβραβεύω) [pronounced kat-ab- rab-YOO-oh]	<i>let condemn; decide as umpire against someone; defraud or beguile one of the prize of victory; metaphorically to deprive of salvation</i>	3 rd person singular, present active imperative	Strong's #2603 (hapax legomena)

Translation: Let no man rob you (of your reward),...

What is taking place is, those who are being lured away from the faith by whatever human viewpoint set of ideas which is seducing them (in this case, gnosticism, but the principle is what is important here), this is robbing them of their reward. The 3rd person singular here would be the gnostic leading people in Colosse astray. However, this could be anyone in theory.

Colossians 2:18b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
thélō (θέλω) [pronounced THEH- loh]	<i>wishing, having the will (or, desire), purposing that, intending to; taking delight [pleasure] in</i>	masculine singular; present active participle, nominative case	Strong's #2309
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
tapeinophrosunē (ταπεινοφροσύνη) [pronounced tap-i-of- ros-OO-nay]	<i>humility, grace orientation; the having a humble opinion of one's self; a deep sense of one's (moral) littleness; modesty, lowliness of mind; self- abasement</i>	feminine singular noun, dative, locative or instrumental case	Strong's #5012

This word apparently has a very different positive or negative meaning, depending upon the context.

About half of the translations give the word a negative sense, translating it variously as *asceticism, self-abasement, voluntary humility, false humility*.

kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
thrēskeía (θηρησκεία) [pronounced thrace-Kī- ah]	<i>religion, religious worship; especially external, that which consists of ceremonies; religious discipline</i>	feminine singular noun, dative, locative or instrumental case	Strong's #2356

Colossians 2:18b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tōn (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
aggeloi (ἄγγελοι) [pronounced AHN-geh-loy]	<i>messengers, envoys, the ones who are sent, angels, messengers from God</i>	masculine plural noun; genitive/ablative case	Strong's #32

Translation: ...[that person] purposing by a [false] humility and by a religious worship of the angels,...

The feminine singular noun here, used twice in this chapter, seems to have a positive and a negative meaning; and in this context, it is the negative sense. This word is only found 7x in the New Testament, and it is used in a positive way everywhere else, but negative in Colossians 2. It is translated variously as *asceticism, self-abasement, voluntary humility, false humility*. It is given a negative connotation in about half the translations.

There is even a more rare word found here, thrēskeía (θρησκεία) [pronounced thrace-KĪ-ah], which means, *religion, religious worship; especially external, that which consists of ceremonies; religious discipline*. Strong's #2356. It also has a positive and negative meaning (both uses are found together in James 1:26–27). It is only found here and in Acts 26:5, where it appears to be used negatively. It is connected to *angels* and is variously translated, *a (religious) worship of the angels, a religion centered on angels, a region of angels, a ritual of messengers*. This is why we would interpret the other word in a negative way. In general, a worship of anything other than the God would be in the same category and seen as negative.

Colossians 2:18c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ha (ἃ) [pronounced ha]	<i>whom, which, what, that, whose</i>	neuter plural relative pronoun; accusative case	Strong's #3739
horaō (ὁράω) [pronounced hoe-RAW-oh]	<i>to see with the eyes; to see with the mind, to perceive, to know; to experience; to look to</i>	3 rd person singular, perfect active indicative	Strong's #3708

Translation: ...which (things) he has seen,...

The person touting this faith has apparently seen things, but what this is exactly is not expounded upon. Furthermore, whatever he sees (or claims to see) is immaterial. If the foundation of his faith is faulty, then everything which stems from this faith is faulty.

Colossians 2:18d

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
embateúō (ἐμβατεύω) [pronounced em-bat-YOO-oh]	<i>going into detail; intruding (on, upon, into)</i>	masculine singular; present active participle; nominative case	Strong's #1687 (hapax legomena)

Colossians 2:18d

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
eikē (εἰκῆ) [pronounced <i>i-KAY</i>]	<i>inconsiderably, without purpose, without just cause; in vain; without success or effort; idly</i>	adverb	Strong's #1500

Translation: ...investigating in vain,...

This phrase is very confusing, as it could have so many meanings. This phrase seems to be related to the previous phrase, and it can mean, *going into detail (of what he has seen) without purpose, investigating (his false religion) in vain, intruding (into this false religion) in vain.*

This is Colossians 2:18c-d:

MLV 2020	<i>...stepping you further into the things which he has not seen,...</i>
ESV	<i>...going on in detail about visions,...</i>
LITV	<i>...pushing into things which he has not seen,...</i>
UPDV	<i>...dwelling in the things which he has seen,...</i>
Webster	<i>...intruding into those things which he hath not seen,...</i>
AUV	<i>He places great importance on what he [claims to] see [i.e., visions],...</i>
AOB	<i>...TAKING HIS STAND ON VISIONS HE HAS SEEN,...</i>
BLB	<i>...detailing what he has seen,...</i>
CEV	<i>They brag about seeing visions.</i>

The four men of doctrine whom I quote see it this way:

Benjamin Brodie	<i>...taking a stand on those things he has seen [dreams, trances, hallucinations],...</i>
Bill Puryear	<i>...taking his stand without cause on those things which he has seen,...</i>
James Allen	<i>...taking his stand on things which he has seen,...</i>
R. B. Thieme, Jr.	<i>...taking a stand on those things which you have seen,...</i> (I suspect that the first three consulted Bob's work in this situation; just as today, many translators, when they are stuck, examine the KJV. Bob often did exploratory work into individual words, a task which might take an hour or so for each individual word.)

It may seem like there is no way to come to any sort of conclusion here, but there is. The one touting this other faith claims to have seen something—perhaps a vision or whatever—and he claims to have investigated this further or he takes a stand on this thing which he has seen. When something is false to begin with, which is the case here because it is all about a worship of angels, then all the other things are meaningless, even if they involve visions or anything a person has seen.

The adverb is taken by some as a negation of seeing something. However, the common negatives are not found here.

Colossians 2:18e

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
phusiōō (φυσιώω) [pronounced foo-see-OH-oh]	<i>being puffed up, inflating, (figuratively) (being, making) proud</i>	masculine singular; present passive participle; nominative case	Strong's #5448
Thayer definitions: 1) to make natural, to cause a thing to pass into nature; 2) to inflate, blow up, to cause to swell up; 2a) to puff up, make proud; 2b) to be puffed up, to bear one's self loftily, be proud.			
hupó (ὑπό) [pronounced hoop-OH]	<i>under, beneath, through; by</i>	preposition with the genitive or ablative case	Strong's #5259
του (τουῦ) [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
noús (νοῦς) [pronounced noose]	<i>mind, the intellect, understanding, reasoning (ability), mind (divine or human; in thought, feeling, or will); by implication, meaning</i>	masculine singular noun, genitive/ablative case	Strong's #3563
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
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: ...being puffed up by his fleshly mind.

This phrase clearly identifies this other person as being wrong about what he is selling. He is puffed up—arrogant—and he is caused to believe such things from a fleshly or carnal mind. What he believes is rooted in his sin nature. We always think of sin when we think of the sin nature, but a part of the thinking of a person's carnal mind can send him in the direction of various religions (of which there are many in this world).

In this case, the fundamental problem is, this is a worship of angels; but any false religion has fundamental problems. In Buddhism, Buddha is just a man; and there is no worship of the true God. In Catholicism, some of their basic tenets are problematic: like the pope, the inordinate interest in Mary, and the glorification of the saints. This is not to say that many people are not saved through some local Catholic churches, because many are. Islam, despite what it says for itself, is a religion which is built upon conquering other nations and persecuting anything which is not Islam. **Judaism** bears almost no resemblance to the Judaism which we study in the Old Testament (not the true faith or the distorted faith during the time of Christ).

When the fundamentals of some faith are clearly false, no matter how deeply you investigate and no matter what you see, the end result is false as well.

Illustration: This can be illustrated with a number of things on the human level. Keynesian economics is the foundation for virtually every leftist position there is, where there is great value seen in the government pumping money into an economy; but its fundamental falsehood is, that money has to first be taken out of the economy, either before or after the fact. That money had far more value to the economy to begin with. When it is taken out of the economy and then shoved back in, at best, the effect is neutral. But given the dishonesty of those in government, government has, in one way or another, taken its share first, and then put a reduced amount back into the economy, and where it is placed depends upon politics (so it is often placed in other greedy hands, and not into places which can exploit the movement of cash). That is, it might end up in the hands of a non-profit vote manufacturing operation rather than in the hands of a business person. People can deeply study Keynesian economics, but it is fundamentally flawed from the beginning, and makes no logical sense to a normal person.

Illustration: Government sometimes make the very false claim that the money that they take would just sit in some person's bank account (or be stacked up in some room somewhere). People who tend to be rich, get so by the prudent use of their capital. They often use their capital to invest, which means, that money is in the economy and working the economy.

Illustration: Perhaps an easier illustration is **communism** or **socialism**. The idea that you put everything concerning a nation into the hands of one person or into the hands of a few—no matter what promises they make—is flawed from the beginning. And history is filled with examples of communism and socialism, where millions are killed; or an economy is destroyed, and/or freedom is lost. Any political system which has to destroy some of its people, its economy or its freedom is fundamentally flawed, no matter how you investigate it.

Tangent: The reason that there are far more communist/socialist nations today than there were 50 years ago is the degeneracy of the free world. The further than we sink morally as a nation, the greater power socialism and communist will take.

Colossians 2:18 **Let no man rob you (of your reward), [that person] purposing by a [false] humility and by a religious worship of the angels, which (things) he has seen, investigating in vain, being puffed up by his fleshly mind.** (Kukis nearly literal translation)

Colossians 2:19a			
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
ου (οὐ) [pronounced oo]	<i>no, not, nothing, none, no one</i>	negation	Strong's #3756
krateō (κρατέω) [pronounced krat-EH-oh]	<i>seizing or retaining (literally or figuratively); holding (by, fast), keeping, laying a hand (hold) on, obtaining, retaining, taking (by)</i>	masculine singular, present active participle, nominative case	Strong's #2902
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 2:19a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kephalê (κεφαλή) [pronounced keh-fahl-AY]	<i>head [literal or figurative use]; headship, leadership, authority</i>	feminine singular noun; accusative case	Strong's #2776

Translation: *Indeed [he is] not holding fast to the head [Who is Christ],...*

The flaw in the false religion or false philosophy which is dominating the culture in Colosse is, they are not seizing or holding onto or keeping the head, which is, in this context, Christ (Colossians 2:10). No matter what a faith is, if Christ is not at the center of it, that faith (or philosophy) is flawed.

Colossians 2:19b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ek (ἐκ) [pronounced ehk]	<i>out of, out from, from, by, at, of</i>	preposition	Strong's #1537
Here, spelled ex (ἐξ) [pronounced ehks], because it comes before a vowel.			
hou (οὗ) [pronounced how]	<i>to who, from which, to what, from that, whose</i>	masculine singular relative pronoun; genitive/ablative case	Strong's #3739
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
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, nominative case	Strong's #4983

Translation: *...from which [is] all the body,...*

From the head is the body (Christ is also tied to the body back in v. 17).

We are the body of Christ, in the head and body analogy.

Colossians 2:19c

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 2:19c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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
haphai (ἄφαι) [pronounced haf-ī]	<i>ligaments, joints; bonds, connections, fastenings</i>	feminine plural noun, genitive/ablative case	Strong's #860
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
sundesmoi (σύνδεσμοι) [pronounced SOON-dehs-moy]	<i>bonds, bands, those things which bind (together); joint ties, ligaments, (figuratively) uniting principles, controls</i>	masculine plural noun, genitive/ablative case	Strong's #4886

Translation: ...with the joints and ligaments,...

Throughout the body, there are joints and ligaments, and these are the things which give the body movement and hold the body together (Paul is obviously speaking metaphorically at this point).

Colossians 2:19d

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
epichorēgēō (ἐπιχορηγέω) [pronounced ep-ee-khor-ayg-EH-oh]	<i>supplying, furnishing, one presenting; being supplied, being ministered to, an assistant</i>	neuter singular; present passive participle, nominative case	Strong's #2023
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
sumbibázō (συμβιβάζω) [pronounced soom-bib-AHD-zo]	<i>driving together, that is, uniting (in association or affection); compacting (together), assuredly gathering, knitting together, (mentally) inferring, showing, proving, teaching (in a group)</i>	neuter singular; present passive participle, nominative case	Strong's #4822

Translation: ...being supplied and knit together,...

There is an interaction between the head and the body, between the head and the joints and the ligaments, where there is a supplying of nutrients and an association of all things together.

Now, how do we put all of this together and relate it to Paul's original point? And what is that original point?

Recall from the very first verse that Paul spoke of his great, unseen congregation. Now, he, by the authority of God, teaches and strengthens the body—that is his function. But we are all the same body with the same head (Christ), and there is supplying and knitting together which takes place. In this case, it is what Paul does (later to be replaced by a large number of pastor-teachers).

See the [Doctrine of the Body of Christ](#) (R. B. Thieme, Jr.) in the [Addendum](#).

Colossians 2:19e			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
αυξανῶ (αὐξάνω) [pronounced owx-AN-oh]	<i>to grow, to increase, to enlarge</i>	3 rd person singular, present active indicative	Strong's #837
τὴν (τῆν) [pronounced tayn]	<i>the, to the; toward the; this, that</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun)
αὐξῆσις (αὐξησις) [pronounced owx'-ay-sis]	<i>growth, increase</i>	feminine singular noun, accusative case	Strong's #838
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
θεος (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: ...it keeps on growing the increase of God.

All of this—the supplying and the knitting together—this is what keeps on growing the increase of God. There is an interaction of the head and the body, the joints and the ligaments; and this involves all the members of the body, each of which has its own function. We are not just on the same team, we are the same body.

Furthermore, the eye cannot say to the hand, *I don't need you; you don't do anything for me.*

Paul is stressing this great unity of the body, which the Colossians are a part of (along with the other unseen congregations of Paul—congregations which he himself has never seen). In fact, I believe that Paul is making a contrast here between the false gnostic teachers, who claim to have seen something in their investigations; whereas Paul has not even seen his entire congregation (a fact becoming very clear to him while he is imprisoned in Rome). And yet he is related to his congregation as being part of the same body, where Christ is the head.

Colossians 2:19 **Indeed [he is] not holding fast to the head [Who is Christ], from which [is] all the body, with the joints and ligaments, being supplied and knit together, it keeps on growing the increase of God.** (Kukis nearly literal translation)

Colossians 2:18–19 **Let no man rob you (of your reward), [that person] purposing by a [false] humility and by a religious worship of the angels, which (things) he has seen, investigating in vain, being puffed up by his fleshly mind. Indeed [he is] not holding fast to the head [Who is Christ], from which [is] all the body, with the joints and ligaments, being supplied and knit together, it keeps on growing the increase of God.** (Kukis nearly literal translation)

Colossians 2:18–19 **Let no man rob you of your future reward by proposing a false humility or worship of angels, which thing he claims to have seen, but has really investigated in vain, being puffed up by his carnal thinking. Indeed, such a one is not holding fast to the head, Who is Christ, and from Whom is all the body, with its joints**

and ligaments, being supplied with nutrients and being knit together under the guidance of Jesus Christ, the body keeps on growing the increase of God. (Kukis paraphrase)

If you (all) die with Christ from the principles of the cosmos, why, as living in a cosmos, do you all keep on being obligated, not to adhere to, and not to taste, and not to touch, which keeps on being all to corruption in the consumption, according to the commandments and teachings of the men, which (things) keep on being a word indeed, having wisdom in a man-made religion and (false) humility and severity of a body, not in respect to one face to face with indulgence of flesh.

Colossians
2:20–23

If you (all) have died with Christ away from the principles of the cosmic system, why do you living in the world keep on being obligated [by the world]—[that] you might not cohabit [with your wife], or taste [certain foods], or touch [certain things]—all which (things) keep on perishing in [their] use; [where some of you want to live] according to the commandments and teachings of the men. [The] which (things) keep on being indeed a teaching, having wisdom in a man-made religion and a (false) humility and a severity of [one's] body, [but they are] not of value to anyone facing [the] desires of the flesh.

If you have died with Christ (and you have), you have also died to the basic principles of the cosmic system. Therefore, why do you keep on living in this world with a life of worldly obligations? For instance, do not cohabit with your wife, do not eat certain foods, and do not touch certain things. All of these things will perish in time with their use, so why do you want to live according to the commandments and teachings of man? These are the things which the world continues to teach, offering you a cosmic system sort of wisdom in a man-made religion and a false system of humility, teaching a harsh subjection of one's body to their principles, but which has no value when it comes to the trends of the sin nature.

Here is how others have translated this passage:

Ancient texts:

- Westcott-Hort Text (Greek) If you (all) die with Christ from the principles of the cosmos, why, as living in a cosmos, do you all keep on being obligated, not to adhere to, and not to taste, and not to touch, which keeps on being all to corruption in the consumption, according to the commandments and teachings of the men, which (things) keep on being a word indeed, having wisdom in a man-made religion and (false) humility and severity of a body, not in respect to one face to face with indulgence of flesh.
- Complete Apostles Bible If you died with Christ from the basic principles of the world, why, as though living in the world, do you submit to regulations--
"Do not handle, nor taste, nor touch,"
which things are all for corruption with the using, according to the commands and teaching of men?
These things indeed have a reputation of wisdom in self-imposed religion, false humility, and severity on the body, but are not of any value against the indulgence of the flesh.
- Revised Douay-Rheims .
- Douay-Rheims 1899 (Amer.) If then you be dead with Christ from the elements of this world, why do you yet decree as though living in the world?
Touch not: taste not: handle not.

Which all are unto destruction by the very use, according to the precepts and doctrines of men.

Which things have indeed a shew of wisdom in superstition and humility, and not sparing the body; not in any honour to the filling of the flesh.

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

For if ye are dead with the Messiah from the rudiments of the world, why are ye judged as if ye were living in the world?

But, touch thou not, and taste thou not, and handle thou not:

for these things perish in the using; and they are the commandments and doctrines of men.

And they seem to have a kind of wisdom, in a show of humility, and of the fear of God, and of not sparing the body; not in any thing of excellence, but in things subservient to the body.

Original Aramaic NT

For if you have died with The Messiah to the principles of the world, why are you judged as if you live in the world,

Namely, "Do not touch", "Do not taste", "Do not hold",

Which are the things that need to be destroyed, and are the commandments and the teachings of the sons of men?

And they appear to have in them a word of wisdom in the appearance of humility and worship of God and without sparing the body, not in things of honor, but in those things which are physical needs.

Plain English Aramaic Bible
Lamsa Peshitta (Syriac)

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English

If you were made free, by your death with Christ, from the rules of the world, why do you put yourselves under the authority of orders

Which say there may be no touching, tasting, or taking in your hands,

Rules which are all to come to an end with their use after the orders and teaching of men?

These things seem to have a sort of wisdom in self-ordered worship and making little of oneself, and being cruel to the body, not honouring it by giving it its natural use.

Bible in Worldwide English

Did you die with Christ? Then you left the teachings of this world. So why do you obey laws as if you were still living in this world?

I mean laws like this: "Do not touch that. Do not eat this. Do not put your hand on that."

All such things are gone as soon as they are used. These are laws made and taught by men.

These laws look as if they are good laws. They make a show of doing things for God. They make people humble themselves in some way. They make people control their bodies in certain ways. But they have no power to keep people from doing all the wrong things they want to do.

Easy English
Easy-to-Read Version–2008

You died with Christ and were made free from the powers that influence this world. So why do you act as if you still belong to the world? I mean, why do you follow rules like these: "Don't eat this," "Don't taste that," "Don't touch that"? These rules are talking about earthly things that are gone after they are used. They are only human commands and teachings. These rules may seem to be wise as part of a

<i>God's Word™</i>	<p>made-up religion in which people pretend to be humble and punish their bodies. But they don't help people stop doing the evil that the sinful self wants to do.</p> <p>If you have died with Christ to the world's way of doing things, why do you let others tell you how to live? It's as though you were still under the world's influence. People will tell you, "Don't handle this! Don't taste or touch that!"</p> <p>All of these things deal with objects that are only used up anyway. These things look like wisdom with their self-imposed worship, false humility, and harsh treatment of the body. But they have no value for holding back the constant desires of your corrupt nature.</p>
Good News Bible (TEV)	<p>You have died with Christ and are set free from the ruling spirits of the universe. Why, then, do you live as though you belonged to this world? Why do you obey such rules as "Don't handle this," "Don't taste that," "Don't touch the other"? All these refer to things which become useless once they are used; they are only human rules and teachings.</p> <p>Of course such rules appear to be based on wisdom in their forced worship of angels, and false humility, and severe treatment of the body; but they have no real value in controlling physical passions.</p>
<i>The Message</i>	.
NIRV	.
New Life Version	.
New Simplified Bible	.

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

Contemporary English V.	<p>You died with Christ. Now the forces of the universe don't have any power over you. Why do you live as if you had to obey such rules as, "Don't handle this. Don't taste that. Don't touch this."? After these things are used, they are no longer good for anything. So why be bothered with the rules that humans have made up? Obeying these rules may seem to be the smart thing to do. They appear to make you love God more and to be very humble and to have control over your body. But they don't really have any power over our desires.</p>
<i>The Living Bible</i>	.
New Berkeley Version	.
New Century Version	.
New Living Translation	.
The Passion Translation	<p>For you were included in the death of Christ and have died with him to the religious system and powers of this world. Don't retreat back to being bullied by the standards and opinions of religion— for example, their strict requirements, "You can't associate with that person!" or, "Don't eat that!" or, "You can't touch that!" These are the doctrines of men and corrupt customs that are worthless to help you spiritually. For though they may appear to possess the promise of wisdom in their submission to God through the deprivation of their physical bodies, it is actually nothing more than empty rules rooted in religious rituals!</p>
UnfoldingWord Simplified T.	<p>God considers that you died with the Messiah when he died. So now the spirits and all the rules that people make for how to please God— none of these things rule you anymore. So why are you still living as if these things were real? Why do you still obey those things? These rules are such as: "Do not handle certain things. Do not taste certain things. Do not touch certain things." Do not think you still have to obey such regulations. These rules are all about things that perish in this world as people use them, and they were made up and taught by men, not by God. These rules may seem to be good. But people made them because they were trying to honor God in their own way. That is why those people often look so humble; that is why they often hurt their own bodies. But if we obey these rules, we do not really stop wanting to sin.</p>

Williams' New Testament . If once through fellowship with Christ you died and were separated from the world's crude notions, why do you live as though you belonged to the world? Why submit to rules such as, "You must not handle," "You must not taste," "You must not touch," which refer to things that perish in the using, in accordance with human rules and teachings? Such practices have the outward expression of wisdom, with their self-imposed devotions, their self-humiliation, their torturings of the body, but they are of no value; they really satisfy the lower nature.

Partially literal and partially paraphrased translations:

American English Bible .
 Beck's American Translation .
 Breakthrough Version . If you died together with *the* Anointed King from the world's conventional practices, why do you consider rules, as if *you are people* living in *the* world? "You should not touch, nor should you taste, nor should you come into contact with it," that are all for deterioration with the using in line with the regulations and instructions of the people, some *things* that are a message that certainly has insight in invented religion, lowly focus, and not going easy on *the* body, without any value toward filling up the physical body.

Common English Bible .
 Len Gane Paraphrase . Therefore if you are dead with Christ from the world's basic principles, why then, as if you belong to the world, do you submit to rules (don't touch, don't taste, don't handle, all of which are to perish by using [them]) according to human commandments and doctrines? These truly sound reasonable in self imposed worship, humility, and asceticism, not for any honor except to satisfy the flesh.

A. Campbell's Living Oracles . Now, if you have died with Christ from the elements of the world, why, as living in the world, you are subject to ordinances, Touch not, taste not, handle not; (which are all to perish with the using;) after the commandments and doctrines of men; which things have, indeed, a show of wisdom in will-worship, and humility, and not sparing the body-without any respect to the gratification of the flesh.

New Advent (Knox) Bible .
 NT for Everyone .
 20th Century New Testament . Since, with Christ, you became dead to the puerile teaching of this world, why do you submit, as though your life were still that of the world, To such ordinances as 'Do not handle, or taste, or touch'? For all the things referred to in them cease to exist when used. You are following mere human directions and instructions. Such prohibitions appear reasonable where there is a desire for self-imposed service, and so-called 'humility,' and harsh treatment of the body, but are of no real value against the indulgence of our earthly nature.

Mostly literal renderings (with some occasional paraphrasing):

An Understandable Version .
 Berean Study Bible . If you have died with Christ to the spiritual forces of the world, why, as though you still belonged to the world, do you submit to its regulations: "Do not handle, do not taste, do not touch!"? These will all perish with use, because they are based on human commands and teachings. Such restrictions indeed have an appearance of wisdom, with their self-prescribed worship, their false humility, and their harsh treatment of the body; but they are of no value against the indulgence of the flesh.

Christian Standard Bible .
 Conservapedia Translation .
 Evangelical Heritage V. .
 Revised Ferrar-Fenton Bible .

Free Bible Version

If you died with Christ to the religious demands that this world insists upon,* why would you make yourself subject to such demands as if you were still part of this world? Things like: don't handle that, don't taste that, don't touch that! These commands refer to things that don't last since they're used up,* and they're based on man-made requirements and teachings. Such rules may make some kind of sense to those who practice self-centered piety, who are so proud of being humble, and who "mortify the body;" but in reality they don't help at all in dealing with sinful desires.

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

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The New Life in the Messiah

If you have died with the Messiah [Or Christ] to the basic principles of the world, [Or the elemental spirits of the universe] why are you submitting to its decrees as though you still lived in the world? "Don't handle this! Don't taste or touch that!" All of these things will be destroyed as they are used, because they are based on human commands and teachings. These things have the appearance of wisdom in promoting self-made religion, humility, and harsh treatment of the body, but they have no value against self-indulgence.

Lexham Bible
Montgomery NT

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If you died with Christ to the world's rudimentary notions, why, as if you still lived in the world, do you submit yourselves to dogmatism found on teachings and doctrines of men— such as "Do not handle this," "You must not taste that," "Do not touch this"— all things which are intended to perish in the using? For these precepts, although they have a show of wisdom with their self-imposed devotions and fastings and bodily austerities, are of no real value against the indulgence of the carnal appetites.

NIV, ©2011
Riverside New Testament

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If you died with Christ to the elementary teachings of the world, why do you, as if still living in the world, have such rules as, "Do not touch," "Do not taste," "Do not handle" referring to things that perish when used? These rules follow the commandments and teachings of men. They have an appearance of wisdom in self-imposed ceremonial and excessive humility and severity to the body, but have no value against the indulgence of the flesh.

Leicester A. Sawyer's NT

If therefore you died with Christ from the rudiments of the world, why do you practice ordinances as living in the world,— you shall not touch, you shall not taste, you shall not feel,— all which are to perish in the using—according to the commandments and instructions of men? Which have an appearance of wisdom in voluntary worship and humiliation, and in a rigorous treatment of the body, [which is held] in no respect for the surfeiting of the flesh.

The Spoken English NT
UnfoldingWord Literal Text

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If you died together with Christ to the elements of the world, why do you live as obligated to the world: "Do not handle, nor taste, nor touch!" All these things will perish with use, according to the instructions and teachings of men? These are rules which have the wisdom of self-made religion and humility and severity of the body. But they are not of any value against the indulgence of the flesh.

Urim-Thummim Version

Therefore if you are dead with Christ from the rudiments of the cosmos, why as though living in the universe are you subject to ordinances, (Touch not; taste not; handle not; that all are to perish with the using;) after the commandments and doctrines of men? Which are indeed, having a matter of wisdom in arbitrary-worship, and humble-mindedness and neglecting of body, not in any honor to a satisfying of the flesh.

Weymouth New Testament

If you have died with Christ and have escaped from the world's rudimentary notions, why, as though your life still belonged to the world, do you submit to such precepts as "Do not handle this;" "Do not taste that;" "Do not touch that other thing" --

referring to things which are all intended to be used up and perish--in obedience to mere human injunctions and teachings? These rules have indeed an appearance of wisdom where self-imposed worship exists, and an affectation of humility and an ascetic severity. But not one of them is of any value in combating the indulgence of our lower natures.

Wikipedia Bible Project
Worsley's New Testament

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If therefore ye be dead with Christ from the elements of the world; why, as if living in the world, are ye subject to *ceremonial* ordinances, (*such as* "touch not, taste not, handle not," which all tend to corruption in the using,) according to the commandments and doctrines of men? which *things* indeed have a pretence to wisdom in voluntary worship, and humiliation, and bodily penance, *as* having no regard to the satisfying of the flesh.

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

If, then, you died with Messiah from the elements of the world, why are you under its decrees, as living in the world?
Do not handle, do not taste, do not touch, for these things are customs which are changeable; and they are the command and doctrines of men⁸. (Isaiah 29:13)
Which things indeed appear to be a matter of having wisdom when presented by the humble person in reverence for Elohim, provided they disregard the things of the flesh, not those things which are honorable, but only those things which satisfy the pleasures of the flesh.

⁸ Clearly Paul is speaking of pagan gnostic and ascetic rituals as they are "the commands of men" not YHWH.

Holy New Covenant Trans.

If you truly died with Christ, leaving behind the standards of the world, why are you living as if you were still in the world? You are making strict rules: "Don't handle it!"; "Don't taste this!"; "Don't touch that!"

None of these things will last after they have been used for a while. They are human commands and teachings. These things look like there is wisdom behind them. They have forced worship, false humility, and harsh treatment of the human body but they don't help control physical desires at all!

The Scriptures 2009

If, then, you died with Messiah from the elementary matters^f of the world, why, as though living in the world, do you subject yourselves to dogmas:^d "Do not touch, do not taste, do not handle" – which are all to perish with use – according to the commands and teachings of men?⁹ Isaiah 29:13. These indeed have an appearance of wisdom in self-imposed worship, humiliation and harsh treatment of the body – of no value at all, only for satisfaction of the flesh.

^dDogmas - also see Colossians 2:14 and Ephesians 2:15<.

^fSee Colossians 2:8 and Galatians 4:3 and Galatians 4:9.

⁹See also Matthew 15:8-9, Mark 7:6-7.

Tree of Life Version If you died with Messiah to the basic principles of the world, why—as though living in the world—do you subject yourselves to their rules? Don't handle! Don't taste! Don't touch!" These all lead to decay with use, based as they are on man-made commands and teachings. Indeed, these are matters that have an appearance of wisdom in self-made religion and humility and self-denial of the body—yet none are of any value for stopping indulgence of the flesh.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament ...if [You*] die with christ from the elements [of] the world why? as {if} [You*] Living {are} in world [You*] are submitted (legalistically) {They say} not [You] may attach {yourself} neither [You] may taste {something} neither [You] may touch {something} Which* is~ All to ruin [by] the usage in the commands and teachings [of] the men Which* is~ word certainly Having [of] wisdom in religion and [in] lowliness and [in] severity [of] body not {Which* are} in honor someone to indulgence [of] the flesh...

Alpha & Omega Bible IF YOU HAVE DIED WITH CHRIST TO THE ELEMENTARY PRINCIPLES OF THE WORLD, WHY, AS IF YOU WERE LIVING IN THE WORLD, DO YOU SUBMIT YOURSELF TO DECREES, SUCH AS, "DO NOT HANDLE, DO NOT TASTE, DO NOT TOUCH," WHICH ALL REFER TO THINGS DESTINED TO PERISH WITH USE, IN ACCORDANCE WITH THE COMMANDMENTS AND TEACHINGS †(Mark 7:19) OF MEN? THESE ARE MATTERS WHICH HAVE, TO BE SURE, THE APPEARANCE OF WISDOM IN SELF MADE RELIGION AND SELF ABASEMENT AND SEVERE TREATMENT OF THE BODY, BUT ARE OF NO VALUE AGAINST FLESHLY INDULGENCE.

Awful Scroll Bible Therefore, if you died-away with the Anointed One, from the linings up of the world, why as to are you living by-within that being the world's suppositions? "You yourselves shall not touch, and- shall -not taste, and- shall -not handle", which are all to waste using-away, along with the conclusions-from-among, and teachings of they of the aspects-of-man, what-certain are holding surely a word of wisdom, from-within religious-desires and humble-thinking, and from-within not-sparing the body, which are not of any value with regards to the repletion of the flesh.

Concordant Literal Version If, then, you died together with Christ from the elements of the world, why, as living in the world, are you subject to decrees:" You should not be touching, nor yet tasting, nor yet coming into contact, (which things are all for corruption from use), in accord with the directions and teachings of men? which are (having, indeed, an expression of wisdom in a willful ritual and humility and asceticism) not of any value toward the surfeiting of the flesh."

exeGeses companion Bible So if you die with the Messiah from the elements of the cosmos, why, as though living in the cosmos, are you dogmatized
- touch not,
taste not,
finger not
- which all destruct with the consuming after the misvoth and doctrines of humanity?
Which indeed have a word of wisdom in will ceremony and humblemindedness and neglecting of the body
- not in any honor to the gratifying of the flesh.

Orthodox Jewish Bible Als (Since) you died with Rebbe, Melech HaMoshiach to the ikkarim (basic principles) of the Olam HazeH, why, as though you still belonged to the keyam (existence) of the Olam HazeH, do you (Goyim) chain yourself to chumra legalisms? "Do not touch; do not taste; do not handle."
The things referred to are all destined to deterioration with use, according to the humanly contrived mitzvot and the humanly contrived chukim (laws) of mere Bnei Adam [i.e., non-Biblical teachings and humanly contrived religious tradition] YESHAYAH 29:13],
Which things have a superficial appearance of chochmah in self-imposed religion and mystical asceticism and severe physical mortification, but are of no value against the indulgence of the basar (the old nature unrenewed and unregenerated by the Ruach Hakodesh).

Rotherham's Emphasized B. .

Expanded/Embellished Bibles:

The Amplified Bible

An Understandable Version

Since you died with Christ to the basic principles of the world, [then] why, as though you [still] lived in [harmony with] the world, do you submit yourselves to [its] rules, [such as]: "Do not handle [this]; do not taste [that]; do not touch [those things]?" (All these things [i.e., the things handled, tasted or touched] are destined to perish with [constant] use). [These rules are] based on the commands and teachings of men. They certainly have an appearance of wisdom, [displaying] self-prescribed worship and [false] humility and asceticism, but they lack any value in curbing the desires of the physical passions.

Benjamin Brodie's trans.

If you have died together with Christ [retroactive positional truth] to the ultimate source of the basic principles [rudimentary elements] of the cosmic system, then why, as though living like a person in the cosmic system, are you submitting to legalism?

For instance [an example of three legalistic taboos]: You shall not have sex [celibacy], neither shall you eat certain foods [vegetarianism], nor shall you touch anything with hostility [pacifism],

All of which [taboos] are destructive to the adherent [ruins their spiritual life], according to the ordinances and teachings of men [not from God],

Which classification of things [taboos] currently exist, on the one hand, having a reputation [appearance] of wisdom by means of a self-made system of religion [superstition] and by means of an emotionally subjective false humility [self-effacement] and by means of a severe non-indulgence of the body [extreme asceticism], but on the other hand, which are not of any value against gratification of the flesh [taboos are unable to control the old sin nature].

The Expanded Bible

Jonathan Mitchell NT

Since (or: If) you folks died together with Christ, away from the world's system of elementary principles (or: the rudimentary teachings and fundamental assumptions of the organized System [e.g., world of religion, secular society, education or culture]), why, as living in [the] world (in an organized system), are you constantly being subjected to (or, as a middle: submitting to; binding yourself to) rules (decrees; commands; or: effects of thoughts or results of imaginations; "dogmas" [of the system]):

"You should not (or: may not) touch (handle; light or kindle), nor yet should you (or: may you) taste by sipping (= partake of or enjoy), nor yet should you (or: may you) come into contact!"

– which are all things [that are proceeding] into decay and ruin (thus: corruption) by consuming and being used up or misused – down from and corresponding to the effects of commands (or: on the level of the results of purposed directives and

imparted instructions), as well as teachings and trainings, of humans (whose source is mankind; from people)?

– which things, indeed, having a message (a word; an expression; may = a promise or reputation) of wisdom in self-imposed observance of ritual or self-willed form of worship, and in humility (= self-abasement), even in asceticism (unsparing) of [the] body, [yet are] not of any value or worth [and lead] toward a filling up of the flesh to the point of satiation (= a gratification of the alienated self; = a satisfying of the estranged human nature; or: = a bringing of religious works to the full; or: [and have] no honor, facing a fullness and plenty which are flesh; or: = are worthless, with a view to having enough in the natural realm)!

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

Bible Translations with Many Footnotes:

Lexham Bible

If you have died with Christ to the elemental spirits of the world, why do you submit to them as if living in the world? “Do not handle, do not taste, do not touch,” which things are all meant for destruction by consuming according to human commandments and teachings, which things although they have [Literally “having”], [*Here the participle (“having”) is understood as concessive] to be sure, an appearance of wisdom in self-made religion and humility and unsparing treatment of the body, do not have any value [Literally “are not with any value”] against the indulgence of the flesh.

NET Bible®

New American Bible (2011) .
 The Passion Translation .
 Rotherham’s Emphasized B. .
 The Spoken English NT

Haven’t you died with Christ, and gotten free from the ruling spirits of the world?^u How is it that you’re letting yourselves be put under obligation, like people living in the world?

“Don’t handle! Don’t taste! Don’t touch!”^v

These are things that get used up and disappear! These people are talking according to human rules and teachings.

Such things appear to be wise to those who want to be religious and humble and harsh to their bodies,^w but they’re of no particular value against overindulgence^x of the flesh.

^u. Lit. “If you have died with Christ from the elements of the world”.

^v. He’s quoting the legalistic approach.

^w. Lit. “which things are a matter having wisdom in would-be religiousness and humility and asceticism”.

^x. Lit. “satiation”. Interpreters and copyists have been unsure what this means from very early on.

Wilbur Pickering’s New T.

Now then, since you died with Christ away from the basic principles of the world, why, as though still living in it, are you subjecting yourselves to regulations —Don’t handle! Don’t taste! Don’t touch!— (all of which result in corruption through overuse)⁹ according to the commands and teachings of men? Such things do indeed have an appearance of wisdom in self-made religion and subservience and asceticism, but are not of any value against the indulgence of the flesh.¹⁰

(9) Actually, there are things that it is better not to taste or handle, but the overuse of such restrictions will give negative results.

(10) ‘The flesh’ is used to refer to our ‘old man’ or sin nature, not the meat on our bones. Asceticism and legalism tend to make people feel self-righteous, which the ‘old man’ loves.

WEB — Messianic Edition .

Literal, almost word-for-word, renderings:

A Faithful Version	Therefore, if you have died together with Christ from the elements of the world, why are you subjecting yourselves to the decrees of men as if you were living in the world? They say, "You may not handle! You may not taste! You may not touch!" The use of all such things leads to corruption, according to the commandments and doctrines of men, Which indeed have an outward appearance of wisdom in voluntary worship of angels, and self-abasement, and unsparing treatment of the body, not in any respect to the satisfying of the needs of the flesh.
Analytical-Literal Translation	Since you _p died with Christ from the rudimentary elements [or, basic teachings] of the world, why as living in the world are you _p submitting to regulations? "You _p yourselves should not handle nor should you _p taste nor should you _p touch," which [things] are all for corruption with the using, according to the commandments and teachings of people, [cp. Isaiah 29:13] which are indeed having a reputation of wisdom in self-imposed religion and [false] humility and severe discipline [or, non-indulgence] of [the] body, [but which are] not of any value against indulgence of the flesh.
Berean Literal Bible Bill Puryear translation	. If you have died with Christ from the fundamental principles of the world [and you have], why, as if you are living in the cosmic system, do you submit yourselves to [religious] rules and regulations? 'Do not touch [a woman sexually] nor taste [forbidden foods] nor touch [anyone to kill them]', (which things are all for the purpose of destruction by being consumed)—according to the commandments and teachings from men, which category of things, indeed, keep on having the appearance of wisdom by means of a self-made religion and false-humility and the severe treatment of the body, which is not of any value against the gratification of the sin nature.
Bond Slave Version C. Thomson updated NT Charles Thomson NT	. If you, then, have died with the Christ from the elements of the world, why are you, as if you were living in the world, troubled with these dogmas, "Touch not; taste not; handle not;" which all tend to corruption by this improper use according to the injunctions and doctrines of those men. These indeed have a show of wisdom in will-worship and humility and self denial. Are they not in some estimation for the gratification of the flesh?
Context Group Version	If you (pl) died with the Anointed from the rudiments of the world, why, as though living in the world, do you (pl) subject yourselves to ordinances, Don't handle, nor taste, nor touch (all which things are to perish with the using), after the precepts and doctrines of men? Which things indeed have a show of wisdom in do-it-yourself religion, and humility, and severity to the body; [but are] not of any value against the indulgence of the flesh.
English Standard Version	If with Christ you died to the elemental spirits of the world, why, as if you were still alive in the world, do you submit to regulations—"Do not handle, Do not taste, Do not touch" (referring to things that all perish as they are used)—according to human precepts and teachings? These have indeed an appearance of wisdom in promoting self-made religion and asceticism and severity to the body, but they are of no value in stopping the indulgence of the flesh.
Far Above All Translation	If you have died with Christ to the rudiments of the world, why, as though living in the world, are you imposed upon with ordinances? – "Do not touch, and do not taste, and do not handle," which are all <i>destined</i> for decay with falling into disuse, <i>these being</i> after the commandments and teachings of men, which indeed have a

reputation for wisdom in self-willed worship and humility and austerity of *the* body, *but* not of any value for satisfying the flesh.

Green's Literal Translation
James Allen translation

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If you have died with Christ to the elementary principles of the world ¹, why, as if you were living in the world ², do you submit yourself to decrees, such as, "Do not handle, do not taste, do not touch! "(which things are all subject to decay by the using up)-- in accordance with the commandments and teachings of men. These are matters having, to be sure, the appearance of wisdom in self-made religion and false humility and severe treatment of the body, but are of no value against fleshly indulgence.

^{1,2} the noun, KOSMOS, "the world or universe; humanity, mankind."

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

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If you^o died together-with Christ away from the elemental principles of the world, why, (as *though* living in the world), are you^o submissive to its decrees: do not touch; do not taste; do not handle; (which things in the using are all *leading* to corruption), according-to the commandments and teachings of men? Which things are indeed in a man-made religion holding a reason *which comes* from *man's* wisdom and humility and unsparing cruelty of the body, *but are* not in any value toward the indulgence of the flesh.

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

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If you have died together with Christ from the ultimate source of the basic principles of the world [and you have], why, as functioning in a world are you constantly submitting to legalism, (You shall not have sex; you shall not taste forbidden foods; nor shall you touch anyone for the purpose of harming or killing.) according to the ordinances and doctrines of men. Which category of things is a show of wisdom by self-made religion, and neglect of grooming, not by means of any value against gratification from the source of the flesh [sin nature].

Updated Bible Version 2.17
A Voice in the Wilderness

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Therefore, if you died with Christ from the basic principles of the world, why, as though living in the world, do you subject yourselves to decrees; Do not touch, do not taste, do not handle; which all concern things which perish with the using; according to the commandments and doctrines of men? These things indeed have an appearance of wisdom in self-devised worship, false humility, and severity in abuse of the body, but are of no value against gratification of the flesh.

Webster's Translation
World English Bible
Worrell New Testament
Young's Updated LT

The gist of this passage:
20-23

Colossians 2:20a

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>			
apothnêskô (ἀποθνήσκω) [pronounced op-ohth-NACE-koh]	<i>to die [naturally or violently], to perish; used of temporal death, eternal death and the death of plants and animals</i>	2 nd person plural, aorist active indicative	Strong's #599
sun (σύν) [pronounced soon]	<i>with, beside, in association with, along with</i>	preposition	Strong's #4862
Christos (χριστός) [pronounced krees-TOHSS]	<i>anointed, anointed one, Messiah; transliterated, Christ</i>	masculine singular noun; dative, locative or instrumental case	Strong's #5547
apó (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 this, from that, [away, out] from the; from the source of; by the; than the</i>	neuter plural definite article; genitive and ablative cases	Strong's #3588
stoicheîa (στοιχεῖα) [pronounced stoy-KHEE-ah]	<i>elements, first principals; fundamental principles, rudiments; elemental spirits</i>	neuter plural noun, genitive/ablative case	Strong's #4747
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
kósmos (κόσμος) [pronounced KOSS-moss]	<i>world, world order, arrangement, order, organized world system, cosmic system</i>	masculine singular noun, genitive/ablative case	Strong's #2889

Translation: If you (all) have died with Christ away from the principles of the cosmic system,...

Dying with Christ is retroactive positional truth. That is, we identify with Christ in His deaths (with His spiritual death, with His physical death, and with His burial). In the same way, we die to the fundamental principles of the world. Every culture has a set of principles to which that culture adheres (these may be well established; and they may be sets of principles which are at odds with each other). The further that culture is from Jesus Christ, the further away from sound thinking that culture is.

Illustration: We have seen in the past 40 years in the United States a serious downturn in our culture, which began with the anti-war, anti-establishment, pro-communist, feminist and gay movements, which had their beginnings in the 1960s and 70s. Things are so crazy now that, when a person starts any sort of a satirical movement (such as Babylon Bee or some satirical identities on Twitter), sometimes their stories are so close to

the truth, that some people cannot distinguish. I am thinking particularly of a person on Twitter who has a parody account, who is the wokeest or the woke, who publishes her thoughts, nutty as they are, several a day; and she drives some conservatives half-crazy because they think she is real. This is not because the conservatives are not very smart—it is because there is almost no distance anymore between satire and reality. My point being is, the United States culture seems to be driving at 90 mph toward insanity.

There is almost no distance anymore between satire and reality [in today's]...United States culture.

Back to the verse at hand: because we have died with Christ, we have similarly died to the principles of the world (and to the concepts and values of a **woke culture** in the United States today).

Colossians 2:20b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ti (τί) [pronounced <i>tee</i>]	<i>in whom, by whom, to what [one], in which, how; whether, why, what</i>	neuter singular interrogative pronoun; accusative case	Strong's #5101
hōs (ὡς) [pronounced <i>hohç</i>]	<i>like, as; how; about; in such a way; even as; when, while</i>	comparative particle, adverb	Strong's #5613
zaō (ζάω) [pronounced <i>DZAH-oh</i>]	<i>living, being alive; having lived; the one enjoying life; one who is breathing; having soul life</i>	masculine plural; present active participle; nominative case	Strong's #2198
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
kósmos (κόσμος) [pronounced <i>KOSS-moss</i>]	<i>world, world order, arrangement, order, organized world system, cosmic system</i>	masculine singular noun, dative, locative or instrumental case	Strong's #2889
dogmatízō (δογματίζω) [pronounced <i>dog-mat-IHD-zoh</i>]	<i>to obligate; to decree, to command, to enjoin, to lay down an ordinance; to be obligated to, to submit to, to be ceremonially ruled</i>	2 nd person plural, present passive indicative	Strong's #1379 (hapax legomena)

Translation: ...why do you living in the world keep on being obligated [by the world]...

Apparently some of the Colossians were being lured away from a false system of thinking. They not only live in the world, but they are taking on the obligations and decrees of the world, and accepting them. The believer with doctrine ought to be able to recognize this false approach to life and reject it outright. Not everyone in Colosse was doing that.

Colossians 2:20 If you (all) have died with Christ away from the principles of the cosmic system, why do you living in the world keep on being obligated [by the world]... (Kukis nearly literal translation)

Colossians 2:21			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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
haptomai (ἅπτομαι) [pronounced HAHPTOH-mai]	<i>to touch; to attach oneself to, to fasten one's self to, adhere to, cling to; to have carnal intercourse with, to cohabit with</i>	2 nd person singular, aorist middle subjunctive	Strong's #680
mêde (μηδέ) [pronounced may-DEH]	<i>and not, but not, nor [yet] (continuing a negation), not</i>	negative conjunctive particle	Strong's #3366
geuomai (γεύομαι) [pronounced GHYOO-hm-ah-ee]	<i>to taste, to eat; metaphorically, to experience</i>	2 nd person singular, aorist (deponent) middle subjunctive	Strong's #1089
mêde (μηδέ) [pronounced may-DEH]	<i>and not, but not, nor [yet] (continuing a negation), not</i>	negative conjunctive particle	Strong's #3366
thingánō (θιγγάνω) [pronounced thing-GAHN-oh]	<i>to touch; to handle; to manipulate, to have to do with; to do violence to, to injure</i>	2 nd person singular, aorist active subjunctive	Strong's #2345

Translation: ...—[that] you might not cohabit [with your wife], or taste [certain foods], or touch [certain things]—...

There were certain prohibitions of the gnostic philosophy, just as there are a great number of prohibitions today in a woke society.

Illustration: Almost all public figures are expected to give respect to and even support Black Lives Matter and anything related to the LGBTQ agenda. A few days ago, I heard it as one particular sports figure, but googling it today turns up: *More and more athletes refuse to wear rainbow Pride uniforms; Rugby team players refuse to wear pride jersey in Australia; Tampa Bay Rays Players Refuse to Wear Rainbow-Colored Clothing.* These are people who are rejecting today's culture (and they are being castigated for it in the media).

In v. 21, I have suggested what these prohibitions might be, but the words are more general than how I have translated them. The idea is, there are certain prohibitions in the world, and the cosmic system wants to see everyone adhering to their prohibitions.

Colossians 2:21 ...—[that] you might not cohabit [with your wife], or taste [certain foods], or touch [certain things]—... (Kukis nearly literal translation)

Colossians 2:22a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ha (ἧ) [pronounced ha]	<i>whom, which, what, that, whose</i>	neuter plural relative pronoun; nominative case	Strong's #3739

Colossians 2:22a

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)
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
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
phthorá (φθορά) [pronounced <i>fthor-AH</i>]	<i>corruption; perishable; deterioration; destruction, ruin; moral decay</i>	feminine singular noun, accusative case	Strong's #5356
tê (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
apóchrēsis (ἀπόχρησις) [pronounced <i>ap- OHKH-ray-sis</i>]	<i>consuming, consumption, (the act of) using (up); abuse, misuse</i>	feminine singular noun; dative, locative or instrumental case	Strong's #671 (hapax legomena)

Translation: ...all which (things) keep on perishing in [their] use;...

All of these things which are not to be touched or eaten or held—these things eventually will perish with natural use. How many things around your house did your great grandparents use 100 years ago? Or great-great grandparents? Despite the great craftsmanship of that era, how many things from that era are still used today? Now push that back to 500 years ago, and how many of those things are used today? Things just wear out.

What sense does it make to ban the use of some innocuous thing, which, 100 years hence, will not even exist?

Colossians 2:22b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
katá (κατά) [pronounced <i>kaw- TAW</i>]	<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
ta (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
entalmata (ἐντάλματα) [pronounced <i>ehn- TAHL-maht-ah</i>]	<i>commandments, injunctions, (religious) precepts</i>	neuter plural noun; accusative case	Strong's #1778

Colossians 2:22b

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
didaskaliai (διδασκαλῖαι) [pronounced <i>dee-dask-ah-LEE-ī/did-as-kal-EE-ī</i>]	<i>teachings, (public) instructions; things which are taught, doctrines; precepts; acts of teaching, methods of teaching</i>	feminine plural noun; accusative case	Strong's #1319
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
anthrōpoi (ἄνθρωποι) [pronounced <i>ANTH-row-poy</i>]	<i>men [in the generic sense], mankind, human beings; men [in reference to gender]; people</i>	masculine plural noun; genitive/ablative case	Strong's #444

Translation: ...[where some of you want to live] according to the commandments and teachings of the men.

Some of the believers in Colosse wanted to live according to the woke culture that they were a part of, just as there are believers today who want to show some sort of allegiance to the woke culture of today (which are the commandments and teachings of men).

Colossians 2:22 ...all which (things) keep on perishing in [their] use; [where some of you want to live] according to the commandments and teachings of the men. (Kukis nearly literal translation)

Colossians 2:23a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hatina (ἅτινα) [pronounced <i>HA-teen-ah</i>]	<i>which, whoever, whatever, who; those who, such ones who</i>	neuter plural, relative pronoun, nominative case	Strong's #3748
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)
logos (λόγος, ου, ό) [pronounced <i>LOHG-ohss</i>]	<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
mén (μέν) [pronounced <i>men</i>]	<i>indeed, truly, certainly, surely, verily while, at the same time, pointing forward to something other than the thing or the one affirmed which is in opposition to it</i>	an affirmative or concessive particle; a conjunction	Strong's #3303

Colossians 2:23a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
echō (ἔχω) [pronounced EHKH-oh]	<i>having [and/or] holding; the one who owns, the possessor, adhering to, clinging to</i>	neuter plural, present active participle; nominative case	Strong's #2192
sophia (σοφία) [pronounced soh-EE-ah]	<i>wisdom [spiritual, human, cosmic]</i>	feminine singular noun; genitive/ablative case	Strong's #4678
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
ethelothrēskeía (ἑθελοθηρησκεία) [pronounced eth-el-oth-race-Kī'-ah]	<i>(man-made, self-made) religion; voluntary, arbitrary worship; worship which one prescribes and devises for himself, contrary to the contents and nature of faith which ought to be directed to Christ; said of the misdirected zeal and the practice of ascetics</i>	feminine singular noun; dative, locative or instrumental case	Strong's #1479 (hapax legomena)

Translation: [The] which (things) keep on being indeed a teaching, having wisdom in a man-made religion...

These things are indeed taught in the culture of the Colossians and similar things are taught in our culture. But these are human teachings, man-based wisdom and a man-made religion.

There is always this tension between the eternal Word of God and the accepted teachings of society. These teachings can be well-accepted by the culture and these idea might even be outside of the mainstream, yet they are still there.

Illustration: The philosophies of **wokeism** have been around for awhile. It has been more accepted in the United States over the past 5 years or so. If you are reading this 30 years after my writing this (I wrote this in 2023), then both gnosticism and wokeism may have no meaning for you. This is fine. Still, right now, there are cultural beliefs all around you, and the believer with doctrine is able to easily spot the ones which are against God.

Paul is warning the Colossians of the gnostic beliefs of their era, which beliefs were against God.

Colossians 2:23b			
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
tapeinophrosunē (ταπεινοφροσύνη) [pronounced tap-i-of-ros-OO-nay]	<i>humility, grace orientation; the having a humble opinion of one's self; a deep sense of one's (moral) littleness; modesty, lowliness of mind; self-abasement</i>	feminine singular noun, dative, locative or instrumental case	Strong's #5012

Translation: ...and a (false) humility...

What is often developed in those who have embraced their culture is a false humility.

Colossians 2:23c			
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
apheidía (ἀφειδία) [pronounced <i>af-i-DEE-ah</i>]	<i>unsparing treatment, severity; austerity (asceticism); neglecting</i>	feminine singular noun; dative, locative or instrumental case	Strong's #857 (hapax legomena)
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, genitive/ablative case	Strong's #4983

Translation: ...and a severity of [one's] body,...

The gnostics believed in a severe restraint of the body. Remember, *do not embrace, to not eat, to not touch?* This was all directed toward what people were not supposed to do, according to their philosophies.

Even though cultural mandates appear as if they are more free or freeing; they often come with many more cultural imperative or mandates. Today, a person who criticizes in any way homosexuality, even if only to present statistical truths about it, that person will face some form of shunning in today's culture as nearly a direct measure of their influence on society. A celebrity might find themselves castigated by many media outlets. A FB user may find his profile closed (temporarily or permanently).

Colossians 2:23d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ouk (οὐκ) [pronounced <i>ook</i>]	<i>no, not, nothing, none, no one</i>	negation; this form is used before a vowel	Strong's #3756
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
timê (τιμή, ἥς, ἥ) [pronounced <i>tih-MAY</i> or <i>tee-MAY</i>]	<i>price, value; honor, reverence, respect; the respect and honor one enjoys</i>	feminine singular noun; dative, locative or instrumental case	Strong's #5092
tini (τινί) [pronounced <i>tihn-ee</i>]	<i>to one, in someone, by a certain one; in any, to anyone, in anything; to someone, in something; to some, by some time, awhile; only</i>	feminine singular; enclitic, indefinite pronoun; adjective; dative, locative or instrumental case	Strong's #5100
prós (πρός) [pronounced <i>prahç</i>]	<i>facing, face to face with; to, towards, unto; for; about, according to, against, among, at, because of, before, between, by, with; directly to</i>	directional preposition with the accusative case	Strong's #4314

Colossians 2:23d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
plēsmonê (πλησμονή) [pronounced <i>place-mon-AY</i>]	<i>indulgence (of the flesh); repletion, satiety, for the satisfying of the flesh; to satiate the desires of the flesh; gratification</i>	feminine singular noun; accusative case	Strong's #4140 (hapax legomena)
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
sarx (σάρξ) [pronounced <i>sarx</i>]	<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

Translation: ...[but they are] not of value to anyone facing [the] desires of the flesh.

Nevertheless, these severe restraints have no effect upon the person facing the desires of the faith. These restraints are unhelpful to such a believer. The desires of the flesh (of the sin nature) are still there. There is the lust to commit sin, do good and to do evil. That is controlled by the **rebound technique** and by the intake of Bible doctrine. The severity of gnosticism (or of any other set of beliefs) is unhelpful when it comes to the control of the sin nature.

Colossians 2:23 [The] which (things) keep on being indeed a teaching, having wisdom in a man-made religion and a (false) humility and a severity of [one's] body, [but they are] not of value to anyone facing [the] desires of the flesh. (Kukis nearly literal translation)

Colossians 2:20–23 If you (all) have died with Christ away from the principles of the cosmic system, why do you living in the world keep on being obligated [by the world]—[that] you might not cohabit [with your wife], or taste [certain foods], or touch [certain things]—all which (things) keep on perishing in [their] use; [where some of you want to live] according to the commandments and teachings of the men. [The] which (things) keep on being indeed a teaching, having wisdom in a man-made religion and a (false) humility and a severity of [one's] body, [but they are] not of value to anyone facing [the] desires of the flesh. (Kukis nearly literal translation)

Colossians 2:20–23 If you have died with Christ (and you have), you have also died to the basic principles of the cosmic system. Therefore, why do you keep on living in this world with a life of worldly obligations? For instance, do not cohabit with your wife, do not eat certain foods, and do not touch certain things. All of these things will perish in time with their use, so why do you want to live according to the commandments and teachings of man? These are the things which the world continues to teach, offering you a cosmic system sort of wisdom in a man-made religion and a false system of humility, teaching a harsh subjection of one's body to their principles, but which has no value when it comes to the trends of the sin nature. (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 2 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 2

- 1.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

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 2

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

A Brief Review of Colossians 2

I used Benjamin Brodie's [translation](#) below.

Colossians 2:1 **For I want you to know about the great combat** [intercessory prayer struggles] **I continually have on your behalf and for those in Laodicea and as many as have not seen me face-to-face in my flesh** [other assemblies],...

The key word in the first phrase of v. 1 is agôn (ἀγών) [pronounced *ag-OHN*], which means, *an assembly; a place of assembly; the assembly of the Greeks at their games*. Strong's #73 (normally, in the brief study of a chapter, I do not mention the Greek or Hebrew; but my understanding of this verse puts me at odds with nearly every other translation that I am aware of). Although this can refer to the struggle at the games, this word can also refer simply to the assembly of a lot of people. Paul is simply speaking about this great assembly of believers which are everywhere throughout the Roman empire, who were members of his congregation.

I translated the first verse in this way:

Colossians 2:1 For I keep on desiring you (all) to see how great an assembly I keep on having beyond you (all), and of the (ones) in Laodicea and as many [of those] who have not seen my face in [the] flesh;... (Kukis nearly literal translation)

Paul is not bragging here, but he is telling those believers on Colosse, believers whom he has never met before, that are many similar locations throughout the Roman empire, and their forward spiritual movement cannot be undercut.

Maybe Paul know the following and maybe he didn't—but by far the greatest majority of people who would read and study his epistles are people Paul has never seen before. And that continues to this day.

One of the most fascinating things about the New Testament is, Paul and Luke, people who had not traveled with the Lord during His earthly ministry, wrote by far the largest portion of the New Testament. Furthermore, Paul is responsible—by the guidance of God the Holy Spirit—for virtually all Church Age doctrine.

Colossians 2:2 ...So that the mentality of your souls might be stabilized [during times of great pressure], while you are being taught inside the love complex, namely, every category of wealth [maximum doctrine in the soul] related to the full assurances which come from the source of technical knowledge [complete systematic theology], resulting in a full knowledge of the mystery of God, from the source of Christ,...

Paul, by his teaching of the mystery doctrine—doctrine which the recipients of his letters were urged to take and believe—had the responsibility to help believers throughout the world to grow spiritually and to become stabilized in the devil's world.

Colossians 2:3 ...In Whom [Jesus Christ] all the treasures of wisdom and knowledge are stored up [Bible doctrine is the mind of Christ].

All of the treasures of wisdom and knowledge are stored up in the mind of Christ; but God gave Paul the job of teaching this Church Age doctrine.

Paul is also claiming ultimate authority for his writings by saying this.

Colossians 2:4 I am telling you this so that no one may delude you with distorted doctrines by means of plausible but false discourse [subtle, persuasive speech].

During any period of time, in any geographic location, there are false teachings just waiting to get out and to infect believers and unbelievers. Paul says, "Don't be deluded by these doctrines."

Colossians 2:5 For, as is the case, I am in fact absent [from you] in the flesh, nevertheless, I am continually with you by means of the Spirit [non-resident pastor-teacher], constantly filled with inner happiness [from doctrine] even while inspecting your steadiness in ranks [in the Christian life] and the solid front [fortification] of your doctrine in Christ [battle lines in the angelic conflict].

Paul tells the Colossians, "Even though I am not there, I am with you in word and Spirit. Your growth and stability will come from the accurate teaching that I will provide.

Colossians 2:6 Therefore, in the same manner in which you received Christ Jesus the Lord [by the grace of God in the Spirit], keep on walking in it [the sphere of divine power],...

"Receive my doctrine just as you received Christ Jesus; and keep walking in it." The believers in Colosse heard the gospel message and they believed in Jesus Christ. Paul says, "In the same way, believe that I am teaching you in this epistle."

Colossians 2:7 ...Having been rooted [in spiritual self-esteem] and firmly anchored [in spiritual autonomy] and having been constantly built-up [construction of an edification complex in the soul] in it [spiritual maturity in the sphere of power], and having been continually established by means of doctrine [passing momentum & evidence testing], just as you were instructed [by a qualified pastor-teacher], keep on overflowing [abounding] with thanksgiving [part of ultra-supergrace life]....

The believers in Colosse have been rooted in the Lord Jesus Christ (they have believed in Him) and they are firmly anchored in Him, meaning that they have received basic Bible doctrine. They are to continue growing in their souls as Paul instructs them, overflowing with gratitude to God.

God provides the way for all believers to live; God guides all believers.

Colossians 2:8 ...Constantly be on guard [beware] so that there is not anyone who can capture [by pseudo-love fanaticism] and enslave you [in reversionism] through human speculation [human viewpoint philosophy & psychology], even through empty deceit [inane fallacies] according to the rudimentary teachings [beggarly elements] from the cosmic system and not according to the standards of Christ.

Paul warns the Colosse believers to not be captured or enslaved by false teaching, by human speculation, or empty deceit according to the fundamental teaching of the cosmic system. They must adhere to the standards of Jesus Christ.

Colossians 2:9 For in Him dwells permanently [in hypostatic union] all the fullness [divine essence] of the Godhead [deity of Christ] bodily [humanity of Christ];...

In Jesus, the complete essence of God exists, so why would believers be carried away by anyone else?

Colossians 2:10 ...Furthermore, you are in Him [positional truth], being completely filled full [by the baptism of the Holy Spirit], Who [Jesus Christ] is the Head [sovereign ruler] over every principality [angelic realm] and authority [earthly sphere],...

As believers, we are in Christ; and by the baptism and then filling of the Holy Spirit, we are completely filled, knowing that Jesus is the sovereign ruler over everyone, whether on earth or in heaven.

Colossians 2:11 ...In Whom you were circumcised by means of a circumcision not made with hands [spiritual, not ritual circumcision], by the renunciation of the body of the flesh [essence of the old sin nature], by means of the circumcision of Christ [identification with Christ on the cross],...

The circumcision of the Colossian believers is not a physical circumcision made by hands, but it is from being born again and from renouncing out sin nature (which produces s, good and evil).

Colossians 2:12 ...Having been buried with Him [union with Christ] by means of identification [baptism of the Holy Spirit], by means of which you have also been raised up with Him through faith [promise of resurrection life] by means of the sovereign [operational] power of God, Who raised Him out from the deaths [both spiritual and physical].

Being buried with Jesus Christ is retroactive positional truth; being raised up with Christ is current positional truth. All of this is accomplished by the power of God, Who raised Jesus out from deaths (Jesus suffered two deaths on the cross; spiritual death where God the Father poured out our sins upon Him; and physical death, when Jesus chose to breathe His last).

Colossians 2:13 And as for you, being dead in transgressions and the uncircumcision of your flesh [the old sin nature], He [God the Father], having graciously forgiven us all our transgressions, has given to you life together with Him [divine life imparted to the believer at the moment of regeneration],...

Just as Christ was dead and then buried, our experience was similar. We were dead in our transgression and in the uncircumcision of our flesh (which circumcision represents being born again). God has forgiven us our transgressions and He has given us eternal life with Him (Jesus).

Every place where we come up short, God has made provision for that.

Colossians 2:14 ...Having cancelled the IOU written against us, which kept on being hostile to us [because of the old sin nature], and He [the Father] removed it [the IOU] permanently from our midst, by nailing it to the cross,...

There is a legal, handwritten document against us which continues to be hostile to us. This document represents the barrier between man and God, and Jesus removed this from us, nailing it to the cross.

This does not mean that there is an actual, physical document that was handwritten with all charges against us. That is metaphoric, just as nailing it to the cross is metaphoric.

Colossians 2:15 ...Having disarmed the archons [chief demon warmakers] and [demon] commissioned officers, displaying the [angelic] captives publicly, having celebrated a triumphal procession over them by means of Him [Jesus Christ],...

The triumphal procession takes place in Hades, where all demons, incarcerated and temporarily free learn that Jesus has overcome the sin of man.

Colossians 2:16 ...Consequently, stop allowing anyone [self-righteous, legalistic believers] to sit in judgment over you in the act of eating or in drinking [adult beverages] or with respect to feasts or new moons [monthly festivals] or Sabbaths [worship days],...

Given the monumental achievement of the Lord, Colosse believers are not to allow legalistic believers to sit in judgment over them with regards to whatever they eat or drink, or what they celebrate or do not celebrate.

This is true today. There is one branch of cults who believe that we ought to be observing the Sabbath (which is Saturday, not Sunday); and there is another branch of cults which flips out because some Christians celebrate Christmas. These things are no one else's business. And even though the Bible tells us to *live every day alike*, this does not cut out birthdays and Thanksgiving; it simply means that every day should involve taking in some Bible doctrine.

Colossians 2:17 ...Which [three previously mentioned holy days] keep on being a shadow of those things which are about to come, but the substance [reality] is from Christ.

These things previously mentioned are shadow images of what is to come. For the most part, Jesus and His sacrifice on the cross fulfill what those images represent.

The general principle is this: when the antitype comes on the scene, it is no longer necessary to promote the type in anyway. The Passover is a wonderful shadow of the Lord dying for our sins; but once Jesus has actually died for our sins, we do not continue celebrating the Passover (and, as an aside, Jews today do *not* celebrate the Passover; if any Jew from the past watched what they do today, they would not recognize it).

Colossians 2:18 Let no one declare you ineligible for your reward, taking pleasure in self-effacement [the false humility of asceticism] and in the worship of angels [demon religion], taking a stand on those things he has seen [dreams, trances, hallucinations], being inflated with arrogance to no avail [without cause] under the influence of the thinking from the source of his flesh [old sin nature],...

The person who grows spiritually here on earth has eternal rewards awaiting him. Paul warns the Colossians not to set these things aside to practice false beliefs.

Colossians 2:19 ...And not being occupied with the Head [authority of Jesus Christ], from Whom all the body [of believers] through joints and ligaments [daily doctrine builds strength], being provided gratuitously [doctrine should be free] and being continually taught [by well-trained pastors & teachers], keeps on growing with the growth from God.

The key to our faith is Jesus Christ, Who is the head. We are the body of Christ, under His authority. There is the nourishment of the body, which takes place by the well-qualified pastor-teachers. Jesus Christ has seen to it that there would be provision for the body, for the growth of believers throughout the world, even to those who Paul would not meet (like the Colossians and the Laodicians, the examples which he gave at the beginning of this chapter).

Colossians 2:20 If you have died together with Christ [retroactive positional truth] to the ultimate source of the basic principles [rudimentary elements] of the cosmic system, then why, as though living like a person in the cosmic system, are you submitting to legalism?

The believer who has died together with Jesus Christ has also died to the basic principles of the cosmic system. Those basic principles change from year to year, and from place to place. The believer in Jesus Christ is not to submit to the teachings of the cosmic system.

Today, we might say that the believer in Jesus Christ should not submit to the taboos of wokeism.

Colossians 2:21 For instance [an example of three legalistic taboos]: You shall not have sex [celibacy], neither shall you eat certain foods [vegetarianism], nor shall you touch anything with hostility [pacifism],...

Benjamin also provides specifically what these words might mean, but this is more about whatever taboos happen to be supported by the cosmic system at any given time in any given place. The Colossians were exposed to one set of taboos there; we in American culture have a whole different set of taboos taking place in our own era.

Colossians 2:22 ...All of which [taboos] are destructive to the adherent [ruins their spiritual life], according to the ordinances and teachings of men [not from God],...

These taboos, or prohibitions of society are destructive to the spiritual life of the believer. They exist due to the ordinances and teachings of man.

Colossians 2:23 ...Which classification of things [taboos] currently exist, on the one hand, having a reputation [appearance] of wisdom by means of a self-made system of religion [superstition] and by means of an emotionally subjective false humility [self-effacement] and by means of a severe non-indulgence of the body [extreme asceticism], but on the other hand, which are not of any value against gratification of the flesh [taboos are unable to control the old sin nature].

What is developed is a false religion, a false system of beliefs, a false humility. In that era, they believed in an extreme asceticism. Today, in the United States, it is almost the exact opposite, where very few boundaries exist with regards to sexual behavior. However, the false religion then and false thinking now is of no value when it comes to the control of the sin nature. The sin nature lusts to sin, to do good and to do evil; and there is nothing in the world system to curb that.

The Christian has the rebound technique and the acquisition of Bible doctrine which are the only true tools which combat against the sin nature.

Addendum

Under the principle of not reinventing the wheel:

Doctrine of the Body of Christ (R. B. Thieme, Jr.)

A. Definition and Description.

1. The phrase “body of Christ” is used to designate all Church Age believers in their relationship with Jesus Christ. In fact, each person of the Trinity is related to the “body of Christ.”
 - a. God the Father appointed Jesus Christ as the ruler of the Church, “the Head of the body,” Eph 1:22-23.
 - b. Jesus Christ is involved as the head of the body, Col 1:18, “He is also head of the body, the Church; and He is the beginning, the first-born from the dead; so that He Himself might come to have first place in everything.”
 - c. The Holy Spirit is related to the body of Christ, 1 Cor 12:13, “For by means of one Spirit we are baptized into one body,....”
2. The analogy of the body of Christ is two-fold.
 - a. Christ is the head of the body, which is the royal family, Eph 1:22-23, 5:23-24; Col 1:18.
 - b. The Church or royal family of God is the body of Christ, 1 Cor 12:12-14; Eph 2:16, 4:4,5,12,16, 5:30,32; Col 1:24, 2:19; Rom 12:4-5.
3. While the Holy Spirit regenerates and baptizes every believer into union with Christ (positional sanctification), it is the eternal life of God the Son which is actually given to us.
 - a. In Jn 10:28, Jesus said concerning the Church Age, “I give unto them eternal life. They shall never perish, neither shall anyone pluck them out of My hand.”
 - b. The life of the body of Christ is the eternal life of the head of the body. 1 Jn 5:11-12 says that the eternal life we possess is the eternal life of the second person of the Trinity, the Lord Jesus Christ.
4. “One body,” as taught in Eph 4:4, is part of an analogy between Christ and the Church. Christ is the head of the Church and therefore the head of the body.
5. The dispensation of the Church is the time for the formation of the body of Christ, the Biblical term for the royal family of God, Eph 2:16.
6. The analogy indicates that the members of the body of Christ are formed into one organic whole with a common plan, a common goal, common objectives, and a common purpose.
7. “One body” emphasizes the status of unity among the members of the body of Christ. Of course, being in the same family doesn’t mean you always get along. But God has provided a way so we can all get along in the same family. The moment we believed in Jesus Christ, we entered into the royal family of God.
8. The baptism of the Spirit at salvation is the means by which we entered into this body. The baptism of the Spirit results in the creation of both the new spiritual species and the royal family of God.
9. Because our Lord had no royal family for His third royal title, the Church Age was inserted into history for the calling out of a royal family. Therefore, what we possess as royal family is absolutely unique. It is designed not only to give us the most fantastic happiness and blessing in every circumstance of life, but also so that we can get along together. We’re not combined by the same genes; we’re combined by something far greater through the ministry of God the Holy Spirit.
10. The body is the recipient of spiritual gifts, initially supplied by our Lord Jesus Christ, 1 Cor 12:27-28; and subsequently by the Holy Spirit.
11. The body is composed of two categories of Church Age believers.
 - a. Those located on earth.
 - b. Those located in heaven, who have died physically.

B. The Formation of the Body of Christ.

1. The formation of the body of Christ is the salvation ministry of God the Holy Spirit. The mechanics are the baptism of the Holy Spirit.
2. The body of Christ is a synonym for the Church as the royal family of God.
3. At the ascension and session of our Lord Jesus Christ, He received His third royal patent but was without a royal family to accompany it.
4. Therefore during the Church Age, there is the construction of the royal family. Every time a person

Doctrine of the Body of Christ (R. B. Thieme, Jr.)

in this dispensation believes in Jesus Christ, the baptism of the Spirit enters him into the body of Christ.

5. When the construction of the body of Christ is completed, then will occur the Rapture of the Church.
- C. The Head and Body Analogy.
1. Jesus Christ as the head of the body refers to the integral relationship between our Lord and each member of the royal family. The head and body analogy indicates relationship.
 2. Therefore, head and body is an analogy which indicates precedence between the two Christological dispensations. All precedence for the Church Age is taken from the dispensation of the Hypostatic Union.
 3. So all precedence for the Church Age originates from Christ as the head of the Church, and not from Israel and not from the Mosaic Law. This means that the analogy of Christ as the head and the royal family as the body emphasizes the life and activity of the Church Age believer as a new spiritual species, one of the results of the baptism of the Spirit.
 4. The analogy of Christ as the head of the body emphasizes the importance of the mystery doctrine of the Church Age, where the believer receives his thought pattern, mental attitude, and motivation from Bible doctrine, described in 1 Cor 2:16 as the mind or thinking of Christ.
 5. Just as the function of the body is based on the mentality of the soul, so the modus operandi of the Church Age believer is based on the thinking of the head, which is our Lord Jesus Christ. Therefore, all precedence comes from the dispensation of the Hypostatic Union and not from the dispensation of Israel.
 6. There is only one head to the body, and that head is the Lord Jesus Christ.
 7. All Church Age believers, therefore, have a common life based on the protocol plan of God provided for us. We also have a common purpose, which is to become invisible heroes. Though we have a common life and a common purpose, yet we all have different spiritual gifts.
 8. All Church Age believers have a common life which is eternal life, received at the moment of salvation through faith in Jesus Christ. Jn 3:16b, "For whosoever believes in Him shall never perish but have eternal life."
 - a. The Holy Spirit in regeneration created a human spirit for the imputation of eternal life.
 - b. Eternal life is the life of Jesus Christ.
 - i. 1 Jn 5:11-13, "And this is the deposition: that God has given to us eternal life, and this life is in His Son. He who has the Son has life, but he who does not have the Son of God does not have [eternal] life. These things I have written to you who believe in the person of the Son of God in order that you may know that you have eternal life."
 - ii. The body derives its life from thinking. The body is not dead until the brain stops working.
 - iii. Jn 10:28, "I give unto them eternal life. They shall never perish; furthermore, no one shall ever pluck them out of My hand."
 9. Summary of the body and head analogy: we have a common purpose; we have a common plan; we have a common life.
 10. The source of our motivation and direction comes from the head, Jesus Christ, just as the real you is your soul.
 11. The analogy of the body of Christ emphasizes the organic union of the royal family, and therefore its common life and common purpose. Being in union with Christ, we are interrelated with Him just as the human body is interrelated with the head. In the analogy, the body is totally dependent upon the head to provide the thinking, motivation, decisions, and execution of the protocol plan.
- D. The Increase of the Body of Christ.
1. The increase of the body of Christ comes through evangelism.
 2. There are three human sources of evangelism under the ministry of the Holy Spirit. The power of evangelism comes from the Holy Spirit.
 - a. Evangelism from the spiritual gift of evangelism.
 - b. Evangelism from the pastor-teacher.
 - c. Evangelism from personal witnessing.

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3. Evangelism is a grace function from God. The salvation ministry of Christ on the cross is the issue. The ministry of the Holy Spirit in common and efficacious grace is the mechanics.
4. The increase of the body of Christ is the function of evangelism on planet earth. There are three sources of evangelism.
 - a. The gift of evangelism is the most spectacular of all spiritual gifts extant today, causing the unbeliever to pay attention. The evangelist preaches salvation outside the local church.
 - b. The pastor-teacher teaches salvation in the local church.
 - c. Personal witnessing is one of the categories of Christian service as part of the believer's royal ambassadorship.
 - d. Some people come to know Jesus Christ through reading a salvation
- E. The cleansing of the body of Christ is threefold.
 1. Positional sanctification is the work of the baptism of the Spirit by which we are entered into union with Christ. This is the basis for the new spiritual species and the formation of the royal family of God.
 2. Experiential or progressive sanctification is the filling of the Spirit inside the operational-type divine dynasphere and post-salvation epistemological rehabilitation. Progressive sanctification is the momentum from doctrine which results in the execution of the protocol plan and the manufacture of the invisible hero.
 3. Ultimate sanctification is achieved when we receive our resurrection bodies patterned after our Lord's. This is the ultimate cleansing of the Church.
- F. Jesus Christ is the head of the body.
 1. The royal family of God is one organic body with the Lord Jesus Christ as the head. There are three concepts of Christ as the head.
 - a. Christ is the head of the corner, which means He has two crowns. Jesus Christ as the Son of David is the ruler of Israel. He is also the ruler of the Church because of His victory on the cross. Eph 2; Acts 4:11; 1 Pet 2:7.
 - b. Christ is the supreme ruler over the Church as the body of Christ, Eph 1:22-23, 4:4,15, 5:23.
 - c. Christ is the ruler over angels, Col 2:10.
 2. Therefore, the Lord has an authority over us. We can recognize it and have great blessing, or we can reject it and be the most miserable people in life.
 3. The role of the Trinity in forming the body of Christ.
 - a. God the Father appointed the Lord Jesus Christ as the head of the body, Eph 1:22.
 - b. Jesus Christ is the Savior of the body, Eph 5:23,25,30. Jesus Christ is also the sanctifier of the body, Heb 2:11, 13:12. Jesus Christ is also the head of the body, Eph 1:22-23, 5:23-25.
 - c. God the Holy Spirit is the active agent in the formation of the body, 1 Cor 12:12-13. After salvation, the body is sustained by the Holy Spirit, 1 Cor 6:16 cf 1 Cor 6:19-20.
 4. So the function of Christ in the formation of the body is not as an active agent, but as the source of its life and as its ruler.
- G. The body of Christ is a synonym for the Church as the royal family of God. At the ascension and session our Lord Jesus Christ received His third royal patent, but did not have a royal family. Therefore, the construction of the body of Christ during the Church Age is the means of forming that royal family.
- H. The purpose of the royal family or body of Christ on earth is the glorification of God through the execution of the protocol plan for this dispensation.
- I. Differences among Members of the Body of Christ.
 1. Being in union with Christ, every Church Age believer is joined to each other as members of the same body.
 2. While we have different spiritual gifts and different personalities, just as a body has different parts with different functions, yet we all belong to the same royal family of God.
 3. One of the major functions of the body of Christ is the exercise of our spiritual gifts. Every believer receives a spiritual gift at the moment of
 4. The exercise of spiritual gifts is compared to the function of the various members of the human body. Some people are hands, some are feet; others are eyes or ears. This is the subject of 1 Cor

A Complete Translation of Colossians 2	
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 2			
	Series	Lesson (s)	Passage
R. B. Thieme, Jr.	1972 Colossians (#405)	#14–27	Colossians 2:1–23
	1992 Spiritual Dynamics (#376)	#84	Colossians 2:13–14
	1992 Spiritual Dynamics (#376)	#602	Colossians 2:2
	1992 Spiritual Dynamics (#376)	#1017	Colossians 2:7
	1979 Faith-rest for the Crisis (#643)	#643	Colossians 2:6
	1969 Grace Apparatus for Perception (#661)	#3–6	Colossians 2:1–8
	1967 Satan and the Angelic Conflict (#748)	#4	Colossians 2:14
	1965 Teens (#776)	#118–125	Colossians 2:1–18
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/1242921/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 2

Word Cloud from Exegesis of Colossians 2¹⁸

These two graphics should be very similar; this means that the exegesis of Colossians 2 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	

¹⁸ Some words have been left out of this graphic; including *Strong*, *BDB*, and *pronounced*.