

Colossians 3

written and compiled by Gary Kukis

Colossians 3:1–25 4:1

Putting on the New Self/Practical Christianity

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 3 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: Colossians 3 is about living one's life in accordance with positional truth; and about interactions between believers (at home and in the local church).

*Bible Summary: Seek the things above. Your life is hidden with Christ in God. So put to death your worldliness. Do everything in the name of Jesus.*¹

This should be the most extensive examination of Colossians 3 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 3	Felix was the procurator of Judæa until A.D. 59, when Festus replaces him	Nero (54–68 A.D.)
Paul wrote the book of Colossians.			

Quotations:

Outline of Chapter 3:

Preface Introduction

v. 1–
v.
v.
v.
v.
v.
v.
v.
v.
v.
v.
v.

Chapter Summary Addendum

Charts, Graphics and Short Doctrines:

Preface **Preface**
 Preface **Brief Overview**
 Preface **Quotations**

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>

Doctrines Covered or Alluded To

[Homosexuality](#)

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

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).
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).
Body of Christ	Christ is the head of the church; and all of the members of the church (that is, believers) make up His body. Grace Notes (HTML) (PDF).

Definition of Terms	
(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).
Current Positional Truth	Current positional truth identifies the believer in Jesus Christ with the Lord’s resurrection, ascension and session.
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 Good	This is good which is completely in accordance with the plan of God. In order for a person to perform acts of divine good, they must be in fellowship and be thinking Bible doctrine. As a result, that which they do is divine good and moves the plan of God forward. See also the Doctrine of Divine Good (L.G. Merritt—West Bank Bible Church) (Grace Bible Church of Baytown) (Maranatha Church).
Elect of God; the elect	Jesus was elected in eternity past by God to die for our sins. Because we are in Christ, we share His election. God is said to foreknow us because He knew that we would be born and He knew every decision that we would make through His omniscience. See Ballinger’s Doctrine of Election and Calling ; Roy A. Cloudt’s Doctrine of Election .
Fellowship (with God)	Fellowship means that we enjoy a current, active relationship with God. This is a real state of being; but it does not mean that we feel it. We lose fellowship with God by sinning; and we regain that fellowship by naming our sins to God (also known as, <i>rebound</i> ; as explained in 1John 1:9). R. B. Thieme, Jr. called the naming of your sins and the resultant restoration to fellowship as <i>rebound</i> . See Rebound and Keep Moving! (R. B. Thieme, Jr.) Rebound (Kukis).
Filled with the Spirit; Filled with the Holy Spirit	For the believer in the Church Age, his restoration to fellowship by rebound also restores the filling of the Holy Spirit to him. This is not <i>an experience</i> . That is, you will not feel differently when filled with the Holy Spirit. See the Doctrine of the Filling of the Holy Spirit (Grace Bible Church of Baytown) (Maranatha Church) (Word of Truth Ministries) From Grace Notes (HTML) (PDF) R. B. Thieme, Jr. (Rebound and Keep Moving) (Rebound Revisited).

Definition of Terms	
Gospel , Gospel Message, Gospels	<p>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.</p>
Grace Orientation	<p><i>Grace</i> is all that God is free to do for mankind on the basis of the work of Jesus Christ on the Cross. <i>Grace</i> is undeserved mercy and unmerited favor from God to us. <i>Grace</i> is the title of God's plan and His policy for mankind. <i>Orientation</i> is defined as familiarization with a particular person, thing or field of knowledge. <i>To orient</i> means to set right by adjusting to facts or principles; to put oneself into correct position or relation or to acquaint oneself with the existing situation. <i>Grace orientation</i>, therefore, means to become familiar with God's grace plan and grace policies by adjusting to the facts and principles found in the Word of God, which puts you in correct relation to God and others. You will never be <i>grace-oriented</i> until you understand that your personal sins don't condemn you. Adam's original sin, which was imputed to you at birth, is what condemns you (spiritual death). This means that God's grace was operational when He imputed Adam's original sin to you, because condemnation must precede salvation. This is just another part of God's ingenious grace plan of salvation.³ The Doctrine of Grace Orientation (Ron Adema) (Robert Dean) (Rick Hughes—audio) (Robert McLaughlin) (Utilization of Grace Orientation) (R. B. Thieme, Jr. as one of the problem solving devices)</p>
Judicial Imputation versus Real Imputation (or Natural Imputation)	<p>A real imputation has a target or a natural home. What is imputed belongs there. Real imputations at birth: human life is imputed to the human soul at birth; Adam's original sin is imputed to the genetically formed sin nature. In a real imputation, there is a natural affinity for what is imputed and its target. No volition is involved.</p> <p>A judicial imputation occurs when something goes where there is no natural target or home. Our personal sins were imputed to Christ on the cross. There was no natural home anywhere in Christ for our sins. Similarly, when we believe in Jesus Christ, we have His righteousness imputed to us (but we have no natural home for His righteousness). A judicial imputation requires the volition of the one receiving the imputation, and if God is doing the imputing, then it cannot violate His essence in any way.</p> <p>Some might define a judicial imputation as an active imputation; and a real imputation as a passive imputation (both types of imputations subject to the previously noted conditions). See Wenstrom's Doctrine of Imputation.</p>
Logistical Grace	<p>Logistical grace is the divine planning, divine support, divine provision and divine blessing which are designed by God to keep the believer alive so that we can properly execute or fulfill God's plan. Logistical Grace (HTML) (PDF) (WPD).</p>

³ From http://gracebiblechurchwichita.org/?page_id=1556 accessed August 3, 2012.

Definition of Terms	
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>
Pastor, Pastor-teacher	<p>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).</p>
Position in Adam; in Adam	<p>Every person, prior to regeneration, is in Adam (specifically, in Adam after the fall). This means that we have a sin nature as Adam did (inherited through our natural father), and imputed to that sin nature is Adam's original sin. Also like Adam, we are born dichotomous, with a body and soul but without a human spirit.</p>
Positional Truth	<p>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).</p>
Rebound (Restoration to fellowship with God)	<p>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).</p>
Retroactive Positional Truth	<p>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).</p>
Right Lobe , Right Lobes	<p>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).</p>

Definition of Terms	
Righteousness of God; God's righteousness	God's righteousness is the absolute moral perfection of God. His righteousness is the principle of Divine Integrity, whereas the justice of God is the application or function of God's integrity (together, God's righteousness and justice make up His integrity). The point of reference between man and God is God's justice. Because our righteousness is not equivalent to God's righteousness, God's justice automatically rejects us and condemns us. However, when we believe in Jesus Christ, Who died for our sins, God is able to impute righteousness to us (Genesis 15:6).
Saint, Saints	A saint is simply a person who has believed in Jesus Christ. There is <i>not</i> a separate class of believers in this era called <i>saints</i> .
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 ⁴) (L. G. Merritt) (The origin of the old sin nature—McLaughlin) (Doctrine of the Old Sin Nature—Makarios —Word document) (Sin Nature)
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).
Stages of National Discipline	God set up a series of stages that He would go through to discipline the nation Israel, which stages are laid out in Leviticus 26. These are called the <i>cycles of discipline</i> by R. B. Thieme, Jr. See the Doctrine of the Cycles of Discipline . Client nations experience similar discipline from God. The Five Cycles of Discipline (BDR—probably Thieme) (Mark Perkins) (L. G. Merritt).
Woke Culture ; Wokeism	This term, <i>woke culture</i> , 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 You will have to do a search on this page.

Some of these definitions are taken from

<https://www.gotquestions.org/>

<http://rickhughesministries.org/content/Biblical-Terms.pdf>

<http://www.gbible.org/index.php?proc=d4d>

<http://www.wordoftruthministries.org/terms-and-definitions/>

<http://www.theopedia.com/>

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

An Introduction to Colossians 3

Introduction: Paul, in Colossians 3, first speaks of **current positional truth** (v. 1a) and then **retroactive positional truth** (v. 3). Then he draws a logical conclusion as what the life of the believer ought to be as a result of those things (vv. 2b–3 and vv. 4–5). Paul then doubles up on the coming wrath of God with putting away of parallel items in the life of the believer which are wrong. In all of this, Paul is urging the believers in Colosse to put off the old self and put on the new self (vv. 9–10).

In vv. 11–17, Paul speaks to the Colossians about getting along with one another in their **local churches**.

In vv. 18–25 (and in Colossians 4:1), relationships between people (husbands, wives, children, slaves) are explored in a very practical way.

One of the things which I do in this chapter, which is highly unusual for me, is to include Colossians 4:1 with chapter 3 (which is very much how this should have been in the first place; maybe the final three verses of this chapter knocked the chapter divider off his game?⁵).

A title or one or two sentences which describe Colossians 3.

Titles and/or Brief Descriptions of Colossians 3 (by Various Commentators)

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

Brief, but insightful observations of Colossians 3 (various commentators)

⁵ Colossians 3:23 has a very tricky beginning.

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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 3

Some of these questions may not make sense unless you have read Colossians 3. There are **two translations** at the very end of this chapter if you wanted to do that before proceeding any further in this study.

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It is important to understand what has gone before.

The Prequel to Colossians 3

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

The Principals of Colossians 3

Characters

Biographical Material

Characters	Biographical Material

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

The Places of Colossians 3

Place

Description

Place	Description

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By the Numbers

Item

Date; duration; size; number

Item	Date; duration; size; number

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

A Synopsis of Colossians 3

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The ESV (capitalized) is used below:

Outlines and Summaries of Colossians 3 (Various Commentators)

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

A Synopsis of Colossians 3 from the Summarized Bible

Keith L. Brooks, *Summarized Bible; Complete Summary of the Bible*; ©1919; from e-Sword, Colossians 3 (edited).

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

The Big Picture (Colossians 1–24)

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

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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.

Chapter Outline

Charts, Graphics and Short Doctrines

Bear in mind that there are no chapter breaks in the original manuscripts. If the chapter break was made reasonably, we begin with a new topic or set of topics in each chapter.

What has taken place so far in chapter 2 is this: Paul made mention of retroactive positional truth, when the believer has died with Christ, in identification with Him; which meant, the believer has also died to the world and to all of the world philosophies and religions.

We begin this chapter with current positional truth, where we are raised up with Christ in His resurrection, ascension and session.

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:

If, therefore, you (all) were raised up with the Christ, the (things) above keep on seeking after, where the Christ keeps on being on the right hand of the God sitting. The (things) above you (all) keep on thinking, not the things upon the earth; for you (all) died and the life of you (all) was hidden with the Christ in the God. When the Christ was made known, the life of us, then even you (all) with Him will be made known in glory.

Colossians
3:1–4

Kukis nearly literal:

If, therefore, you (all) were raised up with the Christ, [then] keep on seeking after the (things) above, where the Christ keeps on sitting, being on the right hand of the God. Keep on thinking about the (things) above, [and] not on the (things) on the earth, for you (all) died and your life has been concealed with the Christ in the God. When the Christ, the life of us, was made known, then even you (all) will be made known with Him in glory.

Kukis paraphrase

Since, therefore, you were then raised up with the Christ, when He was raised from the dead, keep on desiring the things above, because Christ keeps on sitting on the right hand of God in the heavenlies. Do not concern yourselves with the things upon the earth, for you all died in Christ and your lives have been encapsulated in Christ by the God. When Christ, Who is our life, is revealed, then we will be revealed with Him in glory.

Here is how others have translated this verse:

Ancient texts:

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

As a young Christian, I was quite interested in the alternative readings. After many decades of study, I have found that, as with the Hebrew text, disputed readings

rarely have any affect on the interpretation of a text (apart from perhaps a half-dozen fairly well-known alternate readings, like the end of the book of Mark).

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

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

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

Underlined words indicate differences in the text.

Ancient texts:

Westcott-Hort Text (Greek)	If, therefore, you (all) were raised up with the Christ, the (things) above keep on seeking after, where the Christ keeps on being on the right hand of the God sitting. The (things) above you (all) keep on thinking, not the things upon the earth; for you (all) died and the life of you (all) was hidden with the Christ in the God. When the Christ was made known, the life of us, then even you (all) with Him will be made known in glory.
Complete Apostles' Bible	If then you were raised with Christ, seek those things which are above, where Christ is, sitting at the right hand of God. Set your mind on things above, not on things on the earth. For you died, and your life has been hidden with Christ in God. Whenever Christ who is our life appears, then you also will appear with Him in glory.
Revised Douay-Rheims Douay-Rheims 1899 (Amer.)	. Therefore if you be risen with Christ, seek the things that are above, where Christ is sitting at the right hand of God. Mind the things that are above, not the things that are upon the earth. For you are dead: and your life is hid with Christ in God. When Christ shall appear, who is your life, then you also shall appear with him in glory.
V. Alexander's Aramaic T. Eastern Aramaic Mnscrip ⁷ James Murdock's Syriac NT	. If then ye have risen with the Messiah, seek the things on high, where the Messiah sitteth on the right hand of God. Think of things on high; not of the things on earth: for ye are dead; and your life is hidden with the Messiah, in God. And when the Messiah, who is our life, shall be manifested, then shall ye also be manifested with him in glory.
Original Aramaic NT ⁸	If therefore you are risen with The Messiah, seek that which is above, the place where The Messiah sits at the right side of God. Feed on that which is above and not that which is in The Earth,

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

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

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

For you have died to yourselves and your lives are hidden with The Messiah in God. And whenever The Messiah, who is our life, is revealed, then you also will be revealed with him in glory.

Plain English Aramaic Bible .
Lamsa Peshitta (Syriac) .

Significant differences:

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

Limited Vocabulary Translations:

Bible in Basic English If then you have a new life with Christ, give your attention to the things of heaven, where Christ is seated at the right hand of God.
Keep your mind on the higher things, not on the things of earth.
For your life on earth is done, and you have a secret life with Christ in God.
At the coming of Christ who is our life, you will be seen with him in glory.

Bible in Worldwide English Were you raised from death with Christ? Then look for the things which are in heaven. There Christ is sitting at the right hand of God.
Think about the things that are in heaven, not about things that are on earth.
Your old life died with Christ and your new life is kept with Christ in God.
Christ is our life. When he comes again and is seen, then you will also be seen with him. And you will be great.

Easy English .
Easy-to-Read Version–2008 You were raised from death with Christ. So live for what is in heaven, where Christ is sitting at the right hand of God. Think only about what is up there, not what is here on earth. Your old self has died, and your new life is kept with Christ in God. Yes, Christ is now your life, and when he comes again, you will share in his glory.

God's Word™ Since you were brought back to life with Christ, focus on the things that are above-where Christ holds the highest position. Keep your mind on things above, not on worldly things. You have died, and your life is hidden with Christ in God. Christ is your life. When he appears, then you, too, will appear with him in glory.

Good News Bible (TEV) You have been raised to life with Christ, so set your hearts on the things that are in heaven, where Christ sits on his throne at the right side of God. Keep your minds fixed on things there, not on things here on earth. For you have died, and your life is hidden with Christ in God. Your real life is Christ and when he appears, then you too will appear with him and share his glory!

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

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

Contemporary English V. You have been raised to life with Christ. Now set your heart on what is in heaven, where Christ rules at God's right side. Think about what is up there, not about what is here on earth. You died, which means that your life is hidden with Christ, who sits beside God. Christ gives meaning to your life, and when he appears, you will also appear with him in glory.

The Living Bible .
New Berkeley Version .

New Living Translation The Passion Translation	. Christ's resurrection is your resurrection too. This is why we are to yearn for all that is above, for that's where Christ sits enthroned at the place of all power, honor, and authority! Yes, <i>feast on all the treasures of the heavenly realm</i> and fill your thoughts with heavenly realities, and not with the distractions of the natural realm. Your crucifixion with Christ has severed the tie to this life, and now your true life is hidden away in God in Christ. And as Christ himself is seen for who he really is, who you really are will also be revealed, for you are now one with him in his glory!
UnfoldingWord Simplified T.	God considers that he made you alive again when he made the Messiah alive after he died. And the Messiah is in heaven and is sitting at God's right side, the place for the person of greatest honor and power. You also should try to live here as if you were already there. Desire what Jesus is keeping in heaven to give you; do not desire the things here on earth. For God considers that you have died and no longer belong to this world. He considers that he has hidden you with the Messiah to keep you safe. When God reveals the Messiah to everyone on earth in his shining light, then he will also reveal you in that same light, because the Messiah makes you live!
Williams' New Testament ⁹	So if you have been raised to life in fellowship with Christ, keep on seeking the things above, where Christ is seated at the right hand of God. Practice occupying your minds with the things above, not with the things on earth; for you have died, and your life is now hidden in God through your fellowship with Christ. When Christ, who is our life, appears, you too will appear to be glorified in fellowship with Him.

Partially literal and partially paraphrased translations:

American English Bible Beck's American Translation Breakthrough Version	. . So if you were brought back to life together with the Anointed King, look for the <i>things</i> above where the Anointed King is sitting in <i>the</i> right <i>side</i> of God. Focus on the <i>things</i> above, not the <i>things</i> on the earth. You see, you died and your life has been hidden together with the Anointed King in God. When the Anointed King (your life) is shown, at that time you also will be shown together with Him in magnificence.
Common English Bible Len Gane Paraphrase ¹⁰ A. Campbell's Living Oracles	. . If, then, you have been raised with Christ seek the things which are above, where Christ sits at the right hand of God. Set your affections on things above; not on things upon the earth. For you are dead; but your life is hid with Christ in God. When Christ our life shall appear then you shall also appear with him in glory.
New Advent (Knox) Bible NT for Everyone 20 th Century New Testament	. . Since, therefore, you were raised to Life with the Christ, seek for the things that are above; for it is there that the Christ is 'seated at the right hand of God.' Fix your thoughts upon the things that are above, not upon those that are on earth. For you died, and your Life now lies hidden, with the Christ, in God. When the Christ, who is our Life, appears, then you also will appear with him in glory.

Mostly literal renderings (with some occasional paraphrasing):

An Understandable Version	.
Berean Study Bible	.

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

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

Christian Standard Bible
 Conservapedia Translation
 Evangelical Heritage V.
 Ferrar-Fenton Bible
 Free Bible Version¹¹

So if you've been brought back to life with Christ, look for what comes from above, where Christ is, sitting at God's right hand. Fix your mind on what's above, not what's here on earth. You died, and your life is kept safe with Christ in God. When Christ—your life—is revealed, then you will also share in his visible glory.

God's Truth (Tyndale)
 International Standard V

Keep Focusing on the Messiah

Therefore, if you have been raised with the Messiah, [Or Christ] keep focusing on the things that are above, where the Messiah [Or Christ] is seated at the right hand of God. Keep your minds on things that are above, not on things that are on the earth. For you have died, and your life has been safely guarded by the Messiah [Or Christ] in God. When the Messiah, [Or Christ] who is [The Gk. lacks who is] your [Other mss. read our] life, is revealed, then you, too, will be revealed with him in glory.

Lexham Bible

Seek the Things Above

Therefore, if you have been raised together with Christ, seek the things above, where Christ is, seated at the right hand of God. Set your mind on the things above, not on the things on earth. For you have died, and your life is hidden with Christ in God. When Christ, who is your life, is revealed, then you also will be revealed with him in glory.

Montgomery NT

If you then are risen with Christ, seek those things which are above, where Christ abides, seated on the right hand of God. Set your heart on things above, not on earthly things; for you have died and your life is hidden with Christ in God. When Christ, who is our life, appears, then will you also appear with him in glory.

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

IF you, therefore, have been raised with Christ, seek the things above, where Christ sits on the right hand of God; employ your minds on things above, not on things on the earth. For you have died, and your life is hid with Christ in God; when Christ your life shall be made manifest, then shall you also be made manifest in glory.

The Spoken English NT¹²
 UnfoldingWord Literal Text

If then God has raised you with Christ, seek the things above, where Christ is sitting at the right hand of God. Think about the things above, not about the things on earth. For you have died, and your life is hidden with Christ in God. When Christ appears, who is your life, then you will also appear with him in glory. [Some versions read, When Christ appears, who is our life, then you will also appear with him in glory.]

Urim-Thummim Version

If you then are risen with Christ, seek those things that are above where Christ sits on the right hand of Elohim. Set your affection on things above, not on things on the earth. Because you are dead and your life is hidden with Christ in Elohim. When Christ, who is our life will appear, then will you also appear with him in glory.

Weymouth New Testament

If however you have risen with Christ, seek the things that are above, where Christ is, enthroned at God's right hand. Give your minds to the things that are above, not to the things that are on the earth. For you have died, and your life is hidden with Christ in God. When Christ appears--He is our true Life--then you also will appear with Him in glory.

Wikipedia Bible Project
 Worsley's New Testament

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

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

Catholic Bibles (those having the imprimatur):

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

Jewish/Hebrew Names Bibles:

Complete Jewish Bible .
 exeGeses companion Bible .
 Hebraic Roots Bible¹⁴ If, then, you were raised with Messiah, seek the things above, where Messiah is sitting at the right hand of YAHWEH; (*Psa 110:1*) set your mind on the things above, not on things on the earth. For you died, and your life has been hidden with Messiah in Elohim. Whenever Messiah our life is revealed, then also you will be revealed with Him in glory.

Holy New Covenant Trans. So since you were raised with Christ, search for things that are above, where Christ is sitting at God's right side. Think about things that are above, not things on the earth. Since you have died, your life has been hidden away with Christ in God. When Christ (your life) appears, then you will appear with him in glory too.

The Scriptures 2009 If, then, you were raised with Messiah, seek the matters which are above, where Messiah is, **seated at the right hand of Elohim**. Psalm 110:1. Mind the matters above, not those on the earth. For you have died, and your life has been hidden with Messiah in Elohim. When the Messiah, who is our life, is manifested, then you also shall be manifested with Him in esteem.

Tree of Life Version Therefore, if you have been raised up with Messiah, keep seeking the things above—where Messiah is, sitting at the right hand of God. Focus your mind on things above, not on things on the earth. For you have died, and your life is hidden with Messiah in God. When Messiah, who is your life, is revealed, then you also will be revealed with Him, in glory!

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament¹⁵ ...if so [You*] are raised (together) [with] the christ the [things] above seek! where The Christ is in [one] right [of] the god Sitting the [things] above think! not the [things] on the earth {think!} [You*] die for and The Life [of] you* has been hidden with the christ in the god when The Christ may be shown The Life [of] you* then and You* with him will be shown in recognition...

Alpha & Omega Bible .
 Awful Scroll Bible If yous are being therefore, raised-with the Anointed One, be seeking that above, where the Anointed One is sitting-down, from-within the Right Hand of God. Be thinking on that above, not on that of the land. For yous died-away, and you all's lives have been hid with the Anointed One, from-within God.

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

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

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

Concordant Literal Version	<p>As-when- the Anointed One, our Life, -shall be made exposed, then you also will be made exposed with Him, from-within splendor.</p> <p>If, then, you were roused together with Christ, be seeking that which is above, where Christ is, sitting at the right hand of God."</p> <p>Be disposed to that which is above, not to that on the earth, for you died, and your life is hid together with Christ in God."</p> <p>Whenever Christ, our Life, should be manifested, then you also shall be manifested together with Him in glory."</p>
exeGesés companion Bible	<p><u>THE HOLY LIFE</u></p> <p>So if you co-raised with the Messiah, seek those which are above, where the Messiah sits at the right of Elohim. Set your thought above - not on the earth. For you died and your life is secreted with the Messiah in Elohim. Whenever the Messiah, our life, manifests, then you also manifest with him in glory.</p>
Orthodox Jewish Bible	<p>If therefore you were made to stand up alive in hitkhdshut with Rebbe, Melech HaMoshiach, seek the things above, where Moshiach is, LI'MINI ("at my right hand" TEHILLIM 110:1), sitting at the right hand of Hashem. Place your machshavot (thoughts) above (in Shomayim), not on the things of the Olam Hazeh. For you died and the Chayyim of you has become nistar (hidden, 2:3) with Moshiach in Hashem. When Rebbe, Melech HaMoshiach who is Chayyeinu (our Life) is made manifest in hisgalus (revelation), then also you with Him will be made manifest in hisgalus in kavod.</p>
Rotherham's Emphasized B.	.

Expanded/Embellished Bibles:

The Amplified Bible

An Understandable Version

If then you people have been raised up together with Christ [*i.e., from your burial in immersion, See 2:12-13 with Rom. 6:4*], pay attention to the things that are above [*i.e., heavenly things*], where Christ is seated at the right side of God. Focus your minds on the things that are above, not on earthly things. For you died [*with Christ, See 2:20*], and your life is [*now*] hidden with Christ in [*fellowship with*] God. [*So*], when Christ, who is your [*or, "our" source of*] life, appears [*i.e., at His second coming*], then you people also will appear with Him in splendor [*i.e., in heaven*].

Benjamin Brodie's trans.¹⁶

If therefore, you have been raised together with Christ [positional truth], then keep on endeavoring to obtain and possess the above things [Bible doctrine circulating in the soul brings us into the immediate presence of God], where the Christ is sitting [session] at the right hand of God [the Father].

Keep on thinking objectively about [concentrate on] the above things [Bible doctrine as divine viewpoint], not the things [human viewpoint] upon the earth [cosmic thinking],

For you have died [separated from your former life], and the function of your life has been hidden together with Christ by means of the God [the veil which now shrouds your higher life from others will one day be withdrawn].

On the occasion [at the rapture] when the Christ, our life, shall appear [when the Groom returns for His bride], at that time you also shall be made manifest with Him in the sphere of glory.

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

The Expanded Bible
Jonathan Mitchell NT

.
Since, therefore, you folks were awakened and are raised up together in the Christ (or: If, then, you are aroused and raised with the Anointed One), be constantly seeking and trying to find the upward things (or: the things being above), where the Christ is (exists being), continuously sitting within the right [side] (or: at the right [hand]; = at the place of receiving, and in the place of honor and the power) of God. Be constantly minding (thinking about; setting your disposition and sentiments toward; paying regard to) the upward things (or: the things above), not the things upon the earth,

for you folks died, and your life has been hidden so that it is now concealed together with the Christ, within the midst of God (or: in union with God).

Whenever the Christ, our life [other MSS: your life], may be brought to light (or: should be manifested), you folks also will proceed being brought to light (or: will keep on being manifested), together with Him, within the midst of glory (or: in union with a manifestation which calls forth praise; or: in a good reputation; or: = in His manifest presence). (or: When Christ, the Anointing, can be manifested, then your life – even you yourself, together with Him – will continue being manifested in His manifest presence).

Syndein/Thieme
Translation for Translators
The Voice

Bible Translations with Many Footnotes:

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

Done with Old Ways, Alive with Christ

So, if you've been raised with Christ, search out the things above-where Christ is, seated at the right side^a of God.

Think about the things above, not about earthly things.

Because you've died, and your lives are hidden with Christ in God.

When Christ appears, your^b lives are going to appear too. Then you'll be revealed with him in glory.^c

a. Lit. "hand". That is the place of greatest honor and responsibility.

b. Some mss have "our".

c. Or "When Christ appears, who is your life, then you'll also be revealed with him in glory".

Wilbur Pickering's New T.

Things above VS things below

Furthermore, since you were raised together with Christ, seek the things that are above, where Christ is, sitting at God's right; set your mind on the things above, not on those upon the earth, because you died and your life has been hidden with Christ in God. Whenever Christ, our life, is revealed then you also will be revealed with Him in glory.

WEB — Messianic Edition

Literal, almost word-for-word, renderings:

A Faithful Version

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

Analytical-Literal Translation	Therefore, since you _p were raised together with Christ, be seeking the [things] above, where Christ is, sitting at [the] right hand of God. Be setting your _p minds on the [things] above, not [on] the [things] on the earth. For you _p died, and your _p life has been hid with Christ in God. Whenever Christ, [who is] our life, is revealed, then also we will be revealed with Him in glory.
Berean Literal Bible	.
Bill Puryear translation	Therefore, if you have been raised together with Christ [and you have], desire to possess the things above where Christ is sitting at the right side of God. Keep on thinking objectively about the things above, not the things on the earth. For you have died and your life has been hidden [secured] with Christ by God. When Christ, your life, is revealed, then you also will be revealed with Him in glory.
Bond Slave Version	.
C. Thomson updated NT	.
Charles Thomson NT	.
Context Group Version	If then you (pl) were raised together with the Anointed, seek the things that are above, where the Anointed is, seated at the right hand of God. Set your (pl) mind on the things that are above, not on the things that are on the land. For you (pl) died, and your (pl) life is hid with the Anointed in God. When the Anointed shall be made obvious, [who is] your (pl) life, then you (pl) shall also be made obvious with him in public honor.
English Standard Version	.
Far Above All Translation ¹⁸	.
Green's Literal Translation	.
James Allen translation	If therefore you were raised up with Christ, keep seeking the things above, where Christ is, seated at the right hand of God. Keep setting your mind on the things above, not on the things that are on the earth. For you died and your life has been hidden with Christ in God. When Christ, your life, is revealed, then you, yourselves also will be revealed with Him in glory.
Literal New Testament	.
Literal Standard Version	.
Modern English Version	.
Modern Literal Version 2020	Therefore, if you ^o were raised <i>up</i> together-with the Christ, seek ^o the things <i>which are</i> above, where Christ is, seated at the right <i>hand</i> of God. Be ^o mindful of the things above, not the things upon the earth. For* you ^o died and your ^o life has been hidden together-with the Christ in God. Whenever the Christ, <i>who is</i> the life of us, should be manifested, then you ^o will also be manifested together-with him in glory.
Modern KJV	.
New American Standard B.	.
New European Version	.
New King James Version	.
NT (Variant Readings)	.
Niobi Study Bible	Not Carnality (Fleshly, Worldly) but Christ If you(p) then be risen with Christ, seek those things which are above, where Christ sitteth at the right hand of God. Set your(p) affection (mind) on things above, not on things on the earth. For you(p) are dead, and your(p) life is hid with Christ in God. When Christ, who is our life, shall appear, then shall you(p) also appear with Him in glory.
Revised Young's Lit. Trans.	.

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

R. B. Thieme, Jr. translation *If therefore you have been raised in the Christ, keep on desiring to possess and endeavouring to obtain the above things [doctrine], where the Christ is sitting on the right hand side of the God.
Keep thinking objectively about the above things [Bible doctrine], not the things upon the earth.
For you have died, and your life has been hidden together with the Christ by means of the God.
On the occasion when the Christ our life, shall become manifest, also you shall become manifest together with him in glory.*

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:
1-4

Colossians 3:1a			
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
oun (οὖν) [pronounced oon]	<i>so [then], certainly; then, therefore, accordingly, consequently, and [so], but, now; these things being so</i>	adverbial particle	Strong's #3767
sunegeirō (συνεγείρω) [pronounced soon-ehg-I-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
tō (τῷ) [pronounced toh]	<i>in the; by the, to the; by means of the; for the benefit [advantage] of; for the disadvantage of</i>	masculine singular definite article; locative, dative, or instrumental case	Strong's #3588
Christos (Χριστός) [pronounced krees-TOHSS]	<i>anointed, anointed one, Messiah; transliterated, Christ</i>	masculine singular noun; dative, locative or instrumental case	Strong's #5547

Translation: *If, therefore, you (all) were raised up with the Christ,...*

Because we are in Christ as believers (**positional truth**), we both died with Him (at the end of the previous chapter) (retroactive positional truth) and we are raised up with Him (current positional truth) when He is raised from the dead and taken into heaven.

Prior to believing in Jesus Christ, we were in Adam. After believing in Jesus Christ, we are placed into Christ.

The words *retroactive positional truth* and *current positional truth* sound like a pretty confusing deal, but it simply breaks down positional truth (being *in Christ*) into two logical and chronological stages. Retroactive positional truth simply means that we are identified with Christ in His crucifixion, death and burial (which is retroactive positional truth). Current positional truth describes our position right now, as we are identified with Jesus Christ in His resurrection, ascension and session.

See the Doctrines of **Positional Truth**, **Current Positional Truth** and **Retroactive Positional Truth** in the **Addendum**.

Let me approach this in a different way. Our pre-salvation position was **in Adam**. We are born with a genetically generated **sin nature** (which we inherited from our father); and at birth, God imputes **Adam's original sin** to our sin nature, as there is a natural affinity between these two things. This places us in Adam.

When we believe in Jesus Christ, God can then place us into Christ. God forgives us our sins (as Jesus died for all of our personal sins), and God also gives us a **judicial imputation** of His perfect righteousness. Now, even though there is no natural affinity between ourselves and **God's righteousness**, God is able to set our **position in Adam** aside (as Christ paid for all sins, including Adam's original sin), and replace that with His righteousness. Our free will choice to believe in Jesus Christ to be made righteous in Him is a decision which allows the judicial imputation of God's righteousness. When there is no natural affinity between an imputation and its target, free will must be a part of the operation. Furthermore, no judicial imputation made by God can take place if it violates God's essence. Jesus, on the cross, accepted the imputation of all of our sins to His Person, a judicial imputation made possible because Jesus accepted this imputation from His free will.

So, prior to believing in Jesus Christ, we were in Adam. After believing in Jesus Christ, we are placed into Christ (positional truth, accomplished in two logical stages¹⁹).

Colossians 3:1b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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
anô (άνω) [pronounced <i>AN-oh</i>]	<i>up, upwards, above, on high; of the quarters of the heaven, northward; of countries, inland, up from the coast; of time, formerly</i>	directional adverb	Strong's #507
zêteô (ζητέω) [pronounced <i>zay-TEH-oh</i>]	<i>seek after [to find], look for; seek by thinking [reasoning, inquiring]; seek for, aim (at, for), strive after; require [demand]; crave, desire from someone</i>	2 nd person plural, present active imperative	Strong's #2212

Translation: ...[then] keep on seeking after the (things) above,...

Since we died with Christ on the cross, we are dead to the religious schemes of man (retroactive positional truth end of Colossians 2); and because we are raised with Christ (current positional truth), our minds should be focused on the things above (meaning, the things of God). We do not walk around with our heads back, looking off into space. But we need to understand Who and What God is, and we learn that through **Bible doctrine**.

¹⁹ However, for every believer, this all takes place all at once.

Colossians 3:1c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hou (οὗ) [pronounced hoo]	<i>where, at which place</i>	pronoun but acts like an adverb	Strong's #3757 (this is the genitive of #3739)
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
Christos (χριστός) [pronounced krees-TOHSS]	<i>anointed, anointed one, Messiah; transliterated, Christ</i>	masculine singular noun; nominative case	Strong's #5547
esti (ἐστί) [pronounced ehs-TEE] or estin (ἐστίν) [pronounced ehs-TIN]	<i>is, are, to be, keeps on being, continues having</i>	3 rd person singular, present indicative	Strong's #2076 (3 rd person present form of #1510)
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
dexios (δεξιός) [pronounced dex-ee-OSS]	<i>the right, the right hand [side]; metaphorically, a place of honour or authority</i>	masculine plural adjective; dative, locative or instrumental case	Strong's #1188
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
kathêmai (κάθημαι) [pronounced KATH-ay-mahoe]	<i>remaining, sitting (by, down), dwelling, residing; the one remaining, the one who resides, dwellers; sitting [by, down]</i>	masculine singular, present (deponent) middle or passive participle; nominative case	Strong's #2521

Translation: ...where the Christ keeps on sitting, being on the right hand of the God.

Essentially, Paul has given the Colossians two reasons not to give any thought to gnosticism. Since we died with Christ (retroactive positional truth), we died to the things of the world. Since we were raised up with Christ, we were raised up to consider heavenly things (as Jesus Christ is sitting on the right hand of God right now).

Colossians 3:1 If, therefore, you (all) were raised up with the Christ, [then] keep on seeking after the (things) above, where the Christ keeps on sitting, being on the right hand of the God. (Kukis nearly literal translation)

Since we have retroactive positional truth at the end of the previous chapter, and current positional truth at the beginning of this chapter, there probably should not have been a chapter break.

Colossians 3:2a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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
anô (ἄνω) [pronounced <i>AN-oh</i>]	<i>up, upwards, above, on high; of the quarters of the heaven, northward; of countries, inland, up from the coast; of time, formerly</i>	directional adverb	Strong's #507
phroneô (φρονέω) [pronounced <i>fron-EH-oh</i>]	<i>have an understanding, be wise; feel, think; have an opinion of one's self, think of one's self, be modest, do not let one's opinion (though just) of himself exceed the bounds of modesty; think or judge what one's opinion is</i>	2 nd person plural; present active imperative	Strong's #5426

Translation: Keep on thinking about the (things) above,...

Because we are in union with Jesus Christ and He is at the right hand of God, we should focus on the things above where Christ is (and where we are positionally). We focus on the things above by learning Bible doctrine.

Colossians 3:2b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
mê (μή) [pronounced <i>may</i>]	<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
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
epí (ἐπί) [pronounced <i>eh-PEE</i>]; spelled eph (ἐφ) [pronounced <i>ehf</i>] before a vowel	<i>on, close by, at; before; at the time of, during [the reign of], in; [of sovereignty or oversight] over; on the basis of, in accordance with</i>	preposition of superimposition; used of motion and rest; with the genitive/ablative case	Strong's #1909
tês (τῆς) [pronounced <i>tayc</i>]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588
gê (γῆ, γῆς, ἡ) [pronounced <i>gay</i>]	<i>earth; soil, ground; land; [inhabited] earth</i>	feminine singular noun; genitive/ablative case	Strong's #1093

Translation: ...[and] not on the (things) on the earth,...

We are not to concern ourselves with the things here on earth (that is, with earthly religions and philosophies).

Be careful not to interpret this in the most absolute sense—that is, we give no thought whatsoever to things on this earth, and our mind remain in the clouds all of the time—that would be a serious mistake. What we are dead to and what we do not concern ourselves with is the current cultural norms. Today, this would be known as **woke culture**. We are not to be a part of woke culture.

Now, obviously, we are going to have a job on earth—in most cases, what we would consider a secular job. Most of us will live on that salary or raise a family on that salary, and so there is no confusion on this point, that is a very important part of your life. The same thing is true if you have an earthly family. We do not desert our earthly family, as, for instance, Buddha did. We do not give every penny that we make to the church, because that is not thinking on heavenly things.

How do I know to limit the text in this way? In vv. 18–25, Paul is going to deal with life on planet earth.

Colossians 3:2 **Keep on thinking about the (things) above, [and] not on the (things) on the earth,...** (Kukis nearly literal translation)

Our focus is like this: we think about Bible doctrine (the things above); and we do not give any thought to the things of the earth (in Paul's era, that would be gnosticism; in our era, that would be the norms and standards of woke culture).

Colossians 3:3a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
apothnêskô (ἀποθνῆσκω) [pronounced <i>op-ohth-NACE-koh</i>]	<i>to die [naturally or violently], to perish;</i> <i>used of temporal death, eternal death</i> <i>and the death of plants and animals</i>	2 nd person plural, aorist active indicative	Strong's #599
gár (γάρ) [pronounced <i>gahr</i>]	<i>for, for you see; and, as, because</i> <i>(that), but, even, for indeed, no doubt,</i> <i>seeing, then, therefore, verily, what,</i> <i>why, yet</i>	postpositive explanatory particle	Strong's #1063

Translation: ...for you (all) died...

The reason that we reject the philosophies of man, is that we have all died with Christ (retroactive positional truth).

Colossians 3:3b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kaí (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that;</i> <i>indeed, but, along with, while, when</i>	conjunction	Strong's #2532
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)

Colossians 3:3b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
zôê (ζωή) [pronounced dzoh-AY]	<i>life; living, state of being</i>	feminine singular noun, nominative case	Strong's #2222
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
kruptô (κρύπτω) [pronounced KROOP-toh]	<i>to hide, conceal, to be hid; escape notice; metaphorically to conceal (that it may not become known)</i>	3 rd person singular, perfect passive indicative	Strong's #2928
sun (σύν) [pronounced soon]	<i>with, beside, in association with, along with</i>	preposition	Strong's #4862
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
Christos (χριστός) [pronounced krees-TOHSS]	<i>anointed, anointed one, Messiah; transliterated, Christ</i>	masculine singular noun; dative, locative or instrumental case	Strong's #5547
en (ἐν) [pronounced en]	<i>in, into, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
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
theos (θεός) [pronounced theh-OSS]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, dative, locative or instrumental case	Strong's #2316

Translation: ...and your life has been concealed with the Christ in the God.

We are in Christ at salvation, so our lives have been hidden, concealed, or, if you would rather, encapsulated (for the new believer, **logistical grace** is provided from God to us in this encapsulated environment).

At salvation, God imputes divine righteousness to us, which is a judicial imputation, which requires both our volition and no injury done to God's perfect essence. By believing in Jesus Christ, we are giving ascent to receiving God's righteousness; and God is able to impute His righteousness to us, because our sins have been paid for on the cross.

Between God's justice and His righteousness in us, there is an encapsulated pipeline set up, through which logistical grace travels, unhindered by anything in this world. This concealed or encapsulated pipeline seals out any satanic attack.

Application: When we reach some stage of maturity, God gives us things to do, and sometimes, this is providing his logistical grace for others (or another). God uses us in a variety of ways, and this could be one of them.

Colossians 3:3 ...for you (all) died and your life has been concealed with the Christ in the God. (Kukis nearly literal translation)

Colossians 3:4a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hótan (ὅταν) [pronounced HOH-tan]	<i>when, whenever, as long as, as soon as; until; while; inasmuch as in reference to a future event, then, at that time</i>	particle, adverb, conjunction	Strong's #3752
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
Christos (χριστός) [pronounced krees-TOHSS]	<i>anointed, anointed one, Messiah; transliterated, Christ</i>	masculine singular noun; nominative case	Strong's #5547
phaneroô (φανερῶ) [pronounced fan-er-OH-oh]	<i>to make known, to reveal, to make manifest; to become known, to be clearly recognized, to be thoroughly understood; to appear</i>	3 rd person singular, aorist passive subjunctive	Strong's #5319
hê (ἡ) [pronounced hey]	<i>the; this, that; these; who, which</i>	feminine singular definite article; nominative case	Strong's #3588 (article, demonstrative pronoun)
zôê (ζωή) [pronounced dzoh-AY]	<i>life; living, state of being</i>	feminine singular noun, nominative case	Strong's #2222
hêmôn (ἡμῶν) [pronounced hay-MOHN]	<i>us, of us, from us, our, [of] ours</i>	1 st person plural, personal pronoun; genitive/ablative case	Strong's #2257 (from Strong's #1473)

Translation: When the Christ, the life of us, was made known,...

The subjunctive verb here does not mean, maybe this will happen and maybe it won't. It will definitely happen; but we do not know when it will happen (notice the first word in the Greek).

Colossians 3:4b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tóte (τότε) [pronounced TOH-teh]	<i>then, at that time, when</i>	adverb	Strong's #5119
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532

Colossians 3:4b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
humeis (ὕμεῖς) [pronounced hoo-MICE]	<i>you [all]</i>	2 nd person plural personal pronoun; nominative case	Strong's #5210, which is a form of Strong's #4771
sun (σύν) [pronounced soon]	<i>with, beside, in association with, along with</i>	preposition	Strong's #4862
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
phaneroō (φανερῶ) [pronounced fan-er-OH-oh]	<i>to make known, to reveal, to make manifest; to become known, to be clearly recognized, to be thoroughly understood; to appear</i>	2 nd person plural, future passive indicative	Strong's #5319
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
doxa (δόξα) [pronounced DOHX-ah]	<i>glory, dignity, glorious, honour, praise, worship</i>	feminine singular noun; dative, locative or instrumental case	Strong's #1391

Translation: ...then even you (all) will be made known with Him in glory.

And when Jesus is revealed again to all mankind, we will be revealed with Him and share in His glory.

Colossians 3:4 **When the Christ, the life of us, was made known, then even you (all) will be made known with Him in glory.** (Kukis nearly literal translation)

Colossians 3:1–4 **If, therefore, you (all) were raised up with the Christ, [then] keep on seeking after the (things) above, where the Christ keeps on sitting, being on the right hand of the God. Keep on thinking about the (things) above, [and] not on the (things) on the earth, for you (all) died and your life has been concealed with the Christ in the God. When the Christ, the life of us, was made known, then even you (all) will be made known with Him in glory.** (Kukis nearly literal translation)

Colossians 3:1–4 **Since, therefore, you were then raised up with the Christ, when He was raised from the dead, keep on desiring the things above, because Christ keeps on sitting on the right hand of God in the heavenlies. Do not concern yourselves with the things upon the earth, for you all died in Christ and your lives have been encapsulated in Christ by the God. When Christ, Who is our life, is revealed, then we will be revealed with Him in glory.** (Kukis paraphrase)

There was not a lot of consistency when it came to a good place to stop the next passage.

In translating many of these words, I followed what R. B. Thieme, Jr. did (mostly), while also checking Brodie, Allen and Puryear.

Put to death, therefore, the members (of yours), these upon the earth: sexual immorality, impurity, passion, lust evil, and the greed which keeps on being idolatry, through which (things) keeps on coming the anger of the God, in which (things) even you (all) walked once, when you (all) were living in these (things). But now, you have taken off even you (all) the all (things): anger, rage, malice, blasphemy, abusive language out from the mouth of yours.

Colossians
3:5–8

Therefore, put to death these members [of your body] [which are] in accordance with the earth: heterosexual immorality, unnatural sexual vices (like homosexuality), lustful passions, evil lust, and sexual desires which keep on being idolatry, because of which things the wrath of God is coming, in (the sphere of) which (things) even you (all) formerly walked, when you were living among these (things). But now, you (all) must cast off these (things), all (of them): outbursts of temper, volatile anger, emotional turbulence, [as well as] slandering [and] abusive, foul language from your mouth.

Therefore, put to death the members of your body which all allied with the cosmic system: heterosexual immorality, unnatural sexual acts (like homosexuality), abnormal passions, evil lusts and sexual desires which keep on being idolatry, because of these things, the wrath of God is coming. You formerly walked in the sphere of these things when you lived among people who constantly practiced such things. But now, you need to cast these things off and remove them from your lives. Reject temper outbursts, volatile anger, roller-coaster emotions, as well as slandering and abusive and foul language which proceeds from your mouths.

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek)	Put to death, therefore, the members (of yours), these upon the earth: sexual immorality, impurity, passion, lust evil, and the greed which keeps on being idolatry, through which (things) keeps on coming the anger of the God, in which (things) even you (all) walked once, when you (all) were living in these (things). But now, you have taken off even you (all) the all (things): anger, rage, malice, blasphemy, abusive language out from the mouth of yours.
Complete Apostles Bible	Therefore put to death your members on the earth: fornication, uncleanness, passion, evil desire, and greed, which is idolatry. Because of which things the wrath of God is coming on the sons of disobedience, in which you yourselves once walked when you lived in them. But now you yourselves are to put off all these: wrath, anger, malice, blasphemy, filthy language out of your mouth.
Revised Douay-Rheims Douay-Rheims 1899 (Amer.)	. Mortify therefore your members which are upon the earth: fornication, uncleanness, lust, evil concupiscence and covetousness, which is the service of idols. For which things the wrath of God cometh upon the children of unbelief. In which you also walked some time, when you lived in them. But now put you also all away: anger, indignation, malice, blasphemy, filthy speech out of your mouth.
V. Alexander's Aramaic Eastern Aramaic Manuscript	. .

James Murdock's Syriac NT	Mortify therefore your members that are on the earth; whoredom, impurity, and the passions, and evil concupiscence, and avarice which is idolatry. For on account of these [things], the wrath of God cometh on the children of disobedience. And in these [things] ye also formerly walked, when ye lived in them. But now, put away from you all these, wrath, anger, malice, reviling, filthy talking:... Kill therefore your members that are in Earth: fornication, impurity, diseases, wicked desires and greed (which is idol worship), For because of these things, the anger of God comes upon his disobedient children.* And you walked also in these things from the first, when you were employed in these things.* But now put off from you all these things: anger, fury, wickedness, blasphemy, impure speech;...
Original Aramaic NT	
Plain English Aramaic Bible Lamsa Peshitta (Syriac)	. .

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	Then put to death your bodies which are of the earth; wrong use of the flesh, unclean things, passion, evil desires and envy, which is the worship of strange gods; Because of which the wrath of God comes on those who go against his orders; Among whom you were living in the past, when you did such things. But now it is right for you to put away all these things; wrath, passion, bad feeling, curses, unclean talk;...
Bible in Worldwide English	So then, put to death those things of this world which are in you. I mean these things: wrong sex, things that are not clean, a heart that is burning to do wrong things, wanting what is wrong, and wanting to have what other people have. This last one is like worshipping an idol. They are things that make God angry. You used to do these things when you lived that way. But now you must stop all these: being angry, hating people, wrong feelings toward others, saying wrong things about people, and dirty talking.
Easy English Easy-to-Read Version–2008	. So put everything evil out of your life: sexual sin, doing anything immoral, letting sinful thoughts control you, and wanting things that are wrong. And don't keep wanting more and more for yourself, which is the same as worshipping a false god. God will show his anger against those who don't obey him, because they do these evil things. You also did these things in the past, when you lived like them. But now put these things out of your life: anger, losing your temper, doing or saying things to hurt others, and saying shameful things.
<i>God's Word</i> TM	Therefore, put to death whatever is worldly in you: your sexual sin, perversion, passion, lust, and greed (which is the same thing as worshiping wealth). It is because of these sins that God's anger comes on those who refuse to obey him. You used to live that kind of sinful life. Also get rid of your anger, hot tempers, hatred, cursing, obscene language, and all similar sins.
Good News Bible (TEV)	You must put to death, then, the earthly desires at work in you, such as sexual immorality, indecency, lust, evil passions, and greed (for greed is a form of idolatry). Because of such things God's anger will come upon those who do not obey him. At one time you yourselves used to live according to such desires, when your life was dominated by them. But now you must get rid of all these things: anger,

passion, and hateful feelings. No insults or obscene talk must ever come from your lips.

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

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

Contemporary English V. Don't be controlled by your body. Kill every desire for the wrong kind of sex. Don't be immoral or indecent or have evil thoughts. Don't be greedy, which is the same as worshiping idols. God is angry with people who disobey him by doing these things. And that is exactly what you did, when you lived among people who behaved in this way. But now you must stop doing such things. You must quit being angry, hateful, and evil. You must no longer say insulting or cruel things about others.

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

Live as one who has died to every form of sexual sin and impurity. Live as one who died to diseases, and desires for forbidden things, including the desire for wealth, which is the essence of idol worship. When you live in these vices you ignite the anger of God against these acts of disobedience. That's how you once behaved, characterized by your evil deeds. But now it's time to eliminate them from your lives once and for all—anger, fits of rage, all forms of hatred, cursing, filthy speech, and lying. Lay aside your old Adam-self with its masquerade and disguise. V. 9 is included for context.

UnfoldingWord Simplified T. Therefore, think of the desires you have to do evil things in this world as enemies that must die. You must execute them: Do not try to do sexually immoral or impure acts. Do not think in lustful or evil ways. And do not be greedy, because that is the same as worshiping idols. It is because people do things like these that God is angry with them and will punish them, for they do not obey him. You yourselves also formerly lived like that when you were participating with those who behaved like that. But now you must stop doing these things. Do not be angry at each other; do not try to make trouble for each other. Do not insult each other or talk in shameful, disgusting ways.

Williams' New Testament So once for all put to death your lower, earthly nature with respect to sexual immorality, impurity, passion, evil desire, and greed, which is real idolatry. It is on account of these very sins that God's anger is coming. You too used to practice these sins, when you used to live that sort of life. But now you too must once for all put them all aside -- anger, rage, malice, and abusive, filthy talk from your lips.

Partially literal and partially paraphrased translations:

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

So treat the body parts (the *ones* on the earth) as if they are dead: sexual sin, *desire* that is not clean, lust, bad desire and the desire for more (something that idol worship is), because of which, God's punishment comes on the sons of unbelief, among whom you also traipsed around in the past when you were living among these *things*. But right now you also must take off all *these things*: punishment, anger, badness, hurtful words, shameful words from your mouth.

Common English Bible .

Len Gane Paraphrase	Therefore your earthly members need to be put to death: fornication, sexual impurity, evil passion, evil lust, and covetousness, which is idolatry. Because of these things God's fierce anger comes on the children of disobedience. You also walked in these at one time, when you lived in them. But now you also need to throw these aside: anger, wrath, malice, blasphemy, and foul abusive speech coming from your mouth.
A. Campbell's Living Oracles	Mortify, therefore, your members which are on the earth; fornication, impurity, passion, evil desire, and licentiousness, which is idolatry; for which the wrath of God comes on the children of disobedience; in which you also formerly walked, when you lived with them. But now also put away all these, anger, wrath, malice, defamation, obscene discourse, from your mouth.
New Advent (Knox) Bible NT for Everyone 20 th Century New Testament	. . Therefore destroy all that is earthly in you--immorality, uncleanness, passions, evil desires, and that greed which is idolatry. These are the things on account of which the Wrath of God comes, And to which you, like others, once devoted your lives, when you lived for them. You, however, must now lay aside all such things--anger, passion, malice, slander, abuse.

Mostly literal renderings (with some occasional paraphrasing):

An Understandable Version Berean Study Bible	. ut to death, therefore, the components of your earthly nature: sexual immorality, impurity, lust, evil desires, and greed, which is idolatry. Because of these, the wrath of God is coming on the sons of disobedience. When you lived among them, you also used to walk in these ways. But now you must put aside all such things as these: anger, rage, malice, slander, and filthy language from your mouth.
Christian Standard Bible Conservapedia Translation Evangelical Heritage V. Revised Ferrar-Fenton Bible Free Bible Version So kill your worldly nature—sexual sin, immorality, lust, evil desires, greedily wanting to have more—this is the worship of idols. Because of such things those who disobey experience God's judgment. At one time you lived like that when you behaved in such a way, but now you should get rid of such things as anger, rage, wickedness, abuse, and using obscenities.
God's Truth (Tyndale) Holman Christian Standard International Standard V	. . So put to death your worldly impulses: [Lit. the parts that are on the earth] sexual sin, impurity, passion, evil desire, and greed (which is idolatry). It is because of these things that the wrath of God is coming on those who are disobedient. [Lit. on the sons of disobedience] You used to behave like them as you lived among them. But now you must also get rid of anger, wrath, malice, slander, obscene speech, and all such sins.
Lexham Bible Montgomery NT	. So slay your baser inclinations. fornication, impurity, appetite, unnatural desires, and the greed which is idolatry. These things are ever bringing down the wrath of God upon the children of disobedience, among whom you once led your daily life when you lived in them. But now you also must renounce them all. Anger, passion, and ill-will must be put away; slander, too, and foul talk, so that they may never soil your lips.
NIV, ©2011 Riverside New Testament	. Treat the members of your earthly bodies as dead — dead to unchastity, impurity, passion, evil desire, and avarice, which is idolatry. On account of these things

	comes the wrath of God. To them you also were once habituated when you lived in them. But now you also must put away all wrath, anger, malice, abusive language. Vile talk must not be in your mouths.
Leicester A. Sawyer's NT	Put to death, therefore, your members which are on the earth, fornication, impurity, passion, evil desire, and covetousness which is idolatry, for which comes the wrath of God. In which also you walked formerly when you lived in them; but now do you put away also all these, anger, wrath, malice, blasphemy, vile conversation out of your mouth;...
The Spoken English NT UnfoldingWord Literal Text	. Put to death, then, the members that are on earth— sexual immorality, uncleanness, passion, evil desire, and greed, which is idolatry. It is for these things that the wrath of God is coming. [Some ancient copies add, on the sons of disobedience.] It is in these things that you also once walked when you lived in them. But now you must also get rid of all these things— wrath, anger, evil intentions, insults, and obscene speech from your mouth.
Urim-Thummim Version	Mortify therefore your members that are upon the earth; pornography, uncleanness, depraved passion, forbidden lust and avarice, which is idolatry: Because of which things comes the anger of Elohim upon the Sons of Obstinacy. In which you also walked for some time when you lived in them. But now you also put off all these; anger, wrath, malice, slander, and obscene speech out of your mouth.
Weymouth New Testament	Therefore put to death your earthward inclinations--fornication, impurity, sensual passion, unholy desire, and all greed, for that is a form of idolatry. It is on account of these very sins that God's anger is coming, and you also were once addicted to them, while you were living under their power. But now you must rid yourselves of every kind of sin--angry and passionate outbreaks, ill-will, evil speaking, foul-mouthed abuse--so that these may never soil your lips.
Wikipedia Bible Project Worsley's New Testament	. Mortify therefore your members <i>that are</i> upon the earth; fornication, uncleanness, <i>disorderly</i> passion, evil concupiscence, and insatiable desire, which is <i>indeed</i> idolatry: for which <i>things</i> the wrath of God cometh on the children of disobedience. In which ye also formerly walked, when ye lived among them. But now put away all <i>these</i> also, wrath, animosity, malice, calumny, <i>and</i> filthy discourse out of your mouth.

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 .
 Then put to death your members which are on the earth: fornication, uncleanness, passion, evil lust, and covetousness, for these are idolatry; on account of which things the wrath of YAHWEH is coming on the deeds of disobedience, among whom you also walked at one time, when you were living in these. But now, you also, put off all these things: wrath, anger, malice, evil-speaking, filthy conversation out of your mouth.

Holy New Covenant Trans.	So kill the earthly parts: unlawful sexual intercourse, that which is dirty, lust, evil desire, and greed. (Greed is the same thing as worshipping a false god.) Because of these things, God's punishment will come upon people who will not obey. In the past you used to live that way! But now you must put away all of those things: anger, grudges, feelings of hate, cursing, and filthy words.
The Scriptures 2009	Therefore put to death your members which are on the earth: whoring, uncleanness, passion, evil desire and greed of gain, which is idolatry. Because of these the wrath of Elohim is coming upon the sons of disobedience, ^a in which you also once walked when you lived in them. But now, also put off all these: displeasure, wrath, evil, blasphemy, filthy talk from your mouth. ^a Ephesians 2:2, Ephesians 5:6.
Tree of Life Version	Therefore, put to death what is earthly in you—sexual immorality, impurity, lust, evil desire, and greed—for that is idolatry. Because of such things God's wrath is coming upon the sons of disobedience. At one time you also walked in these ways, when you used to live in these ways. But now, set them all aside—anger, rage, malice, slander, and foul language out of your mouth.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...deaden! so the parts the [things] on the earth prostitution impurity passion desire bad and the greed Who is Idolatry because of which* comes The Anger [of] the god to the sons [of] the disobedience in whom* and You* walk ever when [You*] lived in these now but put! (away) and You* the all [things] anger rage bad slander word (shameful) from the mouth [of] you*...
Alpha & Omega Bible Awful Scroll Bible	. Be put to death then you all's members that are upon the land, unchastity, im-purity, afflictions, perniciousness, rages-over-against, and desire of superior-holdings, what-certain thing is idol-serving, because of which the wrath of God, comes upon the sons of the un-persuading, from-within which yous also walk-about at one time, as-when yous were living from-within them. But now, be yous yourselves even placed-from all these kinds: wrath, rage, perniciousness, harm-to-the-enlightened-exposure, disgraceful-considerations out of you all's mouth.
Concordant Literal Version	Deaden, then, your members that are on the earth: prostitution, uncleanness, passion, evil desire and greed, which is idolatry, because of which the indignation of God is coming on the sons of stubbornness among whom you also once walked, when you lived in these things." Yet now you also be putting away all these: anger, fury, malice, calumny, obscenity out of your mouth."
exeGesés companion Bible	<u>STRIPPING THE OLD HUMANITY</u> So deaden your members on the earth: whoredom, impurity, passion, evil panting, and avarice - which is idolatry: through which the wrath of Elohim comes on the sons of distrust: in which you also formerly walked when you lived therein. But now, even you, put all these from your mouth; wrath, fury, malice, blasphemy,

shameful words.

Orthodox Jewish Bible Therefore, put to death your evarim (members) in the Olam Hazeh: zenut (fornication), debauchery, sensuality, zimmah (licentiousness), and chamdanut (covetousness), which is avodah zarah (idolatry).
Because of such things as these the charon af Hashem habah (the coming burning wrath of Hashem) is on the way.
Such was your derech to fier zich (comport oneself), the derech resha'im formerly [TEHILLIM 1:6], when you were living in these things.
But now you also put away all these things: ka'as (anger), rage, kavvanah ra'ah (malice) chillul Hashem (blasphemy). Put away loshon hora from your mouth.

Rotherham's Emphasized B. .

Expanded/Embellished Bibles:

The Amplified Bible

An Understandable Version

So, put to death [i.e., stop practicing] the desires of your physical bodies [such as] sexual immorality, [moral] impurity, lust, evil desires and greed, which is [in reality] idolatry. For the wrath of God will come [upon disobedient people] for practicing such things. You people also once lived like this when you practiced these things. But now you also should stop practicing them: anger, wrath, malice, slander, filthy language from your mouth.

Benjamin Brodie's trans.

Start rendering impotent [put to death], therefore, the members [of the old sin nature], the things upon the earth [specifically]: heterosexual immorality [fornication], homosexuality [perverted sex], abnormal passion [pathos], evil [demonically inspired] lusts and the frantic search for happiness [avarice], which category of things keeps on being [a form of] idolatry,
Because of which things the wrath of God [divine discipline] comes upon the sons of disobedience [sexual reversionists],
In the sphere of which things [reversionism] you also walked as a pattern of life [modus operandi] when you once functioned in them [residence and function in Satan's cosmic system].
But now [as believers] you should also begin to lay aside all these [other categories of reversionism]: vicious anger, emotional tantrums, using an inconsequential person to hurt someone you love, slandering, and foul language from your mouth

The Expanded Bible
Jonathan Mitchell NT

Make dead (Put into a state of deadness; Deaden; = Kill), therefore, the [other MSS: your] members (body parts; = aspects of your life) upon the earth (= that pertain to this earthly existence): prostitution (fornication; sexual immorality), uncleanness, [unbridled] passion ([uncontrolled] feeling or [excessive] emotion), worthless over-desire (rushing upon bad things; obsessive evil cravings), and the desire to have more and gain advantage over another (or: selfish, greedy, grasping thoughts and behavior) – which is idolatry (the worship of forms, shapes, images or figures; or: service to pagan concepts)
– because of which things God's inherent fervor (natural impulse and propensity; internal swelling and teeming passion of desire; or: anger; wrath) is repeatedly (or: continuously; progressively) coming [other MSS add: upon the sons of The Disobedience (or: those having the condition of being unpersuaded; or: the stubbornness); note: “the disobedience” could refer to Adam and Eve eating from the tree, and thus, the “sons of the disobedience” could refer to all of mankind] – within which things you folks also at one time (once; formerly) walked about (= lived your lives), when you were living within these things.
But now, you folks as well, at once put all these things away from [you, as of clothes put off and laid away] (or: set off; = renounce or get rid of): inherent fervor (or: So

at this time you yourselves in one stroke set away and get rid of all the [following]: even natural impulse, propensity, internal swelling and teeming desire; or: Yet now, you people at once lay aside all intense anger, rage and wrath), **strong passion** (rushing of emotions; outbursts of rage), **worthlessness** (poorness of quality; influence of the bad; hateful intentions), [and] **from out of your mouth: blasphemy** (abusive and injurious talk; slander) [and] **foul-mouthed abuse** (obscenity; ugly words; deformed and shameful language).

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

Bible Translations with Many Footnotes:

Lexham Bible

Put Off the Old Behavior

Therefore put to death what is earthly in you [Literally “the members on the earth”]: **sexual immorality, uncleanness, lustful passion, evil desire, and greediness, which is idolatry, because of which the wrath of God is coming upon the sons of disobedience, in which also you once lived, when you used to live in them.** [Or “among them” (the pronoun may refer either to people or to sins)] **But now you also lay aside all these things: anger, rage, wickedness, slander, abusive language from your mouth.**

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

So kill off the earthly parts of you: **sexual immorality, filthiness, lust, evil obsessions, and the greediness that’s a form of idolatry.**

God’s anger is coming^d because of all these things.

You used to have those habits once too-when you used to live in them.

But now get rid of them all: **anger, rage, nastiness, blasphemy, and insults. Keep them out of your mouth.**

^d. Some mss add “on the children of disobedience” (making this verse match Ephesians 5:6).

Wilbur Pickering’s New T.

Therefore put to death your members that are on the earth:¹ **fornication, filthiness, passion, evil desire, and the greediness that is idolatry.**² **Because of these things the wrath of God is coming upon the sons of disobedience, in which things you yourselves once walked when you lived in them. But now you must also rid yourselves of all these—anger, rage, malice, slander, obscene speech—out of your mouth.**

(1) A curious turn of phrase, ‘members (1) on the earth’; perhaps the point is that the things listed belong to this earth and cannot leave it. There will be nothing of the sort in Heaven.

(2) That’s what the Text says, ‘the greediness that is idolatry’, which leads me to suppose that there may be a greediness that isn’t, but I don’t know which it might be.

WEB — Messianic Edition .

Literal, almost word-for-word, renderings:

A Faithful Version

Therefore, put to death your members which are on earth? **sexual immorality, uncleanness, inordinate affection, evil desires, and covetousness, which is idolatry. Because of these things, the wrath of God is coming upon the sons of disobedience, Among whom you also once walked, when you were living in these**

things. But now, you should also put off all these things: wrath, indignation, malice, blasphemy, and foul language from your mouth.

Analytical-Literal Translation Therefore, put to death your_p members, the ones on the earth: sexual sin, impurity [or, immorality], lustful passion, evil desire, and the covetous desire [or, greed], which is idolatry, because of which [things] the wrath of God is coming upon the sons [and daughters] of disobedience, in which you_p also at one time walked about [fig., conducted yourselves], when you_p were living in them. But now you_p yourselves also put off [fig., cease from] all these [things]: anger, rage, malice, blasphemy, [and] obscene language out of your_p mouth.

Berean Literal Bible
Bill Puryear translation

.
Therefore put to death the parts [of your life] which belong to the earth: unlawful sexual intercourse, immorality, sinful sexual passion, evil desire, and covetousness, which is idolatry, because of which things the judgment [anger, wrath] of God is coming, in which things [sins] even you formerly walked, when you lived in these things. But now you yourselves also must put to death all these things: anger, rage, malice, slander, abusive speech from your mouth.

Bond Slave Version

Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry: For which things' sake the wrath of God comes on the children of disobedience: In the which you also walked some time, when you lived in them. But now you also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth.

C. Thomson updated NT
Charles Thomson NT

.
Mortify, therefore, with regard to your members which are on earth, fornication, uncleanness, inordinate passions, wicked desire, and that licentiousness, which is idolatry, on the account of which things the wrath of God is coming on the children of disobedience, and in which even you yourselves "walked formerly when you lived among them. But now lay ye aside also all these things, anger, wrath, malice, detraction, obscene discourse out of your mouth.

Context Group Version

Put to death therefore your (pl) members which are on the land: sexual perversion, impurity, immoral sexual passion, evil desire, and greed, which is idolatry; for which things' sake the retaliation of God comes on the sons of disobedience: wherein you (pl) also once walked, when you (pl) lived in these things; but now do you (pl) also put them all away: anger, retaliation, malice, railing, shameful speaking from your (pl) mouth:...

English Standard Version
Far Above All Translation

.
So mortify your members which are on the earth: fornication, uncleanness, passion, evil desire, and fraud, which is idolatry, on account of which the wrath of God comes on the sons of disobedience, in which you once walked, when you lived in *the way of them*, but now, you too, put all *these* aside: anger, rage, evil, blasphemy, *and* obscenity from your mouth.

Green's Literal Translation
James Allen translation

.
Therefore put to death the parts of the body on the earth: sexual immorality, impurity, passion, evil desire, and greed, which is idolatry. Because of which things the wrath of God is coming, and in which things you, yourselves also formerly walked, when you were living in these things. But now you, yourselves also, lay aside all things: anger, wrath, malice, slander, and abusive speech from your mouth.

Literal New Testament
Literal Standard Version

.
Put to death, then, your members that [are] on the earth—whoredom, uncleanness, passion, evil desire, and the covetousness, which is idolatry—because of which things comes the anger of God on the sons of the disobedience, in which you also—you once walked, when you lived in them; but now put off, even you, the whole—anger, wrath, malice, slander, filthy talking—out of your mouth.

Modern English Version .

Modern Literal Version 2020 Therefore make° your° members dead which are upon the earth: fornication, uncleanness, passion, evil desire and greed, which is idolatry. Because of which things the wrath of God is coming upon the sons of disobedience; among whom you° also previously walked, when you° were living in them. But also now, place° all *these* things away from you°: anger, fury, malice, blasphemy, obscene speech from your° mouth.

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 Therefore begin to render impotent [through doctrine] the members [OSN] the things upon the earth; namely, fornication, unnatural sexual vices, degenerate passions, evil lust, phallic search for happiness, which category of things keeps on being idolatry.

Because of which things [phallic reversionism] the wrath of God comes.

In the sphere of which things you also walked once upon a time when you were living in them.

But now you also begin to lay aside all these; outbursts of temper, volatile anger, emotional turbulence, depravity [to hurt someone at the expense of someone else: hurting X by using Y], slander, language designed to hurt, from the source of your mouth.

Updated Bible Version 2.17 .

A Voice in the Wilderness .

Webster's Translation .

World English Bible .

Put to death therefore your members which are on the earth: sexual immorality, uncleanness, depraved passion, evil desire, and covetousness, which is idolatry. For these things' sake the wrath of God comes on the children of disobedience. You also once walked in those, when you lived in them, but now you must put them all away: anger, wrath, malice, slander, and shameful speaking out of your mouth.

Worrell New Testament

Make dead, therefore, your members which are upon the earth; fornication, uncleanness, passion, evil desire, and covetousness, which, indeed, is idolatry; on account of which things the wrath of God comes upon the sons of disobedience; in which things ye also formerly walked, when ye were living in these things. But now do ye also put away all these; anger, wrath, malice, reviling, shameful talk out of your mouth.

Young's Updated LT .

The gist of this passage:

5-8

Colossians 2:5a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
nekrōō (νεκρώω) [pronounced nek- ROW-oh]	<i>put to death, make dead, slay; subdue; be worn out</i>	2 nd person plural, aorist active imperative	Strong's #3499
oun (οὖν) [pronounced oon]	<i>so [then], certainly; then, therefore, accordingly, consequently, and [so], but, now; these things being so</i>	adverbial particle	Strong's #3767

Colossians 2:5a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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
mélê (μέλη) [pronounced <i>MEL-ay</i>]	<i>limbs, members, parts of a body, of a group</i>	neuter plural noun;	Strong's #3196
This next word is found in the Byzantine Greek text and the Scrivener Textus Receptus:			
humôn (ὕμῶν) [pronounced <i>hoo-MONE</i>]	<i>of yours, from you; concerning you; you, yourselves</i>	2 nd person plural pronoun; genitive/ablative case	Strong's #5216 (genitive case of #5210)
This is not found in the Westcott Hort text or the Tischendorf's Greek text.			
There are times when a definite article is sometimes used as a personal pronoun.			
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
ἐπί (ἐπί) [pronounced <i>eh-PEE</i>]; spelled eph (ἐφ) [pronounced <i>ehf</i>] before a vowel	<i>on, close by, at; before; at the time of, during [the reign of], in; [of sovereignty or oversight] over; on the basis of, in accordance with</i>	preposition of superimposition; used of motion and rest; with the genitive/ablative case	Strong's #1909
tês (τῆς) [pronounced <i>tayc</i>]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588
gê (γῆ, γῆς, ἡ) [pronounced <i>gay</i>]	<i>earth; soil, ground; land; [inhabited] earth</i>	feminine singular noun; genitive/ablative case	Strong's #1093

These 4 words are found together in v. 2b.

Translation: Therefore, put to death these members [of your body] [which are] in accordance with the earth:...

How exactly do you put the earthly members of your body to death? There is no reason to think that Paul is suggesting that believers in Colosse start dismembering themselves. So, he is speaking metaphorically. The way these things are handled is this: **rebound** and take in Bible doctrine. When the believer is **filled with the Spirit**, his desires and lusts are set aside for a period of time.

Colossians 3:5b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
porneia (πορνεία, ας, ῆ) [pronounced <i>por-NĪ-ah</i>]	<i>sexual immorality (including adultery and incest), fornication; figuratively, idolatry</i>	feminine singular noun, accusative case	Strong's #4202
akatharsia (ἀκαθαρσία, ας, ῆ) [pronounced <i>ak-ath-ar-SEE-ah</i>]	<i>impurity; (moral or physical) uncleanness; the impurity of lustful, luxurious, profligate living; of impure motives; immoral intent</i>	feminine singular noun; accusative case	Strong's #167
pathos (πάθος) [pronounced <i>PATH-oss</i>]	<i>properly, suffering ("pathos"), subjectively: a passion (especially concupiscence); (inordinate) affection, lust, passion; lustful passion</i>	neuter singular noun; accusative case	Strong's #3806
epithumia (ἐπιθυμία) [pronounced <i>ep-ee-thoo-MEE-ah</i>]	<i>desire, craving, longing, desire for what is forbidden, lust</i>	feminine singular noun; accusative case	Strong's #1939
kakós (κακός) [pronounced <i>kak-OSS</i>]	<i>evil, bad; worthless; harmful, ill, wicked</i>	feminine singular adjective, accusative case	Strong's #2556

Translation: ...heterosexual immorality, unnatural sexual vices (like homosexuality), lustful passions, evil lust,...

The first word is porneia (πορνεία, ας, ῆ) [pronounced *por-NĪ-ah*], and it is primarily used for illicit sexual relations between a man and a woman. Strong's #4202.

The second word is akatharsia (ἀκαθαρσία, ας, ῆ) [pronounced *ak-ath-ar-SEE-ah*], and it means, *impurity; (moral or physical) uncleanness; the impurity of lustful, luxurious, profligate living; of impure motives; immoral intent*. It is generally used for unnatural sexual proclivities, including homosexuality, lesbianism, bestiality, orgies and anything else outside the normal of one man and one woman. Strong's #167. See the [Doctrine of Homosexuality \(HTML\)](#) ([PDF](#)) ([WPD](#)).

The third word is pathos (πάθος) [pronounced *PATH-oss*], and although it can refer to suffering, in this context, it refers to *depraved passion, abnormal sex lust*. Strong's #3806. This is likely the lust that fuels porneia (πορνεία, ας, ῆ) [pronounced *por-NĪ-ah*]. It is a lust that is not being turned off by the person.

The next word is epithumia (ἐπιθυμία) [pronounced *ep-ee-thoo-MEE-ah*], and it refers to or lust or desire for that which is unnatural. Strong's #1939. Therefore, this would be the lust associated with akatharsia (ἀκαθαρσία, ας, ῆ) [pronounced *ak-ath-ar-SEE-ah*]. This word is further modified by the adjective *evil, wicked*, so these are beyond normal desires.

Colossians 3:5c			
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 3:5c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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)
pleonexía (πλεονεξία) [pronounced <i>pleh-ohn-ex-EE-ah</i>]	<i>greed (-y desire to have more), materialistic desire, greed (-iness), covetous(-ness) (practices), avarice, (by implication) fraud, extortion</i>	feminine singular noun, accusative case	Strong's #4124
hêtis (ἧτις) [pronounced <i>HEYT-iss</i>]	<i>which, whoever, whatever, who, everyone who, such a one who</i>	feminine singular, 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)
eidōlolatρεία (εἰδωλολατρεία) [pronounced <i>i-do-lol-at-RĪ-ah</i>]	<i>idolatry, image worship; the worship of false gods; of the formal sacrificial feats held in honour of false gods; of avarice, as a worship of Mammon</i>	feminine singular noun; nominative case	Strong's #1495

Translation: ...and sexual desires which keep on being idolatry,...

The word here is *pleonexía* (πλεονεξία) [pronounced *pleh-ohn-ex-EE-ah*], which generally means *greed, greediness, covetousness*. In context, this would be a constant desire for whatever sex a person wants, not taking into considering anything else other than the fulfillment of that desire. It might be a best friend's wife, an underage woman, etc.; and fulfillment is sought in that realm. Strong's #4124. R. B. Thieme, Jr. suggests, *insatiability, a frantic search for happiness*. This is the sort of lust which overtakes everything else in life.

People have a variety of lusts: for power, for money, for sex (of various kinds), for approbation. Their lives will always be pointed in the direction of that thing (or, those things) for which they lust. Sometimes, this is the fundamental guidance of their souls and many of their actions. This does not mean that a person who operates under sexual lust is a rapist, because there are limitations in the lengths that a person will go to pursue a lust. Even a rapist is limited by cognizance of the law and what an arrest might mean to him.

When a person places these desires above everything else, that is idolatry.

Colossians 3:5 Therefore, put to death these members [of your body] [which are] in accordance with the earth: heterosexual immorality, unnatural sexual vices (like homosexuality), lustful passions, evil lust, and sexual desires which keep on being idolatry,... (Kukis nearly literal translation)

Colossians 3:6			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
διά (διά) [pronounced dee-AH]; spelled di (δι´) [pronounced dee] before a vowel.	<i>through; with; in; of time; throughout; during; by, by the means of, by reason of; on account of; because of, for this reason; therefore; on this account</i>	preposition	Strong's #1223
ἡ (ἧ) [pronounced ha]	<i>whom, which, what, that, whose</i>	neuter plural relative pronoun; accusative case	Strong's #3739
έρχομαι (έρχομαι) [pronounced AIR-khoh-my]	<i>to go, to come (in a great variety of applications, literally and figuratively); to accompany; to appear; to bring, to enter</i>	3 rd person singular, present (deponent) middle/passive indicative	Strong's #2064
ἡ (ἧ) [pronounced hey]	<i>the; this, that; these; who, which</i>	feminine singular definite article; nominative case	Strong's #3588 (article, demonstrative pronoun)
οργή (οργή) [pronounced ohr-GAY]	<i>anger, indignation, wrath; vengeance; violent passion; indignation</i>	feminine singular noun; nominative case	Strong's #3709
του (του) [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
θεός (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 Byzantine Greek text and Scrivener Textus Receptus both add...			
ἐπί (ἐπί) [pronounced eh-PEE]; spelled eph (ἐφ) [pronounced ehf] before a vowel	<i>to, towards; on, upon; at, by, before; over, against; to, across; for, because (of); for (over) the space of</i>	preposition of superimposition; a relation of motion and direction with accusative case	Strong's #1909
τους (τους) [pronounced tooç]	<i>the; these, to those; towards them</i>	masculine plural definite article; accusative case; also used as a demonstrative pronoun	Strong's #3588
ἠιοί (ἠιοί) [pronounced hwee-OY]	<i>children, sons, descendants; pupils; followers; attendants</i>	masculine plural noun; accusative case	Strong's #5207
τῆς (τῆς) [pronounced tayç]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588

Colossians 3:6

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
apeitheia (ἀπειθεία) [pronounced ap-ī-thi-ah]	<i>obstinacy, obstinate opposition to the divine will; disbelief, unbelief, rebellious, disobedience</i>	feminine singular noun, genitive/ablative case	Strong's #543

These words are not found in the Westcott Hort text or in Tischendorf's Greek text.

Translation: ...because of which things the wrath of God is coming,...

God often deals with an over-sexualized society using His wrath (that is, **divine discipline**). We have several examples of it.

I think strongly contributing factors in our society are more easily accessible photos and videos, basically put out there for anyone to take advantage of. I believe that is a very important step in moving our society toward one where almost every sexual desire is seen as being legitimate.

Although culture in the United States seems to be resisting pedophilia, our society seems to be moving in that direction (in the direction of accepting it as a legitimate pleasure).

Where there are isolated folks who are so disposed, God may directly discipline them or remove them from society. When the nation is moving in that direction, then God often applies the **stages of national discipline** (also called the cycles of discipline by R. B. Thieme, Jr.). These stages are found in Leviticus 26, and it seems to be clear to me that we are somewhere on that scale, receiving national discipline from God (I write this in the year 2023, and there is every indication that things will get far, far worse in this country).

One of the things that concerns me the most is the blatant sexualization of children at this time in our country. We have parents actually taking their children to watch drag queens perform and to hear them read stories (I write this in 2023). We have some schools promising to allow children to quietly, without parent approval, abort their own babies; or to change their gender association (even allowing such students to take puberty blockers).

In the most radical of districts, apparently some children had been allowed to have some surgery on their gender-specific organs, which to me, is the height of insanity. The end result of this is, in the next 5–15 years, we will have a significant class of people entering into adulthood as sexual freaks—and I mean that in the most negative way possible. At some point in time, in an adult relationship, the other person is going to say, “You did what to your what ten years ago? Are you kidding me?” And 99 out of 100 people of the opposite sex will not want to date or marry such a person, because they are essentially dismembered or surgically-altered freaks.

The idea that any of this is considered normal by over 1% of Americans is mind-blowing.

Colossians 3:6 ...because of which things the wrath of God is coming,... (Kukis nearly literal translation)

Colossians 3:7a

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

Colossians 3:7a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hois (οἷς) [pronounced <i>hoiç</i>]	<i>to whom, in which, by means of what; for that</i>	masculine plural relative pronoun; dative, locative or instrumental case	Strong's #3739
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
humeis (ὕμεῖς) [pronounced <i>hoo-MICE</i>]	<i>you [all]</i>	2 nd person plural personal pronoun; nominative case	Strong's #5210, which is a form of Strong's #4771
peripateô (περιπατέω) [pronounced <i>per-ee-paht-EH-oh</i>]	<i>to walk [around, to and fro, all over, about]; metaphorically used to mean to conduct oneself [typically, consistently in life]; to live, to pass through life, to function [in life]</i>	2 nd person plural, aorist active indicative	Strong's #4043
poté (ποτέ) [pronounced <i>poht-EH</i>]	<i>once, at some time, ever, before, previously, (any, some) time(s), at length (the last), (n) ever, in the old time, formerly, in time past, when</i>	indefinite, disjunctive particle	Strong's #4218

Translation: ...in (the sphere of) which (things even you (all) formerly walked,...

The Colossians were in a culture like this, with the desires and lusts as previously described. It was all around them and, very likely, many of the believers in Colosse took part in such activity. The first part of this verse suggests that many of the recipients of this letter partook in such activities.

Colossians 3:7b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hote/hête/tote (ὅτε/ἥτε/τότε) [pronounced <i>HOT-eh, HAY-teh, TOT-eh</i>]	<i>when, whenever, while; that, this [which]; for this reason, because; after (that), as soon as, as long as</i>	adverb; causal particle (masculine, feminine and neuter forms)	Strong's #3753
zaô (ζάω) [pronounced <i>DZAH-oh</i>]	<i>to live, to be alive; to enjoy life; to breathe, to have soul life</i>	2 nd person plural, imperfect active indicative	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
τούτοις (τούτοις) [pronounced <i>TOO-toyce</i>]	<i>to these, for these, in these [things], by these</i>	intermediate demonstrative pronoun; masculine plural form; dative, locative or instrumental case	Strong's #3778 (also known as Strong's #5125)

Translation: ...when you were living among these (things).

The second half of v. 7 indicates that the believers in Colosse lived in the midst of such activity. That is, it was available to them. It was a part of their culture.

Colossians 3:7 ...in (the sphere of) which (things even you (all) formerly walked, when you were living among these (things)). (Kukis nearly literal translation)

Colossians 3:8a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
nuní (νυνί) [pronounced <i>noo-NEE</i>]	<i>(just) now, at this very moment</i>	adverb	Strong's #3570
dé (δέ) [pronounced <i>deh</i>]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
Together, these two words are translated, <i>now, but now, yet now, but right now, even now</i> (in Colossians 1:21–22).			
apotithêmi (ἀποτίθημι) [pronounced <i>ap-oh-t- EETH-ay-mee</i>]	<i>take off; put away (off, aside, away) (literally or figuratively); cast off, lay apart (aside, down), set aside</i>	2 nd person plural, aorist middle imperative	Strong's #659
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
humeis (ὕμεῖς) [pronounced <i>hoo- MICE</i>]	<i>you [all]</i>	2 nd person plural personal pronoun; nominative case	Strong's #5210, which is a form of Strong's #4771
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
panta (πάντα) [pronounced <i>PAHN-ta</i>]	<i>all, everyone, anyone, all things; anything</i>	neuter plural adjective; accusative case	Strong's #3956

Translation: But now, you (all) must cast off these (things), all (of them):...

Paul tells the Colossians that this lusts and actions should be *cast off, to be put away, to be set aside*.

Given the nature of this behavior and its acceptability in the Greek culture, Paul would have used a very strong verb to start off this section. The Colossians were to put to death the members of their body which wanted to take part in such things.

The verb used here is the 2nd person plural, aorist middle imperative of apotithêmi (ἀποτίθημι) [pronounced *ap-oh-t-EETH-ay-mee*]. R. B. Thieme, Jr.: *The word originally means to take off soiled or dirty clothes. It also came to mean to renounce, to lay aside something, to rid one's self of something that is dirty and uncomfortable. In other words, to completely get rid of something which is causing discomfort.*²⁰ Strong's #659.

²⁰ 1972 Colossians Series, lesson #32.

Colossians 3:8b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
orgê (ὀργή) [pronounced <i>ohr-GAY</i>]	<i>anger, indignation, wrath; vengeance; violent passion; indignation</i>	feminine singular noun; accusative case	Strong's #3709
thumos (θυμός) [pronounced <i>thoo-MOSS</i>]	<i>passion, breathing hard; anger, [a sudden burst of] anger, rage; wrath; glow, ardour, the wine of passion, inflaming wine (which either drives the drinker mad or kills him with its strength)</i>	masculine singular noun; accusative case	Strong's #2372
kakía (κακία) [pronounced <i>kahk-EE-ah</i>]	<i>malice, depravity, wickedness as habitual, malignity, doing evil; trouble</i>	feminine singular noun, accusative case	Strong's #2549

Translation: ...outbursts of temper, volatile anger, emotional turbulence,...

A person can be subject to the things listed above, but they might not show it. But with the right trigger or the right fuse, this person can explode. He (or she) might go months and even years, and never reveal such things; but the right stimulus can set them off in an instant.

The things described here start in the mind or in the brain.

Colossians 3:8c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
blasphêmia (βλασφημία) [pronounced <i>blahs-fe-ME-ah</i>]	<i>blasphemy, evil speaking, railing, vilification [especially of God]</i>	feminine plural noun; accusative case	Strong's #988
aischrología (αἰσχρολογία) [pronounced <i>ahēe-skhol-og-EE-ah</i>]	<i>abusive language, foul speaking, low and obscene speech</i>	feminine singular noun, accusative case	Strong's #148 (hapax legomena)
ek (ἐκ) [pronounced <i>ehk</i>]	<i>out of, out from, from, by, at, of</i>	preposition	Strong's #1537
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
stoma (στόμα) [pronounced <i>STOHM-ah</i>]	<i>mouth; face; by implication, language (and its relations); an opening (in the ground); since thoughts of a man's soul find verbal utterance by his mouth, the "heart" or "soul" and the mouth are distinguished; the edge [of a sword]</i>	neuter singular noun; genitive/ablative case	Strong's #4750

Colossians 3:8c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
humôn (ὁμῶν) [pronounced hoo- MONE]	<i>of yours, from you; concerning you; you, yourselves</i>	2 nd person plural pronoun; genitive/ablative case	Strong's #5216 (genitive case of #5210)

Translation: ...[as well as] slandering [and] abusive, foul language from your mouth.

The things listed above can easily lead in to verbal sins, as are listed above.

Colossians 3:8 But now, you (all) must cast off these (things), all (of them): outbursts of temper, volatile anger, emotional turbulence, [as well as] slandering [and] abusive, foul language from your mouth. (Kukis nearly literal translation)

Colossians 3:5–8 Therefore, put to death these members [of your body] [which are] in accordance with the earth: heterosexual immorality, unnatural sexual vices (like homosexuality), lustful passions, evil lust, and sexual desires which keep on being idolatry, because of which things the wrath of God is coming, in (the sphere of) which (things even you (all) formerly walked, when you were living among these (things). But now, you (all) must cast off these (things), all (of them): outbursts of temper, volatile anger, emotional turbulence, [as well as] slandering [and] abusive, foul language from your mouth. (Kukis nearly literal translation)

Colossians 3:5–8 Therefore, put to death the members of your body which all allied with the cosmic system: heterosexual immorality, unnatural sexual acts (like homosexuality), abnormal passions, evil lusts and sexual desires which keep on being idolatry, because of these things, the wrath of God is coming. You formerly walked in the sphere of these things when you lived among people who constantly practiced such things. But now, you need to cast these things off and remove them from your lives. Reject temper outbursts, volatile anger, roller-coaster emotions, as well as slandering and abusive and foul language which proceeds from your mouths. (Kukis paraphrase)

Do not speak lies to one another, taking off the old man with the practices of him, and putting on the new (man), the renovating to a full knowledge according to an image of the One Creating Him. In what place, there is no Greek and Jew, circumcised and uncircumcised, barbarian, Scythian, slave, free; but to all and in all Christ.

Colossians
3:9–11

Do not lie to one another. [Instead,] taking off the old man with its practices and putting on the new (man), the renovating on account of (precise and correct) knowledge, according to [the] Exact Image of the One Creating Him; where there is no Greek or Jew, circumcised or uncircumcised, barbarian [or] Scythian, slave [or] free (man); but Christ [is] for all and in all.

Don't like to one another. Instead, remove the old man with its practices and put on the new man. Renovate your life through precise and correct epignosis, which is in accordance with God, the One Who Created our Lord. In that place, in Christ, there is no Greek or Jew, no circumcision or uncircumcision; no barbarian or Scythian; and there is no one who is a slave and no one who is free. Christ is for all and Christ is in all believers.

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek)	Do not speak lies to one another, taking off the old man with the practices of him, and putting on the new (man), the renovating to a full knowledge according to an image of the One Creating Him. In what place, there is no Greek and Jew, circumcised and uncircumcised, barbarian, Scythian, slave, free; but to all and in all Christ.
Complete Apostles Bible	Do not lie to one another, since you have stripped off the old man with his practices, and have put on the new man who is renewed in full knowledge according to the image of Him who created it, where there is not Greek nor Jew, circumcised nor uncircumcised, barbarian, Scythian, slave nor free, but Christ is all and in all.
Revised Douay-Rheims Douay-Rheims 1899 (Amer.)	. Lie not one to another: stripping yourselves of the old man with his deeds, And putting on the new, him who is renewed unto knowledge, according to the image of him that created him. Where there is neither Gentile nor Jew, circumcision nor uncircumcision, Barbarian nor Scythian, bond nor free. But Christ is all and in all.
V. Alexander's Aramaic Eastern Aramaic Manuscript James Murdock's Syriac NTand lie not one to another; but put off the old man, with all his practices; and put ye on the new [man], that is renewed in knowledge, after the likeness of his Creator; where there is neither Jew nor Gentile, neither circumcision nor uncircumcision, neither Greek nor barbarian, neither bond nor free; but the Messiah is all, and in all.
Original Aramaic NT	Neither should you cheat one another, but put off the old man with all of his ways,* And put on the new, who is made new by knowledge in the image of his Creator, Where there is neither Jew nor Aramaean*, neither circumcision nor uncircumcision, neither Greeks nor Barbarians, neither Servant nor Freeman, but The Messiah is all and in every person*.
Plain English Aramaic Bible Lamsa Peshitta (Syriac)	. .

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	Do not make false statements to one another; because you have put away the old man with all his doings, And have put on the new man, which has become new in knowledge after the image of his maker; Where there is no Greek or Jew, no one with circumcision or without circumcision, no division between nations, no servant or free man: but Christ is all and in all.
Bible in Worldwide English	Do not tell lies to one another. You have stopped being the person you used to be who did wrong things. And now you have become a new person. That new person is always learning more and more until he becomes like God who made him. In this new person, there is no difference between a Greek and a Jew. There is no difference between a man who is circumcised with the mark of the Jew and a man who is not circumcised. There is no difference between a person from a friendly country or someone from a country which is not friendly. There is no difference between a slave and a person who is free. Christ is everything and is in all of them.
Easy English Easy-to-Read Version—2008	. Don't lie to each other. You have taken off those old clothes--the person you once were and the bad things you did then.

Now you are wearing a new life, a life that is new every day. You are growing in your understanding of the one who made you. You are becoming more and more like him.

In this new life it doesn't matter if you are a Greek or a Jew, circumcised or not. It doesn't matter if you speak a different language or even if you are a Scythian. It doesn't matter if you are a slave or free. Christ is all that matters, and he is in all of you.

God's Word™

Don't lie to each other. You've gotten rid of the person you used to be and the life you used to live, and you've become a new person. This new person is continually renewed in knowledge to be like its Creator. Where this happens, there is no Greek or Jew, circumcised or uncircumcised, barbarian, uncivilized person, slave, or free person. Instead, Christ is everything and in everything.

Good News Bible (TEV)

Do not lie to one another, for you have put off the old self with its habits and have put on the new self. This is the new being which God, its Creator, is constantly renewing in his own image, in order to bring you to a full knowledge of himself. As a result, there is no longer any distinction between Gentiles and Jews, circumcised and uncircumcised, barbarians, savages, slaves, and free, but Christ is all, Christ is in all.

The Message

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NIRV

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New Life Version

.

New Simplified Bible

.

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

Contemporary English V.

And stop lying to each other. You have given up your old way of life with its habits. Each of you is now a new person. You are becoming more and more like your Creator, and you will understand him better. It doesn't matter if you are a Greek or a Jew, or if you are circumcised or not. You may even be a barbarian or a Scythian, and you may be a slave or a free person. Yet Christ is all that matters, and he lives in all of us.

The Living Bible

.

New Berkeley Version

.

New Century Version

.

New Living Translation

.

The Passion Translation

But now it's time to eliminate them from your lives once and for all—anger, fits of rage, all forms of hatred, cursing, filthy speech, and lying. Lay aside your old Adam-self with its masquerade and disguise. For you have acquired new creation life which is continually being renewed into the likeness of the One who created you; giving you the full revelation of God. In this new creation life, your nationality makes no difference, or your ethnicity, education, or economic status—*they matter nothing*. For it is Christ that means everything as he lives in every one of us! V. 8 is included for context.

UnfoldingWord Simplified T.

And do not lie to one another. Do not do any of these things, because you have become a new person now, a person who does not do these evil things any more. You are a new person, and God is always making you to know him better and better and to be like him, as he created you to be. God has made us into new persons joined to the Messiah, and he is always making us new. So it is no longer important whether anyone is a non-Jew or a Jew, or whether anyone is circumcised or is not circumcised, or whether anyone is a foreigner, or even uncivilized, or whether anyone is a slave or not a slave. But instead what is important is the Messiah, who is all things in all of you.

Williams' New Testament

Stop lying to one another, for you have stripped off the old self with its practices, and have put on the new self which is in the process of being made new in the

likeness of its Creator, so that you may attain a perfect knowledge of Him. In this new relation there is no Greek and Jew, no circumcised and uncircumcised, no barbarian, Scythian, slave and freeman, but Christ is everything and in us all.

Partially literal and partially paraphrased translations:

American English Bible	.
Beck's American Translation	.
Breakthrough Version	Don't lie to each other after stripping off the former person together with the things he repeatedly does and putting on the young person, the one who is renewed to a correct understanding in line with <i>the</i> image of the <i>One</i> who created him, where there is not Greek and Jewish, circumcision and uncircumcision, foreigner, savage, slave, free, but <i>the</i> Anointed King <i>is</i> all and in all.
Common English Bible	.
Len Gane Paraphrase	Don't lie to one another, seeing that you have completely rid yourself of the old man with his deeds, and have put on the new [man], which is being renewed into knowledge according to the image of him who created him. Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, slave nor free, but Christ is all and in all.
A. Campbell's Living Oracles	Lie not one to another, having put off the old man, with his practices; and having put on the new, who is renewed by knowledge, after the image of him, who created him;- where there is neither Greek nor Jew; circumcision nor uncircumcision; barbarian, Scythian; bond nor free; but Christ is all, and in all.
New Advent (Knox) Bible	.
NT for Everyone	.
20 th Century New Testament	Never lie to one another. Get rid of your old self and its habits, And clothe yourselves with that new self, which, as it gains in knowledge, is being constantly renewed 'in resemblance to him who made it.' In that new life there is no distinction between Greek and Jew, circumcised and uncircumcised, barbarian, Scythian, slave, freeman; but Christ is all!--and in all!

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	Don't lie to each other, since you've discarded your old self and what you used to do, and put on your new self that is always being made more like your Creator, understanding better who he really is. In this new situation there's no Greek or Jew, circumcised or uncircumcised, foreigner, barbarian*, slave or free, for Christ is everything, and he lives in all of us.
God's Truth (Tyndale)	.
Holman Christian Standard	.
International Standard V	Do not lie to one another, for you have stripped off the old nature with its practices and have clothed yourselves with the new nature, which is being renewed in full knowledge, consistent with the image of the one who created it. In him [Lit. it, where] there is no Greek or Jew, circumcised or uncircumcised, barbarian, Scythian, [i.e. uncivilized person] slave, or free person. Instead, the Messiah [Or Christ] is all and in all.
Lexham Bible	.
Montgomery NT	Lie not one to another, but strip off the old self with its doings, and put on that new self which is continually made over according to the likeness of its Creator, into full

understanding. In it that new creation there is no "Greek and Jew," "circumcised and uncircumcised," "barbarian," "Scythian," "slave," "free man," but Christ is all, and in us all.

NIV, ©2011
 Riverside New Testament
 Leicester A. Sawyer's NT
 The Spoken English NT
 UnfoldingWord Literal Text
 Urim-Thummim Version
 Weymouth New Testament

Do not speak falsehoods to one another, for you have stripped off the old self with its doings, and have clothed yourselves with the new self which is being remoulded into full knowledge so as to become like Him who created it. In that new creation there is neither Greek nor Jew, circumcision nor uncircumcision, barbarian, Scythian, slave nor free man, but Christ is everything and is in all of us.

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

Do not lie to one another, having put off the old man with his practices, and put on the new life which is renewed in knowledge after the pattern in which it was originally created¹, where there is neither Jew or Aramean, circumcision and uncircumcision, foreigner, Scythian, slave or freeman, but Messiah is all and in all men.

¹In the Garden of Eden there were not all the stereo-types that developed later, but simply a choice to obedience that brought eternal life and disobedience that brought death.

Holy New Covenant Trans.

Do not lie to one another. Strip away that old personality along with its habits. Put on the new personality, which is being renewed, by learning to be like the image of its Creator. Here there are no Greeks or Jews, no circumcision or uncircumcision, no foreigners, no Scythians, no slaves or free men. Christ is everything and in everything.

The Scriptures 2009

Do not lie to each other, since you have put off the old man^b with his practices, and have put on the new one who is renewed in knowledge according to the likeness of Him who created him, where there is not Greek and Yehudi, circumcised and uncircumcised, foreigner, Scythian, slave, free, but Messiah is all, and in all.

^bRomans 6:6, Ephesians 4:22.

Tree of Life Version

Do not lie to one another. After all, you have taken off the old self with its practices and have put on the new self that is being renewed in knowledge, according to the image of the One who created him. Here there is no longer Greek and Jew, circumcised and uncircumcised, barbarian, savage, slave and free; but Messiah is all, and in all.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...not lie! to one another {be!} Stripping the old man with the acts [of] him and Putting (On) the [man] young the [man] being renewed to knowledge in image [of] the [one] creating him where not (there) is Greek and Jew Circumcision and Uncircumcision Barbarian Scythian Servant [Man] Free but The All [Things] and in all [men] {are} Christ...
Alpha & Omega Bible	DO NOT LIE TO ONE ANOTHER, SINCE YOU LAID ASIDE THE OLD SELF WITH ITS WAYS, AND HAVE PUT ON THE NEW SELF WHO IS BEING RENEWED TO A TRUE KNOWLEDGE ACCORDING TO THE IMAGE OF THE ONE WHO CREATED HIM; IN WHICH THERE IS NO [spiritual difference between] GREEK AND JEW, CIRCUMCISED AND UNCIRCUMCISED, BARBARIAN, SCYTHIAN, SLAVE AND FREEMAN, BUT CHRIST IS ALL, AND IN ALL.
Awful Scroll Bible	Be not lying one to another, taking- yourselves -out-of-the-sinking-into of the old man, with his practices, and sinking- yourselves -from-within the New, the one being made Up-new in the knowledge-upon, according to the likeness being created him, whereas there is- not -from-among-possible the Greek and the Jew, cutting-around and un-cutting-around, barbarian , Scythian, enslaved, free, however, the Anointed One is everywhere and from-within every type.
Concordant Literal Version	Do no lie to one another, stripping off the old humanity together with its practices, and putting on the young, which is being renewed into recognition, to accord with the Image of the One Who creates it, wherein there is no Greek and Jew, Circumcision and Uncircumcision, barbarian, Scythian, slave, freeman, but all and in all is Christ."
exeGeses companion Bible	Lie not one to another - seeing that you stripped the old humanity with his functions; and endued the new, renewed in knowledge after the icon of him who created him: where there is neither Hellene nor Yah Hudiy, circumcision nor uncircumcision, Barbarian, Scythian, servant, liberated: - but Messiah is all and in all.
Orthodox Jewish Bible	Do not speak sheker to one another, having disrobed from the Adam hakadmoni (old [unregenerated] humanity) with his ma'asim (works), And instead enrobe with the Adam HaChadash, the one being renewed in da'as in accordance with the demut (1:15; BERESHIS 1:26-27; Pp 2:6) of the One having created him. Here there is neither Yevani nor Yehudi, there is neither those who are or are not of the Bris Milah, there is no uncultured non-Greek speaker, there is no Scythian, eved, or Ben Chorin, but rather Moshiach is all in all.
Rotherham's Emphasized B. .	

Expanded/Embellished Bibles:

<i>The Amplified Bible</i> An Understandable Version	. Do not lie to one another, since you have put away <i>[the conduct of]</i> your old person with its practices, and have put on the new person, who is being <i>[daily]</i> renewed with full knowledge, according to the image of God, who <i>[re-]</i> created him. <i>[In this state]</i> there cannot be <i>[such distinctions as]</i> Greek <i>[i.e., Gentile]</i> and Jew; circumcised people and non-circumcised people; barbarian and Scythian <i>[Note: These last two words refer to foreigners whose language was unintelligible and who</i>
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Benjamin Brodie's trans. *were uncivilized heathens*], or slave and free person; but Christ is all [that is important] and [He is] in all [of His people].
 Stop lying to one another of the same kind [particularly to fellow Christians], having disarmed the old man [old sin nature] together with his modus operandi [cosmic activity],
 And having put on the new in point of time [clothed the soul of the new man with an edifying doctrinal structure], being renewed [because the doctrine you once knew was destroyed by reversionistic lifestyle] by the full knowledge [metabolized Bible doctrine] which is according to the image of the One [Jesus Christ] Who created him [the believer],
 In which place [union with Christ] there no longer exists Greek or Jew [no racial inferiority], circumcision or uncircumcision [rituals and religious background is irrelevant], Barbarian, Scythian [cultural background is irrelevant], slavery, state of freedom [social status is irrelevant], but Christ is all things [the grace source of all we have] and the cause of all things [divine sovereignty and omnipotence].

The Expanded Bible
 Jonathan Mitchell NT

.
 Do not keep on (or: Stop) lying unto one another! [Be] folks at once stripping off from yourselves (undressing yourselves from; or: go out and away from) the old humanity (the old human; = the old Adam), together with its practices, and then [be] suddenly clothing yourselves with (or: entering within) the new one (the fresh one which existed only recently), the one being continuously (or: repeatedly; habitually; progressively) renewed (made back up new again, in kind and character) into full, accurate, added, intimate and experiential knowledge and insight which is down from and corresponds to the image (an exactly formed visible likeness) of its Creator (of the One framing and founding it from a state of wildness and disorder),
 wherein (or: in which place) there is no Greek [figure of the multitudes who are non-Jews, and of those who are cultured and civilized] and Jew [figure of a covenant people of God], circumcision and uncircumcision [figure for religious in-groups and out-groups; there is no longer a covenant people versus non-covenant people], barbarian [foreigner who speaks a different language], Scythian [figure or example of wild, uncivilized groups], slave, freeman, but to the contrary, Christ [is] all, and within all (or: Christ [is] all humanity, and within all mankind; or: Christ [is] everything or all things, and within everything and all things; [note: the Greek is plural, and is either masculine, signifying "mankind," or neuter, signifying all creation, in these phrases]).

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

Bible Translations with Many Footnotes:

Lexham Bible

Do not lie to one another, because you [*Here "because " is supplied as a component of the participle ("have taken off") which is understood as causal] have taken off the old man together with his deeds, and have put on the new man that is being renewed in knowledge according to the image of the one who created him, where there is neither Greek nor Jew, circumcision nor uncircumcision, barbarian, Scythian, slave, or free, but Christ is all, and in all.

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

The Spoken English NT	Don't lie to each other. Shed the old person, with its habits, and put on the new person—the one that's being totally renewed in knowledge, in line with the image of its Creator. In that renewal process, ^e there's no Greek and Jew, circumcision ^f and lack of circumcision, Barbarian, Scythian, ^g slave, or free. Christ is all of them, and Christ is in all of them!
	e. "In that renewal process": lit. "where".
	f. See "Bible Words" under "circumcise".
	g. Prn. sith-ee-an .
Wilbur Pickering's New T. WEB — Messianic Edition	.

Literal, almost word-for-word, renderings:

A Faithful Version	.
Analytical-Literal Translation	Stop lying to one another, having put off the old [or, former] person with his practices, and having put on the new [person], the [one] being renewed in full [or, true] knowledge according to [the] image of the One having created him, where there is not Greek and Jew, circumcision and uncircumcision, foreigner, Scythian, slave, free person, <u>but</u> Christ [is] all [things] and in all [things].
Berean Literal Bible	.
Bill Puryear translation	Stop lying to one another, since you stripped off the old man [old sin nature] together with his practices, and put on the new man, who is being renewed for the purpose of full-knowledge according to the image of the One who created him, there is neither Greek nor Jew, circumcised nor uncircumcised, barbarian, Scythian, slave, freeman, but Christ is all things and in all [members of the royal family].
Bond Slave Version	.
C. Thomson updated NT	.
Charles Thomson NT	.
Context Group Version	...do not lie one to another; seeing that you (pl) have put off the old man with his doings, and have put on the new man, that is being renewed to knowledge after the image of him who created him: where there can't be Hellenist and Judean, circumcision and uncircumcision, foreigner, {lit, barbarian, used of all non-Greek speaking people} Scythian, slave, free; but the Anointed is all things, and in all.
English Standard Version	.
Far Above All Translation	Do not lie to one another, having taken off the old man with his practices, then having put on the new <i>man</i> , who <i>is</i> renewed, <i>leading</i> to knowledge in accordance with the image of him <i>who</i> created him, where there is neither Greek nor Jew, circumcision or uncircumcision, barbarian, Scythian, slave <i>or</i> free <i>man</i> , but Christ <i>who is</i> all and in all.
Green's Literal Translation	.
James Allen translation	Do not lie to one another, since you stripped off the old man with its deeds, and have put on the new man who is being renewed to a full knowledge according to an image of the One who created him. where there is no Greek and Jew, circumcised and uncircumcised, barbarian, Scythian, slave and freeman, but Christ is all, and in all.
Literal New Testament	DO NOT LIE TO ONE ANOTHER, HAVING PUT OFF THE OLD MAN WITH DEEDS, HIS AND HAVING PUT ON THE NEW THAT [IS] BEING RENEWED INTO KNOWLEDGE ACCORDING TO [THE] IMAGE OF HIM WHO CREATED HIM, WHERE THERE IS NOT GREEK AND JEW, CIRCUMCISION AND UNCIRCUMCISION, BARBARIAN, SCYTHIAN, BONDMEN, FREE; BUT ALL THINGS AND IN ALL [IS] CHRIST.
Literal Standard Version	Do not lie to one another, having put off the old man with his practices, and having put on the new, which is renewed in regard to knowledge, after the image of Him

Modern English Version .
 Modern Literal Version 2020 Do° not lie to one another; *since you° have* stripped off the old man together-with his practices, and *have* clothed yourselves with the new *man*, who is being renewed to the full knowledge according-to the image of the one who created him; where there is no Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, bondservant, *or* free *man*, but Christ is all things and in all things.

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 Stop lying to one another of the same kind, having disarmed the old man [old sin nature] together with his modus operandi. And having put on the new, being renewed because of epignôsis doctrine according to the image of the One having created him. In which place [union with Christ] there does not exist Greek and Jew, circumcision and uncircumcision, Barbarian, Scythian, slave, free: but all things and the cause of all things, Christ.”

Updated Bible Version 2.17 Put to death therefore your + members which are on the earth: fornication, impurity, immoral sexual passion, evil desire, and greed, which is idolatry; because of these things the wrath of God comes on the sons of disobedience: in which you + also once walked, when you + lived in these things; but now do you + also put them all away: anger, wrath, malice, railing, shameful speaking out of your + mouth: do not lie one to another; seeing that you + have put off the old man with his activities, and have put on the new man, who is being renewed to knowledge after the image of him who created him: where there can't be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, slave, free; but Christ is all things, and in all. The UBV treats vv. 5–11 as a single sentence.

A Voice in the Wilderness .
 Webster's Translation .
 World English Bible Don't lie to one another, seeing that you have put off the old man with his doings, and have put on the new man, who is being renewed in knowledge after the image of his Creator, where there can't be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, bondservant, or free person; but Christ is all, and in all.

Worrell New Testament .
 Young's Updated LT .

The gist of this passage:
 9-11

Colossians 3:9a			
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

Colossians 3:9a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
pseudomai (ψεύδομαι) [pronounced PSYOO-doh-mai]	<i>lie [to], speak deliberate falsehoods, speak deceitfully; deceive one by a lie</i>	2 nd person plural, present middle imperative	Strong's #5574
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
allēlōn (ἀλλήλων, ἀλλήλους, ἀλλήλοις) [pronounced al-LAY-lohn]	<i>one another, each other, another; reciprocally, mutually</i>	masculine plural reciprocal pronoun; accusative case	Strong's #240

Translation: Do not lie to one another.

Lying is, apparently, one of the sins being practiced among the believers in Colosse. We do not really know the content of the lies.

This seems to be a problem, and Paul is going to offer up a general solution, to this and other sins which are being committed.

Colossians 3:9b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
apekduomai (ἀπεκδύομαι) [pronounced ap-ek-DOO-om-ahee]	<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 plural; aorist (deponent) middle participle; nominative case	Strong's #554
ton (τόν) [pronounced tahn]; also to (το) [pronounced toh]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588
palaios (παλαιός) [pronounced pal-ah-YOSS]	<i>old, ancient, antique; no longer new, worn [out, by use], the worse for wear</i>	masculine singular adjective; accusative case	Strong's #3820
anthrōpos (ἄνθρωπος) [pronounced ANTH-row-poss]	<i>man [in the generic sense], mankind, human being; man [in reference to gender]</i>	masculine singular noun; accusative case	Strong's #444
sun (σύν) [pronounced soon]	<i>with, beside, in association with, along with</i>	preposition	Strong's #4862
tais (ταῖς) [pronounced taiç]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of</i>	feminine plural definite article; dative, locative and instrumental cases	Strong's #3588

Colossians 3:9b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
praxeis (πρᾶξεις) [pronounced PRAX-ice]	<i>practices, (concretely) acts; by extension, functions; deeds, offices, works</i>	feminine plural noun; dative, locative or instrumental case	Strong's #4234
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: [Instead,] taking off the old man with its practices...

The verb *apekduomai* (ἀπεκδύομαι) [pronounced *ap-ek-DOO-om-ahēe*] means, in the middle voice, *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)*. Strong's #554. The old man is being removed like a garment.

Colossians 3:9 **Do not lie to one another. [Instead,] taking off the old man with its practices...** (Kukis nearly literal translation)

V. 9 should have included the next phrase.

Colossians 3:10a			
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
endue (ἐνδύω) [pronounced <i>ehn-DOO-oh</i>]	<i>putting on, clothing oneself, arraying (oneself), wearing [clothing], sinking into (clothing)</i>	masculine plural, aorist middle participle, nominative case	Strong's #1746
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
neos/neōteros (νέος/νεώτερος) [pronounced <i>NEH-os, neh-OH-ter-os</i>]	<i>new, young; fresh; recently born, youthful; figuratively for, regenerate</i>	masculine singular comparative adjective; accusative case	Strong's #3501

Translation: ...and putting on the new (man),...

We take off the old man (the sin nature) and put on the new man.

We always have a sin nature; but we are told here (and elsewhere) that it can be removed and the new man put on. This is rebound. The believer is either controlled by the Holy Spirit or by the sin nature. This is never a half-and-half thing taking place at the same time. You can be out of **fellowship** for half the day and in fellowship for the other half of the day, but even that is an *either-or* situation.

One of the keys—and it is not mentioned here—is the naming of our sins to God. When we sin, we are then placed under the control of the sin nature. When we name our known sins, we are then placed under the control of the Holy Spirit. The Holy Spirit is the God-ward side of things; the *new man* is the man-ward side of things. The new man is who we are when filled with the Spirit.

Colossians 3:10b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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
anakainōō (ἀνακαινόω) [pronounced <i>an-ak-ahēe-NOH-oh</i>]	<i>renewing, renovating; causing to grow (up), making new; giving new strength and vigour; being changed into a new kind of life as opposed to the former corrupt state</i>	masculine singular, present passive participle; accusative case	Strong's #341
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
epignōsis (ἐπίγνωσις) [pronounced <i>ehp-IHG-noh-sis</i>]	<i>precise and correct knowledge; used in the NT of the knowledge of things ethical and divine; over and above knowledge, full knowledge</i>	feminine singular noun; accusative case	Strong's #1922

Translation: ...the renovating on account of (precise and correct) knowledge,...

What allows the believer to advance in the **spiritual life** and to commit fewer sins is the acquisition of Bible doctrine. The more we know, the easier it is to remain in the Spirit.

I remember a friend of mine asking me at one time, “So, what, do I rebound every 3 seconds?” And for some people, that is the case. Ideally, as you grow spiritually, you stretch that out into periods of 10 seconds, then 10 minutes and then, on good days, for an hour or two.

Application: Obviously you know some people who rub you the wrong way. You see them or hear their name, and automatically, you are thinking mean thoughts about them. That Charlie Brown is such a total Jerk! I can't stand being anywhere near him. Now, Charlie Brown is like you—he has a sin nature and he has a certain look and personality. Jesus Christ died for him; and no matter how much you can't stand him, do you really want him to burn forever in hell (the correct answer to that, by the way, is *no*). Before God, Charlie Brown is not better and no worse than you. If he is saved, then he is a part of the **body of Christ** and on the same team; if he is unsaved, then you may want to work out a way to give him the **gospel message**. The more than you can combine the truth of God's Word with this person you cannot stand, the better things are going to be.

Colossians 3:10c			
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

Colossians 3:10c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
eikōn (εἰκῶν) [pronounced <i>ī-KOHN</i>]	<i>image, figure, likeness, statue, profile, or (figuratively) representation, resemblance; the exact image, the real likeness</i>	feminine singular noun, accusative case	Strong's #1504
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
ktízō (κτίζω) [pronounced <i>KTID-zoh</i>]	<i>creating, Creator; making, fabricating, forming, shaping, completely changing or transforming; making habitable, founding (a city, colony, state)</i>	masculine singular, aorist active participle; genitive/ablative case	Strong's #2936
Mark, Paul and John are the only ones in the New Testament to use this word. However, the writer of Hebrews uses its cognate.			
αυτον (αὐτόν) [pronounced <i>ow-TAHN</i>]	<i>him, to him, towards him; same</i>	3 rd person masculine singular personal pronoun, accusative case	Strong's #846

Translation: ...according to [the] Exact Image of the One Creating Him;...

The over-and-above knowledge in the previous phrase is in accordance with God. It is in accordance with His thinking.

Based upon the words here, I am assuming that this is God the Father creating God the Son (but God does not create God; but God does create the humanity of Jesus Christ).

The epignosis wisdom here can have no other source but God.

Colossians 3:10 ...and putting on the new (man), the renovating on account of (precise and correct) knowledge, according to [the] Exact Image of the One Creating Him;... (Kukis nearly literal translation)

Colossians 3:11a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hopou (ὅπου) [pronounced <i>HOHP-oo</i>]	<i>in what place, where; whereas</i>	adverb	Strong's #3699
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
éni (ἐν) [pronounced <i>EHN-ee</i>]	<i>there is; is in, is among, has place, is present; it can be, is possible, is lawful</i>	3 rd person singular, present indicative	Strong's #1762

Colossians 3:11a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
Héllēn (Ἕλληνας) [pronounced HEHL-lane]	<i>Greek (citizen, resident), one who has assumed Greek customs and language; Grecian; transliterated, Hellen, Hellenist</i>	masculine singular proper noun; a grouping; nominative case	Strong's #1672
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
Ioudaíos (Ἰουδαίος) [pronounced ee-ou-DYE-oss]	<i>Jew, Judæan, one from Judea; Jewish, belonging to the Jewish nation; Jewish as respects to birth, origin, religion</i>	masculine singular adjective; acts as a proper noun; nominative case	Strong's #2453

Translation: ...where there is no Greek or Jew,...

In Christ, there is no Greek or Jew. No differentiation is made.

Colossians 3:11b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
peritomê (περιτομή) [pronounced per-it-om-AY]	<i>circumcised, circumcision (the rite, the condition or the people, literally or figuratively)</i>	feminine singular noun, nominative case	Strong's #4061
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
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, nominative case	Strong's #203

Translation: ...circumcised or uncircumcised,...

Whether a person is circumcised or uncircumcised, it makes no difference.

Colossians 3:11c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
bárbaros (βάρβαρος) [pronounced BAR-bar-oss]	<i>barbarian, native, one whose speech is rude, rough and harsh</i>	masculine singular adjective; nominative case	Strong's #915
Skuthēs (Σκύθης) [pronounced SKOO-thace]	<i>rude or rough; (by implication) a savage; transliterated, Scythian</i>	masculine singular proper noun; grouping; nominative case	Strong's #4658 (hapax legomena)

Colossians 3:11c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
Thayer: <i>A Scythian, an inhabitant of Scythia or modern day Russia. By the more civilised nations of antiquity the Scythians were regarded as the wildest of barbarians.</i>			

Translation: ...barbarian [or] Scythian,...

This is an odd pairing; and I think the key is, these are near and far barbarians.

It is interesting that Paul would have a knowledge of such people.

Colossians 3:11d

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
doulos (δοῦλος) [pronounced DEW-loss]	slave, servant, attendant	masculine singular noun; nominative case	Strong's #1401
eleútheros (ἐλεύθερος) [pronounced el-YOO-there-oss]	free; freeborn; exempt, unrestrained, not bound by an obligation; in an ethical sense: free from the yoke of the Mosaic Law	masculine singular adjective, nominative case	Strong's #1658

Translation: ...slave [or] free (man);...

As Paul stated it elsewhere, "As a slave, you are God's freeman; and if you are free, then you are God's slave."

Colossians 3:11e

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
allá (ἀλλά) [pronounced ahl-LAH]	but, but rather, but on the contrary, instead, nay (rather); yea, yes, in fact, moreover; nevertheless	adversative particle	Strong's #235
panta (πάντα) [pronounced PAHN-ta]	all, everyone, anyone, all things; anything	neuter plural adjective; accusative case	Strong's #3956
καί (καί) [pronounced kī]	and, even, also; so, too, then, that; indeed, but, along with, while, when	conjunction	Strong's #2532
en (ἐν) [pronounced en]	in, into, on, by means of, with; among	preposition with the locative, dative and instrumental cases	Strong's #1722
pâsin (πᾶσιν) [pronounced PAH-sihn]	to all; in all (things); by means of all (things); everything	neuter plural adjective; dative, locative or instrumental case	Strong's #3956

Colossians 3:11e

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

Translation: ...but Christ [is] for all and in all.

The key to these disparate groups of people is, they are in Christ and they are for Christ. There is no difference between them and any other group. All believers are one in Christ (meaning that we have equal assets set before us; and that we all have the same things given to us at salvation, whether that is 36 things, 40 things or whatever that number happens to be now.

Colossians 3:11 ...where there is no Greek or Jew, circumcised or uncircumcised, barbarian [or] Scythian, slave [or] free (man); but Christ [is] for all and in all. (Kukis nearly literal translation)

Colossians 3:9–11 Do not lie to one another. [Instead,] taking off the old man with its practices and putting on the new (man), the renovating on account of (precise and correct) knowledge, according to [the] Exact Image of the One Creating Him; where there is no Greek or Jew, circumcised or uncircumcised, barbarian [or] Scythian, slave [or] free (man); but Christ [is] for all and in all. (Kukis nearly literal translation)

Colossians 3:9–11 Don't lie to one another. Instead, remove the old man with its practices and put on the new man. Renovate your life through precise and correct epignosis, which is in accordance with God, the One Who Created our Lord. In that place, in Christ, there is no Greek or Jew, no circumcision or uncircumcision; no barbarian or Scythian; and there is no one who is a slave and no one who is free. Christ is for all and Christ is in all believers. (Kukis paraphrase)

Put on, therefore, like elect (ones) of the God, holy ones and loved, bowels of compassion, goodness, humility, gentleness, patience; holding up one another and being gracious to themselves, if one face to face with anyone might keep on having a complaint, as even the Lord was gracious to you (all), so also you (all). Now upon all things, to these the agapê love, which is a bond of the completion.

Colossians
3:12–14

Put on, therefore, as [the] elect of the God, set-apart ones and loved, bowels of compassion, moral excellence, grace-orientation, gentleness [and] patience; sustaining one another and being gracious to yourselves. If one keeps on having a complaint directly with anyone, even as the Lord was gracious to you (all), so also you (all) [show the same grace to others]. But over all these things [also demonstrate] agapê love, which is the uniting principle of the (spiritual) maturity.

As the elect of God, those who have been set apart to Him in love, put on a heart of compassion, moral excellence, grace orientation, gentleness and patience, helping to sustain one another in these perilous times by being gracious to one another. If anyone of you has a complaint with someone else, follow the example of the Lord, Who was gracious to you all, and be gracious to one another. But even over and above these things, demonstrate agapê love toward one another, which is the unifying principle of spiritual maturity.

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek)	Put on, therefore, like elect (ones) of the God, holy ones and loved, bowels of compassion, goodness, humility, gentleness, patience; holding up one another and being gracious to themselves, if one face to face with anyone might keep on having a complaint, as even the Lord was gracious to you (all), so also you (all). Now upon all things, to these the agapê love, which is a bond of the completion.
Complete Apostles Bible	Therefore, as the elect of God, holy and beloved, put on hearts of compassion, kindness, humility, meekness, patience; forbearing one another and forgiving yourselves, if anyone should have a complaint against any; just as Christ forgave you, so you also do. But above all these things put on love, which is the bond of perfection.
Revised Douay-Rheims Douay-Rheims 1899 (Amer.)	. Put ye on therefore, as the elect of God, holy and beloved, the bowels of mercy, benignity, humility, modesty, patience: Bearing with one another and forgiving one another, if any have a complaint against another. Even as the Lord hath forgiven you, so do you also. But above all these things have charity, which is the bond of perfection.
V. Alexander's Aramaic Eastern Aramaic Manuscript James Murdock's Syriac NT	. Therefore, holy and beloved, as the elect of God, put ye on compassions, and tenderness, and suavity, and humbleness of mind, and gentleness, and long suffering. And be ye indulgent towards one another, and forgiving to one another: and if any one has a complaint against his neighbor, as the Messiah forgave you, so also do ye forgive. And with all these, [join] love, which is the girdle of perfection.
Original Aramaic NT	Put on, therefore, as the chosen ones of God, holy and beloved, mercy and compassion, kindness and humility of mind, gentleness and long-suffering; And be forbearing one to another and forgiving one another. But if anyone has an outrage against his neighbor, forgive just as The Messiah has forgiven you, And with all these things, love, which is the bond of perfection.
Plain English Aramaic Bible Lamsa Peshitta (Syriac)	. .

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	As saints of God, then, holy and dearly loved, let your behaviour be marked by pity and mercy, kind feeling, a low opinion of yourselves, gentle ways, and a power of undergoing all things; Being gentle to one another and having forgiveness for one another, if anyone has done wrong to his brother, even as the Lord had forgiveness for you: And more than all, have love; the only way in which you may be completely joined together.
Bible in Worldwide English	You are chosen by God. He loves you and has made you holy. So then, care for one another. Be kind. Do not be proud. Be humble. Be patient. Be patient with one another. If any one has a complaint against another, forgive that one. Christ forgave you. So you should forgive each other. Beside all these, you must have love. This joins everything together as it should be.
Easy English Easy-to-Read Version–2008	. God has chosen you and made you his holy people. He loves you. So your new life should be like this: Show mercy to others. Be kind, humble, gentle, and patient.

Don't be angry with each other, but forgive each other. If you feel someone has wronged you, forgive them. Forgive others because the Lord forgave you. Together with these things, the most important part of your new life is to love each other. Love is what holds everything together in perfect unity.

God's Word™

As holy people whom God has chosen and loved, be sympathetic, kind, humble, gentle, and patient. Put up with each other, and forgive each other if anyone has a complaint. Forgive as the Lord forgave you. Above all, be loving. This ties everything together perfectly.

Good News Bible (TEV)

You are the people of God; he loved you and chose you for his own. So then, you must clothe yourselves with compassion, kindness, humility, gentleness, and patience.

Be tolerant with one another and forgive one another whenever any of you has a complaint against someone else. You must forgive one another just as the Lord has forgiven you.

And to all these qualities add love, which binds all things together in perfect unity.

The Message

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NIRV

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New Life Version

.

New Simplified Bible

.

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

Contemporary English V.

God loves you and has chosen you as his own special people. So be gentle, kind, humble, meek, and patient. Put up with each other, and forgive anyone who does you wrong, just as Christ has forgiven you. Love is more important than anything else. It is what ties everything completely together.

The Living Bible

.

New Berkeley Version

.

New Century Version

.

New Living Translation

.

The Passion Translation

You are always and dearly loved by God! So robe yourself with virtues of God, since you have been divinely chosen to be holy. Be merciful as you endeavor to understand others, and be compassionate, showing kindness toward all. Be gentle and humble, unoffendable in your patience with others. Tolerate the weaknesses of those in the family of faith, forgiving one another in the same way you have been graciously forgiven by Jesus Christ. If you find fault with someone, release this same gift of forgiveness to them. For love is supreme and must flow through each of these virtues. Love becomes the mark of true maturity.

UnfoldingWord Simplified T.

Because God has chosen you and set you apart as his people, and because he loves you, serve others compassionately and mercifully and with kindness. Humbly and gently care for one another with patience and bear with each other. If anyone complains against someone else, forgive one another. Just as the Lord Jesus has forgiven you, so also you must forgive each other. And what is most important is to love one another, because by doing that you will tie yourselves together perfectly.

Williams' New Testament

So as God's own chosen people, consecrated and dearly loved, you must once for all clothe yourselves with tenderheartedness, kindness, humility, gentleness, patience; you must keep on forbearing one another and freely forgiving one another, if anyone has a complaint against another; just as the Lord has freely forgiven you, so must you also do. And over all these qualities put on love, which is the tie of perfection that binds us together.

Partially literal and partially paraphrased translations:

American English Bible

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Beck's American Translation Breakthrough Version	. . So put on (as God's select <i>people</i> , sacred and having been loved) sympathy of compassion, kindness, lowly focus, submissiveness, lengthy patience (as you tolerate each other and forgive each other as an act of generosity; if anyone has a complaint toward anyone, just as the Master also forgave you as an act of generosity, so you also <i>must forgive</i>), but over all these <i>things</i> , the love that is a bond of the completeness.
Common English Bible Len Gane Paraphrase	. . Therefore put on--as the chosen of God, holy and dearly loved--a heart of mercies, kindness, a humble attitude, meekness, long suffering Putting up with one another and forgiving one another. If any one has a quarrel against any other, then even as Christ forgave you, so you also do. Even more than this, [put on] love, which is the bond of perfection.
A. Campbell's Living Oracles	Put on, therefore, as the elect of God, holy and beloved, bowels of compassion, kindness, humbleness of mind, meekness, long-suffering. Bear with one another, and forgive each other, if any one have a complaint against any one: even as Christ forgave you, so also do you. And over all these put on love, which is a bond of perfection.
New Advent (Knox) Bible NT for Everyone 20 th Century New Testament	. . Therefore, as God's People, consecrated and dear to him, clothe yourselves with tenderness of heart, kindness, humility, gentleness, forbearance; Bearing with one another, and, when there is any ground for complaint, forgiving one another freely. As the Master freely forgave you, so you must forgive one another. Over all these virtues put on love; for that is the girdle which makes all complete.

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 Since you are God's special people, holy and dearly loved, adopt a sympathetic nature that is kind, humble, gentle, and patient. Be patient with one another, forgive others among you if you have grievances against one another. Just as the Lord forgave you, you should do the same. Above all, love one another, which is the perfect bond that will hold you together.
God's Truth (Tyndale) Holman Christian Standard International Standard V	. . Therefore, as God's chosen ones, holy and loved, clothe yourselves with compassion, kindness, humility, meekness, [Or gentleness] and patience. Be tolerant of one another and forgive each other if anyone has a complaint against another. Just as the Lord [Other mss. read the Messiah] has forgiven you, you also should forgive. [Lit. so you also] Above all, clothe yourselves with [The Gk. lacks clothe yourselves with] love, which ties everything together in unity.
Lexham Bible	Appeal for New Behavior Therefore, as <i>the</i> chosen of God, holy and <i>dearly</i> loved, put on affection, compassion, kindness, humility, gentleness, patience, putting up with one another and forgiving one another. If anyone should have a complaint against anyone, just as also the Lord forgave you, thus also you <i>do the same</i> . And to all these <i>things</i> <i>add</i> love, which is <i>the</i> bond of perfection.
Montgomery NT	. .

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Riverside New Testament

Put on, then, as the chosen of God, holy and beloved, sympathies, compassions, kindness, humility, gentleness, slowness to anger, bearing with one another and forgiving one another, if any one has a grievance against any. Just as the Lord forgave you, so must you forgive. Above all these, clothe yourselves with love, which is the perfect bond of union.

Leicester A. Sawyer's NT

The Spoken English NT

UnfoldingWord Literal Text

Urim-Thummim Version

Clothe yourself therefore as the Elect of Elohim, Most Holy and dearly loved, bowels of mercies, integrity, humbleness of mind, meekness, patience; Sustaining one another and forgiving one another, if anyone has a quarrel against any: even as Christ forgave you, so you also do. And above all these things have Love, that is the Bond of Perfection.

Weymouth New Testament

Clothe yourselves therefore, as God's own people holy and dearly loved, with tender-heartedness, kindness, lowliness of mind, meekness, long-suffering; bearing with one another and readily forgiving each other, if any one has a grievance against another. Just as the Lord has forgiven you, you also must forgive. And over all these put on love, which is the perfect bond of union; and let the peace which Christ gives settle all questionings in your hearts, to which peace indeed you were called as belonging to His one Body; and be thankful. V. 15 is included for context.

Wikipedia Bible Project

Worsley's New Testament

Catholic Bibles (those having the imprimatur):

Christian Community (1988)

The Heritage Bible

New American Bible (2002)

New American Bible (2011)

New English Bible–1970

New Jerusalem Bible

New RSV

Revised English Bible–1989

Jewish/Hebrew Names Bibles:

Complete Jewish Bible

Hebraic Roots Bible

Holy New Covenant Trans.

So clothe yourselves with tender feelings, kindness, humility, gentleness, and patience like God's chosen - saints to whom He gives Himself, for your good, expecting nothing in return. Put up with one another. If someone has a problem with somebody else, forgive each other as the Lord forgave you. Add the giving of yourselves to others to all of these things. This binds them all together in perfect unity.

The Scriptures 2009

Therefore, as chosen ones of Elohim, set-apart and beloved, put on compassion, kindness, humbleness of mind, meekness, patience, bearing with one another, and forgiving each other if anyone has a complaint against another, indeed, as Messiah forgave you so also should you. But above all these put on love, which is a bond of the perfection.

Tree of Life Version

Therefore, as God's chosen people, holy and dearly loved, clothe yourselves in tender compassion, kindness, humility, gentleness, and patience— bearing with one another and forgiving each other, if anyone has a grievance against another. Just

as the Lord pardoned you, so also you must pardon others. But above all these things put on love, which is the bond of perfect harmony.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...put! (on) so as [Men] Chosen [of] the god Pure and Having Been Loved parts (inner) [of] care kindness lowliness humility patience {be!} Enduring one another and Granting {them} [to] themselves^ if Someone to someone may have complaint as and The Lord grants {them} [to] you* so and You* {grant! them to them} at all but these {grant!} the love Which is Bond [of] the completion...
Alpha & Omega Bible Awful Scroll Bible	. Be yourselves sinking- therefore -from-within, as the called-from of God, awful and having been beloved, with bowels of compassion, pity, serviceableness, humble-thinking, mildness, and long-in-passion. Holding up one another, and forgiving them if- someone -shall hold fault with respects to anyone, accordingly-as-to even the Anointed One forgives you, the same-as-this even you. And over all, dear love, what-certain thing is the bonding-together of maturity.
Concordant Literal Version	Put on, then, as God's chosen ones, holy and beloved, pitiful compassions, kindness, humility, meekness, patience, bearing with one another and dealing graciously among yourselves, if anyone should be having a complaint against any. According as the Lord also deals graciously with you, thus also you." Now over all these put on love, which is the tie of maturity."
exeGesés companion Bible	<u>ENDUING THE NEW HUMANITY</u> So endue, as the select of Elohim, holy and beloved, spleens of compassions, kindness, humble-mindedness, meekness, patience; tolerate one another and grant one another charism; whenever anyone has a blame against any: even exactly as the Messiah grants you charism thus also you. And above all these, love, which is the bond of completion/shalom.
Orthodox Jewish Bible	Therefore, as Bechirim (Chosen ones) of Hashem, Kadoshim and ahuvim, enrobe yourselves in tender feelings of rachmei Shomayim (heavenly compassion, mercy), chesed (lovingkindness), anavah (humility), shiflut (lowliness), and savlanut (longsuffering), Being soivel (bearing with) one another and extending selicha (forgiveness) to each other, if it should be that one is murmuring his complaint against another; just as Adoneinu extended selicha to you, so also you should extend selicha. And to all these things add ahavah, which is the agudah of tamimim.
Rotherham's Emphasized B.	.

Expanded/Embellished Bibles:

The Amplified Bible An Understandable Version	. So, as God's elect [i.e., His people], holy and dearly loved [by Him], clothe yourselves with a heart of compassion, kindness, humility, gentleness and patience. Tolerate one another's [weaknesses] and forgive each other if anyone [of you] has a complaint against someone else. You should forgive people just as the Lord
--	---

forgave you. And beyond all these things, clothe yourselves with love, which binds these things together in complete *[unity]*.

Benjamin Brodie's trans. Keep on clothing yourself [dressing your soul with doctrine], therefore, as chosen ones of God [elect in eternity past], (having been loved in the past with the result that you will be loved forever), with affections of grace compassion [capacity for love & life], a gracious disposition [inner happiness & kindness], a relaxed mental attitude [grace orientation], an inwrought meekness of the soul [genuine humility], longsuffering steadfastness [patience from mastery of the details of life], Putting up with one another of the same kind [mental separation from obnoxious believers] and graciously forgiving others [unbelievers]. If anyone has a complaint against anyone else, even as the Lord graciously forgave you, in this way also you [forgive];

And upon [above & between] all these [floors of the edification complex], impersonal [virtue] love, which is the binding agent [cement] of maturity [leads to supergrace status].

The Expanded Bible
Jonathan Mitchell NT

Therefore, as God's chosen, set-apart and beloved ones (or: God's sacred, loved and chosen people; or: as elect... ones from God), clothe yourselves with (or: enter within) bowels (internal organs; = the tender parts; seat of deep feelings) of compassion, kindness (adaptable usefulness), humility (the minding and disposition of things of lowness or of low station), gentleness (meekness; mildness), waiting long before rushing with emotions (even-temperedness; long-suffering; = putting up with people and situations for a long time), being folks continuously holding up [things or situations] pertaining to one another (or: habitually holding yourselves up, belonging to one another; constantly putting up with one another) and incessantly giving grace to or doing a favor for (dealing graciously with and among) yourselves, if ever anyone may continue having (or: holding) a complaint toward someone. Just as the Lord [= Christ or Yahweh; some MSS: Christ; Aleph* & some Vulgate MSS read: God] also gave (or: gives) grace to and favor for you (deals graciously in, with and among you folks), thus also you folks [do the same].

Now upon (= on top of) all these things [put on; superimpose] the Love, which continues being (or: is) a joining link and uniting band of perfection (a tie which binds together and pertains to the goal of maturity, being the result of fruitfulness; [the] fastening connection of the finished product; [the] bond producing perfection and destiny; a binding conjunction which brings union, which is the goal).

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 .

Positive Habits and Attitudes to Strive For

So, as God's chosen ones, holy and dearly loved, put on compassion and kindness. Put on humility, gentleness and patience. Bear with one another, and be gracious to one another when you have a complaint against somebody. Just as the Lord^h has forgiven you, you do the same.

And on top of all these qualities put on love, which ties them together and completes them.

^h. Some mss have “Christ”. It means Christ in any case.

Wilbur Pickering’s New T.

Relationships among believers

Therefore, as God’s chosen ones, holy and beloved, put on hearts of compassion, kindness, humility, gentleness, patience; bearing with one another and forgiving each other, if anyone should have a complaint against another—just as Christ forgave you, so you also must do. And above all these things put on love, which is the bond of perfection.

WEB — Messianic Edition .

Literal, almost word-for-word, renderings:

A Faithful Version

Put on then, as the elect of God, holy and beloved, deep inner affections, kindness, humility, meekness and longsuffering; Forbearing one another, and forgiving one another if anyone has a complaint against another; even as Christ forgave you, so also you should forgive. And above all these things put on love, which is the bond of perfection.

Analytical-Literal Translation

Therefore, put on as chosen [or, elect] ones of God, holy and beloved, bowels [or, hearts] of compassion, kindness, humility, gentleness [or, considerateness], patience, putting up with one another and forgiving each other, if anyone shall be having a complaint against anyone, just as Christ also forgave you, so also [should] you [forgive]. But above all these [things put on] love, which is [the] bond of perfection.

Berean Literal Bible

Bill Puryear translation

Therefore, as the elected ones of God, sanctified and beloved ones, put on the affections of compassion [mercy, pity], kindness [goodness, generosity], humility, gentleness [courtesy, considerateness], patience [steadfastness, endurance, forbearance], putting up with one another and forgiving each other. If anyone has a complaint, just as also the Lord has forgiven you, so also you [forgive them]. But above all these things put on virtue-love, which is the bond of completeness.

Bond Slave Version

C. Thomson updated NT

Charles Thomson NT

Context Group Version

Put on therefore, as God's chosen, special and beloved, a heart of compassion, kindness, lowliness, non-violence, patience; bearing with one another, and forgiving each other, if any man has a complaint against any; even as the Lord forgave you (pl), in the same way also [should] you (pl): and above all these things [put on] allegiance, which is the whole {fully formed, mature} bond.

English Standard Version

Far Above All Translation

Green’s Literal Translation

James Allen translation

Therefore, as those who have been chosen of God, holy and beloved, put on a heart of compassion, kindness, humility, gentleness and patience; bearing with one another, and forgiving each other, if anyone may have a complaint against anyone; just as the Lord forgave you, so also you forgive. And over all these things *put on* love, which is the perfect bond of unity.

Literal New Testament

Literal Standard Version

Modern English Version

Modern Literal Version 2020

Therefore as chosen ones of God, holy and beloved, clothe° yourselves with a heart* of mercy, kindness, humility, meekness, patience, tolerating one another and forgiving* others in yourselves. If anyone has a complaint toward anyone; just-as

the Christ forgave* you^o, so you^o also *forgive* others*. But over all these things be clothed *with the love**, which is the bond of maturity.

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

Character of the New Man (Christian Life)

Therefore, holy and beloved, as the elect of God, put on mercies of a tender heart, kindness, humbleness of mind, meekness, longsuffering, forbearing one another and forgiving one another if any man have a quarrel (complaint) against another: even as Christ forgave you(p), so also do you(p). And above all these things put on love, which is the bond of perfectness.

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

Dress yourselves therefore, as the elected ones of the God, separated ones [saints], having been loved with the result that you keep on being loved, I say, dress yourselves with affections of grace compassion [capacity for love], a gracious disposition leading to generosity, a mental attitude of grace, meekness [relaxed mental attitude], **steadfastness**. [= mastery of the details of life through the accumulation of doctrine in the soul].

Putting up with one another [of the same kind], and graciously forgiving others [believers or unbelievers], if anyone has a complaint against anyone else: even as also the Lord has graciously forgiven you, in this way also you [graciously forgive]. And on these put on the love [relaxed mental attitude] which is the cementer of maturity.

- 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:
12-14

Colossians 3:12a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
endue (ἐνδύω) [pronounced <i>ehn-DOO-oh</i>]	<i>sink into (clothing), put on, clothe (oneself, another), array (oneself), make wear [clothing]</i>	2 nd person plural, aorist middle imperative	Strong's #1746
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
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
eklektós (ἐκλεκτός) [pronounced <i>ek-lek-TOSS</i>]	<i>elect, chosen, selected (ones)</i>	masculine plural adjective; nominative case	Strong's #1588

Colossians 3:12a

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

Translation: Put on, therefore, as [the] elect of the God,...

Paul speaks to the believers there (ideally speaking, there are only believers in the Colossian church), calling them the **elect of God**. He calls for them to put on some things, as one might put on clothing.

Colossians 3:12b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hagios (ἅγιος) [pronounced HA-gee-oss]	<i>holy (ones), set apart (ones); angels, saints</i>	masculine plural adjective used as a substantive; nominative case	Strong's #40
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
agapaō (ἀγαπάω) [pronounced ahg-ahp-AH-oh]	<i>loving, those esteeming, ones who regard with strong affection; loving and serving with fidelity; regarding with favor (goodwill, benevolence); delighting in; having a relaxed mental attitude toward</i>	masculine plural, perfect passive participle; nominative case	Strong's #25

Translation: ...set-apart ones and loved,...

The people Paul refers to as God's elect, His **saints** (or set-apart ones), those who have been loved in the past with the result that God continues to love them.

Colossians 3:12c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
splagchna (σπλάγχνα) [pronounced SPLANGKH-nah]	<i>bowels, intestines, inward parts, spleen; pity, sympathy; tenderness, mercy; tender mercy; affections</i>	neuter plural noun; accusative case	Strong's #4698

Colossians 3:12c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
oiktirmós (οἰκτιρμός) [pronounced <i>oyk-tir-MOSS</i>]	<i>compassion, pity, mercy; bowels in which compassion resides, a heart of compassion; emotion, a longing, a manifestation of pity</i>	masculine singular noun; genitive/ablative case	Strong's #3628
chrēstótēs (χρησιότης) [pronounced <i>khray-STOT-ace</i>]	<i>(moral) goodness, moral excellence (in character or demeanor), integrity; benignity, kindness</i>	feminine singular noun; accusative case	Strong's #5544
tapeinophrosunē (ταπεινοφροσύνη) [pronounced <i>tap-i-of-ros-OO-nay</i>]	<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</i>	feminine singular noun, accusative case	Strong's #5012
prautēs (πραΰτης) [pronounced <i>prah-OO-face</i>]	<i>gentleness (of spirit), mildness of disposition; meekness; humility</i>	feminine singular noun; accusative case	Strong's #4240
makrothumia (μακροθυμία) [pronounced <i>mak-roth-oo-MEE-ah</i>]	<i>patience, endurance, constancy, steadfastness, perseverance; forbearance, longsuffering, slowness in avenging wrongs</i>	feminine singular noun; accusative case	Strong's #3115

Translation: ...bowels of compassion, moral excellence, grace-orientation, gentleness [and] patience;...

There are five things that the believer ought to put on. The first things are *bowels of compassion*, which we might better understand as having a heart of compassion. The use of bowels here can refer to emotions.

The same person is to demonstrate moral goodness or moral excellence toward others. Therefore, this is a person who does not go halfway or compromise.

All of this should be done in humility or **grace orientation**. This is a person who recognizes himself and his own self in the light of reality; and is able, therefore, to treat others in grace as well.

This is to be done with a gentleness of spirit, meaning that you do not try to bully others into a state of action or to a particular point of view.

All this time, believers are to be patience and willing be forbear one another (that is, be willing to put up with one another).

Colossians 3:13a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
anechomai (ἀνέχομαι) [pronounced <i>ahn-EHKH-ohm-ahee</i>]	<i>holding up, sustaining; putting up with, bearing with, one who is enduring, one made to forbear, suffering</i>	masculine plural; present (deponent) middle/passive participle; nominative case	Strong's #430

Colossians 3:13a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
allēlōn (ἀλλήλων, ἀλλήλους, ἀλλήλοις) [pronounced al-LAY-lohn]	<i>one another, each other, another; reciprocally, mutually</i>	masculine plural reciprocal pronoun; genitive/ablative case	Strong's #240
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
charizomai (χαρίζομαι) [pronounced khar-ID-zohm-ahee]	<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 plural, present (deponent) middle participle; nominative case	Strong's #5483
heautois (ἑαυτοῖς) [pronounced heh-ow-TOYCE]	<i>[to, in, by] ourselves, [to, in by] themselves; yourselves, their</i>	reflexive pronoun; sometimes used in the reciprocal sense; 3 rd person masculine plural, dative, locative or instrumental case	Strong's #1438

Sometimes, it is difficult to break these verses up. Here, I simply placed the two participles together.

Translation: ...sustaining one another and being gracious to yourselves.

By these characteristics, we sustain one another and we are gracious toward one another.

This sustaining could be, in very difficult circumstances, helping others out with necessities; and treating one another in grace. There is no need to act superior, to act like a know-it-all, to act like a moral superior.

Colossians 3:12–13a Put on, therefore, as [the] elect of the God, set-apart ones and loved, bowels of compassion, moral excellence, grace-orientation, gentleness [and] patience; sustaining one another and being gracious to yourselves. (Kukis nearly literal translation)

The way I put this sentence together, it just felt better to put v. 13a with v. 12.

Colossians 3:13b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
eán (ἐάν) [pronounced eh-AHN]	<i>if, in case, suppose, let's suppose [for the sake of an argument]; in case that, provided [that]; but, except</i>	conditional particle; conjunction affixed to a subjunctive verb	Strong's #1437
tís (τις) [pronounced tihç] ti (τι) [pronounced tih]	<i>one, someone, a certain one; any, anyone, anything; someone, something; some, some time, awhile; only</i>	masculine singular enclitic, indefinite pronoun; adjective; nominative case	Strong's #5100

Colossians 3:13b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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
tina (τινα) [pronounced <i>tihn-ah</i>]; ti (τι) [pronounced <i>tih</i>]	<i>one, someone, a certain one; any, anyone, anything; thing; someone, something; some, some time, awhile; only</i>	masculine singular; enclitic, indefinite pronoun; adjective; accusative case	Strong's #5100
echô (ἔχω) [pronounced <i>EHKH-oh</i>]	<i>to have [and/or] hold; to own, to possess, to adhere to, to cling to</i>	3 rd person singular, present active subjunctive	Strong's #2192
mompê (μομφή) [pronounced <i>mom-FAY</i>]	<i>complaint; blame; to have a complaint against any one; fault; quarrel</i>	feminine singular noun; accusative case	Strong's #3437 (hapax legomena)

Translation: If one keeps on having a complaint directly with anyone,...

Anytime there is a group of 2 or 3 or more, problems erupt, complaints seem to occur. Let's say that you have a complaint with someone else—and you may have good reason to—Paul has some advice here. This is a 3rd class condition, so maybe you do and maybe you don't.

There are people who hear this letter and have no idea what Paul is talking about. There are others who hear this letter and think that someone else is telling on them.

Colossians 3:13d

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hôs (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
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
ho (ὁ) [pronounced <i>hoh</i>]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
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; nominative case	Strong's #2962
charizomai (χαρίζομαι) [pronounced <i>khar-ID-zohm-ah-ee</i>]	<i>to show one's self gracious, kind, benevolent; to grant forgiveness, to forgive, to pardon; to give (graciously, freely), to bestow; graciously to restore one to another</i>	3 rd person singular, aorist (deponent) middle indicative	Strong's #5483

Colossians 3:13d

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
humin (ὕμῖν) [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

Translation: ...even as the Lord was gracious to you (all),...

When dealing with other people, remember how Jesus dealt with us. We were all imperfect, and we still are. You the Lord was gracious toward us, and He died for us. He paid for our sins.

Colossians 3:13e

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
houtō (οὗτω) [pronounced HOO- toh]; also houtōs (οὗτως) [pronounced HOO-tohç]	<i>this one; thus; so, in this manner, in this way; accordingly; therefore</i>	demonstrative adverb	Strong's #3779
kaí (καί) [pronounced kɪ]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
humeis (ὕμεῖς) [pronounced hoo- MICE]	<i>you [all]</i>	2 nd person plural personal pronoun; nominative case	Strong's #5210, which is a form of Strong's #4771

Translation: ...so also you (all) [show the same grace to others].

v. 13e says, *you all do the same thing*. That is, as Jesus was gracious to you, be gracious toward those with whom you have a complaint. That is, don't jump all over them; don't run around the church and get your side of the story out there first.

Colossians 3:13b-e *If one keeps on having a complaint directly with anyone, even as the Lord was gracious to you (all), so also you (all) [show the same grace to others].* (Kukis nearly literal translation)

Colossians 3:14a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ἐπί (ἐπί) [pronounced eh-PEE]; spelled eph (ἐφ) [pronounced ehf] before a vowel	<i>on, upon; at, by, over; during, at (in) the time of; about; in addition to, besides; against; on the basis of; because; with</i>	preposition of superimposition; a relation of rest and distribution with the dative, locative or instrumental case	Strong's #1909

Colossians 3:14a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
<p>παῖσιν (πασιν) [pronounced PAH-sihn]</p>	<p><i>to all; in all (things); by means of all (things); everything</i></p>	<p>neuter plural adjective; dative, locative or instrumental case</p>	<p>Strong's #3956</p>
<p>δέ (δέ) [pronounced deh]</p>	<p><i>now, then; but, moreover, and, also; namely, to wit</i></p>	<p>post-positive conjunctive particle</p>	<p>Strong's #1161</p>
<p>τούτοις (τούτοις) [pronounced TOO-toyce]</p>	<p><i>to these, for these, in these [things], by these</i></p>	<p>intermediate demonstrative pronoun; masculine plural form; dative, locative or instrumental case</p>	<p>Strong's #3778 (also known as Strong's #5125)</p>
<p>τὴν (τήν) [pronounced tayn]</p>	<p><i>the, to the; toward the; this, that</i></p>	<p>feminine singular definite article; accusative case</p>	<p>Strong's #3588 (article, demonstrative pronoun)</p>
<p>αγάπῃ (ἀγάπη) [pronounced ag-AH-pay]</p>	<p><i>agape love, mental attitude love, volitional love; brotherly love, affection, good will, love, benevolence; a relaxed mental attitude; love feasts</i></p>	<p>feminine singular noun, accusative case</p>	<p>Strong's #26</p>

Translation: But over all these things [also demonstrate] agapê love,...

Then Paul states a general rule or a general maxim. Demonstrate **agapê love** toward one another. Interact with one another while be filled with the Spirit. Don't take offense at how someone looks or how they talk, or even if they express a bad or wrong viewpoint. You need to keep a relaxed mental attitude and don't think that it is your job to correct everyone that you come across.

Obviously, these things which Paul is saying to the Colossians, he is also saying to us.

Colossians 3:14b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
<p>ὃν (ὄ) [pronounced hoh]</p>	<p><i>whom, which, what, that; to whom, to that, whose, whoever</i></p>	<p>neuter singular relative pronoun; nominative case</p>	<p>Strong's #3739</p>
<p>ἐστὶ (ἐστί) [pronounced ehs-TEE] or ἐστίν (ἐστίν) [pronounced ehs-TIN]</p>	<p><i>is, are, to be, keeps on being, continues having</i></p>	<p>3rd person singular, present indicative</p>	<p>Strong's #2076 (3rd person present form of #1510)</p>
<p>σύνδεσμος (σύνδεσμος) [pronounced SOON-dehs-moss]</p>	<p><i>bond, a band, that which binds (together); a joint tie, a ligament, (figuratively) uniting principle, control</i></p>	<p>masculine singular noun, nominative case</p>	<p>Strong's #4886</p>

Colossians 3:14b

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
teleiotês (τελειότης) [pronounced tehl-ee-OHT-ace]	<i>completion, perfection; the state of the more intelligent; moral and spiritual perfection (maturity)</i>	feminine singular noun; genitive/ablative case	Strong's #5047

Translation: ...which is the uniting principle of the (spiritual) maturity.

The uniting or unifying principle of **spiritual maturity** is agapê love, which is often a reference to the filling of the Spirit. When believers are filled with the Spirit and taking in doctrine, they are moving toward spiritual maturity. The filling of the Spirit is that uniting principle.

Colossians 3:14 **But over all these things [also demonstrate] agapê love, which is the uniting principle of the (spiritual) maturity.** (Kukis nearly literal translation)

Colossians 3:12–14 **Put on, therefore, as [the] elect of the God, set-apart ones and loved, bowels of compassion, moral excellence, grace-orientation, gentleness [and] patience; sustaining one another and being gracious to yourselves. If one keeps on having a complaint directly with anyone, even as the Lord was gracious to you (all), so also you (all) [show the same grace to others]. But over all these things [also demonstrate] agapê love, which is the uniting principle of the (spiritual) maturity.** (Kukis nearly literal translation)

Colossians 3:12–14 **As the elect of God, those who have been set apart to Him in love, put on a heart of compassion, moral excellence, grace orientation, gentleness and patience, helping to sustain one another in these perilous times by being gracious to one another. If anyone of you has a complaint with someone else, follow the example of the Lord, Who was gracious to you all, and be gracious to one another. But even over and above these things, demonstrate agapê love toward one another, which is the unifying principle of spiritual maturity.** (Kukis paraphrase)

And the peace of the Christ let rule in the hearts of you (all), unto which even you (all) were called in one body; and thankful you (all) should become. Let the word of the Christ dwell in you (all) abundantly, in all wisdom, teaching and admonishing yourselves in psalms, in hymns, in songs—spiritual; in grace singing in the hearts of you (all) in the God. And all who to one, if you (all) might keep on doing in word and in deed, all in the name of a Lord Jesus, being grateful in the God Father by Him.

Colossians
3:15–17

Let the [reconciliatory] peace of the Christ direct your hearts, on account of which (peace) you (all) were indeed called into one body; therefore, you (all) should become thankful. Let the Word of the Christ dwell in you (all) abundantly, in all wisdom, teaching and admonishing yourselves in psalms, in hymns, in spiritual songs; in the (sphere of) grace singing in your hearts in the God. And anything which you all might keeping doing in word or in deed, [do it] all in the name of Lord Jesus, being grateful in the God, Father by reason of Him.

In your lives, let the peace of Christ rule in your hearts, as indeed, you were all called into one body; and for this reason, you ought to be thankful. Let the Word of Christ dwell in all of you abundantly, in the sphere of all wisdom, teaching and admonishing one another by means of psalms, hymns, and spiritual songs; singing in your hearts in the sphere of grace before God. And no matter what it is that you do, whether in word or deed, keep on doing it in the name of the Lord Jesus, while being grateful to God the Father by reason of Jesus the Son.

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek)	And the peace of the Christ let rule in the hearts of you (all), unto which even you (all) were called in one body; and thankful you (all) should become. Let the word of the Christ dwell in you (all) abundantly, in all wisdom, teaching and admonishing yourselves in psalms, in hymns, in songs—spiritual; in grace singing in the hearts of you (all) in the God. And all who to one, if you (all) might keep on doing in word and in deed, all in the name of a Lord Jesus, being grateful in the God Father by Him.
Complete Apostles Bible	And let the peace of God rule in your hearts, to which also you were called in one body; and be thankful. Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord. And whatever you may do in word or deed, do all things in the name of the Lord Jesus, giving thanks to God the Father through Him.
Revised Douay-Rheims Douay-Rheims 1899 (Amer.)	. And let the peace of Christ rejoice in your hearts, wherein also you are called in one body: and be ye thankful. Let the word of Christ dwell in you abundantly: in all wisdom, teaching and admonishing one another in psalms, hymns and spiritual canticles, singing in grace in your hearts to God. All whatsoever you do in word or in work, do all in the name of the Lord Jesus Christ, giving thanks to God and the Father by him.
V. Alexander's Aramaic Eastern Aramaic Manuscript James Murdock's Syriac NT	. . . And let the peace of the Messiah direct your hearts; for to that ye have been called, in one body; and be ye thankful to the Messiah. And let his word dwell in you richly, in all wisdom. And teach and admonish yourselves, by psalms and hymns and spiritual songs, and with grace in your hearts sing ye unto God. And whatever ye do in word or act, do it in the name of our Lord Jesus the Messiah, and give thanksgiving through him to God the Father.
Original Aramaic NT	And the peace of The Messiah* will govern your hearts, to which you are called in one body; and give thanks to The Messiah*. Teach and instruct your souls in the Psalms, that his word * may dwell in you richly in all wisdom, and sing in your hearts with grace to God * in praises and songs of The Spirit. And everything that you perform in word and in works, do in the name of Our Lord Yeshua The Messiah and give thanks by him to God The Father.
Plain English Aramaic Bible Lamsa Peshitta (Syriac)	. .

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	<p>And let the peace of Christ be ruling in your hearts, as it was the purpose of God for you to be one body; and give praise to God at all times.</p> <p>Let the word of Christ be in you in all wealth of wisdom; teaching and helping one another with songs of praise and holy words, making melody to God with grace in your hearts.</p> <p>And whatever you do, in word or in act, do all in the name of the Lord Jesus, giving praise to God the Father through him.</p>
Bible in Worldwide English	<p>Hold on to the peace of God which is in your hearts. You were called to have peace because you are all like one body. Be thankful.</p> <p>Let your hearts be filled with the word of Christ. Be very wise when you teach people and help them to understand what is right and wrong. Sing with music. Sing praises and Christian songs. Sing to the Lord with praise in your hearts.</p> <p>Whatever you say, or whatever you do, do everything in the name of the Lord Jesus. Give thanks to God the Father through Jesus.</p>
Easy English Easy-to-Read Version—2008	<p>Let the peace that Christ gives control your thinking. It is for peace that you were chosen to be together in one body. And always be thankful.</p> <p>Let the teaching of Christ live inside you richly. Use all wisdom to teach and counsel each other. Sing psalms, hymns, and spiritual songs with thankfulness in your hearts to God.</p> <p>Everything you say and everything you do should be done for Jesus your Lord. And in all you do, give thanks to God the Father through Jesus.</p>
<i>God's Word™</i>	<p>Also, let Christ's peace control you. God has called you into this peace by bringing you into one body. Be thankful.</p> <p>Let Christ's word with all its wisdom and richness live in you. Use psalms, hymns, and spiritual songs to teach and instruct yourselves about God's kindness. Sing to God in your hearts.</p> <p>Everything you say or do should be done in the name of the Lord Jesus, giving thanks to God the Father through him.</p>
Good News Bible (TEV)	<p>The peace that Christ gives is to guide you in the decisions you make; for it is to this peace that God has called you together in the one body. And be thankful.</p> <p>Christ's message in all its richness must live in your hearts. Teach and instruct one another with all wisdom. Sing psalms, hymns, and sacred songs; sing to God with thanksgiving in your hearts.</p> <p>Everything you do or say, then, should be done in the name of the Lord Jesus, as you give thanks through him to God the Father.</p>
<i>The Message</i>	.
NIRV	.
New Life Version	.
New Simplified Bible	.

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

Contemporary English V.	<p>Each one of you is part of the body of Christ, and you were chosen to live together in peace. So let the peace that comes from Christ control your thoughts. And be grateful. Let the message about Christ completely fill your lives, while you use all your wisdom to teach and instruct each other. With thankful hearts, sing psalms, hymns, and spiritual songs to God. Whatever you say or do should be done in the name of the Lord Jesus, as you give thanks to God the Father because of him.</p>
The Living Bible	.
New Berkeley Version	.
New Century Version	.

New Living Translation
The Passion Translation

Let your heart be always guided by the peace of the Anointed One, who called you to peace as part of his one body. And always be thankful.

Let the word of Christ live in you richly, flooding you with all wisdom. Apply the Scriptures as you teach and instruct one another with the Psalms, and with festive praises, and with prophetic songs given to you spontaneously by the Spirit, so sing to God with all your hearts!

Let every activity of your lives and every word that comes from your lips be drenched with the beauty of our Lord Jesus, the Anointed One. And bring your constant praise to God the Father *because of what Christ has done for you!*

UnfoldingWord Simplified T.

The Messiah is the one who makes you to live in peace with God and one another, so always behave so as to remain at peace. This is why he has called you to be together. And always thank God for everything. As you live and serve God, always obey together what the Messiah has taught you. Teach and instruct each other with wisdom; praise and thank God sincerely as you sing psalms, hymns, and songs that honor him. Whatever you say, and whatever you do, do it all to honor the Lord Jesus, and do it while you give thanks to God for what the Messiah has done for you.

Williams' New Testament

Let the peace that Christ can give keep on acting as umpire in your hearts, for you were called to this state as members of one body. And practice being thankful. Let the message of Christ continue to live in you in all its wealth of wisdom; keep on teaching it to one another and training one another in it with thankfulness, in your hearts singing praise to God with psalms, hymns, and spiritual songs. And whatever you say or do, let it all be done with reference to the Lord Jesus, and through Him continue to give thanks to God the Father.

Partially literal and partially paraphrased translations:

American English Bible
Beck's American Translation
Breakthrough Version

And the peace of the Anointed King must make decisions in your hearts, into which you were also invited in one body. And become thankful. The message of the Anointed King must be housed in you richly in every insight, teaching and cautioning yourselves with psalms, praise songs, spiritual songs as you sing in the generosity in your hearts to God. And everything, whatever you do in word or in action, *do all things in the name of the Master Jesus*, being thankful to Father God through Him.

Common English Bible
Len Gane Paraphrase

Let God's peace rule in your hearts; you are called to this very thing in one body, and be thankful. Let Christ's words live in you richly in all wisdom. Teaching and admonishing one another in psalms, hymns, and spiritual songs, singing with grace in your hearts to the Lord. Whatever you do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father through Him.

A. Campbell's Living Oracles

And let the peace of God rule in your hearts; to which also you are called in one body, and be thankful. Let the word of Christ dwell in you richly; and with all wisdom teach and admonish each other by psalms and hymns, and spiritual songs; singing with gratitude in your hearts to the Lord. And whatever you do, in word or in deed, do all in the name of the Lord Jesus, giving thanks to God, even the Father, through him.

New Advent (Knox) Bible
NT for Everyone
20th Century New Testament

Let the Peace that the Christ gives decide all doubts within your hearts; for you also were called to the enjoyment of peace as members of one Body. And show yourselves thankful. Let the Message of the Christ dwell in your minds in all its wealth, bringing all wisdom with it. Teach and admonish one another with psalms,

and hymns, and sacred songs, full of the loving-kindness of God, lifting your hearts in song to him. And, whatever you say or do, do everything in the Name of the Lord Jesus; and through him offer thanksgiving to God the father.

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	.	May the peace of Christ direct your thinking, because you were called to this by God who makes you one, and thank God for it! Let Christ's message fully live in you. In every wise way teach and instruct one another through psalms and hymns and spiritual songs, graciously singing praise to God from your hearts. Whatever you do, whether in word or action, do everything in the name of the Lord Jesus, praising God the Father through him.
God's Truth (Tyndale)	.	
Holman Christian Standard	.	
International Standard V	.	Let the peace of the Messiah [Or Christ] also rule in your hearts, to which you were called in one body, and be thankful. Let the word of the Messiah [Or Christ; other mss. read of God; still other mss. read of the Lord] inhabit you richly with wisdom, teaching and admonishing one another with psalms, hymns, and spiritual songs, and singing to God with thankfulness in your hearts. And whatever you do, whether by speech or action, do everything in the name of the Lord Jesus, giving thanks to God the Father through him.
Lexham Bible	.	
Montgomery NT	.	Let the peace of Christ, to which also you were called in one body, rule in your hearts, and show yourselves thankful. Let the word of Christ have its home in you richly, in all wisdom. Teach and admonish one another in psalms and hymns and spiritual songs, ever singing with grace in your hearts unto God. And whatever you do, whether in word or in deed, do all in the name of the Lord Jesus, giving thanks to God our Father through him.
NIV, ©2011	.	
Riverside New Testament	.	
Leicester A. Sawyer's NT	.	
The Spoken English NT	.	
UnfoldingWord Literal Text	.	
Urim-Thummim Version	.	And let the peace of Elohim rule in your hearts, to which you also are called into one body; and be thankful. Let the Word of Christ live in you richly in all Wisdom (Sophia); teaching and admonishing one another in psalms and hymns and spiritual songs, singing with Grace in your hearts to the LORD. And whatever you do in word or deed, do all in the Name of the LORD Jesus, giving thanks to Elohim and the Father by him.
Weymouth New Testament	.	And over all these put on love, which is the perfect bond of union; and let the peace which Christ gives settle all questionings in your hearts, to which peace indeed you were called as belonging to His one Body; and be thankful. Let the teaching concerning Christ remain as a rich treasure in your hearts. In all wisdom teach and admonish one another with psalms, hymns, and spiritual songs, and sing with grace in your hearts to God.

And whatever you do, in word or in deed, do everything in the name of the Lord Jesus, and let it be through Him that you give thanks to God the Father. V. 14 is included for context.

Wikipedia Bible Project .
Worsley's New Testament .

Catholic Bibles (those having the imprimatur):

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

Jewish/Hebrew Names Bibles:

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

And let the peace of Messiah rule in your hearts, for that goal you are called in one body, and be thankful to Messiah.
Let the Word of Messiah dwell in you richly, in all wisdom teaching and exhorting yourselves in psalms and hymns and spiritual songs, singing with grace in your hearts to YAHWEH.
And everything, whatever you do in word or in work, do all things in the name of our Master Yahshua, giving thanks to YAHWEH the Father through Him.

Let the peace of Christ direct your hearts. God called you in one body to peace. Be thankful. Let the teaching of Christ live among you in an abundant way. Use all wisdom to teach and warn one another with psalms, songs of praise, and spiritual songs, singing to God with your hearts. Everything you say or do should be done by the authority of the Lord Jesus. Thank God, the Father, through Christ.

And let the peace of Elohim rule in your hearts, to which indeed you were called in one Body, and be filled with thanks. Let the Word of Messiah^c dwell in you richly, teaching and admonishing one another in all wisdom, singing with pleasure in your hearts to the Master in psalms and songs of praise and spiritual songs. And whatever you do in word or deed, do all in the Name of the Master עשוהי, giving thanks to Elohim the Father through Him.

^cSee John 12:48, Deuteronomy 18:19, Revelation 19:13.

Let the shalom of Messiah rule in your hearts—to this shalom you were surely called in one body. Also be thankful. Let the word of Messiah dwell in you richly, teaching and admonishing one another with all wisdom in psalms and hymns and spiritual songs, singing with gratitude in your hearts to God. And whatever you do in word or deed, do all in the name of the Lord Yeshua, giving thanks to God the Father through Him.

Weird English, 𐤀𐤋𐤁𐤀 English, Anachronistic English Translations:

Accurate New Testament ...and The Peace [of] the christ referee! in the hearts [of] you* to whom and [You*] are called in one body and Thankful become! The Word [of] the christ dwell! in you* abundantly in every wisdom {be!} Teaching and Warning themselves^ [in] music* [in] celebrations [in] songs spiritual in the favor Singing in the hearts [of] you* [for] the god and every which something if [You*] may make in word or in work {make!} all [things] in name [of] lord jesus Thanking the god father through him...

Alpha & Omega Bible	LET THE PEACE OF CHRIST RULE IN YOUR HEARTS, TO WHICH INDEED YOU WERE CALLED IN ONE BODY; AND BE THANKFUL. LET THE WORD OF CHRIST RICHLY DWELL WITHIN YOU, WITH ALL WISDOM TEACHING AND ADMONISHING ONE ANOTHER WITH PSALMS AND HYMNS AND SPIRITUAL SONGS, SINGING WITH THANKFULNESS IN YOUR HEARTS TO THEOS (<i>The Alpha & Omega</i>). WHATEVER YOU DO IN WORD OR DEED, DO ALL IN THE NAME OF THE LORD JESUS, GIVING THANKS THROUGH HIM TO THEOS (<i>The Alpha & Omega</i>) THE FATHER.
Awful Scroll Bible	Moreover, be the Peace of God adjudging, from-within the sensibility of you all's hearts, to which even you are being called from-within one body, and be coming about favoring-well. Be the Word of the Anointed One dwelling-from-among you richly, from-within all wisdom, expounding and putting- them -to-mind, from-within songs and hymns and odes of the Breath, praising in song from-within thanks, from-within the sensibility of you all's hearts to the Lord. Surely what-certain things all you might effect, from-within word or undertaking, all from-within the Name of the Lord Jesus, giving good-favoredness to the God and Father, through Him.
Concordant Literal Version	And let the peace of Christ be arbitrating in your hearts, for which you were called also in one body; and become thankful." Let the word of Christ be making its home in you richly, in all wisdom, teaching and admonishing yourselves; in psalms, in hymns, in spiritual songs, singing, with grace in your hearts to God." And everything, whatsoever you may be doing, in word or in act, do all in the name of the Lord Jesus Christ, giving thanks to God, the Father, through Him."
exeGeses companion Bible	And the shalom of Elohim umpire in your hearts, to which you are also called in one body; and be eucharistic; that the word of the Messiah indwell you richly in all wisdom; doctrinating and reminding yourselves in psalms and hymns and spiritual odes, singing in charism in your hearts to Adonay. And whatever you ever do in word or in work, do all in the name of Adonay Yah Shua, eucharistizing to Elohim and the Father through him.
Orthodox Jewish Bible	And let the shalom of Moshiach arbitrate in your levavot. You were called to this shalom in one NEVELAH [DEVARIM 21:23; cf geviyah, BERESHIS 47:18; cf basar, TEHILLIM 16:9-10; IYOV 19:25-27; YESHAYAH 53:11, guf (body)]. Let there be todah in your levavot. Let the dvar of Rebbe, Melech HaMoshiach make its mishkan in you richly, in all chochmah and in all Moshiach's pnimiyus haTorah (innermost Torah teaching) and words of chizzuk, ministering to one another with Tehillim, shirim, and neshamah niggunim miRuach Hakodesh (soul melodies from the Ruach Hakodesh) with gratitude, singing in your levavot to Hashem. [TEHILLIM 47:7] And whatever thing you do, whether in dvar or in ma'aseh, do all things b'Shem Adoneinu Yehoshua, giving todot to Elohim HaAv through him [Moshiach].
Rotherham's Emphasized B. .	

Expanded/Embellished Bibles:

The Amplified Bible .

An Understandable Version	You should let the peace given by Christ rule in your hearts, since you people were called <i>[to be at peace]</i> in one body <i>[i.e., the church]</i> ; and you should be thankful. You should let the message of Christ live in you abundantly <i>[i.e., as individuals and collectively]</i> . Use <i>[much]</i> wisdom in teaching and warning one another with psalms, hymns and spiritual songs, singing with favor <i>[i.e., with thankfulness]</i> in your hearts toward God. And whatever you do, whether in <i>[your]</i> words or actions, do everything in the name <i>[i.e., by the authority]</i> of Christ, giving thanks to God the Father through Him.
Benjamin Brodie's trans.	And the <i>[spiritual]</i> prosperity from Christ, let that continually umpire <i>[control]</i> the mentality of your soul, into which <i>[supergrace status]</i> you were called <i>[the purpose of your election]</i> into one body <i>[the corporate church]</i> ; therefore, keep on becoming thankful ones <i>[gratitude: capacity for life]</i> . Let the doctrine from Christ keep on dwelling inside you abundantly <i>[doctrine must saturate your inner life]</i> in the sphere of all wisdom <i>[doctrine on the launching pad]</i> . You <i>[pastors & teachers]</i> , be teaching with authority and be applying doctrine to yourself and other believers <i>[pastors aren't exempt from application]</i> by means of psalms <i>[David's experiential theology]</i> , hymns, odes <i>[stories & poems]</i> , and <i>[congregational]</i> singing by means of grace in the mentality of your soul <i>[songs that originate from thinking, not emotional subjectivity]</i> to God, And whatever you habitually do in the sphere of words <i>[conversation]</i> or deeds <i>[behavior]</i> , do it all in the name of the Lord Jesus <i>[self-motivation from occupation with Christ]</i> , continually giving thanks to God the Father <i>[expression of gratitude in spiritual autonomy]</i> through Him <i>[Jesus Christ]</i> .
The Expanded Bible Jonathan Mitchell NT	. Furthermore, let the peace [= shalom] of the Christ (belonging to and originating in the <i>[Messiah]</i> ; the harmony which is the Anointing <i>[other MSS: God]</i>) continuously umpire (act as a judge in the games) within your hearts (= in union with the core of your being) – into which <i>[peace]</i> you folks are called (were called; were invited), within one body. And progressively come to be thankful people (or: continue becoming folks expressing gratitude for the goodness, ease and well-being that comes in grace; be habitually graceful folks). Let Christ's Word (or: the Logos, which is the Christ; the Idea which is the Anointing; or: the message of and from the Christ <i>[other MSS: of God; of {the} Lord]</i>) be continuously making its home within you folks (or: progressively indwelling – centered in and in union with you) richly, within the midst of and in union with all wisdom, habitually teaching <i>[it]</i> and placing <i>[it]</i> in the minds of yourselves by psalms, in hymns, by spiritual songs and odes, within grace and amidst favor constantly singing within your hearts to God (or: habitually singing to God <i>[other MSS: to {the} Lord]</i> , in union with the grace resident within your hearts {= the core of your being}). And everything – whatsoever you may be habitually doing, in word or in action (within a thought or message, or within a work or deed) – <i>[do]</i> everything (all; all things) within and in union with <i>[the] Name of [the] Lord, Jesus</i> <i>[other MSS: of Jesus Christ; others: of {the} Lord, Jesus Christ]</i> , constantly giving thanks (expressing gratitude) to Father God (or: in union with God, <i>[the] Father</i>) through Him.
P. Kretzmann Commentary Syndein/Thieme Translation for Translators The Voice

Bible Translations with Many Footnotes:

Lexham Bible	And the peace of Christ must rule in your hearts, to which also you were called in one body, and be thankful. Let the word of Christ dwell in you richly, teaching and admonishing one another with all wisdom, with psalms, hymns, and spiritual songs,
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singing with thankfulness in your hearts to God, and everything whatever [Literally “if anything that”] you do in word or in deed, giving thanks for all things in the name of the Lord Jesus to God the Father through him.

NET Bible®

New American Bible (2011)

The Passion Translation

Rotherham’s Emphasized B.

The Spoken English NT

And let the peace of Christ be the referee in your hearts. That peace is what you’re called to, as¹ one body.

And be thankful!

Let the message of Christ¹ live richly in you. Teach and counsel one another with all kinds of wisdom. Sing psalms, hymns, and spiritual songs in your hearts to God.

And whatever you do, whether in speech or in action, let it be in the name of Lord Jesus, giving thanks to God the Father through him.

i. Lit. “in”.

j. Some mss have “God” or “the Lord”.

Wilbur Pickering’s New T.

WEB — Messianic Edition

Literal, almost word-for-word, renderings:

A Faithful Version

Analytical-Literal Translation

And let the peace of God be exercising control in your_p hearts, to which also you_p were called in one body, and become thankful.

Let the word of Christ be richly [or, abundantly] dwelling in you_p, in all wisdom, teaching and admonishing each other, in psalms and hymns and spiritual songs, singing with grace [or, gratitude] in your_p hearts to the Lord.

And every [thing], whatever you_p shall be doing in word or in deed, [be doing] all [things] in [the] name of [the] Lord Jesus, giving thanks to the God and Father through Him.

Berean Literal Bible

Bill Puryear translation

Furthermore, let the peace [harmony/prosperity] of Christ rule in your hearts for which [peace/harmony/prosperity] also you were called into one body; and become thankful ones. Let the doctrine of Christ dwell abundantly in you all by means of all wisdom, teaching and warning each other with psalms, hymns, spiritual songs, by means of grace singing in your hearts to God. And so whatever you do in word or in deed, [do] all things in the name of the Lord Jesus, giving thanks to God the Father through Him.

Bond Slave Version

C. Thomson updated NT

Charles Thomson NT

And over all these put on love which is the band of this perfection; and let the peace of God, to which you have been called in one body, rule in your hearts; and be ye grateful. Let the word of the Christ dwell richly in you with all wisdom, when you teach and admonish one another; when with psalms and hymns and spiritual songs you sing gratefully to the Lord with your heart. Indeed whatever you do in word or deed, do all in the name of the Lord Jesus, giving thanks to the God and Father by him. V. 14 is included for context.

Context Group Version

And let the peace of the Anointed rule in your (pl) hearts, to the which you (pl) also were called in one body; and be (pl) cognizant of our indebtedness. Let the word of the Anointed dwell in you (pl) richly; in all wisdom teaching and admonishing one another with psalms [and] hymns [and] spiritual songs, singing with favor in your (pl) hearts to God. And whatever you (pl) do, in word or in deed, [do] all in the name of the Lord Jesus, recognizing [your (pl)] indebtedness to God the Father through him.

English Standard Version

Far Above All Translation	<p>But above all these <i>things</i>, <i>put on</i> love, which is the bond of perfection, and may the peace of God preside in your hearts, to which you have also been called in one body. And do be thankful.</p> <p>May the word of Christ dwell in you richly, in all wisdom, as you teach and admonish each other in psalms and hymns and spiritual songs, singing with grace in your heart to the Lord.</p> <p>Also, everything you do, in word or deed, <i>do it</i> all in <i>the</i> name of <i>the</i> Lord Jesus, giving thanks to God and the father through him. V. 14 is included for context.</p>
Green's Literal Translation James Allen translation	<p>.</p> <p>And let the peace of Christ continue ruling in your hearts, to which also you were called in one body; and continue being thankful. Let the word of Christ continue to richly dwell within you, in all wisdom teaching and admonishing one another, singing with psalms and hymns and spiritual songs, with thankfulness in your hearts to God. And whatever you do in word or deed, <i>do</i> all in the name of the Lord Jesus, giving thanks through Him to God the Father.</p>
Literal New Testament Literal Standard Version	<p>.</p> <p>Put on, therefore, as chosen ones of God, holy and beloved, yearnings of mercies, kindness, humble-mindedness, meekness, long-suffering, bearing with one another, and forgiving each other, if anyone may have a quarrel with anyone, as the Christ also forgave you—so also you; and above all these things, [have] love, which is a bond of the perfection, and let the peace of God rule in your hearts, to which you were also called in one body, and become thankful.</p> <p>Let the word of Christ dwell in you richly, in all wisdom, teaching and admonishing each other, in psalms, and hymns, and spiritual songs, in grace singing in your hearts to the LORD;</p> <p>and all, whatever you may do in word or in work, [do] all things in the Name of the Lord Jesus—giving thanks to the God and Father, through Him. Vv. 12–14 are included for context.</p>
Modern English Version Modern Literal Version 2020	<p>.</p> <p>And let the peace of God arbitrate in your^o hearts, *for which you^o were also called in one body, and become^o thankful.</p> <p>Let the word of Christ dwell in you^o richly, in all wisdom, teaching and admonishing yourselves in psalms and hymns and spiritual songs, singing in gratitude in your^o heart to the Lord.</p> <p>And everything, anything, whatever you^o do* in word or in work, <i>do</i> all things in <i>the</i> name of the Lord Jesus, giving-thanks to the God and Father through him.</p>
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	<p>And the tranquillity [blessing, prosperity] from the Christ be of cause to umpire your right lobes, into which also you have been called into one body; and keep on becoming thankful ones.</p> <p>And the doctrine [lit., <i>word</i>] from the Christ let it keep on dwelling inside in you abundantly to the point of wealth in all wisdom; teaching and warning [or, <i>admonishing</i>], self and others by musical accompaniment, by songs of praise, by means of spiritual things, by grace in your hearts keep singing to the Lord.</p> <p>And all whatever things if you do in doctrine or in deed, all things by the name of the Lord Jesus, constantly giving thanks to the God even the Father through him.</p>
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:

15-17

Colossians 3:15a			
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
ἡ (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)
εἰρήνη (εἰρήνη, ης, ἡ) [pronounced <i>eye-RAY-nay</i>]	<i>peace, tranquility, harmony, order, welfare; security, safety; prosperity, felicity</i>	feminine singular noun; nominative case	Strong's #1515
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
Χριστός (χριστός) [pronounced <i>krees-TOHSS</i>]	<i>anointed, anointed one, Messiah; transliterated, Christ</i>	masculine singular noun; genitive/ablative case	Strong's #5547
βραβεύω (βραβεύω) [pronounced <i>brab-YOO-oh</i>]	<i>be an umpire; decide, determine; direct, control, rule</i>	3 rd person singular, present active imperative	Strong's #1018 (hapax legomena)
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
ταῖς (ταῖς) [pronounced <i>tais</i>]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of</i>	feminine plural definite article; dative, locative and instrumental cases	Strong's #3588
καρδία (καρδία) [pronounced <i>kahr-DEE-ī</i>]	<i>hearts, minds, souls; will, character; thinking, mindset; purposes; passions, desires, appetites</i>	feminine plural noun, dative, locative or instrumental case	Strong's #2588
ὑμῶν (ὑμῶν) [pronounced <i>hoo-MONE</i>]	<i>of yours, from you; concerning you; you, yourselves</i>	2 nd person plural pronoun; genitive/ablative case	Strong's #5216 (genitive case of #5210)

Translation: Let the [reconciliatory] peace of the Christ direct your hearts,...

Peace is the very common word eirênê (εἰρήνη, ης, ἡ) [pronounced *eye-RAY-nay*], which means, *peace, tranquility, harmony, order, welfare; security, safety; prosperity, felicity*. Strong's #1515. The word can refer to a secure and tranquil life; and it can refer to peace between man and God.

Your mind should be aware of the peace established between man and God by Jesus Christ; this should be in your thinking. This should be in your *kardia* or your **right lobe**. This is something that you should know and believe.

Colossians 3:15b			
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
hên (ἧν) [pronounced hayn]	<i>whom, which, what, that; to whom, to that, whose, whomever</i>	feminine singular relative pronoun; accusative case (occasionally a demonstrative pronoun)	Strong's #3739
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
kaleô (καλέω) [pronounced kal-EH-oh]	active: <i>to call; to call aloud, utter in a loud voice; to invite</i> ; passive: <i>to be called, to receive a call</i>	2 nd person plural, aorist passive indicative	Strong's #2564
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
heís, mia, hen (εἷς, μία, ἓν) [pronounced hicc, MEE-ah, ehn]	<i>one [in number, in terms of unity]; emphatic use: even one, each one, one single, only one; with one accord, with one voice; one and the same</i>	neuter singular numeral adjective; dative, locative or instrumental case	Strong's #1520
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, dative, locative or instrumental case	Strong's #4983

Translation: ...on account of which (peace) you (all) were indeed called into one body;...

Because of this peace, we were called in be in one body, the body of Christ (which is one reason we ought to make an effort to get along—after all, we are on the same side).

Christ is the head; and we are the body.

Colossians 3:15c

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
eucháristos (εὐχάριστος) [pronounced <i>yoo-KHAHR-is-toss</i>]	<i>thankful, mindful of favours, grateful; pleasing, agreeable; acceptable to others, winning, liberal, beneficent</i>	masculine plural adjective; nominative case	Strong's #2170 (hapax legomena)
gínomai (γίνομαι) [pronounced <i>GIN-oh-mī</i>]	<i>be, become [something it was not before]; come to be [about], happen; be born; arise; be made, be created</i>	2 nd person plural, present (deponent) middle/passive imperative	Strong's #1096

Translation: ...therefore, you (all) should become thankful.

Because of this, we should be thankful. Now we may not like being in the same body here on earth; that is, you might not want to be in the same body as Charlie Brown—and I am with you on that one—but he may not be all that thrilled being in the same body with you!

Nevertheless, as part of the body of Christ, we have all been redeemed; and we all have peace with God.

Colossians 3:15 Let the [reconciliatory] peace of the Christ direct your hearts, on account of which (peace) you (all) were indeed called into one body; therefore, you (all) should become thankful. (Kukis nearly literal translation)

Colossians 3:16a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ho (ὁ) [pronounced <i>hoh</i>]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
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, nominative case	Strong's #3056
του (του) [pronounced <i>tu</i>]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
Christos (χριστός) [pronounced <i>krees-TOHSS</i>]	<i>anointed, anointed one, Messiah; transliterated, Christ</i>	masculine singular noun; genitive/ablative case	Strong's #5547
enoikēō (ἐνοικέω) [pronounced <i>en-oy-KWH-oh</i>]	<i>live, dwell in, inhabit; be at home; metaphorically dwell in one and influence him (for good)</i>	2 nd person singular, present active imperative	Strong's #1774

Colossians 3:16a

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
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
plousiōs (πλουσίως) [pronounced ploo-SEE-occe]	<i>richly, copiously, abundantly</i>	adverb	Strong's #4146

Translation: *Let the Word of the Christ dwell in you (all) abundantly,...*

Note what the key is to the spiritual life. We should let the Word of Christ dwell in us abundantly. Bible doctrine should at home in us (in our hearts). It should be the basis for our day-to-day walk in the Lord.

Colossians 3:16b

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
pasê (πάσῃ) [pronounced PAH-say]	<i>each, every, any; all, entire; anyone, all things, everything; some [of all types]</i>	feminine singular adjective, locative, dative and instrumental cases	Strong's #3956
sophia (σοφία) [pronounced soh-EE-ah]	<i>wisdom [spiritual, human, cosmic]</i>	feminine singular noun; dative, locative or instrumental case	Strong's #4678

Translation: *...in all wisdom,...*

The word of Christ dwells in us *in all wisdom*. We already should have various other doctrines in our hearts; and the word of Christ is talking about more doctrine in our soul, side-by-side with the wisdom that is already there (ideally speaking).

Colossians 3:16c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
didaskô (διδάσκω) [pronounced did-AS-koh]	<i>teaching, instructing, imparting knowledge, the one instilling doctrine</i>	masculine plural, present active participle; nominative case	Strong's #1321

Colossians 3:16c			
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
nouthetēō (νουθετέω) [pronounced noo-thet-EH-oh]	<i>admonishing, warning, exhorting, putting to mind</i>	masculine plural, present active participle, nominative case	Strong's #3560
heautous (ἑαυτούς) [pronounced heh-ow-TOOZ]	<i>ourselves, yourselves; themselves; one another</i>	3 rd person masculine plural reflexive pronoun; accusative case	Strong's #1438

Translation: ...teaching and admonishing yourselves...

This next portion of this passage is going to be somewhat tricky. To understand this, and not to end up in a church filled with chaos, remember that this takes place in the 1st century and Paul is writing prior to the completion of the canon of Scripture. How many people in any local church have a full Bible? None of them. How many have a complete New Testament? None of them. It was not finished. How many of them have a full copy of the Old Testament? Probably no one, although the Old Testament was translated into Greek. But these were still a large collection of individual books at the time of the **Apostles**.

There was teaching which would take place and admonishing or exhortation. At this point in time, there might be a local **pastor-teacher**. There might be a person with accepted authority passing through the region, and he might teach (like Apollos or Epaphras). There might be one of the Apostles in town and he would teach.

The local church would move into the direction of the pastor-teacher as being the leader of the church and the authority of the church.

Under his authority, others might pray, they might bring a missionary report, they might even teach a lesson, or they might give a personal witness. So a pastor does not have to be the only one in front of the auditorium (or room). However, it is his discretion for all of this.

At the time of this epistle, the local church had not quiet gotten to the point where the pastor-teacher was clearly the one in charge. We get more of a feel for this in the pastoral epistles. At that point, Paul is going to take into consideration the circumstances of Timothy and Titus.

Now, we should not get the idea that the early church was a free-for-all, and that the later more established church became much less freeform. It simply took time, as the **Church Age** progressed, for the leadership of the pastor-teacher to manifest itself (as that could be confused by the authority of an **Apostle**). Also, what went on in the local church was certainly modified by Paul's first letter to the Corinthians.

What this very short phrase means is, this is not one giant share-a-thon; with people speaking all at once, talking to one another. There would be those with the gift who would be doing the teaching and the exhorting.

Colossians 3:16d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
psalmoi (ψαλμοί) [pronounced <i>psahl-MOI</i>]	<i>psalms, songs of praise; the Psalms (as a division of the Old Testament)</i>	masculine plural noun, locative, instrumental or dative case	Strong's #5568
hymnoi (ᾠμοί) [pronounced <i>HOOM-noy</i>]	<i>hymns, songs in the praise of God or gods, heroes, conquerors; sacred songs, religious odes</i>	masculine plural noun; dative, locative or instrumental case	Strong's #5215
ōdai (ὕδαί) [pronounced <i>oh-die</i>]	<i>songs (of praise or thanksgiving), odes; chants; often denotes religious composition</i>	feminine plural noun, dative, locative or instrumental case	Strong's #5603
pneumatikos (πνευματικός) [pronounced <i>nyoo-mat-EEK-oss</i>]	<i>spiritual; as a plural with a definite article, it acts like noun, and it means spiritual things, spiritual matters, spiritual ones; possibly, spiritual gifts, spiritual phenomena</i>	feminine plural adjective; dative, locative or instrumental case	Strong's #4152

Translation: ...in psalms, in hymns, in spiritual songs;...

Therefore, apart from the Word of Christ, dwelling in people in all wisdom, what else was there? There were the psalms. Now, people might have a few individual psalms. A grand collector might have 20 or 50 psalms. There are some indications that individuals did have large and small portions of the Old Testament. Therefore, if someone had a psalm, bring it in. Read it aloud. The same would be true of any other portion of the Old Testament, because it is the Word of God. However, Paul needed to explain the **Mosaic Law** carefully to some believers, so he was less enthusiastic about someone bringing in the Mosaic Law and reading from it.

I am not sure of the difference between the hymns and the spiritual songs. Perhaps one was set to work with musical instruments and the other was sung a capella?

Colossians 3:16e			
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
charis (χάρις) [pronounced <i>KHAHR-iç</i>]	<i>grace, graciousness; acceptable, benefit, favour, gift, joy, liberality, pleasure, thanks</i>	feminine singular noun; dative, locative or instrumental case	Strong's #5485
áidō (ᾄδω) [pronounced <i>AD-oh</i>]	<i>singing, praising (in song)</i>	masculine plural; present active participle; nominative case	Strong's #103
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

Colossians 3:16e

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tais (ταῖς) [pronounced <i>taic̄</i>]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of</i>	feminine plural definite article; dative, locative and instrumental cases	Strong's #3588
kardia (καρδία) [pronounced <i>kahr-DEE-ī</i>]	<i>hearts, minds, souls; will, character; thinking, mindset; purposes; passions, desires, appetites</i>	feminine plural noun, dative, locative or instrumental case	Strong's #2588
humôn (ὕμῶν) [pronounced <i>hoo-MONE</i>]	<i>of yours, from you; concerning you; you, yourselves</i>	2 nd person plural pronoun; genitive/ablative case	Strong's #5216 (genitive case of #5210)
<i>In the hearts of yours is repeated from v. 15.</i>			
tô (τῷ) [pronounced <i>toh</i>]	<i>in the; by the, to the; by means of the; for the benefit [advantage] of; for the disadvantage of</i>	masculine singular definite article; locative, dative, or instrumental case	Strong's #3588
theos (θεός) [pronounced <i>theh-OSS</i>]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun; dative, locative or instrumental case	Strong's #2316

Translation: ...in the (sphere of) grace singing in your hearts in the God.

Now, it says here, *in the sphere of grace singing in your hearts in the God*. Okay, now what do you actually sing with? Your voice! But Paul is not emphasizing the voice here; he is emphasizing the heart, the right lobe of the soul. When a song is sung, you need to be thinking about the words. These words are to communicate truth to you.

Colossians 3:16 **Let the Word of the Christ dwell in you (all) abundantly, in all wisdom, teaching and admonishing yourselves in psalms, in hymns, in spiritual songs; in the (sphere of) grace singing in your hearts in the God.** (Kukis nearly literal translation)

Colossians 3:17a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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
pan (πᾶν) [pronounced <i>pahn</i>]	<i>each, every, any, anything; all, entire; anyone, all things, everything; some [of all types]</i>	neuter singular adjective, accusative case	Strong's #3956
ho (ὃ) [pronounced <i>hoh</i>]	<i>whom, which, what, that; to whom, to that, whose, whomever</i>	neuter singular relative pronoun; accusative case	Strong's #3739

Colossians 3:17a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ti (τι) [pronounced <i>tih</i>]	<i>one, someone, a certain one; any, anyone, anything; thing; someone, something; some, some time, awhile; only</i>	neuter singular; enclitic, indefinite pronoun; adjective; accusative case	Strong's #5100
If you follow the Greek, do not skip over this alternate view. R. B. Thieme, Jr. understands these two words to be...			
hóti (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
This makes much more sense and is much easier to translate. In the Greek, there is absolute no difference between these two approaches, as there are no spaces between words in the Greek; and the accents are identical. For whatever reason, all five Greek texts to which I refer separates these into two words.			
eán (ἐάν) [pronounced <i>eh-AHM</i>]	<i>if, in case, suppose, let's suppose [for the sake of an argument]; in case that, provided [that]; but, except</i>	conditional particle; conjunction affixed to a subjunctive verb	Strong's #1437
The literal English translation for hóti eán is <i>that if, for suppose, because if</i> . In Colossians 3:17, these two words are variously translated: <i>whatever things if, whatever</i> . Nearly every translation went with <i>whatever</i> .			
Literally, these five words mean, <i>And all which one, if...</i> Following Thieme, this would give us, <i>And all that if...</i> (which is a far more manageable grouping of words). These are very simple words which are strung together here, but what they all mean together is very difficult to determine.			
Most translations, when faced with something like this, translate some of the words and simply ignore the others. In Colossians 3:17, the following translations were suggested: <i>And whatever you do, whether; And whatever; And everything – whatsoever; and everything whatever; if anything that; And whatever; And every [thing], whatever; And so whatever; Indeed whatever; Also, everything and all, whatever; And everything, anything, whatever; And all whatever things if...</i> But, by far, the most common translations were, <i>And whatever, Whatever...</i>			
poieô (ποιέω) [pronounced <i>poi-EH-oh</i>]	<i>to do, to make, to construct, to produce; to accomplish; to carry out, to organize, to execute [a plan, an intention]; to practice; to act</i>	2 nd person plural, present active subjunctive	Strong's #4160
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
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, dative, locative or instrumental case	Strong's #3056
ê (ἢ) [pronounced <i>ā</i>]	<i>or; either, rather; than; but; save, except; when used twice, it can mean, either, or</i>	disjunctive particle	Strong's #2228

Colossians 3:17a

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
ergon (ἔργον) [pronounced EHR-gon]	<i>work, deed, act, something done; undertaking; business, enterprise</i>	neuter singular noun, dative, locative or instrumental case	Strong's #2041

Translation: *And anything which you all might keeping doing in word or in deed,...*

There seem to be two ways to understand this. If we go with the hyper-literal understanding, these are actions taken by some, not all believers. *And all that if you all might keep doing in word or deed...*

Now, if instead, *hóti eán* have the combined meaning *whatever*, the subjunctive verb is not really a subjunctive, but thrown in there because a subjunctive is typically used with *eán*. So, we do not understand this in the limited way that, *some believers do (something)*; but all believers are going to be doing something, and *whatever* that may be, *whether it be in word or deed;...* And then what *it should be* follows.

I am certain that there is a technical expression to describe the two alternatives which I just laid out, but I don't know what it is.

I would further suggest that what is taking place in v. 17 occurs outside of the confines of the local church. Believers talk and interact with other people all day long, and their relationship with God should be reflected in their actions outside of the auditorium (in many cases, they met in private homes). What follows in vv. 18–25 is unrelated to the meeting of believers together; so I think we can reasonably understand vv. 17–25 to refer to things which take place outside of the church.

Colossians 3:17b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
panta (πάντα) [pronounced PAHN-ta]	<i>all, everyone, anyone, all things; anything</i>	neuter plural adjective; accusative case	Strong's #3956
en (ἐν) [pronounced en]	<i>in, into, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
onoma (ὄνομα, ὄνομα, τό) [pronounced OHN-oh-mah]	<i>name, title, character, reputation; person</i>	neuter singular noun; dative, locative or instrumental case	Strong's #3686
kurios (κύριος) [pronounced KOO-ree-oss]	<i>lord, master; Lord; he to whom a person or thing belongs, owner, possessor; a prince, chief, sovereign</i>	masculine singular noun; genitive/ablative case	Strong's #2962
Iêsous (Ἰησοῦς) [pronounced ee-ay-SOOCE]	<i>Jehovah is salvation; transliterated Jesus, Joshua</i>	proper singular noun, genitive/ablative case	Strong's #2424

Translation: ...[do it] all in the name of Lord Jesus,...

Most translations understand to carry over the verb to describe how the believer should *do it*, so to speak. That is, whatever a believer does, in word or deed, it should be done in the name of the Lord Jesus.

Colossians 3:17a-b **And anything which you all might keeping doing in word or in deed, [do it] all in the name of Lord Jesus,...**

Now, does this mean that, right before I cross the street, I say aloud, “I am going to cross this street in the name of the Lord Jesus.” Or do I think that thought and cross the street? I am about to select a gallon of milk and put it into my shopping cart, and do I announce to the other shoppers, “I am putting this gallon of milk in my cart in the name of the Lord Jesus.” Or should I think that thought while grabbing the milk?

Obviously, the things which I have suggested are intentionally goofy, because, quite frankly, they are. So, what exactly does this mean? In all that you do or say, be in fellowship and be thinking doctrine. In your life, understand that you are a believer in the devil’s world, and God has you here for a reason, as a witness, as a person who is able to do **divine good** in a world of vanity and emptiness.

What exactly that is, is different for every believer. Those things that I might be doing in word and deed in the name of the Lord Jesus could be very different than the things that you might be doing as a believer outside the doors of the local church.

We take the accumulated doctrine which we have learned inside the local church (v. 16) and carry that in our human spirits outside the local church. The applications would be multiferous.

Colossians 3:17c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
eucharisteō (εὐχαριστέω) [pronounced yew- khahr-ih-STEh-oh]	<i>being grateful, feeling thankful; giving thanks</i>	masculine plural; present active participle; nominative case	Strong’s #2168
tō (τῷ) [pronounced toh]	<i>in the; by the, to the; by means of the; for the benefit [advantage] of; for the disadvantage of</i>	masculine singular definite article; locative, dative, or instrumental case	Strong’s #3588
theos (θεός) [pronounced theh- OSS]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun; dative, locative or instrumental case	Strong’s #2316
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; dative, locative or instrumental case	Strong’s #3962
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 3:17c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
autou (αὐτοῦ) [pronounced ow-TOO]	<i>his, of him; from him, him; same</i>	3 rd person masculine singular personal pronoun; genitive/ ablative case	Strong's #846

Translation: ...being grateful in the God, Father by reason of Him.

Him refers to *Christ Jesus*.

And all that you say and do should be marked by gratitude. Sometimes this gratitude will be spoken and sometimes (most of the time), it will be a mental attitude.

Colossians 3:17 *And anything which you all might keeping doing in word or in deed, [do it] all in the name of Lord Jesus, being grateful in the God, Father by reason of Him.* (Kukis nearly literal translation)

So often, this is difficult to do, when there are pressures and difficulties; and, when quite frankly, your enemies are out to get you. Now, if you have doctrine, you are able to recognize the difficulties, the enemies, and the pressures of life (even without doctrine, you are pretty much able to see these things); but with doctrine, you can also see God's hand in all of this. So you may have incoming on your left and right, but you can also see God is there, providing His protection and His grace.

The greater your knowledge of doctrine, the more time that you spend in the Spirit, the more you are an enemy of this fallen world, and the more likely demons will congregate against you, inspiring men to oppose you. But bear in mind, this is all for a reason, it is all a part in God's plan, and that what we do in life is a great blessing provided by God.

Colossians 3:15–17 *Let the [reconciliatory] peace of the Christ direct your hearts, on account of which (peace) you (all) were indeed called into one body; therefore, you (all) should become thankful. Let the Word of the Christ dwell in you (all) abundantly, in all wisdom, teaching and admonishing yourselves in psalms, in hymns, in spiritual songs; in the (sphere of) grace singing in your hearts in the God. And anything which you all might keeping doing in word or in deed, [do it] all in the name of Lord Jesus, being grateful in the God, Father by reason of Him.* (Kukis nearly literal translation)

Colossians 3:15–17 *In your lives, let the peace of Christ rule in your hearts, as indeed, you were all called into one body; and for this reason, you ought to be thankful. Let the Word of Christ dwell in all of you abundantly, in the sphere of all wisdom, teaching and admonishing one another by means of psalms, hymns, and spiritual songs; singing in your hearts in the sphere of grace before God. And no matter what it is that you do, whether in word or deed, keep on doing it in the name of the Lord Jesus, while being grateful to God the Father by reason of Jesus the Son.* (Kukis paraphrase)

Beginning with v. 18, it is crystal clear that we are no longer speaking of interactions within the auditorium or private home where believers would meet to be fortified spiritually.

The woman, be subordinate to (noble) men, as it is proper in the Lord. The men, love the women, and you will not make bitter face to face with them. The children, listen to the fathers according to all (things), for this pleasing [it] keeps on being in a Lord. The parents, do not stir up to anger the children of yours, that they not be discouraged.

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3:18–21

[You] women, be subordinate to [your] husbands, as it is proper in the Lord. [You] men, love [your] wives, and do not make them bitter [in marriage]. [You] children, listen (and obey) [your] parents in all (things), for this keeps on being well-pleasing in [the] Lord. [You] parents, do not stir your children up to anger, so that they may not be discouraged.

You wives, be subordinate to your husbands, because that is proper in the Lord. You men, love your wives and treat them with respect; do not make them bitter to have married you. You children, both listen to and obey your fathers in all things, for this pleases the Lord. And finally, you fathers, do not stir your children up to have resentment for you, so that they are not discouraged in life.

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek)	The woman, be subordinate to (noble) men, as it is proper in the Lord. The men, love the women, and you will not make bitter face to face with them. The children, listen to the fathers according to all (things), for this pleasing [it] keeps on being in a Lord. The parents, do not stir up to anger the children of yours, that they not be discouraged.
Complete Apostles Bible	Wives, subject yourselves to your own husbands, as is fitting in the Lord. Husbands, love your wives and do not be bitter toward them. Children, obey your parents in all things, for this is well pleasing in the Lord. Fathers, do not provoke your children, lest they become discouraged.
Revised Douay-Rheims Douay-Rheims 1899 (Amer.)	. Wives, be subject to your husbands, as it behoveth in the Lord. Husbands, love your wives and be not bitter towards them. Children, obey your parents in all things: for this is well pleasing to the Lord. Fathers, provoke not your children to indignation, lest they be discouraged.
V. Alexander's Aramaic Eastern Aramaic Manuscript	.
James Murdock's Syriac NT	Wives, be ye subject to your husbands, as is right in the Messiah. Husbands, love ye your wives, and be not bitter towards them. Children, obey your parents in every thing; for this is pleasing before our Lord. Parents, anger not your children, lest they be discouraged.
Original Aramaic NT	Wives, be subject to your husbands, as that is right in The Messiah. Husbands, love your wives and do not be bitter toward them. Children, obey your parents in all things, for thus it is pleasing before Our Lord. Parents, do not anger your children, lest they lose heart.
Plain English Aramaic Bible Lamsa Peshitta (Syriac)	. .

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	Wives, be under the authority of your husbands, as is right in the Lord. Husbands, have love for your wives, and be not bitter against them.
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	Children, do the orders of your fathers and mothers in all things, for this is pleasing to the Lord.
	Fathers, do not be hard on your children, so that their spirit may not be broken.
Bible in Worldwide English	Wives, obey your husbands. This is the right way to live when you belong to the Lord.
	Husbands, love your wives and do not be unkind to them.
	Children, obey your parents in everything. This pleases the Lord.
	Fathers, do not make your children angry. They might stop trying to do right.
Easy English	.
Easy-to-Read Version–2008	Wives, be willing to serve your husbands. This is the right thing to do in following the Lord.
	Husbands, love your wives, and be gentle to them.
	Children, obey your parents in everything. This pleases the Lord.
	Fathers, don't upset your children. If you are too hard to please, they might want to stop trying.
God's Word™	Wives, place yourselves under your husbands' authority. This is appropriate behavior for the Lord's people.
	Husbands, love your wives, and don't be harsh with them.
	Children, always obey your parents. This is pleasing to the Lord.
	Fathers, don't make your children resentful, or they will become discouraged.
Good News Bible (TEV)	Wives, submit yourselves to your husbands, for that is what you should do as Christians.
	Husbands, love your wives and do not be harsh with them.
	Children, it is your Christian duty to obey your parents always, for that is what pleases God.
	Parents, do not irritate your children, or they will become discouraged.
The Message	.
NIRV	.
New Life Version	.
New Simplified Bible	.

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

Contemporary English V.	A wife must put her husband first. This is her duty as a follower of the Lord. A husband must love his wife and not abuse her. Children must always obey their parents. This pleases the Lord. Parents, don't be hard on your children. If you are, they might give up.
The Living Bible	.
New Berkeley Version	.
New Century Version	.
New Living Translation	.
The Passion Translation	Let every wife be supportive and tenderly devoted to her husband, <i>for this is a beautiful illustration</i> of our devotion to Christ. Let every husband be filled with cherishing love for his wife and never be insensitive toward her. Let the children respect and pay attention to their parents in everything for this pleases our Lord Jesus. And fathers, don't have unrealistic expectations for your children or else they may become discouraged.
UnfoldingWord Simplified T.	Wives, obey your husbands; this is right and according to what the Lord Jesus has commanded. Husbands, love your wives and do not be harsh with them. Children, obey your parents in every way, because the Lord God is pleased when you do that.

Williams' New Testament Fathers, do not cause anger in your children, so they do not become discouraged. You married women must continue to live in subordination to your husbands, for this is your Christian duty. You husbands must continue to love your wives and stop being harsh with them. Children, practice obedience to your parents in everything, for this is acceptable in Christians. Fathers, stop exasperating your children, so as to keep them from losing heart.

Partially literal and partially paraphrased translations:

American English Bible .
 Beck's American Translation .
 Breakthrough Version The Women — Place yourselves under the husbands, as it was arriving up to the high standards in *the* Master.
 The Men — Love the wives, and do not be bitter toward them.
 The Children — Obey the parents regarding all *things*. You see, this is very satisfying in *the* Master.
 The Fathers — Don't provoke your children so that they may not get angry.

Common English Bible .
 Len Gane Paraphrase .
 A. Campbell's Living Oracles .
 New Advent (Knox) Bible .
 NT for Everyone .
 20th Century New Testament Wives, submit to your husbands, as befits those who belong to the Lord. Husbands, love your wives, and never treat them harshly. Children, always obey your parents; for that is pleasant to see in those who belong to the Lord. Fathers, never irritate your children, lest they should become disheartened.

Mostly literal renderings (with some occasional paraphrasing):

An Understandable Version .
 Berean Study Bible .
 Christian Standard Bible .
 Conservapedia Translation .
 Evangelical Heritage V. .
 Revised Ferrar-Fenton Bible .
 Free Bible Version You married women, respect your husbands appropriately in the Lord.
 You married men, love your wives and don't treat them badly.
 You children, always do what your parents tell you because this is what pleases the Lord.
 You fathers, don't make your children mad, so they won't feel like giving up.

God's Truth (Tyndale) .
 Holman Christian Standard .
 International Standard V **Family Duties**
 Wives, submit yourselves to your husbands, as is appropriate for those who belong to the Lord. Husbands, love your wives, and do not be harsh with [Or bitter toward] them.
 Children, obey your parents in everything, for this is pleasing to the Lord. Fathers, do not make your children resentful. Otherwise, they'll become discouraged.

Lexham Bible **Mutual Responsibilities in Christian Relationships**
 Wives, be subject to your husbands, as is fitting in the Lord.
 Husbands, love your wives and do not be embittered against them.
 Children, obey your parents in everything, for this is pleasing in the Lord.
 Fathers, do not provoke your children, so that they will not become discouraged.

Montgomery NT Wives, submit yourselves to your husbands, as is fitting for Christians.

	Husbands, be loving to your wives, and be not cross or surly with them. Children, obey your parents in everything, for this is well pleasing in Christians. Fathers, do not harass your children, lest you make them spiritless.
NIV, ©2011 Riverside New Testament Leicester A. Sawyer's NT	. . <p>Wives, be subject to the husbands, as is fit in the Lord. Husbands, love the wives and be not bitter to them. Children, obey [your] parents in all things; for this is well pleasing in the Lord. Fathers, be not fault-finding with your children, that they be not discouraged.</p>
The Spoken English NT UnfoldingWord Literal Text Urim-Thummim Version	. . <p>Women, submit yourselves to your own husbands as it is your duty in the LORD. Husbands, love dearly your women and be not bitter against them. Children, obey your parents in all things, because this is well pleasing to the LORD. Dads, provoke not your children, unless they become broken in spiri.</p>
Weymouth New Testament	Married women, be submissive to your husbands, as is fitting in the Lord. Married men, be affectionate to your wives, and do not treat them harshly. Children be obedient to your parents in everything; for that is right for Christians. Fathers, do not fret and harass your children, or you may make them sullen and morose.
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	. <p>Wives, be subject to your own husbands, as is fitting in Messiah². Husbands, love the wives and do not be bitter against them³. Children, obey the parents in all things, for this is pleasing to Elohim.⁴ Fathers, do not provoke your children,⁵ that they may not be discouraged.</p> <p>² Eph 5:22. ³ Eph 5:25. ⁴ Eph 6:1. ⁵ Eph 6:4.</p>
Holy New Covenant Trans.	Wives, subject yourselves to your husbands. This is what the Lord wants. Husbands, give yourselves to your wives for their good, expecting nothing in return. Don't be bitter with them. Children, in everything obey your parents. This is pleasing to the Lord. Fathers, don't make your children bitter or they will give up.
The Scriptures 2009	Wives, subject yourselves to your own husbands, as is proper in the Master. Husbands, love your wives and do not be bitter toward them. Children, obey your parents in all, for this is well-pleasing to the Master. Fathers, do not provoke your children, lest they become discouraged.

Tree of Life Version .

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament ...The Women subject! {yourselves} [to] the men as [It] fitted in lord The Men love! the women and not be embittered! to them The Children obey! the parents in all [things] This for Pleasing is in lord The Fathers not excite! the children [of] you* that not [They] may have (discouragement)...

Alpha & Omega Bible
Awful Scroll Bible

Wives, be arranging- yourselves -under you all's own husbands, as was arrived-upon by-within the Lord.
Husbands, be dearly loving you all's wives, and be not bitter towards them.
Children, be listening-under you all's parents along everything, for this is well-accommodating to the Lord.
Fathers, be not provoking you all's children, in-order-that- they shall -not be dispassioned.

Concordant Literal Version

Wives, be subject to your husbands, as is proper in the Lord."
Husbands, love your own wives and be not bitter toward them."
Children, obey your parents in all things, for this is well pleasing in the Lord."
Fathers, do not vex your children, lest they may be disheartened."

exeGesés companion Bible

Women,
subjugate yourselves to your own men
as proper in Adonay.
Men,
love your women
and embitter not against them.
Children,
obey your parents in all
- for this is well-pleasing to Yah Veh.
Fathers,
excite not your children
lest they become apathetic.

Orthodox Jewish Bible

Nashim (wives), make yourselves accountable to your ba'alim (husbands), as is proper in Adoneinu.
Ba'alim, have ahavah for your nashim and do not be bitter against them.
Yeladim, obey your horim (parents) in all things, for this is well pleasing in Adoneinu.
Avot, do not provoke your yeladim, lest they be disheartened.

Rotherham's Emphasized B. .

Expanded/Embellished Bibles:*The Amplified Bible*

An Understandable Version

You wives should submit to your husbands, as this is proper in *[the fellowship of]* the Lord. You husbands should love your wives and not be harsh toward them. You children should obey your parents in everything, for this is very pleasing to the Lord. You fathers *[Note: By implication, this would include both parents]* should not stir up your children *[i.e., irritate or exasperate them]*, so that they do not become discouraged.

Benjamin Brodie's trans.

Wives, always submit to the authority of your husbands, as it should be protocol to do in the Lord.
Husbands, always love your wives [impersonal love as a problem solving device] and stop being bitter against them.

The Expanded Bible
Jonathan Mitchell NT

Children, always obey your parents in everything, for this [authority orientation] is pleasing to the Lord.

Fathers, do not embitter [provoke indignation] your children, so that they may not become discouraged [from too much system testing].

Wives, be habitually aligned to humbly support (or, as a middle: place and arrange yourselves in order, under) [your] husbands (or: Women, continue subjecting yourselves to the adult males [note: this was culturally appropriate at that time]), in the same way as there has progressively come again to be a connection in [the] Lord (or: since there has been an arrival back in union with [our] Master and Owner).

Husbands, habitually love [your] wives (or: Adult males, be constantly showing loving acceptance to the women), and do not become repeatedly sharp toward them (or: stop being rough, bitter or insensitive to them).

Children, continue submissively hearing (or: paying attention), being constantly obedient to the parents in regard to all things (corresponding to every situation), for this continues being well-pleasing, within the Lord.

Fathers, do not constantly excite (or: continuously incite or stimulate; repeatedly irritate, vex or provoke) your children, so that they would not become habitually without strong passion (discouraged and timid; without motivation; dispirited, listless, moody or sullen).

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

Advice about Relationships

Wives, submit to your husbands’ authority, as appropriate in the Lord.

Husbands, love your wives, and don’t be harsh with them.

Children, always obey your parents, because it pleases the Lord.^k

Parents, don’t pick fights with^l your children, so they don’t get discouraged.

^k. Lit. “for this is pleasing in the Lord”.

^l. Lit. “don’t provoke”.

Wilbur Pickering’s New T.

Household relationships

Wives, subordinate yourselves to your own husbands,³ as is fitting in the Lord.

Husbands, love your wives and do not be embittered against them.⁴

Children, obey your parents in everything, because this is well pleasing in the Lord.

Fathers, do not provoke your children so that they lose heart.⁵

(3) In these verses we have a series of verbs in the imperative mood; they are commands. A woman who subordinates herself to her husband will be doing herself a favor (it makes it easier for him to love her).

(4) Right on! That is just how men tend to react, being frustrated by women’s wiles and quite different way of thinking. But a man who has the good sense to give value to that different way of thinking will come out ahead.

(5) Unreasonable demands, harsh treatment, lack of clear guidelines—there are various ways to frustrate children and cause them to lose heart, and even give up. In today’s world they will probably cop out by going to drugs.

WEB — Messianic Edition .

Literal, almost word-for-word, renderings:

A Faithful Version .

Analytical-Literal Translation .
 The wives, be subjecting [or, submitting] yourselves to your_p own husbands, as is fitting in [the] Lord.
 The husbands, be loving your_p wives, and stop becoming bitter towards them.
 The children, be obeying your_p parents with respect to all [things], for this is well-pleasing in [the] Lord.
 The fathers, stop making your_p children resentful, so that they shall not continue becoming discouraged.

Berean Literal Bible .

Bill Puryear translation .

You wives, obey your husbands as is fitting in the Lord.
 You husbands, unconditionally love your wives and stop making yourselves bitter against them.
 You children, obey your parents in all things, for this keeps on being pleasing in the Lord.
 You fathers, stop provoking [irritating/embittering] your children, in order that they may not become discouraged.

Bond Slave Version .

C. Thomson updated NT .

Charles Thomson NT .

Wives, be submissive to your own husbands, as is fit in the Lord.
 Husbands, love your wives and be not embittered against them
 Children, obey your parents in all things, for this is well pleasing to the Lord.
 Fathers, exasperate not your children, lest they be discouraged.

Context Group Version .

Women, be in subjection to your (pl) men, as is fitting in the Lord.
 Men, give allegiance to your (pl) women, and do not be bitter against them.
 Children, obey your (pl) parents in all things, for this is well-pleasing in the Lord.
 Fathers, do not provoke your (pl) children, that they not be discouraged.

English Standard Version .

Far Above All Translation .

Green's Literal Translation .

James Allen translation .

Wives, continue subjecting yourselves to your husbands, as is proper in the Lord.
 Husbands, continue loving your wives, and do not be embittered against them.
 Children, continue obeying your parents according to everything, for this is well-pleasing in the Lord. Fathers, do not provoke your children, in order that they may not lose heart.

Literal New Testament .

Literal Standard Version .

Modern English Version .

Modern Literal Version 2020 .

The wives: subject^o yourselves to *your^o* own husbands, as it was being proper in the Lord.
 The husbands: love*^o the wives, and do^o not be bitter toward them.
 The children: obey*^o the parents according-to all things, for* this is well pleasing in *the* Lord.
 The fathers: do^o not aggravate your^o children, in-order-that they may not be discouraged.

Modern KJV .

Wives, be subject to your own husbands, as is becoming in the Lord.
 Husbands, love your wives, and do not be bitter against them.
 Children, obey your parents in all things, for this is well-pleasing to the Lord.
 Fathers, do not provoke your children, lest they be discouraged.

New American Standard .

New European Version .

New King James Version
 NT (Variant Readings)
 Niobi Study Bible

.
 .
The Christian Home
 Wives, submit yourselves(p) unto your(p) own husbands, as it is fit in the Lord.
 Husbands, love your(p) wives and be not bitter against them.
 Children, obey your(p) parents in all things, for this is well pleasing unto the Lord.
 Fathers, provoke not your(p) children to anger, lest they be discouraged.

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

.
 The women keep voluntarily yielding yourselves in love to the noble men...
 The husbands, keep loving the wives [relaxed mental attitude] and stop being bitter face to face with them.
 The children, keep obeying the parents according to the standard of all things [the content of the laws of establishment]: for this is commendable in the Lord.
 Parents, do not provoke your children [with unfairness, with poor discipline, with emotional outbursts when disciplining], so that they do not become discouraged (or despondent).

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

The gist of this passage:
 18-21

Colossians 3:18a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hai (αἱ) [pronounced high]	the; this, that, these	feminine plural definite article; nominative case	Strong's #3588
gunaikēs (γυναῖκες) [pronounced goo-NIEK-ehs]	women [of any age, whether a virgin, or married, or a widow]; wives; a group of women	feminine plural noun; nominative case	Strong's #1135
hypotassō (ὑποτάσσω) [pronounced hoop-ot-AS-so]	be subordinate (to); reflexively obey, be under obedience (obedient), put under, be subdued (by, unto), (be, make) (oneself) subject (to, unto), be (put) in subjection (to, under), submit self unto; be submissive to	2 nd person plural, present middle imperative	Strong's #5293
tois (τοῖς) [pronounced toiç]	(to, in by) the; these [things]; in these; to those; by all of this; for these	masculine plural definite article; dative, locative or instrumental case	Strong's #3588
andres (ἄνδρες) [pronounced AHN-drehç]	men, males; noble men; adult males; men or women; people; husbands; [a group of] men and women [generic use]	masculine plural noun; dative, locative or instrumental case	Strong's #435

Translation: [You] women, be subordinate to [your] husbands,...

First of all, the literal translation here seems to allow for an interpretation even stronger than we read here. **The woman, be subordinate to (noble) men,...** Given the entire context of these four verses, it is clear that we are talking about husbands and wives. Furthermore, the plural forms are used since there are many people in Colosse who are married.

Marriage is both designed by God and a natural state of being. In most cultures (let's say, 95% of more), marriage is the default position for a commitment. Having been a hippie at one time, I knew quite a number, and, although there were communes and perverted sexual practices and perverted social structures, what was most common was still one man coupled with one woman. Often there would be a child or children involved. And no matter how cool and hip a couple might be—even to the point of just living together and not being married—fidelity was extremely important to both parties.

As a culture moves away from God, every attempt will be made to do away with marriage and to promote alternate *family arrangements* (communal living, gay marriage, etc.), the default social position always remains marriage between one man and one woman, whether there is a ceremony or marriage or not.

This has been God's design going back to the creation of man. Now, there are examples of alternate forms of relationships in Scripture, but these are presented as descriptive and not prescriptive. It seems like there is a man with two wives mentioned in the early chapters of Genesis; and there are a number of non-conforming relationships found through the Scriptures: Jacob had two wives and two mistresses; King David had a number of wives and mistresses (which ended up causing him all kinds of problems as king); Solomon set some kind of record have 1000 wives and mistresses. None of these groupings are praised or glorified; these relationships simply existed, because this is how the people were. Every person has a sin nature; every person has weaknesses. Nevertheless, the dominant relationship is the family structure.

There are five divine institutions:

The Divine Institutions

1. The first is the function of the free will of the soul. Man was designed by God to exercise his own free will, which God does not control. The function of our free will will resolve the Angelic Conflict over time.
 - 1) In my travels on the internet, I have come across people who do not believe in a soul (an immaterial part of man, which is connected to the brain in some form or fashion, yet separate. The soul consists of volition, self consciousness, a conscience, norms and standards, a vocabulary, etc. Some people believe that this is totally, 100% a function of the brain. Now, the primary reason for doing this is, they just cannot admit that there is more in this world than just the physical which we observe with the five senses. That leads to all sorts of uncomfortable questions and queries (uncomfortable for them).
 - 2) I have come across many people who do not believe in free will. They just see this as very complex form of instincts, just as animals have instincts.
 - 3) Nevertheless, the Bible clearly teaches that we have a soul and that we have free will, which is a part of the soul.
2. The second divine institution is work. God gives Adam work to do in the Garden of Eden (prior to the fall); and God requires work from Adam after the fall to survive.
 - 1) The more people who do not work, the more out of kilter a society becomes.
 - 2) The more a society leans toward God and toward divine establishment, the more rewarding this concept of work can be. Nearly everyone has good memories of their work and what they have done and/or created as a worker.
 - 3) For man to function as a creator is one of the signs that we are born of God, made in the image of God.
 - 4) Some pastor, from Berachah, added work in as one of the divine institutions. It made sense to me, so I have kept this as the second divine institution.

The Divine Institutions

3. The fundamental unit of society is marriage, one man and one woman combined into a single unit for the rest of their lives.
 - 1) The most common marriage vows do not come out of the Bible, but they are reflective of Biblical norms and standards and of divine establishment. *Till death do us part* is an example of this.
 - 2) When a society goes astray, there will be more voices declaring marriage as dead, old fashioned, out of step, etc. Nevertheless, no matter how many voices we hear proclaim those exact same words, the fundamental societal unit will still be one man with one woman.
4. The fourth divine institution is family. When one man and one woman become a unit, it is normal for them to desire to have children. Often this is an outgrowth of a good mental attitude. They love one another, they enjoy life, and they want to share this. Having children is a part of the creative process inherent in man.
5. Finally, the fifth divine institution is government and nationalism. One of the greatest governments established in human history is designed in the United States Constitution, which recognizes free will, property, and the inherent evil of man. In any case, some kind of social organization must exist, which involves authority structures, in order to preserve law and order. Otherwise, in a lawless, chaotic society, man finds himself always having to defend with violence what is his.

These are called divine institutions because God designed them in order to preserve the human race.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Colossians 3:18a [You] women, be subordinate to [your] husbands,...

In any authority structure, a leader must exist. Because of the nature of the sins of Adam and the woman, and because of the way man and woman were designed, the man is the authority in marriage. A woman who does not want any authority over her should not get married; and increasingly it is clear that women who reject this concept also reject marriage. For those who accept marriage, there are natural problems which will enter into the marriage and even pull it apart, as an authority for that marriage is not agreed upon.

This structure, by the way, applies to all mankind.

Throughout the Bible, there are the laws of divine establishment; and these are laws which are better for society. They preserve life, freedom and property. This is done for all mankind, not just for believers.

Colossians 3:18b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hōs (ὥς) [pronounced <i>hohç</i>]	<i>like, as; how; about; in such a way; even as; when, while</i>	comparative particle, adverb	Strong's #5613
anêkō (ἀνήκω) [pronounced <i>an-AY-ko</i>]	<i>to be proper, to have come up to, to arrive at, to reach to; to pertain to what is due, to do one's duty, to be fitting</i>	3 rd person singular, imperfect active indicative	Strong's #433
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
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; dative, locative or instrumental case	Strong's #2962

Translation: ...as it is proper in the Lord.

Is proper is a verb in the Hebrew, the imperfect active indicative of anêkō (ἀνήκω) [pronounced an-AY-ko], which means, *to be proper, to have come up to, to arrive at, to reach to; to pertain to what is due, to do one's duty, to be fitting*. Strong's #433. This was proper in the past and it continues to be proper today.

Colossians 3:18 [You] women, be subordinate to [your] husbands, as it is proper in the Lord. (Kukis nearly literal translation)

V. 18 provides the woman with almost a full-proof approach to marriage. When she decides whether or not to marry this guy, how she feels about him is not the issue. She is going to love him sometimes; and, at other times, she is going to feel just about the exact opposite. However, if she gets to know this guy and comes to the point where she can say, *I trust him enough to obey him, no matter what*—then she has found the right man to marry.

Colossians 3:19a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hoi (οἱ) [pronounced hoy]	<i>the; this, that, these; they</i>	masculine plural definite article; nominative case	Strong's #3588
andres (ἄνδρες) [pronounced AHN-drehç]	<i>men, males; noble men; adult males; men or women; people; husbands; [a group of] men and women [generic use]</i>	masculine plural noun; nominative case	Strong's #435
agapaô (ἀγαπάω) [pronounced ahg-ahp-AH-oh]	<i>love, esteem, regard with strong affection; love and serve with fidelity; regard with favor (goodwill, benevolence); delight in; have a relaxed mental attitude toward</i>	2 nd person plural, present active imperative	Strong's #25
tas (τάς) [pronounced tahss]	<i>the, to the, towards them</i>	feminine plural definite article; accusative case	Strong's #3588
gunaikes (γυναῖκες) [pronounced goo-NIEK-ehs]	<i>women [of any age, whether a virgin, or married, or a widow]; wives; a group of women</i>	feminine plural noun; accusative case	Strong's #1135

Translation: [You] men, love [your] wives,...

The word used here is agapaô (ἀγαπάω) [pronounced ahg-ahp-AH-oh], which does not mean *passion* or *deep, abiding love*; but *love, esteem, regard with strong affection; love and serve with fidelity; regard with favor (goodwill, benevolence); delight in; have a relaxed mental attitude toward*. One need to keep an easy mental attitude toward your wife without the infiltration of mental attitude sins. Now, when she is outlining to you every single thing that you have ever done wrong since the moment that you met, you continue with that relaxed mental attitude; and if any other emotion intrudes, then you rebound that (confess it to God, quickly and silently). The is the attitude that a husband must have for his wife no matter what is going on, no matter how upset she might be about this or that.

Colossians 3:19b			
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
μή (μή) [pronounced <i>may</i>]	<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
πικραίνω (πικραίνω) [pronounced <i>pihk-RAH-ee-no</i>]	<i>make bitter; produce a bitter taste in the stomach; embitter; exasperate; render angry, indignant; be embittered, be irritated; visit with bitterness, grieve (deal bitterly with)</i>	2 nd person plural, present passive imperative	Strong's #4087
πρός (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
αυτάς (αὐτάς) [pronounced <i>ow-TAHS</i>]	<i>them, to them, toward them; same</i>	3 rd person feminine plural pronoun, accusative case	Strong's #846

Translation: ...and do not make them bitter [in marriage].

The man, in marriage, with his authority, can do all kinds of things to make the wife bitter, angry and indignant (the meaning of the verb here). Paul tells the Colossians (and us as well), “Don’t do those sorts of things.”

A marriage is a lifetime relationship. You do not want to screw this relationship up constantly by bad behavior.

Colossians 3:19 [You] men, love [your] wives, and do not make them bitter [in marriage]. (Kukis nearly literal translation)

Colossians 3:20a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
τα (τά) [pronounced <i>taw</i>]	<i>the (things); this, that; those (things)</i>	neuter plural definite article; nominative case	Strong's #3588
tekna (τέκνα) [pronounced <i>TEK-na</i>]	<i>children, daughters, sons; metaphorically, citizens; those produced</i>	neuter plural noun; nominative case	Strong's #5043
ὑπακούω (ὑπακούω) [pronounced <i>hoop-ak-OO-oh</i>]	<i>listen, harken; of one who on the knock at the door comes—listen who it is, (the duty of a porter); harken to a command; obey, be obedient to, submit to</i>	2 nd person plural, present active imperative	Strong's #5219

Colossians 3:20a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tois (τοῖς) [pronounced <i>toiç</i>]	<i>(to, in by) the; these [things]; in these; to those; by all of this; for these</i>	masculine plural definite article; dative, locative or instrumental case	Strong's #3588
gonês (γονής) [pronounced <i>gon-YAYCE</i>]	<i>fathers, parents; progenitors, ancestors</i>	masculine plural noun; dative, locative or instrumental case	Strong's #1118
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
panta (πάντα) [pronounced <i>PAHN-ta</i>]	<i>all, everyone, anyone, all things; anything</i>	neuter plural adjective; accusative case	Strong's #3956

Translation: [You] children, listen (and obey) [your] parents in all (things),...

Fundamental in a family is the guidance of the parents. Parents need to establish their authority early on, just as they establish their love and care. The child needs to know that his or her parents have experience in life and wisdom (certainly far more wisdom than the child has).

Colossians 3:20b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
τούτο (τούτο) [pronounced <i>TOO-toh</i>]	<i>this [thing], that (thing), this one; that (thing)</i>	demonstrative singular pronoun; neuter singular; nominative case	Strong's #5124 (Neuter, singular, nominative or accusative of #3778)
gár (γάρ) [pronounced <i>gahr</i>]	<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
euárestos (εὐάρεστος) [pronounced <i>goo-AR-es-toss</i>]	<i>pleasing; well-pleasing; fully agreeable, acceptable</i>	neuter singular adjective; nominative case	Strong's #2101
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)
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

Colossians 3:20b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kurios (κύριος) [pronounced KOO-ree-oss]	lord, master; Lord; he to whom a person or thing belongs, owner, possessor; a prince, chief, sovereign	masculine singular noun; dative, locative or instrumental case	Strong's #2962

Translation: ...for this keeps on being well-pleasing in [the] Lord.

Children who are obedient to their parents is well-pleasing to the Lord.

Throughout, these four verses are for believers and unbelievers alike.

Colossians 3:20 [You] children, listen (and obey) [your] parents in all (things), for this keeps on being well-pleasing in [the] Lord. (Kukis nearly literal translation)

Colossians 3:21a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hoi (οἱ) [pronounced hoy]	the; this, that, these; they	masculine plural definite article; nominative case	Strong's #3588
pateres (πατέρες) [pronounced pat-EHR-ehs]	fathers, parents; forefathers, ancestors; metaphorically, originators or transmitters; authors of a family; paternal figures; titles of honor; a teachers	masculine plural noun; nominative case	Strong's #3962
mē (μή) [pronounced may]	not, neither, never, no; lest; nothing, without; not even; also [in a question requiring a negative answer]	adverb; a qualified negation	Strong's #3361
erethízō (ἐρεθίζω) [pronounced er-eth-IHD-zo]	stir up (to anger); provoke; excite, stimulate	2 nd person plural, present active imperative	Strong's #2042
ta (τά) [pronounced taw]	the; these, those, to this, towards that; the [things]	neuter plural definite article; accusative case	Strong's #3588
tekna (τέκνα) [pronounced TEK-na]	children, daughters, sons; metaphorically, citizens; those produced	neuter plural noun; accusative case	Strong's #5043
humōn (ὑμῶν) [pronounced hoo-MONE]	of yours, from you; concerning you; you, yourselves	2 nd person plural pronoun; genitive/ablative case	Strong's #5216 (genitive case of #5210)

Translation: [You] parents, do not stir your children up to anger,...

The parents are to exercise discipline and guidance without emotion and without ever getting on the child's level. When you discipline a child, you need to explain why you are and why it is important.

At various times, children will be resentful and angry. It is okay. But this should not be their attitude all of the time.

Colossians 3:21b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hina (ἵνα) [pronounced HEE-na]	<i>that, in order that, so that, to the intent that; because</i>	conjunction which denotes purpose or result	Strong's #2443
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
athumêō (ἀθυμέω) [pronounced ath-oo-MEH-oh]	<i>to be discouraged; to be disheartened, to be dispirited, to be broken in spirit</i>	3 rd person plural, present active subjunctive	Strong's #120 (hapax legomena)

Translation: ...so that they may not be discouraged.

You do not want your child to be beat so much that they are discouraged, disheartened, dispirited or broken in spirit.

As believers, we interact with most of the attributes of God—His justice and righteousness; as well as His love (the unbeliever interacts only with God's justice).

Colossians 3:21 [You] parents, do not stir your children up to anger, so that they may not be discouraged. (Kukis nearly literal translation)

Colossians 3:18–21 [You] women, be subordinate to [your] husbands, as it is proper in the Lord. [You] men, love [your] wives, and do not make them bitter [in marriage]. [You] children, listen (and obey) [your] parents in all (things), for this keeps on being well-pleasing in [the] Lord. [You] parents, do not stir your children up to anger, so that they may not be discouraged. (Kukis nearly literal translation)

Colossians 3:18–21 You wives, be subordinate to your husbands, because that is proper in the Lord. You men, love your wives and treat them with respect; do not make them bitter to have married you. You children, both listen to and obey your fathers in all things, for this pleases the Lord. And finally, you fathers, do not stir your children up to have resentment for you, so that they are not discouraged in life. (Kukis paraphrase)

This gist of this passage was reasonably easy, but the putting together of a good translation was difficult for me.

Slaves are given three or four verses here.

The slaves—keep on listening (and obeying) according to all (things) according to flesh lords, not in eye-services as man-pleasers but in singleness of heart, fearing the Lord to Whom if you (all) might keep on doing, out from a spirit work as to a Lord and not to men, seeing that from a Lord you (all) will receive a recompense of the inheritance—in a Lord Christ you (all) keep on serving. For the (one) acting unrighteously He will provide for whomever has acted unrighteously and not partiality.

Colossians
3:22–25

[You] slaves—keep on obeying in all (things) [your] masters according to [the] flesh, not in eye-services as man-pleasers, but in an integrity of thinking, fearing the Lord. Whatever you (all) might keep on working, you (all) work from [the] Spirit as to [the] Lord (and not to men), knowing that you (all) will receive from [the] Lord a reward of the inheritance in [the] Lord Christ [Whom] you (all) keep on serving. For the one acting unrighteously will obtain for whatever he did unrighteously; and [there is] no partiality.

Those of you who are slaves, keep on obeying your masters, according to the flesh, in all things. Do not simply work while you are being watched, attempting to receive some slight recognition for your work, but act in accordance with integrity of thinking, thinking about and fearing the Lord. It is to Him that you keep on working from the power of the Spirit to the Lord and not to men, knowing that you will all receive from the Lord a reward from your inheritance for this work. It is the Lord Jesus Christ Whom you keep on serving. If you act without integrity, then you will receive payment according to unrighteousness, as there is no favoritism with the Lord.

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek)	The slaves—keep on listening (and obeying) according to all (things) according to flesh lords, not in eye-services as man-pleasers but in singleness of heart, fearing the Lord to Whom if you (all) might keep on doing, out from a spirit work as to a Lord and not to men, seeing that from a Lord you (all) will receive a recompense of the inheritance—in a Lord Christ you (all) keep on serving. For the (one) acting unrighteously He will provide for whomever has acted unrighteously and not partiality.
Complete Apostles Bible	Bondservants, obey your masters according to the flesh in all things, not with eyeservice, as men-pleasers, but in sincerity of heart, fearing God. And whatever you may do, work it from your soul, as to the Lord and not to men, knowing that from the Lord you will receive the reward of the inheritance. For you serve the Lord Christ. But the one doing wrong will be repaid for what he has done, and there is not partiality.
Revised Douay-Rheims Douay-Rheims 1899 (Amer.)	. Servants, obey in all things your masters according to the flesh: not serving to the eye, as pleasing men: but in simplicity of heart, fearing God. Whatsoever you do, do it from the heart, as to the Lord, and not to men: Knowing that you shall receive of the Lord the reward of inheritance. Serve ye the Lord Christ. For he that doth wrong shall receive for that which he hath done wrongfully. And there is no respect of persons with God.
V. Alexander's Aramaic Eastern Aramaic Manuscript James Murdock's Syriac NT	. Servants, obey in all things your bodily masters; not in the sight of the eye only, as those who please men, but with a simple heart, and in the fear of the Lord. And whatever ye do, do it with your whole soul, as unto our Lord, and not as to men:

and know ye, that from our Lord ye will receive a recompense as the inheritance; for ye serve the Lord the Messiah.

But the delinquent will receive a recompense, according to the delinquency; and there is no respect of persons.

Original Aramaic NT

Servants, obey your Masters of the body in all things, not outwardly as those who please men, but with a pure heart and in the awe of THE LORD JEHOVAH.*

And do all that you do with all your soul, as for Our Lord, and not as for the children of men.

And know that you will receive from Our Lord a reward in the inheritance, for you serve THE LORD JEHOVAH * The Messiah.

But he pays the wrongdoer according to what he does wrong, and there is no favoritism.

Plain English Aramaic Bible .

Lamsa Peshitta (Syriac) .

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English

Servants, in all things do the orders of your natural masters; not only when their eyes are on you, as pleasers of men, but with all your heart, fearing the Lord:

Whatever you do, do it readily, as to the Lord and not to men;

Being certain that the Lord will give you the reward of the heritage: for you are the servants of the Lord Christ.

For the wrongdoer will have punishment for the wrong he has done, without respect for any man's position.

Bible in Worldwide English

Servants, obey your boss in everything. Obey always, not only when he is looking at you as if you were pleasing a man. Do it with all your heart because you respect the Lord.

Whatever your work is, do it gladly. Do it as you would do it unto the Lord and not for people.

You know you will get pay from the Lord, for you are the servants of the Lord Christ. The person who does wrong will be punished for the wrong he has done. God does not love one person more than another.

Easy English

Easy-to-Read Version—2008

Servants, obey your masters in everything. Obey all the time, even when they can't see you. Don't just pretend to work hard so that they will treat you well. No, you must serve your masters honestly because you respect the Lord. In all the work you are given, do the best you can. Work as though you are working for the Lord, not any earthly master. Remember that you will receive your reward from the Lord, who will give you what he promised his people. Yes, you are serving Christ. He is your real Master. Remember that anyone who does wrong will be punished for that wrong. And the Lord treats everyone the same.

God's Word™

Slaves, always obey your earthly masters. Don't obey them only while you're being watched, as if you merely wanted to please people. Be sincere in your motives out of respect for your real master. Whatever you do, do it wholeheartedly as though you were working for your real master and not merely for humans. You know that your real master will give you an inheritance as your reward. It is Christ, your real master, whom you are serving. The person who does wrong will be paid back for the wrong he has done. God does not play favorites.

Good News Bible (TEV)

Slaves, obey your human masters in all things, not only when they are watching you because you want to gain their approval; but do it with a sincere heart because of your reverence for the Lord. Whatever you do, work at it with all your heart, as though you were working for the Lord and not for people. Remember that the Lord

will give you as a reward what he has kept for his people. For Christ is the real Master you serve. And all wrongdoers will be repaid for the wrong things they do, because God judges everyone by the same standard.

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

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

Contemporary English V. Slaves, you must always obey your earthly masters. Try to please them at all times, and not just when you think they are watching. Honor the Lord and serve your masters with your whole heart. Do your work willingly, as though you were serving the Lord himself, and not just your earthly master. In fact, the Lord Christ is the one you are really serving, and you know that he will reward you. But Christ has no favorites! He will punish evil people, just as they deserve.

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

Let every employee listen well and follow the instructions of their employer, not just when their employers are watching, and not in pretense, but faithful in all things. For we are to live our lives with pure hearts in the constant awe and wonder of our Lord God. Put your heart and soul into every activity you do, as though you are doing it for the Lord himself and not merely for others. For we know that we will receive a reward, an inheritance from the Lord, as we serve the Lord Yahweh, the Anointed One! A disciple will be repaid for what he has learned and followed, for God pays no attention to the titles or prestige of men.

UnfoldingWord Simplified T. Slaves, obey your masters in this world in every way. Do not obey your masters only when they are watching you, like those who merely want their masters to think they always obey. Instead, obey your masters sincerely from the heart because you honor the Lord Jesus. Whatever work you do, work wholeheartedly for the Lord Jesus rather than for people. Do not work like those who are working merely for their human masters, because you know the Lord will repay you; you will receive your share of what the Lord has promised you. Jesus the Messiah is the real master whom you are serving. But God will judge each person in the same way; he will punish those who do wrong as they deserve.

Williams' New Testament Slaves, practice obedience to your earthly masters in everything, not as though they were watching you and as though you were merely pleasing men, but with sincerity of heart, because you fear the Lord. Whatever you do, do it with all your heart, as work for the Lord and not for men, for you know that it is from the Lord that you are going to get your pay in the form of an inheritance; so keep on serving Christ the Lord. For the man who wrongs another will be paid back the wrong he has done; and there are no exceptions.

Partially literal and partially paraphrased translations:

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

The Slaves — Regarding all *things*, obey the masters regarding *the* physical body, not in *the manner of* slaves that have to be watched, as people-satisfiers, but in dedication of heart, fearing the Master. Whatever you do, work from *the* soul as if *it is* for the Master and not for people, realizing that you will receive the repayment of the inheritance out from the Master. You are slaves to the Master, *the* Anointed

Common English Bible Len Gane Paraphrase	King. You see, the <i>person</i> who is wrong will retrieve what he was wrong <i>in</i> , and there is no favoritism. . Servants obey your human masters in everything, not just when they are watching you, as someone who wants only to please men; instead [do this] in singleness of heart fearing God. Whatever you do, do it from the heart, as for the Lord and not for men, knowing that from the Lord you will receive the reward of the inheritance, for you serve the Lord Christ. But the one who does wrong will receive in return for the wrong which he has done, and there is no favoritism.
A. Campbell's Living Oracles	Servants, obey in all things your masters according to the flesh; not with eye-service, as men-pleasers, but with integrity of heart, as fearing God. And whatever you do, work it from the soul, as to the Lord, and not to men: knowing that from the Lord you shall receive the recompense for the inheritance; for you serve the Lord. But he who does unjustly, shall receive for the injustice, he has done: for there is no respect of persons.
New Advent (Knox) Bible NT for Everyone 20 th Century New Testament	. . Slaves, always obey your earthly masters, not only when their eyes are on you, as if you had but to please men, but giving them ungrudging service, in your reverence for the Master. Whatever you do, do it with all your heart, as if working for the Master and not for men, Since you know that it is from the Master that you will receive the inheritance which will be your recompense. You are serving Christ, the Master. Those who do wrong will reap the wrong they have done; and there will be no partiality.

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 Those of you who are servants, do everything your human masters tell you, not with just an eye to please them, but honestly and sincerely, respecting the Lord. Do whatever you do really well, as if you're doing it for God, and not for people, because you know that the Lord will give you your reward—an inheritance! You're serving Christ the Lord! Whoever does what's wrong will be paid back for the wrong they've done, and God has no favorites.
God's Truth (Tyndale) Holman Christian Standard International Standard V	. . Slaves, obey your earthly masters in everything, not only while being watched in order to please them, but with a sincere heart, fearing the Lord. Whatever you do, work at it wholeheartedly as though you were doing it [The Gk. lacks though you were doing it] for the Lord and not merely for people. You know that it is from the Lord that you will receive the inheritance as a reward. It is the Lord Messiah [Or Christ] whom you are serving! For the person who does what is wrong will be paid back for what he has done without favoritism.
Lexham Bible Montgomery NT	. Slaves, obey in all things your earthly masters, not with eye-service, as men-pleasers, but in singleness of purpose, out of reverence for your Lord. And whatever you do, do it heartily as for the Lord, and not for men. You know that from the Lord you will receive reward of the inheritance, for you are the Lord Christ's

	slaves. For he who wrongs another will be paid back for his wrong-doing, and there will be no favoritism.
NIV, ©2011	.
Riverside New Testament	.
Leicester A. Sawyer's NT	.
The Spoken English NT	.
UnfoldingWord Literal Text	.
Urim-Thummim Version	Slaves, obey in all things your masters according to the flesh; not with eye service, as courting the favor of men; but in singleness of heart, fearing Elohim: And whatever you do, do it heartily, as to the LORD and not to men; Knowing that from the LORD you will receive the reward of the inheritance: because you serve the LORD Christ.
Col 3:25 But he that does wrong	will receive for the wrong that he has done: and there is no respect of persons.
Weymouth New Testament	Slaves, be obedient in everything to your earthly masters; not in acts of eye service, as aiming only to please men, but with simplicity of purpose, because you fear the Lord. Whatever you are doing, let your hearts be in your work, as a thing done for the Lord and not for men. For you know that it is from the Lord you will receive the inheritance as your reward. Christ is the Master whose bondservants you are. The man who perpetrates a wrong will find the wrong repaid to him; and with God there are no merely earthly distinctions.
Wikipedia Bible Project	.
Worsley's New Testament	Servants, be obedient in all <i>things</i> to <i>your</i> lawful masters, not with eye-service as men-pleasers, but in uprightness of heart, fearing God; and whatever <i>service</i> ye do, do it heartily, as to the Lord, and not to men; knowing that from the Lord ye shall receive the recompense of the inheritance; for ye serve the Lord Christ; but he that doth unjustly, shall receive for what wrong he hath done; and there is no respect of persons <i>with God</i> ...

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	Servants, obey the Masters according to flesh in all respects ⁶ , not with eye-service as hypocrites, but with a sincere heart, giving reverence to YAHWEH. And whatever you may do, do it from your whole soul as to our Master and not as to men, knowing that from the Master you shall receive the reward of the inheritance. For you serve YAHWEH the Messiah. But the one doing wrong will receive what he did wrong, and there is no respect of persons.
	⁶ Eph 6:5-8.
Holy New Covenant Trans.	Slaves, in everything obey your human masters. Don't serve them only when they are looking, like slaves who are trying to please men. Instead, serve with a sincere heart, showing respect for the Lord. Whatever you do, work at it; really try hard as

if it were for the Lord, not men. Be a slave to Christ, the master. You know you will receive a reward from the Lord; it will be an inheritance. Anyone who does wrong will be paid back for his wrong. And to God everyone is the same.

The Scriptures 2009
Tree of Life Version

.
Slaves, obey your human masters in every respect—not just within your master's sight as people-pleasers, but with sincerity of heart, fearing the Lord. Whatever you do, work at it from the soul, as for the Lord and not for people. For you know that from the Lord you will receive the inheritance as a reward. It is to the Lord Messiah you are giving service. For the one doing wrong will be paid back for what he did wrong, and there is no favoritism.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament

...The Servants obey! in all [things] the in flesh lords not {obey! them} in watching as Pleasing (Men) but {obey! them} in generosity [of] heart Fearing the lord which if [You*] may make from soul work! as {You* work} [for] the lord and not [for] men Having Seen for from lord [You*] will receive the repayment [of] the inheritance the lord christ [You*] serve The [Man] for Wronging {something} will provide what [He] wrongs and not is Favoritism...

Alpha & Omega Bible

SLAVES, IN ALL THINGS OBEY THOSE WHO ARE YOUR MASTERS ON EARTH, NOT WITH EXTERNAL SERVICE, AS THOSE WHO MERELY PLEASE MEN, BUT WITH SINCERITY OF HEART, FEARING THE LORD. WHATEVER YOU DO, DO YOUR WORK HEARTILY, AS FOR THE LORD RATHER THAN FOR MEN, KNOWING THAT FROM THE LORD YOU WILL RECEIVE THE REWARD OF THE INHERITANCE. IT IS THE LORD CHRIST WHOM YOU SERVE. FOR HE WHO DOES WRONG WILL RECEIVE THE CONSEQUENCES OF THE WRONG WHICH HE HAS DONE, AND THAT WITHOUT PARTIALITY.

Awful Scroll Bible

Devoted slaves, be listening-under along everything, to you all's masters, they according to the flesh, not from-within eye-service as men-pleasers, however, from-within that Un-raveled of the sensibility of the heart, reverencing God. And all what-certain things whether you shall effect, be working out from you all's life as to the Lord, and not to the aspects-of-man. Having perceived, certainly-of-which from- the Lord, you will -receive the extending-out-over-against of the lawful-allotment, for you devotedly serve the Lord, the Anointed One. Furthermore, he being un-just will be taken care of, that which he abuses, and there is no accepting-with-regards-to-the-face.

Concordant Literal Version
exeGesés companion Bible

.
Servants,
obey your adoniym according to flesh in all;
not in eyeservice, as humanitypleasers;
but in liberality of heart, awing Elohim:
and whatever you do, work from the soul,
as to Adonay - and not as to humanity;
knowing that of Adonay
you take the recompense of the inheritance:
for you serve Adonay Messiah.
And whoever injures, receives for the injury:
and there is no partiality.

Orthodox Jewish Bible

Avadim (servants), each of you obey in all things your adon according to the basar, not with eye service as pleasers of Bnei Adam, but with tom lev, with yirat Shomayim.

Whatever you do, be po'alim (workers) who with their neshamah work facing Adoneinu and not Bnei Adam, Having da'as that from Adoneinu you will receive the sachar of the nachalah (allotted inheritance, 1:12, TEHILLIM 16:5-6). Serve Adoneinu Rebbe, Melech HaMoshiach. For the one doing wrong will be repaid for his wrong, ki ein masso panim im Hashem (for there is no respect of persons with G-d, no partiality).

Rotherham's Emphasized B. .

Expanded/Embellished Bibles:

The Amplified Bible

An Understandable Version

You slaves should obey your earthly masters in everything, [and] do not do it just when they are looking [at you], or to gain their favor, but do it with a sincere heart, out of reverence for the Lord. In whatever you do, work wholeheartedly, as though it were for the Lord and not [just] for people, knowing that you will receive from the Lord a [spiritual] inheritance as a reward, [for] you are [really] serving the Lord. And the person who does what is wrong will be repaid for his wrongdoing, for there is no favoritism [with God].

Benjamin Brodie's trans.

Labor, always obey management according to the flesh [excludes spiritual matters] in everything [on the job], not with eye service as men-pleasers [not as brown-nosing, patronizing politicians], but with a virtuous mentality of the soul [from doctrinal thinking], always respecting the Lord.

Whatever you do, keep functioning from your soul [in spiritual autonomy] as to the Lord and not to man,

Since you [growing Christians] know that you will receive the reward of your inheritance [wages for work done, not a free gift] from the Lord [your ultimate reward comes from the Lord, not the human organization you work for]: Always be serving the Lord Christ,

For anyone who habitually does wrong [injury or injustice] will receive the consequences of his wrongdoing [self-induced misery & divine discipline], since there is no partiality [under the law of volitional responsibility].

The Expanded Bible

Jonathan Mitchell NT

Slaves, in regard to all things continue submissively hearing, paying attention and being constantly obedient to those [being] owners (masters; lords) on the level and the sphere of flesh (= human, or "earthly," masters) – not within eye-slavery (bondage to eyes; = slavery to doing in order to be seen, or working only when someone is watching), as desiring to please people (or: wanting to be pleasing to people so as to win their favor; human-pleasers), but rather within simplicity (or: singleness) of heart (or: single-hearted sincerity), constantly being folks revered by the fear of (or, as a middle: being ones habitually engendering reverence because of respectful fear toward) the Lord [= Yahweh or Christ; p46 & other MSS: God].

Everything – whatever you folks may be habitually doing – be constantly working (doing business; practicing a trade; earning a living) from out of soul (from the whole being: intellect, emotions, will), as to (for; in) the Lord [= Yahweh or Christ] and not for people (to mankind),

having seen, and thus, knowing that you folks will receive back from the Lord [Yahweh or Christ] and take away the corresponding compensation of, from and which consists in the enjoyment of the allotted inheritance. Be constantly slaving for Christ, the Owner (Lord; Master) [or, with other MSS, and as an indicative: For you are constantly performing as a slave in (or: by; with) the Lord, in {the} Anointed One].

Certainly, the person habitually doing wrong (constantly acting unjustly or inequitably; repeatedly being unfair and walking contrary to the Way pointed out) will continue receiving in himself what he wrongly does (or: will progressively take for his own dealing what inequity and unfairness he did) – and there is no partiality (favoritism; consideration because of personal appearance or of the face presented; receiving of a facade; taking of personage into account).

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

Bible Translations with Many Footnotes:

Lexham Bible

Slaves, obey your human [Literally “according to the flesh”] masters in everything, not while being watched [Literally “with eye-service”], as people pleasers, but with sincerity of heart, fearing the Lord. Whatever you do, accomplish it from the soul, as to the Lord, and not to people, because you [*Here “because ” is supplied as a component of the participle (“know”) which is understood as causal] know that from the Lord you will receive the reward of the inheritance. Serve [Or “You serve”; the same Greek verb form can be understood as either imperative (“serve”) or indicative (“you serve”), so that commentators and Bible translations differ] the Lord Christ. For the one who does wrong will receive back whatever wrong he has done, and there is no partiality.

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

Slaves, always obey your human masters. Don’t just serve for the sake of appearances, for human approval. Just the opposite: do it wholeheartedly, out of reverence for the Lord.^m

Whatever you do, put your whole self into itⁿ-as though you were doing it for the Lord, not for people.

Do it because you know you’re going to get your inheritance as your reward^o from the Lord. Serve the Lord Christ.

Because the person who does wrong is going to be paid back for what they’ve done wrong, no matter who they are.^p

^m. Lit. “revering the Lord”.

ⁿ. Lit. “carry it out from the soul”.

^o. Or “compensation,” or “pay”.

^p. Or “...what they’ve done wrong, and there’s no such thing as special status”.

Wilbur Pickering’s New T.

Slaves, obey your masters (according to the flesh) in all things, not just when they are looking, as men-pleasers, but in sincerity of heart, fearing God. And whatever you do, give it all you’ve got, as to the Lord and not to men, knowing that it is from the Lord that you will receive the inheritance as a reward; because you serve the Lord Christ. (But he who does wrong will be repaid for this wrong, and there is no favoritism.)⁶

(6) Being saved does not mean we get a free ride.

WEB — Messianic Edition .

Literal, almost word-for-word, renderings:

A Faithful Version .
 Analytical-Literal Translation

The slaves, be obeying with respect to all [things] your_p masters according to the flesh, not in eye-service as people-pleasers, but in sincerity of heart, fearing God. And every [thing], whatever you_p shall be doing, be working from [your_p] soul [fig.,

heartily] as to the Lord and not to people, knowing that from the Lord you will receive the recompense of the inheritance, for to the Lord Christ you are serving as a slave. But the one doing wrong [or, acting unjustly] will receive back what he did wrong [or, did unjustly], and there is no accepting of faces [fig., partiality].

Berean Literal Bible
Bill Puryear translation

.
You workers, keep on obeying your human bosses in all things, not by means of eye-service as men-pleasers, but by means of integrity of heart, respecting the Lord. Whatever you do, do from the soul as to the Lord and not to men, knowing that you will receive for yourselves the reward of your inheritance. You serve the Lord Christ. For the one doing wrong will receive what he has done wrong, and there is no partiality.

Bond Slave Version
C. Thomson updated NT
Charles Thomson NT
Context Group Version

.
Slaves, obey in all things those that are your (pl) masters according to the flesh; not with eye-service, as men-pleasers, but in singleness of heart, fearing the Lord: whatever you (pl) do, work heartily, as to the Lord, and not to men; knowing that from the Lord you (pl) shall receive the repayment of the inheritance: you (pl) serve as slaves to the Lord the Anointed. For he who does wrong shall receive again for the wrong that he has done: and there is no segregation {or class distinction}.

English Standard Version
Far Above All Translation

.
Servants, obey your masters according to the flesh in everything, not in eye-service, as men-pleasers, but in single-mindedness, fearing God, and whatever you do, do it whole-heartedly, as to the Lord, and not to men, knowing that you will receive from the Lord the reward of the inheritance, for you serve the Lord Christ, but he who does wrong will be requited for what he has done wrong, and there is no partiality.

Green's Literal Translation
James Allen translation

.
Slaves, in everything continue obeying your masters according to the flesh, not by eye service as men-pleasers, but with sincerity of heart, fearing the Lord. Whatever you do, continue working out from the soul, as for the Lord not for men; knowing that from the Lord you will receive the reward of the inheritance. Continue serving the Lord Christ. For he who is doing wrong will receive back what he has done wrong, and there is no partiality.

Literal New Testament

BONDMEN, OBEY IN ALL THINGS THE ACCORDING TO FLESH MASTERS,
NOT WITH EYE SERVICES, AS MEN PLEASERS, BUT IN SIMPLICITY OF
HEART, FEARING GOD.
AND WHATSOEVER YE MAY DO, HEARTILY WORK, AS TO THE LORD AND
NOT TO MEN;
KNOWING THAT FROM [THE] LORD YE SHALL RECEIVE THE RECOMPENSE
OF THE INHERITANCE, THE FOR LORD CHRIST YE SERVE.
BUT HE THAT DOES WRONG SHALL RECEIVE [FOR] WHAT HE DID WRONG,
AND THERE IS NO RESPECT OF PERSONS.

Literal Standard Version

The servants: obey those who are masters in all things according to the flesh, not in eye-service as men-pleasers, but in simplicity of heart, fearing God; and all, whatever you may do—out of soul work—as to the LORD, and not to men, having known that you will receive the repayment of the inheritance from the LORD—for you serve the LORD Christ; and he who is doing unrighteously will receive what he did unrighteously, and there is no favor by appearance.

Modern English Version
Modern Literal Version 2020

.
The bondservants: be^o obedient* according-to all things, the ones *who are your*^o lords according-to the flesh; not in eye-services, like men-pleasers, but in clarity of heart, fearing God.

And everything, anything whatever you^o do*, work^o from *your* soul, as *you would* to the Lord and not as to men; knowing that you^o will be receiving from the Lord the payment of the inheritance; for* you^o are serving* *the* Lord Christ. But he who does-wrong will get *back* what he did-wrong and there is no favoritism *with* God.

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 .

Labour, keep on submitting to the authority of the lord's according to the flesh; according to the standard of all things [the laws of divine establishment], not in the sphere of eyeslavery as menpleasers; but by means of integrity of the right lobe, respecting the Lord.

In whatever you do [in the business world], keep on functioning from the soul, as to the Lord and not [to] men, knowing that from the ultimate source of the Lord you shall receive in return the reward from the inheritance; for you are the servant to the Lord Christ.

Therefore the one doing wrong shall receive back for the thing which he has done wrong; and there is not partiality.

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:
 22-25

Colossians 3:22a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hoi (οἱ) [pronounced <i>hoy</i>]	<i>the; this, that, these; they</i>	masculine plural definite article; nominative case	Strong's #3588
douloi (δούλοι) [pronounced <i>DEW-loy</i>]	<i>slaves; servants; attendants</i>	masculine plural noun; nominative case	Strong's #1401
hupakouō (ὑπακούω) [pronounced <i>hoop-ak-OO-oh</i>]	<i>listen, harken; of one who on the knock at the door comes—listen who it is, (the duty of a porter); harken to a command; obey, be obedient to, submit to</i>	2 nd person plural, present active imperative	Strong's #5219
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

Colossians 3:22a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
panta (πάντα) [pronounced PAHN-ta]	<i>all, everyone, anyone, all things; anything</i>	neuter plural adjective; accusative case	Strong's #3956
These words were used to children of their parents back in v. 20.			
tois (τοῖς) [pronounced toiç]	<i>(to, in by) the; these [things]; in these; to those; by all of this; for these</i>	masculine plural definite article; dative, locative or instrumental case	Strong's #3588
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
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; accusative case	Strong's #4561
kurioi (κύριοι) [pronounced KOO-ree-oi]	<i>lords, masters; owners, possessors; those who have control over a person or thing; princes, chiefs, sovereigns</i>	masculine plural noun; accusative case	Strong's #2962

Translation: [You] slaves—keep on obeying in all (things) [your] masters according to [the] flesh,...

These words are addressed to the slaves, just as others were spoken to previously. They are to keep on obeying their masters in all things. The reference here is to their earthly masters or their masters in the flesh.

Note that there is no exception provided for here. That is, slaves are not told, “Listen, if your masters are believers, you can slack off a little. They will understand.”

Slavery was an institution of man and it is still today. Paul was not all about solving social problems. Paul never writes to a congregation, saying, “Listen, things would be a lot better if you masters would just give up your slaves.” Paul was not placed on this earth to whitewash the devil’s world.

Colossians 3:22b

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
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 3:22b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ophthalmodouleíai (ὀφθαλμοδουλείαι) [pronounced <i>of-thal-mod-oo-LIE-ī</i>]	<i>eye services, sight-labors, labors that needs watching (remissness)</i>	feminine plural noun; dative, locative or instrumental case	Strong's #3787
Thayer definition: 1) service performed [only] under the master's eyes; 1a) for the master's eye usually stimulates to greater diligence; 1b) his absence, on the other hand, renders sluggish.			
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
anthrōpáreskos (ἀνθρωπάρεσκος) [pronounced <i>anth-ro-PAHR-es-koss</i>]	<i>people pleaser, studying to please man, courting the favour of men; fawning</i>	masculine plural adjective; nominative case	Strong's #441

Translation: ...not in eye-services as man-pleasers,...

The slaves are not to act busy simply while they are being watched. Their work is not simply to serve and please their masters. This is not to be their motivation.

Colossians 3:22c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
allá (ἀλλά) [pronounced <i>ahl-LAH</i>]	<i>but, but rather, but on the contrary, instead, nay (rather); yea, yes, in fact, moreover; nevertheless</i>	adversative particle	Strong's #235
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
haplótēs (ἀπλότης) [pronounced <i>hap-LOT-ace</i>]	<i>sincerity, without dissimulation or self-seeking, (objectively) generosity (copious bestowal); simplicity, singleness (of mind, of action)</i>	feminine singular noun; dative, locative or instrumental case	Strong's #572
From R. B. Thieme, Jr.: Haplótēs means <i>integrity</i> . In other words, it connotes <i>virtue of a believer who is free from pretense, free from dissimulation, honest</i> .			
kardia (καρδιά) [pronounced <i>kahr-DEE-uh</i>]	<i>heart, mind, soul; will, character; center [or middle, or essence] [of something]</i>	feminine singular noun, genitive/ablative case	Strong's #2588

Translation: ...but in an integrity of thinking,...

Believing slaves are to act from an integrity of thinking; they are to act from the virtue of their thinking. They are to be motivated from inside in their obedience to their earthly masters.

Application: It is unlikely that a slave is reading this (put it is possible). But in whatever service a person finds himself in, he is to act in accordance with integrity of thought. You are not to simply try to look busy or appear to

be working hard to your employer; you should actually be working hard, and this motivation should come from your integrity.

Colossians 3:22d

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
phobeō (φοβέω) [pronounced <i>fohb-EH-oh</i>]	active: <i>frightened, fearing, striking with fear</i> ; passive: <i>being frightened, alarmed, scared</i> ; metaphorically: <i>being in awe of, revering; having reverence for</i>	masculine plural, present (deponent) middle or passive participle, nominative case	Strong's #5399
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

Translation: ...fearing the Lord...

The believer should be thinking about the Lord (here, he is not fearing his master but the Lord). We have reverence toward God.

Colossians 3:22 [You] slaves—keep on obeying in all (things) [your] masters according to [the] flesh, not in eye-services as man-pleasers, but in an integrity of thinking, fearing the Lord. (Kukis nearly literal translation)

Colossians 3:23a

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, whomever</i>	neuter singular relative pronoun; accusative case	Strong's #3739
eán (ἐάν) [pronounced <i>eh-AHN</i>]	<i>if, in case, suppose, let's suppose [for the sake of an argument]; in case that, provided [that]; but, except</i>	conditional particle; conjunction affixed to a subjunctive verb	Strong's #1437

These two words are variously translated, *whatever, and whatever; (and) whatsoever*. A few translators try to give this a literal rendering, and, as a result, end up with quite a mess: *And everything, anything whatever* (MLV—2020); *And every [thing], whatever* (Analytical Literal Translation); *Everything whatever* (Jonathan Mitchell NT); *and all, whatever* (Literal Standard Version; Revised Young's); *And all what-certain things whether* (Awful Scroll Bible); *All, whatsoever* (Concordant Literal Version). The Contemporary English Version and the Passion Translation just ignored these two particles. The lion's share of translations have *(and) whatever*.

Even though the relative pronoun often continues the thought from the previous phrase, here is very likely begins a new sentence (which is the approach of 50 or the 60 translations to which I refer in e-sword). However, bear in mind that some translations lean toward making each verse into a separate sentence.

Colossians 3:23a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ποιεῶ (ποιέω) [pronounced <i>poi-EH-oh</i>]	<i>to do, to make, to construct, to produce; to accomplish; to carry out, to organize, to execute [a plan, an intention]; to practice; to act</i>	2 nd person plural, present active subjunctive	Strong's #4160

Translation: Whatever you (all) might keep on working,...

There are three ways to understand what v.23 is doing. (1) V. 23 continues addressing the slaves who are given directions in v. 22. (2) V. 23 begins a new paragraph, where the believers in Colosse are being addressed as a whole (as opposed to the subset of believers there who are slaves). (3) V. 23 is some odd mixture of #s 1 and 2.

On the big picture, Colossians 4:1 addresses the slave owners; and should not begin a new chapter (for this reason, I will include Colossians 4:1 as a part of this chapter, that being one of the worst chapter breaks ever recorded in the entire Bible (chapter breaks are not inspired). Colossians 4:1 is clearly the flip side of 3:22. Paul first addressed the wives, but then the husbands; the children, but then the parents; and now the slaves, which would logically call for Paul to address the slave owners next. He does, but, for no reason at all, this is placed with the next chapter.

Given that Paul addresses the slave owners in Colossians 4:1; this would certainly suggest that vv. 22–25 are written to the slaves. However, Paul does something a little odd at the beginning of v. 23. He begins this with a neuter singular, relative pronoun; which logically should be pulling vv. 22 and 23 together. The thoughts of v. 22 and logically continued into v. 23, because v. 23 begins with a relative pronoun. Here's the problem: the relative pronoun beginning v. 23 is a neuter singular. So there is nothing whatever for v. 22 to attach itself to. I believe that what is being conveyed is this: even though Paul is addressing the slaves in Colosse who are believers, he is not telling everyone, "Let your minds go blank for a few minutes; this is not for you." The neuter singular relative pronoun tells us that Paul, even though he is still specifically addressing the slaves, there are principles which follow which apply to all believers. Therefore, everyone needs to continue to pay attention.

For this reason, most translators began with a new sentence in v. 23, combining the relative pronoun and the conditional particle into a single word.

What this means is, what Paul is writing to slaves at this point does not let everyone else off the hook. Someone thinks to himself, "I am not a slave; I can take a little nap during this part." But there is important information throughout, no matter which group a person belongs to. So, throughout these verses, to husbands, wives, children, slaves and masters, no one is to nod off. Paul will always provide important information for everyone there, even if he is specifically appealing to this group and then that group.

It is to the Lord to Whom you are working. You concentrate on Him when it comes to obedience. When it comes to working hard, it is as if the Lord has given you direction. When your boss says, do X, Y and Z; then you do those things as if the Lord has given you those orders.

Application: Obviously, this does not mean that you commit criminal acts. This does not mean that you do things which are wrong.

Colossians 3:23b

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
psuchê (ψυχή) [pronounced psoo-KHAY]	<i>breath [of life]; [eternal, immortal, rational, living] soul; life, vitality, spirit; the seat of feelings, desires, affections</i>	feminine singular noun; genitive/ablative case	Strong's #5590
ergázomai (ἐργάζομαι) [pronounced er-GAHD-zohm-ahée]	<i>work, labour, do work; trade, make gains by trading, "do business"; do, work out; exercise, perform, commit; cause to exist, produce; work for, earn by working, acquire</i>	2 nd person plural, present (deponent) middle/passive imperative	Strong's #2038
hôs (ὡς) [pronounced hohç]	<i>like, as; how; about; in such a way; even as; when, while</i>	comparative particle, adverb	Strong's #5613
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
kurios (κύριος) [pronounced KOO-ree-oss]	<i>lord, master; Lord; he to whom a person or thing belongs, owner, possessor; a prince, chief, sovereign</i>	masculine singular noun; dative, locative or instrumental case	Strong's #2962

Translation: ...you (all) work from [the] Spirit as to [the] Lord...

Our work should be out from the filling of the Spirit as unto the Lord. You remain in fellowship while you are working.

Colossians 3:23c

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
ouk (οὐκ) [pronounced ook]	<i>no, not, nothing, none, no one</i>	negation; this form is used before a vowel	Strong's #3756
anthrôpoi (ἄνθρωποι) [pronounced ANTH-row-poy]	<i>men [in the generic sense], mankind, human beings; men [in reference to gender]; people</i>	masculine plural noun; dative, locative or instrumental case	Strong's #444

Translation: ...(and not to men),...

Your service is not to men, even though these slaves all have masters. They are to work, filled with the Spirit, as if ordered by the Lord.

Colossians 3:23 **Whatever you (all) might keep on working, you (all) work from [the] Spirit as to [the] Lord (and not to men),...** (Kukis nearly literal translation)

Colossians 3:24a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
eidō (εἶδω) [pronounced <i>Ī-doh</i>]	<i>seeing, having seen, perceiving, observing, discerning, knowing; passive/middle: having seen, having been seen, coming to know, being discerned</i>	masculine plural; perfect active participle; nominative case	Strong's #1492
hóti (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
apó (ἀπό) [pronounced <i>aw-PO</i>]; spelled ἄφ´ before a vowel.	<i>from, away from, by; after; at; with, because of, since; before; in; of; out (from)</i>	preposition or separation or of origin	Strong's #575
kurios (κύριος) [pronounced <i>KOO-ree- oss</i>]	<i>lord, master; Lord; he to whom a person or thing belongs, owner, possessor; a prince, chief, sovereign</i>	masculine singular noun; genitive/ablative case	Strong's #2962
apolambanō (ἀπολαμβάνω) [pronounced <i>ap-ol-am- BAHN-oh</i>]	<i>to receive (from, in full); to take aside; to take</i>	2 nd person plural, future (deponent) middle indicative	Strong's #618
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)
antapódosis (ἀνταπόδοσις) [pronounced <i>an-tap- OD-oss-is</i>]	<i>reward, recompense, the act of repayment, reimbursement</i>	feminine singular noun; accusative case	Strong's #469 (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
klēronomía (κληρονομία) [pronounced <i>klay-rohn- ohm-EE-ah</i>]	<i>inheritance, heirship, (concretely) a patrimony or (genitive case) a possession</i>	feminine singular noun, genitive/ablative case	Strong's #2817

Translation: ...knowing that you (all) will receive from [the] Lord a reward of the inheritance...

Slaves received meals and shelter and sometimes some clothing and a small salary (on occasion). Whatever you lack or whatever you believe you are worth—that is not an issue. God is going to pay you for this as a part of your inheritance. Work done while in the Spirit is rewardable. This is divine good.

Colossians 3:24b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tō (τῷ) [pronounced toh]	<i>in the; by the, to the; by means of the; for the benefit [advantage] of; for the disadvantage of</i>	masculine singular definite article; locative, dative, or instrumental case	Strong's #3588
kurios (κύριος) [pronounced KOO-ree-oss]	<i>lord, master; Lord; he to whom a person or thing belongs, owner, possessor; a prince, chief, sovereign</i>	masculine singular noun; dative, locative or instrumental case	Strong's #2962
Christos (χριστός) [pronounced krees-TOHSS]	<i>anointed, anointed one, Messiah; transliterated, Christ</i>	masculine singular noun; dative, locative or instrumental case	Strong's #5547
douleúō (δουλεύω) [pronounced dool-YOO-oh]	<i>to serve, to act as a servant, to be a slave, to be in bondage to</i>	2 nd person plural; present active indicative	Strong's #1398

Translation: ...in [the] Lord Christ [Whom] you (all) keep on serving.

Believers are in Christ, and we do as Christ would, as it is Jesus Whom we continue to serve.

Colossians 3:24 ...knowing that you (all) will receive from [the] Lord a reward of the inheritance in [the] Lord Christ [Whom] you (all) keep on serving. (Kukis nearly literal translation)

Colossians 3:25a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
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
adikeō (ἀδικέω) [pronounced aw-dih-KEH-oh]	<i>acting unjustly (or wickedly), sinning; being a criminal, having violated the laws in some way; doing wrong (hurt, harm, damage); acting wickedly (towards someone)</i>	masculine singular, present active participle, nominative case	Strong's #91
komizō (κομίζω) [pronounced kom-ID-zoh]	<i>to provide for; to carry off (as if from harm; generally obtain); to bring, to receive [back], to recover</i>	3 rd person singular, future (deponent) middle indicative	Strong's #2865
ho (ὃ) [pronounced hoh]	<i>whom, which, what, that; to whom, to that, whose, whomever</i>	neuter singular relative pronoun; accusative case	Strong's #3739

Colossians 3:25a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
adikeō (ἀδικέω) [pronounced <i>aw-dih-KEH-oh</i>]	<i>to act unjustly or wickedly, to sin; to be a criminal, to have violated the laws in some way; to do wrong; to do hurt; [transitively] to do some wrong or sin in some respect; to wrong some one, act wickedly towards him; to hurt, damage, harm</i>	3 rd person singular, aorist active indicative	Strong's #91

Translation: For the one acting unrighteously will obtain for whatever he did unrighteously;...

When we act unrighteously, we will be rewarded or paid according to that. If you do a half-assed job, you are not acting in accordance with righteousness, but in accordance with your sin nature. You will be appropriately rewarded (in time, this would mean divine discipline).

Colossians 3:25b

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
οὐκ (οὐκ) [pronounced <i>ook</i>]	<i>no, not, nothing, none, no one</i>	negation; this form is used before a vowel	Strong's #3756
prosōpolēpsía (προσωποληψία) [pronounced <i>pros-o-pol-ape-SEE-ah</i>]	<i>partiality, favoritism, respecter of persons; the giving of deference to one due to status or relationship</i>	feminine singular noun; nominative case	Strong's #4382

Translation: ...and [there is] no partiality.

When it comes to treatment, there is no partiality with God. We are rewarded and punished according to our own lives. Slaves don't get some sort of a boost because they are slaves; and masters do not get a better deal because they are masters.

Colossians 3:25 For the one acting unrighteously will obtain for whatever he did unrighteously; and [there is] no partiality. (Kukis nearly literal translation)

Colossians 3:22–25 [You] slaves—keep on obeying in all (things) [your] masters according to [the] flesh, not in eye-services as man-pleasers, but in an integrity of thinking, fearing the Lord. Whatever you (all) might keep on working, you (all) work from [the] Spirit as to [the] Lord (and not to men), knowing that you (all) will receive from [the] Lord a reward of the inheritance in [the] Lord Christ [Whom] you (all) keep on serving. For the one acting unrighteously will obtain for whatever he did unrighteously; and [there is] no partiality. (Kukis nearly literal translation)

Colossians 3:22–25 Those of you who are slaves, keep on obeying your masters, according to the flesh, in all things. Do not simply work while you are being watched, attempting to receive some slight recognition for your work, but act in accordance with integrity of thinking, thinking about and fearing the Lord. It is to Him that you keep on working from the power of the Spirit to the Lord and not to men, knowing that you will all receive from the Lord a reward from your inheritance for this work. It is the Lord Jesus Christ Whom you keep on serving. If you

act without integrity, then you will receive payment according to unrighteousness, as there is no favoritism with the Lord. (Kukis paraphrase)

I believe that, in the Colossians series, R. B. Thieme, Jr. taught the book of Philemon at this time.

Although this is so far unprecedented in my commentary, Colossians 4:1 simply belongs with chapter 3.

The Lords: the righteous (thing) and the fairness to slaves keep on giving, seeing that even you (all) keep on having a Lord in heaven.

Colossians
4:1

Masters—keep on providing for [your] slaves the righteous (thing) and fairness, seeing that even you (all) keep on having a Master in heaven.

Masters, keep on providing what is right and fair for your slaves, knowing that you all keep on having your own Master in heaven.

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek)	The Lords: the righteous (thing) and the fairness to slaves keep on giving, seeing that even you (all) keep on having a Lord in heaven.
Complete Apostles Bible	Masters, provide to your bondservants what is just and fair, knowing that you also have a Master in the heavens.
Revised Douay-Rheims	.
Douay-Rheims 1899 (Amer.)	Masters, do to your servants that which is just and equal: knowing that you also have a master in heaven.
V. Alexander's Aramaic	.
Eastern Aramaic Manuscript	.
James Murdock's Syriac NT	Masters, do equity and justice to your servants; and be conscious that ye also have a master in heaven.
Original Aramaic NT	Masters, practice equality and justice with your Servants and be aware that you also have a Master in Heaven.
Plain English Aramaic Bible	.
Lamsa Peshitta (Syriac)	.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	Masters, give your servants what is right and equal, conscious that you have a Master in heaven.
Bible in Worldwide English	You who are a boss, do what is right to your servants. You know that you also have a Master in heaven.
Easy English	.
Easy-to-Read Version—2008	Masters, give what is good and fair to your servants. Remember that you have a Master in heaven.
God's Word™	.
Good News Bible (TEV)	Masters, be fair and just in the way you treat your slaves. Remember that you too have a Master in heaven.
The Message	.
NIRV	.

New Life Version .
 New Simplified Bible .

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

Contemporary English V. Slave owners, be fair and honest with your slaves. Don't forget that you have a Master in heaven.
 The Living Bible .
 New Berkeley Version .
 New Century Version .
 New Living Translation .
 The Passion Translation Employers, treat your workers with equality and justice as you know that you also have a Lord and Master in heaven *who is watching you*.
 UnfoldingWord Simplified T. Masters, treat your slaves justly and fairly supply what they need, because you know that you also have a master who is in heaven.
 Williams' New Testament Masters, you must practice doing the right and square things by your slaves, for you know that you have a Master in heaven.

Partially literal and partially paraphrased translations:

American English Bible .
 Beck's American Translation .
 Breakthrough Version The Masters -- Provide what is right and fair to the slaves, realizing that you also have a master in heaven.
 Common English Bible .
 Len Gane Paraphrase .
 A. Campbell's Living Oracles .
 New Advent (Knox) Bible .
 NT for Everyone .
 20th Century New Testament .

Mostly literal renderings (with some occasional paraphrasing):

An Understandable Version .
 Berean Study Bible Masters, supply your slaves with what is right and fair, since you know that you also have a Master in heaven.
 Christian Standard Bible .
 Conservapedia Translation .
 Evangelical Heritage V. .
 Revised Ferrar-Fenton Bible .
 Free Bible Version You masters, treat your servants in a way that is right and fair, recognizing that you too have a Master in heaven.
 God's Truth (Tyndale) .
 Holman Christian Standard .
 International Standard V .
 Lexham Bible .
 Montgomery NT .
 NIV, ©2011 .
 Riverside New Testament .
 Leicester A. Sawyer's NT .
 The Spoken English NT .
 UnfoldingWord Literal Text .
 Urim-Thummim Version .

Weymouth New Testament	Masters, deal justly and equitably with your slaves, knowing that you too have a Master in Heaven.
Wikipedia Bible Project	.
Worsley's New Testament	.

Catholic Bibles (those having the imprimatur):

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

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	.
Hebraic Roots Bible	Masters, give what is just and equal to the slaves, knowing that you have a Master in Heaven also. (<i>Eph 6:9</i>)
Holy New Covenant Trans.	Masters, treat your slaves well and fairly. Remember, you have a Master in heaven too.
The Scriptures 2009	.
Tree of Life Version	.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...The Lords the [thing] right and the equality [to] the servants bring! Having Seen for and You* have lord in heaven...
Alpha & Omega Bible	RULERS, GRANT TO YOUR SERVANTS JUSTICE AND FAIRNESS, KNOWING THAT YOU TOO HAVE A MASTER IN HEAVEN.
Awful Scroll Bible	Masters, be yourselves holding-before to the devoted slaves, what is right and fair, having perceived, certainly-of-who you also hold a Master from-within the Expanse.
Concordant Literal Version	Masters, tender that which is just and equitable to your slaves, being aware that you also have a Master in the heavens."
exeGesés companion Bible	Adoniym, present your servants with what is just and equal; knowing also that you have an Adonay in the heavens.
Orthodox Jewish Bible	Adonim, treat your avadim in a manner that is yashar and evenhanded, with the da'as that you also have an Adon in Shomayim. [Lv 25:43,53]
Rotherham's Emphasized B.	.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	.
An Understandable Version	You masters should treat your slaves in a just and fair way, knowing that you also have a Master [<i>who</i>] is in heaven.
Benjamin Brodie's trans.	Management, always pay from your own resources just [fair] and equitable [no favoritism] wages to your employees, knowing that you also have management in heaven.
The Expanded Bible	.
Jonathan Mitchell NT	Owners (Masters; Lords), continuously hold at your side and present the right (the just; the fair; the equitable) and the equal (what is the same as something else) to

and for [your] slaves – [from] having seen, and thus knowing, that you folks also continuously have an Owner (Master; Lord) within heaven (or: [the] atmosphere; [other MSS: {the} heavens {or: atmospheres}]).

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 .
 Wilbur Pickering's New T. **Masters, provide your slaves with what is just and fair, knowing that you also have a Master in the heavens.¹**
 (1) This is a good thing for all of us to remember.
 WEB — Messianic Edition .

Literal, almost word-for-word, renderings:

A Faithful Version .
 Analytical-Literal Translation **The masters, be providing the just [thing] [fig., justice] and equality [or, fairness] to the slaves, knowing that you_p also have a Master in [the] heavens.**
 Berean Literal Bible **Masters, give to the slaves that which is righteous and that which is equal, knowing that you also have a Master in heaven.**
 Bill Puryear translation **You masters, show justice and equality to your workers, knowing that you also keep on having a Master in heaven.**
 Bond Slave Version .
 C. Thomson updated NT .
 Charles Thomson NT .
 Context Group Version **Masters, give to your (pl) slaves that which is just vindicatedand equal; knowing that you (pl) also have a Master in the sky.**
 English Standard Version .
 Far Above All Translation .
 Green's Literal Translation .
 James Allen translation **Masters, continue granting to your slaves justice and fairness, knowing that you, yourselves also have a Master in heaven.**
 Literal New Testament **MASTERS, THAT WHICH [IS] JUST AND THAT WHICH [IS] EQUAL TO BOND MEN GIVE, KNOWING THAT ALSO YE HAVE A MASTER IN [THE] HEAVENS.**
 Literal Standard Version .
 Modern English Version .
 Modern Literal Version 2020 **The lords: provide the just and the equal things to the bondservants of yours; knowing that you also have a Lord in the heavens.**
 Modern KJV .
 New American Standard .
 New European Version .
 New King James Version .
 NT (Variant Readings) .
 Niobi Study Bible **Final Greetings**

Masters, give unto your(p) servants that which is just and equitable, knowing that you(p) also have a Master in Heaven.

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

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Management, be rendering [from your own resources and power] both fair treatment and equal wages to your employees, knowing that you also have management in heaven.

Updated Bible Version 2.17

Masters, render to your slaves that which is just and equal; knowing that you also have a Master in heaven.

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:

Colossians 4:1a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hoi (οί) [pronounced hoy]	the; this, that, these; they	masculine plural definite article; nominative case	Strong's #3588
kurioi (κύριοι) [pronounced KOO-ree-oi]	lords, masters; owners, possessors; those who have control over a person or thing; princes, chiefs, sovereigns	masculine plural noun; nominative case	Strong's #2962
to (τό) [pronounced toh]	the; this, that; to the, towards the	neuter singular definite article; accusative case	Strong's #3588
dikaios (δίκαιος, αία, ον) [pronounced DIH-kai-oss]	righteous, just, upright; perfect righteousness; law-abiding, faultless, guiltless, innocent; approved by [or acceptable to] God	neuter singular adjective; accusative case	Strong's #1342
καί (καί) [pronounced kai]	and, even, also; so, too, then, that; indeed, but, along with, while, when	conjunction	Strong's #2532
tên (τήν) [pronounced tayn]	the, to the; toward the; this, that	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun)
isótēs (ισότης) [pronounced ee-SOHT-ace]	equality; fairness; likeness (in condition or proportion); by implication, equity	feminine singular noun; accusative case	Strong's #2471
tois (τοῖς) [pronounced toiç]	(to, in by) the; these [things]; in these; to those; by all of this; for these	masculine plural definite article; dative, locative or instrumental case	Strong's #3588

Colossians 4:1a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
douloi (δοῦλοι) [pronounced DEW-loi]	slaves; servants; attendants	masculine plural noun; dative, locative or instrumental case	Strong's #1401
parechō (παρέχω) [pronounced par-EHK-oh]	present, offer, afford, exhibit, provide, furnish an occasion; hold near; bring, do, give, keep, minister	2 nd person plural, present middle imperative	Strong's #3930

Translation: Masters—keep on providing for [your] slaves the righteous (thing) and fairness,...

Just as Paul spoke to the slaves, he also has words for the masters. Note how he spoke first to the one under authority; and then to the authority figure (in all three cases).

The masters are supposed to do what is right and fair by their slaves.

Tangent: One of the things pressed by certain political groups is making the minimum wage a living wage (meaning that an employee can independently support himself on working a 40 hour work week at minimum wage). However, what your wage is able to do for you is completely unrelated to what that wage actually is. Minimum wage is an entry level position, often one where some training is involved, often a job that one does for the first time. None of this is related to the cost of rent in that particular city; nor is the cost of food or transportation figured into the deal. This is a simple agreement between the employer and the employee: this is the job, this is what I am willing to pay you to do it; and do you want this job? Obviously, I am assuming that the employer wants that employee. What this allows the employee to do with his salary is only related in this way. If he decides, "That isn't enough for me," then he declines the job offer.

Tangent: Some politicians love nebulous concepts like a *living wage*, because that cannot really be defined, so it gives them an issue to talk about essentially forever (even though the end result is never what one would consider to be a living wage).

The reason that I launched into that tangent is, slavery is the one place which guarantees a living wage. The master must provide the slave with the most basic necessities of life, otherwise that slave will die. That is not good for either the master or the slave.

Nevertheless, what is considered provision of basic necessities can vary widely. Is a separate living space necessary; a living space shared with many others, a living space in a barn? What about the sort of food provided? What about clothing and some other benefits?

Paul is certainly not going to outline everything that the master ought to do for the slave. He summarizes this up by two words *the right and the fair*. The first word is the neuter singular of the adjective dikaios (δικαίος, αία, ον) [pronounced DIH-kai-oss], which means, *righteous, just, upright; perfect righteousness; law-abiding, faultless, guiltless, innocent; approved by [or acceptable to] God*. Strong's #1342. What is acceptable to God? The believer must make his own decision here, as a balance is struck between what the master is able to afford and what is right before God.

The second word is the feminine singular noun isótēs (ισότης) [pronounced ee-SOHT-ace], which means, *equality; fairness; likeness (in condition or proportion); by implication, equity*. Strong's #2471. This more views the provision of the master as compared to the provisions for the other slaves. One would also take into consideration what the slave did. Some slaves rise to a position of running the household and overseeing the other slaves. Should such a person live exactly like the other slaves? Should there be no remuneration for a higher position.

And certainly there ought to be. So how and with what slaves are recompensed is related to their position and their work.

Application: This is how we would understand wages being paid today. There is no call for every person to be paid the same. When a differentiation of wage is called for, then that is the fair thing to do.

Colossians 4:1b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
eidô (εἶδω) [pronounced <i>I-doh</i>]	<i>seeing, having seen, perceiving, observing, discerning, knowing; passive/middle: having seen, having been seen, coming to know, being discerned</i>	masculine plural, perfect active participle; nominative case	Strong's #1492
hóti (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
See v. 24a.			
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
humeis (ὕμεῖς) [pronounced <i>hoo-MICE</i>]	<i>you [all]</i>	2 nd person plural personal pronoun; nominative case	Strong's #5210, which is a form of Strong's #4771
echô (ἔχω) [pronounced <i>ECHKH-oh</i>]	<i>to have [and/or] hold; to own, to possess, to adhere to, to cling to</i>	2 nd person plural; present active indicative	Strong's #2192
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
kurioi (κύριοι) [pronounced <i>KOO-ree-oi</i>]	<i>lords, masters; owners, possessors; those who have control over a person or thing; princes, chiefs, sovereigns</i>	masculine plural 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
ouranos (οὐρανός) [pronounced <i>oo-ran-OSS</i>]	<i>the sky; by extension heaven (as the abode of God); by implication happiness, power, eternity; specifically the Gospel (Christianity)</i>	masculine singular noun; dative, locative or instrumental case	Strong's #3772

Translation: ...seeing that even you (all) keep on having a Master in heaven.

All of the masters who receive this missive understand that they also have a Master in heaven (Jesus Christ). Do they want to be treated fairly by the Lord? Of course! As representatives of the Lord on earth, these need to be just and fair to their own slaves.

As is true for the other things said to the people in this epistle, this information is not just for masters. All slaves, husbands, wives and children should recognize that their Lord is in heaven and He is cognizant of what they are all doing. Treating others justly and fairly is also right for the other groups to follow.

Colossians 4:1 **Masters—keep on providing for [your] slaves the righteous (thing) and fairness, seeing that even you (all) keep on having a Master in heaven.** (Kukis nearly literal translation)

Colossians 4:1 **Masters—keep on providing for [your] slaves the righteous (thing) and fairness, seeing that even you (all) keep on having a Master in heaven.** (Kukis nearly literal translation)

Colossians 4:1 **Masters, keep on providing what is right and fair for your slaves, knowing that you all keep on having your own Master in heaven.** (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 3 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 3

- 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 3

A Brief Review of Colossians 3

Benjamin Brodie's translation is used below:

Colossians 3:1 **If therefore, you have been raised together with Christ** [positional truth], **then keep on endeavoring to obtain and possess the above things** [Bible doctrine circulating in the soul brings us into the immediate presence of God], **where the Christ is sitting** [session] **at the right hand of God** [the Father].

At the end of Colossians 2, Paul spoke about retroactive positional truth (identification with Christ in His death and burial). Being raised together (which includes resurrection, ascension and session) with Christ is current positional truth.

Since we have been raised up with Christ (positionally speaking), we are to endeavor to obtain and possess *the above things*. By taking in Bible doctrine, and staying in the Spirit via rebound, we grow spiritually. By growing spiritually, we are more likely able to produce divine good (because we have training); and this allows to obtain the above things (blessings in time) and possess those above things (corresponding blessings in eternity).

Colossians 3:2 **Keep on thinking objectively about** [concentrate on] **the above things** [Bible doctrine as divine viewpoint], **not the things** [human viewpoint] **upon the earth** [cosmic thinking],...

The believers is to concentrate on the above things, meaning they are to take in Bible doctrine and produce divine good (when the time is right). We are not to concentrate on cosmic thinking.

Colossians 3:3 **...For you have died** [separated from your former life], **and the function of your life has been hidden together with Christ by means of the God** [the veil which now shrouds your higher life from others will one day be withdrawn].

In harmony with the Lord's death, burial and resurrection, we died to our former life.

My paraphrase of Colossians 3:2–3 **Do not concern yourselves with the things upon the earth, for you all died in Christ and your lives have been encapsulated in Christ by the God.** Our lives, as believers, are encapsulated in Christ by God. This is the grace pipeline from God's justice to His righteousness, which is in us. Through that grace pipeline, blessing flows, unhindered by the world. God blesses us through this pipeline.

Obviously, there is no literal pipeline, like oil might be pumped through. However, it acts the same way.

Colossians 3:4 **On the occasion** [at the rapture] **when the Christ, our life, shall appear** [when the Groom returns for His bride], **at that time you also shall be made manifest with Him in the sphere of glory.**

One generation of believers will be here on earth and Christ will appear; and we will be made manifest with Him, in His sphere of glory. That is, we are raptured and join Him in the clouds.

Colossians 3:5 **Start rendering impotent** [put to death], **therefore, the members** [of the old sin nature], **the things upon the earth** [specifically]: **heterosexual immorality** [fornication], **homosexuality** [perverted sex], **abnormal passion** [pathos], **evil** [demonically inspired] **lusts and the frantic search for happiness** [avarice], **which category of things keeps on being** [a form of] **idolatry**,...

Because of retroactive positional truth, we are to put to death a variety of sexual sins, evil lusts, and a frantic search for happiness. All believers have a sin nature; all believers have a lust pattern. There is the innate desire

to produce sin, good and evil. Our lust pattern is different from the lust patterns of others, so there are some sins that we find tempting, and certain types of good and evil that we gravitate toward.

Paul tells the believers in Colosse to set these things aside.

Colossians 3:6 ...Because of which things the wrath of God [divine discipline] comes upon the sons of disobedience [sexual reversionists],...

If we do not set such things aside, then we face the discipline of God. We may face this individually; or, if a large enough percentage of a nation is so disposed, we might even face national disaster (such as the stages of discipline which are found in Leviticus 26).

Illustration: What is most disconcerting to me is the idea that a child is considered to be the authority on their own gender; and that there are some schools which encourage gender-altering, either through drugs and/or surgery. Adults who think that they are the wrong gender are confused enough, and should not be considered competent enough for choosing any sort of elective surgery. But many children, as impressionable as children are, just think that this is part of their normal existence (that is, deciding if they are a boy or a girl). That's insanity and God will stop it. Neither China nor Russia would allow any such thing to take place in places that they rule over, and we may find them ruling over us, because we are unable to handle our freedom.

Colossians 3:7 ...In the sphere of which things [reversionism] you also walked as a pattern of life [modus operandi] when you once functioned in them [residence and function in Satan's cosmic system].

Paul is saying, "You Colossians used to acts like this, committing all sorts of acts of perversion.

Colossians 3:8 But now [as believers] you should also begin to lay aside all these [other categories of reversionism]: vicious anger, emotional tantrums, using an inconsequential person to hurt someone you love, slandering, and foul language from your mouth.

The believer needs to lay aside such behaviors, as well as mental attitude sins and verbal sins.

Colossians 3:9 Stop lying to one another of the same kind [particularly to fellow Christians], having disarmed the old man [old sin nature] together with his modus operandi [cosmic activity],...

Do not like to other believers (or unbelievers), as you are able to disarm the sin nature (this is through rebound).

Colossians 3:10 ...And having put on the new in point of time [clothed the soul of the new man with an edifying doctrinal structure], being renewed [because the doctrine you once knew was destroyed by reversionistic lifestyle] by the full knowledge [metabolized Bible doctrine] which is according to the image of the One [Jesus Christ] Who created him [the believer],...

Putting on the new man is using the rebound technique and taking in Bible doctrine. Believers are renewed by metabolized doctrine, which matches the Person of Jesus Christ in thought and deed.

Colossians 3:11 ...In which place [union with Christ] there no longer exists Greek or Jew [no racial inferiority], circumcision or uncircumcision [rituals and religious background is irrelevant], Barbarian, Scythian [cultural background is irrelevant], slavery, state of freedom [social status is irrelevant], but Christ is all things [the grace source of all we have] and the cause of all things [divine sovereignty and omnipotence].

When people are in Christ, there is no distinguishing between Jew and Greek, Barbarian or Scythian; slave or free. The overall principle is, we are in Christ and He is in us. Everything else is superficial.

Colossians 3:12 Keep on clothing yourself [dressing your soul with doctrine], therefore, as chosen ones of God [elect in eternity past], (having been loved in the past with the result that you will be loved forever), with affections

of grace compassion [capacity for love & life], a gracious disposition [inner happiness & kindness], a relaxed mental attitude [grace orientation], an inwrought meekness of the soul [genuine humility], longsuffering steadfastness [patience from mastery of the details of life],...

The believer, as a chosen one of God, is to clothe himself with the proper mental attitude, with grace compassion, and relaxed mental attitude, inner happiness, genuine humility and patience with others.

Colossians 3:13 ...Putting up with one another of the same kind [mental separation from obnoxious believers] and graciously forgiving others [unbelievers]. If anyone has a complaint against anyone else, even as the Lord graciously forgave you, in this way also you [forgive];...

People are people and sometimes problems arise in interactions. Be willing to forgive others in things they might do. The idea is not to respond with getting even.

Colossians 3:14 ...And upon [above & between] all these [floors of the edification complex], impersonal [virtue] love, which is the binding agent [cement] of maturity [leads to supergrace status].

Key to spiritual growth and maturity is impersonal love, also known as virtue love. The love here is agapê love, which requires the filling of the Spirit. This is also the proper way to interact with other believers—with a relaxed mental attitude.

Advancement in the spiritual life shuts down without the filling of the Spirit (which is here represented by having and exercising agapê love).

Colossians 3:15 And the [spiritual] prosperity from Christ, let that continually umpire [control] the mentality of your soul, into which [supergrace status] you were called [the purpose of your election] into one body [the corporate church]; therefore, keep on becoming thankful ones [gratitude: capacity for life].

The word translated *prosperity* here also means *peace*; and we have peace with God through Jesus Christ. That *peace* that we have from God should *decide, determine; direct* us—more specifically, that peace and our understanding of it should *decide, determine; direct* our right lobes into which *peace* we were called (the relative pronoun can only refer back to *peace*).

I think that, in this case, my translation is better:

Colossians 3:15 Let the [reconciliatory] peace of the Christ direct your hearts, on account of which (peace) you (all) were indeed called into one body; therefore, you (all) should become thankful. (Kukis nearly literal translation)

We should be guided and directed by the peace of God, the peace which was made between us and God. We should let all the ramifications of this peace direct our thinking (our hearts), because it was on account of the reconciliatory peace that we were all called into one body (the body of the church).

We should be thankful for this and not engaged in petty battles with others.

Colossians 3:16a Let the doctrine from Christ keep on dwelling inside you abundantly [doctrine must saturate your inner life] in the sphere of all wisdom [doctrine on the launching pad]. You [pastors & teachers], be teaching with authority and be applying doctrine to yourself and other believers [pastors aren't exempt from application] by means of psalms [David's experiential theology],...

In order for the word or doctrine of Christ to keep on dwelling inside of the believers in Colosse, it must be taught to them first. At this point in the local church, this was done by Apostles, prophets and pastor-teachers (the only permanent gift of the three). This is #1 on the list of things that is supposed to be done in the local church.

This was to be done in the sphere of all wisdom, which would refer back to the wisdom literature of the Old Testament, which is still accurate and applicable.

People would not have anything close to a full Bible. Some may have a few psalms, which they are here invited to read.

Colossians 3:16b ...hymns, odes [stories & poems], and [congregational] singing by means of grace in the mentality of your soul [songs that originate from thinking, not emotional subjectivity] to God,...

I would suggest that hymns may be similar to hymns which are sung today in churches; or these might even be built upon the psalms. An ode might be about David or Moses, and possibly sung, or possibly spoken with a refrain. Where appropriate, the congregation as a whole might sing.

Even though people sing with their voices, the emphasis here is on the mentality of the soul with a focus toward God.

Colossians 3:17 ...And whatever you habitually do in the sphere of words [conversation] or deeds [behavior], do it all in the name of the Lord Jesus [self-motivation from occupation with Christ], continually giving thanks to God the Father [expression of gratitude in spiritual autonomy] through Him [Jesus Christ].

I believe that what they habitually do in the sphere or words and deeds refers to what takes place outside of the meetings of the local church. Our relationship with God through Jesus Christ is not something that only takes place within an auditorium surrounded by other believers, but this takes place outside of the church as well. Given the 7 verses which follow, it seems clear that we are talking about what takes place outside of the local church.

This is combined with an attitude of gratitude.

Colossians 3:18 Wives, always submit to the authority of your husbands, as it should be protocol to do in the Lord.

Vv. 18–25 are clearly outside the realm of the local church.

V. 18 was once the norm of life in the United States. My mother once confided to me that, in her marriage, my dad was the boss (not something which she said very often). I am aware of her saying this once. And although I believe that both of my parents were saved, our home was not a Christian home, per se; but certainly one which fit into the mold of divine establishment and divine institutions. Most homes, at that point in time, were either clearly Christian or simply divine establishment in nature. Although there were certainly families around which were outside these realms, such homes and families were in the minority.

Today, there may be more Christian and/or divine establishment homes in the United States; but they are no longer the majority. There are a huge number of homes where the mother is the only parent in the home. Many of those have the welfare state as their husband.

Colossians 3:19 Husbands, always love your wives [impersonal love as a problem solving device] and stop being bitter against them.

Husbands, despite having the authority in the home, were not to be drill sergeants or wife beaters. In the era during which I was a child, such fathers existed, but fewer per capita than exist today.

Colossians 3:20 Children, always obey your parents in everything, for this [authority orientation] is pleasing to the Lord.

In the home, the child is to be obedient to the parents.

In so much of our education today, there are teachers attempting to undermine the authority of the parents. One of the ways that they do this is they flatter teen students, telling them that they are much smarter than their parents are (or were). The proof which is offered up is, the teen students believe the propaganda which is being taught to them at school, which is different than what their parents believe. The children are made to think that they are more advanced than their parents, more adapted to the world as it really is, more literate. About 95% of the time, the exact opposite is what is true; and too many of these children are just lapping up the propaganda that they are being fed.

Colossians 3:21 **Fathers, do not embitter** [provoke indignation] **your children, so that they may not become discouraged** [from too much system testing].

Fathers (this can be addressed to fathers or parents) have a very important part to play in the growth of the child. He teaches his children to be questioning, suspicious, authority orientated, obedient and well-mannered.

Although there is nothing wrong with a father spanking his child, that should be the most powerful statement that the father makes. Therefore, this should not necessarily happen daily or even weekly. But, it has to be used to drive the most important points of life home, and those points must be a part of what the child hears before being spanked.

Colossians 3:22 **Labor, always obey management according to the flesh** [excludes spiritual matters] **in everything** [on the job], **not with eye service as men-pleasers** [not as brown-nosing, patronizing politicians], **but with a virtuous mentality of the soul** [from doctrinal thinking], **always respecting the Lord.**

In the time that Colossians was written, labor and management was really slaves and slave owners. Even though there is slavery still in the United States, all of that is illegal; and what is said here does not apply when people are breaking the law.

The proper application is, those who are workers need to obey their bosses, not simply working so they seem hard-working, but genuinely doing a good job for their employers.

It should be pointed out that none of the groups of people named in these final verses of Colossians 3 are perfect or better than anyone else. These are simply their roles to play in life.

Colossians 3:23 **Whatever you do, keep functioning from your soul** [in spiritual autonomy] **as to the Lord and not to man,...**

Now, even though Paul is specifically addressing the slaves, at this point, this does not mean that everyone else ought to check out. Paul's teaching provides important information for all of those reading or hearing this letter being read.

The believer, in no matter what state he finds himself, he should be functioning from day-to-day based upon the doctrine in his soul. R. B. Thieme, Jr. called this concepts spiritual autonomy. This means that a believer functions on the basis of his own understanding of the Word of God. A pastor may teach a believer all of the basic principles that he can, but it is not up to the pastor to follow that believer around and make sure that he is doing that.

Colossians 3:24 **Since you** [growing Christians] **know that you will receive the reward of your inheritance** [wages for work done, not a free gift] **from the Lord** [your ultimate reward comes from the Lord, not the human organization you work for]: **Always be serving the Lord Christ,...**

The reward promised here is not just for slaves, but it is promised to all believers. This might be particularly important to Christians who are slaves as this promises them great rewards and benefits in heaven. This is obviously true for all of us.

We take our life such as it is; remain in fellowship for as long as possible; and then learn and apply Bible doctrine. We can only do this for ourselves. We are dependent upon the provisions of God to reach the point of spiritual maturity; but production at that point becomes clearly qualified a divine good.

Colossians 3:25 ...**For anyone who habitually does wrong** [injury or injustice] **will receive the consequences of his wrongdoing** [self-induced misery & divine discipline], **since there is no partiality** [under the law of volitional responsibility].

At the same time, the believer who continually does what is wrong (and stays out of fellowship, this person suffers from both self-induced misery and divine discipline.

When it comes to applying His justice, that is no partiality with God. If we are deserving of punishment, God is not going to look at us and say, "Now, that Charlie Brown is an okay dude. No discipline today." That won't happen because there is no partiality with God.

Colossians 4:1 **Management, always pay from your own resources just** [fair] **and equitable** [no favoritism] **wages to your employees, knowing that you also have management in heaven.**

Originally, this is Paul addressing slave owners, and telling them to be just and fair in their treatment of slaves. However, this applies to managers and owners and employers today. God oversees them from heaven.

Addendum

This chapter of Colossians continued with the theme of positional truth.

Positional Truth (by Ron McMurray)

1. When a person accepts Christ as personal Savior then he is placed into a new position with God. He becomes a member of the family of God. He is now "in Christ" which is a Church Age term. 1 Corinthians 1:2, 30.
2. Positional truth consists of:
 - a. Regeneration, being born again, Titus 3:5; Ephesians 2:1, 5.
 - b. Indwelling Holy Spirit in the body, 1 Corinthians 6:19-20.
 - c. Filling of the Holy Spirit, Romans 5:5; Ephesians 5:18.
 - d. Sealing of the Holy Spirit, Ephesians 1:13, 4:30.
 - e. Baptism of the Holy Spirit, 1 Corinthians 12:13. Union with Christ.
 - f. Spiritual gift, you are given a position on the team, 1 Corinthians 12:11.
3. You cannot lose your position in Christ once you have it, even when you are carnal, 1 Corinthians 1:2, 30.
4. Positional truth protects the believer from eternal judgment. Romans 8:1, "There is now no condemnation to them who are IN CHRIST Jesus," (end of verse, the rest is not in the original manuscripts)
5. Positional truth results in the believer sharing what Christ has.
 - a. We share His eternal life, 1 John 5:11-12.
 - b. We share His righteousness, 2 Corinthians 5:21.
 - c. We share His Sonship, Galatians 3:26.
 - d. We share His heirship, Romans 8:16-17.
 - e. We share His election, Ephesians 1:4.
 - f. We share His destiny, Ephesians 1:5.
 - g. We share His Kingship, 2 Peter 1:11.
 - h. We share His priesthood, 1 Peter 2:5, 9.
 - i. We share His sanctification, 1 Corinthians 1:2.
6. Positional truth defines election and predestination.

Positional Truth (by Ron McMurray)

- a. Election: Jesus Christ is elected, and everyone who accepts Him as personal Savior enters into His election. Isaiah 42:1; 1 Peter 2:6.
- b. Predestination: Jesus Christ is given a destiny. In Christ the believer has a destiny. We are predestined after we are saved, not before. It is the position in Christ that is predestined, not each individual person.
7. Positional truth produces a new creature in Christ, 2 Corinthians 5:17.
 - a. "In Christ," positional truth, top circle.
 - b. "New creature," new birth, receives human spirit, ability to fellowship with God.
 - c. "Old things passed away," spiritual death in Adam is gone.
 - d. "behold they are become new," spiritual life in Christ is now.
8. Positional truth guarantees eternal security, Romans 8:38-39.
9. Positional truth exists in three categories:
 - a. Retroactive positional truth—cross or point of salvation.
 - b. Current positional truth— Salvation exists at the present moment.
 - c. Experiential positional truth—daily living in Christ through obedience.
10. Characteristics of positional truth:
 - a. It is not an experience so you feel nothing.
 - b. It is not progressive, it is totally perfect at salvation.
 - c. It is the work of the Holy Spirit, so you cannot improve on it.
 - d. It is eternal in nature so you can never lose your salvation.
 - e. You will learn about it only thru Bible study.
11. Retroactive positional truth means we are identified with Christ on the cross the moment we accept Him as personal savior. For the rest of our lives we can look back to the cross as the moment we gained eternal salvation.
 - a. We are to reckon ourselves dead to the old sin nature and serve Christ (Romans 6:11). We are to stay in fellowship with God the Father, (Romans 8:8).
 - b. When we sin then we confess our sin, 1 John 1:9, and look back to the cross as our point of eternal forgiveness!

From http://gracebiblechurchpullman.org/pdfs/Positional_truth.pdf

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Paul speaks of current positional truth in Colossians 2 and 3.

Current Positional Truth (by Pastor Ron McMurray)

1. Definition:
 - a. Current positional truth is the identification with Christ in His resurrection, ascension and session.
 - b. In contrast, retroactive positional truth is identification with Christ in His spiritual, physical death and burial.
 - c. Identification with Christ represents the separation from good and evil. This gives the believer the ability to reject both the old sin nature and Satan's policies in time.
 - d. Current positional truth identifies the believer in the church age and emphasizes blessings, Romans 5:15-17, and the environment of the believer in time is grace in spite of historical disaster.
 - e. Current positional truth is the basis for establishing the royal family relationship with the Lord Jesus Christ. This is why the baptism of the Holy Spirit is unique to the church age.
 - f. Current positional truth is for the church age only.
2. Current positional truth is related to the primary potential which is the blessing of the believer in time from the justice of God.
 - a. Grace is the means of blessing for the believer in time.
 - b. Current positional truth means that the believer has righteousness in him due to the judicial

Current Positional Truth (by Pastor Ron McMurray)

- imputation of righteousness at salvation.
- c. Double portion righteousness is shown in 2Corinthians 5:21. Christ was made sin for us (imputed our personal sins to Him) and we became “the righteousness of God in Him.” So God the Father’s righteousness is imputed to us, and the righteousness of the Son is imputed to us.
 3. Current positional truth is related to the secondary potential, Romans 6:5.
 4. Current positional truth is related to the possession of eternal life, John 3:36.
 - a. The Father’s eternal life is imputed to the believer at the point of salvation.
 - b. Romans 6:23, “the wages of sin is death, but the gift of God is eternal life through Christ Jesus, our Lord.” Expanded reading: “The rations of the old sin nature is deaths (both spiritual death and lake of fire death), but grace benefit from God is eternal life in Christ Jesus our Lord.”
 - c. We have two eternal lives: the Father’s and the Son’s.
 - d. 1John 5:11-12, the life of the Son. Eternal life of both the Father and the Son are in us.
 5. Current positional truth is related to election and destiny, Ephesians 4:1-6.
 6. Current positional truth is related to the royal family, Ephesians 2:6.
 7. Current positional truth is related to the royal priesthood, Hebrews 10:10-14.
 8. Current positional truth is related to positional sanctification, 1Corinthians 1:2.
 9. Current positional truth is related to God’s personal possession forever, 1Peter 2:9-10.

From http://gracebiblechurchpullman.org/pdfs/Current_Personal_Truth.pdf

[Chapter Outline](#)

[Charts, Graphics and Short 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 the sovereignty of the old sin nature ruling human life by means of spiritual death. And at the same

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

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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[Charts, Graphics and Short Doctrines](#)

Doctrinal Teachers Who Have Taught Colossians 3

	Series	Lesson (s)	Passage
	1985 Ephesians (#412)	#225	Colossians 3:17–4:1
	1985 Ephesians (#412)	#961	Colossians 3:5
	1985 Ephesians (#412)	#1040, 1042, 1059–1061	Colossians 3:18–19
	1985 Ephesians (#412)	#1218–1219, 1248	Colossians 3:20, 23–25
	1984 Protocol Plan of God (#728)	#180	Colossians 3:12–17
	1984 Protocol Plan of God (#728)	#181	Colossians 3:18, 20
	1991 Israel in Conflict (#840)	#117	Colossians 3:25
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/1242931/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
Ron McMurray	https://gracebiblechurchpullman.org/biblestudies.html		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 3

Word Cloud from Exegesis of Colossians 3²¹

These two graphics should be very similar; this means that the exegesis of Colossians 3 has stayed on topic and has covered the information found in this chapter of the Word of God.

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Beginning of Document	Verse Navigation	Introduction and Text
First Verse	Chapter Summary	Addendum
www.kukis.org	Exegetical Studies in Colossians	

²¹ Some words have been left out of this graphic; including *Strong*, *BDB*, and *pronounced*.