

# Colossians 4

written and compiled by Gary Kukis (first draft)

**Colossians 4:2–18**

**Further Instructions and Final Greetings to the Colossians**

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).

## Document Navigation

[Preface and Quotations](#)

[Outline of Chapter](#)

[Charts, Graphics, Short Doctrines](#)

[Doctrines Alluded to](#)

[Dictionary of Terms](#)

[Introduction and Text](#)

[Chapter Summary](#)

[Addendum](#)

[A Complete Translation](#)

## Verse Navigation

[Colossians 4:2–4](#)

[Colossians 4:5–6](#)

[Colossians 4:7–9](#)

[Colossians 4:10–11](#)

[Colossians 4:12–14](#)

[Colossians 4:15–17](#)

[Colossians 4:18](#)

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 4 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:** These are Paul's final instructions to the Colossians. He will talk to them about their interaction with people outside the church. He will also send greetings to the people whom he knows in Colosse.

*Bible Summary: Devote yourselves to prayer. Let your speech be gracious. Tychicus will tell you our news. Aristarchus, Mark and Epaphras greet you.*<sup>1</sup>

This should be the most extensive examination of Colossians 4 available, where you will be able to examine in depth every word of the original text.

### Brief Overview:<sup>2</sup>

Date	Events	Historical Events	Rome
A.D. 60–62	Colossians was written by Paul during his first Roman imprisonment. Compare with Acts 28	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 4:

#### Preface Introduction

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

#### Chapter Summary Addendum

### Charts, Graphics and Short Doctrines:

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

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

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





### Doctrines Covered or Alluded To

Walking

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

Acts 15

Philippians 4

Many who read and study this chapter are 1<sup>st</sup> or 2<sup>nd</sup> 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.

The links allow you to go back and forth between the definition and the first occurrence of this word. So, in some documents, where going back and forth is not as straightforward, here it is easy. One-click to get to the definition; and one click to get back where you were in the exegetical study.

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

### Definition of Terms

#### Rebound (Restoration to fellowship with God)

In the New Testament, this is naming your sins to God, so that you are both restored to temporal fellowship with God and are then filled with the Spirit of God. In the Old Testament, naming your sins to God would result in a restoration of fellowship and, in some cases, the empowerment of the Holy Spirit once again (the Holy Spirit was not given to all Old Testament believers). The **Doctrine of Rebound** ([HTML](#)) ([PDF](#)).

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 4

**Introduction:** Colossians 4

A title or one or two sentences which describe Colossians 4.

**Titles and/or Brief Descriptions of Colossians 4 (by Various Commentators)**

**Titles and/or Brief Descriptions of Colossians 4 (by Various Commentators)**

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

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

**Brief, but insightful observations of Colossians 4 (various commentators)**

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

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

**Fundamental Questions About Colossians 4**

Some of these questions may not make sense unless you have read Colossians 4. There are **two translations** at the very end of this chapter if you wanted to do that before proceeding any further in this study.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

It is important to understand what has gone before.

**The Prequel to Colossians 4**

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

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

**The Principals of Colossians 4**

**Characters**

**Biographical Material**

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## The Principals of Colossians 4

Characters	Biographical Material

Chapter Outline

Charts, Graphics and Short Doctrines

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

## The Places of Colossians 4

Place	Description

Chapter Outline

Charts, Graphics and Short Doctrines

## By the Numbers

Item	Date; duration; size; number

Chapter Outline

Charts, Graphics and Short Doctrines

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

## A Synopsis of Colossians 4

<b>A Synopsis of Colossians 4</b>

## A Synopsis of Colossians 4

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

The ESV (capitalized) is used below:

### Outlines and Summaries of Colossians 4 (Various Commentators)

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

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

### A Synopsis of Colossians 4 from the Summarized Bible

Keith L. Brooks, *Summarized Bible; Complete Summary of the Bible*; ©1919; from e-Sword, Colossians 4 (edited).

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

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

### The Big Picture (Colossians 1–24)

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



## Chapter Outline

## Charts, Graphics and Short Doctrines

**Changes—additions and subtractions:**

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

I have begun to include two translations from doctrinal teachers: James Allen and Bill Puryear.

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

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

When working on the last chapters of Colossians and Philippians, I made a change which might not be very obvious. I am attempting to make the ultra literal translation to be more readable, switching the order of words only if necessary in order to make the sentence understandable. From this translation, I devise the mostly literal translation, which primarily involves moving words and phrases around. When I am stumped, I then look to a half dozen or so very literal translations and get my guidance from them (this is about one out of three or four passages, sometimes for a phrase here or there, and sometimes for the bulk of the passage). Finally, the major change is, I do not write the paraphrase until after exegeting and explaining the passage. Then I write the paraphrase with that in mind. By this, my paraphrase is often a translation plus an explanation of the passage, all in one.

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

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:

Kukis nearly literal:

In the prayer (you all) keep on being devoted watching in her in thankfulness, praying face to face at the same time even about us that the God might open for us a door of the word to speak the mystery of the Christ, through Whom even I have been bound that I might make known Him there is need for me to speak.

Colossians  
4:2–4

(You all) keep on persevering in prayer, remaining alert in it with gratitude, together praying, even about us, that the God might open up for us a door of the Word, to speak the mystery of the Christ, by Whom I have been bound that I might make Him known, even as it is necessary for me to speak.

Kukis paraphrase

I want you Colossians to keep on persevering in prayers, concentrating while you pray and being thankful as well. I know that you all pray together and that you pray about us (Paul and other believers with whom he is closely associated), and that you pray for a door of the Word of God to open for me that I might speak the mystery doctrines of Christ, by Whom I have been bound—placed under house arrest in Rome—that I might make Him known, even as it is necessary for me to speak the truth of Bible doctrine.

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 translation<sup>3</sup> 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)

In the prayer (you all) keep on being devoted watching in her in thankfulness, praying face to face at the same time even about us that the God might open for us a door of the word to speak the mystery of the Christ, through Whom even I have been bound that I might make known Him there is need for me to speak.

Complete Apostles' Bible

Continue earnestly in prayer, being vigilant in it with thanksgiving;

<sup>3</sup> I have begun to doubt my e-sword Douay-Rheims version, so I now use [www.latinvulgate.com](http://www.latinvulgate.com).

praying at the same time also for us, that God would open a door for the word, to speak the mystery of Christ, because of which I am also in chains, that I may make it manifest, as I ought to speak.

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

.  
Be instant in prayer: watching in it with thanksgiving.  
Praying withal for us also, that God may open unto us a door of speech to speak the mystery of Christ (for which also I am bound):  
That I may make it manifest as I ought to speak.

V. Alexander's Aramaic T.  
Eastern Aramaic Mnscrip<sup>4</sup>  
James Murdock's Syriac NT

.  
Persevere in prayer; and be watchful in it, and in giving thanks.  
And pray also for us, that God would open to us a door of speech, for uttering the mystery of the Messiah, for the sake of which I am in bonds;  
that I may unfold it, and utter it, as it behooveth me.

Original Aramaic NT<sup>5</sup>

Persevere in prayer and be watching in it and giving thanks.  
And pray also for us that God would open the door of the word to us to speak the mystery of The Messiah, for whose sake I am bound,  
That I may reveal it and speak it just as I must.

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

Give yourselves to prayer at all times, keeping watch with praise;  
And making prayer for us, that God may give us an open door for the preaching of the word, the secret of Christ, for which I am now in chains;  
So that I may make it clear, as it is right for me to do.

Bible in Worldwide English

Always take time to talk to God. Put your mind on what you are saying. And thank God for what he has done.  
Talk to God about us too. Ask him to open a way for us to tell people his message. We want to tell Gods plan about Christ. That is why I am in prison because of that plan.  
I want to be free to talk about it as I should do.

Easy English  
Easy-to-Read Version–2008

.  
Never stop praying. Be ready for anything by praying and being thankful.  
Also pray for us. Pray that God will give us an opportunity to tell people his message. I am in prison for doing this. But pray that we can continue to tell people the secret truth that God has made known about Christ.  
Pray that I will say what is necessary to make this truth clear to everyone.

God's Word™

Keep praying. Pay attention when you offer prayers of thanksgiving.  
At the same time also pray for us. Pray that God will give us an opportunity to speak the word so that we may tell the mystery about Christ. It is because of this mystery that I am a prisoner.

<sup>4</sup> From <https://www.thearamaicscriptures.com/>

<sup>5</sup> The Aramaic English Interlinear New Testament (7th edition), translated by Rev. David Bauscher. <http://www.aramaicnt.com/> ©2006.

Good News Bible (TEV)	Pray that I may make this mystery as clear as possible. This is what I have to do. Be persistent in prayer, and keep alert as you pray, giving thanks to God. At the same time pray also for us, so that God will give us a good opportunity to preach his message about the secret of Christ. For that is why I am now in prison. Pray, then, that I may speak, as I should, in such a way as to make it clear.
<i>The Message</i>	.
NIRV	.
New Life Version	.
New Simplified Bible	.

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

Casual English Bible <sup>6</sup>	.
Contemporary English V.	Never give up praying. And when you pray, keep alert and be thankful. Be sure to pray that God will make a way for us to spread his message and explain the mystery about Christ, even though I am in jail for doing this. Please pray that I will make the message as clear as possible.
The Living Bible	.
New Berkeley Version	.
New Living Translation	.
The Passion Translation	Be faithful to pray as intercessors who are fully alert and giving thanks to God. And please pray for me, that God will open a door of opportunity for us to preach the revelation of the mystery of Christ, for whose sake I am imprisoned. Pray that I would unfold and reveal fully this mystery, for that is my delightful assignment.
UnfoldingWord Simplified T.	Keep praying without stopping. Do not be lazy, but instead keep praying and thanking God. Pray together for us too, so that God will make it possible for us to freely explain the good news, the secret about the Messiah that God is now revealing everywhere. It is because we proclaimed this good news that I am now in prison. Pray that I might be able to fully explain the good news.
Williams' New Testament <sup>7</sup>	You must persevere in prayer and by this means stay wide awake when you give thanks. At the same time keep on praying for me too, that God may open the door of opportunity for the message, so that I may tell the open secret about Christ, for the sake of which I am held a prisoner, in order to make it evident why I have to tell it.

### Partially literal and partially paraphrased translations:

American English Bible	.
Beck's American Translation	.
Breakthrough Version	Stay close to the prayer, staying awake in <i>the</i> same in thankfulness, praying at the same time also about us that God might open to us a door of the message, to speak the secret of the Anointed King (because of which we also have been locked up) so that I might show it as it is necessary for me to speak.
Common English Bible	.
Len Gane Paraphrase <sup>8</sup>	Continue in prayer being alert in it with thanksgiving. Pray also for us that God would open for us a door for [giving the] message, to speak the mystery of Christ, for which I am also in bonds, so that I may reveal it, just as I am required to speak.

<sup>6</sup> The Casual English Bible is found here: <https://www.casualenglishbible.com/>

<sup>7</sup> William's New Testament - 1937 by Charles B. Williams.

<sup>8</sup> Paraphrase by Len Gane ©2006-2012 All Rights Reserved. Based on the Textus Receptus. Aka the Welcome Bible.

- A. Campbell's Living Oracles Continue instant in prayer, watching in it with thanksgiving; at the same time, also, praying for us, that God would open to us a door of utterance, to speak the secret of Christ, for which, indeed, I am in bonds; that I may make it manifest, as I ought to speak.
- New Advent (Knox) Bible .  
 NT for Everyone .  
 20<sup>th</sup> Century New Testament Devote yourselves to prayer. Give your whole mind to it, and also offer thanksgiving; And at the same time pray for us, that God may give us an opening for our Message, so that we may speak of the truths hidden in the Christ--the truths for which I am in chains! Then I shall make them known, as I ought to do.

### Mostly literal renderings (with some occasional paraphrasing):

- An Understandable Version .  
 Berean Study Bible .  
 Christian Standard Bible .  
 Conservapedia Translation .  
 Evangelical Heritage V. .  
 Ferrar-Fenton Bible .  
 Free Bible Version<sup>9</sup> Remember to keep on praying, with an alert and thankful mind!  
 Pray for us too that God may open a door of opportunity to spread the message, to tell about the revealed mystery of Christ—which is the reason I'm here in prison.  
 Pray that I may make it as clear as I should when I speak.
- God's Truth (Tyndale) .  
 The Heritage Bible Be in constant readiness toward prayer, keeping awake in it, in thanksgiving,  
 At the same time praying also concerning us, that God will open to us a door for the word to speak the mystery of Christ, through which also I am bound,  
 That I may make it manifest as I ought to speak.
- International Standard V **Closing Exhortations**  
 Devote yourselves to prayer. Be alert [Lit. Be alert in it] and thankful when you pray. At the same time also pray for us—that God would open before us a door for the word so that we may tell the secret about the Messiah, [Or Christ] for which I have been imprisoned. May I reveal it as clearly as I should! [Lit. as I should speak] .
- Lexham Bible .  
 Montgomery NT .  
 NIV, ©2011 .  
 Riverside New Testament .  
 Leicester A. Sawyer's NT Be constant in prayer, watching in it with thanksgiving, praying also at the same time for us, that God will open to us a door of utterance to declare the mystery of Christ, for which also I am bound, that I may declare it plainly, as I ought to speak.
- The Spoken English NT<sup>10</sup> .  
 UnfoldingWord Literal Text .  
 Urim-Thummim Version Continue in prayer and watch in the same with thanksgiving; And to offer prayers also for us, that Elohim would open to us an open door of utterance, to speak about the Hidden Thing [Urim-Thummim] of Christ, for which I am also in bonds: That I may expose it to view, as I am behooved to speak.
- Weymouth New Testament Be earnest and unwearied in prayer, being on the alert in it and in your giving of thanks. And pray at the same time for us also, that God may open for us a door for preaching, for us to tell the truth concerning Christ for the sake of which I am even a prisoner. Then I shall proclaim it fully, as it is my duty to do.
- Wikipedia Bible Project .

<sup>9</sup> From [www.freebibleversion.org](http://www.freebibleversion.org) Copyright © 2011, Free Bible Ministry.

<sup>10</sup> The Spoken English New Testament by J. Webb Mealy; Copyright © 2012 James Webb Mealy.

Worsley's New Testament Persevere in prayer, and be watchful in it, with thanksgiving. Praying at the same time for us also, that God would open to us a door of utterance, to declare the mystery of Christ, for which also I am in bonds: that I may make it manifest, as I ought. Behave yourselves wisely towards them that are without, redeeming the time. V. 5 is included for context.

### Catholic Bibles (those having the imprimatur):<sup>11</sup>

Christian Community (1988)<sup>12</sup> **Further instructions**

- Be steadfast in prayer and even spend the night praying and giving thanks. Pray especially for us and our preaching: may the Lord open a door for us that we may announce the mystery of Christ. Because of this I am in chains; pray then that I may be able to reveal this mystery as I should.

The **footnote** for this verse is placed in the **Addendum**.

New American Bible (2002) .

New American Bible (2011) .

New English Bible–1970 .

New Jerusalem Bible .

New RSV .

Revised English Bible–1989 .

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible .

exeGesés companion Bible .

Hebraic Roots Bible<sup>13</sup>

Steadfastly continue in prayer, watching in it with thanksgiving, praying together about us also, that Elohim may open to us a door of the Word, to speak the mystery of Messiah, on account of which I also have been bound, that I may make it clear, as I ought to speak.

Holy New Covenant Trans.

Continue in prayer. Be alert. Be thankful.

Pray for us too. Pray that God will give us an opportunity to share the word, to talk about the secret of Christ. That is why I am tied up in chains.

I want to make the message clear, as I should.

The Scriptures 2009

Continue in prayer, watching therein, with thanksgiving, praying at the same time also for us, that Elohim would open to us a door for the word, to speak the secret of Messiah, for which I am also in chains, so that I make it clear, as I should speak.

Tree of Life Version .

### Weird English, 𐤀𐤃𐤁𐤀 English, Anachronistic English Translations:

Accurate New Testament<sup>14</sup>

...[in] the prayer persevere! Watching in her in thanksgiving {be!} Praying together and about us that The God may open [for] us door [of] the word to speak the mystery [of] the christ because of which and [I] have been bound that [I] may show it as is (necessary) me to speak {it}...

Alpha & Omega Bible .

Awful Scroll Bible

Be steadfast-by wishing-with-regards-to, being watchful from-within it, from-within good-favouredness.

<sup>11</sup> Much as I have problems with many Catholic doctrines, over the past 30 or more years, they have given the imprimatur to many excellent Bible translations. Also, bear in mind, some people are in Catholic churches.

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

<sup>13</sup> 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.

<sup>14</sup> The Accurate New Testament; First Edition; Copyright 2008 Mark D. Harness. [www.lookhigher.com](http://www.lookhigher.com)

Coincidentally wishing-with-regards-to also about us that, God shall open-up to us a door for the Word, to speak the secret of the Anointed One, because of which I have even been bound,  
in order that, I shall expose it as I ought to speak it.

Concordant Literal Version  
exeGesés companion Bible

.  
Continue in prayer  
and watch in the same in eucharist;  
also praying simultaneously for us,  
that Elohim open an opening/a portal of the word  
to speak the mystery of the Messiah;  
for whom I am also in bonds:  
to manifest as I must speak.

Orthodox Jewish Bible

Persevere in your tefillos, keeping watch while davening with todot (thanksgiving),  
Davening together also concerning us, that G-d may open for us a delet for the  
Besuras HaGeulah, to speak the raz of Moshiach, on account of which also I have  
been bound with sharsherot (chains).  
Offer this tefillah: that I make known the Besuras HaGeulah as it is necessary for  
me to speak.

Rotherham's Emphasized B. .

### Expanded/Embellished Bibles:

*The Amplified Bible*  
An Understandable Version

.  
Continue to pray regularly; stay alert and be thankful. At the same time, pray for us  
also, that God will open up a door [of opportunity] for [proclaiming] the message, so  
we can tell about the [previously] hidden secret of Christ, for which I have also been  
imprisoned. [Pray] that I will make it [clearly] known, as I ought to.

Benjamin Brodie's trans.<sup>15</sup>

Be continually devoted to [vigilant in] prayer, constantly being alert by means of the  
same [prayer] in the sphere of thanksgiving [gratitude].  
At the same time [simultaneously] be continually praying also for us [teamwork], so  
that God might open a door for doctrine to us, for the purpose of communicating the  
mystery [Church Age doctrine] of Christ, because of which I also have been chained  
[to soldiers of the Praetorian Guard],  
In order that I might make known by teaching the same [Church Age doctrine] as  
it is necessary for me [my responsibility] to communicate.

The Expanded Bible  
Jonathan Mitchell NT

.  
Be habitually occupied diligently in prayer (or: Be constantly stout toward thinking  
with a view to having well-being; Be continuing persistent and persevering by  
speaking toward having goodness [in situations]) within an expression of gratitude  
(or: thanksgiving), continuously watching and remaining awake and alert in it,  
at the same time also progressively praying (speaking to having ease and  
goodness) about us, to the end that God may open a door of the Word for us to  
speak the secret of the Christ (or: may open a door pertaining to the message, for  
us to speak the mystery which has its origin in the Christ – the secret which is the  
Christ), because of which [B G F read: Whom], also, I have been bound (or: tied;  
= imprisoned),  
so that I may set it [i.e., the secret] in clear light (can bring it to light; would manifest  
it), as it is continuously binding me (making it necessary for me) to speak.

Syndein/Thieme  
Translation for Translators  
The Voice

<sup>15</sup> From [https://www.versebyverse.com/uploads/1/0/1/0/101034580/new\\_testament\\_translation\\_-\\_2022.pdf](https://www.versebyverse.com/uploads/1/0/1/0/101034580/new_testament_translation_-_2022.pdf)

**Bible Translations with Many Footnotes:**

Lexham Bible

**Further Advice for the Christian Life**

Be devoted to prayer, keeping alert in it with thanksgiving, praying at the same time for us also, that God may open for us a door of the message, to speak the mystery of Christ, for which also I am a prisoner [Literally “I have been bound”], so that I may reveal [Or “may make it clear”] it, as it is necessary for me to speak.

NET Bible®

New American Bible (2011)

The Passion Translation

Rotherham’s Emphasized B.

||Unto prayer|| be devoting yourselves,  
 Watching therein with thanksgiving:<sup>f</sup>  
 Praying, at the same time, ||for us also||,—  
 That ||God|| would open unto us a door for the word,  
 So that we may speak the sacred secret<sup>a</sup> of the Christ—For the sake of  
 which also I am in bonds,  
 That I may make it manifest as behoveth me to speak.

<sup>f</sup> Eph. vi. 18.<sup>a</sup> Ap: “Mystery.”

SACRED SECRET. We have no secrets to hide from the uninitiated. The “sacred secret” of this dispensation has been divulged (Eph. iii. 3–9) and should be blazed abroad (Ro. xvi. 25, 26; Eph. vi. 19); but yet is of a nature unlikely to interest any who are careless of God’s dispensational ways; and of this the Greek musterion aptly reminds us (cp. “Age” above, and 2 Th. ii. 7, n.)

The Spoken English NT<sup>16</sup>**Be Prayerful and Spiritually Alert**

Be devoted to prayer-be alert and thankful.<sup>a</sup>  
 And pray for us at the same time. Pray that God will open a door for us to speak the message, the secret of Christ-which is why I’m in prison.<sup>b</sup>  
 Pray that I’ll reveal it-that I’ll express it the way I should.

<sup>a</sup> Lit. “keeping watch in it in thanksgiving”.<sup>b</sup> Lit. “chains”.

Updated ASV

Wilbur Pickering’s New T.

**Redeem the time**

Continue earnestly in prayer, being vigilant in it with thanksgiving, at the same time praying for us, that God may open to us a door for the Word, to speak the mystery of Christ (for which I am also in chains), that I may make it manifest, as I ought to speak.

WEB — Messianic Edition

**Literal, almost word-for-word, renderings:**

A Faithful Version

Analytical-Literal Translation

Be continuing earnestly in prayer; be staying alert in it with thanksgiving, praying at the same time also concerning us, that God opens to us a door for the word, to speak the secret of Christ (on account of which I have also been bound), that I shall reveal it [or, make it clear], as it is necessary [for] me to speak.

Berean Literal Bible

Bill Puryear translation

Persevere in prayer, constantly being alert in it in the sphere of thanksgiving, praying at the same time also concerning us that God may open for us a door of doctrine to proclaim the mystery of Christ because of which [mystery] also I have

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



	become a prisoner, in order that I might reveal it [the mystery of Christ] as I ought to communicate.
Bond Slave Version	.
C. Thomson updated NT	.
Charles Thomson NT	.
Context Group Version	Continue steadfastly in prayer, watching in it with recognition of [your (pl)] indebtedness; as well praying for us also, that God may open to us a door for the word, to speak the mystery of the Anointed, for which I am also in bonds; that I may make it obvious, as I should speak.
English Standard Version	.
Far Above All Translation <sup>17</sup>	.
Green's Literal Translation	.
James Allen translation	Continue being devoted to prayer, keeping alert in it with <i>an attitude of</i> thanksgiving; praying at the same time for us as well, that God may open up to us a door for the word, so that we may speak forth the mystery of Christ, for which I have also been imprisoned; in order that I may make it clear in the way I ought to speak.
Literal New Testament	.
Literal Standard Version	.
Modern English Version	.
Modern Literal Version 2020	Persevere <sup>o</sup> in <i>your</i> <sup>o</sup> prayer, watching in it in thanksgiving; praying at the same-time concerning us also, in-order-that God may open a door of the word to us, to speak the mystery of the Christ, because of which I have also been bound; in-order-that I may manifest it, as it is essential <i>for</i> me to speak.
Modern KJV	.
New American Standard B.	.
New European Version	.
New King James Version	.
NT (Variant Readings)	.
Niobi Study Bible	<b>Continue in Prayer</b> Continue in prayer and watch therein with thanksgiving, besides praying also for us that God would open unto us a door of utterance to speak the mystery of Christ, for which I am also in bonds, that I may make it manifest, as I ought to speak.
Revised Young's Lit. Trans.	.
R. B. Thieme, Jr. translation	Be devoting yourselves to prayer, constantly being alert by means of the same function of prayer in the sphere of thanksgiving. Also at the same time be praying for us, that the God would open a door of doctrine, to communicate the mystery of the Christ, because of which mystery doctrine I also have been chained in order that I might make known by teaching the same doctrine as I ought to communicate.
R. B. Thieme, Jr. trans <sup>2</sup> <sup>18</sup>	Be devoting yourself to prayer. Constantly keeping being alert (not tiring or wearing down but being consistent) by means of the same function of prayer in the sphere of or with the attitude of thanksgiving. Also, Praying at the same time for us teachers of Bible Doctrine as well that God may open us to us a door of Bible Doctrine , to the world so that we may communicate or teach the mystery Bible Doctrine from Jesus of Nazareth, the Christ, because of which mystery doctrine, I also have been chained. In order that I might make known by teaching the same Bible doctrine that I ought to communicate.
Revised Geneva Translation	.

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

<sup>18</sup> From <https://www.angelfire.com/pa5/afg/Files/NTRSV.pdf> This appears to be the RSV NT with many words and phrases being replaced by words and phrases used by R. B. Thieme, Jr. and R. B. Thieme, III.

Ron Snider translation  
Updated ASV

### The Colossians Are Prayerful, Watchful and Thankful

Continue steadfastly in prayer, being watchful in it with thanksgiving; at the same time, pray also for us, that God may open to us a door for the word, to declare the mystery of Christ, for which I am also in prison; that I may make it clear in the way I ought to speak.

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:**  
2-4

#### Colossians 4:2a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tê (τῇ) [pronounced <i>tay</i> ]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of; who</i>	feminine singular definite article; dative, locative and instrumental cases	Strong's #3588
proseuchê (προσευχή) [pronounced <i>pros-yoo-KHAY</i> ]	<i>prayer (worship); earnestly praying; by implication an oratory (chapel)</i>	feminine singular noun; dative, locative or instrumental case	Strong's #4335
proskartereō (προσκαρτερέω) [pronounced <i>pros-kar-ter-EH-oh</i> ]	<i>be devoted to, persevere (with, in), be constantly diligent, attend assiduously all the exercises, adhere closely to, attend, give self, continue (in, instant in, with, upon), wait on (continually)</i>	2 <sup>nd</sup> person plural, present active imperative	Strong's #4342

**Translation:** (You all) keep on persevering in prayer,...

Paul encourages the Colossians to continue praying, to keep on persevering, to keep on being diligent in prayer.

#### Colossians 4:2b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
grêgoreuō (γρηγορεύω) [pronounced <i>gray-gor-YOO-oh</i> ]	<i>watching; staying awake, being vigilant, being alert; giving strict attention to; being cautious; taking heed</i>	masculine plural, present active participle, nominative case	Strong's #1127
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 4:2b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
autê (αὐτῆ) [pronounced ow-TAY]	<i>her, it; to her, for her, by her, with her; same</i>	3 <sup>rd</sup> person feminine singular, pronoun; locative, dative or instrumental case	Strong's #846
en (ἐν) [pronounced en]	<i>in, into, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
eucharistía (εὐχαριστία) [pronounced yoo-khar-is-TEE-ah]	<i>thankfulness, giving of thanks; thanksgiving, gratitude</i>	feminine singular noun; dative, locative or instrumental case	Strong's #2169

**Translation:** ...remaining alert in it with gratitude,...

When praying, they are to remain alert in a state of concentration. Prayer is always to be offered with gratitude. If you do not recognize all that God has done on your behalf at any given point in your life, then you are very confused about the plan of God. In your worst moments—in the worst of times—you should be able to understand the good that God has done and is doing for you.

I was recently speaking with a believer of my acquaintance who was taking everything so personally that was happening to her in her life. I knew enough about her life to know how God had taken care of her and watched out for her and I pointed these things out to her. As a believer with Bible doctrine in her soul, she should be able to think of these things herself. When she prays, she should be able to concentrate and to speak to God with gratitude.

Colossians 4:2 (You all) keep on persevering in prayer, remaining alert in it with gratitude,... (Kukis mostly literal translation)

Colossians 4:3a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
proseúchomai (προσεύχομαι) [pronounced pros-YOU-khoh-mai]	<i>praying face to face with, praying to God; having prayed</i>	masculine plural, present middle/passive participle; nominative case	Strong's #4336
háma (ἅμα) [pronounced HAM-ah]	<i>as an adverb: at the same time, at once, together; as a preposition: together with</i>	adverb; preposition	Strong's #260
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
peri (περί) [pronounced per-EE]	<i>about, concerning, on account of, because [of], around, near</i>	preposition	Strong's #4012

## Colossians 4:3a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hēmōn (ἡμῶν) [pronounced hay-MOHN]	us, of us, from us, our, [of] ours	1 <sup>st</sup> person plural, personal reflexive pronoun; genitive/ablative case	Strong's #2257 (from Strong's #1473)

**Translation:** ...together praying, even about us,...

Paul is speaking about the prayer life of the Colossians, but, indeed, this could be the prayer life of any group of believers in any place. He knows that they pray together and he knows that they pray about Paul and those who are associated with Paul.

## Colossians 4:3b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hina (ἵνα) [pronounced HEE-na]	that, in order that, so that, to the intent that; because	conjunction which denotes purpose or result	Strong's #2443
ho (ὁ) [pronounced hoh]	the; this, that; who, which	definite article for a masculine singular noun, nominative case	Strong's #3588
theos (θεός) [pronounced theh-OSS]	God, [the true] God; divine being; god, goddess, divinity	masculine singular noun, nominative case	Strong's #2316
anoigō (ἀνοίγω) [pronounced an-OY-gō]	to open (up), to be opened (up)	3 <sup>rd</sup> person singular, aorist active subjunctive	Strong's #455
hēmin (ἡμῖν) [pronounced hay-MEEN]	to us, of us, by us; for us	1 <sup>st</sup> person plural pronoun; locative, dative or instrumental case	Strong's #2254 (from Strong's #1473)
thura (θύρα) [pronounced THOO-rah]	door, gate, portal, entrance (the opening or the closure, literally or figuratively)	feminine singular noun; accusative case	Strong's #2374
του (τοῦ) [pronounced tu]	of the; from the, [away, out] from the; from the source of; by the; than the	masculine singular definite article, genitive/ablative case	Strong's #3588
logos (λόγος, ου, ὁ) [pronounced LOHG-ohss]	a word; conception, idea; matter; thing; remark; decree, mandate; doctrine, teaching, message; the act of speaking, speech; reason, account; revelation	masculine singular noun, genitive/ablative case	Strong's #3056

**Translation:** ...that the God might open up for us a door of the Word,...

Part of the content of their prayer is that God might open up a door of the Word for Paul and for those closely associated with him.

We recognize in hindsight that the door of the Word which God opened up is this very epistle that we are studying, along with Ephesians, Philippians and Philemon. God gave Paul time to think, to concentrate, to apply Bible doctrine, and to speak the truth not only to specific congregations during that era, but he speaks to all of us even today, 2000 years later. These epistles are some of the greatest and meatiest letters ever written, and despite Paul being under house arrest, God opened up the door for the Word of God, through Paul, to come into the world.

It is through Paul specifically that God made known to us the concept of the Church Age and its scope.

Colossians 4:3c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
laléō (λαλέω) [pronounced lah-LEH-oh]	<i>to speak, to talk, to utter; the voice, or the sound, or the vocal cords are emphasized</i>	aoist active infinitive	Strong's #2980
to (τό) [pronounced toh]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
mustêrion (μυστήριον) [pronounced moos-TAY-ree-on]	<i>hidden thing, secret, mystery; cultic, fraternal or religious secret</i>	neuter singular noun; accusative case	Strong's #3466
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
Christos (χριστός) [pronounced krees-TOHSS]	<i>anointed, anointed one, Messiah; transliterated, Christ</i>	masculine singular noun; genitive/ablative case	Strong's #5547

**Translation:** ...to speak the mystery of the Christ,...

One of the things on Paul's mind was the mystery doctrine, the teachings which are specific to the Church Age.

The word *mystery* occurs 22 times in the New Testament, and 10 of those times in Ephesians and Colossians. Paul was really coming to an understanding of the specifics of the Church Age, and he desired to teach these things.

See the [Doctrine of the Mystery](#) by R. B. Thieme, Jr., which has been placed in the [Addendum](#).

Colossians 4:3d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
diá (διά) [pronounced dee-AH]; spelled di (δι´) [pronounced dee] before a vowel.	<i>through; with; in; of time; throughout; during; by, by the means of, by reason of; on account of; because of, for this reason; therefore; on this account</i>	preposition	Strong's #1223

Colossians 4:3d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ho (ὁ) [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
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
deō (δέω) [pronounced <i>DEH-oh</i> ]	<i>to bind, to tie, to fasten; to bind, to fasten with chains, to throw into chains; to imprison</i>	1 <sup>st</sup> person singular, perfect passive indicative	Strong's #1210

**Translation:** ...by Whom I have been bound...

Paul mentioned Christ, and adds *by Whom I have been bound*. Paul fully understands the situation that he is in and he also understands that it is as if Jesus Christ Himself bound Paul.

We do not know exactly Paul's circumstances beyond house arrest. His use of the words *chains, bound* suggest that, at least for a portion of the time, he was either chained to one or more soldiers or to some stationary object in his rented home. However, he was free to meet various believers in this home; he was able to afford the rent through financial support of the Philippians, and he was obviously free to write and to send his writings out into the world.

Furthermore, there was some evangelization which took place right there in association with people in the palace of Nero, because Paul greets the Philippians and especially sends greetings from the *household of Cæsar*. See **Philippians 4** ([HTML](#)) ([PDF](#)) ([WPD](#)) in regards to some of these statements.

Colossians 4:3 ...together praying, even about us, that the God might open up for us a door of the word, to speak the mystery of the Christ, by Whom I have been bound... (Kukis mostly literal translation)

Colossians 4:4a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hina (ἵνα) [pronounced <i>HEE-na</i> ]	<i>that, in order that, so that, to the intent; that; because</i>	conjunction which denotes purpose or result	Strong's #2443
phaneroō (φανερῶ) [pronounced <i>fan-er-OH-oh</i> ]	<i>to make known, to reveal, to make manifest; to become known, to be clearly recognized, to be thoroughly understood; to appear</i>	1 <sup>st</sup> person singular, aorist active subjunctive	Strong's #5319
auto (αὐτό) [pronounced <i>ow-TOH</i> ]	<i>him, his, it; same</i>	3 <sup>rd</sup> person neuter singular pronoun; accusative case	Strong's #846

**Translation:** ...that I might make Him known,...

Paul is desiring to make Christ known, although it will become clear to him that he made Christ known even in the palace of Nero.

Paul also wants to make the doctrines of Jesus Christ known as that is on his mind, which eventually resulted in the prison epistles (Ephesians, Philippians, Colossians and Philemon).

Colossians 4:4b			
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
deí (δεῖ) [pronounced <i>digh</i> ]	<i>to need, to be necessary, to have need of, a need which is inevitable in the nature of things</i>	3 <sup>rd</sup> person singular, present impersonal active indicative	Strong's #1163
me (μέ) [pronounced <i>meh</i> ]	<i>I, me, my, mine</i>	1 <sup>st</sup> person personal pronoun; accusative case	Strong's #3165; a shorter (and probably original) form of #1691
laléō (λαλέω) [pronounced <i>lah-LEH-oh</i> ]	<i>to speak, to talk, to utter; the voice, or the sound, or the vocal cords are emphasized</i>	aorist active infinitive	Strong's #2980

**Translation:** ...even as it is necessary for me to speak. (Kukis mostly literal translation)

Paul believes that it is necessary for him to speak and he is speaking through these letters which go out.

Colossians 4:4 ...that I might make Him known, even as it is necessary for me to speak. (Kukis mostly literal translation)

God has allowed Paul to make Christ known, not only in his immediate periphery, but throughout the Roman Empire.

Colossians 4:2–4 (You all) keep on persevering in prayer, remaining alert in it with gratitude, together praying, even about us, that the God might open up for us a door of the word, to speak the mystery of the Christ, by Whom I have been bound that I might make Him known, even as it is necessary for me to speak. (Kukis mostly literal translation)

Colossians 4:2–4 I want you Colossians to keep on persevering in prayers, concentrating while you pray and being thankful as well. I know that you all pray together and that you pray about us (Paul and other believers with whom he is closely associated), and that you pray for a door of the Word of God to open for me that I might speak the mystery doctrines of Christ, by Whom I have been bound—placed under house arrest in Rome—that I might make Him known, even as it is necessary for me to speak the truth of Bible doctrine. (Kukis paraphrase)

In wisdom, (you all) keep on walking face to face with those outside, the time (you all) keep on redeeming, the word of you (all) always in grace, salt having been prepared, to see how it keeps on being necessary to you (all) to anyone to keep answering.

Colossians  
4:5–6

(You all) keep on walking in wisdom, face to face with those [on the] outside, redeeming the time, your word always [being given] in grace, as salt prepared for seasoning, to know how it keeps on being necessary for you (all) to answer each one.

**Keep on walking in the wisdom of Bible doctrine, living and working among those unbelievers on the outside, redeeming the time through spiritual growth, speaking the Word of God in grace, as you are salvation for seasoning and for preservation. It is necessary for you to know how to answer anyone regarding God's perfect plan.**

Here is how others have translated this passage:

#### **Ancient texts:**

Westcott-Hort Text (Greek)	In wisdom, (you all) keep on walking face to face with those outside, the time (you all) keep on redeeming, the word of you (all) always in grace, salt having been prepared, to see how it keeps on being necessary to you (all) to anyone to keep answering.
Complete Apostles Bible	Walk in wisdom toward outsiders, redeeming the time. Let your word always be with grace, having been seasoned with salt, to know how you ought to answer each one.
Douay-Rheims 1899 (Amer.)	Walk with wisdom towards them that are without, redeeming the time. Let your speech be always in grace seasoned with salt: that you may know how you ought to answer every man.
Holy Aramaic Scriptures Original Aramaic NT	. Walk in wisdom toward outsiders and buy your opportunities. And your words should always be with grace, as if seasoned with salt, and be aware how it is appropriate for you to answer each man.
Lamsa Peshitta (Syriac)	.

Significant differences:

#### **Limited Vocabulary Translations:**

Bible in Basic English	Be wise in your behaviour to those who are outside, making good use of the time. Let your talk be with grace, mixed with salt, so that you may be able to give an answer to everyone.
Bible in Worldwide English	Act the right way to people who are not Christians. Make good use of your time. Always say good things when you talk. Talk in a way that will make people listen. Then you will know how to answer people.
Easy English Easy-to-Read Version–2008	. Be wise in the way you act with those who are not believers. Use your time in the best way you can. When you talk, you should always be kind and wise. Then you will be able to answer everyone in the way you should.
God's Word™	Be wise in the way you act toward those who are outside the Christian faith. Make the most of your opportunities. Everything you say should be kind and well thought out so that you know how to answer everyone.
Good News Bible (TEV)	Be wise in the way you act toward those who are not believers, making good use of every opportunity you have. Your speech should always be pleasant and interesting, and you should know how to give the right answer to everyone.
J. B. Phillips <i>The Message</i>	.
NIRV	.
New Life Version	.
Radiant New Testament	.
New Simplified Bible	.

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



Casual English Version	.
Contemporary English V.	When you are with unbelievers, always make good use of the time. Be pleasant and hold their interest when you speak the message. Choose your words carefully and be ready to give answers to anyone who asks questions.
Goodspeed New Testament	.
The Living Bible	.
New Berkeley Version	.
New Living Translation	.
The Passion Translation	Walk in the wisdom of God as you live before the unbelievers, and make it your duty to make him known. Let every word you speak be drenched with grace and tempered with truth and clarity. For then you will be prepared to give a respectful answer to anyone who asks about your faith.
Plain English Version	.
UnfoldingWord Simplified T.	Live wisely around those who are not believers, and make each moment valuable by using it wisely. Always speak graciously and in a pleasant and interesting way to those who do not believe in the Lord Jesus. Then you will know how to speak to each person about the Lord.
Williams' New Testament	Practice living prudently in your relations with outsiders, making the most of your opportunities. Always let your conversation be seasoned with salt, that is, with winsomeness, so that you may know how to make a fitting answer to everyone.

#### Partially literal and partially paraphrased translations:

American English Bible	.
Beck's American Translation	.
Breakthrough Version	Traipse around close to the <i>people</i> outside in insight, making good use of the time, your message always having been seasoned with generosity salt to realize how it is necessary for you to be answering each one.
Common English Bible	.
Len Gane Paraphrase	Walk in wisdom towards those outside, making best use of the time. Let your speech always be seasoned with salt, so that you may know how you should answer every man.
A. Campbell's Living Oracles	Walk in wisdom toward them who are without, gaining time. Let your speech be always with gracefulness, seasoned with salt, knowing how you ought to answer every one.
New Advent (Knox) Bible	.
NT for Everyone	.
20 <sup>th</sup> Century New Testament	Show tact in your behavior to the outside world, making the most of every opportunity. Let your conversation always be kindly, and seasoned, as it were, with salt; that you may know in each case what answer you ought to give.

#### Mostly literal renderings (with some occasional paraphrasing):

An Understandable Version	.
Berean Study Bible	.
Christian Standard Bible	.
Conservapedia Translation	.
Revised Ferrar-Fenton Bible	.
Free Bible Version	.
The Heritage Bible	.
International Standard V	.
Lexham Bible	Live with wisdom toward those outside, making the most of the time. Let your speech always <i>be</i> with grace, seasoned with salt, so that <i>you</i> may know how it is necessary for you to answer each one.

Montgomery NT	Conduct yourselves with wisdom toward those without, buying up your opportunities. Let your speech be always gracious, with a savor of salt, and learn how to give every man a fitting answer.
NIV, ©2011	.
Riverside New Testament	.
Leicester A. Sawyer's NT	.
The Spoken English NT	.
UnfoldingWord Literal Text	.
Urim-Thummim Version	Walk in Wisdom (Sophia) toward them that are without, redeeming the time. Let your speech be always with Grace, seasoned with salt so that you may know how you ought to answer everyone.
Weymouth New Testament	Behave wisely in relation to the outside world, buying up your opportunities. Let your language be always seasoned with the salt of grace, so that you may know how to give every man a fitting answer.
Wikipedia Bible Project	.
Worsley's New Testament	Behave yourselves wisely towards them that are without, redeeming the time. Let your speech be always with grace, seasoned with discretion to know how ye ought to answer every one. This is vv. 4–6 in Worsley's NT.

### Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Deal wisely with those who do not belong to the Church; take advantage of every opportunity. Let your conversation be pleasing with a touch of wit. Know how to speak to everyone in the best way. 1Cor 5:12; 1Thes 4:12 1P 3:15
New American Bible (2011)	.
New Catholic Bible	.
New Jerusalem Bible	.
NRSV (Anglicized Cath. Ed.)	.
Revised English Bible–1989	.

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible	.
Eth Cipher Translation	.
Hebraic Roots Bible	Live wisely in peace with those who are outside the congregation, and avoid offending. Let your word be always with grace, having been seasoned with salt, to know how you ought to answer each one.
Holy New Covenant Trans.	Live wisely in front of outsiders. Take advantage of every opportunity. Your message should always be beautiful, flavored with salt. You should learn how you must answer each person.
The Scriptures 2009	.
Tree of Life Version	.

### Weird English, ©ldɛ English, Anachronistic English Translations:

Accurate New Testament	...in wisdom walk! to the [men] outside the time Redeeming The Word [of] you* always {be!} in favor [with] salt Having Been Prepared {you*} to have seen how is (necessary) you* one each [man] to answer...
Alpha & Omega Bible	.
Awful Scroll Bible	Be walking-about from-within wisdom towards those without, yourselves buying-out the time. You all's consideration as-when-at-all times, is to be from-within Grace, having been seasoned with the lasting concord of salt, having to been perceived how yous ought to respond-away to each one.

Concordant Literal Version	In wisdom be walking toward those outside, reclaiming the era, your word being always with grace, seasoned with salt, perceiving how you must answer each one."
exeGesés companion Bible	Walk in wisdom toward those outside, marketing the season - your word always in charism seasoned with salt, so that you know how you must answer each one.
God's Truth (Tyndale)	.
Orthodox Jewish Bible	Walk in chochmah toward outsiders, redeeming the time. May your lashon always be with the Chen v'Chesed Hashem, seasoned with melach (salt), so that you may have da'as how it is necessary for you to answer each one.
Rotherham's Emphasized B.	.

### Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	.
An Understandable Version	Be wise in the way you live in front of outsiders [ <i>i.e., non-Christians</i> ], making the most of every opportunity. Your speech should always be favorable, seasoned with salt [ <i>i.e., interesting and appropriate</i> ], so that you may know how to properly answer each person [ <i>you talk with</i> ].
Brodie's Expanded Trans.	Keep on walking in the sphere of wisdom towards the ones on the outside [unbelievers], continually redeeming [logging] the time, Your word always in the sphere of grace [divine viewpoint], having been seasoned with salt [palatable to the hearer], so that you may know [having studied beforehand] how each one [questions from every quarter] should be answered by you.
The Expanded Bible Jonathan Mitchell NT	. Be habitually walking about within wisdom (= living your lives in union with Wisdom): toward those outside (or: to outsiders; = those not a part of the called-out community), being ones constantly buying for yourselves – as from out of the market place – the fitting situation (or: redeeming the season within yourselves; purchasing the fertile moment for yourselves; or: = making the best use of the opportunity in the public concourse), [with] your word (your conversation; your message) – at all times within grace (or: = always favorable) – being one having been prepared and fitted by salt (or: seasoned in salt; or: = one being interesting and not insipid), [and for you] to have seen, and thus be aware, how it continues binding for you folks to be habitually answering each person with discernment (or: making a decided reply to or separating [issues] away in order to respond with a decision for each individual).
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.	In wisdom   be walking towards them who are without,—   The opportunity   buying out for yourselves, <sup>b</sup> Your discourse being always with benefit  With salt  seasoned,— That ye may know how it behoveth you  unto each one  to be making answer.

	<sup>b</sup> Eph. v. 15, 16.
The Spoken English NT	Behave wisely around those who are outside the community: make the most of each occasion. <sup>c</sup> Your conversations should be always be courteous and stimulating. Know the best way to answer each person. <sup>d</sup>
	c. Lit. “redeeming the occasion”.
	d. Lit. “...courteous, seasoned with salt, knowing how it is necessary for you to answer each one”.
Updated ASV	.
Wilbur Pickering’s New T.	Behave wisely toward outsiders, making the most of the opportunity. Let your word always be with grace, seasoned with salt, <sup>2</sup> to know how you ought to answer each one.
	(2) I wonder what ‘seasoned with salt’ means.
WEB — Messianic Edition	.

### Literal, almost word-for-word, renderings:

A Faithful Version	.
Analytical-Literal Translation	Be walking about [fig., Be conducting yourselves] with wisdom toward the [ones] outside, redeeming [or, making the best use of] the time. [Let] your <sub>p</sub> word always [be] in grace, having been seasoned with salt, [in order for you <sub>p</sub> ] to know how it is necessary [for] you <sub>p</sub> to be answering each one.
Berean Literal Bible	.
Bill Puryear translation	Keep on walking with wisdom toward those outside, purchasing the time. Your speech—always in the sphere of grace, having been seasoned with salt [doctrine], so that you know how you ought to answer each one.
C. Thomson updated NT	.
Charles Thomson NT	.
Context Group Version	Walk in wisdom toward those that are outside, ransoming the time. Let your (pl) speech be always with favor, seasoned with salt, that you (pl) may know how you (pl) should answer each one.
English Standard Version	.
Far Above All Translation	Walk in wisdom with respect to those outside, taking advantage of the opportunity. <i>Let your speech always be</i> with grace, seasoned with salt, so that you may know how to answer each <i>person</i> .
Green’s Literal Translation	.
James Allen translation	.
Legacy Standard Bible	.
Literal New Testament	.
Literal Standard Version	Continue in the prayer, watching in it in thanksgiving; also praying for us at the same time, that God may open to us a door for the word, to speak the secret of the Christ, because of which I have also been bound, that I may reveal it, as it is necessary for me to speak; walk in wisdom toward those outside, redeeming the time; your word always being seasoned with salt in grace—to know how it is necessary for you to answer each one. Vv. 2–6 is a single sentence in the LSV.
Modern English Version	.
Modern Literal Version 2020	Walk <sup>o</sup> in wisdom toward the ones <i>who are</i> outside, buying up the time. <i>Let your<sup>o</sup> speech always be</i> in gratitude, having been seasoned with salt, <i>so as</i> to know how it is essential <i>for you<sup>o</sup></i> to answer each one.
New American Standard	.
New European Version	.
New King James Version	.
New Matthew Bible	.
NT (Variant Readings)	.
Niobi Study Bible	.

R. B. Thieme, Jr. translation **Let your mature** [supergrace], **reasonable mental attitude be known to all mankind.** **The Lord is near** [*near grace*, the grace that carries you over no man's land, between supergrace and ultra supergrace]. *No man's land* is the battlefield between two opposing forces. **Stop worrying about anything; but in every circumstance through prayer and by entreaty** [for personal needs] **after thanksgivings, let your petitions** [requests] **be revealed to the God.**

R. B. Thieme, Jr. trans2 **Keep walking in wisdom toward the ones outside the Divine Dynasphere** (unbelievers) **and keep purchasing time;** {where they are concerned -- by means of witnessing}. **your word and speech must always be in the sphere of Grace having been seasoned with salt** (historical impact) **so that you may know how you ought to answer every person.**

Revised Geneva Translation .  
 Ron Snider translation .  
 Updated ASV

**The Colossians Are Fruitful**

**Walk in wisdom toward outsiders, buying out for yourselves the time. Let your speech always be gracious, seasoned with salt, so that you may know how you ought to answer each person.**

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

**The gist of this passage:**  
 5-6

Colossians 4:5a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
en (ἐν) [pronounced en]	<i>in, in the sphere of, into, on, by means of, with; through; among; against; when, while</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
sophia (σοφία) [pronounced soh-f-EE-ah]	<i>wisdom</i> [spiritual, human, cosmic]	feminine singular noun; dative, locative or instrumental case	Strong's #4678
peripateō (περιπατέω) [pronounced per-ee-paht-EH-oh]	<i>walk</i> [around, to and fro, all over, about]; <i>metaphorically used to mean conduct oneself</i> [typically, consistently in life]; <i>live, pass through life, function</i> [in life]	2 <sup>nd</sup> person plural, present active imperative	Strong's #4043
prós (πρός) [pronounced prahç]	<i>facing, face to face with; to, towards, unto; for; about, according to, against, among, at, because of, before, between, by, with; directly to</i>	directional preposition with the accusative case	Strong's #4314

Colossians 4:5a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tous (τοὺς) [pronounced tooç]	<i>the; these, to those; towards them; some</i>	masculine plural definite article; accusative case; also used as a demonstrative pronoun	Strong's #3588
exō (ἔξω) [pronounced EHx-oh]	<i>outside, without, out of doors; outward; possibly, foreign</i>	adverb	Strong's #1854

**Translation:** (You all) keep on walking in wisdom, face to face with those [on the] outside,...

The believer's day-to-day activities is also called the Christian walk, and it is simply a reference as to how the believer conducts himself each day. Most of us have work to go to and that work is a part of our service in this life.

There are various groups which attempt to isolate themselves from the outside world. If you are associated with a church or a Christian group and they attempt to do this, you are involved in a cult. Attending a church and learning Bible doctrine should not prevent you from going to work, from visiting your family (parents, sisters, brothers, whether saved or unsaved) or friends (saved or unsaved). Now, there are doctrines which deal specifically with separation, with the saved and unsaved, and it is not a problem when such doctrines are taught from the pulpit. However, if a church group actually makes an effort to effect such separation, that group is out of line and very possibly cultic.

We must continue to have interactions with the outside world, otherwise, how do we evangelize?

See the **Doctrine of Walking** ([HTML](#)) ([PDF](#)) ([WPD](#)) (this is actually a set of doctrines from [James Rickard](#), pastor of Grace Fellowship Church, and [Baytown's Grace Bible Church](#)).

Colossians 4:5b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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
kairos (καιρός) [pronounced kī-ROSS]	<i>time, as a chunk or definite period of time; an epoch; season; due time; awhile; opportunity; events of time; dispensation</i>	masculine singular noun; accusative case	Strong's #2540
exagorázō (ἐξαγοράζω) [pronounced ex-ag-or-AHD-zo]	<i>redeeming, those buying up, the ones purchasing (for themselves), paying the necessary price; one buying up for himself; being ransomed; making the most of</i>	masculine plural; present middle participle; nominative case	Strong's #1805

**Translation:** ...redeeming the time,...

The word *redeeming* is the present middle participle of *exagorázō* (ἐξαγοράζω) [pronounced *ex-ag-or-AHD-zo*], which means, *redeeming, those buying up, the ones purchasing (for themselves), paying the necessary price*. Strong's #1805.

The believers in Colosse are to purchase the time. How do they do this? They take in Bible doctrine. It is through Bible doctrine that we are able to make the best use of our time. A new Christian may have all kinds of vim and vigor and want to change the world, but many times, he barely understands the gospel message. I am aware by rumor of those churches and groups who use well-known baby believers to give their testimonies. Someone who has some sort of local or regional fame who has come to the Lord, and is used by an organization to gain them some notoriety. I have almost no connection to the Christian world, outside of a number of doctrinal churches; but I am aware that this either takes place today or has in the recent past.

The point I am trying to make is, a baby believer is not to be out there trying to teach, when he knows next to nothing. I recall going to a church, and a Christian rock band was playing and the lead singer, a likeable gal, stood up in front of the congregation, giving a little bit of a talk, starting out with the words, *Now, I don't know much about theology*. Someone who does not know much about theology should not be speaking in front of a group of believers who are there, ostensibly, to grow spiritually.

In any case, as you grow spiritually, you become much more adept at using the time God has given you and, in most cases, will receive bonus time from God. Let me make this point: if you desire to live your longest and best life, that will happen as a result of you regularly taking in Bible doctrine, learning from a well-qualified pastor-teacher.

See R. B. Thieme, Jr.'s Doctrine of [Redeeming the Time](#) in the [Addendum](#).

Colossians 4:5 (You all) keep on walking in wisdom, face to face with those [on the] outside, redeeming the time,... (Kukis mostly literal translation)

Colossians 4:6a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ho (ὁ) [pronounced <i>ho</i> ]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
logos (λόγος, ου, ὁ) [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
humōn (ὑμῶν) [pronounced <i>hoo-MONE</i> ]	<i>of yours, from you; concerning you; you, yourselves</i>	2 <sup>nd</sup> person plural pronoun; genitive/ablative case	Strong's #5216 (genitive case of #5210)
pántote (πάντοτε) [pronounced <i>PAHN-toht-eh</i> ]	<i>always, at all times, ever</i>	adverb	Strong's #3842
en (ἐν) [pronounced <i>en</i> ]	<i>in, in the sphere of, into, on, by means of, with; through; among; against; when, while</i>	preposition with the locative, dative and instrumental cases	Strong's #1722

## Colossians 4:6a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
charis (χάρις) [pronounced KHAHR-iç]	<i>grace, graciousness; acceptable, benefit, favour, gift, joy, liberality, pleasure, thanks</i>	feminine singular noun; dative, locative or instrumental case	Strong's #5485

**Translation:** ...your word always [being given] in grace,...

The Colossians had a *word*. That is, they have a testimony, they have the gospel message and they have souls filled with Bible doctrine. This word of grace should always be available, and a believer reading this message should endeavor to understand Christology and Soteriology first; and then system of spiritual growth provided by God, and then all of the doctrines related to the church age.

## Colossians 4:6b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hálas (ἅλας) [pronounced H AHL-as]	<i>salt</i>	neuter singular noun, dative, locative or instrumental case	Strong's #217
Thayer definitions: 1) <i>salt with which food is seasoned and sacrifices are sprinkled</i> ; 2) <i>those kinds of saline matter used to fertilise arable land</i> ; 3) <i>salt is a symbol of lasting concord, because it protects food from putrefaction and preserves it unchanged. Accordingly, in the solemn ratification of compacts, the orientals were, and are to this day, accustomed to partake of salt together.</i>			
artuō (ἄρτύω) [pronounced ar-TOO-oh]	<i>preparing, being prepared, arranging (foods); seasoning, one adding salt, those adding spice (with stimulating condiments)</i>	masculine singular, perfect passive participle; nominative case	Strong's #741

**Translation:** ...as salt prepared for seasoning,...

Their words—their testimony as well as the playing out of their lives in public—should provide salt for the seasoning of society around them. A believer should be logical and tied to the reality of God and His plan.

As believers in this world, we provide preservation for those in our periphery as well as the seasoning for life.

See the [Doctrine of Salt](#) (by R. B. Thieme, Jr.) placed in the [Addendum](#).

The key to the preservation of a nation or a regional area is the number of believers in that region and the number of mature believers in that region. If there are enough, there will be deliverance for that nation.

**Application:** We recently enjoyed such a deliverance in the United States in the year 2024 where literally millions of believers petitioned God in their prayers to preserve the United States and to elect Donald Trump as president. Now, this does not mean that President is our savior or our pastor or that he is wise in every realm. However, our nation was heading for disaster and we, as believers, held off this disaster for a time through our petitions made to God. This is an example of salt (believers) preserving a nation.



Colossians 4:6c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
eidō (εἶδω) [pronounced <i>I-doh</i> ]; also oida (οἶδα) [pronounced <i>OY-da</i> ]	<i>to see, to perceive, to ascertain; to inspect, to examine; to observe; to discern, to know, to understand</i>	perfect active infinitive	Strong's #1492
pōs (πῶς) [pronounced <i>pohç</i> ]	<i>how, in what manner, in what way, by what means</i>	interrogative particle (as in Mt. 7:4 22:12 Jn. 6:52)	Strong's #4459
deí (δεῖ) [pronounced <i>digh</i> ]	<i>to need, to be necessary, to have need of, a need which is inevitable in the nature of things</i>	3 <sup>rd</sup> person singular, present impersonal active indicative	Strong's #1163
humas (ὐμάς) [pronounced <i>hoo-MOSS</i> ]	<i>you [all], all of you; to you, towards you [all]</i>	2 <sup>nd</sup> person plural personal pronoun; accusative case	Strong's #5209, (from Strong's #5210; a form of Strong's #4771)
heís, mia, hen (εἷς, μία, ἓν) [pronounced <i>hice, MEE-ah, ehn</i> ]	<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>	masculine singular numeral adjective; dative, locative or instrumental case	Strong's #1520
This word can be used in the place of the indefinite pronoun, and it can be translated <i>one, anyone, someone</i> .			
hekastos (ἕκαστος) [pronounced <i>HEHK-as-toss</i> ]	<i>each [one], every [man, one]; both, any [man, one]</i>	masculine singular adjective; dative, locative or instrumental case	Strong's #1538
apokrinomai (ἀποκρίνομαι) [pronounced <i>ahp-oh-KREE-noh-mai</i> ]	<i>to answer, to reply, to respond; to speak [after someone else]; to continue [speaking, a discourse]</i>	present (deponent) middle/passive infinitive	Strong's #611

**Translation:** ...to know how it keeps on being necessary for you (all) to answer each one. (Kukis mostly literal translation)

The believers in Colosse are to be in the world and they are to interact in the world. When interacting with the unbelieving world, we should be able to answer each one. Obviously, some people are going to be negative and they will always be negative. However, there are those who are searching for truth, and that truth is found in Christ Jesus. We are to be able to have such an answer available when necessary.

Colossians 4:6 ...your word always [being given] in grace, as salt prepared for seasoning, to know how it keeps on being necessary for you (all) to answer each one. (Kukis mostly literal translation)

Colossians 4:5–6 (You all) keep on walking in wisdom, face to face with those [on the] outside, redeeming the time, your word always [being given] in grace, as salt prepared for seasoning, to know how it keeps on being necessary for you (all) to answer each one. (Kukis mostly literal translation)

Colossians 4:5–6 Keep on walking in the wisdom of Bible doctrine, living and working among those unbelievers on the outside, redeeming the time through spiritual growth, speaking the Word of God in grace, as you are salvation for seasoning and for preservation. It is necessary for you to know how to answer anyone regarding God's perfect plan. (Kukis paraphrase)

The all things, according to me will be made known [by] Tychicus, the beloved brother and faithful servant and fellow slave in a Lord; whom I sent face to face with you (all) to a same thing that you (all) might know the (things) about us and he might exhort [or, *console*] the hearts of you (all); with Onesimus, the faithful and beloved brother who keeps on being out from you (all). All things to you (all) they will make known, the (things) here.

Colossians  
4:7–9

The all things according to me will be made known [by] Tychicus, the beloved brother and faithful servant and fellow slave in the Lord, whom I sent directly to you (all) for this purpose [lit., *for the same thing*], that you (all) might know the (things) about us and so he might encourage your hearts; along with Onesimus, the faithful and beloved brother, who is from you (all). They will make known the all things to you, the (things) [taking place] here.

Tychicus, our beloved member of the royal family, faithful servant and fellow slave in the Lord, will deliver this letter to you all and please allow him to do the first reading of it. I am sending him to you for that purpose. Also, he will let you know about our situation here in Rome and what is happening here so that he might encourage your right lobes. With him, I am sending Onesimus, who is from Colosse, and is a faithful and beloved member of the royal family as well. They will both tell you all about what is taking place here.

Here is how others have translated this passage:

#### Ancient texts:

Westcott-Hort Text (Greek) The all things, according to me will be made known [by] Tychicus, the beloved brother and faithful servant and fellow slave in a Lord; whom I sent face to face with you (all) to a same thing that you (all) might know the (things) about us and he might exhort [or, *console*] the hearts of you (all); with Onesimus, the faithful and beloved brother who keeps on being out from you (all). All things to you (all) they will make known, the (things) here.

Complete Apostles Bible Tychicus, the beloved brother and faithful minister, and fellow servant in the Lord, will tell you all things about me. I am sending him to you for this very thing, that he may know your circumstances, and he may encourage your hearts, with Onesimus, the faithful and beloved brother, who is one of you. They will make known to you all the things happening here.

Douay-Rheims 1899 (Amer.) All the things that concern me, Tychicus, our dearest brother and faithful minister and fellow servant in the Lord, will make known to you. What I have sent to you for this same purpose, that he may know the things that concern you and comfort your hearts: With Onesimus, a most beloved and faithful brother, who is one of you. All things that are done here, they shall make known to you.

Holy Aramaic Scriptures  
Original Aramaic NT

.  
Tukiqaus, a beloved brother and a trustworthy Minister and our companion in THE LORD JEHOVAH, will inform you of my matters,  
This one whom I sent to you to know your matters\* and to comfort your hearts,  
With Onesimus, a trustworthy and beloved brother, who is from among you, to inform you of those matters that pertain to us.

Lamsa Peshitta (Syriac)

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Significant differences:

### Limited Vocabulary Translations:

Bible in Basic English

Tychicus will give you news of all my business: he is a dear brother and true servant and helper in the word;  
And I have sent him to you for this very purpose, so that you may have news of how we are, and so that he may give your hearts comfort;  
And with him I have sent Onesimus, the true and well-loved brother, who is one of you. They will give you word of everything which is taking place here.

Bible in Worldwide English

Tychicus will tell you all about me. He is a brother whom I love. He is a very good helper and works with me in the Lords work.  
I am sending him to you so that you will know about us and so that he may comfort your hearts.  
I am sending Onesimus with him. He is also a good brother whom I love. He is one of you. They will tell you all about everything here.

Easy English

Easy-to-Read Version–2008

.  
Tychicus is my dear brother in Christ. He is a faithful helper and he serves the Lord with me. He will tell you everything that is happening with me. That is why I am sending him. I want you to know how we are, and I am sending him to encourage you. I am sending him with Onesimus, the faithful and dear brother from your group. They will tell you everything that has happened here.

God's Word™

I'm sending Tychicus to you. He is our dear brother, trustworthy deacon, and partner in the Lord's work. He will tell you everything that is happening to me. I'm sending him to you so that you may know how we are doing and so that he may encourage you. I'm sending Onesimus with him. Onesimus is from your city and is our faithful and dear brother. They will tell you about everything that's happening here.

Good News Bible (TEV)

Our dear friend Tychicus, who is a faithful worker and fellow servant in the Lord's work, will give you all the news about me. That is why I am sending him to you, in order to cheer you up by telling you how all of us are getting along. With him goes Onesimus, that dear and faithful friend, who belongs to your group. They will tell you everything that is happening here.

J. B. Phillips

*The Message*

NIRV

New Life Version

Radiant New Testament

New Simplified Bible

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

Casual English Version

Contemporary English V.

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Tychicus is the dear friend, who faithfully works and serves the Lord with us, and he will give you the news about me. I am sending him to cheer you up by telling you how we are getting along. Onesimus, that dear and faithful follower from your own

group, is coming with him. The two of them will tell you everything that has happened here.

Goodspeed New Testament .  
The Living Bible .  
New Berkeley Version .  
New Living Translation .  
The Passion Translation

Tychicus will tell you about what is happening with me. I have sent him to you so that he could find out how you are doing in your journey of faith, and bring comfort and encouragement to your hearts. For he is a beloved brother in Christ, a faithful servant of the gospel and my ministry partner in our Master Yahweh's work. I have also sent Onesimus, who is from your city, and is also a beloved and faithful brother who will inform you of all that we're enduring.

Plain English Version .  
UnfoldingWord Simplified T.

Tychicus will tell you everything that has been happening to me. He is a fellow believer whom I love, who helps me faithfully, and who serves the Lord Jesus together with me. The reason that I am sending Tychicus to you with this letter is that you might know about us and that he might encourage you. I am sending him to you with Onesimus, who is a faithful fellow believer, whom I love and who is your fellow townsman. They will tell you all about what has been happening here.

Williams' New Testament

My dearly loved Tychicus, a faithful minister and my fellow-servant in the Lord's work, will tell you all about me. I am sending him to you for the express purpose of letting you know my circumstances, and of cheering your hearts; he is accompanied by Onesimus, a faithful and dearly loved brother, who is one of your own number. They will tell you everything that is going on here.

### Partially literal and partially paraphrased translations:

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

All the *things* regarding me Tychicus (the loved brother, trusted servant, and fellow slave in *the* Master) will inform you about, whom I sent to you for this same *purpose* (so that you might know the *things* about us and he might encourage your hearts) together with Onesimus (the trusted and loved brother who is from you). They will inform you of everything here.

Common English Bible .  
Len Gane Paraphrase

My current condition will Tychicus make known to you. [He is] a beloved brother, faithful minister, and fellow servant in the Lord. I have sent him to you for that very reason, so that he might know your current condition and comfort your hearts. [He is coming] with Onesimus, a faithful and beloved brother, who is [one] of you. They will make known to you everything which is [done] here.

A. Campbell's Living Oracles

All things concerning me, Tychicus, a beloved brother, and faithful minister, and fellow-servant in the Lord, will make known to you; whom I have sent to you for this very purpose, that he may know your affairs, and comfort your hearts: with Onesimus, a faithful and beloved brother, who is from you. They will make known to you all things which are done here.

New Advent (Knox) Bible .  
NT for Everyone .  
20<sup>th</sup> Century New Testament

Our dear Brother, Tychicus, will tell you all about me. He is a faithful minister, and a fellow-servant in the Master's cause. I send him to you expressly that you may learn our circumstances, and that he may give you encouragement. With him will be Onesimus, our dear faithful Brother, who is one of yourselves. They will tell you all that is going on here.

### Mostly literal renderings (with some occasional paraphrasing):

An Understandable Version	.	
Berean Study Bible	.	
Christian Standard Bible	.	
Conservapedia Translation	.	
Revised Ferrar-Fenton Bible	.	
Free Bible Version	.	Tychicus will tell you all about what's happening to me. He's a dear brother, a trustworthy minister and co-worker in the Lord. I'm sending him to you for this very reason—so that you'll know how things are with me and this will cheer you up. Onesimus is going with him too, a trusted and dear brother, who's one of you. They'll explain to you everything that's going on here.
The Heritage Bible	.	
International Standard V	.	<b><i>Greetings from Paul and His Fellow Workers</i></b> Tychicus will tell you everything that has happened to me. He is a dear brother, a faithful minister, and a fellow servant in the Lord. I am sending him to you for this very reason, so that you may know how we are doing and that he may encourage your hearts. He is coming with Onesimus, that faithful and dear brother, who is one of you. They will tell you everything that is happening here.
Montgomery NT	.	Tychicus, my beloved brother and faithful minister and fellow slave in the Lord, will make known to you all that concerns me. I have sent him with Onesimus, the faithful and beloved brother, one of your own number, for this very purpose, to let you know how I am, and to cheer your hearts. They will inform you of all that goes on here.
NIV, ©2011	.	
Riverside New Testament	.	
Leicester A. Sawyer's NT	.	
The Spoken English NT	.	
UnfoldingWord Literal Text	.	As for all the things concerning me, Tychicus will make them known to you. He is a beloved brother, and a faithful servant, and a fellow slave in the Lord. I sent him to you for this reason, that you might know the matters about us, and so that he may encourage your hearts. [Some older versions read, I sent him to you for this, that he might know the matters about you, and that he may encourage your hearts.] I sent him together with Onesimus, the faithful and beloved brother, who is one of you. They will tell you everything that has happened here.
Urim-Thummim Version	.	All my state will Tychicus declare to you, who is a beloved brother and a faithful attendant and fellow servant in the LORD: Who I have sent to you for the same purpose, that he might know your estate and comfort your hearts; With Onesimus, a faithful and esteemed brother who is one of you. They will make known to you all things that are done here.
Weymouth New Testament	.	Tychicus, our much-loved brother, a trusty assistant and fellow servant with us in the Lord's work, will give you every information about me. And for this very purpose I send him to you that you may know how we are faring; and that he may cheer your hearts. And with him I send our dear and trusty brother Onesimus, who is one of yourselves. They will inform you of everything here.
Wikipedia Bible Project	.	
Worsley's New Testament	.	
<b>Catholic Bibles (those having the imprimatur):</b>		
Christian Community (1988)	.	Tychicus will give news of me. He is our dear brother and for me a faithful assistant and fellow worker for the Lord. I am purposely sending him to give you news of me and to encourage you. With him I am sending Onesimus, our faithful and dear brother, who is one of yours. They will tell you about everything that is happening here. Phlm 1:10
New American Bible (2011)	.	

New Catholic Bible .  
 New Jerusalem Bible .  
 NRSV (Anglicized Cath. Ed.) .  
 Revised English Bible–1989 .

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible .  
 Eth Cipher Translation . All my state shall Tychicus declare unto you, who is a beloved brother, and a faithful minister and fellowservant in **Yahuah**: Whom I have sent unto you for the same purpose, that he might know your estate, and comfort your hearts; With Onesimus, a faithful and beloved brother, who is one of you. They shall make known unto you all things which are done here.

Hebraic Roots Bible .  
 Holy New Covenant Trans. Tychicus will tell you all of the news about me. He is our brother, faithful slave and co-slave in the Lord, to whom we give ourselves. That is why I sent him to you. Then you will find out everything that is happening to us. He will encourage your hearts. With him is Onesimus, the dear, faithful brother. He is one of your own number. They will tell you everything that is happening here.

The Scriptures 2009 . Tychikos, who is a beloved brother, a true servant, and a fellow servant in the Master, shall give you all the news about me. I am sending him to you for this purpose, to know your circumstances and to encourage your hearts, with Onesimos, a true and beloved brother, who is one of you. They shall let you know all the news here.

Tree of Life Version .

### Weird English, Old English, Anachronistic English Translations:

Accurate New Testament . ...the [things] in me all will show [to] you\* Tychicus The Loved Brother and Faithful Servant and Servant (Sharing) in lord whom [I] send to you\* to it this that [You\*] may know the [things] about us and [He] may call (near) the hearts [of] you\* with onesimus the faithful and loved brother Who is from you\* all [to] you\* [They] will show the [things] here...

Alpha & Omega Bible .  
 Awful Scroll Bible . All things according to me, Tychicus will make known to yous, a beloved brother and confident runner of errands, and a together-devoted-slave from-within the Lord, whom I direct with regards to yous for this same thing, in order that he shall come to know you all's concerns, and shall call- the sensibility of you all's hearts -by, with Onesimus, a confident and beloved brother, who is out of yous, they will make known to yous, everything that is moreover-in-this place.

Concordant Literal Version . consoling  
 exeGeses companion Bible **FINAL SALUTES**  
 Tychicus, a beloved brother  
 and a trustworthy minister  
 and co-servant in Adonay  
 has you know all my state:  
 whom I send to you to the same,  
 to know about your estate and console your hearts:  
 with Onesimus,  
 a trustworthy and beloved brother, who is one of you.  
 They have you know all that are here.

God's Truth (Tyndale) .  
 Orthodox Jewish Bible . Tychicus will tell you all the news about me; he is a beloved Ach b'Moshiach and a keli kodesh who is ne'eman (faithful), a chaver and fellow eved in Adoneinu.

Tychicus I sent to you for this very reason, that you might have da'as of everything concerning us and he might impart chizzuk (strengthening, encouragement) to your levavot.

With Onesimus, the Ach b'Moshiach, ne'eman and a beloved chaver, one of your kehillah, Tychicus will make known the things here.

Rotherham's Emphasized B. .

### Expanded/Embellished Bibles:

*The Amplified Bible*

An Understandable Version

Tychicus will tell you all about my affairs. [Note: This man probably delivered this letter as well as the one to the Ephesians. See Eph. 6:21]. He is our dearly loved brother and faithful minister and fellow-slave in [the service of] the Lord. I have sent [i.e., am sending] him to you for this very purpose, so that you can know our situation and that he can encourage your hearts. [He is coming], together with Onesimus our faithful and dearly loved brother, who is one of you. [Note: This could mean either "from your town" or, "a fellow-Christian"]. They will tell you about everything that is happening here.

Brodie's Expanded Trans.

All things pertaining to me [my current circumstances] Tychicus shall declare to you, a beloved brother and faithful minister and fellow servant in the Lord [Paul's 3-fold introduction and commendation],

Whom I have sent face-to-face to you for this same purpose, in order that you might come to know our situation [things concerning us], and that he might encourage the mentality of your soul [comfort your thinking],

Along with Onesimus, a faithful and beloved brother, who is from among you [from Colossae]. They will report to you the entire situation here.

The Expanded Bible

Jonathan Mitchell NT

Tychicus, the beloved brother and faithful (or: loyal; trustworthy) attending servant – even fellow slave – within [the] Lord [= Christ or Yahweh], will proceed personally making known all the things with reference to me,

whom I send toward you folks unto this very thing, so that you might intimately become acquainted with the things about (or: concerning) us [with other MSS: so that he may come to intimately experience and know the things about and concerning you], and that he may call your hearts to his side for comfort, relief, aid and encouragement (or: so he can be a paraclete for you folks).

Together with Onesimus, the faithful and beloved brother – who is from among you folks – they will personally and intimately continue acquainting you with (making known to you) all the things here.

P. Kretzmann Commentary

Syndein/Thieme

Translation for Translators

The Voice

### Bible Translations with Many Footnotes:

Lexham Bible

#### Exhortations Regarding Fellow Workers

Tychicus, my dear brother and faithful servant and fellow slave in the Lord, will make known to you all my circumstances [Literally "the things according to me"], whom I have sent to you for this very reason, in order that you may know our circumstances [Literally "the things concerning us"] and he may encourage your hearts, together with Onesimus, my faithful and dear brother, who is one of you. They will make known to you all the circumstances [Literally "the things"] here.

NET Bible®

New American Bible (2011)

The Passion Translation

Rotherham's Emphasized B.

&lt;All the things which relate unto myself&gt;

Shall Tychicus make known unto you—

The beloved' brother and faithful' minister and fellow-servant in the Lord,  
Whom I have sent unto you to this very end,—That ye may get to know the things which concern us. And he may  
encourage your hearts:Together with Onesimus,<sup>d</sup> the faithful' and beloved' brother, Who is from  
among you:—

||All things|| [unto you] will they make known, that [are taking place] here.

<sup>d</sup>Phile. 10.

The Spoken English NT

**News from Prison, and Final Greetings**Tychicus,<sup>e</sup> my dear brother and faithful servant, my fellow slave in the Lord, will let you know all about my circumstances. I've sent him to you for that exact reason: so that you'll know what's going on with us, and he can encourage your hearts. I'm sending him with Onesimus,<sup>f</sup> my dear and faithful brother, who belongs to your community. They'll tell you about everything going on here.e. Prn. *tik-ik-us*.f. Prn. *oh-ness-im-us*.

Updated ASV

Wilbur Pickering's New T.

**Concluding remarks**

Tichicus will tell you all the news about me; he is a dear brother, a faithful minister and fellow slave in the Lord. I am sending him to you for this very purpose, that he may know your circumstances and encourage your hearts, with Onesimus, a faithful and beloved brother, who is one of you; they will tell you everything that is happening here.

WEB — Messianic Edition

**Literal, almost word-for-word, renderings:**

A Faithful Version

Analytical-Literal Translation

All the [things] with reference to me [fig., All my circumstances] Tychicus will make known to you<sub>p</sub>, the beloved brother and faithful servant [or, deacon] and fellow-slave in the Lord, whom I sent to you<sub>p</sub> for this very thing, so that he shall know the things concerning you<sub>p</sub> [fig., your<sub>p</sub> circumstances] and comfort your<sub>p</sub> hearts, with Onesimus, the faithful and beloved brother, who is [one] of you<sub>p</sub>; they will make known to you<sub>p</sub> all the [things happening] here.

Berean Literal Bible

Bill Puryear translation

Tychicus, the beloved brother, both faithful minister and fellow-slave in the Lord will make known to you all about my situation, [Tychicus] whom I have sent to you for this very purpose, that you might begin to understand our situation and that he might encourage your hearts, together with Onesimus, that faithful and beloved fellow-believer, who is from you. They will reveal to you all the conditions here.

C. Thomson updated NT

Charles Thomson NT

With regard to my affairs, you will receive full information from Tychicus, the beloved brother, and faithful minister, and fellow servant in the Lord, whom I have sent to you for this very purpose, that he may know your situation and comfort your hearts; together with Onesimus, the faithful and beloved brother, who is one of you. They will inform you of the state of all things here.

Context Group Version

All my affairs Tychicus shall make known to you (pl), the beloved brother and trustworthy servant and fellow slave in the Lord: whom I have sent you (pl) for this very purpose, that you (pl) may know our state, and that he may comfort your (pl) hearts; together with Onesimus, the trustworthy and beloved brother, who is one of you (pl). They shall make known to you (pl) all things that [are done] here.



English Standard Version	. activities
Far Above All Translation	.
Green's Literal Translation	.
James Allen translation	.
Legacy Standard Bible	.
Literal New Testament	.
Literal Standard Version	.
Modern English Version	.
Modern Literal Version 2020	Tychicus, the beloved brother and faithful servant, and <i>my</i> fellow bondservant in <i>the</i> Lord will make all things known to you <sup>o</sup> according-to me {i.e. my circumstances}; whom I sent to you <sup>o</sup> *for this same thing, in-order-that he might know <i>about</i> the things concerning you <sup>o</sup> and <i>in-order-that</i> he may comfort your <sup>o</sup> hearts; together-with Onesimus, the faithful and beloved brother, who is <i>one</i> from you <sup>o</sup> . They will be making all things known to you <sup>o</sup> the things <i>which are done</i> here.
New American Standard	.
New European Version	.
New King James Version	.
New Matthew Bible	.
NT (Variant Readings)	.
Niobi Study Bible	. Title
R. B. Thieme, Jr. translation	Tychicus, a beloved brother and faithful minister and fellow servant in the Lord will provide information for you about my situation. . [Tychicus] whom I have sent face to face with you for this very purpose, that you might know our situation, also that he might encourage your right lobes [with doctrinal teaching]. Together with Onesimus, that faithful and beloved brother, who is from among you, they, Tychicus and Onesimus, will report to you about the entire situation here.
R. B. Thieme, Jr. trans2	Tychicus, a beloved brother and faithful minister and fellow servant in the Lord, shall provide information to you all about my situation. Whom {Tychicus} I have sent face to face with you for this very purpose, that you might know our situation, and also that he might encourage your 'right lobes'/hearts {with doctrinal teachings}. Together with Onesimus a faithful and beloved brother who is from among you. They {Tychicus and Onesimus} will report to you about my entire situation here.
Revised Geneva Translation	.
Ron Snider translation	.
Updated ASV	<b>Paul's Coworkers Tychicus and Onesimus</b> All my affairs Tychicus, my beloved brother and faithful minister and fellow slave in the Lord, will make known to you. I have sent him to you for this very purpose, that you may know how we are and that he may encourage your hearts, along with Onesimus, our faithful and beloved brother, who is one of you. They will make known to you all things that has taken place here.
Updated Bible Version 2.17	.
A Voice in the Wilderness	.
Webster's Translation	.
World English Bible	.
Worrell New Testament	. relating

**The gist of this passage:**

7-9

## Colossians 4:7a

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
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
eme (ἐμέ) [pronounced <i>ehm-EH</i> ]	<i>I, me, myself, my</i>	1 <sup>st</sup> person personal pronoun; accusative case	Strong's #1691 (a form of #3165)
panta (πάντα) [pronounced <i>PAHN-ta</i> ]	<i>all, everyone, anyone, all things; anything</i>	neuter plural adjective; accusative case	Strong's #3956

**Translation:** The all things according to me...

Paul is sending two people with this letter to the Colossians. The all things, according to Paul, is what is going to be made known to the Colossians. This would be the content of the letter.

## Colossians 4:7b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
gnôrizô (γνωρίζω) [pronounced <i>gnoh-RID-zoh</i> ]	<i>to make known; subjectively to know; to certify, to declare, to give to understand</i>	3 <sup>rd</sup> person singular, future active indicative	Strong's #1107
humin (ὑμῖν) [pronounced <i>hoo-MEEN</i> ]	<i>you [all]; in you; to you; in you; by you, with you</i>	2 <sup>nd</sup> person plural personal pronoun; locative, dative or instrumental case	Strong's #5213; an irregular dative of #5210; a form of #4771
Tuchikós (Τυχικός) [pronounced <i>too-khee-KOSS</i> ]	<i>fateful; transliterated, Tychicus, Tuchikos</i>	masculine singular proper noun; a person; nominative case	Strong's #5190
Thayer: <i>Tychicus [was]...an Asiatic Christian, friend and companion of the apostle Paul.</i>			
ho (ὁ) [pronounced <i>ho</i> ]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
agapêtos (ἀγαπητός) [pronounced <i>ag-ap-ay-TOSS</i> ]	<i>[dearly, well] beloved, esteemed, dear, favourite, worthy of love</i>	masculine singular adjective, nominative case	Strong's #27

Colossians 4:7b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
adelphos (ἀδελφός) [pronounced ad-el-FOSS]	<i>a brother (literally or figuratively)</i>	masculine singular noun, nominative case	Strong's #80
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
pistós (πιστός) [pronounced pis-TOSS]	<i>faithful; objectively, trustworthy; subjectively, trustful; believe(-ing, -r), faithfully, sure, true</i>	masculine singular adjective; nominative case	Strong's #4103
diakonos (διάκονος) [pronounced dee-AK-on-oss]	<i>a servant, attendant, minister; the servant; a deacon; a waiter</i>	masculine singular noun; nominative case	Strong's #1249
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
sundoulos (σύνδουλος) [pronounced SOON-doo-loss]	<i>fellow slave, a co-slave, a servant or ministrant of the same master (human or divine)</i>	masculine singular noun; nominative case	Strong's #4889
en (ἐν) [pronounced en]	<i>in, in the sphere of, into, on, by means of, with; through; among; against; when, while</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
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:** ...will be made known [by] Tychicus, the beloved brother and faithful servant and fellow slave in the Lord,...

Tychicus is actually the subject of the verb here; however, in English, we want to follow his name with Paul's description of him.

Tychicus is going to make these things known to the Colossians. I would suggest that he is going to read this letter to the Colossians and explain portions of it as he reads it.

Tychicus is called a beloved brother. That is, he is a member of the family of God and further describing him as beloved not only means that Paul appreciates him, but also that he is a mature believer.

Paul calls him a fellow servant, and this is our status on earth: servants. We are all servants. He is further described as a faithful servant, again indicating that he is growing spiritually.

Finally, Tychicus is called a fellow slave in the Lord. This is also our position in this life. We are all slaves in the Lord. We are slaves to God. Jesus, in His humanity, came to do the Father's will. Because we are in Christ, this is (should be) our purpose, to serve the Father, to do the Father's will. That is what a slave does.

Colossians 4:7 **The all things according to me will be made known [by] Tychicus, the beloved brother and faithful servant and fellow slave in the Lord,...** (Kukis mostly literal translation)

Paul is giving the highest recommendation to Tychicus, who is bringing this letter to the Colossians. He is a beloved member of the royal family, he is a faithful servant and he is a fellow slave to God the Father by being in Christ Jesus.

Colossians 4:8a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hon (ὃν) [pronounced hawn]	whom, which, what, that; to whom, to that, whose, whomever	masculine singular relative pronoun; accusative case	Strong's #3739
πεμπῶ (πέμπω) [pronounced PEHM-poh]	to send, to dispatch; to bid a thing to be carried to one; to send (thrust or insert) a thing into another	1 <sup>st</sup> person singular, aorist active indicative	Strong's #3992
πρός (πρός) [pronounced prahç]	facing, face to face with; to, towards, unto; for; about, according to, against, among, at, because of, before, between, by, with; directly to	directional preposition with the accusative case	Strong's #4314
humas (ὑμᾶς) [pronounced hoo-MOSS]	you [all], all of you; to you, towards you [all]	2 <sup>nd</sup> person plural personal pronoun; accusative case	Strong's #5209, (from Strong's #5210; a form of Strong's #4771)
eis (εἰς) [pronounced ICE]	to, toward; in, into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against	directional preposition	Strong's #1519
auto (αὐτό) [pronounced ow-TOH]	him, his, it; same	3 <sup>rd</sup> person neuter singular pronoun; accusative case	Strong's #846
τούτο (τούτο) [pronounced TOO-toh]	to this [thing], for that (thing), this one; that (thing); the same	demonstrative singular pronoun; neuter singular; accusative case	Strong's #5124 (Neuter, singular, nominative or accusative of #3778)

**Translation:** ...whom I sent directly to you (all) for this purpose [lit., for the same thing],...

Tychicus was sent to the Colossians specifically for this purpose of making known to them all the things according to Paul.

Colossians 4:8b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hina (ἵνα) [pronounced HEE-na]	that, in order that, so that, to the intent that; because	conjunction which denotes purpose or result	Strong's #2443

Colossians 4:8b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ginōskō (γινώσκω) [pronounced <i>gih-NOH-skoh</i> ]	<i>to know, to learn to know, to come to know, to gain knowledge of; to feel; to become known; to understand, to perceive, to have knowledge of; a Jewish idiom for sexual intercourse between a man and a woman; to become acquainted with</i>	2 <sup>nd</sup> person plural, aorist active subjunctive	Strong's #1097
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
peri (περί) [pronounced <i>per-EE</i> ]	<i>about, concerning, on account of, because [of], around, near</i>	preposition	Strong's #4012
hēmōn (ἡμῶν) [pronounced <i>hay-MOHN</i> ]	<i>us, of us, from us, our, [of] ours</i>	1 <sup>st</sup> person plural, personal reflexive pronoun; genitive/ablative case	Strong's #2257 (from Strong's #1473)

**Translation:** ...that you (all) might know the (things) about us...

Tychicus will also make known things about Paul and those Paul is with. Because Paul is under house arrest in Rome and because on any given day Nero could call for Paul and order him beheaded, Paul wants personal information to be conveyed as well.

How many of us, under these circumstances would simply bear up under the circumstances unhappily, accomplishing absolutely nothing, waiting for these problems to be over? Paul, under these circumstances, will write four extremely important epistles for the church and he will meet and greet people at his rented quarters. Paul continues to function like a normal human being, despite the sword of Damocles being held over his head the whole time.

Colossians 4:8c			
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
parakaleō (παρακαλέω) [pronounced <i>pahr-ahk-ahl-EH-oh</i> ]	<i>to exhort, to console; to encourage; to call [near, for]; to invite, to invoke; to (be of good) comfort, to desire, to (give) exhort (-ation), to entreat, to pray</i>	3 <sup>rd</sup> person singular, aorist active subjunctive	Strong's #3870
tas (τάς) [pronounced <i>tahss</i> ]	<i>the, to the, towards them</i>	feminine plural definite article; accusative case	Strong's #3588

Colossians 4:8c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kardiai (καρδίαι) [pronounced <i>kahr-DEE-ī</i> ]	<i>hearts, minds, souls; will, character; thinking, mindset; purposes; passions, desires, appetites</i>	feminine plural noun, accusative case	Strong's #2588
humôn (ὕμῶν) [pronounced <i>hoo-MONE</i> ]	<i>of yours, from you; concerning you; you, yourselves</i>	2 <sup>nd</sup> person plural pronoun; genitive/ablative case	Strong's #5216 (genitive case of #5210)

**Translation:** ...and so he might encourage your hearts;...

Tychicus is to encourage the believers in Colosse concerning Paul and those with Paul. In Rome, at this time, Paul is the central figure of Christianity for the gentile believers in the Roman empire. Essentially, he is writing the guidebook for believers in the Church Age.

It would be so easy for believers to place their hopes in Paul and pray for his release, as his writings could not be any more important.

Essentially, Tychicus will speak to the Colossians and assure them that God has everything under control.

Colossians 4:8 ...whom I sent directly to you (all) for this purpose [lit., for the same thing], that you (all) might know the (things) about us and so he might encourage your hearts;... (Kukis mostly literal translation)

Colossians 4:9a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
sun (σύν) [pronounced <i>soon</i> ]	<i>with, beside, in association with, along with</i>	preposition	Strong's #4862
Onêsimos (Ὀνήσιμος) [pronounced <i>on-AY-sihm-oss</i> ]	<i>profitable; transliterated, Onesimus</i>	masculine singular proper noun; person; dative, locative or instrumental case	Strong's #3682
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
pistos (πιστός) [pronounced <i>pis-TOSS</i> ]	<i>faithful, trustworthy, dependable, worthy of trust; exhibiting fidelity; believing, confiding, trusting; credible</i>	masculine singular adjective; idi	Strong's #4103
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
agapêtos (ἀγαπητός) [pronounced <i>ag-ap-ay-TOSS</i> ]	<i>[dearly, well] beloved, esteemed, dear, favourite, worthy of love</i>	masculine singular adjective, dative, locative or instrumental case	Strong's #27

## Colossians 4:9a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
adelphos (ἀδελφός) [pronounced <i>ad-el-FOSS</i> ]	<i>a brother (literally or figuratively)</i>	masculine singular noun, dative, locative or instrumental case	Strong's #80

**Translation:** ...along with Onesimus, the faithful and beloved brother,...

Onesimus is also being sent along with Tychicus. He is also called a faithful and beloved brother.

## Colossians 4:9b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hos (ὃς) [pronounced <i>hohç</i> ]	<i>who, which, what, that, whose, whoever</i>	masculine singular relative pronoun; nominative case	Strong's #3739
esti (ἐστί) [pronounced <i>ehs-TEE</i> ] or estin (ἐστίν) [pronounced <i>ehs-TIN</i> ]	<i>is, are, to be, keeps on being, continues having</i>	3 <sup>rd</sup> person singular, present indicative	Strong's #2076 (3 <sup>rd</sup> person present form of #1510)
ek (ἐκ) [pronounced <i>ehk</i> ]	<i>out of, out from, from, by, at, of</i>	preposition	Strong's #1537
Here, spelled ex (ἐξ) [pronounced <i>ehks</i> ], because it comes before a vowel.			
humôn (ὑμῶν) [pronounced <i>hoo-MONE</i> ]	<i>of yours, from you; concerning you; you, yourselves</i>	2 <sup>nd</sup> person plural pronoun; genitive/ablative case	Strong's #5216 (genitive case of #5210)

**Translation:** ...who is from you (all).

Onesimus is said to be from you all, meaning that he has been residing in Colosse.

Colossians 4:9a-b ...along with Onesimus, the faithful and beloved brother, who is from you (all). (Kukis mostly literal translation)

Paul apparently is sending two letters at this time. One is to the Colossians and the other is to Philemon, who owns Onesimus. Onesimus is his slave and Onesimus is also a fellow believer in Jesus Christ.

Now, note that nothing concerning Onesimus and Philemon is being said to the congregation of believers in Colosse. Paul is not saying, "Listen, you guys, how about putting a little bit of pressure on Philemon to free Onesimus? He's a believer. Why not let him be free?" Paul writes this to Philemon, but he does not share these sentiments with the believers in Colosse. Paul allows Philemon his freedom and his privacy to determine what he will do regarding Onesimus.

If you don't know the whole story, Onesimus is Philemon's slave and he ran away from Philemon to Paul. Well, Paul is sending him back with a personal letter to Philemon. He encourages Philemon to free Onesimus, but this is left up to Philemon's free will.

Paul could have very easily stacked the deck here. He could have included a few lines in this letter about that situation, encouraging the believers in Colosse to put the pressure on Philemon. But Paul does not do this.

It is my opinion that Philemon chose to free his slave Onesimus (or, perhaps they worked out a deal to give him his freedom); and that is why the letter to Philemon is made public.

Colossians 4:9c			
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
humin (ὑμῖν) [pronounced hoo-MEEN]	<i>you [all]; in you; to you; in you; by you, with you</i>	2 <sup>nd</sup> person plural personal pronoun; locative, dative or instrumental case	Strong's #5213; an irregular dative of #5210; a form of #4771
gnôrizô (γνωρίζω) [pronounced gnoh-RID-zoh]	<i>to make known; subjectively to know; to certify, to declare, to give to understand</i>	3 <sup>rd</sup> person plural, future active indicative	Strong's #1107
ta (τά) [pronounced taw]	<i>the; these, those, to this, towards that; the [things]</i>	neuter plural definite article; accusative case	Strong's #3588
hōde (ὧδε) [pronounced HO-deh]	<i>here, [in, to] this place, in this same spot; there</i>	adverb	Strong's #5602

**Translation:** They will make known the all things to you, the (things) [taking place] here. (Kukis mostly literal translation)

Tychicus and Onesimus will make all of the things regarding Paul and his situation in Rome known to the believers in Colosse.

Colossians 4:9b They will make known the all things to you, the (things) [taking place] here. (Kukis mostly literal translation)

Colossians 4:7–9 The all things according to me will be made known [by] Tychicus, the beloved brother and faithful servant and fellow slave in the Lord, whom I sent directly to you (all) for this purpose [lit., for the same thing], that you (all) might know the (things) about us and so he might encourage your hearts; along with Onesimus, the faithful and beloved brother, who is from you (all). They will make known the all things to you, the (things) [taking place] here. (Kukis mostly literal translation)

I want you to notice two things which are missing in this letter to the Colossians: (1) any details about Onesimus and how the congregation should put pressure on Philemon to free him and (2) any hints that Paul needs money to pay his bills while living in Rome. In order for Paul to be under house arrest, there must be a house in Rome for him to live in; and there must be food for him to eat. Paul, being under house arrest, is unable to work to provide these things for himself. But in the books of Colossians, Ephesians and Philemon, Paul drops no hints that his personal funds are running low.



Colossians 4:7–9 Tychicus, our beloved member of the royal family, faithful servant and fellow slave in the Lord, will deliver this letter to you all and please allow him to do the first reading of it. I am sending him to you for that purpose. Also, he will let you know about our situation here in Rome and what is happening here so that he might encourage your right lobes. With him, I am sending Onesimus, who is from Colosse, and is a faithful and beloved member of the royal family as well. They will both tell you all about what is taking place here. (Kukis paraphrase)

Salutes you (all) Aristarchus, the fellow prisoner of me, and Markos, the cousin of Barnabas, about whom you (all) received orders. If he might go face to face with you (all), receive him. And Jesus, the one called Justus, the ones being out from the circumcision. These ones alone, fellow workers to the kingdom of the God, who have become to me comfort.

Colossians  
4:10–11

Aristarchus greets you (all), my fellow prisoner; and Mark, the cousin of Barnabas, concerning whom you (all) have received orders. If he comes [to be] face to face with you (all), receive him. Also Jesus, the one called Justus, the ones being out from the circumcision [greet you all]. These ones alone [are] fellow workers for the kingdom of the God, which [men] have become comfort [and solace] to me.

Aristarchus, my fellow prison, also greets you all; along with Mark, Barnabas's cousins, about whom you have received direction from me. If he chooses to come your way, receive him with grace. Also Jesus, who has been nicknamed Justus, another of the circumcision, greets you. These represent all of the men who have been with me in Rome, giving me comfort and solace. They are fellow laborers for the kingdom of God.

Here is how others have translated this passage:

#### Ancient texts:

Westcott-Hort Text (Greek)	Salutes you (all) Aristarchus, the fellow prisoner of me, and Markos, the cousin of Barnabas, about whom you (all) received orders. If he might go face to face with you (all), receive him. And Jesus, the one called Justus, the ones being out from the circumcision. These ones alone, fellow workers to the kingdom of the God, who have become to me comfort.
Complete Apostles Bible	Aristarchus my fellow prisoner greets you, with Mark the cousin of Barnabas (about whom you received instructions: if he comes to you, receive him), and Jesus who is called Justus. These alone are my fellow workers for the kingdom of God who are of the circumcision; they have proved to be a comfort to me.
Douay-Rheims 1899 (Amer.)	Aristarchus, my fellow prisoner, saluteth you: and Mark, the cousin german of Barnabas, touching whom you have received commandments. If he come unto you, receive him. And Jesus that is called Justus: who are of the circumcision. These only are my helpers, in the kingdom of God: who have been a comfort to me.
Holy Aramaic Scriptures Original Aramaic NT	. Aristarkaus, a captive who is with me, invokes your peace, and Marcus, son of the paternal uncle of BarNaba, about whom you have been directed; if he comes you, receive him, And Yeshua, who is called Justus, these who are of the circumcision and those alone who helped me in The Kingdom of God and those who are comforts to me.
Lamsa Peshitta (Syriac)	.

Significant differences:

**Limited Vocabulary Translations:**

Bible in Basic English	Aristarchus, my brother-prisoner, sends his love to you, and Mark, a relation of Barnabas <i>about whom you have been given orders: if he comes to you, be kind to him,</i> And Jesus, whose other name is Justus; these are of the circumcision: they are my only brother-workers for the kingdom of God, who have been a comfort to me.
Bible in Worldwide English	Here are the people who send you greetings: Aristarchus, who is in prison with me, and Mark, a cousin of Barnabas. I have already told you to welcome him if he comes to you. Jesus, whose other name is Justus, also sends greetings. These men are the only Jews who are doing Gods work with me. And they have comforted me much.
Easy English Easy-to-Read Version–2008	. Aristarchus, the one here in prison with me, sends you his greetings. Mark, the cousin of Barnabas, also sends his greetings. (I have already told you what to do about Mark. If he comes, welcome him.) And greetings from Jesus, the one who is also called Justus. These are the only Jewish believers who work with me for God's kingdom. They have been a great comfort to me.
God's Word™	Aristarchus, who is a prisoner like me, sends greetings. So does Mark, the cousin of Barnabas. You have received instructions about Mark. If he comes to you, welcome him. Jesus, called Justus, also greets you. They are the only converts from the Jewish religion who are working with me for God's kingdom. They have provided me with comfort.
Good News Bible (TEV)	Aristarchus, who is in prison with me, sends you greetings, and so does Mark, the cousin of Barnabas. (You have already received instructions to welcome Mark if he comes your way.) Joshua, also called Justus, sends greetings too. These three are the only Jewish believers who work with me for the Kingdom of God, and they have been a great help to me.
J. B. Phillips	.
<i>The Message</i>	.
NIRV	.
New Life Version	.
Radiant New Testament	.
New Simplified Bible	.

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

Casual English Version	.
Contemporary English V.	Aristarchus is in jail with me. He sends greetings to you, and so does Mark, the cousin of Barnabas. You have already been told to welcome Mark, if he visits you. Jesus, who is known as Justus, sends his greetings. These three men are the only Jewish followers who have worked with me for the kingdom of God. They have given me much comfort.
Goodspeed New Testament	.
The Living Bible	.
New Berkeley Version	.
New Living Translation	.
The Passion Translation	Aristarchus, a fellow prisoner here with me, sends you his love. And Joshua (who is also called Justus) along with Mark, the cousin of Barnabas, also send you their loving greetings. You have already been informed that if Mark comes to you, receive him warmly. These three men are the only ones of the circumcision who have aided me here in the work of the kingdom of God, and they have been a great blessing to me
.	.

Plain English Version	.
UnfoldingWord Simplified T.	Aristarchus, who is in prison with me, and Mark, who is Barnabas' cousin, greet you. I have instructed you about Mark, so if he comes to you, welcome him. Jesus, who is also named Justus, greets you, too. These three men are the only Jewish believers working with me to proclaim God as king through the Messiah Jesus. They have greatly helped and encouraged me.
Williams' New Testament	Aristarchus, my fellow-prisoner, wishes to be remembered to you; and so does Mark, the cousin of Barnabas; if he comes to see you, give him a hearty welcome. So does Jesus who is called Justus. These are the only converts from Judaism that are fellow-workers with me here for the kingdom of God, who have proved a real comfort to me.

### Partially literal and partially paraphrased translations:

American English Bible	.
Beck's American Translation	.
Breakthrough Version	Aristarchus (the person incarcerated together with me) and Mark (the cousin of Barnabas) say hello to you, about whom you received demands. If he comes to you, accept him. Joshua (the one who is called Justus) also says <i>hello</i> . These who are from <i>the</i> circumcision <i>are my</i> only co-workers for God's empire, some who became a boost to me.
Common English Bible	.
Len Gane Paraphrase	Aristarchus, my fellow prisoner, greets you, so also Mark, Barnabas' sister's son, (concerning whom you have received instructions; if he comes to you welcome him) and Jesus, who is called Justus, all of whom are of the circumcision. These only [are my] fellow workers for the Kingdom of God. They have been a comfort to me.
A. Campbell's Living Oracles	Aristarchus, my fellow-prisoner, salutes you; and Mark, the nephew of Barnabas, concerning whom you go orders: if he come to you, receive him-and Jesus, who is called Justus, who are of the circumcision. These, alone, are laborers with me for the kingdom of God, who has been a consolation to me.
New Advent (Knox) Bible	.
NT for Everyone	.
20 <sup>th</sup> Century New Testament	My fellow-prisoner, Aristarchus, sends you his greeting, and Barnabas's cousin, Mark, sends his. (You have received directions about him. If he comes to you, make him welcome.) Joshua, who is called Justus, also sends his greeting. These are the only converts from Judaism who have worked with me for the kingdom of God; I have found them a great comfort.

### Mostly literal renderings (with some occasional paraphrasing):

An Understandable Version	.
Berean Study Bible	.
Christian Standard Bible	.
Conservapedia Translation	.
Revised Ferrar-Fenton Bible	.
Free Bible Version	.
The Heritage Bible	Aristarchus, my fellow prisoner embraces you, and Marcus, the cousin to Barnabas, concerning whom you took commandments, if he comes to you, receive him; And Jesus, the one called Justus, those being of the circumcision; only these are my fellow workers for the kingdom of God who became a comfort to me.
International Standard V	Aristarchus, my fellow prisoner, sends his greetings, as does Mark, the cousin of Barnabas. You have received instructions about him. If he comes to you, welcome him. Jesus, who is called Justus, also greets you. These are the only ones of the

	circumcision who are fellow workers for the kingdom of God. They have been an encouragement to me.
Lexham Bible	Aristarchus, my fellow prisoner, greets you, and Mark, the cousin of Barnabas (about whom you received instructions—if he should come to you, welcome him), and Jesus who is called Justus. These <i>are</i> the only ones who are fellow workers for the kingdom of God from the circumcision, who have been a comfort to me.
Montgomery NT	Aristarchus, my fellow prisoner, salutes you, and Marcus, the cousin of Barnabas (about whom you received instructions; if he comes to you, make him welcome), and Jesus surnamed Justas. These are my only fellow workers for the kingdom of God, belonging to the circumcision, who have been any comfort to me.
NIV, ©2011 Riverside New Testament	. Aristarchus, my fellow prisoner, sends his greetings, and so does Mark, the cousin of Barnabas (you have received letters about him; if he comes, welcome him), and so does Jesus who is called Justus. These alone of those who are circumcised are my fellow workers for the kingdom of God, and they have been a comfort to me.
Leicester A. Sawyer's NT The Spoken English NT UnfoldingWord Literal Text Urim-Thummim Version	. . . Aristarchus my fellow prisoner greets you, and Marcus, sister's son to Barnabas, (touching whom you received commandments: if he comes to you, receive him;) And Jesus, which is called Justus, who are of the circumcision. These only are my fellow workers to the Kingdom of Elohim, that have been a comfort to me.
Weymouth New Testament	Aristarchus my fellow prisoner sends greeting to you, and so does Barnabas's cousin Mark. You have received instructions as to him; if he comes to you, give him a welcome. Jesus, called Justus, also sends greeting. These three are Hebrew converts. They alone among such have worked loyally with me for the Kingdom of God—they are men who have been a comfort to me.
Wikipedia Bible Project Worsley's New Testament	. Aristarchus my fellow-prisoner saluteth you, and Marcus nephew to Barnabas, concerning whom ye have received orders; (if he come to you, receive him;) and Jesus <i>who is</i> called Justus: these are the only <i>persons</i> , who, of the circumcision, <i>have been my</i> fellow-laborers in the kingdom of God, <i>and</i> who were a comfort to me.

### Catholic Bibles (those having the imprimatur):

Christian Community (1988)	My companion in prison, Aris - tarchus, greets you, as does Mark, the cousin of Barnabas, about whom you have already received instructions. If he calls on you, receive him warmly. Jesus, called Justus, also greets you. They are the only Jewish people working with me for the kingdom of God, and because of that they have been a comfort to me. Acts 12:12; 2Tim 4:11; 1P 5:13
New American Bible (2011)	.
New Catholic Bible	.
New Jerusalem Bible	.
NRSV (Anglicized Cath. Ed.)	.
Revised English Bible—1989	.

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible	.
Eth Cipher Translation	Aristarchus my fellowprisoner salutes you, and Marqus sister's son to Bar-Naviy, (touching whom ye received commandments: if he come unto you, receive him;) And Yahusha, which is called Iustus, who are of the circumcision. These only <i>are</i>

*my* fellowworkers unto the Kingdom of **Elohiym**, which have been a comfort unto me.

Hebraic Roots Bible  
Holy New Covenant Trans.

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Aristarchus, my cellmate, greets you. Mark, the cousin of Barnabas, greets you too. You have already received instructions about him. If he comes to you, welcome him. Jesus (the one called Justus) sends his greetings. These are the only Jews who are my co-workers in the kingdom of God here. They have been very helpful to me.

The Scriptures 2009

Aristarchos my fellow prisoner greets you, with Marqos the relative of Barna?a about whom you received instructions: if he comes to you, welcome him, also Yěshua who is called Justus. These are my only fellow workers for the reign of Elohim who are of the circumcision, who were to me a comfort.

Tree of Life Version

My fellow prisoner Aristarchus sends you his greetings, as does Mark, the cousin of Barnabas. (You received instructions about him—if he comes your way, welcome him.) Yeshua who is called Justus also sends his greetings. These are the only fellow workers for the kingdom of God that are from among the circumcision—they have been a comfort to me.

### Weird English, Old English, Anachronistic English Translations:

Accurate New Testament  
Alpha & Omega Bible

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ARISTARCHUS, MY FELLOW PRISONER, SENDS YOU HIS GREETINGS; AND ALSO BARNABAS'S COUSIN MARCUS (*Mark*), ABOUT WHOM YOU RECEIVED INSTRUCTIONS; IF HE COMES TO YOU, WELCOME HIM.  
AND ALSO JESOUS WHO IS CALLED "JUSTUS"; THESE ARE THE ONLY FELLOW WORKERS FOR THE KINGDOM OF THEOS (*The Alpha & Omega*) WHO ARE FROM THE CIRCUMCISION, AND THEY HAVE PROVED TO BE AN ENCOURAGEMENT TO ME.

Awful Scroll Bible

Aristarchus, my captured-together, greets yous, and Mark, the cousin of Barnabas, concerning whom yous received objectives-from-among, if- he -shall come with regards to yous be welcoming him, and Jesus, the one being called Justus, the one being of the cutting-around, these-same alone are my undertakers-together for the Rule of God, which-certain become off-from- a -forum to me.

Concordant Literal Version

Greeting you is Aristarchus, my fellow captive, and Mark, cousin of Barnabas (concerning whom you obtained directions: if he should be coming to you, receive him), and Jesus, termed Justus, who are of the Circumcision. These are the only fellow workers for the kingdom of God who became a solace to me."

exeGesés companion Bible

Aristarchus my co-captive salutes you  
and Markos, cousin to Bar Nabi  
- about whom you took misvoth;  
whenever he comes to you, receive him:  
and Yah Shua who is worded Justus,  
being of circumcision;  
these only are my co-workers  
to the sovereigndom of Elohim  
who became my consolation.

God's Truth (Tyndale)  
Orthodox Jewish Bible

.  
Aristarchus, my fellow prisoner, sends you Drishat Shalom. Also Markos, cousin of Bar-Nabba. You have received word klapei (concerning) Markos. If he should come to you, give him a kabbalat panim reception and be mekarev (befriend) him.  
Also Yehoshua, the one being called Justus. These [Aristarchus, Markos, and Justus] are the only Messianic Jews among my fellow po'alim (workers) in the Malchut Hashem. They became to me an encouragement.

Rotherham's Emphasized B.

Aristarchus, my fellow-captive, saluteth you;  
And Mark, the first cousin of Barnabas,—

Concerning whom ye have received commands—<if he come unto you> give him welcome;  
 And Jesus, he that is called Justus,—  
 They being of the circumcision;  
 ||These only|| [are my] fellow-workers unto the kingdom of God,  
 ||Men who have been, unto me, a comfort||.

### Expanded/Embellished Bibles:

#### *The Amplified Bible*

An Understandable Version .  
 Aristarchus, my fellow-prisoner, sends you his greetings, along with Barnabas' cousin [John] Mark. [See Acts 12:12]. (You have received instructions to welcome Mark if he comes to you). Jesus, who is called Justus, also sends his greetings. These men are the only Jews among my fellow-workers for God's kingdom; they have proved to be an encouragement to me.

Brodie's Expanded Trans. Aristarchus, my fellow prisoner, salutes you, also Mark, the cousin of Barnabas (concerning whom you have received orders: if he comes face-to-face to you, welcome him),  
 Also Jesus, who is called the just [Paul's lawyer]. These, who are out from the circumcision [Jews], are my only co-workers with reference to the Kingdom of God, who are of such a character [super-abounding grace believers] as to have become a comfort to me [refreshment from friends].

#### The Expanded Bible Jonathan Mitchell NT

.  
 Aristarchus, my fellow captive (the one taken at spear-point, together with me), continues embracing and greeting you folks, as does Mark, cousin of Barnabas, concerning whom you received goal-oriented directions [that] if he should ever come to you, receive (accept and hospitably welcome) him,  
 and Jesus, the one habitually being designated (or: termed) Justus – these being the only folks from among (or: out forth from) the Circumcision (= Jews of the Jewish religion) [who are] fellow workers [laboring] into God's reign and kingdom – which folks came to be a soothing emollient (a consoling exhortation; a solace) to me (for me; in me).

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

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### Bible Translations with Many Footnotes:

#### Lexham Bible

#### NET Bible®

#### New American Bible (2011)

#### The Passion Translation

#### Rotherham's Emphasized B.

#### The Spoken English NT

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.  
 Aristarchus,<sup>9</sup> my cellmate, says hello to you. So does Mark, Barnabas's cousin. (You've received instructions about him: if he comes to you, welcome him.) Jesus, who's known as Justus, also says hello. These three have been my only Jewish co-workers for the Reign of God. They've been a comfort to me.

g. Prn. *arr-i-stark-us*.

#### Updated ASV

#### Wilbur Pickering's New T.

.  
 Aristarchus my fellow prisoner greets you, as does Mark the cousin of Barnabas (about whom you received instructions; if he comes to you, welcome him),<sup>3</sup> and Jesus who is called Justus. These are my only fellow workers for the Kingdom of God who are of the circumcision; they have been a comfort to me.

(3) Evidently Barnabas succeeded in 'recovering' Mark, which Paul here recognizes.

WEB — Messianic Edition .

### Literal, almost word-for-word, renderings:

A Faithful Version .

Analytical-Literal Translation Aristarchus greets you<sub>p</sub>, my fellow-prisoner, and Mark, the cousin of Barnabas, (concerning whom you received instructions; if he comes to you<sub>p</sub>, receive him), and Jesus, the one called Justus, [of] the ones of [the] circumcision, these [are the] only co-workers for the kingdom of God who became [or, proved to be] a comfort to me.

Berean Literal Bible .

Bill Puryear translation Aristarchus, my fellow-prisoner, greets you, and Mark, the cousin of Barnabas (concerning whom, you have received orders: if he comes to you, receive him), and Jesus, who is called Justus. These [are] the only fellow-workers in the kingdom of God who are from the circumcision, who are of such a quality that they have become a comfort to me.

C. Thomson updated NT .

Charles Thomson NT Aristarchus, my fellow prisoner, saluteth you. So doth Marcus the nephew of Barnabas, concerning whom you have received letters of recommendation, If he come to you, receive him. Jesus also, who is called Justus, saluteth you. These are the only persons of the circumcision who are my fellow labourers for the kingdom of God. These have been a comfort to me.

Context Group Version .

English Standard Version .

Far Above All Translation .

Green's Literal Translation .

James Allen translation .

Legacy Standard Bible .

Literal New Testament .

Literal Standard Version .

Modern English Version .

Modern Literal Version 2020 Aristarchus my fellow captive greets you<sup>o</sup>, and Mark, the cousin to Barnabas (concerning whom you<sup>o</sup> received commandments; if he comes to you<sup>o</sup>, accept<sup>o</sup> him), and Jesus who is called\* Justus. These, being from the circumcision, *are my* only fellow workers in the kingdom of God, *those* who became a comfort to me.

New American Standard .

New European Version .

New King James Version .

New Matthew Bible .

NT (Variant Readings) .

Niobi Study Bible .

R. B. Thieme, Jr. translation Aristarchus my fellow prisoner conveys greetings, also Mark the cousin of Barnabas, (concerning whom you have received orders: namely, if he comes to you, welcome him with open arms).

Also Joshua who is called Justus [a lawyer], they who are from the circumcision [Jews by birth, royal family by regeneration]. These are the only co-workers with reference to the kingdom of God, who as a category of supergrace believers have become a source of encouragement to me.

R. B. Thieme, Jr. trans2

Aristarchus, my fellow prisoner, salutes you also Mark {John Mark}, the cousin of Barnabas, concerning whom {Mark} you have received orders namely if he comes to you - maybe he will, maybe he will not come - receive him.

Also Joshua, who is called 'the Justice' {his occupation - was Paul's lawyer in Roman court} these are from the circumcision {Jews by race- and only 3 would

stand by Paul}. These only are my fellow workers unto the kingdom of God who are of such a character who have been a comfort to me.

Revised Geneva Translation .  
 Ron Snider translation .  
 Updated ASV

**Paul’s Coworkers Aristarchus, Mark, Justus, and Epaphras**

Aristarchus my fellow prisoner greets you, and Mark the cousin of Barnabas (concerning whom you have received instructions—if he comes to you, welcome him), and Jesus who is called Justus; these are the only men of the circumcision among my fellow workers for the kingdom of God, and they have been a comfort to me.

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

**The gist of this passage:**  
 10-11

Colossians 4:10a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
aspazomai (ἀσπάζομαι) [pronounced as-PAD-zom-ahēe]	to enfold in the arms, that is, (by implication) to salute, (figuratively) to welcome, to embrace, to greet, to take leave	3 <sup>rd</sup> person singular, present (deponent) middle indicative	Strong’s #782
humas (ὕμᾱς) [pronounced hoo-MOSS]	you [all], all of you; to you, towards you [all]	2 <sup>nd</sup> person plural personal pronoun; accusative case	Strong’s #5209, (from Strong’s #5210; a form of Strong’s #4771)
Arístarchos (Ἀρίσταρχος) [pronounced ar-IHS-tar-khoss]	the best ruler; transliterated, Aristarchus, Aristarchos	masculine singular proper noun; a person; nominative case	Strong’s #708

Thayer: Aristarchus [was]...a certain Christian of Thessalonica, and accompanied Paul on his third missionary journey.

**Translation:** Aristarchus greets you (all),...

Aristarchus was with Paul on his third missionary journey. You will recall from the book of Acts that this came to a close when Paul decided to go to Jerusalem.

Hastings: Macedonian of Thessalonica’ (Acts 19:29; Acts 27:2), and a convert from Judaism (Colossians 4:10 f.). From Troas, Aristarchus accompanied St. Paul on his departure for Jerusalem at the close of the third missionary journey (Acts 20:4); he also embarked with the Apostle on his voyage to Rome (Acts 27:2). In Colossians 4:10 he is called St. Paul’s ‘fellow-prisoner’ (cf. Phm. 1:23, where Epaphras, not Aristarchus, is styled ‘my fellow-prisoner in Christ Jesus’). The expression probably refers not to a spiritual captivity, but either to a short imprisonment arising out of the turmoil



described in Acts 19:29, or to a voluntary sharing of the Apostle's captivity by Aristarchus and Epaphras.<sup>19</sup>

He is apparently there with Paul in Rome. To him, Paul's error in going to Jerusalem was apparent (as it was to most believers), yet he stuck by Paul and here he is in Rome with Paul.

Colossians 4:10b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ho (ὁ) [pronounced <i>ho</i> ]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
sunaiχμάλωτος (συναιχμάλωτος) [pronounced <i>soon-ah-eekh-MAL-oh-toss</i> ]	<i>fellow prisoner, co-captive</i>	masculine singular adjective; nominative case	Strong's #4869
mou (μοῦ) [pronounced <i>moou</i> ]; also emou (ἐμοῦ) [pronounced <i>eh-MOO</i> ]	<i>me; of me; from me; my, mine</i>	1 <sup>st</sup> person singular personal pronoun, genitive/ablative case	Strong's #1473 (also, this is known as Strong's #3450; the simpler form of Strong's #1700)

**Translation:** ...my fellow prisoner;...

He is called Paul's fellow prisoner. So he was apparently arrested along with Paul and has been a part of long and very eventful journey from Jerusalem to Rome (which takes up about a fourth of the book of Acts).

We are not given any details here. My assumption is, he and Paul were kept together, both being under house arrest in Rome.

Aristarchus is mentioned thrice in the book of Acts (Acts 19:29 20:4 27:2), where he is clearly taken along with Paul. He is only mentioned in this epistle and in the one sent to Philemon. He is not mentioned in Ephesians or in Philipians.

Colossians 4:10c			
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
Márkos (Μάρκος) [pronounced <i>MAHR-koss</i> ]	<i>a defense; transliterated, Mark, Marcos, Markos</i>	masculine singular proper noun person; genitive/ablative case	Strong's #3138 (of Latin origin)

From Thayer: [Mark was] an evangelist, the author of the Gospel of Mark. Marcus was his Latin surname, his Jewish name was John. He was a cousin of Barnabas and a companion of Paul in some of his missionary journeys.

<sup>19</sup> James Hastings, D.D., *Dictionary of the Bible*; © 1909. By Charles Scriber's Sons; (from e-sword); topic: Aristarchus.

Colossians 4:10c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ho (ὁ) [pronounced <i>ho</i> ]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
anepsiós (ἀνεψιός) [pronounced <i>an-EHPS-ee-oss</i> ]	<i>cousin, a sister's son</i>	masculine singular noun; nominative case	Strong's #431 hapax legomenon
Barnabas (Βαρνάβας) [pronounced <i>bar-NAB-as</i> ]	<i>son of rest; transliterated Barnabas</i>	masculine singular proper noun person, genitive/ablative case	Strong's #921

**Translation:** ...and Mark, the cousin of Barnabas,...

Mark deserted Paul early on, and Paul did not want to work with him again. Paul and Barnabas had quite the dust up over Mark, and they decided to split up and go their separate ways. This drama plays out in **Acts 15** ([HTML](#)) ([PDF](#)) ([WPD](#)).

Nevertheless, Mark's mention here suggests that those wounds have been healed and that Paul has renewed confidence in Mark.

It is interesting that Mark is there with Paul and not Barnabas.

Colossians 4:10d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
peri (περί) [pronounced <i>per-EE</i> ]	<i>about, concerning, on account of, because [of], around, near</i>	preposition	Strong's #4012
hou (οὗ) [pronounced <i>how</i> ]	<i>to who, from which, to what, from that, whose</i>	masculine singular relative pronoun; genitive/ablative case	Strong's #3739
lambánō (λαμβάνω) [pronounced <i>lahm-BAHN-oh</i> ]	<i>to take, to receive, to have, to hold; to obtain; to get (take) a hold of; to remove; to claim for oneself; to take in marriage</i>	2 <sup>nd</sup> person plural, aorist active indicative	Strong's #2983
entolai (ἐντολαί) [pronounced <i>en-tol-ĭ</i> ]	<i>orders, commands, charges, precepts, injunctions; those things which are prescribed to one by reason of his office; commandments</i>	feminine plural noun; accusative case	Strong's #1785

**Translation:** ...concerning whom you (all) have received orders.

The believers in Colosse have received directions when it comes to Mark.

Colossians 4:10e			
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
érchomai (ἔρχομαι) [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 <sup>rd</sup> person singular, aorist active subjunctive	Strong's #2064
prós (πρός) [pronounced prahç]	<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
humas (ὕμᾱς) [pronounced hoo-MOSS]	<i>you [all], all of you; to you, towards you [all]</i>	2 <sup>nd</sup> person plural personal pronoun; accusative case	Strong's #5209, (from Strong's #5210; a form of Strong's #4771)
dechomai (δέχομαι) [pronounced DEKH-om-ahée]	<i>receive, accept; take</i>	2 <sup>nd</sup> person plural, aorist (deponent) middle imperative	Strong's #1209
auton (αὐτόν) [pronounced ow-TAHN]	<i>him, to him, towards him; same</i>	3 <sup>rd</sup> person masculine singular personal pronoun, accusative case	Strong's #846

**Translation:** If he comes [to be] face to face with you (all), receive him.

Mark is not sure where he is going next. He has the freedom to just pick up and go from Rome, but at this point, he did not go with Tychicus and Onesimus to Colosse. However, he may chose to go there sometime in the near future, and Paul says to receive him.

Colossians 4:10 **Aristarchus greets you (all), my fellow prisoner; and Mark, the cousin of Barnabas, concerning whom you (all) have received orders. If he comes [to be] face to face with you (all), receive him.** (Kukis mostly literal translation)

Colossians 4:11a			
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
Iêsous (Ἰησοῦς) [pronounced ee-ay-SOOCE]	<i>Jehovah is salvation; transliterated Jesus, Joshua</i>	proper singular noun; nominative case	Strong's #2424

## Colossians 4:11a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ho (ὁ) [pronounced <i>ho</i> ]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
légō (λέγω) [pronounced <i>LEH-goh</i> ]	<i>speaking, saying; affirming, one who maintains; a teaching; telling; an exhortation, advising, commanding, directing; pointing out something [with words], intending, meaning [to say]; calling [by a name], naming; speaking [out, of], mentioning</i>	masculine singular, present passive participle, nominative case	Strong's #3004
Ioûstos (Ἰουστος) [pronounced <i>ee-OOCE-toss</i> ]	<i>just</i> (Latin derivation); transliterated, <i>Justus</i>	masculine singular proper noun; nominative case	Strong's #2459

This is the name of 3 Christians in the New Testament. Thayer:

- 1) a surname of Joseph, called Barsabas. Acts 1:23
- 2) of Titus, a Christian at Corinth, with whom Paul lodged. Acts 18:7
- 3) a surname of Jesus, a friend of Paul. Col. 4:11

**Translation:** *Also Jesus, the one called Justus,...*

Also greeting the Colossians is *Jesus*, who is also known as *Justus*.

It would seem normal to me to call someone with the given name of *Jesus* something else. That is what is done here.

## Colossians 4:11b

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
The masculine plural definite article in the nominative case, standing by itself, means, <i>the (ones); many, some</i> .			
ὄν/ousa/on (ὄν/ούσα/όν) [pronounced <i>own/OO-sah/on</i> ]	<i>(keeps on) being, be, is, are; coming; having</i>	masculine plural, present participle; nominative case	Strong's #5607 (present participle of Strong's #1510)
ek (ἐκ) [pronounced <i>ehk</i> ]	<i>out of, out from, from, by, at, of</i>	preposition	Strong's #1537
peritomê (περιτομή) [pronounced <i>per-it-om-AY</i> ]	<i>circumcised, circumcision (the rite, the condition or the people, literally or figuratively)</i>	feminine singular noun, genitive/ablative case	Strong's #4061

**Translation:** *...the ones being out from the circumcision [greet you all].*

Aristarchus, Mark and Justus all greet the believers in Colosse and they are said to be out from the circumcision, meaning that these men are Jews.

Colossians 4:11c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
houtoi (οὗτοι) [pronounced HOW-toy]	<i>these [things, ones], those</i>	intermediate demonstrative masculine plural pronoun; nominative case	Strong's #3778
monos (μόνος) [pronounced MON-oss]	<i>alone, only, by themselves, forsaken, destitute of help, merely; without a companion</i>	masculine plural adjective, nominative case	Strong's #3441
sunergós (συνεργός) [pronounced soon-er-GOSS]	<i>fellow worker (laborer), fellow workman, workfellow, co-worker</i>	masculine plural adjective, nominative case	Strong's #4904
eis (εἰς) [pronounced ICE]	<i>to, toward; in, into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519
tên (τὴν) [pronounced tayn]	<i>the, to the; toward the; this, that</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun)
basileia (βασιλεία) [pronounced bas-il-ĭ-ah]	<i>kingdom, rule, reign; royalty; a realm (literally or figuratively)</i>	feminine singular noun; accusative case	Strong's #932
του (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
theos (θεός) [pronounced theh-OSS]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, genitive/ablative case	Strong's #2316

**Translation:** *These ones alone [are] fellow workers for the kingdom of the God,...*

Paul refers to these one *alone*. Let me suggest that these men who are mentioned in Colossians 4 are all of the men with whom Paul has close contact with as a believer imprisoned in Rome. This would suggest that Epaphroditus, mentioned in Philippians 2:25 4:18 arrived in Rome with the gift from the Philippians after these letters are sent to Colosse (Colossians and Philemon).

Tychicus will be mentioned again in Ephesians 6:21, and he will apparently deliver the letter to many churches, which letter is called Ephesians.

My guess at this point is, Colossians and Philemon were written first. Paul wrote Philemon and then decided, since this letter is going to Colosse, why not write a letter to that church. Then Paul started thinking about all of the churches which he visited and thought to write a letter to all of them. This is the Epistles to the Ephesians.

Tychicus apparently returned to Paul and delivered that letter. Finally, Paul receives a gift from the Philipians, and write them back, indicating his appreciation for them.

Colossians 4:11d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hoitines (οἵτινες) [pronounced HOIT- een-ehs]	<i>which, whoever, whatever, who; those who, such ones who</i>	masculine plural, relative pronoun; nominative case	Strong's #3748
gínomai (γίνομαι) [pronounced GHIN-oh- mī]	<i>to become [something it was not before]; to come to be [about], to happen; to be born; to arise; to be made, to be created; to happen, to take place</i>	3 <sup>rd</sup> person plural; aorist (deponent) middle/passive indicative	Strong's #1096
moi (μοί) [pronounced moy]	<i>I, to [for, by] me, mine, my</i>	1 <sup>st</sup> person singular, personal pronoun; dative, locative or instrumental case	Strong's #3427
parēgoría (παρηγορία) [pronounced par-ay- gor-EE-ah]	<i>an address alongside (someone); exhortation; comfort, solace, relief, alleviation, consolation</i>	feminine singular noun; nominative case	Strong's #3931 hapax legomenon

**Translation:** ...which [men] have become comfort [and solace] to me. (Kukis mostly literal translation)

Paul says that these men have been of great comfort and solace to him.

Colossians 4:11 Also Jesus, the one called Justus, the ones being out from the circumcision [greet you all]. These ones alone [are] fellow workers for the kingdom of the God, which [men] have become comfort [and solace] to me. (Kukis mostly literal translation)

Colossians 4:10–11 Aristarchus greets you (all), my fellow prisoner; and Mark, the cousin of Barnabas, concerning whom you (all) have received orders. If he comes [to be] face to face with you (all), receive him. Also Jesus, the one called Justus, the ones being out from the circumcision [greet you all]. These ones alone [are] fellow workers for the kingdom of the God, which [men] have become comfort [and solace] to me. (Kukis mostly literal translation)

Colossians 4:10–11 Aristarchus, my fellow prison, also greets you all; along with Mark, Barnabas's cousins, about whom you have received direction from me. If he chooses to come your way, receive him with grace. Also Jesus, who has been nicknamed Justus, another of the circumcision, greets you. These represent all of the men who have been with me in Rome, giving me comfort and solace. They are fellow laborers for the kingdom of God. (Kukis paraphrase)

Salutes you (all) Epaphras, the (one) out from you (all), a slave of Christ Jesus, always contending on behalf of you (all) in the prayers, that you (all) might stand complete and having been made to bear fruit in every will of the God. For I keep on being a witness to him that he keeps on having a much intense desire of you (all) and the (ones) in Laodicea and the (ones) in Hieropolis. Salutes you (all) Luke, the physician, the beloved one, and Demas.

Colossians  
4:12–14

Epaphras greets you (all). [He is] the (one) from you (all), a slave of Christ Jesus, always contending for you (all) in [his] prayers, that you might stand [spiritually] complete, even having been fulfilled through every will of the God. For I keep on testifying to him that he keeps on having a great intense desire concerning you (all) and [for] the (ones) in Laodicea and [for] the (ones) in Hieropolis. Luke [also] greets you (all). [He is] the physician, the beloved one. Also, Demas [greet]s you all].

Epaphras greets you all. He came from you as a slave of Christ Jesus. He is always contending for you in his prayers, calling for you to stand spiritually complete having been fulfilled through all the will of God. I am a witness to him that he has this great intense desire concerning all of you in Colosse, as well as for those in Laodicea and those in Hieropolis. Luke, the physician and beloved one greets you, as does Demas.

Here is how others have translated this passage:

#### Ancient texts:

Westcott-Hort Text (Greek)	Salutes you (all) Epaphras, the (one) out from you (all), a slave of Christ Jesus, always contending on behalf of you (all) in the prayers, that you (all) might stand complete and having been made to bear fruit in every will of the God. For I keep on being a witness to him that he keeps on having a much intense desire of you (all) and the (ones) in Laodicea and the (ones) in Hieropolis. Salutes you (all) Luke, the physician, the beloved one, and Demas.
Complete Apostles Bible	Epaphras greets you, who is one of you, a bondservant of Christ, always struggling for you in his prayers, that you may stand mature and complete in all the will of God. For I bear him witness that he has much zeal for you, and those in Laodicea, and those in Hierapolis. Luke the beloved physician greets you, also Demas.
Douay-Rheims 1899 (Amer.)	Epaphras saluteth you, who is one of you, a servant of Christ Jesus, who is always solicitous for you in prayers, that you may stand perfect and full in all the will of God. For I bear him testimony that he hath much labour for you and for them that are at Laodicea and them at Hierapolis. Luke, the most dear physician, saluteth you: and Demas.
Holy Aramaic Scriptures Original Aramaic NT	. Epaphra, a Servant of The Messiah from among you, invokes your peace, laboring always for you in prayer, that you may stand perfect and complete in the whole pleasure of God, For I testify about him that he has great zeal for your sake and for those who are in Laidiqia and in Aerapolis. Luqa, our beloved Physician, invokes your peace, and Dema.
Lamsa Peshitta (Syriac)	.

Significant differences:

**Limited Vocabulary Translations:**

Bible in Basic English	Epaphras, who is one of you, a servant of Christ Jesus, sends you his love, ever taking thought for you in his prayers, that you may be complete and fully certain of all the purpose of God. For I give witness of him that he has undergone much trouble for you and for those in Laodicea and in Hierapolis. Luke, our well-loved medical friend, and Demas, send you their love.
Bible in Worldwide English	Epaphras sends you greetings. He is one of you and is a servant of Christ Jesus. He always talks to God about you with all his heart. He asks God to help you to be strong so that you will become grown-up Christians and know all that God wants you to do. I myself have seen how hard he has worked for you and for the people in the cities of Laodicea and Hierapolis. Luke, the doctor whom I love, and Demas also greet you.
Easy English Easy-to-Read Version–2008	. Epaphras, another servant of Jesus Christ from your group, sends his greetings. He constantly struggles for you in prayer. He prays that you will grow to be spiritually mature and have everything that God wants for you. I know that he has worked hard for you and the people in Laodicea and in Hierapolis. Greetings also from Demas and our dear friend Luke, the doctor.
God's Word™	Epaphras, a servant of Christ Jesus from your city, greets you. He always prays intensely for you. He prays that you will continue to be mature and completely convinced of everything that God wants. I assure you that he works hard for you and the people in Laodicea and Hierapolis. My dear friend Luke, the physician, and Demas greet you.
Good News Bible (TEV)	Greetings from Epaphras, another member of your group and a servant of Christ Jesus. He always prays fervently for you, asking God to make you stand firm, as mature and fully convinced Christians, in complete obedience to God's will. I can personally testify to his hard work for you and for the people in Laodicea and Hierapolis. Luke, our dear doctor, and Demas send you their greetings.
J. B. Phillips	.
<i>The Message</i>	.
NIRV	.
New Life Version	.
Radiant New Testament	.
New Simplified Bible	.

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

Casual English Version	.
Contemporary English V.	Your own Epaphras, who serves Christ Jesus, sends his greetings. He always prays hard that you may fully know what the Lord wants you to do and that you may do it completely. I have seen how much trouble he has gone through for you and for the followers in Laodicea and Hierapolis. Our dear doctor Luke sends you his greetings, and so does Demas.
Goodspeed New Testament	.
The Living Bible	.
New Berkeley Version	.
New Living Translation	.
The Passion Translation	Epaphras, who is also from Colossae, sends his loving greetings. I can tell you that he is a true servant of Christ, who always labors and intercedes for you. His prayers are filled with requests to God that you would grow and mature, standing complete and perfect in the beauty of God's plan for your lives. Epaphras has such great zeal and passion for you and for those who are from Laodicea and from Hierapolis. And Luke, the beloved physician, sends his warm greetings to you, and Demas also.



Plain English Version	.
UnfoldingWord Simplified T.	Epaphras, who is your fellow townsman and a servant of the Messiah Jesus, greets you. He prays earnestly for you very often, that you might be strong and believe everything that God teaches us and promises us. I can say that he has worked very hard for you, for those who live in the city of Laodicea, and for those who live in the city of Hierapolis. Luke the doctor, whom I love, and Demas greet you.
Williams' New Testament	Epaphras, one of your own number, a slave of Christ Jesus, wishes to be remembered to you. He is always earnestly pleading for you in his prayers that you may stand fast as men mature and of firm convictions in everything required by the will of God. For I can testify how great his toiling for you is and for the brothers in Laodicea and Hierapolis. Our dearly loved Luke, the physician, and Demas, wish to be remembered to you.

### Partially literal and partially paraphrased translations:

American English Bible	.
Beck's American Translation	.
Breakthrough Version	Epaphras (the slave from you of <i>the</i> Anointed King Jesus) says hello to you, who is always struggling over you in the prayers so that you, complete and having been filled, might be established in everything God wants. You see, I am a witness for him that he has much anguish over you, the <i>people</i> in Laodicea, and the <i>people</i> in Hierapolis. Luke (the loved doctor) and Demas say hello to you.
Common English Bible	.
Len Gane Paraphrase	Epaphras, who is [one] of you, a servant of Christ, greets you. He is always working hard for you in prayers, so that you may stand mature and complete in the full will of God. For I bear him record that he has great zeal for you, and for those in Laodicea and Hierapolis. Luke, the beloved physician, and Demas greet you.
A. Campbell's Living Oracles	Epaphras, who came from you, a servant of Christ, salutes you; at all times fervently striving for you by prayers, that you may stand perfect and complete in the whole will of God. For I bear him witness, that he has much affection for you, and for them in Laodicea, and for them in Hierapolis. Luke, the beloved physician, and Demas, salute you.
New Advent (Knox) Bible	.
NT for Everyone	.
20 <sup>th</sup> Century New Testament	Epaphras, who is one of yourselves, sends you his greeting. He is a servant of Christ Jesus, and is always most earnest in your behalf in his prayers, praying that you may stand firm, with a matured faith and with a sure conviction of all that is in accordance with God's will. I can bear testimony to the deep interest he takes in you, as well as in the Brethren at Laodicea and at Hierapolis. Luke, our dear doctor, sends you his greeting, and Demas sends his.

### Mostly literal renderings (with some occasional paraphrasing):

An Understandable Version	.
Berean Study Bible	Epaphras, who is one of you and a servant of Christ Jesus, sends you greetings. He is always wrestling in prayer for you, so that you may stand mature and fully assured in the full will of God. For I testify about him that he goes to great pains for you and for those at Laodicea and Hierapolis. Luke, the beloved physician, and Demas send you greetings.
Christian Standard Bible	.
Conservapedia Translation	.
Revised Ferrar-Fenton Bible	.
Free Bible Version	Epaphras who is one of you and a servant of Christ Jesus, sends his greetings. He's always passionate in his prayers on your behalf, praying that you'll stand firm

	as grown-up Christians, totally convinced about everything as God would want. For the record I can tell you that he's done a lot for you, and for those in Laodicea and Hierapolis as well. Luke, our dear doctor, and Demas also send their best.
The Heritage Bible	Epaphras, one of you, a servant of Christ, embraces you, always contending for you in prayers, that you may stand perfect and full in all the will of God, Because I bear witness to him, that he has much anguish for you, and those in Laodicea, and those in Hierapolis. Luke, the beloved physician, and Demas, embrace you.
International Standard V	Epaphras, who is one of you, a servant [Or slave] of the Messiah [Or Christ] Jesus, sends you his greetings. He is always wrestling in his prayers for you, so that you may stand mature, [Or complete] completely convinced of the entire will of God. For I can testify on his behalf that he has a deep concern for you and for those in Laodicea and in Hierapolis. Luke, the beloved physician, and Demas greet you.
Lexham Bible Montgomery NT	. Epaphras, one of yourselves, salutes you, a slave of Christ who is always agonizing for you in his prayers, that you may stand firm, mature, and fully assured in all the will of God. For I can testify to his deep interest in you and in those in Laodicea and Hierapolis. Luke, the beloved physician, salutes you, and so does Demas.
NIV, ©2011 Riverside New Testament	. Epaphras, the servant of Christ Jesus, who is one of you, sends his greetings to you. He always wrestles in prayer on your behalf that you may stand mature and fully assured in all the will of God. I bear witness to the burden that he carries for you and for those in Laodicea and those in Hierapolis. Luke, the beloved physician, and Demas send you their greetings.
Leicester A. Sawyer's NT The Spoken English NT UnfoldingWord Literal Text Urim-Thummim Version	. . . . . Epaphras, who is one of you, a servant of Christ welcomes you, always laboring zealously for you in prayers, that you may stand completed and rendered full in all the will of Elohim. Because I bear him record, that he has a great zeal for you and them that are in Laodicea, and them in Hierapolis. Luke, the esteemed physician, and Demas, greet you.
Weymouth New Testament	Epaphras, who is one of yourselves, a bondservant of Jesus Christ, sends greetings to you, always wrestling on your behalf in his prayers, that you may stand firm--Christians of ripe character and of clear conviction as to everything which is God's will. For I can bear witness to the deep interest he takes in you and in the brethren at Laodicea and in those at Hierapolis. Luke, the dearly-loved physician, salutes you, and so does Demas.
Wikipedia Bible Project Worsley's New Testament	. .

### **Catholic Bibles (those having the imprimatur):**

Christian Community (1988)	Greetings from your countryman Epaphras, a good servant of Christ Jesus. He constantly battles for you through his prayer that you be perfect and firm in whatever God asks of you. I as sure you that he has worked hard for you, as well as for those at Laodicea and Hierapolis. 1:7; Romans 15:30 V. 14 will be placed with the next passage for context.
New American Bible (2011)	.
New Catholic Bible	.
New Jerusalem Bible	.
NRSV (Anglicized Cath. Ed.)	.
Revised English Bible—1989	.

**Jewish/Hebrew Names Bibles:**

Complete Jewish Bible Eth Cipher Translation	. Epaphras, who is one of you, a servant of <b>Yahusha Ha'Mashiach</b> , salutes you, always laboring fervently for you in prayers, that ye may stand perfect and complete in all the will of <b>Elohiym</b> . For I bear him record, that he has a great zeal for you, and them that are in Laodikeia, and them in Hierapolis. Luqas, the beloved physician, and Demas, greet you.
Hebraic Roots Bible Holy New Covenant Trans.	. Epaphras greets you. He is one of your own and a slave of Christ Jesus. He is always wrestling in his prayers for you. He wants you to stand complete, totally sure of everything that God wants. I'll tell you the truth about him: he works very hard for you and the believers in the towns of Laodicea and Hierapolis! Luke, the doctor to whom I give myself, greets you. Demas does too.
The Scriptures 2009	Epaphras, who is one of you, a servant of Messiah, greets you, always wrestling for you in prayers, so that you stand perfect <sup>a</sup> and complete in all the desire of Elohim. <sup>a</sup> Matthew 5:48. For I bear him witness that he has a deep concern for you, and for those who are in Laodikeia and those in Hierapolis.
Tree of Life Version	Luqas the beloved physician and Demas greet you. Epaphras, who is one of your own, a slave of Messiah Yeshua, greets you. He is always laboring in prayer on your behalf, so you may stand complete and fully assured about everything that is God's will. For I testify that he has gone to much trouble for you and for those in Laodicea and Hierapolis. Luke, the dearly loved physician, sends you greetings, and so does Demas.

**Weird English, Old English, Anachronistic English Translations:**

Accurate New Testament	...greet you* Epaphras The from you* Servant [of] christ jesus always Contending for you* in the prayers that [You*] may be stood Complete and Having Been Assured in every will [of] the god [I] testify for [for] him for [He] has much labor for you* and the [men] in laodicea and the [men] in hierapolis greets you* Luke The Healer The [Man] Loved and Demas...
Alpha & Omega Bible Awful Scroll Bible	. Epaphras, he out of yous, a devoted slave of the Anointed One, greets yous, as-when-at-all times fighting in you all's behalf, by-within wishes-with-regards-to, in order that yous shall stand mature, and having been realized from-within all the Purposes of God. For I bear him witness, because he holds of much zeal in you all's behalf, and those from-within Laodicea, even those from-within Hierapolis. Luke, the beloved physician, and Demas, greets yous.
Concordant Literal Version	Greeting you is Epaphras, who is one of you, a slave of Christ Jesus, always struggling for you in prayers, that you may stand mature and fully assured in all the will of God." For I am testifying of him that he has much misery over you and those in Laodicea and those in Hierapolis. Greeting you is Luke, the beloved physician, and Demas."
exeGeses companion Bible	Epaphras, who is one of you, a servant of Messiah, salutes you - always agonizing for you in prayers, that you stand complete/in shalom - fulfilled/shalamed in all the will of Elohim. For I witness of him, that he has a vast zeal for you and them in Laodicea and them in Hierapolis.

God's Truth (Tyndale) Orthodox Jewish Bible .  
 Loukas the beloved healer and Demas salute you.  
 Epaphras sends you Drishat Shalom. He has also been mishtatef your kehillah, an eved of Rebbe, Melech HaMoshiach Yehoshua, always davening, always agonizing for you in his tefillos, that you might stand Bnei Chayil mature and be fully assured in all the ratzon Hashem.  
 For I give solemn eidus for him that he has toiled much for you and for the ones in Laodicea and for the ones in Hieraopolis.  
 Lukas, the beloved physician, sends you Drishat Shalom, and Demas.  
 Rotherham's Emphasized B. .

### Expanded/Embellished Bibles:

*The Amplified Bible* .  
 An Understandable Version Epaphras, who is one of you [See 1:7; 4:9], a slave of Christ Jesus, sends you his greetings. He always struggles in his prayers on your behalf so that you will remain mature and be fully convinced [that you are living] by all that God wants [for your life]. For I testify about Epaphras, that he has worked hard for you, and [also] for those people in Laodicia and Hierapolis. [Note: These are towns close to Colosse]. Luke, my dearly loved physician, and Demas [See II Tim. 4:10] send you their greetings.

Brodie's Expanded Trans. Epaphrus, who is from among you [from Colossae], a slave of Christ Jesus, salutes you, who is always struggling on your behalf by means of his prayers [he is their absent pastor-teacher who is visiting Paul in prison], in order that the mature ones [super-abounding grace believers] may hold their ground [stand firm while he is away] and be completely filled up [saturated] with all things [every category of doctrine] pertaining to the will of God;  
 For I solemnly testify with reference to this same one [Epaphrus], that he continues to have great distress on your behalf and for those in Laodicea [who are constantly in trouble] and those in Hierapolis [the local hot springs medical center].  
 Luke, the [my] beloved physician, and Demas, also salute you .

The Expanded Bible Jonathan Mitchell NT .  
 Epaphras – the one from among you folks; a slave of Christ Jesus – continues embracing and greeting you folks, at all times (or: always) in constant struggle as in a contest over [the circumstances of] you folks, within prayers (speaking to having goodness and well-being), to the end that you can stand [other MSS: would at once be set and placed] [as] mature folks (or: complete people; finished ones; those having reached the purposed goal and destiny; perfect ones) and people having been brought to fullness (or: carried to the full measure) within, and in union with, all God's will, intent, design and purpose.  
 You see, I am presently bearing witness for him that he constantly has (or: continuously holds) toil-caused pain (misery; travail; anguish) over you folks and those within Laodicea, and the people within Hierapolis.  
 Luke, the beloved healer (or: physician) continues embracing and greeting you folks – also Demas.

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

### Bible Translations with Many Footnotes:

Lexham Bible Epaphras, who is one of you, greets you, a slave of Christ [Some manuscripts have "of Christ Jesus"] always struggling on behalf of you in his prayers, that you may stand

mature and fully assured [Or “and filled”] in all the will of God. For I testify to him that he is working hard [Literally “he has much labor”] on behalf of you and those in Laodicea and those in Hierapolis. Luke the physician, our dear friend, greets you, as does Demas.

NET Bible®

New American Bible (2011)

The Passion Translation

Rotherham’s Emphasized B.

Epaphras<sup>e</sup> who is from among you, a servant of Christ Jesus, saluteth you,—  
 [At all times] contending in your behalf in his prayers,  
 That ye may be caused to stand complete and fully assured in everything’  
 willed by God;  
 For I bear him witness, that he hath great’ toil in behalf of you, and them in  
 Laodicea, and them in Hierapolis.  
 Luke, the beloved physician, and Demas, salute you.

<sup>e</sup> Chap. i. 7.

The Spoken English NT

Epaphras,<sup>h</sup> who belongs to your community, says hello. This servant<sup>i</sup> of Christ Jesus is always exerting himself in prayers for you. He keeps praying that you’ll stand as people who are mature and totally convinced of God’s will in everything. And I’ll testify this about him: he suffers a lot<sup>j</sup> for you, and the people at Laodicea,<sup>k</sup> and Hierapolis.<sup>l</sup>  
 Luke, my dear friend the doctor, says hello, and so does Demas.<sup>m</sup>

h. Prn. **epp-a-fras**.

i. Lit. “slave”.

j. Or “he works very hard”; lit. “he has much pain/hard work”.

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

l. Prn. *higher-app-a-liss*.

m. Prn. **deem-us**.

Updated ASV

Epaphras, who is one of you, a slave of Christ Jesus, greets you, always struggling on your behalf in his prayers, that you may stand perfect[36] and fully assured in all the will of God. For I bear him witness that he has worked hard for you and for those in Laodicea and in Hierapolis. V. 14 will be placed with the next passage for context.

[36] Or *complete* or *mature*

Wilbur Pickering’s New T.

Epaphras, who is one of you, a slave of Christ, greets you; he is always wrestling in prayer for you, that you may stand perfect and complete in all the will of God.<sup>4</sup> I bear him witness that he has a great zeal for you, and for those in Laodicea and those in Hierapolis. Luke the beloved physician greets you, also Demas.  
 (4) We need more people like Epaphras.

WEB — Messianic Edition

### Literal, almost word-for-word, renderings:

A Faithful Version

Analytical-Literal Translation

Epaphras greets you<sub>p</sub>, the [one] from you<sub>p</sub> [or, [who is one] of you<sub>p</sub>], a slave of Christ, always striving earnestly on your<sub>p</sub> behalf in his prayers, so that you<sub>p</sub> shall stand perfect and having been fulfilled [or, completed] in all [the] will of God. For I testify [concerning] him that he has much zeal on your<sub>p</sub> behalf and [for] the [ones] in Laodicea and the [ones] in Hierapolis. Luke, the beloved physician, greets you<sub>p</sub>, and Demas.

Berean Literal Bible

Bill Puryear translation

Epaphras, the one who [is] from you, the slave of Christ Jesus greets you all, at all times fighting for you in his prayers, in order that you, the mature ones, may hold your ground; that is, by having been fulfilled in the sphere of the entire will of God. For I testify with reference to him that he keeps having much distress on your behalf

	both those in Laodicea and those in Hierapolis. Luke, the beloved physician, greets you, as well as Demas.
C. Thomson updated NT Charles Thomson NT	. Epaphras who is one of you, a servant of Christ, saluteth you, always in his prayers making the most fervent supplications for you, that you may stand perfect and confirmed in all the will of God. For I bear him witness that he hath a great zeal for you, and for those of Laodicea and Hierapolis. Luke the physician, the beloved, saluteth you: so doth Demas.
Context Group Version	Epaphras, who is one of you (pl), a slave of the Anointed Jesus, greets you (pl), always striving for you (pl) in his prayers, that you (pl) may stand whole {fully formed, mature} and fully assured in all the will of God. For I give him witness, that he has much labor for you (pl), and for them in Laodicea, and for them in Hierapolis. Luke, the beloved physician, and Demas greet you (pl).
English Standard Version	.
Far Above All Translation	.
Green's Literal Translation	.
James Allen translation	.
Legacy Standard Bible	.
Literal New Testament	.
Modern English Version	.
Modern Literal Version 2020	Epaphras, a bondservant of Christ, the <i>one</i> from you <sup>o</sup> , greets you <sup>o</sup> . <i>He is</i> always fighting on your <sup>o</sup> behalf in <i>his</i> prayers, in-order-that you <sup>o</sup> might stand complete and having been fulfilled in all the will of God. For* I am testifying of him, that he has much zeal on your <sup>o</sup> behalf, and the ones in Laodicea and the ones in Hierapolis. Luke, the beloved physician and Demas greet you <sup>o</sup> .
New American Standard	.
New European Version	.
New King James Version	.
New Matthew Bible	.
NT (Variant Readings)	Epaphras, who is one of you, a servant of Christ Jesus, greeteth you, always striving for you in his prayers, that ye may stand <sup>o</sup> perfect and fully assured in all the will of God. For I bear him witness, that he hath much *labor for you, and for them in Laodicea, and for them in Hierapolis. <sup>o</sup> <i>Byz.-perfect and fully supplied in all..;</i> *Byz.-zeal Luke, the beloved physician, and Demas greet you.
Niobi Study Bible	.
R. B. Thieme, Jr. translation	Epaphras who is one of you, a bondslave of Christ Jesus, salutes you, at all times he is contending on your behalf by means of his prayers, in order that you mature ones may hold your ground, also having been completely filled up by all doctrine which is what is willed from our God. For I testify with reference to this same one [Epaphras], that he keeps on having much distress for you, also them in Laodicea, also those in Hierapolis. Luke, the beloved physician, salutes you, also Demas.
R. B. Thieme, Jr. trans2	Epaphras, who is one of you, a bond servant of Christ, salutes you. At all times, he is competing on your behalf my means of his prayers, in order that you mature ones may hold your ground also complete having been completely filled up by all doctrine which is willed from our God. For I {Paul} testify with reference to the same one {Epaphras}, that he keeps having much pain or distress on your behalf, also those that are in Laodicea, also those at Hierapolis. Luke, the beloved physician, salutes you, and also Demas {short for Demetrius}.
Revised Geneva Translation	.
Ron Snider translation	.
Updated ASV	.

Updated Bible Version 2.17  
A Voice in the Wilderness

Epaphras, who is one of you, a bondservant of Christ, greets you, always laboring fervently for you in prayers, that you may stand complete and full-grown in all the will of God; for I bear him witness that he has a great zeal for you, and those who are in Laodicea, and those in Hierapolis. Luke the beloved physician, and Demas greet you.

Webster's Translation  
World English Bible  
Worrell New Testament

**The gist of this passage:**  
12-14

Colossians 4:12a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
aspazomai (ἀσπάζομαι) [pronounced <i>as-PAD-zom-ahee</i> ]	<i>to enfold in the arms, that is, (by implication) to salute, (figuratively) to welcome, to embrace, to greet, to take leave</i>	3 <sup>rd</sup> person singular, present (deponent) middle indicative	Strong's #782
humas (ὕμᾱς) [pronounced <i>hoo-MOSS</i> ]	<i>you [all], all of you; to you, towards you [all]</i>	2 <sup>nd</sup> person plural personal pronoun; accusative case	Strong's #5209, (from Strong's #5210; a form of Strong's #4771)
Epaphrâs (Ἐπαφρᾶς) [pronounced <i>ep-af-RASS</i> ]	<i>lovely; transliterated, Epaphras</i>	masculine singular proper noun; a person; nominative case	Strong's #1889

Some claim that this is a contraction for Epaphroditus; and others assert that it is not.

**Translation:** Epaphras greets you (all).

Epaphras greets the Colossians.

Is this a different guy from Epaphroditus? Epaphras is named twice in this epistle and once in Philemon, which epistle was carried to Colosse along with this epistle.

Epaphroditus is spoken of twice in Philippians (Philippians 2:25 4:18). He came out of Philippi with the gift from the Philippians.

Certainly, more thought could be given to this topic, but I will set it aside momentarily. What difference does it make if this is the same man or if these are two different men?

## Colossians 4:12b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ho (ὁ) [pronounced <i>ho</i> ]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
ek (ἐκ) [pronounced <i>ehk</i> ]	<i>out of, out from, from, by, at, of</i>	preposition	Strong's #1537
Here, spelled ex (ἐξ) [pronounced <i>ehks</i> ], because it comes before a vowel.			
humôn (ὑμῶν) [pronounced <i>hoo-MONE</i> ]	<i>of yours, from you; concerning you; you, yourselves</i>	2 <sup>nd</sup> person plural pronoun; genitive/ablative case	Strong's #5216 (genitive case of #5210)

**Translation:** [He is] the (one) from you (all),...

Even though v. 12a continues in v. 12b, the problem lies with translation. We nearly always put the subject at the beginning of a sentence, prior to the verb. The Greek language allows the subject to be placed almost anywhere in the sentence.

Epaphras is said to come from the Colossians. He apparently taught the Colossians at some point (see Colossians 1:7). Is he *out from the Colossians* because he was their pastor or because he is a native of Colosse? We don't know for certain.

## Colossians 4:12c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
doulos (δούλος) [pronounced <i>DEW-loss</i> ]	<i>slave, servant, attendant</i>	masculine singular noun; nominative case	Strong's #1401
Christos (χριστός) [pronounced <i>krees-TOHSS</i> ]	<i>anointed, anointed one, Messiah; transliterated, Christ</i>	masculine singular noun; genitive/ablative case	Strong's #5547
Iêsous (Ἰησοῦς) [pronounced <i>ee-ay-SOOCE</i> ]	<i>Jehovah is salvation; transliterated Jesus, Joshua</i>	proper singular noun; genitive/ablative case	Strong's #2424

**Translation:** ...a slave of Christ Jesus,...

Epaphras is a slave to Christ Jesus, just as Paul is.

## Colossians 4:12d

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
pántote (πάντοτε) [pronounced <i>PAHN-toht-eh</i> ]	<i>always, at all times, ever</i>	adverb	Strong's #3842



Colossians 4:12d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
agōnizomai (ἀγωνίζομαι) [pronounced ag-oh- NIHD-zohm-ahee]	<i>entering into a contest: contending in the gymnastic games; contending with adversaries, one who fights; metaphorically struggling [with difficulties and dangers]; endeavouring with strenuous zeal, striving; obtaining something</i>	masculine singular, present (deponent) middle/passive participle; nominative case	Strong's #75
hupér (ὑπέρ) [pronounced hoop- AIR]	<i>above, over, beyond, across; for, regarding, on behalf of, for the sake of, instead of; in favor of, because of, on account of; as a substitute for</i>	preposition with the genitive case	Strong's #5228
humōn (ὑμῶν) [pronounced hoo- MONE]	<i>of yours, from you; concerning you; you, yourselves</i>	2 <sup>nd</sup> person plural pronoun; genitive/ablative case	Strong's #5216 (genitive case of #5210)
en (ἐν) [pronounced en]	<i>in, in the sphere of, into, on, by means of, with; through; among; against; when, while</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
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
proseuchai (προσευχαί) [pronounced pros-yoo- KHYE]	<i>(earnest) prayers (of worship); by implication oratories (in the chapel)</i>	feminine plural noun; dative, locative or instrumental case	Strong's #4335

**Translation:** ...always contending for you (all) in [his] prayers,...

Epaphras was ver devoted to the Colossians, always speaking of them in his prayers, agonizing over them, as it were. The verb used here is the present (deponent) middle/passive participle of agōnizomai (ἀγωνίζομαι) [pronounced ag-oh-NIHD-zohm-ahee], which means, *entering into a contest: contending in the gymnastic games; contending with adversaries, one who fights; metaphorically struggling [with difficulties and dangers]; endeavouring with strenuous zeal, striving*. Strong's #75. At the very least, Epaphras was praying fervently for the Colossians, his congregation.

Colossians 4:12e			
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
histēmi (ἵστημι) [pronounced HHS-tay- mee]	<i>to stand [up, by]; to set up; to place, to make firm; to keep intact; to establish; to stop</i>	2 <sup>nd</sup> person plural, aorist passive subjunctive	Strong's #2476

## Colossians 4:12e

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
τέλειος (τέλειος) [pronounced TEHL-i-os]	<i>complete, mature, finished; with reference to people, it means a full age, fully grown, mature, adulthood</i>	masculine plural adjective; nominative case	Strong's #5046

**Translation:** ...that you might stand [spiritually] complete,...

Epaphras prays for the Colossians to be complete. The word is τέλειος (τέλειος) [pronounced TEHL-i-os] and it means, *complete, mature, finished; with reference to people, it means a full age, fully grown, mature, adulthood*. Strong's #5046. In other words, there is a stage of Christian growth that Epaphras prays for the Colossians to reach. R. B. Thieme, Jr. has called this construct an edification complex; and he has called this reaching or attaining to supergrace (or the supergrace life).

## Colossians 4:12f

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
πλήροφωρῶ (πληροφορέω) [pronounced play-rof-or-EH-oh]	<i>bearing or bringing full, making full; causing a thing to be shown to the full; fulfilling one's ministry in every part; carrying through to the end, accomplishing; things being accomplished; filling one with any thought, conviction, or inclination; making one certain, persuading, convincing; being persuaded, fully persuaded, convinced or assured</i>	masculine plural, perfect passive participle; nominative case	Strong's #4135
ἐν (ἐν) [pronounced en]	<i>in, in the sphere of, into, on, by means of, with; through; among; against; when, while</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
παντί (παντί) [pronounced pahn-TEE]	<i>each, every, any; all, entire; anyone, all things, everything; some [of all types]</i>	neuter singular adjective, locative, dative and instrumental cases	Strong's #3956
θέλημα (θέλημα) [pronounced THEHL-ay-mah]	<i>will, choice, inclination, desire, pleasure; volition; what one wishes or has determined shall be done; of the purpose of God to bless mankind through Christ; of what God wishes to be done by us; commands, precepts, purpose, decree</i>	neuter singular noun; dative, locative or instrumental case	Strong's #2307
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

## Colossians 4:12f

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
theos (θεός) [pronounced <i>theh-OSS</i> ]	God, [the true] God; divine being; god, goddess, divinity	masculine singular noun, genitive/ablative case	Strong's #2316

**Translation:** ...even having been fulfilled through every will of the God.

The verb used here appears to have a diverse number of meanings. It is the perfect passive participle of plêrophoreô (πληροφορέω) [pronounced *play-rof-or-EH-oh*], which means, *bearing or bringing full, making full; causing a thing to be shown to the full; fulfilling one's ministry in every part; carrying through to the end, accomplishing; things being accomplished; filling one with any thought, conviction, or inclination; making one certain, persuading, convincing; being persuaded, fully persuaded, convinced or assured.* Strong's #4135.

This is to take place in the sphere of or through *every will of the God*. There is a conforming which takes place, our will being persuaded or convinced or every will of God (which we might understand to be, every aspect of the plan of God).

Colossians 4:12 Epaphras greets you (all). [He is] the (one) from you (all), a slave of Christ Jesus, always contending for you (all) in [his] prayers, that you might stand [spiritually] complete, even having been fulfilled through every will of the God. (Kukis mostly literal translation)

## Colossians 4:13a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
martureô (μαρτυρέω) [pronounced <i>mar-too-REH-oh</i> ]	to be a witness, to testify (literally or figuratively); to charge, to give [evidence], to bear record, to have (obtain) a good (honest) report, to be well reported of, to have testimony, to (be, bear, give, obtain) witness	1 <sup>st</sup> person singular, present active indicative	Strong's #3140
gár (γάρ) [pronounced <i>gahr</i> ]	for, for you see; and, as, because (that), but, even, for indeed, no doubt, seeing, then, therefore, verily, what, why, yet	postpositive explanatory particle	Strong's #1063
autô (αὐτῷ) [pronounced <i>ow-TOH</i> ]	in him, by him, to him; for him; by means of him; with me; same	3 <sup>rd</sup> person masculine singular personal pronoun; locative, dative or instrumental case	Strong's #846

**Translation:** For I keep on testifying to him...

Although *God* is the nearest masculine singular noun, most translators believe Paul is continuing to speak about Epaphras, giving his witness or testimony *in Him*.

Had the masculine singular personal pronoun been in the genitive/ablative case, then Paul's witness or testimony would be of him. However, the dative case could mean, *in him, by him, to him; for him; by means of him*.

Strong's #846. Based on these words alone, where they are found, Paul appears to be giving his testimony in Him, by Him—that is, in God or by God.

On the other hand, could this simply mean, *For I keep on bearing witness to him?* Is does make sense for the 3<sup>rd</sup> person masculine singular noun to refer to the same person, and Paul continues to speak of him in v. 13b.

Colossians 4:13b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hóti (ὅτι) [pronounced HOH-tee]	<i>that, because, for, since; as concerning that; as though; before a quotation, this can mean, quote</i>	demonstrative or causal conjunction	Strong's #3754
echô (ἔχω) [pronounced EHKH-oh]	<i>to have [and/or] hold; to own, to possess, to adhere to, to cling to</i>	3 <sup>rd</sup> person singular, present active indicative	Strong's #2192
polus, pollos (πολύς, πολλός) [pronounced poll-OOS, pol-LOSS]	<i>many, much, great, large; often, mostly, long, lengthy, largely as a substantive: many things</i>	masculine singular adjective; accusative case	Strong's #4183
rónos (πόνος) [pronounced POHN-oss]	<i>intense desire; great trouble; toil, labor, distress, suffering, anguish, pain</i>	masculine singular noun; accusative case	Strong's #4192
humôn (ὑμῶν) [pronounced hoo-MONE]	<i>of yours, from you; concerning you; you, yourselves</i>	2 <sup>nd</sup> person plural pronoun; genitive/ablative case	Strong's #5216 (genitive case of #5210)

**Translation:** ...that he keeps on having a great intense desire concerning you (all)...

Epaphras keeps on having a great intense desire concerning the Colossians. This would make perfect sense, having been their pastor-teacher.

Colossians 4:13c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
tôn (τῶν) [pronounced tohn]	<i>the, of the, from the; of this, from that, [away, out] from the; from the source of; by the; than the</i>	masculine plural definite article; genitive and ablative cases	Strong's #3588
en (ἐν) [pronounced en]	<i>in, in the sphere of, into, on, by means of, with; through; among; against; when, while</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
Laodíkeia (Λαοδίκεια) [pronounced lah-od-IK-i-ah]	<i>justice of the people; transliterated, Laodicea, Laodikeia</i>	feminine singular proper noun; a location; dative, locative or instrumental case	Strong's #2993

## Colossians 4:13c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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Thayer: *Laodicea [was] a city of Phrygia, situated on the river Lycus not far from Colosse. It was destroyed by an earthquake in 66 A.D. and rebuilt by Marcus Aurelius. It was the seat of the Christian church.*

**Translation:** ...and [for] the (ones) in Laodicea...

Epaphras also has a concern for the believers in Laodicea.

Thayer gives the description, *Laodicea [was] a city of Phrygia, situated on the river Lycus not far from Colosse. It was destroyed by an earthquake in 66 A.D. and rebuilt by Marcus Aurelius. It was the seat of the Christian church.*<sup>20</sup>

## Colossians 4:13d

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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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
τῶν (τῶν) [pronounced <i>tohn</i> ]	<i>the, of the, from the; of this, from that, [away, out] from the; from the source of; by the; than the</i>	masculine plural definite article; genitive and ablative cases	Strong's #3588
ἐν (ἐν) [pronounced <i>en</i> ]	<i>in, in the sphere of, into, on, by means of, with; through; among; against; when, while</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
Hierápolis (Ἱεράπολις) [pronounced <i>hee-er-AHP-ol-iç</i> ]	<i>holy city; transliterated, Hierapolis</i>	feminine singular proper noun; location; dative, locative or instrumental case	Strong's #2404 hapax legomenon

Thayer: *Hierapolis [was] a city of Phrygia, situated above the junction of the rivers Lycus and Maeander, near Colosse and Laodicea.*

**Translation:** ...and [for] the (ones) in Hieropolis.

Epaphras also has great concerns for the believers in Hieropolis.

Thayer describes this city: *Hierapolis [was] a city of Phrygia, situated above the junction of the rivers Lycus and Maeander, near Colosse and Laodicea.*<sup>21</sup>

Given that Epaphroditus comes out of Philippi or has a close relationship with Philippi, if this is a reference to the same man, would not Philippi be included here as well? For this reason, I would suggest that these are different men.

Colossians 4:13 For I keep on testifying to him that he keeps on having a great intense desire concerning you (all) and [for] the (ones) in Laodicea and [for] the (ones) in Hieropolis. (Kukis mostly literal translation)

<sup>20</sup> Thayer's Greek English Lexicon of the Old Testament (©1889), edited version for e-sword, Strong's. #2993.

<sup>21</sup> Thayer's Greek English Lexicon of the Old Testament (©1889), edited version for e-sword, Strong's. #2404.

## Colossians 4:14a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
aspazomai (ἀσπάζομαι) [pronounced as-PAD-zom-ahee]	<i>to enfold in the arms, that is, (by implication) to salute, (figuratively) to welcome, to embrace, to greet, to take leave</i>	3 <sup>rd</sup> person singular, present (deponent) middle indicative	Strong's #782
humas (ὕμας) [pronounced hoo-MOSS]	<i>you [all], all of you; to you, towards you [all]</i>	2 <sup>nd</sup> person plural personal pronoun; accusative case	Strong's #5209, (from Strong's #5210; a form of Strong's #4771)
Loukâs (Λουκᾶς) [pronounced loo-KASS]	<i>light-giving; transliterated, Lukas, Luke</i>	masculine singular proper noun; person; nominative case	Strong's #3065

Thayer: *Luke or Lucus [was] a Gentile Christian, the companion of Paul in preaching the gospel and on his many journeys; he was a physician and author of the book of Luke and Acts in the NT.*

**Translation:** Luke [also] greets you (all).

Paul is also with Luke, and Luke sends his greetings to the believers in Colosse.

## Colossians 4:14b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ho (ὁ) [pronounced ho]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
iatros (ἰατρός) [pronounced ee-at-ROSS]	<i>a physician</i>	masculine singular noun, nominative case	Strong's #2395
ho (ὁ) [pronounced ho]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
agapêtos (ἀγαπητός) [pronounced ag-ap-ay-TOSS]	<i>[dearly, well] beloved, esteemed, dear, favourite, worthy of love</i>	masculine singular adjective, nominative case	Strong's #27

**Translation:** [He is] the physician, the beloved one.

As was done back in v. 12, we simply separate this into a new sentence in the English. Luke is called a physician and beloved.

## Colossians 4:14c

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
Dēmâs (Δημᾶς) [pronounced day-MASS]	<i>governor of the people; transliterated, Demas</i>	masculine singular proper noun; person; nominative case	Strong's #1214

Thayer: *Demas [was] a companion of Paul, who deserted the apostle when he was a prisoner at Rome and returned to Thessalonica.*

**Translation:** Also, Demas [greet<sup>s</sup> you all]. (Kukis mostly literal translation)

There is another person mentioned here, Demas. He sends his greetings as well.

This group will be mentioned in Paul's letter to Philemon. Philemon 1:23–24 *Epaphras, my fellow prisoner in Christ Jesus, sends greetings to you, and so do Mark, Aristarchus, Demas, and Luke, my fellow workers.* (ESV)

Unfortunately, Demas will later to be said to desert Paul. 2Timothy 4:10–11 *For Demas, in love with this present world, has deserted me and gone to Thessalonica. Crescens has gone to Galatia, Titus to Dalmatia. Luke alone is with me. Get Mark and bring him with you, for he is very useful to me for ministry.* (ESV)

That is somewhat of a sad postscript in Paul's final letter to Timothy.

Colossians 4:14 *Luke [also] greet<sup>s</sup> you (all). [He is] the physician, the beloved one. Also, Demas [greet<sup>s</sup> you all].* (Kukis mostly literal translation)

Colossians 4:12–14 *Epaphras greet<sup>s</sup> you (all). [He is] the (one) from you (all), a slave of Christ Jesus, always contending for you (all) in [his] prayers, that you might stand [spiritually] complete, even having been fulfilled through every will of the God. For I keep on testifying to him that he keeps on having a great intense desire concerning you (all) and [for] the (ones) in Laodicea and [for] the (ones) in Hieropolis. Luke [also] greet<sup>s</sup> you (all). [He is] the physician, the beloved one. Also, Demas [greet<sup>s</sup> you all].* (Kukis mostly literal translation)

Colossians 4:12–14 *Epaphras greet<sup>s</sup> you all. He came from you as a slave of Christ Jesus. He is always contending for you in his prayers, calling for you to stand spiritually complete having been fulfilled through all the will of God. I am a witness to him that he has this great intense desire concerning all of you in Colosse, as well as for those in Laodicea and those in Hieropolis. Luke, the physician and beloved one greet<sup>s</sup> you, as does Demas.* (Kukis paraphrase)

You (all) salute the (ones) in Laodicea, brothers, and Nymphas and the ekklesia according to the house of him. And when was read with you the epistle, you (all) make that even in the ekklesia of Laodiceans it might be read; and the (letter) out from Laodicea that even you (all) might read. And tell Archippus, "Behold the service which you received in a Lord, that her you might keep on fulfilling."

Colossians  
4:15–17

You (all) [also] greet the (ones) in Laodicea, the brothers [there], and Nympha and the church in her home. And when the epistle was read, you (all) see [lit., *do, make, accomplish*] that it might be read even in the church of the Laodicians; and that the (letter) from Laodicea you (all) might also read. Also tell Archippus, "Take heed of the ministry which you have received in the Lord, that you might continue fulfilling it."

Also greet the brothers who are in Laodicea, as well as Nympha and the church which is held in her home. And when you read this letter in church, make copies of it and send on to the church at Laodicea. Also, they have a letter from me and get a copy of that to read in your assembly. Also tell Archippus to give some thought to the ministry which he has in the Lord, and that he keep on doing what needs to be done.

Here is how others have translated this passage:

#### Ancient texts:

Westcott-Hort Text (Greek)	You (all) salute the (ones) in Laodicea, brothers, and Nymphas and the ekklesia according to the house of him. And when was read with you the epistle, you (all) make that even in the ekklesia of Laodiceans it might be read; and the (letter) out from Laodicea that even you (all) might read. And tell Archippus, "Behold the service which you received in a Lord, that her you might keep on fulfilling."
Complete Apostles Bible	Greet the brothers who are in Laodicea, and Nymphas and the church in his house. And whenever this letter is read before you, see that it is also read in the church of the Laodiceans, and that you also read the one from Laodicea. And say to Archippus, "Take heed to the ministry which you received in the Lord, that you fulfill it."
Douay-Rheims 1899 (Amer.)	Salute the brethren who are at Laodicea: and Nymphas and the church that is in his house. And when this epistle shall have been read with you, cause that it be read also in the church of the Laodiceans: and that you read that which is of the Laodiceans. And say to Archippus: Take heed to the ministry which thou hast received in the Lord, that thou fulfil it.
Holy Aramaic Scriptures Original Aramaic NT	. Invoke the peace of the brethren in Laidiqia and of Numpha and of the church which is in his house. And whenever this letter is read to you, cause it to be read in the church of Laidiqia and read that which was written from Laidiqia. And tell Arkippus, "Remember the ministry that you have received in Our Lord, that you finish it."
Lamsa Peshitta (Syriac)	.

Significant differences:

#### Limited Vocabulary Translations:

Bible in Basic English	Give my love to the brothers in Laodicea and to Nymphas and the church in their house. And when this letter has been made public among you, let the same be done in the church of Laodicea; and see that you have the letter from Laodicea.
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Bible in Worldwide English	<p>Say to Archippus, See that you do the work which the Lord has given you to do. Give my greetings to the brothers at Laodicea, and also to Nympha and the church people who meet in her house.</p> <p>When you have read this letter, then be sure that it is also read to the church people in Laodicea. And be sure that you read the letter which will be sent to you from Laodicea.</p> <p>Tell Archippus, See that you do all the work which the Lord has given you to do.</p>
Easy English Easy-to-Read Version–2008	<p>. Give our greetings to the brothers and sisters in Laodicea. Greetings also to Nympha and to the church that meets in her house. After this letter is read to you, be sure it is also read to the church in Laodicea. And you read the letter that I wrote to them. Tell Archippus, "Be sure to do the work the Lord gave you."</p>
God's Word™	<p>Greet our brothers and sisters in Laodicea, especially Nympha and the church that meets in her house. After you have read this letter, read it in the church at Laodicea. Make sure that you also read the letter from Laodicea. Tell Archippus to complete all the work that he started as the Lord's servant.</p>
Good News Bible (TEV)	<p>Give our best wishes to the believers in Laodicea and to Nympha and the church that meets in her house. After you read this letter, make sure that it is read also in the church at Laodicea. At the same time, you are to read the letter that the believers in Laodicea will send you.</p> <p>And tell Archippus, "Be sure to finish the task you were given in the Lord's service."</p>
J. B. Phillips	.
<i>The Message</i>	.
NIRV	.
New Life Version	.
Radiant New Testament	.
New Simplified Bible	.
<b>Thought-for-thought translations; dynamic translations; paraphrases:</b>	
Casual English Version	.
Contemporary English V.	<p>Give my greetings to the followers at Laodicea, especially to Nympha and the church that meets in her home. After this letter has been read to your people, be sure to have it read in the church at Laodicea. And you should read the letter that I have sent to them. Remind Archippus to do the work that the Lord has given him to do.</p>
Goodspeed New Testament	.
The Living Bible	.
New Berkeley Version	.
New Living Translation	.
The Passion Translation	<p>Give my greetings to all the believers in Laodicea. And pray for dear Nymphas and the church that gathers in her home. Once you've read this letter publicly to the church, please send it on to the church of the Laodiceans, and make sure you read the letter that I wrote to them. Be sure you give Archippus this message: "Be faithful to complete the ministry you received from our Lord Jesus!"</p>
Plain English Version	.
UnfoldingWord Simplified T.	<p>Greet the fellow believers who live in Laodicea, and greet Nympha and the group of believers that meets in her house. After someone reads this letter among you, have someone also read it to the assembly in Laodicea. And read the letter from Laodicea, too. Tell Archippus to make sure that he completes the task that God gave him to do.</p>
Williams' New Testament	<p>Remember me to the brothers in Laodicea and to Nympha and the church that meets at her house. When this letter has been read to you, have it read to the church at Laodicea too, and see to it that you too read the one that is coming from</p>

Laodicea. And tell Archippus, "See to it that you continue until you fill full your ministry which you received in the Lord's work."

### Partially literal and partially paraphrased translations:

American English Bible	.
Beck's American Translation	.
Breakthrough Version	Say hello to the brothers in Laodicea and to Nymphas and the assembly throughout her house. And when <i>this</i> letter is read beside you, make <i>sure</i> that it is also read in the assembly of Laodiceans and that you also read the <i>one</i> from Laodicea. And say to Archippus, "See to the <i>task</i> of serving that you received in <i>the</i> Master, so that you may fill <i>it</i> up."
Common English Bible	.
Len Gane Paraphrase	Greet the brothers who are in Laodicea, Nymphas, and the church in his house. When this letter is read among you, see to it that it is also read in the Laodicean church and you likewise read the [one] to Laodicea. Tell Archippus, "Insure that the ministry you have received in the Lord, so that you fulfill it.
A. Campbell's Living Oracles	Salute the brethren in Laodicea; and Nymphas, and the congregation in his house. And when this epistle has been read to you, cause that it be read also in the congregation of the Laodiceans; and that you also read the one from Laodicea. And say to Archippus, Take heed to the ministry, which you have received in the Lord, that you may fulfill it.
New Advent (Knox) Bible	.
NT for Everyone	.
20 <sup>th</sup> Century New Testament	Give my greeting to the Brethren at Laodicea, and to Nymphe, and to the Church that meets at her house. And when this letter has been read to you, see that it is also read before the Church at Laodicea, and that you yourselves read the letter which will be forwarded from there. Give this message to Archippus--'Take care to discharge to the best of your ability the office to which you were appointed in the Master's Cause.'

### Mostly literal renderings (with some occasional paraphrasing):

An Understandable Version	.
Berean Study Bible	.
Christian Standard Bible	.
Conservapedia Translation	.
Revised Ferrar-Fenton Bible	.
Free Bible Version	Greet the believers that are in Laodicea—Nympha too, and the church that meets in her house. And when this letter has been read to you, make sure it's read to the church in Laodicea too, and that you also read the letter sent to Laodicea. Tell Archippus, "See that you follow through in doing the ministry God gave you."
The Heritage Bible	Embrace the brothers in Laodicea, and Nymphas, and the church at his house. And when this letter is read before you, cause that it is read also in the Laodicea church, and that the one out of Laodicea you also read. And say to Archippus, Look out for the ministry which you took to yourself in the Lord, that you fulfill it..
International Standard V	Give my greetings to the brothers in Laodicea, especially to Nympha and the church that is in her house. When this letter has been read among you, have it read also in the church of the Laodiceans, and be sure to read the one from Laodicea. Tell Archippus, "See that you complete the ministry you have received from the Lord."
Lexham Bible	.
Montgomery NT	.

NIV, ©2011 Riverside New Testament	.	Give our greeting to the brethren in Laodicea and to Nympha and the church that meets in her house. When this letter has been read among you, have it read in the church of the Laodiceans, and you are to read the letter that will come from Laodicea. Say to Archippus, See to it that you fully perform the service which you have accepted in the Lord.
Leicester A. Sawyer's NT	.	Salute the brothers in Laodicea, and Nymphas, and the assembly at his house. And when this letter has been read with you, cause that it be also read by the church of the Laodiceans; and do you also read that from Laodicea. And say to Archippus, Attend to your ministry which you received in the Lord, to perform it fully.
The Spoken English NT UnfoldingWord Literal Text Urim-Thummim Version Weymouth New Testament	.	Christian greetings to the brethren at Laodicea, especially to Nymphas, and to the Church that meets at their house. And when this Letter has been read among you, let it be read also in the Church of the Laodiceans, and you in turn must read the one I am sending to Laodicea. And tell Archippus to discharge carefully the duties devolving upon him as a servant of the Lord.
Wikipedia Bible Project Worsley's New Testament	.	.

#### Catholic Bibles (those having the imprimatur):

Christian Community (1988)	.	Greetings from Luke, our dear doctor and from Demas. Greet the brothers and sisters of Laodicea, and don't forget Nympha and the church that gathers in her house. V. 14 is included for context. 2Tim 4:11 After reading this letter, see that it is read in the Church of the Lao - diceans, and have the letter they received read in yours. And say to Archi pus, "Do not forget the ministry given to you in the Lord." 1Thes 5:27; Rev 1:3 Phlm 1:2
New American Bible (2011)	.	
New Catholic Bible	.	
New Jerusalem Bible	.	
NRSV (Anglicized Cath. Ed.)	.	
Revised English Bible—1989	.	

#### Jewish/Hebrew Names Bibles:

Complete Jewish Bible Eth Cipher Translation	.	Salute the brethren which are in Laodikeia, and Nymphas, and the called out assembly which is in his house. And when this cepher is read among you, cause that it be read also in the assembly of the Laodikeans; and that ye likewise read the <i>ceph</i> er from Laodikeia. And say to Archippus, Take heed to the ministry which you have received in <i>Yahuah</i> , that you fulfil it.
Hebraic Roots Bible Holy New Covenant Trans.	.	Greet the brothers in Laodicea. Greet Nympha and the group that meets in her home. After this letter has been read to all of you, see that it is read to the called out group in Laodicea. Then you can read the letter which they received. Tell this to Archippus: "Be sure that you finish the work you received in the Lord!"
The Scriptures 2009	.	Greet the brothers in Laodikeia, and Numpha and the assembly that is in his house. And when this letter is read among you, see that it is read also in the assembly of the Laodikeians, and that you likewise read the letter from Laodikeia. And say to Archippos, "See to the service which you have received in the Master, so that you complete it."

Tree of Life Version Greet the brothers and sisters in Laodicea, as well as Nympha and the community that meets in her house. When this letter has been read among you, make sure that it is also read in Messiah's community of Laodicea. In turn, you should read my letter coming from Laodicea. Tell Archippus, "See to it that you complete the service you have received in the Lord, that you may fulfill it."

### Weird English, Old English, Anachronistic English Translations:

Accurate New Testament ...greet! the in laodicea brothers and nympha and the in house [of] her congregation and when may be read with you\* The Letter make! that and in the [of] laodiceans congregation [She] may be read and the [one] from laodicea that and You\* may read and say! [to] archippus see! the service whom [You] receive in lord that her [You] may fill...

Alpha & Omega Bible  
Awful Scroll Bible

.  
Be greeting the brothers, from-within Laodicea and Nymphas, and they called-out down along their houses.  
And as-when- this arranged-upon letter, -shall be came-up-to-be-known among yous, be making in order that it shall be came-up-to-be-known, also from-within they called-out of the Laodiceans, and in order that, yous shall also come-up-to-know theirs from Laodicea.  
Also be said to Archippus, "Be discerning the ministry which you took-near from-within the Lord, in order that you shall fulfill it."

Concordant Literal Version  
exeGesés companion Bible

.  
Salute the brothers in Laodicea and Nymphas and the ecclesia in his house.  
And whenever this epistle is read among you, also have it read in the ecclesia of the Laodiceans; and that you likewise read that from Laodicea.  
And say to Archippus,  
See to the ministry you took in Adonay, to fulfil/shalam it.

God's Truth (Tyndale)  
Orthodox Jewish Bible

.  
Drishat Shalom to the Achim b'Moshiach in Laodicea and to Nymphas and the Brit Chadasha kehillah at her bais.  
And whenever this iggeret ([hakodesh] holy epistle) is read before you, make sure also that it is read in the Moshiach's Brit Chadasha Kehillah of the Laodiceans, and also you should read the iggeret [hakodesh] of the Laodiceans.  
And say to Archippus, "Give attention to the avodas kodesh ministry which you received in Adoneinu, that you fulfill it."

Rotherham's Emphasized B. .

### Expanded/Embellished Bibles:

*The Amplified Bible*  
An Understandable Version

.  
Greet the brothers who are at Laodicia, and Nympha, along with the church that meets in her house. And when this letter has been read to you people, see that it is read in the church of the Laodicians also. And see that you read the letter [coming] from Laodicia also. [Note: This could have been a reference to the letter to the Ephesians]. And tell Archippus [Note: He may have been the preacher at Colosse or Laodicia. See Philemon 1:1-2]; "See to it that you fulfill your ministry [there], which you have received in [the service of] the Lord."

Brodie's Expanded Trans.

Salute the brethren in Laodicea, especially Nymphas and the assembly of believers at her house [home church].

And when this letter [Epistle to the Colossians] has been read and taught in your presence, do it thoroughly [verse-by-verse exegesis], so that it may also be read and taught in the church of the Laodiceans, and that you [Colossian believers] likewise read and teach the one from the Laodiceans [Epistle to the Ephesians]. Also tell Archippus: Pay attention to the ministry which you received from the Lord, in order that you might fulfill it [complete in every detail].

The Expanded Bible  
Jonathan Mitchell NT

Embrace and greet the brothers within Laodicea, also Nympha and the called-out gathering (or: community) that corresponds to her [other MSS: from their] house. And whenever the letter (or: epistle) may be read (caused to be known again) beside you (= in your presence and to you), you folks make an arrangement to the end that it may also be read within the set-apart community of the Laodiceans; and so that you folks may also read the one from out of Laodicea. And say to Archippus, "Be constantly observing and seeing to the attending service which you received and took to your side, within [the] Lord [= Christ or Yahweh], to the end that you may make it full (or: fulfill it)."

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

### Bible Translations with Many Footnotes:

Lexham Bible

Greet the brothers in Laodicea, and Nympha and the church in her [Some manuscripts, including the majority of Byzantine minuscules, read the masculine form of the pronoun here ("his"), understanding the form of the name "Nympha" earlier in the verse to be masculine] house. And whenever this letter is read among you, see to it [Literally "cause"] that it is read also among the Laodicean church, and that you also read the *letter* from Laodicea. And tell Archippus, "Direct your attention to the ministry that you received in the Lord, in order that you may complete it."

NET Bible®

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

Salute ye the brethren [in Laodicea],  
Also Nymphas<sup>f</sup> and the assembly<sup>f</sup> [which meeteth at her house].  
And <as soon as the epistle hath been read amongst you> cause that [in the assembly of Laodiceans also] it be read;  
And [that from Laodicea] that [ye also] read.  
And say to Archippus:  
Be taking heed unto the ministry which thou hast accepted in the Lord,—  
That [the same] thou fulfil.

<sup>f</sup>Ap: "Assembly."

It is well-known that the Greek word for "Church" is ecclesia; and that ecclesia strictly and fully means "called-out assembly;" but inasmuch as a phrase only very awkwardly represents a single word, and by frequent repetition may become wearisome, not to say even misleading (by forcing one element of the significance into unnatural prominence), it has been deemed sufficient in this version to let "assembly" uniformly stand for the original ecclesia, and to leave the reader to invest the word with that accession of ideas which the known facts gather about it. The "call" of the glad-message can be read by everyone who cares to inform himself; the separateness of the standing and life to which the summons invites can be readily ascertained; and so the lofty ideal set before the assembly of the Son of God may soon disclose itself to the humble and ardent inquirer. It must be left for each reader to judge how

far existing ecclesiastical organisations help or hinder the attainment of that ideal. Only let no one presume to dim the divinely given image.

The Spoken English NT

Say hello to the brothers and sisters in Laodicea, and to Nymphan and the community that meets in her house.<sup>o</sup>

And when this letter gets read by your community, make sure it gets read by the Laodicean<sup>p</sup> community too-and you should read theirs.

And tell Archippus,<sup>q</sup> “Take care of the ministry<sup>r</sup> that you’ve received in the Lord-make sure that you finish it”.

o. Some mss have “Nymphas and...his house”. It’s not totally certain that this person was a woman.

p. Prn. *lay-oh-dis-see-an*.

q. Prn. *ar-kipp-us*.

r. Or “See to the task”.

Updated ASV

**Paul’s Coworkers Luke and Demas**

Luke the beloved physician greets you, as does Demas. Greet the brothers who are in Laodicea, and Nympha, and the congregation[37] that is in her[38] house. When the letter has been read among you, have it also read in the congregation[39] of the Laodiceans; and see that you also read the letter from Laodicea. And say to Archippus, “See that you fulfill the ministry that you have received in the Lord.” V. 14 is included for context.

[37] Congregation: (Heb. קָהָל qahal; Gr. ἐκκλησία ekklēsia) A congregation of Christians. A group of Christians who gather for a Christian meeting, implying an interacting membership. In the Hebrew Scriptures, it usually refers to the nation of Israel, i.e., “the assembly of Israel” or “the congregation of Israel.” The Greek New Testament refers to congregations of Christians and the Christian congregation as a whole. – Num. 20:8; Deut. 4:10; 1 Ki 8:22; Ac 9:31; Rom. 16:5; 1 Cor. 14:4.

[38] Nympha, and the congregation that is in her house is the original wording according to the earliest and weightiest MS B, and 0278 1739 1881 syr<sup>h</sup> cop<sup>sa</sup>. There are two variant readings are (1) “Nymphas and the congregation in **his** house” D (F G) Ψ Maj syr,<sup>hmg</sup> and (2) “Nympha and the congregation in **their** house” κ A C P 33 com<sup>bo</sup>.

[39] See 4:15 fn.

Wilbur Pickering’s New T.

Greet the brothers who are in Laodicea, and Nymphas and the congregation at his<sup>5</sup> house. Now when this letter has been read among you, see that it is also read in the Laodicean congregation,<sup>6</sup> and that you in turn read the letter from Laodicea. And say to Archippus, “See to it that you complete the work that you received in the Lord.”<sup>7</sup>

(5) Perhaps 1% of the Greek manuscripts, of dubious quality, have ‘her’ (as in NIV, NASB, LB, TEV, etc.).

(6) Paul expected his letters to have a wide circulation.

(7) This personal word is unusual in a letter to the church. Since Paul had never been to Colosse, he must have known Archippus from somewhere else, but happened to know that he was in Colosse at that time.

WEB — Messianic Edition .

### Literal, almost word-for-word, renderings:

A Faithful Version

Salute the brethren in Laodicea, and Nymphas, and the church in his house. After you have read the epistle, see that it also is read in the church of the Laodiceans, and that you also read the one from Laodicea. And say this to Archippus: Devote yourself to the ministry that you have received in the Lord, to fulfill it.

Analytical-Literal Translation

Greet the brothers [and sisters] in Laodicea, and [also] Nymphas and the assembly in his house. And when this epistle is read before you<sup>p</sup>, cause that it shall also be read aloud in the assembly of the Laodiceans, and you should also read the [epistle]

	from Laodicea. And say to Archippus, "Be seeing to the ministry which you received in [the] Lord, so that you shall be fulfilling it."
Berean Literal Bible Bill Puryear translation	. Greet those believers in Laodicea as well as Nympha and the assembly in her house. Now when this letter is exegeted in your presence, do [it], in order that it might also be exegeted in the assembly of the Laodiceans, and in order that you might also exegete the one from the Laodiceans. And command Archippos: 'Pay attention to the ministry which you received because of the Lord, in order that you may fulfill it.'
C. Thomson updated NT Charles Thomson NT	. Salute the brethren at Laodicea, particularly Nymphas and the congregation at his house. And when this letter hath been read among you cause it to be read also in the congregation of the Laodiceans; and read ye that from Laodicea. And say to Archippus, Be careful to discharge the office which thou hast received from the Lord.
Context Group Version	Greet the brothers that are in Laodicea, and Nymphas and the governing assembly that is in her house. And when this letter has been read among you (pl), cause that it be read also in the governing assembly of the Laodiceans; and that you (pl) also read the letter from Laodicea. And say to Archippus, Take heed to the service which you have received in the Lord, that you fulfill it.
English Standard Version Far Above All Translation	. Greet the brothers in Laodicea and Nymphas and the church at his house, and when this epistle is read among you, arrange for it to be read in the church of the Loadiceans too and that you also read the <i>one</i> from Laodicea, and say to Archipas, "See to the ministry which you received in <i>the</i> Lord – that you fulfil it."
Green's Literal Translation James Allen translation Legacy Standard Bible Literal New Testament Literal Standard Version	. . . . Lukas greets you, the beloved physician, and Demas; those in Laodicea greet you—brothers, and Nymphas, and the assembly in his house; and when the letter may be read with you, cause that it may also be read in the assembly of the Laodiceans, and the [letter] from Laodicea that you also may read; and say to Archippus, "See to the ministry that you received in the LORD, that you may fulfill it." V. 14 is included for context.
Modern English Version Modern Literal Version 2020	. Greet <sup>o</sup> the brethren in Laodicea, and Nymphas, and the congregation* <i>which is</i> in his house. And whenever the letter <i>here</i> is read before you <sup>o</sup> , do* <sup>o</sup> <i>forward it</i> , in-order-that it should also be read in the congregation* of the Laodiceans, and in-order-that you <sup>o</sup> also should read the <i>letter</i> from Laodicea. And say <sup>o</sup> to Archippus, Beware <i>that</i> the service which you received in the Lord, that* you should fulfill it.
New American Standard New European Version New King James Version New Matthew Bible NT (Variant Readings)	. . . . Greet the brethren that are in Laodicea, and <sup>o</sup> Nympha, and the church that is in her house. And when this epistle hath been read among you, cause that it be read also in the church of the Laodiceans; and that ye also read the epistle from Laodicea. And say to Archippus, Take heed to the ministry which thou hast received in the Lord, that thou fulfill it. <sup>o</sup> Byz.- <i>Nymphas and the church that is in his house.</i>
Niobi Study Bible	. Title

R. B. Thieme, Jr. translation Salute the one brothers in Laodicea, even Nymphas and the church which is in her home.

And when this epistle has been taught exegetically in your presence, execute the following command in order that it [Colossians] may be taught exegetically in the Church of the Laodiceans; and that one [Ephesians] from Laodicea circulate it in order that Ephesians might be taught.

Tell Archipus, Pay attention to your ministry which you have taken over because of the Lord, in order that you might fulfill that same ministry.

R. B. Thieme, Jr. trans2

'Send greetings to/salute the ones in Laodicea, and Nymphas {the elect lady, a tremendous super grace female Believer mentioned also in John II}, and the church which is in her home.

And when this epistle {Colossians} has been taught exegetical in your presence, execute the following command in order that it may be taught {verse by verse} exegetically in the church of the Laodiceans. And that one from Laodicea {the Book of Ephesians} circulate it. In order that it {book of Ephesians} also might be taught exegetically.

Command Archippus, "Pay attention to YOUR ministry which you have taken over because of the Lord, that you fulfill that same ministry!".

Revised Geneva Translation .

Ron Snider translation .

Updated ASV .

Updated Bible Version 2.17 .

A Voice in the Wilderness .

Webster's Translation .

World English Bible .

Worrell New Testament .

### The gist of this passage:

15-17

## Colossians 4:15a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
aspazomai (ἀσπάζομαι) [pronounced as-PAD-zom-ah-ee]	<i>enfold in the arms, that is, (by implication) salute, (figuratively) welcome, embrace, greet, take leave</i>	2 <sup>nd</sup> person plural, aorist (deponent) middle imperative	Strong's #782
tous (τοὺς) [pronounced tooz]	<i>the; these, to those; towards them; some</i>	masculine plural definite article; accusative case; also used as a demonstrative pronoun	Strong's #3588
en (ἐν) [pronounced en]	<i>in, in the sphere of, into, on, by means of, with; through; among; against; when, while</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
Laodíkeia (Λαοδίκεια) [pronounced lah-od-IK-i-ah]	<i>justice of the people; transliterated, Laodicea, Laodikeia</i>	feminine singular proper noun; a location; dative, locative or instrumental case	Strong's #2993



## Colossians 4:15a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
adelphoi (ἀδελφοί) [pronounced <i>ad-el-FOY</i> ]	<i>brothers, brethren (literally or figuratively); figuratively for, royal family</i>	masculine plural noun, accusative case	Strong's #80

**Translation:** You (all) [also] greet the (ones) in Laodicea, the brothers [there],...

Laodicea was near to Colosse. There was some interaction between the two cities and between the churches found in the two cities. To travel from one city to the next was not a big deal.

## Colossians 4:15b

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
Numphâs (Νυμφᾶς) [pronounced <i>noom-FAHS</i> ]	<i>bridegroom; transliterated, Nymphas, Numphas</i>	masculine singular proper noun; person; accusative case	Strong's #3564 hapax legomenon

In the four ancient manuscripts I reference, all of them appear to have the masculine singular proper noun, accusative case of Numphâs (Νυμφᾶς) [pronounced *noom-FAHS*]. However, there is strong disagreement that this is a reference to a man.

There is apparently an alternate reading:

Numphê (Νύμφη) [pronounced <i>NOOM-fay</i> ]	<i>bride; transliterated, Nymphê, Numphe, Nymphâ, Numpha</i>	feminine singular proper noun; person; accusative case	Strong's #3565 hapax legomenon
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Although I do not find this alternate reading, we have the problem of the personal pronoun related to this proper noun (Colossians 4:15c).

**Translation:** ...and Nymphâ...

Paul also says to greet Numphas or Nymphâ. The first is masculine and the second is feminine. The problem is not here exactly (although this is a minor problem). The problem is, the realted personal pronoun which follows. In the Westcott Hort text, it is a feminine singular pronoun, genitive case.

## Colossians 4:15c

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
tên (τὴν) [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)

Colossians 4:15c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
katá (κατά) [pronounced kaw-TAW]	<i>according to, after, according to a norm or standard; throughout, over, in, at; to, toward, up to; before, for, by, along</i>	preposition with the accusative case	Strong's #2596
oikos (οἶκος) [pronounced OY-koss]	<i>house, building, palace; home, abode, dwelling place, [including a city, country]; used for believers in a group [household of God]; a household, family; descendants</i>	masculine singular noun, accusative case	Strong's #3624
autês (αὐτῆς) [pronounced ow-TAYC]	<i>her, hers; of her; from her; same</i>	3 <sup>rd</sup> person feminine singular personal or demonstrative pronoun; ablative/genitive case	Strong's #846
Obviously, there must also be an alternate reading here.			
autou (αὐτοῦ) [pronounced ow-TOO]	<i>his, of him; from him, him; same</i>	3 <sup>rd</sup> person masculine singular personal pronoun; genitive/ablative case	Strong's #846
The Westcott Hort text has autês (αὐτῆς) [pronounced ow-TAYC] (which is the feminine singular personal pronoun in the ablative/genitive case. Tischendorf's Greek text has αὐτῶν, which could be the genitive/ablative case for the masculine, feminine or neuter plural (they are all the same). The Byzantine Greek text and Scrivener Textus Receptus both have autou (αὐτοῦ) [pronounced ow-TOO], which is the genitive/ablative case for the masculine singular pronoun. It is because of this personal pronoun that we have all of the disagreement on this verse.			
ekklêsía (ἐκκλησία) [pronounced ek-klay-SEE-ah]	<i>church, assembly, gathering, company; transliterated, ekklêsía</i>	feminine singular noun, accusative case	Strong's #1577

**Translation:** ...and the church in her home.

The Westcott Hort text has *her home*, which certainly suggests that the person named is a woman.

As an aside, although there are restrictions when it comes to being a pastor-teacher (a pastor-teacher must be a male); where the church takes place can vary. It can be in the home of a man, a woman, a couple. It can be a rented building. It can be in a classroom given over for free use (as I saw for one church in Arkansas), it can be an auditorium built by the congregation. When it comes to the ornateness of the building, the Bible says nothing, but an emphasis upon the ornateness of the church seems out of step with the rest of the Bible (even though the Tabernacle and the Temple were both very expensive places. What is key is, what is being taught. Things which detract from the teaching of the Word of God should be avoided. Remember, the Hebrew people did not enter into the Tabernacle or the Temple. They were taught outside.

In any case, many of the early churches were held in people's homes. This seemed to be the norm in the first century or two.

Colossians 4:15 You (all) [also] greet the (ones) in Laodicea, the brothers [there], and Nympha and the church in her home. (Kukis mostly literal translation)

Colossians 4:16a			
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
ὅταν (ὅταν) [pronounced <i>HOH-tan</i> ]	<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
ἀναγινώσκω (ἀναγινώσκω) [pronounced <i>an-ag-in-OCE-ko</i> ]	<i>to read (aloud); to distinguish between, to recognize, to know accurately, to acknowledge</i>	3 <sup>rd</sup> person singular, aorist passive indicative	Strong's #314
παρά (παρά) [pronounced <i>paw-RAW</i> ]	<i>beside, near, with, at [or by] [the side of], by; among, before [someone, something]; in the sight [or judgment of someone]</i>	preposition of nearness with the dative	Strong's #3844
ὑμῖν (ὑμῖν) [pronounced <i>hoo-MEEN</i> ]	<i>you [all]; in you; to you; in you; by you, with you</i>	2 <sup>nd</sup> person plural personal pronoun; locative, dative or instrumental case	Strong's #5213; an irregular dative of #5210; a form of #4771
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)
ἐπιστολή (ἐπιστολή) [pronounced <i>ep-is-tol-AY</i> ]	<i>letter, a (written) message, an epistle</i>	feminine singular noun, nominative case	Strong's #1992

**Translation:** And when the epistle was read,...

The letter which we are studying was to be read to the people in Colosse. Let me suggest that it was explained further.

Colossians 4:16b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ποιεῖν (ποιεῖν) [pronounced <i>poi-EH-oh</i> ]	<i>do, make, construct, produce; accomplish; carry out, execute [a plan, an intention]; practice; act</i>	2 <sup>nd</sup> person plural, aorist active imperative	Strong's #4160
ἵνα (ἵνα) [pronounced <i>HEE-na</i> ]	<i>that, in order that, so that, to the intent that; because</i>	conjunction which denotes purpose or result	Strong's #2443

Colossians 4:16b			
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
ἐν (ἐν) [pronounced <i>en</i> ]	<i>in, in the sphere of, into, on, by means of, with; through; among; against; when, while</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
τῇ (τῇ) [pronounced <i>tay</i> ]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of; who</i>	feminine singular definite article; dative, locative and instrumental cases	Strong's #3588
Λαοδικεὺς (Λαοδικεὺς) [pronounced <i>lah-od-ik-YOOCE</i> ]	<i>justice of the people; an inhabitant of Laodicea, a citizen of Laodicea; transliterated, Laodicean</i>	masculine plural proper noun; grouping; genitive/ablative case	Strong's #2994
ἐκκλῆσία (ἐκκλησία) [pronounced <i>ek-klay-SEE-ah</i> ]	<i>church, assembly, gathering, company; transliterated, ekklēsia</i>	feminine singular noun, dative, locative or instrumental case	Strong's #1577
ἀναγινώσκω (ἀναγινώσκω) [pronounced <i>an-ag-in-OCE-ko</i> ]	<i>to read (aloud); to distinguish between, to recognize, to know accurately, to acknowledge</i>	3 <sup>rd</sup> person singular, aorist passive subjunctive	Strong's #314

**Translation:** ...you (all) see [lit., do, make, accomplish] that it might be read even in the church of the Laodicians;...

The Colossians were to see to it that this letter written to them by Paul was also copied and provided for the church of the Laodiceans. Apparently all of the New Testament literature—all written as separate documents—were copied and recopied and passed around from church to church.

It is these writings which were examined when believers realized that the canon needed to be determined. They chose books written by an Apostle or someone closely related to an Apostle. However, interestingly enough, Hebrews was recognized as canonical book, even though we do not know who wrote it. We do not really have a tradition as to who wrote it either.

Colossians 4:16c			
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
τῇ (τῇ) [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)
ἐκ (ἐκ) [pronounced <i>ehk</i> ]	<i>out of, out from, from, by, at, of</i>	preposition	Strong's #1537

Colossians 4:16c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
Laodíkeia (Λαοδίκηια) [pronounced lah-od-IK-i-ah]	<i>justice of the people; transliterated, Laodicea, Laodikeia</i>	feminine singular proper noun; a location; genitive/ablative case	Strong's #2993
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
kaí (καί) [pronounced kī]	<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 <sup>nd</sup> person plural personal pronoun; nominative case	Strong's #5210, which is a form of Strong's #4771
anaginôskô (ἀναγινώσκω) [pronounced an-ag-in-OCE-ko]	<i>to read (aloud); to distinguish between, to recognize, to know accurately, to acknowledge</i>	2 <sup>nd</sup> person plural, aorist active subjunctive	Strong's #314

**Translation:** ...and that the (letter) from Laodicea you (all) might also read.

Now, the Laodiceans did not write an epistle and Paul says, "Get that epistle from them." He apparently wrote them a letter (could this be the letter to the Philistines?) and Paul is suggesting that they get a copy of that letter.

I have made a guess that Colossians and Philemon were written first, then Ephesians and then Philippians; but that order is not written in stone. Obviously, if Paul is referring to Ephesians right here, then it would have obviously be written prior to Colossians.

Colossians 4:16 **And when the epistle was read, you (all) see [lit., do, make, accomplish] that it might be read even in the church of the Laodicians; and that the (letter) from Laodicea you (all) might also read.** (Kukis mostly literal translation)

Colossians 4:17a			
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
epô (ἔπω) [pronounced EHP-oh]	<i>speak, say [in word or writing]; answer, bring word, call, command, grant, tell</i>	2 <sup>nd</sup> person plural, aorist active imperative	Strong's #2036
Archippus (Ἀρχιππος) [pronounced AHR-khip-poss]	<i>master of the horse; transliterated, Archippus</i>	masculine singular proper noun; a person; dative, locative or instrumental case	Strong's #751

**Translation:** Also tell Archippus,...

Archippus was a teacher in Colosse.

Colossians 4:17b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
blepô (βλέπω) [pronounced BLEHP-oh]	look (at), behold, glance at; beware, look (on, to), perceive, regard, notice, see; take heed	2 <sup>nd</sup> person singular, present active imperative	Strong's #991
tên (τήν) [pronounced tayn]	the, to the; toward the; this, that	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun)
diakonia (διακονία) [pronounced dee-ak-on-EE-ah]	attendance (as a servant); aid, (official) service (especially of the Christian teacher, or technically of the diaconate); (ad-) minister (-ing, -tration, -try), office, relief, service (-ing)	feminine singular noun, accusative case	Strong's #1248
hên (ἧν) [pronounced hayn]	whom, which, what, that; to whom, to that, whose, whomever	feminine singular relative pronoun; accusative case (occasionally a demonstrative pronoun)	Strong's #3739
paralambanô (παραλαμβάνω) [pronounced pahr-al-am-BAHN-oh]	to receive, to take (unto, with); figuratively, to learn; by analogy, to assume [an office]	2 <sup>nd</sup> person singular, aorist active indicative	Strong's #3880
en (ἐν) [pronounced en]	in, in the sphere of, into, on, by means of, with; through; among; against; when, while	preposition with the locative, dative and instrumental cases	Strong's #1722
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:** ...“Take heed of the ministry which you have received in the Lord,...

Paul is sending a special message to Archippus that he needs to take heed or be concerned about the ministry which was given to him in the Lord.

Colossians 4:17c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hina (ἵνα) [pronounced HEE-na]	that, in order that, so that, to the intent that; because	conjunction which denotes purpose or result	Strong's #2443
autên (αὐτήν) [pronounced ow-TAYN]	her, to her, towards her; it; same	3 <sup>rd</sup> person feminine singular pronoun, accusative case	Strong's #846
plêroô (πληρώω) [pronounced play-ROH-oh]	to fill [a vessel, a hollow place, a valley]; to fill [something] with [something]; to supply [abundantly with something] [fully, completely], to impart, to imbue with; to fulfill; to perform fully; to bring to a full end, to complete [finish, accomplish]	2 <sup>nd</sup> person singular, present active subjunctive	Strong's #4137

**Translation:** ...that you might continue fulfilling it.”

Paul tells him, “You need to continue to fulfill this ministry. You need to do what needs to be done.” No specifics are given, but I would suspect that Archippus understood this moderately cryptic message.

Colossians 4:17 Also tell Archippus, “Take heed of the ministry which you have received in the Lord, that you might continue fulfilling it.” (Kukis mostly literal translation)

Colossians 4:15–17 You (all) [also] greet the (ones) in Laodicea, the brothers [there], and Nympha and the church in her home. And when the epistle was read, you (all) see [lit., do, make, accomplish] that it might be read even in the church of the Laodicians; and that the (letter) from Laodicea you (all) might also read. Also tell Archippus, “Take heed of the ministry which you have received in the Lord, that you might continue fulfilling it.” (Kukis mostly literal translation)

Colossians 4:15–17 Also greet the brothers who are in Laodicea, as well as Nympha and the church which is held in her home. And when you read this letter in church, make copies of it and send on to the church at Laodicea. Also, they have a letter from me and get a copy of that to read in your assembly. Also tell Archippus to give some thought to the ministry which he has in the Lord, and that he keep on doing what needs to be done. (Kukis paraphrase)

<p>The greeting by my own hand of Paulos. Remember of me the bands. The grace [be] with you (all). [Amen. Face to face with Colossians, written from Rome, through Tychicus and Onesimus.]</p>	<p>Colossians 4:18</p>	<p>(This) greeting [was made] by my own hand from Paul. Remember my bonds. The grace [of God be] with you (all). [Amen. Face to face with the Colossians, written from Rome, (carried) by Tychicus and Onesimus.]</p>
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Here is how others have translated this passage:

**Ancient texts:**

Westcott-Hort Text (Greek)	The greeting by my own hand of Paulos. Remember of me the bands. The grace [be] with you (all). [Amen. Face to face with Colossians, written from Rome, through Tychicus and Onesimus.]
Complete Apostles Bible	This greeting is by my own hand--Paul. Remember my chains. Grace be with you. Amen.
Douay-Rheims 1899 (Amer.)	The salutation of Paul with my own hand. Be mindful of my bands. Grace be with you. Amen.
Holy Aramaic Scriptures	.
Original Aramaic NT	This greeting is in my own hand, who am Paulus. Remember my imprisonment. Grace be with you. Amen.
Lamsa Peshitta (Syriac)	.

Significant differences:

### Limited Vocabulary Translations:

Bible in Basic English	I, Paul, give you this word of love in my handwriting. Keep in memory that I am a prisoner. Grace be with you.
Bible in Worldwide English	I, Paul, write this greeting with my own hand. Remember that I am in prison. God bless you.
Easy English	.
Easy-to-Read Version--2008	Here's my greeting in my own handwriting--PAUL. Remember me in prison. God's grace be with you.
God's Word™	I, Paul, am writing this greeting with my own hand. Remember that I'm a prisoner. God's good will be with you.
Good News Bible (TEV)	With my own hand I write this: Greetings from Paul. Do not forget my chains! May God's grace be with you.
J. B. Phillips	.
<i>The Message</i>	.
NIRV	.
New Life Version	.
Radiant New Testament	.
New Simplified Bible	.

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

Casual English Version	.
Contemporary English V.	I am signing this letter myself: PAUL. Don't forget that I am in jail. I pray that God will be kind to you.
Goodspeed New Testament	.
The Living Bible	.
New Berkeley Version	.
New Living Translation	.
The Passion Translation	Now finally, I, Paul, write this with my own handwriting, and I send my loving greetings to you! Remember me in my imprisonment. May the blessings of God's grace overwhelm you! <i>Love in Christ, Paul</i>
Plain English Version	.
UnfoldingWord Simplified T.	I, Paul, greet you now in my own handwriting. Remember me and pray for me in prison. I pray that our Lord Jesus the Messiah would continue to act graciously toward you all.
Williams' New Testament	This farewell greeting is in my own hand, from Paul. Remember that I am still a prisoner. Spiritual blessing be with you.

### Partially literal and partially paraphrased translations:



American English Bible	.
Beck's American Translation	.
Breakthrough Version	The greeting of Paul with my hand. Remember my imprisonment. May the generosity be with you.
Common English Bible	.
Len Gane Paraphrase	The greeting by the hand of me, Paul. Remember my prison bonds. May grace be with you. Amen.
A. Campbell's Living Oracles	.
New Advent (Knox) Bible	.
NT for Everyone	.
20 <sup>th</sup> Century New Testament	I, Paul, add this greeting in my own handwriting. Remember these chains of mine. God's blessing be with you.

### Mostly literal renderings (with some occasional paraphrasing):

An Understandable Version	.
Berean Study Bible	.
Christian Standard Bible	.
Conservapedia Translation	.
Revised Ferrar-Fenton Bible	.
Free Bible Version	I Paul write my closing greetings with my own hand. Remember I in prison. Grace be with you.
The Heritage Bible	.
International Standard V	<b>Final Greeting</b> This greeting is written with my own signature [Lit. hand] —“Paul.” Remember that I remain imprisoned. May grace be with you! Amen. [Other mss. lack Amen]
Lexham Bible	<b>Final Greeting and Benediction</b> The greeting is by my hand, Paul's. Remember my imprisonment [Literally “bonds”]. Grace be with you.
Montgomery NT	I, Paul, add this farewell in my own handwriting. Do not forget these chains of mine. Grace be with you.
NIV, ©2011	.
Riverside New Testament	.
Leicester A. Sawyer's NT	.
The Spoken English NT	This hello is in my own handwriting: Paul. Remember my chains. Grace be with you.
UnfoldingWord Literal Text	.
Urim-Thummim Version	.
Weymouth New Testament	I Paul add with my own hand this final greeting. Be mindful of me in my imprisonment. Grace be with you.
Wikipedia Bible Project	.
Worsley's New Testament	.

### Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Greetings in my own hand, Paul. Remember that I am in chains. Grace be with you. 1Cor 16:2; Gal 6:11
New American Bible (2011)	.
New Catholic Bible	.
New Jerusalem Bible	.
NRSV (Anglicized Cath. Ed.)	.
Revised English Bible—1989	.

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible Eth Cipher Translation	.	The salutation by the hand of me Pa'al. Remember my bonds. Grace be with you. Amein.
Hebraic Roots Bible	.	
Holy New Covenant Trans.	.	I write this with my own hand: "Greetings from Paul. Remember my chains." May help in time of need be with you.
The Scriptures 2009	.	This greeting is in my own hand – Sha'ul. Remember my chains. Favour be with you. Amēn.
Tree of Life Version	.	

### Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	.	...The Greeting [by] the mine hand [of] paul remember! [of] me the bonds The Favor with you*...
Alpha & Omega Bible	.	I, PAULOS ( <i>Paul</i> ), WRITE THIS GREETING WITH MY OWN HAND. REMEMBER MY IMPRISONMENT. GRACE BE WITH YOU.
Awful Scroll Bible	.	The greeting by my hand, Paul. Be mindful of my bonds. Grace be with yous. Of certainty!
Concordant Literal Version exeGesés companion Bible	.	The salutation by my hand - Paulos. Remember my bonds. Charism be with you. Amen.
God's Truth (Tyndale) Orthodox Jewish Bible	.	This is my handsigned drishat shalom greeting, SHA'UL. Remember my sharsherot (prison chains). Chen v'Chesed Hashem be with you. [T.N. When Rav Sha'ul wrote Romans there were four Messianic Jews with him. Here he speaks of three.]
Rotherham's Emphasized B.	.	The salutation of me Paul [with my own' hand]:— Keep in mind my bonds. Favour be with you!

### Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	.	
An Understandable Version	.	This greeting [ <i>is being written</i> ] by me, Paul, in my own handwriting. Remember my imprisonment. [ <i>Note: This was probably a request for them to pray for him</i> ]. May God's favor be with you.
Brodie's Expanded Trans.	.	This salutation is by my hand: Paul. Keep remembering my chains. Grace be with you.
The Expanded Bible Jonathan Mitchell NT	.	The embrace and greeting [is] by my hand Paul's. Call to mind (Remember; Be mindful of) <b>my bonds</b> (= chains; = imprisonment). <b>Grace and favor</b> [are] (or: [The] act producing happiness, which is granted as a favor [is]; Jim Coram) <b>with you folks!</b> It is so (Count on it; Amen). [written circa A.D. 58 Based on the critical analysis of John A.T. Robinson]
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	.
Updated ASV	.
Wilbur Pickering's New T.	<b>Sign-off</b> This greeting is in my own hand—Paul. <sup>8</sup> Remember my chains. The Grace be with you. Amen. (8) The letter was dictated to a scribe or secretary, but Paul wrote the last line himself; this was his signature, authenticating the letter.
WEB — Messianic Edition	.

### Literal, almost word-for-word, renderings:

A Faithful Version	.
Analytical-Literal Translation	The greeting by the hand of me, Paul; be remembering my bonds [fig., imprisonment]. Grace [be] with you <sub>p</sub> . So be it!
Berean Literal Bible	.
Bill Puryear translation	This greeting 'from Paul' is with my own hand. Remember my chains. Grace [be] with you all.
C. Thomson updated NT	.
Charles Thomson NT	The salutation of me Paul with my own hand. Remember my bonds. The favour be with you. Amen.
Context Group Version	.
English Standard Version	I, Paul, write this greeting with my own hand. Remember my chains. Grace be with you.
Far Above All Translation	.
Green's Literal Translation	.
James Allen translation	.
Legacy Standard Bible	.
Literal New Testament	THE SALUTATION BY MY OWN HAND OF PAUL. REMEMBER MY BONDS. GRACE [BE] WITH YOU. AMEN. TO [THE] COLOSSIANS WRITTEN FROM ROME, BY TYCHICUS AND ONESIMUS.
Literal Standard Version	.
Modern English Version	.
Modern Literal Version 2020	The greeting from me, Paul, with my own hand. Remember <sup>o</sup> my bonds. Grace is with you <sup>o</sup> . Amen. {NOTES: You should read the 'Definitions' Section and other non-bible sections.}
New American Standard	.
New European Version	.
New King James Version	.
New Matthew Bible	.
NT (Variant Readings)	The greeting of me Paul with mine own hand. Remember my bonds. Grace be with you.  Amen. Written from Rome to the Colossians through Tychicus and Onesimus.
Niobi Study Bible	.
R. B. Thieme, Jr. translation	And the salutation from Paul with my own hand. Keep remembering my chains. The grace be with you. I believe it.
R. B. Thieme, Jr. trans2	The salutation from Paul with my own hand, "Keep remembering my chains {command to keep praying}." The Grace {be} with you. Amen/'I believe it!'"
Revised Geneva Translation	.
Ron Snider translation	.
Updated ASV	Final Greetings

I, Paul, write this greeting with my own hand. Remember my prison bonds. Grace be with you.

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

### The gist of this passage:

Colossians 4:18a			
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
aspasmos (ἄσπασμός) [pronounced <i>as-pas-MOSS</i> ]	<i>a greeting, a salutation, either oral or written</i>	masculine singular noun; nominative case	Strong's #783
tê (τῇ) [pronounced <i>tay</i> ]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of; who</i>	feminine singular definite article; dative, locative and instrumental cases	Strong's #3588
emos (ἐμός) [pronounced <i>ehm-OSS</i> ]	<i>me, my (own), mine</i>	1 <sup>st</sup> person, feminine singular pronoun, dative, locative or instrumental case	Strong's #1699 (from the oblique cases of #1473)
cheir (χείρ, χειροός, ἡ) [pronounced <i>khīr</i> ]	<i>hand; handwriting; found in a figurative sense: by [or from] the power [might, activity, means, help, hand] of someone, agency of</i>	feminine singular noun; dative, locative or instrumental case	Strong's #5495
Paûlos (Παῦλος) [pronounced <i>POW-loss</i> ]	<i>small, little; transliterated, Paul, Paulos, Paulus</i>	masculine singular proper noun; a person; genitive/ablative case	Strong's #3972

**Translation:** (This) greeting [was made] by my own hand from Paul.

When I put something in parenthesis in a translation, it indicates that this is something placed there by interpretation. Literally, this reads, *the greeting*, but it refers specifically to the words which Paul is writing at the end of this verse. Therefore, it means, *this greeting*.

When I put something into brackets, these are words not found in the text, but words which help to give us a full English sentence. In this case, I provide a verb where there was none. So Paul has dictated this letter but he physically writes out the final words (v. 18), which was something that Paul did in order to identify this missive as a Pauline epistle.

In the original document, these final words would have been written in large letters, because Paul had difficulties with his sight. He personally took the writing instrument in hand and wrote these things down himself. We find this at the end of 1Corinthians and 2Thessalonians, which means that this was something that Paul began to do nearly from the beginning.

When copies of this letter were made, no doubt the first copyist wondered to himself, *should I reproduce the larger writing which I read here?* In the ancient manuscripts available to us, these final words are simply written by the same person, the copyist, the same size letters.

Colossians 4:18b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
μνημονεύω (μνημονεύω) [pronounced <i>mnay-mon-YOO-oh</i> ]	<i>remember; be mindful of, call to mind; think of and feel for a person or thing; hold in memory, keep in mind; make mention of</i>	2 <sup>nd</sup> person plural, present active imperative	Strong's #3421
μου (μοῦ) [pronounced <i>moo</i> ]; also εμου (ἐμοῦ) [pronounced <i>eh-MOO</i> ]	<i>me; of me; from me; my, mine</i>	1 <sup>st</sup> person singular personal pronoun, genitive/ablative case	Strong's #1473 (also, this is known as Strong's #3450; the simpler form of Strong's #1700)
τῶν (τῶν) [pronounced <i>tohn</i> ]	<i>the, of the, from the; of this, from that, [away, out] from the; from the source of; by the; than the</i>	masculine plural definite article; genitive and ablative cases	Strong's #3588
δεσμών (δεσμών) [pronounced <i>dehs-MON</i> ]	<i>bands, bonds, chains, shackles; figuratively, imprisonments; figuratively, an impediments or disabilities</i>	neuter plural noun, genitive/ablative case	Strong's #1199

**Translation:** Remember my bonds.

Paul asks for the Colossians to remember his bonds. That is, Paul would like them to pray about his situation and, quite obviously, Paul would prefer freedom over enslavement. Paul is asking for prayers with this regard.

You may recall incidents from the book of Acts where the bonds simply fell off Peter or where the jail doors simply opened up after an earthquake for Paul. Why does this not happen for Paul in Rome? Two reasons: (1) Paul's authority is established throughout the Roman Empire, originally through some signs and miracles and healings. Since this authority is now established, all Paul has to do is write with his own hand at the end of a letter, and people accept the authority of the letter. (2) It is God's plan for Paul to remain under house arrest for a little longer. God accomplished many things by Paul's hands while Paul was in jail (chiefly, four epistles).

Speaking of what Paul accomplished when in jail—his apostolic authority had not been reduced in any way, despite being under lock and key in Rome. The churches which he had founded did not turn their backs on Paul; nor did individuals with whom Paul enjoyed fellowship. For example, two men will carry this letter to the Colossians (and also, a letter to Philemon). The Philippians will send Paul a very substantial gift, so that he could continue to pay for his rent and food. These are all very important lessons for the churches of the Roman Empire to remember.

This time period gave Paul a time to rest and think and determine what the meaning was of this new age, the Church Age. Paul had to work out a few things in his own mind, as there were no writings already in existence which explained the nature of the Church Age. Paul was the one to actually do this. He had to think about the circumstances—primarily that Jesus had not returned and that He would not return during Paul's lifetime—and what exactly did this mean for these people who have believed in Him and who have established assemblies throughout the Roman Empire.

Paul established the theological framework for the Church Age; and then John wrote out the history of the church, which was not written prophetically, but as a set of historic trends (these are found in Revelation 2–3, which I pray that God grants me the grace to exegete at some time in the future). John follows these historic trends with the rest of Revelation, which prophetically describes 1007 years after the rapture of the church. Essentially, John writes the history of man, from his time all the way to the end of time and to the end of the universe as we know it. He is able to do that because Paul has already established the theological framework within which these things will take place.

Colossians 4:18c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hê (ἡ) [pronounced hey]	<i>the; this, that; these; who, which</i>	feminine singular definite article; nominative case	Strong's #3588 (article, demonstrative pronoun)
charis (χάρις) [pronounced KHAHR-iç]	<i>grace, graciousness; acceptable, benefit, favour, gift, joy, liberality, pleasure, thanks</i>	feminine singular noun; nominative case	Strong's #5485
meta (μετά) [pronounced meht-AH]	<i>with, along with, among, in the company of, in the midst of</i>	preposition with the genitive/ablative case	Strong's #3326
humôn (ὑμῶν) [pronounced hoo-MONE]	<i>of yours, from you; concerning you; you, yourselves</i>	2 <sup>nd</sup> person plural pronoun; genitive/ablative case	Strong's #5216 (genitive case of #5210)

**Translation:** The grace [of God be] with you (all).

Paul calls for the grace of God to be with the Colossians.

Colossians 4:18d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
amên (ἀμήν) [pronounced am-ANE]	<i>firm; metaphorically faithful; verily, amen; at the beginning of a discourse: surely, truly, of a truth; point of doctrine; at the end - so it is, so be it, may it be fulfilled; I believe it</i>	transliterated from the Hebrew; indeclinable particle	Strong's #281

This word is added to the Byzantine Greek text and Scrivener Textus Receptus. It is not found in the Westcott Hort text or in Tischendorf's Greek text.

**Translation:** [Amen.]

In some manuscripts, there is a final *Amen*.

## Colossians 4:18e

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
The Scrivener Textus Receptus adds the following words (not found in the Westcott Hort text, the Byzantine Greek text or Tischendorf's Greek text):			
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
Kolossaeús (Κολοσσαεύς) [pronounced <i>kol-oss-SAYOOS</i> ]	<i>monstrosities; a citizen of Colosse; transliterated, Colossian, Colossæan, Colossae</i>	masculine plural proper noun; a grouping; accusative case	Strong's #2858
graphô (γράφω) [pronounced <i>GRAF-oh</i> ]	<i>to write, to delineate (or form) letters on a tablet, parchment, paper, or other material, to commit to writing, to give information, directions; to fill with writing; to compose</i>	3 <sup>rd</sup> person singular, aorist passive indicative	Strong's #1125
ἀπό (ἀπό) [pronounced <i>aw-PO</i> ]; spelled ἄφ' before a vowel.	<i>from, away from, by; after; at; with, because of, since; before; in; of; out (from)</i>	preposition or separation or of origin	Strong's #575
Rhômē (Ῥώμη) [pronounced <i>HROH-may</i> ]	<i>strength; transliterated, Rome</i>	feminine singular proper noun; a location; genitive/ablative case	Strong's #4516
διά (διά) [pronounced <i>dee-AH</i> ]; spelled di (δι´) [pronounced <i>dee</i> ] before a vowel.	<i>through; with; in; of time; throughout; during; by, by the means of, by reason of; on account of; because of, for this reason; therefore; on this account</i>	preposition	Strong's #1223
Tuchikós (Τυχικός) [pronounced <i>too-khee-KOSS</i> ]	<i>fateful; transliterated, Tychicus, Tuchikos</i>	masculine singular proper noun; a person; nominative case	Strong's #5190
Thayer: <i>Tychicus [was]...an Asiatic Christian, friend and companion of the apostle Paul.</i>			
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
Onêsimos (Ὀνήσιμος) [pronounced <i>on-AY-sihm-oss</i> ]	<i>profitable; transliterated, Onesimus</i>	masculine singular proper noun; person; dative, locative or instrumental case	Strong's #3682

In Scrivener Textus Receptus, every one of these words is put in quotation marks, suggesting that they were not found in the original text. They were added sometime after the fact.

This simply indicates to us that, traditionally, this was seen as an epistle sent to the Colossians from Rome by the hand of Tychicus and Onesimus.

**Translation:** [Face to face with the Colossians, written from Rome, (carried) by Tychicus and Onesimus.] (Kukis mostly literal translation)

These final words were not found in the original manuscripts, but some copyist added them at the end of this epistle to indicate what the tradition was. They believed this to be an epistle written to the Colossians by Paul when he was in Rome under house arrest. It was believed that this epistle was carried by Tychicus and Onesimus. They would have acted as witnesses that this came directly from Paul.

Interestingly enough, Onesimus is a runaway slave, belonging to a man (Philemon) in Colosse. His witness to the original writing of this epistle is equally important as the witness of Tychicus.

Colossians 4:18 (This) greeting [was made] by my own hand from Paul. Remember my bonds. The grace [of God be] with you (all). [Amen.] [Face to face with the Colossians, written from Rome, (carried) by Tychicus and Onesimus.] (Kukis mostly literal translation)

<a href="#">Chapter Outline</a>	<a href="#">Charts, Graphics and Short Doctrines</a>	
<a href="#">Beginning of Document</a>	<a href="#">Verse Navigation</a>	<a href="#">Introduction and Text</a>
<a href="#">First Verse</a>	<a href="#">Chapter Summary</a>	<a href="#">Addendum</a>
<a href="http://www.kukis.org">www.kukis.org</a>	<a href="#">Exegetical Studies in Colossians</a>	

## 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 4 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 4

- 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 4

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

### A Brief Review of Colossians 4

Benjamin Brodie's translation is used below:

Colossians 4:1 is placed with Colossians 3, where it belongs.

Colossians 4:2 **Be continually devoted to [vigilant in] prayer, constantly being alert by means of the same [prayer] in the sphere of thanksgiving [gratitude].**

Paul encourages the Colossians to continue to be engaged in prayer, constantly at the alert, and for them to always include thanksgiving with their prayers.

Colossians 4:3 **At the same time [simultaneously] be continually praying also for us [teamwork], so that God might open a door for doctrine to us, for the purpose of communicating the mystery [Church Age doctrine] of Christ, because of which I also have been chained [to soldiers of the Praetorian Guard],...**

Paul asks for the Colossians to also pray for him and he reminds them of his situation, being under house arrest.

Nevertheless, Paul continues to teach Church Age doctrine, referred to as the *mystery* here.

Colossians 4:4 **...In order that I might reveal by teaching the same [mystery doctrine], as it is necessary for me [my responsibility] to communicate.**

Paul, as his position in the Church Age dictates, must teach the doctrine of the mystery. We learn this doctrine only through his epistles. This is not taught by Peter or by any of the other Apostles. It is not even found in the book of Hebrews. Even to this day, there are many churches which do not understand this doctrine.

Simply put, there are specific doctrines and guidelines for the Church Age. The Church Age is a dispensation unlike any other. It is called a mystery because the Church Age is not found in any prophecy from the Old Testament. It is a completely new thing and very separate from the Jewish Age (also known as, the Age of Israel).

Colossians 4:5 **Keep on walking in the sphere of wisdom towards the ones on the outside [unbelievers], continually redeeming [logging] the time,...**

*Wisdom* is the assimilation and application of Bible doctrine to life. *Walking* is often a term used to represent living the spiritual life (or, in the Church Age, the Christian life).

As believers, our interactions with those on the outside (unbelievers) should be honorable and honest.

*Redeeming the time* means that we take in Bible doctrine on a regular basis, purchasing our time here on earth. The more you learn and the more you stay with the plan of God, the longer your life will be.

Colossians 4:6 **...Your word always in the sphere of grace [divine viewpoint], having been seasoned with salt [palatable to the hearer], so that you may know [having studied beforehand] how each one [questions from every quarter] should be answered by you.**

*Your word* refers to the speaking and thinking of the Colossians, and Paul encourages them to remain in the sphere of grace. Grace orientation means that we understand Who and What God is, and who and what we are. Grace is all that God is free to do for us on the basis of the cross.

Believers are to add both flavor and preservation to those in their geographical areas.

When interacting with others, we should always have in our minds a reason for the confidence which is within us.

Colossians 4:7 **All things pertaining to me [my current circumstances] Tychicus shall declare to you, a beloved brother and faithful minister and fellow servant in the Lord [Paul's 3-fold introduction and commendation],...**

Tychicus is one of the men bringing this letter to the Colossians. He will further inform the Colossians as to Paul's specific circumstances. He is under house arrest and there are certainly details related to that which Tychicus knows about. He will provide this information to the Colossians.

Colossians 4:8 **...Whom I have sent face-to-face to you for this same purpose, in order that you might come to know our situation [things concerning us], and that he might encourage the mentality of your soul [comfort your thinking],...**

Paul has sent Tychicus to the Colossians to encourage them and to teach them.

Colossians 4:9 **...Along with Onesimus, a faithful and beloved brother, who is from among you [from Colossae]. They will report to you the entire situation here.**

Paul is also sending Onesimus along with Tychicus. There are no private details about Onesimus released in this missive, but he is a runaway slave. He belonged to a Philemon, who is also a member of the church. Now, Paul could have written, "You all need to put some pressure on Philemon and get him to free Onesimus." But Paul does not do that. Paul will personally tell Philemon what he thinks Philemon should do, but he does not break this confidence.

Onesimus, a slave, is treated just like anyone else. Paul calls him a beloved brother, meaning that he is a part of the royal family of God.

Colossians 4:10 **Aristarchus, my fellow prisoner, salutes you, also Mark, the cousin of Barnabas (concerning whom you have received orders: if he comes face-to-face to you, welcome him),**

Two of the people with Paul are Aristarchus and Mark. They are among those with Paul who send their greetings to the Colossians.

Both Aristarchus and Mark are mentioned several times in the book of Acts. You may recall that there was a dust up between Paul and Mark in the book of Acts, and that seems to be smoothed over.

Colossians 4:11 **Also Jesus, who is called the just [Paul's lawyer]. These, who are out from the circumcision [Jews], are my only co-workers with reference to the Kingdom of God, who are of such a character [super-abounding grace believers] as to have become a comfort to me [refreshment from friends].**

Brodie has apparently deduced that Jesus (also called Justus) is Paul's lawyer. I am not to this point yet, but it is logical that Paul will have a lawyer at this point.

There are Jewish believers whom Paul is associated in Rome, and they are a comfort to him.

Colossians 4:12 **Epaphrus, who is from among you [from Colossae], a slave of Christ Jesus, salutes you, who is always struggling on your behalf by means of his prayers [he is their absent pastor-teacher who is visiting Paul in prison], in order that the mature ones [super-abounding grace believers] may hold their ground [stand firm while**

he is away] and be completely filled up [saturated] with all things [every category of doctrine] pertaining to the will of God;...

Epaphras is mentioned twice in Colossians and once in Philemon. He is apparently a teacher in Colosse who is staying with or near Paul at this time. Epaphras continues to pray for his brothers in Colosse.

Colossians 4:13 ...For I solemnly testify with reference to this same one [Epaphrus], that he continues to have great distress on your behalf and for those in Laodicea [who are constantly in trouble] and those in Hierapolis [the local hot springs medical center].

Epaphras continues to pray for the Colossians with great fervor. He also has contacts in Laodicea and Hierapolis, concerning whom he prays.

Colossians 4:14 Luke, the [my] beloved physician, and Demas, also salute you.

Luke and Demas are also with Paul and they both greet the Colossians.

Colossians 4:15 Salute the brethren in Laodicea, especially Nymphas and the assembly of believers at her house [home church].

The Colossians apparently had dealings with the believers in Laodicea, and Paul conveys his greetings to them, and specifically to the person providing the home for them to meet in Laodicea. There are disagreements as to whether this is a male or a female.

Colossians 4:16 And when this letter [Epistle to the Colossians] has been read and taught in your presence, do it thoroughly [verse-by-verse exegesis], so that it may also be read and taught in the church of the Laodiceans, and that you [Colossian believers] likewise read and teach the one from the Laodiceans [Epistle to the Ephesians].

Paul encourages the believers in Colosse to thoroughly teach this letter and to share this letter with the Laodiceans. This would involve copying the letter and sending them this copy. The Laodiceans also have a letter from Paul, and the Colossians are encouraged to get a copy of that letter.

It is possible that this is a reference to the book of Ephesians. I think it is simply another letter which Paul wrote to the Laodiceans, one which has been lost to history.

Colossians 4:17 Also tell Archippus: Pay attention to the ministry which you received from the Lord, in order that you might fulfill it [complete in every detail].

Paul encourages Archippus to stick with and excel at his ministry, given to him by God.

Colossians 4:18 This salutation is by my hand: Paul. Keep remembering my chains. Grace be with you.

Paul writes these final few sentences with his own hand, confirming that this is a letter actually from him.

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## Addendum

This footnote was referenced in [Colossians 4:2–4](#).

### Footnote for Colossians 4:2 (Christian Community Bible)

- 4.2 All this is commented on in Ephesians 6:18-21.

## Footnote for Colossians 4:2 (Christian Community Bible)

Onesimus is a runaway slave who returns to Colossae with Tychicus after Paul converted him to the faith (see Letter to Philemon).

The evangelist Mark, now reconciled with Paul (see Acts 15:38), is with him. Luke (v. 14) mentioned here is the author of the Gospel and Acts.

We can see there was much communication between churches of different places. Each one was not locked within its own community: had this been the case, within a short time, there would have been as many religions as there were churches. Quite to the contrary, they were conscious of being the Church of Christ, established in various places, but with one testimony concerning Christ, which explains the interest the believers had in keeping in close contact with one another. At a time in which it seemed difficult to preserve unity due to the distance and differences among the people, the power that preserved unity—more than a rigid organization—was the profound sense all the people had that the church was a “communion” or a community enlivened by the Spirit of Christ.

Nowadays when we attempt to form “basic Christian communities,” we must also be careful to remain in contact and in harmony with other communities.

From [http://kukis.org/Translations/Christian\\_Community\\_Bible/41-Philippians-Large.pdf](http://kukis.org/Translations/Christian_Community_Bible/41-Philippians-Large.pdf) (Philippians 4).

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

This doctrine was referenced in [Colossians 4:3](#). R. B. Thieme, Jr. expanded this doctrine considerably between 1978 and 1998.

## The Doctrine of the Mystery (by R. B. Thieme, Jr.)

1. The word *mustêrion* (μυστήριον) [pronounced *moos-TAY-ree-on*], is derived from an Attic Greek word *mustês* (μυστης) which was a person being initiated into a Greek fraternity in the ancient world. There is a verb that goes with it, also from the Attic Greek, *mueó* (μυεω) [pronounced *moo-eh-oh*],, which means to initiate or to instruct in the basic doctrines of the fraternity. They speak to those in the fraternity about the doctrines of that fraternity; but not to outside people. Therefore the doctrines or the secrets of the fraternity are known only to those who have been initiated and not to the outsiders. Jesus used this meaning with the disciples in Matthew 13:11 (**Jesus answered and said, “It has been given to you to know the mysteries of the kingdom of heaven, but to them [the unbeliever] it is not given.**) Once you have become a believer in the Lord Jesus Christ, there are certain doctrines which you can understand; but these doctrines confuse those outside the plan of God. Mark 4:10,11. (**And He was saying to them, to you has been given the mystery of the Kingdom of God; but to those who are outside [get nothing apart from the basic parable itself].**)
2. In the epistles of the New Testament the word "mystery" refers to the dispensation of the church or to some aspect of Church Age doctrine - Ephesians 3:2-6.
3. Mystery doctrine of the Church Age was not revealed in the Old Testament - Romans 16:25,26; Colossians 1:26,27.
4. Part of the mystery doctrine, including the blindness or hardness of Israel during the Church Age, is also a part of the fifth cycle of discipline - Romans 11:25.
5. The mystery as Church Age doctrine was a part of the divine decrees in eternity past - 1Corinthians 2:7. But we speak God's hidden plan. God put into the computer all that is coming to past.
6. Prophets in the Old Testament did not know about the mystery. So they talked about their contemporary times; they talked about the future, but they only spoke of things taking place in the Age of Israel or in the Millennium. The Church Age is a period of absolute silence in the Old Testament. The insertion of the Church Age was planned in eternity past.
7. The pastor or minister is responsible for communicating Church Age doctrine. This is called the

## The Doctrine of the Mystery (by R. B. Thieme, Jr.)

- stewardship of the mysteries - 1Corinthians 4:1.
8. The Rapture of the Church is a part of the mystery doctrine - 1Corinthians 15:51. This means that the Rapture of the Church was not revealed in Old Testament times.
  9. The mystery finds the Jew and the gentile one in Christ Ephesians 2:3–6 **If you have heard of the dispensation of the mystery [and you have], having been given to me [to Paul] for you [royal family] that from divine disclosure [Paul's disclosure] the mystery was revealed to me [to Paul] just as I have previously written in brief face to face with which doctrine of the mystery, when you exegete, you ought to be able to understand my categorical knowledge in the sphere of the mystery of the Christ, which in other dispensations [other periods of time] was not revealed to the sons of men so that now it has been revealed to His holy Apostles, even prophets, by means of the Holy Spirit that the gentiles believers are joint heirs and members of the body and joint possessors of the promise of Christ Jesus through the gospel.**
  10. Mystery doctrine is always related to the dispensation of the Church and only to the Church Age. Ephesians 1:8–9 **From which grace He (God the Father) caused to superabound toward us [supergrace blessing] by means of all doctrine and divine viewpoint, having made known to us the mystery of His will (purpose, design) according to a standard of His good thinking from which He (God the Father) predestined in Him. So the mystery is all the doctrine - Ephesians 3:2.**
  11. Mystery doctrine is understood through the function of GAP - Colossians 2:2; 1Timothy 3:9.
  12. 1Timothy 3:16 **By consent of all is the mystery doctrine with reference to growing to maturity, the Unique One, Christ, the Eternal God, Who became visible by means of the flesh, that same One [Christ in hypostatic union] was vindicated by means of the Holy Spirit, was observed by angels, was proclaimed among the nations, He became the object of faith among the world; He was taken up into a place of glory. We as believers must understand the 1<sup>st</sup> advent in order to advance to maturity.**
  13. Romans 16:25 **Now to him [God the Father] Who is able to support you [logistical grace] according to my gospel, and the proclamation [or, the public communication] of Jesus Christ, according to the unveiling [or, disclosure] of the mystery, which has been concealed (kept secret) with reference to past history (in ages past). Romans 16:26 But now [Church Age] is revealed, through the prophetic scriptures, by the decree of the eternal God, having been made known to all the Gentiles for the purpose of obedience [to the plan of God] from doctrine.**

This doctrine would have come out of the early the mid 1970s and some material was added from 1977 Romans lesson #741.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

This doctrine was referenced in [Colossians 4:5](#).

## Redeeming the Time (from R. B. Thieme, Jr.)

1. To summarize this verse it is best to begin at the end with the phrase “keep purchasing the time.” Time is purchased by means of witnessing, according to this verse. (Time is also purchased by being filled with the Spirit, according to Ephesians 5)
2. However, prior to attitude toward the unbeliever is the purchase of time in Ephesians 5:16-18 which is a dissertation on temporal sanctification or balance of residency in the soul. Witnessing is a natural result of entering into spiritual maturity.
3. Maximum doctrine in the soul means entrance into the supergrace life.
4. Therefore maturity has three categories of expression: supergrace or maturity expresses itself toward God — occupation with Christ; toward life — capacity for life in every type of circumstance, the prosperities of life, the adversities of life, but having great capacities for life; toward persons — having excellent relationships with fellow believers and a dynamic witness toward the unbeliever, maximum category #2 love as well as category #3.
5. In this context “keep purchasing time” is definitely related to the unbeliever.

## Redeeming the Time (from R. B. Thieme, Jr.)

6. The verse relates doctrine resident in the soul to your ministry of reconciliation.

This comes from Bob's 1972 Colossians series, lesson #45 (11/27/1974).

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

This doctrine was referenced in [Colossians 4:6](#).

## Doctrine of Salt (by R. B. Thieme, Jr.)

- A. Definition.
1. Salt was used for preserving and seasoning food. If you ate salt with someone, you made a covenant with them, and this meant that you were safe as long as you were with them.
  2. Eating bread and salt was a sign of friendship. It was also used as a sign of judgment after defeating an enemy.
- B. Salt is used in the Bible for seasoning food, Job 6:6-7. This is used as a doctrinal analogy. Lack of seasoning is used to indicate human viewpoint. Doctrine seasons life and thought.
- C. Salt was used in the Levitical offerings to represent eternal security.
1. In the food offering of Leviticus 2:13, salt portrayed eternal security in God's plan. Salt was used in the food offering to indicate that once you had believed in Christ, you are in His hands forever. He is the source of your protection and blessing.
  2. Salt was used in the burnt offering to indicate eternal security and the efficacy of Christ's work.
  3. In Ezra 6:9, the king of Persia commanded the Jews to have salt. In Ezekiel 43:24, we see the same principle in the Millennium.
- D. Salt portrayed judgment or discipline.
1. In Genesis 19:26, Lot's wife turned into a pillar of salt.
  2. In Deuteronomy 29:23, Sodom was destroyed and made forever barren by salt.
  3. In Judges 9:45, salt was sown on a defeated city.
  4. In Mark 9:47-49, salt is part of eternal judgment, the Lake of Fire.
- E. Salt is analogous to the mature believer preserving his nation, Matthew 5:13; Mark 9:50. The greatest thing you can do is have salt (Bible doctrine) in you.
- F. Unsaltiness is analogous to reversionism and is used to portray divine discipline, Luke 14:34-35.
- G. Salt is analogous to the mature believer in the expression of divine viewpoint, Colossians 4:6; James 3:10-12.
- H. In birth, salt was used as an antiseptic, Ezekiel 16:4. The antiseptic of your soul is Bible doctrine used under the principle of reversion recovery.
- I. The "salt of the covenant" means that salt is used as a guarantee. It is used to express the eternal relationship between God and the believer. It is so used in the Levitical offerings, Numbers 18:19; 2Chronicles 13:5.

This doctrine was taken from the 1975 Arabs Series Lesson #8 (7/5/1975).

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

This was cited in Philippians 10:9.

## Heritage Bible Footnote for Philippians 31

From [http://kukis.org/Translations/Heritage\\_Bible/48Philippians.pdf](http://kukis.org/Translations/Heritage_Bible/48Philippians.pdf) accessed October 14, 2024.







## Doctrinal Teachers\* Who Have Taught Colossians 4

Series	Lesson (s)	Passage
Dr. Robert Dean	<a href="https://deanbible.org/new-testament-menuitem/collossians-menuitem">https://deanbible.org/new-testament-menuitem/collossians-menuitem</a>	Colossians 1–4
Dr. Grant C. Richison	<a href="https://www.gracenotes.info/colossians/colossians.pdf">https://www.gracenotes.info/colossians/colossians.pdf</a> (Grace notes)	Colossians 1–4
Mike Smith	<a href="http://www.countrybiblechurch.us/Colossians/index.html">http://www.countrybiblechurch.us/Colossians/index.html</a>	Colossians 1–4
Wayne Binnicker / Benjamin Brodie	<a href="http://www.versebyverse.com/sitebuildercontent/sitebuilderfile s/colos.pdf">http://www.versebyverse.com/sitebuildercontent/sitebuilderfile s/colos.pdf</a> (Is this Benjamin Brodie's translation?)	Colossians 1–4
<p><a href="https://www.yumpu.com/en/document/read/1242941/colossians-verse-by-verse-biblical-exegesis">https://www.yumpu.com/en/document/read/1242941/colossians-verse-by-verse-biblical-exegesis</a> had this same document, but with Benjamin Brodie's name attached. Who wrote the commentary?</p>		
Benjamin Brodie	<a href="http://www.versebyverse.com/uploads/1/0/1/0/101034580/colossians_expanded_translation.pdf">http://www.versebyverse.com/uploads/1/0/1/0/101034580/colossians_expanded_translation.pdf</a>	Colossians 1–4 (translation only)
Syndein	<a href="http://syndein.com/colossians.html">http://syndein.com/colossians.html</a>	Colossians 1–4
Billy J. Puryear	<a href="http://www.amadorbiblestudies.org/Notes/Colossians/">http://www.amadorbiblestudies.org/Notes/Colossians/</a>	Colossians 1–4
Ron McMurray	<a href="https://gracebiblechurchpullman.org/biblestudies.html">https://gracebiblechurchpullman.org/biblestudies.html</a>	Colossians 1–4

\* By doctrinal teacher, I mean a man whose primary focus is the teaching of the Word of God, verse-by-verse and book by book. A believer under the teaching of such a man should fully understand the gospel and rebound after less than a month in attendance.

When it comes to teaching, I should think that a 45 minute teaching session would be the bare minimum; and that, at least 3x a week (with provisions for getting teaching in some way on the other days of the week). Although this man may interact or even learn from other teachers, he should clearly be the authority over his church; and the authority over him is the Word of God and God the Holy Spirit (Who guides the pastor in his study).

ICE teaching would also be a part of the package, ICE being an acronym standing for Isagogics (a teaching of the history of that time in order to understand a passage), Categories (a study of categories of Bible doctrine), and Exegesis (a close study of each passage).

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 4

### Word Cloud from Exegesis of Colossians 4<sup>22</sup>

These two graphics should be very similar; this means that the exegesis of Colossians 4 has stayed on topic and has covered the information found in this chapter of the Word of God.

Chapter Outline	Charts, Graphics and Short Doctrines	
Beginning of Document	Verse Navigation	Introduction and Text
First Verse	Chapter Summary	Addendum
<a href="http://www.kukis.org">www.kukis.org</a>	Exegetical Studies in Colossians	

<sup>22</sup> Some words have been left out of this graphic; including *Strong*, *BDB*, and *pronounced*.