

THE HOLY BIBLE

Logos King James Version

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Introduction

This version of the Holy Bible is translated from the Hebrew Old Testament and the Greek New Testament (Textus Receptus) with retention of the flavour of the English version of the 1611 King James Bible as its English base. It is a labour many years of comparative Bible study, prayer and word by word translation. It seeks to be as accurate to the Hebrew and Greek roots as possible. Whenever an English word or phrase is added to render a meaning clearer but which is not in the original text, the added word or phrase would appear in *italics*. Where the root meaning is important but does not flow with modern English usage, a footnote is added to allow the reader to understand the root of the original word.

This translation has been a labour of love for the inspired Word of God. It has been rendered with great fear and trembling, with utmost respect and faith, that one is handling the inspired Word of God, the Holy Bible. The original names of God in the Old Testament have been purposely transliterated rather than translated from its original form to give the reader the depth and beauty of the Hebrew names of God. The archaic use of the name 'Jehovah' is now rendered 'Yahweh' which in its original transliteration would be 'YHWH.' In order to accord respect to God, references to God have been intentionally capitalised although the archaic 'Thees' and 'Thous' have been removed. Where there was no necessity to modernize the English usage of the 1611 King James English, they have been retained because the meaning remains clear although the phrases may sound 'poetic' to the reader. For example, 'I knew not' is retained rather than changing it to 'I do not know,' or 'Here am I' is retained rather than 'Here I am,' and retention of phrases such as 'therein,' 'beseech,' 'unto,' etc. The task was to render the correct translation of the Hebrew and Greek root words while retaining the poetic flow of the 1611 King James Version. The goal was to have a translation true to the original text but readable to a modern 21st century English speaker; both adult and child.

From the translation of the Gospel of John, I realized that the understanding of the word 'Logos' and 'Rhema' has its own special merit to the New Testament believers in biblical times. Although both words are normally translated as 'word' (logos – word; rhema – spoken word), to enhance the understanding of deeper Scriptural meanings, I have retained the word 'logos' and 'rhema' in this translation, using the Greek singular formats for both singular and plural usage for the sake of English readers, helping all to absorb a new paradigm understanding of the depth of these words which has no English equivalent.

A new concordance for this translation, the Logos King James Version (LKJV) with a new Hebrew and Greek coding is being developed while this translation is being released book by book. Leather versions of the LKJV will be available when all the final proof reading is completed and a publisher appointed.

Heaven and earth will pass away but the Word of God will endure forever.

In Christ Jesus

Johann Melchizedek Peter
8th January 2019

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The Epistle of Paul to the
Colossians

- 1:1 Paul, an apostle of Jesus Christ by the will of God, and Timothy our brother,
1:2 To the holy ones¹ and faithful brethren in Christ which are at Colossae: Grace be unto you, and peace, from God our Father and the Lord Jesus Christ.
1:3 We give thanks to God and the Father of our Lord Jesus Christ, praying always for you,
1:4 Since we heard of your faith in Christ Jesus, and of your love unto² all the saints,
1:5 Through³ the hope which is appointed⁴ for you in the heavens, of which you had already heard⁵ in the logos of the truth of the gospel;
1:6 Which is present in⁶ you, as is also in all the world; and it is also bearing fruit⁷ and as is also increasing⁸ in you, since the day you heard and knew the grace of God in truth:
1:7 As you also learned of Epaphras our beloved fellow servant, who is on your behalf, a faithful minister of Christ;
1:8 Who also declared to us your love in the Spirit.
1:9 Through this we also, since the day we heard it, do not cease to pray for you, and to ask that you might be filled with the acknowledgement⁹ of His will in all wisdom and spiritual understanding;¹⁰
1:10 That you might walk worthy of the Lord unto¹¹ all pleasing in every good work, bearing fruit¹² and increasing¹³ in the acknowledgement of God;
1:11 In all empowering¹⁴ might,¹⁵ according to the force¹⁶ of His glory, into¹⁷ all patience¹⁸ and longsuffering¹⁹ with joy;

¹ ἅγιος – *holy one*

² εἰς – *into (translated 'unto')*

³ δια – *through*

⁴ ἀποκειμαι – *laid up, appointed, reserved, pre-determined (2 Timothy 5:8; Hebrews 9:27)*

⁵ προηκουσατε (Aorist Active Indicative) from προακουω – *to have already heard or have heard before*

⁶ εἰς – *into, it is present inside them*

⁷ καρποφορω (Present Active Participle) – *bearing fruit, bringing forth fruit*

⁸ αὐξανω (Present Active Participle) – *growing or increasing or becoming greater (Matthew 13:32; Mark 4:8; Luke 2:40; John 3:30; Acts 19:20)*

⁹ ἐπιγνοσιν – *to come to recognize or to know, precise and correct knowledge (Ephesians 1:17; 4:13; Philippians 1:9; Colossians 1:9, 10; 2:2; 3:10; 1 Timothy 2:42 Timothy 2:25; 3:7; Titus 1:1; Hebrews 10:26; 2 Peter 1:2, 3, 8; 2:2)*

¹⁰ συνεσις – *a mental putting together, intelligence, comprehension, understanding (Mark 12:33; Luke 2:47; 1 Corinthians 1:19; Ephesians 3:4; Colossians 2:2; 2 Timothy 2:7)*

¹¹ εἰς – *into (translated 'unto')*

¹² καρποφορω (Present Active Participle) – *bearing fruit, bringing forth fruit*

¹³ αὐξανω (Present Active Participle) – *growing or increasing or becoming*

¹⁴ δυναμουμενοι (Present Active Participle) from δυναμω

¹⁵ δυναμει from δυναμις – *power, translated as 'mighty works' (Matthew 11:20-23, 13:54; Mark 6:5), power (Luke 1:17, 35; 4:14; Acts 1:8), miracles (Acts 2:2)*

¹⁶ κρατος – *force, power, ability, strength*

¹⁷ εἰς – *into*

¹⁸ ὑπομονη – *abiding patience, perseverance (Luke 8:15; 21:19; Romans 2:7; 5:3-4, 8:25; 15:4-5; 2 Corinthians 1:6; 6:4; 12:12; Hebrews 10:36; 12:1; James 1:3-4; 5:11; 2 Peter 1:6)*

¹⁹ μακροθυμια – *enduring patience, endurance, longsuffering, emphasizes longevity (Romans 2:4; 9:22; 2 Corinthians 6:6; Galatians 5:22; Ephesians 4:2; 1 Timothy 1:16; 2 Timothy 3:10; 4:2; Hebrews 6:12; James 5:10; 2 Peter 3:15)*

- 1:12 Giving thanks to the Father, who had enabled²⁰ us into²¹ the partaking²² of the inheritance of the holy ones in light:
- 1:13 He had delivered us out from²³ the authority²⁴ of darkness, and had translated us into the kingdom of His Beloved Son:
- 1:14 In whom we have redemption through His blood, the forgiveness of sins:
- 1:15 He who is the image of the invisible God, the firstborn of all²⁵ creation:
- 1:16 For in Him all things were created that are in heavens, and that are upon the earth, the visible and the invisible, whether they be thrones, or dominions, or principalities, or authorities: all things were created through Him, and unto²⁶ Him:
- 1:17 And He is before²⁷ all things, and in Him all things consist.²⁸
- 1:18 And He is the head of the body, the church: who is the beginning, the firstborn out from the dead; that in all things He might have the preeminence.²⁹
- 1:19 For in Him all things are well pleasing,³⁰ all the fullness of *Him* continued to permanently dwell³¹ *in all things*;
- 1:20 And through Him continued to reconcile³² all things into Himself, having made peace³³ through the blood of His cross; through Him, whether of things upon the earth or things in the heavens.
- 1:21 And you, who were once alienated³⁴ and enemies in your mind in evil works, yet now He has reconciled
- 1:22 In the body of His flesh through death, to present³⁵ you holy and without blemish³⁶ and blameless³⁷ in His sight:
- 1:23 If indeed you continue in the faith, founded³⁸ and steadfast,³⁹ and be not moved away from the hope of the gospel, which you have heard, and which was preached to every creation under heaven; of which I, Paul, became a minister;

²⁰ *ικανωσαντι* (Aorist Active Participle) from *ικανωω* – to be made able, to enable, to qualify, to make sufficient, to equip one with adequate power to perform (2 Corinthians 3:6)

²¹ *εις* – into

²² *μερις* – to be a partaker, to have a share in, to be part of a whole that has been chosen

²³ *εκ* – out of, out from

²⁴ *εξουσια* – authority

²⁵ *πασης* (Genitive Singular Adjective) from *πας* – from all or of all

²⁶ *εις* – into (translated ‘unto’)

²⁷ *προ* – before, above, prior

²⁸ *συνιστημι* – to be set or put together, to band together, to constitute, to demonstrate intransitively (Romans 5:8; 2 Corinthians 4:22 Peter 3:5). Colossians 1:17 can also be rendered “He exists before all things, and in Him all things exist.”

²⁹ *πρωτευω* – to be first and foremost in time, place, order or importance; to be the best, chief or first of all; to be first in all spheres and dimensions

³⁰ *ευδοκew* – good or well pleasing (Matthew 3:17; 12:18; 17:5; Mark 1:11; Luke 3:22; 2 Corinthians 5:8; 12:10; Galatians 1:15)

³¹ *κατοικησαι* (Aorist Active Infinitive) from *κατοικew* – to house permanently,

³² *αποκαταλλαξαι* (Aorist Active Infinitive) from *αποκαταλασσω* – to fully and completely reconcile, to fully and completely bring back to a state of harmony or favour

³³ *ειρηνοποιησας* (Aorist Active Participle) from *ειρηνοποιew* – to make peace

³⁴ *απαλλοτριω* – being separated from, non-participants

³⁵ *παριστανω* – to stand beside, to be presented (Luke 1:19; Ephesians 5:27; Colossians 1:22, 28)

³⁶ *αμωμος* – without blemish (Ephesians 1:4; 5:27; Hebrews 9:14; 1 Peter 1:19; Jude 1:24; Revelation 14:5)

³⁷ *ανεγκλητος* – blameless (1 Corinthians 1:8; 1 Timothy 3:10; Titus 1:6, 7)

³⁸ *θεμελιω* – to be grounded, to lay the foundation, to be firmly founded (Ephesians 3:17; Hebrews 1:10)

³⁹ *εδραιος* – to be seated immovably, steadfast, firm (1 Corinthians 7:27; 15:58)

- 1:24 I now rejoice in my sufferings for you, and fill up that which is lacking of the tribulations⁴⁰ of Christ in my flesh for the sake of His body, which is the church:
 1:25 Of which I became a minister, according to the administration⁴¹ of God which was given to me unto⁴² you, to fulfil the logos of God;
 1:26 The mystery which has been hidden from the ages and from generations, but now is made manifest to His holy ones:
 1:27 To whom God willed to make known what are the riches of the glory of this mystery in the Gentiles; which is Christ in you, the hope of glory:
 1:28 Him we preach, admonishing⁴³ every man, and teaching every man in all wisdom; that we may present every man perfect⁴⁴ in Christ Jesus:
 1:29 Into this I also labour, fighting⁴⁵ according to His energizing,⁴⁶ which energizes⁴⁷ in me in *mighty* power.⁴⁸

- 2:1 For I want you to know what a great fight⁴⁹ I have for you, and for them at Laodicea, and for as many as have not seen my face in the flesh;
 2:2 That their hearts might be comforted⁵⁰, being compacted together⁵¹ in love, and into⁵² all riches of the full assurance⁵³ of understanding,⁵⁴ to the acknowledgement⁵⁵ of the mystery of God, of both the Father and of Christ;
 2:3 In whom are hidden⁵⁶ all the treasures⁵⁷ of wisdom and knowledge.

⁴⁰ θλιψις – tribulation or to be put under pressure (Mark 4:17; John 16:33; Acts 11:19; 14:22; Romans 8:35)

⁴¹ οίκονομία - stewardship, administration, management

⁴² εις – into (translated ‘unto’)

⁴³ νουθετω – to put in the mind, to call to attention, to admonish (Acts 20:31; Romans 15:14; 1 Corinthians 4:14; 1 Thessalonians 5:12, 14; 2 Thessalonians 3:15)

⁴⁴ τελειος – perfect wholeness, perfection of growth or maturity, perfection of growth from within (Matthew 5:48; 19:21; Romans 12:2; 1 Corinthians 2:6; 13:10; 14:20; Philippians 3:15; Colossians 1:28; 4:12; Hebrews 5:14; James 1:4, 17, 25; 3:2; 1 John 4:8). Contrasting ἀρτιος and τελειος – the first is the perfection from without (worked upon outwardly), the other is perfection from within (growth within)

⁴⁵ ἀγωνιζομαι – to compete or contend with an adversary, to fight (John 18:36; 1 Corinthians 9:25; Colossians 4:12; 1 Timothy 6:12; 2 Timothy 4:7)

⁴⁶ ἐνεργεια – energy, operation, working, activity, the energising within (Ephesians 1:19; 3:7; 4:16; Philippians 3:21; Colossians 1:29; 2:12; 2 Thessalonians 2:9, 11). Used eight times in the New Testament only in Paul’s writings.

⁴⁷ ἐνεργεω – energise (Romans 7:5; 1 Corinthians 12:6, 11; 2 Corinthians 1:6; 4:12; Galatians 2:8; 3:5; 5:6; Ephesians 1:11, 20; 2:2; 3:20; Colossians 1:20; 1 Thessalonians 2:13; 2 Thessalonians 2:7; James 5:6)

⁴⁸ δυναμις – power, translated as ‘mighty works’ (Matthew 11:20-23, 13:54; Mark 6:5), power (Luke 1:17, 35; 4:14; Acts 1:8), miracles (Acts 2:2)

⁴⁹ ἀρων – a place of assembly to see games, the place of contest as in an arena or stadium, fight (Philippians 1:30; 1 Thessalonians 2:2, 1 Timothy 6:12; 2 Timothy 4:7; race (Hebrews 12:1)

⁵⁰ μαρακαλεω – one call alongside, comforter

⁵¹ συμβιβαζω (Present passive participle) – combination of two words: together (συν), to force, to drive together, to compact together (βιβαζω); Ephesians 4:16

⁵² εις - into

⁵³ πληροφορια – full assurance (1 Thessalonians 1:5; Hebrews 6:11; 10:22)

⁵⁴ συνεσις – a mental putting together, intelligence, comprehension, understanding (Mark 12:33; Luke 2:47; 1 Corinthians 1:19; Ephesians 3:4; Colossians 1:9; 2 Timothy 2:7)

⁵⁵ ἐπιγνωσις – to come to recognize or to know, precise and correct knowledge (Ephesians 1:17; 4:13; Philippians 1:9; Colossians 1:9, 10; 3:10; 1 Timothy 2:42; 2 Timothy 2:25; 3:7; Titus 1:1; Hebrews 10:26; 2 Peter 1:2, 3, 8; 2:2)

⁵⁶ ἀποκρυφος – hidden away, concealed (Mark 4:22; Luke 8:17)

⁵⁷ θησαυρος from τιθημι (to deposit) – deposits or treasures, storehouses, repository

- 2:4 And this I say lest any man should deceive⁵⁸ you with persuasive words.⁵⁹
- 2:5 Though I am not present⁶⁰ in the flesh but I am⁶¹ together with⁶² you in the spirit, rejoicing and seeing your order⁶³, and the solidness⁶⁴ into Christ of your faith.
- 2:6 As you had therefore received⁶⁵ Christ Jesus the Lord, so you *must* walk⁶⁶ in Him:
- 2:7 Being rooted⁶⁷ and being built up⁶⁸ in Him, and being established⁶⁹ in the faith, as you had been taught,⁷⁰ abounding in it in thanksgiving.
- 2:8 See that no one will be leading⁷¹ you captive through philosophy and empty⁷² deception,⁷³ according to the tradition of men, according to the basic elements⁷⁴ of the world, and not according to Christ.
- 2:9 For in Him permanently dwells⁷⁵ all the fullness⁷⁶ of the Godhead⁷⁷ bodily.
- 2:10 And you are completely filled⁷⁸ in Him, who is the head of all principality and authority:
- 2:11 In Him you were also circumcised⁷⁹ with the circumcision made without hands, in completely stripping off⁸⁰ the body of the sins of the flesh in the circumcision of Christ:

⁵⁸ παραλογιζομαι – to reason (deceive) around with words (James 1:22). Use only twice in New Testament.

⁵⁹ πιθανολογια combination word of persuade (πειθω) and word (λογος) – to persuade with arguments or reasonings into a belief system with words or sentences. Combination word use only one time here in New Testament.

⁶⁰ έι γαρ και τη σαρκι άπειμι άλλα... - contrasting sentence, literally “if for and the flesh I am away (I am not) but...”

⁶¹ έιμι – I am

⁶² συν – together with

⁶³ ταξις – order, condition, rank or position (Luke 1:8; 1 Corinthians 14:40; Hebrews 5:6, 10; 6:20; 7:11, 17, 21)

⁶⁴ στερεωμα from στερεω (to confirm, to make strong, to establish, to make solid or firm or stable) – steadfastness, firmness, solidness, hardness. Use only one time here in the New Testament.

⁶⁵ παρελαβετε (Second Aorist Active Indicative) – had received

⁶⁶ περιπατειτε (Present Active Imperative) (imperative is a strong exhortation, instruction, command) – you should (must) walk, literally – you walk!!

⁶⁷ ριζω (Passive Perfect Participle plural) – rooted, strengthened with many roots (Ephesians 3:17). Used only two times in New Testament.

⁶⁸ έποικοδομεω (Present Passive Participle plural) – being built up (Ephesians 2:20)

⁶⁹ βεβαιωω – to establish, to confirm, to make firm, to stabilize. Present Passive Participle plural – being established

⁷⁰ έδιδαχθητε (Aorist Passive Indicative) from διδασκω – had been taught

⁷¹ συλαγωγεω – to rob, to lead away, to carry of as captive or slave, to lead captive; Present Active Participle – leading captive, leading away, carrying away. Used one time here in New Testament.

⁷² κενος – empty, containing nothing (Mark 12:3; Luke 1:53; 20:10, 11; Ephesians 5:6)

⁷³ άπατη – deception (Matthew 13:22; Mark 4:19; Ephesians 4:22; 2 Thessalonians 2:10; Hebrews 3:13; 2 Peter 2:13)

⁷⁴ στοιχειον – the basic elements or fundamental rudiments or principles (Galatians 4:3, 9; Colossians 2:8, 20; Hebrews 5:12; 2 Peter 3:10, 12)

⁷⁵ κατοικεω – to house permanently, to settle or reside or inhabit, to make at home (Ephesians 3:17); Present Active Indicative – permanently dwells

⁷⁶ πληρωμα – fullness (Ephesians 1:10, 23; 4:13; Colossians 1:19, 2:9)

⁷⁷ θεοτης – the State of being God, Godhead. Used only one time here in New Testament.

⁷⁸ πληρωω (Perfect Passive Participle) – to make full, in this case related to having the fullness of Christ as Christ having fullness of Godhead (Acts 2:2; 28; 13:52; Romans 15:13), fulfilled (Romans 13:8; 2 Corinthians 10:6; Galatians 5:14; Colossians 1:9, 25), fills or full (Ephesians 1:23; 3:19; 4:10; 5:18; Philippians 1:11; 4:18-19; 2 Timothy 1:4; 1 John 1:4; 2 John 1:12)

⁷⁹ περιτεμνω from περι (around, in a circuit) and τομωτερος (to cut decisively with one stroke) – to circumcise

⁸⁰ άπεκδουσιν (Noun Dative Singular) from combination of three words: άπο (away from), έκ (out of) and δυνω (to set down – as in the sun going down) – to completely strip off, to completely take down or off

- 2:12 Being buried together⁸¹ with Him in baptism, in Him you were also risen together with Him through the faith from the energizing⁸² of God, who had raised Him from the dead.
- 2:13 And you, being dead in your transgressions⁸³ even by the foreskin⁸⁴ of your flesh, He had made alive together *in* Him, together in Him, having forgiven you all transgressions;⁸⁵
- 2:14 Having blotted out⁸⁶ the handwriting⁸⁷ of ordinances⁸⁸ that was against us, which was opposing⁸⁹ us, and He has taken it away⁹⁰ out of⁹¹ the midst⁹² of us, having nailed⁹³ it to the cross;
- 2:15 And having stripped⁹⁴ principalities and authorities by Himself, He had made a public spectacle⁹⁵ of them openly, having triumphed⁹⁶ over them in Him.
- 2:16 Let no one therefore judge you in food or in drink, or in respect of a feast, or of a new moon, or of sabbaths;
- 2:17 Which are a shadow of things to come; but the *true* body⁹⁷ is Christ.

⁸¹ συνταφεντες from συν (together with) and θαπτω (bury, celebrate funeral rites) – to be buried together with Him in His death, to be completely identified with Him in His death on the cross

⁸² ἐνεργεια – energy, operation, working, activity, the energising within (Ephesians 1:19; 3:7; 4:16; Philippians 3:21; Colossians 1:29; 2:12; 2 Thessalonians 2:9, 11). Used eight times in the New Testament only in Paul's writings

⁸³ παραπτωμα from combination of παρα (alongside) and πιπτω (to fall down) – transgressions, backslidings

⁸⁴ ἀκροβυστια from combination word of ἀκρον (uttermost part or end) and ποσθη (penis) – foreskin; Gentiles are referred crudely by Jews as those who have foreskin (Acts 11:3; Romans 2:25-27; 3:30; 4:9-12; 1 Corinthians 7:19; Galatians 2:7; 5:6; 6:15; Ephesians 2:11; Colossians 2:13; 3:11). Paul speaks about the need to cut off the flesh (represented here by the foreskin) with one decisive stroke, (περιτεμνω) circumcision made without hands by Christ in one stroke through His death on the cross (Colossians 2:11)

⁸⁵ παραπτωμα from combination of παρα (alongside) and πιπτω (to fall down) – transgressions, backslidings

⁸⁶ ἐξαιλειψας (Aorist Active Participle) from ἐξαιλειφω – having already blotted out

⁸⁷ χειρογραφον – handwriting, refers to a manuscript or a legal document or bond. Handwritten notes are used to acknowledged deposits or receipts of money and functions similar to signatures today. Thus the meaning is that Christ has blotted out all legal documents and legal requirements or bonds that hold us in captivity to sin nature and all its bondages, attributes and manifestations

⁸⁸ δογμα – ordinances or decrees, rules or requirements or judgments

⁸⁹ ὑπεναντιος from ὑπο (under) and ἐναντιος (opposite) – undermining opposition, undermining adversarial, opposing from beneath or under

⁹⁰ ἤρκεν (Perfect Active Indicative) from ἀρω – had taken away

⁹¹ ἐκ – out of or out from

⁹² μεσος – midst, middle, in the midst, amongst, between, from the centre or middle (Matthew 10:16; 13:25, 49; 14:24; Mark 6:47; 7:31; 9:36; Luke 2:46; 4:30; John 1:26; 8:3; 19:18; Acts 1:18; 4:7; 26:14; 1 Corinthians 6:5; Philippians 2:5; Hebrews 2:12; Revelation 1:13; 2:1, 7; 4:6; 5:6; 6:6; 7:17; 22:2)

⁹³ προσηλω (Aorist Active Participle) – having nailed

⁹⁴ ἀπεκδυομαι (Aorist Middle Deponent Participle) from combination of three words: ἀπο (away from), ἐκ (out of) and δυνω (to set down – as in the sun going down) – to completely strip off, to completely take down or off by Oneself (Middle Deponent tense). (Colossians 3:9)

⁹⁵ ἐδειγματισεν (Aorist Active Indicative) from δειγματιζω – to make a public example, exhibition or spectacle by the open and public display of the vanquished forces in triumphal possession. Only used once in the New Testament.

⁹⁶ θριαμβευω (Aorist Active Participle) from θροεω (to wail, clamour, cry aloud, to frighten or trouble) and ἅπτομαι (to touch, hold onto oneself, to cling) – to hold firmly onto oneself the victory, conquest or triumph or celebration with great songs or sounds that frighten or trouble the enemy (2 Corinthians 2:14). Only used twice in the New Testament.

⁹⁷ σωμα – the body; in the context of this verse, contrasting the shadow and the real or true body, substance or solid; Christ is the true reality and substance, the true body and everything else is but a shadow

- 2:18 Let no one disqualify⁹⁸ you of your reward, desiring *false* humility of mind⁹⁹ and a ceremonial religion¹⁰⁰ of angels, intruding¹⁰¹ into those things which he has not seen,¹⁰² vainly¹⁰³ puffed up¹⁰⁴ by his fleshly mind,
- 2:19 And not holding forcefully¹⁰⁵ the Head, out from¹⁰⁶ which the whole body¹⁰⁷ through¹⁰⁸ joints¹⁰⁹ and *ligaments* bonded together¹¹⁰ being *nourished and* supplied,¹¹¹ and compacted together,¹¹² grows¹¹³ with the growth¹¹⁴ of God.
- 2:20 Therefore if you had died¹¹⁵ together with¹¹⁶ Christ from the basic elements¹¹⁷ of the world, why, when living in the world, are you being controlled by ordinances,¹¹⁸
- 2:21 Touch not, taste not, handle not;
- 2:22 Which are concerning all things which are unto corruption;¹¹⁹ after the religious commandments¹²⁰ and doctrines¹²¹ of men?

⁹⁸ καταβραβεω (*Present Active Imperative*) from κατα (*according to*) and βραβεω (*to govern or control, judge and disqualify*) – to govern, control and make decisions for you, to judge unworthy or to disqualify from a reward or prize. Used only one time in the New Testament.

⁹⁹ ταπεινοφροσυνη – combination of two words: humble or lowly (ταπεινος), mind or perceiving capacity or feeling mind (φρεν – midriff or diaphragm, parts of the heart) – humility of feeling mind (Acts 20:19; Philippians 2:3; Colossians 2:18, 23; 3:12; 1 Peter 5:5)

¹⁰⁰ θρησκεια – an outward religion of ceremony and disciplines (Acts 26:5; Colossians 2:18; James 1:26-27)

¹⁰¹ ἐμβατευω (*Present Active Participle*) from ἐν (*in*) and βαινω (*to step or tread or walk or enter*) – to enter into a sanctum or forbidden place

¹⁰² ὄραω – to see, perceive or experience or witness

¹⁰³ ἐκρη – without a reason, without a cause or idea, vain (1 Corinthians 15:2; Galatians 3:4; 4:11)

¹⁰⁴ φυσιοω – to be puffed up, inflated

¹⁰⁵ κρατω from κρατος (*force*) – to seize, to hold forcefully (Matthew 12:11; Acts 2:24; 3:11; 24:6)

¹⁰⁶ ἐκ – out of or out from

¹⁰⁷ παν το σωμα – all the body or the whole body

¹⁰⁸ δια – through

¹⁰⁹ ἄφρη – joints (Ephesians 4:16)

¹¹⁰ συνδεσμος from συν (*together with*) and δεσμον (*a band or bond or ligament*) – to bond together with (Acts 8:23; Ephesians 4:3; Colossians 2:19; 3:14). Used four times in the New Testament.

¹¹¹ ἐπιχορηγεω (*Present Passive Participle*) from ἐπι (*upon*) and χορταζω (*to fill or satisfy with food*) – to minister, to nourish, to supply (2 Corinthians 9:10; Galatians 3:5; Colossians 2:19; 2 Peter 1:5, 11)

¹¹² συμβιβασω (*Present passive participle*) – combination of two words: together (συν), to force, to drive together, to compact together (βιβασω) (Ephesians 4:16)

¹¹³ ἀυξανω – to grow, to increase

¹¹⁴ ἀυξησις – growth or increase. Verse 2:19 grows with the growth of God or increase with the increase of God

¹¹⁵ ἀποθνησκω (*2nd Aorist Active Indicative*) from ἀπο (*away from*) and θνησκω (*be dead*) – had already been dead, had died (Colossians 3:3)

¹¹⁶ συν – together with

¹¹⁷ στοιχειον – the basic elements or fundamental rudiments or principles (Galatians 4:3, 9; Colossians 2:8, 20; Hebrews 5:12; 2 Peter 3:10, 12)

¹¹⁸ δογματιζω from δογμα (*ordinances, decrees, rules or requirements* – Colossians 2:14) – “ordained” or controlled by ordinances, decrees and rules.

¹¹⁹ φθορα – corruption or subject to decay and destruction (Romans 8:21; 1 Corinthians 15:42, 50; Galatians 6:8; Colossians 2:22; 2 Peter 1:4; 2:12, 19)

¹²⁰ ἐνταλμα – religious commandments of men, religious precepts invented by men; as opposed to ἐντολη (*commandments of God*). ἐνταλμα is used only three times in New Testament and always refers to the religious commandments of men (Matthew 15:9; Mark 7:7; Colossians 2:22).

¹²¹ διδασκαλια – doctrines or teachings

2:23 Which things indeed *seem* to have a logos¹²² of wisdom in desirous ceremonial religion,¹²³ and *false* humility of mind,¹²⁴ and neglect¹²⁵ of the body: which are of no value against the satiation¹²⁶ of the flesh

- 3:1 If you then were raised together¹²⁷ with Christ, seek those things which are above, where Christ is sitting, at the right hand of God.
- 3:2 Set your mind¹²⁸ on things above, not on things on¹²⁹ the earth.
- 3:3 For you had died,¹³⁰ and your life has been hidden¹³¹ together¹³² with Christ in God.
- 3:4 When Christ has been manifested,¹³³ then your life will also be manifested¹³⁴ together¹³⁵ with Him in glory.
- 3:5 Therefore put to death¹³⁶ your members which are upon the earth; fornication, uncleanness, passion, evil desires, and covetousness which is idolatry:
- 3:6 Through these things the wrath of God is coming on the sons of unbelief:¹³⁷
- 3:7 In the which you had also walked once, when you were living in them.
- 3:8 But now you also had yourselves put off¹³⁸ all these; anger,¹³⁹ wrath,¹⁴⁰ malice,¹⁴¹ blasphemy, filthy words¹⁴² out of your mouth.

¹²² λογον – a word or saying

¹²³ ἐθέλοθρησκεια from θελο (will or desire) and θρησκεια (outward religion of ceremony) – desirous ceremonial religion

¹²⁴ ταπεινοφροσυνη – combination of two words: humble or lowly (ταπεινος), mind or perceiving capacity or feeling mind (φρεν – midriff or diaphragm, parts of the heart) – humility of feeling mind (Acts 20:19; Philippians 2:3; Colossians 2:18, 23; 3:12; 1 Peter 5:5)

¹²⁵ ἀφειδια – abstention, neglect, austerity, asceticism

¹²⁶ πλησμονε from πληθω (to make full, to fill up) – a filling up and satisfying, gratification, satiation

¹²⁷ συνηγερωθητε (Aorist Passive Indicative) from συνεγιρω – to be risen together with

¹²⁸ φρονεω – from the root word φρην which refers to the diaphragm or the seat, breath or spirit of activity either of intellectual or emotional intelligence. Usually, refers to the emotional consciousness, thus would refer to the emotional mind; as opposed to νους, which in general can refer to mental or intellectual consciousness.

¹²⁹ ἐπι - upon

¹³⁰ ἀποθνησκω (2nd Aorist Active Indicative) from ἀπο (away from) and θνησκω (be dead) – had already been dead, had died (Colossians 2:20)

¹³¹ κρυπται (Perfect Passive Indicative) from κρυπτω – to be concealed or hidden

¹³² συν – together with

¹³³ φανερωθη (Aorist Passive Subjunctive) from φανερω – to appear or to manifest (Mark 16:12, 14; John 2:11; 14:21-23; 17:6)

¹³⁴ φανερωθησεσθε (Future Passive Indicative) from φανερω – to appear or to manifest (Mark 16:12, 14; John 2:11; 14:21-23; 17:6)

¹³⁵ συν – together with

¹³⁶ νεκρωσατε (Aorist Active Imperative) from νεκρω – to put to death or to kill

¹³⁷ της απειθειας from ἀπιστια - unbelief or those who have no faith (Mark 6:6; Ephesians 2:2)

¹³⁸ ἀποθεσθε (2nd Aorist Middle Imperative) from ἀπο (away from) and τιθημι (to prostrate, bow down, lay down) – to put down and away from (Ephesians 4:22)

¹³⁹ ὀργη – anger (Mark 3:5), also a word used in reference to wrath of God (a natural disposition of the soul reaction towards evil, a predominantly negative judgment) (Ephesians 4:31; 5:6)

¹⁴⁰ θυμος – violent movement of air, water, ground, animals or men, similar to πνευμα that which is moved or which moves, boiling heat, wrath (Luke 4:28; Acts 19:28; Ephesians 4:31; Hebrews 11:27; Revelation 12:12)

¹⁴¹ κακια - badness, wickedness or evilness

¹⁴² ἀιθρολογία from combination of two words: ἀισχρος (shame) and λογος (word) – shameful, filthy or obscene words

- 3:9 Do not lie unto¹⁴³ one another, seeing that you had stripped off¹⁴⁴ the old man together with his deeds;
- 3:10 And had put on¹⁴⁵ the new man who is *already* renewed¹⁴⁶ into the *full* knowledge¹⁴⁷ after the image of Him that created him:
- 3:11 Where there is neither Greek nor Jew, circumcision¹⁴⁸ nor uncircumcision,¹⁴⁹ Barbarian, Scythian, slave nor free: but *over* all things¹⁵⁰ and in all things¹⁵¹ is Christ.
- 3:12 Put on¹⁵² therefore, as the chosen¹⁵³ of God, holy and beloved, tender¹⁵⁴ mercies,¹⁵⁵ kindness, humility of mind,¹⁵⁶ meekness,¹⁵⁷ longsuffering;¹⁵⁸
- 3:13 Bearing¹⁵⁹ one another, and forgiving one another, if anyone has a complaint¹⁶⁰ against another: even as Christ forgave you, you likewise *forgive*.
- 3:14 And above all these things *is* love, which is the bond¹⁶¹ of perfection.¹⁶²
- 3:15 And let the peace of God rule¹⁶³ in your hearts, into which also you were called in one body; and be thankful.
- 3:16 Let the logos of Christ dwell in you richly in all wisdom; teaching and admonishing¹⁶⁴ one another in psalms and hymns and spiritual songs, singing in grace in your hearts to the Lord.

¹⁴³ εἰς - into

¹⁴⁴ ἀπεκδυσασθενοι (Aorist Middle Deponent Participle) from combination of three words: ἀπο (away from), ἐκ (out of) and δυνω (to set down – as in the sun going down) – to completely strip off, to completely take down or off by Oneself (Middle Deponent tense). (Colossians 2:15)

¹⁴⁵ ἐνδυσασθενοι (Aorist Middle Participle) from ἐνδύω, combination of two words: ἐν (in) and δυνω (to set down – as in the sun going down) – to enter into or sink into; in context ‘to sink into clothing, to be clothe’ (Luke 24:49)

¹⁴⁶ ἀνακαινουμενον (Present Passive Participle) from ἀνακαινω, combination of two words: ἀνα (again) and καινος (new) – to be made new

¹⁴⁷ ἐπιγνωσις – full discernment and acknowledgement

¹⁴⁸ περιτεμνω from περι (around, in a circuit) and τομωτερος (to cut decisively with one stroke) – to circumcise

¹⁴⁹ ἀκροβυστια from combination word of ἀκρον (uttermost part or end) and ποσθη (penis) – foreskin; Gentiles are referred crudely by Jews as those who have foreskin (Acts 11:3; Romans 2:25-27; 3:30; 4:9-12; 1 Corinthians 7:19; Galatians 2:7; 5:6; 6:15; Ephesians 2:11; Colossians 2:13; 3:11).

¹⁵⁰ τα παντα (Nominative Plural Neuter adjective) – the all, the all things, the everything, over all things

¹⁵¹ ἐν πασιν (Dative Plural Neuter adjective) – in all, in all things

¹⁵² ἐνδυσασθε (Aorist Middle Imperative) from ἐνδύω (refer Colossians 3:10)

¹⁵³ ἐλεκτος – the selected, favourite, elect or chosen

¹⁵⁴ σπλαγχνον – entrail, intestine, spleen, bowels, innermost affections

¹⁵⁵ οἰτιρμος – compassion, mercy

¹⁵⁶ ταπεινοφροσυνη – combination of two words: humble or lowly (ταπεινος), mind or perceiving capacity or feeling mind (φρεν – midriff or diaphragm, parts of the heart) – humility of feeling mind (Acts 20:19; Philippians 2:3; Colossians 2:8, 23; 3:12; 1 Peter 5:5)

¹⁵⁷ πραοτης – meekness (1 Corinthians 4:21; Galatians 5:22; 6:1; Colossians 3:1; 1 Timothy 6:11; 2 Timothy 2:25; Titus 3:2)

¹⁵⁸ μακροθυμια – longsuffering, sometimes translated patience (Galatians 5:22; Colossians 1:11; 3:12; 1 Timothy 1:16; 2 Timothy 3:10; Hebrews 6:12; James 5:10)

¹⁵⁹ ἀνεχω from ἀνα (again) and έχω (I have) – to hold oneself up against, to endure, to bear with, to suffer

¹⁶⁰ μομφη – blame, fault, quarrel or complaint. Used only one time here in New Testament.

¹⁶¹ συνδεσμος – combination of two words: together (συν), band, ligament, chain, string (δεσμον) – to be banded together, to be bound together, to be like ligaments joined together (Colossians 2:19; 3:14)

¹⁶² τελειοτης – completeness, perfection (Hebrews 6:1). The state of being perfected or state of perfection or perfectness

¹⁶³ βραβευω – to arbitrate, to govern, to rule or umpire

¹⁶⁴ νουθετω – to put in the mind, to call to attention, to admonish (Acts 20:31; Romans 15:14; 1 Corinthians 4:14; 1 Thessalonians 5:12, 14; 2 Thessalonians 3:15)

- 3:17 And whatever you do in logos or deed, *do* all in the name of the Lord Jesus, giving thanks to God even the Father through Him.
- 3:18 Wives, submit yourselves unto your own husbands, as is fitting¹⁶⁵ in the Lord.
- 3:19 Husbands, love your wives, and be not bitter¹⁶⁶ toward them.
- 3:20 Children, obey your parents in all things: for this is well pleasing in the Lord.
- 3:21 Fathers, do not provoke¹⁶⁷ your children, lest they be discouraged.¹⁶⁸
- 3:22 Servants,¹⁶⁹ obey in all things your masters according to the flesh; not with eyeservice, as men-pleasers; but in generosity of heart,¹⁷⁰ fearing God;
- 3:23 And whatever you do,¹⁷¹ work¹⁷² out *with all* your soul,¹⁷³ as to the Lord, and not to men;
- 3:24 Knowing that from the Lord you will receive¹⁷⁴ the repayment¹⁷⁵ of the inheritance: for you serve the Lord Christ.
- 3:25 But he that does wrong will receive¹⁷⁶ for the wrong which he has done: and there is no partiality.¹⁷⁷

- 4:1 Masters, provide¹⁷⁸ what is righteous¹⁷⁹ and equal¹⁸⁰ to your servants;¹⁸¹ knowing that you also have a Master in heaven.
- 4:2 Continue forcefully¹⁸² in prayer, being watchful¹⁸³ in it, in thanksgiving;
- 4:3 At the same time¹⁸⁴ praying also for us, that God would open to us a door *to speak* the logos, to speak the mystery of Christ, through which I am also in bonds:
- 4:4 That I may make it manifest, to speak as I must.
- 4:5 Walk in wisdom toward them that are without, redeeming¹⁸⁵ the time.
- 4:6 *Let* your logos¹⁸⁶ always in grace *be* seasoned with salt, that you may know how you ought to answer every one.

¹⁶⁵ ἀνήκω from ἀνα (again) and ἔκω (to have come, to have arrived, to attain) – to have attained, to be mature, to be fitting

¹⁶⁶ πικραίνω – to be acrid, pungent, harsh or bitter (Revelation 8:11; 10:9, 10)

¹⁶⁷ ἐρεθίζω – to stir or strife or have contention, on the negative side, especially to anger; but can be used positively to stir zeal (2 Corinthians 9:2)

¹⁶⁸ ἀθυμέω - to be without fire, to be spiritless or disheartened, to be dismayed or discouraged

¹⁶⁹ δουλοι - slaves

¹⁷⁰ ἡσυχία – liberality or generosity (Romans 12:8; 2 Corinthians 8:2, 9:11, 13; 11:3)

¹⁷¹ ποιεῶ – to do

¹⁷² ἐργάζομαι – to work

¹⁷³ ψυχή - soul

¹⁷⁴ ἀπολαμβάνω – to receive in full, to receive from or recover from

¹⁷⁵ ἀνταποδοσις – to requite or repay, to recompense (Luke 14:14; Romans 11:35; 12:19; 1 Thessalonians 3:9; 2 Thessalonians 1:6; Hebrews 10:30)

¹⁷⁶ κομίζω – to tend, to receive, to take care of

¹⁷⁷ προσωποληψία – favouritism or respect of persons, partiality (Romans 2:11; Ephesians 6:9; James 2:1)

¹⁷⁸ παρέχω from combination of two words: παρα (along) and ἔχω (have) – to furnish, provide, enable to have

¹⁷⁹ δίκαιος - righteous

¹⁸⁰ ἰσότης – in likeness or proportion, equality (2 Corinthians 8:14)

¹⁸¹ δουλος - slave

¹⁸² προσκαρτερεῶ from combination of προς (toward, before, in the face of) and καρτερεῶ (a derivation of καρτος- force) – to steadfastly continue with force and energy

¹⁸³ γρηγορεῶ – to watch, to keep awake, to be risen up

¹⁸⁴ ἑαυμά – at the same time, simultaneously

¹⁸⁵ ἐξαγοράζω – to buy up, to redeem, to purchase

¹⁸⁶ λόγος - word

- 4:7 The things concerning¹⁸⁷ me, Tychicus will make known¹⁸⁸ to you, *he is* a beloved brother, and a faithful minister and bondservant together¹⁸⁹ in the Lord:
- 4:8 I had sent¹⁹⁰ him to you for¹⁹¹ this same *reason*, that he might know the things concerning¹⁹² you, and comfort¹⁹³ your hearts;
- 4:9 Together with Onesimus, a faithful and beloved brother, who is *one* of you. They will make known to you all things *which are happening* here.
- 4:10 Aristarchus a prisoner together¹⁹⁴ with me greets¹⁹⁵ you, and Mark, the nephew¹⁹⁶ of Barnabas, (concerning whom you had received instructions:¹⁹⁷ if he comes to you, receive him;)
- 4:11 And Jesus, which is called Justus, who are of the circumcision. These only are the workers together¹⁹⁸ with me in¹⁹⁹ the kingdom of God, who have been an advocate²⁰⁰ to me.
- 4:12 Epaphras, who is one of you, a bondservant of Christ, greets²⁰¹ you, always contending²⁰² for you in prayers, that you may stand perfect²⁰³ and completely fulfilled²⁰⁴ in all the will of God.
- 4:13 For I testify²⁰⁵ for him that he has a great zeal for you, and *for* those who are in Laodicea, and *for* those in Hierapolis.
- 4:14 Luke, the beloved physician, and Demas, greet you.
- 4:15 Greet the brethren who are in Laodicea, and Nymphas, and the church which is in his house.
- 4:16 And when this epistle is read among you, do²⁰⁶ have it read also in the church of the Laodiceans; and that you likewise read the epistle from Laodicea.

¹⁸⁷ *κατα* – according to, concerning

¹⁸⁸ *γνωριζω* – to make known, to know

¹⁸⁹ *συνδουλος* – slave together with, bondservant together

¹⁹⁰ *επεμψα* (Aorist Active Indicative first person) from *πεμπω* - to send or to dispatch

¹⁹¹ *εις* – into, unto

¹⁹² *περι* – about, concerning, around

¹⁹³ *παρακαλεω* – call alongside, help, comfort

¹⁹⁴ *συναιχμαλωτος* – captive together, prisoner together, phrase also use of ‘prisoner of war’ together

¹⁹⁵ *ασπαζομαι* – to enfold in the arms, to embrace, to greet or welcome warmly and joyfully as one’s own

¹⁹⁶ *ανεψιος* – sister’s son

¹⁹⁷ *εντολη* – commandments, instructional orders

¹⁹⁸ *συνεργος* – co-labourers, co-workers, workers together

¹⁹⁹ *εις* - into

²⁰⁰ *παρηγορια* from *παρα* (alongside) and *αγορα* (place of assembly for trials, public debate, buying or selling) – one called alongside in a public place, thus advocate

²⁰¹ *ασπαζομαι* – to enfold in the arms, to embrace, to greet or welcome warmly and joyfully as one’s own

²⁰² *αγωνιζομαι* – contending, fighting, striving, from an allegory of contesting in a games to win a prize or to fight with adversaries, dangers or circumstances to ensure a victory

²⁰³ *τελειος* – perfect wholeness, perfection of growth or maturity, perfection of growth from within (Matthew 5:48; 19:21; Romans 12:2; 1 Corinthians 2:6; 13:10; 14:20; Philippians 3:15; Colossians 1:28; 4:12; Hebrews 5:14; James 1:4, 17, 25; 3:2; 1 John 4:8). Contrasting *αρτιος* and *τελειος* – the first is the perfection from without (worked upon outwardly), the other is perfection from within (growth within)

²⁰⁴ *πληρω* (Perfect Passive Participle) – to make full, in this case related to having the fullness of Christ as Christ having fullness of Godhead (Acts 2:2; 28; 13:52; Romans 15:13), fulfilled (Romans 13:8; 2 Corinthians 10:6; Galatians 5:14; Colossians 1:9, 25), fills or full (Ephesians 1:23; 3:19; 4:10; 5:18; Philippians 1:11; 4:18-19; 2 Timothy 1:4; 1 John 1:4; 2 John 1:12)

²⁰⁵ *μαρτυρεω* – martyred, to bear witness, to testify

²⁰⁶ *ποιεω* – do, make

- 4:17 And say to Archippus, See²⁰⁷ to the ministry which you have received in the Lord, that you completely fulfill²⁰⁸ it.
- 4:18 This greeting by my hand, Paul. Remember my bonds. Grace be with you. Amen.

²⁰⁷ βλέπω - See

²⁰⁸ πληρω (Present Active Subjunctive) – to make full, in this case related to having the fullness of Christ as Christ having fullness of Godhead (Acts 2:2; 28; 13:52; Romans 15:13), fulfilled (Romans 13:8; 2 Corinthians 10:6; Galatians 5:14; Colossians 1:9, 25), fills or full (Ephesians 1:23; 3:19; 4:10; 5:18; Philippians 1:11; 4:18-19; 2 Timothy 1:4; 1 John 1:4; 2 John 1:12)