

## The letter of Paul to the Colossians

<sup>1:1</sup>Paul, a sent one of the Anointed One, Jesus, through the will of God along with Timothy our brother, <sup>1:2</sup>to those set apart for God, even the faithful brethren in the Anointed One who are at Colossae: *May you have* grace and peace from God our Father. <sup>1:3</sup>We always give thanks to God the Father of our Lord Jesus the Anointed One when we pray for you, <sup>1:4</sup>*because* we have heard of your faith in the Anointed One, Jesus, and of the love which you have toward all those set apart for God.

<sup>1:5</sup>This is a result of the hope which is stored up for you in the heavens, about which you already heard through the word of the truth of the good news message. <sup>1:6</sup>This *message* which came to you is the same one which has gone out to all the world, bearing fruit and increasing as it also has been doing in you, ever since you heard and knew about the grace of God in truth.

<sup>1:7</sup>*This is the message* which you learned from Epaphras our beloved fellow-servant who is a faithful servant of the Anointed One on your behalf. <sup>1:8</sup>*It was he* who also declared to us your love in the Spirit.

<sup>1:9</sup>For this reason, since the day we heard about it, we also have not stopped praying and asking God for you that you would be filled with the complete knowledge of his will in all spiritual wisdom and understanding.

<sup>1:10</sup>*We pray* that you would live in a way which is worthy of the Lord, pleasing him in everything, bearing fruit in every good work, and increasing in the knowledge of God. <sup>1:11</sup>*We pray* that you would be strengthened with all power according to his glorious strength, resulting in a life of patience and endurance.

<sup>1:12</sup>*We also pray that you would be joyfully giving thanks to the Father who qualifies you to have a share of the inheritance in the realms of light together with all those set apart for God.*

<sup>1:13</sup>*It is he* who delivered us out from under the authority of the darkness and transferred us into the kingdom of the Son of his love <sup>1:14</sup>*through whom also we have our release by ransom from God's wrath through his shedding his blood, i.e. the liberation from our sins.*

<sup>1:15</sup>*He, the Son,* is the image of the invisible God, the firstborn of all creation. <sup>1:16</sup>*For through him all things were created, both in the heavens and on the earth – the things which are visible and those things which are invisible – whether thrones, or dominions, or lordships, or rulers, all things have been created through him and for him.*

<sup>1:17</sup>*He existed before all things and by him all things hold together.* <sup>1:18</sup>*And he is the head of the body, the gathering of the called-out ones. He is the beginning of everything and also the firstborn from the dead, so that he might have the preeminence in all things.*

<sup>1:19</sup>*For the Father* was very pleased for all his fulness to reside in him <sup>1:20</sup>*and that through him he would restore all things to their former state of harmony with himself – including things in the heavens and things on the earth – having made peace through the blood of his cross.*

<sup>1:21</sup>*But in the past you were alienated from God and were his enemies; your corrupt thoughts produced your evil works.* <sup>1:22</sup>*Yet now he has reconciled you to himself in his physical body through death in order to present you before himself: holy, without blemish, and above reproach.*

<sup>1:23</sup>*This will be the result* if you continue in the faith, being established, continuing steadfastly without being moved away from the hope of the good news which you heard. This is the message which is being proclaimed in all creation under heaven of which I Paul was made a servant.

<sup>1:24</sup>*Now I rejoice in my sufferings for your sake. I fill up on my part, in my body, that which is lacking of the afflictions of the Anointed One for his body's sake which is the entire group of called-out ones.* <sup>1:25</sup>*It is for them that I*

have become a servant according to the commission which God has given me to proclaim to you the word of God in its fulness. <sup>1:26</sup>This is the mystery which has been hidden for ages and generations but now has been revealed to those he set apart for himself. <sup>1:27</sup>*These are those* from among the Gentiles to whom God was pleased to reveal the overflowing abundance of the glory *contained in this mystery* which is *this*: the Anointed One *being in you, giving you the hope of being glorified with his glory.*

<sup>1:28</sup>It is him we proclaim, admonishing everyone and teaching everyone with all wisdom so that we may present each one perfected in the Anointed One. <sup>1:29</sup>This is the end toward which I also labor, striving according to his power which works through me mightily.

## CHAPTER 2

<sup>2:1</sup>For I want you to know how *much of* an inner struggle I have for you, for those at Laodicea, and for as many as have not seen my face in person. <sup>2:2</sup>*I yearn* that their hearts would be comforted and be knitted together in love. *Also, I desire* that they would have the “wealth” of complete confidence in God, *which comes through* a full understanding of the mystery of God – *even the Father revealing himself – which is the Anointed One.* [See ch. 1:15].

<sup>2:3</sup>*It is in him that* all the treasures of wisdom and knowledge are hidden. <sup>2:4</sup>I say this so that no one will mislead you with persuasive talk. <sup>2:5</sup>For though I am absent in person, yet am I with you in the spirit, rejoicing and seeing your *godly* character and the firmness of your faith in the Anointed One.

<sup>2:6</sup>In the same way that you received the Anointed One, Jesus the Lord, walk in him, <sup>2:7</sup>thus being rooted and built up in him and being established in your faith just as you were taught, overflowing with thanksgiving.

<sup>2:8</sup>Be careful so that no one leads you away as plunder *for themselves* [by persuading you to listen to and to trust in them] using philosophy and empty, deceptive ideas, which is the way men often operate, following the normal worldly pattern *but* which is not the way of the Anointed One.

<sup>2:9</sup>*Understand this:* all the fulness of the divine nature dwells in him bodily. <sup>2:10</sup>And you are *being* filled with him who is the head of all principality and power! <sup>2:11</sup>*It is* also in him that you are being circumcised with a circumcision, not done with *human* hands, *but instead* through the stripping off of the entirety of the sins of the flesh by the *spiritual* circumcision *which occurs* in the Anointed One.

<sup>2:12</sup>*Since you are* being buried together with him through [the death which] baptism [symbolizes], you are also *being* co-resurrected with him through faith in the power of God, who raised him from the dead. <sup>2:13</sup>And you – being “dead” because of your sins and the “uncircumcised” condition of your flesh – to you, I say, he gives *God’s* life together with himself, being gracious toward all of our sins.

<sup>2:14</sup>*He has also* blotted out the array of written ordinances which were against us and even opposed to us. He has taken it out of the way, nailing it to the cross. <sup>2:15</sup>*He also* stripped off *from us* the domination of the principalities and the powers, clearly exposing how they operate, triumphing over them.

<sup>2:16</sup>Therefore, *since the written ordinances have been “blotted out,”* let no one judge you with respect to *religious ordinances* such as what kind of meat you eat, what you drink, or concerning a *religious* feast day, or *observing* a new moon, or a Sabbath day. <sup>2:17</sup>This is because these things are just a shadow of the *spiritual* things *which were* to come, but the fulfillment of them is *now* in the Anointed One.

<sup>2:18</sup>Don’t let anyone cheat you out of your reward by insisting on voluntary submission *to men* and giving reverence to *human* messengers. *Such men* emphasize things which they claim to have “seen” without any genuine basis whatsoever and have an overinflated, fleshly idea of *their own importance*. <sup>2:19</sup>*When you reverence and submit to them,* you are not holding securely to the Head, from whom the whole body, being supplied and knit together through the “joints and ligaments,” increases with the increase of God.

<sup>2:20</sup>Since you died with the Anointed One to the essence of this world, why, as though still a part of the

world, do you subject yourselves to earthly, *religious* ordinances <sup>2:21</sup>*such as*: don't touch this, don't eat that, or don't handle some other thing? <sup>2:22</sup>These are *just regulations* concerning perishable things, all of which are destined for destruction! These are just human precepts and doctrines!

<sup>2:23</sup>These are things which have an appearance of wisdom in self-righteous "worship," self-humiliation, and severity to the body but are of no value with regard to *truly dealing with* the appetites of the flesh.

### CHAPTER 3

<sup>3:1</sup>Since then you are being raised together with the Anointed One, seek the *genuine* things that are above where the Anointed One is seated in the place of supreme honor and authority of God. <sup>3:2</sup>Fix your thoughts on the things that are *truly* heavenly and not on the things that are *just* earthly *types and shadows*. <sup>3:3</sup>For you died {and are dying} *together with the Anointed One*, yet *God's* life *within* you is kept hidden *for now* in God, together with the Anointed One. <sup>3:4</sup>*But*, when the Anointed One who is *that* life *in* us is revealed, then you also will be revealed with him in *that* glory.

<sup>3:5</sup>Be putting to death, therefore, that which is part of your earthly nature: *i.e.* sex outside of the marriage bond, unclean sexual acts, lustfulness, longing for what is prohibited, and seeking wealth which is really worshipping money as an idol. <sup>3:6</sup>It is because of these things that the wrath of God is coming on the sons of disobedience.

<sup>3:7</sup>You once behaved like this when you lived practicing these things, <sup>3:8</sup>but now you must put them all away: *i.e.* strong natural impulses, fits of temper, holding grudges, slandering others, and using filthy language. <sup>3:9</sup>Don't take advantage of others, since you are putting off the old man with his *fallen* behavior <sup>3:10</sup>and are putting on the new man who has a renewed *kind of* understanding of *how to behave*, corresponding to the image of the One who created him.

<sup>3:11</sup>In the Anointed One there is no *place for* Greek and Jew, those who are circumcised and those who are uncircumcised, barbarian, Scythian, slave, or free man, but the Anointed One is the "all" and *is* in all *believers*.

<sup>3:12</sup>Therefore, as God's chosen ones, holy and beloved, clothe yourselves with a heart of compassion, kindness, lowliness, meekness, longsuffering; <sup>3:13</sup>bearing with each other and forgiving each other. If any one has a complaint against someone else, just as the Lord forgave you, you do the same.

<sup>3:14</sup>And above all these things put on love, which is the bond of spiritual perfection. <sup>3:15</sup>Let the peace of the Anointed One be what directs your hearts. *It is this peace* to which you also were called in one body. *Always* be thankful.

<sup>3:16</sup>Let the word of the Anointed One live richly inside of you in all wisdom, as you teach and admonish each other with psalms and hymns and spiritual songs, singing with grace in your hearts to God.

<sup>3:17</sup>And whatever you do, whether speaking or doing, do everything in the name of {in the reality of} the Lord Jesus, giving thanks to God the Father through him.

<sup>3:18</sup>Wives, yield yourselves *completely* to your own husbands, as is appropriate in the Lord. <sup>3:19</sup>Husbands, love your wives *unconditionally* and don't be bitter towards them. <sup>3:20</sup>Children, obey your parents in all respects for this is very pleasing to the Lord. <sup>3:21</sup>Fathers, don't provoke your children so that they don't become discouraged.

<sup>3:22</sup>Servants [or employees], obey those who are your human masters in everything, not just when someone is watching or as simply pleasing men, but do it with a sincere heart, fearing the Lord.

<sup>3:23</sup>Whatever you do, do with your whole heart as if doing it for the Lord and not for men, <sup>3:24</sup>knowing that it is from the Lord that you will receive the reward of the inheritance.\* *This is because* you are *actually* serving the Lord, the Anointed One. <sup>3:25</sup>But he who does wrong will receive the just "reward" for the wrong that he has done, and there is no favoritism with God.\*\*

## CHAPTER 4

<sup>4:1</sup>Masters, give to your servants [and employees] that which is fair and just, knowing that you also have a Master

\* Inheriting all that God has, all that He is, and all that He will newly create.

\*\*This truth includes believers, who will receive their "reward" before the judgment seat of the Anointed One, which will be a great surprise for many.

in heaven. <sup>4:2</sup>Continue persistently in prayer, being *spiritually* awake and thankful. <sup>4:3</sup>And pray for us, too, that God would open to us a door for the word, *enabling* us to speak the mystery of the Anointed One (for which I am also in chains) <sup>4:4</sup>so that I may proclaim it in the best possible way.

<sup>4:5</sup>Walk in wisdom toward those who are outside of *the Anointed One*, wisely using the available time. <sup>4:6</sup>Let your speech always be with grace, “seasoned with salt,” so that you may know how you can best answer each one.

<sup>4:7</sup>Tychicus will tell you about all my business. He is a beloved brother, faithful servant, and fellow slave in the Lord <sup>4:8</sup>whom (together with Onesimus the faithful and much loved brother who is one of you) I have sent to you for this very purpose so that you may know our situation and so that he may comfort your hearts. <sup>4:9</sup>They will let you know everything which is going on here.

<sup>4:10</sup>Aristarchus my fellow prisoner greets you along with Mark the cousin of Bar-Nabas (about whom you received instructions to receive if he comes to you), <sup>4:11</sup>and Jesus, called Justus, who are of the “circumcision.” These are my only fellow workers for the kingdom of God *who are Jews*, men who have been a comfort to me.

<sup>4:12</sup>Epaphras, a servant of the Anointed One, Jesus, who is one of you, greets you. He is always praying earnestly for you so that you may stand perfected and be in complete conformity with all the will of God. <sup>4:13</sup>For I testify about him that he has a deep concern for you, for those in Laodicea, and for those in Hierapolis.

<sup>4:14</sup>Luke the beloved physician and Demas send greetings to you. <sup>4:15</sup>Greet the brethren who are in Laodicea along with Nympha and the gathering of the called-out ones that is in her house.

<sup>4:16</sup>When this letter has been read among you, cause it to be read also in the gathering of the called-out ones of the Laodiceans. You should read the letter “from” Laodicea\* too.

\*The Greek word here is “from” which indicates the origin of this letter. Yet it is unlikely that the Laodiceans wrote a letter to the Colossians. Instead, this letter was probably written by Paul to the Laodiceans but would be sent “from” them to the Colossians.

<sup>4:17</sup>Say to Archippus, "Pay careful attention to the ministry which you have received from the Lord and fulfill it."

<sup>4:18</sup>This is a greeting from me, Paul, written with my own hand. Remember my chains. Grace be with you.

Words in this translation found in *italics* are words which are implied by the Greek text but do not represent actual words in the Greek text. This practice is common in almost all modern translations. Occasionally, this translator has added words to the translation which represent his own ideas and opinions which, although they are based on his own biblical understanding, are not part of the actual Greek text. Such words are enclosed in brackets, like this [ ]. The reader should understand these words as being the opinion of the translator. In contrast to this, the words in these braces { } indicate legitimate, alternative translations or explanations. Words within parentheses () are part of the original Greek text. Such parentheses are often used in other New Testament translations also.