February 5, 2011.

Colossians 2. Rasmusen notes.

"For I want you to know how great a struggle I have on your behalf and for those who are at Laodicea, and for all those who have not personally seen my face, that their hearts may be encouraged, having been knit together in love, and attaining to all the wealth that comes from the full assurance of understanding, resulting in a true knowledge of God's mystery, that is, Christ Himself, in whom are hidden all the treasures of wisdom and knowledge."

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2:1

For I want you to know what great conflict I have for you, and for them at Laodicea, and for as many as have not seen my face in the flesh;

θέλω (5719) γιὰ υμᾶς εἰδέναι (5760) ἡλικὸν αγωνᾶ εξω (5719) ὑπὲρ ὑμῶν καὶ τῶν ἐν Λαοδίκειᾳ καὶ οσοὶ οὐξ ευράκαν (5758) τὸ προσώπον μου ἐν σαρκὶ,

He has a struggle for 3 kinds of people: You, and those who are laodicea, and those who have never met him.

Note how poorly the NAS translates here, omitting the crucial word “flesh”, σαρκὶ.

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2:2

that their hearts may be encouraged, having been knit together in love, and attaining to all the wealth that comes from the full assurance of understanding, resulting in a true knowledge of God's mystery, that is, Christ Himself,

ἴνα παρακληθῶσιν αἱ καρδίαι αὐτῶν,

συμβιβασθεῖσα εἰς αγάπη

καὶ εἰς πᾶν πλοῦτον

τῇ πληροφορίᾳ τῇ συνεσεῖσαι,

εἰς ἐπιγνώσειν τοῦ μυστηρίου τοῦ θεοῦ,

Εἴρητον,

Odd that it’s “their hearts” rather than “your hearts”.

1
Notice that “encouraged” is παρακληθωσιν, and the Holy Spirit is the Encourager or Comforter, same Greek word. This harks back to “flesh” in the previous verse, and connects also to “hearts”—human flesh—being comforted here.

The 3 groups are joined—Colossians, Laodiceans, and those who have not met Paul. Why it’s translated “knit together” I don’t know, except that σωμ is part of σωμ βιβασθενεσ.

What does “the full assurance of understanding” mean? Note that “full” is not in the Greek.

επί γνωσιν is knowledge here. It is translated, badly, as “true knowledge”.

Compare σωμ βιβασθενεσ and σωμεσσσοσ for “joined” and “knowledge”. Is the second word like synagogue?

Here is a better translation:

that their hearts may be Comforted
joined in love
and attaining to all the wealth that comes from the assurance of understanding,
resulting in knowledge of God's mystery,
Christ,
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2:3
in whom are hidden all the treasures of wisdom and knowledge. TREASURES

In whom are (5748) hid all the treasures of wisdom and knowledge.

εν ο εσιν (5748) παντεσ οι θησαυροι τησ σοφιασ και γνωσεσσαι αποκρυφοι.

Note αποκρυφοι for “hidden”. Better to translate, following the Greek word order, as:

“in whom all the treasures of wisdom and knowledge are hidden.”

Word order does matter. The meaning subtly changes when the translator de-emphasizes “hidden”. Note how it refers back to “mystery”.

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2:4.
I say this SAY
so that no one will delude you DELUDE
with persuasive argument. PERSUASIVE

And this I say (5719), lest any man should beguile (5741) you with enticing words.

Τουτο λεγω (5719)
ινα μη δεις υμαις παραλογιζηται (5741)
εν πιθανολογια.

Notice the λεγω root in λεγω and παραλογιζηται and πιθανολογια.
2:5
For even though I am absent in body, ABSENT
nevertheless I am with you in spirit, WITH YOU
rejoicing to see your good discipline, DISCIPLINE
and the stability of your faith in Christ, STABILITY

For though I be absent (5748) in the flesh, yet am I (5748) with you in the spirit, joying (5723) and
beholding (5723) your order, and the stedfastness of your faith in Christ.

εἰ γὰρ καὶ τῇ σαρκὶ απείμι, (5748)
ἀλλὰ τῷ πνεύματι σου ὑμῖν εἰμὶ, (5748)
ξαρόν (5723) καὶ βλέπων (5723) ὑμῶν τὴν ταχίν
καὶ τὸ στερεωμα την εἰς Χριστὸν πιστεύσαν ὑμῶν.

We're back to Flesh here, which was in an earlier verse where he speaks of those who have not met him in the flesh.

2:6 (Feb. 5)
Therefore as you have received Christ Jesus the Lord, RECEIVED
so walk in Him, WALK

As ye have therefore received (5627) Christ Jesus the Lord, so walk ye (5720) in him:

Ως οὖν παρέλαβετε (5627) τὸν Χριστὸν Ἰησοῦν τον κυρίον,
en autō περιπάτετε, (5720)

The word περιπάτετε here is the one from which the philosophical school of the Peripatetics gets its name.

2:7 (Feb. 5)
Having been firmly rooted ROOTED
and now being built up in Him BUILT UP
and established in your faith, ESTABLISHED
just as you were instructed, INSTRUCTED
and overflowing with gratitude, OVERFLOWING

Rooted (5772) and built up (5746) in him, and stablished (5746) in the faith, as ye have been taught (5681), abounding (5723) therein with thanksgiving.

ἐριζόμενοι (5772)
καὶ εἰποκοδομούμενοι (5746) εν αὐτῷ
καὶ βεβαιούμενοι (5746) τῇ πιστεί
καθὼς ἐδίδαξαν ήτε, (5681)
περισσεύοντες (5723) εν εὐξαριστίᾳ.

The word δόμα in εἰποκοδομούμενοι is House. The word εὐξαριστίᾳ, translated by the NAS as Gratitude, is really Thanksgiving, the same word as eucharist. Another point against the NAS.
2:8 (Feb. 12)
See to it that no one takes you captive through philosophy and empty deception, according to the tradition of men, according to the elementary principles of the world, rather than according to Christ.

Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ.

βλεπετε μη τισ υμασ εσται
ο συλαγων δια της φιλοσοφιας και κενης απατης
κατα την παραδοσιν των ανθρωπων,
κατα τα στοιχεια του κοσμου
και ου κατα Ξριστον;

2:9 (Feb. 12)
For in Him all the fullness of Deity dwells in bodily form,

For in him dwelleth all the fulness of the Godhead bodily.

οτι εν αυτο κατοικει παν το πληρωμα της θεοτητος σωματικως,

2:10 (Feb. 12)
and in Him you have been made complete,
and He is the head over all rule and authority;

και εστε εν αυτω πεπληρωμενοι,
η κεφαλη πασης αρξης και εχουσιας,

2:11 (Feb. 19)
and in Him you were also circumcised with a circumcision made without hands, in the removal of the body of the flesh by the circumcision of Christ;

εν ω και περιτυπηθηε περιτομη αξειροποιητω εν τη απεκδυσει του σωματου της σαρκος,

2:12 (Feb. 19)
having been buried with Him in baptism, in which you were also raised up with Him through faith in the working of God, who raised Him from the dead.

συνταφεντες εν τω βαπτισμω εν ω και συνηγερθηε δια της πιστεως του θεου του εγειραντος αυτον εκ νεκρων;

2:13
When you were dead in your transgressions and the uncircumcision of your flesh, He made you alive together with Him, having forgiven us all our transgressions,
και υμᾶς νεκροὺς οντας (5752) [ἐν] τοις παραπτωμασίν καὶ τῇ ακροβυστίᾳ τῆς σαρκὸς υμῶν, συνεζωοποίησεν (5656) υμᾶς σὺν αὐτῷ, ἐξαρισμένοις (5666) ἡμῖν πάντα τὰ παραπτωματα.

2:14
having canceled out the certificate of debt consisting of decrees against us, which was hostile to us; and He has taken it out of the way, having nailed it to the cross.

εἰσαζέως τὸ καθὸ ημῶν ξειρογράφων τοὺς δομασίον ὁ ημ (5713) υπεναντιον ἡμῖν, καὶ ἐν αὐτῷ ἤρκεν (5758) εἰκ τοῦ μέσου προσθήκασα (5660) αὑτῷ τὸ σταυρῷ;

2:15
When He had disarmed the rulers and authorities, He made a public display of them, having triumphed over them through Him.

απεκδύσασαι (5666) τῶς αρξας καὶ τῶς εξουσιας εδειγμάτισεν (5656) εἰς παρρησία αὐτῆς, θριαμβεύσας (5660) αὐτοῦ εἰς αὐτό.

2:16
Therefore no one is to act as your judge in regard to food or drink or in respect to a festival or a new moon or a Sabbath day--

Μή οὖν τις υμᾶς κρινεῖ (5720) ἐν βρεσί καὶ ἐν ποσεῖ ἐν μερείς εὐρτήσῃ τῇ νεομήνῃ ἁς τῇ σαββατον,

2:17
things which are a mere shadow of what is to come; but the substance belongs to Christ.

α ἐστιν (5748) σκια τῶν μελλοντῶν, (5723) τὸ δὲ σώμα τοῦ Χριστοῦ.

2:18
Let no one keep defrauding you of your prize by delighting in self-abasement and the worship of the angels, taking his stand on visions he has seen, inflated without cause by his fleshly mind,

μηδεις υμᾶς καταβραβευσε (5720) θέλων (5723) εἰς ταπεινόφροσύνη καὶ θρησκεία τῶν αγγέλων, α εορακέν (5758) εμβατευον, (5723) εἰκή φυσιουμένοις (5746) ὑπὸ τοῦ νου πᾶς τῇ σαρκῇ αὐτοῦ,

2:19
and not holding fast to the head, from whom the entire body, being supplied and held together by the joints and ligaments, grows with a growth which is from God.
καὶ οὐ κρατὸν (5723) τὴν κεφαλὴν, εἰς οὐ παν τὸ σῶμα δία τῶν αἵων καὶ συνῆσιμον εἰ πιερηγοῦμενον (5746) καὶ συμβιβαζόμενον (5746) αὐχεὶ τὴν αὐχέσιν τοῦ θεοῦ.

2:20
If you have died with Christ to the elementary principles of the world, why, as if you were living in the world, do you submit yourself to decrees, such as,

Εἰ ἀπεθάνετε (5627) σὺν Ἑριστῶ απὸ τῶν στοιξείων τοῦ κόσμου, τὶ ὡς ζωντεσ (5723) εἰν κόσμῳ δοκιμάζοσθε, (5743)

2:21
"Do not handle, do not taste, do not touch!"

Μὴ αὐη (5672) μὴς γευσῆ (5667) μὴς θυγη, (5632)

2:22
(which all refer to things destined to perish with use )—in accordance with the commandments and teachings of men?

Which all are (5748) to perish with the using:) after the commandments and doctrines of men?

α ἐστιν (5478) παντα εἰς φθορὰν τῇ αποξρησει, κατὰ τὰ ενταλματα καὶ διδασκαλίας τῶν ἀνθρωπον?

2:23
These are matters which have, to be sure, the appearance of wisdom in self-made religion and self-abasement and severe treatment of the body, but are of no * value against fleshly indulgence.

Which things have (5723) indeed a shew * (5478) of wisdom in will worship, and humility, and neglecting of the body; not in any honour to the satisfying of the flesh.

ατινα ἐστιν (5478) λόγον μὲν ἐξοντα (5723) σοφίας εἰν ἐθελοθρησκία καὶ ταπείνοφρος ὑνή [καὶ] αφειδία σωμάτως, οὐκ ἐν τιμῇ τινι προσ πλησμονήν της σαρκος.