

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* KNOW  
*how great a struggle I have* STRUGGLE  
*on your behalf* YOUR BEHALF  
*and for those who are at Laodicea,* LAODICEA  
*and for all those who have not personally seen my face,* FACE

For I would (5719) that ye knew (5760) what great conflict I have (5719) for you, and for them at Laodicea, and for as many as have not seen (5758) my face in the flesh;

Θελω (5719) γαρ υμασ ειδεναι (5760) ηλικον αγωνα εξω (5719) υπερ υμων και των εν Λαοδικεια και οσοι ουξ εορακαν (5758) το προσωπον μου εν σαρκι,

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", σαρκι.

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2:2

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

That their hearts might be comforted (5686), being knit together (5685) in love, and unto all riches of the full assurance of understanding, to the acknowledgement of the mystery of God, and of the Father, and of Christ;

ινα παρακληθωσιν αι καρδιαι αυτων,  
συμβιβασθεντεσ εν αγαπη  
και ειω παν πλουτοσ  
τησ πληροφοριασ τησ συνεσεωσ,  
ειω επιγνωσιν του μυστηριου του θεου,  
Ξριστου,

Odd that it's "their hearts" rather than "your hearts".

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 *συμ* is part of *συμ βιβασθεντεσ*.

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

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

Compare *συμβιβασθεντεσ* and *συνεσεωπ* 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 ω εισιν (5748) παντεσ οι θησαυροι τησ σοφιασ και γνωσεωσ 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 μηδεισ υμασ παραλογιζηται (5741)*  
*εν πιθανολογια.*

Notice the *λεγω* root in *λεγω* and *παραλογιζηται* and *πιθανολογια*.

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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 steadfastness of your faith in Christ.

ει γαρ και τη σαρκι απειμι, (5748)  
αλλα τω πνευματι συν υμιν ειμι, (5748)  
ξαιρων (5723) και βλεπων (5723) υμων την ταχιν  
και το στερεωμα τησ εις Χριστον πιστεωσ υμων.

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 ουν παρελαβετε (5627) τον Χριστον Ιησουν τον κυριον,  
εν αυτω περιπατειτε, (5720)

The word περιπατειτε 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 established (5746) in the faith, as ye have been taught (5681), abounding (5723) therein with thanksgiving.

ερριζωμενοι (5772)  
και εποικοδομουμενοι (5746) εν αυτω  
και βεβαιουμενοι (5746) τη πιστει  
καθωσ επιδιδασθητε, (5681)  
περισσευοντες (5723) εν ευχαριστια.

The word δωμα in εποικοδομουμενοι is House. The word ευχαριστια, translated by the NAS as Gratitude, is really Thanksgiving, the same word as eucharist. Another point against the NAS.

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 2:8 (Feb. 12)

*See to it that no one takes you captive CAPTIVE  
 through philosophy and empty deception, PHILOSOPHY  
 according to the tradition of men, TRADITION  
 according to the elementary principles of the world, ELEMENTARY  
 rather than according to Christ. ACCORDING*

Beware (5720) lest any man spoil (5704) (5723) you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ.

βλεπετε (5720) μη τις υμασ εσται (5704)  
 ο συλαγωγων (5723) δια τησ φιλοσοφιασ και κενησ απατησ  
 κατα την παραδοσιν των ανθρωπων,  
 κατα τα στοιξεια του κοσμου  
 και ου κατα Ξριστον;

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 2:9 (Feb. 12)

*For in Him all the fullness of Deity  
 dwells in bodily form,*

For in him dwelleth (5719) all the fulness of the Godhead bodily.

οτι εν αυτω κατοικει (5719) παν το πληρωμα τησ θεοτητοσ σωματικωσ,

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 2:10 (Feb. 12)

*and in Him you have been made complete,  
 and He is the head over all rule and authority;*

και εστε (5748) εν αυτω πεπληρωμενοι, (5772) οσ εστιν (5748)  
 η κεφαλη πασησ αρξησ και εχουσιασ,

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 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 περιετμηθητε (5681) περιτομη αξειροποιητω εν τη απεκδυσει του σωματοσ τ  
 ησ σαρκωσ, εν τη περιτομη του Ξριστου,

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 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 (5651) αυτω εν τω βαπτισμω, εν ω και συνηγερθητε (5681) δια τησ πιστε  
 ωσ τησ ενεργειασ του θεου του εγειραντωσ (5660) αυτον εκ νεκρων;

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 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 υμασ νεκρουσ οντασ (5752) [εν] τοισ παραπτωμασιν και τη ακροβυστια τησ σαρκουσ υμων, συνεζωοποιησεν (5656) υμασ συν αυτω, ξαρισαμενοσ (5666) ημιν παντα τα 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.*

εχαλειψασ το καθε ημων χειρογραφον τοισ δογμασιν ο ην (5713) υπεναντιον ημιν, και αυτο ηρκεν (5758) εκ του μεσου προσηλωσασ (5660) αυτο τω σταυρω;

2:15

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

απεκδυσαμενοσ (5666) τασ αρξασ και τασ εχουσιασ εδειγματισεν (5656) εν παρρησια, θριαμβευσασ (5660) αυτουσ εν αυτω.

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--*

Μη ουν τισ υμασ κρινετω (5720) εν βρωσει και εν ποσει η εν μερει εορτησ η νεομηνιασ η σαββατων,

2:17

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

α εστιν (5748) σκια των μελλοντων, (5723) το δε σωμα του Ξριστου.

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 υμασ καταβραβευετω (5720) θελων (5723) εν ταπεινοφροσυνη και θρησκεια των αγγελων, α εορακεν (5758) εμβατευων, (5723) εικη φυσιουμενοσ (5746) υπο του νοουσ τησ σαρκουσ αυτου,

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.*

και ου κρατων (5723) την κεφαλην, εχ ου παν το σωμα δια των αφων και συνδεσμων επιζορηγουμενον (5746) και συμβιβαζομενον (5746) αυχει την αυχησιν του θεου.

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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,*

Ει απεθανετε (5627) συν Ξριστω απο των στοιχειων του κοσμου, τι ωσ ζωντεω (5723) εν κοσμω δογματιζεσθε, (5743)

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2:21

*"Do not handle, do not taste, do not touch!"*

Μη αψη (5672) μηδε γευση (5667) μηδε θιγηω, (5632)

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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 εστιν (5748) παντα ειω φθοραν τη αποξηρησει, κατα τα ενταλματα και διδασκαλιαω των ανθρωπων?

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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 \* (5748) of wisdom in will worship, and humility, and neglecting of the body; not in any honour to the satisfying of the flesh.

ατινα εστιν (5748) λογον μεν εξοντα (5723) σοφιαω εν εθελοθρησκια και ταπεινοφροσυνη [και] αφειδια σωματωω, ουκ εν τιμη τινη προω πλησμονην τηω σαρκωω.

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