

MORE SEED & BREAD, ISSUE NO. 305

BRIEF BIBLICAL MESSAGES FROM
THE WORD OF TRUTH MINISTRY

Otis Q. Sellers, Founder

COLOSSIANS - CHAPTER ONE

THE RESULTANT VERSION

TRUE TO THE GREEK AND TRUE TO THE TRUTH

Otis Q. Sellers, Bible Teacher

Nathan C. Johnson, Editor

- (1) Paul, a commissioned one **A** of Jesus Christ in harmony with the will of God, and Timothy the brother, **B**
- (2) To the hallowed ones **A** in Colosse, even believing **B** brethren in Christ: **C** Grace **D** be unto you, even **E** peace, **F** from God our Father, even **G** the Lord Jesus Christ.
- (3) We are giving thanks unto God, even the Father of our Lord Jesus Christ, always praying concerning you,
- (4) Since we heard **A** of your faith in Christ Jesus, and also the love which you have for all the hallowed ones.
- (5) *This faith and love is* through the expectation **A** that is reserved for you among the exalted ones. **B** Of this you have heard before in the declaration of the truth of the gospel.
- (6) It is present with you, even as in all the world also, and it brings forth fruit and is growing, as it does also in you since the day you heard it and you realized the grace of God in truth;
- (7) As you also learned from Epaphras, a beloved fellow-servant, who is for you a faithful dispenser **A** of Christ,
- (8) Who also declared unto us your great love in the Spirit. **A**
- (9) For this cause we also, since the day we heard of you, do not cease to pray for you, and to request that you may be filled with the realization of His will in all wisdom and spiritual **A** understanding;
- (10) To the end you might walk worthy of the Lord in relation to all pleasing Him, bearing fruit in every good work, and growing in the realization of God, **A**

- (11) Being endued with all power, in accord with His glorious might, unto all endurance **A** and patience with joy,
- (12) Giving thanks unto the Father, who has made us competent **A** for our share of the portion of the hallowed ones **B** in the light: **C**
- (13) Who has rescued us from the authority of darkness, **A** and has transported **B** us into the kingdom **C** of the Son **D** of His love, **E**
- (14) In Whom we have the redemption through His blood, even the remission of sins:
- (15) Who is the visible representation of the invisible God, the firstborn **A** of every creation. **B**
- (16) For in Him were all these **A** creations created, those creations that are among the exalted ones, **B** those creations that are on the earth, visible creations and invisible creations, **C** whether these creations be thrones, **D** or lordships, or sovereignties, or authorities: **E** all these **F** creations **G** were created through Him, and for Him: **H**
- (17) And He takes precedence over all, **A** and in Him all these creations **B** have their standing. **C**
- (18) And He is the head **A** of the body **B** of the out-called: **C** Who is the Sovereign, the firstborn *of all who will rise* from the dead, **D** that in every respect He might have the first place. **E**
- (19) For it is in Him that the Divine fullness dwells without limit,
- (20) And through Him, who metamorphosed **A** all these creations **B** to Himself, **C** having made peace through the blood of His cross; through Him, I say, whether they be those creations on the earth or those creations among the heavens.
- (21) And you, **A** who at one time were estranged and enemies **B** in your mind in acts of wickedness, yet now have you been metamorphosed
- (22) In the body of His flesh through death, to present you hallowed and flawless **A** and blameless in His sight—
- (23) If you persist in the faith grounded and settled, and are not removed from the expectation of the gospel which you have heard, which is being proclaimed in every creation which is under heaven, **A** of which I, Paul, have become a dispenser.

- (24) I am at the present time rejoicing in my sufferings for you, and fill up in my flesh that lack of the afflictions of Christ in behalf of His body, which is the out-called,
- (25) Of which I became a dispenser, in accord with the administration of God which is granted to me for you, to complete the Word of God, **A**
- (26) The secret which has been concealed from the eons and from the generations, **A** but now is made manifest to His hallowed ones,
- (27) To whom God wills to make known what are the glorious riches of this secret among the nations: which is Christ among you, the expectation of the glory.
- (28) It is this Christ that we are declaring, and we are admonishing every man and teaching every man in all wisdom, that we should present every man mature in Christ Jesus.
- (29) It is for this that I am toiling also, contending according to His working, which is working in me with power.

NOTES ON THE VERSION

1:1 (A) The Greek *apostolos* always indicates a commission dealing with the matter at hand, and should *not* be hardened into an office. Paul declares himself to be commissioned for the writing of this letter. (See Seed & Bread No. 5, What Does Apostello Mean? for a study of the verb from which this word is derived.) (B) While Timothy is not commissioned to write, he is associated with Paul, and is in complete harmony with the content of this letter.

1:2 (A) "Hallowed ones" is *hagios*, meaning "to be marked out or set apart for special use." (B) Their believing was what made them saints. (C) We are simply believers in the Lord Jesus Christ. We are unrecognized by the world, for our lives are hid with Christ in God. When God sets up His order on this earth, then we shall stand in our lot. (D) Grace is favor conferred freely, without any cause whatsoever on the part of the recipient, with no expectation of any return, and finding its only motive in the free-heartedness of the giver. (E) The Greeks used the word *kai* (and) to emphasize identity and to establish apposition. This was a favorite literary device of Paul. The grace he desired for them was peace. (F)

Peace is a perfect union, not a good feeling. (G) There cannot be two sources of divine grace. Source and channel must not be separated.

1:4 (A) These were not Paul's converts. They had never encountered an apostle.

1:5 (A) You can hope for anything, but you can only expect what you have a right to expect. (B) The word *ouranos*, often translated "heaven," simply means "that which is over and above." Here, it is the dative plural masculine, meaning "the exalted ones."

1:7 (A) One who presented and set forth Christ.

1:8 (A) That is, inspired by the Spirit.

1:9 (A) "Spiritual" understanding is God-given, produced by the Spirit of God.

1:10 (A) The realization encompasses God's character; His present work, will, and program; and what His future program will be.

1:11 (A) The going would be rough for them, not having the great miracles of God to sustain them.

1:12 (A) Or "fit." When the time comes that God's grace done in secret is revealed, believers today will know like no others the marvelous grace of God and will be able to pass that knowledge on to others. Who is sufficient for such things? Thank God He makes us competent! (B) When God sets up His order, there will be a company of people on the inside, knowing things that the people whom they judge do not. (C) These saints were "in the light" because the Word of God had come to them.

1:13 (A) We do not need to be governed and controlled by this world's darkness and ignorance. (B) Or "carried over." (C) Government, control, or rule. (D) "Son" stands for "that which declares, represents, or interprets." (E) The only time this term appears. Grace takes us out of the control of darkness and dominates us by expressions of the love of God.

1:15 (A) Since sovereignty was usually given to the one born first, the title "firstborn" came to mean "the one to whom power, authority, and responsibility was given." When used in connection with government, as here, it is a title of great dignity, speaking of ownership, possession, responsibility, rule, and disposal. (See Psalm 89:27.) (B) Greek *ktiseos* gets its meaning from the context. (See I Peter 2:13, where the root word *ktisis* is translated "every **ordinance** of man," meaning "every human

creation." Also see Robertson's *Word Pictures*, Lenski's *Commentary on I Peter*, *Young's Literal Translation*, etc.) When kings and governors are invested with their offices by men, they are human creations. When God so invests them, they are divine creations. The creations here are those lords, kings, and sovereigns over which He will be Lord, King, and Sovereign.

1:16 (A) The Greek word *pas* means "all." The accusative singular masculine form is *panta*, as are the nominative and accusative plural. Of 269 occurrences, 37 are preceded by the definite article *ta*. *Ta panta*, "the all," is a demonstrative term, idiomatic in character. It always refers to something that has just been mentioned or is about to be mentioned. It should be translated "all this" or "all these" in every occurrence, depending on whether the subject is singular or plural. See Colossians 3:8, where its meaning is crystal clear (See **Seed & Bread** No. 98, *Ta Panta* Meaning) (B) Certain creations in God's government pertain to angelic beings. (C) Or, "the abstract and the concrete." Government is invisible or abstract. A king or president is visible or concrete. (D) Seats of government. (E) The complex order that will exist in the government of God will operate through heavenly beings and men on earth. This glorious government is the underlying subject Of Colossians 1:16-19. (F) The second occurrence of "*ta panta*." (G) The preceding list shows that these creations are those governmental institutions which will be a manifest reality when God governs the earth. (H) The thrones on which the Twelve Apostles (Matthew 19:28) and David (Luke 1:32) will be seated are placed there by Jesus Christ, and are among those divine creations created in Christ.

1:17 (A) This is a statement of divine protocol. See Ephesians 1:21. (B) The subject, *ta panta*, is still the divine creations. (C) Or "status," "cohesion."

1:18 (A) The Greek *kephale* (head) basically signifies an outflowing source. The top part of the human body is called a "head" because it originates thought and action. (B) When organized, a substance becomes a body. Jesus Christ is the outflowing source of the substance, the very essence of the out-called. (C) These have a position out of Jesus Christ. (D) The disposal of all who will ever rise from the dead is in Christ's hands. (E) He precedes all in time and rank.

1:20 (A) The Greek is *apokatallasso*. Allasso means "change." *Katallasso*, when used with "to," signifies "to configure." *Apo* is a prefix meaning "from," which intensifies the word. When used with "to," it signifies a complete transformation unto God. (B) The idea that every part of the Bible has to do with salvation has been imposed upon this portion, which creates nothing but confusion. Into this vacuum of understanding the universalist has rushed with his wishful thinking concerning the salvation of all men. (C) God will so completely change all who serve under His government that their service will configure to Him.

1:21 (A) These words show that the Colossians were not in view in verse 20. (B) When these Colossians were adverse to God in their comprehension of things divine, their attempts to serve him resulted only in wicked works, simply because they knew no better. The death of Christ made it possible for their services to be configured to God, but only if they continued in His Word, grounded and settled.

1:22 (A) Christ's death qualifies us for the high place we will fill.

1:23 (A) "Heaven" is singular, and is used of human rulers. Caesar was the supreme ruler. Paul declares that the salvation-bringing message was being proclaimed in every creation under Caesar.

1:25 (A) Paul is dispensing the truth concerning God's present dispensation of grace. This revelation completes the Word of God. Every verse of the Bible had been written once Paul completed 2 Timothy.

1:26 (A) That is, in all prior outflowings and generations of God that caused men to speak His Word.

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