1. FINISHED TRANSLATION:

12 Giving thanks to the Father, who made you acceptable to share in the saints’ inheritance in the light, 13 who rescued us from the jurisdiction of the darkness and transferred us to the kingdom of His beloved Son, 14 in whom we now have the redemption, that is, the forgiveness of sins.

15 He is the exact likeness of the invisible God, the favored heir over all creation, 16 because by Him everything was created in the heavens and on the earth, visible and invisible, whether thrones, dominions, rulers or authorities. Everything has been created by Him and for Him, 17 because He Himself is earlier than everything and everything always holds together because of Him.

18 Also, He is the head of the body; that is, of the congregation. He is the Ruler, the first-born from the dead so that He alone will always have first place in everything, 19 because the Father is always pleased for all the fullness to reside in Christ, 20 and through Him to reconcile everything to Himself. Christ made peace by the blood of His cross, through Himself – whether on the earth or in the heavens.

2. THOUGHT-FLOW DIAGRAM:

- 12 Giving thanks to the Father,
  - o who made you acceptable to share in the saints’ inheritance in the light,
  - o 13 who rescued us from the jurisdiction of the darkness
  - o and transferred us to the kingdom of His beloved Son,
    - 14 in whom we now have the redemption, that is, the forgiveness of sins.
- 15 He is the exact likeness of the invisible God,
Colossians 1:12-20
An Original Translation from the Textus Receptus by Tyler Robbins

Participle Verb, Nomitive (subject), Accusative (Direct Object of Verb), Dative (Indirect Object of Verb), Verb, Genitive, Infinitive, Preposition, Adverb, Conjunction

- 16 because by Him everything was created in the heavens and on the earth,
  - visible and invisible,
  - whether thrones, dominions, rulers or authorities.
- Everything has been created by Him and for Him,
  - 17 because He Himself is earlier than everything
  - and everything always holds together because of Him.

- 18 Also, He is the head of the body, that is, of the congregation.
- He is the Ruler, the first-born from the dead
  - so that He alone will always have first place in everything,
  - 19 because the Father is always pleased
    - for all the fullness to reside in Christ,
    - 20 and through Him to reconcile everything to Himself.
      - Christ made peace by the blood of His cross, through Himself –
        - whether on the earth or in the heavens.

3. TEXTUAL-CRITICAL ISSUES:

- Below is the Greek text in H.A. Scrivener’s Textus Receptus (SCR) with the differences between it and the Byzantine Text (BYZ - Robinson & Pierpont) and the UBS-5 (GNT).
  - BYZ differences are highlighted in pink
  - UBS-5 differences are highlighted in blue

12 εὐχαριστοῦντες τῷ πατρὶ τῷ ἰκανῶσαντι ἡμᾶς(a) εἰς τὴν μερίδα τοῦ κλῆρου τῶν ἁγίων ἐν τῷ φωτὶ,
13 ὃς ἔρρυσεν ἡμᾶς ἐκ τῆς ἐξουσίας τοῦ σκότους, καὶ μετέστησεν εἰς τὴν βασιλείαν τοῦ υἱοῦ τῆς ἁγάπης αὐτοῦ,
14 ἐν ᾧ ἔχομεν τὴν ἀπολύτρωσιν διὰ τοῦ αἵματος αὐτοῦ,(b) τὴν ἀφεσιν τῶν ἁμαρτιῶν·
15 ὃς ἐστιν εἰκὼν τοῦ Θεοῦ τοῦ ἀοράτου, πρωτότοκος πάσης κτίσεως·
16 ὃτι ἐν αὐτῷ ἐκτίθη τὰ πάντα, τὸ(c) ἐν τοῖς οὐρανοῖς καὶ τὸ(c) ἐπὶ τῆς γῆς, τὰ ὀρατά καὶ τὰ ἀοράτα, εἰτε βρόντοι, εἰτε κυριότητες, εἰτε ἀρχαί, εἰτε ἐξουσία·
17 τὰ πάντα δι’ αὐτοῦ καὶ εἰς αὐτὸν ἔκτισται. 18 καὶ αὐτὸς ἐστιν καὶ τὰ πάντα ἐν αὐτῷ συνέστηκε.
18 καὶ αὐτὸς ἐστιν ἡ κεφαλὴ τοῦ σώματος, τῆς ἐκκλησίας· ὃς ἐστιν ἀρχή, πρωτότοκος ἐκ τῶν νεκρῶν, ἵνα γένηται ἐν πᾶσιν αὐτῶς πρωτεύων, 19 ὃτι ἐν αὐτῷ εὐδόκησε πᾶν τὸ πλῆρωμα κατοικῆσαι, καὶ δι’ αὐτοῦ ἀποκαλύφθη τὰ πάντα εἰς αὐτόν, ἐφηνοποιήσας διὰ τοῦ αἵματος τοῦ σταυροῦ αὐτοῦ, δι’ αὐτοῦ, εἰτε τὰ ἐπὶ τῆς γῆς, εἰτε τὰ(c) τοῖς οὐρανοῖς.

a. ἡμᾶς vs. ύμᾶς:

- The personal pronoun here is the difference between these two translation options:
  - SCR/BYZ: “Giving thanks to the Father, who made us acceptable . . .”
  - UBS-5: “Giving thanks to the Father, who made you acceptable . . .”

- There are early manuscripts supporting each reading; for example:
Colossians 1:12-20
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Participle Verb, Nomitive (subject), Accusative (Direct Object of Verb), Dative (indirect object of verb), Verb, Genitive, Infinitive, Preposition, Adverb, Conjunction

- Codex Alexandrinus (5th century), reads “us”
- Codex Vaticanus (5th century), reads “you”
- Codex Sinaiticus (4th century), reads “you”

Either option is theologically “correct,” and it makes no real difference which reading you accept. Contextually, I believe “you” is the better option, because Colossians 1:12 comes at the end of a string of exhortations directed at the recipients (ὑμᾶς), which began in Colossians 1:10.

b. διὰ τοῦ αἵματος αὐτῶν:

- This phrase (“through His blood”) is almost certainly not original
  - It doesn’t appear in any manuscripts before the 13th century
  - Even the BYZ drops this reading!
- The original reading was “in whom we now have the redemption, that is, the forgiveness . . .”
  - Codex Sinaiticus, for example, goes right from “redemption” to “the forgiveness;”

- This really breaks my heart – this addition, which is unique to the TR, is theologically correct

c. τὰ . . . τὰ:

- These two articles appear in SCR and BYZ, and are absent from GNT
- An early papyri document (p46 – ca. 200 A.D.) does not contain these articles
- Codex Sinaiticus (ca. 4th century) did not contain it either, but a later hand scribbled the reading in above the line:
Colossians 1:12-20
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Therefore, I did not translate these articles and ignored them completely.

d. ἐν:

This preposition appears in both SCR and GNT, but BYZ has the preposition ἐπὶ

The differences in prepositions literally makes no difference whatsoever; each has a spatial reference.
I stayed with ἐν

4. DETAILED TRANSLATION:

<table>
<thead>
<tr>
<th>ἐγκαινίσθησαν</th>
<th>τῷ</th>
<th>πατρὶ</th>
<th>τῷ</th>
<th>ἤμας</th>
<th>τῇ</th>
<th>μερίδᾳ</th>
<th>τῷ</th>
<th>κληρον</th>
<th>τῷ</th>
<th>ἀγίων</th>
</tr>
</thead>
<tbody>
<tr>
<td>pappm</td>
<td>dsm</td>
<td>dsm</td>
<td>dsm</td>
<td>apdsm</td>
<td>prep</td>
<td>asf</td>
<td>asf</td>
<td>gsm</td>
<td>gsm</td>
<td>gsm</td>
</tr>
<tr>
<td>they are giving thanks</td>
<td>to</td>
<td>Father</td>
<td>the</td>
<td>he qualified</td>
<td>you</td>
<td>into</td>
<td>the</td>
<td>share</td>
<td>of the</td>
<td>portion, part, inheritance</td>
</tr>
</tbody>
</table>

Giving thanks to the Father,¹ who made you² acceptable³ to⁴ share⁵ in the saints⁶ inheritance⁷

¹ τῷ πατρὶ: (1) Classification - a dative of direct object, receiving the action of the participle ἐγκαινίσθησαν. (2) Article - the article signifies that the Father is a monadic noun, a one of a kind and unique Person.
² ἤμας: (1) Textual Issue - this is the GNT reading; see the section on textual-critical issues for more information. (2) Case - the pronoun is in the accusative case to indicate it is the direct object of the participle ἤκανσαν. (3) Antecedent - the antecedent is “you” (ἡμᾶς), the recipients, from Colossians 1:10.
³ ἤκανσαν: (1) Classification - an adjectival, attributive participle, modifying the noun τῷ πατρὶ. (2) Voice - a simple active voice, indicating the subject (God) is performing the action of the participle. (3) Tense - a constative aorist, referring to the historical event of the recipient’s individual salvation. (4) Definition - Friberg defines ἤκανσαν in this context as, “make sufficient, qualify, make adequate or competent for something,” (s.v. “14093 ἤκανον”). This is precisely the sense in which Tyndale (followed by the KJV) translated this as “made us meet.” I did not want to use the word “qualified,” because I fear it would give ammunition to a more synergistic view of salvation; e.g. “God qualified us, and we seal the deal.” I don’t want “qualification” to be taken in that sense.
⁴ The preposition ἐς is expressing purpose.
⁵ τῇ μερίδᾳ: (1) Case: in the accusative case because it is the object of the preposition ἐς. (2) Article - the article particularizes the abstract noun.
⁶ τῶν ἀγίων: (1) Case - I believe this is a genitive of possession. The inheritance or portion is something which has been given to individual saints according to the pleasure of the Father’s good will (cf. Eph 1:5). It belongs to them, not by right, but by the sovereign mercy, grace, love and kindness of the Father.
⁷ τοῦ κληρον: (1) Definition - BDAG defines the noun, in this context, is defined as, “that which is assigned by lot or simply given as a portion or share, portion, share,” (s.v. “4273 κληρον,” 2). Tyndale was the one who translated this as “inheritance,” and this simply cannot be improved upon. Using the gloss “portion” simply won’t do. (2) Case - I believe this is a partitive genitive, modifying the head noun (“share”) by describing the whole of which it is a part. See Murray J. Harris,
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8 The preposition ἐν is expressing sphere, particularly the idea of a “jurisdiction of the light” as contrasted with the “jurisdiction of darkness” in the next verse. I could have added this into the text, but I opted instead to change “of the saints” to “saints,” and therefore make it clear that “the light” is the inheritance they share (e.g. ISV, NET).

9 τῷ φωτὶ is in the dative case because it is the object of the preposition ἐν.

10 ἡμᾶς: (1) Antecedent – the antecedent is the Father (τὸ πάτρι). Even though the “Father” is in the dative case, relative pronouns will often agree with their antecedent’s natural gender, rather than the grammatical gender (Young, Intermediate Grammar, 76). (2) Case – the subject nominative of the sentence.

11 ἐξήρανσα: (1) Definition – Friberg defines as ἐξήρανσα as, “of bringing someone out of severe and acute danger, save, deliver, rescue,” (s.v. “2404 Ἐξήρανσα”). (2) Voice – a deponent passive with an active meaning; God performed the action of the verb. (3) Tense – a constative aorist, referring to a historical event in the past. (4) Mood – a declarative indicative.

12 ἡμᾶς: (1) Classification – this is an inclusive personal pronoun, encompassing Paul, his readers and every single believer who ever reads this epistle. (2) Case – the pronoun is in the accusative case to signify that it is the direct object which receives the action of the verb ἐξήρανσα.

13 The preposition ἐκ is expressing disassociation.

14 ἡξουσία: (1) Definition – Gingrich defines this noun, in this context, as domain or jurisdiction (s.v. “2409 ἡξουσία,” 4b.), BDAG reads, “the sphere in which power is exercised,” (s.v. ”2817 ἡξουσία,” 6). (2) Case – in the genitive case because it is the object of the preposition ἐκ.

15 σκότους: (1) Case – this is an attributive genitive, describing an attribute of the noun “jurisdiction.”

16 The conjunction καί is a simple additive.

17 μετέτοιχον: (1) Voice – a simple active, meaning the Father performed the action of the verb. (2) Tense – a constative aorist, referring to a historical event in the past. (3) Mood – a declarative indicative.

18 The preposition ἐν is expressing space in a metaphorical sense.
Colossians 1:12-20

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<table>
<thead>
<tr>
<th>Case</th>
<th>Participle Verb</th>
<th>Nomitive (subject)</th>
<th>Accusative (Direct Object of Verb)</th>
<th>Dative (indirect object of verb)</th>
<th>Verb</th>
<th>Genitive</th>
<th>Infinitive</th>
<th>Preposition</th>
<th>Adverb</th>
<th>Conjunction</th>
</tr>
</thead>
<tbody>
<tr>
<td>τήν βασιλείαν</td>
<td>asf</td>
<td>gsm</td>
<td>gsf</td>
<td>asf</td>
<td>prep</td>
<td>rel,gsm</td>
<td>1st,pl,p,a,i</td>
<td>asf</td>
<td>gsm</td>
<td></td>
</tr>
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<td>of the kingdom</td>
<td>the kingdom</td>
<td>of the son</td>
<td>of the love</td>
<td>his</td>
<td></td>
<td></td>
<td></td>
<td></td>
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</tr>
<tr>
<td>τῆς ἀγάπης</td>
<td>asf</td>
<td>gsf</td>
<td>gsf</td>
<td>asf</td>
<td>prep</td>
<td>rel,gsm</td>
<td>1st,pl,p,a,i</td>
<td>asf</td>
<td>gsm</td>
<td></td>
</tr>
<tr>
<td>of the love</td>
<td>the kingdom</td>
<td>of the son</td>
<td>of the love</td>
<td>his</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

τὴν βασιλείαν is in the accusative case because it is the object of the preposition εἰς.

αὐτοῦ is a possessive genitive. The Son belongs to the Father.

τῆς ἀγάπης is an attributive genitive, describing a characteristic of the head noun (i.e. the Son).

τοῦ υἱοῦ is a possessive genitive. The Son owns His kingdom – it belongs to Him.

The preposition ἐν is spatial, although it would be intriguing to take it as expressing purpose; in which case the translation would read “because of whom . . .” No English translation does this, however, so I’ll resist the urge! Some translations do take the preposition to be expressing agency (ISV).

ἔχομεν: (1) Voice – a causative active, where the subject (Jesus) is the indirect cause of the inclusive audience having freedom from sin. Wallace stated, “The subject is not the direct agent of the act, but the source behind it,” (Greek Grammar Beyond Basics, 412). (2) Tense – a present of existing results, where Paul focuses on the present results of a past action. Harris supports this classification; “the pres. χομεν stresses the ongoing and permanent result of the Father’s threefold action,” (Colossians and Philemon, KL 1478-1479). Therefore, I translated this as, “we now have.” (3) Mood – a declarative indicative.

τὴν ἀπολύτρωσιν: (1) Definition - the sense of this verb is release from slavery; a price paid to secure liberty (cf. BDAG, s.v. “967 ἀπολύτρωσις,” 2). (2) Case – an accusative of direct object.

τὴν ἀφεσιν: (1) Case – an accusative of apposition, further describing the direct object τὴν ἀπολύτρωσιν. Therefore, I added a brief explanatory aside “that is.”

τῶν ἁμαρτιῶν is a genitive of reference, limiting the adjective to a particular frame of reference. Forgiveness with regards to what? Sin!

<table>
<thead>
<tr>
<th>αἷματος</th>
<th>αὐτοῦ</th>
<th>τῆν</th>
<th>ἀφεσιν</th>
<th>τῶν</th>
<th>ἁμαρτιῶν:</th>
</tr>
</thead>
<tbody>
<tr>
<td>gsm</td>
<td>gsm</td>
<td>asf</td>
<td>asf</td>
<td>gpf</td>
<td>gsf</td>
</tr>
<tr>
<td>blood</td>
<td>His</td>
<td>the</td>
<td>pardon/forgiveness</td>
<td>of the</td>
<td>sins</td>
</tr>
</tbody>
</table>

that is, the forgiveness of sins.
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29 ōς: (1) Antecedent – the pronoun’s antecedent is Jesus Christ, “His dear Son” (τοῦ ὑιοῦ τῆς ἁγίας αὐτοῦ from Col 1:13). Although the antecedent is in the genitive case and doesn’t match the nominative pronoun here, Young cautions that the pronoun may agree with the natural gender of the antecedent, rather than the grammatical gender (Intermediate Greek, 76). Some translations keep the “who,” and don’t supply the implied “He” (e.g. KJV, Tyndale). (2) Case – a subject nominative, functioning as the topic of the sentence.

30 ἐστιν: (1) Voice – a simple active voice. (2) Tense – a gnomic present, indicating a timeless truth. (3) Mood – a declarative indicative.

31 εἰκόν: (1) Definition - This likeness is specifically not to a crafted object (cf. BDAG, s.v. “2260 εἰκόν,” 2), but a living thing. Murray J. Harris observed, “The degree of resemblance between the archetype and the copy must be determined by the word’s context but could range from a partial or superficial resemblance to a complete or essential likeness. Given 1:19 and 2:9, εἰκόν here signifies that Jesus is an exact, as well as a visible, representation of God,” (Colossians and Philemon, in Exegetical Guide to the Greek New Testament, 2nd ed. [Nashville: TN: B&H, 2010; Kindle reprint], KL 1612-1615). (2) Case – a predicative nominative, identifying the subject ōς (“Christ”).

32 I believe ἀπράτου is an attributive genitive, describing a characteristic of God.

33 I believe τοῦ Ἡθοῦ of a genitive of possession, making it clear that this image or likeness is God’s, and Christ bears this image.

34 πρωτότοκος: (1) Definition - I think the best gloss might just be “favored heir.” BDAG observed that πρωτότοκος in this context is meant figuratively. More specifically it, “pert. to having special status associated with a firstborn,” (s.v. “6400 πρωτότοκος,” 2). “The special status enjoyed by a firstborn son as heir apparent in Israel is an implicit component of πο, in ref. to such a son . . .” I’m thinking specifically about the concept of the firstborn being the heir-apparent, the one who will inherit all things, has the preeminence over his fellows, and carries his father’s name onward. As Richard R. Melick has noted, “the meaning of privilege predominates in the passage,” (Philippians, Colossians, Philemon, vol. 32, NAC [Nashville: Broadman & Holman Publishers, 1991], 216). See the discussion by Wilhelm Michaelis in Theological Dictionary of the New Testament, Gerhard Kittel, Geoffrey W. Bromiley, and Gerhard Friedrich, eds., (Grand Rapids, MI: Eerdmans, 1964–), 6:878–880, s.v. “πρωτότοκος”. (2) Case - a predicative nominative, identifying the subject ōς (“Christ”).

35 I take κέιμαι to be a genitive of subordination. This is a subset of the objective genitive, and it is translated with the gloss “over,” (cf. Wallace, Greek Grammar Beyond Basics, 104-105). Most grammars don’t have this category at all; Young certainly doesn’t and Harris quips that this is “a category unknown to the standard grammars,” although he favors classifying it as an objective genitive (Colossians and Philemon, KL 1636-1637). Wallace also suggests a genitive of reference, which Melick agrees with (Philippians, Colossians, Philemon, 217). Harris also suggests a genitive of comparison, but in order to make this work you must translate πρωτότοκος in a temporal sense, which I do not believe is correct. What is quite clear is that this is not a partitive genitive, where Jesus would be the first-born part of all creation. The context will not allow this viewpoint.

36 The conjunction ὅτι is the expressing the grounds for Paul’s first statement.

37 I believe the preposition ἐν is expressing agency.

38 αὐτός: (1) Case – this is in the dative case because it is the object of the preposition ἐν. (2) Antecedent – Christ is the antecedent.
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Participle Verb, Nomitive (subject), Accusative (Direct Object of Verb), Dative (indirect object of verb), Verb, Genitive, Infinitive, Preposition, Adverb, Conjunction

3rd, aor. pass., 3rd, aor., pass., i

ἐκτίσθη τὰ πάντα, τὰ ἐν τοῖς οὐρανοῖς καὶ τὰ ἐπὶ τῆς γῆς τὰ ὀρατά καὶ τὰ ἄορατα.

everything was created in the heavens and on the earth, visible and invisible.

39 τὰ πάντα is the subject nominative, indicating it is the topic of the sentence.

40 ἐκτίσθη: (1) Voice – passive voice to thematize the subject of the sentence – i.e. creation. (2) Tense – a constative aorist, presenting creation as a historical event without any further commentary. (3) Mood – a declarative indicative.

41 The preposition ἐν is expressing space.

42 τοῖς οὐρανοῖς is in the dative case because it is the object of the preposition ἐν.

43 The conjunction καὶ is a simple additive.

44 The preposition ἐπὶ is expressing space.

45 τῆς γῆς is in the genitive case because it is the object of the preposition ἐπὶ.

46 τὰ ὀρατὰ is a predicate nominative of the subject τὰ πάντα.

47 The conjunction καὶ is a simple additive.

48 τὰ ἄορατα is a predicate nominative of the subject τὰ πάντα.
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Participle Verb, Nomitive (subject), Accusative (Direct Object of Verb), Dative (indirect object of verb), Verb, Genitive, Infinitive, Preposition, Adverb, Conjunction

εἰτε θρόνοι εἰτε κυριότητες εἰτε ἄρχαι εἰτε ἔξουσίας τὰ πάντα δι᾽ αὐτόυ καὶ εἶς αὐτόν
conj npm conj npm conj npf npm npn npn prep gsm conj prep asm
whether thrones whether dominions bearers of ruling power whether rulers whether authorities the everything through him and into him

whether thrones, dominions, rulers or authorities. Everything has been created by Him and for Him.

49 θρόνοι is a predicate nominative of the subject τὰ πάντα.
50 κυριότητες is a predicate nominative of the subject τὰ πάντα.
51 ἄρχαι is a predicate nominative of the subject τὰ πάντα.
52 ἔξουσίας is a predicate nominative of the subject τὰ πάντα.
53 τὰ πάντα is the subject nominative once again.
54 ἔκτιστα: (1) Voice – passive voice to thematize the subject of the sentence – i.e. creation. (2) Tense – an intensive perfect, describing an event which resulted in a new state of affairs. (3) Mood – a declarative indicative.
55 The preposition δι᾽ is expressing agency.
56 αὐτοῦ: (1) Case – the pronoun is in the genitive case because it is the object of the preposition δι᾽. (2) Antecedent – the antecedent is Jesus Christ.
57 The conjunction καὶ is a simple additive.
58 The preposition εἰς is expressing benefaction.
59 αὐτόν: (1) Case – the pronoun is in the accusative case because it is the object of the preposition εἰς. (2) Antecedent – the antecedent is Jesus Christ.
**Colossians 1:12-20**

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<table>
<thead>
<tr>
<th>Participle Verb</th>
<th>Nomitive (subject)</th>
<th>Accusative (Direct Object of Verb)</th>
<th>Dative (indirect object of verb)</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἐκτίσται.</td>
<td>καὶ αὐτός ἐστιν</td>
<td>πάντων.</td>
<td>ἐν αὐτῷ συνέστηκε.</td>
</tr>
<tr>
<td>3rd, s.per,pass,i</td>
<td>conj nsd 3rd, s.pi</td>
<td>prep gpm conj npn npn prep dsm</td>
<td>3rd, s,per,pass,i</td>
</tr>
<tr>
<td>it has been</td>
<td>and him</td>
<td>He is before everything</td>
<td>it has held together,</td>
</tr>
<tr>
<td>1:17</td>
<td></td>
<td>and the everything</td>
<td>endured</td>
</tr>
</tbody>
</table>

**Because**

<table>
<thead>
<tr>
<th>καὶ αὐτός</th>
<th>3rd, s,per,pass,i</th>
<th>it has been created</th>
<th>Col 1:18</th>
</tr>
</thead>
<tbody>
<tr>
<td>He Himself</td>
<td></td>
<td>has everything</td>
<td>Also</td>
</tr>
<tr>
<td>earlier than</td>
<td></td>
<td>and everything</td>
<td>He</td>
</tr>
<tr>
<td>everything</td>
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<td>and everything</td>
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</tr>
<tr>
<td>always holds</td>
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<td>together</td>
<td></td>
</tr>
<tr>
<td>together</td>
<td></td>
<td>because of</td>
<td></td>
</tr>
<tr>
<td>60</td>
<td></td>
<td>61</td>
<td>62</td>
</tr>
</tbody>
</table>

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60. I believe the conjunction καὶ is expressing *reason*. It could be a simple additive, but I believe this phrase is the reason why everything has been created by Him and for Him — because He is earlier than everything, etc.

61. αὐτός: (1) **Case** — the *subject nominative* of the sentence. (2) **Antecedent** — Jesus Christ. (3) **Translation** — I believe the pronoun is functioning reflexively, therefore I translated it as “Himself” (cf. NET). I also believe this phrase is bringing the previous sentence to a crescendo (see my footnote on the conjunction καὶ, below), so I see the reflexive as being appropriate.

62. ἐστιν: (1) **Voice** — a *simple active*, indicating the subject (Jesus Christ) is performing the action of the verb. (2) **Tense** — a *gnomic present*, indicating a timeless truth. (3) **Mood** — a declarative indicative.

63. The preposition πρὸ is expressing *time*. BDAG defines it, in this context, as, “marker of a point of time prior to another point of time, earlier than, before,” (s.v. “6148 πρό,” 2). Another option is that it expresses rank, in which case it could be translated something like, “Christ is preeminent over all things.” However, I believe Paul is emphasizing Christ’s role in creation here, so I went with a temporal translation. He goes on to discuss Christ’s preeminence in the next verse. However, Harris cautions, “While πρὸ does not often denote precedence in importance (BDAG 864c cites Jas 5: 12; 1 Pet 4: 8), it would seem unwise to exclude here this notion of supremacy of status, given the use of πρωτότοκος in v. 15 and of πρωτεύων in v. 18,” (Colossians and Philemon, KL 1733-1735).

64. πάντων: (1) **Case** — in the genitive case because it is the object of the preposition πρὸ.

65. τὰ πάντα is the *predicate nominative* of the subject αὐτός.

66. συνέστηκε: (1) **Voice** — *simple active voice*, indicating that the subject, Jesus Christ (αὐτός), is performing the action of the verb. (2) **Tense** — a *gnomic perfect*, expressing a timeless truth. (3) **Mood** — a declarative indicative.

67. The preposition ἐν is expressing *reason*. This is not the usual interpretation; most translations and commentators see the preposition as expressing *agency*. Harris, for example, sees a *spatial* flavor (Colossians and Philemon, KL 1742-1743). However, I don’t see a reason why *reason* wouldn’t fit the context (see, for example, Heb 1:3).

68. αὐτός: (1) **Case** — in the dative case because it is the object of the preposition ἐν.

69. I believe the conjunction καὶ is *adjective*.

70. αὐτός: (1) **Case** — the *subject nominative* of the sentence. (2) **Antecedent** — Jesus Christ. (3) **Translation** — I kept it as “He,” instead of interpreting it reflexively, as I did in the previous verse.
Colossians 1:12-20
An Original Translation from the Textus Receptus by Tyler Robbins

Participle Verb, Nomitive (subject), Accusative (Direct Object of Verb), Dative (indirect object of verb), Verb, Genitive, Infinitive, Preposition, Adverb, Conjunction

<table>
<thead>
<tr>
<th>ἐστιν</th>
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<th>τοῦ σώματος</th>
<th>τῆς ἐκκλησίας</th>
<th>ὁς</th>
<th>ἐστιν</th>
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<th>Ἰησοῦ</th>
<th>πρωτοτοκός</th>
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<td>of the body</td>
<td>of the congragation</td>
<td>who</td>
<td>He is</td>
<td>beginning</td>
<td>first-born</td>
<td>from</td>
<td>the</td>
<td>dead</td>
</tr>
</tbody>
</table>

is the head of the body, that is, of the congregation. He is the Ruler, the first-born from the dead so that...
Colossians 1:12-20
An Original Translation from the Textus Receptus by Tyler Robbins

<table>
<thead>
<tr>
<th>Participle Verb</th>
<th>Nomitive (subject)</th>
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<th>Verb, Genitive, Infinitive</th>
<th>Preposition, Adverb, Conjunction</th>
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<td>ἅνα</td>
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<td>σῶσιν</td>
<td>ἀντίς</td>
<td>πρωτεύων</td>
<td>Col 1:19</td>
</tr>
<tr>
<td>conj</td>
<td>prep</td>
<td>dpn</td>
<td>nsm</td>
<td>papsm</td>
<td>because</td>
</tr>
<tr>
<td>that</td>
<td>He may become</td>
<td>by</td>
<td>everything</td>
<td>he</td>
<td>He is having first place</td>
</tr>
</tbody>
</table>

### Notes:

82 I believe that the personal pronoun ἀντίς is being used to give specific emphasis to the subject of the sentence – Jesus. Therefore, I translated it with as “He alone.”

83 γένηται: (1) **Voice** – a deponent middle expressing a simple active voice, indicating that the subject Jesus Christ (“ἀντίς”) is performing the action of the verb. (2) **Tense** – a gnomic present, expressing a timeless truth or maxim. Therefore, I added the word “always.” (3) **Mood** – subjunctive mood in a purpose clause, answering the implied question about why Jesus is the beginning and the first-born from the dead.

Wallace observed that the subjunctive does not automatically indicate doubt about the outcome, as the standard “might” or “may” gloss that first-year Greek students learn implies it does. “We must not suppose that this use of the subjunctive necessarily implies any doubt about the fulfillment of the verbal action on the part of the speaker. This may or may not be so; each case must be judged on its own merits. The subjunctive is used, however, because it answers the implicit deliberative question. Further, many instances of purpose clauses shade off into result as well, especially when the divine will is in view,” (Greek Grammar Beyond Basics, 472). Therefore, I abandoned the gloss “might,” and went with “will.” Only the NASB goes this route. KJV, NKJV, ESV, NET, Tyndale, LEB and ISV each retain “may” or “might.” However, I don’t think the context leaves room for doubt about the outcome!

84 πρωτεύων: (1) **Classification** - an adverbial participle, modifying the verb γένηται in a complementary way. (2) **Case** – a predicate nominative of the verb γένηται. (3) **Voice** – a simple active, indicating that Jesus is performing the action of the verb. (4) **Tense** – a gnomic present, expressing a timeless truth, like the verb it modifies.

85 The preposition ἐν is expressing sphere.

86 πῶσιν is in the dative case because it is the object of the preposition ἐν.

87 The conjunction ὅτι is expressing reason.

88 Who is performing the action of the verb? Could it be Christ Himself? Is Christ pleased for all His own fullness to dwell in His own incarnate self? This would be modalistic. Clearly, somebody (a person who can perform an action of a verb) is pleased for all His own fullness to always dwell in the Son (another person, the antecedent of ἀντίς). I take this Person to be the Father.

89 εὐδοκήσε: (1) **Translation** – BDAG defines the verb, in this context, as, “to consider someth. as good and therefore worthy of choice, consent, determine, resolve,” (s.v. “3214 εὐδοκέω,” 2). Gingrich had much the same classification, “consider good, consent, resolve,” (s.v. “2791 εὐδοκέω”). Therefore, I translated as “resolve.” (2) **Voice** – a simple active. (3) **Tense** – a gnomic aorist, indicating a timeless concept. All God’s fullness has always dwelt in the Son. This is not merely a historical event, for that would open the door to Arianism or some bizarre form of adoptionism. (4) **Mood** – a declarative indicative.

90 πᾶσιν is the predicate nominative of the subject nominative πάλινμα.

91 τὸ πάλινμα is the subject nominative of the sentence.

92 κατοικῆσαι is an anarthrous, simple infinitive modifying the verb εὐδοκήσε in a complementary way.

93 I believe the preposition is expressing association. See Young’s discussion on how the concept of being “in Christ” is better categorized as association, not a metaphorical use of space (Intermediate Grammar, 96).

94 ἀντίς: (1) **Case** – in the dative case because it is the object of the preposition ἐν. (2) **Translation** – I believe the antecedent of the personal pronoun is Jesus Christ, so I translated it that way.
Colossians 1:12-20
An Original Translation from the Textus Receptus by Tyler Robbins

Participle Verb, Nomitive (subject), Accusative (Direct Object of Verb), Dative (Indirect Object of verb), Verb, Genitive, Infinitive, Preposition, Adverb, Conjunction

<table>
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<th>πάντα</th>
<th>ἐίς</th>
<th>ἀντικαταλαμβάνει</th>
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<td>asm</td>
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<td>gsm</td>
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<tr>
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<td>through</td>
<td>him</td>
<td>has been reconciled</td>
<td>the</td>
<td>everything</td>
<td>into</td>
<td>him</td>
<td>he made peace</td>
<td>through</td>
<td>the</td>
</tr>
</tbody>
</table>

and²⁶ through²⁶ Him⁹⁷ to reconcile⁹⁸ everything⁹⁹ to⁰⁰ Him²⁰⁹. Christ made peace²⁰² by²⁰³ the blood²⁰⁴ of the heavens.

σταυρου ἀντικαταλαμβάνει 
| gsm | gsm | prep | gsm | prep | gsm | prep | gsm | prep | dpm | dpm |
| cross | his | through | him | whether | the | on | the | earth | whether | the | in |

His²⁰⁵ cross,²⁰⁶ through²⁰⁷ Himself²⁰⁸ – whether on²⁰⁹ the earth,¹¹⁰ or in¹¹¹ the heavens.¹¹²

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95 The conjunction καὶ is a simple additive.
96 The preposition διὰ is expressing means.
97 ἁντικαταλαμβάνει: (1) Case - the pronoun is in the genitive case because it is the object of the preposition διὰ. (2) Antecedent – the antecedent is Jesus Christ.
98 ἁντικαταλαμβάνει is a simple, anarthrous infinitive modifying the verb ἐνδόκησε in a complementary way.
99 τὰ πάντα is the subject nominative of the sentence.
100 I take the preposition ἐίς to be expressing sort of an abstract spherical concept (cf. BDAG, s.v. “2292 ἐίς,” 4).
101 ἁντικαταλαμβάνει: (1) Case – the pronoun is in the accusative case because it is the object of the preposition ἐίς. (2) Antecedent – the implied antecedent is God, who is not specifically mentioned, but whose presence is implied in Colossians 1:19. See Harris (Colossians, KL 1834ff).
102 ἀματος: (1) Classification – an adjectival, substantive participle functioning as a noun – referring to Jesus Christ. This is quite clear, because the noun owns the cross (“his cross”). It is obviously Jesus Christ. (2) Voice – a simple active voice, indicating the subject (Jesus Christ) performed the action of the participle. (3) Tense – a constative aorist, describing a historical event in the past. (4) Case – the subject nominative of the sentence.
103 The preposition διὰ is expressing means.
104 τοῦ ἀματος is in the genitive case because it is the object of the preposition διὰ.
105 ἁντικαταλαμβάνει: (1) Case – a genitive of possession, indicating that Jesus owns His cross.
106 σταυρου is a genitive of reference.
107 The preposition διὰ is expressing means.
108 ἁντικαταλαμβάνει: (1) Case – the pronoun is in the genitive case because it is the object of the preposition διὰ. (2) Antecedent – Jesus Christ. (3) Translation – I took the pronoun to be reflexive, and Young cautioned that personal pronouns are sometimes used for this very purpose (Intermediate Greek, 75). It makes little grammatical sense to me to leave it as “Him.” Jesus is already the subject nominative of the sentence, so I believe the pronoun is referring back to Himself – Jesus made peace by means of Himself.
109 The preposition ἐίς is expressing space.
110 τῆς γῆς is in the genitive case because it is the object of the preposition ἐίς.
111 The preposition ἐν is expressing space.
112 τοῖς οὐρανοῖς is in the dative case because it is the object of the preposition ἐν.