

## Paul's Epistle to the Colossians, Chapter 4, Greek Text- Westcott-Hort, Interlinear English – G.T. Emery.

**4** Οἱ κύριοι, τὸ δίκαιον καὶ τὴν ἰσότητα τοῖς δούλοις παρέχεσθε, εἰδότες ὅτι καὶ  
The lords, the just and the equal to the slaves let you render, having known that also  
ὕμεῖς ἔχετε κύριον ἐν οὐρανῶ.  
you have a Lord in heaven.

### Commands

**2** Τῇ προσευχῇ προσκαρτερεῖτε, γρηγοροῦντες ἐν αὐτῇ ἐν εὐχαριστίᾳ,  
In the prayer let you continue, watching in it in thanksgiving,  
**3** προσευχόμενοι ἅμα καὶ περὶ ἡμῶν, ἵνα ὁ θεὸς ἀνοίξη ἡμῖν θύραν τοῦ λόγου,  
praying at the same time also for us, that the God may open to us a door of the word,  
λαλήσαι τὸ μυστήριον τοῦ Χριστοῦ, δι' ὃ καὶ δέδεμαι,  
to speak the mystery of the Christ, because of which also I have been chained,  
**4** ἵνα φανερώσω αὐτὸ ὡς δεῖ με λαλήσαι.  
that I may make clear it as it behoves me to speak.  
**5** Ἐν σοφίᾳ περιπατεῖτε πρὸς τοὺς ἔξω τὸν καιρὸν ἐξαγοραζόμενοι.  
In wisdom let you walk unto the outside the time redeeming.  
**6** ὁ λόγος ὑμῶν πάντοτε ἐν χάριτι, ἅλατι ἠρτυμένος, εἰδέναι πῶς  
The word of you at all time in grace, with salt having been seasoned, to have known how  
δεῖ ὑμᾶς ἐνὶ ἐκάστῳ ἀποκρίνεσθαι.  
it behoves you one each to answer.

### Final Greetings

**7** Τὰ κατ' ἐμὲ πάντα γνωρίσει ὑμῖν Τύχικος ὁ ἀγαπητὸς ἀδελφὸς καὶ  
The things concerning me all will make known to you Tychicus<sup>1</sup> the beloved brother and  
πιστὸς διάκονος καὶ σύνδουλος ἐν κυρίῳ,  
faithful minister and fellow slave in Lord,  
**8** ὃν ἐπέμψα πρὸς ὑμᾶς εἰς αὐτὸ τοῦτο, ἵνα γνωῶτε τὰ περὶ ἡμῶν καὶ  
whom sent unto you for same this thing, that you might know the things concerning us<sup>2</sup> and  
παρακαλέση τὰς καρδίας ὑμῶν,  
might comfort the hearts of you,  
**9** σὺν Ὀνησίμῳ τῷ πιστῷ καὶ ἀγαπητῷ ἀδελφῷ, ὅς ἐστιν ἐξ ὑμῶν· πάντα ὑμῖν  
with Onesimus<sup>3</sup> the faithful and beloved brother, who is from of you; all to you  
γνωρίσουσιν τὰ ὧδε.  
will make known the things here.

<sup>1</sup> Tychicus - chance, an Asiatic Christian, a "faithful minister in the Lord" (Eph. 6:21, 22), who, with Trophimus, accompanied Paul on a part of his journey from Macedonia to Jerusalem (Acts 20:4). He is alluded to also in Col. 4:7, Titus 3:12, and 2 Tim. 4:12 as having been with Paul at Rome, whence he sent him to Ephesus, probably for the purpose of building up and encouraging the church there.

<sup>2</sup> Many early MSS have γνωῶ τὰ περὶ ὑμῶν – 'he might know the things concerning you'.

<sup>3</sup> Onesimus - useful, a slave who, after robbing his master Philemon at Colosse, fled to Rome, where he was converted by the apostle Paul, who sent him back to his master with the epistle which bears his name. In it he beseeches Philemon to receive his slave as a "faithful and beloved brother." Paul offers to pay to Philemon anything his slave had taken, and to bear the wrong he had done him. He was accompanied on his return by Tychicus, the bearer of the Epistle to the Colossians (Philemon 1:16, 18).

The story of this fugitive Colossian slave is a remarkable evidence of the freedom of access to the prisoner which was granted to all, and "a beautiful illustration both of the character of St. Paul and the transfiguring power and righteous principles of the gospel."

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<sup>10</sup> Ἀσπάζεταιται ὑμᾶς Ἀρίσταρχος ὁ συναιχμάλωτος μου καὶ Μάρκος ὁ ἀνεψιὸς  
Greets you Aristarchus<sup>4</sup> the fellow prisoner of me and Mark<sup>5</sup> the sister's son<sup>6</sup>  
Βαρναβᾶ (περὶ οὗ ἐλάβετε ἐντολάς, ἐὰν ἔλθῃ πρὸς ὑμᾶς,  
of Barnabas<sup>7</sup> ( concerning whom you received commands, if he should come unto you,  
δέξασθε αὐτόν)  
let you receive him, )

<sup>11</sup> καὶ Ἰησοῦς ὁ λεγόμενος Ἰουῆτος, οἱ ὄντες ἐκ περιτομῆς, οὗτοι μόνοι συνεργοὶ  
and Jesus the being called Justus,<sup>8</sup> the being of the circumcision, these only fellow workers  
εἰς τὴν βασιλείαν τοῦ θεοῦ, οἵτινες ἐγενήθησαν μοι παρηγορία.  
for the kingdom of the God, who became to me a comfort.<sup>9</sup>

<sup>12</sup> ἀσπάζεταιται ὑμᾶς Ἐπαφρᾶς ὁ ἐξ ὑμῶν, δοῦλος Χριστοῦ Ἰησοῦ, πάντοτε ἀγωνιζόμενος  
Greets you Epaphras the of you, slave of Christ Jesus, at all times striving

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4 Aristarchus - best ruler, native of Thessalonica (Acts 20:4), a companion of Paul (Acts 19:29; 27:2). He was Paul's "fellow-prisoner" at Rome (Col. 4:10; Philemon 1:24).

5 Mark - the evangelist; "John whose surname was Mark" (Acts 12:12, 25). Mark (Marcus, Col. 4:10, etc.) was his Roman name, which gradually came to supersede his Jewish name John. He is called John in Acts 13:5, 13, and Mark in 15:39, 2 Tim. 4:11, etc.

He was the son of Mary, a woman apparently of some means and influence, and was probably born in Jerusalem, where his mother resided (Acts 12:12). Of his father we know nothing. He was cousin of Barnabas (Col. 4:10). It was in his mother's house that Peter found "many gathered together praying" when he was released from prison; and it is probable that it was here that he was converted by Peter, who calls him his "son" (1 Pet. 5:13). It is probable that the "young man" spoken of in Mark 14:51, 52 was Mark himself. He is first mentioned in Acts 12:25. He went with Paul and Barnabas on their first journey (about A.D. 47) as their "minister," but from some cause turned back when they reached Perga in Pamphylia (Acts 12:25; 13:13). Three years afterwards a "sharp contention" arose between Paul and Barnabas (15:36-40), because Paul would not take Mark with him. He, however, was evidently at length reconciled to the apostle, for he was with him in his first imprisonment at Rome (Col. 4:10; Philemon 1:24). At a later period he was with Peter in Babylon (? a euphemism for Rome - 1 Pet. 5:13), then, and for some centuries afterwards, one of the chief seats of Jewish learning; and he was with Timothy in Ephesus when Paul wrote him during his second imprisonment (2 Tim. 4:11). He then disappears from view.

6 ἀνεψιὸς, n.m. sister's son, cousin, - only here in the NT.

7 Barnabas - son of consolation, the surname of Joses, a Levite (Acts 4:36). His name stands first on the list of prophets and teachers of the church at Antioch (13:1). Luke speaks of him as a "good man" (11:24). He was born of Jewish parents of the tribe of Levi. He was a native of Cyprus, where he had a possession of land (Acts 4:36, 37), which he sold. His personal appearance is supposed to have been dignified and commanding (Acts 14:11, 12). When Paul returned to Jerusalem after his conversion, Barnabas took him and introduced him to the apostles (9:27). They had probably been companions as students in the school of Gamaliel.

The prosperity of the church at Antioch led the apostles and brethren at Jerusalem to send Barnabas thither to superintend the movement. He found the work so extensive and weighty that he went to Tarsus in search of Saul to assist him. Saul returned with him to Antioch and laboured with him for a whole year (Acts 11:25, 26). The two were at the end of this period sent up to Jerusalem with the contributions the church at Antioch had made for the poorer brethren there (11:28-30). Shortly after they returned, bringing John Mark with them, they were appointed as missionaries to the heathen world, and in this capacity visited Cyprus and some of the principal cities of Asia Minor (Acts 13:14). Returning from this first missionary journey to Antioch, they were again sent up to Jerusalem to consult with the church there regarding the relation of Gentiles to the church (Acts 15:2; Gal. 2:1). This matter having been settled, they returned again to Antioch, bringing the decree of the council as the rule by which Gentiles were to be admitted into the church.

When about to set forth on a second missionary journey, a dispute arose between Saul and Barnabas as to the propriety of taking John Mark with them again. The dispute ended by Saul and Barnabas taking separate routes. Saul took Silas as his companion, and journeyed through Syria and Cilicia; while Barnabas took his cousin John Mark, and visited Cyprus (Acts 15:36-41). Barnabas is not again mentioned by Luke in the Acts.

8 A Jewish Christian, called Jesus, Paul's only fellow-labourer at Rome, where he wrote his Epistle to the Colossians (Col. 4:11).

9 παρηγορία, n.f., comfort, solace, exhortation, - only here in the NT.

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ὑπὲρ ὑμῶν ἐν ταῖς προσευχαῖς, ἵνα σταθῆτε τέλειοι καὶ πεπληροφορημένοι  
for you in the prayers, that you may stand complete and having been fully convinced  
ἐν παντὶ θελήματι τοῦ θεοῦ.  
in all will of the God.

<sup>13</sup> μαρτυρῶ γὰρ αὐτῷ ὅτι ἔχει πολὺν πόνον ὑπὲρ ὑμῶν καὶ τῶν ἐν Λαοδικείᾳ καὶ τῶν  
I testify for to him that he has much suffering for you and the in Laodicea and the  
ἐν Ἱεραπόλει.  
in Hierapolis.<sup>10</sup>

<sup>14</sup> ἀσπάζεται ὑμᾶς Λουκᾶς ὁ ἰατρὸς ὁ ἀγαπητὸς καὶ Δημᾶς.  
Greets you Luke the physician the beloved and Demas.<sup>11</sup>

<sup>15</sup> Ἀσπάσασθε τοὺς ἐν Λαοδικείᾳ ἀδελφούς καὶ Νύμφαν καὶ τὴν κατ' οἶκον αὐτῆς  
Let you greet the in Laodicea brothers and Nymphas<sup>12</sup> and the at house of her  
ἐκκλησίαν.  
church.

<sup>16</sup> καὶ ὅταν ἀναγνωσθῆ παρ' ὑμῖν ἡ ἐπιστολή, ποιήσατε ἵνα καὶ ἐν τῇ Λαοδικέῳ  
And whenever should be read among you the epistle, let you cause that also in the of Laodicean  
ἐκκλησίᾳ ἀναγνωσθῆ, καὶ τὴν ἐκ Λαοδικείας ἵνα καὶ ὑμεῖς ἀναγνῶτε.  
church should be read, and the from Laodicea that also you should read.

<sup>17</sup> καὶ εἶπατε Ἀρχίππῳ· Βλέπε τὴν διακονίαν ἣν παρέλαβες ἐν κυρίῳ,  
And let be said to Archippus; <sup>13</sup> Let you take heed to the ministry which you received in Lord,  
ἵνα αὐτὴν πληροῖς.  
that it you should fulfil.

<sup>18</sup> Ὁ ἀσπασμὸς τῆ ἐμῆ χειρὶ Παύλου. μνημονεύετε μου τῶν δεσμῶν. ἡ χάρις μεθ' ὑμῶν.  
The greeting by the of me hand Paul. Remember of me the chains. The grace with you.

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10 Hierapolis - sacred city, a city of Phrygia, where was a Christian church under the care of Epaphras (Col. 4:12, 13). This church was founded at the same time as that of Colosse. It now bears the name of Pambuk-Kalek, i.e., "Cotton Castle", from the white appearance of the cliffs at the base of which the ruins are found.

11 Demas - a companion and fellow-labourer of Paul during his first imprisonment at Rome (Philemon 1:24; Col. 4:14). It appears, however, that the love of the world afterwards mastered him, and he deserted the apostle (2 Tim. 4:10).

12 Nymphas - nymph, saluted by Paul in his Epistle to the Colossians as a member of the church of Laodicea (Col. 4:15).

13 Archippus - master of the horse, a "fellow-soldier" of Paul's (Philemon 1:2), whom he exhorts to renewed activity (Col. 4:17). He was a member of Philemon's family, probably his son.