

### **No, We Are Not Idiots**

Colossians 1:15-20 is offered as a proof text every time someone wants to defend the Trinity or the preexistence of Jesus. The King James Bible is quoted, always with an authoritative tone to quiet the unbeliever. Rarely do the defenders read Acts 3:13-16. Instead they focus on the obvious inference that all things were created through the Son of God, meaning that Jesus had to preexist creation. To most defenders it seems that only an idiot would read Colossians and not understand that the Son of God preexisted as Creator from the beginning of time.

But is the King James Bible the real authority? No, the King James Bible is a translation of men, not the original scriptures. The real authority is the older manuscripts written in Greek. The question about the Trinity or the preexistence of Jesus cannot be answered by reading the King James Bible. It can only be answered by reading the Greek text.

When the grammar of the Greek text is analyzed the scripture turns against the defenders. The grammar of the Greek text shows that the King James text was translated incorrectly. Conversely, the Greek text has no implied inference that Jesus preexisted or participated in the Genesis creation. In fact, the entire discourse is talking about transforming and reconciling all authorities to the Son. Without a preexistent Jesus the Trinity doctrine is defeated. It is very important that an objective approach be made into the Greek text.

Stating that the text has been mistranslated is not a matter of opposing Greek scholars arguing with one another. It is not a matter of one man's interpretation verses another. And it does not require a Greek scholar to understand that the meaning of the Greek text. **Ask This Question:** "How would the Greek scholars translate Colossians 1:15-20 if they encountered the text outside of the Bible, and did not fear losing one of their favorite doctrines?" The answer is found by letting the Greek scholars themselves translate the text using their own neutral reference books. Their own reference books give the grammar rules and definitions without bias or doctrinal agendas. Their own reference books impartially explain how the grammar of each sentence is broken down and translated. Their own reference books impartially provide us with the correct translation.

### Colossians 1:15-20 Translated Grammatically

The Grammatical Analysis of the Greek Text is taken from:

1. "The Complete Word Study New Testament with Parallel Greek" © 1992 Spiros Zodhiates and AMG International, Inc. AMG Publishers.
2. "Analytical Greek New Testament" © 1981 Baker Book House Company.
3. "Net Bible, New Testament Clarified and Explained in 15,950 Footnotes" © 1998 Biblical Studies Press, L.L.C.
4. "Thayer Greek-English Lexicon of the New Testament" (Lexicon) © 1977 Baker Book House Company, Twelfth printing March 1986.
5. Internet: Herbert Weir Smyth, *A Greek Grammar for Colleges*

<http://www.perseus.tufts.edu/cgi-bin/ptext?doc=Perseus%3Atext%3A1999.04.0007&query=toc&layout=&loc=1889>

Perseus Lookup Tool:

<http://www.perseus.tufts.edu/cgi-bin/vor?lookup=1474+ff&collection=Perseus%3Acollection%3AGreco-Roman&group=typecat>

The Indicative Mood:

<http://www.perseus.tufts.edu/cgi-bin/ptext?doc=Perseus%3Atext%3A1999.04.0052&query=head%3D%2319>

The Imperfect Tense:

<http://www.perseus.tufts.edu/cgi-bin/ptext?doc=Perseus%3Atext%3A1999.04.0007&query=head%3D%23521>

Middle Voice:

<http://www.perseus.tufts.edu/cgi-bin/ptext?doc=Perseus%3Atext%3A1999.04.0052&query=form%3D%2314&layout=&loc=act>

Pronoun, Nominative:

<http://www.perseus.tufts.edu/cgi-bin/ptext?doc=Perseus%3Aabo%3Asec%2C00001%3A939>

Pronoun, Dative:

<http://www.perseus.tufts.edu/cgi-bin/ptext?doc=Perseus%3Atext%3A1999.04.0007&query=subsub%3D%2344&layout=&loc=>

6. Internet: Colwell's Rule, by Robert Nguyen Cramer:

<Http://www.bibletexts.com/qa/qa0029.htm>

**1:13 Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son:**

**1:14 In whom we have redemption through his blood, even the forgiveness of sins:**

**1:15 Who is the image of the invisible God, the firstborn of every creature:**

1:15a **Who** is the image of the invisible God,

3739 os	(repro) relative pronoun: (APRNM-S) adjective pronoun relative nominative masculine singular	Who (the Son)
Technical: Relative Pronoun, meaning <i>who, which, that</i> referring to the noun		Explained: Verse 13 sets the subject to “the Son”, verse 14 uses 3739 to refer back to the Son, this verse continues with the same subject.

1:15a Who **is** the image of the invisible God,

2076 estin	(pin) present indicative active: (VIPA—ZS) verb indicative present active third person singular	is (now actively is)
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1:15a Who is **the** image of the invisible God,

Technical: “the” is not in the Greek, it is added	Explained: This is important because the absence of the “the” makes the next word an anarthrous noun, which has great significance in the Greek language.
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1:15a Who is the **image** of the invisible God,

1504 eik-oo-n	(pr/an,nn) predicate / <b>anarthrous</b> noun: (N-NF-S) noun nominative feminine singular	derived likeness
Technical: Page 175: “adds to the idea of likeness the suggestion of representation ( <b>as a derived likeness</b> ) and manifestation.”		Explained: This is not describing a “snapshot-picture” looking at God. This is a derived representative of the likeness of God. This is not implying that the Son is the same as God, it is implying the exact opposite, that the Son is not the same as God but has a derived likeness of Him.

1:15a Who is the image **of the** invisible **God**,

tou	definite article: (DGMS) determiner genitive masculine singular	the
2316 the-eos	(nn) noun: (N-GM-S) noun genitive masculine singular	of God (the deity)

1:15a Who is the image of the **invisible** God,

tou	(DGMS) determiner genitive masculine singular	the
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517 aoratou	(aj) adjective: (AP-GM-S) adjective pronominal genitive masculine singular	unseen
Technical:		Explained: The “the” means that the adjective “unseen” is not anarthrous, which means “unseen” is more like a title, “The Unseen” God.

1:15b **the firstborn** of every creature:

Technical: “the” is not in the Greek, it is added		Explained: This is important because the absence of the “the” makes the next word an anarthrous noun, which has great significance in the Greek language.
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4416 pr-oo-totokos	(pr/an,aj) predicate / <b>anarthrous</b> adjective: (AP-NM-S) adjective pronominal nominative masculine singular	firstborn-ship or preeminence-ism
Technical: “can refer to either first in order, such as a firstborn child, or first in rank.” The anarthrous means it is the “qualities” of having this status.		Explained: To use the word “firstborn” is proper since the subject is “the Son” which implies birth. But the future context will be that of “authority”. Therefore, in this case the ranking of a firstborn son over the Father’s domain may be the better translation.

1:15b the firstborn **of every** creature:

3956 pas-ee-s	(an,aj) <b>anarthrous</b> adjective: (A—GF-S) adjective genitive feminine singular	of every
Technical: When with nouns NOT having an article it means: any, every one.		Explained: The noun is anarthrous and genitive, thus the meaning is “of every”.

1:15b the firstborn of every **creature**:

2937 ktise-oo-s	(an,nn) anarthrous noun: (N-GF-S) noun genitive feminine singular	established (jurisdiction-ship)
<p>Technical: As a <u>Verb</u>: The Act Of: founding, <b>establishing</b>, building, creating. As a <u>Noun</u>: an institution, a created establishment. The <u>anarthrous</u> means it is not speaking of the “thing”, but of the qualities of the “thing”.</p> <p>#2936: probably akin to 2932 (through the idea of proprietorship of the manufacturer); to fabricate, i.e. found (form originally)</p>		<p>Explained: To translate this word as “creature” is outrageous. In no manner does #2937 imply “animals” or “humans”.</p> <p>This is a <b>singular-noun</b>. The itemization given in the next sentence, verse 16, does not list animals and any other items found in Genesis 1. The author is only talking about the list of things he is about to itemize; thrones, dominions, and sovereignties. The context is a list of created and founded authorities,</p>

	institutions, and jurisdictions, “the Son’s preeminence”, not the Genesis 1 act of creation.
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**1:16 For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him:**

1:16a **For** by him were all things created,

3754 oti	(CS) conjunctive subordinating	Because or That
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1:16a For **by** him were all things created,

1722 en	(pre) preposition: (PD) preposition dative	in
<p>Technical: The Greek word is “en”, not “dia”. “A primary preposition denoting (fixed) position (in place, time or state), and (by implication) instrumentality (medially or constructively), i.e. a relation of rest (intermediate between 1519 and 1537); "in," at, (up-)on, by, etc.”</p>		<p>Explained: Translating #1722 as “by” is very misleading to the English reader. This is not the word #1223 (by or through). #1722 is describing “position or proximity” <u>by</u> something, not “vehicle or mechanism” <u>by</u> which something is done. Most often #1722 is translated as “<b>in</b>”.</p> <p><b>Action is not <u>through him</u>, rather the action has <u>proximity in</u> or beside <u>him</u>.</b></p>

1:16a For by **him** were all things created,

846 aut-oo	(ppro) personal pronoun: (NPDMZS) noun pronoun dative masculine third person singular	him
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1:16a For by him **were** all things **created**,

2936 ektis-th-ee	(ainp) aorist indicative passive: (VIAP—ZS) verb indicative aorist passive third person singular. To form, to transform something, to make something inhabitable, to create something.	was transformed (action is being passively received by the Son)
<p>Technical: Aorist Indicative: past tense without implying continuous action. <u>It does not specify the relative time of the action compared to the time of speaking.</u> <b>Passive Voice:</b> The subject is receiving the action of the verb.</p>		<p>Explained: This is a <u>past tense verb</u> that could have happened at any previous time. The things being 2936<sup>th</sup> are transformed, and the “him” passively received the <u>result</u>.</p>

<p>Compare these concepts:  <b>Transformed:</b> does not imply who formed the object, only that the object has changed.  <b>Created:</b> implies that the subject formed the object, but does not imply that the object has subsequently changed.</p>	<p>Few Trinitarians want to read that “the Son” <u>passively</u> received the Genesis 1 creation. Using the word “transformed” fits the (about to be listed in the next verse) context much better. “The Son” passively received the transformed entities in heaven and earth into himself.</p> <p>If instead you used the word “created”, this would imply that “the Son” preexisted to form the entities, Trinitarians like this idea, but also implies that “the Son” passively received the unchanged creation, meaning the unchanged earthly sin and corrupted entities, into himself, and no one likes this idea.</p> <p>A little thought about the difference between “transformed” and “created” reveals that <u>the about to be listed entities must undergo change before they can be passively transformed INTO “the Son”</u>.</p>
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1:16a For by him were **all things** created,

ta	(DNNP) determiner nominative neuter plural	the
3956 panta	(ajn) adjectival noun: (AP-NN-P) adjective pronominal nominative neuter plural.	all (these things)
<p>Technical: When with nouns having an article (“the”) it means: all, whole. When in the Plural it means: <b>Every member of the same class</b> of members as denoted by the noun.</p>		<p>Explained: This word is always bounded by its context, the noun being discussed. In this sentence the noun is a whole list of things about to be itemized. The “class of things” bounding the context is about to be given.</p>

1:16b **that are in** heaven, and that are in earth,

ta	(DNNP) determiner nominative neuter plural	the
1722 en	(pre) preposition: (PD) preposition dative	in

1:16b that are in **(the) heaven**, and that are in earth,

tois	(DNMP) determiner nominative masculine plural	the
3772 ouranois	(nn) noun: (N-DM-P) noun dative masculine plural	heavens

Technical:	Explained: The noun is plural “heavens”, and is not in the <u>anarthrous</u> , meaning the author is not generalizing, but rather identifying specific realms.
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1:16b that are in heaven, **and that are in earth.**

kai	(CC) conjunction coordinating	and
ta	(receptus)	the
1909 epi	(pre) preposition: (PG) preposition genitive.	on
t-ee-s	(DGFS) determiner genitive feminine singular	the
1093 g-ee-s	(nn) Noun: (N-GF-S) noun genitive feminine singular	earth
Technical:	Explained: The noun is not in the <u>anarthrous</u> , meaning the author is not generalizing, but rather identifying a specific realm.	

1:16c **visible and invisible,**

ta	(DNNP) determiner nominative neuter plural	the
3707 orata	(ajn) adjectival noun: (AP-NN-P) adjective pronominal nominative neuter plural	visible
kai	(CC) conjunction coordinating	and
ta	(DNNP) determiner nominative neuter plural	the
517 aorata	(ajn) adjectival noun: (AP-NN-P) adjective pronominal nominative neuter plural	invisible
Technical:	Explained: The nouns are in the plural, and are not in the <u>anarthrous</u> , meaning the author is not generalizing, but rather identifying specific realms.	

1:16d **whether they be thrones, or dominions, or principalities, or powers:**

1535 eite	(CC) conjunction coordinating	whether
2362 th-ronoi	(an,nn) <b>anarthrous</b> noun: (N-NM-S) noun nominative masculine plural	throne-ships
1535 eite	(CC) conjunction coordinating	whether
2963 kuptot-ee-tes	(an,nn) <b>anarthrous</b> noun: (N-NF-P) noun nominative feminine plural	dominion-ships
1535 eite	(CC) conjunction coordinating	whether

746 ar-chi-ai	(an,nn) <b>anarthrous</b> noun: (N-NF-P) noun nominative feminine plural	principality-ships
1535 eite	(CC) conjunction coordinating	whether
1849 ezousiai	(an,nn) <b>anarthrous</b> noun: (N-NF-P) noun nominative feminine plural	sovereignty-ships
Technical:		Explained: The nouns are in the plural, and are in the <u>anarthrous</u> , meaning the author is generalizing, identifying general categories of realms.

1:16e **all things** were created by him, and for him:

ta	(DNNP) determiner nominative neuter plural	the
3956 panta	(ajn) adjectival noun: (AP-NN-P) adjective pronominal nominative neuter plural	all these jurisdictions or all these authorities
Technical: When with nouns having an article (“the”) it means: all, whole. When in the Plural it means: <b><u>Every member of the same class</u></b> of members as denoted by the noun.		Explained: The list of things that were 2936 <sup>th</sup> has now been itemized. So the context of this word #3956 “all these things” is now established. All of the items in the list, the overall context of the list, can be summarized by the single words “jurisdictions” or “authorities”.

1:16e all things **were created** by him, and for him:

Technical: “were created” is in the Greek, but is much later in the sentence.		Explained: This is important because the English reader is being reminded of the above mistranslation of word #2936. The reader is being led down a path of thought that is not in the Greek. Understand that the context is not the Genesis 1 creation, but rather is the transformation of all “jurisdictions” and “authorities” into “the Son”. Placing “were created” next to “by him” is very misleading.
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1:16e all things were created **by him**, and for him:

1223 di	(pre) preposition: (PG) determiner genitive. A primary preposition denoting the channel of an act; through (in very wide applications, local, causal, or occasional)	through
846 autou	(ppro) personal pronoun: (NPGMZS) noun pronoun genitive masculine third person singular	him

<p>Technical:</p>	<p>Explained: The context is the transformation of all “jurisdictions” and “authorities” into “the Son”. So the “through him” is in reference to Yahoshua being the Messiah, and through the Messiah’s life and resurrection do we have all authorities undergoing a transformation. Remember that “the Son” is passively receiving these things.</p>
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1:16e all things were created by him, **and for him:**

kai	(CC) conjunction coordinating	and
1519 eis	(pre) preposition: (PA) preposition accusative. A primary preposition; to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.)	into
846 auton	(ppro) personal pronoun: (NPAMZS) noun pronoun accusative masculine third person singular	him (self)
2936 ektistai	(pfip) perfect indicative passive: (VIRP—ZS) verb indicative perfect passive third person singular. To form, to transform something, to make something inhabitable, to create something.	were transformed (into himself)

<p><b>Technical:</b> Perfect Tense describes a process that took place in the past, but the results of which have continued to the present. Perfect Indicative is when the action is at its height. <b>Passive Voice:</b> The subject is <u>receiving</u> the action of the verb.</p>	<p><b>Explained:</b> Notice this is the same word as used above just before the itemized list was given, but this time in a different spelling. <b><u>This is a past tense verb with present tense results.</u></b> The things that were 2936<sup>th</sup> are finished, and the “him” is also <u>passively</u> receiving the 2936<sup>th</sup> results. Using the word “transformed” works well for the items listed.</p>
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<p>Technical: “were created” is translated from this word.</p>	<p>Explained: By putting “were created” up front in the sentence, the meaning of the sentence is changed to imply that “the Son” did the act of “creating”. But the Greek has “the Son” in the passive mode receiving the 2936<sup>th</sup> “jurisdictions” and “authorities” into himself.</p>
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**1:17 And he is before all things, and by him all things consist.**

1:17a And he is before all things,

Kai	(CC) conjunction coordinating	And
846 autos	(epn) emphatic personal pronoun: (NPNMZS) noun pronoun neuter masculine third person singular	he
2076 estin	(pin) present indicative active: (VIPA—ZS) verb indicative present active third person singular	is

1:17a And he is **before** all things,

4253 pro	(pre) preposition: (PG) preposition genitive (genitive = its classification) A primary preposition; "fore", i.e. in front of, prior (figuratively, superior) to	in front of
Technical:		Explained: “before” often implies time- sequence, a preexistence. But the Greek word is “in front of” positionally, not in time but in position or rank.

1:17a And he is before **all things**,

3956 pant-oo-n	(an,nn) <b>anarthrous</b> noun: (AP-GN-P) adjective pronominal genitive neuter plural	every one (of these jurisdictions or authorities)
Technical: When with nouns having an article (“the”) it means: all, whole. When in the Plural it means: <b>Every member of the same class</b> of members as denoted by the noun.		Explained: This is not talking about “all things” in Genesis 1, it is talking about “all things” listed, the class of things just itemized.

1:17b **and** by him **all things** consist.

kai	(CC) conjunction coordinating	and
ta	(DNNP) determiner nominative neuter plural	the
3956 panta	(ajn) adjectival noun: (AP-NN-P) adjective pronominal nominative neuter plural	every one (of these jurisdictions or authorities)
Technical: When with nouns having an article (“the”) it means: all, whole. When in the Plural it means: <b>Every member of the same class</b> of members as denoted by the noun.		Explained: Note that this time #3956 is not anarthrous, so that the “every one (of these jurisdictions or authorities)” is now specific.

1:17b **and by him** all things consist.

1722 en	(pre) preposition: (PD) preposition dative	in
846 aut-oo	(ppro) personal pronoun: (NPDMZS) noun pronoun dative masculine third person singular	Him (self)

Technical: The Greek word is “en”, not “dia”. “A primary preposition denoting (fixed) position (in place, time or state), and (by implication) instrumentality (medially or constructively), i.e. a relation of rest (intermediate between 1519 and 1537); "in," at, (up-)on, by, etc.”	Explained: See explanation in 1:16a. The action is not <u>through him</u> , rather the action has <u>proximity in</u> or beside <u>him</u> .
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1:17b and by him all things **consist**.

4921 sunest-ee-ke	(pfi) perfect indicative active: (VIRA—ZS) verb indicative perfect passive third person singular. To bring or to band together.	are now banded together
Technical: Perfect Tense describes a process that took place in the past, but the results of which have continued to the present. Perfect indicative is when the action is at its height.	Explained: Everything talked about earlier was all brought together, and still is together now, into himself. It is all banded together now, and “the Son” now has passively received it.	

**1:18 And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence.**

1:18a **And he is the head of the body, the church:**

kai	(CC) conjunction coordinating	And
846 autos	(epn) emphatic personal pronoun (NPNMZS) noun pronoun neuter masculine third person singular	he
2076 estin	(pin) present indicative active (VIPA—ZS) verb indicative present active third person singular. To exist, to be.	is
ee	(DNFS) determiner nominative feminine singular	the
2776 ke-phi-al-ee	(pr/nn) predicate / noun: (N-NF-S) noun neuter feminine singular	head
tou	(DGMS) determiner genitive masculine singular	the
4983 s-oo-matos	(nn) noun: (N-GN-S) noun genitive neuter singular	of body
t-ee-s	(DGFS) determiner genitive feminine singular	the
1577 ekkl-ee-sias	(nn) noun: (N-GF-S) noun genitive feminine singular	of assembly

1:18b **who** is the beginning, the firstborn from the dead;

3739 os	(repro) relative pronoun: (APRNM-S) adjective pronoun relative nominative masculine singular. Who, which, what.	who (the Son)
Technical: Relative Pronoun is governed <b>by the gender</b> of the antecedent noun.		Explained: Just as verse 15 continues “the Son” rather than “the Father” as the subject, so it is possible that this text continues “the assembly” as the new subject. <b>However, the gender is masculine</b> , not feminine as is 1577. Thus, it is still refereeing to “the Son”.

1:18b who **is the beginning, the firstborn** from the dead;

2076 estin	(pin) present indicative active (VIPA—ZS) verb indicative present active third person singular	is
746 ar-chi-ee	(pr/an,nn) predicate / <b>anarthrous</b> noun: (N-NF-S) noun neuter feminine singular. Beginning, origin, the person or thing that commences.	(has the qualities of being) originator
4416 pr-oo-totokos	(pr/an,aj) predicate / <b>anarthrous</b> adjective: (A-- NM-S) nominative masculine singular	(has the qualities of being) firstborn
Technical: “can refer to either first in order, such as a firstborn child, or first in rank.”		Explained: This word is an adjective to 746. Although rank is implied, as an adjective to “originator” the main thought is “first to make it”. Since the resurrection is a “birth”, using the word “firstborn” may better capture this thought.

1:18b who is the beginning, the firstborn **from the dead**;

1537 ek	(pre) preposition: (PG) preposition genitive	out of
t-oo-n	(DGMP) determiner genitive masculine plural	the
3498 nekr-oo-n	(ajn) adjectival noun: (AP-GM-P) adjective pronominal genitive masculine plural	deads (plural) that is: realms of the dead
Technical:		Explained: The noun is in the plural, and is not in the <b>anarthrous</b> , meaning the author is not generalizing, but identifying specific realms.

1:18c **that** in all things he might have the preeminence

2443 ina	(CS) conjunctive subordinating. where, in what place, so that, with the result that.	with the result that
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1:18c that in all things he **might** have the preeminence

1096 gen-ee-tai	(asbm) aorist subjunctive middle: (VSAD—ZS) verb subjunctive aorist middle deponent third person singular. To come into existence.	brought about to himself
<p>Technical: Aorist Subjunctive: simple action, as opposed to continuous or repeated action.  <b>Middle Voice:</b> subject is acting (in some way) upon himself. The <u>middle deponent</u> means that the subject did this verb to themselves.  <b>Subjunctive Mood:</b> makes an assertion about which there is some doubt or uncertainty.</p>		<p>Explained: Middle voice means that the subject himself did it unto himself.</p>

1:18c that **in all things** he might have the preeminence

1722 en	(pre) preposition: (PD) preposition genitive	in
3956 pasiv	(an,ajn) anarthrous adjectival noun: (AP-DN-P) adjective pronominal dative neuter plural	every one (of these jurisdictions)
<p>Technical: When with nouns having an article (“the”) it means: all, whole. When in the Plural it means: <b>Every member of the same class</b> of members as denoted by the noun.</p>		<p>Explained: This is talking about the context and class of things previously itemized.</p>

1:18c that in all things **he** might have the preeminence

846 autos	(epn) emphatic personal pronoun (NPNMZS) noun pronoun neuter masculine third person singular	he (and no one else)
<p>Technical: Emphatic Personal Pronoun is used when emphasis is being placed on a person.</p>		<p>Explained: The Son <b>and no one else</b>.</p>

1:18c that in all things he might **have the preeminence**

4409 pr-oo-teu-oo-n	(pr/pap) predicate / <b>present active</b> participle: (VPPANM-S) verb participle present active nominative masculine singular. To be first (in rank or influence)	now has the preeminence
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**1:19 For it pleased the Father that in him should all fullness dwell**

1:19a **For** it pleased the Father that in him should all fullness dwell

3754 oti	(CS) conjunction subordinate	Because
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1:19a For **it pleased** the Father that in him should all fullness dwell

1722 en	(pre) preposition: (PD) preposition genitive	in
846 aut-oo	(epn) personal pronoun: (NPDMZS) noun pronoun dative masculine third person singular	him
2106 eudok-ee-se	(aina) aorist indicative active: (VIAA—ZS) verb indicative aorist active third person singular. It seems good to one, to think it good to: choose, determine, decide.	it seemed good
Technical: Aorist Indicative: past tense without implying continuous action. It does not specify the relative time of the action compared to the time of speaking.		

1:19a For it pleased **the Father** that in him should all fullness dwell

Technical: “the Father” is not in the Greek, it is added.	Explained: The gender is still masculine, so the subject has not changed, it is still “the Son”. To introduce “the Father” as the subject the Greek sentence would have to be different.
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1:19a For it pleased the Father **that** in him should **all** fullness dwell

3956 pan	(an,ajn) <b>anarthrous</b> adjectival noun: (A—AN-S) adjective accusative singular	every one (of these generalized class of jurisdictions and authorities)
Technical:		Explained: The anarthrous makes the context “generalized”.

1:19a For it pleased the Father that **in him** should all fullness dwell

to	(DANS) determiner accusative neuter singular	the
4138 pl-ee-r-oo-ma	(nn) noun: (N-AN-S) noun accusative neuter singular. That which is or has been filled.	(Son into himself) filled up
Technical: The focus is on the object, an object that is also filled (up).		Explained: #4138 is a noun which is “a container” that is filled (up) with something. In this sentence the container is “the Son”, and the “something” is the “all jurisdictions”. So “the Son” is filled up with “all these things”.

1:19a For it pleased the Father that in him **should** all **fullness dwell**

2730 katoik-ee-sai	(ainf) aorist infinitive active: (VNAA) verb infinitive aorist active. To cause to dwell, to settle.	caused (all of these generalized class of jurisdictions and authorities) to dwell
<p><b>Technical: Aorist Infinitive: point-in-time action, and not continuous action. It does not signify the time of the action.</b></p>		<p><b>Explained: The verb is the act of causing something to obtain “dwelling within something”. In this context, the only thing that can become the “dweller” is the “all these things” being discussed since verse 16.</b></p>

**1:20 And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven.**

		<b>VERSE 20</b>
Kai	(CC) conjunction coordinating	And
1223 di	(pre) preposition: (PG) preposition genitive	through
846 autou	(ppro) personal pronoun: (NPGMZS) noun pronoun genitive masculine third person singular	him
604 apokatallazai	(ainf) aorist infinitive active: (VNAA) verb infinitive aorist active	reconciling
ta	(DANP) determiner accusative neuter plural	the
3956 panta	(ajn) adjectival noun: (AP-NN-P) adjective pronominal nominative neuter plural	all (of these generalized class of jurisdictions and authorities)
<p>Technical: When with nouns having an article it means: all, whole. Plural: Every member of the same class of members as denoted by the noun.</p>		Explained:
1519 eis	(pre) preposition: (PA) preposition accusative	into
848 auton	(ppro) personal pronoun: (NPAMZS) noun pronoun accusative masculine third person singular	himself
1517 eir-ee-nopoi-ee-sas	(apta) aorist participial active: (VPAANM-S) verb participle aorist active nominative masculine singular	making harmony

<b>Technical: Aorist Participle: simple action, and not continuous action. It does not signify the time of action. However, when its relationship to the main verb is temporal, then it usually signifies action prior to the main verb.</b>		<b>Explained: The main verb is 604, which is “active”. <u>These verbs are still happening.</u></b>
1223 dia	(pre) preposition: (PG) preposition genitive	through
tou	(DGMS) determiner genitive masculine singular	the
129 aimatos	(nn) noun: (N-GN-S) noun genitive masculine singular	of blood
tou	(DGMS) determiner genitive masculine singular	the
4716 staurou	(nn) noun: (N-GM-S) noun genitive masculine singular	of cross
848 autou	(ppro) personal pronoun: (NPGMZS) noun pronoun genitive masculine third person singular	of him
1223 di	(pre) preposition: (PG) preposition genitive	through
848 autou	(ppro) personal pronoun: (NPGMZS) noun pronoun genitive masculine third person singular	him
1535 eite	(CC) conjunction coordinating	whether
ta	(DANP) determiner accusative neuter plural	the
1909 epi	(pre) preposition: (PG) preposition genitive. The place on which, upon (the surface of),	upon (the surface of)
t-ee-s	(DGFS) determiner genitive feminine singular	the
1093 g-ee-s	(nn) noun: (N-GF-S) noun genitive feminine singular	earth
1535 eite	(CC) conjunction coordinating	or
ta	(DANP) determiner accusative neuter plural	the
1722 en	(pre) preposition: (PD) preposition dataive	in
tois	(DDMP) determiner accusative masculine plural	the
3772 ouranois	(nn) noun: (N-DM-P) noun dative masculine plural	heavens

### **Grammatical Translation With Standard Syntax:**

Verse 15: Who (the Son) is (now actively) (the) derived likeness of the Unseen God, (having) firstborn-ship of every established (jurisdiction-ship).

Verse 16: That **in** him was transformed (to himself) the all (these things) in the (realms of) the heavens (and) on the (realm of) the earth, the (realm of) the visible and the

(realms of) the invisible, whether throne-ships, whether dominion-ships, whether principality-ships, whether sovereignty-ships, the all these (jurisdictions and authorities) through himself and into himself were transformed (into himself).

Verse 17: And he is first over every one (of these jurisdictions), and the every one (of all these jurisdictions) in himself are now banded together.

Verse 18: And he is the head of the body of the assembly, who (the Son) is (the) firstborn-originator-ship out of the (realm of) the deads, with the result that he brought about to himself in every one (of these jurisdictions and authorities), he (and no one else) now has the preeminence.

Verse 19: Because in him it seemed good (to) every one (of these jurisdictions and authorities) (to) fully dwell (within himself).

Verse 20: And through him reconciling all (of these jurisdictions and authorities) into himself, making harmony through the blood of the cross of him through him whether upon (the surface of) the earth or in (the realms of) the heavens.