

# Colossians

## Πρὸς Κολασσαεῖς

A verse-by-verse study guide, as taught by  
Pastor Robert L. Bolender at Austin Bible Church,  
from 2019 to 2021



# Introduction to the Book

1. Written by Paul, an Apostle of Jesus Christ by the will of God, and Timothy, the Brother (Col. 1:1).  
 Παῦλος ἀπόστολος Χριστοῦ Ἰησοῦ διὰ θελήματος θεοῦ καὶ Τιμόθεος ὁ ἀδελφός.
2. Addressed to the holy and faithful brethren in Christ in Colossae (Col. 1:2a).  
 τοῖς ἐν Κολοσσαῖς ἁγίοις καὶ πιστοῖς ἀδελφοῖς ἐν Χριστῷ.
3. Written during an imprisonment (Col. 4:3,10,18), traditionally from Rome, alternatively from Caesarea, but much more likely from Ephesus.
  - a. The dating of the epistle is dependent upon which imprisonment is understood for its origin (1<sup>st</sup> Cor. 15:30-32; 2<sup>nd</sup> Cor. 1:8-11; 6:4,5,9; 11:23).
  - b. The parallel nature of Colossians with Ephesians must be considered as to which depended on the other. Although debated, it really shouldn't be. Colossians is a Christological message for a young and vulnerable flock. Ephesians is a Paterological magnum opus.

| Ephesians | Colossians | Section                              |
|-----------|------------|--------------------------------------|
| 1:1–2     | 1:1–2      | authors and addressees               |
| 1:22–23   | 1:17–19    | headship of the Messiah              |
| 2:13–18   | 1:20–22    | reconciliation through the cross     |
| 4:16      | 2:19       | unity in the body                    |
| 5:19–20   | 3:16       | Christian worship                    |
| 5:22–6:9  | 3:18–4:1   | household code                       |
| 6:19–20   | 4:3        | Paul's evangelism activities         |
| 6:21–22   | 4:7–8      | Tychicus's commendation <sup>1</sup> |

- c. The parallel nature of Colossians with Philemon must also be considered.
  - 1) Both are written by Paul and Timothy (Col. 1:1; Philem. 1).
  - 2) Greetings are sent in both books from Aristarchus, Mark, Epaphras, Luke & Demas (Col. 4:10-14; Philem. 23-24).
  - 3) Archippus' ministry is mentioned in both books (Col. 4:17; Philem. 2).
  - 4) Onesimus the slave is mentioned in both books (Col. 4:9; Philem. 10).
4. History and Background of Colossae ([Lexham Bible Dictionary](#)).
5. Maps of Paul's 2<sup>nd</sup> and 3<sup>rd</sup> Missionary Journeys (Acts 16-20).



<sup>1</sup> Bird, M.F., 2009. *Colossians and Philemon*, Eugene, OR: Cascade Books.

6. Maps of Colossae, Laodicea & Hierapolis<sup>2</sup>.

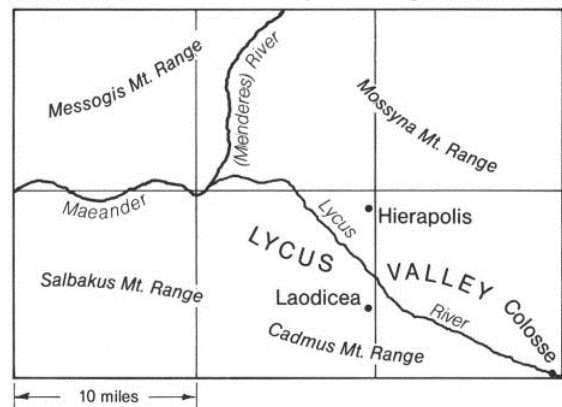
MAP 1  
Western Asia Minor  
with Ephesus  
and the Three Cities



NEW TESTAMENT COMMENTARY

MAP 3

Sketch of the Lycus Valley



7. Statements of Paul's never having visited Colossae (Col. 2:1), yet having "passed through the Galatian region and Phrygia" (Acts 18:23) and having "passed through the upper country" (Acts 19:1) on the way to Ephesus.
8. The background of Epaphras (Col. 1:7-8), in consideration of Paul's Asian impact (Acts 19:8,10,17,20,22,26; 20:31).
9. Conclusion: Written from Ephesus during Paul's 3 year stay before 2<sup>nd</sup> Corinthians & Romans. Tentative order:
  - a. Pre-Ephesian ministry: Galatians (written from Antioch before Acts 15 narrative), 1<sup>st</sup> & 2<sup>nd</sup> Thessalonians (written from Corinth during Acts 18).
  - b. Ephesian ministry (during Acts 19): Philippians, 1<sup>st</sup> Corinthians, Colossians, Philemon, Ephesians.
  - c. Post-Ephesian ministry (during Acts 20): 2<sup>nd</sup> Corinthians, Romans.
  - d. Post-Acts 28 ministry: 1<sup>st</sup> Timothy, Titus, 2<sup>nd</sup> Timothy.
10. The biggest problem in Colossae: a young flock having been rooted, built up & established (Col. 2:6,7) is now in danger of being taken captive through philosophy and empty deception (Col. 2:8,16-23).
11. The dominant theme of Colossians is the Supremacy of Christ. "Christ Above All" Scripture Memory Fellowship title. In developing this theme, Colossians portrays Jesus in remarkable ways:
  - a. His Imaging function as Firstborn of All Creation (Col. 1:15).
  - b. His work as Creator (Col. 1:16).
  - c. His work as Sustainer (Col. 1:17).
  - d. His work as Head of the Body, Firstborn from the Dead (Col. 1:18).
  - e. His Indwelt Fullness for the Father's reconciliation (Col. 1:19-20).



<sup>2</sup> Hendriksen, William, and Simon J. Kistemaker. *Exposition of Colossians and Philemon*. Vol. 6. New Testament Commentary. Grand Rapids: Baker Book House, 1953–2001.

# Chapter One

Colossians opens with a standard yet profound salutation (Col. 1:1-2) followed by a lengthy thanksgiving (Col. 1:3-8). Paul and Timothy then share their specific prayer petitions for the local church in Colossae (Col. 1:9-12), which ought to be the founding prayer for every lampstand ever planted. A great Christological psalm is then nested within a testimony of how blessed we are to be transferred into the Church (Col. 1:13-23). The chapter concludes with a statement of Paul's apostolic mission (Col. 1:24-29).

## Salutation and Thanksgiving

1. Paul mentions his apostleship in 9/13 salutations (all except 1<sup>st</sup> & 2<sup>nd</sup> Thess., Phil., Philem.). Timothy co-authors 6 of Paul's epistles (the four just mentioned, plus 2nd Cor., Col.).
  - a. Jesus appointed men as Apostles during His 1<sup>st</sup> Advent ministry, prior to the Dispensation of the Church and prior to the spiritual gift of Apostle even existing (Mt. 10:2,5,16). ἀπόστολος apostolos <sup>#652</sup><sub>79x</sub>.
    - 1) As Jesus was sent by the Father, so too the Apostles were sent by Jesus (Jn. 17:18). ἀποστέλλω apostellō <sup>#649</sup><sub>131x</sub>.
    - 2) These Apostles of the Lamb will judge the twelve tribes of Israel (Mt. 19:28) and have their names on the foundation stones of the New Jerusalem (Rev. 21:14).
    - 3) Judas Iscariot was replaced with Matthias before the Church began at Pentecost (Acts 1:15-26).
    - 4) James the son of Zebedee was not replaced when he was martyred after Pentecost (Acts 12:2).
  - b. In the Dispensation of the Church, the spiritual gift of Apostle was given to additional men beyond The Twelve. Such Apostles include Paul (1<sup>st</sup> Cor. 15:8), Barnabas (Acts 14:14; 1<sup>st</sup> Cor. 9:6), and the brothers of Jesus (1<sup>st</sup> Cor. 9:5,15:7).
  - c. Local churches could also commission "apostolic" agents to partner with Apostles in their ministries (2<sup>nd</sup> Cor. 8:23; Phil. 2:25).
  - d. The Apostles and Prophets in the early Church served to lay the foundation for the new stewardship (Eph. 2:20; 3:5).
2. The will of God opens and closes this epistle, starting with Paul's apostolic calling (Col. 1:1,9; 4:12). θέλημα thelēma <sup>#2307</sup><sub>62x</sub>. Like our salvation (Jn. 1:13), our gifts, ministries and effects are matters of the will of God (1<sup>st</sup> Cor. 12:4,5,6,11). Not knowing God's will is foolishness (Eph. 5:17).
3. A local church is made up of holy and faithful brethren in Christ, regularly assembling at a particular locality (Col. 1:2).
  - a. Being holy (saints) means God has set us apart for His sanctified use (Rom. 1:7; 1<sup>st</sup> Cor. 1:2; 2<sup>nd</sup> Cor. 1:1; Eph. 1:1; Phil. 1:1; Col. 1:2). Gr. word studies include: ἅγιος hagios <sup>#39</sup><sub>233x</sub>, ἁγιαζῶ hagiāzō <sup>#37</sup><sub>28x</sub> & ἁγιασμός hagiāsmos <sup>#38</sup><sub>10x</sub>.
  - b. Being faithful means the Colossians responded to God's word and engaged themselves in God's sanctified use (Eph. 1:1; Col. 1:2; 4:9; 1<sup>st</sup> Cor. 4:17; 3<sup>rd</sup> Jn. 5). Gr. Word studies include πιστός pistos <sup>#4103</sup><sub>67x</sub>, πιστεύω pisteuō <sup>#4100</sup><sub>243x</sub> & πίστις pīstis <sup>#4102</sup><sub>243x</sub>.
  - c. "Brethren in Christ" means no unregenerate person is truly a Member of the Body even if they somehow become a member of the local church (Heb. 2:11; 3:1; 10:19).
  - d. "In Colossae" specifies a particular locality with mutual-reciprocal duties and blessings (cf. Rev. 2-3; Jn. 10).
4. Pauline benedictions nearly always extend χάρις charis <sup>#5485</sup> grace and εἰρήνη eirēnē <sup>#1515</sup> peace from God our Father and the Lord Jesus Christ (all except 1<sup>st</sup> Thess. 1:1; Col. 1:2).
  - a. Grace is the operating system for the Body of Christ, signifying a great freedom from Law (Rom. 6:14,15; 11:6; Gal. 2:21; 5:4), and forms the only legitimate basis for everything we are and do (1<sup>st</sup> Cor. 15:10).
  - b. Peace is the reconciled state for the Body of Christ, made possible by the finished work of Jesus Christ on the cross (Jn. 14:27; 16:33; Rom. 5:1,2,10; Eph. 2:14-17; Col. 1:20,21; 3:15).
  - c. The Majority Text inserts "and the Lord Jesus Christ" into this verse to harmonize Colossians with other Pauline texts, but that insertion misses the Christological truth Paul is making in this Book.
5. Paul and Timothy crafted a thanksgiving prayer for the Colossians that is applicable to every local church where the gospel that saves becomes the gospel that constantly bears increasing fruit (Col. 1:3-8).
  - a. Their thanksgiving is centered in the Colossians' faith, hope and love (Col. 1:3-5 cf. 1<sup>st</sup> Cor. 13:13).
  - b. Their faith was in Christ Jesus (Col. 1:4a). This is the only object for faith that results in eternal life (Jn. 3:15,16,36; 6:40; Acts 16:31; 1<sup>st</sup> Jn. 5:13).
  - c. Their love was placed within every member of the Body of Christ (all the saints) (Col. 1:4b). This is not the only object for Christian love (Mt. 5:44), but the prime object for gospel testimony (Jn. 13:35; 1<sup>st</sup> Jn. 3:10-16; 4:20,21).
  - d. Both faith and love were "because of" the hope laid up for them in heaven (Col. 1:5a). The layaway principle is contained in a variety of terms (Mt. 6:20; Phil. 3:20; 1<sup>st</sup> Tim. 6:19; 1<sup>st</sup> Pet. 1:4).

- e. Gospel information includes this heavenly hope on layaway, and doesn't stop communicating even though previously heard (Col. 1:5b,23). Repeated retellings are also beneficial (1<sup>st</sup> Cor. 15:1,2).
- f. Gospel information must be known to be believed (Jn. 6:69; 17:8; 1<sup>st</sup> Jn. 4:16), and fully known through whole-counsel Bible teaching for its full grace impact (Col. 1:6; Eph. 4:20,21; 1<sup>st</sup> Tim. 4:3; 1<sup>st</sup> Cor. 13:12).
- g. Epaphras was the Lord's tool for the Colossians evangelism and edification (Col. 1:7), and also the Lord's tool for Paul and Timothy's information (Col. 1:8). This is a marvelous illustration for multifaceted ministry.

## Specific Prayer Petitions

1. The same information that sparked Paul and Timothy's thanksgiving prayer also sparked their unceasing intercessory prayers on behalf of the holy and faithful brethren in Christ in Colossae (Col. 1:9). This is described as the twin activities of praying (προσεύχομαι *proseuchomai* <sup>#4336</sup><sub>86x</sub>) and asking (αἰτέω *aiteō* <sup>#154</sup><sub>70x</sub>: *ask, ask for*).
  - a. Prayer on behalf of others is more than asking God for things. Making mention of someone before the Lord's throne of grace is to cause God's remembrance of them as an invocation for His blessings (Rom. 1:9; Eph. 1:16; Phil. 1:3; 1<sup>st</sup> Thess. 1:2; 3:6; 2<sup>nd</sup> Tim. 1:3; Philem. 4).
  - b. Prayer and supplication are both to be given with thanksgiving and both are means of causing God to know our requests (Phil. 4:6).
2. Paul, Timothy, and Epaphras' number one request on behalf of the Colossians is that they may be πληρώω *plēroō* <sup>#4137</sup><sub>87x</sub> filled with the ἐπίγνωσις *epignōsis* <sup>#1922</sup><sub>20x</sub> full knowledge of God's will (Col. 1:9).
  - a. Many of Paul's πληρώω *plēroō* applications echo the fruit of the spirit doctrine given in Galatians (Gal. 5:22,23).
  - b. Paul prayed for the brethren in Rome to be filled with joy and peace in believing, so that you will abound in hope by the power of the Holy Spirit (Rom. 15:13).
  - c. Paul prayed for the brethren in Philippi to be filled with the fruit of righteousness (Phil. 1:11).
  - d. Paul invited the Philippians to complete (fill) his joy (Phil. 2:2).
  - e. Paul prayed for the brethren in Colossae to be filled with the epignōsis of the will of God (Col. 1:9), so that they could increase in the epignōsis of God Himself (Col. 1:10).
  - f. In understanding the will of God (Eph. 5:17), Church Members are commanded to be filled with the Holy Spirit (Eph. 5:18). This passage goes beyond simple intellectual understanding of the Lord's will to encompass the Spirit's influences over our perception and application.
  - g. Fullness is an advanced and critical study for Christ and the Church as we are prepared in this stewardship for our vital function to the thousand generations (Eph. 1:10,22,23; 3:19).
3. The will of God is only perceived through spiritual wisdom and understanding (Col. 1:9b). The adjective "spiritual" modifies both nouns "wisdom" and "understanding." ἐν πάσῃ σοφίᾳ καὶ συνέσει πνευματικῇ *en pasē(i) sophia(i) kai sunesei pneumatikē(i)*.
  - a. πνευματικός *pneumatikos* <sup>#4152</sup><sub>26x</sub>: *spiritual* (Rom. 15:27; 1<sup>st</sup> Cor. 2:13,15; 3:1; 9:11; 15:44,46; Gal. 6:1; Eph. 1:3; 5:19; 6:12; Col. 1:9; 3:16; 1<sup>st</sup> Pet. 2:5).
  - b. σοφία *sophia* <sup>#4678</sup><sub>51x</sub>: *wisdom* (Rom. 11:33; Eph. 1:8,17; 3:10; Col. 1:9,28; 2:3,23; 3:16; 4:5; Jas. 1:5).
  - c. Spiritual wisdom is the wisdom from above in sharp contrast to this world's wisdom (1<sup>st</sup> Cor. 3:19; Jas. 3:13-18), regarded as foolishness by the natural man who cannot appraise spiritual things (1<sup>st</sup> Cor. 1:18-30; 2:1-16).
  - d. σύνεσις *sunesis* <sup>#4907</sup><sub>7x</sub>: *understanding, insight* (Lk. 2:47,50\*; Eph. 3:4; Col. 1:9; 2:2; 2<sup>nd</sup> Tim. 2:7).
  - e. OT believers were expected and commanded to obtain wisdom and understanding (Deut. 4:6; Job 28:12,20,28; Prov. 2:2; 3:13,19; 4:5,7). This did not require the permanent indwelling of God the Holy Spirit (Rom. 8:9), but simply a born-again living human spirit to accept the things given by God (Jn. 3:3,7; 1<sup>st</sup> Cor. 2:14-16). Tribulational believers will need wisdom and understanding to deal with Antichrist and the testing of that age (Rev. 13:18).
4. Knowing the will of God is not an end unto itself (cf. Jas. 1:22), but the means to an end—the purpose and consequence for being filled is to walk in a manner worthy of the Lord (Col. 1:10a).
  - a. περιπατέω *peripateō* <sup>#4043</sup><sub>95x</sub>: *walk*. Used for literal walking, but mostly used metaphorically to describe our manner of life. [BDS Peripatology](#) developed our walk *in, by, and according to*. This study will develop our walk *worthily of the Lord*.
  - b. ἄξιως *axiōs* <sup>#516</sup><sub>6x</sub>: *adv. worthily*. See also [axios root](#). Our adverbial worthiness is fixed to the saints (Rom. 16:2), our calling (Eph. 4:1), the God who calls you (1<sup>st</sup> Thess. 2:12 cf. 3<sup>rd</sup> Jn. 6), the gospel (Phil. 1:27), the Lord (Col. 1:10). Notice how every verb spotlights our manner of life: walking, political conduct, receiving, sending.
5. Walking worthily of the Lord's walking is to live out our faith as He lived His (Col. 1:10b-12).
  - a. All-Pleasing (Col. 1:10b; Rom. 8:8; 12:1,2; 2<sup>nd</sup> Cor. 5:9; Eph. 5:10; Phil. 4:18; 1<sup>st</sup> Thess. 2:4; 4:1; Heb. 11:6; 12:28; 13:16,21; 1<sup>st</sup> Jn. 3:22) even as Jesus was all pleasing to God the Father (Mt. 3:17; 17:5; Jn. 8:29).



- b. Fruit-bearing in every good work (Col. 1:10c; 2<sup>nd</sup> Cor. 9:8; Eph. 2:10; 2<sup>nd</sup> Tim. 3:17; Tit. 2:14; 3:1,8,14) even as Jesus did (Jn. 4:34; 5:19,20,36; 10:25,32,37; 17:4; Acts 10:38).
- c. Growing in the epignōsis of God (Col. 1:10d; Hos. 6:6; Jer. 9:23,24; 2<sup>nd</sup> Cor. 2:14; 4:6) even as Jesus did (Lk. 2:40,52; Jn. 8:55; 17:25,26; Heb. 5:7-9; Isa. 53:11).
- d. Being empowered with all power (Col. 1:11a). Pres.pass.ptc. δυναμῶ dunamoō #1412 with all δύναμις dunamis #1411<sub>119x</sub>. See also ἐνδυναμῶ endunamoō #1743<sub>7x</sub>: *strengthen* (Acts 9:22; Rom. 4:20; Eph. 6:10; Phil. 4:13; 1<sup>st</sup> Tim. 1:12; 2<sup>nd</sup> Tim. 2:1; 4:17). Understand the improvement over Isa. 40:28-31 by virtue of what is uniquely ours.
  - 1) According to the κράτος kratos #2904 (might) of His δόξα doxa #1391 (glory) (Col. 1:11b). God the Son has always had eternal might and glory (Jd. 25), but with His obedient victory on the Cross He has been given an even greater might and glory (Phil. 2:9-11; Rev. 1:6; 5:13).
  - 2) For all ὑπομονή hypomonē #5281<sub>32x</sub> (steadfastness) and μακροθυμία makrothumia #3115<sub>14x</sub> (patience) (Col. 1:11c). Two interrelated terms are linked only here and 2<sup>nd</sup> Tim. 3:10. They also appear in close context 2<sup>nd</sup> Cor. 6:4,6 & Jas. 5:10,11. Useful article in [Trench](#).
- e. Joyously giving thanks to the Father (Col. 1:12).
  - 1) Subjectively experiencing joy in the grace appreciation response of thanksgiving (cf. Col. 3:15,16,17).
  - 2) Qualifications speak to adequacy and sufficiency (2<sup>nd</sup> Cor. 2:16; 3:5,6), and in terms of inheritance, we are only heirs by His sovereign grace (Jn. 1:12,13; Rom. 8:17; Eph. 3:6; Heb. 1:2).
  - 3) The inheritance of the saints in light (Acts 20:32; 26:18; Rom. 8:15,17; Eph. 1:11-14) is infinitely distinct (Isa. 55:9) from the inheritance of Israel and the Gentile nations on earth (Deut. 32:8,9; Ps. 105:11; Job 19:25-26; Dan. 12:13; Heb. 11:9,10,16).

## Firstborn and First Place

1. A tremendous Christological psalm is introduced by a powerful statement of our Position in Christ (Col. 1:13-14). Not only are we qualified to share in the heavenly inheritance (v.12), but we are jurisdictionally remanded into His coming kingdom.
  - a. God the Father rescued us by transferring us (Col. 1:13 NASB, CSB, CJB, LEB). Other English translations: delivered/conveyed NKJV, delivered/translated KJV, Darby, Geneva, delivered/transferred ESV.
    - 1) ῥύομαι rhuomai #4506<sub>17x</sub>: *rescue* (Mt. 27:43; Lk. 1:74; Rom. 15:31; Col. 1:13; 1<sup>st</sup> Thess. 1:10; 2<sup>nd</sup> Thess. 3:2; 2<sup>nd</sup> Tim. 3:11; 4:17,18; 2<sup>nd</sup> Pet. 2:7,9), *deliver* (Mt. 6:13; Rom. 11:26; 2<sup>nd</sup> Cor. 1:10x3), *set free* (Rom. 7:24).
    - 2) μεθίστημι methistēmi #3179<sub>5x</sub>: *remove* (Lk. 16:4; Acts 13:22; 1<sup>st</sup> Cor. 13:2), *turned away* (Acts 19:26), *transferred* (Col. 1:13 cf. Jos.Ant.9,235).
  - b. Our past life in unbelief was under the domain/authority of darkness, but our present life by faith is within the heavenly kingdom of Jesus Christ (Jn. 18:36,37; Phil. 3:20).
    - 1) ἐξουσία exousia #1849<sub>102x</sub>: the angelic context will be developed shortly (Col. 1:16; 2:10,15 cf. Eph. 1:21; 3:10); other applications include: *authority* (71x Lk. 4:32,36; 5:24; 7:8; 9:1; 10:19; 12:5,11; 20:2,8,20; Jn. 5:27; 10:18; 17:2; 19:10,11; Acts 1:7; 8:19; 9:14; 26:10,12; Rom. 13:1,2,3; Tit. 3:1), *domain/dominion* (Lk. 4:6; Acts 26:18; Col. 1:13), *jurisdiction* (Lk. 23:7), *control* (Acts 5:4), *liberty* (1<sup>st</sup> Cor. 8:9).
    - 2) βασιλεία basileia #932<sub>162x</sub>: *kingdom*. Used very often in the phrases Kingdom of Heaven (32x), Kingdom of God (66x). Not particularly Pauline (14x: Rom. 14:17; 1<sup>st</sup> Cor. 4:20; 6:9,10; 15:24,50; Gal. 5:21; Eph. 5:5; Col. 1:13; 4:11; 1<sup>st</sup> Thess. 2:12; 2<sup>nd</sup> Thess. 1:5; 2<sup>nd</sup> Tim. 4:1,18). Used idiomatically, i.e. *kingship*, *royal authority* (Lk. 19:12,15; Rev. 17:12,17,18).
  - c. Each Member of the Body of Christ is personally redeemed and forgiven by this positional truth placement in Christ (Col. 1:14; Eph. 1:7; Rom. 3:24; 1<sup>st</sup> Cor. 1:30).
    - 1) This is a different redemption from the future redemption of our physical bodies (Rom. 8:23; Eph. 1:14; 4:30).
    - 2) Unrelated redemptions include Jesus' past redemption of Israel's Mosaic Covenant transgressions (Heb. 9:15b), and future redemption of Israel into the Millennial Kingdom (Lk. 21:28) so as to mediate the New Covenant to them (Heb. 9:15a).
2. The Son of God the Father's Love is celebrated in song (Col. 1:15-20).
  - a. He is the Image of the invisible God (Col. 1:15a; Heb. 1:3). εἰκὼν eikōn #1504<sub>23x</sub> of the ἀόρατος aoratos #517<sub>5x</sub> God.
    - 1) Adamic humanity was created in the εἰκὼν eikōn image of God (Gen. 1:26,27; 9:6; 1<sup>st</sup> Cor. 11:7), but Jesus Christ is the εἰκὼν eikōn image of God (Col. 1:15), whose light must be seen for eternal life (2<sup>nd</sup> Cor. 4:4).
    - 2) Idolatry is a perversion of God's image (Deut. 4:16; Isa. 40:19,20; Dan. 2:31-35; 3:1-18; Hos. 13:2; Rom. 1:23), and rejection of the εἰκὼν eikōn image of the Beast will be a central issue for Tribulational saints/martyrs (Rev. 13:14,15; 14:9,11; 15:2; 16:2; 19:20; 20:4).
    - 3) A simple illustration of εἰκὼν eikōn image is the coin Jesus asks to see (Matt. 22:20 || Mk. 12:16 || Lk. 20:24).

- 4) Our predestination is to be conformed to the εἰκὼν eikōn image of His Son (Rom. 8:29), the process for which is presently underway (2<sup>nd</sup> Cor. 3:18; Col. 3:10).
- 5) Our present physical bodies and future spiritual bodies are the εἰκὼν eikōn images of the First Adam and Second Adam (1<sup>st</sup> Cor. 15:40,49).
- b. The Firstborn of all creation (Col. 1:15b). πρωτότοκος prōtotokos <sup>#4416</sup><sub>8x</sub>: (Lk. 2:7; Rom. 8:29; Col. 1:15,18; Heb. 1:6; 11:28; 12:23; Rev. 1:5).
  - 1) God the Son received a human nature (soul/spirit) birthed by God the Father before any act of creation (Ps. 2:7; Prov. 8:22-30).
  - 2) God the Father's Creator Agent for all creation (Col. 1:16; Jn. 1:3) is not just God the Son, but God the Son in hypostatic union. The God-Man Eikōn Prōtotokos is God the Father's Creator Agent.
  - 3) Whereas Genesis only explicitly portrays the visible creation account (cf. Gen. 2:1), this passage is among the many others delineating the invisible creation account (Neh. 9:6; Ps. 33:6; Isa. 45:12; Ezek. 28:13,14).
- c. The invisible creation has a designed comprehensive structure. ἄορατος aoratos <sup>#517</sup><sub>5x</sub> (Rom. 1:20; Col. 1:15,16; 1<sup>st</sup> Tim. 1:17; Heb. 11:27). Thrones, dominions, rulers, authorities.
  - 1) θρόνος thronos <sup>#2362</sup><sub>61x</sub> (only Col. 1:16 in the NT).
  - 2) κυριότης kuriotēs <sup>#2963</sup><sub>4x</sub> (Eph. 1:21; Col. 1:16; 2<sup>nd</sup> Pet. 2:10; Jd. 8).
  - 3) ἀρχή archē <sup>#746</sup><sub>55x</sub> (Lk. 12:11; 20:20; Rom. 8:38; 1<sup>st</sup> Cor. 15:24; Eph. 1:21; 3:10; 6:12; Col. 1:16; 2:10,15; Tit. 3:1; Jd. 6).
  - 4) ἐξουσία exousia <sup>#1849</sup><sub>102</sub> (1<sup>st</sup> Cor. 15:24; Eph. 1:21; 3:10; 6:12; Col. 1:16; 2:10,15; 1<sup>st</sup> Pet. 3:22).
  - 5) This four-fold hierarchy is shortened to rulers and authorities (principalities & powers) (Col. 2:10,15; Eph. 3:10), but that pairing is also used for human rulers and authorities (Lk. 12:11; 20:20; Tit. 3:1).
  - 6) Other angelic anthologies, with different terms and order include Rom. 8:38,39; Eph. 1:21; 6:12; 1<sup>st</sup> Cor. 15:24; 1<sup>st</sup> Pet. 3:22.
- d. All of creation is not only by and through Jesus Christ, but ultimately for Jesus Christ's glory, benefit, and enjoyment (Col. 1:16; Rom. 11:36; 1<sup>st</sup> Cor. 8:6; Heb. 2:10). ἐν αὐτῷ ἐν αὐτῷ, δι' αὐτοῦ δι' αὐτοῦ, εἰς αὐτὸν εἰς αὐτον.
  - 1) "By Him" expresses instrument. The Father planned it, but the Son did it (Jn. 1:3; Col. 1:16; Heb. 1:2).
  - 2) "Through Him" expresses agent. This conduit-agent capacity underlies the mediatorial & reconciliation functions that only Jesus Christ can fulfill (Col. 1:20; Eph. 1:5; 1<sup>st</sup> Tim. 2:5).
  - 3) For Him expresses purpose (cf. Eph. 1:10; Phil. 2:9-11). This purpose centers on Christ, and His Church, Body, Fullness (Eph. 1:20-23).
- e. The God-Man Prōtotokos is Before all things (a summary of vv.15,16) and He is Sustainer of all things (Col. 1:17; Heb. 1:3). Apart from the word of Jesus Christ's power, all things falling short of the righteous glory of God would be consumed by the glory of God (2<sup>nd</sup> Pet. 3:5,7,10,12; Eph. 1:10).
- f. He is The Head of the Body, the Church (Col. 1:18).
  - 1) This powerful contrast, builds on Jesus as the Creator of the first creation and now describes the new creation (2<sup>nd</sup> Cor. 5:17; Gal. 6:15). The new creation Church matches the previous creation description: in heaven and on earth, visible and invisible.
  - 2) Head, body and church are fundamental terms to understand for this present dispensation, along with fullness (v.19) to understand for the future dispensations. κεφαλή kephalē <sup>#2776</sup>, σῶμα sōma <sup>#4983</sup>, & ἐκκλησία ekklēsia <sup>#1577</sup>. Significant Head/Body passages (1<sup>st</sup> Cor. 10:16,17; 12:12-27; Col. 1:18-20,24; 2:9,10,19; 3:15; Eph. 1:22,23; 2:16; 4:4,12,15,16; 5:22-33; Rom. 12:4,5; Heb. 13:3).
  - 3) Who is The Beginning, Firstborn from the dead. The order of the resurrection has a theological significance in several passages (Col. 1:18b; 1<sup>st</sup> Thess. 4:15; 1<sup>st</sup> Cor. 15:20-24). The Colossians significance is for Jesus Christ to become First Place in everything.
  - 4) For the Father's good pleasure is for all the fullness to dwell in Christ (Col. 1:19). ὅτι ἐν αὐτῷ εὐδόκησεν πᾶν τὸ πλήρωμα κατοικῆσαι.
    - a) The Father's good pleasure is the central issue for the will of God and the eternal plan of God (Lk. 2:14; 3:22; 10:21; 1<sup>st</sup> Cor. 1:21; Phil. 2:13; Col. 1:19; Eph. 1:5,9).
    - b) All the πλήρωμα plērōma <sup>#4138</sup> Fullness is to dwell in Christ (Col. 1:19; 2:9; Eph. 1:10,23; 3:19; 4:13).
    - c) Through Him (and his dwelling fullness) to reconcile all things (Col. 1:20 cf. 2<sup>nd</sup> Cor. 5:18-21).
3. The psalm concludes with the great privilege reconciliation affords in our priestly access to God the Father (Col. 1:21-23). This passage presents a before and after contrast. Paul is fond of the ποτέ pote <sup>#4218</sup> – νυνί nuni <sup>#3570</sup> combinations (Eph. 2:13; Col. 1:20,21; 3:7,8; Phm. 9,11).
  - a. "You were" stresses the past functional realities of being unreconciled (not unsaved) (Col. 1:21).



- 1) Ontologically Alienated ὄντας ἀπηλλοτριωμένους. Pres.act.ptc. εἰμί eimi <sup>#1510, #5607</sup> + pres.pass.ptc. ἀπαλλοτριόω apallotriō <sup>#526</sup>: *strange, alienate* (Col. 2:21; Eph. 2:12; 4:18).
- 2) Enemies by evil works of mind ἐχθροὺς τῆ διανοίᾳ ἐν τοῖς ἔργοις τοῖς πονηροῖς (cf. Gen. 6:5; Jn. 3:19-21; 7:7; Rom. 5:10; 8:6,7; Eph. 4:17-19; Jas. 4:4).
- 3) These expressions are descriptive of unreconciled humanity's temporal activities (cf. Eph. 2:1-3). They are not predictive of fallen humanity's eternal destiny in the Lake of Fire (2<sup>nd</sup> Thess. 1:8,9 Rev. 20:11-15).
- b. "Yet now" stresses the present functional realities of being reconciled (Col. 1:22).
  - 1) Reconciled by the blood of His cross (Col. 1:20) communicates a peace emphasis. Reconciled by His fleshly body through death (Col. 1:22) communicates a presentation emphasis.
  - 2) Identification with the death, burial and resurrection of Christ produces a present functional reality of righteous presentation (Rom. 6:1-19). παρίστημι paristēmi <sup>#3936</sup><sub>41x</sub>: *stand by, present* (Rom. 6:13<sub>x2</sub>,16,19<sub>x2</sub>; 12:1; 14:10; 16:2; 1<sup>st</sup> Cor. 8:8; 2<sup>nd</sup> Cor. 4:14; 11:2; Eph. 5:27; Col. 1:22,28; 2<sup>nd</sup> Tim. 2:15; 4:17).
  - 3) While also predictive of reconciled humanity's eternal destiny in glory, this passage describes "holy, blameless, beyond reproach" as present temporal activities (Rom. 12:1,2; Eph. 1:4; 1<sup>st</sup> Thess. 4:7; 2<sup>nd</sup> Tim. 2:15; Tit. 2:14; 2<sup>nd</sup> Pet. 3:14; Jd. 24).
- c. "If indeed" stresses the conditional realities which either allow or disallow our discipleship experience and our presentation in priestly access to God the Father (Col. 1:23a cf. Jn. 8:30-32; 1<sup>st</sup> Cor. 15:1,2; Heb. 3:6,14; 4:1,11,14).
- d. The Gospel has a one-time reception by faith, but after that the Gospel has a continuous abiding by faith. This abiding supplies freedom (Jn. 8:30-32) and stability (1<sup>st</sup> Cor. 15:58; Col. 1:23; 2:7; Eph. 3:17; 4:14; Mt. 7:24,25).
4. In mentioning the Gospel the Colossians had received, Paul tacks on two interesting comments about the Gospel (Col. 1:23b).
  - a. The Gospel has been proclaimed in all creation under heaven (Col. 1:6; Mt. 24:14).
  - b. The Gospel is what Paul was made to be a minister (Col. 1:25; Acts 1:17,25; 26:16; Rom. 15:16; 1<sup>st</sup> Cor. 3:5; Eph. 3:7,8).

## **Paul's Apostolic Mission**

1. Having mentioned his own ministry (Col. 1:23), Paul provided the Colossian audience with a short summary of that ministry (Col. 1:24-29).
2. The first item Paul mentions is his rejoicing in the sacrificial edifying sufferings he experienced (Col. 1:24).
  - a. The dominant theme of rejoicing from Philippians is here briefly touched upon (Col. 1:24; 2:5).
  - b. These present sufferings (πάθημα pathēma <sup>#3804</sup>) were for the Colossians' sake.
    - 1) Jesus Christ suffered for our sake (Lk. 22:19; Rom. 5:6,8; 8:32; 14:15 & freq.).
    - 2) We suffer for Christ's sake (1<sup>st</sup> Cor. 4:10; 2<sup>nd</sup> Cor. 4:5,11; 5:15; 12:10).
    - 3) Suffering on behalf of fellow members of the Body is ultimately suffering for Christ's sake (Col. 1:24; 1<sup>st</sup> Cor. 12:26,27; 2<sup>nd</sup> Cor. 1:6).
  - c. In Paul's flesh, he did his share on behalf of His body which is the church.
    - 1) In his flesh echoes the reconciling work of Jesus in His flesh (Col. 1:22). The days of His flesh references the entire sojourn of our physical life in achieving the purpose of God (Heb. 5:7).
    - 2) The Ecclesiastic-Somatic principle was recently emphasized in Col. 1:18, in which connection we examined several significant Head/Body passages (1<sup>st</sup> Cor. 10:16,17; 12:12-27; Col. 1:18-20,24; 2:9,10,19; 3:15; Eph. 1:22,23; 2:16; 4:4,12,15,16; 5:22-33; Rom. 12:4,5; Heb. 13:3).
    - 3) Christ's afflictions are still lacking, so Paul did his share to fill them up (cf. 1<sup>st</sup> Cor. 16:17; Phil. 2:30). A similar concept applies to the Tribulational martyrs in their stewardship (Rev. 6:9-11).
3. Church ministry is a personal stewardship within a collective stewardship (Col. 1:25).
  - a. οἰκονομία oikonomia <sup>#3622</sup><sub>9x</sub>: *administration, management, stewardship, economy*. Also οἰκονόμος oikonomos <sup>#3623</sup><sub>10x</sub>: *steward, manager*. Used in personal contexts (Lk. 12:42; 16:1,2,3<sub>x2</sub>,4,8; 1<sup>st</sup> Cor. 4:1,2; 9:17; Col. 1:25; Tit. 1:7; 1<sup>st</sup> Pet. 4:10) and collective contexts (Eph. 1:10; 3:2,9; 1<sup>st</sup> Tim. 1:4).
    - 1) The NT explicitly declares two dispensations: the Dispensation of the Fulness of Times (Eph. 1:10) and the Dispensation of God's Grace, the Dispensation of Mystery (Eph. 3:2,9).
    - 2) The NT implicitly declares that Israel functioned in a past Dispensation (Rom. 3:1,2; 9:4,5) which is promised to be restored (Rom. 11:1,2,5,25-27).
    - 3) Other implicit Dispensations include the Gentiles prior to the call of Abraham, and the Angels prior to the creation of Adam.
  - b. The Apostle Paul's personal stewardship within the Church's collective stewardship was for the purpose of making full the word of God (Col. 1:25). πληρῶσαι τὸν λόγον τοῦ θεοῦ plērōsai ton logon tou theou.

- 1) πληρόω plēroō <sup>#4137</sup><sub>87x</sub>: *fulfill, fill, complete*. This root-study was conducted in Philippians (Phil. 1:11; 2:2,30; 4:17,18,19), and will be seen again and again in Colossians (Col. 1:9,19,24,25; 2:2,9,10; 4:12,17) and Ephesians (Eph. 1:10,23<sub>x2</sub>; 3:19<sub>x2</sub>; 4:10,13; 5:18).
- 2) Typically, Scripture is fulfilled in the passive voice, but this text has Paul the subject of the active verb. How does Paul fulfill, or make full the Word of God?
  - a) Fully carry out the *preaching of the word of God* (NASB). Make the word of God fully known (CSB). To fulfill the word of God (KJV, NKJV). To complete the word of God (LEB).
  - b) [Pastor Bob's personal opinion] While the Church is built on the foundation of the Apostles and Prophets (Eph. 2:20; 3:5), the non-Pauline epistles are so dependent upon the mystery doctrine revealed in the Pauline epistles that Paul can rightly be said to have made full the Word of God (Col. 1:25).
4. This church is God's hidden mystery (Col. 1:26-27).
  - a. τὸ μυστήριον to mustērion <sup>#3466</sup><sub>27x</sub>: *mystery*.
    - 1) In pagan usage, a religious t.t. applied to the Mystery Religions of the Gr-Rom. world.
    - 2) Jesus used the word in proclaiming the mysteries of the Kingdom (Mt. 13:11 || Mk. 4:11 || Lk. 8:10).
    - 3) Paul used the word twenty times in six out of his thirteen epistles (2<sup>nd</sup> Thess. 2:7; 1<sup>st</sup> Cor. 2:7; 4:1; 13:2; 14:2; 15:51; Col. 1:26,27; 2:2; 4:3; Eph. 1:9; 3:3,4,9; 5:32; 6:19; Rom. 11:25; 16:25; 1<sup>st</sup> Tim. 3:9,16).
    - 4) Revelation uses the word four times (Rev. 1:20; 10:7; 17:5,7).
  - b. The existence of this Mystery Doctrine was unknown until it was revealed (Rom. 16:25,26; Eph. 3:5,9; cf. Heb. 11:39,40; 1<sup>st</sup> Pet. 1:10-12).
  - c. The riches of the glory of this mystery in the nations—Christ in you, the hope of glory (Col. 1:27).
    - 1) The patriarchs, kings, and other OT saints experienced tremendous temporal riches, but the riches of the Mystery transcend the temporal and the earthly (Rom. 2:4; 9:23; 11:33; Eph. 1:7,18; 3:8,16; Phil. 4:19; Col. 1:27; 2:3).
    - 2) Under OT theology, both Jews (Jn. 1:41; 12:34) and Gentiles (Jn. 4:25) knew that Messiah is Coming.
    - 3) Unlike Israel, with the departed glory (1<sup>st</sup> Sam. 4:21,22; Ezek. 10:18), the Church experiences the Hope of Glory as a present hope and a present glory (Rom. 5:2; 8:10,11; 1<sup>st</sup> Cor. 3:16; Gal. 2:20; Col. 1:27; 1<sup>st</sup> Pet. 1:3).
5. The Great Proclamation (Col. 1:28) features a grammatical structure similar to the Great Commission (Matt. 28:19,20), one primary verb with two present participles.
  - a. In the Great Commission, the only imperative verb is “make disciples,” defined by two present participles (“baptizing them” and “teaching them”) (Matt. 28:19,20).
  - b. In the Great Proclamation, the only indicative verb is “proclaim,” defined by two present participles (“admonishing” and “teaching”) (Col. 1:28a).
    - 1) καταγγέλλω katangellō <sup>#2605</sup><sub>18x</sub>: *proclaim* (11x in Acts; Rom. 1:8; 1<sup>st</sup> Cor. 2:1; 9:14; 11:26; Phil. 1:17,18; Col. 1:28). See the [αγγελος Root Guide](#).
    - 2) νουθετέω noutheteō <sup>#3560</sup><sub>8x</sub>: (Acts 20:31; Rom. 15:14; 1<sup>st</sup> Cor. 4:14; Col. 1:28; 3:16; 1<sup>st</sup> Thess. 5:12,14; 2<sup>nd</sup> Thess. 3:15).
    - 3) διδάσκω didaskō <sup>#1321</sup><sub>97x</sub>: *teach*. See the [διδασκω Root Guide](#).
  - c. The Great Commission has a basis: all authority has been given to Jesus (Matt. 28:18). The Great Proclamation has a purpose: presenting every man complete in Christ (Col. 1:28b).
    - 1) τέλειος teleios <sup>#5046</sup><sub>19x</sub>: *perfect, mature, complete* (Col. 1:28; 4:12; Rom. 12:2; 1<sup>st</sup> Cor. 2:6; 13:10; 14:20; Eph. 4:13; Phil. 3:12,15; Heb. 2:10; 5:9,14; 7:19,28; 9:9,11; 10:1,14; 11:40; 12:23; Jas. 1:4<sub>x2</sub>,17,25; 2:22; 3:2; 1<sup>st</sup> Jn. 2:5; 4:12,17,18<sub>x2</sub>).
    - 2) Notice how the purpose clause for the Great Commission (Col. 1:28) parallels the purpose clause for Jesus' work of reconciliation (Col. 1:22).
6. Paul closes this brief mission statement with a reference to the exhausting labor that makes it all possible (Col. 1:29). This panoply of power parallels a passage in Ephesians (Eph. 1:9). Transliterated rendering: For this purpose I also kopiaō, agōnizomai-ing according to His energeia which energeō's in me with dunamis.
  - a. I labor to the point of exhaustion. κοπιάω kopiaō <sup>#2872</sup><sub>23x</sub>: *labor, toil* (Mt. 6:28; 11:28; 1<sup>st</sup> Cor. 15:10; Col. 1:29; 1<sup>st</sup> Thess. 5:12; 1<sup>st</sup> Tim. 4:10; 5:17; 2<sup>nd</sup> Tim. 2:6).
  - b. Striving. ἀγωνίζομαι agōnizomai <sup>#75</sup><sub>7x</sub>: *strive, fight, compete* (Jn. 18:36; 1<sup>st</sup> Cor. 9:25; Col. 1:29; 1<sup>st</sup> Tim. 6:12; 2<sup>nd</sup> Tim. 4:7).
  - c. According to His effective action. ἐνεργεία energeia <sup>#1753</sup><sub>8x</sub>: *working* (Eph. 1:19; 3:7; 4:16; Col. 1:29).
  - d. Which works in me. ἐνεργέω energeō <sup>#1754</sup><sub>21x</sub>: *work, be at work* (1<sup>st</sup> Cor. 12:6; Eph. 1:11; 3:20; Phil. 2:13<sub>x2</sub>; Col. 1:29; 1<sup>st</sup> Thess. 2:13).
  - e. In power. δύναμις dunamis <sup>#1411</sup><sub>119x</sub>: *power* (2<sup>nd</sup> Cor. 12:9; Eph. 1:19; 3:7,16,20; Phil. 3:10; Col. 1:11,29).

## Chapter Two

Paul agonized over the Colossian and Laodicean believers, and all those whom he had never personally taught (Col. 2:1-7). Occupation with Christ, and the blessings of His work on our behalf, serve to put all false teaching into the proper perspective of emptiness (Col. 2:9-15). The chief corrective matter of this epistle is dealt with as Paul nails the false teaching that had crept into the Colossian church (Col. 2:8,16-23).

### Agony over No Face to Face Ministry

1. Because the Colossian church had never beheld Paul's ministry face to face, they were not aware of the intensity with which he fought the good fight on their behalf (Col. 2:1 contrast Acts 20:18-21,25-27,31-35; see also 2<sup>nd</sup> Cor. 11:28,29). This is among many passages where Paul remedies his readers' ignorance (Rom. 1:13; 11:25; 1<sup>st</sup> Cor. 10:1; 11:3; 12:1; 2<sup>nd</sup> Cor. 1:8; 1<sup>st</sup> Thess. 4:13).
2. Paul prayed for the heart knitting he was not able to do in person (Col. 2:2a).
  - a. Christians hearts, under the face to face ministry of a local church, are knit together in love (Col. 2:2,19; Eph. 4:16). συμβιβάζω *sumbibazō* <sup>#4822</sup><sub>7x</sub>. This knitting process is an instructive process, as seen in the proving and concluding contexts where it is used in the NT (Acts 9:22; 16:10; 19:33) & in the LXX (Ex. 4:12,15; 18:16; Deut. 4:9; Isa. 40:13,14).
  - b. This knitting activity is encouraging/comforting/exhortative. παρακαλέω *parakaleō* <sup>#3870</sup><sub>109x</sub> (Col. 2:2; 4:8; 2<sup>nd</sup> Cor. 1:3-7; 1<sup>st</sup> Thess. 3:2; 5:14; 2<sup>nd</sup> Thess. 2:16,17; Heb. 3:13; 10:25).
    - 1) Spiritually gifted encouragers/comforters/exhorters are vital for this ministry (Rom. 12:8).
    - 2) The pastor's face to face preaching must be encouraging/comforting/exhortative (2<sup>nd</sup> Tim. 4:2; Tit. 1:9; 2:15).
3. A love-knit local church becomes a depository and dispensary of all wealth (Col. 2b,3). Demonstrate the difficult grammatical options for the chain of prepositions and genitives within this passage via [Exegetical Summary](#).
  - a. Attaining to (apprehending) all wealth. καὶ εἰς πᾶν πλοῦτος *kai eis pan ploutos. ploutos* <sup>#4149</sup><sub>22x</sub>: *riches, wealth* (Mt. 13:22 || Mk. 4:19 || Lk. 8:14; Rom. 2:4; 9:23; 11:12,33; 2<sup>nd</sup> Cor. 8:2; Eph. 1:7,18; 2:7; 3:8,16; Phil. 4:19; Col. 1:27; 2:2; 1<sup>st</sup> Tim. 6:17; Heb. 11:26; Jas. 5:2; Rev. 5:12; 18:17).
  - b. The (πᾶν πλοῦτος *pan-ploutos*) unlimited infinite wealth of:
    - 1) the πληροφορία *plērōphoria* <sup>#4136</sup><sub>4x</sub> full assurance (Col. 2:2; 1<sup>st</sup> Thess. 1:5; Heb. 6:11; 10:22)
    - 2) of σύνεσις *sunesis* <sup>#4907</sup><sub>7x</sub> understanding (Lk. 2:47; Eph. 3:4; Col. 1:9; 2:2; 2<sup>nd</sup> Tim. 2:7 cf. Prov. 2:2,3,6).
    - 3) of ἐπίγνωσις *epignōsis* <sup>#1922</sup><sub>20x</sub>: full knowledge (Rom. 10:2; Eph. 1:17; 4:13; Col. 1:9,10; 2:2; 3:10; 1<sup>st</sup> Tim. 2:4; 2<sup>nd</sup> Tim. 2:25; 3:7; Tit. 1:1; Philem. 6; Heb. 10:26).
    - 4) of God's μυστήριον *mustērion* <sup>#3466</sup><sub>27x</sub> mystery. As was mentioned in ch. 1, Paul used the word twenty times in six out of his thirteen epistles (2<sup>nd</sup> Thess. 2:7; 1<sup>st</sup> Cor. 2:7; 4:1; 13:2; 14:2; 15:51; Col. 1:26,27; 2:2; 4:3; Eph. 1:9; 3:3,4,9; 5:32; 6:19; Rom. 11:25; 16:25; 1<sup>st</sup> Tim. 3:9,16).
    - 5) God's mystery is Christ (Col. 2:2), Christ in you, the hope of glory (Col. 1:27), Christ and the Church (Eph. 5:32).
      - a) This is not Christ in the Passover, burning bush, pillar of cloud, or any other OT Christophany.
      - b) This is not Christ in the manger, or on the Cross, or in the tomb, risen, ascended or any other aspect of Jesus Christ detailed in the Gospels.
      - c) This is not Christ in the Kingdom, on His Glorious Throne, judging the nations, or any other eschatological expectation of Messiah.
      - d) This is Christ in the Church (Rom. 12:5; Gal. 2:20; Col. 1:24,27). God's Mystery Christ is the Spirit-baptized, personal union, Head & Body Church.
  - c. In Christ are all the hidden treasures of wisdom and knowledge (Col. 2:3 cf. Job 28:12-28).
    - 1) Hidden treasures of doctrine enable us to avoid sin (Ps. 119:11).
    - 2) Also hidden with Christ in God: our *zoē* life! (Col. 3:3).
    - 3) Previously hidden in Christ, but now made known: the dispensation of mystery (Eph. 3:8-12).

Pastor Bob's translation of Col. 2:1-3: *for I want you to know by experience how great an agonizing struggle I continuously have on your behalf and on behalf of those in Laodicea and on behalf of as many as have never seen my face in person, agonizing in prayer so that their hearts might be exhorted/encouraged/comforted, having been instructively grafted together in agape love, so as to apprehend the unlimited infinite wealth that is the full assurance of understanding even unto a full knowledge of God's mystery—Christ, in Whom are all the hidden treasures of wisdom and knowledge.*

4. This epistle will protect the Colossians as Paul would have done personally had he been there (Col. 2:4,5).
  - a. Orientation to the pan-ploutos of a love-knit local church provides a great protection against delusion (Col. 2:4).  
ἵνα μηδεὶς ὑμᾶς παραλογίζηται ἐν πιθανολογίᾳ.
  - b. Given the finitude of our mono-present flesh-bodies, the greatest fruit-bearing capacity we have is our living human spirits, the poly-present-prayer pneumata (Col. 2:5a; 1<sup>st</sup> Cor. 5:3,4; 1<sup>st</sup> Thess. 2:17). Never forget: Prayer brings us into the omni- attributes of God.
  - c. Pneumatic participation with believers in other places is a vicarious ministry, joyful (or sorrowful) as the case may be (Col. 2:5; 2<sup>nd</sup> Cor. 7:4-16).
  - d. Individual believers, and entire local churches are blessed through love-knit teaching to manifest good discipline and stability.
    - 1) τάξις taxis <sup>#5010</sup><sub>9x</sub>: *order, orderly* (Lk. 1:8; 1<sup>st</sup> Cor. 14:40; Col. 2:5; Heb. 5:6,10; 6:20; 7:11<sub>x2</sub>,17).
    - 2) στερέωμα stereōma <sup>#4733</sup><sub>1x</sub>: *stability* (Col. 2:5). Cf. Acts 16:5 (στερεώω); 1<sup>st</sup> Pet 5:9 (στερεός).
    - 3) Verses 4&5 are blended & expanded in Ephesians where we are not tossed to and fro (Eph. 4:14), where truthing in love (Eph. 4:15) is communicated analogous to Colossians' knit together in love (Col. 2:2).
5. The conclusion to this agony: keep on in the faith (Col. 2:6,7).
  - a. The adverbial manner by which we received Christ is commanded as the adverbial manner by which we walk in Christ (Col. 2:6). The logic from Gal. 3:2 applies here. The beginning dictates the perfecting. See also Phil. 1:6. Since we're saved by grace through faith we must also walk by grace through faith.
  - b. Believers have a growth process from babe to adolescent to mature (Heb. 5:12-14; 1<sup>st</sup> Jn. 2:12-14). This passage describes the same progress as being firmly rooted, to being built up and confirmed (Col. 2:7a).
    - 1) ῥιζόω rhizoō <sup>#4492</sup><sub>2x</sub>: *be rooted/fixed* (Eph. 3:17; Col. 2:7; LXX Isa. 40:24; Jer. 12:2).
    - 2) ἐποικοδομέω epikodomeō <sup>#2026</sup><sub>7x</sub>: *build, build on, build up/upon* (1<sup>st</sup> Cor. 3:10<sub>x2</sub>,12,14; Eph. 2:20; Col. 2:7; Jd. 20).  
Plus 40 usages of οἰκοδομέω oikodomeō <sup>#3618</sup>.
    - 3) βεβαιόω bebaioō <sup>#950</sup><sub>8x</sub>: *confirmed, established, strengthened* (1<sup>st</sup> Cor. 1:6,8; 2<sup>nd</sup> Cor. 1:21; Col. 2:7; Heb. 2:3; 13:9).
  - c. A second adverbial manner for their walk (just as you were instructed): abounding with gratitude (Col. 2:7b; 3:17; 1<sup>st</sup> Thess. 5:18; Phil. 4:6; Eph. 5:20; Heb. 13:15).

## In Christ and Through Christ

1. The primary corrective address in Colossians begins with Col. 2:8 “see to it” and continues from verse 16 “therefore” to the end of the chapter. That corrective address gets interrupted by an additional celebration of Jesus Christ (Col. 2:9-15).
2. “According to Christ” (v.8) echoes back to God’s mystery—Christ (v.2), in whom (v.3), in Christ (v.5), in Him (vv.6,7), and triggers an additional discourse on the positional truth blessings of being in Christ. “In Him” (vv.9,10,11), “with Him” (vv.12<sub>x2</sub>,13), and finally “through Him” (v.15).
3. In Christ all the fullness of Deity dwells bodily (in bodily form) (Col. 2:9). While Church Members’ standing is in Christ individually, the Church’s dwelling is in Christ bodily.
  - a. The Christological psalm from chapter one already referenced the dwelling of the πλήρωμα plērōma <sup>#4138</sup> fullness. All the πλήρωμα plērōma <sup>#4138</sup> Fullness is to dwell in Christ (Col. 1:19; 2:9; Eph. 1:10,23; 3:19; 4:13).
  - b. In revisiting this glorious truth, πλήρωμα plērōma <sup>#4138</sup> fullness is described as the fullness of Deity or Deistic Fullness.
    - 1) θεότης theotēs <sup>#2320</sup>: Deity, the state of being God, the character of god-ness (Col. 2:9).
    - 2) Different from θεῖος theios <sup>#2304</sup>: *divine* (2<sup>nd</sup> Pet. 1:4) or θεϊότης theiotēs <sup>#2305</sup>: *divine nature* (Rom. 1:20).
    - 3) James Strong: “deity” differs from “divinity” as essence differs from quality or attribute.
4. In Christ believers presently are having been filled ones (Col. 2:10).
  - a. The periphrastic construction is similar to Eph. 2:5,8 and just as significant for our understanding. καὶ ἔστε ἐν αὐτῷ πεπληρωμένοι.
    - 1) You presently are ἔστε este <sup>#2075</sup> 2pl.pres.act.ind. εἰμί eimi <sup>#1510</sup>.
    - 2) Having been made full πεπληρωμένοι peplērōmenoi nom.masc.plur.perf.pass.ptc. πληρώω plērōō <sup>#4137</sup>.
  - b. Don’t confuse “complete” in Col. 1:28 with “complete” in Col. 2:10.
    - 1) They are different verbs and different realities.
    - 2) Presenting every man complete τελείος in Christ was a process in Col. 1:28, but being filled πληρώω is a past completed action in Col. 2:10.
    - 3) CSB, ESV, LEB, YLT are all better than KJV, NKJV, NASB in this verse.
  - c. The first Adam had a fill imperative (Gen. 1:28; 9:1) with a fullness eschatology (Ps. 24:1; 89:11; 98:7). This is a human filling in the image of God (Gen. 1:26) procreating in the image of Adam (Gen. 5:3).

- d. The second Adam accomplishes a different filling (Col. 2:10), a deity fullness (Col. 2:9) with a much more glorious fullness eschatology (Eph. 1:10).
- 1) The Church's filling by Jesus Christ and bodily dwelling in Jesus Christ is something the first Adam could never envision. We are having been filled ones in the One who is head over the invisible realm (Col. 2:10b cf. 1:16,20) and not simply head over the fish, birds, beasts, and creeping things (Gen. 1:26).
  - 2) While Jesus is Head over all things subjected to Him (Eph. 1:22a), the Church is the one and only subjected thing united to Jesus in the Head/Body reality (see esp. Eph. 1:22b).
  - 3) Jesus headship over everything outside the Church becomes an incredible gift to us when He sums up all His external headships (including angelic) into His Church headship (Eph. 1:10,22,23; 2:7; 3:21).
5. "Having been filled ones" in Christ were also body-of-flesh-circumcised (Col. 2:11,12; Phil. 3:3).
- a. Aor.pass.ind. περιτέμνω peritemnō #4059<sub>17x</sub>: *circumcise* & fem.sing.n. περιτομή peritomē #4061<sub>35x</sub>: *circumcision*.
    - 1) The Abrahamic Covenant established circumcision as a sign (Gen. 17:10-14).
    - 2) The outward ritual commanded to the Jews expected an inward heart reality (Deut. 10:16; Rom. 2:29). Israel's eschatology features a promise of God circumcising their hearts (Deut. 30:6).
    - 3) In the early Church circumcision was a theological question and argument between Jewish and Gentile believers (Acts 10:45; 11:2,3; 15:1ff.; Gal. 2:11,12; 5:1-6).
  - b. Without hands makes this activity a divine heavenly activity. ἀχειροποίητος acheiropoiētos #886<sub>3x</sub> (Mk. 14:58; Col. 2:11; 2nd Cor. 5:1). Opp. χειροποίητος cheiropoiētos #5499<sub>6x</sub> (Mk. 14:58; Acts 7:48; 17:24; Eph. 2:11; Heb. 9:11,24).
  - c. This circumcision is called the Circumcision of Christ, and its effect is to cut away, remove, take off the Adamic sin nature (Col. 2:11b; 3:9; Eph. 4:22,24; Rom. 6:6; Gal. 2:20; 5:24).
  - d. The Circumcision of Christ is a divine act simultaneous with the Baptism of the Holy Spirit (Col. 2:12).
    - 1) Aor.pass.ptc. συνθάπτω sunthaptō #4916<sub>x2</sub>: *bury together* (Rom. 6:4; Col. 2:12).
    - 2) Aor.pass.ind. συνεγείρω sunegeirō #4891<sub>3x</sub>: *raise together* (Col. 2:12; 3:1; Eph. 2:6).
  - e. Faith in Christ for eternal life (Jn. 1:12; 3:16,18,36; Acts 16:31) includes faith in the working of God who raised Him from the dead (Col. 2:12).
6. The work of Jesus Christ on the cross was also the work of God the Father through Jesus Christ on the cross (Col. 2:13-15).
- a. The unbeliever is presently being dead in their transgressions and the uncircumcision of their flesh (Col. 2:13a).
    - 1) The parallel in Ephesians declares the unbeliever to be dead in their trespasses and sins, walking and living the dead life in the flesh (Eph. 2:1-3).
    - 2) νεκρός nekros #3498<sub>128x</sub>: *dead*. Used in the NT of physical, spiritual, operational, sexual death.
  - b. Transgressions/trespasses are personal sins of commission/omission, but the vocabulary distinctions are important for a complete Hamartiology.
    - 1) ἁμαρτία hamartia #266<sub>172x</sub> is the most common vocabulary and provides the label for Hamartiology. Cognates include ἁμαρτάνω hamartanō #264<sub>43x</sub>, ἁμαρτωλός hamartōlos #268<sub>47x</sub>.
    - 2) παράπτωμα paraptōma #3900<sub>20x</sub>: *transgression, trespass*. Fr. πίπτω piptō #4098: to fall. Used far less frequently, yet with tremendous theological significance in nearly every place (Matt. 6:14,15 || Mk. 11:25,26; Rom. 4:25; 5:15<sub>x2</sub>,16,17,18,20; 11:11,12; 2nd Cor. 5:19; Gal. 6:1; Eph. 1:7; 2:1,5; Col. 2:13z2).
    - 3) Additional hamartiology expressions: παράβασις parabasis #3847<sub>7x</sub>: *transgression* (Rom. 2:23; 4:15; 5:14; Gal. 3:19; 1st Tim. 2:14; Heb. 2:2; 9:15), πταίω ptaīō #4417<sub>5x</sub>: *stumble* (Rom. 11:11; Jas. 2:10; 3:2<sub>x2</sub>; 2nd Pet. 1:10).
    - 4) The [Lexham Theological Wordbook](#) has an excellent summary for the variety of OT and NT hamartiological expressions.
  - c. God the Father makes us alive together with Christ (Col. 2:13b; Eph. 2:5). συζωοποιέω suzōopoieō #4806<sub>2x</sub>.
    - 1) In Colossians this blessing is equal to forgiveness of our transgressions.
    - 2) In Ephesians this action is equal to salvation.
    - 3) Additional life-making verses employ ζωοποιέω zōopoieō #2227<sub>11x</sub> (Jn. 5:21<sub>x2</sub>; 6:63; Rom. 4:17; 8:11; 1st Cor. 15:22,36,45; 2nd Cor. 3:6; Gal. 3:21; 1st Pet. 3:18).
  - d. Forgiveness is possible because a debt certificate has been canceled out (Col. 2:14).
    - 1) Having forgiven (Col. 2:13) is an aorist participle || having canceled out aorist participle (Col. 2:14).
    - 2) χειρόγραφον cheirographon #5498<sub>1x</sub>: *handwriting*, certificate of debt. Excellent discussion by [Deissmann](#).
      - a) δόγμα dogma #1378<sub>5x</sub>: *decree* (Lk. 2:1; Acts 16:4; 17:7; Eph. 2:15; Col. 2:14). Consider and conclude the equivalency or non-equivalency between the Colossians dogmata and the Ephesians dogmata.
      - b) Hostile to us ὑπεναντίος hupenantios #5227<sub>2x</sub>: *hostile* (Col. 2:14), *adversaries* (Heb. 10:27). Fr. ἐναντίος enantios #1727<sub>8x</sub>: *contrary, against, hostile* (Mt. 14:24; Mk. 6:48; 15:39; Acts 26:9; 27:4; 28:17; 1st Thess. 2:15; Tit. 2:8).
    - 3) God the Father took that certificate away (perfect tense), having nailed it to the cross (X'd it out).

- 4) The dogmatic debt document was the merciful and gracious provision of God the Father to decree the realm of Adamic humanity a begetting and begotten realm, indebted to their begetter.
  - a) Angelity is not a begetting and begotten realm (Lk. 20:34-36) (apart from specific perversions among the human realm (Gen. 6:1-4; Jd. 6,7)).
  - b) Adamic humanity was created in the image and likeness of God (Gen. 1:26-28; 5:1-5), a begetting and begotten realm to image the Begetter and the uniquely Begotten One (Job 15:7,8; Ps. 2:7; Prov. 30:4; Isa. 9:6; Jn. 3:16,17).
    - (1) Patriarchy provides for posterity (Ps. 2:7,8; Prov. 13:22; 2<sup>nd</sup> Cor. 12:14).
    - (2) Satan subverts sake specifications (1<sup>st</sup> Cor. 7:2,5; 11:9; Heb. 1:14; 2:5).  
See also: Isa. 48:9,11; Ezek. 36:22-32; Mt. 15:3,6.
  - c) Satan's fall, and the 1/3 of angelity that fell following Satan's example demonstrates absolute justice apart from any context of indebtedness or inheritance (Isa. 14:12ff.; Ezek. 28:12ff.; Matt. 25:41; Heb. 2:2).
  - d) Adam's fall, and the 100% of humanity that sinned in Adam's sin demonstrates justice within the decreed parameters of indebtedness and inheritance (Gen. 2:17; 3:7-10; Rom. 5:6,8,10,12,14,15,16,17,18,19,21; 1<sup>st</sup> Cor. 15:22a).
    - (1) The wages of sin (singular) is portrayed as impossibly unrepayable (Rom. 6:23; Mt. 18:23-27).
    - (2) Personal sins are portrayed as relatively irrelevant on the scales of infinity (Mt. 18:28-36).
  - e) When God the Father nailed Adam's dogmatic debt document to the cross of Calvary, His expressed His satisfaction in the infinite worthiness of the Second Adam's redemption of the First Adam's debt (1<sup>st</sup> Jn. 2:2).
  - f) Personal salvation (in the Church Age) then is the deliverance from the First Adam's indebtedness into the Last Adam's inheritance (Jn. 5:17,24,29; 1<sup>st</sup> Jn. 3:9).
7. When God the Father canceled the debt certificate against us (Col. 2:14), He disarmed the rulers and authorities (Col. 2:15).
  - a. Public triumph in Hades (Ps. 68:18; Mt. 12:40; Rom. 10:7; Eph. 4:9; 1<sup>st</sup> Pet. 3:19).
  - b. Public triumph on Earth (2<sup>nd</sup> Cor.2:14).
  - c. Public triumph in Heaven (Rev. 5:1-14).
  - d. The power of death and the grounds of accusation (condemnation) are Satan's weapons against those in Adam, but blessedly useless against those in Christ (Rom. 8:1,2,33-39; Heb. 2:14-18).

## Don't Be Taken Captive

1. Continually be on guard (Col. 2:8). Pres.act.imper. βλέπω blepō <sup>#991</sup><sub>133x</sub>. Triple use in Phil. 3:2. This warning was already hinted at (Col. 2:4), and will be expanded to close the chapter (Col. 2:16-23).
  - a. Lest anyone in the future be your plunderer. βλέπετε μή τις ὑμᾶς ἔσται ὁ συλαγωγῶν blepete mē tis humas estai ho sulagōgōn.
  - b. Fut. εἰμί eimi + pres.act.ptc. συλαγωγέω sulagōgeō <sup>#4812</sup><sub>1x</sub>: *to carry off as booty, make captive of* (Col. 2:8). Cf. συλάω sulaō <sup>#4813</sup><sub>1x</sub>: *rob* (2<sup>nd</sup> Cor. 11:8). Paul may also be making a pun out of the word "synagogue" by employing this term for plunder.
  - c. Shepherding is God's defense against plundering (Jn. 10:1,8,10 cf. Jer. 23 & Ezek. 34).
  - d. Born-again captives in the angelic conflict require gentleness and the grace of God to rescue them (2<sup>nd</sup> Tim. 2:25,26).
  - e. Better of not being captive in the first place by knowing the Truth (Jn. 7:16-18; 8:31,32; 2<sup>nd</sup> Jn. 1; 2<sup>nd</sup> Pet. 3:16,17).
2. The mechanisms of this cognitive captivity are thought processes and systematic worldviews contrary to the thoughts and intentions generated by occupation with Christ (Col. 2:8; Rom. 6:11; 12:2; Heb. 4:12; 12:2,3).
  - a. "Through" philosophy, even empty deception. φιλοσοφία philosophia <sup>#5385</sup><sub>1x</sub>: *philosophy* (Col. 2:8). Cf. φιλόσοφος philosophos <sup>#5386</sup><sub>1x</sub>: *philosopher* (Acts 17:18).
    - 1) Philosophy apart from Divine revelation sparks endless debate and no eternal answers (Acts 17:18-21; 1<sup>st</sup> Cor. 2:9).
    - 2) κενῆς ἀπάτης kenēs apatēs vain/empty deceitfulness is specifically identified as having no value against fleshy indulgence (Col. 2:12,23; Eph. 5:6).
  - b. "According to" humanity's tradition. Human traditions are not church traditions and practices, which do have a legitimate place (2<sup>nd</sup> Thess. 2:15; 3:6; 1<sup>st</sup> Cor. 11:2,16; Phil. 4:9). If our traditions veto the commandments of God, we need to dump the traditions (Mt. 15:2,3).
  - c. "According to" kosmos elementary principles. The fundamental building blocks of this present arrangement (Gal. 4:3,9; Col. 2:8,20).
  - d. "Not according to" Christ. These philosophies, traditions and elementals are contrary to our positional truth in Christ. Such alternative professions disguised as knowledge must be avoided (1<sup>st</sup> Tim. 6:20,21).

- e. Bottom line: if your various outlooks on (bios) life are based on culture, ancestral customs, patriotism, or an educationally indoctrinated worldview then you have been conformed rather than transformed. Your various outlooks on bios life should rather be based on zoe life in Christ, identified with Him and shaped by His word (Rom. 12:2).
- 3. Those who are taken captive function under the judicial rulings of their captors (Col. 2:16ff.).
  - a. Food & drink plus calendar legalism misapplies shadow doctrine and substance blessings (Col. 2:16-17; Heb. 10:1).
    - 1) Food restrictions were for Israel under law (Lev. 11:2-47), not the Church under grace (Acts 10:9-16; 1<sup>st</sup> Cor. 10:25,26; 1<sup>st</sup> Tim. 4:4,5; Tit. 1:15).
    - 2) Drink restrictions were for the Aaronic priests on duty (Lev. 10:9), or for people under Nazirite vows (Num. 6:3), not for regular Jewish worshipers under law (Dt. 14:26), and certainly not for imitators of Christ (Mt. 11:19). Drunkenness is the sin (Rom. 13:13; Eph. 5:18), not drinking (1<sup>st</sup> Cor. 10:31).
    - 3) Annual, monthly, weekly liturgical practices belonged to Israel under law (Lev. 23), not the Church under grace (Heb. 3:13; 4:7). The only possible exception would be for the Church to identify the Lord's Day (Acts 20:7; 1<sup>st</sup> Cor. 16:2; Rev. 1:10), yet even that is not legalistically enforced (Rom. 14:5).
  - b. Plenty of other passages spotlight false teachers (Tit. 1:10-16; 2<sup>nd</sup> Pet. 2:1-3,12-21; 3:16; Jude 4,10-19), this text centers specifically on plundering, judging, cult leaders (Col. 2:18-19 cf. 2<sup>nd</sup> Tim. 3:6-9).
    - 1) These plundering judges make their victims prize ineligible. καταβραβεύω katabraueō #2603: to decide against (as umpire) and so rob of a prize, disqualify (Col. 2:18). Cf. βραβεύω braueō #1018: judge, decide, rule (sporting event) (Col. 3:15); βραβεῖον brabeion #1017<sub>2x</sub>: prize (1<sup>st</sup> Cor. 9:24; Phil. 3:14).
    - 2) Delighting in self-abasement is a perversion of the humble yourself imperative (Isa. 58:3-5; Matt. 6:16-18).
    - 3) Worshiping angels is always wrong (Ex. 34:14; Dt. 4:19; Rev. 19:10; 22:8,9).
    - 4) Received visions and angelic interactions can certainly prompt fleshly mind inflation (cf. Job 4:12-5:1).
    - 5) Not holding fast to Christ results in the wrong kind of growth (Eph. 4:12-16 & contra 2<sup>nd</sup> Tim. 3:5).
  - c. Dying to sin is one thing (Rom. 6:2), but dying to the elementary principles of the world is something else (Col. 2:20). This positional truth death means we ought not blindly submit to earthly decrees.
  - d. Things that perish with use are irrelevant to the imperishable eternal standard of glory (Col. 2:20-22; Rom. 1:23; 8:21; 1<sup>st</sup> Cor. 9:25; 15:50-54; 2<sup>nd</sup> Cor. 4:16; Gal. 6:8; Eph. 4:22; 6:24; 1<sup>st</sup> Pet. 1:23; 3:4).
  - e. Apparent wisdom may be worthless (Col. 2:23; 1<sup>st</sup> Cor. 1:20-31; Jas. 3:13-18).

## Chapter Three

The admonishments and corrections of chapter two centered on being dead (Col. 2:20), buried & raised (Col. 2:12) with Jesus Christ. Chapter three opens by restating our being raised up with Jesus Christ as the grounds for a continuous heavenly mental fixation (Col. 3:1-4). Such a heavenly mental fixation will have earthly experiential benefits (Col. 3:5-17). Biblical norms and standards impact our family and work life (Col. 3:18-4:1).

### Set Your Mind on the Things Above

1. Reality must shape our realization. The reality is that have been raised up with Christ, our realization must be seeking and thinking heavenly things (Col. 3:1).
  - a. This is not the promise of a future resurrection (1<sup>st</sup> Cor. 6:14; 15:42-44,52; 2<sup>nd</sup> Cor. 4:14), but the positional truth reality of the Church baptized into personal union with Jesus Christ (cf. Rom. 6:1-11). Aor.pass.ind. συνεγείρω sunegeirō #4891<sub>3x</sub>: raise together (Col. 2:12; 3:1; Eph. 2:6). Compound verb from ἐγείρω egeirō #1453<sub>143x</sub>.
  - b. The command to keep seeking is applicable to believers of every dispensation (Ps. 16:11; 17:14,15; 73:21-28; Matt. 6:19,20,33; 7:7,8; Heb. 11:13-16), but particularly critical for the heavenly citizens of the Church (Col. 3:1,2; 2<sup>nd</sup> Cor. 4:17,18; Phil. 3:12-14,20,21). ζητέω zēteō #2212<sub>117x</sub>.
  - c. The command to keep seeking is parallel to the command to keep thinking. φρονέω phroneō #5426<sub>26x</sub> is only used here in Colossians, but was a dominant theme of Philippians (Phil. 1:7; 2:2<sub>x2</sub>,5; 3:15<sub>x2</sub>,19; 4:2,10<sub>x2</sub>). Fixed thinking becomes a mindset (Mt. 16:23 || Mk. 8:33; Rom. 8:5; 12:16; 2<sup>nd</sup> Cor. 13:11; Gal. 5:10).
  - d. The things above (τὰ ἄνω ta anō) start with Jesus Christ and include every spiritual blessing in the heavenly places in Christ (Eph. 1:3,20; 2:6).
    - 1) Note: our heavenly privilege includes heavenly duties (Eph. 3:10) and conflicts (Eph. 6:18).
    - 2) "Above" is a relative term, e.g. the sky is above the earth (Acts 2:19), heaven above (Ex. 20:4), above the angels (Eph. 1:20,21; Phil. 2:9; Heb. 1:3,4).



2. The Session of Jesus Christ is His victorious, glorious work in this present evil age. Seated at the right hand of God the Father, the Apostle and High Priest of our confession.
  - a. Seating positions are entirely God the Father's prerogative (Mt. 20:23; Heb. 1:13; Isa. 14:13).
  - b. Jesus's Heavenly session is for our advantage (Jn. 16:7).
  - c. A seated priesthood based on a once and for all completed sacrifice supplies a perfection no other kind of priesthood ever provided (Heb. 7:11,18,25,26; 9:9; 10:1).
  - d. Jesus' present session will be followed by His millennial reign (Ps. 110:1,2) and then His eternal reign (Ps. 2:6,8).
3. The full realization of these realities is our hidden life through death (Col. 3:3,4).
  - a. The aorist active indicative of dying creates the perfect passive indicative of having been and still being hidden. κρύπτω kruptō #2928<sub>x19</sub>. Not a dominant theme for Paul (Col. 3:3; 1<sup>st</sup> Tim. 5:25), and truly in contrast with Jesus' messages to Israel (Mt. 5:14; 13:44; 25:18,25).
  - b. Our hidden life is presently seated with Christ at the Father's right hand (Eph. 2:6) and may be linked to the hidden manna (Rev. 2:17).
  - c. Positional truth for the Bride of Christ is typically linked to the expression "in Christ" but the Doctrine of the Hidden Life (Cryptozoe?) is together with Christ "in God" (in the Father) (Col. 3:3; Jn. 14:2,3,9-14; 17:3,21; 1<sup>st</sup> Jn. 1:2,3; 5:20).
  - d. Christ is our zoe life (Col. 3:4; Gal. 2:20; Jn. 11:25).
  - e. The Revelation of Jesus Christ is also the Revelation of the Church (Col. 3:4; Rom. 8:1,17,18,19,21,29; 2<sup>nd</sup> Thess. 1:10; 1<sup>st</sup> Pet. 4:13).

## Put on the New Self

1. Our mindset on heavenly things (Col. 3:2) has a consequential earthly imperative (Col. 2:5): Put to death (KJV "mortify") your earthly members. Aor.act.imper. νεκρόω nekroō #3499; *put to death, deaden* (Rom. 4:19; Heb. 11:12; Col. 3:5). Cf. θανατόω thanatoō #2289<sub>11x</sub> (Rom. 7:4; 8:13,36; 2<sup>nd</sup> Cor. 6:9; 1<sup>st</sup> Pet. 3:18).
  - a. Jesus spoke bluntly and hyperbolically on the earthly members propensity for sin (Mt. 5:29,30).
  - b. Paul in Romans synthesizes the Galatians doctrine (Gal. 5:16-18) and Colossians/Ephesians doctrine (Col. 3:5-17; Eph. 4:22-24) regarding fleshly mortification (Rom. 6:11-14; 7:14-25; 8:13,14).
2. In giving this command, Paul & Timothy supply 5+1 examples of commanded deadness (Col. 3:5).
  - a. Fornication: πορνεία porneia #4202<sub>25x</sub>; (Gal. 5:19; 1<sup>st</sup> Thess. 4:3; 1<sup>st</sup> Cor. 5:1<sub>x2</sub>; 6:13,18; 7:2; Col. 3:5; Eph. 5:3; 2<sup>nd</sup> Cor. 12:21).
  - b. Impurity: ἀκαθαρσία akatharsia #167<sub>10x</sub>; *impurity* (Gal. 5:19; 1<sup>st</sup> Thess. 2:3; 4:7; Col. 3:5; Eph. 4:19; 5:3; 2<sup>nd</sup> Cor. 12:21; Rom. 1:24; 6:19).
  - c. Passion: πάθος pathos #3806<sub>3x</sub>; *passion* (1<sup>st</sup> Thess. 4:5; Col. 3:5; Rom. 1:26). Cf. πάθημα pathēma #3804 (Gal. 5:24).
  - d. Evil Lust: ἐπιθυμία epithumia #1939<sub>38x</sub>; *lust* (Gal. 5:16,24; 1<sup>st</sup> Thess. 4:5; Col. 3:5; Eph. 2:3; 4:22) + κακὴ kakē #2556<sub>50x</sub>; *evil* (only here w/ epithumia).
  - e. Greed: πλεονεξία pleonexia #4124<sub>10x</sub>; (Col. 3:5; Eph. 4:19; 5:3; 2<sup>nd</sup> Cor. 9:5; Rom. 1:29).
  - f. The fifth item is equated with a sixth, Idolatry: εἰδωλολατρία eidōlatría #1495<sub>4x</sub>; (Gal. 5:20; 1<sup>st</sup> Cor. 10:14; Col. 3:5).
3. God's wrath is presently targeted to what we used to be (Col. 3:6,7).
  - a. The wrath of God ὀργή orgē #3709<sub>36x</sub> (Mt. 3:7 || Lk. 3:7; Mk. 3:5; Lk. 21:23; 1<sup>st</sup> Thess. 1:10; 2:16; 5:9; Col. 3:6,8; Eph. 2:3; 4:31; 5:6; Rom. 2:5,8; 5:9; 12:19; Rev. 6:16,17; 11:18; 14:10; 16:19; 19:15).
  - b. Presently comes (Col. 3:6; Eph. 5:6) || presently abides (Jn. 3:36) & is presently revealed (Rom. 1:18).
  - c. Son of Disobedience (Col. 3:6; Eph. 2:2; 5:6) are also called children of wrath in Ephesians (Eph. 2:3). ἀπειθεία apeitheia #543<sub>7x</sub> (Rom. 11:30,32; Eph. 2:2; 5:6; Col. 3:6; Heb. 4:6,11).
  - d. Formerly walked back when you formerly lived (Col. 3:7; Eph. 2:2,3 cf. 1<sup>st</sup> Cor. 6:11). A sharp contrast is drawn between then and now (Col. 3:7,8), identical to the sharp contrast previously given in chapter one (Col. 1:21,22).
4. Careful attention must be paid to every expression of undressing & dressing—commands & statements, one-time events & repeated necessities: Put aside, laid aside, put on, put on, put on (Col. 3:8-14).
  - a. 3:8 Aor.mid.imper. ἀποτίθημι apotithēmi #659<sub>8x</sub> (Col. 3:8; Eph. 4:22,25; Acts 7:58; Heb. 12:1; Jas. 1:21; 1<sup>st</sup> Pet. 2:1).
  - b. 3:9 Aor.mid.ptc. ἀπεκδύομαι apekduomai #554<sub>2x</sub> (Col. 2:15; 3:9).
  - c. 3:10 Aor.mid.ptc. ἐνδύω enduō #1746<sub>28x</sub> (Gal. 3:27; 1<sup>st</sup> Thess. 5:8; 1<sup>st</sup> Cor. 15:53<sub>x2</sub>,54<sub>x2</sub>; Col. 3:10,12; Eph. 4:24; 6:11,14; 2<sup>nd</sup> Cor. 5:3; Rom. 13:12,14).
  - d. 3:12 Aor.mid.imper. ἐνδύω enduō #1746<sub>28x</sub>.
  - e. 3:14 (no verb, but understood).

- f. The basis for the imperatives is grounded in the reality of the participles. The commandments to take off sinful deeds (Col. 3:8) & put on Christ-like characteristics (Col. 3:12-14) are significantly based on the previous exchange of the old man (Col. 3:9) and new man (Col. 3:10).
- g. Volitionally putting on the new man = being filled with and bearing the fruit of the Spirit (Col. 3:12,13 cf. Gal. 5:22,23).
5. The old man versus new man have a single-event exchange the moment we are saved followed by the commanded multiple-event volitional battles for the rest of our physical lives. This huge Pauline emphasis also has references by Peter and John (1<sup>st</sup> Pet. 2:11; 1<sup>st</sup> Jn. 1:6,7).
6. The new man has a present renewal (Col. 3:10,11).
- a. Pres.pass.ptc. ἀνακαινῶ ανακαινοῶ #341<sub>2x</sub>: *renew* (Col. 3:10; 2<sup>nd</sup> Cor. 4:16). Cf. ἀνακαινώσις anakainōsis #342<sub>2x</sub>: *renewing* (Rom. 12:2; Tit. 3:5), καινότης kainotēs #2538<sub>2x</sub>: *newness* (Rom. 6:4; 7:6), and καινός kainos #2537<sub>44x</sub>: *new* (huge NT emph.).
- 1) Paul's καινός kainos usages center on the new creation/creature/man/self (2<sup>nd</sup> Cor. 5:17; Gal. 6:15; Eph. 2:15; 4:24).
  - 2) Jesus καινός kainos usages: new patch/wineskins (Mt. 9:17 || Mk. 2:21,22 || Lk. 5:36,38), new (& old) treasure (Mt. 13:52), new wine (Mt. 26:29 || Mk. 14:25), new tomb (Mt. 27:60 || Jn. 19:41), new teaching with authority (Mk. 1:27), new tongues (Mk. 16:17), the new covenant (Lk. 22:20; 1<sup>st</sup> Cor. 11:25; 2<sup>nd</sup> Cor. 3:6; Heb. 8:8,13; 9:15), a new (not really) commandment (Jn. 13:34; 1<sup>st</sup> Jn. 2:7,8; 2<sup>nd</sup> Jn. 5).
  - 3) Revelation καινός kainos usages: new name (Rev. 3:12), new song (Rev. 5:9; 14:3), new heavens & new earth (Rev. 21:1 cf. 2<sup>nd</sup> Pet. 3:13), New Jerusalem (Rev. 21:2), all things new (Rev. 21:5).
- b. Our new man is presently being renewed into an ἐπίγνωσις epignōsis #1922<sub>20x</sub>: full knowledge (Col. 1:9,10; 2:2; 3:10) according to the εἰκῶν eikōn #1504<sub>23x</sub>: image of our Creator (Col. 1:15; 3:10; 2<sup>nd</sup> Cor. 3:18; 4:4; Rom. 8:29).
- c. This presently being renewed reality is a reality that has no distinctions (Col. 3:11).
- 1) Racial & Covenantal distinctions are gone (Rom. 3:29,30; 4:10,11; 9:24-26; 10:12).
  - 2) Cultural distinctions are gone, even as far as the barbarian and Scythian proportions! Read Herodotus *Historiae* [4.1-82](#) and Yamauchi on the [Scythians](#).
  - 3) Socio-Economic distinctions are gone (1<sup>st</sup> Cor. 7:21,22; 12:13).
  - 4) Sexual distinctions are gone in our presently being renewed reality (Gal. 3:28).
- d. Earthly distinctions are meaningless because in the Church Christ is everything (Col. 3:11 cf. Gal. 3:26-29; Phil. 3:7-9).
7. Spirituality is a matter of our choice as a response to His choice of us and His making us holy and beloved (Col. 3:12-14).
- a. The NT's primary election vocabulary includes ἐκλέγομαι eklegomai #1586<sub>22x</sub>, ἐκλεκτός eklektos #1588<sub>22x</sub>, & ἐκλογή eklogē #1589<sub>7x</sub>. LXX for בָּחַר bāchar #977<sub>172x</sub> & בָּחִיךְ bāchiyr #972<sub>13x</sub>.
- b. OT usages spotlight God's choice of individuals (Abraham, David), a people/nation (Israel), a holy place (Jerusalem/Temple), and a Chosen One (the Messiah).
- c. NT usages accept everything from the OT plus present a new category of sovereign grace choice in the Church in Christ (1<sup>st</sup> Cor. 1:27,28; Eph. 1:4; Col. 3:12; 1<sup>st</sup> Thess. 1:4; Tit. 1:1; Jas. 2:5; 1<sup>st</sup> Pet. 1:1; 2:4,6,9; 2<sup>nd</sup> Pet. 1:10).
- d. God's gracious choice results in our status as holy and beloved (Col. 3:12a), with consequentially expected behavior (Col. 3:12b-17).
8. The new man garment is a personally transformed heart of love (Col. 3:12-14).
- a. The description of this heart is wonderfully parallel to the 1<sup>st</sup> Cor. 13 definition of love (1<sup>st</sup> Cor. 13:4-8a).
- b. Only believers wearing God's agape love participate in the uniting bond of perfection (Col. 3:14 (cf. 2:2); Jn. 13:34,35; 15:12-17; 17:20-26; 1<sup>st</sup> Jn. 4:7-12; 1<sup>st</sup> Pet. 4:8).
9. The conclusion to this section on spirituality versus carnality is summarized by three verses of imperatives: Let, let, whatever you do (Col. 3:15-17).
- a. Let the peace of Christ rule in your hearts (Col. 3:15).
- 1) The peace of Christ is our great bequest from Jesus on the night in which He was betrayed (Jn. 14:27).
    - a) This peace blesses and guards us (Jn. 16:33; 2<sup>nd</sup> Thess. 3:16; Phil. 4:7).
    - b) This peace is our calling (1<sup>st</sup> Cor. 7:15; Eph. 2:15,17; Rom. 12:18; 14:19).
  - 2) Jesus' peace bequest rules our hearts (serves as an umpire) if we let it do so. 3p.sing.pres.act.imper. βραβεύω brabeuō #1018<sub>1x</sub>. Remember the καταβραβεύω katabraueuō #2603<sub>1x</sub> principle (Col. 2:18), and the βραβεῖον brabeion #1017<sub>2x</sub> principles (1<sup>st</sup> Cor. 9:24; Phil. 3:14).
  - 3) A third person imperative requires the people addressed to "let it happen" or "not hinder it from happening" (Mt. 5:16; 6:9,10; 26:39,42; Jn. 14:1,27; Acts 21:14; Rom. 6:12; Eph. 4:26,29; Phil. 4:5,6).
  - 4) The second person imperative that follows is become thankful ones. The NT gives us many commands of becoming and prohibitions against becoming (Lk. 6:36; 22:26; Jn. 20:27; Gal. 4:12; 1<sup>st</sup> Cor. 3:18; 4:16; 7:23; 10:7; 15:58; Col. 3:15; Eph. 4:32; 5:1,7,17; 2<sup>nd</sup> Cor. 6:14; Rom. 12:16).

- b. Let the word of Christ richly dwell within you (Col. 3:16).
- 1) The word of Christ is more than just the gospel that saves us (Jn. 5:24). The word of Christ is also the truth that sets us free when we abide in it (Jn. 8:31), and the divine power that keeps us from operational death when we keep it (Jn. 8:51,52; 14:23 cf. Ps. 119:11).
  - 2) The word of Christ dwells richly if we let it do so. This was true for OT believers (Job 22:22; 23:12; Ps. 1:2; 119:11; Prov. 22:18; Jer. 15:16), but especially so for Church Members with the permanent indwelling of God the Holy Spirit (Jn. 15:7; Jas. 1:21; 1<sup>st</sup> Thess. 2:13; Heb. 4:12).
  - 3) The richly dwelling word drives our musical expressions.
    - a) Psalms ψαλμός psalmos #5568<sub>7x</sub> (Lk. 20:42; 24:44; Acts 1:20; 13:33; 1<sup>st</sup> Cor. 14:26; Col. 3:16; Eph. 5:19) + 80x LXX || מִזְמוֹרֵי mizmowr #4210<sub>54/57x</sub> (Psalms title verses).
    - b) Hymns ὕμνος humnos #5215<sub>2x</sub> (Col. 3:16; Eph. 5:19) + 16x LXX || נְגִינָה n<sup>e</sup>giynah #5058<sub>6/14x</sub> & הִלְלוּ ה' ehillah #8416<sub>5/57x</sub>.
    - c) Spiritual Songs πνευματικὴ ᾠδὴ pneumatikē ōdē #5603<sub>7x</sub> (Col. 3:16; Eph. 5:9; Rev. 5:9; 14:3; 15:3) + 71x LXX || שִׁירֵי shiyr #7892<sub>45/77x</sub>.
    - d) Congregational singing to God can be any tempo, rhythm, melody, instrumentation (or not) that human creativity can devise, but must be a mutual-reciprocal teaching & admonishing activity (Col. 3:16; Eph. 5:19).
- c. With the peace of Christ ruling your heart and with the word of Christ richly dwelling within you, then whatever you do in word or deed can be done in the name of the Lord Jesus Christ (Col. 3:17).
- 1) David approached Goliath in the name of the Lord (1<sup>st</sup> Sam. 17:45).
  - 2) Jonathan and David swore an oath to each other in the name of the Lord (1<sup>st</sup> Sam. 20:42).
  - 3) The Apostles' words and deeds were in the name of the Lord (Acts 3:6,16; 4:10,18,30; 5:40; 9:27; 10:48; 16:18; 19:17).
  - 4) Church judicial actions are taken in the name of the Lord (1<sup>st</sup> Cor. 5:4; 2<sup>nd</sup> Thess. 3:6; Jas. 5:14).
- d. This conclusion has a three-fold repetition of thankfulness (Col. 3:15,16,17).

## **Wives, Husbands, Children, Fathers, Slaves, Masters**

1. Once believers of all backgrounds have their minds set on the things above (Col. 3:2ff.), they can then make applications specific to their earthly circumstances regarding things below (Col. 3:18ff.).
2. Wives, husbands, children, fathers, slaves & masters are detailed in that order in both Colossians and Ephesians.
 

| Colossians                | Ephesians                        |
|---------------------------|----------------------------------|
| Wives 1 verse (3:18)      | Wives 3 & ½ verses (5:22-24,33b) |
| Husbands 1 verse (3:19)   | Husbands 8 & ½ verses (5:25-33a) |
| Children 1 verse (3:20)   | Children 3 verses (6:1-3)        |
| Fathers 1 verse (3:21)    | Fathers 1 verse (6:4)            |
| Slaves 4 verses (3:22-25) | Slaves 4 verses (6:5-8)          |
| Masters 1 verse (4:1)     | Masters 1 verse (6:9)            |
3. Wives are ordered to be in subjection to their husbands, and that subjection is described as fitting in the Lord (Col. 3:18).
  - a. Pres.mid.imper. ὑποτάσσω hypotassō #5293<sub>38x</sub>: *be subject, be in subjection*. See also ὑποταγή hypotagē #5292<sub>4x</sub>: *subjection, submissiveness, obedience, control*. [[Combined Logos search](#)]
  - b. Imperf.act.ind. ἀνήκω anēkō #433<sub>3x</sub>: *fitting, proper* (Eph. 5:4; Col. 3:18; Phm. 8). See also καθήκω kathēkō #2520<sub>2x</sub>: *proper, allowed* (Acts 22:22; Rom. 1:28). & πρέπω prepō #4241<sub>7x</sub>: *fitting, proper* (Mt. 3:15; 1<sup>st</sup> Cor. 11:13; Eph. 5:3; 1<sup>st</sup> Tim. 2:10; Tit. 2:1; Heb. 2:10; 7:26). [[Bible Sense Lexicon: to be proper](#)]
4. Husbands are ordered to ἀγαπάω agapaō love their wives, and given a tandem order to not be embittered against them (Col. 3:19).
  - a. Pres.act.imper. ἀγαπάω agapaō #25<sub>143x</sub>. See also ἀγάπη agapē #26<sub>116x</sub> & ἀγαπητός agapētos #27<sub>61x</sub>. 3 ἀγαπάω agapaō imperatives in the NT: enemies (Mt. 5:44; Lk. 6:27,35), wives (Eph. 5:25,28,33; Col. 3:19), one another (Jn. 13:34; 15:12,17; Rom. 13:8; 1<sup>st</sup> Thess. 4:9; 1<sup>st</sup> Pet. 1:22; 2:17; 1<sup>st</sup> Jn. 3:11,18,23; 4:7,11,12,19,21; 2<sup>nd</sup> Jn. 5) & 1 prohibition: the world (1<sup>st</sup> Jn. 2:15).
  - b. Pres.pass.imper. πικραίνω pikrainō #4087<sub>4x</sub>: *make bitter* (Col. 3:19; Rev. 8:11; 10:9,10). See also πικρία pikria #4088<sub>4x</sub>: *bitterness* (Heb. 12:15). Job offers testimony to personal bitterness six times (Job 3:20; 7:11; 9:18; 10:1; 21:25; 27:2).
5. Children are ordered to obey their parents in every respect, a well-pleasing thing in the Lord (Col. 3:20).

- a. Pres.act.imper. ὑπακούω *hupakouō* <sup>#5219</sup><sub>21x</sub>. The NT presents obedience in the context of the gospel (Acts 6:7; 2<sup>nd</sup> Thess. 1:8; Heb. 5:9), spirituality (Rom. 6:12,16,17), ministry operations (Phil. 2:12; 2<sup>nd</sup> Thess. 3:14; Heb. 11:8), children and slaves (Col. 3:20,22; Eph. 6:1,5). It is not a synonym for subjection, but those in subjection will often chose obedience as their expression of subjection (1<sup>st</sup> Pet. 5:5,6).
  - b. κατὰ πάντα *kata panta* “In all things” (Col. 3:20,22; Heb. 2:17; 4:15) or “in every respect” (Acts 3:22; 17:22; Rom. 3:2).
  - c. “This” (neuter) is well-pleasing. Nom.sing.neut. εὐάρεστος *euarestos* <sup>#2101</sup><sub>9x</sub> (Rom. 12:1,2; 14:18; 2<sup>nd</sup> Cor. 5:9; Phil. 4:18; Col. 3:20; Eph. 5:10; Tit. 2:9; Heb. 13:21). See also ἀρεστός *arestos* <sup>#701</sup><sub>4x</sub> (Jn. 8:29; Acts 6:2; 12:3; 1<sup>st</sup> Jn. 3:22) & εὐαρεστέω *euarestēō* <sup>#2100</sup><sub>3x</sub> (Heb. 11:5,6; 13:16).
6. Fathers (not parents) are commanded to not exasperate (NASB, CSB) or provoke (KJV, NKJV) their children (Col. 3:21).
    - a. Pres.act.imper. ἐρεθίζω *erethizō* <sup>#2042</sup><sub>2x</sub>: to cause someone to react in a way that suggests acceptance of a challenge, arouse, provoke, dare (Col. 3:21; 2<sup>nd</sup> Cor. 9:2).
    - b. The consequential result of Paternal Provocation is the child’s lost heart. ἀθυμέω *athumeō* <sup>#120</sup><sub>1x</sub>: (Col. 3:21 cf. LXX 1<sup>st</sup> Sam. 1:6,7).
  7. Slaves are commanded to obey their human lords by hearty work unto their Lord and Savior (Col. 3:22-25).
    - a. Flesh-recognition is not fitting for the heavenly Church (1<sup>st</sup> Cor. 1:26; 2<sup>nd</sup> Cor. 5:16; 10:2,3; 11:18).
    - b. Man-pleasing eye-service mocks the God who is not mocked (Gal. 1:10; 1<sup>st</sup> Thess. 2:4; 1<sup>st</sup> Sam. 16:7; Gal. 6:7; Heb. 4:13).
    - c. Slaves should expect eternal reward for spiritual faithfulness in addition to immediate temporal consequences for spiritual faithlessness (Col. 3:24,25).
      - 1) The reward of the inheritance is the variable/conditional (experiential) treasure received by the greatest among us, over and above the fixed/unconditional (positional) treasure every Member of the Body receives at the Bema.
      - 2) Reward vocabulary is presented in [Louw Nida 38.14-20](#). Logos Bible Sense Lexicon [recompense](#) ⇔ [wage](#).
      - 3) Inheritance vocabulary can be seen in the [Logos Root Panel κληρονομία](#). For the Church, inheritance is dramatically different than promised inheritances to Israel or any Gentile nation (Rom. 8:17; Eph. 3:6; Heb. 11:9).
    - d. Beyond the Colossian/Ephesian exhortations, Paul gives additional such addresses regarding Christian slaves/slavery (Philem. 16; 1<sup>st</sup> Tim. 6:1,2; Tit. 2:9,10), as does Peter (1<sup>st</sup> Pet. 2:18,19).
  8. Slave masters are commanded to extend justice and fairness to their slaves (Col. 4:1).
    - a. That which is righteous or just is a well-known feature of OT Law and civil interaction in the laws of nationalism. δίκαιος *dikaios* <sup>#1342</sup><sub>79x</sub> & צַדִּיק *tsaddiyq* <sup>#6662</sup><sub>206x</sub>.
    - b. Fairness is not a well-known Biblical feature, and quite striking for its use here. ἰσότης *isotēs* <sup>#2471</sup><sub>2x</sub> (Col. 4:1; 2<sup>nd</sup> Cor. 8:13,14). Excellent NIDNTT article on [Like, Equal](#).
    - c. Masters have a continuously knowing participle, just as the slaves did (Col. 3:24; 4:1). Perf.act.pcp. οἶδα *oida* <sup>#1492</sup>. See the Logos Passage List for [οἶδα Participles](#).

## Chapter Four

Colossians closes with chapter four containing a pair of exhortations (Col. 4:2-4,5-6) followed by a rather lengthy conclusion with various personal notes (Col. 4:7-18).

### **Devote Yourself & Conduct Yourself**

1. Prayer needs to be a corporate devotion (Col. 4:1-4).
  - a. 2p.pl.pres.act.imp. προσκαρτερέω *proskartereō* <sup>#4342</sup><sub>10x</sub>: *be devoted to, stand ready* (Mk. 3:9; Acts 1:14; 2:42,46; 6:4; 8:13; 10:7; Rom. 12:12; 13:6; Col. 4:2). See also προσκαρτέρησις *proskarterēsis* <sup>#4343</sup><sub>1x</sub>: *perseverance* (Eph. 6:18).
  - b. Devoted prayer is alert prayer. Pres.act.ptc. γρηγορέω *gregoreō* <sup>#1127</sup>: *be on the alert, be awake*. Alertness is critical not only for dangers & snares (Mt. 26:38,40,41; Acts 20:31; 1<sup>st</sup> Pet. 5:8), but also for open door opportunities (Col. 4:3,4), and dispensational perspectives for eschatological events (Mt. 24:42,43; 25:13; 1<sup>st</sup> Thess. 5:6,10; Rev. 3:2,3).
  - c. Ministries should pray for their own assignments and at the same time maintain devoted prayer for other connected ministries (Col. 4:3,4 || Eph. 6:18-20; cf. 1<sup>st</sup> Thess. 5:25; Phil. 1:19,20; 2<sup>nd</sup> Cor. 1:8-11; Rom. 15:30-32; Heb. 13:18,19).
    - 1) This principle is not a call for denominationalism, but a recognition of the variety of connections between ministers and ministries (cf. Col. 2:1).
    - 2) Open door prayers are always appropriate (Col. 4:3a; Acts 14:27; 1<sup>st</sup> Cor. 16:8,9; 2<sup>nd</sup> Cor. 2:12,13; Rev. 3:7,8).
    - 3) Fervent prayer is vital for all dispensationally oriented Bible ministries (Col. 4:3b cf. Mt. 16:1-4; 1<sup>st</sup> Thess. 5:1,2; 2<sup>nd</sup> Thess. 2:1-5).

- 4) Temporal afflictions are legitimate prayer items, especially those afflictions which resulted from spiritual faithfulness (Col. 4:3c,18; Phil. 1:13,14; 2<sup>nd</sup> Tim. 1:16; 2:9).
- d. The manifest mystery must be mentioned (Col. 4:3,4).
  - 1) The blessing of the Apostle Paul was to provide the written revelation of the mystery (Eph. 3:1-10 cf. Col. 1:25-27). Such is our blessing as well every time we proclaim the Lord's death "until he comes" (1<sup>st</sup> Cor. 10:16-18; 11:26).
  - 2) This message is mandatory. δεῖ dei <sup>#1163</sup><sub>101x</sub>. BDAG: Strict classification of usage is not possible because of the multifunctional adaptability of this verb, esp. in colloquial discourse.
2. Outreach to outsiders ought not be outrageous (Col. 4:5-6).
  - a. This category of Peripatology centers on the local church's application of heavenly wisdom (Col. 4:5 cf. Jas. 3:13-18).
  - b. Redeeming the opportune time. ἐξαγοράζω exagorazō <sup>#1805</sup><sub>4x</sub>: (Gal. 3:13; 4:5; Eph. 5:16; Col. 4:5).
  - c. Grace is the salt seasoning for our responsive conversations (Col. 4:6 cf. Eph. 4:29). Our words are either edifying or rotten.
  - d. Our obligations are the same all day every δεῖ (Col. 4:4,6). We must be trained and equipped to respond rather than react to the approaches we observe (Prov. 26:4,5; Mt. 10:11-14; 1<sup>st</sup> Pet. 3:15(13-17)).

## How's it Going? See You Soon

1. This section begins with a remarkable paragraph structure for vv.7-9. All the with respect to me things + the concerning us things + all the here things; he will inform you + they will inform you; so that you may know & so that your heart may be exhorted/comforted/encouraged (Col. 4:7-9).
  - a. Τὰ κατ' ἐμὲ πάντα ta kat' eme panta. All the according to me things (Col. 4:7) was an expression we observed in Philippians (Phil. 1:12) and will see again in Ephesians (Eph. 6:21). "My affairs" better rendered "my circumstances."
  - b. Make it known (γνωρίζω gnōrizō <sup>#1107</sup> Col. 4:7,9) was also studied in the First Corinthians series (1<sup>st</sup> Cor. 15:1), the Second Corinthians series (2<sup>nd</sup> Cor. 8:1), the Romans series (Rom. 9:22,23; 16:26), the Galatians series (Gal. 1:11), and Philippians series (Phil. 4:6,7). It was also seen previously in Colossians (Col. 1:27), and will have a half-dozen appearances in Ephesians (Eph. 1:9; 3:3,5,10; 6:19,21).
  - c. παρακαλέω parakaleō <sup>#3870</sup> is the verb for exhorting, encouraging, comforting. Very common for Paul but only twice in Colossians (Col. 2:2; 4:8).
2. Tychicus Τυχικός <sup>#5190</sup> "lucky."
  - a. Companion of Paul's on the 3<sup>rd</sup> missionary journey (Acts 20:3-21:18). Along with Trophimus declared a native of Asia (Acts 20:4).
  - b. Epistle courier for Colossians (Col. 4:7,8), Ephesians (Eph. 6:21,22). Possible relief for Titus in Crete (Tit. 3:12). Definite relief for Timothy in Ephesus (2<sup>nd</sup> Tim. 2:12).
  - c. Frequently mentioned as a possible candidate for "the brother" (2<sup>nd</sup> Cor. 8:18,22).
  - d. Church traditions/legends as the first bishop of Colophon, and suffering a martyr's death. Richard Losch, [All the People in the Bible](#).
3. Onesimus Ὀνήσιμος <sup>#3682</sup> "useful."
  - a. Epistle courier for Colossians (Col. 4:9), and Philemon.
  - b. Runaway slave and thief, featured subject for the Book of Philemon (Philem. 10-18).
  - c. Multiple conflicting church traditions/legends.
4. Aristarchus Ἀρίσταρχος <sup>#708</sup> "best ruler."
  - a. Was grabbed by authorities when they couldn't find Paul (Acts 19:29).
    - 1) Traveled with Paul, delivering funds to Jerusalem (Acts 20:4).
    - 2) Traveled with Julius, delivering Paul to Rome (Acts 27:1,2).
  - b. Another likely candidate for "the brother" (2<sup>nd</sup> Cor. 8:18) esp. with the expression of συνέκδημος sunekdēmos <sup>#4898</sup><sub>2x</sub>.
  - c. Described as Paul's fellow prisoner and fellow worker when he sends his own greetings to Colossae (Col. 4:10) and Philemon (Philem. 24).
  - d. By church tradition martyred under Nero.
5. Mark Μάρκος <sup>#3138</sup> "large hammer" (latin origin).
  - a. John Mark is first introduced in the Bible through his mother Mary (Acts 12:12,25).
  - b. John Mark's departure in the middle of the first missionary journey (Acts 13:5-13) caused a rift between Paul & Barnabas (Acts 15:37-39). Great summary by [John Stott](#).
  - c. Subsequent mentions by Paul (Col. 4:10,11; Philem. 24; 2<sup>nd</sup> Tim. 4:11) and Peter (1<sup>st</sup> Pet. 5:13) are all positive.
  - d. Traditionally the author of the second gospel based on Peter's accounts. Probably the naked young man in Gethsemane (Mk. 14:51,52). Possibly the first Bishop of Alexandria, Egypt, and martyred there.



6. Jesus Ἰησοῦς <sup>#2424</sup> Gr. form of Joshua יְהוֹשֻׁעַ <sup>#3091</sup> (cf. Acts 7:45; Heb. 4:8) a.k.a. Justus Ἰουστὸς <sup>#2459</sup>. Great article in EDNT on the name of [Jesus](#).
  - a. The only reference in the Bible is right here, unless a text variant in Philem. 23 refers to him as well.
  - b. “From the circumcision” applies to Mark & Justus (Col. 4:11b). See the Galatians Series Notebook, chapter two, main point three for the Party of the Circumcision.
7. Eraphras Ἐραφρᾶς <sup>#1889</sup> “lovely” contracted form of Eraphroditus Ἐραφρόδιτος <sup>#1891</sup> “charming, handsome” (Phil. 2:25; 4:18).
  - a. Eraphras is only featured in Colossians (Col. 1:7,8; 4:12,13) and Philemon (Philem. 23).
  - b. Seems to be the founder and first pastor for the Colossian church (Col. 1:7,8). Brought news to Paul and remained there serving Christ on Paul and Timothy’s behalf.
  - c. Continued as a painfully productive prayer warrior on behalf of Colossae, Laodicea and Hierapolis (Col. 4:12,13).
    - 1) Agonizing (ἀγωνίζομαι agōnizomai <sup>#75</sup><sub>7x</sub>) pain (πόνος ponos <sup>#4192</sup><sub>4x</sub>) in his prayer practice.
    - 2) What a prayer request! That you may stand perfect and fully assured in all the will of God (cf. Col. 1:28; 2:2).
8. Luke Λουκᾶς <sup>#3065</sup> “light giving” contracted from the Latin Lucanus.
  - a. Mentioned by name only 3x (Col. 4:14; Philem. 24; 2<sup>nd</sup> Tim. 4:11).
    - 1) Because of Col. 4:11 thought to be a Gentile, but Gal. 2:12 brings that into question.
    - 2) The beloved physician ὁ ἰατρός ὁ ἀγαπητός. ἰατρός iatros <sup>#2395</sup><sub>7x</sub> (Mt. 9:12 || Mk. 2:17 || Lk. 5:31; also Mk. 5:26; Lk. 4:23; Col. 4:14). LXX usages (2<sup>nd</sup> Chr. 16:12; Job 13:4; Jer. 8:22; Sirach 38:1,3,12,15). AF usages (IEph 7.2).
  - b. Luke is most certainly present for the “we” portions of Acts (Acts 16:10-17; 20:5-15; 21:1-18; 27:1-28:16).
  - c. Traditionally the author of the third gospel and Acts (1<sup>st</sup> & 2<sup>nd</sup> Theophilus). Frequently cited as the scribe, translator, or author of Hebrews (Clement of Alexandria, Origen, Calvin, Grotius, Delitzsch).
9. Demas Δημᾶς <sup>#1214</sup> shortened form of Demetrius “belonging to Demeter” (Acts 19:24ff.; 3<sup>rd</sup> Jn. 12).
  - a. Mentioned by name only 3x (Col. 4:14; Philem. 24; 2<sup>nd</sup> Tim. 4:10).
  - b. In The Pilgrim's Progress, John Bunyan writes of Demas, a deceiver, who beckons to pilgrims at the Hill Lucre, urging them to join in the supposed silver mining being carried out there.
10. Upon receiving these six greetings, the Colossian congregation is ordered to extend additional greetings (Col. 4:15-17).
  - a. The Laodicean brethren are 40 years younger than their lukewarm legacy (Col. 2:1; 4:13,15,16; Rev. 1:11; 3:14-22).
  - b. Nympha(s) Νύμφα/Νυμφᾶς <sup>#3564</sup> and the church in her (his) (or their) house. The accusative form Νύμφαν can be constructed from a masc. name ending in -ας or a fem. name ending in -α.
  - c. In addition to these greetings, Colossae Bible Church is expected to expedite an exchange of encyclical epistles (Col. 4:16). The Epistle of Paul to the Laodiceans is not known to us today, but many legends and theories still persist (Ephesians, 1<sup>st</sup> Timothy, Hebrews).
  - d. Archippus Ἀρχιππος <sup>#751</sup> is to receive more than a greeting. He is to receive a congregational exhortation (Col. 4:17 cf. Philem. 2).
    - 1) Take heed. Pres.act.imper. βλέπω blepō <sup>#991</sup><sub>133x</sub> (1<sup>st</sup> Cor. 3:10; 8:9; 10:12; Gal. 5:15; Phil. 3:2<sub>x3</sub>; Col. 2:8; 4:17; Eph. 5:15).
    - 2) Fulfill. Pres.act.subj. πληρόω plērōō <sup>#4137</sup><sub>87x</sub> (Col. 1:25; 4:17; Eph. 1:23; 3:19; 4:10; 5:18).
    - 3) Paul & Timothy aren’t ordering Archippus to take heed & fulfill. Paul & Timothy are telling the Colossians to order Archippus to take heed & fulfill.
11. Colossians concludes with a signature, a plea for remembrance, and a benediction of grace (Col. 4:18).
  - a. Paul hand-wrote every signature (Col. 4:18 cf. 2<sup>nd</sup> Thess. 3:17; Gal. 6:11; 1<sup>st</sup> Cor. 16:21; Philem. 19; but not Rom. 16:22).
  - b. The plea for remembrance is echoed by the author of Hebrews (Heb. 13:3). Unjust imprisonment for Christians is not a shameful experience (2<sup>nd</sup> Tim. 1:8; 2:9), but an emboldening ministry (Phil. 1:12-14).
  - c. It wouldn’t be a Pauline epistle without a grace benediction! (Rom. 16:20; 1<sup>st</sup> Cor. 16:23; 2<sup>nd</sup> Cor. 13:14; Gal. 6:18; Eph. 6:24; Phil. 4:23; Col. 4:18; 1<sup>st</sup> Thess. 5:28; 2<sup>nd</sup> Thess. 3:18; 1<sup>st</sup> Tim. 6:21; 2<sup>nd</sup> Tim. 4:22; Tit. 3:15; Philem. 25). Compare & contrast with the Aaronic benediction to Israel (Num. 6:22-27).

# Exegetical and Theological Considerations from Proverbs 8

## Exegetical Considerations from Proverbs 8:22-31

1. Begetting terminology
  - a. 8:22 קָנָה qanah #7069 (Gen. 4:1; Ps. 139:13).
  - b. 8:23 נָסַךְ nacak #5258 *to pour, anoint, install* (cf. Ps. 2:7) or נָסַךְ nacak #5259 *to weave* or סָבַךְ cakak #5526 *to weave* (Ps. 139:13; Job 10:11).
  - c. 8:24,25 חִיַּל chiyl #2342 *bring forth, birth, travail* (cf. Ps. 51:7; Job 15:7; Isa. 66:7,8).
2. Pre-time and Time Markers indicating this birth event forms the very boundary between eternity-past and the temporal-present. This is the Alpha Moment, the only temporal moment to have no other moment temporally before.
  - a. At the beginning (רֵאשִׁיֶּת re'shiyth #7225) of His way (Prov. 8:22a cf. Gen. 1:1).
  - b. Before His works of old (Prov. 8:22b).
  - c. From everlasting (עוֹלָם 'olām #5769) (Prov. 8:23a cf. Ps. 24:7,9; 33:11; 90:2; Mic. 5:2).
  - d. From the beginning, the earliest times of the earth (Prov. 8:23b).
  - e. There were no depths (תְּהוֹמִים t'howm #8415) and springs (Prov. 8:24; Gen. 1:2; Ps. 148:7; Job 38:16,17).
  - f. Before the mountains and hills (Prov. 8:25; Ps. 90:2; Job 15:7,8; Isa. 14:13; Jer. 4:24; Ezek. 28:14,16).
  - g. Not even the first dust (Prov. 8:26b; Gen. 2:7; Ps. 103:14).
  - h. A total of eighteen descriptors drive the point home: He is before all things (Col. 1:17).
3. Personal and Working Relationship between the Begetter and the Begotten.
  - a. Acquired, woven, and birthed (Prov. 8:22-25).
  - b. Beside Him (Prov. 8:30a cf. Jn. 1:1). This is an אֶהְיֶה 'ehyeh #1961 I AM statement (cf. Ex. 3:14).
  - c. A master workman (אֲמֹן 'āmown #525) (Prov. 8:30b; Jn. 1:3; Heb. 11:10). This is a second אֶהְיֶה 'ehyeh I AM statement.
  - d. Daily His delight (שְׂשׂוּעִים sha'shu'iyim #8191) (Prov. 8:30c; Jn. 1:2 cf. Isa. 11:8; 66:12; Jer. 31:20).
  - e. Playing (שָׂחַק sāchaq #7832) always before Him (Prov. 8:30d cf. Ps. 2:4; Job 29:24; Prov. 31:25; Zech. 8:5).
  - f. Playing in the world, His earth (Prov. 8:31a).
  - g. Having My delight in the sons of men (Prov. 8:31b; Jn. 1:4).

## Theological Considerations from this Alpha Moment Birth

1. Deity is eternal, therefore not begotten. This passage cannot be the origin of God the Son.
2. Humanity is begotten.
  - a. Adam was created in the image of God (Gen. 1:26,27), fashioned to be a living soul (Gen. 2:7; 1<sup>st</sup> Cor. 15:45).
  - b. Living souls beget living souls (normal procreation begetting body and soul) (Gen. 5:3).
  - c. The virgin birth of Jesus was not normal human procreation.
    - 1) Joseph did not procreate Jesus (Isa. 7:14; Mt. 1:16,18-25; Lk. 3:23).
    - 2) Jesus preceded David (Mt. 22:42-45), Abraham (Jn. 8:58), and Adam (Prov. 8:26).
    - 3) Repeated expressions in the NT emphasize Jesus bodily incarnation (Jn. 1:14; Heb. 5:7; 10:5), but without normal human procreation the question remains: where and how did Jesus acquire a human soul?
  - d. God the Father transmitted a life from Himself to God the Son (Jn. 5:26). This life is the light of men (Jn. 1:4). When Adam was made alive, he received this life-light, being made in the image of God because Jesus Christ is the image of God (Col. 1:15a).
3. When God the Father begat (Prov. 8:22-25; Ps. 2:7), before any other effects outside of Himself, what He begat was the humanity (soul) of Jesus Christ. This profound truth enables Jesus Christ to rightfully be called the Firstborn of All Creation (Col. 1:15b), and the Beginning of the Creation of God (Rev. 3:14). See also Job 15:7-8 for a remarkable testimony.