

Colossians 1:1-2 - Introduction to the Letter

1 Paul, an apostle of Jesus Christ by the will of God, and Timothy our brother,

- Colossians is one of Paul's four "prison epistles" (Col 4:18; cf. Ephesians, Philippians, and Philemon). The general consensus is that these epistles were written during Paul's imprisonment at Rome (cf. Ac 28:16,30-31). If such is truly the case, then Paul wrote Colossians around 61-63 A.D. from Rome. The indication is that the epistles to the Colossians, Philemon, and the Ephesians were carried to their destination by Tychicus and Onesimus (cf. Col 4:7-9; Phile 10-12; Ep 6:21-22).
- The theme of the Epistle is focused on Jesus Christ as the answer to the "Colossian heresy."
- The apostle Paul was joined in his salutation by Timothy (Col 1:1), and signed by Paul himself at the end of the letter (Col 4:18).
- *IN SUMMARY: Paul is the author of this Scripture, sent by the will of God.*

2 To the saints and faithful brethren in Christ which are at Colosse: Grace be unto you, and peace, from God our Father and the Lord Jesus Christ.

- The city was located about 100 miles east of Ephesus in Asia Minor (modern-day Turkey). Together with Hierapolis (Col 4:13) and Laodicea (Col 2:1; 4:13-16; Re 3:14-22), Colosse made up a tri-city area. Each city had its own distinction:
 - Hierapolis, a place for health, pleasure, and relaxation
 - Laodicea, known for its commercial trade and politics
 - Colosse, known simply as a small town
- Colosse was mostly a pagan city, with a strong intermingling of Jews (in 62 B.C., there were 11,000 Jewish freemen in the tri-city area). This may explain the nature of some of the problems that arose among the churches in Colosse (problems with both pagan and Jewish origin).
- The establishment of the church is uncertain. At issue is whether Paul himself had ever been there. Some suggest that Paul may have done some work there during his third journey, on the way to Ephesus (cf. Ac 18:23; 19:1). Others point out that Paul's comments imply that he had not personally been in Colosse (cf. Col 2:1). One possibility is that the church was established during Paul's extended stay at Ephesus, where the effect of his work spread throughout Asia Minor (cf. Ac 19:8-10). It may not have been Paul himself, but one of his co-workers who went out to Colosse. Paul's remarks in the epistle indicate that Epaphras was the one who preached the gospel there (Col 1:5-8) and in Hierapolis and Laodicea (Col 4:12-13). Though he was with Paul at the time the epistle was written, Epaphras is identified as "one of you" (Col 4:12), suggesting that he may have originally been from Colosse.¹
- *IN SUMMARY: Colossae was a pagan city and previous and newer teachings that gripped the city were influencing the community of believers.*

Who wrote the letter? Col. 1:1 _____

Who made Paul an apostle? Col. 1:1 _____

Who was with Paul? Col. 1:1 _____

To whom did Paul write? Col. 1:2 _____

What do the saints receive from God? Col. 1:2 _____

¹ https://www.blueletterbible.org/kjv/col/1/1/t_comms_1108001

Colossians 1:3-14, Thanksgiving and Prayer

3 We give thanks to God and the Father of our Lord Jesus Christ, praying always for you,

- Giving thanks was common practice for Paul (Rom. 1:8-9; 1 Cor. 1:4; Eph. 1:15; Phil. 1:3-5, 4:6; 1 Thess. 1:2).
- He also had a habit of praying for them (Col. 1:9, 13; Eph. 3:14-19; Phil. 1:9-11; 1 Thess. 3:10-13; 2 Thess. 2:16-17; 2 Tim. 1:3).
- *IN SUMMARY: We ought to give greater importance to prayer with thanksgiving and supplication.*

4 Since we heard of your faith in Christ Jesus, and of the love which ye have to all the saints,

- “We” - Paul and Timothy (Vs. 1).
- The Ephesians were known for their faith.
 - Toward-On-In Christ
- They were also known for their love.
 - All expectations of human conduct are packed in the one word, love.
- *IN SUMMARY: We should be known by our love to others in the faith and outside the faith.*

5 For the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the gospel;

- We now have “Hope.” Faith, hope, and love are a favorite triad of Paul’s (1 Cor. 13:13; Gal. 5:6; 1 Thess. 1:3).
 - Hope talks about one of our motives, “heaven.”
- Paul introduces the important concept of truth.
 - He reminds them that their hope of heaven is based on the word of truth of the gospel.
- *IN SUMMARY: Several important concepts have been introduced such as love, hope, and truth. These are important aspects to consider in the Christian faith and how they are to be displayed.*

6 Which is come unto you, as it is in all the world; and bringeth forth fruit, as it doth also in you, since the day ye heard of it, and knew the grace of God in truth:

- The Gospel was spreading quickly. Often, cults, schisms, and heresies are local because they are based on circumstances.
- Where the Gospel comes, there is fruit. There are a lot of individual things that can be traced to what this “fruit” of the Gospel is today. However, we can be content in this moment that it is a transformation of the individual and community.
- *IN SUMMARY: Receiving the Gospel in faith brings about real change in a person, a family, and a community.*

7 As ye also learned of Epaphras our dear fellowservant, who is for you a faithful minister of Christ; 8 Who also declared unto us your love in the Spirit.

- Other members of the church at Colosse included Philemon, Apphia, and Archippus, who may have been father, mother, and son. By comparing the epistle to the Colossians with that written to Philemon, it is reasonable to suppose that the church at Colosse met in their home (cf. Col 4:17 with Philemon 1-2, and the references to Archippus). If Philemon and his family were hosts of the church at Colosse, then Onesimus (Philemon’s slave) would have also been a member there upon his return (cf. Col 4:7-9 with Phe 8-16).
- Being a faithful minister is to preach the Gospel and care for the church (I Corinthians 4:1-2).
- Epaphras told Paul all about the Church that was planted in Colosse.

- *IN SUMMARY: We are to be a faithful steward in God's house. As we live, Christ should be seen through us and we seek to live in unbroken fellowship with Him through the Spirit.*

9 For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding;

- Paul not only gave thanks for the Colossians but he also prayed for them. Without ceasing.
 - Without ceasing does not mean they only pray and do not eat, drink, preach, travel, and other obvious things. Instead, it means they do not give up on the Colossians. They are not forgotten because of their size, inabilities, or failures. Paul does not forget about those He is praying for and has not marked them off his list.
- He prays for them to be filled with knowledge of God's will in all wisdom and spiritual understanding.
 - *To know God and what God requires of us.*
 - "If you read this epistle through, you will observe that Paul frequently alludes to knowledge and wisdom. To the point in which he judged the church to be deficient he turned his prayerful attention. He would not have them ignorant. He knew that spiritual ignorance is the constant source of error, instability, and sorrow; and therefore he desired that they might be soundly taught in the things of God." (Charles Spurgeon)
- *IN SUMMARY: We must pray for the spiritual growth of believers. Oftentimes we become focused solely on the temporal and physical.*

10 That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God;

- This is a familiar pattern, repeated over and over again in the New Testament. Our walk is based on our knowledge of God and our understanding of His will.
 - Paul and others will refer to this walk again several times (Rom. 8:4; 2 Cor. 5:7; Eph. 4:1-3, 17; 1 John 2:6; 2 John 1:6; 1 Pet. 2:21;
- The Gospel bears fruit of itself, and through our obedience, we bear more fruit.
 - Remember the words of Christ in John 15:7-8.
 - "Here is room and range enough – in 'every good work.' Have you the ability to preach the gospel? Preach it! Does a little child need comforting? Comfort it! Can you stand up and vindicate a glorious truth before thousands? Do it! Does a poor saint need a bit of dinner from your table? Send it to her. Let works of obedience, testimony, zeal, charity, piety, and philanthropy all be found in your life. Do not select big things as your special, but glorify the Lord also in the littles – 'fruitful in every good work.'" (Spurgeon)
- *IN SUMMARY: Our work for Christ does not reside in whether we are called to a particular evangelism or discipleship ministry. Rather, we are called to let God's Spirit guide us and work in us in every thought, word, and deed performed throughout the day.*

11 Strengthened with all might, according to his glorious power, unto all patience and longsuffering with joyfulness;

- As we walk in the will of the Lord, He strengthens us. He is there to meet us in all of life's challenges, and gives us power to endure and overcome problems with patience during circumstances and difficult people, while having joy (Romans 5:3-5, 12:12; 1 Peter 4:13; James 1:2-4).
- *IN SUMMARY: We serve the Lord daily and we must be renewed. As we rely on Him, the Lord will supply strength through normal means and supernatural means.*

12 Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light:

- When Paul refers to the Father as the first person of the Trinity, the Father is mentioned in connection with the broad sweep of His plan of redemption. The Father initiates the plan.
- It is this plan of salvation that makes us qualified as saints in light to inherit heaven. It is a gift and not a wage.
- *IN SUMMARY: We look forward to our inheritance of Heaven and the work God is doing in bring us to Him.*

13 Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son: 14 In whom we have redemption through his blood, even the forgiveness of sins:

- Christ, the Son, the Second Person the Trinity, delivers us from Satan’s domain. Jesus refers to the power of darkness in Luke 22:53, surrounding His arrest and passion.
 - “These words refer to the sinister forces marshaled against him for decisive combat in the spiritual realm.” (Bruce)
 - “Beloved, we still are tempted by Satan, but we are not under his power; we have to fight with him, but we are not his slaves. He is not our king; he has no rights over us; we do not obey him; we will not listen to his temptations.” (Spurgeon)
- “According to Barclay, the word we translate as translated or convey had a special significance in the ancient world. When one empire conquered another, the custom was to take the population of the defeated empire and transfer it completely to the conqueror’s land. It is in this sense that Paul says we have been conveyed into God’s kingdom. Everything we have and everything we are now belongs to Him.”
- The price of our release by legal ransom.
 - Pleading the blood is like showing the receipt of Christ purchasing our freedom.
- The word translated forgiveness is the ancient Greek word *aphesis*, most literally rendered “a sending away.” Our sin and guilt is *sent away* because of what Jesus did on the cross for us.
- *IN SUMMARY: God’s plan was brought to fruition in the death, burial, and resurrection of His Son, Jesus Christ. We give God thanks for the salvation He has brought to us.*

What are we to give God? Col. 1:3 _____

What did Paul and Timothy hear about the Colossians? Col. 1:4 _____

Where does the faith and love stem from? Col. 1:5 _____

Where did they hear about the hope of heaven? Col. 1:5 _____

Where has the gospel come? Col. 1:6 _____

What is the truth of the gospel Col. 1:6? _____

What did the Colossians hear and know? Col. 1: 6 _____

How is Epaphras described? Col. 1:7 _____

What is the source of the Colossians love? Col. 1:8 _____

What is the reason for Paul's prayer in Col. 1: 9? Col. 1:4 _____

What does Paul request for the Colossian believers? Col. 1:9-11 _____

How do we walk worthy of the Lord? Col. 1:10 _____

Why did the believers need strength? Col. 1:11 _____

What does Paul also add to his requests? Col. 1:12 _____

What has God qualified us for? Col. 1:12 _____

How has God qualified us to be partakers of the inheritance? Col. 1:13-14

What were we delivered from Col. 1:13 _____

What were we translated or brought into? Col. 1:13 _____

Note: The words "delivered" and "translated" are in the past tense indicating we have the assurance of something we will more fully experience in the future.

In whom do we have redemption? Col. 1:13, 14 _____

What does redemption bring to our lives? Col. 1:14 _____

Who is the image of the invisible God? Col. 1:13-15 _____

Colossians 1:15-23, The Preeminence of Christ

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

- This section is considered to be a hymn that Paul wrote as it shares many poetic devices found in the Psalms.
- The truth of the Gospel, Jesus, was introduced into the previous section, especially verse 13-14. We do not know exactly what the Colossians were doing (an early form of gnosticism, 2:8; or worshipping angels, 2:18 are possibilities). Whatever it was, it seems to have attacked the nature of Jesus.
- The truth Paul is going to focus on is twofold:
 - Jesus is the “image of the invisible God.”
 - What is the image? How does the image reveal God?
 - Image (eikōn) has two meanings in scripture
 - Representation - Humanity bears the image of God symbolically (like a coin).
 - Manifestation - The actual presence of the one symbolized is present. See Hebrews 1:3 and John 1:18
 - Paul also calls Christ the image (Gk. eikōn) of the invisible God. No one has ever seen God (John 1:18; 1 Tim. 1:17) although some have requested the privilege (John 14:8). Christ is the image of God (2 Cor. 4:4) as is man (1 Cor. 11:7). In our transformed state as Christians, as new creatures, we take on the image of God (Col. 3:10).²
 - Compare to Philippians 2:6 (form of God)
 - “The point is that in Christ the invisible God became visible. He shared the same substance as God and made God’s character known in this earthly sphere of existence. The revelation of God in Christ is such that we can actually see him, even with all of our limitations.”³
 - It is interesting because no one was to make an image of God (Ex. 20:4-6).
 - This is because people would worship the image instead of who it pointed to.
 - Also, Humanity is made in the image of God (Gen. 1:27). Paul also refers to this in 1 Corinthians 11:7 and implies it in 1 Corinthians 15:45.
 - “Thus, for Paul, Jesus bore the image of the earthly, Adam, and the image of the heavenly, God. He was the unique manifestation of both God and man, always embodying the best of both wherever he was.”⁴
 - Jesus is the “firstborn of every creature.”
 - People have taken this to mean different things. Condemned heretic, Arius, taught that Jesus was the first created being. He taught Christ was greater than the rest of creation but lesser than God.
 - “The Greek word for “Firstborn” is prōtotokos. If Christ were the “first-created,” the Greek word would have been prōtoktisis”.⁵
 - “Firstborn” is used primarily in Scripture and rarely in any outside source.
 - It is sometimes used to denote the first born among animals or men.

² McRay, J. (1995). Colossians. In *Evangelical Commentary on the Bible* (Vol. 3, p. 1054). Grand Rapids, MI: Baker Book House.

³ Melick, R. R. (1991). *Philippians, Colossians, Philemon* (Vol. 32, p. 215). Nashville: Broadman & Holman Publishers.

⁴ Ibid.

⁵ Geisler, N. L. (1985). Colossians. In J. F. Walvoord & R. B. Zuck (Eds.), *The Bible Knowledge Commentary: An Exposition of the Scriptures* (Vol. 2, p. 673). Wheaton, IL: Victor Books.

- However, Scripture gives it special significance for relationships.
 - Such as God viewing David in Psalm 89:27.
- “Firstborn” does not denote an order of natural birth then but of “birthright.”
- *IN SUMMARY: Jesus is placed in charge over creation. The steward of creating. The vehicle in which the world was created. Created by the “Word.” This is the preeminence (sovereignty of rank) of Christ before creation, humanity, and the Church.*

16 For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: 17 And he is before all things, and by him all things consist.

- The statement really sums up all of verse 16 - all things were created by him (uncaused causer); and for him (final cause).
 - John 1:3 and Hebrews 1:2
 - “The Father, then, is the ultimate Source (efficient Cause), and the Son is the mediating Cause of the world. The Son was the “master Workman” of Creation, “the beginning (archē) of the Creation of God”⁶
- Compare Eph. 1:21; 3:10; 6:12; 1 Cor. 15:24; Rom. 8:38; Col. 2:10, 15; Tit. 3:1 with the lists of things created and ruled over.
 - The primary reference is, no doubt, to the celestial orders; but the expressions on earth, and not only in this world in the parallel passage, Eph. 1:21, indicate that it may possibly include earthly dignities.⁷
- Christ is not only the One through whom all things came to be, but also the One by whom they continue to exist.⁸
 - “Many Greco-Roman thinkers said that all things derived from, were held together in and would return to the Logos or nature or the primeval fire. In Jewish tradition, all things were created through and for God’s Word or Wisdom.”⁹
- *IN SUMMARY: Jesus is sovereign over creation because He created it and sustains it.*

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

- Jesus is also preeminent (sovereign in rank) over the church.
 - Head taking to meanings in the Scripture
 - Origin & authority
 - “Jesus began his church, and HE is its source of life and vitality. Jesus is also sovereign over his church. The church takes its direction from Jesus and is under his authority.”¹⁰
 - Now, having stressed the role of Jesus Christ in relation to the whole created order, Paul comes to the present application of Christ’s supremacy among the newly called community of believers.¹¹

⁶ Geisler, N. L. (1985). Colossians. In J. F. Walvoord & R. B. Zuck (Eds.), The Bible Knowledge Commentary: An Exposition of the Scriptures (Vol. 2, p. 673). Wheaton, IL: Victor Books.

⁷ Vincent, M. R. (1887). Word studies in the New Testament (Vol. 3, p. 469). New York: Charles Scribner’s Sons.

⁸ *ibid.*

⁹ Keener, C. S. (1993). The IVP Bible background commentary: New Testament (Col 1:16). Downers Grove, IL: InterVarsity Press.

¹⁰ Anders, M. (1999). Galatians-Colossians (Vol. 8, p. 283). Nashville, TN: Broadman & Holman Publishers.

¹¹ Wilson, E. L., Deasley, A. R. G., & Callen, B. L. (2007). Galatians, Philipians, Colossians: a commentary for Bible students (p. 293). Indianapolis, IN: Wesleyan Publishing House.

- Jesus is the Head, the Church is the Body
- IN SUMMARY: Christ has supremacy over all creation and the Church.
 - It is interesting that while Paul speaks about the authority of Christ in relation to the church, he uses the warm organic term of head and body instead of cold organizational terms.
 - Body metaphors of the Church denote unity and diversity; life and purpose.
 - The Church is called “one body in Christ” in Romans 12:5, “one body” in 1 Corinthians 10:17, “the body of Christ” in 1 Corinthians 12:27 and Ephesians 4:12, and “the body” in Hebrews 13:3. The Church is clearly equated with “the body” of Christ in Ephesians 5:23 and Colossians 1:24.

19 For it pleased the Father that in him should all fulness dwell;

- Paul had already stated in verse 15 that Christ is the “image of the invisible God.”
- Why is this important?
 - “The apostle Paul completes his vigorous affirmation of the supremacy of Jesus Christ by explaining that in Christ believers can find all they need. There is no need of relating to other mediators between ourselves and God. There is no need of experiencing something deep and mysterious to gain full salvation.”¹²
- IN SUMMARY: Christ has supremacy over all creation and the Church and is sufficient.

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

- Since Christ is SUPREME and SUFFICIENT, Paul now looks that the redemptive work of Jesus to show its completeness.
- Christ shed his blood for us. (For the importance of Jesus’ blood, see Lev. 17:11; Rom. 5:9; Eph. 1:7; 2:13; Heb. 9:13-14, 22; 1 Peter 1:18-19; 1 John 1:7; Rev. 1:5-6).
- Redemption of all things (See further Rom. 8:18-25; Rev. 21:1-5)
 - “As a helpful digression, some discussion of the biblical view of this disorder will clarify Paul’s thought. There are three specific concerns: the spirit world, the human world, and the material world. Each has been alienated and stands in need of correction. The spirit world suffered a fall when many of the angels rebelled. The human fall is recorded in Gen 3 and its theological implications explored in Rom 5:12–21. The material world was affected as a result of the fall of Adam and Eve, as recorded in Gen 3:17ff. The various situations explain the spiritual battles between demons and God/angels, the moral dilemma faced in the human condition, and the natural disasters and difficulties in the material world. Thus, sin affected every area of creation, and the work of God in redemption extends likewise to every area of creation. That is the subject of this portion of the hymn. Nothing lies outside the realm of Christ’s reconciling work.”¹³
 - It is important to note that all things are reconciled. Salvation is open to all, not just an elect few. The ability to reject or receive salvation is a responsibility laid before us.
- Jesus is God - able to forgive sins (see further Mark 2:7).
 - “The goal of reconciliation is important to consider. Paul spoke of being reconciled to God (2 Cor 5:20), but here he spoke of reconciliation to Christ. This emphasizes some significant points of Pauline theology. Since Christ reconciled things to himself, this statement clearly assumes the deity of Jesus. The sin that affected all creation was primarily against God. The reconciliation must also be toward God. Paul spoke in broader terms here, however, by saying that the

¹² Wilson, E. L., Deasley, A. R. G., & Callen, B. L. (2007). Galatians, Philippians, Colossians: a commentary for Bible students (p. 297). Indianapolis, IN: Wesleyan Publishing House.

¹³ Melick, R. R. (1991). Philippians, Colossians, Philemon (Vol. 32, pp. 225–226). Nashville: Broadman & Holman Publishers.

reconciliation is to Christ. Thus the way to reconciliation with God is to be reconciled to Christ. He is the intermediary between God and all things.”¹⁴

- *IN SUMMARY: Since Christ is supreme and sufficient, your redemption is complete in Him.*

21 And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled 22 In the body of his flesh through death, to present you holy and unblameable and unproveable in his sight:

- We were alienated and enemies of God (See Rom. 5:10; Eph. 2:12-16, 4:18).
 - “Made for obedient fellowship with God, humanity since the fall is somehow out of order, God’s design having been spoiled by sin. The result is that (you) were enemies in your minds because of your evil behaviour.”¹⁵
- What a blessing that Jesus has saved us and set us free. Sanctifying us Holy, unblameable, and unproveable in His sight.
 - “For truly, He hath not only delivered from sins, but hath also placed amongst the approved. For, not that He might deliver us from evils only, did He suffer so great things, but that also we might obtain the first rewards; as if one should not only free a condemned criminal from his punishment, but also advance him to honor. And he hath ranked you with those who have not sinned, yea rather not with those who have done no sin only, but even with those who have wrought the greatest righteousness; and, what is truly a great thing, hath given the holiness which is before Him, and the being unproveable. Now an advance upon the unblamable is unproveable, when we have done nothing either to be condemned for, or charged with. But, since he ascribed the whole to Him, because through His death He achieved these things; “what then, says one, is it to us? we need nothing.”¹⁶
- *IN SUMMARY: The redemption Christ brought, justifies us and sanctifies us in the sight of God.*

23 If ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard, and which was preached to every creature which is under heaven; whereof I Paul am made a minister;

- You must believe this truth, remain in this commitment, not leave the assurance in Christ that was preached to every creature. You are not eternally secure until you are secure eternally in heaven.
 - “Paul also places emphasis on the responsibility of his readers to continue in the faith initially proclaimed to them. Reconciliation with God has ongoing meaning only in the context of moral relationships that are intentionally maintained. Paul’s understanding of salvation is Jewish; it is covenantal. The fulfillment of God’s promises is conditioned by the proper response of the human partners in the covenant. Reconciliation to God is not an automatic process, not a “once for all” decision for Christ. It must be worked out in the midst of a believer’s faith journey.”¹⁷
- *IN SUMMARY: We must continually be found in Christ and not move away from Him for our salvation to be fully realized.*

¹⁴ Melick, R. R. (1991). *Philippians, Colossians, Philemon* (Vol. 32, pp. 225–226). Nashville: Broadman & Holman Publishers.

¹⁵ Wright, N. T. (1986). *Colossians and Philemon: an introduction and commentary* (Vol. 12, p. 85). Downers Grove, IL: InterVarsity Press.

¹⁶ John Chrysostom. (1889). *Homilies of St. John Chrysostom, Archbishop of Constantinople, on the Epistle of St. Paul the Apostle to the Colossians*. In P. Schaff (Ed.), J. Ashworth & J. A. Broadus (Trans.), *Saint Chrysostom: Homilies on Galatians, Ephesians, Philippians, Colossians, Thessalonians, Timothy, Titus, and Philemon* (Vol. 13, pp. 275–276). New York: Christian Literature Company.

¹⁷ Wilson, E. L., Deasley, A. R. G., & Callen, B. L. (2007). *Galatians, Philippians, Colossians: a commentary for Bible students* (p. 301). Indianapolis, IN: Wesleyan Publishing House.

By whom were all things created? Col. 1:13, 16 _____

What was created by the Son? Col. 1:16 _____

How and why were all things created? Col. 1:16 _____

How do all things consist? Col. 1:17 _____

Christ is the head of the _____, which is the _____.
Col. 1:18, 24

What is the Son the firstborn from? Col. 1:18 _____

What is the Son to have in all things? Col. 1:18 _____

What dwells in the Son? Col. 1:19 _____

What is to be reconciled to Christ? Col. 1:20 _____

How did Christ make peace? Col. 1:20 _____

What were we? Col. 1:21 _____

How are we reconciled to God? Col. 1:21, 22 _____

Christ's death changes us from being enemies to what? Col. 1:21, 22 _____

What is characteristic of someone who truly is reconciled to God? Col. 1:23

What was Paul a minister of? Col. 1:23 _____

Verses 1:24-29 - Paul the Apostle

24 Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church:

- In the previous verse, Paul made a transition to speak about his current situation in the ministry.
- Paul introduces us to the sufferings he is currently experiencing. What a stark contrast of what it means to faithfully be grounded and settled in Christ! To be faithful does not automatically mean sunshine and rainbows. It is most clearly seen in our sufferings.
- Paul was not only suffering because of his faith in Christ, it had a purpose in also being for the Colossians. His suffering in the flesh was for the body of Christ, the church.
- *IN SUMMARY: Paul was a minister of the Gospel of Christ that was filled with the hope of glory. If we are faithful to Christ. We should be thankful for those who serve the Lord and suffer for His Kingdom and we reap the benefits of their labor.*

25 Whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfil the word of God;

- Why was Paul's suffering unique and beneficial to the Colossian Church? He was made a minister to the Gentiles, the dispensation of grace.
- "He preached a message of inclusion: Gentiles were included in the work of God. This meant that the Christ could be—indeed was—resident among the Gentiles. The message was broadly messianic and offended many Jews who did not want the blessings of the messianic kingdom to go to Gentiles. It also caused a reaction among Gentiles who saw a threat to their religious practices and economic livelihood. Paul suffered in two ways. He suffered the attacks of those he sought to reach with the gospel, and he suffered at the hands of the Jews who sought to stop the advance of the gospel. His suffering related to the Colossians in that his personal difficulties came because of his attempts to convince the Jews to accept the Gentile believers."¹⁸
- *IN SUMMARY: Paul was made a minister to the Gentiles, to share with them the Gospel of grace that the Word of God be fulfilled in this promise.*

26 Even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints:

- To Paul, the mysteries were truths that lay hidden in the Old Testament and revealed in Jesus Christ and the work of the Holy Spirit.
- "The language and themes call to mind Eph 3:1ff., where Paul explicitly detailed his calling in God's redemptive plan. There was no sense of pride. God selected Paul for this special service of theological disclosure."¹⁹
- "The coming of Christ and the accompanying gift of the Spirit, the climactic event in salvation history, reveal to the Lord's people (vs. 1:2). God's ultimate purpose and plan. Paul emphasizes the point, of course, to remind the Colossians that it is by receiving (1:5) and holding fast (1:23) to the gospel that they have access to this ultimate knowledge—not via the program of the false teachers."²⁰
- *IN SUMMARY: The Old Testament is filled with hidden treasures that were revealed in Christ. We must read it with a Christ-oriented lens.*

¹⁸ Melick, R. R. (1991). *Philippians, Colossians, Philemon* (Vol. 32, p. 238). Nashville: Broadman & Holman Publishers.

¹⁹ *ibid.*

²⁰ Moo, D. J. (2008). *The letters to the Colossians and to Philemon* (p. 156). Grand Rapids, MI: William B. Eerdmans Pub. Co.

27 To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory:

- The riches of glory in this mystery was held by Israel but God was determined to reveal it to the Gentiles through Jesus Christ and the Spirit.
- See Ephesians 3:4 also.
- “The expression means that Christ was their hope of receiving and participating in glory. Because of what he did—his death and resurrection—the Gentiles could expect to share in glory. Here again Paul stated that the only hope of glory is Christ. Gentiles, like Jews, must rely on him for their salvation.”²¹
- *IN SUMMARY: The purpose of the Gospel preached is that we may receive it in faith. Christ in us, the hope of glory, brings with it the riches of glory.*

28 Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus:

- Preach - “The Greek term katangellomen indicates not just any type of telling but more a solemn proclamation. The mystery was such a great revelation that Paul presents the picture of a divinely authorized herald announcing it.”²²
- Warning - Admonishing - confronting with the intent of changing one’s attitudes and actions. Calling to mind a correct course of action. It encourages people to get on with what they know to do.
- Teaching - orderly presentation of Christian truth for converts so that they may know how to grow.
- “Three times in the Greek text of this verse Paul referred to “everyone.” Clearly he could not rest until all Christians lived up to what God expected. Second, Paul had an eschatological perspective. When he stated “to present” every person, he thought in terms of the return of Jesus and the desire to see each Christian mature in the Lord.”²³
- “To preach Christ is to preach the full truth, and verse 27 eloquently describes just how full of spiritual treasure and glory this gospel is. But the Christ we preach must be the full Christ as taught by the apostles (e.g. 1:15–20). This is to say that people cannot know Christ better without knowing the Scriptures better. It is only through an expository ministry that the Word of God can be fully known: and it is only through the Word of God that Christ can be fully known. There is no short cut here for busy (lazy) pastors or impatient (undisciplined) believers. Such Bible teaching and Bible study is the crying need of the church today.”²⁴
- Perfect in Christ Jesus
 - Telios is a hard word to define
 - It is not the modern sense of the word perfect - absolute
 - It is not mature, which is to loose a word, calling people to just be different from the previous.
 - For Paul, being perfect in Christ was fully realizable. The term teleios [5046, 5455] when used in the Greek OT usually translates the Hebrew tam [8535, 9447] or tamim [8549, 9459]; thus we learn, for example, that Noah was tamim or teleios (Gen 6:9; cf. Sir 44:17), as were others in the OT. In Matthew Jesus calls on believers to be teleios just like their Father is (Matt 5:48), which sums up the exposition of the preceding verses in

²¹ Melick, R. R. (1991). *Philippians, Colossians, Philemon* (Vol. 32, p. 242). Nashville: Broadman & Holman Publishers.

²² Hoehner, H. W., Comfort, P. W., & Davids, P. H. (2008). *Cornerstone biblical commentary: Ephesians, Philippians, Colossians, 1&2 Thessalonians, Philemon*. (Vol. 16, p. 263). Carol Stream, IL: Tyndale House Publishers.

²³ Melick, R. R. (1991). *Philippians, Colossians, Philemon* (Vol. 32, p. 242). Nashville: Broadman & Holman Publishers.

²⁴ Lucas, R. C. (1980). *Fullness & freedom: the message of Colossians & Philemon* (p. 70). Downers Grove, IL: InterVarsity Press.

which Jesus concretely instructs his apprentices how to reflect the Father's character—there is no sense that this is not realizable. James expects believers to be moving in this direction, assisted by divine wisdom (Jas 1:2–5). The term teleios or tam indicates one who is morally upright and obedient to God, not one who never makes a mistake.²⁵

- “Teleios connotes the quality of being so wholehearted in one’s devotion to the Lord that one can be said to be blameless in conduct (see esp. Matt. 5:48; 19:21; Eph. 4:13; Heb. 5:14; Jas. 1:4b). Schweizer puts it well: to be teleios is the “complete and undivided way in which a person, with all one’s positive and negative attributes, is oriented toward God or toward Christ.” Noah was one who was “blameless” in this way (Gen. 6:9), and the people of Israel were similarly to be “blameless” before the Lord (Deut. 18:13). The Hebrew tamim was used especially often in the Dead Sea Scrolls to denote this total commitment and blameless conduct.”²⁶
- *IN SUMMARY: The work of the minister is to preach the Gospel by warning and teaching every man so that through the Word of God we are perfected in affections and life towards Christ, so that we may be presented by Christ to the Father.*

29 Whereunto I also labour, striving according to his working, which worketh in me mightily.

- Labor and striving are connected to athletic terms who painfully pursued athletic glory.
- Paul’s suffering in the ministry is not to be seen as unfair or unwarranted. Instead, it is the personal discipline and opposition every person must face to see victory.
- For us to accomplish this victory, we must do it in the power of God. He refreshes us and strengthens us beyond our personal ability.
- *IN SUMMARY: Ministry is hard but worth it in the end. God will provide strength by working mightily through us, through our weakness. The mighty work of God in the ministry is not seen in the flashes of brilliance or emotion. The mighty work of God is seen in the weak vessel filled with precious treasure being poured out to thirsty souls.*

What does Paul rejoice in? Col. 1:24 _____

Why did Paul become a minister or servant? Col. 1:25 _____

What makes the mystery a mystery? Col. 1:26 _____

What are the riches of the glory of this mystery? Col. 1: 27 _____

Paul preached about whom? Col. 1:27-28 _____

²⁵ Hoehner, H. W., Comfort, P. W., & Davids, P. H. (2008). Cornerstone biblical commentary: Ephesians, Philippians, Colossians, 1&2 Thessalonians, Philemon. (Vol. 16, p. 263). Carol Stream, IL: Tyndale House Publishers.

²⁶ Moo, D. J. (2008). The letters to the Colossians and to Philemon (pp. 161–162). Grand Rapids, MI: William B. Eerdmans Pub. Co.

How was the preaching conducted? Col. 1:28 _____

What is the purpose of preaching? Col. 1:28 _____

Why does Paul labor? Col. 1:28, 29 _____

What was at work in Paul mightily? Col. 1:29 _____

Colossians 2:1-7 - Paul's Concern

1 For I would that ye knew what great conflict I have for you, and for them at Laodicea, and for as many as have not seen my face in the flesh;

- Paul longed to visit the churches at Colossae and a neighboring city congregation at Laodicea. The struggle he experienced was emotional rather than physical for them (as was normally the case like he mentioned in 1:24).
- We are not certain on the founding of the Colossian church. “The best suggestion regarding the church’s founding is that it occurred while Paul was at Ephesus in the mid-50s and that his converts or disciples reached out to the neighboring towns with the gospel message. Since none of them had seen Paul’s face, these “Pauline” congregations had matured through another of Paul’s team.”²⁷
 - Most likely Epaphras.
- His conflict most likely is referring to his calling to preach the Gospel and disciple them. Their inclusion of false teachings surrounding them caused Paul internal grief and conflict. He will go on and explain this in three progressive statements.
- *IN SUMMARY: Pastors experience great conflict over their churches. There are physical, emotional, and spiritual tolls on them. This pressure is often placed on their families and other relationships.*

2 That their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgement of the mystery of God, and of the Father, and of Christ;

- The first statement clarifies the purpose of his internal conflict. He wanted them to be comforted in heart.
- This encouragement of heart would grow out of genuine love which formed a knitted tie.
- The phrase, “being knit together in love” is a common teaching in Jewish writings. It refers to uniting in love as a process of being instructed by love as to how to live properly with others and self. The basis of how we are to love properly in Paul’s mind is probably His writings in Ephesians 3:14-21. It is important to note here that Christian growth in passage looks like this:
 - By loving each other in a group (the local church) we will be taught how to love by God since He is Love (1 Jn. 4:16), and grow to live properly.
- The second statement is that we gain full understanding or as he wrote, “riches of the full of assurance of understanding.”
 - “There were spiritual riches reserved for those who encourage each other and have a strong commitment to the body of Christ. The ultimate goal, for Paul, was to “know the mystery of God, namely Christ” in the fellowship of the church. The statement is comprehensive, involving a complete knowledge of Christ.”²⁸
- The third statement is the mystery of God, “what is God like” is answered one word. Christ. The hidden God appeared in Christ, was revealed in Christ, explained in Christ.
- *IN SUMMARY: We ought to be encouraged by those who urge us closer to Christ. We also should be encouraged by our fellowship with other believers who we do life together with as they are one of the greatest catalysts to spiritual growth.*

²⁷ Richard R. Melick, *Philippians, Colossians, Philemon*, vol. 32, *The New American Commentary* (Nashville: Broadman & Holman Publishers, 1991), 244.

²⁸ *ibid*...

3 In whom are hid all the treasures of wisdom and knowledge.

- The false teachers surrounding the Colossian church, the Gnostics, taught that wisdom and knowledge were hidden away in mystical experiences and higher knowledge.
- Paul asserted that all wisdom and knowledge are hidden in Christ. If we want to grow closer to God, we must grow closer to Christ. Worldly people have searched for this wisdom and knowledge and continually come up short whenever they forget Christ.
- The really good news is that the hidden or deposited treasure is now openly revealed in Christ that all who choose may enter in (1:26).
- The obvious implied contrast is with the false teachers at Colosse who were insisting that a range of hidden knowledge is required for salvation and is accessible only by a few. This knowledge is what select teachers were saying they had captured and could be gained only by the spiritually elite. It required following rigid regulations controlling particular religious practices to be engaged in for the purpose of a high level of eventual spiritual insight. Paul says to such misleading teachers, "You Gnostics have your wisdom hidden from ordinary people; we too have our knowledge, but it is not hidden in unintelligible books; it is hidden in Christ and therefore open to all men everywhere."²⁹
- *IN SUMMARY: All we need to live a life pleasing to God is found in Christ. Anything else must be filtered through Jesus' Word and prayer.*

4 And this I say, lest any man should beguile you with enticing words.

- "If believers come to a settled understanding that true treasure is found only in Christ, they won't be deceived by fine-sounding arguments. This term literally means "pithy words." False teaching promotes itself through "smooth talk," but it's still just "high sounding nonsense." We need to be careful of lies that come all dressed up in persuasive speech when all they do is hide naked error."³⁰
- *IN SUMMARY: We ought to seek to be established in the faith so that deceiving words do not trap us in unbelief, disqualifying us from eternal life. We need strong discernment.*

5 For though I be absent in the flesh, yet am I with you in the spirit, joying and beholding your order, and the steadfastness of your faith in Christ.

- This is a verse of encouragement all around.
- First, we see there is a strong value in being present with other believers. Paul had a strong spiritual tie to the Colossians, even though he had not seen many of them, and he was absent from them.
- Secondly, this verse gives strong evidence that even though the false teachers and teachings were very present in the city, they do not seem to have gained much foothold on these believers.
- The joint statements of order and steadfastness of faith in Christ were military in usage. The defenses had been set, the camp was in order, they withstood the first barrages of the enemy and were still intact. Paul's letter was to encourage them to hold strong till reinforcements came, his hopeful arrival.
- *IN SUMMARY: Pastors are encouraged when they see fruit from their labor. In this instance it was the ability to withstand false teaching. The believers were reluctant to accept the various philosophies around them because of what they already knew of the Gospel. Paul was going to encourage them to go even deeper into their faith now.*

²⁹ Earle L. Wilson, Alex R. G. Deasley, and Barry L. Callen, *Galatians, Philippians, Colossians: A Commentary for Bible Students* (Indianapolis, IN: Wesleyan Publishing House, 2007), 315.

³⁰ Max Anders, *Galatians-Colossians*, vol. 8, *Holman New Testament Commentary* (Nashville, TN: Broadman & Holman Publishers, 1999), 303.

6 As ye have therefore received Christ Jesus the Lord, so walk ye in him:

- Here Paul makes an application of Christian knowledge and experience into practice.
- Namely, he told them, how they had received Christ was also how they ought to continue.
- They had received Christ Jesus the Lord. Pay attention to the order of Paul's writing here. By faith they had embraced Christ as Lord. The threat of the false teachers was that Christ was not Lord. Paul wanted them to continue living with Christ as the Lord of their life
- *IN SUMMARY: We receive Christ by faith and must walk by faith. Spiritual disciplines such as prayer, Bible study, worship, fellowship, and so forth are exercises in walking by faith.*

7 Rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving.

- Paul uses four verbs to describe our life in Christ.
- Rooted in Christ
 - The first two deal with our initial growth in Christ (similar to 1:23).
 - Rooted in Christ is a metaphor of sinking the roots of faith into the soil of Christian truth.
- Built Up in Christ
 - The second verb describes the building on the foundation of the faith.
- Established in the Faith
 - We are to grow up in the faith we are taught. No need for secret or "higher" knowledge. We are to grow in the revealed knowledge of Christ.
- Abounding with Thanksgiving
 - When we realize we have everything we need in Christ we are to be overflowing with thankfulness.
 - "This comes when we recognize that we are complete in Christ, that we have every opportunity to grow spiritually in him. A thankful believer is not easily led away from Christ. A discontented, grumbling, whiny believer, however, will be easy prey for false teachers who are more than willing to offer "just what you've been missing."³¹
- *IN SUMMARY: There are many metaphors we can use to describe the believer's growth. Scripture will use these commonly understood realities to describe sometimes difficult spiritual truths.*

Paul's struggles or conflicts were for whom? Col. 2:1

What was the purpose of His struggles or conflicts? Col. 2:2

What is the result of their hearts being encourages and being knit together in love? Col. 2:2

What is the mystery of God in Col. 2:2? Col. 1:27 _____

³¹ Max Anders, Galatians-Colossians, vol. 8, Holman New Testament Commentary (Nashville, TN: Broadman & Holman Publishers, 1999), 304.

To what extent are the Colossians to understand? Col. 2:2

Where are all the treasures of wisdom and knowledge hidden? Col. 2:2

What did Paul say so that no one could deceive them with persuasive words? Col. 2:1-4

What was Paul rejoicing to see? Col. 2:5

Where was the Colossians faith placed? Col. 2:5 _____

What did the Colossians receive? Col. 2:6 _____

What is commanded for those who have received Christ? Col. 2:6

How thoroughly are we to be in Christ? Col. 2:7

What are we to be established or strengthened in? Col. 2:7 _____

Colossians 2:8-15 - Heresy Against Salvation in Christ

8 Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ.

- Paul, having shared his heart with the congregation, now continues to warn them of the dangerous teachings.
- To be spoiled was to be carried off as treasure or as a captive in war. Paul applied it to our spiritual senses.
- ““Philosophy” in this context may indicate any school of human thought, not just what is called philosophy today. Philo and Josephus used the term for Judaism and its various sects (Pharisees, Sadducees, etc.), which means that Paul also could use the term for Jewish thought. Yet whatever it indicates, the phrase “empty deceit” indicates that Paul sees this point of view not just as nonsense but as downright misleading and deceptive.”³²
- “Tradition of men” indicates that this is a group of ideas or teachings passed down through a chain of human teachers. Pharisaic tradition would fit this description
- “Rudiments of the world” can refer to the pagan spiritual concepts of earth, wind, fire, and water, or spiritual powers, considered good or evil.
- *IN SUMMARY: While the Colossians had withstood the initial teachings of false teachers, Paul warned the Church that if they strayed away from Christ, they were in danger of being led away. While the pursuit of wisdom can be a noble thing, alienated from Christ it is a trap.*

9 For in him dwelleth all the fulness of the Godhead bodily.

- Paul returns us to the ideas he introduced in 1:13-26. Specifically that Christ is the complete revelation of God with human history (1:15, 19, 2:9-10) and that Christ rules over all powers within God’s created order (1:16-18, 2:10-15).
- “Paul’s warnings are rooted in his central assumption that the person and work of Jesus Christ are sufficient for human salvation from sin and for vital growth in spiritual life.”³³
- Jesus is every bit God.
- *IN SUMMARY: “There is no other nature of God to discover. The Wisdom of God is not scattered all over the universe, needing to be sought out by human beings, nor is the revelation in Christ a partial revelation. Rather, in Jesus we see in human form everything that God is.”³⁴*

10 And ye are complete in him, which is the head of all principality and power:

- Fullness in verse 9 and completeness in verse 10 are a wordplay Paul uses here.
 - The same Greek word is used for both. Fullness is the noun form and complete is the verb form.
 - Paul’s intention here is that the “thing” found in Christ is also in us through our union with Him.

³² Harold W. Hoehner, Philip W. Comfort, and Peter H. Davids, Cornerstone Biblical Commentary: Ephesians, Philippians, Colossians, 1&2 Thessalonians, Philemon., vol. 16 (Carol Stream, IL: Tyndale House Publishers, 2008), 270.

³³ Earle L. Wilson, Alex R. G. Deasley, and Barry L. Callen, Galatians, Philippians, Colossians: A Commentary for Bible Students (Indianapolis, IN: Wesleyan Publishing House, 2007), 319.

³⁴ Harold W. Hoehner, Philip W. Comfort, and Peter H. Davids, Cornerstone Biblical Commentary: Ephesians, Philippians, Colossians, 1&2 Thessalonians, Philemon., vol. 16 (Carol Stream, IL: Tyndale House Publishers, 2008), 273.

- The verbal form in 2:10 is a present perfect participle, indicating a condition that has already come into being. As such, those in union with Christ share in that “fullness” or “completeness” due to their union with the one in whom this “fullness” lives.
- What else would we need? In our union with Christ we have everything needful as Christ is the head of all things. Nothing is withheld from Him and He shares from those reservoirs blessings to us.
- *IN SUMMARY: God is fully present in Christ. Christ is God. In Christ we find everything we need and long for in life. To look anywhere else for satisfaction and provision would be an empty pursuit.*

11 In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ:

- It is not difficult to guess the nature of this new teaching. The outward act of circumcision practiced by the Jewish nation now had been applied as an internal reality to the Gentile believers.
- Christians throughout history have wrestled with the concept that the physical body was to be seen more as a hindrance. The flesh as something of a necessary evil.
- “Paul’s striking answer is that the Colossians already possess the only purification of which Christ is the source. This ‘circumcision without hands’ (i.e. an inward experience) is theirs already in Christ. The ‘circumcision of Christ’ is the purification he gives. This purification is none other than the forgiveness of sins, the great blessing of Christian initiation, evidently disparaged by the visitors, but celebrated by Paul throughout this letter. In this supreme benefit of redemption Christians have all that can be theirs of purification in this life.”³⁵
- *IN SUMMARY: God has provided a way through Christ where we are purified and cleansed of all sin.*

12 Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead.

- To further demonstrate that we are “in Christ” and share in His life, Paul speaks of being “buried with him in baptism” and “risen with him through faith.” Being baptized into Christ means sharing the benefits of his death as well as his resurrection.
- “Here then the Christians are told they are sharers in Christ’s burial, because they were buried with him. In truth therefore they can claim that already they have died with Christ.”³⁶
- The operation of God points out that this work is done “in” Christ and “with” Christ. There is nothing we do but through faith.
- *IN SUMMARY: Christ has done all the things we could not. Our faith in him needs nothing more added to it.*

13 And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses;

- Christ has done everything for us. What does that include? In the next three verses Paul explained the things that were against us and Christ has saved us from.
- As unbelievers we were dead in sin and not “cut off” from our sinful nature.

³⁵ R. C. Lucas, *Fullness & Freedom: The Message of Colossians & Philemon*, The Bible Speaks Today (Downers Grove, IL: InterVarsity Press, 1980), 101–102.

³⁶ *ibid*...

- In this particular context, of a Jewish speaker to Gentile believers, Paul is most likely referring to the Gentiles sinful activities and their physical uncircumcision. A double condition that went against the law of God.
- “Clearly, salvation is God’s action on behalf of sinners while they are still sinners.”³⁷
- Paul asserts that what we experienced verses 11 and 12 are done to us through Christ. We have been quickened (made alive) and have been forgiven of our sins against God.
- *IN SUMMARY: We are made alive in Christ. This is the first thing Christ does for us. He also forgives us of our sin and circumcises us in our heart spiritually, effectively cleansing us from all sin.*

14 Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross;

- The “handwriting of the ordinances” is a phrase used only here in the New Testament. It is the idea of a promissory note, an I.O.U. written in one’s own hand. We were bonded or indebted to keep God’s laws and satisfy His rightful demands. However, when we try to square away our accounts before God, we fall short every time.
- “We cannot pay the debt we owe. The bond stands against us. It makes its legal, and inescapable, demands. But Christ has canceled the bond; the word here is more familiar to Bible students when translated ‘blotted out’ or ‘wiped away’.”³⁸
- *IN SUMMARY: As Christ stated on the cross “IT IS FINISHED,” (Greek: Tetelestai, paid in full) implying the Father’s business was completed, Paul shares this similar thought. We are free from our debt and Christ has paid it all.*

15 And having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it.

- The final verse of Paul dealing with Christ’s work in us by salvation (vss. 13-15).
- The “principalities and powers” are spiritual beings who seek to cause harm and influence people into deeper sin.
- “The cross was the time and occasion of this action. A paradox occurred. Jesus hung naked and disgraced, dying publicly for sinners. The evil forces assumed they had triumphed. In reality, through this act of both sacrifice and triumph, God disgraced these evil beings. The tables were turned. God triumphed in the redemptive work of Christ.”³⁹
- Again at this point, we must see the thorough work of Christ. He has saved us by cleansing us, giving us a resurrected life, and now disarming those inclinations towards sin.
- *IN SUMMARY: Paul has made a strong case for what Christ has done for us. By doing so, he demonstrates the completeness and sufficiency of faith in Christ. We must guard this faith.*

We are to avoid being cheated or taken captive through Co. 2:8

Where does this philosophy and empty deceit come from? Col 2:8

³⁷ Richard R. Melick, *Philippians, Colossians, Philemon*, vol. 32, *The New American Commentary* (Nashville: Broadman & Holman Publishers, 1991), 262.

³⁸ R. C. Lucas, *Fullness & Freedom: The Message of Colossians & Philemon*, *The Bible Speaks Today* (Downers Grove, IL: InterVarsity Press, 1980), 107–108.

³⁹ Richard R. Melick, *Philippians, Colossians, Philemon*, vol. 32, *The New American Commentary* (Nashville: Broadman & Holman Publishers, 1991), 265–266.

What dwells in Christ? Col. 2:9 _____

What happens to us in Christ? Col. 2:10 _____

Who is Christ in Col. 2:10? _____

How are believers circumcised? Col. 2:11

How are we circumcised with Christ? Col. 2:11, 12

What is faith placed in? Col. 2:12 _____

What is a person like before he believes in Christ? Col. 2:13

What two things did God do for those who had faith? Col. 2:13

How many of our trespasses are forgiven? Col. 2:13 _____

What did God wipe out? Col. 2:14

What did God do with the handwriting of requirements that was against us? Col. 2:14

What did Christ do to the principalities and powers? Col. 2:15

Colossians 2:16-23 - Jesus is the Bedrock of our Faith and Practice

16 Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days:

- While Paul has been dealing with the false teachers of Gnosticism and their attack on Christ's sufficiency by saying you needed hidden knowledge, Paul does not want us to forget about another way false teachers attack the sufficiency of Christ. A group known as the Judaizers wanted the Gentiles to add to their faith in Christ the requirements of Judaism. Namely circumcision, diet, and religious observances. Legalism is another way of trying to add to Christ's work by our own efforts. Either by adding on traditions that are not required or by extreme self-denial.
- Whatever once stood against us with its legal demands has been dethroned, canceled, set aside, and nailed to the cross of Jesus (Col. 2:14).
- "For Paul, true Christian faith is not rigorous compliance with religious rules of self-denial, but active faith in Jesus Christ and an embracing of the enabling grace found in life with Christ's Spirit (Rom. 14:13–18). Any brand of believing that features a laundry list of negatives rather than positive paths to personal transformation is as spiritually deluding as it may be attractive. The bottom line, of course, is not a devaluing of discipline in the Christian life, but a deep Pauline concern. The concern is about any kind of religious practice, good as it may be, that promotes self-righteousness and supplants Christ's central importance for human salvation. Christian faith must not bow to any legalism that offers convenient rungs in a ladder said to allow one to climb spiritually and thereby increasingly please God."⁴⁰
- The substance of the false teaching was the ritual observance of the law. The two concerns identified frequent battlegrounds in the early church. They were diet ("what you eat or drink") and days ("religious festival, a New Moon celebration or a Sabbath day").⁴¹
 - For more on Paul dealing with dietary practices, look at 1 Cor. 8-10. Here the issue was eating meats that were previously offered to idols. An offense the Jewish Christians took to the gentiles.
 - For more scripture on Christian freedom, Romans 12-14 is also essential.
- *IN SUMMARY: John Wesley said, "In essentials, unity. In non-essentials, liberty. In everything, charity. We must be careful in what we judge, whether it is according to God's Word or man's traditions. Paul does not prohibit judging those things that are undoubtedly sinful. He does warn against judging people's practices that were not condemned by God as sinful. In this case, it was Jews condemning Gentiles for not being Jewish in their practices when they become Christian. Faith and holiness are essential across cultures and backgrounds in Christianity. Observing Passover, sabbath on Saturday, circumcision, eating or not eating pork, and many more are not essential to salvation and we should not judge for it.*

17 Which are a shadow of things to come; but the body is of Christ.

- Paul, referring again to the law here, asserts that the traditions and law were a shadow of things to come. The body that cast the shadow is Christ.
- "A shadow is less significant than the object which causes it. A shadow is temporary, lasting until the substance arrives in view. A shadow is inferior in that it imperfectly resembles the object. No one

⁴⁰ Earle L. Wilson, Alex R. G. Deasley, and Barry L. Callen, Galatians, Philippians, Colossians: A Commentary for Bible Students (Indianapolis, IN: Wesleyan Publishing House, 2007), 326–327.

⁴¹ Richard R. Melick, Philippians, Colossians, Philemon, vol. 32, The New American Commentary (Nashville: Broadman & Holman Publishers, 1991), 267.

prefers the shadow to the substance. Thus the reality is of more significance and value than the shadow. The shadow is anticipatory. In historical sequence, the “the old covenant” shadow came first and provided a representation of the “new covenant” object.”⁴²

- Gal. 3:19, “Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator.
- Hebrews 10:1, “For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect.”
- *IN SUMMARY: The Old Testament and all of its trappings were the shadow of Christ entering the room ahead of His actual body. They foretold part of what His fullness was like and that He was on His way. When Christ was born, He fully entered into our room, clearly and visible.*

18 Let no man beguile you of your reward in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind,

- “Beguile” could be translated as “to disqualify.” We can become disqualified from salvation by receiving and practicing false teachings.
- “Voluntary humility” is a call to spiritual disciplines such as praying and fasting that make the believer “fake” in practicing them. This reminds us of Jesus’ teaching in Matthew 6:1-18. Our spiritual disciplines are not supposed to be on display so that we are praised. We seek God in these disciplines for His glory alone.
- “Worshipping of angels” is unclear in to what the practice actually consisted of in Paul’s day. First, it could be actual liturgical worship. Secondly, it could be believers who are spending so much time speculating about angels, as though they worshiped them and have little time to serve Christ. Thirdly, it could be seeking visions of the “worshipping of angels” around the throne of God, a type of out-of-body experience. This last option would add understanding to the following statement of Paul in that the person is trying to see things which they have not seen, making them prideful of their false spiritual experience.
- *IN SUMMARY: Do not be talked out of your salvation and led to another way of thinking. Those who may appear spiritual even though their teaching plainly disagree with Scripture are not to be trusted and followed.*

19 And not holding the Head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God.

- Paul returns to the idea of head and body (1:18, 1:22, 2:10, 2:17). The picture here is clear, union with Christ is required for strength and growth.
- “He establishes the absurdity of rejecting the head since the whole body is supplied by the head. His analogy demonstrates the inadequacy of embracing other ideas when it is clear that the body needs the head, which is Jesus.”⁴³

⁴² *ibid*... 268

⁴³ Douglas Mangum, ed., *Lexham Context Commentary: New Testament*, Lexham Context Commentary (Bellingham, WA: Lexham Press, 2020), Col 2:16–23.

- “The believer’s experience of God does not require visions of angels worshiping God; rather, it is an experience of intimacy with Christ, the real sensation of his purifying love for us and within us that causes us to grow.”⁴⁴
- 1 Corinthians 3:6-8, “I have planted, Apollos watered; but God gave the increase. 7 So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase. 8 Now he that planteth and he that watereth are one: and every man shall receive his own reward according to his own labour.”
- *IN SUMMARY: We deal with people who often want Christ but not the Church. They want the head but not the body. Paul dealt with the opposite here. Those who wanted the body but not the head. He argued that without the head, the body is dead, will not grow, and has no strength. Be aware of those who attack the sufficiency of Christ in the Church and those who would focus more on what the Church can do than what Christ can do.*

20 Wherefore if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances,

- The empty philosophy of man is an elementary principle (rudiments of the world). Things people of the world do and think. He questions why they would follow those things if they have died with Christ, who has overcome the world.
- “Perhaps it is prudent to point out that Paul’s concern is not so much that a Christian’s spirituality be abundantly “worldly”; rather, he is concerned that the rigors of Christian devotion not be viewed as means for acquiring God’s grace. In fact, our devotion to God should include a measure of self-denial (compare Mk 8:34–38) coupled with a resolve not to conform to the norms and values of secular culture. However, these virtues are the fruit of participating with Christ in the salvation of God.”⁴⁵
- *IN SUMMARY: We are not saved by our works but our works are evidence or fruit of our salvation. We do not work like our salvation depends on it. Good deeds and holiness should naturally increase as we mature in the faith. We often feel that advancement in life is through our hard work. The opposite is true in our faith. The more we learn to depend on Christ and not on ourselves, the more we will grow.*

21 (Touch not; taste not; handle not; 22 Which all are to perish with the using;) after the commandments and doctrines of men?

- “Paul may well be mocking actual prohibitions used at Colosse, probably to express religious (do not taste certain foods) and social (do not touch certain people) commitments. While the background of these prohibitions is not known, it is not difficult to find similar sayings in both Jewish and pagan literature of Paul’s day.”⁴⁶
- “Paul’s harsh attacks against the system at Colossae exposed it for what it really was: a heresy. It threatened to undermine the very heart of the gospel, and those who followed it did so to their spiritual shipwreck. The style of argument, however, is the same. The words were taken from the opponents themselves. They represented theology in microcosm, and Paul’s use of catch words called the entire

⁴⁴ Robert W. Wall, *Colossians & Philemon*, The IVP New Testament Commentary Series (Downers Grove, IL: InterVarsity Press, 1993), Col 2:18–19.

⁴⁵ Robert W. Wall, *Colossians & Philemon*, The IVP New Testament Commentary Series (Downers Grove, IL: InterVarsity Press, 1993), Col 2:20–23.

⁴⁶ *ibid*...

system to account. It was a system of do's and don'ts about earthly things. These systems run contrary to the nature of the gospel and the freedom found in Christ."⁴⁷

- *IN SUMMARY: The things they were worried about are earthly and shows a fascination with the temporal instead of the eternal. We must be aware of extremes in both directions when it comes to the physical world. Extreme self-denial and liberal use can both lead to a false sense of spirituality.*

23 Which things have indeed a shew of wisdom in will worship, and humility, and neglecting of the body: not in any honour to the satisfying of the flesh.

- "The false teachers claimed wisdom, and their claim appealed to some. In reality, however, they had only an appearance of wisdom, a wisdom of this world which the world approves as true religion."⁴⁸
- Their appearance of wisdom had to do with self-imposed models of worship, false humility, and harsh treatment of their body.
- Truth is this false wisdom and practices do not curb the desires of the flesh. They only treat the symptoms and not the disease. They only focus on the environment and not the heart of the matter. These are signs of salvation and sanctification. Only God can conquer the flesh.
- *IN SUMMARY: Jesus warned against many outward appearances appearing spiritual but hid a corrupted inward person (Matthew 6). We do not practice our spiritual disciplines of studying Scripture, praying, fasting, serving, worshiping, fellowshiping, and other activities to be seen. These disciplines help us assume a position that God can bless and allow us to be a blessing to others. But, to practice these without humility and submission to Christ makes their impact only skin deep. Neglecting the core of our sinful nature and bent away from God.*

What are the Old Testament feasts and religious holidays for? Col. 2:16-17

Can Christians participate in Christian or Jewish holidays? Col. 2:16-17 _____

How can a person lose his reward? Col. 2:18-19

How does the body of Christ grow? Col. 2:19

Who do we die with? Col. 2:20 _____

What do we die from? Col. 2:20

Are we to subject ourselves to the commandments and doctrines of men? Col. 2:20-22 _____

Does punishing or depriving our body take away the sinful desires of the flesh? Col. 2:23 _____

⁴⁷ Richard R. Melick, *Philippians, Colossians, Philemon*, vol. 32, *The New American Commentary* (Nashville: Broadman & Holman Publishers, 1991), 276.

⁴⁸ Richard R. Melick, *Philippians, Colossians, Philemon*, vol. 32, *The New American Commentary* (Nashville: Broadman & Holman Publishers, 1991), 277.

Colossians 3:1-9 - The Spiritual Solutions

1 If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God.

- Paul typically approaches his letters in the same way. He opens with a theological discussion and then applies it to practical Christian living. Here, he follows the same patterns in the opening verses of chapter three.
- Verses 1-4 is where Paul pivots from theology to practice. In summary, Paul asserts that since we have been given a powerful salvation in Christ, we ought to live under this new reality by being changed.
- True Christianity begins with an authentic faith in Christ where we know we have been raised with Christ to new life. We await the bodily resurrection, but even now, we see that in salvation we have already been raised spiritually from the deadness of sin and attached to the life of Christ.
- "He means that because of our identification with Jesus we have been granted new life which gives us the capacity to live a new kind of life."⁴⁹
- Paul also continues to repeat that our salvation and, therefore, our way of living is based on the fact that Christ sits on the right hand of God.
- *IN SUMMARY: With Christ on the right of Father, where else could we go? And, since there is no greater salvation, there is no greater way of living.*

2 Set your affection on things above, not on things on the earth.

- To live in the risen life of Christ, we must first move from our heavenly motivator to heavenly thinking.
- "Heavenly values are to capture our imaginations, emotions, thoughts, feelings, ideas, and actions. The believer is to see everything, including earthly things, against the backdrop of eternity. With a new (resurrection) perspective on life, the eternal is to impact the temporal."⁵⁰
- *IN SUMMARY: What are you aiming for in life? Our aim is Christ in heaven, not a person on earth. Our aim is to be with Christ, not away from Christ.*

3 For ye are dead, and your life is hid with Christ in God.

- Paul once more returns to the use of vivid imagery to explain the new foundation for our life. The old life is over and the new life has begun. The source of this new life is in Christ: it is in union and fellowship with the exalted Christ.
- "Just as Christ is now hidden from the eyes of the world, the Christian's life in Christ is also hidden. Christians appear as dead to the things of the world, but very much alive with a source of life that goes beyond this world and what it can provide. The new life is Christ. His life energizes Christians, enabling them to be and do what they should."⁵¹
- *IN SUMMARY: We must live our life without regard of the accusations and ridiculing of others who do not see or understand our life in Christ. We must also realize that we may not see and understand many of the things happening to us, but we must trust that we are with Christ in God.*

⁴⁹ Max Anders, Galatians-Colossians, vol. 8, Holman New Testament Commentary (Nashville, TN: Broadman & Holman Publishers, 1999), 326.

⁵⁰ *ibid*...

⁵¹ Richard R. Melick, Philippians, Colossians, Philemon, vol. 32, The New American Commentary (Nashville: Broadman & Holman Publishers, 1991), 283

4 When Christ, who is our life, shall appear, then shall ye also appear with him in glory.

- “Christ’s faithfulness has already resulted in God’s triumph over humanity’s sin and death. Christ’s future return, then, marks the inbreaking of God’s heavenly triumph upon earth; the future manifestation of glory will be the full realization of what God has promised the covenanted community on earth, within history and within its transformed life.”⁵²
- While we see by faith now and not by sight and our life is hid in Christ, it shall become a visible reality. We will no longer see by faith but by sight. We shall see Christ and be with Him in glory.
- *IN SUMMARY:* In contrast with the present world that the false teachers wanted the Colossians to focus on, Paul grounds us in our faith in Christ and hope of glory.

5 Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry:

- Paul now makes his move toward our practices based on these previous Gospel truths. We ought to live a certain way due to the reality we now live in by faith.
- “When God has rescued people from the kingdom of darkness and transferred them into the reign of God’s triumphant Son, it is natural for them to put off vice (what contrasts with Christ) and put on virtues that reflect the mind of Christ. To embrace the truth of God in Christ is to receive God’s enabling grace and be empowered to live out God’s will (1:9–10). The proper response to participation in Christ’s triumph and grace is to exchange the earthly for the heavenly values and norms of life. The work of divine grace is from the inside out; the privacy of the transformed heart is to be fleshed out in the public actions of the body and in the life of the church.”⁵³
- Mortify - “to put to death”.
- “In telling believers to put to death certain behaviors, Paul is calling for complete extermination, not careful regulation. What must go? Paul gives us an “outside in” perspective. He starts with external actions and then moves to the internal drives which cause the conduct. In his “vice lists” Paul mentions three categories of behavior (3:5 & 3:8-9): (1) perverted passions, (2) hot tempers, (3) sharp tongues.”⁵⁴
 - Perverted passions
 - Fornication (Greek: porneia) - a broad term for all kinds of illicit sexual behavior
 - Uncleanness (akatharsia) - sexual and unpure motives
 - Inordinate affection - (pathos) - uncontrolled passions
 - Evil concupiscence (kakos epithymia) - evil cravings
 - Covetousness, which is idolatry (pleonexia, eidōlōlatría) - Greed, which Paul is linking as the same thing as idolatry. Wanting something for self, in this list, also grouped with sexual sins, deals with the greed, covetousness, idolatry of sex.
- “To put something to death you must cut off its lines of supply: it is futile and self-deceiving to bemoan one’s inability to resist the last stage of a temptation when earlier stages have gone by unnoticed, or even eagerly welcomed. This does not mean setting up a new hedge around the law, such as branding all theatrical performances (or whatever) as inherently ‘sinful’. Rather, every Christian has the

⁵² Robert W. Wall, *Colossians & Philemon*, The IVP New Testament Commentary Series (Downers Grove, IL: InterVarsity Press, 1993), Col 3:3–4.

⁵³ Earle L. Wilson, Alex R. G. Deasley, and Barry L. Callen, *Galatians, Philippians, Colossians: A Commentary for Bible Students* (Indianapolis, IN: Wesleyan Publishing House, 2007), 336.

⁵⁴ Max Anders, *Galatians-Colossians*, vol. 8, *Holman New Testament Commentary* (Nashville, TN: Broadman & Holman Publishers, 1999), 328.

responsibility, before God, to investigate the lifelines of whatever sins are defeating him personally, and to cut them off without pity. Better that than have them eventually destroy him.”⁵⁵

- *IN SUMMARY: The first century world was dominated by the pagan Roman and Greek passions toward human sexuality. One of the earliest marks of the church was the sanctity of humanity, marriage, and human sexuality. Paul alludes that we were to put to death the earthly views of our bodies and return to the original plan and design for our bodies. That our sexual nature be reserved for the heterosexual monogamous relationship of a husband and wife. In our “sex sells” culture, we would be wise to heed this command with great pursuit.*

6 For which things' sake the wrath of God cometh on the children of disobedience:

- Paul lists two reason to not practice these sinful vices in verses six and seven.
- First, have nothing to do with these things because God’s wrath is coming to the children of disobedience.
- Romans 1:18 states, “For which things’ sake the wrath of God cometh on the children of disobedience:”
 - In this context, the evil in view is immorality and the suppression of the truth about God. God reveals His wrath by giving people over to their sin, thereby allowing them to morally decline even further (Rom 1:24–28). This foreshadows His final judgment (see 2 Thess 2:9–12).”⁵⁶
- *IN SUMMARY: There is a heaven to gain and a hell to shun. We must make every effort to live as Christ intended us to through the power He gives us in union with Him.*

7 In the which ye also walked some time, when ye lived in them.

- The second reason Paul gives for a different way of living, is because these sins were part of our previous life.
- The way we once lived has been decisively challenged and changed through Christ.
- “When people are turned to Christ, it is inevitable that they should bring all their past to him for acceptance or rejection. The validity of old habits, conventions and manners is challenged. However time-honoured they may be, with the coming of Christ, and the start of discipleship, this is inescapable.”⁵⁷
- “Now different attitudes and actions should characterize them. Paul’s commendation of their current situation affirmed who they were in Christ and provided a reason not to continue in sin. They were Christians. They should do better. Although Paul expected them to do better, he realized that even as Christians they could sin.”⁵⁸
- *IN SUMMARY: Since we are cleansed and set free through Jesus Christ, we ought to be different in our actions and thoughts. The former life is no more and we shouldn’t hang on to that dead way of living. Put it to death. Bury it and move on in the newness of life.*

8 But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth.

- Paul would have the Colossians move beyond sexual purity into the remaining two lists of vices.

⁵⁵ N. T. Wright, *Colossians and Philemon: An Introduction and Commentary*, vol. 12, Tyndale New Testament Commentaries (Downers Grove, IL: InterVarsity Press, 1986), 139–140.

⁵⁶ John D. Barry et al., *Faithlife Study Bible* (Bellingham, WA: Lexham Press, 2012, 2016), Ro 1:18.

⁵⁷ R. C. Lucas, *Fullness & Freedom: The Message of Colossians & Philemon*, *The Bible Speaks Today* (Downers Grove, IL: InterVarsity Press, 1980), 143–144.

⁵⁸ Richard R. Melick, *Philippians, Colossians, Philemon*, vol. 32, *The New American Commentary* (Nashville: Broadman & Holman Publishers, 1991), 293.

- Hot Tempers
 - Anger (Greek: orge) - settled, slow seething, smoldering emotion.
 - Wrath (thymos) - rage that is quick, sudden outbursts.
 - Malice (kakia) - ill will, the vicious, deliberate intention of doing harm to others.
- Sharp Tongues
 - Blasphemy (blasphēmia) - slander, defamation of character.
 - Filthy Communication (aischrologia) - obscene or abusive speech,
 - Lying (found in verse 9, pseudomai) - sharing untruth
- “These sins destroy social relationships and are more expressive of attitudes than specific actions.”⁵⁹
- “Paul makes his point more vivid by using verbs for taking off and putting on clothes—another metaphor of change. As we grow up, we learn why and when it is important to change our clothes: either because they are dirty or because they are inappropriate for a new occasion. Paul’s choice of metaphors draws from Jewish teaching, where dress symbolizes the character of a community’s relationship to God: taking off vice and putting on true devotion to God is a change of spiritual clothes proper for the Jewish way of life. Likewise, Paul says, God’s grace has made sin inappropriate for our new life in Christ.”⁶⁰
- *IN SUMMARY: It is very quick to see that living in the life of Christ is not something that permits a free license to sin. Instead, the challenge to live a changed life is greater. The practical points of life are more pointed toward the inward person and character. With these inner realities being changed, we will see appropriate changes in our behaviors.*

9 Lie not one to another, seeing that ye have put off the old man with his deeds;

- “Perverted passions, hot tempers, and sharp tongues are to be removed as part of the life-transformation process...The “old man” refers to more than an individual condition (“sinful nature”) and also has a corporate aspect. The corporate aspect of “the new” (man) is unmistakably seen in verse 11. What has been put off and what has been put on? Our former associations, the old humanity has been put off, and we now have a new association, the new community. As members of the new community, we are to conduct ourselves in ways which will enhance harmony in the community. Notice how the sins mentioned in the previous verses disrupt community and damage human relationships.”⁶¹
- *IN SUMMARY: We must participate with Christ by faith in taking off these old deeds. We must actively disconnect ourselves from the previous lifestyle vices and choices that enabled our sin. The good news is that we have been set free and given power to make these changes in and through Christ.*

Who are believers raised with? Col. 3:1 _____

If we were raised with Christ what are we to seek? Col. 3:1

Where is Christ? Col. 3:1 _____

⁵⁹ Richard R. Melick, *Philippians, Colossians, Philemon*, vol. 32, *The New American Commentary* (Nashville: Broadman & Holman Publishers, 1991), 293

⁶⁰ Robert W. Wall, *Colossians & Philemon*, *The IVP New Testament Commentary Series* (Downers Grove, IL: InterVarsity Press, 1993), Col 3:9–10.

⁶¹ Max Anders, *Galatians-Colossians*, vol. 8, *Holman New Testament Commentary* (Nashville, TN: Broadman & Holman Publishers, 1999), 330.

What are we to set our minds or affections on? Col. 3:2 _____

What are we not to set our minds on? Col. 3:2 _____

What two things happened to us? Col. 3:3

What is Christ to us in Col. 3:4? _____

What happens to us when Christ appears? Col. 3:4

What are we commanded to put to death? Col. 3:5

What belongs to our members which are on the earth or our earthly nature?

Col. 3:5 _____

What is greed or covetousness? Col. 3:5 _____

Who does the wrath of God come upon? Col. 3:6 _____

Why does the wrath of God come upon the sons of disobedience? Col. 3:5, 6

Were you once a part of the sons of disobedience? Col. 3:5-7 _____

What must we put off? Col. 3:8

What are we commanded not to do in Col. 3:9? _____

What is the Christian to put off in Col. 3:9 _____

Colossians 3:10-17 - The Spiritual Solutions

10 And have put on the new man, which is renewed in knowledge after the image of him that created him:

- Paul continues to describe the life of the Christian. In the previous passages he shared what to “put to death” and what to “put off.” Now, he will describe what to “put on.”
- The metaphor Paul continues is the changing of clothes. The old self had been changed and made new. We are to take off the clothes of the old man and put on the new clothes of the new life.
 - “The old self and new self are never described as coexisting in anyone. One replaces the other. Finally, the old self is never a proper description of a believer. A believer is a totally new person.”⁶²
 - Paul uses this language of old and new in three places (Eph. 4:20-24; Col. 3:9-11; Rom. 6:6).
 - The task of the believer is to stop living like the old self and to develop actions in accord with the new life.
- Renewal: renew, changing into something new and different, implying superiority.
- The goal of renewal is clear to Paul: renewed in knowledge to be made after the image of Christ.
 - Knowledge, remember that Paul had dealt with the false secret knowledge of the Gnostics.
 - True salvation knowledge is found in Christ. True knowledge will help us grow to be more like Christ as well.
 - The image of Christ was broken when Adam and Eve sinned. To be renewed we must evaluate our Christian life by the image of Christ, of whom we are made new in salvation and sanctification.
- *IN SUMMARY: As believers, we have been made new through the Spirit and we should aim to live by things above and not below. Our standard is Christ and we seek to become more like Him. This is by learning Christ through a rich relationship with Him.*

11 Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all, and in all.

- In being made new, what we put on is not simply a list of things to do like a checklist, but a change in our values and character.
- This begins with understanding that being made new in Christ means there are no man made distinctions between people in the house of God.
 - Paul lists several distinctions we use between people:
 - National (Greek nor Jew)
 - Religious heritage (circumcision or uncircumcision)
 - Culture (Barbarian, Scythian, these two were similar but still serve the point)
 - Economic (Bond nor free)
 - In Galatians, Paul adds another distinctions we use to wrongly pin people with. The passage is almost a mirror image to this scripture.

⁶² Richard R. Melick, *Philippians, Colossians, Philemon*, vol. 32, *The New American Commentary* (Nashville: Broadman & Holman Publishers, 1991), 295.

- Galatians 3:28-29, There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. 29 And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.
- The added distinction here is gender (male nor female).
 - Salvation comes to all who come to Christ and we all stand on equal ground.
 - The only distinction to use now is Christian and Non-Christian.
 - As a side note, this lack of distinction in the Church is one of the Biblical reasons for allowing women in ministry positions. We must interpret Scripture with Scripture. When Paul seems to add prohibitions to women, we must interpret those passages with the whole Bible.
 - Keys to understanding this issue:
 - Scripturally, men are the head of the house, but also in the same manner, Scripturally, Christ is the only head of the Church, no man holds that title (Mt. 16:18; Col. 1:17-18; Eph. 5:22-25; 1 Pet. 5:1-4).
 - There is no difference in Christ (Gal. 3:28; Col. 3:11; Philemon 15-18) for salvation and in the operation of the Church.
 - Many scriptural examples of women seen as leaders of Israel, prophets, house church leaders, and deaconesses (Ex. 15:20, Judges 4:4, 2 Kings 22:14; 2 Chron. 34:22 Micah 6:4, Joel 2:28-29, Mark 15:40-41; Luke 8:1-3, John 4:7, Acts 1:13-15; 2,13-15, 2:17-18; 21:8-14; 1 Cor. 11:5, 1 Cor. 16, Phil. 4:2-3;).
 - Scriptures can be misused and misinterpreted (1 Cor. 13:33-35; 1 Tim. 2:11-15).
 - Both of these scriptures should be correctly interpreted as Paul addressing particular issues of the prevailing culture in new converts.
 - An example of how this plays out in churches. If a church teaches that a woman cannot teach or "usurp authority," many contradict. While they may not allow a woman to preach, they still allow the women to have authority over a man. How? Voting. Historically, women have filled the church more than men. As the larger majority often in membership, women hold a majority vote then as to who is in position, displaying a strong authority over men, or even to say the man who "holds authority" in the church.
- But Christ is all, and in all
 - Used here and other places to show Christ is in control of all and is overall (1 Cor. 12:6; 15:28; Eph. 1:23).
- *IN SUMMARY: "All believers are made new in Christ. This is also seen in the fact that the same Spirit that saves us also binds us and keeps us the same. We hear much about inequality in our world as something new and outrageous. However, it is an issue that we see here even in Scripture as a way to keep people*

separate. However, Scripture also shows us that the greatest inequalities in the world are symptoms of one of the two greatest equalizers. This equalizer is the truth that “all have sinned” Romans 3:26. The second equalizer is salvation, “For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life” (John 3:16).

12 Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering;

- Paul continues with the metaphor of putting on the appropriate clothes denoting values and character.
- “The new clothing of the Christian begins with personal attributes: compassion, kindness, humility, meekness, and patience. Their inclusion suggests the need for long-suffering with others in the group. The entire context is slanted toward harmony in the church. Since the letter does not reveal a problem in the church, either these are always appropriate or they addressed a problem otherwise unknown to the modern reader. Significantly, Paul focused on the individual who is to have patience, rather than the one who caused a problem. The place to begin in any group tension is with oneself rather than others.”⁶³
- “Since these Gentile Christians have now joined the Jewish Christians as God’s chosen people (v. 12; 1 Pet. 2:9) they should live accordingly.”⁶⁴
- Elect of God - “Originally, God chose the nation of Israel to be His people (Deut 14:2; Rom 9:4–5). However, because such distinctions are rendered irrelevant in Christ (Col 3:11), Paul affirms the Colossian believers as being among God’s chosen people (compare 1:12, 21–22).”⁶⁵
- Paul introduces the two key characteristics of the Christian’s conduct: Holy and loving, or a the single term in the holiness movement known as “holy-love.”
- “In fact, according to the Old Testament (Deut 4:37; 7:7), God called Israel out from among the Gentiles for salvation and chose them to be a “holy” people (compare 1:2), the object of God’s extra special love. But the mystery ciphered for Paul and central to his gospel for the Gentiles (compare 1:24–26) is that God has chosen them as well.”⁶⁶
- “The moral result of salvation in the life of God’s people is holiness. The catalog of traditional virtues illustrates the character of holiness that grace creates in us: compassion, kindness, humility, gentleness and patience. I am not convinced that a careful study of each word can tell us much more about this list. Paul’s point seems to me more general and impressionistic: he fashions a list of five virtues to illustrate his conviction that the five vices of the previous two lists (3:5–8) have been overturned in Christ. According to his gospel, such a moral reversal is the “fruit” of conversion (1:9–11). Appropriately, then, each virtue is cited elsewhere by Paul, who typically alludes to the Old Testament’s description of God’s saving activity now completed through Christ.”⁶⁷
- “The first piece in the believer’s fashionable wardrobe is compassion, which refers to “heartfelt sympathy for those suffering or in need.” The next item in the believer’s wardrobe is kindness, the friendly and helpful spirit which meets needs through good deeds. This is the concrete action of compassion. If the believer is to be fully dressed, other Christlike characteristics are to be worn as well.

⁶³ Richard R. Melick, *Philippians, Colossians, Philemon*, vol. 32, *The New American Commentary* (Nashville: Broadman & Holman Publishers, 1991), 299.

⁶⁴ John McRay, “Colossians,” in *Evangelical Commentary on the Bible*, vol. 3, Baker Reference Library (Grand Rapids, MI: Baker Book House, 1995), 1058.

⁶⁵ John D. Barry et al., *Faithlife Study Bible* (Bellingham, WA: Lexham Press, 2012, 2016), Col 3:12.

⁶⁶ Robert W. Wall, *Colossians & Philemon*, *The IVP New Testament Commentary Series* (Downers Grove, IL: InterVarsity Press, 1993), Col 3:12–13.

⁶⁷ Robert W. Wall, *Colossians & Philemon*, *The IVP New Testament Commentary Series* (Downers Grove, IL: InterVarsity Press, 1993), Col 3:12–13.

The believer is to be clothed with humility, which is a proper estimation of oneself (Rom. 12:3). Humility is not a self-debasing attitude (like the “false humility” of 2:18 and 2:23) but an attitude that is free from pride and self assertion. The believer is to be clothed with gentleness, sometimes translated as “meekness.” Gentleness has been described as “power under control”; the picture of a powerful horse under the control of its master is a helpful image. The attitude behind gentleness is an attitude of refusing to demand one’s rights. The believer is to be clothed with patience which is the capacity to bear injustice or injury without revenge or retaliation.”⁶⁸

- *IN SUMMARY: Christian should be noted for their character of holy-love. This reflects the nature of Christ. This must be first seen in the community of believers. From there it should then be seen in our daily lives as we interact with the unbelieving world as long as possible (Rom. 12:18).*

13 Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye.

- Paul continues explaining the values and characteristics of the community of believers. Again, it is seen that holiness and love deal with our behavior
- We are to go beyond quietly taking our lumps from others. We are to forgive as Christ has forgiven us.
- “Believers have been fully forgiven by Christ (2:13–14), and the forgiven are obligated to become forgivers. The standard for this forgiveness is Christ himself.”⁶⁹
- *IN SUMMARY: Christ forgave us of our debts against God. All sin is against God. Let that sink in for a moment. What has been done to us is nothing in comparison to what has been done to Lord. If He can forgive us for much, we should be able to forgive those of the little they have done.*

14 And above all these things put on charity, which is the bond of perfectness.

- Paul starts by saying we are to take the two values of holy and love. He then sums up the outfit of the believer by surrounding it with love, the bond of perfectness. We could say that holiness is the inner garment and love is the outer garment.
- The word “bond” could refer to a full coat, belt, or some type of clasp like a brooch that holds everything in place.
- No other philosophy or religion places love in such a position. “Love’ never has this supreme position in other systems, not even (for instance) in the admirable list of virtues found in the Qumran Community Rule. The other virtues, pursued without love, become distorted and unbalanced.”⁷⁰
- *IN SUMMARY: John 13:35 says, “By this shall all men know that ye are my disciples, if ye have love one to another.”*

15 And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful.

- *“To maintain perfect unity (v. 14) believers are to let the peace of Christ rule in [their] hearts. Rule literally means “to act as umpire.” The Colossians were told earlier not to allow false teachers to “act as umpire*

⁶⁸ Max Anders, Galatians-Colossians, vol. 8, Holman New Testament Commentary (Nashville, TN: Broadman & Holman Publishers, 1999), 331.

⁶⁹ Max Anders, Galatians-Colossians, vol. 8, Holman New Testament Commentary (Nashville, TN: Broadman & Holman Publishers, 1999), 331.

⁷⁰ N. T. Wright, Colossians and Philemon: An Introduction and Commentary, vol. 12, Tyndale New Testament Commentaries (Downers Grove, IL: InterVarsity Press, 1986), 147.

against” them (2:18). However, when disputes arise, the believer is to let the peace of Christ make the call. Whatever will lead to peace must be the deciding factor so that peace will be preserved.”⁷¹

- “The reason for such peace is that the believers were called into one body. The corporate interpretation, therefore, makes sense. The spiritual environment of each believer is the one body which they all share. Paul’s rationale for peace was “since as members of one body you were called to peace.”⁷²
- **IN SUMMARY:** There should be no such thing as a shouting match between members in private or public. Board members and church members who feel the rising feeling of wrath, the sudden outbursts of anger that Paul warned believers to put off, and let it rip do not display the appropriate clothing of Christian nature. If you are guilty of this then you are to seek forgiveness. If you were on the receiving end of an angry outburst, then you should be quick to forgive it.

16 Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.

- “The Colossian heresy (2:8) was evidently causing great division in that church. If Christ’s word dwelled in them as it should, they would be teaching and admonishing each other in their worship (3:16) and in their daily living (v. 17). The kind of music used in the early church included psalms (the Old Testament psalms), hymns (religious songs, Matt. 26:30), and spiritual songs (evidently songs sung under the impulse of the Holy Spirit, referenced in 1 Cor. 14:13–15). The scenario Paul is presenting is one of peace and happiness. Therefore, singing praise to God is the appropriate and expected response by those who have truly become “new people.”⁷³
- “If believers are to be transformed into the character of Christ, the word of Christ should find a home in our hearts. It should not come and go, show up occasionally, or be something we visit like a vacation spot.”⁷⁴
- “The parallel between Colossians 3:16–4:1 and Ephesians 5:18–6:9 must not be missed. The structure and terminology are almost identical. The Ephesians passage exhorts believers to be filled with the Spirit, whereas the Colossians passage exhorts believers to let the Word of Christ dwell in them. The two concepts must be synonymous. The external results are the same. The internal effect is the same.
- The believer is to be “under the influence” of the word of Christ and the indwelling Holy Spirit. The reason for the Colossians’ emphasis on Christ is expected in a book so devoted to his centrality and supremacy. Let the Word of Christ dwell in you richly as you teach and admonish one another with all wisdom, and as you sing psalms, hymns and spiritual songs with gratitude in hearts to God (v. 16). When the word of Christ finds a comfortable home in individual believers and in the new community, there will be teaching (positive instruction), admonishing one another (negative correction), and thankful worship, evidenced by singing and gratitude.”⁷⁵
- “Christian singing is to be in the realm of grace. Some have interpreted the construction to mean something like “singing gratefully” unto the Lord. However, in light of Paul’s insistence on the realm of grace as the believer’s hope of salvation, a better interpretation is that the phrase refers to hearty Christian singing, singing with an understanding of grace because of the working of grace in the life.

⁷¹ Max Anders, Galatians-Colossians, vol. 8, Holman New Testament Commentary (Nashville, TN: Broadman & Holman Publishers, 1999), 331.

⁷² Richard R. Melick, Philippians, Colossians, Philemon, vol. 32, The New American Commentary (Nashville: Broadman & Holman Publishers, 1991), 302.

⁷³ John McRay, “Colossians,” in Evangelical Commentary on the Bible, vol. 3, Baker Reference Library (Grand Rapids, MI: Baker Book House, 1995), 1058.

⁷⁴ Max Anders, Galatians-Colossians, vol. 8, Holman New Testament Commentary (Nashville, TN: Broadman & Holman Publishers, 1999), 331–332

⁷⁵ *ibid.*

Grace reminds singers that the message and not the singers bring salvation. It further reminds them that everything good about which they sing comes because of God's grace. There is no room for self-praise, ambition, or high-mindedness in the realm of grace. Those who sing do so because they have felt the transforming power of God in their own lives, and they sing with an awareness of that grace."⁷⁶

- *IN SUMMARY: We should be known as people of the book. Our knowledge and use of Scripture should display that we "Study to show thyself approved" (2 Timothy 2:15). The result is a life of joy and praise. A picture of blessedness in the Lord.*

17 And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him.

- Paul sums up this section about the appropriate spiritual clothing of the believer.
- "Paul's exhortation is therefore a salutary check on behaviour ('can I really do this, if I am representing the Lord Jesus?') and an encouragement to persevere with difficult tasks undertaken for him, knowing that necessary strength will be provided. And again Paul adds the characteristic emphasis: giving thanks to God the Father through him. The centre of Christian living is grateful worship, which is to affect 'whatever we do': since 'all things' have been created through Christ and also, in principle, redeemed through him, Christians can do all that they do, whether it be manual work, political activity, raising a family, writing a book, playing tennis, or whatever, in his name and with gratitude. Jesus, the true divine and human image of God, the one whose cross secured our reconciliation, is the reason for our gratitude, and the one 'through whom' we can now offer that gratitude to the Father himself."⁷⁷

What is a Christian to put on? Col. 3:10 _____

The new man is renewed in _____. Col. 3:10

In whose image is the new man renewed? Col. 3:10 _____

Why is there no distinction between the various groups of people found in Col. 3:11? See also Gal. 3:28

Christ is _____ and in _____. Col. 3:11

What are believers to put on? Col. 3:12

How are we to treat one another? Col. 3:13

To what extent are we to forgive one another? Col. 3:13

To what extent did Christ forgive us? Col. 2:13-14 _____

⁷⁶ Richard R. Melick, *Philippians, Colossians, Philemon*, vol. 32, *The New American Commentary* (Nashville: Broadman & Holman Publishers, 1991), 306.

⁷⁷ N. T. Wright, *Colossians and Philemon: An Introduction and Commentary*, vol. 12, *Tyndale New Testament Commentaries* (Downers Grove, IL: InterVarsity Press, 1986), 149–150.

What are we to put on above the things already mentioned? Col. 3:14 _____

What is love described as? Col. 3:14 _____

What is to rule in our hearts? Col. 3:15 _____

How is the Word of God to dwell in you? Col. 3:16 _____

With what are we to teach and admonish one another? Col. 3:16

Who are we to sing to? Col. 3:16 _____

In whose name are we to do all things? Col. 3:17 _____

What two types of activity are we to do in the name of the Lord Jesus? Col. 3:17

What are we to give to God the Father through Jesus? Col. 3:17 _____

Colossians 3:18-4:1 - A Christian House

18 Wives, submit yourselves unto your own husbands, as it is fit in the Lord.

- The previous sections, of putting on and off, should be seen as the desirable and undesirable actions and behaviors of believers in all realms of life. Paul then used specific terms and wording to describe that can be clearly seen in the relationships between believers in the Church. Now, he is moving to domestic relationships.
- In each of the following relationships, Paul follows a specific pattern - "each of these follows the same pattern. Paul addressed the "submitting" party first. Then he provided a motivating statement, calling them to accept their specific responsibility in the Lord. Finally, he followed these with a command to the other party as to how they are to act in fulfilling their Christian obligation."⁷⁸
- To see a parallel of these passages, see Ephesians 5:21-6:4, where Paul goes into greater detail about these relationships.
- To begin, we must understand that the Roman-Greek-Jewish cultures had very fixed forms of instruction concerning human relationships (husband-wife, parent-child, master-slave).
 - "The neighbours of a Christian couple might well have their own firm ideas as to what was fitting and pleasing. The apostolic teaching has not rejected these standards but has christianized them, bringing them all under the rule of Christ. The result is a completely new motivation and inspiration which transforms the 'done thing' into something done for the Lord."⁷⁹
- Paul in Ephesians 5:21 prefaces his section on relationships with the statement, "Submitting yourselves one to another in the fear of God." In essence, applying submissiveness to all parties.
- "It follows therefore that the rule of life for wives, expressed in this verse, need not be in opposition to the justly famous Galatians 3:28 where the equality of male and female in Christ is celebrated. If the Son is simultaneously equal with the Father and submissive to the Father, then equality and submissiveness can co-exist also in human relationships."⁸⁰
- It is interesting to note that order of the one needing to submit is first given instead of addressing the later first. Ideally, this is to make sure these individuals who found new freedom in Christ do not misuse their freedom. We must take this path, unless we also wrongfully paint Paul as giving scriptural foundation to slavery as well (Philem.14-16).
 - "It is precisely because, in Christ, the Christian wife has been set free from the age-old downgrading of her kind in pagan societies, now to enjoy equality with her husband as 'joint heirs of the grace of life' that she must take special care in her behaviour not to cause unnecessary and harmful reactions among her non-Christian neighbours."⁸¹
- There is no difference between the words submit and obey in these verses (3:18, 20, 22).
 - For example of what this looks like, see 1 Peter 3:6, "Even as Sara obeyed Abraham, calling him lord, whose daughters ye are, as long as ye do well, and are not afraid with any amazement."
 - "Hellenized Jews such as Josephus and Philo were uncomfortable with the biblical Sarah, for she did not seem subordinate enough, and Abraham followed her advice."⁸²

⁷⁸ Richard R. Melick, *Philippians, Colossians, Philemon*, vol. 32, *The New American Commentary* (Nashville: Broadman & Holman Publishers, 1991), 310–311.

⁷⁹ R. C. Lucas, *Fullness & Freedom: The Message of Colossians & Philemon*, *The Bible Speaks Today* (Downers Grove, IL: InterVarsity Press, 1980), 157.

⁸⁰ *ibid.*

⁸¹ *ibid.*

⁸² Harold W. Hoehner, Philip W. Comfort, and Peter H. Davids, *Cornerstone Biblical Commentary: Ephesians, Philippians, Colossians, 1&2 Thessalonians, Philemon.*, vol. 16 (Carol Stream, IL: Tyndale House Publishers, 2008), 292.

- “Given that Paul appears to have treated women equally and taught that there was neither male nor female in Christ (Gal 3:28), it is possible that women may have started to break free from their assigned roles after conversion, which would have brought opprobrium on the church and invited legal sanctions. Yet given that Christ subordinated himself for the good of human beings Paul had no problem with subordination and serving others per se. Thus Paul affirms the cultural value but reframes it by adding “in the Lord,” that is, as a choice to imitate Jesus in subordination.”⁸³

19 Husbands, love your wives, and be not bitter against them.

- “Husbands are responsible to love their wives (as Christ loved the church; Eph. 5:28–29). So they are to exercise loving leadership, not dictatorial dominion. Perhaps husbands need this reminder to be tender and loving as much or more than wives need the reminder not to usurp authority over their husbands. Assuming absolute authority will only embitter one’s wife, not endear her”⁸⁴
- The picture Paul is painting here with his words (bitter) is that of a flower that has wilted under a dominating and unforgiving sun.
- The whole conversation here does not denote that someone is of lesser value. Instead, there are different functions for individuals in God’s plan for families. Again, this is modeled in the Trinity. Christ is God (essential equality) but submitted to the Father (functional subordination) (see Phiippians 2:5-11).

20 Children, obey your parents in all things: for this is well pleasing unto the Lord.

- Paul, now addresses the parent-child relationship. Again, Ephesians 6:1-4 provides more detail to the shorter statements here.
- First, it should be pointed out that with Paul sending this letter to be read in the congregational gatherings, he expected children to be present.
- In Ephesians 6:2-3, Paul places the obedience of children as a fulfilment of the fifth commandment.
 - Related, is the ending of this verse that points out that it is very pleasing to God.

21 Fathers, provoke not your children to anger, lest they be discouraged.

- “Parents embitter children by constantly picking at them, perhaps refusing to acknowledge their efforts. The fact that children might become discouraged suggests that the parents too easily reminded the children that they were not good enough. This activity had no place in the Christian home. If correction were needed, it should have been toward the behavior of the child, not the child’s personhood, and it should have been enforced quickly. Discipline was not to be prolonged so that nagging occurred.”⁸⁵
- Ephesians and Colossians complement each other by presenting two sides of the issue. In Ephesians, Paul exhorted the parents to raise the children in the nurture and admonition of the Lord. This suggests a positive, Christian environment in which children will appreciate the Christian commitment of the parents. In time, children should believe in the Lord and mature in the Christian life and world view. In

⁸³ Harold W. Hoehner, Philip W. Comfort, and Peter H. Davids, Cornerstone Biblical Commentary: Ephesians, Philippians, Colossians, 1&2 Thessalonians, Philemon., vol. 16 (Carol Stream, IL: Tyndale House Publishers, 2008), 292.

⁸⁴ Norman L. Geisler, “Colossians,” in The Bible Knowledge Commentary: An Exposition of the Scriptures, ed. J. F. Walvoord and R. B. Zuck, vol. 2 (Wheaton, IL: Victor Books, 1985), 683.

⁸⁵ Richard R. Melick, Philippians, Colossians, Philemon, vol. 32, The New American Commentary (Nashville: Broadman & Holman Publishers, 1991), 315.

Colossians, Paul warned parents not to discourage their children. Especially in the child-rearing process, fathers were to embody Christian principles and remember the equality of all persons in Christ. In God's sight, children and parents have equal worth, and parents were to treat their children with respect as persons.⁸⁶

22 Servants, obey in all things your masters according to the flesh; not with eyeservice, as menpleasers; but in singleness of heart, fearing God;

- The Roman and Greek cultures had guidelines for slavery that were more complex than any other relationship.
- Many have attacked Paul in these passages because they felt he should of been more clear on addressing the master-slave relationship by dismantling them.
 - One reason he did not is because at His time in writing, Christians had no power or numbers to change the political landscape. Instead, Paul through his writings here did sow the seeds of emancipation.
- Most slaves (douloi, sometimes translated "servants") found themselves in situations of hopelessness. Slaves were, generally speaking, victims of war. The slavery was political and economic, not racial. Similarly, virtually every class of person lived with the realization that war could cause them to lose everything and be sold into slavery. Those who revolted, seeking to use power to gain freedom, found themselves in a worse position than before. It simply would not do for Paul to advocate slaves walking away from their masters. That would endanger many innocent lives and frustrate the spread of the gospel.⁸⁷
- While, slavery is illegal here, we can still see other relationships that would also benefit from Paul's teaching here, namely the workplace, employee to employer.
- Paul accomplishes this is stating the servant is set free from "men-pleasing"
 - Only doing that which keeps you out of trouble.
 - "As all human experience verifies, whether the boss is a first-century slave-master or an impersonal twentieth-century corporation, much time and thought is then taken up in seeing how personal ends can be served, while yet doing just sufficient to avoid the employer's wrath."⁸⁸
 - The servant is set free to work wholeheartedly.
 - We are not made for unnatural bondage to another person as their property. Instead, we are made to give the allegiance of our souls only to the Lord.

23 And whatsoever ye do, do it heartily, as to the Lord, and not unto men;

- Paul brings back to memory the general admonition of 3:17.
- "The command involves the imperative form of the word "work." Even work for someone else was to be heartfelt. Literally, Paul stated they should work "out of soul." The phrase occurs synonymously with the word "heart," but if there is a difference, perhaps it is in the fact that "soul" stresses the life principle and expended energy, rather than the pure choice which comes from the heart. Thus one may choose to work from the heart, but the actual work done comes from the life source itself.⁹² The point is that the

⁸⁶ Richard R. Melick, *Philippians, Colossians, Philemon*, vol. 32, *The New American Commentary* (Nashville: Broadman & Holman Publishers, 1991), 315.

⁸⁷ *Ibid.*

⁸⁸ R. C. Lucas, *Fullness & Freedom: The Message of Colossians & Philemon*, *The Bible Speaks Today* (Downers Grove, IL: InterVarsity Press, 1980), 167.

Lord concerns himself with the expenditure of energy and choices made with the life. He is the real Master.”⁸⁹

24 Knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ.

- Paul now focuses on three motivations for such service.
- “The first appeals to the motive of reward, “You will receive an inheritance from the Lord as a reward.” Paul introduced the idea by appealing to what they knew already. They knew the doctrine of rewards and punishments; now they were to count on it with their lives. As slaves, they could look forward to little on this earth. Perhaps some rewards were given for good work, but there was no inheritance. In speaking of rewards, Paul challenged them to consider the fact that their rewards were spiritual. Such rewards could not be taken away, and the real Master would pay them what really matters. The reward and inheritance seem to have involved the presence of the Lord himself. Thus, the motive was faithfulness to the Lord in the circumstances of life. Being a Christian meant that the concerns of heaven were to occupy the thoughts and energies of those on earth.”⁹⁰

25 But he that doeth wrong shall receive for the wrong which he hath done: and there is no respect of persons.

- “After all, the final “payday” (an inheritance ... as a reward) is coming from the Lord (cf. 2 Cor. 5:10). He will judge without favoritism (cf. Rom. 2:9; Eph. 6:9), that is, in full justice, repaying wrongdoers and rewarding those who serve Him.”⁹¹
- This statement is both warning and comfort to the servant. Warning in that false dealings in work will be found out. Comfort in that even masters will be held accountable to their wrongs.

4:1 Masters, give unto your servants that which is just and equal; knowing that ye also have a Master in heaven.

- “Paul’s teaching in these verses in Colossians seems to be that submission to appropriate authority is no problem where that authority figure is Christ-like. No one who gazes at the cross has any problem in submitting to the lordship of Jesus Christ. And no slave of Paul’s day would have trouble acknowledging his master’s authority when that master treated him fairly and justly, knowing that he, too, has a Master in heaven”⁹²
- We must keep in mind that while some claim that Paul did not do enough in his day, Paul made numerous points about the motives, attitudes, and conduct of Christian slaves and Christian slave-owners. Such instruction was remarkable in a master-slave society.

What is commanded to the wives? Col. 3:18 _____

To whose husband are the wives commanded to submit? Col. 3:18 _____

What is the guiding factor in the wives submitting to their own husbands? Col 3:18

⁸⁹ Richard R. Melick, *Philippians, Colossians, Philemon*, vol. 32, *The New American Commentary* (Nashville: Broadman & Holman Publishers, 1991), 317.

⁹⁰ *ibid.*

⁹¹ Norman L. Geisler, “Colossians,” in *The Bible Knowledge Commentary: An Exposition of the Scriptures*, ed. J. F. Walvoord and R. B. Zuck, vol. 2 (Wheaton, IL: Victor Books, 1985), 684.

⁹² John McRay, “Colossians,” in *Evangelical Commentary on the Bible*, vol. 3, Baker Reference Library (Grand Rapids, MI: Baker Book House, 1995), 1060.

What are the husbands commanded to do? Col. 3:19 _____

Whose wife is the husband to love? Col. 3:19 _____

What are the husbands commanded not to do? Col. 3:19

Does God say you can disobey these commands if your spouse does not obey? Col. 3:18 _____

What are the children commanded to do? Col. 3:20 _____

In what things are children to obey their parents? Col. 3:20 _____

How does the Lord react to obedient children? Col. 3:20

What are fathers commanded not to do? Col. 3:21 _____

Why are fathers not to provoke or embitter their children? Col. 3:21

What are servants commanded to do? Col. 3:22 _____

In what manner are servants to obey their master? Col. 3:22

How are servants to do things? Col. 3:23

What will the servants receive? Col. 3:24 _____

Who do the servants really serve? Col. 3:24 _____

What will happen to the person who does wrong? Col. 3:25

Does God show partiality or favoritism? Col. 3:25 _____

Can the commands and the principles that apply to the servants apply to employees? _____

What are masters commanded to do? Col. 4:1 _____

What knowledge should help the masters to be obedient? Col. 4:1

Can the commandment to masters be applied to employers? _____

Colossians 4:2-6 - Christian Conduct

2 Continue in prayer, and watch in the same with thanksgiving;

- Paul concludes his letter by addressing three important and basic concerns: prayer (4:2-4), (wisdom 4:5), communication (4:6)
- The previous sections in dealing with relationships focused on being loving and acting justly towards everyone. Now Paul is going focus on another important Christian duty, devoting to prayer.
- To “watch” is to remain awake and not to fall asleep as often happens with disciples fatigued at crucial times (Matthew 26:40; Luke 9:32).
 - “In other epistles, Paul said, “Pray without ceasing” (1 Thess 5:17) or its equivalent. The same general tone occurs here. The specific word translated “devote yourselves” means “to persist in.” Though the word is different, the meaning is the same. Prayer was to characterize the Colossian church.”⁹³
- We are to pray with mental alertness, knowing the circumstances of life of those around us, and to be mindful of the Holy Spirit. Prayer should be purposeful, personal, and powerful.
- “Thankfulness is the environment for good praying, and it provides a safeguard for informed praying. Paul’s circumstances could have been discouraging as he awaited trial for the gospel. To ensure a proper perspective, Paul urged that their prayer be offered in an attitude of thanks. This kind of prayer sees clearly the obstacles and difficulties but recognizes that God is able to work. The circumstances need not affect one’s joy.”⁹⁴

3 Withal praying also for us, that God would open unto us a door of utterance, to speak the mystery of Christ, for which I am also in bonds: 4 That I may make it manifest, as I ought to speak.

- *“No duties can be done aright, unless we persevere in fervent prayer, and watch therein with thanksgiving. The people are to pray particularly for their ministers.”*⁹⁵
- “Paul asks prayer for himself, not necessarily that his imprisonment would end, but that he may have opportunity to complete his missionary calling of sharing Christ with the world.”⁹⁶
- This type of prayer is called intercessory prayer. Here it is applied to praying for an open door for the Gospel. Paul looked for ways to share the Gospel and he often demonstrated the ability to turn any conversation into one saturated with the Gospel.

5 Walk in wisdom toward them that are without, redeeming the time.

- Paul moves from asking the Colossians to pray for his open doors to walk through with the Gospel. To challenging them to also do the same. They were to walk through the doors open to them and share the Gospel.
- “Walk” is a reference to constant Christian conduct and lifestyle (Eph. 4:1; 5:8; 1 Thess. 2:12; Co. 1:10; Gal. 5:25)

⁹³ Richard R. Melick, *Philippians, Colossians, Philemon*, vol. 32, *The New American Commentary* (Nashville: Broadman & Holman Publishers, 1991), 321.

⁹⁴ *ibid*...

⁹⁵ Matthew Henry and Thomas Scott, *Matthew Henry’s Concise Commentary* (Oak Harbor, WA: Logos Research Systems, 1997), Col 4:2.

⁹⁶ Earle L. Wilson, Alex R. G. Deasley, and Barry L. Callen, *Galatians, Philippians, Colossians: A Commentary for Bible Students* (Indianapolis, IN: Wesleyan Publishing House, 2007), 340.

- “His concern was the non-Christians’ response to the gospel and the attitude of Christians toward them. Divine wisdom results in a positive witness”⁹⁷
- “Redeeming the time” or making the most of the time is a reminder to not count the time but to make the time count for Christian purposes.

6 Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man.

- “The good news about divine grace is to be shared gracefully, even with a touch of wit, and always in the context of a gratitude to God that can be infectious. Overt “evangelism,” in the sense of marching for Jesus and passing out tracts on street corners, is not pressed on most believers as a primary duty. Christian disciples usually witness best by living wisely as they function responsibly in the world. Transformed lives will be observed by the public and opportunities for Christian witness will arise naturally when the witness is seasoned with salt (4:6). Rather than trampling on the sensibilities of nonbelievers by aggressive insistence on their attention to a message for which they may not be ready, reliance should be placed on the work of the Spirit in opening doors of conversation and loving relationships that mediate hope and faith.”⁹⁸
- Pray for wisdom that you may show it when you are asked to answer every man.

How is prayer to be conducted? Col. 4:2

What prayer request did Paul ask the Colossians to pray about? Col. 4:3

Why is Paul in chains? Col. 4:3 _____

What does Paul want to do with the mystery of Christ? Col. 4:4

How are we to act or walk toward outsiders? Col. 4:5 _____

How can you redeem the time in your life? Col. 4:5

What is our speech supposed to be like before outsiders? Col. 4:6

⁹⁷ Richard R. Melick, *Philippians, Colossians, Philemon*, vol. 32, *The New American Commentary* (Nashville: Broadman & Holman Publishers, 1991), 324.

⁹⁸ Earle L. Wilson, Alex R. G. Deasley, and Barry L. Callen, *Galatians, Philippians, Colossians: A Commentary for Bible Students* (Indianapolis, IN: Wesleyan Publishing House, 2007), 341.

Colossians 4:7-18 - Paul's Companions and Salutation

7 All my state shall Tychicus declare unto you, who is a beloved brother, and a faithful minister and fellow-servant in the Lord: 8 Whom I have sent unto you for the same purpose, that he might know your estate, and comfort your hearts;

- "While the name is rare, it is found most frequently in Magnesia, down the Meander from the Lycus Valley and Colosse."⁹⁹
- All we know of his character is found in this passage and Ephesians 6:21. Other passages show one bearing the same name traveling with Paul (Acts 20:4; 2 Tim. 4:12; Titus 3:12).

9 With Onesimus, a faithful and beloved brother, who is one of you. They shall make known unto you all things which are done here.

- "Onesimus accompanied Tychicus. Paul made two significant statements about Onesimus. First, he was a "faithful and dear brother." In this, Paul described Onesimus with the same terms used of the others in the group. Second, he was "one of you." Onesimus came from Colossae. Whether Paul meant he came from the church or simply was returning to it as a new Christian is not clear. Obviously, however, Onesimus belonged in the church fellowship at the time of writing. According to Phlm 10, Onesimus was a runaway slave. In Rome, that meant that he lost whatever respect he may have had previously and could have been severely punished by Roman law. For that reason, Paul urged the church to accept Onesimus. This became a test case for the instructions Paul issued regarding slaves and masters (3:22–4:1) and of whether Christianity could triumph over social and economic distinctions. The response Paul desired also included forgiveness of Onesimus's personal sin against Philemon. Paul expected Philemon to respond positively; apparently he did. The return of Onesimus to Philemon was the specific situation which prompted Paul's writing. The false teachers made significant inroads, and Paul needed to address them. The specific time to write, however, was largely influenced by this moral and ethical necessity. It may be that Paul sent Tychicus with Onesimus because of the uncertainty of how Philemon and the church would respond."¹⁰⁰

10 Aristarchus my fellow-prisoner saluteth you, and Marcus, sister's son to Barnabas, (touching whom ye received commandments: if he come unto you, receive him;)

- "Aristarchus was a native of Thessalonica and a traveling companion of Paul (Acts 19:29; 20:4). He probably became a Christian at Thessalonica (Acts 17:1–9) and enjoyed a quickly growing good reputation. When Paul took up the collection for the Jewish saints, Aristarchus was selected to accompany the money to Jerusalem (Acts 20:4). He remained with Paul on the journey to Rome (Acts 27:2). In Col 4:10 Paul called him a "fellow-prisoner," presumably in prison for the same reasons as Paul, and he was one of three Jewish believers who were with Paul at the time (4:11)."¹⁰¹
- "The reference to Barnabas is surprising, for it indicates that the Colossians knew of Barnabas and perhaps knew him personally. Paul mentioned Barnabas in Gal 2:1, 9, 13 because Paul was describing a trip that he took with Barnabas and also because Barnabas was Paul's partner as they evangelized southern Galatia. In 1 Cor 9:6 Paul mentioned Barnabas as one who, like himself, worked to support his

⁹⁹ Harold W. Hoehner, Philip W. Comfort, and Peter H. Davids, Cornerstone Biblical Commentary: Ephesians, Philippians, Colossians, 1&2 Thessalonians, Philemon., vol. 16 (Carol Stream, IL: Tyndale House Publishers, 2008), 303.

¹⁰⁰ Richard R. Melick, Philippians, Colossians, Philemon, vol. 32, The New American Commentary (Nashville: Broadman & Holman Publishers, 1991), 327–328.

¹⁰¹ Ibid.

ministry, although we do not know how the Corinthians knew this fact. It could be that the reference in Corinthians and this one in Colossians indicate a ministry of Barnabas in provincial Asia and Greece about which Acts is silent¹⁰²

11 And Jesus, which is called Justus, who are of the circumcision. These only are my fellowworkers unto the kingdom of God, which have been a comfort unto me.

- ““Jesus” was simply the Greek form of “Joshua” and so a very common name among Jews. Justus was also a common name for Jews and proselytes. Titius Justus (Acts 18:7) was probably one such proselyte, while Joseph Barsabbas Justus (Acts 1:23) was more likely a Jew by birth¹⁰³
- “While this term for comfort (parēgoria [3931, 4219]) appears only here in the NT, the theme of comfort is a major one in both the NT and Greek literature in general (see parakaleō [3870, 4151] in TDNT 5.773–779). Louw and Nida list the term under two headings, 25.155 and 35.14, because it could mean “help” rather than “comfort.”¹⁰⁴

12 Epaphras, who is one of you, a servant of Christ, saluteth you, always labouring fervently for you in prayers, that ye may stand perfect and complete in all the will of God. 13 For I bear him record, that he hath a great zeal for you, and them that are in Laodicea, and them in Hierapolis.

- “While Epaphras is a shortened form of Epaphroditus, he is probably not the same Epaphroditus that we encounter in Phil 2:25; 4:18. That one was a messenger from Philippi and so probably himself a Philippian, while this one in Colossians is clearly identified as a member of the church in Colosse¹⁰⁵
- “Epaphras brought the gospel to Colossae. No doubt he was at least one of the evangelists of the Lycus valley. No one knows how or where he met Paul, but a strong friendship developed. Most likely, he met Paul while Paul taught at Ephesus, some one hundred miles west of Colossae, and returned home with the good news. At some point, he left Colossae and joined Paul in order to help him in his difficulties. The church probably sent him on its behalf since Paul inferred as much in Col 4:13. Since he worked diligently for three Christian communities (Colossae, Laodicea, and Hierapolis), they may have joined together to sponsor him as a tangible support for Paul.”¹⁰⁶

14 Luke, the beloved physician, and Demas, greet you.

- “Luke has, of course, been traditionally identified as the author of Luke-Acts on the basis of the “we” passages in Acts and church tradition (mainly that found in Eusebius’s Ecclesiastical History)... What we do know for sure about this Luke (Luke would only be one of his names—he probably had two or three) is that he was a companion of Paul when Paul wrote Colossians and Philemon, that he was a physician (assuming that this is intended to indicate his literal profession and not a honorific designation due to his abilities in healing prayer), and that he remained true to Paul at the end of Paul’s life (2 Tim 4:11).”¹⁰⁷

¹⁰² Harold W. Hoehner, Philip W. Comfort, and Peter H. Davids, Cornerstone Biblical Commentary: Ephesians, Philippians, Colossians, 1&2 Thessalonians, Philemon., vol. 16 (Carol Stream, IL: Tyndale House Publishers, 2008), 303.

¹⁰³ *ibid.*

¹⁰⁴ *ibid.*

¹⁰⁵ *ibid.*

¹⁰⁶ Richard R. Melick, Philippians, Colossians, Philemon, vol. 32, The New American Commentary (Nashville: Broadman & Holman Publishers, 1991), 329.

¹⁰⁷ Harold W. Hoehner, Philip W. Comfort, and Peter H. Davids, Cornerstone Biblical Commentary: Ephesians, Philippians, Colossians, 1&2 Thessalonians, Philemon., vol. 16 (Carol Stream, IL: Tyndale House Publishers, 2008), 303.

- “Demas is mentioned only three times in Scripture, here, 2 Tim 4:10, and Phlm 24. Although he accompanied Paul to Rome, later he “loved the world” and returned to Thessalonica, which may have been his home. No doubt Paul was saddened by this departure not only because of the loss to the gospel but also because of the loss of a personal friend and supporter. Paul’s statement that Demas “loved this world” apparently means the pressures of Paul’s situation and the lure of an easier life caused him to forsake the Lord.”¹⁰⁸

15 Salute the brethren which are in Laodicea, and Nymphas, and the church which is in his house.

- “Laodicea was located in the Lycus valley and was a neighboring city to Colossae. The church there dated from approximately the same time as the one at Colossae, and most likely someone other than Paul founded it. It apparently began as a vital, energetic Christian community, but by the end of the century suffered from lukewarmness and formalism (Rev 3:14–22). Paul took the time to write an epistle to the church, presumably at the same time he wrote Colossians, but the letter no longer remains. Paul also mentioned another city in the area of Laodicea and Colossae, Heirapolis (4:13). There was a church there, but, as far as can be determined, Paul did not write it a personal letter. The reason Paul wrote to the church at Laodicea and not to the church at Heirapolis may have been that Laodicea was located on the road to Colossae. Paul’s courier had to travel through it, and its location encouraged frequent communication between these two cities. Heirapolis lies slightly north, off the main East-West road¹⁰⁹
- This is the only mention of Nymphas and it is only known that there is a Church in his house.

16 And when this epistle is read among you, cause that it be read also in the church of the Laodiceans; and that ye likewise read the epistle from Laodicea.

- “The Greek reads “the letter out of Laodicea,” which could mean (1) a letter that the Laodiceans wrote; (2) Paul’s letter to the Laodiceans, viewed from the position of the Colossians (it would come to them “out of Laodicea”); (3) a circular letter (an encyclical) traveling out from Laodicea to Colosse—this encyclical could be Ephesians (Bruce 1984:310–311). If it were a letter from Laodicea, it is surprising that an author is not named and also surprising that a copy would exist for the Colossians to read, despite its being addressed to someone else (presumably Paul, since he knew about it). The proposal that it was an encyclical has merit because both Ephesians and Colossians were carried by Tychicus and therefore could be viewed as coming “out of Laodicea,” and both could be equally viewed as coming from Paul. However, it seems just as likely that what Paul was referring to was a letter from him to the Laodicean church, which has not been preserved.”¹¹⁰

17 And say to Archippus, Take heed to the ministry which thou hast received in the Lord, that thou fulfil it. 18 The salutation by the hand of me Paul. Remember my bonds. Grace be with you. Amen.

- “Archippus appears in Scripture in two texts, both of which identify his work. In Col 4:17, Paul urged him to complete the work God gave him to do. No one knows what that involved. Perhaps he received a call to service, and Paul took the occasion to encourage him. In Phlm 2, Paul called him “our fellow soldier.” That does not necessarily imply military service because Paul used the term of himself and his

¹⁰⁸ Richard R. Melick, *Philippians, Colossians, Philemon*, vol. 32, *The New American Commentary* (Nashville: Broadman & Holman Publishers, 1991), 331.

¹⁰⁹ *ibid.*

¹¹⁰ Harold W. Hoehner, Philip W. Comfort, and Peter H. Davids, *Cornerstone Biblical Commentary: Ephesians, Philippians, Colossians, 1&2 Thessalonians, Philemon.*, vol. 16 (Carol Stream, IL: Tyndale House Publishers, 2008), 304.

companions. Some take this to mean that he belonged to Philemon's family since Apphia, Philemon's wife, received greetings at the same time."¹¹¹

- "Paul's personal greeting is brief, as is his benediction. His statement that he himself is writing this greeting is clear evidence that he has not written the entire letter. Paul used secretaries such as Tertius (Rom. 16:22) to write while he dictated. Evidence of this is seen in several of his letters where he refers to himself as attaching a greeting in his own hand (1 Cor. 16:21; Philem. 19), with large letters (Gal. 6:11), and mentions that it is the mark by which his letter may be identified (2 Thess. 3:17). Some scholars have suggested that it may have been an injury or deformity in Paul's hands that forced him to write sparingly and in large letters. Could this have been his "thorn in the flesh" (2 Cor. 11:7)? Or was it a problem with his eyesight? He said to the Galatians that it was through a bodily ailment, a weakness of the flesh (Gal. 4:13), that he first preached the gospel to them. Then two verses later, in Galatians 4:15, he said they would have plucked out their eyes and given them to him. Whatever the case, perhaps Paul did not write all of his letters. They may have been dictated, with perhaps some creative latitude given to the secretary in the matter of style and vocabulary, and then proofread by Paul and signed, just as is common today in professional correspondence."¹¹²
- "This Colossian letter concludes with heartfelt praise of the God who is faithful in all circumstances. Thus, typical of Paul, the final note is one of celebrating divine grace. What was proving sufficient for Paul's needs, even in prison, is surely adequate for all who truly believe in the all-sufficient Christ! The letter ends much as it began—grace be with you (4:18). Paul's deep desire is that the Colossians apprehend more fully the wonderful grace of God in which they stand. He finishes his letter tenderly, with words about God's unmerited love, the love by which the church in Colosse lived and by which all people can live if they will receive God's grace in faith, gratitude, and obedience."¹¹³

How did Paul describe Tychicus? Col. 4:7

Why did Paul send Tychicus? Col. 4:7, 8

How is Onesimus described? Col. 4:9 _____

How is Aristarchus described? Col. 4:10 _____

What are the Colossians to do for Mark? Col. 4:10 _____

Why did Paul not receive Mark in the years earlier? Acts 15:37-38

What did those of the circumcision do for Paul? Col. 4:11 _____

How is Epaphras laboring for the Colossians? Col. 4:12 _____

¹¹¹ Richard R. Melick, *Philippians, Colossians, Philemon*, vol. 32, *The New American Commentary* (Nashville: Broadman & Holman Publishers, 1991), 332.

¹¹² John McRay, "Colossians," in *Evangelical Commentary on the Bible*, vol. 3, Baker Reference Library (Grand Rapids, MI: Baker Book House, 1995), 1062–1063.

¹¹³ Earle L. Wilson, Alex R. G. Deasley, and Barry L. Callen, *Galatians, Philippians, Colossians: A Commentary for Bible Students* (Indianapolis, IN: Wesleyan Publishing House, 2007), 350.

Why was Epaphras praying for the Colossians? Col. 4:12

What does Epaphras have for the Colossians, those in Laodicea, and those in Hierapolis? Col. 4:13

Who greets the Colossians? Col. 4:14 _____

Where was a church meeting? Col. 4:15 _____

What were the believers to do with Paul's epistles or letters? Col. 4:16

What was Paul's message to Archippus? Col. 4:17

What did Paul want the Colossians to remember? Col. 4:18 _____

What did Paul want to be with the believers? Col. 4:18 _____