

# **E-Sword Notes On**

# **COLOSSIANS**

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# COLOSSIANS

## Introduction

**AUTHOR:** This letter was written by the Apostle Paul about the same time as *Ephesians* and *Philemon*. Tradition says it was written during Paul's imprisonment in Rome, recorded in Acts 28. Paul never visited Colossae himself ([Colossians 2:1](#)), and we believe the church there was started with contact with Epaphras and possibly even Philemon while Paul was preaching for two years at Ephesus, 90 miles west of Colossae.

**PURPOSE:** The main purpose for writing this letter was to correct some wrong ideas about Christ that were being taught in the towns of Colossae, Laodicea, and Hierapolis ([Colossians 4:13](#)). The teachers of these false doctrines were usually called "Gnostics." The word "gnostic" comes from a Greek word which means "to have a special knowledge of God."

**FALSE DOCTRINE:** The Gnostics believed that everything material was evil, and that a fixed gulf existed between matter and spirit. Because of this false idea, they also held that the true God did not create the universe. Some taught that Christ did not have a real physical body, but that it only seemed to be real. Their emphasis was on wisdom and knowledge and the abasement of the body.

To practice the Gnostics' teachings was supposed to give a person a special "full knowledge" not possessed by others. The Gnostics frequently used the word "fulness" in their teachings.

In *Colossians* Paul emphasizes Christ's pre-eminence. It is interesting to note how often he uses the words "fulness" "complete" and "filled."

**KEY VERSE:** The key verse is [Colossians 1:18](#), "And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence."

Another important verse in [Colossians 2:9](#) "For in him dwelleth all the fulness of the Godhead bodily."

**THEME:** The Pre-eminence of Christ.

**RELEVANCE:** The message of this book is greatly needed today. In a time when Christ is scorned and his teaching rejected, we need to hold forth the grand truth of this inspired letter penned by the apostle Paul.

It was written when false teachers (the Gnostics) and Judaizers were attacking the gospel, and Christians themselves were not living up to principles it set forth.

## Outline of Colossians

### Theme: Christ is Preeminent

#### I. DOCTRINE -- Chapter 1

##### *CHRIST'S PREEMINENCE DECLARED*

1. In the Gospel message -- 1:1-12
2. In Redemption -- 1:13-14
3. In Creation -- 1:15-17
4. In the Church -- 1:18-23
5. In Paul's ministry -- 1:24-29

#### II. DANGER -- Chapter 2

##### *CHRIST'S PREEMINENCE DEFENDED*

1. Beware of empty philosophies -- 2:1-10
2. Beware of religious legalism -- 2:11-17
3. Beware of man-man disciplines -- 2:18-23

#### III. DUTY -- Chapter 3 & 4

##### *CHRIST'S PREEMINENCE DEMONSTRATED*

1. In personal purity -- 3:1-11
2. In Christian fellowship -- 3:12-17
3. In the home -- 3:18-21
4. In daily work -- 3:22 - 4:1
5. In Christian living -- 4:2-6
6. In Christian service -- 4:7-18

SERMON OUTLINE See Colossians 1 "WhoIs Jesus?" [Philippians 1:15-20](#)

### **Who Is Jesus? Colossians 1:15-20**

1. The article "One Solitary Life" by George Peck.

2. This passage helps us to see "Who Jesus Is."

3. One of the greatest controversies to range in early church history occurred in the fourth century over this very passage. A man named Arius argued that Jesus was the very first thing that God created, and then Jesus created everything else. He reasoned that, after all, the obvious meaning of "first-born" is the one born first. That led to his conclusion that Jesus was not divine like the Father, but just a created being.

a. A brilliant young man named Athanasius soundly rejected that view and the "Arian" doctrine was branded as heresy. The historic view has been that Jesus, because He is the image of God, is eternal just as God the Father Himself is eternal. He is "very God" as Athanasius put it.

b. Thought is has been sixteen hundred years since Arius and Athanasius battled it out, the problem has not disappeared. Some religious groups today do not believe that Jesus is God or that He is eternal.

4. WHO IS JESUS?

#### **I. JESUS IS THE IMAGE OF GOD (1:15)**

15 Who is the image of the invisible God, the firstborn of every creature: ([Colossians 1:15](#))

1. "He is the image of the invisible God" (1:15a)

One difficulty people have in believing God is that God cannot be seen. Even as great a man as Moses had the longing to see God. He pleaded with God to just give him a glimpse (See [Exodus 33:17-23](#)).

2. The Greek word translated "image" in v. 15 is "*eikon*."

a. Notice the meaning of that word in religious circles.  
b. Notice how that word is used today in computer circles.  
c. What do you have on your driver's license?  
d. Passports in Paul's day had a section called "Distinguishing Marks" that described something about the person that set him apart from everyone else. The Greek word "*eikon*" was used in that part of the passport.

3. TEV "*Christ is the visible likeness of the invisible God.*"

#### **II. JESUS IS THE FULLNESS OF GOD (1:15, 19)**

19 *For it pleased the Father that in him should all fulness dwell;* ([Colossians 1:19](#))

*"For in him dwelleth all the fulness of the Godhead bodily."* ([Colossians 2:9](#))

1. Jesus is not something "like" God, He is "everything" God IS!

2. Hebrews 1:3 *"He is the radiance of His glory and the exact representation of His nature..."*

4. All of the attributes of divinity belong of Jesus, He IS God.

### III. JESUS IS THE AGENT OF GOD (1:16)

*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: (Colossians 1:16)*

1. The word "for" means is in the sense "because." By Him, Jesus, all things were created. HE was not created, He CREATED!

2. "Before Jesus the carpenter made stools, Jesus the Creator made stars." He fashioned plows, He fashioned planets. Before He made tables, He made trees from which those tables would be made.

3. He also made all the invisible things of our universe.

### IV. JESUS IS THE HEAD OF GOD'S CHURCH (1:18-23)

*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. (Colossians 1:18)*

1. From Jesus comes all the guidance and direction for the church.
  - a. The "doctrine" is "His doctrine" ([Hebrews 6:1](#); [2 John 1:9](#))
  - b. He is not just "first" but the "Source."

2. Jesus was the first to rise never to die again.

3. **Over What** was He to have the preeminence? All things! Creation, powers, the church, death...

**Why** was he to have the preeminence? For in Him the sum total of the powers and attributes of God dwell.

### V. JESUS IS THE PEACE-MAKER BETWEEN MAN AND GOD

*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.*

*21 And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled (Colossians 1:20-21).*

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Verse Comments**Colossians. 1:1**

(Be sure notice the "**B**" Book comment and the "**C**" Chapter comments as well as the "**V**" Verse comments in the commentary menu above.)

Twin Epistle of Ephesians.

**Paul** -- Formerly known as Saul, he persecuted the early Christians until a dramatic encounter with the risen Christ led to him becoming Christianity's most prolific missionary ([Acts 8:1-3](#); [Acts 9:1-22](#); see note on [Romans 1:1](#)). He preached the gospel and planted churches throughout Asia Minor, Macedonia, and Greece, but there is no record that he ever visited Colossae.

Paul was born a Roman citizen ([Acts 22:28](#)) and grew up in the city of Tarsus (located in the southeastern region of modern-day Turkey). In Tarsus, one of the largest cities of the Roman Empire, Paul was exposed to Graeco-Roman customs, religions, and philosophies. His expertise in Jewish law and thorough understanding of Greek culture made him ideally suited to proclaim the gospel among the Gentiles.

**apostle** -- A person designated by God to speak and act with special authority. Paul did not always refer to himself as an apostle ([Philippians 1:1](#)), but does so here to establish his credentials among the Colossians, most of whom he had never met ([Colossians 2:1](#))

**Timothy** -- A disciple and companion of Paul. Timothy met Paul in Lystra ([Acts 16:1](#)) and assisted in his missionary efforts ([Acts 16:3](#); [Acts 20:4-5](#); [2 Corinthians 1:19](#); [1 Timothy 1:3](#)), becoming like a son to Paul ([1 Timothy 1:2](#)). Paul also names Timothy as a co-sender in the opening of several other letters ([Philippians 1:1](#); [1 Thessalonians 1:1](#); [2 Thessalonians 1:1](#)).

**Colossians 1:2**

Colossians is the twin epistle of Ephesians.

*Ephesians* = "The church of Christ"

*Colossians* = "Christ of the church."

Colossians has 95 verses.

Outline:

Ch. 1 **DOCTRINE** - Christ's Preeminence **Declared**

Ch. 2 **DANGER** - Christ's Preeminence **Defended**

Ch. 3&4 **DUTY** - Christ's Preeminence **Demonstrated**

Ch. 1 DOCTRINE - Christ's Preeminence Declared

1. In the Gospel Message - [Colossians 1:1-12](#)

2. In Redemption - [Colossians 1:13-14](#)

3. In Creation - [Colossians 1:15-17](#)

4. In the Church - [Colossians 1:18-23](#)

5. In Paul's Ministry - [Colossians 1:24-29](#)

**saints** -- The Greek word used here, *hagioi*, often translated “saints” or “holy ones,” refers to those who are set apart or who belong to God.

**faithful brothers** -- A word used in the N.T. exclusively for believers. Cf. Colossians 1:4.

**Colossae** -- A city located in southwest Asia Minor (modern-day Turkey). In the first century ad, Colossae was a small agricultural community in Phrygia, a region known for an obsession with magic and the occult. The church at Colossae apparently was planted by a man named Epaphras (see [Colossians 1:7](#) and note), who also ministered in the nearby cities of Laodicea and Hierapolis ([Colossians 4:12-13](#))

## ■ Colossians 1:3

**Give Thanks** -- Mentioned by Paul six times in this short letter.

[Colossians 1:3](#); [Colossians 1:12](#); [Colossians 2:7](#); [Colossians 3:15](#); [Colossians 3:17](#); [Colossians 4:2](#)

**Praying** -- The details of Paul's prayer is found in [Colossians 1:9-12](#).

**God and Father of our Lord Jesus Christ** -- This designation was often used to show that Jesus was one in nature with God, as any true son is with his father. It was an affirmation of Christ's deity (cf. [Romans 15:6](#); [2 Corinthians 1:3](#); [2 Corinthians 11:13](#); [Ephesians 1:3](#); [Ephesians 3:14](#); [1 Peter 1:3](#)).

## ■ Colossians 1:4

**Heard of your faith** -- The Greek word used here, *pistis*, refers to trust and reliance. Paul is thankful that the Colossians—under the threat of false teaching—have anchored their faith in Christ.

**love** -- The greatest of the three Christian virtues ([1 Corinthians 13:13](#)), the others being faith and hope. The natural result of faith in Christ is love (*agapē* in Greek) for God and others

For details on the Conversion of the Colossians see Gann's sermon on "Receiving Christ" on [Colossians 2:6](#).

Colossians 1:4 FAITH

Colossians 1:4 LOVE

[Colossians 1:5](#) HOPE

## ■ Colossians 1:5

(see [Colossians 1:2](#) for full outline\_

#1 Christ Is Preeminent in the Gospel Message.

- 1) They heard the gospel v. 5, 7
- 2) They believed in Jesus Christ, v. 4
- 3) They were taught (discipled) v. 7; [Matthew 28:19-20](#)
- 4) They became "faithful" in Christ; v. 6, 8



Colossians 1:4 FAITH

Colossians 1:4 LOVE

Colossians 1:5 HOPE

**hope laid up for you -- hope reserved for you** The Greek word used in this phrase, *elpis*, often rendered as “hope,” refers to confident expectation, not wishful thinking. The Colossians have hope because of their union with Christ ([Colossians 1:27](#)).

**word of truth** -- Paul wants the Colossians to know that the gospel message they received is God’s true revelation. See note on [Colossians 1:9](#).

## ■ Colossians 1:6

**in all the world** -- Cf. [Colossians 1:23](#), “*every creature under heaven*.” The gospel was never intended for an exclusive group of people; it is good news for the whole world ( [Matthew 24:14](#); [Matthew 28:19-20](#); [Mark 16:15](#); [Romans 1:8](#); [Romans 1:14](#); [Romans 1:16](#); [1 Thessalonians 1:8](#)). It transcends all ethnic, geographic, cultural, and political boundaries.

**bearing fruit** -- Refers to the saving effect of gospel preaching and to the growth of the church. See notes on [Romans 1:13](#); [Philippians 1:22](#); cf. [Matthew 13:3-8](#), [Matthew 13:31-32](#).

## ■ Colossians 1:7

**Epaphras** A believer who shared the gospel message with the Colossians. Paul later describes him as a servant-hearted leader who works hard on behalf of Christians in Colossae, Laodicea, and Hierapolis ([Colossians 4:12-13](#)). - FSB [[Philemon 1:23](#)]

**slave** This description of Epaphras does not mean that he was literally a servant or slave. Rather, Paul is using figurative language to characterize Epaphras as a humble servant of God. - FSB

## ■ Colossians 1:9

**Pray** -- ([Colossians 1:3](#))

### A Prisoner's Prayer

1. He prayed that they might **know** - v.9 [Colossians 1:9](#)
2. He prayed for their **obedience** - v.10 [Colossians 1:10](#)
3. He prayed that they would be **strong** - v. 11 [Colossians 1:11](#)
4. He prayed that they would be **grateful** - v. 12 [Colossians 1:12](#)

**knowledge of his will** -- Refers to the believers’ awareness of Christ’s desires for how they ought to conduct themselves (see vv. 10–12).

**spiritual wisdom** -- The biblical conception of wisdom is oriented around God as the source of all wisdom; a wise person is a godly person ([Hosea 14:9](#); [Colossians 4:5](#); [Romans 16:19](#)).

## ■ Colossians 1:10

**walk in a manner worthy** -- This is a key NT concept which calls the believer to live in a way that is consistent with his identification with the Lord who saved Him.

The purpose of having knowledge, wisdom, and insight is not to boast or brag, but to love God and others, thereby reflecting His image in the world.

**fruit in every good work** -- Spiritual fruit is the by-product of a righteous life. The Bible identifies spiritual fruit as leading people to Christ ([1 Corinthians 16:15](#)), praising God ([Hebrews 13:15](#)), giving money ([Romans 15:26-28](#)), living a godly life ([Hebrews 12:11](#)), and displaying holy attitudes ([Galatians 5:22-23](#)).

**knowledge of God** -- Spiritual growth cannot occur apart from this knowledge ([1 Peter 2:2](#); [2 Peter 3:18](#)). The evidences of spiritual growth include a deeper love for God's Word ([Psalms 119:97](#)), a more perfect obedience ([1 John 2:3-5](#)), a strong doctrinal foundation ([1 John 2:12-14](#)), an expanding faith ([2 Thessalonians 1:3](#); cf. [2 Corinthians 10:5](#)), and a greater love for others ([Philippians 1:9](#)).

Refers to experiential knowledge, not just intellectual understanding. As believers trust and obey God's will, they become more acquainted with God's ways—and with God Himself

## ■ Colossians 1:11

**strengthened with all might** -- *See notes on [Ephesians 3:16-20](#).*

**endurance and patience** -- These terms are closely related and refer to the attitude one has during trials. "Patience" looks more at enduring difficult circumstances while "longsuffering" looks at enduring difficult people.

joy -- Nothing like the Gospel can open the secret of a joy, perfectly real and unaffected, under sufferings and sorrows, and that without the least tendency to blunt sensibility.

Cp. [Isaiah 29:19](#); [Habakkuk 3:17-18](#); [John 16:20-24](#), [John 17:14](#); [Acts 13:52](#); [Romans 14:17](#), [Romans 15:13](#); [1 Thessalonians 1:6](#); [Hebrews 10:34](#); [James 1:2](#); [1 Peter 1:8](#).

## ■ Colossians 1:12

**giving thanks** -- Mentioned by Paul six times in this short letter.

[Colossians 1:3](#); [Colossians 1:12](#); [Colossians 2:7](#); [Colossians 3:15](#); [Colossians 3:17](#); [Colossians 4:2](#)

**qualified you [us]** -- Made us competent, i.e., gave us, as His redeemed ones in the Son ([Colossians 1:14](#)), title to and entrance on our spiritual possessions.

The Gr. word means "to make sufficient," "to empower," or "to authorize." God qualifies us only through the finished work of the Savior. Apart from God's grace through Jesus Christ, all people would be qualified only to receive His wrath.

**inheritance** -- Lit. "for the portion of the lot." Each believer will receive his own individual portion of the total divine inheritance (*see note on [Romans 8:17](#)*), an allusion to the partitioning of Israel's inheritance in Canaan (cf. [Numbers 26:52-56](#); [Numbers 33:51-54](#); [Joshua 14:1-2](#)).

## ■ Colossians 1:13

### Ch. 1 DOCTRINE - Christ's Preeminence Declared

1. In the Gospel Message - [Colossians 1:1-12](#)
2. In Redemption - [Colossians 1:13-14](#)

### #2 Christ is Preeminent in Redemption - v.13-14

- 1) He delivered us - v.13
- 2) He translated us - v.13
- 3) He redeemed us - v.14
- 4) He has forgiven us - v.14

### He -- Jesus Who Is Jesus?

- v.13 Deliverer; King
- v.14 Savior, Redeemer
- v.15 Image; Preeminent
- v.16 Agent; Creator
- v.17 Eternal Source
- v.18 Head; Source
- v.19 Fullness of all that God is
- v.20-21 Peacemaker

**delivered us** -- G4506, to rescue, to deliver

**domain of darkness** -- "the authority of darkness"

**domain, authority** -- G1849; a power of a ruler

**darkness** - G4655; metaphoricall of ignorance, especially of divine things and knowledge of what is right

**transferred us [translated]** -- conveyed, transplanted; G3179; to move from one place to another,

**kingdom of his beloved Son** -- Christ's kingdom, or church. ([Matthew 16:18-19](#))

### KINGDOM

"At hand"- [Matthew 3:2](#),

To come in first century with "Power"- [Mark 9:1](#),

But "Power" to come with Holy Ghost- [Acts 1:8](#),

This happened on the day of Pentecost- [Acts 2:1-4](#).

The Kingdom was in existence in Paul's day- [Colossians 1:13](#).

It is the Church- [Matthew 16:18-19](#).

## ■ Colossians 1:14

**redemption** -- ἀπολ τρωσιν G629; a releasing brought about by the payment of a ransom. A release from slavery, or from a kidnapping, etc.

Here it refers to Christ freeing believing sinners from slavery to sin (cf. [Ephesians 1:7](#); [1 Corinthians 1:30](#); see note on [Romans 3:24](#))

[ # 4 Paul gives the picture of redemption from history.  
cf. [Deuteronomy 7:8](#) "The Lord has redeemed you out of the house of bondage."

O.T. = 48 times speaks of Redemption

N.T. = 7 times, all from Paul.

Paul's then pictures this from the temple; [Romans 3:25](#) ]

**the forgiveness of sins** -- The Greek word is a composite of two words that mean "to pardon" or "grant remission of a penalty." Cf [Psalms 103:12](#); [Micah 7:19](#); [Ephesians 1:7](#); see notes on [2 Corinthians 5:19-21](#).

## ■ Colossians 1:15

(see full outline at verse [Colossians 1:2](#))

Ch. 1 DOCTRINE - Christ's Preeminence Declared

1. In the Gospel Message - [Colossians 1:1-12](#)
2. In Redemption - [Colossians 1:13-14](#)
3. In Creation - [Colossians 1:15-17](#)

Vs. 15-17; Seven unique characteristics that qualify Christ to have the supremacy.

**Image** -- *eikon* = Icon; 1) Like on coins. The Greek word for "image" is *eikōn*, from which the Eng. word "icon" derives. It means, "copy" or "likeness." Jesus

**image of the invisible God** -- Jesus Christ makes the Father and the Spirit visible to people. Paul later draws on the notion of resembling God when writing about how people should treat one another ([Colossians 3:10](#)).

**Firstborn** -- refers to title or rank and honor, the highest. Not literally to our English concept of one who is born first.

**firstborn of all creation** . . It would be wrong to think in physical terms here, as if Paul were asserting that the Son had a physical origin or was somehow created (the classic Arian heresy) rather than existing eternally as the Son, with the Father and the Holy Spirit, in the Godhead. What Paul had in mind was the rights and privileges of a firstborn son, especially the son of a monarch who would inherit ruling sovereignty. This is how the expression is used of David: "I will make him the firstborn, the highest of the kings of the earth" ([Psalms 89:27](#)). - FSB

**the firstborn over all creation** . . Cf. [Colossians 1:18](#). The Greek word for "firstborn" can refer to one who was born first chronologically, but most often refers to pre-eminence in position, or rank (see note on [Hebrews 1:6](#); cf. [Romans 8:29](#)). In both Greek and Jewish culture, the firstborn was the ranking son who had received the right of inheritance from his father, whether he was born first or not.- MSB

[See MSB for an extended grammatical point.]

Thus Jesus is the firstborn in the sense that He has the preeminence ([Colossians 1:18](#)) and possesses the right of inheritance "over all creation" (cf. [Hebrews 1:2](#); [Revelation 5:1-7](#), [Revelation 5:13](#)). He existed before the creation and is exalted in rank above it. - MSB

**Firstborn** . . does not mean he was created; it is a title, drawn from the OT, indicating supremacy of rank and priority in time (see, e.g., [Psalms 89:27](#)). - NLTSB

## ■ Colossians 1:16

**for [because]** -- Now follows the proof, given in the creative action of the Son, of His priority to and lordship over created being.

**by him [in Him]** -- “The act of creation is supposed to rest in Him, and to depend on Him for its completion and realization” (Ellicott).

**created** -- The Greek verb denotes the making, constituting, of a new state of things.

The “*Creator*” here in view is properly the Father, working “in” the Son. But in the light of the context the Son is viewed at the Instrument of creation.

**that are in heaven, and that are in earth** -- In all regions of finite being; in the whole created universe. Cp. [Genesis 1:1](#), and a long chain of passages down to [Revelation 21:1](#).

**visible and invisible** -- Belonging to all orders everything that exists outside of God himself. The division is not precisely between “material” and “spiritual;” for e.g. human beings might be classed under both these.

It emphasizes the fact that all the personal powers of the Seen and Unseen Universe were truly “created by” the Son of God. Paul here, in this whole passage, is dealing with the errors current at Colossæ; errors which put “Christ” and the unseen Powers in a very different relation.

**thrones or dominions or principalities or powers** -- Cf. [Colossians 2:15](#); [Romans 8:38](#); [Ephesians 1:21](#); [Ephesians 3:10](#); [Ephesians 6:12](#); [1 Peter 3:22](#); [Jude 1:6](#). These are various categories of angels whom Christ created and rules over. There is no comment regarding whether they are holy or fallen, since He is Lord of both groups.

**all things were created through Him and for Him** -- Cf. [Romans 11:33-36](#). See [John 1:3](#); [Hebrews 1:2](#). As God, Jesus created the material and spiritual universe for His pleasure and glory.

Since all things—natural and supernatural—were created through Him, they are subject to His authority.

## ■ Colossians 1:17

**before all things** -- When the universe had its beginning, Christ already existed, thus by definition He must be eternal ([Micah 5:2](#); [John 1:1-2](#); [John 8:58](#); [1 John 1:1](#); [Revelation 22:13](#)).

**all things hold together [consist]** -- Literally, “*to hold together*.” Christ sustains the universe, maintaining the power and balance necessary to life’s existence and continuity (cf. [Hebrews 1:3](#)).

## ■ Colossians 1:18

(see full outline at verse [Colossians 1:2](#))

Ch. 1 DOCTRINE - Christ's Preeminence Declared

1. In the Gospel Message - [Colossians 1:1-12](#)
2. In Redemption - [Colossians 1:13-14](#)
3. In Creation - [Colossians 1:15-17](#)
4. In the Church - [Colossians 1:18-23](#)

**head of the body** -- Indicates Christ's authority and leadership of the church.

**the church** -- Those called out from the world to be different from the world, to belong to Christ as His body.

The Greek word used here, *ekklesia*, refers to an assembly of people. In Christian contexts, it describes the people who assemble in the name of Christ.

**CHURCH** -- [Matthew 16:18](#), [Ephesians 5:23-27](#), [Acts 20:28](#).

The Church is the "Body of Christ," [Ephesians 1:22-23](#), [Colossians 1:18](#); [Colossians 1:24](#),

There is one body- [Ephesians 4:4-6](#), [1 Corinthians 12:12-13](#), [Colossians 3:15](#),

Saved "Added by the Lord"- not "Voted In," [Acts 2:47](#), [2 John 1:9-10](#),

**the firstborn from the dead** -- Refers to Jesus' resurrection, which Paul regards as a template for the resurrection of all believers (e.g., [1 Corinthians 15:20-23](#); [1 Thessalonians 4:14](#)).

**he might be preminent** -- Literally, *might become (the) First, might take the first place* (so Ellicott). -- The thought here of "*becoming*," as distinguished from "*being*," must not be lost;

To become "*preminent*" means that He (Christ) takes the first place over all, over everything, and his resurrection from the dead demonstrates his position.

■ **Colossians 1:19**

**all the fullness of God** -- RSV all the fulness of the Godhead.

**fulness** -- A term likely used by those in the Colossian heresy to refer to divine powers and attributes they believed were divided among various degrees of spirit beings. Paul countered that by asserting that the fullness of deity--all the divine powers and attributes--was not spread out among created beings, but completely dwelt in Christ alone (cf. [Colossians 2:9](#)).

**pleased** -- God was pleased; "*The Father*" is supplied by the translators; KJV; and earlier R.V., and the older versions from Tyndale (1534) downward.

Grammatically, the Greek admits three possible explanations:

(a) "*For in Him all the Plenitude was pleased to take up Its abode;*"

(b) "*For He (the Son) was pleased that all the Plenitude should take up Its abode in Him;*"

(c) "*For He (God, the Father) was pleased that all the Plenitude should take up Its abode in Him (the Son)."*

■ **Colossians 1:20**

**through him** -- Through what Christ had done.

**to reconcile to himself** -- The Greek word used here, *apokatalassō*, refers to the act of restoring a relationship to harmony. The purpose of Christ's death on the cross was to bring all things created by Christ and for Christ (Colossians 1:16) into harmonious relationship. [2 Corinthians 5:18](#); [Hebrews 2:17](#)

Man's relationship with God is broken by man's sin [Isaiah 59:2](#).

**making peace** -- God and those He saved are no longer at enmity with each other.

**by the blood of his cross** -- See note on [Colossians 1:14](#). The Death of Christ viewed as the Ransom-price.

Many expositors view the term "*the blood of Christ*" as not literally meaning the liquid blood solely, but as a reference to the entire sacrificial death as a whole.

## ■ Colossians 1:21

v.21a -- past alienation (Gentiles)

v.21b -- present reconciliation

**and you** -- A reference to the Gentile Christians at Colossae.

In the Greek "*you*" is accusative and is governed by the only verb "*to reconcile*" in verse 20, "*you whom He reconciled*."

**alienated** -- The Greek term for "*alienated*" means "estranged," "cut off," or "separated." Before they were reconciled, all people were completely estranged from God (cf [Ephesians 2:12-13](#)).

**hostile in mind [enemies]** -- The word for "*enemies*" can also be translated "hateful." The world hates God and resents His holy standard because they love the "wicked works" of darkness (cf. [John 3:19-20](#); [John 15:18](#), [John 15:24-25](#)). Actually, there is alienation from both sides, since God "hates all workers of iniquity".

## ■ Colossians 1:22

v.22 -- God's aim is holiness.

v.23 -- Obedience; steadfastness

**reconciled** -- See verse 20.

**his body of flesh** -- Paul is refuting the Gnostic false teachers at Colossae who believed that Jesus was only an angel or a nonphysical being.

Paul is affirming Christ had a real physical body and endured suffering and death in His body.

**to present you** -- Purpose of God's reconciliation.

**holy** -- Holy describes belonging to or being set apart for God. Christ's work of reconciliation brought them into relationship with God, making them holy.

Since Christians belong to God they are to bear His image ([Colossians 3:10](#)) and live a life of holiness.



**blameless** - Christians are also “*blameless*” (*without blemish*) and “above reproach”; no one can bring a charge against them; [Romans 8:33](#); cf [Php 2:15](#).

**above reproach** -- The saints are “unaccusable” (“*who shall accuse the elect of God?*”). The language of [Romans 8:33](#) is much the point here.

## ■ Colossians 1:23

v.22 -- God's aim is holiness.

v.23 -- Obedience; steadfastness

**if indeed you continue in the faith** -- The Colossians will be thus presented to God only “if [they] continue in [their] faith, established and firm,” and so forth.

If they allow themselves to be dislodged from their foundation in the gospel that they had heard and received from Epaphras, they will lose their hope.

The statement shows that faithfulness to the end is essential in the Christian life (cf. [Matthew 10:22](#)).

**stable [grounded]** -- [G2311](#); Literally, founded, built on a foundation. cf. [Ephesians 3:17](#).

**steadfast [firm]** -- [G1476](#); [1 Corinthians 7:37](#); [1 Corinthians 15:58](#).

**not shifting [be not moved away]** -- Shifting = constantly moving from one place to another. Here there is a “not,” a negative, put in front of it. The idea here is very similar to Jesus’ story contrasting the person who built his house on the sand with the one who built his house on the rock ([Matthew 7:24-27](#)).

**hope** -- is the Lord's return, and sharing in His resurrection, [Colossians 1:27](#), and eternal life.

**proclaimed in all creation** -- [Colossians 1:23](#) cf. [Hebrews 2:7-9](#); for every creature “universe” notes.

Cf. [Mark 16:15](#). The gospel has no racial boundaries. Having reached Rome, where Paul was when he wrote Colossians, it had reached the center of the known world.

**all creation under heaven** -- This seems to indicate that God has no other creatures in the universe except on earth, or if there be so; the gospel is to be preached to them(?).

## ■ Colossians 1:24

(see full outline at verse [Colossians 1:2](#))

Ch. 1 DOCTRINE - Christ's Preeminence Declared

1. In the Gospel Message - [Colossians 1:1-12](#)
2. In Redemption - [Colossians 1:13-14](#)
3. In Creation - [Colossians 1:15-17](#)
4. In the Church - [Colossians 1:18-23](#)
5. In Paul's Ministry - [Colossians 1:24-29](#)

**my sufferings [afflictions]** -- Paul refers to his imprisonment ([Colossians 4:3](#)), which he considers part of his calling— not a cause for shame.



**for your sake --** His attitude serves as a model for the Colossians of how to endure hardship for the sake of others.

**filling up what is lacking in Christ's afflictions --** This difficult phrase might refer to the hardships traditionally expected to befall the Messiah's people.

The idea behind this tradition was that a certain amount of suffering was necessary before God's people would be vindicated. Paul seems to be referring here to the afflictions that the Church must endure. He considers his own sufferings to represent some portion of this suffering; in this way, he is suffering on behalf of the Church (compare [2 Corinthians 1:5](#); [2 Corinthians 4:10](#); [Philippians 3:10](#)).

**for the sake of his body --** Paul's motivation for enduring suffering was to benefit and build Christ's church. Cf. [Philippians 1:13](#), [Philippians 1:29-30](#); see [2 Corinthians 4:8-15](#); [2 Corinthians 6:4-10](#); [2 Corinthians 11:23-28](#); [2 Corinthians 12:9-10](#).

## ■ Colossians 1:25

**I became a minister --** Paul was God's servant/slave.

**stewardship ... given me --** Cf. [1 Corinthians 4:1-2](#); [1 Corinthians 9:17](#). A steward was a slave who managed his master's household, supervising the other servants, dispensing resources, and handling business and financial affairs. Paul viewed his ministry as a stewardship from the Lord. The church is God's household ([1 Timothy 3:15](#)),

**from God --** Paul's commission was from God, not from the elders or church leaders at Jerusalem or any other place.

**make the word ... fully known --** To "develop, unfold, God's message to the full." Cp. [Romans 15:19](#); "I have fully preached (lit., *fulfilled*) the Gospel of Christ."

## ■ Colossians 1:26

**the mystery --** cf. [Ephesians 3:1-3](#) Truth (the Gospel) undiscoverable except by revelation, had been hidden in the past, but was now being made known in the N.T.. (How God planned to reconcile Jew and Gentile into one body in the church. [Ephesians 3:5-6](#).)

**hidden for ages --** cf. "*from the beginning of the world*," [Ephesians 3:9](#); whether longer "ages" *aeons*, or more limited "generations," But "*when the fulness of the time was come*" ([Galatians 4:4](#); [Ephesians 3:5](#); [Ephesians 3:9-10](#)) God's plan was revealed.

**now revealed --** Historically, in the incarnation, sacrifice, and triumphal resurrection in Christ.

## ■ Colossians 1:27

**to them --** i.e. the saints, [Colossians 1:26](#).

**how great among the Gentiles** - The Colossians' non-Jewish ethnicity did not exclude them or disqualify them from God's promises and plan. On the contrary, the work of Christ makes them eligible to share in the inheritance of God's people (Colossians 1.12). The inclusion of Gentiles into the people of God was always part of God's plan of salvation ([Genesis 12:3](#); [Isaiah 49:6](#); [Galatians 3:8](#)).

**the glory of this mystery** -- Here the mystery is specifically identified, (see also [Ephesians 3:3-7](#)), the uniting of Jew and Gentile made into one body in the church. (cf. [Isaiah 42:6](#); [Isaiah 45:21-22](#); [Isaiah 49:6](#); [Isaiah 52:10](#); [Isaiah 60:1-3](#); [Psalms 22:27](#); [Psalms 65:5](#); [Psalms 98:2-3](#)),

**Christ in you** -- The parallel passage in Ephesians 3.17 reads "so that Christ may dwell in your hearts through faith." The rich idea of "Christ in you" magnifies the idea that the believers are to be so like Christ, that the world can see Him in them. [Romans 8:29](#); [1 Corinthians 11:1](#); [Philippians 3:12-14](#), [Philippians 3:19-20](#); [1 John 2:6](#); (And also see [Ephesians 3:17](#); [Romans 8:10](#); [2 Corinthians 13:5](#); [Galatians 4:19](#). And [Galatians 1:16](#), [Galatians 2:20](#); [Revelation 3:20](#).)

The rendering "*among you*" (cf. margin) is equally good grammatically.

**the hope of glory** -- The connection of the word "*glory*" with the word "*hope*" points to the heavenly future when the saints will be with God and Christ in glory. [Acts 7:55](#); [Romans 5:2](#), [Romans 8:18](#), [Romans 8:21](#); [2 Corinthians 4:17](#); [Ephesians 1:18](#); [Philippians 3:21](#); [1 Thessalonians 2:12](#); [2 Thessalonians 2:14](#); [2 Timothy 2:10](#); [1 Peter 5:1](#), [1 Peter 5:4](#), [1 Peter 5:10](#); [Jude 1:24](#); [Revelation 21:11](#), [Revelation 21:23](#).

See the note on [Ephesians 3:17](#) How Christ Dwells In Us  
[Colossians 3:16](#); [2 John 1:9](#); [Philippians 2:5](#) [Romans 8:14](#); [John 14:23](#)

## ■ Colossians 1:28

**warning everyone** -- Paul may have in mind to give particular warning to those teaching heresy at Colossae.

**teaching everyone** -- False teachers may have promoted special knowledge that was available only to a select few. Paul wants the Colossians to understand that the truth and wisdom of the gospel is available to everyone in their congregation; all believers are called to full maturity in Christ.

**with all wisdom** -- The biblical conception of wisdom is oriented around God as the source of all wisdom; a wise person is a godly person ([Hosea 14:9](#); [Colossians 4:5](#); [Romans 16:19](#)).

**mature (perfect)** -- mature, full grown, complete, to be like Christ. This spiritual maturity is defined in [Colossians 2:2](#).

[Romans 8:29](#); [1 Corinthians 11:1](#); [Philippians 3:12-14](#), [Philippians 3:19-20](#); [1 John 2:6](#); [1 John 3:2](#).

**Colossians 1:29**

**toil [labor]** -- The Greek verb denotes *toil even to weariness, to the point of exhaustion*. It (or its cognate noun) occurs e.g. [1 Corinthians 15:10](#), [1 Corinthians 15:58](#); [Galatians 4:11](#); [Philippians 2:16](#); [1 Thessalonians 1:3](#), [1 Thessalonians 5:12](#); [1 Timothy 4:10](#); [2 Timothy 2:6](#); [Revelation 2:2-3](#).

**struggling [striving]** -- From the Greek word used here we get our English word, "*agonize*". By usage, the word gives the thought of the strife and stress of the athletic arena; a thought presented in [1 Corinthians 9:25](#) and [1 Timothy 6:12](#).

**he powerfully works within me** -- Paul's secret of "power" was his faith in Christ, and Christ's calling for him. His faith brought with it a wonderful victory and an inexhaustible energy of life and love,  
[1 John 5:4](#).

## Colossians 2:1

### II. DANGER - Christ's Preeminence Defended

1. Beware of empty philosophies -- Colossians 2:1-10
2. Beware of religious legalism - Colossians 2:11-17
3. Beware of man-made disciplines - Colossians 2:18-23  
Rigid life styles (asceticism)

2:1 continues to reveal why Paul had prayed [Colossians 1:9](#).

**struggle [conflict]** -- struggle; Gk = *agona*, or *agonize*. It is not, however, the word rendered "agony" in [Luke 22:44](#) - *αἰγώνια* ago<sup>nia</sup> - though that is derived from this.

The word is rendered conflict in [Philippians 1:30](#); contention, [1 Thessalonians 2:2](#); fight, [1 Timothy 6:12](#); [2 Timothy 4:7](#); and race, [Hebrews 12:1](#). It properly refers to the combats, contests, struggles, efforts at the public games; the toil and conflict to obtain a victory.

**Laodicea** -- A city about 11 miles from Colossae, located just South of Hierapolis in the Lycus River valley. (See [Revelation 3:14](#); [Colossians 4:13](#)).

**not seen me face to face** -- This is an indication that Paul has not visited either Colossae or Laodicea which was a neighbor city to Colossae. The verse also indicates that other areas suffered the same dangers to their faith as the Colossians.

These three churches ([Colossians 4:13](#)) may have been started from the result of Paul's work describe in [Acts 19:10](#); [Acts 19:20](#).

## Colossians 2 Seven Marks of the Faithful Church

(or "Why Paul Agonized?...")

Inro. 2:1 Paul communicates his struggle for them in loving words.

- a) Intense; b) Impartial (all)
- v.2 1) That they may have *courage*
- v.2 2) That members be *knit together* in love (Colossians 4:8 cf. bones, Colossians 2:19)
- v.3 3) That the church be *rich in understanding* (Colossians 2:3)
- v.4 4) That the church be able to *resist seductive teaching*.
- v.5 5) That church will have *steadfastness of faith* (joy to Paul)
- v.6 6) That members will *walk in Christ* (Re the way we live)
- v.7 7) That the church will *overflow with gratitude* - (NASV)  
(Thanksgiving is characteristic of N.T. life.)

## The Preacher's Conflict (Agony)

- 1) Intense (2:1 cf. word study)
- 2) Impartial, applies to all
- 3) Holy
  - a) Desires their comfort (encouragement)
  - b) Desires their unity
  - c) Desires their understanding of their
  - d) Expressed in warnings - v.4 ([Colossians 2:4](#))

## ■ Colossians 2:2

**encouraged [comforted]** -- encouraged; But the Greek verb means more than to console; it is rather to hearten, to encourage.

**knit together** -- United, [Colossians 2:19](#); [Ephesians 4:16](#); mending broken bones. The same word which is used here ([συνβιβάζω](#) *sumbibazo*) occurs in [Ephesians 4:16](#), and is rendered compacted. It means, properly, to make to come together, and hence, refers to a firm union, as where the heart of Christians are one.

**full assurance** -- This word ([πληροφορία](#) *ple<sup>-</sup>rophoria*) means firm persuasion, settled conviction. It occurs only here and in [1 Thessalonians 1:5](#); [Hebrews 6:11](#); [Hebrews 10:22](#), and is rendered by assurance, or full assurance, in every instance.

**God's mystery** -- cf. [Ephesians 3:4-6](#); (See ASV), Christ is the mystery way God is going to accomplish His goal. The way the N.T. uses this word it means doctrine, or truth, which had before been concealed or hidden, but which was now revealed in the gospel.

In mystery cults, a mystery was a secret ritual that supposedly established a relationship with a god and resulted in perceived benefits such as immortality. The Colossians likely knew of such teachings from their culture. Paul uses the term "mystery" to refer to Christ, who reveals and fulfills God's plan of salvation. See note on [Colossians 1:26](#).

## ■ Colossians 2:3

**in whom** -- The reference is to Christ.

**hidden** -- **G614**; concealed, secret, stored up.

**treasures of wisdom and knowledge** -- Christ is the great treasure house, so to speak, where is found all the wisdom and knowledge needful for the Christian.

Jewish traditions prized wisdom, and mystery cults valued knowledge. Paul affirms Christ as the true source of both. Since the believers of Colossae have Christ ([Colossians 1:27](#)), they have no need for the wisdom and knowledge offered by false teachers.

## ■ Colossians 2:4

A Key verse in understanding Paul's purpose in writing.

**delude [beguile]** -- Only here and in [James 2:22](#). "to reckon wrong, to deceive by false reasoning, delude, to lead astray by false reasoning."

**plausible arguments [enticing words]** -- Persuasive speech. See RWP "to reckon wrong, to deceive by false reasoning, delude, to lead astray by false reasoning." (Robertson's Word Pictures).

**with enticing words** - Artful words, smooth and plausible arguments; such as were employed by the Greek sophists and rhetoricians. (Barnes)

Paul warns the Colossians that the rhetoric of the false teachers may appear logical, but their conclusions are false.

## ■ Colossians 2:5

**with you in spirit** -- Paul is saying, I feel as if I were there, and were looking upon you; and I have the same concern as if I were there, and saw all the danger which you are facing.

**rejoicing to see you good order** -- He had such confidence that everything would be done among them as became Christians, that he could rejoice as if he actually saw it.

**steadfastness** -- *stereoma*, **G4733**; (This particular word is found only here in the N.T.) firmness, to make stead, (probably a military metaphor for a steady and solid front line).

### Vivid Pictures of Steadfastness:

1. v.5 Like an army - order, steadfastness, [Colossians 2:5](#)
2. v.6 Pilgrim on a pilgrimage [Colossians 2:6](#)
3. v.7a Tree - Agricultural word [Colossians 2:7](#)
4. v.7b Building - Architectural word
5. v.7c School - taught
6. v.7d River - abounding, (overflowing its banks)

## ■ Colossians 2:6

**Received Christ** -- This refers to the entire process of becoming Christians. Turning from the ways they had followed and coming to faith in Jesus Christ and obeying his commands and accepting him as the architect of their life.

(See Gann's sermon on "Receiving Christ" to see what all was involved in the Colossians receiving Christ)

**so walk in him** -- Continue in the teachings of Christ and let them regulate your whole conduct. The word walk, in the scriptures, is used to refer to the manner of life.

## ■ Colossians 2:7

**rooted** -- Christians are not tumbleweed, but are to have a good foundation. As a tree strikes its roots deep in the earth, so our faith should strike deep into the teaching respecting the Christ.

**built up** -- This figure indicates a continual upward process, the superstructure of a continuing life.

**as you were taught** -- Epaphras apparently had been the one who evangelized them.

**abounding in thanksgiving** -- Expressing overflowing thanks to God that you have been made acquainted with truths so precious and glorious. Mentioned by Paul six times in this short letter.

[Colossians 1:3](#); [Colossians 1:12](#); [Colossians 2:7](#); [Colossians 3:15](#); [Colossians 3:17](#); [Colossians 4:2](#)

Dangers are the traditions of men, [Matthew 15:1-2](#); [Galatians 1:14](#)

## ■ Colossians 2:8

The heresy at Colossae was basically a group of additions to Christ: **1) philosophy** ([Colossians 2:8](#)); **2) Jewish ceremonies** ([Colossians 2:16](#)); **3) worship of angels** ([Colossians 2:18](#)); **rules about self-denial of the body** ([Colossians 2:20-23](#)).

### II. DANGERS

(Don't let anyone deceive you about Christ's preeminence, cf. [Colossians 2:18-19](#))

- 1) Vain Philosophy v. 8-10
- 2) Judaism v. 1-17
- 3) Mystical teaching v. 18-19
- 4) Rigid life style (self-denial) asceticism, v.20-23

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**See to it --** The imminent risk of being deceived by heresy is indicated by the future tense.

**takes you captive --** *make spoil of you.*

**by philosophy ... deceit --** No doubt the false teachers posed as great intellectualists, and took care to present their "gospel" as something in harmony with the existing speculations of the day.

**human tradition --** "That which is handed down." For Good Christian traditions, see [2 Thessalonians 2:15](#), [2 Thessalonians 3:6](#); [2 Timothy 2:2](#); [1 Corinthians 15:3](#) ff.

Here, however, the term obviously inclines toward the practice of "handed down" teachings that had it origin in men in contrast to the gospel that has it origin in God ([Galatians 1:11](#)).

**elemental spirits of the world --** The Greek came to mean elementary instructions.

The same word also denoted the *heavenly bodies*. Paul may have had in view the observance of "*days, and months, and seasons, and years*" that coincided with pagan festivals. (See note on [Galatians 4:10](#))

## ■ Colossians 2:9

A most important verse in understanding Christ's deity.  
Full deity dwells in Christ in a bodily way.

**For --** Paul is about to show that "Christ" is the antithesis of this false message promoted by the heresy at Colossae.

**whole fullness of deity --** The Greek word (*theotês*) stands here alone in the N.T. It is as strong as possible -- *Deity*. The very nature of God is fully present in Christ.

**dwells bodily --** Jesus Christ is God incarnate; God dwelling among men in the flesh, Immanuel.

**dwell --** [κατοικέω](#), *katoikeo*, G2730; Dwell, settle, inhabit, (not sojourn).

## ■ Colossians 2:10

**filled in him [complete]** -- πληρόω, *ple-roo*, G4137; *to fill to the fullest; fill completely, metaphorically to be full grown, mature.*

**all rule and authority** -- Christ has all authority, seen and unseen, [Matthew 28:18](#), [Colossians 1:18](#); [Ephesians 1:22](#).

v.10 Christ has **Perfect Authority** ([Colossians 2:10](#))

v.11 Christ gives us **Perfect Circumcision**. ([Colossians 2:11](#))

v.15 Christ gives us the **Perfect Victory** ([Colossians 2:15](#))

## ■ Colossians 2:11

v.10 Christ has **Perfect Authority** ([Colossians 2:10](#))

v.11 Christ gives us **Perfect Circumcision**. ([Colossians 2:11](#))

v.15 Christ gives us the **Perfect Victory** ([Colossians 2:15](#))

The factors of perfect circumcision:

1) v.11 By putting off the body of the flesh - Romans 6.6

By **repentance**, Romans 8:4-7

One can't do the sins of the flesh and please God.

2) v.12 Buried with him in **baptism** through **faith** in the working of God.

**you were circumcised with a circumcision** -- Paul is using the OT covenant sign (cf. [Genesis 12:8-14](#)) in a spiritual sense (cf. [Deuteronomy 10:16](#); [Deuteronomy 30:6](#); [Jeremiah 4:4](#); [Romans 2:28-29](#); [Philippians 3:3](#)).

**circumcision made without hands** -- Metaphorically a cutting off of something, not physical, but spiritually. This is made by the renunciation of sin, by repentance.

**putting off the body of the flesh** -- The Greek is one strong compound word; "*the entire stripping off*," "a total break" with the old condition; not a reform but a revolution of the man's standing and state.

**by the circumcision of Christ** -- A circumcision done by Christ. The new covenant provides forgiveness of sins one receives when he obeys the gospel of Christ.

## ■ Colossians 2:12

**buried -- risen** -- cf. [Romans 6:3-5](#), indicating that baptism is immersion. It is symbolic of our Lord's death, burial, and resurrection.

Here the word buried is a compound of *syn*, (συνθάπτω, *sunthapto*, G4916, *to bury together with*) meaning "co-buried." The immersion is analogous to the burial of Christ. It is as though the one being baptized is sharing in the death and burial of Christ.



**also raised** -- From the death of sin to the life of religion; Notes, [Romans 6:4-5](#); compare the notes at [Ephesians 2:5-6](#). The buried "sinner" is raised to a new life, forgiven of sins.

**powerful working of God [the operation of God]** -- Who does the "work" in baptism? Baptism is from/of God and He is the One giving the blessings of forgiveness of sins, (not the one doing the baptizing) ([Acts 2:38](#); [Acts 22:16](#); [Revelation 1:5](#)) [Acts 2:47](#)

### ■ Colossians 2:13

v.13-14 The **results** of the perfect circumcision (v.11) performed by Christ. ([Colossians 2:11](#)); The **results** of being buried and raised with Him v. 12 ([Colossians 2:12](#)).

**were dead in your trespasses** -- [Ephesians 2:1](#), [Ephesians 2:5](#); Paul says they were spiritually dead in their sins (Isaiah 59.2) (and spiritually uncircumcised). The indicates their previous lost condition.

**God made alive** -- When they received Christ ([Colossians 2:6](#)) they were raised from the dead ([Colossians 2:12](#)) being forgiven of their trespasses. (See [Romans 6:3-7](#)).

### ■ Colossians 2:14

**canceling [blotting out]** -- Refers to the ancient writing methods. Written on papyrus which was made from the pith of bulrushes, like our brown paper; ink was made from soot, gum, and water not acid. The writing didn't bite into the paper but lay on it like chalk on a chalkboard. Sponges were used to wipe it clean and the paper could be re-used.

There was a charge sheet against us, but Jesus, as it were took a sponge, and wiped out the charges against us.

**record of debt [handwriting of ordinances]** -- Is this our sins? Or the Law of Moses? In this context it seems to be referring to sins which separate one from God.

The cross reference in [Ephesians 2:14-16](#) however is talking about the Law of Moses being taken away, by being nailed to the Cross, which separated the Jews and Gentiles and possibly this passage is also.

**nauling it to the cross** -- Here is the picture of the record of our sins being nailed to the cross when Christ died for us.

This referred to either (1) a public notice or (2) the charges placed over a crucified person.

The cross (Jesus' death) overcame the Law's hostility (OT decrees, cf. [2 Corinthians 5:21](#)).

## OLD TESTAMENT (LAW)

For our learning- [Romans 15:4](#)

Changed- [Hebrews 7:12](#) & [Hebrews 8:7-8](#) & [Hebrews 8:13](#) & [Hebrews 10:9](#), [Ephesians 2:13-15](#), [Colossians 2:14](#),

Ended at the death of Christ-

[Hebrews 9:15-17](#), [Galatians 3:19](#) & [Galatians 3:16](#) & [Galatians 3:24-25](#), [Galatians 5:4](#) & [Galatians 5:18](#).

Sabbath to Jews - [Deuteronomy 5:2-3](#) & [Deuteronomy 5:15](#).  
 Made known at Sinai- [Nehemiah 9:13-14](#).

## ■ Colossians 2:15

**disarmed [freed; stripped;spoiled]** -- This rare term used here was used in the sense of "stripping away", or taking the weapons from dead soldiers (cf. Arndt and Gingrich, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, p. 82.)

If it is interpreted as active voice then here "He disarmed the rulers."

**rulers and authorities [principalities and powers]** -- Here it is referring to such rulers and authorities in the hades world that could not hold Christ in the grave, but he conquered them making the resurrection possible for all his disciples.

**put them to open shame** -- cf. v.8 [Colossians 2:8](#)) An allusion to the way generals paraded their captives in a triumphant procession in a military parade when they returned home victorious. [Ephesians 4:8](#); [2 Corinthians 2:14](#)

**triumphing over them** -- Christ's victory over these forces opened heaven for man.

v.10 Christ has **Perfect Authority** ([Colossians 2:10](#))

v.11 Christ gives us **Perfect Circumcision**. ([Colossians 2:11](#))

v.15 Christ gives us the **Perfect Victory** ([Colossians 2:15](#))

### The Triumphs of the Cross - [Colossians 2:15](#)

- 1) A Triumph over the Law - [Colossians 2:14](#)
- 2) A Triumph over sins - [Colossians 2:13](#); [Hebrews 9:26](#); [1 Corinthians 1:1-57](#)
- 3) A Triumph over Death - [Hebrews 2:15](#)
- 4) A Triumph over the work of Satan - [1 John 3:8](#)
- 5) A Triumph over Satan himself - [Revelation 12:10-11](#); [Genesis 3:15](#)
- 6) A Triumph over all (enemies) - [Colossians 2:15](#); [2 Corinthians 5:10](#); [John 12:27-32](#); [Colossians 2:15](#)

## ■ Colossians 2:16

### NIV 3 Victories

- 1) Disarmed - stripped them of their weapons
- 2) Exposed Satan's deceit - a liar.
- 3) Jesus returned to heaven (His ascension) in glory

**let no one pass judgment** -- Paul warns the Colossians against trading their freedom in Christ for a set of useless, man-made, legalistic rules (cf. [Galatians 5:1](#)). Legalism is powerless to save or to restrain sin. - MSB

**questions of food and drink** -- The false teachers sought to impose some sort of dietary regulations, probably based on those of the Mosaic law (cf. Leviticus 11). Since they were under the New Covenant, the Colossians (like all Christians) were not obligated to observe the OT dietary restrictions (cf. [Mark 7:14-19](#); [Acts 10:9-15](#); [Romans 14:17](#); [1 Corinthians 8:8](#); [1 Timothy 4:1-5](#); [Hebrews 9:9-10](#)). - MSB

**festival** -- The annual religious celebrations of the Jewish calendar (e.g., Passover, Pentecost, or Tabernacles; cf. Leviticus 23). - MSB

**new moon** -- First day of the month. Hebrews celebrated the beginning of each new lunar month by blowing trumpets and extra sacrifices. [Numbers 10:10](#); [Numbers 28:11](#); [1 Chronicles 23:31](#); [2 Chronicles 31:3](#); [Nehemiah 10:33](#)  
See above about *New Moon*, [Nehemiah 10:33](#)

**a Sabbath** -- The weekly celebration of the seventh day, which pictured God's rest from creation. The NT clearly teaches that Christians are not required to keep it (*see notes on* [Acts 20:7](#); [Romans 14:5-6](#)). - MSB

## ■ Colossians 2:17

**a shadow of things to come** -- For example, the Sabbath rest was a type of our heavenly rest-  
[Hebrews 4:9](#).

The Jewish ordinance were but a type, the blessings of the Christian covenant were the real *substance*.

**the substance [body] belongs to Christ** -- The real substance (of the blessings typified by the law) belongs to Christ ([Hebrews 8:5](#); [Hebrews 10:1](#)). The *sōma* was Christ himself.

Example: the O.T. sacrifices were a shadow of the real sacrifice made by Jesus Christ.

## ■ Colossians 2:18

**disqualify [beguile]** -- Rob, cheat you, or disqualify, defraud you (as an umpire would in a sports contest). The verb is compounded with the noun *brabeion* (used [Philippians 3:14](#)), an athletic prize. Here, as in Philippians, it means the life eternal, "the crown of life" ([James 1:12](#); [Revelation 2:10](#)).

The essential meaning is, "Let no one deny your claim to be Christians."

**insisting on asceticism** -- The context suggests that someone was seeking to impose these things on the Colossians, and that this was the means by which he was attempting to disqualify them for their prize.

The opponents, as self-appointed religious referees, arrogantly declare the Colossians unfit because they fail to measure up on issues related to ascetic practices ([Colossians 2:23](#)), angel worship, and visions.

[There are differences in the Greek MSS.]

**worship of angels** -- A practice highly developed in later Judaism, while entirely absent from the apostolic teaching, and indeed clearly condemned here, and [Revelation 19:10](#); [Revelation 22:9](#), and compare [Hebrews 1:4-7](#). [Hebrews 1:14](#);

Some Jews believed that angels were present during their times of worship, and some might even have worshiped them.

**puffed up [voluntary humility]** -- Outward exhibition of humility. Looked like modesty to appeal to mediating angels rather than to God Himself. Developing theories about unrevealed truth about angels, or etc.

The expression “false humility” is actually only the word for “humility” ([ταπεινοφροσύνη](#), *tapeinophrosynē*, G5012), and is the same term that describes a virtue in [Colossians 3:12](#). Given the context, and “puffs up” later in the verse, “false” may be an appropriate addition, and the idea is found in other translations than the NIV. It could describe the zeal and submissiveness with which the adherents practiced the heretical activities.

**sensuous [fleshly] mind** -- Merely reasoning from a puffed up worldly mind as distinguished from true spiritual thinking.

Point of verses 18-19 *Don't let anyone minimize Christ.*

## ■ Colossians 2:19

### A Growing Body

**not holding fast** -- The word is used [Acts 3:11](#) of the healed cripple's *grasp* of the Apostles who had healed him. The erring teacher is said “not to hold” to the Head, Christ.

Paul emphasizes the need for believers (the body) to be connected to Christ (the head). See note on [Colossians 1:18](#).

**nourished and knit together** -- Growth comes through our contact with the head and with other members.

**ligaments [bands]** -- (KJ) ligaments; NIV = “ligaments and sinews”. The phrase is closely akin to that of [Ephesians 4:16](#), where “*compacting*” (*held together*, ESV) and “*joints*” are mentioned.

Each believer is thought of here as forming a vital connection with Christ the Head. Thus joined to him, they all become the joints and ligaments by which the church is supplied with energy and life.

## ■ Colossians 2:20

**with Christ you died** -- This refers to the believer's baptism into Christ wherein he united with Christ in His death and resurrection. ([Colossians 2:12](#); [Romans 6:3-6](#)).

**you died to the elemental spirits [rudiments]** -- Doctrines of the world. Since Christ has defeated the powers and authorities ([Colossians 2:15](#)) those in union with Christ must not give in to following vain doctrines.

**still alive in the world** -- Do not continue following the doctrines and practices taught by men! You are to follow the Head!

In the next verse he give some of doctrines of these worldly men.

**Colossians 2:21**

**Do not ...** -- These appear to represent regulations set by the false teachers, who were promoting ascetic practices as the means to achieve holiness and salvation.

Often, ascetics seek to put on a public show of their supposed holiness ([Matthew 6:16-18](#)).

**Touch not** -- Referring to marriage, cf. [1 Timothy 4:1-3](#)

- 1) Becoming ceremonially defiled
- 2) Unclean meats
- 3) cf. [1 Timothy 4:3](#)

**Colossians 2:22**

**things that all perish** -- Such practices are powerless to remove sin or bring one to God. They are merely human teachings.

**Colossians 2:23**

**an appearance of wisdom** -- The false teaching might have sounded convincing, but it ultimately was futile because it did not address the root of the problem: sin. In Christ, however, the worldly powers of sin have been defeated. Believers have been raised to new life and therefore have no need for man-made rules ([Colossians 2:12-15](#), [Colossians 2:20](#))

**self-made religion [will worship]** -- NASV "self-made religion"; Arbitrary worship which one devises and prescribes for himself.

It was a characteristic of Jewish thought at the time to attempt to throw a glamour of philosophic fitness over Pharisaic doctrine and practice.

**of no value** -- Legalism cannot take the place of what Christ does in removing the guilt and penalty of sin. Christians are to walk by the Spirit and imitate Christ.

## ■ Colossians 3:1

(See BBOM lesson)

### Ch. 3 & 4 **DUTY -- Preeminence Demonstrated**

1. In personal purity - Colossians 3:1-11
2. In Christian fellowship - Colossians 3:12-17
3. In the home - Colossians 3:18-21
4. In daily walk - Colossians 3:22 - Colossians 4:1
5. In Christian living - Colossians 4:2-6
6. In Christian service - Colossians 4:7-18

*"What we believe determines how we behave!"*

**raised with Christ --** The apostle now bases his argument on what he had said in [Colossians 2:12](#)

The point is that there is a union of Christ's disciples with Him in death and now in virtue of his resurrection and ascension to God's right hand they are to live for heaven and fix their affections there.

[Colossians 3:1](#) = Seeking the Heavenly

[Colossians 3:5](#) = Slaying the Earthly

**seek the things which are above --** Seek and pursue a holy, heavenly life and nature.

**where Christ is seated --** [Mark 16:19](#). Since Christ is there we should fix out affections on heavenly things and seek to prepare ourselves to dwell with him.

**at the right hand of God --** A position of favor, honor, and authority ([Psalms 110:1](#); [Ephesians 1:20](#)). In the O.T., God's right hand symbolized strength and salvation ([Exodus 15:6](#); [Psalms 20:6](#)).

## ■ Colossians 3:2

**Set your mind --** Greek "think of" - φρονεῖτε *phroneite*. Our thoughts should be occupied about the things where Christ now dwells, where our final home is to be, where our great interests are.

Since we are raised from the death of sin, and resurrected to a new life, our contemplation should be on the heavenly world.

**not on things of the earth --** Worldly things as wealth, honor, and earthly pleasure.

Our affections should not be fixed on houses and lands; on scenes of fashion and gaiety; on low and debasing enjoyment.

## ■ Colossians 3:3

**For you have died --** Dead to the world; dead to worldly attractions, dead to sin.

The idea of the apostle is, that as Christ became literally dead in the tomb, so we, in virtue of our connection with him, have become dead to sin, to worldly influences, pleasures, and ambition. Or, in other words, we are to be to them as if we were dead, and they had no more influence over us than the things of earth had over him in the grave; Notes, [Romans 6:2](#).

**and your life** -- Though dead to one class of attractions, you are alive to others. [Galatians 2:20](#).

**is hidden with Christ in God** -- The language here is taken probably from treasure which is "hid" or concealed in a place of security; and the idea is, that eternal life is an invaluable jewel or treasure, which is laid up with Christ in heaven where God is. There it is safely deposited. It has this security, that it is with the Redeemer, and that he is in the presence of God; and thus nothing can reach it or take it away. [2 Timothy 1:12](#).

### ■ Colossians 3:4

**When Christ, who is your [our] life** -- [John 1:4](#); [John 11:25](#).

**appears [shall appear]** -- In the day when he shall come to judge the world.

[1 Timothy 6:14](#); [2 Timothy 4:8](#); [Titus 2:13](#); [Hebrews 9:28](#); [1 Peter 5:4](#); [1 John 2:28](#), [1 John 3:2](#)

**then you also will appear with him in glory** - [1 Thessalonians 4:14-17](#). The bodies Christians shall then be raised from the dead and be united with their spirits which Christ brings with him, and will be with the Lord forever.

[1 John 3:2](#); [1 Corinthians 15:43](#); [Philippians 3:21](#)

### ■ Colossians 3:5

[Colossians 3:1](#) = Seeking the Heavenly

[Colossians 3:5](#) = Slaying the Earthly

**Put to death** -- Since you are dead to sin and the world, and are to appear with Christ in the glories of his kingdom, subdue every carnal and evil propensity of your nature.

([Romans 8:13](#), note; [Galatians 5:24](#)), and the meaning here is that they were entirely to subdue their evil propensities, so that they would have no remains of their old former life; that is, they were not at all to indulge them.

The word "**members**" here, refers to the different members of the body - as the seat of evil desires and passions; compare the notes at [Romans 6:13](#). They were wholly to extirpate those evil passions which he specifies as having their seat in the various members of the earthly body.

**fornication [sexual immorality]** -- Read [Romans 1:24](#). [Romans 1:26-27](#). [2 Corinthians 12:21](#); [Galatians 5:19](#); [Ephesians 5:3](#); [Colossians 3:5](#);

Sexual relationship outside "the state of marriage, and which the Gentiles did not account sinful: hence so much notice is taken of it, with a censure, and so often, by the apostle, in almost all his epistles, and dehorted from, as a sin against the body, as what disqualified for church communion, and was not to be named among the saints, who should be dead to that, and that to them, as to the commission of it." - Gill

**uncleanness [impurity]** -- [Romans 1:24](#). A general term often used of decaying matter, like the contents of a grave. It speaks here of sexual immorality ([2 Corinthians 12:21](#); cf. [Galatians 5:19-23](#);



[Ephesians 5:3](#); [1 Thessalonians 4:7](#)), which begins in the heart and moves to the shame of the body.  
- MSB

... all other impure actions, as adultery, incest, sodomy, and every other unnatural lust; all which should be abstained from, and never committed by those who profess to be alive unto God. - BN

**passion [inordinate affection]** -- *πάθος* *pathos*. Rendered in [Romans 1:26](#), “vile affections; [vile passions]” see the notes at that verse. In [1 Thessalonians 4:5](#), the word is rendered “lust” - which is its meaning here.

Identified in [Romans 1:26-27](#) as homosexuality, a sin roundly condemned in Scripture ([Genesis 19](#); [Leviticus 18:22](#); [1 Corinthians 6:9-11](#); cf. [Galatians 5:19-21](#); [Ephesians 5:3-5](#); [1 Timothy 1:9-10](#); [Jude 1:7](#)). - MSB

**evil desire [concupiscence]** -- Evil desires; licentious passions; [Romans 1:24](#). Greek.

**and covetousness [greed], which is idolatry** -- It is remarkable that the apostle always ranks *covetousness* with these base and detestable passions. The meaning here is:

- (1) That it is a low and debasing passion, like those which he had specified; and,
- (2) That it secures the affections which properly belong to God, and is, therefore, idolatry. Of all base passions, this is the one that most dethrones God from the soul. See [Ephesians 5:3-5](#).

## ■ Colossians 3:6

Verse 6 = "There's a Great Day Coming!"

The same expression occurs in [Ephesians 5:6](#).

**On account of these [For because of these things]** -- On account of the sins mentioned in [Colossians 3:5](#).

**the wrath of God is coming** -- God's angry and retribution (punishment) will come upon such sinners. [Romans 1:18](#); [Romans 2:16](#).

The words “*is coming*” render the present tense *erchetai* (lit., “comes”). Trench's "Synonymns" *comes* suggest a continuing fact or fixed principle.

**upon the sons of disobedience** -- [Ephesians 5:6](#). A Semitic idiom which speaks of “*sons of*” as those who display the characteristic of “*disobedience*.” See [Acts 4:36](#).

A Semitic idiom “upon the sons of disobedience,” is in the uncial MSS à, A, C, D, F, G, H, K, L, and P. It is omitted in MSS P46 and B. The longer reading is found in every manuscript of [Ephesians 5:6](#) which may be the source of this addition (see Bruce M Metzger, *A Textual Commentary On the Greek NT*, p. 824). - Utley

The witnesses against it [this last phrase], though numerically few, are varied and select, and the parallel ([Ephesians 5:6](#)) would suggest insertion of the words if originally absent. -PC



## ■ Colossians 3:7

**In these [in which] --** In the evil mentioned in [Colossians 3:5](#).

**you too once walked --** Paul is saying that the Colossians formerly practiced these vices of the pagans, ([Ephesians 5:8](#); [1 Corinthians 6:10-11](#)). They had been converted from such practices and were now to live different kind of life.

**when you were living in them --** Although the believers at Colosse were once captivated by the evil practices listed in vv. [Colossians 3:5](#), [Colossians 3:8-9](#), they were to abandon such practices.

## ■ Colossians 3:8

*The Preeminence has to do with:*

- 1) Our Relationship to Christ
- 2) Our Relationship to one another

**The Christian's Closest**

One closest for the grave clothes - [Colossians 3:8-9](#)

One for the New Royal Robes of the Heart - [Colossians 3:10](#)

**Verse 8-9 [Colossians 3:8-9](#) PUT AWAY [PUT OFF] --**

1. **anger** - continuing, long-lasting, simmering anger (cf. [2 Corinthians 12:20](#); [Galatians 5:20](#); [Ephesians 4:31](#)).

2. **wrath** - fast burning anger or outburst of rage (cf. [2 Corinthians 12:20](#); [Galatians 5:20](#); [Ephesians 4:31](#)).

3. **malice** - vicious thoughts" (cf. [Romans 1:29](#); [1 Corinthians 5:8](#); [Ephesians 4:31](#)). It implies a desire to hurt others.

4. **blasphemy** - "**slander and abusive speech**" People are listening; our speech reflects who we really are (cf. [Matthew 12:34-35](#); [Matthew 15:11](#); [Matthew 15:18](#); [Mark 7:20](#); [Ephesians 4:29](#); [Ephesians 5:4](#); [James 2:3-12](#)).

5. **filthy language** - obscene talk; "abusive speech" see #4

**Verse 9**

6. **lying** - "**do not lie**" This is a present middle (deponent) imperative with negative particle which meant stop an action in process. Christian speech must be true, honest, edifying, and spoken in love (cf. [Ephesians 4:15](#)).

**Verse.12 [Colossians 3:12](#) PUT ON ..**

1. **Heart of compassion** - Intestinal concept

2. **Kindness** -- cf. David to Mephibosheth ([2 Samuel 9:3](#) ff) - [Ephesians 4:32](#)

3. **Humbleness of mind** - NASV humility [Philippians 2:1](#)

4. **Gentleness** (meekness) - Power under control  
Gk. *kunia* - soothing wind, picture of a broken colt
5. **Longsuffering** - patience, "Long-tempered"

**Verse 13** - Doesn't act or speak impulsively

6. **Forbearance** - God's forbearance toward us, "to hold back"  
God holds back his judgment which is due us - [Romans 2:4](#); [Romans 3:25](#)
7. **Forgiving** - [Ephesians 4:32](#); Not just enduring, but forgiving.
8. **Love** - The overcoat "*over all these things*" "*on tope of these things*" - 1 Corinthians 13

### ■ Colossians 3:9

The Greek sentence runs from [Colossians 3:9](#) to [Colossians 3:11](#).

**do not lie** -- This is a present middle (deponent) imperative with negative particle which meant stop an action in process. Christian speech must be true, honest, edifying, and spoken in love (cf. [Ephesians 4:15](#)).

**seeing that you have put off the old self with its practices** -- Your former corrupt and evil ways, [Ephesians 4:22](#).

The reason for putting away lying, stated in [Ephesians 4:25](#), is, that we "are members one of another" - or are brethren.

### ■ Colossians 3:10

See note at [Colossians 3:8](#).

**being renewed** -- How is the inner man renewed? [2 Corinthians 4:16](#); By growing in the image of its creator! [2 Peter 3:18](#), by growing the the grace and knowledge of Jesus Christ.

**in knowledge** -- Christians are to imitate Christ, and become "sons of God" (see what the concept of "son of" means in the eastern mind, [Acts 4:36](#)).

### ■ Colossians 3:11

**there is not** --

**Greek and Jew** -- The Greek word used here, *hellen*, is an ethnic term denoting the people of Greece. Paul sometimes uses this term as a synonym for "Gentiles" (non-Jews).

**circumcised and uncircumcised** -- Another way of referring to Jews (those who are circumcised according to the law) and Gentiles (those who are not).

**barbarian** -- A person considered uncultured according to Graeco-Roman standards—i.e., those who did not speak Greek or Latin and who practiced foreign customs or traditions.

**Scythian** -- Like barbarians, Scythians were typically regarded as uncivilized people.

They were an ancient nomadic and warlike people that invaded the Fertile Crescent in the seventh century B.C. Noted for their savagery, they were the most hated and feared of all the so-called barbarians. slave

**slave, free --** Many in the world at this time were bond-servants (freely or by force). It was said that half the population of Rome were either slaves or slaves who had gained their freedom.

The point is that the gospel is for all, regards of how the world may try to categorize people.

**Christ is all and in all --** The standard categories of race and social status that normally divide people do not apply to those who are in Christ (cf. [Galatians 3:28](#)) -- God is no respecter of persons.

## ■ Colossians 3:12

See "Put on" note in [Colossians 3:8](#)

### Verse.12 [Colossians 3:12](#) PUT ON ..

1. **Heart of compassion** - Tender mercies; Intestinal concept.  
The phrase "*heart of compassion*." It is a Hebraism that connotes the internal organs of the human body as used figuratively to describe the seat of the emotions (cf. [Matthew 9:36](#); [Luke 6:36](#); [James 5:11](#)).
2. **Kindness --** cf. David to Mephibosheth ([2 Samuel 9:3](#) ff) - [Ephesians 4:32](#).  
Refers to a goodness toward others that pervades the entire person, mellowing all harsh aspects (cf. [Matthew 11:29-30](#); [Luke 10:25-37](#)).
3. **Humbleness of mind** - NASV humility [Philippians 2:1](#).  
This is the perfect antidote to the self-love that poisons human relationships. [Romans 12:3](#), [Romans 12:10](#); [Philippians 2:3](#); cf. [Matthew 18:4](#); [John 13:14-16](#); [James 4:6](#), [James 4:10](#).
4. **Gentleness** (meekness) - Power under control  
Greek *kunia* - soothing wind, picture of a broken colt.  
The willingness to suffer injury or insult rather than to inflict such hurts.
5. **Longsuffering** - patience, "Long-tempered".  
The opposite of quick anger, resentment, or revenge and thus epitomizes Jesus Christ ([1 Timothy 1:16](#); cf. [2 Peter 3:15](#)). It endures injustice and troublesome circumstances with hope for coming relief.

## ■ Colossians 3:13

See "Put on" note in [Colossians 3:8](#)

### Verse 13 - Doesn't act or speak impulsively

6. **Forbearance** - God's forbearance toward us, "to hold back,"  
"*bearing with one another*;" *putting up with one another*.  
Believers must have patience with one another, even while enduring difficult situations.

God holds back his judgment which is due us - [Romans 2:4](#); [Romans 3:25](#)

7. **Forgiving** - [Ephesians 4:32](#); Not just enduring, but forgiving.

Even in the community of believers, the actions of some may offend or hurt others; how believers respond is critical. Experiencing God's forgiveness shows that believers must forgive one another ([Luke 7:47](#)).

8. **Love** - (v.14) The overcoat "*over all these things*" "*on top of these things*" - 1 Corinthians 13.

**as the Lord has** -- Because Christ as the model of forgiveness has forgiven all our sins totally ([Colossians 1:14](#); [Colossians 2:13-14](#)), believers must be willing to forgive others.

### ■ Colossians 3:14

See the note on [Colossians 3:12](#) and [Colossians 3:13](#).

**above [beyond; over all; upon all] all these** -- Love is like the overcoat, or the belt "which holds the others in their place." Perhaps the words convey both the *supreme importance* of love, and its relation to the other graces mentioned as their *embracing factor* that bonds all together.

8. **Love** - The overcoat "*over all these things*" "*on top of these things*" - 1 Corinthians 13

**in perfect harmony [bond of perfection]** -- Love in the hearts of believers is the adhesive that holds the members together, [1 Thessalonians 4:9](#); [Ephesians 4:3](#); [Philippians 1:27](#); [Philippians 2:2](#).

Love is the bond, or tie, that make Christian character whole and complete, and all other Christian traits work in harmony.

### ■ Colossians 3:15

I. The Peace of Christ -- v. 15 ([Colossians 3:15](#))

II. The Word of Christ -- v. 16 ([Colossians 3:16](#))

III. The Name of Christ -- v. 17 ([Colossians 3:16](#))

**peace** -- The Greek word used here, *eirene*, refers to wholeness or the absence of conflict in a relationship.

**peace of Christ** -- Here the "peace" refers to the condition that results from being in a right relationship with God and Christ. [John 14:27](#), [John 16:33](#). A joyful tranquility caused by knowledge of Christ, and communion with Him.

**rule** -- Literally, *arbitrate*. The Greek verb, *brabeuein*, means first to act as an athletic umpire, then generally to *arbitrate*, then to *rule*. The two latter meanings blend here.

**called to peace** -- Cp. [Ephesians 4:4](#), where the "*called*" to one hope appears in a similar connexion. Paul's use of "call," and "calling," in the epistles is a meaning nearly represented by the idea of being "converted to" something.

**be thankful** -- Mentioned by Paul six times in this short letter.

[Colossians 1:3](#); [Colossians 1:12](#); [Colossians 2:7](#); [Colossians 3:15](#); [Colossians 3:17](#); [Colossians 4:2](#)

Paul commands the Colossians to express gratitude for the things they have and the people in their lives. Gratitude is a safeguard against grumbling and complaining, both of which can ruin a community.

### ■ Colossians 3:16

**word of Christ** -- Refers either to the gospel message about Christ, or to Christ's teachings as opposed to human philosophies or traditions, [Colossians 2:8](#).

**dwelt in you richly** -- By study, meditation, and application the word of Christ finds a permanent abode in you. cf. [Ephesians 5:19](#).  
(cf. [Psalms 119:11](#); [Matthew 13:9](#); [Philippians 2:16](#); [2 Timothy 2:15](#)).

See [Ephesians 3:17](#) note on "Indwelling"

**teaching and admonishing** -- The spiritual importance of Christian singing comes out impressively here. It is not merely devotion, certainly not merely for musical entertainment or pleasure; it is an ordained vehicle of instruction and warning.

**psalms and hymns and spiritual songs** -- Refers to a variety of songs used in Christian worship, probably including the OT psalms.

See notes on [Ephesians 5:19](#), regarding the variation in these types of songs.

**spiritual songs** -- These may be either: 1) songs given to them by the inspiration of the Holy Spirit, or 2) songs of a spiritual nature versus a secular frivolous song, as opposed to secular odes.

**with thankfulness [grace]** -- Literally "in the grace," or conditioned by "the grace given you." "Singing with grace in your heart to the Lord" carries the idea that the songs are to be sung with gratitude to God.

**1.4. Musical Instruments.** It is commonly thought that musical instruments were banned from the early church on account of their worldly nature.

Porter, W. J. (2000). Music. In C. A. Evans & S. E. Porter (Eds.), *Dictionary of New Testament background: a compendium of contemporary biblical scholarship* (electronic ed., p. 713).

Downers Grove, IL: InterVarsity Press.

*[See the above source for additional detail about the use of Musical Instruments.]*

### ■ Colossians 3:17

**whatever you do** -- (See also [Colossians 3:23](#)) This probably means that everything one does religiously is to be done in accord to the Word of God, or Scriptures, and not out of man's opinion or by human philosophy.

**in word or deed** -- By lip in teaching or by one's example in life.

**in the name ...** Everything the Christian does in worship must be by the authority of the Lord Jesus.

Paul explicitly mentions [Philippians 2:10](#), that God instilled the name “Jesus” with the highest honor when He exalted Christ. It also is possible that Paul is referring not to a personal name but to a title. In this view, this new title denotes Jesus’ exalted status alongside God.

**giving thanks** -- Mentioned by Paul six times in this short letter. [Colossians 1:3](#); [Colossians 1:12](#); [Colossians 2:7](#); [Colossians 3:15](#); [Colossians 3:17](#); [Colossians 4:2](#).

“Giving thanks” points to an essential accompaniment of acting in the name of the Lord Jesus-- namely, that in everything we do we are to retain a sense of God’s goodness and must thank him.

**to God the Father through him** -- i.e. Through Christ, He is the Mediator of our thanks for all that the Father has done for us. See [Ephesians 5:20](#).

[Romans 1:8](#), [Romans 16:27](#); [Hebrews 13:15](#); [1 Peter 2:5](#), [1 Peter 4:11](#).

"in the name of Christ" note; Does a Christian prayer require a formular tag "*in the name of Christ*" at the end before the "Amen"? [[Colossians 3:17](#)] Prayer "*in the name of Christ*" is what a Christian is doing when praying to God, and the statement is not intended to become a ritual.

Just as Christian baptism is "for the remission or forgiveness of sins" ([Acts 2:38](#); [Matthew 28:19](#)) and is not intended to be a required ritual statement at baptism.

## ■ Colossians 3:18

A Harmonious, cohesive existence between authority and submission.  
3:18 - 4:1 See BBOM #5.

### #3 Preeminence **Demonstrated** in the Home - vs. 18-22.

- 1) Husbands and wives; Love and Submission, v. 18-19
- 2) Parents and children; Encouragement and Obedience - v.20-21

**submit [be subject]** -- The Greek verb means “to subject oneself,” which denotes willingly putting oneself under someone or something (cf. [Luke 2:51](#); [Luke 10:17](#), [Luke 10:20](#); [Romans 8:7](#); [Romans 13:1](#), [Romans 13:5](#); [1 Corinthians 15:27-28](#); [Ephesians 1:22](#)).

It is God's plan for the husband to be the leader in the marriage union. The term "submit" recognizes the husband's rights of authority. (see [1 Timothy 3:4-5](#); [1 Peter 3:1](#); [1 Peter 3:6-7](#))

**fitting in the Lord** -- i.e., It is becoming and proper not only in the natural order but also in the Christian order.

## ■ Colossians 3:19

**love your wives** -- Paul speaks of two responsibilities of the husband -- one positive and the other negative.

Positively, he urges husbands to “love your wives.” This, of course, is their supreme duty. “Love” does not only denote affection or romantic attachment; it especially denotes caring love, a

deliberate attitude of mind that concerns itself with the well-being of the one loved. Self-devotion, not self-satisfaction, is its dominant trait.

**do not be harsh [bitter]** -- Negatively, Paul urges husbands not to be “harsh” with their wives, using a word that suggests a surly, irritable attitude.

### ■ Colossians 3:20

#### #3 Preeminence Demonstrated in the Home - vs. 18-22.

- 1) Husbands and wives; Love and Submission, v. 18-19
- 2) Parents and children; Encouragement and Obedience - v.20-21

**obey your parents** -- "Obey" is the same word as that in [Colossians 3:22](#). The wife “submits herself” as to a guiding friend; the child, and the servant, recognize in parent and master a lawful commander.

In the Old Testament disobedience to parents, as a definite act of rebellion against God ([Exodus 20:12](#), [Exodus 21:17](#); [Leviticus 19:3](#), [Leviticus 20:9](#); [Deuteronomy 5:16](#)).

**parents** -- Mothers as well as fathers. Scriptures uniformly upholds the authority of the mother.

**in everything** -- The only limit on a child’s obedience is when parents demand something contrary to God’s Word.

**this pleases the Lord** -- This reflects the fifth commandment, [Exodus 20:12](#).

### ■ Colossians 3:21

**do not provoke** -- Paul urges fathers to use their leadership authority in a way that avoids causing resentment.

The could be translated "do not exasperate," with the connotation of not stirring up or irritating. The Christian father should handle their children kindly as well as firmly.

**do no provoke .. to wrath** -- Chafe, irritate. The Greek word is almost always used in classical Greek of *provocation to combat*.

**lest they become discouraged** -- The idea is lest they lose hope, the hope of pleasing, and doing right and so winning the "well done" of love.

### ■ Colossians 3:22

#### #4 Preeminence Demonstrated At Work - v. 22-4:1

- 1) Master and Servants; Honesty and Devotion

**Slave, obey** -- Paul includes slaves in his discussion of the family because they were considered members of the Graeco-Roman household.



**eye-service** -- It refers to working only when the master is watching, rather than recognizing the Lord is always watching, and how our work concerns Him ([Colossians 3:23-24](#)). Cf. [1 Timothy 6:1-2](#); [Titus 2:9-10](#); [1 Peter 2:18-21](#).

**people-pleasers [menpleasers]** -- Seeking merely the approval of others.

**sincerity [singleness] of heart** -- Literally, simplicity. The desire to do right because it is the right thing to do. The wording is the same as [Ephesians 6:5](#), and the last words of [Ephesians 6:6](#), "*doing the will of God from the heart [soul]*."

**fearing the Lord** -- Refers to having a profound reverence for God, especially for His authority and commands. In the book of Proverbs, fear of Yahweh is equated with the beginning of wisdom ([Proverbs 9:10](#)).

### ■ Colossians 3:23

**Whatever you do** -- See the same phrase in [Colossians 3:17](#).

**work heartily** -- Literally, *work from the soul*. Cp. [Ephesians 6:6](#).

**as for the Lord** -- Slaves must see their service as a service rendered not to human beings but to the Lord. This would transform the most menial responsibilities and give dignity to all of their work. They would thereby be reminded of the reward that would be theirs for serving faithfully in Christ's name.

### ■ Colossians 3:24

**the inheritance** -- To "share in" the inheritance of the saints is to have a portion of the heritage belonging to God's people.

There is an obvious allusion to the inheritance of ancient Israel in the Promised Land and the share of the inheritance each Israelite had. Christians, as the new people of God, also have an inheritance, and each believer has a share allotted to him or her.

**your reward** -- The slaves are reminded they will have the same inheritance and reward from the Lord as any other Christian.

**You are serving** -- Slaves must see their service as a service rendered not to human beings but to the Lord. This would transform the most menial responsibilities and give dignity to all of their work. They would thereby be reminded of the reward that would be theirs for serving faithfully in Christ's name.

The problems between the slave Onesimus and his master Philemon may have raised Paul's sensitivity to the things that slaves might do to arouse anger. Obeying as a slave is transformed into obeying Christ. Work becomes something done for a greater Master. Nothing justifies Christians returning evil for evil or even halfhearted service for evil. Dependability and service should characterize all Christians ([Mark 10:44](#); [Luke 17:7-10](#)). They should serve Christ and serve others as Christ did, who himself took the form of a servant ([Mark 10:45](#); [Philippians 2:7](#)).



**Colossians 3:25**

**the wrongdoer** -- All Christians will be held responsible for their actions and cannot plead special circumstances to justify any misconduct. God will be the one who judges offenders, whether they are slaves or masters.

**be paid back [will receive back]** -- The LEB reads "*will receive back whatever wrong he has done.*" The wrong-doer may not only receive back in life-time for the wrong he has done, but he can be sure that God will remember what is due to him.

We have the axiom, "you will reap what you sow."

The NCV reads "anyone who does wrong will be punished for that wrong, and the Lord treats everyone the same."

**no partiality** -- God does not make unfair distinctions between people, treating some better than others. Therefore, He does not condone the use of social status or our identity in Christ as license for wrongdoing.

## ■ Colossians 4:1

See note ([Colossians 3:22](#))

**Masters** -- The lords (owners) over the slaves, cf [Ephesians 6:9](#). In Graeco-Roman society, masters assumed complete authority over their slaves and could treat them any way they were moved to do. Paul urges masters who are believers to use their authority with concern; in God's kingdom, they too are slaves, and God is their master (compare [Ephesians 6:5-9](#))

**treat [provide for]** -- The Greek verb suggests deliberate care.

**justly and fairly** -- The master is told to respect the interests of the slave as if he were a concerned member of society. Encourage to treat slaves this way would be a sure step towards the end of slavery.

Jerome wrote, "Your slaves should find you fathers rather than masters."

**knowing** -- Be the kind of master you want your Master in heaven to be.

## ■ Colossians 4:2

#5 Preeminence Demonstrated in Christian Living - 4:2-6

**Continue steadfastly [persevere]** -- Cf. [Ephesians 6:18](#); similar phrase in [Romans 12:12](#). It is implied that prayer is not a luxury, it is a sacred business. The word is built on a root meaning "to be strong." Its connotation is always earnest attachment to a person or thing; here it implies persistence and fervor (cf. [Acts 1:14](#); [Acts 2:46](#); [Acts 6:5](#); [Romans 12:12](#)).

**prayer** -- The word includes all the elements of speaking with God—confession, petition, thanksgiving, ascription.

**watchful** -- The Colossians must stay alert for false teachings that contradict the gospel message ([Colossians 2:8](#)). Jesus gave His disciples a similar warning prior to His arrest ([Mark 14:38](#)).

**thanksgiving** -- "Being thankful" refers to the spirit in which prayers should be offered (cf [Philippians 4:6](#)). This is mentioned by Paul six times in this short letter.

[Colossians 1:3](#); [Colossians 1:12](#); [Colossians 2:7](#); [Colossians 3:15](#); [Colossians 3:17](#); [Colossians 4:2](#)

## ■ Colossians 4:3

**At the same time** -- "Meanwhile" NKJV; also, at the same time.

Note two things he asks them to pray for:

- 1) For an open door for the Word
- 2) That he might speak as he ought; [Colossians 4:4](#)  
(Didn't ask them to pray that he might be released!)

**a door** -- An opportunity ([1 Corinthians 9:1](#); [2 Corinthians 2:12](#)).

**to declare the mystery of Christ** -- This mystery has been revealed through Jesus Christ and the teaching of His apostles.

See notes on [Colossians 1:16-27](#); [Colossians 2:2-3](#).

**on account of which I am in prison** -- Paul wants the Colossians to understand that his imprisonment is a result of his gospel work, and that it demonstrates his love for them ([Colossians 1:24](#)).

#### ■ Colossians 4:4

**make it clear [manifest]** -- NIV, "that I may proclaim it [the word] clearly as I should."

1) clearly - [Col 4:4](#) 2) boldly - [Ephesians 6:19](#); 3) graciously [Colossians 4:6](#)

#### ■ Colossians 4:5

**Conduct yourselves wisely** -- Conduct yourselves as reflecting God's values and character, see [1 Corinthians 1:21](#); [1 Corinthians 1:27](#).

**toward outsiders** -- It is important how we are viewed by others, especially those outside the faith.

Believers are called to so live that they establish the credibility of the Christian faith and that they make the most of every evangelistic opportunity. See notes on [Ephesians 5:15-16](#).

**best use of the time [redeeming the time]** -- Literally, "buy up the time" [2 Timothy 4:2](#), wise use of our opportunities. "Buy up", we can't "buy back" time, for one's wise use.

#### ■ Colossians 4:6

**speech always be gracious** -- The Christian's speech should act not only as a blessing to others. It should be wholesome, fitting, kind, sensitive, purposeful, complimentary, gentle, truthful, loving, and thoughtful (see notes on [Ephesians 4:29-31](#)).

**seasoned with salt** -- Pure and penetrating; This admonition about one's speech especially relates to outsiders of verse 5.

Today "*salty speech*" refers to profanity, but not here.

**answer each person** -- Paul tells why we should cultivate "wise" speech ([Colossians 4:5-6](#)): "so that you will know how to answer everyone." Conversation must be appropriate for each person to whom we speak.

In [1 Peter 3:15](#), Peter tells believers to be prepared to answer outsiders about the hope they have.

## ■ Colossians 4:7

**Tychicus** -- A believer from the Roman province of Asia, which included Colossae ([Acts 20:4](#)). While Paul was imprisoned, Tychicus delivered his letters to several churches in southwest Asia Minor ([Colossians 4:16](#); [Ephesians 6:21-22](#)).

He was one of the delegates of the churches who were to accompany Paul on his last visit to Jerusalem delivering the gift for the needy in Jerusalem.

1. [Acts 20:4](#) -- In the group that bore the offering from Asia
2. [Ephesians 6:21-22](#) -- Delivered Paul's letters (? Ephesus, Colossae)
3. [Colossians 4:7](#) -- The apparent deliverer of this letter to the Colossians.
4. [2 Timothy 4:12](#) -- Sent to Ephesus on another trip.
5. [Titus 3:12](#) -- Paul considered sending him on another mission.

**my activities** -- Rather more literally, *my circumstances generally*. The same phrase occurs [Philippians 1:12](#).

Paul speaks of him as: 1) a faithful minister; and 2) a fellow servant.

## ■ Colossians 4:8

#6 Preeminence **Demonstrated** in Christian Service - 4:8-18

**sent him** -- To inform the Colossians of Paul's state ([Colossians 4:7](#)).

**encourage [comfort]** -- Paul explains a twofold purpose he had in sending Tychicus to the Colossians: (1) "that you may know about our circumstances," and (2) "that he may encourage your hearts."

## ■ Colossians 4:9

**with him Onesimus** -- Accompanying Tychicus was Onesimus, the runaway slave who in the providence of God had met Paul in Rome and had apparently been led to Christ by him (see introduction to Philemon).

Paul is now sending Onesimus back to Colosse--with no mention of his past, but with the heart-warming phrase that he is now "one of you." [Philemon 1:10](#)

## ■ Colossians 4:10

**Aristarchus my fellow-prisoner -- My fellow-captive** (Latin Versions, *concaptivus*), fellow-prisoner-of-war.

So Epaphras is called, [Philemon 1:23](#) (where see note). And so Andronicus and Junias, [Romans 16:7](#). The word indicates either that Aristarchus was, or had been, in prison with Paul in the course of his missionary *warfare*, or that he was now in such close attendance on him that St Paul lovingly calls it an imprisonment.

The name Aristarchus occurs here, in Philemon, and [Acts 19:29](#), [Acts 20:4](#), [Acts 27:2](#); and it is morally certain that we have one man in all these places. He was a Thessalonian; he accompanied St Paul on his third journey, and was, with Gaius, seized at Ephesus, when the riot broke out. (Just possibly, the word *fellow-captive* may be a free allusion to that terrible hour.) He was with St Paul later when he returned from Greece to Asia, and either accompanied or followed him on to Syria, for he sails with him from Syria for Rome. We know no more of him; tradition makes him bishop of Apamea, in Asia Minor, east of Colossæ. - SBSC

**Mark [Marcus]** -- Although Mark was a source of contention between Paul and Barnabas at the beginning of the second missionary journey, we see him working with Paul and highly favored a few years later ([Colossians 4:10](#); [Philemon 1:24](#)). Mark also worked with Peter and is referred to as his "son" much like Timothy was by Paul ([1 Peter 5:13](#)).

**cousin of Barnabas [sister's son]** -- The Greek, *anepsios*, bears the meaning "sister's son" in later Greek, but its derivation and earlier usage fix it here to mean a cousin, the child of the other's own aunt or uncle.

Etymologically, it is remotely akin to our "nephew"; but that word also has varied its reference. In the A.V. of [1 Timothy 5:4](#) it means "descendants," such as grandchildren. His kinship perhaps explains in part the wish of the loving Barnabas to retain Marcus as his helper in [Acts 15:37-39](#).

- I. The Men Who Stayed  
(4) [Colossians 4:10](#), [Colossians 4:11](#), [Colossians 1:14](#) a  
Aristarchus, Marcus, Barnabas, Justus
- II. The Man Who Prayed  
[Colossians 4:12-13](#) Epaphras
- III. The Man Who Strayed  
[Colossians 4:14](#) b Demas  
[Philemon 1:24](#); [Colossians 4:14](#); see [2 Timothy 4:10](#); ([1 John 2:15-17](#))

## ■ Colossians 4:11

**Jesus ... Justus** -- Nothing more is known of this man. He was possibly one of the Roman Jews who believed Paul's message ([Acts 28:24](#)).

The Grecized form of *Jehoshua* (later, *Jêshua*), "Jehovah's Help"; a very common Jewish proper name. In the N.T., besides the countless places where it is the name of Jesus Christ our Lord, and this place, it occurs [Acts 7:45](#); [Hebrews 4:8](#); (of Joshua); and (according to well-supported readings) [Luke 3:29](#), where KJV has "Jose"; and (perhaps) [Matthew 27:16](#); "Jesus Barabbas."

**Justus** -- This would be his Roman name, like Marcus and Paulus.

**men of circumcision** -- Jews.

**among my fellow workers** -- Men who kept in close contact with Paul in prison.

**a comfort to me** -- Encouraged Paul in the ministry. They probably saw to his physical needs and comfort while in prison as well.

#### ■ Colossians 4:12

**Epaphras** -- A believer who likely planted the church at Colossae and perhaps also the churches at Laodicea and Hierapolis. Compare [Colossians 1:7](#).

**struggling ... prayers** -- Paul reminds the Colossians that Epaphras was continually “wrestling” (see [Colossians 1:29](#) for the same word) for them in his prayers. He was concerned that they stand firm, mature, and fully convinced in relation to everything God wills. Undoubtedly he had in mind the possibility of their wavering under the influence of the heretical teaching at Colosse.

#### ■ Colossians 4:13

**bear him witness** -- Paul confirms Epaphras’s anxiety for the Colossians and assures them that “he is working hard for [them] and for those at Laodicea and Hierapolis.” The expression used here suggests heavy toil to the extent of pain. Epaphras undoubtedly had experienced much emotional distress in reference to the people at Colosse.

**Laodicea ... Hierapolis** -- Laodicea and Hierapolis were cities near Colosse. **Laodicea**, which lay ten miles downstream to the west of **Colosse**, was situated on a plateau to the south of the River Lycus. On the other side of the river, six miles north of Laodicea, was Hierapolis.

**Laodicea** was a city of great wealth and boasted a medical school. The church there received the sternest denunciation of all the seven churches of Asia in the book of Revelation ([Revelation 3:14-22](#)).

The name **Hierapolis** (the name literally means “holy city”) suggests the city owed its initial importance to religion. In 133 B.C., this entire district became the Roman province of Asia.

#### ■ Colossians 4:14

**Luke** -- Paul's personal physician and a missionary companion of Paul (see [Acts 16:10](#) and note; [2 Timothy 4:11](#)); and identified as the author of the Gospel of Luke and the book of Acts.

**Demas** -- Although he was with Paul at the time of this letter and demonstrated a substantial commitment to the Lord’s work, Demas later deserts Paul and goes to Thessalonica ([2 Timothy 4:10](#)).

#### ■ Colossians 4:15

**brothers at Laodicea** -- see note on Colossians 4.13.

**Nympha** -- Most MSS make the name feminine, possibly it is for a male however.

**church in her [their] house** -- This indicates the church met in this house, probably in Laodicea. This would tend to indicate a wealthy member with a large estate who could accommodate an

assembly of the saints. (cf. [Romans 16:5](#)). Some consider the reference is the family members (and slaves) who were in the *[their* (plural)] household.

#### ■ Colossians 4:16

**when this letter has been read** -- There would be a public reading to the full assembly of the church. cf. [Revelation 1:3](#);

**read the letter from Laodicea** -- Paul's letter to the Laodiceans is unknown. One proposal is that it might be the letter to the Ephesians (which Paul may have sent to several churches), but there is no conclusive evidence for this claim.

#### ■ Colossians 4:17

**Archippus** -- Mentioned only in this verse and in [Philemon 1:2](#). Many expositors think he was the preacher at Colossae. See [Philemon 1:2](#)

**fulfill the ministry** -- Archippus had accepted a service/ministry he was to perform.

#### ■ Colossians 4:18

**this greeting with my own hand** -- Paul would have dictated his letter to a professional scribe. By writing the last line himself (and perhaps including a distinguishing mark), Paul confirms that the letter is from him. This was his customary way to assure authenticity of the letter. (cf. [1 Corinthians 16:21](#); [Galatians 6:11](#); [2 Thessalonians 3:17](#); [Philemon 1:19](#)).

**my chains** -- Paul's chain would drag and rattle as he took the pen. Their "**remembrance**" would be shown in love, in intercession, and above all in fidelity to the Gospel for which their Apostle rejoiced to suffer.

**Grace with with you** -- Paul's typical closing in his letters (e.g., [Galatians 6:18](#); [1 Thessalonians 5:28](#)).

THE END OF COLOSSIAN NOTES