

Colossians - Introduction

9/22/65

Colosse

It was situated in the valley of the Lycus River, a tributary of the Meander, about 100 miles east of Ephesus.^{in Asia Minor}. Within a day's walking distance were two other cities: Laodicea and Hierapolis. Cf. 4:13.

Although Colosse had been famous and flourishing years before, when Paul wrote this epistle it was in a state of decline. It was the smallest of the tri-cities. Monte says it "hovered between town and village, a townlet, a polisma" (p. 18).

The Church in Colosse

From Col. 2:1 it seems that Paul had not visited Colosse at the time he wrote, and so was not directly responsible for the founding of the church.

However, it is very likely that Epaphras did start it, and that he had been saved during the three years that Paul was in Ephesus. Cf. Acts 19:10. This was probably during the years 55-57 A.D. Epaphras was undoubtedly the pastor (1:7; 4:12).

Colosse today

Now it is nothing but ruins...

The Epistle:

Date: c.^{the} Spring of 63 A.D., at the same time that Ephesians and Philemon were written.

Writer: 1:1 and 4:18, plus the personal

SEE EXCELLENT DISCUSSION OF "The Colossian Heresy" in Lightfoot, pp. 13-113.

Although Gnosticism may not have been fully developed at this time, the basic elements seem to have been there and are evident in Colossians:

- (There were different groups of Gnostics.)*
- (1) As the name implies, the Gnostics claimed to have special knowledge which others did not have. Therefore, you have Paul's emphasis on the word mystery to counteract this.
 - (2) The problem of the Gnostics was twofold: "To reconcile the creation of the world and the existence of evil with the conception of God as the Absolute Being, was the problem which all the Gnostic systems set themselves to solve" (Lightfoot, p. 11). Their conclusion generally was that matter

references in the Epistle leave little doubt but that the writer was the Apostle Paul.

Place of writing: At Rome, during his first imprisonment.

Purpose: To combat false teaching.

Anyone who has read the N.T. cannot help but be impressed with the similarity between Ephesians and Colossians. Nevertheless, there is a real difference between the nature of the two books.

(1) Ephesians is didactic.

(2) Colossians is polemic.

Verses which show that controversy is involved are: 2: 8, 9; 16, 17; 18, 19.

These three passages make it clear that the false teaching was threefold in nature:

(1) Philosophy, which history shows to have been Gnosticism, from ΝΩΣΙΩΝ
(2) Legalism, which was a perversion of JUDAISM.

(3) ASCETICISM, or false MYSTICISM, the worship of angels, etc.

These were most likely combined into one system, the object of which was to deliver people from the sins of the body, which the Gnostics considered to be evil. Since Jesus Christ had a human body, these false teachers claimed that He could not be God. All matter was considered evil.

Nowhere do we have a better opportunity to see that false doctrine leads to ~~false~~ practical living. Thus, we see the reason for Paul's alarm.

This, according to Lightfoot, who
is a part of both
Judaism (the
Gnostics) and
Gnosticism,

is evil, and that creation by God was only possible by what could be called the Doctrine of Emanations (cf. Lightfoot, p. 78). Angels were emanations. Jesus Christ was an emanation. He could not be God with a human body.

(3) Release from the problem of evil was obtained in two ways, directly the opposite of each other (different Gnostics accepting either one or the other of these views, BUT IT WAS THE FORMER VIEW THAT WAS HELD BY THE GНОSTICISM THAT HAD INVADED COLOSSE):

- (a) Asceticism - this called for rigorous abstinence from anything material, since matter was evil.
- (b) Lasciviousness - ignore matter and do whatever you want. Do not dignify matter by trying to avoid it.

All three of these major emphases were in Essenism, a Jewish sect.

A moment's reflection will show that the above three points constituted an attack on three major Christian doctrines:

- (1) Revelation
- (2) Incarnation
- (3) Salvation (including the life of the Christian practical sanctification).

And so we have the warning of Col. 2: 8-23.

No where is it
more apparent
that evil doctrine
produces worse
moral. Jesus

Bishop Monle says along this line:

"No sure test, according to Holy Scriptures, can be applied to anything claiming to be Christian teaching, than this: Where does it put Jesus Christ? What does it make of Jesus Christ? Is He something in it, or is He all?" (p. 15).

Or, to state it another way:

"To many people Jesus is nothing at all.
To some people Jesus is something.
But to how few people is Jesus everything!"
(Cragg, p. 13).

This all leads us to see that Paul's emphasis in the epistle is found in Col. 1:18 and 2:6,7.

Outline:

I. Introduction (1:1-14).

A. Salutation (1:1,2).

B. Thanksgiving (1:3-8). Paul's Thanksgiving is centered in the evidence that the Gospel has been fruitful: faith, love, hope.

Re: faith, cf. 1:5. Also 1:23, 2:7, 12.

Re: love, cf. 1:4; 2:2.

Re: hope, cf. 1:23, 27.

John speaks of love and faith as evidences of the new birth. Faith is not used simply of trust, but of adherence to the truth. Love is not for the world in general, but especially for believers.

← Cf faithful in
1:2,7; 4:7,9.

*late
of the use
2 Cor. 8:23,
Phil. 2:25.*

NOTE IN THE GREETINGS -

- (1) THE 2 THINGS PAUL SAYS ABOUT HIMSELF
- (2) " 1 THING " " " " TIMOTHY.
- (3) " 5 THINGS " " " " THE COLOSSIANS.

"An apostle of Christ Jesus" - genitive of possession, belonging to Christ Jesus, but also sent by, and therefore concerned with the interests of. So it had a technical and general significance.

It simply expresses what was always to his mind, was his mission due to the Providence of God, & is not meant to be any of any

← Also "an assertion of Divine authority, a declaration of independence of all human teaching or appointment, and a most lowly disclaimer of individual merit, or personal power" (Madarav, Col. + Phile., p. 9).

"By the will of God" is also in 1 Cor. 9:1; 2 Cor. 1:1; Eph. 1:1; 2 Tim. 1:1.

Timothy is mentioned in 1 Th.

The letter is both 2 Th.
apostolic and brotherly. 2 Cor.

Phil.

(1 Tim)

(2 Tim)

In Paul's earlier epistles he uses "church"; in the later ones, paints - one collective, the other individual.

"Brother" - cf. Col. 3:11.

- ① Their oneness
- ② Their equality
- ③ Their common origin

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Authority
Cf. 1 Cor. 9:1;
15:8;
Acta 22:14
~~An official
apostolic
apostle!~~

←
Humility

new evidence
of Paul's
humility

Paul would
have to be
using these
expressions
in the way
they
would
apply
to every belief

Read Lightfoot's translation.

1:1 "Apostle" - not because his apostleship is questioned, but because there is need to exercise it in view of the circumstances.

"Of Christ Jesus" (Gk) - because He was being denied by false teachers. As "an apostle of Christ Jesus", Paul message was concerned exclusively with Christ.

"By the will of God" - not just Paul's desire, but he was under divine orders, responsible before God to be concerned with the interests of Christ Jesus.

"Timothy" - note how Paul speaks in the plural down through v. 9, i.e., through the prayer, then changes to the first person singular in 1:23. Tim. mentioned also in 2^{Cor. Phil. 1:1 + 2 Thes.} & Philemon.

"The brother" (Gk), not just brother. Timothy was a special brother to Paul as well as to the Colossians. Timothy was not an apostle, but Paul puts him on the same plane spiritual by calling him, the brother.

1:2 Lit, to the in-Colosse saints. Saints becomes a favorite title of Paul for the people of God from Romans on (before it was church, or churches) - first called out, then set apart).

"Faithful brethren" - not a group different from saints, but an elaboration. Faithful here, as Lightfoot indicates means, steadfast, unswerving, a definite reference to the problem of Colosse which occupied his mind at this time. MacLaren (p. 14) uses trusting, believing.

Col 1:1,2 a are POSITIONAL (with practical implications)
(true of all believers)

Col 1:2 b is PRACTICAL
(experience by some)

GRACE and PEACE - witnesses to the depravity
and unrest of the human heart!

"Grace"--what is that? The word means first--love in exercise to those who are below the lover, or who deserve something else; stooping love that condescends, and patient love that forgives. Then it means the gifts which such love bestows, and then it means the effects of these gifts in the beauties of character and conduct developed in the receiver" (Maclaren, Col. & Phile., p. 18).

We may expect the peace of God only after we have experienced peace with God (Rom. 5:1; Phil. 4:6,7).

Really the only needs of a believer are for "grace...+ peace from God the Father".
It is not what we do for Him, but what we receive FROM Him that brings peace.

Note: We do not give it to each other, or find it ~~for~~ ⁱⁿ ourselves, but receive it from the Father.

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"In Christ" - a keynote, depicting their oneness with Christ, their place of acceptance with God. Geographically - "at Colosse"; spiritually - "in Christ." Cf. 3:3,4.

The latter part of the verse is translated as follows by Lightfoot:

"may grace be the well-spring of all mercies,
and peace the crown of all blessings, be
bestowed upon you from God our Father."
(P. 197.)

Several things are worth observing here:

- (1) Grace precedes peace. Grace is the root; peace is the fruit.
- (2) Grace is Gentile; peace is Jewish. So here all of the ^{highest} desires of the Greek + the Jew find their fulfillment.
- (3) Since these are practically always mentioned in Paul's letters, they represent the two abiding needs of every child of God.
- (4) This is grace for the believer. Cf. 2 Cor. 9:8; 1 Cor. 15:10. Both of the ideas of undeserved favor and enablement are here. Peace is tranquility of spirit, the result of experiencing grace. Cf. Phil. 4:6,7. It is not peace from conflict, but peace in conflict.
- (5) Here grace and peace are "from God the ^{our} Father" only. Omitted in the best MSS is "and the Lord Jesus Christ". (Evidently it was added by copyists for the sake of uniformity. Cf. Father in 1:12, 19; 2:2; 3:17)

John 1:16
"grace for
grace"
modern
terms
on
experience of
grace to be
wishes of the
ocean:

With the exception of the ep. to the Gal., Paul begins all of his church epistles with thanksgiving (2 Cor + Eph are, "Blessed be the God . . .").

It does not seem that Paul was always praying for them necessarily, but when he prayed he always gave thanks (cf. Eph. 1:16 - see Abbott, p. 195).

The distinguishing marks of a Christian:

- (1) His attitude toward Jesus Christ - "faith in Christ Jesus."
- (2) His attitude toward "the saints" - "love which ye have to all the saints."
- (3) His attitude toward heaven - "for the hope which is laid up for you in heaven."

1:5

"Laid up" = ἀποκειμένη, from ἀπόκειμαι, "reserved for one, awaiting him" (Shurer, p. 63). Like the "crown of righteousness" in 2 Tim. 4:8. A different word is used in 1 Peter 1:4 (τηρέω), but the idea is the same.

Note how far-reaching "the Gospel" is - They heard of their hope when they heard the Gospel. On the Gospel, cf. 1 Cor. 15:3-8; Rom. 1:16, 17. So the Gospel actually includes the work of Christ and its effect clear through to heaven - when the work is finished!

"Heard before" - "The apostle now is not teaching them anything new, but desires to confirm them in the true doctrine which they had already learned" (Abbott, p. 191). Cf. v. 23.

In his Thanksgiving Paul is confirming
the Colossians in "the truth of the Gospel." 6

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1:3 "We give thanks", are giving thanks, pres indicative. This indicates "the grateful acknowledgement of past mercies" (Trendy, p. 191). The noun is used in Phil 4:6. We get our word eucharist from it.

"Praying" ($\pi \rho \circ \epsilon \nu \chi \circ \mu \nu \circ \iota$) - repeated in v. 9. This is petition especially addressed to God.

1:4 Here he speaks not only of the evidences of spiritual life, but that the same things (faith, love, + hope) have motivated them to pray.

"Faith in (ἐν) Christ Jesus" - the primary basis of eternal life. The prep. emphasizes the sphere, the limitation of their faith.

"Love" - not for sinners, but for saints - all saints. (Note Paul's attachment for this word - 1:2, 12, 26.)

(Emphasize 1 Jn. 3:14 - and that this applies to all of God's people, not just those of our own particular group.) On love, cf. 1:8; 2:2. Love is produced by the Spirit, + is the adhesive force which binds God's people together.

1:5 "Hope" provides incentive for love + faith.

Lightfoot says: "Faith rests on the past; love works in the present; hope looks to the future". (p. 200). On hope, cf. 1:23, 27.

Hope is a vital part of the Gospel. (Explain.) What is our hope? What guarantees it? Cf. 1:27.

1:6 Paul's thought here seems to be that the Gospel is the same wherever it is preached.

Heresy is often adapted to local situations.

"World" - here probably means throughout the Roman Empire. (Cf. Rom. 1:16 where Paul refuses

SALVATION
"not see
faith
but
serve in
Christ", but
more be fit
high sea plate
then & chief
(cross, p. 21).

↖
"Xo. we
hope" follows
from "praying"
for you."

Cf. the RSV on this verse: "It is bearing fruit and growing. The Gr: Καρποφόρούμενον καὶ αὐξανόμενον. The difference between these two (according to Lightfoot and Abbott) is this:

- (1) "Bearing fruit" points "to the personal, inner working" (Abbott, p. 198) of the Gospel.
- (2) "Increasing" "doubtless refers to the outward expansion" (Abbott, p. 198).

"Observe the order; first the preservation of the Gospel amongst those who receive it, and after that its extension to new circles. Both are to be Colossians a proof of its truth and sufficiency" (Abbott, p. 198).

"Let us beware of an intellectual snobbery in our varied apprehensions of Christian truth, and let us emulate his keen desire to appreciate the beginnings of faith, however small. After all, there is an eternity of difference between a converted and an unconverted man. If a man knows the Lord, let us thank God for that miracle of grace, even if the immature brother has much to learn. Paul has set the pattern for our approach to every form of immaturity. Let us begin by giving thanks for what there is, and then go on to pray for what is needed. This is the way to deliver from immaturity, and to lead a believer or a Church to a fuller growth in Christ" (Cragg, Herbert W., The Sole Sufficiency of Jesus Christ, p. 23).

The thought in v. 6 seems to be
that the Gospel they received was
not incomplete but the same Gospel
which was bearing fruit all over the world (Abbott, p. 197).

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To alter the Gospel message even for Rome.

The Gospel bears fruit. Would that we were
wise enough to believe this instead of bringing
in all kinds of substitutes, or additions!

Gospel - 1:23

"Hear ... and knew". The Gospel is the
expression of God's grace, the means by which
the ~~Gospel~~ ^{Grace of God} is experienced.

On hearing, cf. Rom. 10:13-17.

"Knew" = ΚΤΕΙΓΝΩΣΚΕ - full knowledge, thorough
appreciation. This indicates satisfaction that
the Gospel is true.

"In truth" - cf. v. 5. This is the true,
unadulterated Gospel - anticipating His conflict
with the Gnostics.

v. 7 Epaphras becomes Paul's final testimony to
the Gospel. The three are:

- (1) The effect of the Gospel throughout the world.
- (2) " " " " " in Colosse.
- (3) " ministry of Epaphras.

"Learned" - indicates a teaching ministry,
cf. 2:7.

"Fellowservant" - used again in 4:7, the
only times Paul uses this expression. This
is what he was to Paul.

"Faithful minister of Christ" - This is what
he was to the Colossians.

v. 8 To show the importance of love and the
true source of love, Paul mentions it
again here. However, the emphasis here is
undoubtedly to the fact that Epaphras had
brought word of the Colossians' love for the Apostle

1:9 Outline: C. Intercession (1:9-14).

When the evidences of eternal life are being manifest in people, thanksgiving is not enough. These become the very incentives to lead us on to intercession.

Paul speaks of

- (1) His motivation - "for this cause" (referring back to vv. 3-8).
- (2) His faithfulness - "since the day we heard it, do not cease to pray for you." This was unceasing prayer for a church he had never seen.
- (3) His prayer
 - (a) The basic request (v. 9 b).
 - (b) The immediate objective: "That ye might walk worthy of the Lord unto all pleasing" (v. 10 a).
 - (c) The fourfold character of such a walk
 - 1 - "Being fruitful". (vv. 10 b-13).
 - 2 - "Increasing".
 - 3 - "Strengthened".
 - 4 - "Giving thanks".

Have you ever prayed Paul's prayers?

(Speak of turning the Word into prayer.) We can certainly be sure that we are praying according to the will of God if we do, but we need to understand what he was praying about before we can pray intelligently and effectively.

PRAYER IS THE MOST NEGLECTED MINISTRY TODAY!
Perhaps it is because we do not know what to pray for. Most of us have learned to pray by listening to others, and so we copy their mistakes. We need to learn from the Word.

"No
time
seizing
every
occasion
Prayer"
(Monk,
P. 48).

1:9 "To pray" - ΤΙΠΟΩΣΕΥΧΟΥΝΕΙΟΥ prayer to God re. gen.
petitions
"To desire" - αἰΤΟΥΝΕΙΟΥ - the request made by an ^{inferior} ^{hand} of a superior (144).
"Filled" - dominated, controlled, to the utmost of one's capacity.

G. 1:6
for the
verb
This is
how
knowledge
but true
knowledge
knowledge

"Knowledge" - not γνῶσιν, but ἀΓΓΙΓνῶσιν, a knowledge which goes beyond the recognition of a fact. It comprehends the truth in the fact. (These two words for knowledge are contrasted in Rom. 1:20, 28 and 1 Cor. 13:12.) Full knowledge

This seems an obvious thrust at the limitations of Gnosticism. How important to accept the Word as ^{God's will}.

"His will" - God's will. In this regard Paul is concerned about:

- (1) Knowledge - a more complete knowledge of something one was previously acquainted with
- Wisdom - "general principles" - Abbott in ICC.
- (3) Understanding - "spiritual understanding" as opposed to "fleshy wisdom" which in 2 Cor. 1:12 is contrasted with "the grace of God". The Greek word, οὐρανος, "is the critical faculty". It "judges", or discerns (French, p. 282). Spiritual understanding is the ability to apply spiritual principles to a given situation.

1:10 All that is mentioned in v. 9 is in preparation for our WALK (mentioned also in 2:6 + 4:5).

On walking worthy - cf. Eph. 4:1; Phil. 1:27; 1 Th. 2:12. Cf also Rev. 3:4. Sir, does it weigh as much, is it of like value, is it worth as much. It is to be worthy of the LORD!

"unto all pleasing" - Berkeley, "to His entire ~~satisfaction~~". Cf. 1 Th. 4:1. The believer is to be motivated by a desire to please the Lord in

all things - not by a desire to please self.

This all leads to the fourfold description of such a walk:

① "Being fruitful in every good work."

Both verbs (being fruitful + increasing) are found in v.6. Lightfoot distinguishes between them in this way: "Καρποφορέμενος describes the inner working, αὔξανόμενος gives the outward extension of the Gospel" (p.201 - applies particularly to v.6).

But Scrivener (in Craig, p.26) says that "fruit" has reference to character, and "work" to service.

Fruitful work is conditioned on the Word and our walk. Cf. Ex. 18

② "Increasing in the ἔπιγνωσις of God."

So often we are so busy doing things for God that we do not have time for Him.

Cf. Ex. 6:1 iff. when Moses' ministry seemed to fail

1:11 ③ "Strengthened" - lit., empowered with all power according to the might of His glory (Robertson, IV, 476).

"Glory" speaks of the goodness of God as manifested to men. "God's revelation of Himself to us, however this revelation may be made, is the one source of all our highest strength" (Lightfoot, p.206)

"Unto all patience (with things) and long-suffering (with people) with joyfulness." We are not strengthened from, but in!

1:12 ④ "Giving thanks" - In v.3 Paul gave thanks;

here he prays that the Colossians will give thanks. In both instances thanks is made to the Father

On Thanksgiving, cf. 2:7; 3:17; 4:2.

"which hath made us meet" - Τῷ ἡκαύωσαντι.

This verb is only here + in 2 Cor. 3:6 in N.T.

It means to equip a person with power necessary to perform certain duties, to make one competent for the fulfilling of a position.

"To be partakers" - Εἰς τὸν μερίσα, for a share Cf. 2 Cor. 6:15. This is "a part as distinct from the whole" (Shayer, p. 400).

"The inheritance" - Τοῦ κληροῦ, that which is allotted to us, rather than something earned. THIS IS ILLUSTRATED IN THE BOOK OF JOSHUA, the allotment of land to the tribes.

Acts 26:18 contains many of these same ideas.

"In light" goes with partakers, according to Lightfoot. It is explained by the next verse. For the significance of light, cf. 1 Jn. 1:5-7. "In light" is in the kingdom of His dear Son which is characterized by holiness.

1:13 This verse describes more in detail the Father's work described in v. 12.

"Delivered" = rescued. Cf. 2:15. Used of Lot in 2 Pet. 2:7; of Christ, Mt. 27:43; of Paul, 2 Tim 3:11.

"Power" = authority. Same expression, "the power of darkness," is in Luke 22:53. This is tyranny which is arbitrary, a state of disorder, characterized by darkness, evil. There is no reason to most of the evil in the world. Only the child of God can rest in Rom. 8:38.

"Kingdom" - a well ordered sovereignty where the Son of His love is in the place of authority.

"Translated" - as when monarchs transported ~~144~~ whole nations to their own land. It means

To move from one place to another - μετίσχημα.

1:14 Lightfoot says that the image of a captive, enslaved people continues, but the metaphor changes from a warrior who removed by the use of arms to a philanthropist who makes a payment. "Through His blood" - not in best MSS. ^{1:120.} Below in "Redemption" - ἀποτύπων, "recall of captives from captivity through the payment of a ransom" (French, 7290). It is a redemption which is complete, which will not be followed by bondage again, as ἀπό shows.

"Forgiveness of sins" - remission of sins, the reason for our bondage.

WE HAVE BEEN DELIVERED FROM AND UNTO. Paul speaks of the UNTO first.

The Father has rescued us through the Son.

1:15 Beginning of the doctrinal section, Prayer concluded.

The Gnostics depreciated the Person of Christ, putting Him in competition with angels, and the Work of Christ, insisting on certain rituals or ascetic disciplines which had to be added to His work.

Moultrie adds that Paul is not just discussing, or teaching, but here he is worshipping! Such should always be the spirit of the teacher.

"Our creed is never to be a mere code of propositions in the abstract. It is to breathe + glow, even where it is most systematic, with the Christian's own experience of worship, rest, and joy, in full sight of the glory of him who has loved him + died for him" (P. 75).

All of these words except Θρόνος are in Eph. 1:21.
There δύναμις is substituted for it.
"Thrones" - Θρόνοι, "occupant of a throne."
(Interlinear Lexicon, p. 47)

"Dominions" - κυριότητες, "lords" (Inter. Lx., p. 58).
Cf. Eph. 1:21; 2 Pet. 2:10; Jude 8.

"Principalities" - ἀρχαὶ

"Powers" - ἐξουσίαι

So not only what you believe, but how you believe it is important. Do you believe worshipfully?

Paul is speaking of the Son. Cf.

"Image" - εἰκόνη. Cf. 1 Cor. 4:4. The word expresses likeness, representation, manifestation. Since God is invisible, He must be manifested to men by a visible representation. That the representation is perfect, complete, needs nothing added, is brought out in Col. 1:19 - "all fulness". Cf. John 1:18; Heb. 1:1-3.

This means Jesus Christ is identical in deity to the Father.

"The first born of every creature" - explained in vv. 16, 17.

Paul is showing in v. 15 the Son's relationship to God and to creation.

As the Firstborn (not first created)

(1) He is the Creator of all things. Nothing is excluded since he speaks of heaven and earth, visible & invisible, men and angels, ^{things} individuals & nations - all were created by Him.

(2) "And for Him" - cf. Rom. 11:36. The prep. is τις. He is the goal of creation, its Lord. So He is sovereign, & all is for His glory.

1:17 (3) "He is before" - pre-existent as a Person.

(4) "By Him all things consist" - Lightfoot says He "makes it a cosmos instead of a chaos" (p. 222). Cf. Heb. 1:3. He sustains and upholds the inanimate and the animate.

What cause there is for worship here, es-

ges
e.g.
representation

"Things in heaven" — cf. Heb. 9:23. "It is assuredly connected with the mysterious fact that it also was once invaded by sin and rebellion, and that the heavenly temple itself therefore somehow needed a cleansing effect to fall upon it from the Cross" (Monte, p. 88). So he relates this expression to "the angelic worlds . . . in a sense known as yet only to the Lord" (Ibid.).

especially when one thinks of all that is involved in these statements.

1:18 — See position we hold to the natural creation, he also holds in the new creation.

"Head" — sovereignty, authority — ruling, guiding etc.

"Beginning" — power of life, eternal life.

"First born from the dead" — cf. Rev. 1:5. See pattern of life through his reconnection. He was not the first to be raised from the dead, but he was the first to be raised never to die again.

"the pre-eminence" — to be first, the first place (Thayer p. 554)

1:19 Series verse explains the purpose for the preceding. God was intent on giving this for the place of pre-eminence over all creation — old & new.

1:20 To reconcile is to make peace between enemies. See price of reconciliation was "the blood of his cross".

For man's new enemies of God. He has chosen to remove the sin by the sacrifice of his Son to bring about reconciliation & so to rebuke his Son to the first place.

What place does Christ have in your salvation? In your life as a Christian? Is he a part, or is he all in all?

1:21 B. On the experience of the Colossian believers
(1:21-23).
"Alienated" — cf. Eph. 2:12; 4:18, estranged.

Madarén says Paul does not speak of aliens but of those who were alienated because of what they had done — sinners by choice rather than sinners by nature is the emphasis here.

"Enemies" — hostile of God. We need to be reconciled to God, not He to us.

"In your mind" — i.e., your thoughts, your reflections, your will. In your reason you approve and defend evil.

"By wicked works" — cf. "good work" in v. 10.

Wicked ($\pi\tau\omega\eta\pi\sigma$) is "positive activity of evil", a corrupting of others, drawing others into the same corruption one is guilty of himself (French, p. 316). This is the evidence of our alienation & enmity against God.

"Reconciled" — restored to a place from which one has fallen.

1:22 "Body" — not evil, but necessary for atonement for men. (as Gnostics taught)

Our wicked works were atoned for through His death. "in His sight"

"Present" — as a bride, cf. 2 Cor. 2:2; Eph. 5:27. To stand by one's side for another to see.

"Holy" — $\alpha\gamma\iota\omega\sigma$, basic idea is separation, from & to ... Thus, devoted to God (Madarén, Expos. Bible, p. 102)

"Unblameable" — $\alpha\mu\nu\mu\omega\sigma$, "the absence of anything amiss in a sacrifice, of anything which would render it unworthy to be offered" (French, p. 319) — without spot or blemish.

"Unreprovable" — $\alpha\vee\gamma\kappa\lambda\eta\tau\omega\sigma$ — free from any charge. (French, pp. 380, 381). Occurs in 1 Cor. 1:8; 1 Tim. 3:10; Tit. 1:6, 7. These are the only usages and only by Paul.

THE GOAL OF RECONCILIATION
Madarén sees the following progression:
(1) inward — to God
(2) outward — before men
(3) heavenward — in judgment

1:23 The question here is not if we will be presented, but how.

"The faith" is not simply doctrine, but Christ-centered doctrine, the truth in Christ, as Creator, Head, and Reconciler.

The stable person must be secured to something outside of himself.

Opposition from without is ~~strength~~

Paul is a ~~minister of~~ (1:13) and of the Church (1:25), i.e., one devoted to it who serves its interests and welfare.

Paul may be indicating that "the hope" is basically the foundation.

The three encouragements to abide

- (1) "which we have heard" - what the Gospel had done ~~to~~ in their lives.
- (2) "which is preached to every creature which is under heaven" - what the Gospel had done throughout the world
- (3) "whereof I Paul am made (became) a minister" - what the Gospel had done in Paul's life.

Among the greatest evidences
for the truth
of the gospel is
what it has done
in the lives of
men.

"Present" - also in v. 29 to present for another to see, as a sacrifice (Rom. 12:1) and as a bride (2 Cor. 11:2; Eph. 5:27). "Before Him" - By comparing this with Eph. 1:4 it would seem that the ~~spiritual~~ emphasis is on present approbation, ^{but even more so} with future judgment. Cf. How we appear before Him is of infinite importance. NOTHING ELSE WILL SATISFY GOD. THIS ^{2 Cor.} ^{4:14} IS THE GOAL OF REDEMPTION.

1:23 "If" - emphatic. A human condition attached to a divine condition. "ye continue" - μένετε, remain, abide. The verb here is ΕΓΓΡΑΦΕΤΕ. Cf. 1 Jn. 2:26.

"The faith" - Cf. v. 2, "faithful brethren"; v. 4, "your faith in Christ Jesus". It is their confidence in the doctrine, especially as it has to do with Christ, as CREATOR, HEAD, and RECONCILER.

"Grounded" - founded as on a rock. Cf. Eph. 4:2. Doctrinal foundation is of tremendous ^{spiritual value}. "Settled" - this is the result of being grounded. The word is Εσπάσοι. Used in 1 Cor. 15:58, "stedi fast"

"Not moved away" - a present participle, not constantly shifting, ^{συγχρόνως} the opposite of settled. Monte says it is "a chronic liability to disturbance" (p. 97). Cf. Eph. 4:14.

"The hope" - cf. Col. 1:5, 27.

"which was preached" - has been preached Cf. the ^{Statement} ~~statement~~ in Acts 2:5. Indicates a tremendous job of evangelism, but also that the Gospel is universal regardless of nation, etc.

This was Paul's ministry. Σιάκονος - is activity for the work whereas δοῦλος is activity for a person.

C. In the ministry of the Apostle Paul (Col. 1:24-^{2:7}).

1:24 - Ix: "I now rejoice" - not after the trial, but in it! The purpose of redemption is expressed

*modest
The Biblical
view of man's
present condition
is better than
any other, but
the future prospect
we must strive
to meet to manage
for men to manage*

*Robertson says
that "it is
our view" adds to
the force of the
present action
and our
own
confidence" (Eph. 4:13).*

*Grounded
on founded
set on the
foundation
new settled
attached to the
foundation,
secured.*

*This is all
a process which
is continuous
going on.*

*SUFFERING
STEWARDSHIP
STRIVING
SHEPHERD, or
SOLDIER*

"Afflictions" - θύμης, lit., pressures, oppression, distress. They are "of Christ", not speaking of the cross, but because the Head suffers with the body, the Church.

^{1 Thess. 1:9, 3^o}

Paul is not saying that he adds to the work of Christ on the cross, but that the effects of that work are realized through the suffering of the Church where the sufferings of one become a blessing to all the body, thus moving it toward perfection.

So much suffering is necessary. The more Paul suffers, the less they have to suffer.

Cf. 2 Tim. 2:10.

"Behind" - larking, i.e., that which will bring about the perfection of the Church.

This helps to answer the oft-repeated question, "WHY DO THE RIGHTEOUS SUFFER?"

1:25 ~~τέλος~~ οἰκονομίας - Stewardship, oversight, administration, management. This was Paul's responsibility as an assignment from God. It had to do with giving full development to the Word of God.

Paul was the Church's minister because he was the Lord's steward. Cf. 1 Th. 2:4.

Whatever a steward receives as a trust he is responsible to impart to others. Cf. 1 Cor. 4:1, 2; Tit. 1:7; 1 P. 4:10.

"Stewardship means service; and we may add that, in nine cases out of ten, service means suffering" (MacLaren, Expos. Bible, p. 124).

Such service does not place us under the control of others, or mean that we take our orders from them, but that we are to gladly work for them recognizing our obligation to help them.

in vv. 22, 23 - "holy . . ." and "the hope of the Gospel".

To attain this, sufferings are essential and to be expected.

These sufferings are the sufferings of Christ because the Body is His. Cf. Isa. 63:9. Since, when one member suffers, the whole body suffers (1 Cor. 12:26), and by the suffering of one, the whole body is blessed (Bucca martyrs) - Paul rejoices in his own sufferings (imprisonment) because this means their purification and the more he suffers the less they have to suffer. (Cf. Amy Carmichael)

Note that Paul puts his experience of suffering even before his teaching.

1:25 - "Do fulfil" ($\pi\lambda\eta\mu\omega\iota$), Lightfoot: "to

preach fully, to give its complete development to, (to complete) Thayer: "to carry it out to its fullest end" (p. 518).

1:26 - Implying - the word defined. (Note every detail.)

1:27 - "Christ in you" - the most basic

truth for the life of the Christian.

He is our "hope of glory". Cf. Rom. 5:2-5; 1 Cor. 2:7-10; 2 Cor. 3:18; 4:6,7. "Hope" here = source, ground, guarantee.

1:28 - Paul's method and objective.

He: (1) ^{temperately} Preaches - Announce, declare, proclaim
He was the heart, the sum total of Paul's message

(2) Warns - admonishing, exhorting, warning, cf. 3:16 "admonishing with tears" (Medieval)

(3) Teaches - additional instruction, ^{ways}

that - he may present every man ^{fully}

perfect in Christ Jesus

Breaching, not entertainment, nor ceremonies of worship, was Paul's passion.

How different from the heretics of the false teachers who only tell a little to a few.

Vv. 28, 29 "We have here the Apostle's own statement of what he conceived his life work to be" (Madan, Expos. Bible, p 133).

V. 29. "We" in v. 28; "I" in v. 29.

"Present" - to lead to, to bring to, as of a sacrifice to God.

"Perfect in Christ Jesus" - mature, adult, having attained the end for which you were intended.

Note: "every man" 3x.

1:29 - Even Paul's method was an illustration of his objective.

"Labour" - ΚΟΤΤΙΩ - Lightfoot says this is the labour undergone by an athlete in his training.

"Striving" - lit., Agonizing. Used of Epaphres in 4:12 (prayer). Cf. Luke 22:44. This is the ministry of prayer.

And for this there was the need for divine energizing mightily (in power).

2:1 - "Conflict" - ἀγώνα, from the same root as "striving" in 1:29. This is a struggle going on in an area, especially conflict in prayer. Cf. Eph. 6:10-20.

2:2 "Heart" - the whole inner man, "the hidden man of the heart" (1 Pet. 3:4). "Comforted" - also in Col. 4:8. It means to strengthen, to encourage.

"Being knit together" - again in Col. 2:19. Also Eph. 4:16. Love, binding the people of God to each other, is a factor in the defence of the church against all forms of evil, even doctrinal error. This is the third time Paul has mentioned love (cf. 1:4, 8). See also 3:14.

But love is not all.

"In love unto" - the sphere + the goal (Robertson)

"full assurance" - Monte translates this phrase

will be added
see ↓

for 5/7/14

UNITY

RSV of 3:14
"and above
all these
put on love,
which binds
all perfectly together"

as "the full exercise of their intelligence". Robertson says full confidence; Lightfoot, full assurance.

Cf. 1 Thess. 1:5, in much (full) assurance, i.e., "full confidence which comes from the Holy Spirit" (Robertson IV, 11).

Heb. 6:11, "full assurance of hope".

Heb. 10:22, "full assurance of faith".

Here - "full assurance of understanding ($\sigmaυ\tau\epsilon\sigma\omega\varsigma$)". Understanding is found in Col. 1:9, "spiritual understanding". This is a word which is not primarily practical. It is that ability to bring facts together in a critical, discerning way so that the truth is comprehended. This is necessary before there can be right action, or conduct. So Paul is speaking here about the doctrinal comprehension of the Colossians, the riches of it leading to full assurance. Here assurance is not built on experience, but on an understanding of the truth.

"Acknowledgment" - $\epsilon\pi\tau\gamma\omega\varsigma$, full knowledge as in Col. 1:9. It means bringing one to a more complete knowledge of something which has been known before, but not fully known.

"The mystery of God, even Christ" (preferred reading).

Note defn of "mystery" in Col 1:26; Eph. 3:5, 9, 10.

God cannot be known except in Christ. Christ is the full and final revelation of God. To go beyond Christ is to depart from God.

2:3 "Treasures" - something precious, "all the treasures" - everything precious of knowledge ($\gamma\tau\omega\sigma\varsigma$) and wisdom ($\sigma\phi\pi\alpha$) -

"Wisdom" - ability to relate facts to each other.

"Knowledge" - apprehension of facts.

Some are
more assured
if their doubts
are of their
wife.
We are assured
"Variety, variety,
for safety,
or maybe

We do not
 forsake what
 we first learnt;
 we simply continue
 to learn more
 about it.
 The knowledge
 of this mystery
 we set its
 stages which
 are not complete.

"Hidden" - a favorite word of the Gnostics. They loved to talk about hidden truths. Truth was like a hidden treasure, but hidden in Christ and available to those who seek Him. All is in Him. That which man cannot discover is hidden in Christ. All truth ultimately leads to Him.

2:4 The reason for Paul's conflict for them.

"Bequile" - Ταπαλογίζεται, to deceive by false reasoning. Cf. Jas. 1:22.

"Enticing words" - cf. 1 Cor. 2:4. Τιθανολογία Persuasive argument which is based on that which appears to be true but is not proven. A person intent on persuading can easily turn to trickery to achieve his goal.

2:5 = "Forcing and seeing" - Lightfoot: "He looked, because it gave him satisfaction to look" (p. 242)

"Order" - Τάξις, the first of two military terms, possibly suggested by his imprisonment, their orderly array, disciplined, everything under control, each attending to his duties. Paul says, "Let all things be done decently and in order" (1 Cor 14:40). Without havoc or panic or disorder.

"Stedfastness" - solid front, cf. 1 Pet. 5:9; Acts 16:5.

2:6 Up to this point Paul has been concerned about DOCTRINE. Now we see the relationship of DOCTRINE TO CONDUCT.

"Received" - Ταπαλαρβάνω, to receive from someone else, by transmission. Paul evidently is thinking of the transmission of the Gospel from himself → Ephphesians → Colossians.

The WARNINGS of 2:8-23 are primarily concerned with the problem of sin. The purpose of legalism is, e.g., to restrain sin. But Christ has taken care of: (1) Past sins - by forgiving ^{1:14; 2:13, 14} PENALTY
(2) Present sin - (2:11) POWER
(3) Future - promise of glory ^(3:4) PRESENCE

Re: WARNINGS. -

A false doctrine does four things:

- Philosophy (1) Ensnares (v. 8).
- Ritualism (2) Divides and excludes (v. 16).
- Asceticism (3) Robs and deceives - of our reward (v. 18).
- Legalism (4) Retards (v. 20) - and proves useless.

nor the Gospel, but "Christ Jesus" - identifying the Christ with the historical person Jesus and claiming for Him Deity, Lordship. This is the sum and substance of NT doctrine. Anything that gives him a lesser place than the Lord Jesus Christ is heresy!

"In Him walk, and keep walking" - ~~the~~ The One you received is the One you were taught to believe He is, so walk not just like Him, or for Him, or ^{or with Him} after Him, but in Him.

1:27 Christ in you -

2:6 You in Christ -

Note: Walk with God, Gen 5:22, 24; 6:9

Walk before God, Gen. 17:1; 24:40; Psal 56:13

Walk after God, Deut. 13:4

Walk in Him, Col. 2:6

#

^{Ps. 1}

2:7 "Rooted" - as a tree, once for all. Cf Eph. 3:17

"Built up" - as a building, as a continuing process

"Established" - being made more and more stable and firm, that which does not change or move.

"as you have been taught" - the means of rooting, building, and establishing

"Abounding" - ΤΤΕΡΙΟΣ ΕΩΤΕΣ, to overflow, to excel, to surpass one's capacity.

"Thanks giving" - εὐχαριστία. Cf. Col. 4:2. Also, cf. 3:15, 17. Faith in Christ and walking in Christ inevitably expresses itself in thanks-giving to God.

III. WARNINGS (2:8-23).

A. AGAINST PHILOSOPHY (2:8-15).

2:8 "Beware" - Βέβετε. lit. See to it. See to it.

*Note the changes in metaphors
Walk
see
building
trifle*

indicates that the danger is very real and imminent.

"Any man" — Paul avoids dealing in personalities whenever possible although he doubtless knew the identity of the false teacher. It was probably one individual.

"Lead you astray" — οὐλαγωγή. Cf. 1:13. They had been set free. The danger was not only that they would be turned from the truth, but that they would be carried away into bondage again, the latter being even worse than the first. Cf. 2 Pet. 2:19-22; Mt. 6:23b. Since it is true that the truth sets men free, it is also true that error enslaves men. Cf. Jn. 8:32.

"Philosophy and vain deceit" — The Gk indicate that "vain deceit" is a term describing the "philosophy".

Philosophy is only mentioned here in the Bible, and philosophers in Acts 17:18. However, the wisdom of the world is a major issue in 1 Cor. 1 ff., being utterly condemned by the Apostle. The Acts 17 passage (cf. v. 28) shows that Paul used truth where he found it while recognizing the dangers of all human philosophy. There is a need for balance but also to recognize the problems involved. (Note the particular nature of REVELATION — 1 Cor. 2:9,10).

"Vain deceit" — KEVINS ATTATNS. It is deceit which is devoid of truth, empty, hollow.

"Tradition of men" — Lightfoot calls this the SOURCE of the philosophy, and "the rudiments of the world the SUBJECT MATTER (p. 246).

"Tradition of men" — an expression which is the opposite of that which is revealed by God.

Why are we made full in Him? Because
He has conquered every enemy - mentioned
from v. 11-15; (1) flesh
(2) ~~Death~~
(3) Sins
(4) Law
(5) Satan + demons

It is human in its origin, not divine.

"Rudiments of the world" - ΚΑΤΑ ΤΑ ΣΤΟΙΧΕΙΑ ΤΟΥ ΚΟΟΠΟΥ. See v. 20; Gal 4:3,9. It speaks of elementary instruction, the ABC's of knowledge, which are concerned more with the material or physical ("of the world") than with the spiritual "not after (according to) Christ" - Christ is neither the source nor the subject-matter of their teaching. The Jewish use of the law comes under this same charge in Paul's letter to the Galatians.

2:9 Cf. 1:19. "All the fulness of the Godhead" - everything which can be attributed to God.

"Dwelleth" - permanently.

"Godhead" - ΤΗΣ ΘΕΟΤΗΤΟΣ. Not the same word as in Rom. 1:20. Here the expression speaks of the full deity of the Son, not of a limited revelation of God such as Paul refers to in Rom. 1:20 where the word is θειότης - i.e., some attributes, but not all.

"Bodily" - σωματικῶς, the incarnation. His humanity has not altered His deity in the least.

2:10 "You have been made full" - στενάγμα, you are (emphatically). In Christ we have all that is necessary for spiritual life and godliness. There is no need for Gnosticism with its perversion of the truth.

"Head" - the word expresses not only His sovereignty over all life but declares that He is the source of all life.

"Principality and power" - cf. 1:16; Eph. 1:21; 2:15; 3:10; 6:12. The words include human and

// The FLESH is circumcised

OT - the physical body, the type

NT - the fleshy nature, the antitype

Basic of doctrine of circumcision is in Gen 15 -
Griffith Thomas suggests four ideas in the rite:

(1) Designation, as belonging to God.

(2) Separation unto Him.

(3) Purity in Him.

(4) Possession by Him (Genesis, p. 155).

Here in Gal. 5 - circumcision - death

baptism - burial

resurrection - resurrection

What circumcision pictured typically in
the OT, the ~~death~~ of Christ has accomplished
actually for us.

What figure is present in baptism that
is not present in circumcision? RESURRECTION -
THE IMPARTATION OF LIFE.

Circumcision renounces that which is corrupt;
THE FLESH; baptism buries that which is dead.

If we make this water baptism we are
guilty of the same mistake the Jews were
making with respect to circumcision.

angelic beings, good and bad, the context determining the meaning. The emphasis here is probably on the angelic. These are those who are in authority over other angelic beings.

2:11 - "Ye were circumcised" (avinst passive) -

Cf. Phil. 3:3; Rom. 2:25-29; Eph. 2:11; Acts 7:51. The O.T. picture gives the basis for NT truth (Gen. 17:1-14; Lev. 26:41; Deut. 10:16; 30:6), a symbol of renunciation of the flesh + consequent purity before God.

So again we are dealing with types + antitypes. "made without hands" - so, of the heart; not of the flesh.

"Putting off" - Cf. Col. 3:9. The idea of completeness is here, a complete separation from a thing. This is the provision Christ has made, not necessarily the experience of every believer.

"The body of the flesh" (not "of the sins") -
PROBLEM: Could this mean the sum-total of the flesh? It certainly means all fleshly power has been broken through. Cf ROM. 6:6

"The circumcision of Christ" - Is this a synonym for the death of Christ? The verses which follow seem to indicate this. Cf. 1:22.

2:12 "Buried" - ουνταφέντες (2nd aor. pass. part., from ουντάφειν), only here and Rom. 6:4. Note again that this is an accomplished act.

Baptism - Cf. Eph. 4:5 - "one baptism"

Gal. 3:27 - "baptized into Christ"
 Rom. 6:3 - "baptized into Jesus Christ"
 - "baptized into his death"
 1 Cor. 12:13 - "baptized into one body"
 Col. 2:12 - "buried with him in baptism"

*Note the
aspects
which
emphasize
first, complete
action.*

*"The believer's
body of flesh is
not his original
body, but rather
the principle of
spiritual action, which
is spiritual and which God
uses for good.
(Colossians 2:23).*

*Moreover such
baptism as
we never
see makes
no mention
with the
circumcision
of... (Col. 2:23)*

In order, sins^(the cause of death), must be forgiven before the sinner can be quickened, as the verse implies

Here Paul changes from 3rd person to 1st -
"Having forgiven us".

Law = ceremonial law, i.e., circumcision, etc.
Paul speaks 2x in this verse of the law as against us.

Note why Christ is sufficient.

(1) The flesh is against us (v. 11)

(2) Death " " " (v. 12)

(3) Sins are " " (v. 13)

(4) Law is " " (v. 14)

(5) Principalities & powers are against us (v. 15).

All in the
Cross
Gal. 6:14

"Risen" — ὅντες ἀνέστητοι (1 acc pass indec), from ὁντεσθίω. Only here, Col 3:1; Eph. 2:6.

"Operation" - This every day, power being exercised,
power in operation. Same word in Col. 1:29, also
Eph. 1:19; 4:16. We get our word energy from this.

2:13 "Sins" and "trespasses" - same word in GR:

παράπτωμα. Used of "sins not of the deepest dye and the worst enormity" (French, §. 246). Cf. Gal. 6:1. Sometimes used of sins in thought and compared with ἀπάτη, sins in acts (although French is reserved in this distinction).

"Dead" goes with "uncircumcision".

"Thickened" - συνέζωτοίνσεν, to make alive with
This is the third verb in vv. 12, 13 to begin with σίν.

"Forgiven" - χαρισμένος, from χαρίζω, to pardon, forgive. Lightfoot (p. 252) says that the idea of sin as a debt incurred to God is in the word. It is a 1st or mid. part.

2.14 "Blotting out" - έξατέψεις (1 or our part.)
to rub out, erase.

"Hand writing" - ΤΟ χειρόγραφον. Cf. Ph. 18. This is a legal bond, what we would call a contract, a written agreement. It is felt that Paul is referring to the Law "which shows men to be chargeable with offences for which they must pay the penalty" (Shayer, p. 668). Re: the Gentiles, cf. Rom. 2:14, 15 ff.

"Ordinances" - τότις δοκίμασιν, that which has been commanded, or decreed.

"Contrary" - θετεαντίον, opposed to. In Heb. 10:27 it is used of an adversary. This is active hostility. It does not give us either the inclination nor the power to obey. ~~unfilled obedience + disobedience~~ ^{but} ~~but~~ an accuser.

The Law as a whole was taken away:

(1) Ceremonially - Veil rent

Priesthood changed.

Sacrifices ended

(2) Morally - as a way of life. We are not
under law, but under grace (Rom. 8:2-4).

(3) Judicially - punishment required by the
Law has been satisfied

"Taken it" - a perf. of *aípw*, to bear away. The perf. indicates the permanence of what was done. Thayer translates it to destroy, to cause to cease (p. 17).

"Out of the way" - Lightfoot, out of sight (p. 255). not only was the document erased, but it has also been destroyed - at the cross.

2:15 "Spoiled" - *ΛΤΕΚΣΥΡΑΠΕΙΟΣ*. Same word in 3:9.
Lit., to put off + from. He disarmed" (RSV), skipped his ^{use} of armor + weapons (mace).

"Principalities + powers" - cf. v. 10. Here the words would refer to Satanic, demonic forces. This is their final defeat.

"*εξηγανίστοεν*" - from *εξηγανίζω*, to make an example of. Only here + Mt. 1:19. It is to expose to disgrace.

"Openly" - *ἐν ταπεινίᾳ*, publicly.

"Triumphing over" - *Ὀπιαπέσσος*. Only here + 2 Cor. 2:14. It means to celebrate a triumph.

B. Against ritualism (2:16, 17).

2:16 "Therefore" shows how doctrinal heresy leads to practical errors. Also, the close relationship which often exists in false systems.

"judge" - *κρίνετω*, to censure, condemn. It would mean that the following five things become the basis of fellowship.

1) "meat" } eating and drinking (Rom. 14:17)
2) "drink" - {

See also Mark 7:14-23; cf vv. 1 ff. Also Acts 10:11 ff.

"Respect" = a category or a division

3) "an holyday" - *εορτῆς*, a feast day. Fausset says that these were the greater feasts - annual, such as 1 Chron. 23:31.

The use of
the law
as a means
of judgment.

Cf. Jn. 1:11;
3:33; 16:11

The believer
has no need
to fear - is
no longer a
bond servant
but son. Cf.
Rom. 8:15;
Gal. 4:4-7

on the last
verse, cf.
Gal. 4:10

- 4) "new moon" - νέομνυμα. These were monthly.
 5) "Sabbaths" - σαββάτων. These were weekly.

TYPE
ANTITYPE

2:17 "Shadow" - ὅρια. Cf. Heb. 8:5; 10:1. The image or outline which is cast by an object, or body. This justifies the use of types.

"Body" - σῶμα, that which ~~is~~ casts the shadow is Christ.

The O.T. rituals were shadows of Christ, and many were needed to give even a shadow of Christ's glory.

c. Against ~~asceticism~~ (2:18, 19).

2:18 "Beside you of your reward" - one word in Gk, καταβαθμέτω, to declare someone unworthy, to defraud of the prize of victory, to rob one of the prizes. It means to deprive through trickery.

"Voluntary humility" - οἰκείωσις. Used again v.23 and in 3:12. "Voluntary" comes from οἰκεῖος εἰναι, which means to take delight in, or to devote oneself to. This is a self-conscious humility, affected, therefore false. It is a perverted form of humility.
 As the colored man said, "Humility is the thing that when you think you got it, you ain't."

This is where ~~discipline~~ asceticism enters, one who through self discipline feels he can discipline himself to reach a high spiritual estate.

"Worshipping of angels" - θρυμματίζειν αγγέλων
 This is angels崇拜. Cf. the ministry of angels in giving the Law - Cf. Gal. 3:19; Acts 7:53; Heb. 2:2; Deut. 33:2; Psa. 68:17

"Dwelling into" - or better, taking his stand on, or dwelling on. "not" is not in the best MSS.

So this is a person who dwells on visions.
It smacks of spiritism.

"Vainly puffed up" - ΕΙΚΗ φυσιούμενος. Compare with humility in this same verse. Lightfoot: "Their profession of humility was a cloak for excessive pride" (q. 263). It means for one to be inflated, to be ~~too~~ blown up without just cause.

"By the mind of his flesh" - the kind of thinking which the flesh produces. Contrast Phil 2:5 ff.

Note how the flesh can be religious + gain humility.

2:20 ¹⁹ "not holding" - οὐ κρατῶν, to hold fast, not to forsake, not to deny; Cf. Rev. 2:13.

"The Head" - Τὴν κεφαλὴν. Cf. Eph. 4:16. Considered to be the pre-eminent one, the one of chief importance. Note that a close association with other members of the body is meaningless unless each member holds fast to the head.

"all the body" - every member.

"joints" - Τῶν ἀφῶν, plural of ἀφόν, that which fastens together. Tausset says, ^{it} that which passes the food supply from one part of the body to another. Cartilage

"bands" - muscles, sinews, that which holds the members of the body together.

The functions of the "joints" and "bands" are:

- 1) "Having nourishment ministered", i.e., "the supply of nutriment"; "the communication of life + energy."
- 2) "Knit together" - "the compacting of the frame"; "the preservation of unity and order" (Lightfoot, p. 266).

Lightfoot adds: "The source of all ($\epsilon\zeta\ \omega$) is

is Christ Himself the Head; but the channels of communication ($\deltaι\alpha\tauων\ K.T.$) are the different members of His body, in their relation one to another" (p. 266).

"Increases" - growth. Through contact and attachment the body grows.

"The increase of God" - which is wrought by God, which originates with God.

D. Against legalism (2:20-23).

2:20 "If" - first class condition assumed as true. So since would be a proper translation.

"Dead with Christ" - The thought goes back to v. 11, 12

"Purse" - cf. v. 8, primarily the letters of the alphabet, or rudimentary instruction.

"Are you subject to ordinances" - οὐ πατήζετε δοκίμας See v. 16. "Living in the world" - i. e., not joined to Christ. The issue here is not between saved and unsaved, but between maturity and childhood, or immaturity.

2:21 "Touch not, taste not, handle not" - Paul is quoting the actual prohibitions of the false teachers. Cf. Mt. 15:1-20; Mark 7:1-23
(BACKGROUND PASSAGES FOR THIS SECTION)

2:22 "Perish" - Cf. 1 Cor. 6:13a. On using foods etc. when they are used up. The body is prepared to do away with anything unfit about food.

"Commandments and doctrines" - Cf. Mt. 15:9. Originally this expression came from Isa 29:13.

Lightfoot says that:

- (1) "Commandments" ($\tau\alpha\mu\delta\mu\alpha$) "describes the sources of the authority" and "doctrines";
- (2) "διδασκαλίας" the medium of communication (p. 270).

The false teachers had not been content to stay with the Mosaic Law; they were teaching as binding doctrine their own commandments.

2:23 Lightfoot's translation of this verse:

"all such teaching is worthless. It may bear the semblance of wisdom; but it wants the reality. It may make an officious parade of religious service; it may vaunt its humility; it may treat the body with merciless rigour; but it entirely fails in its chief aim. It is powerless to check indulgence of the flesh" (p. 271).

"Shows" - $\lambda\gamma\omegaν$, a reputation without the reality.

"Will worship" - $\epsilon\theta\epsilon\lambda\delta\mu\nu\kappa\epsilon\alpha$, only here in NT, probably coined by Paul. This is worship, or service, which is voluntary, self-imposed

"Humility" - cf v. 18, where the word is linked with " vainly puffed up". So it is a false humility.

"Neglecting of the body" - $\alpha\phi\epsilon\delta\epsilon\alpha\sigma\mu\alpha\tau\sigma$. It is unsparring severity used on the body.

But though they appear to be worthwhile, Paul says, "yet not really of any value to remedy indulgence of the flesh" (Lightfoot, p. 272).

MacLaren points out that with this section, "We have now done with controversy." These four verses give us the transition from the controversial to the ethical.

Col. 3:1

3:1 IV. CONDUCT (3:1-4:6).

A. THE STARTING-POINT (3:1-4)

"If" - introduces a first class condition where the assumption is that it is true. So since is a good translation. Same for "if" in 2:20. These are not experiences to be sought, but facts to be realized. Every believer shares the resurrection life of Christ.

This statement of fact is followed by two similar exhortation:

(1) "Seek those things which are above" (v.1).

(2) "Set your affection on things above" (v.2).

The reason for the first exhortation precedes it; for the second follows it.

"Risen" - ^{risen} ~~against~~ passive - a definite past time.
"Seek" - Be seeking, pres. imperative. Every believer has all in Christ, but not every believer experiences what he has. This is what makes the difference between Christians.

"Those things which are above" - Τὰ ἀνω', i.e., having to do with the risen, exalted, seated Christ. We are to desire the experience of the heavenly, not the earthly. Cf. "seen" and "not seen" in 2 Cor 4:17, 18.

"Christ... the right hand of God" - Gk., where Christ is on the right hand of God, seated (emph.).

"sitteth" - Καθίστηκεν (nom. sing. pres. part. from Κάθημαι). ^{Seated at} The right hand indicated.

(1) Acceptance.

(2) Honor and dignity.

(3) Authority. This indicates that Christ "has become a partner in God's universal government" (Thayer, p. 128).

(2) Anticipation
Westcott (Hebrews) concurs with these meanings of "the right hand of God." Cf. Rom. 8:34; Eph. 1:20; Heb. 1:3; 8:1; 10:12; 12:2. Cf. also Eph. 2:6, 7. This is

all in fulfillment of Psa. 110:1 (quoted in Mt. 22:44
Mark 12:36; Luke 20:42; Acts 2:29-36). Other
related passages are Mark 16:19; Mt. 26:64; Mk.
14:62; Lk. 22:69. See also the Lord standing - Acts
7:55. Also Eph. 4:10.

All heresy stoops short of the cross. Paul wants us, understanding the cross, to go beyond it to become occupied with the risen, ascended Christ and His present ministry at the right hand of the Father.

"Seek" - "points to the outward life of effort and aim" (Madarin, p. 267). Christ and heaven are to be the manifest aim of the believer. This is what gives perspective to this life, and gives significance to every experience.

3:2 "Set your affections" - oppose. Lit., keep on thinking about. Contrast Phil. 3:19.

As Lightfoot translates it, "you must not only seek heaven; you must think heaven."

"Things above", a contrast with "things on this earth".

3:3 The explanation for 1. 2.

Lit., for ye died, an aorist, a definite, past act. Since death means separation, by our union with Christ in His death there has been a severance between us and the earth with its earthly things. Therefore, it is for us to be heavenly minded, to set our minds on Christ, desiring to please Him.

But the believer is not only severed from earth, but safe in God - "hid with Christ in God", double security.

One of the
most neglected
of Biblical
truths.
no wonder that
so many believers
live in
uncertainty!

Consider
what it means
to do this.

"Hid" - ΚΕΙΚΠΟΥΤΤΑΙ, to remove from sight, to conceal. The world knows nothing of your new life, does not recognize it, does not even know (in most cases) that it even exists. But neither can the world touch it, or cut it off. As the Psalmist declared,

"All my springs are in Thee" (Psa. 87:1).

This is the secret of victory over the world, the flesh, and the devil. It is twofold:

(1) Knowledge of our position in Christ.

(2) The practice of seeking Christ, thinking Christ.

How faulty ritualism + legalism + asceticism + Gnosticism seem by comparison.

3:4 The prospect. "Christ" - for fourth time (vv. 1-4).

not only is our life hid with Christ; Our life is Christ.

Lit., Whenever Christ is manifested, ye also shall be manifested (same verb) with Him in Glory. Cf. Col. 1:27.

What is now hidden will then be manifested.

"When" - ὅταν, whenever. The same indefinite reference to the time of the Lord's return is used by John in 1 Jn. 3:2. Thayer says that ὅταν, "at the time that, whenever" is used of things which one assumes will really occur, but the time of whose occurrence he does not definitely fix" (p. 458).

"appear" - φαίνωθι... φαίνωθορε. To expose to view, the opposite of being hidden.

"In glory" - cf. Jn. 17:22, 24; Rom. 8:18, 28-30; 1 Jn. 3:1, 2. Appearing in glory is not just being in heaven; it is experiencing glorification.

What scope there is in these verses: the death,

the resurrection, the present ministry, + return of Christ — all for one purpose: the deliverance of the believer from the power of sin, past, present, future.

3. Specific requirements (3:5-17).

1. The negative instructions (3:5-11).

In vv. 1, 2 Paul has told us what to do: "~~set~~" + "set"; now he tells us how to do it.

3:5 "mortify" — Νεκρώσατε (1 aor. act. imper.), to put to death, or to treat as dead (Robertson IV, 501). Used in Rom. 4:19 of Abraham's body "now dead". Also of Abraham in Heb. 11:12, "as good as dead".

"We died" at the Cross according to v. 3. The power of sin over us was broken. We are capable of sin, but we do not have to sin. This is true only of believers.

But we must treat our members as dead "your members" — τὰ μέτη, or limbs. Here he is not talking of hands, feet, etc. like the Gnostics, but about sins — these things which belong to us as sinners, but from which we have been redeemed as saints.

Link "your members which are upon the earth" in this verse with "things on the earth" (v. 2).

"Fornication" — πορνεία. Cf. 1 Cor. 6:12-20. If illicit sexual intercourse. Converts from heathenism were inclined to treat this sin leniently.

"Uncleanliness" — ἀκαθάποια. From the specific (fornication) to the general. Note these two words connected in Eph. 5:3 + Gal 5:19. Thayer defines it

as the impurity of lustful, luxuriant, profligate living. Cf. Rom. 1:24; 6:19; 2 Cor. 12:21; Eph. 4:19; 1 Th. 4:3; 4:7. It can be greediness, dishonesty, idolatry, gluttony, etc.

"Inordinate affection" - Τάθος. Cf. 1 Th. 4:5 for this and the following word used together. Also Gal. 5:24. This is ungovernable desire (Thayer, p. 472). This is the source of the next expression,

"Evil concupiscence" - Ἐπιθυμίαν κακήν. These are all of the lusts + desires dictated by the flesh. Kakkí is added because Ἐπιθυμία is capable of being good.

The NASB translates the two words above as "passion, evil desire", the latter (Lightfoot) being the more comprehensive.

"Covetousness" - τὴν πλεονεξίαν, a greedy desire to have more, especially of what one does not have. It is greedily aggressive + will often be just as quick to squander.

"Idolatry" - εἰδωλολατρία. Cf. Eph. 5:5. Some men make a god out of things, or out of the money to buy things. Lightfoot (p. 279) refers to St Chrysostom who "enlarges on the cult of wealth — the consecration of it, the worship paid to it, the sacrifices demanded by it."

3:6 Sins of the flesh are not matters of indifference to God. So they certainly are not to be expected in the life of His child.

The RSV reads, "On account of these the wrath of God is coming." The rest of the verse is omitted. They belong in Eph. 5:6.

God's wrath is certain (*ἐπιχεταῖ*).

3:1 "Walked" (aorist); "lived" (imperfect). The first speaks of their character, the second of their condition.

This is something of a reminder of the possibility of future sin. What lives these people must have lived!

3:8 The metaphor of putting off or putting on clothing is found here + in vv. 9, 10, 12.

"All these" - not just what has been mentioned, but everything like them.

"Anger" - ὄργη. Cf. with θυμός, Eph. 4:31. The passion of anger is considered to be the strongest of all passions, impulses, + desires (French, p. 130). This first word is a settled and continuing habit of mind which is set off revenge, according to French. The next word,

"Wrath" - θυμός, is an eruption or outburst of anger which soon subsides + presently disappears. This is when somebody "blows his top".

"Malice" - κακία. Lightfoot - "the vicious nature which is bent on doing harm to others" (p. 280). This is the forerunner of so many other sins. Like ὄργη, this is a settled disposition of character.

"Blasphemy" - βλασφεμία. Cf. Eph. 4:31. It is speech which is designed to injure another's good name, slander, evil surmising.

"Filthy communication" - αἰσχολογία. This is obscene, lewd speech which fosters wantonness. It is abusive language of any kind.

3:9 "Lie not" - Dishonesty is inconsistent with a life "hid with Christ in God". Always tell

the truth and then you don't have to remember what you said. The force of the HK is stop lying.

The reason for honesty: "Feeling ye" have done two things:

(1) "Have put off the old man with his deeds".

"Have put off" - ἀπέκσυράψοι. This is not the same word as in v. 8. There it is ἀποτίθημι, to put off from oneself. Here it is ἀπέκσυραι, to despoil, disarm, wholly to strip off for oneself. Its only other usage in the NT is Col. 2:15. It expresses complete removal (Robertson, IV, 495).

"The old man" - cf. Rom. 6:6; Eph. 4:22. These are the only times this expression is found. The old man - "the old state of the unregenerate" (Monte, p. 213). "Thus, the old man here refers to the person the believer was before he was saved, totally depraved, unregenerate, lacking the life of God" (West, Romans, p. 101). This would seem to make it an expression more inclusive than simply sin nature. (note the different emphasis in each passage where it is used by Paul.)

"With his deeds" - πάξεων, plotting, scheming, deceptions - all things which are deeds consistent with & issuing from the old nature, such things as have been mentioned from v. 5 on.

THE CHRISTIAN IS STILL CAPABLE OF SIN, BUT THE CHRISTIAN IS NO LONGER THE PERSON HE USED TO BE.

3:10 (2) "And have put on the new man".

"Put on" - ἐνδύομενοι, from ἐνδύω. Cf. Eph. 4:24.

"The new man which is renewed" - Two Grk words for new are involved here, one as an adj., the other as a verb: Τὸν νέον ... Τὸν ἀνακαινούμενον. The words are νέος and καινός. The first refers to newness with reference to time only; the second to the quality of newness (Lightfoot, p. 281). Lit., which is even being renewed (pres. tense). Cf. 2 Cor. 4:16.

Moulé says ἀνακαινώ means "maintained and developed" (p. 213), "changed into a new kind of life" (Thayer, p. 38). This speaks of spiritual growth.

"In knowledge" - εἰς ἐπιγνώσιν, lit., unto perfect, or full, knowledge.

"After the image of Him (Christ) who created him" (the new man). The analogy between this and original creation is that just as man was originally created in the image of God, so the new creation, the new man, was brought into being to manifest increasingly the image, or likeness, of God.

"Image" - κατ' εἰκόνα. Same word in Col. 1:15. This word itself does not express perfection, but the idea of something being a representation, or copy of the original. (With Christ, perfection in this regard is seen in Col. 1:19.) But it also contains the idea of manifestation, observable likeness.

"Of Him who created" - τοῦ κτίσαντος. Cf. Col. 1:16; Eph. 4:24. Whether God or Christ created is immaterial. Both created, and since they are equally deity the image (archetype) is the same.

But Eph. 4:24 that to be in the image of God means "righteousness and true holiness" — not sin!
Also Col. 3:12 begins this emphasis.

3:11 "where" — i.e., in the realm of the new man.
The following distinctions, often so important in the persons we used to be, no longer have any significance as such.

Paul mentions four classes of distinctions among men:

- (1) National: "Greek nor Jew"
- (2) Religious: "circumcision nor uncircumcision"
- (3) Cultural: "Barbarian, Scythian"
- (4) Social: "bond nor free."

"There is neither" — οὐκ εἴναι, there cannot be, there does not exist.

"Barbarian" — meaning anything non-Greek to the Greeks. The term evidently developed from the unintelligible sound of a foreign language. Greeks, and those who accepted Greek culture (language and customs), believed it to be the only culture in the world. (From ISBE, I, 402.)

"Scythian" — the lowest kind of barbarians, in this instance despised particularly by the Jews.

"The Jews had a special reason for their unfavorable estimate of the Scythians. In the reign of Josiah hordes of these northern barbarians had deluged Palestine and a great part of Western Asia . . . The incident indeed is passed over in silence in the historical books; but the terror inspired by these invaders had found expression in the prophets (Ezek. xxxviii, xxxix, Jer. 1. 13 sq., vi. 1 sq.), and they left behind them a memorial in the Greek name of Beth-shean, Σκυθῶν Τόπος (. . . comp. Judges 1. 27 LXX) or Σκυθόπολις, which seems to have been derived from a settlement on this occasion" (Lightfoot, p. 285).

". . . the description of them given by Herodotus in book iv of his history represents a race of savages, inhabiting a region of rather indefinite boundaries, north of the Black and Caspian seas and the Caucasus Mountains. They were nomads who neither plowed nor sowed (iv. 19), moving about in wagons and carrying their dwellings with them (ib. 46); they had the most filthy habits and never washed in water

(ib, 75); they drank the blood of the first enemy killed in battle, and made napkins of the scalps and drinking bowls of the skulls of the slain (ib, 64-65), and they sacrificed every hundredth man taken in war to this deity. War was their chief business, and they were a terrific scourge to the nations of Western Asia . . . It is supposed that a company of them settled in Beth-shean, and from this circumstance it received the name Scythopolis. Various branches of the race appeared at different times, among the most noted of which were the Parthians" (ISBE, IV, 2706).

Ishay says (p. 580), "By the more civilized nations of antiquity the Scythians were regarded as the wilder of all barbarians."

IN THE MINDS OF JEWS (AND GREEKS) THE LORD COULD GO NO LOWER THAN HE WOULD HAVE TO GO TO REACH A SCYTHIAN!

However, the greatest chasm between men cannot be, does not exist, in Christ

"But Christ, is all, and in all", lit., "all things and in all persons, CHRIST" (Morle).

Sin sets men at odds with each other. As believers we are to consider each other only in Christ. Our standing before God is in Him, and He is the only possibility that either the Greek or the Scythian can become holy + righteously.

B. Specific requirements (3:5-17).

2. The positive instructions (3:12-17).

3:12

"Put on" - ἐνδύσασθε. Same verb in v. 10. It means to acquire, be enveloped in, enter into, get into. The following characteristic are not a part of the old man, but of the new.

There are three things true of every man in Christ:

- (1) "Elect of God" - ΕΚΛΕΚΤΟΙ. Cf. Rom. 8:33. This is the basic reason a person is a new man, because he has been chosen of God. Cf. 2 Tim. 1:9. It definitely points to God as the originator

of our salvation. See Eph. 1:4.

- (2) "Holy" - ἅγιοι. Moule speaks of this as meaning dedicated by God to Himself.
- (3) "Beloved" - ὑπαγγείοι. The word "and" is omitted in many authorities. So it would read: elect, holy, beloved. Moule: "having his love set upon you."

These describe what a believer is, probably depicting in order the basis, the purpose, the reason.

"Bowels of mercies" - οἳτλάγγα ωκτίπροῦ. Bowels = heart, referring to the emotions. This is an "inward feeling of compassion which abides in the heart" (Shayer), under ἔλεος, p. 203). Cf. Rom. 12:1; Phil. 2:1. "Sympathy," "sorrow or pity excited by the distress or misfortunes of another" (Webster's Collegiate Dict. p. 204, under compassion).

"Kindness" - χρηστότητα. It is that which is mellowed, as opposed to harsh, austere, or galling. Cf. Eph. 2:7. This is a gentle person. Sweetness & refinement are included. A mild, person.

"Humbleness of mind" - ταττείνοφρούνη. Moule says that this is "'the soul that has lost its pride in discovering the mercy of its salvation'" (p. 220). French, "the esteeming of ourselves small, inasmuch as we are so; the thinking truly, and because truly, therefore lowly, of ourselves" (p. 150). Its false aspects are seen in Col. 2:18, 23.

"meekness" - τηραιότητα. It is "an inward grace of the soul ... that temper of spirit in which we accept his dealing with us as good, and therefore without disputing or resisting" (French, p. 152). It issues from the foundation of "humbleness of mind", the preceding word in Paul's list.

An accepting person.

a person will never be meek who is not first of all humble.

"Longsuffering" - μακροθυμία. This is the patience of a person who is being wronged by others without feeling resentment toward them. More say that such a person "will not be tired out of pardoning, hoping, loving" (p. 221). Cf. Luke 13:34; Acts 7:60.

3:13 "Forbearing one another" - ἀνεξόφενοι ἀδηλωτοί. Tausert says that this word has to do with present offences, "forgiving" with past (VII, 452). It means to hold up under provocation without retaliation. Cf. Eph. 4:2

"Forgiving" lit., "yourselves" - ξαπίζόμενοι εαυτοῖς. Forgiveness must be unconditional^{+ permanent}, though undeserved.

"Innarrel" - μοιφήν. It is a complaint. (Here only in NT.) Grievance is another possible translation.

"as Christ" — STUDY THE FORGIVENESS OF CHRIST. Cf. Col. 1:14; 2:13; 1 Jn. 1:9. Also Luke 23:34.

3:14 "Over and above all these things" — lit.

"Love is the outer garment which holds the others in their places" (Lightfoot, p. 288). It is the crowning grace of all, and includes all others. Cf. 1 Cor. 13:1-8a. (Read in The Letters of Paul, by Bruce.)

"Bond" — σύνδεσμος, also in 2:19 where it is translated "bands", that which holds something together. Here, as a girdle.

"Perfection" — τῆς τελείωτητος, this is the

The love is
our girdle for
war with the
enemy; love is
our girdle for
fidelity
which we
will be

state of "one who has attained his moral end, that for which he was intended, namely, to be a man in Christ; however it may be true that, having reached this, other and higher ends will open out before him, to have Christ formed in him more and more" (French, p. 77). "Seeming graces, where love is wanting, are hypocrisy" (Tausset, VI, 452, 453).

3:15 "Peace of God" - better reading is the peace of Christ. Cf. Jn. 14:27. As Tausset says, "Peace was His legacy" (VI, 453). The word peace carries the ideas of ^(unity) harmony, happiness, safety, tranquility. It was the Hebrew greeting, summing up every blessing. This, however, is the peace which comes from Christ.

"Rule" - βαπεῖτω. The same verb with the prefix κατα- is found in 2:18. The idea here is to act as an umpire or official in a contest to determine the victor & to present the prize or award of victory.

"So the which also ye are called". Cf. 1 Cor. 1:15 ff. Notice love, then peace in Eph. 4:2, 3. It was with a view to our enjoying peace that we were called.

"In one body" - not simply as individuals. Peace must be evaluated in the light of what it means to the whole body.

"and be ye thankful" - cf. 1:12; 2:7. Tausset says that Paul refers to being thankful 41x. Here it is lit. "Keep on becoming thankful" (Robertson IV, 505) - καὶ γιγαπίστοι γίνεσθε. It would seem that Paul is about ~~not only~~ being thankful for our calling, and that it is to the peace which comes from Christ.

THIS VERSE (+v.17) ACTUALLY SHOWS HOW TO BE THANKFUL.

3:16 "The word of Christ", the word which Christ

(Robertson says it can also mean the word about Christ)
 speaks. This is the only place this particular expression is found. It must be kept in mind that throughout this epistle Paul is extolling Christ.

"Dwell" - ΕΒΟΙΚΕΙΤΩ, to make one's home, to be at home (VI, 505).

"Richly" - ΤΛΑΟΥΟΙΝΣ (cf. 2:2), abundantly
 Tausset follows Alford in suggesting:

- (1) In all wisdom teaching + admonishing (cf. 1:24).
- (2) In grace singing.

This is the Isk. order.

"In all wisdom" - Shayer says, "skill + discretion in imparting Christian truth" (p. 581).

As in 1:24, "teaching and admonishing" describes, respectively, the positive + negative sides of instructions (Lightfoot, p. 290).

THE MINISTRY OF MUSIC: Cf. Eph. 5:19.

- (1) "Psalms" - "the inspired Psalms of the Hebrew canon" (French, 296) i.e., the book of Psalms.
- (2) "Hymns" - "a direct address of praise to God" (French, p. 298). It was originally used in this sense by the Greeks, praising their gods or deified men. Examples: 1K 1:46-55; 68-79; Acts 4:24; 16:25.

Augustine states the three essentials of a hymn (French, p. 298):

- 1 - It must be sung.
- 2 - It must be praise.
- 3 - It must be to the Lord.

See also
 Eph 5:14;
 1 Tim 3:16;
 2 Tim 2:11;

Hymns were added later than the ~~old~~ Psalms, but retained the same essential characteristics.

- (3) "Spiritual songs" - These are ωδή, from which we get our word ode. "Spiritual" is added because not all odes are Christian, with a spiritual emphasis. They were not

Hymns spoke
more directly of
Christ.

as restricted as hymns - could deal with testimony, could teach, exhort, etc. This is the only one of the three words which is found in the Rev. (5:9; 14:3; 15:3).

"Singing with grace" - Grk, in the grace singing. This speaks of the grace of God, or God in His grace, moving upon the human heart to worship. It is the enabling aspect of God's grace. See this usage in 2 Cor 4:15; 6:1; 2 Th. 1:12; Acts 18:27 - and others. See Shayer, p. 666.

The singing must

- (1) Come from the heart.
- (2) Be kindled by the grace of God
- (3) Be to the Lord.

What is done to the Lord becomes a blessing to other believers.

3:17 Lightfoot says (caps mine), "THIS IS THE GREAT PRACTICAL LESSON WHICH FLOWS FROM THE THEOLOGICAL TEACHING OF THE EPISTLE." (p. 292). No part of the believer's life escapes this basic, as well as climactic, exhortation. Note how this follows:

Vv. 18, 20, 21, 23, 24.

"In the name of the Lord Jesus" - cf. Rom. 14:8; 1 Cor. 10:31; 2 Cor. 5:15; 1 Pet. 4:11 (given by Fausset).

MacLaren (Col + Ph. p. 333) says it "means at least two things - in obedience to His authority, and in dependence on His help." HE IS OUR LORD, and HE IS OUR LIFE.

C. Special Relationships (3:18-4:6).

1. With other believers (3:18-4:1)

a. Wives (3:18) and husbands (3:19).

KEY
VERSE



Intro (1) Place in this section - Doctrinal
Practical - personal
in our lives Col. 4:6
with the world (4:7-6).

- (2) Each is to see his own rep.
(3) Less rep. on husband first.

3:16 Cf. Eph. 5:22-6:9; 1 Pet. 2:18-3:7; Tit 2:1 ff.
With reference to this whole section (through
Col. 4:1).

Omit "own".

"Submit" - ΣUBMITTETE. From ΣUBTO, under, and
ΤΑΙΝΩ, to assign a post to (a military term). But
Thayer makes two significant comments about this:

- (1) Denotes fixed and abiding obligations, instead
of specific or occasional instructions.
(2) This speaks of duties which arise from an
office rather than emanating from the personal
will of a superior. See Thayer, p. 343 para κατένω.
"as it is fit" - Ήσ ανήκει, as it ought to be,
an obligation. "Recognition of a husband's leadership
is essential to a well-ordered home."

Note: Paul is seeking to show the wife her
position. He is not making the husband
responsible to force submission on his wife.
"In the Lord" - indicates he is talking to believers.

3:19 "Love" - keep on loving (Robertson).

"Be not bitter" - the sin of husbands: ηγε
ΤΙΚΠΑΙVERTE, to be irritated, exasperated. It is
used in Rev. 10:9 for one getting sick at his
stomach. A bitter husband becomes harsh,
angry, indignant.

b. Children (3:20), and fathers, (3:21).

3:20 "Obey" - ΣUBTAKOUETE, ΣUBTO + ΑΚΟΥΩ, to hear
under. Same verb in v. 22. It means to
hearken to, to obey, to submit. But more our wife (submit)
to authority; here, obey command.

"In all things" - nothing excluded, indicates
continual obedience.

"Is well pleasing" - Εύάπεστόν ἐστιν. Cf. Rom.
12:1, 2; 14:14; 2 Cor. 5:9; Eph. 5:10; Phil 4:18; Heb. 13:21;
1 Thes. 4:18; 13:16; 11:5, 6.

monks
Wives be
loyal
Husband &
wife are
engaged in
mutual welfare.

These things
must come next.
from the text

Children
τέκνα
in

Moule - pointing
is challenging
their position

pres. propria.

3:21 "Provoke not" - μή επεθέτε. Here in a bad sense; in 2 Cor 9:2 - good sense. By nagging or over-instructing children are irritated. This leads to being discouraged - ἀθυωτός, to be broken in spirit, disheartened, because (moule) -

- (1) It is impossible to please.
- (2) The word of praise is never heard.
- (3) Confidence is never reposed in their affection and fidelity.

c. Servants (3:22-25) and masters (4:1).

3:22 The rather long section devoted to servants is explained by Paul's concern for ~~Philemon~~ Onesimus (Paul's letter to Philemon was a companion of this epistle).

French:

- (1) δοῦλος - "one that is in a permanent relation of servitude to another, his will altogether swallowed up in the will of the other... He is this, altogether apart from any ministration to that other at any moment rendered" (p. 30). This (like the word submit in v. 18) speaks of that which is inherent in the position.
- (2) τοῖς...κύριοις - "the sense of an authority owning limitations - moral limitations it may be; it is implied too that the wielder of this authority will not exclude, in wielding it, a consideration of their good over whom it is exercised" (p. 96).

"Obey" - θακούετε, same word in v. 20. It means to obey commands.

"In all things" - κατὰ πάντα (again, same in v. 20) - giving the τέκνα + δούλοι an equal requirement. Moule translates it, in all respects.

"Your human lords" (moule) - τοῖς κατὰ σάρκα κύριοις.

"nor with eyeservice" - πίνεται ὀφθαλμοδουλεία. Lightfoot says that Paul may have coined this word. Only here and Eph. 6:6. This would either mean with the Lord present or working because he will make inspection. The word literally is eye-bondage (the latter part being from σύλλογος), service performed under the master's eye.

"as menpleasers" - οὐς ἀνθρώπων πρόσκοι, as one who merely seeks to please men. This could very well become selfish motivation, courting their favor.

"BUT" - ἀλλά

"In singleness of heart" - ἐν ἀπλότητι καρδίας. This is one who is free from pretense (Thayer, p. 57), or without duplicity (Tausert, VI, 453), defined in Webster's Collegiate as "Deception by pretending to entertain one set of feelings and acting under the influence of another" (p. 311). So this is one who is not a hypocrite.

"Fearing God" - better MSS, fearing the Lord, carrying out the contrast with human lords. Here is a suggestion as to what the fear of the Lord may be: Obedience to the Lord from a sincere desire to please Him. It is much more important to remember that we are always under His watchful eye. Cf. Gen. 16:13; 32:30; Isa. 139:1-12; Prov. 5:21; 13:3. Therefore, Psa. 16:8.

3:23 "Whatever ye do" - οὐτέ τοι γέγονε. Cf. v. 17.

This includes all that is involved in service to a human master. ΤΤΟΙΓΝΩ "brings out more the object and end of an act" (French, p. 361). So Paul is thinking about the task, whatever it is, completed.

"Do it heartily" - ἐκ φυξῆς ἐπάγεσθε. This is another word for do. This speaks of the manner in which the end result is to be achieved. The idea of working is prominent, accomplishing something with diligence even though it may be difficult, like our "We really worked!"

"Heartily" - out of the soul. Let your motivation be inward + sincere, not outward (eye-service) and hypocritical. Our "from your heart" is a synonym.

"As to the Lord, and not unto men" - Whatever a servant did for his master, he was to do it primarily to please the Lord, not his human lord, but what would please the Lord would certainly please his human lord.

3:24 Now Paul gives THE REASON for what he has said in vv. 22, 23.

"Knowing" - γιγνότεσ. This refers to knowledge which was possessed previously + really understood. How often we know better ~~than~~ than we do!

"From the Lord" - our true master.

"We shall receive" - ἀπολήψεσθε. Paul uses ἀπό twice. Here, to receive back in full measure according to service rendered. God does not pay by the hour, but for quality and motive. Cf. Mt. 6:2, 5, 16 - "They have their reward."

"Reward" - αὐταπόδοσιν. It is a full or just recompense.

"Of the inheritance" - τῆς κληρονομίας. Lightfoot: "which consists in the inheritance". Cf. Col. 1:12, κληρός - not something earned, but

rever that which is allotted to one, an inheritance.
THERE IS THE SUGGESTION HERE THAT OUR MINISTRY
WILL CONTINUE IN HEAVEN. Cf. Mt. 25:14-30.

Note also our inheritance is not earned, but
this is the incentive to faithful service. The
inheritance is the fullness of salvation, and
is all of grace (Rom. 4:14; Gal. 3:18; 1 Pet. 1:4).
"by ~~serve~~ ^{the} Lord Christ" - positively identifying the Lord + declaring
a glorious reality - as 4:1 states also.
3:25 The converse is also true.

"He ~~that~~ doeth wrong" - ο ἀσικῶν, to sin
in some respect. Violating a servant's responsibility
to his master is SIN!

"Shall receive" - Κομισταί, or receive back
promise + which compares with the evil which
has been done.

"Respect-of persons" - Τιροσωπόληψία. This
is one who is partial, who overlooks the facts
in favor of irrelevant circumstances. Used 4x in
NT: Rom. 2:11; Eph. 6:9; here; Jas. 2:1 (to v. 4).

4:1 "Masters" - οἱ κύριοι - addressed in the
presence of their servants

"Give" - Ταπέχεσθε, offer; from your own
resources and of your own will.

"Just" - That which is his due, what he has
justly earned. The word is τὸ σίκαριον.

"Equal" - Τὴν ισότητα. Equal - your share
of the agreement.

"Knowing" - same as in v. 24, knowing previously
and assuredly. What? That "you also have a
Lord in heaven", and so are a δοῦλος to him.

IV. Conduct (3:1-4:6).

3:18-4:6

c. Special relationships (~~4:1-6~~).

2. With reference to evangelism (4:2-6).

a. Prayer - especially for Paul and his co-workers (4:2-4).

4:2 "Continue" - ΤΙΠΟΣΚΑΡΤΕΡΓΙΤΕ, to give constant attention to a thing, to be devoted to something, or to give it unremitting care (Strong, p. 547). Cf. Acts 1:14; 6:4; Rom. 12:12. Also see Acts 2:42, 46; Mark 3:9.

Lit., the word means to be steadfast toward something.

"Prayer" - Τῇ ΤΡΟΦΕΝΧῇ. The verse begins with these two words in the Greek. Two things can be pointed out: (1) That it is a general word for prayer, that is, including all kinds of prayer.
 (2) It emphasizes prayer as addressed to God.

Other points are brought out by French, p. 189.

"Watch" - ΥΠΗΓΟΥΜΕΤΕ, to stay awake, or to be alert, on guard against anything that would interrupt the ministry of prayer.

"With thanksgiving" - ἐν εὐχαριστίᾳ. As French says, "it expresses that which ought never to be absent from any of our devotions" (p. 190). Moule - "never pray without it" (p. 255). It is "the grateful acknowledgment of past mercies, as distinguished from the earnest seeking of future" (French, *Ibid.*). Cf. Phil. 4:6; Eph. 5:20; 1 Thess. 5:18; Rev. 4:9; 7:12.

4:3 This must be accompanied by intercession

"Withal" - ἅμα, at the same time.

"Praying" - from the same root as "prayer" in v. 2.

"For" - ΤΕΓΙ, concerning, or around us - involving everything that surrounds ~~of~~ a person.

The request: THAT GOD WOULD OPEN TO US A DOOR FOR THE WORD.

God is the God of open + shut doors (Rev. 3:7, 8). We cannot force doors open, but we can pray them open.

It is a
work +
therefore
requires
purpose and
perseverance

God provides
the opportunities
for witness -
for ministry -
for prayer.

Paul wanted opportunities to preach the Gospel, possibly a request for his own release.

Why?

"To speak" - which Lightfoot calls "the infinitive of consequence." "To know" in v. 6 is the same type of infinitive. Dana & Mantey (p. 215) call it result. So it can be translated, to the end that, or with the result that.

"The mystery of Christ" - Τὸ μυστήριον τοῦ Χριστοῦ. Cf. 2:2; 1:26, 27. This speaks of the completed knowledge of Christ - His Person and His Work.

"For which also I am in bonds" - Paul's imprisonment had not changed in the least ~~but~~ his desire to make Christ known.

4:4 "Manifest" - φανερώω. It is to make known what would otherwise be unknown. What has been manifest in Christ and in the Word must be manifest through the preacher and his preaching.

"Ought" - δέος με, as it is binding upon me to speak. There is a PLAY ON WORD here. The verb "I am in bonds" and "I ought" are the same verb, δέω. He is bound to speak even when in bonds, or, when ^{in Roman} bonds he is not free from the bonds of his call.

b. Walk and talk in the presence of those who are not Christians (4:5, 6).

4:5 Note that v. 5 has to do with their WALK; v. 6, with their TALK.

Gk: "In wisdom, walk." Cf. 3:16, 17; Psa. 90:12; Mt. 10:16; Eph. 5:15-17; Jas. 1:5; 3:13, 17. Wisdom is "mental excellence in its highest and fullest sense" (Lightfoot, p. 204).

To walk in wisdom is to live his way continually
"toward them that are without" — πρὸς τοὺς ἔξω.

Cf. 1 Th. 4:12a; 1 Tim. 3:7; 1 Cor. 5:12, 13. See also Mark 4:11. It means one who does not belong; here, to Christ, to the church, to the saints — one who is not in Christ, a non-Christian, an unbeliever. To the way a person treats his neighbors, pays his bills, obeys the laws, etc. is vital to his testimony.

"Redeeming the time" — Τὸν καιρὸν ἐλαύοπαζόμενοι.
Cf. Eph. 5:16. According to French, Kairos is "a critical epoch-making period" (p. 211), "when all that has been slowly, and often without observation, ripening through long ages is mature and comes to the birth in grand decisive events, which constitute at once the close of one period and the commencement of another ... and such again the conversion of the outside" (p. 211). THIS TIME MUST BE REDEEMED!

- (1) A price is to be paid.
- (2) Such a time must be taken out of or away from (ἐκ + ἀγοράζω) days which otherwise are evil (Eph. 5:16). In this latter passage the word evil is πονηρά — the kind of evil which is intent on corrupting. Life is full of corruption. The believer is to walk so that at the crucial moment men will come to spiritual birth. Cf. the principle in Isa. 37:3.

4:6 "Speech" — ὁ λόγος ἴψυ — the act of speaking.
Lit., your word, what you have to say.

"With grace" — ἐν χάριτι. Cf. Luke 4:22, the gracious words of the Saviour. Plummer (ICC, pp. 124, 125) defines the expression as "winning words", or "comeliness, winsomeness". See Ecc. 10:12a. This person is captivating, charming, pleasant, causing pleasure (from Webster's defn of winsomeness, p. 1157).

"Seasoned with salt" - ἀταὶ ἡπτυμένος. Cf. Eph. 4:29. This is not wit or humor, but salt which flavors and preserves. Cf. Mt. 5:13; Mark 9:50. The chief thought in the NT seems to be the former: seasoning.

"That ye may know" - what Lightfoot calls again (as in v.3) "the infinitive of consequence" (p.297). Translate: with the result that ye may know, or to the end that ye may know.

"How" - note: know-how. Τίς, in what way.

"To answer" - ἀποκριέσθαι. This word indicates that such a walk and such talk will cause others to ask questions.

"Ye ought" - δέω again, as in vv. 3,4. There are right answers to give, and it is binding upon us to give them.

"Every man" - individually. Not all are to be approached the same way. "not only must your conversation be opportune as regards the time; it must also be appropriate as regards the person" (Lightfoot, p. 299).

V. Conclusion (4:7-18).

A. Explanations (4:7-9)

4:7 The verse begins with Τὰ κατ' ἐπὶ πάντα, which Lightfoot translates all that relates to me. Iyadius - Τύχιος. Lightfoot (pp. 299,300) gives the following details about Iyadius:

- (1) He was from proconsular Asia (Acts 20:4), probably from Ephesus (2 Tim 4:12).
- (2) He was Paul's authorized delegate.
- (3) He was Paul's companion on at least three occasions:

^{may have been}
^{Paul's under}
^{extended}
Ephesus

Re. Iyachius:

"We do not read that he was a teacher or preacher, or miracle worker. His gift was ministry, and he gave himself to his ministry. His business was to run Paul's errands, and, like a true man, he ran them 'fififly'" (MacLaren, pp. 377, 378).

This passage dispels the differences between

- (1) The small + the great - all is essential
- (2) The secret + the public - all that is done for the Lord is sacred.
- (3) The temporal + the eternal. Iyachius is caring for the letter preserved it not only for Col. (now gone), but for us.

Though Iyachius was Paul's minister, he was not Paul's servant. They were fellow servants - with different responsibilities but on the same level. "No workers have such a soul bound men like Iyach. to him" (MacLaren, 318).

- (a) He was with Paul as he concluded his third missionary journey (Acts 20:4) and may have gone with him to Jerusalem. This was c. 58 A.D.
- (b) At the time Colossians was written - c. 62, 63 A.D. - toward the end of the first Roman imprisonment.
- (c) C. 67 A.D. - at the close of Paul's life in his second imprisonment. Note his mission to Crete (Tit 3:12) and to Ephesus (2 Tim 4:12).

What kind of a man did Paul see to be his personal representative?

- (1) "a beloved brother" - ὁ ἀγαπητὸς ἀδελφός.
Cf. Eph. 6:21. The term includes
 - (a) Equality
 - (b) a recognition of relationship - having the same origin.
 - (c) Affection, emphasized by ἀγαπήτος.
Paul and Tychicus loved each other, they were bound together by a mutual love (Thayer, p. 5).

Love, faithfulness, and be always to work together are the qualities of Tychicus.

(2) "a faithful minister" - θίστος διάκονος.
Paul also was a minister (Col. 1:7). Here ^{helper} Paul is probably speaking of what ~~Tychicus~~ ^{p. 30} Tychicus had been to him (Paul). It is one who actively works or serves. Cf. Acts 19:22 Morel (p. 261) says the word also denotes subordination. ^{Tychicus was a personal attendant, a member of Paul's staff.}

Being faithful means trustworthy, stern, unswerving (p. 198 on Col. 1:2).

So Timothy was a subordinate who could be depended upon to do his work.

- (3) "fellow-servant" - σύνδουλος, as was Epaphras (Col. 1:7 - the only 2x in the ~~NT~~), one who ^{Paul's epistles}

serves the same master, is under the same authority.

4:8 With better MS. authority, as well as the parallel passage in Eph. 6:21, 22, and in keeping with the thought of Col. 3:7, a better rendering of this verse is, "that you may know how we are" (RSV).

"comfort" - Τιπάκατόν, to encourage, or strengthen. Cf. Col. 2:2; Eph. 6:22. Paul was an encourager. Lightfoot says that this word also has the idea of "perseverance in the right way" (p. 301).

4:9 Tychicus and Onesimus took this letter as well as the one to Philemon.

Although Onesimus was a slave, Paul does not allude to that here. Instead, he emphasizes equality:

- (1) Brother - who is trust worthy (not worthless as before, and beloved).
- (2) ὃς ἐστίν ἐξ ὑμῶν, not only a Colossian, but a brother in the Lord.

Note that Paul does not take up Onesimus' personal affairs with the whole church, but in a private letter to Philemon.

"make known" - same word as "declare" in v. 7, γνωρίζω.

4:10 Aristarchus - from Thessalonica, went with Paul to Jerusalem (Acts 19:29; 20:4), + started to Rome with him (Acts 27:2; Ph. 24).

"fellow prisoner" - συναιχμάλωτος, lit., fellow prisoner-of-war, one taken captive. Aristarchus was probably a prisoner for sometime himself.

"Mark", i.e., John Mark the writer of the Gospel

who was Barnabas' cousin. This also explains the interest that Barnabas had in John Mark (Acts 12:25; 13:5; 15:36-39). It is wonderful to note the tenderness of Paul toward these two men.

"We received commandments" - how, we do not know; possibly in a previous letter.

"Receive him" - i.e., hospitably. Without Paul's recommendation the churches might have been hesitant to receive him.

4:11 "Jesus... Justus". The only place he is mentioned in the NT (not even in Philemon)

"who are of the circumcision" - This indicates that Aristarchus, Marcus, and Jesus Justus were all Jewish.

"These only" - of all Jewish believers in Rome had continued as Paul's "fellowworkers": οὐνέποι

Note: fellowservant (v.7): Tryphimus

fellowprisoner (v.10): Aristarchus

fellowworkers (v.11): Aristarchus, Marcus, Jesus Justus.

"unto the kingdom of God" - εἰς τὴν βασιλείαν τοῦ θεοῦ - cf. 1:13. This is Paul's term for the work of God upon the earth now, as he establishes His authority in the lives of men on the earth.

"which have been a comfort" - lit, have become a comfort, that is, a means of alleviating (medical term) my sorrows. What doctors do for the body, these men had done for Paul's spirit.

4:12 "Epaphras" (cf. 1:7). He had brought Paul word from Colosse, but was not taking the epistle to Colosse. In Ph. 23 he is called Paul's "fellowprisoner", which tells its own story. He was "one of you", an inhabitant and possibly also a native of Colosse.

"Servant" - δοῦλος. Paul uses this of himself, of Timothy only once (Phil. 1:1), and here of Epaphras. Lightfoot says it "probably points to exceptional services in the cause of the Gospel on the part of Epaphras" (p. 305).

"Always labouring fervently" - πάντοτε ἀγωνίζόμενος Cf. 1:29; 2:1, "wrestling. See also Rom. 15:30. We get our agonize from this word. It is to struggle involving even the mind and emotions, an athletic contest. Moule: "painstaking" (pp. 265, 266). "Let us pray that we will pray" (Moule p. 266)

"Stand" - σταθῆτε. This is reminiscent of Eph. 6. This is one who holds his ground, who continues, persists, perseveres.

"Perfect" - τέλειοι. These words, "perfect and complete", are respectively in 1:28 + 2:2. In ancient GR this was used of one who was "fully instructed" (ICC, p. 236), + in the NT conveys the added thought of the consequent faith and spiritual maturity.

"Complete" - ΤΕΤΤΑΝΠΟΦΩΝΜΕΝΟΙ, fully persuaded, + so satisfied.

"All the will of God" - Lightfoot, "in every thing willed by God" (p. 306). Goes with "complete".

4:13 Paul gives his own testimony concerning Epaphras.

"Great zeal" - πολὺν πόνον, French says that this word speaks of the weariness which results from putting forth strenuous labor (p. 378).

Laudicea and Hierapolis were six miles from each other + both about twice that far from Colosse. Colosse was the smallest. Epaphras was the evangelist for all three, and probably (from this reference) all three were treated by the Gnostics.

4:14 Luke, the physician, the beloved. How Paul loved

This medical man who may have accompanied Paul partly for professional reasons (since Gal 4:13,14 + Acts 16:10 seem to coincide). Luke was with Paul to the end. 2 Tim 4:11. He was a Gentile.

"Demas" - no titles, or epithet of commendation, possibly a foreshadowing of his impending dissension in 2 Tim 4:10.

4:15 The distinction here between "the brethren in Laodicea" and "Nympha, and the church which is in his house" is a problem. Lightfoot suggests that the letter may have been a group of Colossians living in Laodicea. Separate buildings for churches did not appear until the 3rd century.

4:16 Reading letters to congregations, and circulating letters was common in the early church.

Because the epistle to the Ephesians was almost certainly intended to be a circular letter, Abbott (ICC) and Lightfoot (among others) believe that this is the letter from Laodicea which is referred to here, which Iychicus could have delivered actually before the Colossian epistle.

4:17 Does Paul tell the Colossians to tell Archippus this because Archippus is a Laodicean? Possibly. This is Lightfoot's idea. But Abbott points to Ph. 2 as an indication that he was a Colossian, and that his admonition by the church would be added emphasis at the conclusion of Paul's letter exposing the Gnostics. Note the abiding importance of the local ministry.

"Take heed" - Βλέπε, look to, be on your guard. keep an eye on (Robertson)

"Ministry" - Την διακονίαν. Paul (1:23) and Iychicus^(4:7) were ministers of the Gospel. Perhaps

Archippus had such a ministry in Colosse. Whatever his ministry was, he had received it "in the Lord", i.e., as committed to him from the Lord.

"Fulfil it" - ἔνα αὐτὸν Τίτλοις. Cf. 2 Tim. 4:⁵. It means "to carry through to the end, to accomplish, carry out" (Shayer, p. 518), to finish. Cf. Col. 1:25.

4:18 Cf. 2 Th. 3:17 - also 1 Cor. 16:21; Ph. 1:9; Gal. 6:11.
The mark of genuineness.

"Remember my bonds" - evidently his chains clanged & hindered him as he wrote this final verse. As they remembered his bonds:

- (1) They would pray for him.
- (2) They would be inspired with his faithfulness.
- (3) They would remember ~~this~~ how short and uncertain life is.

"Grace" - cf. 1 Tim 6:21; 2 Tim 4:22. What was "the grace of our Lord Jesus Christ" in his earlier epistles is now shortened to "the grace". Grace for the believer!

Cf. 2 Cor. 12:7-10.

Amen!