

# COLOSSIANS

## SALUTATION

### EXEGESIS VERSES 1 – 2:

<sup>GNT</sup> Colossians 1:1 Παῦλος ἀπόστολος Χριστοῦ Ἰησοῦ διὰ θελήματος θεοῦ καὶ Τιμόθεος ὁ ἀδελφός

<sup>NAS</sup> Colossians 1:1 **Paul, an apostle of Jesus Christ by the will of God, and Timothy our brother,** (Παῦλος [n-nm-s; "Paul"; referred some 156x in NT]; ἀπόστολος [n-nm-s; lit. a messenger; "an apostle"; used 80x]; Χριστοῦ Χριστός [n-gm-s; "of Christ/Messiah" (cf.Joh.1:41; 4:25; sub.gen: commissioned Paul; Ἰησοῦ Ἰησοῦς [n-gm-s; "Jesus"; gen. of apposition; Jesus is Christ] διὰ διὰ [pg; "through"; denotes agency] θελήματος θέλημα [n-gn-s; "the will/volition of"; sub.gen: produces the determination; used 62x] θεοῦ θεός n-gm-s; "of God"; gen. of possession] καὶ καὶ [cc] Τιμόθεος Τιμόθεος [n-nm-s; "Timothy"] ὁ ἀδελφός [n-nm-s; "the brother"; nom. of apposition])

<sup>GNT</sup> Colossians 1:2 τοῖς ἐν Κολοσσαῖς ἀγίοις καὶ πιστοῖς ἀδελφοῖς ἐν Χριστῷ, χάρις ὑμῖν καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς ἡμῶν.

<sup>NAS</sup> Colossians 1:2 **to the saints and faithful brothers in Christ who are at Colossae:** (τοῖς ὁ ddmp {modifies following dative cases} + ἐν pL Κολοσσαῖς Κολοσσαί n-Lf-p; "the ones at Colossae"; {loc. of location} ἀγίοις ἅγιος a--dm-p; {lit. set apart, dedicated, make holy} "the saints"; + καὶ cc πιστοῖς πιστός a--dm-p; "the faithful/believing" ἀδελφοῖς ἀδελφός n-dm-p; "brothers" {used technically for believers} ἐν pL + Χριστῷ, Χριστός n-Lm-s; "in Christ" {positional truth} **Grace to you and peace from God our Father.** χάρις n-nf-s; "grace"; ὑμῖν σύ npd-2p; "to you"; καὶ cc εἰρήνη εἰρήνη n-nf-s; "and peace"; ἀπὸ pAbl {source} θεοῦ θεός n-Ablm-s; "from God"; πατὴρ πατήρ; n-gm-s; "the Father" {gen. descr.}; ἡμῶν. ἐγὼ npg-1p; "of us" {gen. relationship}{})

### ANALYSIS VERSES 1 – 2:

1. The letter opens in typical Pauline fashion identifying himself by name and office. Cp.Rom.1:1; 1Cor.1:1; 2Cor.1:1; Gal.1:1; Eph.1:1; 1Tim.1:1; 2Tim.1:1; Tit.1:1
2. The name **Paul** was a nickname (*cognomen*) attached to one Saul of Tarsus. Cp.Act.13:9 cf.9:11
3. Paul means "little" and the name was given him because of his physical stature. Cf.2Cor.10:10
4. His *praenomen* (Saul) was eventually dropped in his ministry known thereon only as Paul.
5. This name change coincides with his past history of Christian persecution (Act.8:3) becoming overshadowed by his +V and orientation to the POG.
6. The POG for Paul was to be an "**apostle of Jesus Christ by the will of God**".
7. It was the will of God for Paul to receive the spiritual gift of apostle at saving faith.

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8. “The will of God” is His sovereignty (cp.Isa.45:9-10; Phi.2:12,13) and here looks to the distribution of spiritual gifts by God the H.S. 1Cor.4:11
9. The noun “apostle” must be distinguished as technical via a spiritual gift (i.e., 1Cor.12:28) or in its most basic form of meaning as a “messenger/envoy/ambassador”:
  - A. Technical as to the 12 apostles appointed by Christ. Cf.Mat.10:2; Luk.6:13; Rev.21:14
  - B. Non-technical as a believer sent as a messenger (2Cor.8:23; Phil.2:25) and sometimes having apostolic authority (e.g. Barnabas, Act.14:14).
10. Paul not only was +V Ph<sub>1</sub>, but went on to Ph<sub>2</sub> +V to BD.
11. His zeal for doctrine became immediately obvious after his conversion. Cf.Act.9:1-30
12. God foreknew Paul’s +V and determined that he would be the 12<sup>th</sup> apostle replacing Judas Iscariot.
13. It was not Matthias that was to fill this vacancy as the disciples had earlier tried to endorse recorded in Act.1:16—26.
14. While Matthias filled the requirements of being Hebrew and an eyewitness to Jesus’ ministry, the fallacy in the disciples’ criteria was that the 12 apostles were to be hand-picked by Jesus.
15. Hand-picked was Saul/Paul on the Damascus road.
16. With the gift of apostle came a commission of office to function with authority in that capacity. Eph.4:11
17. That commission was ordained by Jesus as the phrase “apostle of Jesus Christ” recognizes.
18. This office was unique to the Church as these 12 men had authority over many churches.
19. Even so, they did not invade another’s canon of ministry. Rom.15:20
20. Paul’s canon was predominately to the Gentiles. Act.9:15; Rom.1:1-5
21. It was an apostle’s responsibility to evangelize, establish local churches where sufficient Ph<sub>2</sub> +V manifested and to oversee the spiritual well-being of these assemblies.
22. As the apostle’s ministry was a traveling itinerary, it was not possible to be at all the churches all the time and hence epistles were of necessity when absent in body.
23. Paul’s purpose for including his rank is to validate his position of authority to the Colossians.
24. Paul had never met them, but they still fall under his apostolic canon.
25. Paul extends his introduction of name and office to include his relationship with “**Timothy our brother**”.
26. He omits any designation of title to **Timothy** only acknowledging him as a fellow believer with the technical use of the noun “**brother**”.
27. This designation accorded Timothy is used in 2Cor.1:1; 1The.3:2 and Phm.3.
28. Timothy had become one of Paul’s closest companions after his separation with Barnabas (Act.15:36-41).
29. The purpose for Timothy’s introduction appears to be to identify the transcriber of the letter.
30. As noted in the introduction to this book, the letter was written in penmanship other than Paul’s as deduced by the closing greeting in his own handwriting (Col.4:18).
31. That Timothy is included in the letter to Philemon further implies his secretarial skills associated with that short epistle.
32. Vs.2 then identifies the recipients of the letter as “**the saints and faithful brothers in Christ who are at Colossae**”.
33. Paul gives these believers a two-fold description: A. The Saints; B. The faithful brothers.
34. These designations identify those that are at the local church of Colossae.

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35. The Greek sentence begins with the definite article τοῖς – tois that incorporates the following phrase “at Colossae” while simultaneously modifying the two-fold descriptions that follow.
36. The prepositional phrase “in Christ” is technical for positional truth as a believer in Christ.
37. This phrase melds together both descriptions as saints and faithful brothers finding a foundation in union with Christ.
38. The believer’s union with Christ has both invisible/spiritual and eternal impact as well as experiential and tangible impact.
39. Our position in Christ replaces spiritual death with eternal life and guarantees future resurrection of the body. Rom.6:23; 1The.4:13-16
40. Ph<sub>1</sub> faith shares in Christ’s victory at the cross over the consequences of acquiring an STA resulting in spiritual death. Cp.Gen.2:17; Rom.5:14-21
41. This victory begins with Ph<sub>1</sub> saving faith apart from works to establish our eternal relationship and is then built upon with Ph<sub>2</sub> faith in the application of BD.
42. The descriptive “saints” (ἅγιος) is strictly a positional title and designates all those that make the SAJG as being “saints”.
43. The adjective means to “set apart to God/sanctified” from the rest of humanity by becoming a child of God. Cp.Joh.8:44 cf.Rom.8:16
44. As saints, we have special privileges and a blessed hope.
45. However, it does not follow that all who are saints will effectuate Ph<sub>2</sub> sanctification.
46. Those that go on to Ph<sub>2</sub> +V are then designated as “faithful brothers”.
47. “Saints” is a title freely given to us by virtue of saving faith; “faithful brothers” is evidence of application that indeed they are saints.
48. While all saints are “brothers”, not all brothers are “faithful”.
49. The Greek adjective πιστός (faithful) is the quality of being trustworthy, dependable, faithful with the nuance of being true
50. The word “faithful” is regularly used of positive, committed believers in Scripture. Num.12:7; Neh.7:2; Psa.31:23 cp.78:8; Pro.28:20; Mat.25:21,23; Luk.16:10,11,12; 19:17; 1Cor.4:17; Eph.1:1; 6:21; Col.1:7; 4:7,9; 2Tim.2:2; Rev.2:13
51. Both “saints” and “faithful brothers” are bound together with the Greek connective καί - kai and sharing the same definite article τοῖς- tois.
52. So the Ph<sub>2</sub> non-faithful non-positive are not included in the opening salutation.
53. Only Ph<sub>2</sub> positive believers are considered both a sanctified and dedicated brotherhood.
54. Paul ends the greeting in benediction, “**Grace to you and peace from God our Father**”.
55. Both grace and peace come from God to positive vessels.
56. It is God the Father that has architected the POG providing men with His plan for salvation.
57. Grace denotes that which strictly speaking, we do not deserve, reflecting the desire to show good will to another.
58. All categories of grace (saving, living, surpassing, greater and dying, etc.) pursue +V.
59. This opens the doors for all of the provisions, blessings, opportunities, deliverances, forgiveness’s, etc. that constitute the grace of life.
60. Peace is a reference to inner peace. Phil.4:7
61. Such peace comes from the FHS and isolation of the STA. Gal.5:33
62. Both grace and peace are multiplied via knowledge (and application) of BD. 2Pet.1:2
63. This is not the peace the cosmos offers. Joh.14:27; 16:33
64. *Review the Doctrine of Grace.*

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65. *Review the Doctrine of Peace.*