

COLOSSIANS

SALUTATION

EXEGESIS VERSES 1 – 2:

^{GNT} Colossians 1:1 Παῦλος ἀπόστολος Χριστοῦ Ἰησοῦ διὰ θελήματος θεοῦ καὶ Τιμόθεος ὁ ἀδελφός

^{NAS} 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])

^{GNT} Colossians 1:2 τοῖς ἐν Κολοσσαῖς ἀγίοις καὶ πιστοῖς ἀδελφοῖς ἐν Χριστῷ, χάρις ὑμῖν καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς ἡμῶν.

^{NAS} 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.12:11
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 Ph₁, but went on to Ph₂ +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 12th 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 Ph₂ +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. Ph₁ 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 Ph₁ saving faith apart from works to establish our eternal relationship and is then built upon with Ph₂ 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 Ph₂ sanctification.
46. Those that go on to Ph₂ +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 Ph₂ non-faithful non-positive are not included in the opening salutation.
53. Only Ph₂ 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.5:22
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.

PAUL'S PRAYERS VSS.3-12

THANKSGIVING VSS.3-8

THANKSGIVING FOR THEIR +V

EXEGESIS VERSES 3 – 4:

^{GNT} Colossians 1:3 Εὐχαριστοῦμεν τῷ θεῷ πατρὶ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ πάντοτε περὶ ὑμῶν προσευχόμενoί

^{NAS} Colossians 1:3 **We give thanks to God, the Father of our Lord Jesus Christ, praying always for you,** (*εὐχαριστέω* [*vipa--1p*; “We keep on giving thanks”; used 38x] *ὁ θεός* [*ddms + n-dm-s*; {*ind.obj.*} “to the God”]; *πατήρ* [*n-dm-s*; “the Father” {*apposition*; *d.a. governs both nouns*}); *ὁ κύριος* [*dgms + n-gm-s*; {*gen. of relationship*}; “of the lord”] *ἐγὼ* [*npg-1p*; “of us” {*gen. of relationship*}; *Ἰησοῦς Χριστός* [*n-gm-s* {*gen. descript.*} + *n-gm-s* {*apposition: means Messiah cf. Joh. 1:41*}; “Jesus Christ”]; *πάντοτε* [*adv*; “always”] *περὶ* [*pg*; “concerning/about”] *σύ* [*per.pro/g-2p*; “you all”] *προσεύχομαι* [*v/ptc/p/dep/nm1p* {*circum.ptc*} “while praying”])

^{GNT} Colossians 1:4 ἀκούσαντες τὴν πίστιν ὑμῶν ἐν Χριστῷ Ἰησοῦ καὶ τὴν ἀγάπην ἣν ἔχετε εἰς πάντας τοὺς ἁγίους

^{NAS} Colossians 1:4 **since we heard of your faith in Christ Jesus and the love which you have for all the saints;** (*ἀκούω* [*v/ptc/a/a/nm1p* {*adv. w/causal force*} “since we having heard”] *ὁ πίστις* [*dafs + n-af-s* {*dir.obj.*} “of the faith”] *σύ* [*per.pro/g-2p* {*sub.gen*} “of you all”] *ἐν* [*pL*; “in”] *Χριστός Ἰησοῦς* [*n-Lm-s + n-Lm-s*; “Christ Jesus”] *καὶ* + *ἡ ἀγάπη* [*cc + dafs + n-af-s* {*dir.obj.*} “and the love”] *ὅς* [*rel.pro/af-s* {*ante. is love*} “which”] *ἔχω* [*vipa--2p*; “you all keep on having”] *εἰς* [*pa*; “towards/for”] *πᾶς* [*a--am-p*; “all”] *ὁ ἅγιος* [*damp + adj-am-p*; “the saints” {*same as vs.2*}])

ANALYSIS VERSES 3 – 4:

1. Typical Pauline style includes a prayerful note of thanksgiving for the saints following the introduction. Cp. 1Cor. 1:4; Eph. 1:16; Phi. 1:3; 1The. 1:2; 2The. 1:3; Phle. 4
2. Further, we note the inclusion of the triad of faith, love (vs.4) and hope (vs.5) not foreign to his epistles. Cp. 1Cor. 13:13; 1The. 1:3; 5:8
3. Though Paul has never visited this local church, he has heard from Epaphras their zeal for doctrine (vs.7-8).
4. He seeks to encourage them as such by letting them know that “**We give thanks to God the Father of our Lord Jesus Christ, praying always for you**” (vs.3).

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5. Adjusted communicators have a real appreciation for spiritually oriented believers keeping them in their consistent prayer list.
6. The plural **“We give thanks”** speaks for Paul and Timothy (a pastor-teacher under Paul’s ministry) that in proxy (under shepherds of Christ) have a vested interest in these believers.
7. That is that +V believers of a local church become the shepherd’s glory (boast) and joy. Cp.1The.2:20
8. Though Paul and company have not had opportunity to teach these believers face-to-face, they have been instrumental of sowing the seed in evangelizing that has resulted in others providing them with the truth. Cp.Joh.4:34-38
9. Further, Paul has been given opportunity to counsel these believers as their right Apostle with this epistle.
10. Paul and Company address their prayers to **God the Father** following proper protocol. Cp.Mat.6:9ff
11. The phrase **“of our Lord Jesus Christ”** exercises the Greek genitive case of relationship with Jesus and these believers in their relationship with the Father.
12. In the Greek syntax, Jesus is first mentioned as **“the Lord”** of believers to emphasize his position of relationship to the Father first as the believer’s link to God in their relationship. Joh.14:6
13. The name and title **“Jesus Christ”** follows the personal pronoun **“our”** in the Greek sentence.
14. This highlights his authority as **“our Lord”** (cp.1Tim.6:13-15) finding its reality in the historical Person **Jesus** as Messiah (cf.Joh.1:41) that God authorized as such (cf.Mat.3:16-17; Mar.1:10-11).
15. Jesus in Person is **“our Lord”** while His title as **“Christ”** authenticates His authority.
16. The phrase **“praying always for you”** is emphatic in the Greek.
17. Utilizing the adverb πάντοτε – pantote (**always**) preceding the continuous action of the participle προσεύξομαι – proseucomai (**praying**) denotes a perpetual process.
18. The Colossae church is engraved in Paul and company’s prayer routine without omission.
19. What qualifies these believers such a prestigious position in an otherwise busy prayer life of an early apostle is their +V (vs.4) and expected eternal reward (vs.5) in acknowledgment.
20. Their +V is first addressed in vs.4, **“since we heard of your faith in Christ Jesus and the love which you have for all the saints”**.
21. The adverbial temporal participle (circumstantial) ἀκούω – akouo (**since we heard**) has causal force providing the reason for thanksgiving.
22. Further, the ongoing action of the participle points to news heard about them suggesting perseverance as conveyed by Epaphras (vs.7 cp.4:12).
23. The pertinent news in the realm of thanksgiving was two-fold:
 - A. **“Of your faith in Christ Jesus”**.
 - B. **“And the love which you have for all the saints”**.
24. In the Greek, the nouns πίστις – pistis (**faith**) and ἀγάπη – agape (**love**) have the definite article.
25. Both are specific as to their category of application.
26. The faith in view is active faith.
27. It is reference to saving faith (a.k.a. Ph₁ faith).
28. This is made clear by the positional phrase **“in Christ Jesus”**.

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29. Ph₁ faith places the believer into union with Christ.
30. Active faith in the POG begins with the foundation of the object of faith, Christ Jesus.
31. This act of faith is non-meritorious and apart from any works. Cp.Eph.2:8-9 cf.Gal.2:16
32. It delivers the believer from eternal condemnation (Rom.8:1); results in son-ship (Gal.3:26); eternal life (Joh.5:24) and secures for them a resurrection body (Joh.6:39-40).
33. Paul reverses the word order of Jesus' name from vs.3 placing His title as "**Christ**" first.
34. This illustrates that the faith extends beyond the Person of Jesus to the Father that sent the promised Messiah to save the world. Cp. Joh.6:44; 1Joh.4:14
35. This historical Person Jesus is the link between the relationship of man and God. Joh.14:6
36. As thankful Paul was for their saving faith, his gratitude was only made complete by the evidence of their Ph₂ faith described here as their love for all the saints.
37. The meaning of the Greek agape love looks to the attributes of the one expressing their love.
38. When used of God it denotes Divine love. Joh.3:16; 1Joh.4:16 cf.1Joh.4:7
39. The attribute as applied to believers must be in the sphere of God the H.S. (cp.vs.8).
40. This demonstrates the necessity of the FHS (Eph.5:18; Gal.5:22) in application of BD (1Joh.2:5) as that which demonstrates Ph₂ faith that is then evidence of one's Ph₁ faith.
41. Divine love demands the FHS + faith in BD + application i.e., Ph₂ faith.
42. Ph₂ faith experientially lives in the supremacy of the sphere of Christ Jesus i.e., growing in the grace and knowledge of our Lord and Savior. 2Pet.3:18
43. This is Paul's first hint to the heresies at Colossae that distort true spirituality as through some other means.
44. Their **love** was persistent as seen in the Greek present active indicative verb ἔχω – echo to be translated "**you keep on having**".
45. "**All the saints**" looks to their priority in the application of **love** to first the household of the faith. Cp.Gal.6:10; 1Pet.2:17
46. This means those that are "*faithful brothers*" coming to the light i.e., consistent assembly. Cp.Joh.3:19-21
47. The closest recipients of the Colossian saints' love would include the churches at Laodicea, Hierapolis (10 and 13 miles respectively) and the church in the house of Philemon (Phle.2).
48. Paul's thanksgiving prayer parallels his introduction finding its basis on the Ph₂ +V at Colossae.
49. These believers had **faith + love**.
50. Those that are not "*faithful brothers*" (vs.2) are void of divine **love** in application to others.
51. Paul's prayer of thanksgiving centers on Ph₂ positive believers.
52. These saints fulfilled the imperatives of Scripture towards each other. Joh.15:17; Rom.12:10; 1The.4:9; 2The.1:3; 1Pet.1:22; 4:8; 1Joh.3:11,23; etc.

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THANKSGIVING ANTICIPATING SG3

EXEGESIS VERSES 5 – 6:

^{GNT} Colossians 1:5 διὰ τὴν ἐλπίδα τὴν ἀποκειμένην ὑμῖν ἐν τοῖς οὐρανοῖς, ἣν προηκούσατε ἐν τῷ λόγῳ τῆς ἀληθείας τοῦ εὐαγγελίου

^{NAS} Colossians 1:5 **because of the hope laid up for you in heaven, of which you previously heard in the word of truth, the gospel,** (διὰ [pa; “because of”] ὁ ἐλπίς [d.a. + n-af-s; {confident expectation; used 53x}; “the hope”] ὁ + ἀπόκειμαι [d.a. + v/adj.ptc/p/d/af-s {lit. to be put away for safe keeping; stored up; reserved}; “which is continually laid up”] σύ [pro/d-2p {ind.obj.}; “for you all”] ἐν [pL {place}; “in”] ὁ + οὐρανός [d.a. + n-Lm-p; “the heavens” {ref. 3rd heaven}] ὅς [rel.pro./af-s {antec. = hope}; “which”] προακούω [viaa--2p; “you all previously heard”] ἐν [pI {means}; “by means of”] ὁ λόγος [d.a. + n-Im-s; “the word”] ὁ ἀλήθεια [d.a. + n-gf-s {descr.; used 109x}; “of the truth”] ὁ εὐαγγέλιον [d.a. + n-gn-s {gen. of apposition; lit. good news of a messenger; cp.Rom.10:15,16} “the gospel”])

^{GNT} Colossians 1:6 τοῦ παρόντος εἰς ὑμᾶς, καθὼς καὶ ἐν παντὶ τῷ κόσμῳ ἐστὶν καρποφορούμενον καὶ αὐξανόμενον καθὼς καὶ ἐν ὑμῖν, ἀφ’ ἧς ἡμέρας ἠκούσατε καὶ ἐπέγνωτε τὴν χάριν τοῦ θεοῦ ἐν ἀληθείᾳ.

^{NAS} Colossians 1:6 **which has come to you, just as in all the world also it is constantly bearing fruit and increasing, even as it has been doing in you also since the day you heard of it and understood the grace of God in truth;** (ὁ πάρειμι [d.a. + v/ptc/p/a/gn-s {adj.; antec. = gospel}; “which continually arrives/comes”] εἰς [pa; {lit. into} “to”] σύ [pro/a-2p; “you all”] καθὼς [comp.conj; “just as”] καὶ [cc; {adjunct.} “also”] ἐν [pL {place} + πᾶς a--Lm-s + ὁ κόσμος d.a. Lm-s; “in all the world”] εἰμί [vipa--3s {antec. = gospel}; “it keeps on being”] καρποφορέω [v/ptc/p/m/nn-s {supplementary; lit. bear fruit; used 8x; same as Col.1:10}; “itself fruit bearing”] καὶ [cc + αὐξάνω [v/ptc/p/pass/nn-s {suppl.; same as vs.10}; “and increasing”] καθὼς [comp.conj; “just as”] καὶ [cc {ascensive}; “even”] ἐν [pL + σύ pro/L-2p {sphere}; “in you all”] ἀπό [pAbl; {source} “from”] ὅς [rel.pro./Ablf-s {antec. = truth <of gospel>; vs.5}; “which”] ἡμέρα [n-gf-s {gen. time}; “the day”] ἀκούω [viaa--2p; “you all heard”] καὶ [cc] + ἐπιγινώσκω [viaa--2p {lit. completely know}; “and fully knew”] ὁ χάρις [d.a. + n-af-s; “the grace”] ὁ θεός [d.a. + n-gm-s {subj. gen.} “of the God”] ἐν [pL; “in”] ἀλήθεια [n-Lf-s; “truth”])

ANALYSIS VERSES 5 – 6:

1. The third area of the thanksgiving prayer explains the reason why these believers remain so motivated under Ph₂ + V.
2. This “**because of the hope laid up for you in heaven**” (vs.5a).

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3. The Greek noun ἔλπις – elpis (**hope**) is not just wishful thinking as might be understood in our modern English, but means a confident expectation. Friberg, *Analytical Greek Lexicon*
4. The very sense of the word looks forward to the future.
5. It looks to the promised blessings that would accompany their salvation.
6. Paul's thanksgiving parallels his hope with those at Colossae.
7. The noun here is used with the definite article pointing to a specific hope for which they anticipate.
8. The noun is further modified by the passive participial phrase "**being laid up for you in heaven**".
9. "**In heaven**" recognizes that this hope awaits the believer in Ph₃ (unrealized).
10. Hope realized is no longer hope. Cp.Rom.8:24
11. The Greek adjectival present passive participle ὁ ἀπόκειμαι – ho apokeimai (**being laid up**) means to be continuously reserved or being put away.
12. The question the exegete must ask here is, "Is the continuous action of being laid up linear (unbroken line of time/durative) or iterative (repetitive)?"
13. In the linear sense, the hope is seen as already in place and being preserved; the iterative means that the hope is repetitively being laid up.
14. The ongoing action of "**being laid up**" grammatically finds accord in the love these believers "*keep on having*" (iterative present indicative verb ἔχω –echo) for all the saints in vs.4 that denotes repetitive application.
15. The verb "*keep on having*" looks to the repetitive action in time whereas the present participle focuses on each repetitive action as converting to a linear reality i.e., each application of love converted to hope is thus preserved from that time forth.
16. Ph₁ hope finds its occurrence in a one-time action of saving faith i.e., eternal life in a resurrection body.
17. Ph₂ hope requires the repetitive application of divine love that in turn produces over and beyond blessings designed to enhance the Ph₁ blessings (cp.Col.1:21-23 esp.23a).
18. Paul will touch in again on this principle as it applies to the believer's works (divine good production) as sharing in Christ's inheritance (Col.1:10-12; 3:23,24 cp.Rev.22:12).
19. To the degree the believer applies BD in FHS, to that degree Ph₂ hope is continuously "**being laid up**". Cp.Heb.6:10-11
20. This is also known as the doctrine of surpassing riches of His grace (SG₃). Eph.2:4-10
21. God is a rewarder of those that seek Him. Cp.Heb.11:6; 1Cor.3:8,14
22. The goal is to receive a "*full reward*". 2Joh.1:8
23. The pinnacle of rewards is a.k.a. as the prize or wreath(s). 1Cor.9:24-25; Jam.1:12 cp. Rev.2:10; 2Tim.4:8
24. Paul then confirms that the details of this doctrine of SG₃ "hope" was the same "**of which you previously heard in the word of truth, the gospel**".
25. His remark is reinforcement for these believers that the doctrine taught to them by Epaphras is validated by their Apostle Paul.
26. The aorist tense of the compound Greek verb προακούω – proakouo (**heard before**) emphasizes that the doctrine has not changed.
27. This in light of those that advocate differently.
28. The phrase "**in the word of truth**" is in apposition to "**the gospel**".
29. It is by this means (Instrumental prep. ἐν – en: **in/by**) that the church received their doctrine.

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30. They were evangelized by sound doctrine.
31. The **word of truth** is nothing less than the veracity of God's word i.e., BD. 2Sam.7:28; 1Kgs.17:24
32. The word of truth and the gospel are here presented as one and the same.
33. The noun with the definite article ὁ εὐαγγέλιον – ho euangelion (**gospel**) means “good news”.
34. This phraseology, and especially in context, states that the gospel is the truth of BD not exclusive to saving faith, but inclusive of Ph₂ doctrine securing SG₃ “hope”.
35. Evangelizing begins with the doctrine of the SAJG and extends to the R_B and MAJG.
36. The gospel that the Colossians heard was the work of the Son of God on the cross, His resurrection and the potential SG₃ of inheritance.
37. Other uses of the gospel inclusive of Ph₂: 1Cor.9:13-14; 23-27; Eph.1:13-14; 6:19; Phi.1:27
38. Apart from BD there is no reality of Ph₃ hope.
39. BD prepares us for the future.
40. In vs.6a, Paul reiterates the integrity of the gospel these have heard, “**which has come to you**”.
41. The adjectival participle ὁ παρειμι – ho pareimi (**which continuously comes**) has as its antecedent “**the word of truth, the gospel**” ending vs.5.
42. It means that the BD they heard is still continuously present inferring that the communicative role assumed by Archippus (4:17) in Epaphras' absence (4:12) remains like-minded.
43. God continuously provides the truth to the faithful and supplies the right communicator(s) as necessary via the H.S. Act.20:28
44. This is a universal truth as Paul follows with “**just as in all the world also it is constantly bearing fruit and increasing**” (vs.6b).
45. This clause assumes saving faith but maintains emphasis on Ph₂ faith.
46. The comparative καθὼς καὶ – kathos kai (**just as also**) means that the dissemination of sound doctrine of the gospel with its 3 adjustments to God has the same effect worldwide.
47. God knows where +V exists and provides the truth to serve their seeking. Cp.Pro.8:17; Luk.11:9-10
48. For the negative, the gospel is hidden. Cp.Pro.14:6; Mat.13:13
49. Those that are +V Ph₂ will receive the doctrine necessary to realize their hope in full.
50. To receive God's knowledge is not dependent upon some gnostic mystery, but God serving +V and does not change even after saving faith.
51. This principle is the same **in all the world**.
52. To include the knowledge for applying divine good production and multiplying their SG₃.
53. This is the meaning of the phrase “**bearing fruit and increasing**”.
54. Both participles denote the constant action of combining the truth of the gospel with +V.
55. Bearing fruit is known as good works and so used in the parable of the sower. Mat.13:23; Luk.8:15
56. The Greek present indicative verb εἰμί - eimi (**it is constantly**) is a state of being and is gnomic (universal/timeless).
57. Applying good works has always been required in history for the believer to acquire SG₃ hope.
58. Through the revelation of sound doctrine to +V, good works continually increases the hope of the believer.

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59. Paul then drives home this timeless principle “**even as in you also since the day you heard and understood the grace of God in truth**” (vs.6c).
60. He now employs the ascensive use of the Greek conjunction καθώς και - kathos kai (**even as**) to further raise the awareness of these believers as to the correct building up of their hope.
61. The aorist sense of the phrase “**Since the day you heard it**” is to cause them to reflect upon their initiation into the gospel of truth.
62. This reflects the force of the assumption of saving faith impacting Ph₂ faith (see pt.45).
63. That is believers can safely assume that the principles of grace and truth that is foundational to the gospel Ph₁ must of necessity govern the gospel Ph₂.
64. They were presented with the sound foundation of the gospel Ph₁ standing on the premise of faith – works. Gal.2:16
65. They came to understand then that the content of the gospel was based on “**the grace of God in truth**”. Rom.3:21-28; Gal.1:6,15; Eph.2:8-9; 2Tim.1:9; Tit.2:11; 3:5-7
66. The gospel is not some system secret or otherwise devised by men, but is the product of **God**.
67. Therefore, what is built upon that foundation with works (**bearing fruit and increasing**) must conform to continued **grace and truth**. Cp.1Cor.3:10-15
68. His words allude to the necessity of spiritual advance through the R_B & MAJG with both resting on grace and instruction in truth. Cp.2Pet.3:18; 1Joh.1:9
69. The verb ἐπίγνωσκω – epiginosko “**understood**” means they fully GAP’d this principle.
70. The apologetic then is why would that principle change?
71. What they heard initially was the truth based on grace.
72. The gospel in truth is a grace message.
73. Even the evangelizing in truth is free! Cp.2Cor.2:17
74. All else is not grace and truth.
75. All the divine operating assets necessary for a successful Ph₂ are based on grace (I/FHS; Spiritual gifts; Living grace for the assets to operate; etc.).
76. Let them listen to nothing that is not pure grace!

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THANKSGIVING FOR THEIR TEACHER OF BD

EXEGESIS VERSES 7 – 8:

GNT Colossians 1:7 καθώς ἐμάθετε ἀπὸ Ἐπαφρᾶ τοῦ ἀγαπητοῦ συνδούλου ἡμῶν, ὃς ἐστὶν πιστὸς ὑπὲρ ὑμῶν διάκονος τοῦ Χριστοῦ,

NAS Colossians 1:7 **just as you learned it from Epaphras, our beloved fellow bond-servant, who is a faithful servant of Christ on {corrected} your behalf,** (*καθώς [comp.conj.; "just as"]* *μανθάνω [viaa--2p; "you all learned" {used 25x; here means: to learn from instruction cp.Joh.7:15}]* *ἀπὸ [pAbl/source; "from"]* *Ἐπαφρᾶς [n-Ablm-s; "Epaphras" {used 3x, Col.4:12; Phm.23; probably shortened from Ἐπαφρόδιτος; a very common name found in inscriptions and papyri of the period}]* *ὁ [dgms ἀγαπητός [d.a. + adj--Abl/m-s/apposition; "the beloved" {used 61x; term of endearment; means one worthy of love; the attributive adj. denotes quality}].* *σύνδουλος [n-Ablm-s/apposition; lit. "fellow servant/slave" {those that relate to one another in service; used 10x}]* *ἐγὼ [npg-1p; {gen. relationship} "of us"]* *ὃς [rel.pro/nm-s; "who"]* *εἰμί [vpa--3s; "keeps on being"]* *πιστός [pred.a--nm-s; "a faithful man" {same as 1:2}]* *ὑπὲρ [pAbl; "in behalf of"]* *σύ [npAbl-2p; "you all" {corrected}]* *διάκονος [n-nm-s; "a servant"]* *ὁ Χριστός [d.a. + n-gm-s {gen.descr.}; "the Christ"]*)

GNT Colossians 1:8 ὁ καὶ δηλώσας ἡμῖν τὴν ὑμῶν ἀγάπην ἐν πνεύματι.

NAS Colossians 1:8 **and he also informed us of your love in the Spirit.** (*ὁ [dnms; {modifies the ptc. "the one who"}]* *+ καὶ [adj.conj; "also"]* *δηλώω [vpaanm-s; {lit. to show clearly, make clear}; "informing"]* *ἐγὼ [npd-1p; "us" {ref. Paul and Co.}]* *ὁ [dafs; {modifies noun love; used to show possession}]* *+ σύ {per.pro/g-2p; "of you all" {subj.gen}} + ἀγάπη n-af-s; "the love possessed"]* *ἐν [pI {denotes means}; "by"]* *πνεῦμα [n-In-s; "the Spirit"; {ref. Holy Spirit}]*)

ANALYSIS VERSES 7 – 8:

1. The comparative conjunction “**just as**” (vs.7) links these believers with their right communicator.
2. Their orientation to doctrine Ph₁ and ₂ mirrored the teaching of doctrine they received.
3. Doctrine that found its basis in grace and truth (vs.6).
4. Hence we have a match of +V between the sheep and their under-shepherd. Cp.Joh.10
5. The orientation to sound doctrine of the sheep finds dependency upon sound teaching from their teacher. Cp.Mat.10:24; 2Tim.2:2
6. This local church “**learned doctrine from Epaphras, our beloved fellow bond-servant**”.
7. The Greek verb *μανθάνω* – *manthano* (**learned**) here means learning through instruction or to be taught from someone (cp.Joh.7:15).
8. This in contrast to other aspects of learning such as through inquiry or finding out (Act.23:27), through experience or practice (Phi.4:11; Heb.5:8) or achieving comprehension or understanding (Rev.14:3).

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9. The method by which these believers were evangelized was through structured explanation implying both a priority and distinction in presenting the gospels Ph₁ and 2.
10. This meant the need to clarify the POG as being first faith – works to enter into the POG (*in Christ*) and then faith + works (*divine love*) in service (cf.vs.4).
11. The evangelist that provided for these believers was a man named Epaphras, only mentioned in Colossians and Philemon (Col.1:7; 4:12; Phl.23).
12. His ministry came naturally for these saints as he was himself from Colossae (cf.4:12).
13. His spiritual gift/office is not stated and could have been one of prophet, evangelist or pastor-teacher. Eph.4:11
14. His particular gift/office aside, Paul simply emphasizes teaching as the primary *modus operandi*.
15. This meant the need to defer to the Scriptures and/or verbal learning from another.
16. In other words, BD was his source for contextual instruction.
17. The appositional phrase “**our beloved fellow bond-servant**” characterizes Epaphras as to his relationship with Paul and Company.
18. The adjective “**beloved**” is a term of endearment or affection.
19. It is descriptive of God the Father to the Son in the synoptics. Mat.3:17; 12:18; 17:5; Mar.1:11; 9:7; Luk.3:22; etc.
20. In its remaining 53 uses in Acts and the epistles, 50x it is technical referring to believers. E.g.; Act.15:25; Rom.1:7; 1Cor.4:14; 2Cor.7:1; Eph.6:21; Phi.2:12; 1Tim.6:2; 2Tim.1:2; Phl.1:1; Heb.6:9; et al.
21. The quality of Epaphras being beloved to Paul was his relationship as a “**fellow bond-servant**”.
22. The Greek compound noun σύνδουλος – sundoulos (**fellow bond-servant**) emphasizes Paul and Epaphras’ relationship to one another in service.
23. In Phl.23, Epaphras is described correspondingly with the Greek compound noun συναιχμάλωτος – sunaichmalotos that means “fellow prisoner” and literally means “taken with a spear” (used 3x, Rom.16:7; Col.4:10; Phl.23).
24. The implication of this word refers to those that have tasted bondage as a political prisoner.
25. This through arrest (e.g., Paul) and/or voluntarily sharing with Paul’s imprisonment while under custody.
26. Epaphras had risked himself by associating with Paul under house arrest submitting to Roman custody.
27. This to keep him informed about the church at Colossae (vs.8).
28. In so doing, he not only provided a service to Paul but also in effect imprisoned himself with Paul during an extended stay.
29. He placed himself in jeopardy just by associating with Paul in such a setting.
30. Epaphras’ title as a beloved fellow bond-servant is commendation recognizing his courage to spread the gospel in the face of imminent danger directly relating to Paul’s niche.
31. The final pronominal clause of vs.7 “**who is a faithful servant of Christ on your behalf**” then describes Epaphras’ relationship with the Colossians.
32. It is a statement of validation by Paul as to the spiritual integrity of this man.
33. The literal Greek translation is “**who is a faithful man on behalf of you, a servant of the Christ**”.

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34. The English verb “**is**” is the present active Greek verb εἰμί - eimi and means “*keeps on being*”.
35. The adjective “**faithful**” is the same adjective used to describe the Ph₂ +V of these saints as faithful brothers in vs.2.
36. So is Epaphras +V Ph₂ as their teacher.
37. “**On your behalf**” recognizes the importance of +V as it links teacher to student.
38. It is the +V of Epaphras first as a *man* (believer) that qualifies him to serve in the capacity of meeting the needs of a +V congregation.
39. Only by his own continual seeking can he perform his judiciary responsibilities as “**a servant of the Christ**”. Cp.2Tim.2:15
40. To serve Christ means for the communicator to “feed His sheep”. Cf.Joh.21:15-17
41. The definite article in the title “**the Christ**” makes Him unique.
42. There are many false Christs that have gone and will come into the world. Mat.24:15; Mar.13:22; 1Joh.2:18,22; 4:3; 2Joh.1:7
43. Those men that distort in any way the Person of Christ as it pertains to the gospel and recorded in the Scriptures are serving another Jesus. Cp.Gal.1:6-7
44. It is Paul’s opening shot against the false teachers that have been trying to undermine the truth in this church.
45. Epaphras has accurately interpreted the Person of Christ in his presentation of the gospel (Ph₁ & 2) to these believers.
46. In turn he is able to further provide a good report to Paul, “**and he also informed us of your love in the Spirit**” (vs.8).
47. The phrase “**love in the Spirit**” encapsulates the filling of the H.S. as the means by which divine love has been taught and then applied by these saints. Gal.5:22
48. The verb “**informed**” is the Greek δηλώω – deloo and means to show clearly or make clear.
49. The continuous action of the participle means that he left out no details.
50. This means that Epaphras articulated to Paul the doctrines of the R_B and MAJG as he had taught the Colossians.
51. With sound teaching and the follow-up of sound application Paul is able to receive information stimulating thanksgiving for a good report of a positive local church!
52. *Review the Doctrine of Thanksgiving.*
53. *Review the Doctrine of Faith.*

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INTERCESSORY PRAYER VSS. 9-12

CAUSE (WHY?) AND EFFECT

EXEGESIS VERSE 9:

^{GNT} Colossians 1:9 Διὰ τοῦτο καὶ ἡμεῖς ἀφ' ἧς ἡμέρας ἠκούσαμεν οὐ παύομεθα ὑπὲρ ὑμῶν προσευχόμενοι καὶ αἰτούμενοί ἵνα πληρωθῆτε τὴν ἐπίγνωσιν τοῦ θελήματος αὐτοῦ ἐν πάσῃ σοφίᾳ καὶ συνέσει πνευματικῇ

^{NAS} Colossians 1:9 **For this reason also, since the day we heard of it, we have not ceased to pray for you and to ask that you may be filled with the knowledge of His will in all spiritual wisdom and understanding,** (διὰ [pa; "because of"] οὗτος [near/dem.pro/an-s; "this thing/reason"] καὶ [adjunct/conj; "also"] ἐγὼ [per.pro/n-1p; "we ourselves"] ἀπό [pAbl; "from/since"] ὅς [rel.pro/Ablf-s; {antec.= day}; "which/that"] ἡμέρα [n-Ablf-s; "day"] ἀκούω [viaa--1p; "we heard"] οὐ [neg.part. +] παύω [vipm--1p; {lit.to stop, cease, restrain; used 15x} "we ourselves have not ceased"] ὑπέρ [pAbl; "on behalf of/for" {denotes intercession}] σύ [npAbl-2p; "you all"] προσεύχομαι [vpp/dep./nm1p {complimentary ptc: completes thought of "not ceased"; same verb as vs.3}; "praying"] καὶ [cc +] αἰτέω [compl.vppmm1p; "and we ourselves asking/requesting" {used 70x}] ἵνα [cc; {denotes purpose/effect} "in order that"] πληρώω [vsap--2p; {lit. denotes totality of making full} "you all might be completely filled with"] ὁ ἐπίγνωσις [dafs + n-af-s; {lit. correct or precise knowledge} "the true knowledge"] ὁ θέλημα [dgns + n-gn-s; {descr.gen. same as vs.1 identifying whose will} "of the will"] αὐτός [npgm3s; {poss.gen.} "of Him"] ἐν [pL; {denotes sphere or limits} "in"] πᾶς [a--Lf-s; {sing. emphasizes each detail of the whole} "all"] σοφία [n-Lf-s; {lit. skill of understanding or logical knowledge; used 51x, 6x in Col.} "wisdom"] καὶ [cc +] σύνεσις [n-Lf-s; {depth of insight; used 7x} "and understanding"] πνευματικός [a--Lf-s {adj. used adverbially; used 26x} "spiritually")

ANALYSIS VERSE 9:

1. In vs.9, Paul's prayer transitions from thanksgiving to intercession for the Colossian church.
2. It demonstrates as a whole (vss.9-12), particular elements of praying for others in terms of cause and effect (vs.9), purpose (vs.10) and intended result (vss.11-12).
3. This as it relates to the +V that has been evidenced in this church.
4. The cause (or why?) for Paul's interceding is introduced with the opening phrase **"For this reason, also"**.
5. **"For this reason"** is the Greek prepositional phrase διὰ οὗτος – dia houtos that is causative and employing the near demonstrative pronoun.
6. The near context in view was Paul's preceding thanksgiving for their Ph₂ +V and orientation to doctrine in grace in vss.3-6.
7. This was information that came to Paul per the first-hand account by their +V teacher, Epaphras, in vss.7-8 bridging their +V in the phrase *"love in the Spirit"*.
8. So why Paul and Co. prays intercessory is first and foremost because of +V.

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9. The Apostle then emphatically proclaims the importance of their +V as to his prayer in the statement, “**since the day we heard of it, we have not ceased to pray for you**”.
10. From day one that Epaphras informed Paul of their +V to BD, these saints went on Paul’s persistent and consistent prayer list.
11. The English “**since the day**” in the Greek employs a relative pronoun before the noun “**day**” (ἀπό ὅς ἡμέρα - apo hos hemera) literally translated “**since *that* day**”.
12. This infers that the **day** in hearing the news was exceptional in the eyes of Paul.
13. To hear news of an existing positive church under sound teaching is cause for joy and determination for devoted prayer in their direction!
14. The emphatic nature of his assertion about praying consistently is captured in the negative phrase “**we have not ceased**” (οὐ παύω – ou pauo: “**without restraint**”).
15. They were being offered up in prayer willingly, persistently and enthusiastically.
16. The intercessory nature of the prayer is explicitly expressed in the Greek prepositional phrase ὑπέρ σου - huper su literally meaning “on their behalf” (NAS “**for you**”).
17. Why Paul prays for these believers (their +V Ph₂) then opens the doors to pray for effect.
18. That they have evidenced their +V to doctrine he can then petition God to bless their volition for its intended existence (effect).
19. That is, as seekers to truth (+V), “**to ask that you may be filled with the knowledge of His will in all spiritual wisdom and understanding**”.
20. The same cause and effect principle is found elsewhere in the WOG. Deu.4:29; 1Chr.28:9; Pro.8:17; Jer.29:13; Mat.7:7-8
21. Paul’s interceding in petition “**to ask**” (αἰτέω – aiteo) parallels their assumed petition to “self-ask” for doctrinal insight. Cp.Jam.1:5-7
22. The participle of the verb “**to ask**” emphasizes a prayer petition that is continuous to match their perpetuated +V.
23. Paul and Co. demonstrate believers that are doctrinally adept at praying keeping the real issues at hand. Cp.Eph.1:18,19
24. Paul does not pray in this way for just any believer, but reserves it for the faithful brothers (cf.vs.2).
25. He examples intercessory prayer made in light of +V in contrast to -V. Cp.Mat.13:13ff
26. Paul’s desire is for these believers to **be filled with the knowledge of God’s will**.
27. The subjunctive mood of the verb πληρώω – plerow (**might be filled**) denotes potential.
28. The verb means to be completely filled and is contingent on their ongoing seeking (staying +V).
29. The goal is to reach maximum understanding not lacking (cf.Jam.1:5).
30. That understanding is first categorized in general as “**the knowledge of His will**”.
31. The personal pronoun “**His**” has as its antecedent “God the Father” (vs.3) to Whom the prayer is addressed and petition made.
32. He provides the grace assets for their understanding of the truth (cf.v6).
33. The means by which He imparts the truth is through the H.S. (cp.Joh.15:26 cf.16:13) that then makes possible to convert the truth into application of Divine love (cf.vs.8).
34. God’s **will** is reference to His revealed will i.e., BD/WOG.
35. His will is found in the Bible a.k.a. as “The perfect” to sustain believers for the bulk of the Church Age after fading out the gift of prophecy. 1Cor.13:8-10 (vs.10: τὸ τέλειος – to teleios [*the perfect*]); neuter gender agrees in gender with τὸ θέλημα – to thelema [*the will*])

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36. That BD is perfect is recognized in our verse with the noun translated “**knowledge**” that is ὁ ἐπίγνωσις – ho epignosis in the Greek meaning an accurate, precise or true **knowledge**.
37. There is no deficiency or error in the truth of God’s word.
38. In an absolute state it has the nuance of perfect truth and hence complete in revelation sufficient to render one that adheres to it complete/perfect. Cp.Col.4:12
39. It is acquired by being in FHS. Col.3:10
40. The noun continues the salvo of opening shots Paul takes at those infiltrators trying to pass off false teaching (cf. “the Christ” vs.7).
41. Paul’s petition is tantamount to the believers continuing on with the prerequisite of MPR (inhale faith) in making the MAJG.
42. They need only to listen to their right teacher Epaphras (vs.7) to stay the course (cf.4:12).
43. Paul then further defines this knowledge of God’s will being in the sphere of “**all wisdom and spiritual understanding**”.
44. This sets the parameters in which knowledge (BD) is designed to operate.
45. The adjective “**spiritual**” here functions adverbially and follows and modifies the preceding noun “**understanding**” in the Greek text.
46. The noun “**wisdom**” too agrees in case, number and gender synchronizing with spiritual **understanding**.
47. This illustrates that the wisdom in view is dependent upon and designed to cooperate with spiritual understanding.
48. The Greek language assumes spiritual understanding precedes wisdom
49. The noun “**wisdom**” (σοφία – sophia) goes beyond simply acquiring knowledge.
50. It emphasizes knowledge in interacting and knowing (skilled discerning) life and men.
51. This wisdom is the byproduct of BD in contrast to earthly or worldly wisdom. 1Cor.1:20-24; 2:4-5; Jam.3:15
52. Wisdom is evidenced by works. Mat.11:19; Jam.3:13
53. It affords the believer with an airtight ability to defend the faith. Cf.Luk.21:14-15
54. It unlocks the true wealth of life. Rom.11:33
55. It is revealed through the H.S. 1Cor.2:6-10
56. It is not acquired through energy of the flesh, but under GAP. 1Cor.2:12-14
57. Respect for and fear of God is the beginning of wisdom. Pro.1:7; cf.Psa.111:10; Pro.9:10
58. That it is “**all wisdom**” assumes the entire counsel of BD in its pursuit. Cp.Act.20:27
59. The noun “**understanding**” (σύνεσις – sunesis) literally means bring together or union.
60. That it is spiritual in nature ties together the comprehension of BD with the soul/hm.spirit.
61. The WOG pierces even to the dividing parts of soul and spirit. Heb.4:12
62. Το σύνεσις is to unite soul and spirit with +V and BD.
63. Further observations on spiritual understanding include:
 - A. It is closely linked with wisdom. Pro.7:4; 8:1,14; 14:33; 17:24
 - B. We should petition for it ourselves. Psa.119:34,73,125,144,169
 - C. It is commanded. Pro.2:2,3,6; 4:1,5,7; 23:23
 - D. It is the source of life and blessing to those that gain it. Pro.3:13; 16:22; 19:8
 - E. It is preferred over wealth. Pro.16:16
 - F. Jesus excelled in it. Luk.2:47
 - G. It provides discernment. Pro.28:11; 1Pet.3:7
 - H. It discerns between –V (Pro.18:2) and +V (Pro.19:25).

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- I. It characterizes certain behavior. Pro.17:27,28
- J. The Lord continually supplies it. 2Tim.2:7
- K. It is evidenced in application. Psa.111:10
- L. The spiritually understanding believer hangs with like-minded believers. Pro.1:5

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PURPOSE

EXEGESIS VERSE 10:

^{GNT} Colossians 1:10 περιπατήσαι ἀξίως τοῦ κυρίου εἰς πᾶσαν ἀρεσκείαν, ἐν παντὶ ἔργῳ ἀγαθῷ καρποφοροῦντες καὶ αὐξάνομενοι τῇ ἐπίγνωσει τοῦ θεοῦ,

^{NAS} Colossians 1:10 **so that you may walk in a manner worthy of the Lord, to please Him in all respects, bearing fruit in every good work and increasing in the knowledge of God;** (περιπατέω [inf/purpose/aa; "in order to walk" {used 95x both literal and metaphorical; it is only used literally in the Gospels, Acts, Rev. and 1Pet.5:8; the remainder of uses in the epistles is metaphorical; used 4x in Col. always metaphorical to indicate manner of life or conduct/behavior cf.Col.4:5}] ἀξίως [adv; "worthily/honorably/creditably" {lit. bring up the other beam of the scales; used 6x: Rom.16:2; Eph.4:1; Phi.1:27; 1The.2:12; 3Joh.6}] ὁ κύριος [d.a. + n-gm-s; "of the Lord" {obj. gen.; receives the honor/worthiness}] εἰς [pa; lit. "into"; {denotes direction or goal}] πᾶς [a--af-s; "every"] ἀρεσκεία [n-af-s; "pleasing thing/respect" {lit. desiring to please; hapax}] ἐν [pL; "in"] πᾶς [a--Ln-s; "every"] ἔργον [n-Ln-s; "work"] ἀγαθός [a--Ln-s; "good" {denotes quality}] καρποφορέω [vppanm2p {circ.ptc}; "while bearing fruit" {same as vs.6; used 8x in NT and always fig. "to denote the outcome", here of the "good work"}] καὶ [cc] αὐξάνω [vppnm2p; "while being increased" {same as vs.6}] ὁ ἐπίγνωσις [d.a. + n-lf-s; "by means of the true knowledge" {same as vs.9}] ὁ θεός [d.a. + n-AbIm-s; "the God" {Ablative denotes source}]

ANALYSIS VERSE 10:

1. Vs.10 addresses the fact that the acquiring of the knowledge of God's will is for a purpose beyond intellectual title (inhale faith) as petitioned on their behalf per vs.9.
2. The primary purpose is defined with an infinitive of purpose in the Greek phrase, "**in order to walk** (περιπατέω – peripateo i.e., exhale faith) **in a manner worthy of the Lord**".
3. The purpose then transitions into its goal in the next phrase literally translated "**into desiring to please** (εἰς ἀξίως – eis axios) **in every good work** (ἐν πᾶς ἔργον ἀγαθός – in pas ergon agathos)".
4. The means to achieve the goal is then fixed by two circumstantial participles:
 - A. "**While bearing fruit** (καρποφορέω – karpophoreo)".
 - B. "**And while increasing** (αὐξάνω – auxano) **in the knowledge of God**".
5. The walking of the believer is figurative indicating *modus operandi* and *vivendi* (method of operation and manner of life).
6. Contextually it emphasizes one's conduct and routine according to BD (cf.2Joh.4,6; 3Joh.3,4).
7. It demands isolation of the STA and the FHS. Cp.Rom.8:4; 13:13 (*behave*); 1Cor.3:3; 2Cor.4:2; 10:2,3; Gal.5:16; Eph.4:17; 5:8
8. The proper CWL brings honor from **the Lord** as seen in the adverbial phrase "**worthy of the Lord**" that defines the path (CWL) of the believer's walk.

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9. To be worthy (ἀξίως) of someone means to be deserving of respect, found honorable or praiseworthy from another.
10. The genitive case “**of the Lord**” is best taken as one of relationship looking to Christ that would regard the walking of the believer as acceptable.
11. This equates to “action with honor” recognizing the believer’s life will ultimately be judged by Christ. 2Cor.5:10 cf.Joh.5:22
12. To be “**worthy of the Lord**” is to show Him His “due respect”!! Cf.Mal.1:6 cp. Parable Mat.21:37
13. In this manner of walking we glorify God. Cp.1Cor.6:20; 1Pet.2:12
14. The purpose is elsewhere defined as **worthy** of our calling as believers. Cp.Eph.4:1; Phi.1:27; 1The.2:12
15. We are to properly conduct ourselves as citizens of the kingdom of God. Phi.3:20
16. The goal of the CWL is “*desiring to please Him in everything*”.
17. The Greek prepositional phrase εἰς πᾶς ἀρεσκεία – eis pas areскеia (lit. *into everything desiring to please*) directs the believer’s actions back to “**the Lord**” (NAS supplied “*Him*”).
18. This supplements the idea of respecting our Lord in a praiseworthy manner.
19. To please assumes an innate desire of affection for Christ motivating the believer in application.
20. The goal of the +V adjusted believer is not to please Him in part, but in all things.
21. This assumes insight into the entire counsel of doctrine, knowing His directive will following the royal imperatives (do’s and don’ts).
22. The scope of pleasing is then defined in the Greek syntax with the following prepositional phrase “**in every good work**”.
23. This phrase grammatically modifies the desire to please.
24. It establishes the moral and doctrinal boundary that qualifies the believer’s desire as legit.
25. The believer’s compass in orientation for pleasing God is found in their good works. Cp.Jam.2:15-18
26. So the purpose for Paul’s intercession is that these believers will excel in application. Eph.2:10 cf.2Tim.3:16-17
27. Vss.9 and 10 incorporate both inhale and exhale faith (intake and application of BD) as that which is desired by the Apostle for the +V at Colossae.
28. The Greek adjective ἀγαθός – agathos (**good**) describing the **work** means intrinsically **good** (i.e., quality) and is the opposite of that which is evil, worthless or bad.
29. The concept standing alone would suggest that anything a believer might do that is not sinful would qualify.
30. Yet, the good works in view is further modified by the adverbial (circumstantial) participles of bearing fruit and being increased in the *epignosis* of God.
31. The crop production of works in view is understood as that which is acceptable to God.
32. It is a form of works that compliments life versus death.
33. In order for the believer to “bear fruit” demands isolation of the STA (FHS).
34. Otherwise the crop of works leads to death. Cp.Rom.7:4-5
35. Good works is a.k.a. Divine good production (*see doctrine of...*).
36. The language of vs.10 differentiates between human good (dead works) and Divine good.
37. Only by being in fellowship is divine good possible.
38. It is a.k.a. “the fruit of righteousness” approved by God. Phi.1:9-11

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39. All other human good/righteous acts are relative and disgusting before God. Cp.Isa.64:6
40. Further, it demands orientation to the truth of doctrine by being increased in BD. Cp. Parable of the sower and seed. Mat.13:18-23
41. So applications that believers make that are either out of FHS and/or not in line with BD constitute dead works. Cf.Heb.6:1
42. Inhale faith without application further constitutes temporal death. Jam.2:17
43. The two participles of bearing fruit and being increased in knowledge demands that these two actions are both simultaneous and constant paralleling the believers good works.
44. The passive tense of the participle “*being increased*” indicates an outside agent providing the truth.
45. This harks back to the ongoing dissemination of the truth by the Colossian’s under-shepherd, Epaphras (cp.vs.7).
46. The truth is “increased” via application.
47. So the formula for “good work” pleasing the Lord is the intake and application of BD, in FHS aligned with doctrine and adhering to the routine of face-to-face teaching (cp.Heb.10:25).
48. To dismiss any of these elements in our life works is to fall short of pleasing Christ (action without honor).
49. The more intake of BD, the more we learn of worthy application and the more we please God. Heb.13:21; 2Tim.2:21; Tit.2:14; 3:14
50. The “*true knowledge from God*” is His revealed will that the P-T is responsible to disseminate on an ongoing basis.

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ANTICIPATED CONCLUSION (RESULT) VSS.11,12

EXEGESIS VERSES 11 – 12:

IN TIME

GNT Colossians 1:11 ἐν πάσῃ δυνάμει δυναμούμενοι κατὰ τὸ κράτος τῆς δόξης αὐτοῦ εἰς πᾶσαν ὑπομονὴν καὶ μακροθυμίαν. Μετὰ χαρᾶς

NAS Colossians 1:11 **strengthened with all power, according to His glorious might, for the attaining of all steadfastness and patience; joyously** (*ἐν [pI; "with/by means of"] πᾶς [a--If-s; "all/every"] δύναμις [n-If-s; "power/capability"] δυναμόω [vpppnm2p; "while being strengthen/made strong" {used 2x, Heb.11:34; circ.ptc. modifies power; explains its means}] κατὰ [pa; "according to"] ὁ κράτος [d.a. + n-an-s; "the power/dominion" {used 12x; denotes supreme power in control or action e.g., Luk.1:51 "mighty deed", 1Tim.6:16 "dominion"}] ὁ δόξα [d.a. n-gf-s; "of the glory"; {descr.gen.}] αὐτός [npgm3s; "of Him"; {subj.gen.; He produces the glory}] εἰς [pa; "for/into attaining" {denotes result}] πᾶς [a--af-s; "all"] ὑπομονή [n-af-s; "steadfastness/endurance/perseverance" {under testing cf.Jam5:11; used 32x}] καὶ [cc; "and"] μακροθυμία [n-af-s; "patience/forbearance"; {constraint towards others e.g., Rom.2:4; Col.3:12; used 14x}] μετὰ [pg; "with/along with"] χαρὰ [n-gf-s; "joy/inner happiness"; {used 59x}])*

IN ETERNITY

GNT Colossians 1:12 εὐχαριστοῦντες τῷ πατρὶ τῷ ἰκανώσαντι ὑμᾶς εἰς τὴν μερίδα τοῦ κλήρου τῶν ἁγίων ἐν τῷ φωτί.

NAS Colossians 1:12 (corrected) **giving thanks to the Father, who has qualified you to share in the inheritance of the saints in light.** (*εὐχαριστέω [vppanm2p; "you all giving thanks" {same as vs.3}] ὁ πατήρ [d.a. + n-dm-s; "to the Father"] ὁ ἰκανόω [d.a. + v/sub/p/a/a/dm-s; {lit. to make sufficient, adequate; used 2x 2Cor.3:6} "the One qualifying"] σύ [npa-2p; "you all"] εἰς [pa; "to"] ὁ μερίς [d.a. + n-af-s; "the portion/share" {used 5x}] ὁ κληρος [d.a. + n-gm-s; "of the allotment/inheritance" {descr.gen; used 11x}] ὁ ἅγιος [d.a. + adj-gm-p; "of the saints"; {same as vss.2,4; poss.gen.}] ἐν [pL; "in"] ὁ φῶς [d.a. + n-Ln-s; "the light"; {used 73x}]*)

ANALYSIS VERSES 11 – 12:

1. Having petitioned God to bless their +V as to both inhale and exhale faith, Paul ends the prayer with certain expectations.
2. That as to the result of their +V in time/Ph₂ (vs.11) and eternity/Ph₃ (vs.12).
3. In both realms it is God that provides that necessary to experience the results.
4. As to time, their +V to doctrine is expected to be “**strengthened with all power, according to His glorious might**” (vs.11).

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5. To have “**all power**” (πᾶς δύναμις – pas dunamis) means to have the capability to experience and perform all that necessary in response to the prayer petition in vss.9-10.
6. That is to excel in the regiment of inhale and exhale faith so as to be pleasing in all things to the Lord, maximizing Divine good production in continued spiritual advance.
7. The power is not self-empowerment, but by means of Divine endowment.
8. The present passive participle “**strengthened**” (δυναμῶ – dunamoo) indicates an ongoing outside source building “spiritual muscle” for the believer to achieve God’s will in their life.
9. This gaining of strength is in contrast to natural human weaknesses. Cf. Heb.11:34 “*made strong*”
10. It is further typified as “**according to His glorious might**”.
11. The English “**might**” is the Greek noun with the definite article ὁ κράτος – ho kratos that means supremacy of power.
12. It refers both to God’s omnipotence/power (Eph.1:19; 6:10) and His Sovereign and eternal rule/dominion (1Tim.6:16; 1Pet.4:11; 5:11; Jud.1:25; Rev.1:6; 5:13).
13. “**His glory**” depicts His power exemplifying/characterizing His Person.
14. “**His glorious might**” is the exercise of God’s Sovereign omnipotent reign ensuring triumph for the POG in the A/C. Cp.Psa.24:8; 29:1-11; 145:12-13; Dan.7:14
15. The strengthening of the believer provided is consistent with (**according to**) this victory.
16. For the +V adjusting believer this means that God shares His power with them to also be victorious in the CWL.
17. Paul will state that He possesses this power Ph₂ in vs.29.
18. This Divine strength comes through the process of regeneration (Joh.3:6) and the FHS (Eph.5:18).
19. This is made clear in Eph.3:16 “*that He would grant you, according to the riches of His glory, (δόξα – doxa) to be strengthened (κραταιῶ – krataioo) with power (δύναμις – dunamis) through His Spirit in the inner man*”.
20. The H.S. makes possible resident BD in the human spirit. Col.3:10
21. Resident doctrine directs, encourages and sustains us in the A/C. Cp.2Pet.1:3
22. Only by means of the FHS can one understand doctrine. Cp.1Cor.2:12-16
23. We have unlimited capacity to handle all that we may face on the glory road. Phi.4:13
24. This fact is summarized in the results of the strengthening, “**for the attaining of all steadfastness and patience**”.
25. The English “**for**” is the Greek preposition εἰς – eis literally meaning into and is directional pointing to the result.
26. The two experiential arms of empowerment the believer exhibits are:
 - A. “**Steadfastness**” (ὑπόμονή - hupomone) that emphasizes enduring or persevering under difficult circumstances/testing. Rom.5:3; 2Cor.1:6; 6:4; Jam.5:11
 - B. “**Patience**” (μακροθυμία – makrothumia) that looks to exercising forbearance/restraint towards others. Eph.4:2
 - 1) Patience is the fruit of the Spirit. Gal.5:22
 - 2) It is commanded. Col.3:12
27. The power of the Spirit filled believer applying doctrine gives him the ability to endure both circumstances and people in life that come as a challenge to their Christian advance.
28. The adjective “**all**” makes clear that these attributes grow in time becoming all sufficient to please God Ph₂.

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29. In this way we are able to claim personal victory in the A/C.
30. The believer must actively seek to apply under testing to tap into this power source.
31. God's enabling power is unlimited for those that have been faithful to MPR.
32. The only thing that can truly hinder one's advance and victory otherwise is by caving into the STA and human viewpoint under testing.
33. The final phrase of vs.11 obviously goes with the first phrase of vs.12a, "**joyously giving thanks to the Father**".
34. This prepositional phrase in the Greek (*with joy*: μετά χαρά - meta chara) bridges the concept of time and eternity.
35. Obviously in time we are to preface all prayer with thanksgiving demonstrated by the use of the participle "**giving thanks**" (εὐχαριστέω – eucharisteo). Col.4:2
36. Paul both opens and closes his prayer recognizing its importance.
37. Further, he recognizes the proper protocol in prayer as addressing the Father.
38. Joy (+H) in time is inner joy that comes as a result of faith in doctrine and the believer's hope in its fulfillment (cf.vs.5).
39. Pursuit of MPR builds confidence in the POG exponentially increasing our +H in thankfulness. Cp.1Pet.1:8
40. That joy in thankfulness will become experiential in Ph₃.
41. Hope realized is no longer hope. Rom.8:24
42. This is the force of the final clause of vs.12, "**who has qualified you to share in the inheritance of the saints in light**".
43. God the Father is the architect of the POG who determined to empower the +V believer in time.
44. In this way the believer is made adequate to share in God's glory (vs.11).
45. The substantival participle "**who has qualified**" is a distinctive quality attributed to God reemphasizing that their success in the CWL is through His power, not their own.
46. He first qualified them through saving faith as addressing of the epistle "*to the saints*" in vs.2 makes clear and as further indicated in the phrase "**of the saints**" in our verse.
47. They are then further qualified Ph₂ as noted in the prayer petition of vss.9,10.
48. For those faithful to doctrine Ph₂, they will receive a share of SG₃ over and beyond the normal blessings of heaven. Cp.Col.3:24; Eph.2:7; cf.Rev.2:26 *See Doctrine of SG₃*
49. In context, the "**share**" (ὁ μερίς – ho meris) refers to the part of the reward each believer would possess.
50. The noun translated "**inheritance**" is literally "**allotment**" (ὁ κλῆρος – ho kleros) and looks to the entire realm of SG₃ as set aside for all the saints.
51. The Greek noun is borrowed from the OT idea for inheritance of land among the Jews and is used in the LXX translated as "**inheritance**". E.g., Num.36:9; Deu.10:9; 12:12; etc.
52. It is also used in the LXX as to Israel being God's people of inheritance. Cp.Deu.9:29
53. The inheritance for the CA believer is tied into our relationship with Christ and God. Eph.5:5
54. The rewards of inheritance will be dispensed by Christ at the Bema. Col.3:24; Rev.22:12; cp.2Cor.5:10
55. Righteousness, not unrighteousness, qualifies the believer for reward. 1Cor.6:9-11; Gal.5:20-21; Eph.5:5
56. Both saving faith and Ph₂ adjustments determine the nature of our Ph₃ portion. Act.20:32

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57. The final phrase “**in light**” (ἐν ὁ φῶς – in ho phos) describes the sphere and scope in which the saints realize their inheritance.
58. The articular noun anticipates and is in contrast to the darkness of the world in vs.13.
59. First, light describes the realm in which the inheritance exists and is employed i.e., Ph₃ (vs.5).
60. This points to God’s kingdom two-fold: The 3rd heaven where God manifests Himself as light (Psa.4:6; 104:21; Tim.6:16; Jam.1:17; 1Joh.1:5); the New Heavens/earth and Jerusalem where the glory of the Father and Son will light the universe (Rev.21:24; 22:5).
61. In both realms of God’s kingdoms, whether in heaven or on earth (cf.Mat.6:10), the believer will enjoy their inheritance.
62. Secondly, it personifies the Person of Christ as the light that has come into the world of darkness to make the inheritance a possibility for men. Joh.1:7-13; 8:12; 12:35-36,46
63. Christ inherits all things (Joh.3:35) and shares His inheritance with the saints (Rev.22:12).
64. Thirdly, it personifies the truth of BD under the FHS in which the believer must walk to obtain the inheritance. Psa.43:3; 119:105; Pro.6:23; Joh.1:5; 8:12; 11:9-10; 2Cor.4:6; Eph.5:8-9,13; 1Joh.1:7; 2:9
65. Lastly, it personifies life and doctrine separating +V from –V as the inheritors. Pro.13:9 “...*the righteous rejoices*”; Joh.3:19-21
66. *Review the Doctrine of Prayer.*

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THE THESIS OF GOD'S PLAN FOR VICTORY IN THE A/C

EXEGESIS VERSES 13 – 14:

GNT Colossians 1:13 ὃς ἐρρύσατο ἡμᾶς ἐκ τῆς ἐξουσίας τοῦ σκοτούς καὶ μετέστησεν εἰς τὴν βασιλείαν τοῦ υἱοῦ τῆς ἀγάπης αὐτοῦ,

NAS Colossians 1:13 **For He delivered us from the domain of darkness, and transferred us to the kingdom of His beloved Son,** (ὃς [rel.pro/nm-s; "Who"; {ref. the Father, vs.12}] ῥύομαι [viad--3s; {lit. to rescue, deliver from severe danger; used 17x; Culminative aorist denotes a cessation of a state of being} "He delivered"] ἐγὼ [npa-1p; "us" {ref. Paul and Co. and Colossians} ἐκ [pAbl; "out from"] ὁ ἐξουσία [d.a. + n-Ablf-s; "the authority/power" {denotes having license to exercise power}] ὁ σκοτός [d.a. + n-gn-s; "of the darkness" {here used fig.; Gen. of attributive description; denotes the quality of authority}] καὶ [ch; "and"] μεθίστημι [viaa--3s {lit. to remove from one place to another; used 5x}; "He transferred us"] εἰς [pa; "to/into"] ὁ βασιλεία [d.a. + n-af-s; "the kingdom" {abstractly indicates the power or reign by a king}] ὁ υἱός [d.a. + n-gm-s; "of the Son"; {Possessive Gen.}] ὁ ἀγάπη [d.a. + n-gf-s; "of the love"; {descr.gen.}] αὐτός [nprgm3s; "of Him"; {Gen. of relationship; ref. the Father, hence "beloved Son"}])

GNT Colossians 1:14 ἐν ᾧ ἔχομεν τὴν ἀπολύτρωσιν, τὴν ἄφεσιν τῶν ἁμαρτιῶν·

NAS Colossians 1:14 **in whom we have redemption, the forgiveness of sins.** (ἐν [pL; "in"] ὃς [rel.pro/Lm-s; "whom" {objective pro.}] ἔχω [vipa--1p; "we keep on having"; {ref. all concerned} ὁ ἀπολύτρωσις [d.a. + n-af-s; {lit. buying back of a slave or captive through payment of ransom}; "the redemption"] ὁ ἄφεσις [d.a. + n-af-s; "the release/pardon/forgiveness"; {used 17x; accus. of apposition}] ὁ ἁμαρτία [d.a. + n-gf-p; {lit. miss the mark; used 173x; Obj.gen.}; "of the sins"])

ANALYSIS VERSES 13 – 14:

1. Paul springboards from the context of his prayer to immediately formulate a treatise in defense against false-teaching having been introduced to this local church.
2. His thesis has as its foundation positional truth e.g., faith in Christ Jesus, vs.4a. Cf.Act.16:31
3. The believer's union in Christ through saving faith secures two certain realities:
 - A. **“For He delivered us from the domain of darkness, and transferred us to the kingdom of His beloved Son”** (vs.13).
 - B. **“In whom we have redemption, the forgiveness of sins”** (vs.14).
4. Vs.13 addresses any proposals that salvation from eternal condemnation for men relies upon anything other than the POG as it relates to the Person of Christ.
5. Vs.14 addresses any pitches that spirituality otherwise requires something other than being forgiven for one's **sins**.

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6. These two realities then in retrospect explain how believers become qualified to share in the eternal rewards anticipated in vs.12.
7. Paul changes the tempo of his reflection upon his prayers for these saints in the preceding verses by starting vs.13 with the Greek relative pronoun ὅς – hos (**Who**; NAS “**For**”).
8. It is emphatic having as its antecedent God the Father in vs.12.
9. His focus is no longer on the prayer, but the POG.
10. It is God the Father that is the architect for the plan of salvation. Cp.1Joh.4:14 cp.1Cor.8:6
11. The Father is the highest authority of the God-head (Trinity) and all are subject to Him. Cp.Isa.46:9-10; Joh.5:30; 1Cor.15:27; Col.1:19-20
12. Paul further transitions from reference to himself (and company) and the Colossian believers as separate entities with respect to his prayers.
13. He now incorporates them into one entity with the pronoun ἐγώ – ego translated “**us**” and “**we**” respectively as a matter of his discourse for teaching.