

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-AbIm-s; "from God"; πατρὸς 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.

COLOSSIANS

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.

COLOSSIANS

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.*

COLOSSIANS

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).

COLOSSIANS

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”**.

COLOSSIANS

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.

COLOSSIANS

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”] καί [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”] καί [cc + αὐξάνω [v/ptc/p/pass/nn-s {suppl.; same as vs.10}; “and increasing”] καθὼς [comp.conj; “just as”] καί [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”] καί [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).

COLOSSIANS

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.

COLOSSIANS

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.

COLOSSIANS

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!

COLOSSIANS

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"]* *εἶμι [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).

COLOSSIANS

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 συναϊχμάλωτος – 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**”.

COLOSSIANS

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.*

COLOSSIANS

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.vppmnm1p; "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.

COLOSSIANS

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 – pleroo (**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**])

COLOSSIANS

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. To 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).

COLOSSIANS

- 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

COLOSSIANS

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" {gen. of rel.; deems what is honorable/worthy}] 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.

COLOSSIANS

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

COLOSSIANS

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.

COLOSSIANS

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"] χαρά [n-gf-s; "joy/inner happiness"; {used 59x}]

IN ETERNITY

GNT Colossians 1:12 εὐχαριστοῦντες τῷ πατρὶ τῷ ἱκανώσαντι 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 ἱκανόω [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).

COLOSSIANS

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.

COLOSSIANS

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

COLOSSIANS

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.*

COLOSSIANS

DELIVERANCE FROM SPIRITUAL CAPTIVITY

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 ἀμαρτιῶν·

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 ἀμαρτία [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 framework of prayer to immediately formulate a treatise against false-teaching having been introduced to this local church.
2. His thesis targets the core of their attack aiming for the doctrine of Christology.
3. In the many waves of their heresies (gnostic, Hellenistic/cultural, religious, angelic and humanistic influences), the result is always the same: Distortion and distraction from the pre-eminence of Christ in terms of salvation and the POG.
4. Paul's opening salvo declares 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).
5. Vs.13 addresses any contending that salvation for men relies upon anything other than the POG as it relates to the Person of Christ.

COLOSSIANS

6. Vs.14 addresses any dissents that spirituality otherwise requires something other than being forgiven for one's **sins**.
7. These two realities in retrospect further depict the foundation on which believers become qualified to share in the eternal rewards anticipated in vs.12.
8. That is through the principle of positional truth, i.e., faith in Him (cp. vs.4a to vs.14a).
9. Positional truth is the recognition of a spiritual union with Christ that occurs at the point of saving faith.
10. Examples: Joh.15:2: "*Every branch in Me...*"; Rom.6:11: "*...in Christ Jesus*"; Gal.1:22: "*...in Christ*"; Col.1:2,4: "*...in Christ... in Christ Jesus*"; 2:7: "*...in Him*"; et al.
11. This new position is the work of God. 1Cor.1:30
12. Nothing can separate the believer from this union in Christ. Rom.8:35-39
13. All believers in the CA share in this union. Gal.3:28; Eph.2:13
14. Paul changes the tempo of discourse from the preceding verses by starting vs.13 with the Greek relative pronoun ὅς – hos (**Who**; NAS "**For**").
15. It is emphatic having as its antecedent God the Father in vs.12.
16. His focus is no longer on prayer, but the POG.
17. It is God the Father that is the architect for the plan of salvation. Cp.1Joh.4:14 cp.1Cor.8:6
18. 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
19. Therefore, any proposition of theological ideology not supported by BD (the revelation of the POG) is immediately suspect.
20. Paul further transitions from delineating himself (and company) in contrast to the Colossians as he did regarding his prayers.
21. All are now presented as one entity with the pronoun ἐγώ – ego translated "**us**" and "**we**" in vss.13 and 14 respectively illustrating that the teaching is for all concerned.
22. Paul's teaching in vs.13 rests first upon the understanding that the inheritance believers share (vs.12) belongs to Christ. Col.3:24 cp.Rev.22:12
23. As vs.13 makes clear, His authority to dispense the rewards is that He has been exalted as the ruler over God's **kingdom**.
24. This itself recognizes that the inheritance is directly associated with an eternal **kingdom** that belongs to Christ. Cf.Eph.5:5; 2Pet.1:11
25. It was the Father's will (POG) to turn all authority over to the **Son** in veneration. Cp.Joh.17:1,2 cf.5:27; Col.2:10
26. Upon saving faith, there is a change in jurisdiction of reign over believers spiritually as they are **delivered from the domain of darkness and transferred to the kingdom of Christ**.
27. The verb "**delivered**" (ῥύομαι – hruomai) means deliverance/rescue from imminent danger. E.g., Luk.1:74; Rom.13:31; 2Cor.1:10 (3x); 1The.1:10; 2The.3:2; etc.
28. The Greek verb is a culminative aorist that denotes the deliverance caused cessation from a previous state of being.
29. The past tense connects the action to the previous saving faith of the believers in view.
30. The state the believers were delivered from is described as "**the domain of darkness**".
31. The English "**domain**" is the Greek noun with the article ὁ ἐξουσία – ho exousia that means having license to exercise authority or power and contextually implies jurisdiction (cp.Luk.23:7).

COLOSSIANS

32. The noun “**darkness**” (ὁ σκότος – ho skotos) personifies evil and thus characterizes the **domain**. Isa.5:20; Joh.3:19
33. Figuratively, the **domain of darkness** looks to the pre-salvation state of believers. Cp.2Cor.6:14; Eph.5:8
 - A. Humanity enters this realm by birth under a spiritually dead condition. Rom.5:12-19 cp.Psa.51:5
 - B. This by virtue of acquiring the STA through human procreation. Eph.2:3 *See Doctrine of the STA/OSN*
 - C. The world under this condition is ruled by Satan. Act.26:18; 2Cor.4:4; Eph.2:2; 6:12; 1Joh.5:19
 - D. Jesus did not dispute his authority in the wilderness testing. Luk.4:6ff
 - E. Unbelievers do the works of darkness and their father Satan. Joh.8:44; Eph.5:6-11 cp.Rom.13:12-13
 - F. Spiritual death perpetuated into eternity equals the second death. Rev.2:11; 20:6,14; 21:8
 - G. In that condition, they are destined to the eternal domain of darkness shared with their ruler Satan. Cf.Mat.8:10; 22:13; 25:41; Rev.20:10-15
34. At saving faith, the legal status of jurisdiction and thus eternal destiny for the believer changes.
35. This by virtue of being granted a citizenship under another **kingdom**.
36. This one ruled by God’s **beloved Son**.
37. The genitive of relationship of the Father (**His**) to the Son described as “**beloved**” (ὁ ἀγάπη – ho agape) emphasizes the honor and glory bestowed upon Him pleasing God with respect to the plan of salvation. 2Pet.1:17
38. While still in the devil’s world for the moment, believers have been granted immunity from its eternal consequences now being ambassadors of Christ’s **kingdom**. Cp.2Cor.5:18-20
39. The verb “**transferred**” idealizes the new spiritual position acquired going from spiritual death to eternal life. Joh.3:16,36; 5:24
40. The Greek verb μεθίστημι – methistemi (**transferred**) has the nuance “to remove” (cp.Luk.16:4; Act.13:22; 1Cor.13:2).
41. It complements the preposition ἐκ – ek (**out from**) indicating the source of darkness **from** which the believer is delivered.
42. Positionally, the believer has been removed from the consequences of spiritual death.
43. As members of Christ’s **kingdom**, all things are new by virtue of the new birth. Joh.3:3-7
44. This **kingdom** is a spiritual **kingdom** located in heaven (Mat.4:17; 5:3,10; 5:19; etc.) that will be literally established on earth during the Millennium (Psa.2:8-9; Isa.24:23; Mat.6:10; Rev.11:15; 12:10).
45. So within Satan’s realm is a kingdom within a kingdom.
46. This kingdom has in fact always existed; it is now in the Church Age phase.
47. The believer no longer resides under spiritual death and no longer has to be manipulated and controlled by Satanic propaganda, lusts or future destiny.
48. All this because of our new unity with Christ “**in whom we have redemption, the forgiveness of sins**” (vs.14).
49. What qualified Christ to be exalted over God’s **kingdom** reestablishing a sovereign authority spiritually over mankind is His redeeming work on the cross in sin bearing.
50. The forces of evil had only a brief moment of opportunity against the Son of God. Luk.22:53

COLOSSIANS

51. Christ's success of reversing the consequences of spiritual death on the cross gained a legal/spiritual victory over the ruler of the cosmos. Joh.16:11
52. The prepositional phrase "**in whom**" (Grk.: ἐν ᾧ – en hos) employs the objective use of the relative pronoun having as its antecedent God's **beloved Son** ending vs.13.
53. This ties the believer's position in the kingdom with the Person of Christ. Cp.Rom.6:5
54. Saving faith produces what is known as current positional truth.
55. Christ's work on the cross with which the believer identifies with is known as retroactive positional truth. Rom.6.3-4
56. The aspect of Christ's work on the cross that Paul points to was His redemptive work.
57. "**Redemption**" (ὁ ἀπολύτρωσις – ho apolutrosis) is that aspect of the cross whereas Jesus purchased the believer's freedom from Satan's slave market of spiritual death/sin.
- A. His redeeming is a gift of grace. Rom.3:24-25
 - B. It was His offering to God of His +R setting us apart to God. 1Cor.1:30; Eph.1:14
 - C. Christ died twice on the cross: Spiritually a.k.a. His blood; then physically. Eph.1:7 cf.Isa.53:9 "...in His deaths (plural of the Hebrew noun מָוֶת – maweth).."; Phi.2:8
 - D. His redeeming token spiritually was the offering up of His human spirit that was +R to the Father. Cp.Rom.8:10 cf.1Cor.6:17
 - E. The human spirit is created in righteousness set apart to the truth. Eph.4:24
 - F. While sins were being poured out in judgment in His body (Luk.22:19), He simultaneously underwent spiritual death (Mat.27:46).
 - G. Mankind owed God +R given to them in creation and then lost at the fall in the garden. Cp.Gen.2:17 "...dying you will die (Hbrw: מָוֶת תָּמוּת – moth tamuth)".
 - H. To regain mankind's freedom from sinful slavery with the consequence of spiritual death, Christ purchased their souls with His spiritual blood (human spirit). 1Pet.1:18-19
 - I. This paved the way to then redeem sinful flesh with a new resurrection body. Rom.8:23
 - J. Only a freeman may redeem or pay a ransom to release a slave. Cf.Rom.8:2 *See the Doctrine of the Kinsman Redeemer*
 - K. As the perfect God/Man, Jesus was the only qualified Redeemer. Isa.54:5,8; 60:16; 2Cor.5:21; Gal.3:13; 4:4-5; Tit.2:13-14
58. Paul then equates Jesus' redeeming work with **the forgiveness of sins**. Cp.Mat.26:28
- A. Complementing redemption, "**forgiveness**" (ὁ ἄφεσις – ho aphesis) denotes a setting free or pardon from guilt or retribution.
 - B. Personal sins are the object of the pardon. Eph.1:7
 - C. Saints are pardoned from the eternal penalty for sin. Joh.3:16-17; 10:9; Rom.5:15
 - D. The only exception is one sin that remains unresolved as consequence to the human race: The sin of unbelief. Joh.16:9 cp.Mar.3:29
 - E. Forgiveness of sins is the result of redemption effectuating the transfer from the domain of darkness to the heavenly kingdom and the inheritance it offers. Cp.Act.26:18
 - F. A "new birth" certificate validates the spiritual citizenship accredited the believer. Joh.3:5
 - G. "**Forgiveness of sins**" is the foundation upon which a believer attains a state spiritually conducive to a heavenly kingdom.
59. Hence, if the forgiveness of sins is necessary to become a citizen, then it is a required mechanic necessary to fulfill the duties governing the kingdom. Cp.1Joh.1:9

COLOSSIANS

THE PREEMINENCE OF CHRIST VSS.15-18

HE IS GOD IN THE FLESH

EXEGESIS VERSE 15:

^{GNT} Colossians 1:15 ὃς ἐστὶν εἰκὼν τοῦ θεοῦ τοῦ ἀοράτου, πρωτότοκος πάσης κτίσεως,

^{NAS} Colossians 1:15 **And He is the image of the invisible God, the first-born of all creation.** (ὃς [rel.pro/nm-s; "Who"] εἰμί [vipa--3s; "keeps on being"] εἰκὼν [n-pred.nf-s; "an image/likeness" {used 23x}] ὁ θεός [d.a. + n-gm-s; "the God" {gen. of description}] ὁ ἀόρατος [d.a. + a--gm-s; "the invisible One/the One unable to be seen"; {used 5x; restr.attr. adj. is emphatic and emphasizes a quality not found in others}] πρωτότοκος [pro-nm-s; "a first-born"; {used 8x; antec. = He/the image}] πᾶς [a--gf-s; "of all"] κτίσις [n-gf-s; "creation"; {used 19x; gen. of relationship}])

ANALYSIS VERSE 15:

1. There is some debate that vss.15-20 are a pre-Pauline hymn (creed) inserted into the letter's train of thought by Paul. Word Biblical Commentary: Colossians, Philemon; Peter T. O'Brien; Vol.44, p.32
2. The evidence is inconclusive and otherwise distracts from the teaching intended by our author.
3. That is, part of Paul's intention for the epistle is to address certain heresies infringing upon otherwise sound teaching of BD (cf.vs.7).
4. As consequence of false-teaching, idolatry is created (cf.2:18).
5. Idolatry is exchanging the worship of God for any other created thing i.e., a false god.
6. This principle is the focus of vs.15 as seen in the Greek noun εἰκὼν – eikon (**image**) that is designed to be contrasted with idolatrous worship (cp.Rom.1:23; Rev.13:14-15; 14:9,11; 16:2; 19:20; 20:4).
7. Paul, in another opening salvo, blatantly proclaims there is only One "**who is the image of the invisible God, the first-born of all creation**".
8. As with vs.13, vs.15 begins with the relative pronoun ὃς – hos (**He/Who**).
9. The antecedent in this case is the beloved Son of vs.13.
10. Paul now transitions from the emphasis on the Father as the architect of the POG to zero in on the doctrine of Christology.
11. It has been said that our verse begins one of the foremost discussions of Christology in the WOG.
12. The noun "**image**" means a likeness, resemblance or mirrored copy.
13. It is used to refer to the head of a ruler on a minted coin. Mat.22:19-21; Luk.20:24
14. Here it is used to mirror the unseen, **the invisible God**.
15. The articular adjective ὁ ἀόρατος – ho aoratos (**the invisible**) is restrictive attributive indicating a quality not found in others.
16. The One true God is Spirit and thus invisible. Joh.4:24; 1Tim.1:17 cp. Deu.4:15-19

COLOSSIANS

17. Paul implicitly mocks the idolatrous worshipper that creates a graven icon or attributes some other created thing when the true God is an invisible God.
18. That God is invisible, the only way any image could be copied and observed is via His essence, attributes, nature or character. Cf.Rom.1:20 (God's divine attributes may be seen)
19. As example, man was created in the image of God (1Cor.11:7 cp.Gen.1:26-27) looking to the creation of the invisible soul giving the physical body life (cp.Gen.2:7).
20. Man's soul mirrors certain attributes possessed by God such as volition/sovereignty (Job 6:7 cp. Job 23:13), self-consciousness/omniscience (Psa.56:9 cp.1Joh.3:20) and eternal existence (Mat.10:28; Rev.22:5 cp.Psa.90:2).
21. With the humanity of Christ, we have an even more unique situation.
22. That is His Person comprised the exact eternal image of invisible Deity.
23. He was the unique God-man whereas the 2nd member of the God-head, God the Son condescended into union with the humanity of the person of Jesus. Cp.Joh.6:32
24. Deity and humanity became one Person.
25. God the Son took upon Himself the form of humanity. Heb.1:3 cf.Phi.2:5-7
26. The incarnate Messiah was of two natures, Divine and human.
27. This is known as the hypostatic union.
28. The Father and the Son are Co-equals in the God-head possessing the same Divine attributes and essence. Cf.Joh.10:30; Heb.13:8
29. The evidence of His Divine nature was manifested/imaged through His humanity via His miracles (omnipotence cf.Joh.20:30; 21:25) and sinless nature (+R cf.2Cor.5:21).
30. Christ openly proclaimed His Deity in Joh.8:58, "*Before Abraham was, I am*".
31. In 2Cor.4:4, Christ is the image of God as the glory of His gospel.
32. Col.3:10 teaches when the believer is in FHS we reflect the image as it was intended in God's likeness at creation.
33. John parallels Paul's teaching in Joh.1:1-18 (esp.vs.18) with Jesus validating it in Joh.14:9.
34. As John's gospel makes clear, the Son of God mirrors what the unseen God is all about embodying the wisdom, knowledge, power and grace that defines God.
35. His humanity perfectly imaged His Deity in harmony with the Father and thus invisible God in all that He thought, said and did. Joh.5:19,30; 6:38
36. Whereas vs.15a looks to the relationship of the Son to the Father, 15b looks to His relationship with **creation**.
37. The term **first-born** is used of Christ as to:
 - A. His birth. Luk.2:7
 - B. His resurrection. Col.1:18; Heb.1:6; Rev.1:5
 - C. Our verse, Col.1:15
38. The phrase "**all creation**" is the sum of all created things.
39. An erroneous view as to Christ being "**the first-born**" is to maintain the position that He was the first-born among created things.
40. This denies His existence as Deity.
41. Examples include Arianism: Founded by Arius c.300 AD denying the eternality of Christ stating He had been created by the Father and hence did not equal God in essence or eternality; Jehovah Witness: Teach Christ is a created being i.e., an angel.
42. However, as God, He has always pre-existed creation. Cp.Neh.9:6; Psa.90:2; Isa 43:13

COLOSSIANS

43. So “**first-born**” in our verse looks to His Person as Deity qualifying the Image having a beginning without a beginning or an existence from eternity past (Joh.1:1).
44. It highlights the attribute of eternal life.
45. Paul borrows from the Jewish tradition of the first-born having the rights of primogeniture.
46. The eldest son being born first was given a birthright that accorded him a double portion of inheritance to include familial leadership as inherited from the father. Cp.Gen.49:3,4
47. Paul’s reference acknowledges Hellenistic-Judaism influencing the region having established a principle understood by the Colossians.
48. The final clause is a declaration of Christ’s preeminence over creation as He pre-existed it.
49. This affords Him the rights for all things to be subjected to Him under His authority. Col.1:18,19 cp.1Cor.15:23-28; Eph.1:20-23
50. Vs.15 answers how Christ came into possession of His kingdom in vs.13 i.e., He inherited under the principle of primogeniture.
51. Jesus Christ is the only image of the invisible God possessing the rights for worship as God by men and creation. Cp.Phi.3:2-3
52. Even the angels worship the Son. Heb.1:6
53. *Review the Doctrine of the Hypostatic Union.*

COLOSSIANS

HE IS THE CREATOR

EXEGESIS VERSES 16 – 17:

^{GNT} Colossians 1:16 ὅτι ἐν αὐτῷ ἐκτίσθη τὰ πάντα ἐν τοῖς οὐρανοῖς καὶ ἐπὶ τῆς γῆς, τὰ ὄρατα καὶ τὰ ἀόρατα, εἴτε θρόνοι εἴτε κυριότητες εἴτε ἀρχαὶ εἴτε ἐξουσίαι· τὰ πάντα δι' αὐτοῦ καὶ εἰς αὐτὸν ἔκτισται·

^{NAS} Colossians 1:16 **For by Him all things were created, both in the heavens and on earth, visible and invisible, whether thrones or dominions or rulers or authorities-- all things have been created by Him and for Him.** (ὅτι [causal conj.; "because/for"] ἐν [pI; "by" {denotes means; flexing omnipotence; emphasized essence of deity}] αὐτός [npdm3s; "Him" {antec. the Son, vs.13}] κτίζω [viap--3s; "it has been created" {used 15x; historical aorist; points to the entire act of creating}] ὁ πᾶς [d.a. + adj-nn-p; "the all things"; {the d.a. defines the things specific to the heavens and earth}] ἐν [pL; "in" {spatial perception}] ὁ οὐρανός [d.a. + n-Lm-p; "the heavens" {all 3 heavens}] καὶ [cc; "and"] ἐπὶ [pg; "upon/on" {w/gen. emphasizes contact}] ὁ γῆ [d.a. + n-gf-s; "the earth"] ὁ ὄρατός [d.a. + adj-nn-p; "the visible things" {used 1x; apposition to "ho pas"}] καὶ [cc] ὁ ἀόρατος [d.a. + adj-nn-p; "the invisible things" {same as vs.15}] εἴτε [conj; "whether" {conditional; combining thoughts while keeping them distinct}] θρόνος [n-nm-p; "thrones" {used 62x; emphasizes the position/office of power}] εἴτε [conj; "or"] κυριότης [n-nf-p; "dominions" {used 4x; emphasizes scope/jurisdiction of power}] εἴτε [conj; "whether"] ἀρχή [n-nf-p; {lit. "origin/primacy"; as to power = rank} "rulers"] εἴτε [conj; "or"] ἐξουσία [n-nf-p; "authorities" {emphasizes ability to exercise power}] ὁ πᾶς [d.a. + adj-nn-p; "the all things"] διὰ [pAbl; "though" {denotes agency; emphasizes the Person of the God-head i.e., the Son}] αὐτός [npdm3s; "Him"] καὶ [cc] εἰς [pa; {emphasizes purpose} "for"] αὐτός [npdm3s; "Him"] κτίζω [viPFp--3s; "it has been created" {Perfect denotes action w/existing results = preservation/inheritance}])

^{GNT} Colossians 1:17 καὶ αὐτός ἐστιν πρὸ πάντων καὶ τὰ πάντα ἐν αὐτῷ συνέστηκεν,

^{NAS} Colossians 1:17 **And He is before all things, and in Him all things hold together.** (καὶ [cc] αὐτός [npnm3s; "He Himself" {emphatic}] εἰμί [vpa--3s; "He keeps on being/is"] πρὸ [pAbl; "before"] πᾶς [adj-gn-p; "all things" {the anarthrous use absorbs everything created or yet to be created}] καὶ [cc] ὁ πᾶς [d.a. + adj-nn-p; "the all things created"] ἐν [pI; "by" {means of omnipotence}] αὐτός [npdm3s; "Him"] συνίστημι [viPFa--3s; {lit. stand together} "are held together" {Perfect = preserved}])

ANALYSIS VERSES 16 – 17:

1. By virtue of His Deity, Christ is afforded the rights of the first-born (vs.15).
2. His primogenitor looks to His attribute of eternal life pre-existing all creation.
3. This qualified Him to inherit the kingdom of His Father (vs.13b).

COLOSSIANS

4. Paul now continues to expound upon Christ's Deity qualifying Him to rule over His inheritance.
5. First by virtue of His attribute of omnipotence, "**For by Him all things were created**" (vs.16a).
6. The causal conjunction "**For** (ὅτι – hoti/*Because*) extends the thought of Christ's Person as God from vs.15.
7. He not only pre-existed creation as God, He is the Creator. Cp.Ecc.12:1; Isa.40:28; 43:1,15; Rom.1:25; 1Pet.4:19
8. Again, Paul's Christology harmonizes with John's gospel. Cf.Joh.1:3
9. The prepositional phrase "**by Him**" utilizes the Greek ἐν – en to denote means.
10. This points to the power of the Son able to rule over any and all dynamics essential to creating. Cf.1Chr.29:11-12
11. This power is such that our physical creation was formed *ex nihilo* (out of nothing). Gen.1:1 cp.Heb.11:3 "*By faith we understand that the worlds were prepared by the word of God (e.g., Divine fiat) so that what is seen was not made out of things which are visible.*"; Psa.148:4,5
12. The phrase "**all things**" removes any limitations as to the scope of those things that exist apart from God.
13. The passive voice of the verb "**were created**" (κτίζω – ktizo) states that an outside agent caused the creation.
14. This refutes any science denying the necessity of an outside source (intelligence) behind creation.
15. Those things **created** are defined in 3 parts (vs.16b,c,d):
 - A. "**In the heavens and on earth**".
 - 1) The heavens look to all things that are found in the realms of our atmospheric and stellar heavens as well as the 3rd heaven existing outside our physical universe.
 - 2) This assumes the original creation and restoration account of Gen.1 cf.Pro.8:22-31
 - 3) It recognizes the temple and throne room of God in the 3rd heaven predating creation of Gen.1:1. Cp.1Kgs.22:19; Psa.11:4; 47:8; 93:2
 - B. "**Visible and invisible**".
 - 1) Visible looks to all things tangible able to be seen visually: Plants, animals, terra firma, man, astral objects, light, darkness, etc.
 - 2) Invisible looks to that otherwise unseen or invisible to the eye: Wind, subatomic particles (neutrons, atoms, etc), things hidden, the 3rd heaven and the angels (able to be both visible and invisible), all things spiritual i.e., soul, human spirit.
 - C. "**Whether thrones or dominions; whether rulers or authorities**".
 - 1) This part categorizes all creation as to existing under created authoritative power able to wield power over God's creation. E.g., man, Gen.1:26,28
 - 2) This is designed to illustrate that the Son's power of rule is even superior in this arena as He is the One that establishes all authority. Cp.Rom.13:1
 - 3) This elevates His exercise of omnipotence beyond simply that created to domination over any of creation otherwise having power over others.
 - 4) This portrays His omnipotence as *par excellence* in His exercise of rule declaring Him a Sovereign power over life. Cp.Psa.103:19; 1Tim.6:13
 - 5) Christ truly is "*...the King of kings and Lord of lords*" (1Tim.6:15).

COLOSSIANS

- 6) Thrones = a position of authority and is used here as a metonymy (attributing something to symbolize for the thing itself). E.g.Gen.41:40; Psa.9:7
- 7) Dominions = the domain over which one has authority. Cf.Jud.6 cp.vs.8 “domain = authority (κυριότης – kuriotes)”
- 8) Rulers = the individual identities and ranks of those having authority. Cf.Tit.3:1 cp.1Chr.29:6; Psa.22:28
- 9) Authorities = those with the power to exercise authority. Rom.13:1
- 10) All categories are applicable to both human and angelic realms of existence. Cp.2Chr.20:6; Hag.2:21; Dan.10:12,13; Eph.3:10,12; 1Pet.3:21; Jud.6,8
16. The final clause of vs.16 succinctly states the purpose for the Son’s creating, “**all things have been created *through Him and for Him***”.
17. The verb “**have been created**” ends the sentence having the perfect tense and passive voice.
18. It ties together His act of creating for the purpose of having existing results or preservation.
19. In other words, the purpose of His inheriting creation was to have eternal existing results.
20. The NAS “**by Him**” is changed in the Greek to the prepositional phrase “***through Him***” (διὰ αὐτός – dia autos) indicating agency.
21. Paul changes the emphasis of His creation from the means of His sovereign power to focus directly on His Person as the 2nd member of the God-head, the beloved Son (the Agent of creation).
22. The phrase mirrors Joh.1:3 (dia autos).
23. While all members of the God-head share equally in essence and attributes and thus contribute to creation, it is specifically God the Son that is accredited with flexing omnipotence to create.
24. Restated: Creation was dependent upon the Son’s Sovereign willingness to create in harmony with and obedience to God the Father.
25. Christ incarnate explained this principle of obedience in Joh.5:19
26. So Paul now specifically reflects upon the attribute of sovereignty of the Son that is affixed to His omnipotence (**thrones, dominions, rulers, authorities**).
27. God the Son self-determined to execute the Father’s plan for creation.
28. The 2nd member of the God-head was sanctified by the POG to fulfill the plan for creation (cf.vss.19-20).
29. Therefore, His Person is set apart as to the why of God’s creation i.e., He was ordained as the Mediator for whom creation exists and is preserved. Cf.1Tim.2:5,6
30. This explains the final prepositional phrase “**and for Him**”.
31. The literal Greek is “***into Him***” (εἰς αὐτός – eis autos) illustrating the plan for creation being fulfilled literally in His Person. Cp.Eph.4:10 cf.1Cor.15:22-28
32. Why creation is reserved for the Son is that the Creator is to also be the Savior of a creation that comes under judgment. Joh.3:17; 12:47; Act.2:23; 1Joh.4:14 cp.Rom.8:19-22
33. In vs.17, Paul succinctly consolidates the thoughts of Christ’s inheritance and Sovereign power.
34. “**And He is before all things**” harks back to vs.15 with Christ as the first-born.
35. The present active verb εἰμί - eimi (**is**) openly declares His preeminence in the realm of life via eternal life as He literally “***keeps on being before all things***”.
36. The security that the Son will maintain His status of preeminence is found in His attribute of immutability. Heb.13:8

COLOSSIANS

37. This principle shields these believers from any teaching that otherwise seeks to change the status of the Person of Christ as anything less than true Deity and eternal life. Mic.5:2
38. “**And in Him all things hold together**” reflects upon His sovereign omnipotence as Creator (vs.16).
39. The perfect tense of the verb συνίστημι – sunistemi (**hold together**) harmonizes with the sense of the perfect verb “**have been created**” ending vs.16.
40. Not only is He preserving creation, but is the cohesive power that keeps all the elements of creation in their existing state.
41. It is a statement of His absolute Sovereign power as He controls all things created. E.g., 1Chr.29:11-12; Psa.93:1,2; 135:6 Pro.16:33; 19:21; 21:1; Isa.40:18-31; 43:13; 45:6-7 Jer.27:5; Dan.4:35; Mat.10:29; Joh.5:21; Act.17:24-29
42. The Son transcends all creation.
43. Paul’s doctrine establishes apologetics against:
 - A. Polytheism that advocates plurality of gods; a Hellenistic influence advocating syncretism blending local religion with other beliefs.
 - B. Pantheism or eastern influence that believes God and the universe are one denying His transcendence and Personality.
 - C. It refutes the worship of angels practiced in Asia Minor.
 - 1) Archeological digs in the region have uncovered amulets with invocations to angels for protection. *Analysis Col.1:16-17; Seamus Allen, pg.40*
 - 2) Some amulets bore the names of Michael and Gabriel indicating fallen angels were not the only objects of worship. *Ibid*
44. *Review the Doctrine of Divine Essence/Attributes.*

COLOSSIANS

CHRIST IS THE HEAD OF THE CHURCH

EXEGESIS VERSE 18:

GNT Colossians 1:18 καὶ αὐτὸς ἐστὶν ἡ κεφαλὴ τοῦ σώματος τῆς ἐκκλησίας· ὃς ἐστὶν ἀρχή, πρωτότοκος ἐκ τῶν νεκρῶν, ἵνα γένηται ἐν πᾶσιν αὐτὸς πρωτεύων,

NAS Colossians 1:18 **He is also head of the body, the church; and He is the beginning, the first-born from the dead; so that He Himself might come to have first place in everything.** (καὶ [cc; intro. result from preceding; "And so"] αὐτός [pers.pro/nm3s; "He Himself" {ref. the beloved Son, vs.13}] εἰμί [vipa--3s; "He keeps on being"] ὁ κεφαλὴ [d.a. + n-pred.nf-s; "the head" {used 75x}] ὁ σῶμα [d.a. + n-gn-s; "of the body" {used 142x, both lit. and fig.; gen. of descr.}] ὁ ἐκκλησία [d.a. + n-gf-s; "of the church" {used 114x; gen. of apposition; defines the body}] ὃς [rel.pro/nm-s; "who"] εἰμί [vipa--3s; "keeps on being"] ἀρχή [n-pred.nf-s; "a beginning/a first"] πρωτότοκος [pred.a--nm-s; "a first-born" {nom. of apposition; same as vs.15}] ἐκ [pAbl; "out from"] ὁ νεκρός [d.a. + adj.pro/-Ablm-p; "the dead" {used 128x}] ἵνα [cs; "in order that/so" {purpose}] γίνομαι [vsad--3s; "He might become"] ἐν [pL; "in"] πᾶς [ap-Ln-p; "all things"] αὐτός [per.pro/nm3s; "Himself" {intensive; ref. the Son}] πρωτεύω [pred.adj.ptc/p/a/nm-s; "having first place" {asserts the position of the Son as a continuous state of being}]

ANALYSIS VERSE 18:

1. Vss.15-17 established Christ's preeminence by virtue of His Deity as the pre-existing Creator.
2. Paul now applies the doctrine of preeminence to the present dispensation "**He is also the head of the body, the church**" (vs.18a).
3. A Biblical dispensation is a period of time in history in which God determines to administer His plan through a specified paradigm/template of stewardship (privileged to administer).
4. While the ideologies of doctrine remain the same throughout history (immutable), the means for the administration/management of the POG change each with unique emphasis possessing progressive revelation.
5. There are 5 dispensations (4 historically of present creation): *See Doctrine of...*
 - A. The Age of the Gentiles.
 - B. The Age of Israel.
 - C. The Church Age.
 - D. The Millennial Age.
 - E. The Eternal Age.
6. The day of Pentecost (May 24, 33AD – Sivan 6, 3793 Jewish calendar) marked the change from the Age of Israel to the Church Age to be concluded at the rapture.
7. Paul is a major contributor in his writings as to the change of stewardship and inclusive guidelines, though not the only recipient of CA revelation (Eph.3:1-7 cp.1Pet.1:10-12).

COLOSSIANS

8. Paul initially maintains the thought of Christ's Deity from vss.16-17 beginning vs.18 opening with the Greek conjunction *καί* - *kai* (NAS "**also**") introducing another result of Deity.
9. As God, Christ obviously maintains a position of preeminence no matter the historical dispensation.
10. His preeminence is here described figuratively as "***the head of the body, the church***".
11. The articular noun "head" (*ὁ κεφαλή* - *ho kephale*) is predicated on His Person as the Creator and Ruler over life from the preceding verses.
12. Abstractly, the "head" emphasizes authority. Cp.1Cor.11:3
13. The personal pronoun "He" (*αὐτός* - *autos*) finds as it antecedent the 5 previous uses of the same Greek pronoun in vss.16 (3x) and 17 (2x) {translated *Him/He*}.
14. The pronoun is emphatic and points to Christ's unique authority and rule complimenting His Person as Creator. Cp.Eph.1:22; 5:23; Col.2:10
15. It further emphasizes His role as Savior (Eph.5:23) and the source from Whom believers attain spiritual growth (Col.2:19).
16. The present tense of the "to be" verb *εἰμί* - *eimi* (**is**) is linear indicating the timeless nature of the Son's position and provision for the church.
17. Here, the term "head" is used in analogy as part of the human anatomy, the body.
18. The articular nouns "body" (*ὁ σῶμα* - *ho soma*) and "church" (*ὁ ἐκκλησία* - *ho ekklesia*) are in apposition (one and the same) with the "body" defined by the "church". Cf.Col.1:24
19. The language of the church as a "body" is unique to Pauline writings.
20. This body/church is none other than believers that live during the CA dispensation.
21. Contextually it looks the Church Universal (one body) that includes all believers from the day of Pentecost to the rapture. Cp.Col.3:15
22. Christ made reference to the Church in His teaching (Mat.16:18; 18:17).
23. A local church is a microcosm of believers that assemble together geographically to form a local body. E.g., the NT epistles written to local churches. Cf.Act.16:5 (*ekklesiai*: plural)
24. It is the analogy of head and body that now visualizes the Beloved Son as part of humanity.
25. It is the author's poetic way to re-transition from focus on His Deity (vss.15-17) back to His complete Person as the God/Man as the pillar of the doctrine of Christology beginning vs.13.
26. God the Son became the head of this human body by virtue of the hypostatic union taking upon Himself human form. Phi.2:6-8
27. In the relationship of Christ (Head) with the Church, He is not only the ultimate authority, but that by which the body is to be controlled:
 - A. As the "Head", the thought of preeminence is sustained.
 - B. The members of the "body" are composed of individual believers. Cp.1Cor.12:27
 - C. Membership is based on the SAJG and baptism of the H.S. 1Cor.12:13; Eph.4:4
 - D. Each member is to hold fast to the head under the MAJG. Eph.4:15; Col.2:19
 - E. Our unity with Him means we will share in His destiny as joint heirs. Rom.8:17; Eph.3:6
 - F. This means we also will share in His sufferings. Rom.8:17; Col.1:24
 - G. There is to be unity and comradery in the body. 1Cor.12:25-26
 - H. The Head looks to BD as the thoughts from which the body is to respond. 1Cor.2:16
 - I. Parts of the body that do not respond according to BD are categorized as incapacitated/paralyzed as to their intended function (e.g., broken arms, legs, maimed or injured).

COLOSSIANS

28. Paul then continues with the thesis of preeminence, “**and He is the beginning, the first-born from the dead**”.
29. Christ is the beginning of a new spiritual creation, the Church.
30. The Church has a special relationship with Him a.k.a. His bride. Cf.Rev.19:7
31. Once again, the principle of primogenitor is applied to Him as the “**first-born from the dead**”.
32. Now the emphasis is on His humanity.
33. As **first-born**, His physical body is the first and only of humanity having received a new resurrection body.
 - A. His resurrection is essential to our salvation. 1Cor.15:12-20
 - B. His resurrection guarantees the resurrection of the Church. Rom.6:5; 1Cor.15:21
34. The preeminence of his whole Person is validated through the resurrection of His humanity.
35. This gives Him rights of authority and rule to those who are His.
36. The result is “**that He Himself might come to have first place in everything**”.
37. The subjunctive mood (potential) of the verb “might come to have/lit. might become” suggests Christ’s preeminence has been the POG from eternity past.
38. Both His Deity and humanity combined have the rights of primogenitor so that His eternal status as the Son of God remains immutable. Heb.13:8
39. By virtue of the hypostatic union, Christ assumes **first place** among creation and the human race via resurrection asserting/evidencing His absolute right as the “first-born”.
40. *Review the Doctrine of the Church.*
41. *Review the Doctrine of Resurrection.*

COLOSSIANS

WHY THE HYPOSTASIS EXPLAINED

EXEGESIS VERSES 19 – 20:

^{GNT} Colossians 1:19 ὅτι ἐν αὐτῷ εὐδόκησεν πᾶν τὸ πλήρωμα κατοικῆσαι

^{NAS} Colossians 1:19 **For it was the *Father's* good pleasure for all the fulness to dwell in Him,** (ὅτι [causal conj. expresses the basis of action explaining Christ's preeminence in vss.15-18; "for/because"] ἐν [pL of place; "in"] αὐτός [pers.pro/Lm3s; ref. the Son vs.13] εὐδοκέω [viaa--3s; used 21x; to be well-pleased, well-approved, considered good with infinitive following {Friberg, Analytical Greek Lexicon}; "He considered it good"; {ref. God vs.15}] πᾶς [a--an-s; "for all"] ὁ πλήρωμα [d.a. + n-an-s; used 17x; {lit. a piece that fills up e.g., a patch on a garment, Mat.9:16; Mar.2:21; 8:20 ("full" of broken...)}; here it looks to Deity cp.2:9; "the fullness"] κατοικέω [vnaa; complimentary; "to inhabit/to dwell" {used 44x}])

^{GNT} Colossians 1:20 καὶ δι' αὐτοῦ ἀποκαταλλάξαι τὰ πάντα εἰς αὐτόν, εἰρηνοποιήσας διὰ τοῦ αἵματος τοῦ σταυροῦ αὐτοῦ, [δι' αὐτοῦ] εἴτε τὰ ἐπὶ τῆς γῆς εἴτε τὰ ἐν τοῖς οὐρανοῖς.

^{NAS} Colossians 1:20 **and through Him to reconcile all things to Himself, having made peace through the blood of His cross; through Him, I say, whether things on earth or things in heaven.** (καί [cc; "and"] διὰ [pAbl; "through"] αὐτός [per.pro/AbIm3s; "Him"] ἀποκαταλλάσσω [vnaa; complimentary; {lit. to transfer from one state to another quite different state; to restore; to bring to a state free of conflict; to make peace; used 3x, Eph.2:16; Col.1:20,22} "to reconcile"] ὁ πᾶς [d.a. + adj-an-p; "all things"] εἰς [pa; "to/into"] αὐτός [per.pro/am3s; "Himself"] εἰρηνοποιέω [vraanm-s; circumstantial; "while having made peace" {hapax}] διὰ [pAbl; "through"] ὁ αἵματος [d.a. + n-AbIn-s; "the blood" {used 97x} ὁ σταυρός [d.a. + n-gm-s; descr.; "of the cross"; {used 27x} αὐτός [per.pro/gm3s; descr.; "of Him/His"] διὰ [pAbl; "through"] αὐτός [per.pro/AbIm3s; "through"] εἴτε [conj; "whether"] ὁ [danp; "the things"; {antec. = pas}] ἐπὶ [pg; "upon/on"] ὁ γῆ [d.a. + n-gf-s; "the earth"] εἴτε [conj; "or"] ὁ [danp; "the things"; {antec = pas}] ἐν [pL; place; "in"] ὁ οὐρανός [d.a. + n-Lm-p; "the heavens"])

ANALYSIS VERSES 19 – 20:

1. Vss.13-18 articulated the unique nature of Jesus Christ establishing His preeminence as the God-man (true Deity and true humanity in union as one Person).
2. The opening causal conjunction in vs.19 “**For**” (ὅτι – hoti) introduces why Jesus incarnate must possess both natures for preeminence.
3. First as it relates to His Person as Deity, “**it was the *Father's* good pleasure for all the fullness to dwell in Him**”.
4. Col.2:9 identifies the phrase “**all the fullness to dwell in Him**” (πᾶς τό πλήρωμα κατοικέω— pas to pleroma katoikeo) as being Deity/the Divine nature (the same Greek words are used).

COLOSSIANS

5. This means that Christ incarnate possessed all the essence and attributes of God.
6. This specifically via God the Son condescending into union with the humanity of Jesus a.k.a the hypostatic union. Phi.2:6-11
7. The NAS inclusion “**Father’s**” as the subject of the verb “**considered it good/i.e., it was His (the Father’s) good pleasure**” is not in the Greek text.
8. The closest antecedent in the Greek syntax is “**God**” (θεός – theos) in vs.15, of whom Christ incarnate was an image, though the Father could be considered remotely (vs.12).
9. An interpretational correlation by Paul seems intentional.
10. The contextual force implicitly expects the reader to continue to assume the Father in His role operationally as applied to the believer’s salvation (cf.vs.12).
11. That is by Divine design (via God the Father) the hypostasis was empowered/authorized. Cf.Joh.3:35; 5:22; 5:26
12. However, the main gist of thought is that the very essence of God in Sovereign unity as One (singular of the verb εὐδοκέω – eudokeo i.e., 3 in Person, 1 in essence) “**considered it good/pleasing**” that Messiah possess the Divine nature.
13. Principle: The Christ of necessity must be Divine to gratify (considered it pleasing) the Divine essence in totality (to be inclusive of all Divine attributes).
14. The entirety of the God-head found it pleasing to create the hypostasis to exist for all eternity at the incarnation evidenced by:
 - A. The Father giving His Son to provide salvation. Joh.3:16; 6:32-33; 1Joh.4:14
 - B. The Son executing the Father’s plan in His role as Savior in kenosis. Cp.Mat.27:40
 - C. The H.S. for providing a human body compatible for the union (i.e., a body minus the STA). Mat.1:20
15. All divine attributes have taken up residency in one person: Christ!
16. He is, therefore, all men need to establish a relationship with God.
17. Paul implicitly addresses the heresies as to the need for divine emanations or intermediaries to worship or gain spirituality. E.g. Gnosticism (a network of intermediary powers); worship of angels; etc.
18. By being God, He brought glory to God as to our salvation and the power to make it a reality as only Deity can. Jud.1:25; Rev.19:1
19. Without Deity, Christ could not impart E.L. (Joh.3:14,15; 4:13,14; et al) nor empower the POG (Joh.14:6; 5:22; etc.) on behalf of believers.
20. Only as Deity could He exalt the absolute perfect essence and attributes of Deity.
21. Not that Deity has need to glorify itself, only that it cannot deny Itself.
22. That is, God could not deny Himself in providing salvation. Cf.1Cor.1:18; Eph.2:8
23. Christ as humanity alone would reduce the glory of salvation to mankind alone.
24. Apart from being God, He could not be the eternal Word of eternity past (Joh.1:1) that became flesh (Joh.1:14).
25. The basic meaning of “Pleroma” (fullness) is a piece that fills up, such as a patch on a garment (cp.Mat.9:16).
26. It visualizes the Son of God as Deity bridging/repairing the sin barrier between men and God.
27. Further, important to context, it was a barrier that found its beginnings with the fall of Satan extending in effect to the fall of man in the garden. Eze.28:12-17 esp.vs.13a
28. Only as God was He qualified to fulfill the peace accord in both realms of “**things on earth or things in heaven**” ending vs.20.

COLOSSIANS

29. The things in heaven relates to the heavenly kingdom and all associated with it inclusive of angelic creation.
30. This points to His Deity as necessary in resolution to the Angelic Conflict (A/C).
31. The plural of the Greek noun οὐρανός – ouranos (lit. *heavens*) recognizes the angelic impact as it transcends from the 3rd heaven to our present universal heavens (cp.Rev.12:7-9).
32. A complete visual of the “pleroma” of Christ becomes apparent: A “tear” in the POG via an angelic revolt found its repair “patch” via a God/man providing salvation for man.
33. Only as God has He always had authority over the heavenly and spiritual realm and environment. Psa.103:19-20; Cf.Heb.1:5-6 cp.Joh.16:11 (judged by virtue of His complete Person)
34. As God He judged and condemned Satan at the fall. Eze.28:16
35. The Deity of Christ enabled Him to retain this authority interceding in the appeals process overturning the 5 “I wills” of Satan’s manifesto. Isa.14:12-14
36. Most pertinent in that vein was Satan’s bravado to rule over the angelic corps and heavenly kingdom (**things in heaven**).
37. **While providing salvation for men (things on earth), Christ’s Person was adjudicating the A/C by virtue of His Deity.** Cp.Joh.5:22
38. God the Son filled the role of God as Deity in providing salvation as to the POG in its most comprehensive sense.
39. The Son’s role was in light of Christ incarnate being made lower than angels temporarily via kenosis. Heb.2:7-9
40. God the Son (Deity) condescended (adopted a nature of humility) to overturn Satan’s appeal.
41. In turn, this exalts humanity even above the angels. Cp.1Cor.6:3
42. Paul’s argument here is quite clear: If angels are subservient to Christ and humanity, why would you worship them (Col.2:18)?
43. Christ indeed is preeminent over “**things in heaven**”. Cp.Eph.6:10,12
44. Yet, Deity alone was not sufficient to provide salvation for the human race.
45. The need for His humanity was essential in order to become the sin bearer on behalf of men. Cp.1Pet.2:24
46. His humanity comes into focus in vs.20a,b, “**and through Him to reconcile all things to Himself, having made peace through the blood of His cross**”.
47. It was further pleasing to God’s essence for the Christ to find reconciliation for all things within Himself (lit. Grk: “**to reconcile all things into** (prep. εἰς – eis) **Him**”.
48. This by satiating God’s moral attributes zeroing in on His absolute righteousness and justice (+R and J).
49. The first clause connects the union of His Deity with His humanity.
50. Contingent to His Person as complete was His existence having a human nature (circumstantial participle εἰρηνοποιέω – eirenopoieo “**while having made peace**”).
51. To reconcile means to bring to a state free from conflict and is synonymous with peace.
52. The need for reconciliation stems from the moral conflict establishing enmity between God and His higher creations (human and angelic) via sin. Cf.Eph.2:14-16 cp.vs.1; Eze.28:16c
53. Thus, the reconciliation is two-pronged: Resolving the A/C (vs.19) and providing salvation for mankind (vs.20b).
54. Without resolution to the A/C there would be no eternal peace for mankind.
55. Making peace for men is here described as “**the blood of His cross**”.

COLOSSIANS

56. The prepositional phrase “**through Him**” identifies the agency of His Person in humanity providing the +R/J necessary for the peace accord. 2Cor.5:21
57. The phrase “**His cross**” looks to the totality of His work on the cross inclusive of sins being judged in His body. 1Pet.2:24
58. Sins imputed into His body and judged satisfied God’s judgment with respect to sins (i.e., God’s +R demands that all sin be judged e.g. Psalms 7:11; 50:6).
59. However, mankind was still indebted to God with respect to the loss of +R in the Garden. E.g., Gen.1:26: “Created in God’s *likeness* looks to possessing +R and facilitating it with the MAJG.
60. His efficacious work on the cross in that vein points to His sacrifice in spiritual death symbolically portrayed as “**the blood**”.
61. The blood parallels the agency of His person (**through Him**) with the preposition *διά* - dia.
62. The dual agency looks to not only the sacrifice of His body, but also of His human spirit which was a token of His +R. Cp.Col.2:13-14
63. The term “**blood**” (*αἷματος* –haimatos) is borrowed from OT animal sacrifices symbolizing Jesus work on the cross. *See Doctrine of the Blood*
64. The life source of animals is in the blood. Lev.17:11 cp.Gen.9:4
65. The physical life source of the human is their soul. Cp.Psalms 33:19; 56:13; 78:50; 116:8
66. The spiritual life source of the human is the human spirit a.k.a. as the “new birth” (Joh.3:6; Gal.4:29) or “new man” (Eph.4:24; Col.3:10). *See the Doctrine of Regeneration*
67. Whereas man lost the human spirit under spiritual death at the fall, Christ’s humanity was born with a human spirit. Cf.Joh.19:30
68. The human spirit is created with +R in the likeness of God (Eph.4:24).
69. The blood of Christ is symbolic of His spiritual death on the cross whereas He sacrificed His human spirit of +R to God satisfying the spiritual debt of humanity a.k.a. redemption. Eph.1:7; Col.1:14; Heb.9:14; 1Pet.1:18-19; Rev.1:5
70. Christ died twice on the cross. Isa.53:9 “...in His death...Hbrw מוֹת – maweth: Plural
71. In this way, Christ established peace between God and men for those that will believe in Him. Cf.Rom.5:1; 15:12,13
72. His spiritual death satiated God’s +R with respect to sin in the realm of humanity.
73. His victory on the cross guaranteed the preeminence of His humanity resulting in His resurrection (cf.v.18).
74. His perfect obedience of humanity as Messiah clinched the hypostasis to remain forever. Joh.5:30
75. In turn, His whole Person is exalted as the Peacemaker whether things on earth or things in heaven.
76. He is both the Savior of mankind and resolution to the A/C.

COLOSSIANS

RECONCILIATION AS APPLIED TO THE BELIEVER VSS.21-23

THE BELIEVERS CONDITION PRE-SALVATION

EXEGESIS VERSE 21:

^{GNT} Colossians 1:21 Καὶ ὑμᾶς ποτε ὄντας ἀπηλλοτριωμένους καὶ ἐχθροὺς τῆ διανοίᾳ ἐν τοῖς ἔργοις τοῖς πονηροῖς,

^{NAS} Colossians 1:21 **And although you were formerly alienated and hostile in mind, engaged in evil deeds,** (καί [cc] + σύ [npa-2p; "and you yourselves"; {intensive; accusative = saints at Colossae now the object of discussion}] ποτέ [indef. adv. of time; "formerly/at one time"] εἰμί [vppa/am2p; circumstantial/concessive; "while you all were being"; {identifies a state of being in the past in contrast to the main verb of present reconciliation in vs.22}] ἀπαλλοτριώω [vpPFpass/am2p; {periphrastic: unites the finite action related to the indefinite state of "being"; "alienated/estranged/excluded"; {used 3x; Eph.2:12; 4:18; points to their state of unbelief}] καί [cc] ἐχθρός [adj-am-p; {lit. enemies}; "hostile/adversaries"; {used 32x}] ὁ διάνοια [d.a. + n-If-s; {denotes means of hostilities}; "by the thinking/the mind/the understanding"; {used 12x}]; ἐν [pL] + ὁ ἔργον [d.a. + n-Ln-p; "in the works/deed"; {locative denotes the sphere of tangible evidence of understanding} ὁ πονηρός [d.a. + restr.attr.adj--Ln-p; "the evil/worthless ones"])

ANALYSIS VERSE 21:

1. Paul's frontal assault towards the false-teachers infiltrating Colossae was the doctrine of Christology.
2. Specifically the doctrine centered on the preeminence of Christ as the God/man (vss.13-18).
3. His apologetics highlighted His Person in hypostasis as the only agent able to satisfy God's essence securing peace in both the heavenly and human realms (vss.19-20).
4. His teaching was designed to dismiss any suggestions otherwise in the need for other outside entities/ideologies to find concord/harmony/peace with God (i.e., fellowship/friendship with God/without spiritual conflict).
5. Vss.21-23 now employs the doctrine of peace in both a negative and positive way as it impacts the relationship with God on the part of humanity.
6. Vss.21-23 are one sentence in the Greek text tying together 3 tiers of spiritual conditions linked to the need for and facilitating the peace accord:
 - A. Vs.21 as to the pre-salvation state of men.
 - B. Vs.22 as to positional peace (Ph₁) enabling experiential peace (Ph₂).
 - C. Vs.23 as to that necessary to sustain Ph₂ peace.
7. Paul appeals to the Colossian saints in example as they epitomize the peace accord with +V both Ph₁ and 2.
8. Paul's thoughts further resonate back to believers being delivered from the domain of darkness and transferred to the kingdom of God for inheritance in vss.12-13.
9. The imagery of contrast in domains is captured in the Greek syntax.

COLOSSIANS

10. Vs.21 utilizes the indefinite adverb “**although**” (ποτέ - pote) with the concessive participle “**you were**” (εἶμι – eimi) distinguishing their previous spiritual state of unbelief from otherwise having been “**reconciled**” in vs.22.
11. He now reveals certain features that are associated with the domain of darkness in contrast to being a citizen of Christ’s kingdom enabling inheritance.
12. He first reminds them of their pre-salvation condition in vs.21, “**And although you were formerly alienated and hostile in mind, engaged in evil deeds**”.
13. As unbelievers, they were enslaved to the jurisdiction and domain of satanic rule (darkness).
14. In that condition as unbelievers, they were seen to be:
 - A. “**Alienated** (ἀπαλλοτριώω – apallotrioo)”.
 - B. “**Hostile in mind** (ἐχθρός ὁ διάνοια – exthros ho dianioia)”.
 - C. “**Engaged in evil deeds** (ἐν ὁ ἔργον ὁ πονηρός – en ho ergon ho poneros)”.
15. Unbelievers by virtue of being born with an ISTA (cf.Psa.51:5; Rom.7:17) are spiritually dead under eternal judgment and excluded from God’s kingdom in that condition (cp.Rom.5:12-21; Eph.2:1-3).
16. The perfect passive participle “alienated” points to the ISTA (outside agent of passive voice) and resultant judgment of spiritual death as the cause for estrangement from God as a completed action having ongoing results (PF tense).
17. The causative force of the STA in external control is that it is passed down through the human race through procreation (Rom.5:12).
18. By virtue of being born into the human race, all men are enslaved to the ISTA as a result of the fall of our corporate parents, Adam and Eve (Rom.5:13-14).
19. Being under the absolute rulership of the STA the unregenerate are confined to the pool of human viewpoint (doctrine of demons) and lusts of the flesh in any consideration of God and decisions in life making them an enemy of God. Cp.1Cor.2:14; Tit.3:3
20. This is the condition of spiritual death that produces nothing more than being “hostile in mind/thought” towards God.
21. The hostility is the state of failure to reconcile with God the unbeliever’s eternal sinful condition (i.e., unbelief). Cf.Joh.16:8-9
22. Paul reflects upon the same principles of alienation and thought processes in Eph.4:17-19.
23. Regardless of demeanor, overt appearance or claims otherwise, the unbeliever remains hostile toward God in his thinking. Rom.8:7-8 cf.5:10; 2Cor.11:13-15
24. In the state of unbelief he remains guilty of the unpardonable sin. Mat.12:31; Mar.3:29
25. The byproduct of living life rejecting the gospel of BD (cf.vss.4-6) and the need for salvation is that all works or deeds of the individual are worthless/evil.
26. Nothing that the STA can conjure up in the actions of the unbelievers rises above the threshold of evil before God.
27. Even good is relegated to human good (self-righteousness) that is offensive to God. Cp.Isa.64:6: human good is “unclean” before God cf.Lev.12:2,5; 15:19ff
28. The need for the unbeliever to break the chain of STA rulership is the amnesty which the gospel offers (Eph.6:15) initiating the new birth (cp.1Joh.5:18 *where sin is technical for the absolute rulership of the STA i.e., present active indicative singular translation “sins” = the unbroken linear action of the sin of unbelief*).
29. Peace with God begins with saving faith and finds its experiential benefits via R_B and the MAJG as vss.22-23 will address.

COLOSSIANS

THE MEANS AND CONDITIONS PROVIDED FOR PEACE

EXEGESIS VERSE 22:

^{GNT} Colossians 1:22 νυνὶ δὲ ἀποκατήλλαξεν ἐν τῷ σώματι τῆς σαρκὸς αὐτοῦ διὰ τοῦ θανάτου παραστήσαι ὑμᾶς ἁγίους καὶ ἀμώμους καὶ ἀνεγκλήτους κατενώπιον αὐτοῦ,

^{NAS} Colossians 1:22 **yet He has now reconciled you in His fleshly body through death, in order to present you before Him holy and blameless and beyond reproach--** (νυνὶ [*adv. of time; "now/at the present"*] + δέ [*ch; contrast; "yet"*] ἀποκαταλλάσσω [*viaa--3s; "He has reconciled" {same vs.20}*] ἐν [*pL*] + τό σῶμα [*d.a. + n-Ln-s; {loc. of place}; "in the body"*] ἡ σάρξ [*d.a. + n-gf-s; "of the flesh"; {gen.of descr.} αὐτός [*nprgm3s; "of Him"; {gen.of poss.} διά [*pAbl*] + ὁ θάνατος [*d.a. + n-gm-s; "through the death"; {the agency and d.a. looks back to the blood/sp.death of vs.20}*] παρίστημι [*vnaa; purpose; "in order to present/make ready"; {used 41x cf.vs.28}*] σύ [*npr-2p; "you all"*] ἅγιος [*a--am-p; "holy/saints/set apart"; {same as vss.2,4,12}*] καί [*cc*] + ἄμωμος [*a--am-p; "and blameless/without defect or blemish"; {used 8x; points to +R see Eph.5:27; Heb.9:14; 1Pet.1:19}*] καί [*cc*] + ἀνεγκλήτος [*a--am-p; {lit. without accusation/free from reproach/without censure; used 5x: Ph1 in 1Cor.1:6 and experiential qualities Ph2 in 1Tim.3:10; Tit.1:6,7}; "and beyond reproach"*] κατενώπιον [*prg; "before/in the presence of"; {used 3x; Eph.1:4; Jud.24}*] αὐτός [*pnpgrm3s; "Him"*])**

ANALYSIS VERSE 22:

1. While the saints at Colossae had previously been destined to the consequences of the realm of spiritual darkness, they chose to accept the peace accord to enter God's kingdom.
2. This contrast to their previous state of hostility towards God (vs.21), is expressed in the Greek using the combined adverb and conjunction “νυνὶ δὲ - **now yet**” (lit. *but at the present in contrast to...*).
3. Paul then reiterates that peace with God has been provided through Christ, “**He has now reconciled you in His fleshly body through death**”.
4. Christ is the only agent through which a peace accord with God by men is possible (cf.vs.20).
5. The aorist tense of the verb “**He has reconciled**” (ἀποκαταλλάσσω – apokatallasso) is a culminative aorist viewing reconciliation in its entirety from the point of its existing results (i.e., the cross; vs.20).
6. That is as it now impacts the Colossian believers.
7. That salvation for mankind was the purpose of His humanity is then restated in the phrase “**in His fleshly body**”.
8. Christ bore the sins of mankind in His actual humanity. 1Pet.2:24
9. The phrase “**through death**” then enlightens the reader as to the mechanics of His symbolic “blood” making the peace accord in vs.20.
10. Vs.20 depicts spiritual death (the blood); vs.22a depicts the method or means by which spiritual death occurred i.e., by sin bearing in the humanity of the Christ.

COLOSSIANS

11. While the sins of men were being judged in His body, Christ's humanity underwent spiritual death.
12. Principle: Where sin exists, death occurs. Rom.5:12; 6:10,23
13. If physical blood and physical dying were the issues, logically He would have had to die by loss of blood, which He did not per Joh.19:34.
14. Christ finished the work of salvation before He died physically as He proclaimed in Joh.19:30.
15. In vs.22b, Paul then reveals the purpose for His spiritual death, **“in order to present you before Him holy and blameless and beyond reproach—”**.
16. The purpose reveals the terms and conditions mandated by God for peace to exist.
17. The infinitival phrase **“in order to present you *all*”** uses the Greek verb παρίστημι – paristemi that means **“to make ready”**.
18. The preparation is to be able to present these believers as acceptable **“before Him”** (and thus God) as the King of His kingdom (cf.Eph.5:27 *“...He might present to Himself...”*).
19. The provisions necessary to avail themselves fully as to the peace accord is 3 fold as they must be:
 - A. **“Holy”** (ἅγιος – hagios).
 - B. **“And blameless”** (καί ἄμωμος – kai amomos).
 - C. **“And beyond reproach”** (καί ἀνέγκλητος – kai anegkletos).
20. “Holy” is the same Greek word translated *“saints”* (vss.2,4,12) and means “to set apart for a purpose”.
21. This term points to saving faith making them saints.
22. Contextually the purpose is to set the saints apart to share in the inheritance of Christ's kingdom (cf.vss.12-13).
23. This points to the redeeming value of Christ's spiritual death purchasing the believer from the domain of darkness for the purpose of being a part of God's eternal kingdom (cf.vs.13).
24. The reality of peace begins with the SAJG from which eternal life is provided. Cf.1Joh.5:10,11
25. The believer is sanctified positionally via their union “in Christ” (cf.vs.4a cp. to vs.14).
26. The believer's new relationship with Christ through saving faith inducts him/her into the body of Christ, the Church (cf.vs.18).
27. Our new relationship with Him is viewed as a “marriage” destining believers to a position of royalty to serve with Him in His kingdom. Cp.Rev.19:7 cf.Eph.5:23,32; 1Pet.2:9
28. To be holy is to be in union with Christ and one body with Him as vs.18 made clear.
29. In view of redemption and marriage language, Christ purchased believers to be His bride making them one with Him in the established union. Cp.Gen.2:24; Eph.5:30,31
30. That the believer and Christ are one, the believer under marital rights is qualified to share in the righteousness of their Savior. Rom.3:23-26
31. Christ's sacrifice of His +R was grace applied so those who believe can share in His +R for eternal life. Rom.5:21
32. Holy looks to the need for a relationship with Christ to obtain peace.
33. “Blameless” means to be found without fault or defect.
34. This is the preparation for the believer as to their moral qualification.
35. This term ties together the positional and experiential realities of preparation.
36. To have a relationship with God, man must possess His +R. Rom.3:22-24

COLOSSIANS

37. Christ's spiritual death provided +R for the believer to have that relationship. 2Cor.5:21
38. The believer is united with Christ via the human spirit sharing in His +R sacrificed for us. Cf.1Cor.6:17
39. His death opened the doors for a new spiritual birth (the human spirit) for those that come to saving faith. Joh.3:6; Eph.4:24
40. That Christ's blood is associated with being blameless (+R) see 1Pet.1:19.
41. Positionally, our saving faith is reckoned as +R and is unconditional. Rom.4:5,9,11
42. "Holy and blameless" are used together with reference to saving faith in Eph.1:4; 5:27.
43. However, "blameless" can also refer to Christian conduct. Cp.Phi.2:14-16; Rev.14:5
44. It is a condition the believer should desire when they stand before Christ at the Bema. Jud.24
45. The exercise of +R experientially is conditional in light of personal sin in the life.
46. That condition is through the mechanics of 1Joh.1:9, R_B.
47. His redeeming work provides the necessary operating asset morally/spiritually for believers to further "redeem the time". Cf.Eph.5:15-16; Col.4:5
48. With the believer having been prepared via their union in Christ possessing +R, they are then qualified to be found "beyond reproach".
49. This is the ultimate condition that the believer is to aspire as it impacts their Ph₃.
50. This term of the peace accord must be met to enjoy its full benefits for eternity.
51. "Beyond reproach" means to be without accusation or censure.
52. The Greek adjective *anegkletos* is used 5x and has both Ph₁ connotation (cf.1Cor.1:8 "blameless") and experiential application (Ph₂ cp.1Tim.3:10; Tit.1:6,7).
53. All believers positionally are impeccable (Rom.8:2), but not all are beyond reproach Ph₂.
54. The kingdom of God is one of +R and peace and the acquisition of the believer's inheritance must be under the terms of peace. Cp.Rom.14:16,17
55. Divine good production is a by-product of seeking peace with God. 1Pet.3:11,12
56. The contract of peace can be multiplied as believers. 2Pet.1:2; Jud.1:2
57. Not all believers will be without censure as to their Ph₂, as shame will be revealed at the Bema. Cp.1Joh.2:28
58. The Colossian believers have determined to utilize their asset of +R consistently putting on the "new man" preparing themselves for their appearance at the Bema. Col.3:9-10
59. Christ's spiritual death on the cross makes even Ph₂ peace possible with God that will translate into inheritance (SG₃).
60. Their preparation as believers is in stark contrast to their pre-salvation state (vs.21):
 - A. Set apart to God vs alienated.
 - B. Making peace with God by virtue of obtaining +R vs. hostile in mind.
 - C. Prepared for Divine good vs. evil works.
61. All this has been made possible through the Person of Christ and His work on the cross.
62. The interpretation of this verse keeps in mind that Paul's doctrine is designed to dismantle any heretical suggestions that spirituality is by any means other than through Christ's work on the cross.
63. If righteousness (+R) is essential for eternal peace, then it must be adhered to for experiential peace.
64. It begins with saving faith eliminating the unpardonable sin of unbelief (Joh.16:9; Luk.12:10) and is multiplied experientially through R_B that cleanses "from all unrighteousness" (1Joh.1:9).

COLOSSIANS

THE CONDITIONS BY THE BELIEVER TO BE FULLY PREPARED

EXEGESIS VERSE 23:

^{GNT} Colossians 1:23 εἴ γε ἐπιμένετε τῇ πίστει τεθεμελιωμένοι καὶ ἐδραῖοι καὶ μὴ μετακινούμενοι ἀπὸ τῆς ἐλπίδος τοῦ εὐαγγελίου οὗ ἠκούσατε, τοῦ κηρυχθέντος ἐν πάσῃ κτίσει τῇ ὑπὸ τὸν οὐρανόν, οὗ ἐγενόμην ἐγὼ Παῦλος διάκονος.

^{NAS} Colossians 1:23 **if indeed you continue in the faith firmly established and steadfast, and not moved away from the hope of the gospel that you have heard, which was proclaimed in all creation under heaven, and of which I, Paul, was made a minister.** (εἴ [cond.conj; 1st class; "if" {assuming true}] γέ [intensive qualifier part; "indeed/even/at the least"] ἐπιμένω [vipa--2p; "you all keep on continuing/remaining/persevering"; {used 16x} ὁ πίσις [d.a. + n-Lf-s; "in the faith"; {passive faith i.e., BD}] θεμελιόω [vpPFpass/nm2p; {lit. to lay a foundation; complim.ptc}; "having been firmly established" {PF = with existing results; used 5x}]; " καί [cc] + ἐδραῖος [a--nm-p {lit. seated; adj. used adverbially; "and steadfastly"; {i.e., fixed on purpose}] καί [cc] + μὴ [neg.part.] + μετακινέω [vpppass/nm2p; {lit. to shift/remove; used 1x; compl.ptc}; "and not being moved away"] ἀπὸ [pAbl; "away from"] ἡ ἐλπίς [d.a. + n-Ablf-s; "the hope"; {same as 1:5}] τό εὐαγγέλιον [d.a. + n-gn-s; {lit. good news; same as 1:5}; "the gospel"; {descr.gen}] ὅς [aprgn-s; "of which"; {ref. the gospel}] ἀκούω [viaa--2p; "you all heard"] τό κηρύσσω [d.a. + vpapass/gn-s; "the one having been proclaimed"; {adj.ptc. antec. the gospel}] ἐν [pL] + πᾶς [a--Lf-s] + κτίσις [n-Lf-s; "in all creation"] ὁ [d.a.Lfs; "the one"] ὑπὸ [pa; "under"] ὁ οὐρανός [d.a. + n-am-s; "the heaven"] ὅς [aprgn-s; "of which" {i.e., the gospel}] γίνομαι [viad--1s; "I became"] ἐγὼ [nprn-1s; emphatic; "I myself"] Παῦλος [n-nm-s; "Paul"] διάκονος n-nm-s; " a servant/minister"; {pro., proper n. and noun all in apposition}]

ANALYSIS VERSE 23:

1. Vs.23 is in light of believers pursuing the benefits of Christ's work on the cross providing reconciliation for believers to be found beyond reproach at the Bema (vs.22).
2. While +R ensures eternal peace with saving faith and R_B activates +R for use Ph₂, R_B alone does not sustain the state of spirituality (peace w/God) to enjoy its full benefits Ph₃.
3. While Ph₁ peace is unconditional, its Ph₂ application is conditional.
4. This is the doctrinal pulse of vs.23, **"if indeed you continue in the faith firmly established and steadfast, and not moved away from the hope of the gospel that you have heard"**.
5. Paul sets forth 4 conditions for success in the Christian life:
 - A. **"If indeed"**.
 - B. To **"continue in the faith firmly established"**.
 - C. Remaining **"steadfast"**.
 - D. **"And not moved away from the hope of the gospel that you have heard"**.
6. Of the conditions set forth, the doctrine of the first phrase is simply understood **"if indeed"** (εἴ γε – ei ge).

COLOSSIANS

7. The phrase is a 1st class condition in the Greek with the protasis assuming the following conditions are met.
8. This conditional phrase ultimately determines their result.
9. The “**if**” assumes the doctrine of volition as it applies to the CWL.
10. The 1st class condition states that only by remaining positive Ph₂ and obedient to the doctrine will they meet the expectation of the apodosis/conclusion (vs.22)...there are no exceptions.
11. Volition is free will that all men possess in their soul. Cp.Act.3:23
12. +V is the will that chooses to conform in obedience to the POG; -V chooses adversely.
13. Paul has already critiqued these believers as +V Ph₂ (vss.2b,4b).
14. It is their continuing resolve as believers to remain +V lining up with BD that will determine their ultimate outcome at the Bema.
15. Volition is the fuel that drives the believer to sustain the conditions now being laid out by Paul.
16. Without +V, the other conditions necessary will not be met.
17. The following conditions therefore are evidence of +V (or lack of).
18. +V demands commitment, loyalty and regiment to the dictates of the POG. Cp.Mat.22:36-37
19. The phrase “**in the faith**” is passive where BD is the object of faith. Cp.Act.6:7; 14:22; 1Tim.1:2; 3:9; 4:1,6; et al
20. While active faith may be understood, without an object for faith (BD), faith is moot.
21. To “**continue**” (ἐπιμένω – epimeno) means to remain, to persevere.
22. It is a present tense in the Greek and means “*keep on continuing*”.
23. This requires the regiment of coming to the light of doctrine. Joh.3:20; Heb.10:25
24. The perfect passive participle “**firmly established**” (θεμελιώω – themelioo) looks to laying a firm doctrinal base. Cp.Gal.1:6-7 cf.1Cor.3:10-15
25. All basic and essential doctrine must be inculcated/instilled.
26. It implicitly harks back to Epaphras and his fidelity of having done so.
27. The perfect tense denotes existing results and looks at the process of building doctrine upon doctrine pursuing the ongoing MAJG.
28. This takes time but is absolutely necessary for the long haul.
29. “**And steadfastly**” (καί ἠδραῖος – kai hedraios) looks to the resolve to continue with MPR and the straight and narrow regardless the cost.
30. As an adverb it modifies the action of continuing in the faith having been established.
31. *Hedraios* literally means to be seated or sedentary and visualizes the +V believer unwilling to be moved in their determination to stay in the trenches of making the MAJG.
32. The same concept is seen in 1Cor.15:58.
33. The final condition to “**not be moved away from the hope of the gospel**” looks to a “tunnel vision” mentality always at the present defending against anything that would jeopardize their spiritual advance.
34. The negative particle with the present passive participle of the verb “**not be moved away**” (μή μετακινῶ – me metakiveo) is designed to contrast their +V in “continuing” in the faith.
35. That is to not let -V (those moved away) interrupt their Ph₂ confidence by pursuing the cosmos at the expense of the MAJG. Cp.1Joh.2:15-17
36. The hope of the gospel is the Ph₃ hope (SG₃) designed to encourage and stimulate +V in time.

COLOSSIANS

37. It harks back to the hope of the inheritance for those that will make the 3 adjustments to God and hold to the end (cf.vss.5,12).
38. Pressures from without or from within must not be allowed to influence our momentum.
39. This demands the doctrine of separation at all levels necessary to maintain our experiential peace with God. Cp.Jam.4:4 cf.Col.2:18; 2Joh.8
40. Family, friends, jobs, avocation, pleasures, soul-fainting, non-incident STA behavior, desiring to please men, etc., are to not have priority over our MPR of Heb.10:25/2Pet.3:18.
41. The gospel both Ph₁ and ₂ offers eternal hope with those faithful to the end enjoying the pinnacle of eternal blessing.
42. Reversionism (to the end of Ph₂) is to be moved away from this hope.
43. What was implicit in the phrase “firmly established” is now made explicit in the phrase “**that you have heard**”.
44. Paul is once again validating the doctrinal fidelity of their under-shepherd Epaphras (cf.vs.7).
45. In no uncertain terms, Paul is telling these believers there is no need to be listening to outside sources for their doctrinal orientation to the POG.
46. As their right Apostle, he flexes his authority in commendation of Epaphras by harmonizing the doctrine they were taught with the doctrine he has penned in this epistle.
47. As further witness, Paul proclaims it is the same gospel of truth, “**which was proclaimed in all creation under heaven, and of which I, Paul, was made a minister**”.
48. The participial phrase “**was proclaimed in all creation under heaven**” means it is a universal truth having been asserted since its need with the fall of man.
49. It recognizes the 3 adjustments to God with the accompanying blessings having been articulated in our verses as having remained the same throughout history.
50. Further, it represents that teaching of BD and its orientation by the students of the WOG is only realized through +V. Cp.Mat.13:14-23
51. Paul then closes the thought by deferring to himself as also one that was +V to the gospel and by which he was inducted into the ministry. Cp.Act.13:2; Rom.1:1 cp. 15:14
52. To be a minister is to be a servant of God (διάκονος – diakonos).
53. His final thought is a reflection of the very chain of events that the gospel has produced over the ages as +V has handed the torch of BD to other +V.
54. The Colossian believers have become a part of that chain of +V and if they remain +V they will find themselves at the Bema “beyond reproach/without shame”.
55. *Review the Doctrine of Volition.*
56. *Review the Adjustments to the Justice of God.*

COLOSSIANS

PAUL IN EXAMPLE OF SUSTAINING A SUCCESSFUL PH2 VSS.24—29

ENDURING UNDESERVED SUFFERING

EXEGESIS VERSE 24:

^{GNT} Colossians 1:24 Νῦν χαίρω ἐν τοῖς παθήμασιν ὑπὲρ ὑμῶν καὶ ἀνταναπληρῶ τὰ ὑστερήματα τῶν θλίψεων τοῦ Χριστοῦ ἐν τῇ σαρκί μου ὑπὲρ τοῦ σώματος αὐτοῦ, ὃ ἐστὶν ἡ ἐκκλησία,

^{NAS} Colossians 1:24 REVISED: **Now I rejoice in my sufferings for your sake, and continuing to fill up that which is lacking in Christ’s afflictions, in my flesh on behalf of His body (which is the church).** (νῦν [*adv*; "Now/At the present time"] χαίρω [*vipa--1s*; "I keep on rejoicing" {used 74x}] ἐν [*pL*; "in"] τό πάθημα [*d.a. + n-Ln-p*; "the sufferings" {used 16x}] ὑπὲρ [*pAbl*; "on behalf of/for the sake of"] σύ [*npAbl-2p*; "you all"] καί [*cc*] + ἀνταναπληρῶ [*vipa--1s*; {lit. to fill up what is lacking; harax}] "and I keep on filling up" τό ὑστέρημα [*d.a. + n-an-p*; "the needs/the deficiencies/that lacking" {used 9x}] ἡ θλίψις [*d.a. + n-gf-p*; {lit. pressure/pressing together}] "of the afflictions/tribulations" {used 45x}] ὁ Χριστός [*d.a. + n-gm-s*; "of the Christ" {obj.gen.}] ἐν [*pL*; "in"] ἡ σὰρξ [*d.a. + n-Lf-s*; "the flesh"] ἐγώ [*npG-1s*; "of me" i.e., "my flesh"] ὑπὲρ [*pAbl*] + τό σῶμα [*d.a. + n-Abln-s*; {same as vss.18,22}] "on behalf of the body" αὐτός [*npGm3s*; "of Him" {ref. Christ}] ὃς [*rel/pro/nn-s*; "which" {antec. the body}] εἶμι [*vipa--3s*; "it keeps on being"] ἡ ἐκκλησία [*d.a. + n-nf-s*; "the church" {same as vs.18}])

ANALYSIS VERSE 24:

1. Vss.24-29 are a single paragraph in the Greek text.
2. While there is a transition in subject, there remains a continuity of thought from vss.22-23 as to the conditions for the Colossians to maintain +V and his identifying with them as such.
3. He springboards from his reflection of ministry ending vs.23 to now highlight further certain expectations as part of the believer’s pursuit of the MAJG and holding to the end.
4. His approach is to set himself forth in example of perseverance in the CWL via his ministry that these believers can extrapolate in application for themselves.
5. While the core intent of his dialogue is here left unstated (giving pause to exegetes), it assumes application derived from it by his readers.
6. While loyalty to MPR and BD are conditions required for a successful Ph₂, Paul begins in vs.24 by modeling what that means living in Satan’s world while remaining +V. 1Joh.5:18 cp.Joh.3:19,20
7. This to insert balance to the CWL to those chasing the prize in inheritance.
8. For Paul to set himself forth as example to others was not uncommon in his ministry. Cp.1Cor.4:16; 11:1; 1The.1:6
9. That he doesn’t explicitly state for these saints to be imitators of him is to focus his readers on his experiences for their orientation to BD rather than any personal bravado.

COLOSSIANS

10. Paul continues his self-reflection from vs.23 opening the paragraph, **“Now I rejoice in my sufferings for your sake”**.
11. He points to the paradox of the CWL conjoining the ideas of rejoicing and suffering.
12. His approach should immediately deflate any ideas promoted by others that somehow being an adjusted believer means a life free from suffering.
13. His rejoicing (χαίρω – chairo) harks back to Paul’s thankfulness for these positive believers and resultant prayers opening the epistle (vss.3-12).
14. The rejoicing itself is inner happiness (+H) that accompanies the adjusted believer in time. Cf.2Cor.7:4; Jam.1:2; 1Pet.4:13
15. It accompanies Ph₂ righteousness and peace, the very assets believers are to pursue and employ Ph₂ (cf.vs22). Rom.14:17; 15:13; Gal.5:22
16. That his +H centers on their +V will be restated in Col.2:5 (same Grk. verb).
17. It is further reflection on the bond established by +V as a result of the gospel (cf.vs.23).
18. The +V adjusted believer has +H by virtue of their association with other +V. Cp.3Joh.4
19. It implicitly links Epaphras with Paul’s ministry that in turn led to the church at Colossae.
20. Having heard the result of the fruit having been part of the ministry/service affecting their +V (**“for your sake”** cf.vs.4), he can rejoice.
21. This in spite of even his present sufferings of Roman imprisonment (~ 61 AD) that the adverb **“Now”** implicates.
22. The sufferings in view highlight undeserved sufferings as a result of Ph₂ fidelity to BD. Cp.1Pet.3:14-17
23. Paul’s Apostolic niche in service to God was wrought with hardships and sufferings and was prophesied by Christ. Act.9:16
24. While sufferings are all inclusive of pressures and pains in life, Paul highlights suffering at the hands of others in his stand for the truth.
25. The very reason why he was presently a political/religious prisoner.
26. His situation typifies living in Satan’s world of darkness where –V dominates in thought and deed (cf.vss.13, 21 cp.Mat.7:13, 14) in contrast to pursuing the POG in truth.
27. Adjusted believers are to be prepared to live in a world that hates them as they stand separate from –V. Joh.15:18,19; 17:14; 1Joh.3:13 cp.Jam.4:4; 1Joh.2:15-16
28. Too often, believers look at the CWL with rose colored glasses (unduly idealistic, optimistic or wistful perspective).
29. Paul then asserts his doctrinal orientation that buoys his +H otherwise i.e., his sufferings are action with honor as he is faithfully fulfilling the POG as exemplified by Christ.
30. This is the gist of the remainder of vs.24, **“and continuing to fill up that which is lacking in Christ’s afflictions, in my flesh on behalf of His body (which is the Church)”**.
31. Christ’s **afflictions** (ἡ θλίψις – he thlipsis) looks to the pressures He faced in this vein.
32. Even a cursory review of Christ’s ministry (i.e., the Gospels) reveals it was wrought by persecution from others (Cp.Isa.53).
33. He had to endure the rejection of His Person by His very own people (Joh.1:11) and persecution to the point of crucifixion (the first 3 hours on the cross was solely enduring persecution at the hands of men).
34. All this to fulfill the POG in His ministry as the Savior of mankind (the final 3 hours on the cross being efficacious at the hand of God).

COLOSSIANS

35. Obviously, Paul is here speaking of Christ's human sufferings at the hands of men as only the Christ is qualified to suffer in sin bearing. Cp.Isa.53:12; Mat.1:21; Heb.9:28; 1Pet.2:24
36. Jesus' primary antagonists were religious unbelievers in rejection of the truth (the religious leaders of Judaism at the time) and otherwise finding no help from the negative world/Rome.
37. These illustrate –V religious types in bed with a –V world impelled to challenge God's word pushing traditions of men and hm/vwpt, not unlike those intruding this church (cp.Col.2:8).
38. Readers are not to miss the irony i.e., Paul clearly knows of what he speaks as he was previously one of these persecutors a.k.a. Saul. Act.8:1-3
39. Having gone on +V for himself and becoming oriented to the truth of doctrine, Paul now recognizes that his antagonism was fueled by –V and rejection of the truth.
40. When Jesus appeared to Saul on the Damascus road He made it clear that his persecution against those aligned with truth was persecution against Himself. Act.9:4,5; 22:7-8; 26:14-15 (vs.14 "...kick against the goads (Grk. κέντρον – kentron lit. means "stinger" {cf.1Cor.15:46} and looks to the truth as that opposing –V reacting with hostility)
41. Paul had the distinction of being both a persecutor of Christ and now **continuing to fill up what is lacking in Christ's afflictions** being himself persecuted by -V.
42. And not only by unbelievers, but believers opposing sound doctrine. Cf.Act.15:5; 2Cor.11:26; Gal.2:4; Phi.3:18-19 cp.2Pet.2:1
43. Jesus also had to endure the pressures of maladjusted disciples and other believers.
44. Paul is putting these believers on notice to expect their own share of suffering in this way and hence, not to be shaken by attacks or intrusions into their lives and assembly.
45. As Jesus' disciples remain in the world, His sufferings are carried on.
46. The ongoing "filling up" (present tense ἀνταναπληρόω – antanapleroo) of Christ's sufferings recognizes the continuous chain of pressure that follows the believer in their stand for BD.
47. The language states that it is not a matter of "if" this might occur, but "when"!
48. Adjusted believers can expect their share of undeserved sufferings in the POG Ph₂.
49. These attacks producing suffering may be up close and personal or remote.
50. This undeserved suffering is real and tangible as the phrase "**in my flesh**" makes clear.
51. The pressures manifest in the form of both physical and emotional distress (being ostracized, verbal abuse/slander, loss of jobs, physical assaults, loss of friends, etc.). Cp.Heb.11:35-40
52. "**On behalf of his body (which is the Church)**" harks back to vs.18.
53. Paul's redundancy is his subtle way of stating his recognition that believers and Christ are one having absorbed the full impact of Jesus' words on the Damascus road. Cp.Gal.1:13
54. Paul makes no distinction in the volition of believers addressing the Church Universal.
55. This recognizes that +V finds +H persevering in the POG based on the potential impact he/she has on other +V, even those having minimum expression.
56. This includes "fishing for men" with the "net" of truth beginning Ph₁ (cf.Mat.4:18-19) and finds its fullest expression in those +V Ph₂ (e.g., "**for your sake**"; cf.vs.23).
57. Devotion to the body under suffering is found in love for +V and the POG. Rom.12:10-21
58. In so doing we share in the sufferings of Christ, a pre-determined measure designed to enhance our eternal life niche. Cp.1Pet.4:12
59. With Christ as example *par excellence*, Paul's devotion to the Church, and by application all believers, can be measured in terms of undeserved suffering as a result of fidelity to the POG persevering for the benefit of +V.
60. Undeserved suffering underwrites the interpretation of the remainder of this paragraph.

COLOSSIANS

PAUL'S MINISTRY

EXEGESIS VERSE 25:

^{GNT} Colossians 1:25 ἦς ἐγενόμην ἐγὼ διάκονος κατὰ τὴν οἰκονομίαν τοῦ θεοῦ τὴν δοθεῖσάν μοι εἰς ὑμᾶς πληρῶσαι τὸν λόγον τοῦ θεοῦ,

^{NAS} Colossians 1:25 (REVISED) **Of this church I myself became a minister according to the stewardship from God bestowed on me for you, in order to fulfill the word of God,** (ὅς [rel.pro/gf-s; "of which"; {antec. "the church" vs.24; obj.gen.}] γίνομαι [viad--1s; "I became"] ἐγὼ [nprn-1s; "I myself"; {emphatic; implies action of becoming was by choice}] διάκονος [n-nm-s; "a servant/minister" {same as vs.23}] κατὰ [pa; "according to"] ἡ οἰκονομία [d.a. + n-af-s; {lit. the task of administration/management; used 9x} "the stewardship"] ὁ θεός [d.a. + n-gm-s; "of the God" {sub.gen.}] ὁ δίδωμι [d.a. + vptc/a/pass/af-s; {adj.ptc.; antec. "the stewardship"}; "the one that was given/bestowed"] ἐγὼ [npd-1s; "to me"] εἰς [pa; "for"] σὺ [npa-2p; "you all"] πληρῶ [vnaa; {inf.purpose} "in order to fulfill"] ὁ λόγος [d.a. + n-am-s; "the word"] ὁ θεός [d.a. + n-gm-s; "of God" {descr.gen.}])

ANALYSIS VERSE 25:

1. Making clear that undeserved suffering is to be expected filling Christ's role in absentia (vs.24), Paul further reflects upon his ministry from which his readers are to draw application.
2. This as example to the platform (program) upon which the path of suffering is experienced.
3. As he will make clear, it is a path authorized by God and followed by the adjusted believer being oriented to the POG i.e., "staying on the straight and narrow" (Pro.3:6; Mat.3:3; Heb.12:12-13 in contrast to deserved suffering/DD).
4. Paul's orientation in policy finds axis on two concepts, service and administration, "**Of this church I myself became a minister according to the stewardship from God bestowed on me for you**".
5. The pronominal phrase "**of which**" (ὅς – hos, i.e., **this church**; vs.24) continues Paul's part and role on behalf of Christ's body.
6. The emphatic use of the personal pronoun ἐγὼ - ego (**I myself**) following the verb "**became**" points to the individuality of his ministry and his self-determination to align with the POG.
7. To be an adjusted believer Ph₂ honorably representing Christ, one must be +V to BD.
8. Paul recognized first and foremost that in order to align with God's policy for the CWL he had to decidedly assume the role as a "**servant/minister**" (διάκονος – diakonos;).
9. In other words, his service to the body was application in ministry ("**I myself became...**").
10. His role as a servant is parallel to his fidelity in representing the gospel per vs.23 "of which *he* was made a minister (diakonos)".
11. The gospel = the content of BD pertaining to both Ph₁ and ₂ truths (cf.vss.4-6)
12. The believer's service in the POG is not to be based on self-made traditions or ideas, but is oriented to BD in execution. Cf.Col.2:8 cp. Mar.7:6-8

COLOSSIANS

13. The same noun for servant is used of Epaphras as to his faithfulness to doctrine (vs.7) and later will describe Tychicus in relaying the truth of Paul's affairs (4:7-8).
14. One's faithfulness to the truth (or not) determines the kind of servant they are before God and men.
15. That Paul determined to accept his role in service to God in this vein was evidence of his own +V that would ultimately determine his inheritance (cf.vs.12; cp.2Tim.4:7-8).
16. Jesus taught that those that want to be honored in the POG must assume a role of humility characterizing a servant. Mat.20:25-28; 23:11-12; Joh.12:26
17. A servant is not jealous, but looks to God for empowerment and orients to the niche given him. Cf.1Cor.3:5-8
18. Obviously if the believer stands for truth in the face of religiosity and human viewpoint assuming a role of humility, they become an easy target for suffering. E.g., Paul: Cp.2Cor.6:3-10; 11:20-30
19. Paul then addresses that which gave authority to his service having been **"according to the stewardship from God bestowed on me for you"**.
20. The stewardship is said to be from God and is not an assumed position or derived from human origin.
21. The Greek noun ἡ οἰκονομία – he oikonomia literally looks to one that is authorized and responsible to administer the tasks set forth overseeing a household. Cp.Luk.12:42
22. The household in view is obviously the Church in its manifestation via local churches such as at Colossae. 1Tim.3:5 cp.vs.15
23. Christ is the head of the Church (vs.18) and thus the authority to whom the steward answers.
24. Paul otherwise uses the noun translated "stewardship" two ways:
 - A. Of his personal stewardship. 1Cor.9:17; Eph.3:2; Col.1:25
 - B. To highlight the dispensational/administrative aspect of the POG. Eph.1:9-10; 3:9; 1Tim.1:4
25. In both uses, a "mystery" doctrine, pointing to N.T. doctrine (cf.1Pet.1:10-12), underwrites the stewardship (cp.Eph.3:4-5).
26. The two uses combined glues together the administrative role of the steward with the administrative role of doctrine pertinent to the dispensation in view.
27. As vs.26 makes clear, the mystery doctrine governs Paul's stewardship defining his responsibilities before Christ and the Church (i.e., geographic and directive will).
28. The question is, "How is the stewardship **'from God'**?"
29. The answer lies in the distribution of spiritual gifts. Cf.1Cor.12:4,11
30. Paul's stewardship was authorized and assigned through his spiritual gift as Apostle (Rom.1:1; 1Cor.11:2; etc., cf.1Cor.12:28).
31. He equates his service (ministry) to his spiritual gift in Eph.3:7.
32. Paul's spiritual gift was one that included a commission of office. Cp.Eph.4:11
33. His stewardship from God was given to perform his duties as an apostle on behalf of the body.
34. This meant for him to declare the entire realm of doctrine to benefit +V i.e., **"...bestowed on me for you"**. Cp.Act.20:27
35. His spiritual gift was highly prophetic and was accomplished in the H.S. Cp.Eph.3:5
36. Paul concludes that his stewardship was **"in order to fulfill the word of God"**.
37. The infinitive πληρώω – pleroo (**in order to fulfill**) means to fill up or bring to completion.

COLOSSIANS

38. With reference to the will of God it means to perform, accomplish or finish (cp.Col.4:17).
39. Paul's fulfilled ministry was primarily to the Gentiles (cf.vs27).
40. The phrase to "**fulfill the word of God**" further equates the fidelity of his stewardship with compliance to the truth of BD.
41. In other words, success in sustaining his Ph₂ under MPR meant:
 - A. Engaging in service towards the body.
 - B. Having assigned authorization for service through his spiritual gift.
 - C. The purpose was to do his part to complete the body of Christ in ministry according to the POG and for himself to complete his Ph₂.
 - D. This as the platform to compliment his sharing in *filling up* the sufferings of Christ (vs.24).
 - E. Paul will find both his finish of ministry and suffering in execution by Nero ~68 A.D. 2Tim.4:6,17
42. Spiritual gifts are used in a body metaphor harmonizing with Paul's emphasis in application. 1Cor.12:4-31
43. Some gifts are communicative (e.g., Paul), some assistive in nature; all provide service fulfilling the POG.
44. For the believer to remain adjusted Ph₂ and complete their course they must align with the POG as to their place designated by God in the local church (e.g., Corinthians pt.42).
45. That place in the body is assigned at saving faith. Cf.Eph.4:4-7
46. The imparting of spiritual gift(s) confers stewardship upon each believer to serve one another in grace as part of that body. 1Pet.4:10
47. Spiritual gifts are necessary for the corporate body to be sustained perpetuating spiritual growth. Cf.Eph.4:15-16 cp.Col.2:19
48. With each of the spiritual gifts comes opportunity to administer service to the body of Christ in compliance with the WOG (1Cor.12:5).
49. Paul's term for stewardship is intentionally ambiguous to leave room for consideration by all believers as to their individual roles.
50. Today, the extant spiritual gifts to fulfill the word of God are: Cf.Rom.12:4-8 *See Doctrine of Spiritual Gifts*
 - A. Pastor-teacher.
 - B. Helps/ministry.
 - C. Teaching.
 - D. Administration/supervisory.
 - E. Exhortation.
 - F. Giving.
 - G. Mercy.
51. In addition to the conditions of remaining loyal to MPR and BD for complete preparation towards the Bema (vs.23):
 - A. Paul in example includes the necessity of undeserved suffering (vs.24).
 - B. The suffering is bound to a niche dedicated (prioritized) to serving the LC (Gal.6:10) directed through the spiritual gifts in their individualized ministries.
52. The doctrine of the blatantly obvious is revealed: Anyone that puts their LC and responsibilities towards it as priority in life will experience their maximum share of undeserved suffering in the body of Christ.

COLOSSIANS

THE MINISTRY DISTINGUISHED DISPENSATIONALLY

EXEGESIS VERSES 26 – 27:

^{GNT} Colossians 1:26 τὸ μυστήριον τὸ ἀποκεκρυμμένον ἀπὸ τῶν αἰώνων καὶ ἀπὸ τῶν γενεῶν νῦν δὲ ἐφανερώθη τοῖς ἀγίοις αὐτοῦ,

^{NAS} Colossians 1:26 **that is, the mystery which has been hidden from the past ages and generations; but has now been manifested to His saints,** (τό μυστήριον [d.a. + n-an-s; {mystery, secret; here in apposition to "the word/ho logos" in vs.25; used 28x, 4x in Col.: 1:26,27; 2:2; 4:3}; "the mystery"] τὸ ἀποκρύπτω [d.a. + v/ptc/PF/pass/an-s; {adj.ptc.; literally to hide away, conceal; used 4x: Luk.10:21; 1Cor.2:7; Eph.3:9}; "the one having been hidden"] ἀπὸ [pAbl; "from"] ὁ αἰὼν [d.a. + n-Ablm-p; "the ages"] καὶ [cc +] ἀπὸ [pAbl +] ἡ γενεά [d.a. + n-Ablf-p; "and from the generations"] νῦν [adv. of time +] δέ [ch; "but now"] φανερώω [viap-3s; "it has been manifested/has been revealed" {used 49x} ὁ ἅγιος [d.a. + adj-dm-p; "to the saints" {same as 1:2,4,12,22} αὐτός [nprgm3s; "of Him" {ref. God vs.25})

^{GNT} Colossians 1:27 οἷς ἠθέλησεν ὁ θεὸς γνωρίσαι τί τὸ πλοῦτος τῆς δόξης τοῦ μυστηρίου τούτου ἐν τοῖς ἔθνεσιν, ὃ ἐστὶν Χριστὸς ἐν ὑμῖν, ἡ ἐλπίς τῆς δόξης·

^{NAS} Colossians 1:27 **to whom God willed to make known what is the riches of the glory of this mystery among the Gentiles, which is Christ in you, the hope of glory.** (ὅς [rel.pro./dm-p; "to whom" {antec. = saints vs.26}] θέλω [viaa--3s; "He willed/desired" {used 208x} ὁ θεός [d.a. + n-nm-s; "the God"] γνωρίζω [vnaa/purpose; "to make known" {indicates the desired knowledge of revelation manifested from vs.25}] τίς [interr.adj./nn-s; "what is?"] τὸ πλοῦτος [d.a. + n-nm-s; "the riches/the wealth" {used 22x}] ἡ δόξα [d.a. + n-gf-s; "of the glory" {same as vs.11; gen. of descr.}] τὸ μυστήριον [d.a. + n-gn-s; "of the mystery" {sub.gen.; mystery produces riches of glory}] οὗτος [a-dgn-s; "this one"] ἐν [pL +] τὸ ἔθνος [d.a. + n-Ln-p; "among the nations/Gentiles; {loc. of location}] ὅς [rel.pro/nn-s; "which" {antec. = riches produced by the mystery}] εἰμί [vipa--3s; "keeps on being"] Χριστός [n-Pred.nm-s; "Christ"] ἐν [pL +] σύ [npL-2p; "in you all"] ἡ ἐλπίς [d.a. + n-nf-s; "the hope" {appos. to Christ}] ἡ δόξα [d.a. + n-gf-s; "of glory" {gen. of descr.})

ANALYSIS VERSES 26 – 27:

1. Paul linked his service of ministry as necessary to fulfilling God's plan for him and that by means of orientation to "the word of God" in vs.25.
2. In other words, his ministry was not concocted willy-nilly and only functioned according to BD as recorded in the Scriptures to secure a successful Ph₂.
3. Vs.26 now defines the parameters of "the word of God" to which Paul is referring.
4. He succinctly consolidates God's word as to its directives for ministry with the definite article and noun "the mystery" (τὸ μυστήριον – to musterion).

COLOSSIANS

5. The noun “mystery” means something hidden in meaning, but not without a total absence of recourse in understanding.
6. The noun “mystery” is used 28x in the N.T.
7. Jesus used it in the Gospels in correlation to understanding BD. Mat.13:11; Mar.4:11; Luk.8:10
8. John utilizes it in the Revelation in association with understanding prophetic symbolisms. Rev.1:20; 10:7; 17:5,7
9. The remaining 21 uses are unique to Pauline writings.
10. The term is borrowed from the Greco-Roman world denoting a religious technical term in the cults as a secret confided only to the initiated.
11. In Rom.11:25, Paul uses it in connection with the dispensational change from the Age of Israel to the Church Age (i.e., “*the fullness of the Gentiles has come in*”). Cp.Eph.3:9
12. Vs.27 directly links the mystery now in view with the **Gentiles**.
13. Further he equates it with the faith, the truth of BD, which is clearly emphasized in our verse. Cf.Rom.16:25; 1Cor.2:7; Eph.1:9; 3:4; 6:19; 1Tim.3:9
14. The English supplied “*that is*” (NAS) correctly captures the appositional force of the noun being one and the same as “*the word of God*” (ending vs.25).
15. He will employ the noun two more times in Colossians further linking the mystery to the Person of Christ that is also enigmatically referred to in vs.27...”**Christ in you**”. Cp.Col.2:2; 4:3
16. Paul addresses the mystery two-fold:
 - A. As to its previous concealment and present revelation in the remainder of vs.26, “**...which has been hidden from the past ages and generations; but has now been manifested to His saints**”.
 - B. As to its purpose in vs.27, “**to whom God willed to make known what is the riches of the glory of this mystery among the Gentiles...**”
17. That the mystery in view in vs.26 was kept **hidden** from previous **ages and generations** (past history and people i.e., OT records) **but is now manifested** to believers in Paul’s time identifies the mystery as Church Age (CA) doctrine as recorded in the N.T.
18. The N.T. became new revelation not having been revealed to O.T. saints, a principle addressed by Peter. Cp.1Pet.1:10-12
19. CA doctrine became a new directive of administration for believers (i.e., “**to his saints**) in lieu of God removing the custodial-ship temporarily from Israel.
20. Prior to the Apostolic period, the revelation of CA doctrine with all of its particulars was concealed from men as the passive verb of its present mood “**manifested/revealed/disclosed**” (φανερώω – phaveroo”) indicates.
21. What OT saints could extract about this dispensational period was only that due to a spiritual low of Israel another nation would assume administrative rights to represent the POG:
 - A. Moses warned Israel that should she sink so far into apostasy that God would raise up another nation to replace her. Deu.32:21
 - B. Isaiah prophesied very explicitly of Israel’s replacement by an unspecified people. Isa.65:1
 - C. Paul and Peter apply Hosea’s words (Hos.1:20; 2:23) to the new dispensation. Cf.Rom.9:25; 1Pet.2:10

COLOSSIANS

22. With the Jews abandoning the principle of faith for salvation and murdering their own Messiah, how much lower could they get?
23. Jesus cryptically alluded to the new dispensation by name at the Advent using the Greek noun for Church (ἐκκλησία – ekklesia; cf.Col.1:18,24) . Mat.16:18; Mat.18:17 (implied)
24. One might ponder “Did Jesus cryptic use influence Paul to utilize the concept of “mystery” to coin this new dispensational doctrine?”
25. Jesus rebuking the Pharisees told them they would be replaced with another nation. Mat.21:43 cp.vs.45
26. A new role for the people of God was hinted to with Jesus’ proclamation of the new indwelling of the H.S. in lieu of His absence. Joh.14:16-18
27. Beyond that, the specifics of doctrine and the peoples that would make up the new nation remained an undisclosed mystery up to the day of Pentecost. Eph.3:4-6
28. The new nation replacing Israel would be a nation comprised from every nation on earth, including Jews.
29. As one P-T observes, “Believing Jews are not demoted in the CA, but believing Gentiles are promoted”.
30. This is the crux of the purpose for NT revelation in vs.27.
31. It was God Sovereign will to impart this new “knowledge” (“**to make known**”; γνωρίζω – gnoρίζω) “**among the gentiles/nations**”.
32. The knowledge in view are all the details of NT doctrine ascribed for the Church.
33. Vs.27 ties together the nuances of the mystery as used by Paul elsewhere being new dispensational doctrine.
34. The purpose of the doctrine itself answers the question on how the believer in the CA is able to cultivate his inheritance referred to back in vs.12.
35. Explanation of purpose is linked to the phrase “...**what is the riches of the glory of this mystery...**”
36. The “**riches of glory**” looks to the accoutrement of SG₃ (cp.Eph.1:18) that will adorn the believer in eternity in recognition of their spiritual contribution to the POG in time.
37. Believers will differ in glory. Cp.1Cor.15:41-44
38. Paul then enigmatically describes this mystery as “**Christ in you**”.
39. He borrows from Jesus teaching as recorded in John’s gospel the allegorical and symbolic language of resident BD in the believer. Cp.Joh.15:1-7
40. As Jesus used the term “mystery” to denote doctrine only understood by +V in contrast to –V (e.g.Mar.4:11-12), and John as to symbolism, the phrase makes complete all the combined nuances embedded in this concept.
41. “Christ in you” is a state of being doctrinally informed (present indicative of “**is**”: εἶμι - eimi) symbolically paralleling the necessity of BD in application to acquiring the wealth of inheritance.
42. It defers to the MAJG emphasized in vs.23.
43. Other citations with reference to this doctrine include Rom.8:10; 2Cor.12:9; Eph.3:17.
44. Paul will appeal again to this doctrine in Col.3:16 to plainly link BD as the literal representing the symbolic.
45. This language refutes all that dismiss the importance of BD as an imperative to their relationship with Christ.

COLOSSIANS

46. He is Ho Logos, the Word that became flesh personifying the truth of God's word. Joh.1:1,14
47. Emotions aside, the spiritual reality of one's relationship with Christ is contingent on the intake and application of BD. Joh.14:15, 21-24
48. Orientation to BD is thus all important in determining and executing the believer's ministry and stewardship before God!
49. Just as the doctrinally adjusted believer continues the sufferings of Christ (vs.24), so goes for the adjusted believer continuing His ministry in witness to BD. Cp.Mat.5:11-16
50. The final phrase "**the hope of glory**" is in apposition to "**Christ in you**" linking the believer's confident expectation of SG₃ to the Person of Christ who inherits all things and will bring our reward with Him. Rev.22:12
51. Paul's words of ministry creates a chain of concepts linking the essentials of effectual ministry acceptable before God today:
 - A. It is linked to the endowment of our spiritual gifts authorizing the ministry (vs.25).
 - B. That function is linked to the protocols of administration through CA doctrine bestowed in grace (vs.26).
 - C. Principle: It is not designed to conform to OT dispensationalism in the administrative m/o (we are not under the Law: Rom.6:14; Gal.5:18; we are individual priests; 1Pet.2:9).
 - D. The acquisition of SG₃ is linked to the acquisition of BD resident in the believer (vs.27).
 - E. That doctrine links the believer to the Person of Christ (vs.27).
 - F. This is found in a new relationship He Sovereignly willed to have with believers via BD in the CA.
 - G. He is God's word in Person and through BD we have the mind of Christ. 1Cor.2:16
 - H. This harks back to our union with Him as one body (vs.18).
 - I. He became the Founder and Head of the Church, a reality completely unforeseen by OT saints.
 - J. In lieu of being forsaken by Israel, He took another bride, the Church. Rev.19:7
 - K. He therefore is the catalyst behind all that the Church will partake in inheritance.
 - L. We identify with Him via the baptism of the H.S. that indwells and seals all believers for resurrection. 1Cor.12:13; Eph.1:13; 4:30
 - M. The combined links are our eternal hope in glory (vs.27).
52. Paul sees necessary to adhere to "the mystery" in orientation to his ministry and by example sets precedence for believers to follow.

COLOSSIANS

THE LINK TO A SUCCESSFUL MINISTRY

EXEGESIS VERSES 28 – 29:

^{GNT} Colossians 1:28 ὃν ἡμεῖς καταγγέλλομεν νουθετοῦντες πάντα ἄνθρωπον καὶ διδάσκοντες πάντα ἄνθρωπον ἐν πάσῃ σοφίᾳ, ἵνα παραστήσωμεν πάντα ἄνθρωπον τέλειον ἐν Χριστῷ.

^{NAS} Colossians 1:28 **And we proclaim Him, admonishing every man and teaching every man with all wisdom, that we may present every man complete in Christ.** (ὅς [rel.pro/am-s; "Whom/Him"] ἐγὼ [nprn-1p; "we ourselves"] καταγγέλλω [vipa--1p; {to proclaim, announce; used 13x} "we keep on proclaiming"] νουθετέω [p/a/ptc/nm1p; circumstantial {lit. to put in mind; used 8x} "while admonishing/warning"] πᾶς [a--am-s] + ἄνθρωπος [n-am-s; "every man"] καὶ [cc] + διδάσκω [ptc/p/a/nm1p; circumstantial; "and while teaching" {the "proclaiming" is by means of admonishing and teaching}] πᾶς [a--am-s] + ἄνθρωπος [n-am-s; "every man"] ἐν [pI] + πᾶς [a--If-s] + σοφία [n-If-s; "with all wisdom" {same as vs.9; the instrumental adjoins the means of wisdom with the circumstantial means of admonishing and teaching; the singular person i.e., lit. "by every wisdom", emphasizes every aspect of doctrine in application revealed in "the mystery" of vs.26-27}] ἵνα [conj; "that" {indicates purpose}] παρίστημι [vsaa--1p; "we might present" {same as vs.22}] πᾶς [a--am-s] + ἄνθρωπος [n-am-s; "every man"] τέλειος [a--am-s; {complete, mature; used 19x; when used of God or BD, "perfect" cf.Mat.5:48; Rom.12:2} "complete"] ἐν [pL] + Χριστός [n-Lm-s; "in Christ"])

^{GNT} Colossians 1:29 εἰς ὃ καὶ κοπιῶ ἀγωνιζόμενος κατὰ τὴν ἐνέργειαν αὐτοῦ τὴν ἐνεργουμένην ἐν ἐμοὶ ἐν δυνάμει.

^{NAS} Colossians 1:29 **And for this purpose also I labor, striving according to His power, which mightily works within me.** (εἰς [pa; "into" {indicates purpose}] ὅς [rel.pro/an-s; "which" {antecedant is the purpose clause of presenting complete every man in vs.28 i.e., ἵνα - hina}] καὶ [adjunctive conj; "also"] κοπιῶ [vipa--1s; "I keep on laboring/toiling"; {used 23x}] ἀγωνίζομαι [ptc/p/d/nm1s; {lit. of public games to engage in a context, contend for a prize, cp.1Cor.9:25; of battle to fight, struggle, cp.Joh.18;36 circumstantial; used 8x}]; "while earnestly striving "] κατὰ [pa; "according to"] ἡ ἐνέργεια [d.a. + n-af-s; {the supernatural energy/power of operation; used 7x}]; "the divine power" {the idea is the spiritual energy derived from doctrine}] αὐτός [per/pro/gm3s; {subjective gen.}; "of Him" {antec. is Christ, vs.28 that is linked to Christ in you in vs.27}] ἡ ἐνεργέω [d.a. + ptc/p/m/afs; adjectival; "the divine power itself"] ἐν [pL] + ἐγὼ [npL-1s; "in me"] ἐν [pI] + δύναμις [n-If-s; "with might/strength"; {instrumental of cause or association or measure}])

ANALYSIS VERSES 28 – 29:

1. Vss.26-27 established the importance of the revelation of the “mystery” CA doctrine as necessary for a successful ministry quantifying the believer’s inheritance.

COLOSSIANS

2. Paul now differs to the primary stewardships designed to link believers with the dissemination of that revelation.
3. In other words, not all members of the Body (i.e., spiritual gifts/ministries) are prophetic in nature designed to reveal or announce this new CA doctrine.
4. The pipeline for its broadcast is via communicative gifts.
5. Paul differentiates between the provisional/service categories and the prophetic/communicative classes in Rom.12:6-7a:
 - A. Both “*prophecy*” and “*service*” are nouns in the Greek designed to categorize (title or classify) the following gifts in vs.7b-8.
 - B. The following gifts are all participles in the Greek text denoting a continuous action of the individual gifts as fitting to one of the two general categories.
 - C. This particular listing is of all extant gifts today segregated from the temporary gifts of the early Church. Cp.1Cor.13:9-12
 - D. This passage in Romans must be with understanding that all of God’s written word (BD) is derived prophetically by means of the H.S. Cp.2Pet.1:20-21
 - E. The prophecy of Scripture can be viewed as either active (doctrine inspired supernaturally) or passive (the revealed inspired doctrine as the object of communication a.k.a “the faith”; cf.Rom.12:6 [the NAS “his” is not in the Grk.; i.e., “...*prophecy according to the proportion of the faith*”). See the *Doctrine of Prophets and Prophecy*
 - F. Many of the early temporary communicative gifts were prophetically active (cp.1Cor.12:8,10); those extant are prophetically passive.
 - G. Active prophecy in the CA ceased upon the compilation and availability of the written NT canon of Scripture (post Apostolic period). Cp.1Cor.13:8
6. Of the communicative gifts, certain males are afforded a commissioned authority of office to oversee the spiritual edification of the local body. Cp.Eph.4:11-13
7. These commissioned spiritual gifts are responsible for the proclaiming of the WOG to include exegesis and interpretation of the “mystery” (ex. Jesus interpreting parables).
8. They are portrayed as “under-shepherds” (cp.Joh.10:1-5; 1Pet.5:2-4) designed to represent the Head/Chief Shepherd of the body Who was the perfect Exegete of God (cp.Joh.1:18).
9. Paul’s example now in our verse extends the importance of orienting the believer’s ministry with CA doctrine to include also orienting to the royal chain of command (RCOC) as established by God.
10. The Bible clearly delineates spiritual gifts as to priority and authority. Cf.1Cor.12:28
11. Vs.26 in brief clearly shows that Paul has pastoral ministries overall in view.
12. This is seen in the opening phrase where he changes from the singular perspective of his ministry (cp.vs.25) to the plural “**And we proclaim him...**” (vs.28a).
13. Commentaries readily recognize the “we” as Paul and company (Timothy vs.1).
14. However, contextually “we” also refers to Epaphras, the under-shepherd at Colossae operating in ministry on behalf of Apostolic authority (cf.vs.7).
15. Paul by example expects his readers to extend the same devotion and orientation to Epaphras’ role in ministry explaining “the mystery” as they would for Paul and Timothy.
16. The verb “**proclaim**” (καταγγέλλω – katangelo) means to announce publicly (cp.Act.3:24; 4:2; 13:5; Rom.1:8; etc.).

COLOSSIANS

17. The proclamation in view is Christ “in you” as the antecedent of “**Him**” (cp.vs.27).
18. To announce Christ is to proclaim the WOG as prophetically revealed post Advent.
19. It declares that no aspect of BD is to be withheld with the entirety of the WOG subject for consideration. Cp.Act.20:27
20. Overseers (Cp.Act.20:28) are not to shy away from openly proclaiming the truth of doctrine in the designed forum no matter the disposition of “ears” present.
21. The present tense of the verb denotes continuous disseminating of BD in this manner.
22. Further, it implies that doctrine is available for all that will give it an ear.
23. This is seen as the direct objects of the manner and purpose for disclosure is identified by the phrase “**every man**” (πᾶς ἄνθρωπος – pas Anthropos) used 3x in vs.26.
24. BD shows no partiality to its recipients.
25. Paul here refutes Gnosticism that advocates that parts of Christian teaching are reserved for a spiritual elite.
26. The Gnostics professed a special brand of knowledge for a favored view (Masons practice this principle).
27. Rank and file are taught to believe that elementary half-truths were good enough.
28. John says otherwise in 1Joh.2:26-27.
29. The means or manner of oration by the communicator is then succinctly defined as “**admonishing**” (νουθετέω – noutheteo) and “**teaching**” (διδάσκω – didasko).
30. Both styles are to fit in the measure “**with all wisdom**” (ἐν πᾶς σοφία – en pas sophia).
31. To “admonish” means to warn so that +V can be alert for any potential threats or hazards to the believers spiritual advance. Cf.Act.20:31
32. This includes STA antics, especially those that affect the local body. 1The.5:14
33. The intent is not for humiliating others, but as a matter of doctrinal oversight. Cp.1Cor.4:14
34. Believers are to emulate the shepherd similarly. Cp.Rom.15:14; Col.3:16
35. Tact under divine love is to be employed when exhortation is necessary. Cp.2The.3:15
36. “Teaching” is the instruction of BD as a result of sound exegesis and interpretation.
37. This governs the guidelines as to the warnings applied.
38. It is the number one responsibility of the under-shepherd. Cf.Act.28:31; 1Tim.4:11; 2Tim.2:2; cp.Joh.21:15-17
39. “With all wisdom” means to have discernment in applying the doctrine to any given situation to effect spiritual adjustment and orientation (cf.vs.9).
40. The adjective “all” further validates that no doctrine is denied believers as recourse for warning and teaching (i.e., by means of pursuing the entire counsel).
41. The ultimate purpose for Bible class/local church under the shepherding ministry is “**that we may present every believer complete in Christ**”.
42. Paul (and by inference Epaphras) has already taught that Christ has done all necessary to present the believer spiritually for a triumphal Ph₂ (cf.vs.22).
43. Paul now asserts it is the role of the communicator to provide the doctrine necessary for the conditional “continuing in the faith” clause in vs.23 to be a reality.
44. The core purpose of the P-T is to spiritually protect his sheep by explaining the doctrine needed for +V to attain the MAJG described here as “**complete**” (τέλειος – teleios).
45. For other citations that “teleios” is used in the vein of maturity see 1Cor.14:20; Eph.4:13; Col.4:12; Heb.5:14.

COLOSSIANS

46. Further the term may also denote that nothing is lacking i.e., thus complete.
47. Contextually Paul's doctrine warns and teaches the need to engage as a faithful steward in ministry with the doctrinal caveats as defined to score as a complete believer.
48. The phrase "**in Christ**" looks to the result of positional truth finding full blessing by providing all the necessary assets for +V to be found complete before Christ at the Bema.
49. In vs.29, Paul again reflects individually on his ministry, "**And for this purpose also I labor, striving according to His power, which mightily works within me**".
50. His personal reflection again provides a standard by example for all concerned (P-T's and by application all ministries).
51. "**For this purpose**" looks to attaining the prize at the Bema as "**complete in Christ**".
52. It points to the goal of the positive believer Ph₂.
53. This begins with the **labor** of the exegete in his study-teach routine.
54. The Greek term for "**labor**" (κοπιᾶω – kopiao) means toil or hard work.
55. To glean all the doctrine necessary for a successful ministry Ph₂ demands ongoing and strenuous effort. Cf.2Tim.2:15
56. P-T's work on behalf of the sheep (1Tim.4:10); sheep work on sustaining their Ph₂ in support of the ministry (Heb.10:25; cp.Deu.10:12; cf.1Cor.15:58; 2Pet.3:17; 1Joh.5:21
57. The term "**striving**" (ἀγωνίζομαι – agonizomai) means to "earnestly strive".
58. It is used in the context of contending for the prize (1Cor.9:25) and fighting the spiritual battle in the A/C (Joh.18:36), both thoughts appealing to the doctrine at hand.
59. The focus of striving is the "prize"; the path is battle in the A/C to stay the course. 2Tim.4:7-8
60. The P-T is to set example, (Paul). Phi.3:17; 2The.3:7,9; 1Tim.4:12; Tit.2:7 cf.Jam.5:10
61. The phrase "**according to His power, which mightily works within me**" states that capacity to accomplish such a feat is as the result of BD coupled with the believer's +V.
62. "His power" is the Divine power of "Christ in you" operating on the believer's behalf.
63. This includes the ministry of God the H.S. that indwells and fills the believer made possible by grace. Cp.Eph.3:7
64. Since BD is sponsored by God and Personified in the Person of Christ, its application is supported by God's omnipotence to accomplish all His good pleasure. Phi.2:13
65. The "working within me" consolidates God's Sovereign power of will with the positive will of the believer.
66. Success of ministry is not as a result of energy of the flesh, but the humble willingness for the believer to align with and orient to the POG appropriate for the dispensation.
67. Paul's words of vss.24-29 are for the benefit of the Spirit filled believer to GAP in application to ensure that they, like him, will stand at the Bema, complete!
68. *Review the Doctrine of Suffering.*
69. *Review the Doctrine of Dispensations.*
70. *Review the Doctrine of Spiritual Gifts.*