

COLOSSIANS

WARNINGS: CHAPTER TWO

PAUL'S BATTLE OF LEADERSHIP IN THE A/C

EXEGESIS VERSE 1:

^{GNT} **Colossians 2:1** Θέλω γὰρ ὑμᾶς εἰδέναι ἡλίκον ἀγῶνα ἔχω ὑπὲρ ὑμῶν καὶ τῶν ἐν Λαοδικείᾳ καὶ ὅσοι οὐχ ἑώρακαν τὸ πρόσωπόν μου ἐν σαρκί,

^{NAS} **Colossians 2:1** **For I want you to know how great a struggle I have on your behalf, and for those who are at Laodicea, and for all those who have not personally seen my face,** (θέλω [vipa--1s; {to will, wish or desire; used 208x}; "I keep on wanting/desiring"] + γὰρ [cs; {denotes affirmation of the preceding 1:29}; "For"] σύ [npa-2p; "you all, yourselves"]) οἶδα [v/inf/PF/a; "to know for certain {PF tense}/to perceive/to understand"] ἡλίκος [a-interr/am-s; "how great/how much" {used 3x; Jam.3:5 2x; denotes measure of intensity as one might wonder indirectly}] ἀγών [n-am-s; {denotes conflict, struggle, fight in the face of opposition; used 6x}; "a struggle"] ἔχω [vipa--1s; "I keep on having"] ὑπὲρ [pAbl; "on behalf of"] σύ [npAbl-2p; "you all"] καὶ [cc] + ὁ [d.a./Ablmp] + ἐν [pL {loc. of location}] + Λαοδικεία [n-Lf-s; "and those in Laodicea" {used 6x; 4x in Col.}] καὶ [cc] + ὅσος [rel.pro./nm-p; "and as many as/for all those"] οὐ [neg.part.] + ἑώραω [viPFa--3p; "those who have not seen"] τὸ πρόσωπον [d.a. + n-an-s; "the face" {lit. face-to-face}] ἐγώ [npg-1s; "of me"] ἐν [pL] + σὰρξ [n-Lf-s; "in flesh"; hence: "personally seen my face"])

ANALYSIS VERSE 1:

1. Commentators recognize a change in the tone of Paul's writing beginning chapter 2.
2. The change is best described as shifting from a preamble of established doctrine by word and example to a personal appeal to further create a bond with this church.
3. Chapter 1 revealed the depth of Paul's doctrinal insight so as to establish himself as a trustworthy advocate of the faith qualified to feed them spiritually.
4. He now exerts his role as their right Apostle in this vein aligning with the very practice of the pastoral ministry exemplified in 1:28 as to "warning and teaching".
5. Chapter 2 highlights warnings; chapter 3 highlights the teaching as a matter of personal and corporate advancement.
6. Obviously elements of admonition and teaching in both levels are to be expected no matter the primary emphasis.
7. During the Apostolic era of the CA, the Apostles were the highest human authorities over local churches and spiritual gifts including prophets and teachers. 1Cor.12:28
8. As one of the 12 Apostles, Paul had authority over many Gentile churches (cf.1:27) in the Roman province and Asia Minor. Cp.Rom.1:1,5; Gal.2:2,7-9
9. It was his responsibility to oversee the churches in his geographical canon, appointing and instructing as to church leadership and ensuring sound doctrine was taught. Cf.1Tim.1:3-7; 2Tim.2:14; Tit.1:5

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10. Apostolic stewardship authorized one to critique and correct any teaching or actions of a local church to include shepherds not adhering to sound teaching. Cp.3Joh.9-10
11. For the church at Colossae, Paul's epistle was on this occasion designed to validate and support the teaching of Epaphras rather than correct.
12. Today, the authority and responsibility to oversee a local church as to teaching and application is limited singularly to the P-T and only over the local church he presides.
13. Vss.1-3 comprise a single sentence in the Greek text introducing a new paragraph.
14. Paul retains his approach deriving from personal experience and perspective as example expecting believers to draw their conclusions for personal application.
15. There remains a continuity of thought from chapter one as seen in the conjunction "**For**" (γάρ – gar) that affirms the preceding context ending chapter one, most specifically vs.29.
16. What is affirmed is the effort in hard work and determination/striving (+V) he sees as necessary to ride the wave of Divine power fueling the truth of doctrine (vs.29).
17. Paul, now in no uncertain terms, defines why such effort and power is necessary in vs.1, "**For I want you to know how great a struggle I have on your behalf...**"
18. His necessary resolve is in light of conflict he faces in antithesis to his ministry.
19. Paul's wish ("**I want**"; θέλω – thelo) firstly is that these believers are informed as to what he faces in his own ministry on their behalf.
20. Having previously informed them of their inclusion in his intercessory prayers as token of his personal concern for them in Col.1:3-12, he now provides opportunity for their reciprocation.
21. As their right Apostle, he solicits all the prayer he can get from those whom he serves.
22. Any omission here for directly asking for prayer is insinuation by Paul of an assumed expectation that these believers will GAP the need.
23. The perfect tense of the Greek infinitive "**to know**" (οἶδα – oida) denotes that not only are they to gain a certain perspective on the purpose for prayer, but to pray continually for effect.
24. The subject of prayer is encased in the phrase "**how great a struggle I keep on having** (present tense of ἔχω – echo)".
25. The struggle in view is derived from tenacious opposition that Paul is consistently battling.
26. The noun "**struggle**" (ἄγών – agon) is the cognate to the verb translated "*striving*" (ἀγωνίζομαι – agonizomai) emphasizing competing with opposition as in a race or battle.
27. The noun is used 5 other times in the NT and places emphasis on the conflict with opposition on a spiritual/doctrinal level. Cf.Phi.1:30 [the conflict of opponents (vs.28) Paul was engaged in and still was engaged]; 1The.2:2; 1Tim.6:12; 2Tim.4:7; Heb.12:1 [translated "*race*" looking to the struggle against distractions and the STA opposing the CWL]
28. The modifying adjective "**great**" (ἥλικος – helikos) is an interrogative asking indirectly the measure of intensity, severity or degree that the struggle involves.
29. If there is any question as to the intensity of Paul's struggle in view by these saints, he now clears the air i.e., it's very intense.
30. Interpreters generally recognize the obvious struggles of Paul on the spiritual battlefield i.e., oppositions as to conducting his ministry such as imprisonments, physical obstacles, mental attitude pressures, prayer life, battling his own STA, etc.
31. Not to diminish any of these, Paul contextually has one primary type of opponent in mind that equates to this "severe" opposition.
32. His rivalries in view are those that attack his ministry by corrupting the sound doctrine of his teaching with their own brand of explanation and interpretation.

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33. His words of struggling are akin to his suffering for their sake in 1:24.
34. As we noted in the analysis of 1:24, his emphasis of suffering was his suffering at the hands of others.
35. And so is the emphasis here as vs.4 strongly suggests, “*I say this in order that no one may delude you with persuasive argument”.*
36. The remaining of the chapter will follow with the warnings in examples of such doctrinal dissents.
37. A common denominator underwriting the pastoral ministry in terms of sufferings and struggles on behalf of +V comes from those that advocate different doctrine. Cp.Gal.1:6-7 cf.2Cor.6:1-10 esp.vs.8
38. The most treacherous are those that not only promote such heresies, but seek to infiltrate and influence those under sound teaching otherwise.
39. Paul’s great struggle points to the real spiritual battle of opposition in the A/C; attacks against the truth. Cf.Eph.6:10-20
40. Paul’s very reason for being in prison at the present is due to those that oppose his teaching (cp.4:3-4)!!
41. For Paul to continue to hold fast to the faith of truth meant facing consistent opposition and/or competition taking issue with his teaching throughout his ministry.
42. Always present was the pressure to compromise his teaching to avoid conflict.
43. The phrase “**on your behalf**” points to why Paul persists to do battle in his struggles in this vein.
44. That is the ultimate result in serving the purpose of sound truth to benefit +V.
45. Even though Paul has never met these believers face-to-face, his fidelity to the truth found the ears of Epaphras who in turn relayed the truth to their +V.
46. Just as he rejoices to be a part in the chain of +V (cp.1:24), so he exerts the effort necessary in facing all opponents seeking to undermine his teaching to protect +V seeking the truth.
47. He knows his spiritual resilience will always have its desired effect where +V exists such as the pocket of believers at Colossae.
48. “**And for those who are at Laodicea, and for all those who have not personally seen my face**” further evidences the effect truth has had in the Lycus Valley overall (cp.4:13,16).
49. Paul’s struggle for the truth extends to all +V concerned.
50. “**All those who have not personally seen my face**” recognizes that the dissemination of truth when heard by others will always have its desired effect on +V, even sight unseen.
51. The question arises as to why **Laodicea** is now highlighted in the immediate context?
52. While Laodicea is mentioned 4 other times in the epistle at its close (4:13,15,16 [2x]), so are other churches to include Heirapolis (4:13) and the church in Nympha’s house (4:15).
53. Recognizing Paul’s intent here as to “warning” and “the struggle” to keep churches aligned with sound doctrine, this isolated mention of Laodicea takes on prophetic irony.
54. Some ~35 years from Paul issuing this warning (~61-96 AD), Laodicea will be rebuked by Christ for the failure of the messenger and church to heed Paul’s warning to keep on fighting the fight to ensure the pure truth of doctrine is adhered. Rev.3:14-18.
55. Allowing the leaven of human viewpoint/false doctrine to enter the body of Christ created a “lukewarm” syndrome of an admixture of truth and error.

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56. This church headed by its shepherd/messenger ultimately refused to exert the same effort as Paul to sustain the “pure gold” of BD (emphasis “*to buy from Me gold refined by fire*”; Rev.3:18) within the ranks of teaching and application and suffered the consequences.
57. This interpretational recognition gives clarity as to why the extraordinary number of times that Laodicea is mentioned in this letter to Colossae (i.e., its mention is not just arbitrary).
58. Paul’s warning has even further reaching impact for churches today as Laodicea in Revelation is prophetic for the condition of the Universal Church (*see notes Rev.3*).
59. The struggle for the P-T today is to ensure that the “pure gold” of doctrinal teaching is the standard m/o for the local church while contending with those that propose different.
60. The challenge for the body overall is to fend against those that advocate otherwise and not succumb to the pressures of a Christian world alien to the level and purity of truth modeled by Paul.
61. Even though the truth had been initially handed down to the churches in view (Lycus Valley), there still remain those that seek to upset them by denigrating the truth.
62. As such the struggle remains as Paul pens this epistle to warn these believers not to give heed to any that depart from the sound teaching they have received by Epaphras.
63. This struggle is a part of every adjusted pastor’s niche.
64. A P-T is to always be on guard for those in competition or even outright aggression to the truth of doctrine seeking to infiltrate the ranks. Cp.Act.20:28
65. For Paul, his adversaries were numerous. Cf.1Cor.16:8-9; 2Tim.4:14-15
66. This included those at one time a part of sound teaching otherwise. Phi.3:17-19 cp.1Tim.6:20-21
67. The recipients of the epistle are “**to know**” and thus are warned that this struggle exists for the communicator.
68. Hence, the need for prayers on his behalf while being on guard themselves against any undermining the teaching of the pulpit. Cp.2Pet.3:14-18

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THE BOND IN TRUTH AND ORIENTATION

EXEGESIS VERSES 2 – 3:

^{GNT} **Colossians 2:2** ἵνα παρακληθῶσιν αἱ καρδία αὐτῶν συμβιβασθέντες ἐν ἀγάπῃ καὶ εἰς πᾶν πλοῦτος τῆς πληροφορίας τῆς συνέσεως, εἰς ἐπίγνωσιν τοῦ μυστηρίου τοῦ θεοῦ, Χριστοῦ,

^{NAS} **Colossians 2:2** that their hearts may be encouraged, having been knit together in love, and attaining to all the wealth that comes from the full assurance of understanding, resulting in a true knowledge of God's mystery, that is, Christ Himself, (ἵνα [cs; purpose; "in order that"] παρακαλέω [vsap--3p; {lit. to call alongside; used 109x}; "they might be encouraged/exhorted/urged"] ὁ καρδία [d.a. + n-nf-p; "the hearts"] + αὐτός [npgm3p; "of them"] συμβιβάζω [v/ptc/a/pass/nm-p {circ. ptc.; lit. cause to stand together; used 7x; has the nuance of conclusive proof (Act.9:22; 16:10; 19:33), instruct or advise (1Cor.2:16), held together (Eph.4:16; Col.2:19)}; "having been knit together/united"] ἐν [pI] + ἀγάπη [n-If-s; "by love"] καὶ [cc] + εἰς [pa {purpose}] + πᾶς [a--an-s; "and to attain all"] πλοῦτος [n-an-s; "wealth/riches" {same as 1:27}] ὁ πληροφορία [d.a. n-Ablf-s; "from the full assurance/certainty/conviction" {used 4x; ablative of source}] ὁ σύνεσις [d.a. + n-gf-s; {lit. bring together/union; used 7x; the idea here is uniting of thoughts; same as 1:9; sub.gen.}; "of likeminded understanding"] εἰς [pa {result}] + ἐπίγνωσις [n-af-s; "resulting in the complete/true or full knowledge" {same as 1:9,10}] ὁ μυστήριον [d.a. + n-gn-s; gen. of material; "consisting/comprising of the mystery"] ὁ θεός Χριστός [d.a. + n-gm-s + n-gm-s; "of the God, {descr.gen.} Christ" {gen. of apposition}]

^{GNT} **Colossians 2:3** ἐν ᾧ εἰσιν πάντες οἱ θησαυροὶ τῆς σοφίας καὶ γνώσεως ἀπόκρυφοι.

^{NAS} **Colossians 2:3** in whom are hidden all the treasures of wisdom and knowledge. (ἐν [pL] + ὅς [rel.pro/Lm-s; "in whom"; {antec. God/Christ united as One}] εἰμί [vipa--3p; "they keep on being" {note the plural subject}] πᾶς [a--nm-p] + ὁ θησαυρός [d.a. + pred.n-nm-p; {lit. a place for storing valuables; used 17x} "all the stored treasure"] ὁ σοφία [d.a. {governs both nouns wisdom and knowledge} + n-gf-s {gen. of value}; "for the wisdom"] καὶ [cc] + γνώσις [n-gf-s {gen. of content}; "and containing the knowledge/the needed information" {wisdom and knowledge go hand-in-hand}] ἀπόκρυφος [pred.a--nm-p {modifies "in whom"; "is being hidden/secret" {used 3x; Mar.4:22 "secret"; Luk.8:17 "secret"}])

ANALYSIS VERSES 2 – 3:

1. In vs.1, Paul revealed the great conflict he continually faced seeking to maintain the integrity of the truth of doctrine in light of its many contesters.
2. He further made clear that the struggles were so motivated to protect +V under his Apostolic authority, known and/or unknown.

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3. Vs.2 now sets forth a 3-fold effect that this pastoral protection is designed to achieve among the +V saints:
 - A. The potential immediate and ongoing purpose: **“That their hearts may be encouraged, having been knit together by love”**.
 - B. The goal: **“And attaining to all the wealth that comes from the full assurance of understanding”**.
 - C. The resultant effect: **“Resulting in a true knowledge of God’s mystery, Christ”**.
4. The immediate purpose is to establish camaraderie among +V.
5. The subjunctive mood of the verb **“may be encouraged”** (παρακαλέω – parakaleo) means “to call alongside” and has nuances of exhort, urge and to call to aid.
6. The potential for sound doctrine adhered to by the saints is to fortify one another as each member of the body also faces the struggle of sustaining the straight and narrow (cf.vs.1). Cf.Rom.1:11-12; 1The.3:2
7. That is bolstering one another to not surrender to the pressures of dissenters to sound doctrine.
8. The subjunctive mood of *parakaleo* recognizes the necessity of +V to doctrine for this bond of encouragement to be realized.
9. What is said to be encouraged is the figurative use of **“their hearts”** (ὁ καρδία αὐτος – ho kardia autos).
10. The “heart” metaphorically looks to the core of one’s being as to their thinking and decisions in life.
11. It combines the “soul” (with its volition) with the resident doctrine available in the soul and brain computer in their orientation to life...or not. Cp.Rom.1:21,24; 2:14-15; 6:17; 16:18; 1Cor.2:9; Eph.4:17,18; Col.3:12,15,16; 4:8; etc.
12. It unites volition with one’s thinking determining what one chooses to be spiritually and has been coined as “the current you”.
13. So the encouragement is designed to reinforce +V choosing to embrace the doctrine taught in light of any present situation.
14. The P-T teaching sound doctrine encourages +V that GAPS’s that doctrine strengthening the believer’s faith.
15. Proportionate to the shepherd/sheep relationship one on one in reinsurance is the corporate bond then developed by the body as a whole.
16. This is the ongoing action of the contingent participial phrase **“while having been knit together by love”**.
17. +V throughout the royal family (i.e., **their hearts**) GAP’ing the same doctrine become bound together in like-mindedness. Cp.2Cor.13:11; Phi.2:2
18. The passive voice of the participle **“having been knit together”** (συμβιβάζω – sumbibazo) finds its cohesiveness in the phrase **“by love”**.
19. Paul has already defined the love in view (ἀγάπη – agape) as divine love (cf.1:13) having the elements of application of BD (cf.1:4) and the FHS (cf.1:8); (the 3 previous uses of agape).
20. The participle *sumbibazo* has the nuances of providing conclusive proof (cp.Act.9:22; 16:10), teaching/instructing (cp.1Cor.16) and fusing together in unison (cp.Eph.4:16; Col.2:19).
21. The evidence of like-minded believers in the royal body comes from those pursuing MPR under GAP applying the very doctrine taught towards one another and otherwise. Cp.Rom.12:10; 13:8; Gal.5:13; Eph.4:2; 1The.3:12; 1Pet.1:22; 4:8; 1Joh.4:7; etc.

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22. So encouragement of the heart begins with face-to-face teaching individually building corporate comradery among like-minded +V binding these together via FHS and application.
23. Where like-mindedness exists, encouragement reigns with the full complement of reassurance found at a corporate level serving the body.
24. These are those believers on the road to making the R_B & MAJG enjoying the company of others doing the same.
25. On the other hand, where disagreement/dissent exists, conflict ensues and the bond weakened or broken and any potential encouragement/fellowship is diminished. Cp.Rom.16:17
26. The 2nd effect of not catering to less than sound BD is maximizing the blessings of **wealth** in eternity **that comes from the full assurance of understanding**.
27. The 2nd effect finds as support the encouragement of heart realizing the goal of all concerned.
28. Corporate solidarity builds a body of Christ having the increased power of +V together in support for one another. Cp.Jam.5:16
29. The “**wealth**” (πλοῦτος – ploutos) harks back to the riches of glory that is found in the mystery doctrine of the CA in 1:27.
30. This looks to maximizing the believer’s inheritance that finds its pinnacle only by adhering to sound doctrine in application. Cp.Eph.1:18; 2:7; 3:8; Heb.11:26
31. This means holding fast to the faith “firmly established” through the sound teaching of the pulpit (cf.1:7,23).
32. Those that advocate a different doctrine are spiritual predators and pretenders that are rivals to the prize. Col.2:18; 2Joh.8-11
33. The source for perseverance and focus for every prize contender comes from building their confidence sharing like-minded understanding with others in sound doctrine.
34. The noun “**full assurance**” (ὁ πληροφορία – ho plerophoria) looks to the ministry of the H.S. in GAP satiating +V in their desire to know and understand the truth. Cp.1The.1:5
35. It is an expression of +V in faith towards BD. Cp.Heb.6:11; 10:22
36. It is a believer grounded to the teaching remaining stable in understanding and application not vacillating otherwise. Eph.4:14; Jam.1:6-8
37. Full assurance translates to confident expectation (*hope*) in the believer’s assurance for SG₃ (cf.Col.1:5,23,27).
38. It is certain conviction to the truth.
39. The noun “**understanding**” (ὁ σύνεσις - ho sunesis) means to bring together and explicitly insists upon the uniting of thoughts being like-minded in understanding.
40. It was used in Col.1:9 as to spiritual understanding combined with wisdom as the product of BD.
41. It recognizes synchronization and reciprocation among like-minded believers in their application to one another to stay the course.
42. Corporate comradery supports believers independently as a unified body doggedly determined to continue the MAJG desiring the prize above all else.
43. It is an encouragement associated with a sound ministry recognizing that the local church is evaluated as to its corporate standing before Christ as the Head. Cf.Rev.2-3
44. As a body of Christ, we should all have the same goal and support one another looking out for the interest of others seeking the prize.
45. Isolation of the STA and applications of the fruit of the Spirit promote mutual encouragement and confidence in the local church.

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46. This comes from the constant increase in doctrinal maturity and conviction with respect to the doctrine disseminated.
47. It is not enough to simply possess some degree of intellectual awareness of doctrine.
48. Conviction arises where there is a real hunger to learn and the requisite follow-up application.
49. With consistent intake and application comes confidence as to knowing that doctrine is right and correct.
50. The ultimate result of a unified faith pursuing the prize with conviction is then realized in the 3rd effect i.e., gaining **a true knowledge of God's mystery, Christ**".
51. The word order of the final phrase in vs.2 in the Greek is literally, "**the mystery of the God, Christ** (ὁ μυστήριον ὁ θεος Χριστός – ho musterion ho theos christos).
52. "**God, Christ**" are in apposition both governed with a single definite article.
53. Paul here employs in a cryptic way to personify what the mystery is i.e., BD being the POG fulfilled in Christ.
54. Paul has made clear that the Christ is God in the flesh in whom the POG is fulfilled. Col.1:15-20
55. He is therefore the embodiment of divine wisdom.
56. The ultimate realization of maintaining the sound truth of BD ultimately affords the believer with the "**true knowledge**" (ἐπίγνωσις – epignosis) of Christ recognizing He perfectly explained the Father. Cf.Joh.1:18
57. GAP introduces us to and informs us with respect to the Mystery.
58. Christ is a mystery revealed fully to those that have insight and real knowledge.
59. Again, BD gives the believer a true and personal knowledge of Jesus.
60. Apart from sound BD, there is a failure to appreciate who and what Christ is.
61. You cannot be uninformed and misinformed with respect to BD and expect to have a total and/or accurate relationship and appreciation for the Lord.
62. After all, BD is His mind (1Cor.2:16b).
63. In vs.3, Paul then asserts that if the mystery (BD) is found in in the Person of the God-man, then to search for other sources of information apart from Him is a useless endeavor.
64. This is the logical conclusion of the clause, "**in whom are hidden all the treasures of wisdom and knowledge**".
65. "**In whom**" looks to His Person possessing the content of BD providing insight into the POG.
66. Access to His Person is through the reconciliation He provided on the cross that provides mankind a relationship with Him providing the operating assets necessary to be holy, blameless and beyond reproach (cf.Col.1:22).
67. This means tapping into saving faith (positional peace) and R_B (experiential peace in light of personal sin) gaining access to the mind of Christ (Christ in you; 1:27) to complete the MAJG.
68. This process opens the doors for all the knowledge of the POG contained in the mystery of His Son to be accessed by the individual.
69. The "**hidden treasures of wisdom and knowledge**" looks to the deposit of God's word in the Person of Christ who was the Word that became flesh (cf.Joh.1:14).
70. That Christ was God He possessed all the wisdom and knowledge of Deity via His omniscience.

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71. That the treasures are said to be “**hidden**” seems counter to Paul’s statement that the mystery has now been manifested to the saints in 1:26.
72. The adjective “**hidden**” (ἀπόκρυφος – apokruphos) has the idea of being intentionally concealed (kept secret), yet ultimately being revealed (cp.Mar.4:22; Luk.8:17).
73. The idea here is that the valuable BD in view is only hidden to those that have no interest in the POG (-V). Cp.2Cor.4:3-4
74. The consequence for failure to believe and isolation of the STA under the reconciliation package is that the POG remains incomprehensible. Cp.Rom.8:7; 1Cor.2:14
75. On the other hand, the treasures of BD are freely made available to those that will align with the peace plan offered by God a.k.a. seekers of God. Heb.11:6; cp.Jam.1:5-8
76. Wisdom and knowledge are the necessary elements of discernment in application and information derived from BD that translates to SG₃. Luk.12:33; Col.3:24
77. Since no one has ever seen an increment of SG₃ and no physical description of it is otherwise available in Scripture apart from its eternally superior nature, it too is a hidden mystery.
78. A mystery hidden in Christ who inherits all things ready to reveal it at His coming. Heb.1:2; Rev.22:12
79. Paul now becomes more specific in his teaching addressing Gnosticism and mystery cults seeking to influence the churches in the Lycus Valley.
80. The mystery cults propose:
 - A. Knowledge: Incomplete knowledge (cp.1Cor.1:20).
 - B. Doctrines: Cosmic knowledge, polytheistic (cp.Act.17:23).
 - C. Popularity: The many (cp.Mat.7:13-15).
 - D. Initiates: Exclusive, a select few.
 - E. Membership rite: Individual initiation frequently involving animal sacrifice and ceremonial genuflecting.
 - F. Priesthood: Hereditary.
 - G. Purpose: To secure good “fortune” in time and the afterlife.
81. The mystery of the God-Christ counters with:
 - A. Knowledge: Full knowledge “all the treasures of wisdom and knowledge”.
 - B. Doctrines: Divine viewpoint, monotheistic.
 - C. Popularity: The few in contrast to the many.
 - D. Initiates: Available to all (cp.1Tim.2:4).
 - E. Membership rite: Faith in Christ providing reconciliation and spirituality.
 - F. Priesthood: Universal (cp.Rev.1:6).
 - G. Purpose: Eternal salvation and attainment of spirituality and maturity thru Christ’s work on the cross to secure blessings in time and eternity.
82. There is no secret knowledge outside Christ and the canon of Scripture available to all that will adhere to the 3 adjustments to the POG.
83. Temptation for the Church to seek wisdom and knowledge outside the Bible is always present.
84. If truth is hidden from people, it is their own fault.

THE “RED FLAG” WARNING

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EXEGESIS VERSE 4:

^{GNT} **Colossians 2:4** Τοῦτο λέγω, ἵνα μηδεὶς ὑμᾶς παραλογίζηται ἐν πιθανολογίᾳ.

^{NAS} **Colossians 2:4** I say this in order that no one may delude you with persuasive argument.

(οὗτος [near dem.pro/an-s; "this thing"] λέγω [vipa--1s; "I keep on saying"] ἵνα [cs; "in order that" {denotes purpose}] μηδεὶς [pro.adj.card/nm-s; "no one/not one person"] σύ [npa-2p; "towards you all"; {looks to the object of the following verb}] παραλογίζομαι [v/s/p/dep--3s; {used 2x; Jam.1:22}; "may deceive/delude/mislead"] ἐν [pI; {denotes means of deceit}; "by"] πιθανολογία [n-If-s; {1x; denotes persuasive speech; plausible argument not necessarily true; specious discourse as opposed to demonstration, e.g., no Biblical documentation w/sound exegesis}; "persuasive argument"])

ANALYSIS VERSE 4:

1. The opening phrase “**I say this**” (οὗτος λέγω) employs the near demonstrative pronoun *houtos* in the Greek encapsulating Paul’s thoughts of vss.1-3.
2. That is his intense endeavors to keep the purity of BD in his ministry for the edification and unity of believers in the local church to maximize in the blessings of SG₃, if they are so +V.
3. He now addresses why this fight to secure a doctrinal bond of +V as a local church is so important, “**in order that no one may delude you all with persuasive argument**”.
4. Paul is in essence contextually appealing to Jesus’s teaching that a divided house will fall. Cf.Mar.3:25; Luk.11:7
5. A corporate unity of Spirit/spirit is the fire base for defense against enemies of the truth. Cf. the Lord’s prayer: Joh.17:22,23; Cp.Eph.4:1-3, 11-13; Phi.2:1-2; Col.2:5; 3:14
6. Human viewpoint (Hmvwpt) is the antithesis to the truth of doctrine (divine viewpoint) .
7. Hmvwpt is any viewpoint that distorts, disregards or bastardizes the WOG in any way and is a.k.a. deceitful spirits and doctrines of demons. 1Tim.4:1
8. The present tense of the verb *lego* (**I say**) is linear and while it assumes the present time of Paul’s writing (i.e., **I am saying**), its full force is universal (**I keep on saying**).
9. There is no time that Paul defers to anything less than sound doctrine as antidote for his warning and this principle is universal at all times.
10. His warning is stated in no uncertain terms that a hazard for churches exists in contrast to sound teaching.
11. The hazard is by way of false teaching/misrepresentation of BD...a “red flag” that the bond established in sound truth is in danger.
12. This is a primary attack by Satan against believers who is the father of all lies. Joh.8:44
13. Sound teaching is designed to arm the believer against those that advocate otherwise.
14. What is not to be missed in this epistle is the profound warning against the ideologies and religiosities perpetrated by men, over the typical immorality often addressed in the epistles.
15. Colossians in part is designed to highlight the fact that all things offensive to God begins in the thoughts of men (e.g., their hearts cf.vs.2) in disagreement to the WOG (cp.Mat.15:18).
16. Any that advocate that one does not have to agree and align with sound teaching across the board to be adjusted in the POG become potential adversaries to an otherwise faithful church.

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17. The danger may be remote or near as his warning is all encompassing in the phrase “**in order that no one**” (ἵνα μεδείς – hina medeis) that literally means “**not one person**”.
18. The target of attack are these +V adjusted believers at Colossae defined with the plural personal pronoun “**you all**” (σύ - su).
19. The goal of these infiltrators is to potentially deceive others with their form of life analysis.
20. The translation “**may delude**” (παραλογίζομαι – paralogizomai) means to mislead or deceive.
21. It is used 2x in the NT with the other in Jam.1:22, “*But prove yourselves doers of the word, and not merely hearers who delude (paralogizomai) themselves*”.
22. The deception in view takes on the added onus/burden of those that advocate a cavalier or dismissive attitude engendering a failure to launch application of sound doctrine taught.
23. Those that do so are like moths feeding on the fabric of unity that left unchecked can ultimately ruin the bond of divine love (cf.vs.2b).
24. The tactic of these types is described as “**persuasive argument**” (πιθανολογία – pithanologia).
25. This Greek noun is only used here in the Bible and means persuasive speech, plausible argument not intrinsically true and/or specious discourse as opposed to demonstration.
26. All elements of nuance for this noun are applicable, but it is the latter nuance that grabs the Bible student’s attention contextually i.e., reasoning remiss of sound documentation.
27. It was Paul’s struggle to always ensure the accuracy of the WOG that he taught others.
28. His teaching was straightforward, without false reasoning and always revolved around the doctrine of Jesus Christ as the foundation of truth. Cp.1Joh.4:1
29. This to include Christ’s Person as God and preeminent in all thoughts and instructions for the Church (Col.1:13-18).
30. Paul’s struggle was in the face of those that otherwise sought to distort or deny his teaching.
31. Their m/o is to appeal to the fleshly standards of intellectualism, emotionalism and mystic side of their targets to conform to their own brand of ideology/viewpoint.
32. This in contrast to the humble that defer to the wisdom sponsored by the H.S. in isolation of the flesh (Jam.1:19-21; 3:14-17).
33. Commentators are in general agreement that the heretics in view come from the pool of pagan cultures surrounding the believers.
34. This would include religious cults that deny the doctrine of Christ in part or as a whole, interjecting similar ritual practices of the Bible (dietary restrictions, sacrifice, sacred holidays, etc.) contrary to CA doctrine and appealing to the supernatural (worship of angels).
35. While religious/philosophical unbelievers provide a source for false teaching, we are not to forget Paul’s enigmatic reference to Laodicea in 2:1.
36. This broadens the scope of dissenters to include those within the ranks of the local church.
37. To let a little leaven into the lump of clay as a local church is to infect it corporately. Cp.1Cor.5:6
38. All arguments must be tested against the realm of sound doctrine. Cp.Act.17:11
39. For the early churches, they rested on the OT, Apostolic epistles and spiritual gifts for documentation.
40. Today, the entire canon of Scripture is locked and loaded for our defense. Isa.55:7-9

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THE BOND IN SPIRIT

EXEGESIS VERSE 5:

^{GNT} **Colossians 2:5** εἰ γὰρ καὶ τῇ σαρκὶ ἄπειμι, ἀλλὰ τῷ πνεύματι σὺν ὑμῖν εἰμι, χαίρων καὶ βλέπων ὑμῶν τὴν τάξιν καὶ τὸ στερέωμα τῆς εἰς Χριστὸν πίστεως ὑμῶν.

^{NAS} **Colossians 2:5** **For even though I am absent in body, nevertheless I am with you in spirit, rejoicing to see your good discipline and the stability of your faith in Christ.** (εἰ [part. 1st class; "if...and I am"] γὰρ [cs; "for/though"] καὶ [ab; ascensive; "even"] ἡ σὰρξ [d.a. + n-Lf-s; "in the flesh/body" {loc. of location}] ἄπειμι [vipa--1s; {lit. go away from/depart; used 8x}; "absent"] ἀλλὰ [strong adverb.; "but/in stark contrast to/nevertheless"] τὸ πνεῦμα [d.a. + n-Ln-s; "in spirit/Spirit" σὺν [pI; "together with"] σύ [npI-2p; "you all"] εἰμί [vipa--1s; "I keep on being"] χαίρω [vppanm1s; {circ., same as 1:24}; "while rejoicing"] καὶ [cc] + βλέπω [vppanm1s; {circ., looks to spiritual perception; used 132x both physical and spiritual} "and while seeing/aware of"] σύ [npg-2p {sub.gen.}; "your"] ἡ τάξις [d.a. + n-af-s; {lit. arrangement in fixed succession; good order; military term used 9x}; "good discipline/well-regulated conduct"] καὶ [cc] + τὸ στερέωμα [d.a. + n-an-s; {used 1x; lit. solid body or part; a quality of stability, firmness; military term}; "and steadfastness/stability/solidarity"] ἡ [d.a./gfs] + εἰς [pa] Χριστός [n-am-s] πίστις [n-gf-s; {the d.a. modifies this noun; the phrase encapsulates "in Christ" as the center and object of the active faith (sub.gen.) in view}; "in Christ, the faith"] σύ [npg-2p; "of you all/your"])

ANALYSIS VERSE 5:

1. Paul continues expounding upon the principle of the unity of +V in like-mindedness to the truth.
2. He has shown that:
 - A. The unity originates with the sound dissemination of BD from the communicator (vs.1).
 - B. The truth becomes binding finding its target of +V in a corporate setting operating under divine love, maximizing the potential SG₃ offered via the local church and resulting in a maximum understanding of the POG as realized and fulfilled through Christ (vss.2-3).
 - C. It establishes a unified defense of +V to stand guard keeping watch for potential adversaries to sound teaching (vs.4).
3. Paul now harks back to the impact truth has on +V even when physical presence may be impossible with one another (cp.vs.1c).
4. This to clarify that the truth binding together +V as a body is not based on physical realities, but spiritual.
5. In so doing, Paul points to the Divine power specifically provided by Christ that mightily worked within him via the truth in Col.1:29.
6. Paul directs the reader's attention to that spiritual power in no uncertain terms in vs.5a, **"For even though I am absent in body, nevertheless I am with you in spirit/Spirit"**.

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7. Paul as the Colossians' Apostle (Col.1:1) was by his stewardship (cp.Col.1:25) a part of this local body of Christ.
8. Due to Roman imprisonment, it was impossible for him to be with them face-to-face.
9. Yet, this did not stop him from enjoying a spiritual unity with them as +V believers aligned with sound doctrine in spite of geographical distance.
10. The conditional phrase "**for even though**" is ascensive in force emphatically elevating the condition of an "absence" or "separation".
11. The 1st class condition states unequivocally that "indeed he is!" or "even more so I am..."
12. The phrase "**I am absent in body**" is literally in the Greek word order "**in the flesh I am absent**" (ἡ σὰρξ ἄπειμι – he sarx apeimi).
13. The verb *apeimi* (**absent**) means to go away from with the idea of being separated.
14. In Paul's internment it means he has been isolated fixing the separation in view.
15. Commentators generally agree that Paul has the physical body in mind.
16. Yet, he floats the same image (and same verb *apeimi*) in 1Cor.5:3 and there he uses the Greek term for a living **body** with the definite article (τὸ σῶματος - to somatos).
17. It appears here that Paul is using the term "flesh" to be synonymous with the "body" to illustrate isolation/separation of the STA as consonant (at one) with his separation in body.
18. The noun "**flesh**" is used consistently in the NT as a synonym for the STA, e.g.:
 - A. As antithesis to the Spirit. Gal.5:17; 6:8
 - B. As a body of death. Rom.7:24
 - C. A fleshly mind. Col.2:18
 - D. The old man vs. the new man. Eph.4:22; Col.3:9-10
19. Paul will teach concerning the STA in Col.3 where he speaks of putting the members of the earthly body to death (separating) and putting off (isolating) the old man and putting on the new man (vss.5,9-10).
20. Paul is using a play on words here to elevate the principle of separation from physical to spiritual.
21. His physical absence in body finds its state of being (**I am**; present tense of the verbs) while isolating the STA i.e., he is under the FHS.
22. Only in this spiritual state of being can Paul truly claim "**nevertheless I am with you in spirit/Spirit**".
23. Paul cannot be spiritually unified with them in a state of carnality!!
24. This includes any adherence to human viewpoint of a fleshly mind (cp.Col.2:18) that would create division between them.
25. The English "**nevertheless**" is the Greek strong adversity *ἀλλά* - alla that means "in stark contrast to" and points to the alternative of the separation(s) in view.
26. The alternative to their separation is then stated explicitly in its spiritual state of sphere of being "**in spirit/Spirit**" (τὸ πνεῦμα – to pneuma).
27. "**The spirit**" in view is culminative of the ministry of God the H.S. in regeneration (the new birth of the human spirit). Cf.Joh.3:6
28. In the sphere of the H.S.'s indwelling and filling ministries the believer is united positionally in one body with Christ (cp.1Cor.12:13; Col.1:18) and experientially via R_B and GAP (1Joh.1:3 cp.Joh.4:23,24; 16:13; 1Joh.4:6).
29. Neither of these conditions is limited to a tangible presence for unity to be realized.
30. The H.S. and the human spirit operate in tandem with one another accordingly (Rom.8:15).

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31. The believer cannot be carnal and FHS simultaneously (Eph.5:18) or be carnal and GAP the truth (1Cor.2:14 cp.Col.1:9).
32. It is the conditional role of the FHS that Paul here has in mind.
33. He uses the term “spirit” 2x in Colossians with the other already having been used in terms of the Colossians “*love in the Spirit*” (Col.1:8) that points to application of BD in FHS.
34. Paul is with these saints in spirit/Spirit because they both possess the same spiritual qualities and goals of spirituality and application of sound doctrine in like-mindedness.
35. He doesn’t have to be physically present with them for this unity to exist.
36. Therefore they have his complete support in prayer (cf.Col.1) and his mental and emotional concern for them is unified with their Ph₂ faith.
37. Anything less would devalue his care for them to the “spirit of the world” category. Cp.Joh.14:17; 1Cor.2:12
38. Unbelievers can emote and project concern, support and care for others in their absence. Cp.Joh.14:27; 15:19
39. Paul further speaks of this unity of Spirit in Eph.4:1-3 and Phi.2:1-2.
40. Paul’s unity in Spirit with the Colossian saints is reflected in the penning of this epistle on their behalf, while miles away, seeking to encourage them to stay the course.
41. That his unity in Spirit finds its link in the Colossians’ own fidelity to BD is then expressed in vs.5b, “**rejoicing to see your good discipline and the stability of your faith in Christ**”.
42. Based on the mutual spiritual bond between Paul and this church, it produces inner happiness (χαίρω – chairo; **rejoicing**).
43. This joy is a product of the fruit of the Spirit. Gal.5:22
44. The participle of the verb “**rejoice**” denotes continuous action contingent upon the linear action of their state of beings in Spirit.
45. Otherwise, Paul’s emotions would reflect sorrow/grief that would reflect those maladjusted to BD not being led by the Spirit (cp.Eph.4:30 cf.2Cor.7:8,9).
46. The prerequisite for both unity and joy is then reflected using two military terms:
 - A. “**To see your good discipline**”.
 - B. “**And the stability of your faith in Christ**”.
47. The participle “**to see**” (lit. *καί βλέπω* – kai blepo: “**and while seeing**”) is adjoined with his joy and looks to the spiritual insight possessed by Paul in critique of this church spiritually.
48. It was a critique that found harmony with the doctrine in his soul as news was brought to him by Epaphras (cf.1:7,8).
49. The military term “**good discipline**” (ἡ τάξις – he taxis) means to have things in good order (e.g., 1Cor.14:40).
50. This means that the church had its spiritual priorities in order as to MPR, the 3 adjustments, divine good production, prayer and their service and stewardship (i.e., Col.1).
51. The noun “**stability**” (τό στερέωμα – to stereoma) means to remain firm, steadfast.
52. Their +V remains resolute in their **faith in Christ** emphasizing their active faith in the SAJG maintaining course as to exploiting their Ph₂ under the R_B and MAJG (cp.1:4-6).
53. Paul on the same road in his life finds spiritual unity with these saints in spite of their geographical differences.
54. They are all operating as one unit spiritually in their battle in the A/C (Eph.6:12).

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THE CALL TO ADVANCE IN THE A/C

EXEGESIS VERSE 6:

^{GNT} **Colossians 2:6** Ὡς οὖν παρελάβετε τὸν Χριστὸν Ἰησοῦν τὸν κύριον, ἐν αὐτῷ περιπατεῖτε,

^{NAS} **Colossians 2:6** **As you therefore have received Christ Jesus the Lord, so walk in Him,** (ὡς [*comp.conj*: {introduces manner} "just as/in such a way"] οὖν [*infer.conj*: "therefore" {as a logical result of faith in vs.5b}] παραλαμβάνω [*viaa--2p*; {lit. take, receive; used 49x} "you all have received"] ὁ Χριστός [*d.a. + n-am-s*] + Ἰησοῦς [*n-am-s*; "the Christ Jesus"] ὁ κύριος [*d.a. + n-am-s*; "the Lord" {appos. to Jesus Christ} ἐν [*pL*] + αὐτός [*npLm3s*; "in Him"] περιπατέω [*vmpa--2p*; "keep on walking" {same as Col.1:10})

ANALYSIS VERSE 6:

1.