

# COLOSSIANS

## WARNINGS: CHAPTER TWO

### PAUL'S BATTLE OF LEADERSHIP IN THE A/C

#### EXEGESIS VERSE 1:

<sup>GNT</sup> **Colossians 2:1** Θέλω γὰρ ὑμᾶς εἰδέναι ἥλικον ἀγῶνα ἔχω ὑπὲρ ὑμῶν καὶ τῶν ἐν Λαοδικείᾳ καὶ ὅσοι οὐχ ἑώρακαν τὸ πρόσωπόν μου ἐν σαρκί,

<sup>NAS</sup> **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"] ἥλικος [a-interr/am-s; "how great/how much" {used 3x; Jam.3:5 2x; denotes measure of intensity as one might wonder indirectly}] ἀγῶν [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}] + Λαοδίκεια [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.] + ἑώρακω [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**" (ἄγων – 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:

<sup>GNT</sup> **Colossians 2:2** ἵνα παρακληθῶσιν αἱ καρδίαι αὐτῶν συμβιβασθέντες ἐν ἀγάπῃ καὶ εἰς πᾶν πλοῦτος τῆς πληροφορίας τῆς συνέσεως, εἰς ἐπίγνωσιν τοῦ μυστηρίου τοῦ θεοῦ, Χριστοῦ,

<sup>NAS</sup> **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})]

<sup>GNT</sup> **Colossians 2:3** ἐν ᾧ εἰσιν πάντες οἱ θησαυροὶ τῆς σοφίας καὶ γνώσεως ἀπόκρυφοι.

<sup>NAS</sup> **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.1:6) 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<sub>B</sub> & 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 2<sup>nd</sup> 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 2<sup>nd</sup> 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 SG<sub>3</sub> (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 3<sup>rd</sup> 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 θεὸς 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 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<sub>B</sub> (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 SG<sub>3</sub>. Luk.12:33; Col.3:24
77. Since no one has ever seen an increment of SG<sub>3</sub> 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:

<sup>GNT</sup> **Colossians 2:4** Τοῦτο λέγω, ἵνα μηδεὶς ὑμᾶς παραλογίζεται ἐν πιθανολογίᾳ.

<sup>NAS</sup> **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 SG<sub>3</sub>, 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.11:17
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**” (παράλογίζομαι – 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:

<sup>GNT</sup> **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.

<sup>NAS</sup> **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"] καί [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 advers.; "but/in stark contrast to/nevertheless"] τό 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"] καί [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"] καί [cc] + τό 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 SG<sub>3</sub> 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 1<sup>st</sup> 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 (\*employing literary device known as of "polysemy"; fr. Grk. = many signs i.e., intentional use of a word having more than one meaning").
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**" (\* polysemy).
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<sub>B</sub> and GAP (1Joh.1:3 cp.Joh.4:23,24; 16:13; 1Joh.4:6).

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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).
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 (H.S) and application of sound doctrine in like-mindedness (hm.sp.).
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 Ph<sub>2</sub> 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 Ph<sub>2</sub> under the R<sub>B</sub> 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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### SUSTAINING A STRONG DEFENSE IN THE CWL

#### EXEGESIS VERSE 6:

<sup>GNT</sup> **Colossians 2:6** Ὡς οὖν παρελάβετε τὸν Χριστὸν Ἰησοῦν τὸν κύριον, ἐν αὐτῷ περιπατεῖτε,

<sup>NAS</sup> **Colossians 2:6 (Revised)** **As you therefore have received Christ Jesus the Lord, keep on walking 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; ingressive aorist} "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 [ympa--2p; "keep on walking" {same as Col.1:10}]

#### ANALYSIS VERSE 6:

1. Vss.6-7 begins the first sentence of the paragraph vss.6-15 in the Greek text.
2. The opening phrase “**as therefore**” (ὡς οὖν – hos oun) in vs.6 looks to the following manner of receiving and walking as inferred by the faith of the Colossians ending vs.5.
3. In other words, their faith evidenced in their priorities and steadfastness under MPR is now to be applied to the CWL as to proper Christian conduct.
4. Together, the two elements construct a formable defense against those in opposition to sound doctrine.
5. Riding on the military metaphors of vs.5, vs.6 takes on the nuance of advancing on in the A/C, “**As you therefore have received Christ Jesus the Lord, keep on walking in Him**”.
6. The Greek aorist verb παραλαμβάνω – paralambano (**you all have received**) is ingressive denoting entrance into a state of being converted into a new action (**keep on walking**).
7. What these believers “**have received**” is **Christ Jesus the Lord** through saving faith Ph<sub>1</sub>. Cp.Joh.1:11,12; Col.1:4a
8. Faith is the only way to be saved. Cf.Eph.2:8-9
9. The object of saving faith is the God-man, Christ Jesus, creator and ruler of life as Lord (Col.1:16-17).
10. As the Christ He is the promised Messiah (Joh.1:41) who was God the Son condescending into union with the man Jesus (Joh.6:32-40; Phi.2:5-11; Col.1:19; 2:9), the Head of the body (Col.1:18).
11. That faith is the essential component to enter into the POG, then faith is the system by which the believer must live their Christian life. Cp.2Cor.5:6,7; Gal.2:20
12. Further the verb *paralambano* means to receive or learn by tradition (cf.Mar.7:4; 1Cor.11:23).
13. The tradition in view was having been evangelized by Epaphras receiving the Apostolic witness (Col.1:7). Cp.1Cor.11:1,2; 15:1; 2The.2:14,15
14. It is the Apostolic tradition as recorded in the NT that is the counter offensive to the “tradition of men” attacks that come upon the local church (Col.2:8 cp.Mar.7:7-8; Isa.29:13).

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15. It is apparent by this epistle that the Colossians received the gospel beginning Ph<sub>1</sub> with eagerness and thus trusted the continued Ph<sub>2</sub> gospel teaching without hesitation (Col.1:4-6,23).
16. By comparison, the saints are to continue with the same zeal of +V in their application of doctrine in the Christian walk.
17. Having been established by faith, so should they walk.
18. Whereas Ph<sub>1</sub> faith is minus works, Ph<sub>2</sub> faith demands works (inhale and exhale faith).
19. The object of Ph<sub>2</sub> faith is BD of which Christ personified a.k.a. Christ in you (Joh.1:1,14,18; Col.1:27).
20. The imperative “**walk**” (περιπατέω – peripateo) is figurative as to the manner of life or behavior.
21. Paul used it previously in Col.1:10 that denoted the reason the believer is given sound doctrine is so that they 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*”.
22. With the same trust and conviction in faith upon receiving the truth of doctrine at the SAJG, the believer is to apply it in life.
23. The method of defense in the face of the enemies to the CWL is to execute the faith-rest technique. *See Doctrine of...*
24. We are to sustain our Ph<sub>2</sub> +V in application by putting our trust in God and the truth of BD that has been handed down to us through sound teaching of the WOG.
25. That the walking is “**in Him**” looks to the security of our position in Christ through saving faith providing all of the essentials for the believer’s victory in the A/C (Col.1:22-23).
26. This is the foundation for confidence in faith-rest.
27. In our daily experiential conduct we can rest assure that spirituality (R<sub>B</sub>) and advance (MAJG) is always available if we avail ourselves of the saving grace provided.
28. We are to implement doctrine in all that we think, say and do and be equipped and prepared to defend the faith and give account for our active faith to any that may ask. Cp.1Pet.3:15 cf.2Cor.10:5
29. In Christ we have the perfect example to follow as He always walked according to the Father’s will in obedience even in the face of His antagonizers. Cp.Joh.5:30
30. To “walk in Him” is akin to “abides in Him” (cf.1Joh.2:6) emphasizing the FHS essential to application (Joh.15:4ff; 1Joh.4:13).
31. The adjusted believer does not base their viewpoint on what we see or feel, but the truth of doctrine. Rom.1:17; Eph.2:10; 4:1,17; 5:8,15; Phi.3:17-18; Col.4:5; 1The.4:1; 1Joh.1:6-7; 2Joh.6; 3Joh.3,4



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### REINFORCED BY DOCTRINE AND KEEPING MORALE HIGH

#### EXEGESIS VERSE 7:

<sup>GNT</sup> **Colossians 2:7** ἑρριζωμένοι καὶ ἐποικοδομούμενοι ἐν αὐτῷ καὶ βεβαιούμενοι τῇ πίστει καθὼς ἐδιδάχθητε, περισσεύοντες ἐν εὐχαριστίᾳ.

<sup>NAS</sup> **Colossians 2:7 (REVISED)** *having been firmly rooted and now being built up in Him and established in the faith, just as you were instructed, and overflowing with gratitude.* (ρίζω [v/ptc/PF/p/nm2p; {used 2x, circ.ptc.; Eph.3:17; lit. cause to take root}; "you all having been rooted"] καὶ [cc] + ἐποικοδομέω [v/ptc/p/pass/nm2p; {lit. as adding to the foundation of a building; fig. to edify; used 7x}; "and you all being built up"] ἐν [pL] + αὐτός [npLm3s; "in Him"] καὶ [cc] + βεβαιώω [v/ptc/p/pass/nm2p; {to confirm, establish, make inwardly sure; used 8x}; "and you all being established/assured"] ὁ πίστις [d.a. + n-Lf-s; "in the faith"; {with the d.a. pass. faith; same as 1:23}] καθὼς [comp.conj; "just as"] διδάσκω [viap--2p; "you all were taught/instructed" {same as 1:28}] περισσεύω [v/ptc/p/a/nm2p; {circ.ptc.; used 39x; to abound, exceed, surpass; antec. "were taught"}; "while overflowing"] ἐν [pL] + εὐχαριστία [n-Lf-s; {used 15x; in Col. 2x, 4:2}; "in thanksgiving"])

#### ANALYSIS VERSE 7:

1. In vs.7, Paul sets forth 4 certain fundamentals that the Colossians are to guard as necessary for obeying the command to “*keep on walking*” as intended by Christ in vs.6.
2. Each tenet is stipulated by a participle in the Greek text:
  - A. “**Having been firmly rooted**” (ρίζω – hrizoo).
  - B. “**And being built up in Him**” (καὶ ἐποικοδομέω ἐν αὐτός – kai epikodomeo en autos).
  - C. “**And established in the faith, just as you were taught**” (καὶ βεβαιώω ὁ πίστις καθὼς διδάσκω – kai bebaioo ho pistis kathos didasko).
  - D. “**And overflowing with gratitude**” (περισσεύω ἐν εὐχαριστία – perisseuo en eucharistia).
3. The first 3 participles (*hrizoo*, *epikodomeo*, *bebaioo*) are all passive denoting an outside agent as affecting the result.
4. The outside agent is understood as Epaphras as the comparative phrase “**just as you were taught**” signifies.
5. The significance here is to trust in God and His provision for them as to their right shepherd.
6. Maintaining the military motif of vs.5, they are to keep marching to the beat of their drummer/teacher, Epaphras, of whom Paul is validating with the epistle. Cf. Mat.6:24
7. Along the way of the CWL, they are to fortify themselves by the doctrine they have received.
8. The first 3 participles modify the main verb “*walk*” ending vs.6.
9. Their marching orders are to stand on a solid foundation of doctrine providing the spiritual assets necessary for continued spiritual advance and confidence in doctrine.
10. The standing orders begin with the doctrine of the SAJG as metaphorically represented in the phrase “**having been firmly rooted**”.

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11. Paul borrows from the agricultural metaphor with the participle *hrizoo* that means “to take root” and figuratively means to be “firmly fixed”.
12. The perfect tense of this participle looks to a past action with existing results.
13. It harks back to the Colossians having “received Christ, so walk *in Him*” looking to their union in Him created at saving faith as the realm in which walking is made possible (vs.6).
14. Paul recognizes that doctrine builds on doctrine and if the foundation of doctrine through saving faith is not sound, it will negatively impact the CWL. Cp.1Cor.3:9-11; cf.2Cor.11:1-4; Gal.1:6-9
15. To be “**firmly rooted**” means to embrace the doctrine of saving faith as to all that it provides via positional truth i.e., union with Christ (*in Him*).
16. This points to the ministry of the H.S. that creates that union with Him as one body. Joh.1:33; 1Cor.12:13 *See Doctrine of the Holy Spirit*
17. At saving faith, the H.S.:
  - A. Regenerates the human spirit via the new birth. Joh.3:5-6; 1The.5:23
  - B. Indwells the believer. Rom.8:11 cp.Joh.14:17
  - C. Fills the believer. Act.2:4,8; 9:17; Eph.5:18
  - D. Seals the believer (doctrine of eternal security). Eph.4:30
  - E. Imparts a spiritual gift. 1Cor.12:9
  - F. Enables the believer to be guided into all the truth. Joh.16:13
  - G. Enables the believer to overrule the STA in time to be renewed in the truth. Col.3:9-10
18. At saving faith, the believer is given all of the spiritual assets necessary to achieve the directive will of God in the CWL.
19. This by virtue of faith apart from works. Cp.Gal.3:2,3 cf.Gal.2:16; Eph.2:8-10
20. Paul directly associates the H.S. as to the power that provides the believer with being “**firmly rooted**” in the second and only other use of this Greek verb *hrizoo* in Eph.3:16-19 (cf.vs.17).
21. All of this is made possible and finds its foundation in the Person of Christ and His work on the cross as to sin. Col.1:20-23; cf.Joh.1:29; Rom.6:10; 1Cor.15:3; 1Pet.2:24; 3:18
22. All that have believed in Christ have overcome the unpardonable sin (the sin of unbelief; Joh.16:9; cp.Mar.3:28-29; Luk.12:10) avoiding eternal condemnation. Joh.3:36; 1Joh.5:5-8; cf.Rom.8:1
23. That Christ has been judged for all personal sins otherwise, the believer needs only to acknowledge personal sin(s) to the Father for experiential righteousness a.k.a. spirituality. 1Joh.1:9 cp.1Cor.2:14-15; 3:1; Gal.6:1
24. In addition, saving faith is forever...you cannot lose your salvation. Joh.10:26-30; 2Tim.2:13 *See Doctrine of Eternal Security*
25. That the believer is secure in their eternal life niche and have been afforded all of the divine operating assets for spirituality at saving faith, he/she is “firmly fixed” into the POG.
26. They can draw all of the spiritual nourishment needed for them to be sustained and flourish spiritually in the CWL as so figuratively pictured in the “root” imagery.
27. Since eternal life and all that is potentially made available in that realm is secure, then the believer only needs to focus on enhancing that niche in terms of its wealth (cf.vs.2).
28. Paul shifts to a building metaphor to exemplify that principle i.e., “**being built up in Him**”.
29. This participle (*epoikodomeo*) employs the present tense indicating action presently ongoing coinciding with being firmly rooted.
30. The verb literally means to “add on to a foundation”.

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31. The foundation is the true gospel message Ph<sub>1</sub> that provides the divine operating assets.
32. Having been properly evangelized, the Colossians have employed their spiritual assets via the H.S. to continued spiritual advance.
33. The building up is a.k.a. edification i.e., being further schooled for improvement.
34. The edification dynamic is revealed as to its ultimate purpose with the use of this same metaphor in 1Cor.3:10-15
35. This points to the MAJG and that which enhances the inheritance package of salvation with SG<sub>3</sub>. Cf.Col.1:12,26,27; 2:2-3 *See Doctrine of Surpassing Grace*
36. This highlights the Ph<sub>2</sub> walk that requires faith in BD + works. Jam.1:21-22; 1Pet.1:17-19
37. That the Colossians had GAP'd the SAJG correctly, they can place all of their positive energy into the R<sub>B</sub> and MAJG as salvation is intended (cf.Col.1:9-12).
38. With their doctrinal orders intact and being applied, these believers find another great perk for support i.e., **“established in the faith”**.
39. This present participle *bebaioo* (**established**) means to confirm, make inwardly sure (cp.Rom.15:8; 1Cor.1:6,8; Heb.2:3).
40. **“In the faith”** is passive faith with reference to BD.
41. By holding to the sound doctrine of the adjustments to God, the believer over time becomes more and more assured and confident in the truth of God's word.
42. Rather than being skittish in battle, they charge forward relying upon the power of salvation to meet all foes they may encounter. Cp.Col.4:12
43. That the confidence is within looks to the power of the inner man via the FHS fueling spiritual courage. Cp.Rom.8:15-18
44. The venue or training grounds for this confidence comes from the sound teaching in an adjusted local church with its academic setting i.e., **“just as you were instructed”**.
45. The aorist passive verb **“instructed”** is διδάσκω – didasko in the Greek and means to teach.
46. Teaching is the essential of ministry for the communicator of doctrine towards those allotted to his charge (cf.Col.1:28). Cp.1Pet.5:3 cf. Act.20:32; 2Cor.13:10; Eph.4:11-13
47. It is the believer's responsibility to then cement themselves in the principles of Divine viewpoint in the environment of the local church. Jud.20 cp.Heb.13:9; 10:25
48. The Colossians having aligned with the marching orders of BD are in essence exhorted to **“keep the faith”**. Cp.2Tim.4:7-8
49. **“To stay the course”** is the call for +V under their right shepherd to ensure victory in the A/C.
50. And this not with an attitude of taking the grace of God's gift of the communicator for granted (cf.Eph.4:7-8,11), but **“overflowing with gratitude”**.
51. The present participle *perisseuo* (**overflowing**) means to abound, to be rich in or surpass and modifies the verb **“were instructed”**.
52. This surpassing sphere concerning the availability of the truth is to be with an attitude of thankfulness (εὐχαριστία – eucharistia) that is to temper all things. Eph.5:19; Col.3:17
53. +V recognizes the teaching is offering them an eternal weight of glory/SG<sub>3</sub>. 2Cor.4:16-18
54. To be thankful is evidence of strong morale and antidote to despair, malcontent, etc.
55. The believer needs to look no further than the Person of Christ, His work on the cross and His provision of the H.S. in ministry to know and fulfill the POG for their lives. Cp.Joh.14:16-17,26; 15:26; 16:7

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### WEAPONS OF COSMOS DIABOLICUS VSS.8-23

#### INTELLECTUAL DECEIT

#### EXEGESIS VERSE 8:

<sup>GNT</sup> **Colossians 2:8** βλέπετε μή τις ὑμᾶς ἔσται ὁ συλαγωγῶν διὰ τῆς φιλοσοφίας καὶ κενῆς ἀπάτης κατὰ τὴν παράδοσιν τῶν ἀνθρώπων, κατὰ τὰ στοιχεῖα τοῦ κόσμου καὶ οὐ κατὰ Χριστόν·

<sup>NAS</sup> **Colossians 2:8** See to it that no one takes you captive through philosophy and empty deception, according to the tradition of men, according to the elementary principles of the world, rather than according to Christ. (βλέπω [vmpa--2p; {lit. to look at, in contrast to being blind, Luk.7:21; fig. to beware, watch, take heed; same as vs.5}; "See to it"] μή τις [neg. + indef.pro/nm-s; "not anyone/no one"] σύ [npa-2p; {d.o. of ptc. "takes captive" placed forward for emphasis}; "you all" εἰμί [vifd--3s; {sing. person antec. "anyone"}; "he will be"] ὁ συλαγωγέω [d.a. + vppanm-s; {subs.ptc; hapax; lit. carry off, take captive; fig. victimizing, leading astray}; "the one having taken captive"] διὰ [pAbl; "through"] ἡ φιλοσοφία {d.a. + n-Ablf-s; {hapax; love of worldly wisdom, speculative study/wisdom}; "the philosophy"} καὶ κενός [cc + a--Ablf-s {empty, vain; used 18x}; "and empty"] ἀπάτη [n-Ablf-s; {trickery, deception; used 7x}; "deception"] κατὰ [pa; "according to" {defines the parameters of thought}] ἡ παράδοσις [d.a. + n-af-s; {active: handing down or over; pass.; teachings handed down; used 13x}; "the tradition"; {the sing. acts as a collective sing.}] ὁ ἄνθρωπος [d.a. + n-gm-p; subjective; "the men" {the plural looks to mankind as the source}] κατὰ [pa; "according to"; {apposition/conforming to the traditions}] τὰ στοιχεῖον [d.a. + n-an-p; {used 7x; lit. a small upright post; fig. basic, fundamental things; the foundational elements of which some thing or perception exists}; "elementary principles"] ὁ κόσμος [d.a. + n-gm-s; {descr.gen. or source; in contrast to heavenly}; "of the world"] καὶ οὐ κατὰ Χριστός [cc + neg. + pa + n-am-s; "and not according to Christ")]

#### ANALYSIS VERSE 8:

1. Vs.8 begins addressing specific tactical arguments of threat against the truth the adjusted believer can expect to face along the path of the straight and narrow.
2. The testers to truth advocate human viewpoint a.k.a. deceitful spirits and doctrines of demons per 1Tim.4:1ff cf. 6:3-5; 2Tim.4:3-4; Tit.1:9-11 cp.Mat.15:7-9
3. Human viewpoint is in contrast to the Divine viewpoint established by the WOG. Isa.55:8-9
4. Paul divides the tactics used by -V into 3 general categories of human viewpoint:
  - A. Intellectualism (vs.8).
  - B. Religiosity via ritual, piety and spurious revelation (vss.16-18).
  - C. Spirituality via legalism/self-generated righteousness (vss.20-22).

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5. Potential critics to sound doctrine are any not allying with the mind of Christ (1Cor.2:16).
6. The opposition is not one of indifference, inquisitive or seeking to truly understand otherwise, but pursues an agenda to convert the hearer to his/her point of view.
7. This is made clear in the first clause of vs.8, **“See to it that no one takes you captive...”**
8. The command **“See to it”** (βλέπω – blepo) is the same verb used in vs.5 as to spiritual awareness and in the imperative has the force to beware, take heed using spiritual acumen.
9. The indefinite phrase **“no one”** (μὴ τις – me tis) means not one person advocating other than sound doctrine is to be overlooked in offense no matter rank and file (title, authority, name, etc.). Cp.2Joh.10
10. These types are looking for victims they can prey on with their human viewpoint reasoning as illustrated in the substantival participle **“the one having taken captive”** (ὁ συλαγωγέω – ho sulagogeo {used 1x}).
11. The participle *sulagogeo* literally means one that carries off as booty or ill-gotten gain; to enslave.
12. In the Greek syntax, the participle follows the future deponent verb εἰμί - eimi (*“he will be”*; not translated in the English) denoting the future certainty of meeting one of these spiritual pirates/bandits.
13. A literal translation would be **“See to it that no one will be the one having taken you captive”**.
14. The 2<sup>nd</sup> person plural pronoun **“you all”** (σὺ - su) is placed before the verb and participle for emphasis screaming out that +V holding to sound doctrine are key targets in Satan’s world. Cp.1Pet.5:8 cf.Joh.17:15
15. These have an agenda to intrude with their human viewpoint thoughts on others.
16. The structure of the Greek sentence in depicting the tactics is then designed to be viewed having a cross reference as to category and the resources used in classification.
17. It effectively sets up an AB AB C format in reading.
18. The two A’s are first introduced with the preposition δια - dia (**through**) connected with the conjunction **“and”**:
  - A. **“Through philosophy”**.
  - A. **“And empty deception”**.
19. That both nouns are governed with one preposition indicates that both tactics share as vehicles of error (i.e., both are means for doctrinal assault).
20. **“Philosophy”** emphasizes sophistication of speech; **“empty deception”** the effect.
21. The B’s and C then cross reference each category utilizing the preposition κατά - kata (**according to**) pointing to each category’s source for orientation:
  - B. **“According to the tradition of men”**.
  - B **“According to the elementary principles of the world”**.
  - C. Equals an opposing resource utilizing the negative: **“Rather than according to Christ”**.
22. The two A’s are designed to be cross referenced with the two B’s in their sequential order (AB AB) with C standing alone.
23. The grammatical structure recognizes that the truth of BD stands apart in its singular source of divine inspiration in contrast to all ideologies inspired by the flesh. Cf.2Pet.1:21
24. So the AB AB C format would read: **“Through philosophy...according to the tradition of men; and empty deception...according to the elementary principles of the world; rather than according to Christ”**.

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25. The noun “**philosophy**” (φιλοσοφία – philosophia) in the Greek means a love or pursuit of wisdom and its form is only used here in the NT.
26. Today it is understood as a way of thinking about certain subjects such as ethics, thought, existence, value, etc. using reason and skepticism aiming to deepen understanding and improve the quality of life.
27. While it is a rational and critical inquiry on fundamentals of life, it often reflects on its own methods and assumptions.
28. Many of the individual sciences such as physics and psychology form blocks of philosophical tenets.
29. The cognate noun “*philosophers*” (φιλόσοφος – philosophos) is used in Act.17:18 addressing two schools of philosophy in Apostolic times, Epicurean (philosophy of pleasure) and Stoic (Greek/Roman philosophy that the practice of virtue [wisdom, courage, temperance and justice in accordance with nature] achieves a well-lived life; founded by Zeno of Citium ~300 BC).
30. While the pursuit of wisdom from the source of God is good (cf.Col.1:9,28; 2:3), the school of thought “**according to the tradition of men**” is the source of reasoning for the dissident.
31. That academia feeds philosophy is seen in the noun “**tradition**” (ἡ παράδοσις – he paradosis) that indicates teachings or doctrines that are handed down from generation to generation.
32. The singular of the noun highlights the process of teaching that gives philosophy its distinction of empowerment (its force of causality).
33. Those that develop philosophies are moved to instruct and often to inflict upon others their train of thought.
34. The phrase “**of men**” (ὁ ἄνθρωπος – ho anthropos) is definitive, plural in number and subjective indicating that certain types of men are responsible for producing the content of philosophical reasoning.
35. Scripture reveals two types that perpetuate tradition of wisdom thinking in the human race:
  - A. Those that hand down the teachings of sound doctrine (Dvwwpt). 1Cor.11:2; 2The.2:15; 3:6 cf.2Tim.3:14-17
  - B. Those that advocate teachings that violate BD as to interpretation and intent (Hmvwpt). Mat.15:2-6 cp.Mar.7:8; Gal.1:14
36. That the philosophies for warning are antithesis in the final phrase “**rather than according to Christ**” obviously puts those misaligned with doctrine as the culprits.
37. In fact, the negative particle preceding the preposition οὐ κατὰ - ou kata (“**not according to**”) renders those ascribing to these human viewpoint philosophies as negative (-V).
38. The second tactic for assault is “**empty deception**” pointing to the effect these “philosophers” have on humanity spiritually.
39. The descriptive adjective κενός – kenos (**empty**) figuratively means that which is futile or vain producing no real purpose i.e., worthless (cp.Act.4:25; 1Cor.15:14; 2Cor.6:1; Eph.5:6; etc.).
40. The noun ἀπάτη – apate (**deception**) has the nuance of trickery and is used as the result of STA influence determining one’s life path. Eph.4:22; 2The.2:10; Heb.3:13; 2Pet.2:13
41. That this vanity of deception is sponsored by the STA is then revealed in the source for its emission “**according to the elementary principles of the world**”.
42. “**Elementary principles**” (τὸ στοιχείον –to stoicheion) means the basic or fundamental elements of principles or things.

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43. The principles in view are those things of which the cosmos aligns (**of the world**).
44. The world is viewed here in contrast to that otherwise described as heavenly. Cf.Joh.3:12; 15:19; 17:14-16 cp.18:36
45. It is language to depict that the source of reasoning is earthy, not from above.
46. James spoke of this condition in Jam.3:13-17.
47. Paul will hark back to this principle in Col.3:1.
48. These do not generate their doctrines of life **according to Christ** who has provided victory over the STA and the Helper needed to assimilate God's words of wisdom for such purpose. Cp.Joh.14:16-17,26 cf.Rom.8:5-10; 1Cor.2:14
49. The vanity of deceit finds its motivation of thought based on the unchecked STA influences stimulating the fleshly brain to arrogance dismissing the veracity of BD in the equation.
50. This is the nature of STA types that generally promote academia in the human race.
51. Theirs is not a philosophy of true and spiritual substance, but derived from human good and satiating the flesh in avoiding the truth of God's plan otherwise.
52. There truly is nothing new under the sun (Ecc.1:9).
53. Philosophy of empty deceit is at an all-time high in academia today (educational system and professional).
54. The education system is devoid of Biblical principles and promotes humanism (cultural and intellectual movement emphasizing human potential to attain excellence via study of humanities and learning in the liberal arts) as the premier course in life.
55. These approach the Scriptures as only another human generated source of learning to be utilized among the millions of volumes of literary works in conformity to their STA whims.
56. The philosophical result of sciences as revolving around the theory of evolution has created an academic tradition that man is the only hope of salvation for the human race. 2Pet.3:3-6
57. Medical and psychological philosophies have largely abandoned the Hippocratic oath and have become the drug cartels for the great merchants.
58. Almost every philosophical advance permeating society today is about pride and success in the world dismissing the spiritual realities of BD and STA influence in life.
59. We as believers are not to get caught up in these things and to avoid any that otherwise want to enforce their ideology over the sanctity of God's word.
60. Believers in a lukewarm state are most prone to these kinds of advances and most often promote humanitarianism over sound BD as the philosophical key to the CWL. Cp.Rom.10:2
61. Believers that forsake or disregard the teaching of sound BD are already captive in their thinking. Cp.2Tim.2:17-18
62. Rejection of doctrine creates a void to be filled with hmvwpt philosophy.
63. We are to avoid these types of individuals and realize that we are not immune to their influence and our own thinking is susceptible to corruption. 1Cor.15:33; 2Tim.3:5-7
64. We as a local body are to encourage one another to persevere in the refined gold of BD. Cp.Heb.3:12-13
65. *Review the Doctrine of the Importance of Bible Doctrine.*

## COLOSSIANS

### THE TRUTH OF THE POG IS FOUND IN CHRIST VSS.9-15

#### HE IS GOD INCARNATE

#### EXEGESIS VERSE 9:

<sup>GNT</sup> **Colossians 2:9** ὅτι ἐν αὐτῷ κατοικεῖ πᾶν τὸ πλήρωμα τῆς θεότητος σωματικῶς,

<sup>NAS</sup> **Colossians 2:9** For in Him all the fulness of Deity dwells in bodily form, (ὅτι [causal conj; "for/because"] ἐν [pL; "in"] αὐτός [npdm3s; "Him" {antec. Christ vs.8}] κατοικέω [vipa--3s; "It keeps on dwelling/living" {same as 1:19}] πᾶς [a--nn-s] + ὁ πλήρωμα [d.a. + n-nn-s; "all the fulness" {same as 1:19}] ὁ θεότης [d.a. + n-gf-s; {gen. of apposition; hapax; abstract ref. to God} "the Divinity/deity/divine nature"] σωματικῶς [adv; {used 1x; in the form of a body, corporeal; cp. cognate σωματικός used in Luk.3:22; 1Tim.4:8}; "bodily"])

#### ANALYSIS VERSE 9:

1. In vss.9-15, Paul sets forth the polemic that dismantles any that present dissident ideologies against the truth of BD.
2. The doctrinal thesis for refutation is "Not only is access to the POG exclusively (singularly) found in the Person of Jesus Christ (Act.4:12), but is inclusive (all-encompassing cp.Col.2:3)!"
3. That He is core as to the source and means by which truth is made available is seen in the phrases "in Him" used 3x in vss.9-11 respectively; "with Him" used 2x in vss.12,13.
4. The opening phrase of vs.9, "**For in Him**" begins with the Greek conjunction ὅτι – hoti denoting "because" or "why" the Colossians are to not be taken captive by hmvwpt per vs.8.
5. That is because hmvwpt is the by-product of the world (via –V and the STA; vs.8) and as believers they are not of this world. Cp.Joh.15:19
6. Saving faith exclusively established a new union of the believer "**in Christ**" (cf.vs.6a) who Himself was not "*of this world*". Cf.Joh.8:23 cp. Joh.17:14.
7. He first existed as God (Joh.1:1) and then as flesh (Joh.1:14).
8. As John's gospel conveys, as God he was the Word incarnate full of grace and truth and thus the means for access not only exclusively, but extensively to the POG. Cf.Act.4:12
9. That Christ was Divine and spiritual in origin is made clear in the remainder of vs.9 as Paul explicitly insists that in His Person, "**all the fullness of Deity dwells in bodily form**".
10. What Paul alluded to in 1:19 as to the hypostatic union, he now specifically articulates i.e., Jesus Christ was God in the flesh.
11. The noun "**Deity**" (ἡ θεότης – he theotes) is only used here in the NT and refers to the Divine nature of God.
12. The "**fullness of Deity**" means that the Divine essence and attributes shared equally in the Godhead had no limitations as to His Person (He was +R,J,Immu.,Ver.,O,O,O, E.L., Sov. and Love).



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13. **“In bodily form”** means that Deity was co-joined as One with the life of Jesus’ humanity as the Son of God/Son of Man. Cp.Mat.16:16; Luk.1:32,35; Joh.1:29,51; 3:17; 10:30,36; 11:27; et al.
14. That this union of life (**“dwells”**; κατοικέω – katoikeo: “lives”) was established as a permanent reality is indicated in the Greek present active tense and voice that means “it keeps on living”.
15. At the Advent Deity was united with the humanity of Jesus via the virgin birth; now it unified with His humanity in resurrection glory.
16. Christ taught of His Divine nature during His ministry e.g., Joh.3:13; 6:31-35,41,50-51,58; 8:58; etc.
17. As the unique God-man, Jesus is exalted as the only representative in which the POG as designed by the Father can be accessed. Cp.Joh.14:6; 1Tim.2:5
18. That includes understanding the truth of BD. 1Cor.2:14-16 cf.Eph.4:21
19. Therefore any ideology, philosophy and tradition not derived from the heavenly source of deity as God incarnate in harmony with the Father extends simply from the source of this world. Cf.Joh.5:30
20. As Paul has expounded upon, CA believers have become one body with Christ as the head (Col.1:18).
21. With saving faith the believer has a new spiritual heritage via the new birth (Joh.3:8); have become citizens of a new heavenly kingdom (Phi.3:20 cp.Eph.2:19); and now share Christ’s destiny as the ruler of His kingdom (Col.1:13).
22. As new spiritual creatures of trichotomy (1The.5:23), the believer has gained access to the Divine viewpoint that governs God’s kingdom.
23. God’s kingdom is eternal and transcends all that is physical and limited by time. 2Pet.1:10
24. The allegiance of the believer belongs to Christ who controls our eternal destiny. 1Tim.1:17
25. So any viewpoint that does not harmonize with Christ in you i.e., BD (cp.1:27) is to be rejected as that which is from the world.
26. Worldly philosophies and traditions of men are empowered by darkness; God’s kingdom is ruled by the light of His Son. Cf.Joh.9:5; Act.26:15-18; Eph.5:6-10 cp.1Joh.1:5
27. The dynamics of His authority in Person and what He accomplished in and with His unique nature as the God-man will be addressed in vss.10-15:
  - A. To facilitate regenerated spirituality for mankind to have a relationship with God wielding His authority over all creation (vs.10).
  - B. Victory over the rulership of the STA (vs.11).
  - C. Victory over death providing access to resurrection for humanity (vs.12).
  - D. Imparting E.L. (vs.13).
  - E. Eternal forgiveness for sins reversing the consequence of man’s loss of +R (vs.14).
  - F. Legal victory in the angelic conflict (vs.15).

## COLOSSIANS

### IN HIM = A NEW SPIRITUAL NATURE IN SYNC WITH CHRIST'S AUTHORITY

#### EXEGESIS VERSE 10:

<sup>GNT</sup> **Colossians 2:10** καὶ ἐστὲ ἐν αὐτῷ πεπληρωμένοι, ὃς ἐστὶν ἡ κεφαλὴ πάσης ἀρχῆς καὶ ἐξουσίας.

<sup>NAS</sup> **Colossians 2:10 and in Him you have been made complete, and He is the head over all rule and authority;** (καὶ [cc] + εἰμί [vipa--2p; "and you all keep on being"] ἐν [pL] + αὐτός [npLm3s; "in Him"]) πληρώω [v/ptc/PF/pass/nm2p; "having been completed/made total" {same as 1:9,24 ; the ptc. is periphrastic united with eimi = a single idea i.e., "you keep on having been completed"}] ὃς [rel.pro/nm-s; "Who/He" {ref. Him/Christ}] εἰμί [vipa—3s; "He keeps on being"] ἡ κεφαλὴ [d.a. + n-nf-s; "the head" {same as 1:18}] πᾶς [a—gf-s] + ἀρχή [n-gf-s; "of all rule" {same as 1:16,18}] καὶ [cc] + ἐξουσία [n-gf-s; "and authority" {same as 1:13,16}])

#### ANALYSIS VERSE 10:

1. That Christ was literally God in the flesh (vs.9) reminds the readers that the POG is accessed "in" His Person (cf.vs.3), not from some worldly source otherwise (cf.vs.8).
2. It is His Person that is the conduit between man and God and the POG. Cp.1Tim.2:5 cf.Act.4:12
3. Paul now splices the thought of God united "in Him" to the reality of saving faith uniting these believers with Christ.
4. The opening conjunctive "**and**" (καί - kai) connects the two thoughts together, "**and in Him you have been made complete**".
5. Vss.10-15 delves into the mechanics that asserts His Person as providing all the believer needs with respect to accessing His Person in fulfillment of the POG.
6. The subject of those "**in Him**" are the Colossian believers recognized in the 2<sup>nd</sup> person plural use of the verb (omitted in the NAS) and participle εἰμί πληρώω – eimi pleroo lit.: "**you all keep on being having been completed**".
7. The phrase "**in Him**" points to the principle of positional truth whereas these believers entered into a new spiritual union with Christ at saving faith. Cf.1Cor.6:17; 2Cor.5:17
8. The participle "*pleroo*" is the cognate to the noun "*pleroma*" used as to the Deity of Christ possessing the sum total of Divine essence in vs.9.
9. His Deity validated His Person as being the "image of the invisible God" stated in 1:15. Cf.Joh.8:14-18
10. Paul is using a play on words to illustrate that both Christ and believers are "completed" and though similar, not without distinctions.
11. Interpretively the completion of the two parties is to be understood contextually as to their natures:
  - A. Christ as to His unique nature as God in the flesh.
  - B. Believers as to their nature as a result of being "**in Him**".
12. The participle *pleroo* in our verse is periphrastic in construction uniting the present tense of the "to be" verb with the perfect tense of the participle forming a single thought.

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13. That is continuous from the point of saving faith the believer is completed having permanent existing results.
14. The present tense of the verb *eimi* declares that at no time is the believer ever rendered as incomplete in nature post saving faith in contrast to their pre-salvation state.
15. The passive tense of the participle denotes the outside agency of Christ as that making the believer complete.
16. The completion of the believer is as a result of the Person of Christ providing the spiritual asset needed for mankind to also be rendered unique in nature via saving faith.
17. The mechanics for this is via regenerating the spiritual nature of mankind as originally created by God (Gen.1:27) and then lost in the Garden (cf.Gen.2:17).
18. Post Adamic fall, all of mankind are born into this world spiritually dead and thus “incomplete” in nature as otherwise intended by Divine design. Rom.5:12 cf.1Cor.15:21-22
19. This rendered men not able to assimilate the spiritual realities of the POG being confined to the spirit of the world. Eph.2:1-3
20. Hence why philosophies and vain misconceptions of the world are antithesis to the truth of God (cp.vs.8).
21. What is completed for the believer “**in Him**” is the creation and permanent existence of a new spiritual nature acceptable to God providing access to the POG according to divine design.
22. Jesus ministry in part was to baptize believers in the CA dispensation with the H.S. Cp.Mat.3:11 cf.Act.1:5; 1Cor.12:13
23. Christ became a life-giving spirit. Cp.1Cor.15:45
24. Christ’s sacrifice of His human spirit on the cross (i.e., *Doctrine of the Blood*) as payment for +R man owed to God allowed God to credit men in like manner. Cp.1Cor.6:17
25. The credit is applied at saving faith. Rom.4:3ff; Gal.3:6
26. It is the H.S. that both indwells and fills the new believer that regenerates the human spirit via the new birth (Joh.3:6).
27. It is the human spirit of the believer that provides the credentials of +R and spiritual renewal to the truth of BD. Eph.4:24
28. The human spirit operates in tandem and harmony with God the H.S. Rom.8:16
29. It is the human spirit that God creates that provides the believer with a new nature that is the image of God. Col.3:10
30. The nature of the human spirit and its origination and m/o explains Paul’s choice of words here for the believer being “completed”.
31. *Pleroo* has the nuance of being fulfilled (cp.Act.2:2; Mat:13:48) borrowing from the cognate noun *pleroma* in vs.9 with respect to the Deity of Christ.
32. Paul now uses the verb with the idea of Deity filling the believer in essence via regeneration.
33. The human spirit is all sufficient in its nature possessing the attribute of +R and ability to assimilate spiritual truth.
34. *Pleroo* also has the nuance of completed illustrating the new spiritual nature of believers elevating them from dichotomous (body and soul only; Mat.10:28) to trichotomous (body, soul and spirit; 1The.5:23 “*complete*” is the Grk. adj. ὁλόκληρος – holokleros meaning complete in all its parts).
35. The believer is filled with the sum total of a divinely generated essence/spirit on the part of Deity thus becoming complete in nature.

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36. In order for Christ to be qualified to share His spirit with those that join themselves with Him, He had to possess the power of the Divine nature. Cp.2Pet.1:2-4
37. Paul then closes this thought with a reminder of Christ's Sovereign authority, "**and He is the head over all rule and authority**".
38. There is no conjunction "**and**" in the Greek text and the sentence simply concludes with a singular thought using the relative pronoun ὅς – hos "**Who is the head...**".
39. In other words, the antecedent of the pronoun *hos* is Christ, and the thought is that "**in Him, who is the head over all rule and authority**" is the One who makes the believer complete.
40. As Paul has made clear, the Deity of Christ grants Him authority over all creation as its Creator and sustainer (cf.1:1-17).
41. In Col.1:18 Christ is seen as the "**head**" (κεφαλή - kaphale) of the Church and ranks superior in authority over the body.
42. Now He is revealed as "**head**" (same Grk. noun) **over all rule and authority**.
43. The adjective "**all**" (πᾶς – pas) is all encompassing indicating preeminence both in the heavenly (spiritual) and earthly realms.
44. By virtue of the new birth at saving faith, the believer has tied their destiny to Christ (cf.1:13) who via His unique nature reigns superior in intellect and mind. 1Cor.2:16
45. With the human spirit, the believer is united and synchronized (in harmony) with the authority of Christ.
46. There is no higher authority in creation that the believer can appeal to for insight into spiritual matters i.e., the Divine viewpoint of the POG.
47. That Christ reigns in superiority in such manner, then all viewpoint of life that does not conform to His authority in knowledge and ideology are enemies of the cross. Phi.3:18-21
48. It is the human spirit that frees the believer from the subjection of human viewpoint slavery fueled by the STA and allows them access to all the treasures of wisdom that translates to our inheritance as children of God (cf.Rom.8:15-17).
49. All others that do not possess or avail themselves of this spiritual nature as intended by divine design remain in bondage to the deceitful spirits and doctrines of demons. 1Tim.4:1-2
50. Paul's polemic in principle as thus far stated:
  - A. There is only one source through which God can be accessed as to the truth of His plan: God the Son Incarnate (vs.9).
  - B. Only He provides the spiritual nature for men in one with Him as the conduit to God to perceive Divine revelation (vs.10a).
  - C. He reigns over all law and authority as He overcame the rule and authority of spiritual death inherent in men (vs.10b cf.Joh.16:11).

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### IN HIM = FREEDOM FROM ABSOLUTE RULERSHIP OF THE STA

#### EXEGESIS VERSE 11:

<sup>GNT</sup> **Colossians 2:11** Ἐν ᾧ καὶ περιετμήθητε περιτομῇ ἀχειροποιήτῳ ἐν τῇ ἀπεκδύσει τοῦ σώματος τῆς σαρκός, ἐν τῇ περιτομῇ τοῦ Χριστοῦ,

<sup>NAS</sup> **Colossians 2:11 (Revised)** in Whom you were also circumcised with a circumcision made without hands, by the removal of the body of the flesh through the circumcision of Christ; (ἐν [pL] ὅς [rel.pro/Lm-s; {locative case of the rel.pro. has direct attraction to the pronoun "autos" in vs.10 though it functions as a direct object} "in Whom/Him"] καὶ [adjunctive conj; "also"; {continues thought of complete/regeneration vs.10}] περιτέμνω [viap--2p; "you all have been circumcised/cut around" {used 17x 16x lit.; 1x fig.} περιτομή [n-If-s; denotes manner/type/fashion used adverbially; "with a circumcision" { used 36x both lit. and fig.}] ἀχειροποίητος {a--If-s; "made without hands" {used 3x; Mar.14:58; 2Cor.5:1}} ἐν [pI; {denotes means/method} "by/in"] ἢ ἀπέκδυσις [d.a. + n-If-s; {as action to strip off, removal; fig. of being set free; used 1x}; "the removal"] τόσῳμα [d.a. + n-gn-s; object. gen.; "of the body"] ἢ σὰρξ [d.a. + n-gf-s; descr. gen; "of the flesh"] ἐν [pL; denotes agency; "through/by" ἢ περιτομή [d.a. + n-Lf-s; "the circumcision"] ὁ Χριστός [d.a. + n-gm-s; plenary gen; {contains both sub. and obj. ideas at the same time with deliberate ambiguity} "of the Christ"])

#### ANALYSIS VERSE 11:

1. Vs.11 is a continuation of thought closely related to vs.10 (made complete/regeneration).
2. The doctrine that Paul employs to facilitate his objective is "Circumcision".
3. Circumcision was a ritual instituted by God with Abraham as recorded in Gen.17:1ff.
4. It was symbolic and essential for Abraham to enjoy the blessings of the Abrahamic covenant to be passed down to his descendants. Gen.17:1-8 cp.Rom.4:11.
5. The ritual of circumcision is the removal of foreskin from the male phallus.
6. That is the severing of a small useless piece of flesh from the end of the genital part of the body.
7. In our verse, the circumcision is obviously spiritually symbolic as it is "**made without hands**".
8. There is no conjunction "and" beginning vs.11 as supplied in the NAS English.
9. The omission of conjunction highlights the unbroken doctrinal thought from vs.10 to 11.
10. Vs.11 illustrates how Christ gained rule and authority over everything to include spiritual death enabling a new spiritual nature (hm/spirit) on behalf of believers from vs.10.
11. As with vs.10, vs.11 presupposes the fall of mankind and the consequences of spiritual death.
12. In judgment for Adam's disobedience in the garden mankind acquired a sin nature (STA) inherent in the flesh. Cp.Rom.1:23; 6:6; Col.3:9 cf.Psa.51:5
13. The STA became the vehicle of the judgment of death from God and left unabated perpetuates spiritual death in the human race through procreation. Rom.3:23; 5:12,14,19; 6:23

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14. Hence all of mankind is born into this world spiritually dead as a result of having the STA. Cp.Eph.2:1 *See the Doctrine of the OSN/STA*
15. Vs.11 has two tiers of teaching in the circumcision process:
  - A. Circumcision as applied to believers.
  - B. Circumcision as applied to Christ.
16. The pronominal phrase “**in Whom**” (ἐν ᾧ – en hos) functions as a direct object pointing to the Person of Christ as the primary operative involving the circumcision in view.
17. That is, His work on the cross leading to His death burial and resurrection (vs.12) is the primary action in view that makes the circumcision for believers a possibility.
18. Principle: Christ did all the work and endured the rigors of judgment to make salvation possible; men are simply beneficiaries in grace. Eph.2:8
19. 3x the Greek preposition ἐν – en is used in this verse.
20. The first use, “**in Whom**” addresses the first tier of execution emphasizing the believer’s position in Christ complimenting vs.10 as to the believer *being made complete “in Him”*.
21. This points to saving faith Ph<sub>1</sub> on the part of the believer establishing a union with Him in the circumcision process.
22. The relative pronoun “**Whom**” then points to the person of Christ as the direct object of faith in Whom the circumcision is made a reality.
23. The adjunctive “**also**” (καί – kai) looks to the additional act of circumcision paralleling the regenerating of the human spirit.
24. Without the circumcision in view, the new birth remains void.
25. The verb “**you were circumcised**” (περιτέμνω – peritemno) is the aorist tense and passive voice in the Greek.
26. The verb looks to the Colossian’s previous act of faith making possible the circumcision as executed by Christ on their behalf.
27. Of the 17 uses of this verb in the NT, only our verse presents it figuratively; all other uses are literal according to tradition. E.g., Luk.1:59; 2:21; Joh.7:22; 1Cor.7:18; Gal.2:3; 5:2; etc.
28. This unique use in the present context is designed to explain the symbolic significance behind the Jewish ritual.
29. The following instrumental noun “**with a circumcision**” (περιτομή – peritome) denotes the manner or type of circumcision by which the believer is able to be circumcised.
30. It is used adverbially modifying the verb “**circumcised**” denoting that the spiritual act of circumcision is unique in effect.
31. The noun is used 36x both figuratively and literally further tying the two concepts together as to the significance of this ritual spiritually.
32. Rom.4:11 teaches that the ritual was a sign pointing to something greater and that it is a seal of righteousness tying the concept of the human spirit with circumcision (cp.Eph.4:24).
33. Rom.2:28-29 recognizes the difference between a racial Jew and spiritual Jew (i.e., true children of God) by the circumcision within of the heart (the core of being in soul and mind) and by the Spirit further equating regeneration with being spiritually circumcised.
34. The way or manner of spiritual circumcision that is so unique in nature is that it is one that is “**made without hands**” (ἀχειροποίητος – acheiropoietos).
35. This adjective is used 2 other times in the NT and always points to the supernatural power of God. Mar.14:58; 2Cor.5:1
36. Thus the circumcision is a spiritual reality not effectuated by men, but God.

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37. The means or method by which circumcision is accomplished by God is in the 2<sup>nd</sup> prepositional “en” phrase “**by the removal of the body of the flesh**”.
38. The body of flesh points to the sin nature (STA/OSN) of mankind i.e., our body of sin. Cf.Rom.6:6
39. As vs.13 makes clear, the sinful condition of man equates to spiritual death being in an uncircumcised condition.
40. The definitive noun “**the removal**” (ἡ ἀπέκδοσις – he apekdusis) is only used here and literally means to strip off and figuratively it means being set free.
41. Contextually it emphasizes being set free from the linear/unbroken rulership of the STA perpetuating spiritual death.
42. What should catch the students notice is the action of removing “**the body of the flesh**” (τό σῶμα ἡ σὰρξ – to soma he sarx) that looks to the body as a whole (cf. Col. uses of *soma* 1:18,22,24; 2:17,19,23; 3:15).
43. The phrasal implication is two-fold:
  - A. As to mankind, the entire body of humanity is in view as to the availability for getting circumcised (emphasis on the verb). Cp.1Pet.3:18
  - B. The circumcision (emphasis on the noun) of a singular literal body is in view.
44. Both cases are in light of the ritual that removes only one small part of flesh.
45. Enter the operative for circumcision, Jesus Christ.
46. He is the embodied +R “sign” pointing to something greater that effects the spiritual circumcision in Rom.4:11.
47. How the power of God removed the body of flesh is through the work of Christ on the cross in judgment for the sins of mankind.
48. God imputed the sins of mankind to Christ and “*He made Him who knew no sin, sin on our behalf...*” (2Cor.5:21) and literally judged those sins in His body of flesh (1Pet.2:24). Cp.Rom.8:3
49. Simultaneous to bearing sins, Christ underwent spiritual death (cf.1:22) with the consequence of physical death following (cf.Gen.2:17, lit. “*dying you will die*”; Joh.19:30).
50. His deaths are how He removed “**the body of the flesh**” having been contaminated with sin as His Deity checked out His humanity.
51. The sins that Christ died for are all of the personal sins of humanity as a result of the STA. Cp.Rom.6:10; 1Cor.15:3; 1Pet.3:18
52. Thus He cancelled out, claimed superiority or overruled the absolute power of the STA and its stranglehold of spiritual death over mankind “*having nailed it to the cross*” (vs.14).
53. Christ sacrificed His entire body of flesh so that mankind could be circumcised spiritually through one small act on their part.
54. Personal sins derived from the STA are not an issue as to the eternal destiny of men and the cause for why men die and go to hell. Cf.1Joh.3:5
55. That consequence is due to one sin that Christ could not die for, the sin of unbelief. Joh.16:9
56. **It was not personal sins from an STA that caused the fall of Adam and Eve; it was a sin of volition that brought forth the consequences of acquiring an STA i.e., death.**
57. It is the sin of unbelief with failure to overrule the absolute rule of the STA perpetuating spiritual death that is the subject of 1Joh.3:6
58. Volition of disobedience condemned man; volition in obedience saves man. Joh.3:36
59. Enter the necessity of saving faith **in Whom** the believer is circumcised.

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60. The singular sin of unbelief (that last little piece of sin volitional in nature) is that which symbolically represents the circumcised piece of foreskin as applied to the believer.
61. In this way Christ once and for all time is able to free us from the absolute rulership of the STA overturning the consequence of spiritual death replacing it with a new spiritual life.
62. The definition of spiritual circumcision is the freeing of the absolute authority and rule of the STA through saving faith.
63. It is analogous to crucifying the flesh in Gal.5:24.
64. Those that remain negative in unbelief are characterized as stiff-necked (stubborn) and uncircumcised resisting the ministry of the H.S. Act.7:48
65. The operational process (means/method) by which circumcision is made possible is through judgment by God in Christ's body and His work on the cross.
66. Positionally through faith in Him, the absolute and eternal rulership of the STA has been severed forever for all believers.
67. However, experientially, the believer continues to live in the flesh with the STA.
68. As a believer, one has acquired two potential rulers in life: The STA or the H.S operating on behalf of our new spiritual nature, the human spirit. Cp.Rom.8:3-10; Gal.5:16-17
69. When a believer sins, the STA assumes a rulership position over the soul mirroring its previous counterpart authority of ruling in unbelief. Cf.Eph.4:17-24
70. The result of experiential sin is temporal/operational death. Cf.Jam.1:14-15
71. That the STA has been condemned through the means of judgment, then experientially judgment remains the method by which to address the STA in time.
72. With our new spiritual nature via regeneration, the believer is able to overrule the STA experientially by simply judging the body rightly that is evidenced/recognized in our confession to God as sin. Cp.1Cor.11:31; 1Joh.1:9
73. Experientially, circumcision can be defined as isolating/detaching the STA as it exists in time made possible through Christ's work on the cross.
74. Once the believer's natural body physically dies (or ceases to exist via the rapture), a new eternal body uncorrupted with the STA and spiritual in nature is provided. Cp.1Cor.15:42-49
75. Christ as our substitute for sin eradicated the effect of the STA in His own body through His own death allowing those that will be circumcised (SAJG) share in His eternal destiny.
76. That fact will be addressed in vs.12.
77. The apologetic as intended here by Paul against false teachers is to refute any that proclaim spirituality and fellowship with God comes from any other source or way.
78. Those that advocate spirituality through any system of ascending knowledge, penitence, ritual or other authority other than through Christ's work on the cross are to be rejected.
79. Spirituality and hence spiritual insight is not accomplished through philosophical traditions of men or base principles of the world.
80. It is only accessed through the m/o of judgment and faith.
81. The 3<sup>rd</sup> and final *en* phrase denotes agency, "**through the circumcision of Christ**".
82. The genitive of the definitive noun "***the Christ***" is plenary.
83. This means that He is both subjective and objective as to the believer's circumcision.
84. He is subjective as it is His Person that effects the circumcision for the believer.
85. He is objective in that it is in His Person that the surgery of removing the body of flesh (the body of sin) literally occurred making the circumcision for the believer a reality.
86. *Review the Doctrine of Circumcision.*



# COLOSSIANS

## IDENTIFYING WITH CHRIST IN HIS BURIAL AND RESSURECTION

### EXEGESIS VERSE 12:

<sup>GNT</sup> **Colossians 2:12** συνταφέντες αὐτῷ ἐν τῷ βαπτισμῷ, ἐν ᾧ καὶ συνεγέρθητε διὰ τῆς πίστεως τῆς ἐνεργείας τοῦ θεοῦ τοῦ ἐγείραντος αὐτὸν ἐκ νεκρῶν·

<sup>NAS</sup> **Colossians 2:12** **having been buried with Him in baptism, in which you were also raised up with Him through faith in the working of God, who raised Him from the dead.** (συνθάπτω [v/ptc/a/p/nm2p; {to bury together with or at the same time; used 2x, Rom.6:4; circ.ptc.; denotes condition fulfilling the idea of circumcision in vs.11} "while having been buried together"] αὐτός [npIm3s {instr. of association; points to RAPT; antec. = Christ, vs.8}; "with Him"] ἐν [pI {denotes means/method} + ὁ βαπτισμός [d.a. + n-Im-s; "by the baptism" {lit. washings; ceremonially = purification; fig. to identify one object with another; used 4x, Mar.7:4; Heb.6:2; 9:10; d.a. indicates a specific baptism} "by the baptism"] ἐν [pI] + ὅς [rel.pro/Im-s; "by which" {ref. means of baptism}] καὶ [adjunct.; "also] συνεγείρω [viap--2p; {lit. to raise up; used 3x, Eph.2:6; Col.3:1}; "you all have been raised up"] διὰ [pAbl {denotes agency}; "though"] ἡ πίστις [d.a. + n-Ablf-s; "the faith"] ἡ ἐνέργεια [d.a. + n-gf-s; {object. gen.; {operative power/function; same as 1:29; harks back to the circumcision without hands, vs.11}; "in the working"] ὁ θεός [d.a. + n-gm-s; "of God"] ὁ [d/g/m/s] + ἐγείρω [vpaagm-s; {adj.ptc.; lit. to raise up; used 144x}; "the One who raised"] αὐτός [npam3s; "Him" {ref.Christ} ἐκ [pAbl] + νεκρός [ap-Ablm-p {same as 1:18}; "out from the dead ones])

### ANALYSIS VERSE 12:

1. Contemporaneous with the believer's faith and sequential to Christ's work on the cross effectuating circumcision (vs.11) governs the phrase **"having been buried with Him in baptism"** (vs.12a).
2. Paul retains his two dimensional thoughts relating to the dynamics and mechanics of the believer's union in Christ (positional truth).
3. Saving faith effects the removal of the body of flesh (STA) as to its absolute rule over man in spiritual death i.e., we are united with Him in His death on the cross.
4. At the point of circumcision (saving faith), the believer is connected to Christ who made circumcision possible some 1991 years ago.
5. In this way Paul unifies the doctrine of current positional truth (CPT i.e., saving faith) that in turn unites our position in Him retroactive to His work on the cross (RAPT).
6. Vs.12 now extends the thought of what it means to identify with Christ under RAPT to its logical conclusion of burial and being raised from the dead experientially.
7. Positionally, under CPT we are guaranteed experientially its reality in resurrection.
8. In so doing he gives an unabridged summary of what positional truth means for the believer as engendered (produced) by Christ,
9. The historical sequence of Christ dying on the cross was that His body of flesh was buried. Mat.14:12; Joh.19:40; 1Cor.15:2

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10. His burial was prophesied and expectantly taught by Jesus in His ministry. Isa.53:8 cp.Mat.26:6-12
11. That believer's identify with Christ's destiny in death under the doctrine of circumcision, then it logically follows they would identify with His burial.
12. The participial phrase "**having been buried with Him**" acknowledges that fact.
13. The present participle "**having been buried**" (συνθάπτω – sunthapto) denotes continuous action and is designed to be viewed from the perspective of RAPT impacting the believer currently (CPT) and into the future.
14. The verb literally means to be "buried together with" (compound sun + thapto).
15. While Christ's burial was literal, the believer's burial with Him is spiritual defined under the concept of "**baptism**".
16. This is a direct reference to that previously assumed in the mechanics of having been made complete via regeneration made possible through the baptism of the H.S. (vs.10).
17. Figuratively in its nearest context the baptism of the H.S. specifically identifies the believer with Christ and His body alluded to in vs.11. Cp.1Cor.12:13
18. So Paul is cohesively tying together the complex of doctrines and principles (circumcision, baptism and positional truth: Current and retroactive) in view in such manner.
19. While the mechanics of baptism is via the H.S., the principles now being related to that baptism is also the very principles symbolizing CA water baptism by believers (identifying with Christ in His death, burial and resurrection). Cp.Mat.28:16-20
20. So Paul further combines the ideas of two rituals with the spiritual realities symbolized by the rituals to consolidate the doctrines in view.
21. No wonder Peter considered Paul's teaching at times hard to understand. Cf.2Pet.3:14-16.
22. The identification in burial rests in the fact that the absolute rulership of the STA was dethroned through Christ's work on the cross.
23. It harks to the doctrine of eternal security whereas personal sins and the consequence of eternal death positionally are forever severed/destroyed. 1Pet.3:18; cp.Rev.20:14
24. To be "buried" spiritually means that since all sins were judged on the cross, sins cannot undo our salvation. Cf.Psa.103:12; Isa.1:18; 53:4; cp.Col.3:3
25. That our body of sin has been "buried/concealed" in the body of Christ in His internment, it opens the doors to be recipients of a new spiritual body like Christ's. Cp.Rom.8:29
26. This is the doctrine of the next phrase, "**in which you were also raised up with Him through faith in the working of God**".
27. "**In/by which**" (ἐν ᾧ – en hos) looks to the means of Spirit baptism as its antecedent.
28. Our identifying with Christ in union with His death and burial (RPT) initiates and propels all of the future blessings associated with His very Person.
29. This includes His overcoming of physical death in resurrection via the phrase "**also you were raised up with Him**" (καὶ συνεγείρω – kai sunegeiro). E.g., 1Cor.15:3-8
30. The believer's resurrection was always part of the POG from eternity past. Cp.Eph.2:4-7
31. This promise is assumed as much as a reality for the believer as it is a reality having already occurred with Christ. Cf.Col.3:1a (1<sup>st</sup> class cond.)
32. The prepositional phrase "**through faith**" (διὰ ἧ πίστεως – dia he pistis) denotes the agency of saving faith on the part of the believer that secures His eternal future.
33. Saving faith Ph<sub>1</sub> is now exhibited as the specific act by the believer rendering them circumcised in vs.11.

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34. The phrase “**in the working of God**” (ἡ ἐνέργεια ὁ θεός – he energeia ho theos) in principle points to the believer’s object of faith.
35. Paul abstractly reflects upon saving faith comprehensively in light of the doctrines of circumcision and baptism.
36. When the believer exercises faith in Christ, they in essence believe God judged their sins in Christ on the cross (circumcision) and are saved through Him (baptized into Him i.e., identify with Him; cf. use of Grk. πιστεύω εἰς – pisteuo eis “believe into”, Joh.1:12; 3:18; 6:29; etc.).
37. With the baptism of the H.S. in the new birth, the believer identifies with Christ in Spirit/spirit (by the power of God). 1Cor.6:17
38. Saving faith is admittance by the believer that it is by the power of God that men are saved,
39. That is they believe that Christ was God in the flesh, He died for our sins and 3 days later was resurrected.
40. The same God that brought about the doctrine of circumcision made without hands is the same God that then resurrected Christ without hands, “**who raised Him from the dead**”. Eph.1:20
41. God flexed His omnipotence on behalf of Christ resurrecting His mortal body sacrificed on our behalf with a supernatural glorified body spiritual in nature and immune to the all the ills associated with flesh. Col.3:1b
42. Principle as to false teaching: If the communication dilutes the need for the H.S. (power of God) and identifying with Christ as to isolation of the STA and the eternal destiny of the believer, it is to be regarded as cosmic.
43. *Review the Doctrine of Baptisms*
44. *Review the Doctrine of Eternal Security*