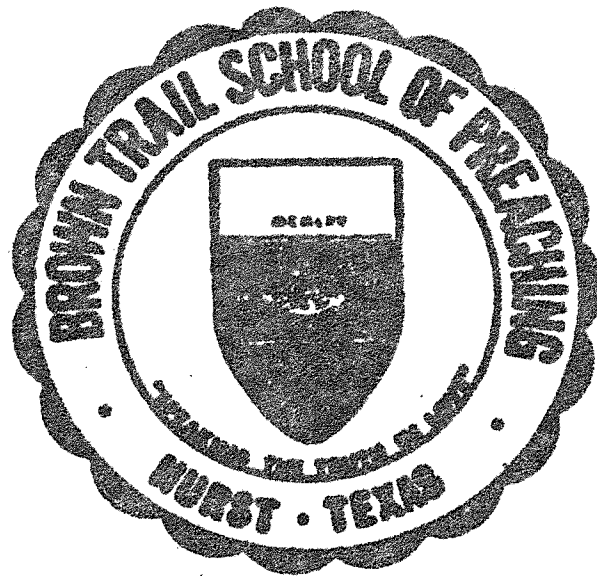


NOTES ON BOOK OF

COLOSSIANS



ROY DEEVER

THEME STATEMENTS

The following passages suggest the very theme of the book of Colossians:

1. "...That in all things he might have the pre-eminence," 1:18;
2. "...for in him dwelleth all the fulness of the Godhead bodily, and in Him are ye made full...", 2:9,10;
3. "...Your life is hid with Christ in God," 3:3;
4. "...Christ, who is our life...", 3:4.

SKELETON OUTLINE

Theme: Christ--the Pre-eminent one, the Only and All-Sufficient Savior.

- I. The Pre-eminence and all-sufficiency of the Christ, 1:1-2:19;
- II. The Christian's life in Him, 2:20-4:13.

THE SALUTATION

- I. Paul refers to the source of the Letter.
 1. The name "Paul" suggests the universality of the gospel.
 2. Paul was an "apostle of Christ".
 3. "Christ" refers to the Lord's office (position): Prophet, Priest, and King.
 4. Paul was an apostle of Christ through the will of God.
 5. The letter is also from Timothy, "our (the) brother".
- II. He specifies those addressed.
 1. It is written to the "saints".
 2. It is written to the "saints and faithful brethren".
 3. It is written to the "saints and faithful brethren in Christ, at Colossae.
- III. He expresses his salutatory prayer for grace and peace to be upon those addressed.
 1. This was Paul's common salutatory prayer.
 2. "Grace" is God's wonderful favor, out of which comes divine blessings.
 3. "Peace" is a divine blessing--a consequence of "grace".

Source, 1:1.

1. The name "Paul" suggests the universality of the gospel.
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-

Those addressed, 1:2a

1. It is written to the "saints".
 2. It is written to the "saints and faithful brethren."
 3. It is written to the "saints and faithful brethren in Christ, at Colossae."
-

Salutatory prayer, 1:2b

1. This was Paul's common salutatory prayer.
 2. "Grace" is God's wonderful favor, out of which comes divine blessings.
 3. "Peace" is a divine blessing--a consequence of "grace".
-

Thanksgiving for the Colossians, 1:3.

1. Paul was thankful for the Colossians.
 2. He expressed his thanks.
 3. He expressed his thanks to God--and told these brethren about it.
-

God, 1:3.

1. The one to whom Paul expressed his thanks for the Colossian brethren.
 2. The Father of our Lord Jesus Christ.
-

Prayer for the Colossians, 1:3-5.

1. Paul always prayed for these brethren;
 2. Because of their faith--of which he had heard;
 3. Because of their brotherly love;
 4. Because of their hope.
-

Hope, 1:5.

1. This was a basis upon which Paul prayed for the Colossian brethren (their hope);
 2. The hope was laid up for them in the heavens;
 3. They had heard before of the hope laid up;
 4. This hope is involved in "the word of the truth of the gospel."
-

The Gospel, 1:5,6.

1. Produces hope;
 2. Had come to the Colossians;
 3. Had come to all the world;
 4. Was in all the world "bearing fruit and increasing";
 5. Had borne fruit among the Colossians since the day they heard it;
 6. They had learned it from Epaphras.
-

Epaphras, 1:6-8.

1. Was the one who had brought the gospel to Colossae;
 2. Was Paul's beloved fellow-servant;
 3. Was a faithful minister of Christ;
 4. Had declared to Paul their love in the Spirit.
-

Prayer for the Colossians, 1:9-12.

1. Paul prayed for them because of their faith, love, and hope.
 2. He prayed for them since the day he "heard it."
 3. He prayed for them unceasingly;
 4. He prayed that they might be characterized by knowledge (of God's will), wisdom, and understanding.
 5. He prayed, that as a consequence of knowledge, wisdom, and understanding, they might
 - (1) Walk worthily of the Lord;
 - (2) Be pleasing unto all;
 - (3) Bear fruit in every good work;
 - (4) Increase in knowledge of God;
 - (5) Be strengthened with all power;
 - (6) Be patient;
 - (7) Be longsuffering;
 - (8) Be joyful;
 - (9) Be thankful.
-

The Father, 1:12-14.

1. Paul prayed that the Colossian brethren would be thankful unto the Father;
 2. He made us suitable to be partakers of the inheritance of the saints;
 3. He delivered us out of the power of darkness;
 4. He translated us into the kingdom of the "Son of His Love."
-

His Son, 1:13-20.

1. The Son is the "Son of His (God's) love"--His dear Son.
 2. He has a kingdom.
 3. Therefore, he is King.
 4. Therefore, the kingdom has been established.
 5. In him we have redemption--the forgiveness of our sins;
 6. He is the image of the invisible God;
 7. He is the firstborn of all creation;
 8. In him were all things created--in him, through him, and unto him.
 9. He is before all things.
 10. In him all things are "held together."
 11. He is the head of the body, the church;
 12. He is the beginning;
 13. He is the first born from the dead;
 14. In all things he is the preeminent one.
 15. In him all the fulness dwells--according to God's good pleasure.
 16. Through him is reconciliation.
-

Reconciliation, 1:20-22.

1. Is through Christ.
 2. This, according to the Father's pleasure;
 3. Involved (and follows) the making of "peace through the blood of his cross";
 4. Involves all things--on earth, and in heaven;
 5. Includes the Colossians:
 - (1) They had been alienated;
 - (2) They had been enemies;
 - (3) They had been of evil mind and works;
 - (4) Through the Lord's death they were reconciled.
-

"To present you...before him." 1:22,23.

1. These had been reconciled in order that they might be presented "before him" holy, without blemish, and unreprouable.
 2. They would be presented to Him in this fashion IF they
 - (1) Continued in the faith;
 - (2) Remained grounded and steadfast;
 - (3) Moved not away from the hope of the gospel.
-

The Gospel--in 1:23.

1. Produces hope;
 2. It is possible to move away from the hope of the gospel;
 3. We ought not move away from the hope of the gospel;
 4. The Colossians had heard it;
 5. It had been preached in all creation;
 6. Paul was a minister of it.
-

Paul's suffering, 1:24.

1. The fact of it--"my sufferings";
 2. The joy of it--"Now I rejoice..";
 3. The object of it--"..for your sake....for his body's sake..";
 4. The meaning of it--"..and fill up on my part that which is lacking of the afflictions of Christ...";
 5. The how of it--"..in my flesh..".
-

Paul's Ministry, 1:24,25.

1. Involved suffering for the Lord's body, the church;
 2. Paul was a minister of the church;
 3. It was according to the stewardship of God;
 4. It was "to you-ward"--included the Colossians;
 5. It was in order to fulfill the word of God.
-

God's Mystery, 1:25-27.

1. It is the word of God;
 2. Had been concealed;
 3. Is now revealed to his saints;
 4. God was pleased to make it known;
 5. It includes the Gentiles;
 6. This mystery is: Christ in you--the hope of glory.
 7. Cf. Eph. 3:1-7.
-

The Christ, 1:27,28.

1. Christ dwells in his saints;
 2. This fact is the mystery revealed;
 3. "Christ in you" is the basis of the hope of glory;
 4. Paul proclaimed (preached) the Christ.
-

Proclaiming Christ, 1:28.

1. The fact of it--Paul proclaimed Christ;
 2. The how of it--"admonishing every man and teaching every man wisely";
 3. The design of it--"that we may present every man perfect in Christ."
-

Presenting every man, 1:28.

1. Paul desired to present every man perfect in Christ;
 2. To this end he labored;
 3. To this end he exerted all his strength in reliance upon the power of God within him.
 4. Cf. v. 22.
-

"I Strive for you.." 2:1,2.

1. Paul had mentioned (in 1:26,27) his labors for all men, in reliance upon the power of God within him.
 2. He now continues to discuss his working for all men.
 3. He would have the Colossian brethren to know of his striving for them, and that he did strive "greatly" in their behalf.
 4. He refers to those for whom he strove:
 - (1) "For you"--the Colossian brethren;
 - (2) "For them at Laodicea";
 - (3) Even for all to whom he was not personally known.
 5. He refers to that for which he strove--the objectives:
 - (1) That their hearts might be comforted;
 - (2) That they might be knit together in love;
 - (3) That they might advance in understanding, and in the riches of the assurance which understanding gives;
 - (4) That they might know the mystery of God--even Christ.
-

"Even Christ," 2:2,3.

1. Paul worked to the end that all might know the Christ.
 2. The Christ is the "mystery of God". Cf. 1:26,27.
 3. There are treasures of knowledge; there are treasures of wisdom. These treasures of wisdom and knowledge are hidden (stored up) in Christ.
 4. These (real) treasures are in Christ--not where "peculiar Judaism" looked for them.
-

"That no one may delude your..." 2:4,5.

1. Paul had emphasized that he worked that men might know the Christ, and the treasures of wisdom and knowledge in him.
 2. He had emphasized these points in order to keep the Colossian brethren from being led astray, deceived.
 3. There was a definite possibility that they could be led astray.
 4. It was possible for them to be deceived through "persuasiveness of speech" or "enticing words".
 5. Paul emphasized his concern about them: that though absent he was present.
 6. He rejoiced because of their "order" and "steadfastness".
-

"...so walk in him," 2:6,7.

1. The Colossian brethren had received the Christ;
 2. Christ is Jesus, Our Lord;
 3. They are instructed to "keep on walking in him".
 - (1) Realizing His all-sufficiency;
 - (2) Not listening to the foolishness of the Judaizers.
 4. Walking in Him would involve:
 - (1) Continuing to be "rooted" in him;
 - (2) Continuing to be "builded up in him";
 - (3) Continuing to be established in the faith, as they had been taught;
 - (4) Abounding in thanksgiving.
-

"...lest...any...maketh spoil of you.." 2:8.

1. These Colossian brethren are admonished to "take heed," "take care," "beware," lest others lead them astray.
2. Efforts were being made to lead them astray.
3. These efforts would employ (and did employ)
 - (1) Human philosophies;
 - (2) Vain deceit (idle fancies);

3. Continued.

(3) Human traditions;

(4) Worldly rudiments (elements, notions).

4. Those who made these efforts would not be concerned about following Christ.
-

Christ, 2:9-11

1. Those who were seeking to lead these brethren astray were not concerned about following the Christ.
 2. It is in Christ that the fullness of God's nature dwells embodied;
 3. It is in him that "ye were made full" (complete);
 4. He is the head of all principality and power;
 5. In him is spiritual circumcision.
-

Spiritual Circumcision, 2:11,12

1. Spiritual circumcision is in Christ.
 2. It is a circumcision "not made with hands";
 3. It involves putting off the sinful desires of the flesh;
 4. It is the "circumcision of Christ" (subjective genitive, not objective genitive)--the circumcision which the Christ made possible, which he inaugurated.
 5. This circumcision is the spiritual life which follows baptism, and which is made possible by baptism. Note: "Having been buried" is Aor. pass. pt. denoting action antecedent to the spiritual circumcision.
 6. This again indicates that those causing trouble in Colossae were a type of Judaizers.
-

Baptism, 2:11,12

1. Is essential to and precedes the spiritual circumcision;
 2. Involves a burial;
 3. In baptism one unites himself with the burial of the Christ;
 4. Involves a resurrection;
 5. In baptism one unites himself with the resurrection of the Christ;
 6. In baptism one is raised (with the Christ) through the faith of the working of God--the working of God produces the faith (in the individual) by which one is raised with Christ in baptism.
 7. Cf. Rom. 6:1ff.
-

God, 2:12,13

1. The working of God produces the faith, through which one is raised with Christ in baptism.
 2. God raised Christ from the dead.
 3. God had raised these brethren from the dead.
-

"And you...did he make alive," 2:12-14

1. Paul had mentioned that God raised Christ from the dead.
2. He now emphasizes that God had raised these brethren from the dead.
3. This is similar to Eph. 1:19-2:1ff.
4. These had been "dead through their trespasses";
5. They had been dead in the "uncircumcision" of their flesh--their sinful lives when outside the Christ.
6. Paul re-emphasizes: "You, I say, did He make alive";
 - (1) Together with Christ;
 - (2) Having forgiven all their trespasses;
 - (3) Having blotted out the bond written in ordinances.
 - (4) The being "alive" would be equivalent to the spiritual circumcision, and would be preceded by

6. (4) Continued.

- A. The death, burial, and resurrection of the Christ;
 - B. The blotting out of the bond written in ordinances;
 - C. Their forgiveness (in baptism).
-

The bond written in ordinances, 2:14

1. The blotting out of the "bond written in ordinances" preceded and was essential to their being made "alive".
 2. The "bond written in ordinances" was the Mosaic Law.
 3. It was "against us" and was "contrary to us." No man could keep it perfectly, and the law could not justify. Cf. Gal. 2:16; Gal. 3:11; Rom. 3:20.
 4. Was "blotted out". Cf. Rom. 7:4; Heb. 10:9.
 5. It was "taken out of the way";
 6. It was nailed to the cross.
-

"Having despoiled the principalities and the powers.." 2:15

1. Paul had discussed principalities and powers, and Christ's relationship to them, in 1:16 and 2:10.
2. God despoiled the hostile principalities and powers, and boldly displayed them as his conquests. He displayed them publicly as "conquered"; He was triumphant over them.
3. Cf. Heb. 2:14; Eph. 4:3; 1 Jno. 3:8.
4. This emphasizes
 - (1) The Lord's authority and power, even over the hostile Satanic world;
 - (2) The errors of the Colossian Judaizers who claimed that these powers still controlled, and that protection was by means of following Judaistic rules and regulations.

Brief Summary of: "And you...did he make alive" 2:12-15.

1. These, before their baptism, had been dead because of
 - (1) Their trespasses;
 - (2) The uncircumcision of their flesh;
 2. But now, they had been made alive, by God, together with Christ, God having
 - (1) Forgiven their trespasses,
 - (2) Blotted out the Mosaic Law,
 - (3) Triumphed over all hostile principalities and powers.
-

"Let no man therefore judge you..." 2:16-19.

1. Paul emphasizes that these brethren should not permit the "peculiar Judaizers" to "judge" them in matters pertaining to the Mosaic Law.
2. He specifies some of these matters:
 - (1) "Meat"--eating;
 - (2) "Drink"--drinking--that is, what to eat and what not to eat; when to eat and drink, and when to fast.
 - (3) "Feast days"--festivals;
 - (4) "A new moon";
 - (5) "A sabbath day."
3. He states the truth regarding the things of the law:
 - (1) They were a "shadow" of coming things;
 - (2) The body (which made the shadow) is Christ's.
4. He re-emphasizes: "Let no man rob you of your prize"--the prize involved in holding fast to the Christ.
5. He specifies some of the teachings and attitudes of the "peculiar Juadizers":
 - (1) Prideful humility;
 - (2) Worshipping of angels;

4. He then lists some of these ordinances:
 - (1) Handle not,
 - (2) Taste not, (Note: Used with reference to the perishable, the
 - (3) Touch not, physical, the material.)
5. Paul brands these ordinances as "precepts (commandments) and doctrines of men." Cf. Mt. 15:9.
6. Paul explains that these (ordinances) things
 - (1) Have an appearance of wisdom, in being applied to
 - A. Self-imposed worship;
 - B. Affectation of humility;
 - C. Severity to the body--but
 - (2) That these are of no value in combating the sinful desires of the flesh.
7. Summary: SUBJECT NOT YOURSELVES TO HUMAN ORDINANCES
 - (1) The obligation stated--"Why as though living in the world, do ye subject yourselves to ordinances?"
 - (2) The grounds for it--
 - A. You died with the Christ, and
 - B. You thereby died to human rules and regulations.
 - (3) The identification of them--(doctrines of men)--
 - A. Handle not,
 - B. Taste not,
 - C. Touch not--all used with reference to the perishable.
 - (4) The truth regarding them--
 - A. They have an appearance of wisdom, but
 - B. They are of no value in combating the sinful desires of the flesh.

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CHAPTER THREE

"Seek the things that are above..." 3:1-4.

1. Paul refers to the fact that these had been raised with Christ.
 - (1) Before becoming Christians they were dead, v. 13.
 - (2) They had been "raised" from the dead in their baptism, v. 12.
 - (3) In their baptism they had become united with the Christ's resurrection.
2. Paul emphasizes their obligation to "keep on seeking" (present tense) the things above--the spiritual, the heavenly, the eternal.
3. He states that Christ is seated above, on the right hand of God--as King, and with authority.
4. He re-emphasizes their obligation to set their minds (affections) on things above--not on the earthly things.
5. He states again the basis for their obligations:
 - (1) "For ye died...."
 - (2) "And your life is hid with Christ in God."
6. He cites the reward for seeking the things that are above:
 - (1) Christ (who is our life), in whom our life is hid) will appear;
 - (2) Those who have sought the things that are above "will be manifested with him in glory."
7. A summary: FIRST THINGS FIRST
 - (1) The obligation stated:
 - A. Seek the things that are above;
 - B. Set your mind on the things that are above;
 - C. Set not your mind on things that are upon the earth.
 - (2) The grounds for it:
 - A. "Ye died"--
 - B. "Ye were raised with Christ"--
 - C. "Your life is hid with Christ in God.."
 - D. Christ is our life.
 - (3) The Reward for it--
 - A. Christ shall be manifested;
 - B. The righteous shall be manifested with him in glory.

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3. These points emphasize again the all-sufficiency of the Christ, and the sinfulness of peculiar Judaism".
-

"Put to death...your members...", 3:5-10.

1. Paul instructs these brethren to "put to death" their "earthward inclinations"-- (Weymouth)
 - (1) They had died with Christ, v. 3, and 2:20.
 - (2) They had been admonished to "seek the things that are above."
 - (3) They must "kill" every inclination toward sinful earthly things.
2. He identifies earthward inclinations--
 - (1) Fornication--illicit physical relationship;
 - (2) Uncleaness--general term, illicit physical matters;
 - (3) Passion--sinful feelings;
 - (4) Evil desire--which produces the "passion";
 - (5) Covetousness--which partakes of the very nature of idolatry.
3. Paul shows the consequences of such sins:
 - (1) They are characteristic of "the sons of disobedience";
 - (2) These things have always, do now, and always will occasion God's wrath.
4. He states that these brethren were "once" guilty of such practices:
 - (1) They once "walked" in such things;
 - (2) They once "lived" in such things;
 - (3) This, before they became Christians.
5. He states that they must no longer practice such things:
 - (1) "Now"--you have become Christians; you are in Christ; your life is hid with Christ.
 - (2) "Now--put them all away."

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INTRODUCTORY REVIEW

"Put to death...your members," 3:5-10.

1. Paul instructs these brethren to "put to death" their "earthward inclinations".
2. He identifies these earthward inclinations.
3. He shows the consequences of such sins.
4. He states that these brethren were "once" guilty of such practices.
5. He states that they must no longer practice such things.
6. He gives another list of earthward inclinations to be put away.
7. He discusses in particular the sin of lying.
8. He refers to the grounds upon which these instructions are given.

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6. Paul gives another list of sins (earthward inclinations) to be put away:
 - (1) Anger--feelings of madness, exasperation;
 - (2) Wrath--feelings of madness reaching the boiling point;
 - (3) Malice--meanness, growing out of the feelings;
 - (4) Railing--blasphemy;
 - (5) Shameful speaking--profanity, lying, etc.
7. Paul discusses in particular the sin of lying:
 - (1) "Lie not one to another."
 - (2) Lying is another of the earthward inclinations.
 - (3) Lying would be included in "shameful speaking."
8. He refers to the grounds upon which these instructions are given:
 - (1) You have put off the "old man" with his doings;
 - (2) You have put on the "new man"; the Christian is a new creature.
9. Summary on: EARTHWARD INCLINATIONS.
 - (1) Those who have them--
 - A. The sons of disobedience;
 - B. The "old man";
 - C. These brethren once practiced such things;
 - (2) The identification of them--

A. Fornication,	F. Anger,
B. Uncleaness,	G. Wrath,
C. Passion,	H. Malice,
D. Evil desire,	I. Railing,
E. Covetousness,	J. Shameful speaking.
 - (3) God's attitude toward them--they occasion God's wrath.
 - (4) The Christian's obligation with reference to them--
 - A. Put them to death;
 - B. Put them all away;
 - C. Put on the New man.

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"...the new man..." 3:9-11.

1. The "old man" describes the life of sin before becoming a Christian.
 2. New man: is opposite to "old man".
 3. The new man does not have the "earthward inclinations."
 4. The new man is created by God.
 5. The new man is constantly renewed, so as to be come like God.
 6. To the new man there is neither
 - (1) Greek nor Jew,
 - (2) Circumcision nor uncircumcision,
 - (3) Barbarian, Scythian, bondman, freeman.
 7. To the new man the Christ is all, and in all--the only and all-sufficient savior.
-

"Put on therefore..." 3:12-14.

1. Paul had emphasized putting to death earthward inclinations.
2. He stated that these brethren had "put on the new man" (V. 10).
3. He now emphasized "putting on" the attributes of the "new man."
4. Paul calls these
 - (1) God's elect,
 - (2) God's holy,
 - (3) God's beloved.
5. He tells them to put on
 - (1) A heart of compassion;
 - (2) Kindness,
 - (3) Lowliness,
 - (4) Meekness,
 - (5) Longsuffering,
 - (6) Forbearance,
 - (7) Forgiveness--
 - A. "If any man have a complaint against any..."
 - B. "As Christ forgave you."
- (8) Love--above all--for it is the bond of perfectness (union).

"The peace of Christ..." 3:15.

1. Paul continues to discuss the attributes of the "new man."
2. He admonishes these brethren to let the peace of Christ rule in their hearts.
3. This is the peace in the Christian, which is made possible through the Christ.
4. This peace is to arbitrate--to settle all questionings in the heart.
5. They were called to this peace, as belonging to the Lord's one body.
6. Paul says, "And be ye thankful."

The word of Christ..." 3:16.

1. Paul tells these Brethren to let the word of Christ dwell in their hearts.
2. It is to dwell as a "rich treasure."
3. As a consequence of this indwelling they would sing:
 - (1) This singing would involve psalms, hymns, and spiritual songs;
 - (2) By this singing they would be teaching and admonishing one another;
 - (3) This "teaching" and "admonishing" would be "in wisdom."
 - (4) This singing would be with "grace" in their hearts.
 - (5) This singing would be "with God."
4. Note carefully--
 - (1) If the peace of Christ is to rule in the heart; and
 - (2) If the word of Christ is to dwell in the heart; then
 - (3) It is the word of Christ, dwelling in the heart, which makes possible the peace of Christ.

"...In the name of the Lord," 3:17.

1. Paul tells these brethren to do all in the name of the Lord.
2. This emphasizes the Lord's authority.
3. This authority relates to all which the Christian does--to both word and deed.
4. They are told to have and to express their thanks to God, through Him.

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Note carefully--

Such statements as--

1. "Even as the Lord forgave you," (v. 13)
 2. "the peace of Christ," (v. 15)
 3. "the word of Christ," (v. 16)
 4. "in the name of the Lord Jesus," (v. 17), and
 5. "giving thanks....through Him," (v. 17--
emphasize the all-sufficiency of the Christ.
-

Wives, 3:18

1. Paul admonishes wives to be in subjection to their own husbands.
 2. He states that their meeting this obligation is "fitting in the Lord."
 3. Cf. Eph. 5:22.
-

Husbands, 3:19.

1. Paul admonishes husbands to love their wives.
 2. He says, "...and be not bitter against them."
 3. Cf. Eph. 5:25, 28ff.
-

Children, 3:20.

1. Paul instructs children to obey their parents in all things.
 2. He states that this is "well-pleasing in the Lord."
-

Fathers, 3:21.

1. Paul instructs fathers not to provoke their children, that they be not discouraged.
 2. Cf. Eph. 6:4.
-

Servants, 3:22-25.

1. Servants are told to obey their fleshly masters.
2. They are told not to serve as "men-pleasers."

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3. They are told to serve with pure hearts, and fear the Lord.
 4. They are told to work "heartily, as unto the Lord."
 5. He reminds them that their real reward will come from the Lord.
 6. Paul emphasizes that one reaps as he has sown, and that God is no respecter of persons.
-

Masters, 4:1

CHAPTER FOUR

1. Paul instructs masters to deal justly and equitably with their servants.
 2. They are reminded that they also have a master in heaven.
-

"Continue Steadfastly in prayer..." 4:2-4.

1. Paul instructs the Colossian brethren to pray.
2. He tells them to "continue steadfastly" in prayer. Cf. Acts 2:42.
3. He tells them to "watch" (being intent on it--Weymouth) in prayer. Cf. Mt. 25:13.
4. He tells them to be thankful and to express their thanksgiving.
5. Paul especially requests these brethren to pray in his own behalf:
 - (1) That God would open a door for the word;
 - (2) That he might speak the "mystery of Christ"--
 - A. The Word,
 - B. For which Paul was in bonds (in prison);
 - (3) That he might preach and teach the word as he ought.
6. Cf. Eph. 6:17-20.
7. Observations:
 - (1) Paul believed in prayer;
 - A. He prayed himself, and
 - B. He taught others to pray.
 - (2) We must pray
 - A. Steadfastly,
 - B. Watching,
 - C. With thanksgiving.
 - (3) We should pray for all those who are preaching and teaching the gospel.

- (4) We should request other to pray for us.
 - (5) The Mystery of Christ is the Gospel.
 - (6) We should pray for and use our God-given opportunities.
 - (7) We must be willing to suffer for the gospel.
 - (8) We must be concerned about how to speak the gospel.
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Walk in Wisdom, 4:5.

1. Paul instructs the Colossian brethren regarding their influence upon outsiders.
 2. He tells them to walk in wisdom (wisely).
 3. He tells them to redeem the time--use their opportunities.
 4. Cf. eph. 5:15,16.
 5. Observations:
 - (1) We must be concerned about those without.
 - (2) Christians must guard and properly use their influence.
 - (3) We must be mindful of and properly use our opportunities.
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Speech with grace, 4:6.

1. Paul instructs the Colossian brethren regarding their speech.
 2. He tells them to let their speech be always "with grace"--in love and kindness.
 3. He tells them to let their speech be always "seasoned with salt" (wholesome, beneficial).
 4. Paul states that thus they would be able to answer every one.
 5. Observations:
 - (1) We must be careful with reference to our speech;
 - (2) Our speech must always manifest kindness and love;
 - (3) Our speech should contain instruction which is wholesome and beneficial;
 - (4) Others have a right to inquire as to our faith.
 - (5) We must be willing and able to answer.
 - (6) We must be concerned about "how" to speak.
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Tychicus and Onesimus, 4:7-9

1. Paul states that Tychicus would make known to the Colossian brethren all his (Paul's) affairs.
2. He calls Tychicus
 - (1) The beloved brother,
 - (2) Faithful minister,
 - (3) Fellow-servant in the Lord.
3. He states that he had sent Tychicus for this very purpose:
 - (1) To make known his affairs;
 - (2) That they might know Paul's state;
 - (3) That he (Tychicus) might comfort their hearts.
4. Cf. Eph. 6:21,22.
5. Paul states that he was sending Tychicus "together with Onesimus."
6. Regarding Onesimus Paul
 - (1) Calls him the faithful and beloved brother;
 - (2) Says he "is one of you"--of Colossae, Well-known to the church at Colossae.
7. Paul re-states that Tychicus and Onesimus would make known "all things that are done here."
8. Observations:
 - (1) Paul appreciated his faithful co-laborers.
 - (2) We should all strive always to be
 - A. Beloved brethren,
 - B. Faithful ministers,
 - C. Fellow-servants in the Lord.
 - (3) Paul was deeply concerned about the feelings of others, and was anxious to provide comfort.
 - (4) Onesimus was a run-away slave, belonging to Philemon, who had likely stolen something from his master, and had fled to Rome. In Rome he had contacted Paul, had become a Christian, and Paul was sending him back to Philemon. Hence, a great lesson on the providence of God.
 - (5) Since Onesimus was "one of you," and since Onesimus belonged to Philemon, and since a church met in the house of Philemon (Phile.2), evidently the church at Colossae met in the house of Philemon.

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"...Men that have been a comfort unto me..." 4:10,11

1. Regarding Aristarchus, Paul says
 - (1) He is my fellow-prisoner;
 - (2) He saluteth you.
2. Regarding Mark, Paul says
 - (1) He is the cousin of Barnabas;
 - (2) You have received instructions concerning him;
 - (3) If he comes to you receive him--welcome him;
 - (4) He salutes you.
3. Regarding Jesus, Paul says
 - (1) He is also called Justus;
 - (2) He also salutes you.
4. Regarding these three, Paul says
 - (1) They are Jewish Christians;
 - (2) They are my only Jewish Christian fellow-workers in the interest of the kingdom of God;
 - (3) They have been a comfort unto me. Cf. Phil. 1:15-17.
5. Observations:
 - (1) On Aristarchus see Acts 19:29; Acts 20:4; Acts 27:2; Phile. 24.
 - (2) On Mark see Acts 12:12; Acts 12:25; 1 Pet. 5:13; Acts 13:5; Acts 13:13; Acts 15:36-41; Phile. 24; 2 Tim. 4:11.
 - (3) What a remarkable privilege it was for these men to have been able to comfort Paul in time of need. And, what a wonderful privilege it is for us to be able to comfort others in time of need.

Epaphras, 4:12,13.

1. Regarding Epaphras, Paul says--
 - (1) He is one of you--of Colossae;
 - (2) He is a bondservant of Christ Jesus;
 - (3) He sends his greetings;
 - (4) He prays for you:
 - A. He always "strives" for you in his prayers. (Strive means to endeavor with strenuous zeal.)
 - B. He prays that you might stand perfect (firm, complete) in all the will of God;
 - C. He prays that you might be "fully assured" in all the will of God.

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2. Paul says further, "For I bear him witness that he hath much labor"
(is deeply concerned about)
 - (1) For you brethren of Colossae;
 - (2) For them of Laodicea;
 - (3) For them of Hierapolis.
3. Cf. 1:7.
4. Observations:
 - (1) The Prayers of Epaphras--
 - A. He prayed often;
 - B. His prayers involved deep and earnest concern for others;
 - C. He strove in prayer for others;
 - D. He prayed that others might "stand firm."
 - E. He prayed that others might be "fully assured"--have clear convictions.
 - (2) We should be "bondservants" of Christ Jesus.
 - (3) We should pray earnestly and work zealously for others.
 - (4) We should strive always to be complete, to "stand firm," and to have "clear convictions" with reference to God's will.
 - (5) We should be concerned about the welfare of every congregation of God's people.

Luke, 4:14.

1. Paul makes specific mention of Luke.
2. He calls Luke "the beloved physician."
3. He states that Luke sent his greetings to the Colossian brethren.
4. Observation: Luke had joined Paul on the second missionary tour, at Troas, Acts 16:10. He had been a dependable, loyal, efficient fellow-worker, and faithful servant of the Lord. He is a wonderful example of devoted service.

Demas, 4:14.

1. Paul makes reference to Demas.
2. He mentions that Demas sent his greetings to the Colossian brethren.

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3. Observation: It is significant that Demas is simply mentioned, and nothing more. Others mentioned were complimented, but not Demas. The course of Demas is seen in Phile. 24; Col. 4:14 and 2 Tim. 4:10. Demas is evidently an example of the "thorny ground" (Lk. 8:14).
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Salute the brethren, 4:15.

1. Paul requests the Colossian brethren to give his greetings to the brethren at Laodicea.
 - (1) Laodicea was a city of Asia Minor, the chief city of the province of Phrygia, a few miles west of Colossae.
 - (2) Laodicea was one of the "seven churches of Asia," Rev. 3:14.
 2. Paul requests the Colossian brethren to extend his greetings to Nymphas.
 3. Paul requests the Colossian brethren to extend his greetings to the church which met in the house of Nymphas.
 4. Observation:
 - (1) Paul was always concerned about and grateful for all the brethren.
 - (2) Nymphas was evidently a devoted, influential Christian woman, of great value to the church. Cf. Lydia. Faithful Christian women are always towers of strength in the Lord's work.
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When this epistle hath been read, 4:16.

1. Paul tells the Colossian brethren
 - (1) First, to read the Colossian epistle themselves; and then
 - (2) To cause it to be read in the church of the Laodiceans.
 2. He tells the Colossian brethren also to read the epistle he was sending to the Laodicean brethren.
 3. Observation: This is a simple, plain example of "church to church assistance in spiritual matters."
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"And say to Archippus..." 4:17.

1. Paul next gives instructions and admonitions to Archippus.
2. Paul tells him to "take heed to the ministry"--
 - (1) Which he had received in the Lord;
 - (2) Being careful to faithfully discharge his duties.
3. Archippus was evidently the son of Philemon and Apphia, Phile. 1,2.

Observations:

4. Those who labor as ministers of the Lord must
 - (1) Take heed--be careful--with reference to the work;
 - (2) Fulfill it--faithfully discharge their duties.

Concluding remarks, 4:18.

1. Paul added with his own hand the final greeting. Cf. 2 Thess. 3:17.
 2. He requested the brethren to remember his bonds--his imprisonment.
 3. He prays God's favor to be upon them.
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SUMMARY ON THE BOOK OF COLOSSIANS

PURPOSE:

As mentioned in the introductory notes, a peculiar type of Judaism was making an attack upon the church, the gospel, and the Christ. This doctrine tended to minimize and even to nullify the Sufficient Christ. If this Judaism were essential, then the Christ was not sufficient to the saving of the soul. By emphasizing the pre-eminence of and the all-sufficiency of the Christ, Paul completely refuted this peculiar Judaism. Hence, the theme of Colossians: Christ--the Pre-eminent one, the Only and All-sufficient Savior.

CHAPTER ONE:

In the salutation Paul refers to the source of the letter, specifies those addressed, and expresses the salutatory prayer. He mentions his expression of thanks to God for these brethren, and that he always prayed for them. He discusses their heavenly hope, and the gospel which produced it. He commends Epaphras, and thus lends support and authority to his work. Paul discusses in detail his prayer for the Colossian brethren--the grounds for it, and that for which he prayed. He makes specific reference to the Father, who "...translated us into the kingdom of the Son of his love." He discusses in marvelous detail the Son--his preeminence and his all-sufficiency. He mentions specifically that reconciliation is through the Son, and stressed the fact that upon their faithfulness they would be presented before Christ. He again discusses the gospel, refers to his own suffering, discusses his ministry, God's mystery, the indwelling Christ, and the proclaimed Christ, and his desire to present every man perfect in Christ.

CHAPTER TWO:

Paul states that he did "strive" for the Colossian brethren, and for others. He worked that all might know the Christ. He admonishes the brethren "that no one may delude you...." He tells them to keep on walking in Christ. He instructs the brethren not to be led astray. He reemphasizes the authority, position, and sufficiency of the Christ. He discusses spiritual circumcision, and baptism's relationship to it. He discusses God, his resurrecting power, and the fact that God had raised these brethren from the dead. He emphasizes the end of Judaism, and the Lord's authority even over hostile forces of evil. He again admonishes that they not let the Judaizers

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lead them astray, but that they hold on to the sufficient savior. He tells them forcefully not to subject themselves to human ordinances.

CHAPTER THREE:

Paul tells the brethren to "seek the things that are above," and to "put to death" their "earthward inclinations." He discusses the "new man" and instructs the brethren to "put on therefore" the attributes of the new man. He instructs that they let the peace of Christ and the word of Christ dwell in them, and that they do all in the name of the Lord. He admonishes wives, husbands, children, father, and servants to conduct themselves as followers of the Christ.

CHAPTER FOUR:

Paul admonishes Christian masters, tells the brethren to "continue steadfastly in prayer," to "walk in wisdom" toward those without, and to guard their speech. He discusses Tychicus and Onesimus, and "men that have been a comfort unto me." He discusses Epaphras, Luke and Demas. Paul requests the brethren to extend his greetings to other brethren, tells them to read the Colossian epistle and the Laodicean epistle, and to cause the brethren of Laodicea to read the Colossian epistle. He admonishes Archippus, and makes his concluding remarks.

(Completed these notes on Colossians March 1, 1961.)

