

A Study of Colossians 1

I. Outlines.

1. Greeting (Colossians 1.1-2).
2. Their Faith in Christ (Colossians 1.3-8).
3. Preeminence of Christ (Colossians 1.9-18).
4. Reconciled in Christ (Colossians 1.19-23).
5. Sacrificial Service for Christ (Colossians 1.24-29).

--NKJV Headings

1. Salutation (Col 1.1-2).
2. Thanksgiving for the Faith and Love of the Colossians (Col 1.3-8).
3. Prayer for the Colossians (Col 1.9-14).
4. Gratitude Expressed for our Deliverance (Col 1.12-14).
5. The Preeminence of Jesus Christ (Col 1.15-20).
 - 1) His Equality with God (Col 1.15).
 - 2) His Superiority to all Creation (Col 1.16-17).
 - 3) His Preeminence over the New Creation (Col 1.18-19).
 - 4) His Preeminence in Redemption (Col 1.20).
6. The Aims and Responsibilities of Redemption (Col 1.21-23).
7. The Aims and Goals of Paul's Stewardship (Col 1.24-29).

--Mark Dunagan, *Mark Dunagan's Commentaries*, 2011, an e-Sword Module

II. Summary.

"INTRODUCTION TO COLOSSIANS: Paul is writing this letter from prison in Rome. He says in the last verse of the book, "Remember my bonds" (Col 4.18). Colossae was located in the Roman province of Phrygia only twenty or so miles from its companion city of Laodicea. No doubt this accounts for the several times that Laodicea is mentioned in this book (Co 2.1; 4.13-15) and for the exchange of epistles between them. This letter was sent to the church in Colossae at the same time that Paul sent the letter to Philemon regarding Onesimus (Col 4.7-9). It is a companion letter to Ephesians, evidently written at the same time, and also sent by the hand of Tychicus (Col 4.7; Eph 6.21). It covers many of the same topics as Ephesians does and in much the same order. It was written in response to a report by Epaphras regarding the church there (Col 1.7-8). This report was mainly encouraging, but evidently (considering the topics covered in the epistle) also included news of some false teaching that might lead some astray."

--Darrell Conley, "Philippians and Colossians—A Summary," in *Studies in Philippians and Colossians*, Editor: Dub McClish, 2000 Annual Denton Lectures, p. 38.

"SUMMARY.--Greeting. Thanksgiving for the Faith of the Colossian Church. Prayer for Their Progress. Becoming Meet for the Inheritance of the Saints. In the Kingdom of the Son. The Glories of the Son. The Work of Christ on Reconciling Men to Himself. Joy in Sufferings. The Mystery Among the Gentiles."

--B.W. Johnson, *The People's New Testament*, an e-Sword Module

III. Chronology.**BIBLE PERIOD:** The Period of the Church.*If you are not familiar with the 15 Bible Periods, please click here:*<https://maplehillchurchofchrist.files.wordpress.com/2018/05/15bibleperiods.pdf>

“We learn in the Sixteenth Chapter of Acts that Paul, on his second missionary journey, passed from Cilicia through the pass in the great Taurus chain of mountains, which has always been the highway from the coast to the interior; paused a little while in Lydia; took Timothy in his train of attendants, and then passed through Phrygia and Galatia. And, a second time, after his European tour, he returned and “went over all the country of Phrygia and Galatia, strengthening the disciples” (Acts 18:23). Yet it is probable that he did not personally plant the gospel in Colosse, and possibly did not even pass through the valley of the Lycus. The words of Colossians 2:1, are understood to mean that he had never met with the church in person, and indeed there is a marked difference between the tone of this letter and the familiar personal appeals of letters addressed to churches that he had certainly planted, like those of Philippi and Galatia” [B.W. Johnson].

“Evangelization of Colosse probably took place during Paul’s three-year stay in Ephesus. Luke records in Acts 19:10 that people throughout the Asian region heard the gospel. Apparently Epaphras was converted in Ephesus, and after being instructed by Paul returned home to Colosse to proclaim the gospel. Evidently the church that emerged was largely composed of Gentiles, for Paul refers to their “**uncircumcision**,” a word employed by Paul to designate Gentiles (see Col 2:13; Rom. 2:24–27; Eph. 2:11)” [*New King James Study Bible Notes*].

IV. Words/Phrases to Study

Book of Colossians... “We could accurately say that the theme of the book is ‘Christ’s Supremacy versus Heresy.’ We do need to know why some teachings are wrong, as well as why some are right. In our age with its emphasis upon ecumenicity, and its de-emphasis upon fixed beliefs, we need to look again at books like Colossians, to see what the apostles of Christ really taught, and to see if we have surrendered the true foundation of Christianity. To many people today such concepts as the authority of Christ and the finality of the Christian faith are myths. The book of Colossians is a powerful rebuttal to such an attitude” [Wilbur Fields, *Philippians-Colossians-Philemon*, Bible Study Textbook Series, p., 117].

Colossians 1.1-9... “In the first nine verses of the first chapter of Colossians we learn of the beauty of faith, hope, and love in the sojourn of a Christian. They truly loved one another in a life based upon genuine faith and bolstered by a living hope they took the gospel to the world of their day” [Johnny Ramsey, “The Hope of Glory,” in *Firm Foundation*, 10/23/1984, p. 584].

Colossians 1.7... **AS YE HAVE LEARNED OF EPAPHRAS**—“The Colossians had learned these Truths from Epaphras, whom Paul identifies as a fellow-slave with him in service to the Gospel. This preacher is also mentioned in Colossians 4.12 and Philemon 1.23. Paul mentioned in Colossians 2.1 that the Colossians and Laodiceans had not seen him personally. It is possible that Epaphras or other members of his evangelistic team evangelized these cities as they traveled about. Bruce believes that the cities of the Lycus Valley and Phrygia were evangelized during Paul’s lengthy Ephesian ministry, when ‘all they which dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks’ (Acts 19.10). Phrygian Jews were also present in Jerusalem on the

Day of Pentecost in Acts 2.10” [Ted Clarke, “Translated into the Kingdom of Christ,” in *Studies in Philippians and Colossians*, Editor: Dub McClish, 2000, p. 116].

Colossians 1:10... “In many ways the verse that serves as a catalyst is verse ten wherein a brilliant three point sermon is found: (1) Walk Worthy of the Lord; (2) Be Fruitful in Every Good Work; (3) Increase in the Knowledge of God” [Ramsey, p. 584]. ||||| “He also prayed their knowledge would be translated into a way of life which was worthy of their high calling (compare Eph 4:1). A Christian life will be shown by the fruit of good works (Galatians 5:22-25). We cannot produce another Christian in and of ourselves but must plant the seed of God's word, water it with the truth of the gospel and wait for God to give the increase (Luke 8:11; 1 Cor 3:6). The fruit of good works shows the positive impact of the gospel and readies us for judgment (Php 2:12-15; Rom 2:6-11; 2 Cor 5:10). The more good works we perform the more we will grow in the understanding of God's will (Heb 5:12-14).” [Gary C. Hampton, *The Sufficiency of Christ*, an e-Sword Module].

Colossians 1.12... NET Version: “...**giving thanks to the Father who has qualified you to share in the saints’ inheritance in the light.**” ||||| “Paul also prayed that the Colossian brethren might be thankful. Particularly, Christians should be grateful God qualified us to inherit the promised land of heaven, which is a land of light because the Son is there (Acts 26:17-18; Rev 21:22-23). We were qualified when God delivered us out of the bondage of sin, or the realm of moral darkness. Coffman says the word ‘translated’ was used to describe the transplanting of a race of people from one land to another. So, we are taken by God out of Satan's kingdom and placed in the Son's kingdom. This happens when one gets into Christ where he becomes a new creature dedicated in service to a new Lord, or king (2 Cor 5:17; Rom 6:3-4; Rom 6:16-18).” [Gary C. Hampton].

Colossians 1.13... “Paul, inspired by the Holy Spirit, made it clear in verse thirteen that there is a vast chasm between Satan’s domain and the kingdom of God’s dear Son. One realm features darkness and the other is the epitome of light. What a blessing it is to come out of the long, dark tunnel of sin and shame into the marvelous freedom and resplendent sunlight of the love of God found in Christ Jesus! The very next verse (1:14) informs us of the cleansing power in the redeeming blood of the Savior and verse twenty enriches our very souls by speaking of the peace made possible by the power of the Cross. Oh, how much we owe the Master” [Ramsey, p. 584].

Colossians 1.14... **IN WHOM WE HAVE REDEMPTION THROUGH HIS BLOOD**—“As he so often did, Paul emphasizes the blessings Christians have in Christ. The word “redemption” tells of one gaining his freedom by the payment of a ransom. Christ's blood was shed to pay the price for man's release from sin and to justify God for pronouncing those who are in the church free from guilt (Acts 20:28; Eph 1:7). Weed says the word “forgiveness” describes release from or cancellation of sins (Col 1:12-14).” [Gary C. Hampton].

Colossians 1.15... **THE FIRSTBORN OF EVERY CREATURE**—“While the word FIRSTBORN can mean the first one born (Gen 27.19; Ex 11.5; Lk 2.7). From the context and other passages we are forced to conclude that the word FIRSTBORN in this context and others refers not to the origin of Jesus, but to the position of Jesus. The word FIRSTBORN is often used in the Scriptures with no reference to TIME, but rather to a position of preeminence (Ex 4.22; Heb 12.23). The context of Colossians 1.15-20 demands that the word FIRSTBORN refers to position and not to origin. For the word is used again in 1.18, **THE FIRSTBORN FROM THE DEAD**. But Jesus wasn’t the first

person raised from the dead. Rather, He is the most important one resurrected, the one resurrected to die no more, the resurrection that guarantees the resurrection of every person (1 Cor 15.22-23; Rev 1.5). Other Scriptures remove Jesus from the category of CREATED BEINGS (John 1.1, 3; Col 1.16). Even from the category of created beings in the spiritual realm (1.16; Heb 1.7-8). In addition, it is impossible for a created being fully to disclose God, for part of what makes God, God, is His eternal (uncreated) nature. The Jehovah Witnesses have made a big mistake. For in declaring that Jesus is a created being they only have succeeded in lowering the concept of God. For if a created being can be called ‘the very image of God’s substance’ (Heb 1.3), doesn’t that mean that the Father is very close to being a created being Himself? In reference to the creation, Jesus is before it, separate from it, and superior to it” [Mark Dunagan].

Colossians 1.21-23... “...we see a vivid contrast and a vibrant hope. Though these people had once been so vile as to be classed as aliens and enemies of God they now, by obedience to Truth, were reconciled, holy, and without blame. These devoted followers of the Redeemer were continuing in the pursuit of righteousness and were grounded and settled in the highway of holiness. Their light was shining brightly for things divine!” [Ramsey, p. 584].

Colossians 1.27... **CHRIST IN YOU, THE HOPE OF GLORY**—Christ IN YOU the HOPE OF GLORY, is a statement that should challenge every one of us until the day we die or the Lord returns, whichever comes first. The idea of living our lives with such a goal is the challenge Paul presents here. It is that which Paul continually taught wherever he travelled. The way to get Christ IN US is by following His example. We must open up His word and be guided by it. Having Christ in us is the only way that we have the hope of glory.

Colossians 1.28... **WARNING EVERY MAN**—“Paul is zealous lest the false teachers should seduce one single soul of Christ’s people at Colossae. So each individual among them should be zealous for himself and his neighbor. Even one soul is of incalculable value” [JFB].

V. Lessons & Applications.

Colossians 1.4... **SINCE WE HEARD OF YOUR FAITH IN CHRIST JESUS**—“Faith, if it be New Testament faith, faith in Jesus Christ, is a practical thing. It is something that can be manifested (James 2.14-18). It is something that can be heard about by others who live in distant lands (Rom 1.8). You will notice that the faith spoken of is faith in Christ. While faith in Christ includes belief of the teachings of Christ, yet the faith is not belief in the TEACHINGS but in the PERSON who did the teaching. It should be noticed also that Paul combines the two words ‘Christ’ and ‘Jesus’ as the name of the one person who was the object of their faith. Gnostics believed the Christ to be the heavenly being, and Jesus the historical or earthly being; that the Christ came upon Jesus at His baptism and left Him before His death. But Paul says that the faith of the Christian is in the person CHRIST JESUS” [Roy H. Lanier, Sr., *Teacher’s Annual Lesson Commentary*, 1956, pp., 145-46].

Colossians 1.6... **AND KNEW THE GRACE OF GOD IN TRUTH**—“Grace, as used in this passage, has reference to the reception of the gospel that was preached to the brethren at Colosse when they heard, believed, and obeyed the truth. It was in the preaching of the gospel that the Colossians learned of the grace of God. This was the message that was preached to all of the world. As a result, lives were changed. Paul’s prayer here is giving thanks to God through Jesus Christ” [Edward Myers, *Companion*, 1986-1987, p. 286].

Colossians 1.10... BEING FRUITFUL IN EVERY GOOD WORK—“This is one way to walk worthily of the Lord unto all pleasing. The individual is not to be simply a harmless person, doing nobody any injury, but is to be a positive character doing good in every way possible. The one talent man (Mt 25.26ff) was a harmless man so far as we know, but he refused to accept responsibility to do anything for his master. So the apostle suggests here that the individual who is filled with the knowledge of God’s will and walks worthily of the Lord so as to please God will bear fruit in every good work” [Roy H. Lanier, p. 147]. **INCREASING IN THE KNOWLEDGE OF GOD**—“This does not necessarily mean that we are to come to know more and more, although that is a truth, but that is the meaning of the statement in verse nine when Paul prayed that they would be filled with the knowledge of God’s will. But this statement INCREASING IN THE KNOWLEDGE OF GOD places the emphasis on the growth and development of the individual by means of the knowledge of which he is filled. A knowledge of the goodness of God will lead the individual to increase more and more in goodness. A knowledge of the love and patience, and kindness of God will lead the individual to grow and increase in these qualities. And so the apostle is praying that the individual who is already filled with the knowledge of God’s word may be active under the wisdom of that knowledge so as to walk worthily of the Lord and will show this filling of the knowledge by bearing fruit in every good work and by growing in all those qualities which go to make the individual like his Lord” [Roy H. Lanier, Jr., p. 147].

Colossians 1.13... TRANSLATED US INTO THE KINGDOM OF HIS DEAR SON—“The word TRANSLATED is often used in the sense of removing a people from one country to another. In this instance it means that the Colossians had been removed from the kingdom of Satan into the kingdom of Christ by transferring their allegiance from one to the other and by complying with the terms of naturalization necessary in order to become a citizen thereof. These terms were simply the conditions of salvation upon which the Lord adds to His church and saves. Verse 14 says ‘**IN WHOM WE HAVE REDEMPTION THROUGH HIS BLOOD, EVEN THE FORGIVENESS OF SINS.**’ In Christ, and in Him alone, are men redeemed and saved. We are baptized ‘**into Christ**’ (Galatians 3.27; Romans 6.3). Hence, without baptism men cannot have redemption and forgiveness. To be in Christ is to be in His body, but the body is the church (Ephesians 1.22-23). Thus, to be saved one must be in the church. This church is, of course, the church we read about in the New Testament, the one Jesus built and purchased with His own blood (Matthew 16.18; Acts 20.28). This passage establishes beyond doubt the fact that one must be a member of the church to be saved, not just any church, of course, but the church of Christ (Romans 16.16)” [Guy N. Woods, *Companion*, 1994-1995, p. 27].

Colossians 1.15... THE FIRSTBORN OF EVERY CREATURE—“Wuest, in commenting on this relationship says, ‘The word “firstborn” is *prototokos*. The Greek word implied two things, *priority* to all creation and *sovereignty* over all creation. In the first meaning we see the absolute pre-existence of the Logos. Since our Lord existed before all created things, He must be uncreated. Since He is uncreated He is eternal. Since He is eternal, He is God. Since He is God, He cannot be one of the emanations from deity of which the Gnostic speaks, even though He proceeds from God the Father as the Son. In the second meaning we see that He is the natural ruler, the acknowledged Head of God’s household. Thus again, He cannot be one of the emanations from deity in whom the divine essence is present but diffused. He is Lord of creation.’ Wuest renders verse 15 in these words: ‘Who is a derived reproduction and manifestation of the Deity, the

invisible One, the One who has priority to and sovereignty over all creation” [Leslie G. Thomas, *Teacher’s Annual Lesson Commentary*, 1970, p. 104].

Colossians 1.23... IF YE CONTINUE IN THE FAITH GROUNDED AND SETTLED—“God’s purposes for the human race can be realized only through the submission of the human will to the divine will; *which in this age of the world is expressed only through Christ*. The salvation is of the Lord, but man is held responsible for his attitude toward it. God makes the offer of salvation, but man must accept it, if he is to be eternally blessed (cf., Eph 2.8-10)” [Leslie G. Thomas, p. 105].

Colossians 1.27... TO WHOM GOD WOULD MAKE KNOWN WHAT IS THE RICHES OF THE GLORY OF THIS MYSTERY—“A ‘mystery’ is something which has not been made known; and inasmuch as the gospel had only recently been revealed, when Paul wrote the letter we are now considering, it was still spoken of as a mystery. The heretics, as we have already seen, were fond of mysteries, but Paul wanted the Colossian brethren to know that they were the beneficiaries of the greatest mystery of all, namely, **CHRIST IN YOU, THE HOPE OF GLORY**. This is another way of speaking of the mystery of the gospel of Christ. It was a mystery, because it was a hitherto unknown and unrevealed truth, a way of life in Christ which, in previous ages, all the ingenuity of men had never been able to discover (cf., 1 Cor 2.9-10). It was the true way of salvation, in contrast with the spurious speculations of the mystery religions of the world; and, in spite of all of the wisdom and knowledge of men, it is still beyond the comprehension of the human race, except as men are willing to allow the Divine author to teach its truths unto them (cf., Mt 11.25-27; 1 Cor 1.20-25)” [Leslie G. Thomas, p. 106].

VI. Questions.

True or False

01. ____ The hope of these saints came after hearing the truth of the gospel.
02. ____ Epaphras was a faithful minister at Colosse.
03. ____ Jesus is the firstborn from the dead.
04. ____ It is not possible to be moved away from the hope of the gospel.
05. ____ They MYSTERY mentioned in this chapter has now been revealed.

I Found it in Verse(s)

06. ____ Paul speaks of his work of WARNING.
07. ____ The gospel was preached to every creature.
08. ____ Redemption through the blood of Christ.
09. ____ Walking worthy of the Lord.
10. ____ Tells by whose will Paul was an apostle of Jesus Christ

Short Answer

11. What had Paul heard about these saints?

12. Circle the word(s) that most nearly conveys the correct meaning of the words MADE US MEET in verse 12: QUALIFIED, BE INTRODUCED.
13. Circle the word that most nearly conveys the correct meaning of the word TRANSLATED in verse 13: MOVED, RE-WORDED.
14. About what does Paul say "IT PLEASED THE FATHER"?

15. Complete this statement: CHRIST IN YOU...

Each Question is worth 7 Points

My Score is: _____

Answers will be found on next week's handout

VII. Seek-A-Word Puzzle. The words may be backwards, diagonal, upside down, etc. See if you can find them all. The more you use the words of the Bible, the greater blessed you will be! You might be surprised at how much this little exercise will help you retain important truths. THANK YOU for the good effort you are putting forth in Bible study. -DRL

I C G H O P E G B T H R A
 A F I B T O P O J H D O L
 C E V O C W M S A I N T S
 C P E A C E I P P N V H O
 O R I P H R N E L G W A G
 R E C O N C I L E S O N L
 D A J E S U S L A V R K P
 I C H R I S T O S B D S A
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 R E V E R Y P R A Y I L O
 A H E A R D F R U I T L V
 C P N D F S T R U T H L E
 E P E M A D E W T G O G I

ACCORDING	ALSO	BODY	CHRIST	EVERY
FAITH	FATHER	FILL	FRUIT	GIVE
GOSPEL	GRACE	HEARD	HEAVEN	HOPE
JESUS	LORD	LOVE	MADE	MINISTER
PAUL	PEACE	PLEASED	POWER	PRAY
PREACH	RECONCILE	SAINTS	THANKS	THINGS
TRUTH	WHEREOF	WORD		

IX. EXTRA CREDIT FOR “SUPER” Bible Students...

Will you please consider answering these three SIMPLE questions based on the Bible text of this chapter? I will try to make use of your answers. Bring them with you next week. Tear out this last sheet from the Study Guide and be prepared to put it in a basket. I think it will be a great help to all of those in the class if you will do so. Thank you in advance for your marvelous cooperation!

W O R D: What word would you like to know more about in this chapter?

W O N D E R: I wonder what this phrase, verse, or series of verses means...

W I S H: I wish myself—or others whom I know or even don’t know—would understand this fact, principle, or concept from this chapter...

A Study of Colossians 2

I. Outline.

1. 1. Not Carnality by Christ (Colossians 3.1-11).
2. Character of the New Man (Colossians 3.12-17).
3. The Christian Home (Colossians 3.18-25).

--NKJV Headings

II. Summary.

“Paul praised the brethren for their faith in Christ and the love that they manifested toward all the saints (Col 1.4). However, as our text will clearly show, Paul had also been alerted to a growing problem that threatened the very well-being of the Lord’s church at Colossae. Armed with this information, Paul did not hesitate to express his concern that someone would ‘beguile’ the brethren with ‘enticing words’ (Col 2.14). The precise identity of the problem at Colossae has been contested for centuries. What was it that the Colossians were being enticed to believe, and by whom were they being seduced? A number of internal clues help to answer these questions. In general, we can be certain that, whatever its exact identity may have been, the false doctrine besetting the church at Colossae was ‘not after Christ’ (Col 2.8). It was a philosophy owing its origin (and basic principles) to mere human wisdom and human traditions. Herein lay the real danger: The doctrine detracted in some form or fashion from the centrality, adequacy, and supremacy of Jesus Christ. More specifically, it appears that the doctrine was modeled, to some degree, after Judaism in that it emphasized (1) the practice of circumcision (Col 2.11-12); (2) the observance of Jewish holy days (Col 2.16); and, (3) a restricted diet concerning food and drink (Col 2.16). Additionally, the doctrine went beyond Judaism by exaggerating the power and position of angels, even to the point of promoting the worship of angelic beings (Col 2.18). Finally, the doctrine was patterned after the ‘commandments and doctrines of men,’ which gave heavy emphasis to the idea that neglecting the flesh makes one more spiritual (Col 2.20-23). Such are the circumstances that occasioned Paul’s inspired letter to the Colossians” [B.J. Clarke, “An Exhortation and a Warning (Col 2.1-12),” in *Studies in Philipians and Colossians*, Editor: Dub McClish, 2000, p. 132].

III. Chronology.

BIBLE PERIOD: The Period of the Church.

If you are not familiar with the 15 Bible Periods, please click here:

<https://maplehillchurchofchrist.files.wordpress.com/2018/05/15bibleperiods.pdf>

IV. Words/Phrases to Study

Colossians 2.2-3... “Man is searching for knowledge and wisdom through a multitude of means. He will not find them until he comes to Jesus wherein those things are revealed. Paul was especially concerned that the Colossian brethren know true wisdom is found in Christ because there were false teachers who would seduce them with false reasoning that sounded good but had no substance in truth. Though Paul was not with them bodily, he could say he was with them in spirit. Through the reports of others, like Epaphras, he could see their works and rejoice that they had kept their lines straight and presented a solid front before the enemy. Surely this

suggests an active faith that is held steadfast and not mere belief (Colossians 2:3-5)." [Gary C. Hamton, *The Sufficiency of Christ*, an e-Sword Module].

Colossians 2:2... THAT THEIR HEARTS MIGHT BE COMFORTED—"He regards the danger to which they were exposed and the afflictions which they endured and by mention of these prepares them for his exhortation" [J.W. Shepherd, *GA Commentary*, p. 273].

Colossians 2.3... TREASURES OF WISDOM AND KNOWLEDGE—"The false teachers threatening the Colossians claimed to possess a secret wisdom and transcendent knowledge available only to the spiritual elite. In sharp contrast, Paul declared that all the richness of truth necessary for salvation, sanctification, and glorification is found in Jesus Christ, who himself is God revealed. Cf., John 1.14; Romans 11.33-36; 1 Corinthians 1.24, 30; 1 Cor 2.6-8; Ephesians 1.8-9; Eph 3.8-9." [John MacArthur, *ESV MacArthur Study Bible*, loc263155].

Colossians 2:8-12... "Philosophy means a way or principle of life. If we accept a way of life and belief which comes only from the thinking and logic of men, we will not be following Christ, and we cannot expect to be saved in heaven. Some taught in those days that men should believe other ideas besides those which the inspired apostles taught. Much of this had to do with their belief in the existence of other deities or gods. They believed that the movement of the stars and heavenly bodies affected human life. There were Greek philosophies and Jewish errors. All of this had somewhat to do with the problems in the Colossian congregation. Paul reminds them that Christ is their supreme head and that the fullness of the Godhead bodily resided in him. To counteract the Jewish insistence that Christians must still accept circumcision, Paul said they had received a circumcision when they were baptized. This was the removing of sin from their lives" [Warder Novak, "Paul Warns of Dangerous Philosophies," in *Gospel Advocate*, 4/21/1977, p. 243].

Colossians 2:9... FOR IN HIM DWELLETH ALL THE FULLNESS OF THE GODHEAD BODILY—"You must not be drawn from Christ. He is all in all. In him is the divine fullness (all divine power). In him as revealed was God in bodily form. Compare John 1:14" [B.W. Johnson, *The People's New Testament*].

Colossians 2.11... IN WHOM ALSO YE ARE CIRCUMCISED—"The Jews stressed the importance of a physical circumcision. In Christ, sinful ways, to which our fleshly desires lead, are cut off. The 'circumcision of Christ' may be his death on the cross which made it possible for our sins to be put away from us. Or, it may refer to the putting away that is done when one yields to Christ. The circumcision of our body of sins, as it was described by Paul in the previous verse, is accomplished in baptism. Note, Paul says we are buried in baptism, which would eliminate sprinkling or pouring. When we are raised out of the watery grave, we are cleansed because we showed faith in God's power to take away sin. Certainly, the God who could raise Jesus from the dead can rescue us from the spiritual death" [Gary C. Hampton].

Colossians 2:12... BURIED WITH HIM IN BAPTISM—"The putting off the body of the flesh or the true spiritual circumcision was effected by being buried with him in baptism. This implies that they were dead to sin through faith in Christ" [David Lipscomb, *GA Commentary*, p. 279].

THROUGH FAITH IN THE OPERATION OF GOD—"I get very frustrated when religious people claim that baptism is a "work of human merit, an attempt to earn salvation". And then I look at what the denominational world has put in the place of baptism: (a) Mere mental assent-which never saved anyone (John 12:42-43; James 2:24). (b) The mourners bench-praying through. Praying didn't save Paul or Cornelius. And praying through is a whole lot more 'work' than simply allowing oneself to be

baptized. (c) Praying for the Holy Spirit. The Holy Spirit, even when actually possessed, didn't save the household of Cornelius (Acts 10:47). And if you want to talk about 'work,' just watch the 'work' that people put into praying for the baptism of the Holy Spirit" [Mark Dunagan, *Mark Dunagan Commentaries*, an e-Sword Module].

Colossians 2:14... NAILING IT TO THE CROSS—"The whole of the Mosaic law, including the commandments written on stones (2 Cor. 3:7), was taken out of the way, nailed to the cross, and is no longer in force as a law in any of its parts. In the new covenant many laws that were in the old covenant were re-enacted and are to be obeyed not because they were in the old, but because they are in the new" [David Lipscomb, p. 281]. ||||| **DRL NOTE:** *Please consider the following excerpt from an excellent lecture on this section of Colossians in the 2000 Annual Denton Lectures Book. There are those among us who are wanting to have something new to teach, and so they are telling us we have been misusing this passage all of these years when we have used it as the abrogation of the Old Law. Not so, the documentation is given here in this portion of Denham's lecture.* "The 'handwriting of ordinances' refers to the law of Moses. **It has frequently been noted that the word handwriting is from a Greek term that is used as a 'technical term for a written acknowledgement of debt.'** Deissmann finds this in the papyri. As C. F. D. Moule observes, the word was used often in the Koine period of 'an `I.O.U.,' a statement of indebtedness, personally signed by the debtor.' Some commentators, as C. F. D. Moule and his father Handley C. G. Moule, see it here as referring both to the law of Moses (for the Jew) and to what law existed under patriarchy (for the Gentile). Those holding to this view appeal to the fact that the Colossians were for the most part of the "uncircumcision" and hence, Gentiles, as noted earlier. However, **their position ignores the Judaizing element of the Colossian heresy in which they had evidently become partakers.** The 'ordinances' to which Paul later refers contemplate Jewish observances. The Colossian Gentiles had adopted the Jewish law and custom to a certain extent and had combined these with their pagan mysteries and mysticism, as well as the imported Greek philosophy which had filtered in from the time of Alexander the Great (4th century B.C.). A. T. Robertson identifies the heresy as 'an incipient Gnosticism,' which in a fuller form would trouble the church in Asia Minor into the second and third centuries A.D. Robertson shows that a strong Jewish element was coupled with pagan mysticism in the Colossian heresy, but fails to realize the force of this in Col. 2:14, in which he contends that it is the Gnostic teaching which has created the 'bond of indebtedness' that was cancelled at the cross. William Hendriksen properly observes that 'in the clearly parallel passage (Eph. 2:15) what has been abolished through the cross is not "a certificate of indebtedness with our signature on it" but "the law of commandments with its requirements".' Hendriksen, quoting F. W. Beare, adds, 'It represents simply the law as a written code.' The Judaizers, who had heavily influenced the Colossians, had brought them into bondage of the law of Moses and, thus, Paul sought to impress upon the minds of his readers the fact that the law was no longer extant as the rule of faith and practice for anyone, let alone Gentiles! The word rendered 'ordinances' refers to the 'decrees' and commands of that document. These were 'against us' and 'contrary to us' in that the law 'condemned, but could not save.' Christ, Paul says, 'has taken away' the handwriting with the force of putting it out of sight. The perfect tense 'stands in contrast to the aorist in this section and fixes attention on the present state of freedom resulting from the action which was especially before the apostle's mind.' As W. H. Griffith-Thomas observes, the perfect finite verb expresses 'the feeling of relief at completion,'

which condition still remained. The aorist participle rendered 'nailing' is modal and emphasizes the means by which the law was taken out of the way. It was nailed by Christ to His cross and so died with Him. The cross then became the source for forgiveness, salvation, freedom, and peace. Not only this, but it also became the place of victory over the powerful spiritual enemies of God as is introduced through the next aorist participle" [Daniel Denham, "Holding Fast the Head (Col 2.13-23)," in *Studies in Philipians and Colossians*, Edited by Dub McClish, 2000, p. 147].

Colossians 2:18... **LET NO MAN BEGUILE YOU**—"This 'oriental mysticism,' as Rex Turner describes, posed a real danger to the well-being of the Colossians. The verb rendered 'beguile' might be more clearly rendered 'defraud.' It is from [*katabrabeuo*], which properly denotes: 'to decide as umpire against one, to declare him unworthy of the prize; to defraud of the prize of victory.' Thus, metaphorically it is used to mean, 'to deprive of salvation,' as Thayer notes of this particular text. Jay P. Green's interlinear renders the entire clause, 'Let no one cheat you out of your reward.'" [Daniel Denham, p. 149].

Colossians 2:20-22... "...contains Paul's warning against asceticism (Asceticism is the voluntary self-denial or abuse of the body for religious reasons). The reason for which we should disregard all rules about self-denial of the body is that all of these are man-made, and we Christians have died to all the rudiments of this world. We hold only to the things Christ has commanded (Isaiah 29:13; Matthew 15:9)" [Wilbur Fields, *College Press Commentary*, p. 197].

Colossians 2:23... **WILL WORSHIP**—"Will-worship is after our own will. It is self-chosen, and for this single reason is a departure from allegiance to God" [David Lipscomb, p. 287].

V. **Lessons & Applications.**

Colossians 2:1... **WHAT GREAT CONFLICT I HAVE FOR YOU**—The care of the churches, even those we've never seen, should be occupying an important place in our minds.

Colossians 2:4, 8... **LEST ANY MAN SHOULD BEGUILE YOU ... LEST ANY MAN SPOIL YOU**—We can certainly be led astray and we need constantly to be on guard against it.

Colossians 2:6... WALK with its prepositions.

- 1) WITH God (Genesis 5.24)—Companionship.
- 2) BEFORE God (Genesis 17.1)—Under His Divine Surveillance.
- 3) AFTER God (Deuteronomy 13.4)—Following the example of Christ (1 Peter 2.21).
- 4) IN Christ (Colossians 2.6)—The Sphere of our Activity.

Colossians 2:8... False doctrine can be venerated and disguised.

Colossians 2:8... Philosophies that spoil...

- 1) Humanism
- 2) Subjectivism
- 3) Communism
- 4) Darwinism—Evolution
- 5) Existentialism
- 6) Calvinism
- 7) Cultism
- 8) Denominationalism

Colossians 2:8-11... "And so Paul, using the vocabulary of the heretics, told the Colossian brethren that in Christ 'dwelleth all the fullness of the Godhead bodily.' With reference to circumcision,

he declared that in Christ they 'were also circumcised with a circumcision not made with hands.' In speaking of the attractive symbols of the 'mystery religions,' Paul explained that in baptism they were buried with Christ, and raised with him through faith. He further told them that the perfect mystery is 'Christ in you, the hope of glory' (Col 1.27). That in Christ 'are all the treasures of wisdom and knowledge hidden' (2.3), and in him all things and all people find completion and unity (1.18-23)" [Leslie G. Thomas, *Teacher's Annual Lesson Commentary*, 1967, p 49].

Colossians 2.10... AND YE ARE COMPLETE IN HIM—"This means that one has no need for any kind of philosophy or tradition from men in order to be saved. All that is necessary to secure salvation is to be found in the Lord Jesus. There is a COMPLETION, a FILLING UP in Him, so as to leave nothing wanting. This is true in respect of (1) the wisdom needful to guide us; (2) the atonement to be made for sin; (3) the merit by which a sinner can be justified; (4) and the grace needful to sustain us in the trials, and to aid us in the duties of life. 'There is no necessity therefore that we should look to the aid of philosophy, as if there was a defect in the teaching of the Savior; or to human strength as if He was unable to save us; or to the merits of the saints, as if those of the Redeemer were not sufficient to meet our wants'" [Guy N. Woods, *Teacher's Annual Lesson Commentary*, 1946, pp., 74-75].

Colossians 2.12... BURIED WITH HIM IN BAPTISM—Baptism is a burial.

Colossians 2.11-13... HAVING FORGIVEN YOU ALL TRESPASSES—Baptism is essential to salvation.

Colossians 2.14-17... AND TOOK IT OUT OF THE WAY NAILING IT TO HIS CROSS—The Old Law has been abrogated.

Colossians 2.16... LET NO MAN THEREFORE JUDGE YOU IN RESPECT OF ... THE SABBATH DAYS—The Sabbath was INCLUDED in that abrogation.

Colossians 2.17... WHICH ARE A SHADOW OF THINGS TO COME—"All of the feasts, festivals, and holidays of the Jews—even the temple itself—foretold the coming of Christ. They were never meant to inspire legalistic adherence to the law, but wholehearted, devoted faith in the coming Messiah" [Charles Stanley, *The Charles F. Stanley Life Principles Bible*, loc116083].

Colossians 2 & 3... The WITH HIM statements of Colossians 2 & 3...

- 1) Dead with Him (2.10).
- 2) Buried with Him (2.12).
- 3) Risen with Him (2.12; 3.1).
- 4) Quickened with Him (2.13).
- 5) Hid with Him (3.3).
- 6) Appear with Him in Glory (3.4).

Colossians 2.17... The Old Testament was a SHADOW of things to come.

- 1) Hebrews 8.2—Tabernacle/Church
- 2) 1 Peter 3.19-21—Salvation of Noah/Our Salvation
- 3) 1 Corinthians 10.1-13—Salvation of Israel/Our Salvation

Colossians 2.23... FOUR Kinds of Worship.

- 1) Will Worship (Col 2.23).
- 2) Vain Worship (Matthew 15.7-9).
- 3) Ignorant Worship (Acts 17.23).
- 4) Acceptable Worship (John 4.24).

VI. Questions.

True or False

- 01. ____ Paul speaks of being “dead with Christ” in this reading.
- 02. ____ The handwriting of ordinances has been nailed to the cross.
- 03. ____ Being buried together with Christ results in being made alive with Him and being forgiven of all trespasses.
- 04. ____ It is not possible that a Christian could be beguiled with enticing words.
- 05. ____ Paul speaks about TREASURES in this reading.

MATCHING

- | | |
|---------------------------------|---|
| 06. ____ Touch not | A. hath He quickened |
| 07. ____ And you, being dead... | B. of your reward |
| 08. ____ in Him dwelleth | C. all the fullness of the Godhead bodily |
| 09. ____ joying and beholding | D. Taste not; handle not |
| 10. ____ Let no man beguile you | E. your order |

Fill in the Blanks

- 11. Paul urged the Colossian saints to _____ in Christ Jesus, the Lord.
- 12. The verse showing that baptism is a burial is _____.
- 13. Evidently Paul understood that it was possible for some of these Christians to be beguiled and that would affect their _____, according to verse _____.
- 14. Speaking of Christ, Paul writes: In whom are hid all the _____ of _____ and knowledge.
- 15. _____ out the handwriting of ordinances that was _____ us, which was contrary to us, and took it out of the way, _____ it to his cross.

Each Question is worth 7 Points

My Score is: _____

Answers will be found on next week’s handout

ANSWERS to Colossians 1 Questions... **01**—True (5); **02**—True (7); **03**—True (18); **04**—False (23); **05**—True (26); **06**—28; **07**—23; **08**—14; **09**—10; **10**—1; **11**—Their faith in Christ Jesus (4); **12**—QUALIFIED (12); **13**—MOVED (13); **14**—That in Christ should all fullness dwell (19); **15**—the hope of glory (27).

VII. Seek-A-Word Puzzle. The words may be backwards, diagonal, upside down, etc. See if you can find them all. The more you use the words of the Bible, the greater blessed you will be! You might be surprised at how much this little exercise will help you retain important truths. THANK YOU for the good effort you are putting forth in Bible study. -DRL

H D W V F R I C H S N P
 S I C K E A N O T H E R
 B F P A T I E N C E I A
 W Y R E A P E D F A T Y
 R M I S E R I E S R H E
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 M I O R W E E P N A M E
 E T R T L C H E A V E N
 W A D H F F W D L E S T

ALSO	BEGUILE	BEING	BODY	CHRIST
CIRCUMCISED	DEAD	FAITH	FLESH	HAVING
HEAD	KNIT	LEST	MADE	ORDINANCES
POWER	PRINCIPALITY	RUDIMENTS	SEEN	SHEW
SINS	SPOIL	THEREFORE	THINGS	THOUGH
TOGETHER	VAIN	WISDOM	WORLD	WORSHIP

IX. EXTRA CREDIT FOR “SUPER” Bible Students...

Will you please consider answering these three SIMPLE questions based on the Bible text of this chapter? I will try to make use of your answers. Bring them with you next week. Tear out this last sheet from the Study Guide and be prepared to put it in a basket. I think it will be a great help to all of those in the class if you will do so. Thank you in advance for your marvelous cooperation!

W O R D: What word would you like to know more about in this chapter?

W O N D E R: I wonder what this phrase, verse, or series of verses means...

W I S H: I wish myself—or others whom I know or even don’t know—would understand this fact, principle, or concept from this chapter...

A Study of Colossians 3

I. Outlines.

Taken from G.G. Findlay in *Pulpit Commentary*, p. 147 and Coffman.

1. The Colossians are urged to maintain a lofty spiritual life (Col 3:1-4).
2. They were to put off old vices (3:5-8).
3. They were to put on new Christian virtues (3:9-14).
4. The sovereignty of Christ was to rule them (3:15-17).
5. Instructions given regarding reciprocal relationships (3:18—4:1).
 - 1) As wives and husbands (3:18-20).
 - 2) As parents and children (3:21).
 - 3) As servants and masters (3:22—4:1).

Taken from H.L. Wilmington, *The Outline Bible*.

I. HOLY LIVING: THE PRINCIPLES (3:1–17)

A. In regard to the believer's affection (3:1–4)

1. *The place of our affection* (3:1–3): We must transfer our affection from earth to heaven.
2. *The person of our affection* (3:4): We must direct our affection toward Jesus.

B. In regard to the believer's spiritual apparel (3:5–17)

1. *What to put off* (3:5–9): God's anger comes on those who practice:
 - a. Immorality and idolatry (3:5)
 - b. Anger, malice, slander, and filthy language (3:8)
 - c. Lying (3:9)
2. *What to put on* (3:10–17)
 - a. A new nature (3:10–11)
 - b. Compassion, kindness, humility, gentleness, and patience (3:12)
 - c. Forgiveness and love (3:13–14)
 - d. God's peace and thankfulness (3:15)
 - e. The words of Christ (3:16–17)

II. HOLY LIVING: THE PEOPLE (3:18–25; 4:1): Paul addresses six types of individuals.

- A. **Wives** (3:18): Submit to your husbands.
- B. **Husbands** (3:19): Love your wives, and never treat them harshly.
- C. **Children** (3:20): Obey your parents.
- D. **Fathers** (3:21): Don't aggravate your children.
- E. **Servants** (3:22–25): Serve your master as you would serve the Lord.
- F. **Masters** (4:1): Treat your servants as you would have your heavenly Master treat you.

II. Summary.

Warren Wiersbe is correct in the observation: “**It is not enough for Christ to be preeminent in the Gospel, the cross, creation, and the church; He must also be preeminent in our lives. Paul states very specifically how we should ‘practice the preeminence of Christ’**” [*Wiersbe's Expository Outlines on the New Testament*]. When Paul begins the third chapter with--If ye then be risen with Christ--he is not casting any doubt about whether or not that was the case; rather, this is, in Greek grammar, a first class conditional statement, which means the same as saying SINCE you have been risen with Christ. He goes on to give in this chapter some very serious, important, and practical instruction about what that person who has been risen with Christ is to do in day-to-day living of the Christian

life. This is a section of Scripture which ought to be studied frequently and carefully by every Christian. We must not ignore the instructions Paul gives to us here. He gives instruction regarding the kind of music that is to be used in worship to God (3:16). Also, there is a most vital statement about authority (3:17).

III. **Chronology.**

BIBLE PERIOD: The Period of the Church.

If you are not familiar with the 15 Bible Periods, please click here:

<https://maplehillchurchofchrist.files.wordpress.com/2018/05/15bibleperiods.pdf>

IV. **Words/Phrases to Study**

Colossians 3:1... **IF YE THEN BE RISEN WITH CHRIST**—"The argument is, that there was such an union between Christ and his people, that in virtue of his death they become dead to sin; that in virtue of his resurrection they rise to spiritual life, and that, therefore, as Christ now lives in heaven, they should live for heaven, and fix their affections there" [*Barnes' Notes*]. ||||| "Christians have died with Christ in baptism and been risen with Him to walk in a new life (Col 2:12; Col 2:20; Rom 6:3-4). Because the Christian has risen with Christ, he should seek spiritual things instead of sensual (1 Cor 3:1-3). Christ rules in a spiritual realm, rather than a physical, and expects His followers to concentrate on spiritual living (John 18:36)" [Gary C. Hampton, *The Sufficiency of Christ*, an e-Sword Module].

Colossians 3:3... **FOR YE ARE DEAD**...--"He is certainly not pleading for an other-worldliness in which the Christian withdraws himself from all the work and activities of this world and does nothing but contemplate eternity. Immediately after this Paul goes on to lay down a series of ethical principles which make it quite clear that he expects the Christian to go on with the work of this world and to maintain all its normal relationships. But there will be this difference--from now on the Christian will view everything against the background of eternity and no longer live as if this world was all that mattered" [William Barclay, *Daily Study Bible*, an e-Sword Module]. ||||| "The word HID is an interesting term in this verse: (a) Clearly, the people in Colossae would see that these Christians had changed. In addition, Jesus calls upon Christians to demonstrate to others their new life (Matthew 5:14-16). So, Paul isn't saying that they are HIDE this new life. And neither is he saying that nobody ever knows who is a Christian and who isn't. (b) To me Paul is saying that when you became a Christian, you completely handed over your whole life to God, self was completely given up (Matthew 16:24; Gal 5:24). In that sense your life was HID, Christ and His will is now the predominant consideration in your life (2 Cor 5:9). Paul's statement in Gal 2:20, 'it is no longer I who live', seems equivalent to the statement 'your life is hidden with Christ.'" [Mark Dunagan, *Mark Dunagan Commentaries*, an e-Sword Module].

Colossians 3:5... **MORTIFY**—"The word mortify means to put to death (Rom 8:13, note; Gal 5:24, note), and the meaning here is that they were entirely to subdue their evil propensities, so that they would have no remains of life; that is, they were not at all to indulge them" [*Barnes' Notes*]. ||||| "These members are those which seek only fleshly and sensual gratification, and pertain only to the flesh. They are those of the fleshly body in contrast with the faculties and desires of the spiritual body. The exhortation is to put them to death. Hold them in restraint, check them. Unrestrained they lead to the sins enumerated" [David Lipscomb *Commentaries*, e-Sword Module].

Colossians 3.6-7... THE WRATH OF GOD ... WHEN YE LIVED IN THEM—“Here Paul tells us that Jehovah’s aroused and justified wrath falls upon sons of Satan and daughters of the devil. Such are ‘the children of disobedience.’ They are labeled such, for they take on the character and conduct of said vice just as the children of obedience take on the character and conduct of this valiant virtue. The Colossians walked and lived in such sinful practices. This description of them is accurate. The Colossians actually took part in everything listed among these sensual and selfish sins. They had lived in fornication, which is inclusive of adultery. Fornication is the broader term of the two. Therefore, people can live in fornication, adultery, uncleanness, inordinate affection, evil concupiscence, and covetousness. Persistent practitioners of such can die in these sinful escapades. To deny that people can live in these sensual sins, as some among us arrogantly do, is folly gone to seed and then some!” [Robert R. Taylor, Jr., “The Object Worthy of Our Ambition,” in *Studies in Philipians and Colossians*, 2000, Editor: Dub McClish, p. 159].

Colossians 3.10-11... WHICH IS RENEWED IN KNOWLEDGE AFTER THE IMAGE OF HIM THAT CREATED HIM ... NEITHER GREEK NOR JEW, CIRCUMCISION NOR UNCIRCUMCISION, BARBARIAN, SCYTHIAN, BOND NOR FREE—“In place of the old clothing of sin, Christ’s followers put on the new man in baptism. Their renewing is an ongoing process through growth in knowledge of Christ. The goal is to grow more and more like the Lord and the Father (1 Pet 2:21; John 14:9). The new creature is in Christ where there is no distinction between people. The Jews divided the world into Jew and Gentile, or circumcision and uncircumcision. The Greeks divided it into Greeks and Barbarians, who Weed says, were despised by Jew and Greek. Of course, there was also a social distinction between slaves and free men. All of these distinctions are meaningless in Christ, where the redeemed are many members but one body. Christ loves all categories of people and is in all those people who come to Him for salvation (Col 3:7-11)” [Gary C. Hampton].

Colossians 3.14... PUT ON CHARITY, WHICH IS THE BOND OF PERFECTNESS--“ We so trust and confide in God that we take his direction as our guide in all good, and do all that he directs, that we may do the greatest possible good. It, then, accepts God as the standard and inspiration of right and the source of all good; and so in discharging the obligations of love we do all that his law directs—what God would have us do to them. So love is the one thing that includes, binds in one, all that goes to make up perfection” [David Lipscomb].

Colossians 3:16... SINGING WITH GRACE IN YOUR HEARTS TO THE LORD—“What is the bearing of this passage on the use of instrumental music in Christian worship? The answer is this: By the apostolic injunction ‘to sing,’ thus commanding a special kind of music, all other kinds are eliminated. It is contrary to the injunction here for congregations to ‘whistle’ or to play mechanical instruments, the latter having been associated throughout history with pagan worship (Dan. 3:4-7). Historically, no mechanical instruments of music were used in Christian worship until the seventh century, despite the fact of such instruments having been known and used throughout the whole world at the time of the beginning of Christianity and for centuries prior to that time. There is no refutation of the fact that the founder of Christianity, namely, the Christ and the blessed apostles simply left them out” [Coffman]. ||||| “There is little reason to expect that God should have specified that He did not desire the use of instruments of music. The truth is, He has already excluded these instruments. He has done so by specifying what He does desire, which is singing—automatically excluding anything else. We apply the principle all of the time. Suppose a parent sends a child on an errand to the store. The child goes to the store, plays in the park, visits at the home of a friend, and finally arrives home. The

child’s explanation usually is that he was not told he could not go to the other places. The parent’s response is that the child knew where he was to go, and there was no need to try to list all of the places he could not go. We apply the same principle throughout life. God said what He wants, and there is no need to list those things that He does not want or to say that anything otherwise is forbidden. In addition, the Scriptures contain abundant examples and instructions that tell us we are not to deviate from God’s commands” [Kenneth E. Ratcliff, “Do All in the Name of the Lord Jesus,” in *Studies in Philippians and Colossians*, 2000, Editor: Dub McClish, p. 168].

Colossians 3:17... DO ALL IN THE NAME OF THE LORD JESUS—“This means to respect the authority of the Lord Jesus Christ in everything. The sectors in which this applies are: (1) that of personal morality and conduct; (2) the province of things done in public assemblies of Christians; (3) in the whole area of thought and action (word or deed); and (4) even in the secret purposes of the soul. In short, ‘do all’ in the name of the Lord” [Coffman].

Colossians 3:21... FATHERS PROVOKE NOT YOUR CHILDREN TO ANGER—“One cannot accept the role of being a father without taking the responsibility that goes with it. Fortunate indeed are children born to parents who know God’s Word and do their best to live by it. After all, though the parents had a part in bringing the child into the world, it is from God (Eccl 12.7). Each child is placed in the hands of its parents with the God-given responsibility of rearing the child so that it knows, loves, reveres, and obeys the Lord. Just as children are fed, clothed, and cared for physically, so also are they to be nurtured and trained spiritually. Their training is not the responsibility of government, schools, or the local congregation. Hopefully, these work in harmony with the efforts of parents, but the responsibility belongs first to the fathers” [Kenneth E. Ratcliff, p.]. ||||| “Men are urged to restrain their anger and any other attitudes that can embitter their children (cf., Eph 6.4), lest they despair of pleasing their parents” [*ESV Study Bible*, p. 2299].

Colossians 3:23... DO IT HEARTILY—“God has his own way of rewarding honorable and faithful work, regardless of the failure of human authorities to do so; and the difference is brought out in the very next verse” [Coffman].

V. Lessons & Applications.

01. Jesus NOW Reigns (Col 3:1; cf., Mk 9:1 + Acts 1:8 + Acts 2:1-4).
02. Misplaced Affections (Col 3:2).
03. Security of the Christian (Col 3:3-14).
It is CONDITIONAL...'
 - 1) Seek things above.
 - 2) Set your affections on things above.
04. MORTIFY THEREFORE YOUR MEMBERS WHICH ARE UPON THE EARTH; FORNICATION, ... 3:7 IN THE WHICH YE ALSO WALKED SOME TIME, WHEN YE LIVED IN THEM. *It is possible to LIVE IN Adultery* (Col 3:5-7). Adultery is a branch or subsumed under the term FORNICATION, thus if it is possible to LIVE IN fornication, as this verse clearly teaches, it is likewise possible to LIVE IN adultery, by continuing to commit fornication with a companion not scripturally your own!
05. The Christian’s Apparel (3:8ff & 10ff).
 - 1) PUT OFF’s (3:8).

- 2) PUT ON'S (3:10-14).
06. ONE ANOTHER Responsibilities (Col 3:13).
 - 1) Forbearing one another (*putting up with things we dislike in others*).
 - 2) Forgiving one another.
07. The PEACE OF GOD and the INDWELLING OF THE WORD are inseparable (Col 3:15-16).
08. The church is SINGULAR (Col 3:15).
09. THE PRAISE REQUIRED (Col 3:16).

Mt 26:30; Acts 16:25; 1 Cor 14:15; Col 3:16; Heb 13:15; Mk 14:26; Rom 15:9; Eph 5:19; Heb 2:12; Js 5:13.
10. Bible Authority (Col 3:17).
 1. Whatever—COMPREHENSIVE.
 2. Word—DOCTRINE.
 3. Deed—PRACTICE.
 4. Lord Jesus—AS HE AUTHORIZES.
11. Husband/Wife Relations (Col 3:18-19).
12. Parent/Child Relationships (Col 3:20-21).
13. Employee/Employer Relationships (Col 3:22—4:1).
14. God is NO RESPECTER OF PERSONS (Col 3:25).
15. Whatever you do, do it HEARTILY (Col 3:23).
16. WHO are we? (Col 3:12).
 - 1) Elect of God—POSITION.
 - 2) Holy—CHARACTER.
 - 3) Beloved—ATTITUDE.
17. The Christian and his THINKING (Col 3:2, 12, 15, 16, 23).
18. What Jesus is to ME (Col 3).
 - 1) King (3:1).
 - 2) Protector (3:3).
 - 3) Life (3:4).
 - 4) Coming One (3:4).
 - 5) Everything (3:11).
 - 6) Forgiver (3:13).
 - 7) Mediator (3:17).
 - 8) Authority (3:17).
 - 9) Master (3:24).
 - 10) Revealer (3:16).

VI. Questions.

True or False

01. _____ In a sense, in a manner of speaking, Christians are DEAD.
02. _____ It is possible to LIVE IN sins.
03. _____ Paul mentions seven PAIRS that are united in Christ.
04. _____ Solos and choirs would be excluded by the reciprocal language used in 16.
05. _____ Paul never talked about REWARDS for Christians.

MATCHING

- | | |
|---|--|
| 06. _____ Mortify... | A. Anger |
| 07. _____ Put off... | B. In psalms and hymns and spiritual songs |
| 08. _____ Let the peace of God | C. Anger |
| 09. _____ Teaching and admonishing | D. Covetousness |
| 10. _____ Fathers, provoke not your children to | E. Rule in your hearts |

Fill in the Blanks

11. And whatsoever ye do, do *it* _____, as to the _____, and not unto men.
12. Husbands, love *your* wives, and be not _____ against them.
13. _____ not one to another, seeing that ye have put off the _____ man with his deeds.
14. Whatever Christians do is to be done in the _____ of the _____ _____!
15. For children to obey their parents in all things is _____ _____ to the Lord.

Each Question is worth 7 Points

My Score is: _____

Answers will be found on next week's handout

ANSWERS to Colossians 2 Questions... **01**—True (20); **02**—True (14); **03**—True (12-13); **04**—False (4); **05**—True (3); **06**—D (21); **07**—A (13); **08**—C (9); **09**—E (5); **10**—B (18); **11**—walk (6); **12**—12; **13**—reward (18); **14**—treasures, wisdom (3); **15**—Blotting, against, nailing (14).

VII. Seek-A-Word Puzzle. The words may be backwards, diagonal, upside down, etc. See if you can find them all. The more you use the words of the Bible, the greater blessed you will be! You might be surprised at how much this little exercise will help you retain important truths. THANK YOU for the good effort you are putting forth in Bible study. -DRL

W H E N A R H C O B E Y
 R F G T P F I H T T C H
 A L S O P E A R T H H O
 T A N G E R L I F E I A
 H U S B A N D S D N L F
 F K L O R D A T H F D F
 A N O T H E R E F O R E
 T H A N K S F D D R E C
 H E A R T I H H G G N T
 E B O N D E E D S A H I
 R T H I N G S F S V B O
 E G H R E C E I V E F N
 H R F W I V E S W O R D

AFFECTION	ALSO	ANGER	ANOTHER	APPEAR
BOND	CHILDREN	CHRIST	DEED	EARTH
FATHER	FORGAVE	HEART	HUSBANDS	LIFE
LORD	OBEY	RECEIVE	THANKS	THEN
THERE	THEREFORE	THINGS	WHEN	WIVES
WORD	WRATH			

IX. EXTRA CREDIT FOR “SUPER” Bible Students...

Will you please consider answering these three SIMPLE questions based on the Bible text of this chapter? I will try to make use of your answers. Bring them with you next week. Tear out this last sheet from the Study Guide and be prepared to put it in a basket. I think it will be a great help to all of those in the class if you will do so. Thank you in advance for your marvelous cooperation!

W O R D: What word would you like to know more about in this chapter?

W O N D E R: I wonder what this phrase, verse, or series of verses means...

W I S H: I wish myself—or others whom I know or even don’t know—would understand this fact, principle, or concept from this chapter...

A Study of Colossians 4

I. **Outline.** Taken from G.G. Findlay in *Pulpit Commentary*, p. 147 and Coffman.

1. Instructions to Masters (Colossians 4:1).
2. Prayer and Christian conduct (4:2-6).
3. Paul tells of matters pertaining to him and his imprisonment (4:7-9).
4. Greetings from and to (4:10-17).
5. Paul's autograph, salutation, and benediction (4:18).

II. **Summary.**

The same practical advice from an inspired apostle spills over into the fourth chapter. He also gives clear indication that he is in prison as he writes these words and speaks of some who have helped him in his preaching there.

III. **Chronology.**

BIBLE PERIOD: The Period of the Church.

If you are not familiar with the 15 Bible Periods, please click here:

<https://maplehillchurchofchrist.files.wordpress.com/2018/05/15bibleperiods.pdf>

IV. **Words/Phrases to Study**

Colossians 4.1... **MASTERS, GIVE UNTO YOUR SERVANTS THAT WHICH IS JUST AND EQUAL**—"A brief but solemn warning is addressed to *masters*. They are not commanded to free their slaves, but to treat them justly and fairly. The motivation for this is basically the same as the slave's motive for obeying his master: both alike have a greater *Master in heaven*. Both owe obedience to that heavenly Lord. So their relationships with each other are to be understood in the light of this" [Carson, D. A., France, R. T., Motyer, J. A., & Wenham, G. J. (Eds.). (1994). *New Bible commentary: 21st century edition* (4th ed., p. 1275). Leicester, England; Downers Grove, IL: Inter-Varsity Press].

||||| "Paul has been criticized by some for not openly condemning slavery. However, the instructions he gave to slave and master must have hastened that terrible system's end. If a servant wanted to please the Lord, he would obey his master and do his work so as to be acceptable in God's sight. Pleasing God can only be accomplished by doing things right through and through and not merely on the surface. Such service would quickly attract the master's attention and might cause him to ask what was different about the slave. Because Christians wear the name of Christ, they should give their very best in service. Everything believers do should first be done to please the Lord. Men might fail to give a proper reward for things one does but God will always reward appropriately. In Paul's day, slaves could not receive an inheritance. In Christ, one is not a slave but a son and is thus eligible for an inheritance in heaven (Galatians 4:7). God's children serve Christ Jesus and He will not have them go unrewarded. Whether slave or master, the one who violates Christ's law will be rewarded with punishment. God is impartial and will reward each according to his deeds (Galatians 6:7-8). Masters of slaves needed to remember that they had a Master in heaven. That Master will judge them in the same manner they have judged their slaves (Colossians 3:22-25; Col 4:1; Matthew 7:1-2; Ephesians 6:8-9)" [Gary C. Hampton, *The Sufficiency of Christ*, an e-Sword Module].

Colossians 4:3... A DOOR OF UTTERANCE—“A door of utterance’ is *thuran tou logou* (θυραν του λογου), ‘a door of the Word.’ Lightfoot interprets, ‘a door of admission for the Word, i.e., an opportunity of preaching the gospel.’ ‘To speak’ is *laleō* (λαλεω). It is an infinitive of the consequence, ‘so as to speak’ (Lightfoot)” [Wuest, K. S. (1997). *Wuest’s Word Studies from the Greek New Testament: for the English Reader* (Col 4:2). Grand Rapids: Eerdmans].

Colossians 4:4... THAT I MAY MAKE IT MANIFEST, AS I OUGHT TO SPEAK—“Paul asks their prayers for himself. We must note carefully exactly what it is for which Paul asks. He asks their prayer not so much for himself as for his work. There were many things for which Paul might have asked them to pray--release from prison, a successful outcome to his coming trial, a little rest and peace at the last. But he asks them to pray only that there may be given to him strength and opportunity to do the work which God had sent him into the world to do. When we pray for ourselves and for others, we should not ask release from any task, but rather strength to complete the task which has been given us to do. Prayer should always be for power and seldom for release; for not release but conquest must be the keynote of the Christian life” [William Barclay, *Daily Study Bible*].

Colossians 4:5... REDEEMING THE TIME—“...is somewhat of an idiomatic expression, meaning ‘buying up the opportunities,’ ‘taking advantage of all occasions for doing good,’ etc. Here again, in this passage, is encountered the startling likeness and subtle differences in this passage and the parallel in Eph. 5:15” [Coffman]. ||||| “*Make the most* (literally ‘buy up’) suggests an intensive activity, a buying which exhausts the possibilities available because they recognize that their time is limited” [New Bible Commentary, p. 1275]. ||||| “‘Redeeming’ is *exagorazō* (ἐξαγοραζω), ‘to buy up the opportunity for one’s self,’ that is, to make a wise and sacred use of every opportunity for doing good, so that zeal and well-doing are, as it were, the purchase-money by which we make the time our own’ (Thayer)” [Wuest].

Colossians 4:6... SEASONED WITH SALT—“Salt, among the Greeks, was the emblem of wit. Here the meaning seems to be, that our conversation should be seasoned with piety or grace in a way similar to that in which we employ salt in our food. It makes it wholesome and palatable. So with our conversation. If it be not imbued with the spirit of piety, it is flat, insipid, unprofitable, injurious. The spirit of piety will make it what it should be - useful, agreeable, beneficial to mankind. This does not mean that our conversation is to be always, strictly speaking, religious - wherever we may be - any more than our food should be mere salt; but it means that, whatever be the topic, the spirit of piety should be diffused through it - as the salt in our food should properly season it all - whatever the article of food may be” [Barnes’ Notes]. ||||| “*Seasoned with salt* meant ‘witty’ in pagan usage but here suggests language that is not dull or flat but is interesting and well chosen (the rabbis sometimes used ‘salt’ to mean ‘wisdom’). Christians need to respond with the right word to those who ask questions, perhaps in connection with their beliefs and behavior. The response should be appropriate (1 Peter 3.15): ‘every one is to be treated as an end in himself and not subjected to a stock harangue’ (G.B. Caird)” [New Bible Commentary, p. 1275]. ||||| “As to the expression, ‘seasoned with salt,’ Lightfoot says: ‘Salt has a twofold purpose; (1) It gives flavor to the discourse and recommends it to the palate. This is the primary idea of the metaphor here, as the word ‘seasoned’ seems to show; (2) It preserves from corruption and renders wholesome. It may be inferred that this secondary application of the metaphor was present to the apostle’s mind here, because of the parallel epistle (Eph. 4:29)” [Wuest]. ||||| “The first truth some people see is that which shines in the

lives of Christians (Matthew 5:14-16; 2 Corinthians 3:2-3). So, in addition to the earlier reference Paul made to the change that should take place for those risen with Christ, the Lord's followers need to carefully consider their example and its influence upon unbelievers. Every opportunity to influence them for good should be seized immediately. This means disciples of Christ must pay particular attention to their speech to make sure it is acceptable. The things one says often leave the longest lasting first impression. Coffman tells us the classical Greek writers used the word salt to describe wit used to flavor conversation. It would certainly be far better to use appropriate humor in the place of suggestive stories" [Gary C. Hampton].

Colossians 4.7-8... TYCHICUS—"Tychicus was one of those who accompanied the gift bound for the needy saints in Jerusalem (Acts 20:4). Paul apparently sent this letter by him to Colossae. He also sent him to Ephesus (2 Timothy 4:12) and proposed sending him to Titus (Titus 3:12). The apostle may have sent him to Ephesus twice as it appears he carried the Ephesian letter (Ephesians 6:21-22). Paul often used the word beloved as an endearing term for his brethren (Romans 1:7; Rom 12:19; Rom 16:8-9; Rom 16:12; 1 Corinthians 4:14; 1 Cor 4:17; 1 Cor 10:14; 1 Cor 15:58; 2 Corinthians 7:1; 2 Cor 12:19). He urged the Colossians to consider Tychicus as they would him. They had surely heard of Paul's imprisonment and would want to know of his condition. Paul told them he had sent Tychicus to learn of their spiritual welfare and to encourage them in their fight with the false teachers. The apostle always tried to help young churches in their growth by such visits (Colossians 4:7-8; Acts 15:36)" [Gary C. Hampton].

Colossians 4.9... ONESIMUS—"Onesimus, the faithful and beloved brother who is one of you.' We know more about Onesimus from Paul's letter to Philemon. He was an escaped slave who had made his way to Rome and there been converted by the preaching of Paul, and had become a faithful and beloved brother. But Paul had learned from him his history, and knew that he belonged to a fellow Christian and brother, Philemon. Thus he was determined to return him to his master to right the wrong that had been done. He would return home with Tychicus and the letter to Philemon hoping to be forgiven and accepted there as Paul requests. 'One of you' suggests that he was a Colossian. He and Tychicus could have an important impact on the Colossian church as having been companions of Paul and fully aware of his teachings" [Peter Pett, *Commentary Series on the Bible*, an e-Sword Module].

Colossians 4.10... ARISTARCHUS—"Aristarchus was from Macedonia and had traveled with Paul as he went to take the collection to Jerusalem for the needy saints (Acts 19:29; Acts 20:4; Acts 27:2). He was also with the apostle as he journeyed toward his Roman imprisonment. It is impossible to know if he voluntarily joined Paul in that imprisonment or was also bound involuntarily. Certainly, Paul counted him as a friend. Paul's directions for a hospitable reception for John Mark appear to show that he has now realized his value in service (Acts 15:36-41; 2 Timothy 4:11; 1 Peter 5:13)" [Gary C. Hampton].

Colossians 4.11... JESUS, WHICH IS CALLED JUSTUS—"Jesus who is called Justus.' Only mentioned here (and not to Philemon). Probably mentioned here because of his personal devotion to Paul and because with Aristarchus and Mark he is the only Jewish Christian in Rome to give him firm support at this stage" [Peter Pett].

Colossians 4.12-13... EPAPHRAS—"The name 'Epaphras' is the shortened form of Epaphroditus. He was not the man of that same name who was associated with Paul in the Philippian letter. Lightfoot suggests that he was the one who brought the gospel to Colossae. He was a native of that city as is seen by the phrase, 'who is of you'" [Wuest]. **LABORING FERVENTLY**—"Laboring

fervently' is *agōnizomai* (ἀγωνίζομαι), 'to contend in the gymnastic games, to contend with adversaries,' figuratively, 'to contend, struggle with difficulties and dangers antagonistic to the gospel.' Lightfoot translates, 'wrestling,' Vincent, 'striving'" [Wuest].

Colossians 4.14... LUKE, THE BELOVED PHYSICIAN—"The Greek text has, 'Luke, the physician, the beloved one.' The word 'physician' is *iatros* (ἰατρος), the verbal form of which is *iaomai* (ἰαομαι), 'to heal, cure.' This is Luke, the evangelist, and the writer of the Gospel that bears his name. He was a Greek, a Gentile, as is shown by his Greek name, and the fact that Paul does not include him with those of the circumcision of verse 11. He shows a knowledge of medical terms in the Gospel he wrote. The practice of medicine was highly developed among the Greeks, Greek doctors being in attendance at the royal courts in the Roman Empire. Luke was the personal physician of Paul. The words, 'the beloved one,' breathe with Paul's gratitude for his services" [Wuest].

Colossians 4.16... THE EPISTLE FROM LAODICEA—"No doubt, the Colossians knew exactly what the epistle from Laodicea was. Now, no one knows. Tolbert spoke honestly when he offered: 'Probably it has been lost, and we do not have it at all.' Vincent succinctly declared: 'The letter cannot be positively identified.' After all has been said and done, Zerr may have said it best—'There is some uncertainty as to what epistle is meant that was to come from Laodicea, but whatever it was, the brethren at Colosse were instructed to read it'" [Tommy J. Hicks, "To What Does the 'Epistle from Laodicea' Refer," in *Studies in Philippians and Colossians*, Editor: Dub McClish, 2000, p. 285].

Colossians 4:17... TAKE HEED TO THE MINISTRY...--"Observe, (1.) The ministry we have received is a great honour; for it is received in the Lord, and is by his appointment and command. (2.) Those who have received it must fulfil it, or do the full duty of it. Those betray their trust, and will have a sad account at last, who do this work of the Lord negligently" [Matthew Henry].

V. Lessons & Applications.

01. Enroll in Paul's School of Prayer (Col 4:1-3).
02. There is a DEFINITE separation and distinction between the church and the world (Col 4:5).
03. The Christian and his TIME (Col 4:5). We should treasure it properly and buy it up as it comes to us—each minute of it!
04. The Christian and his SPEECH (Col 4:6).
 - 1) Grace.
 - 2) Salt.
 - 3) Know HOW to answer every man. It is very important to know not only WHAT to answer, but also HOW to answer.
 - 4) There must be BALANCE.
 - 5) Cf., 2 Pt 3:15; Isa 50:4; Mt 10:18-19.
05. TYCHICUS, a New Testament Christian (Col 4:7).
 - 1) Brother—Loving—Beloved.
 - 2) Minister—Responsible—Faithful.
 - 3) Servant—Cooperative—FELLOWservant.
05. It IS scriptural to use doctors and medicine (Col 4:14). Cf., Mt 9:12.
06. READ YOUR BIBLE (Col 4:16).
07. Take heed to the ministry (Col 4:17).

Enlist—Edify—Evangelize! Take a self-inventory.

VI. Questions.

True or False

- 01. ____ Paul asked that the Colossian saints remember his bonds.
- 02. ____ Justus, who was mentioned in this reading, is the heathen god of “justice.”
- 03. ____ Onesimus is described as a faithful and beloved brother.
- 04. ____ Salt should have nothing to do with the speech of the Christian.
- 05. ____ Paul wanted God to open to him a door of utterance.

MATCHING

- | | |
|---------------------------------|-------------------------------------|
| 06. ____ You also have a master | A. to speak the mystery of Christ |
| 07. ____ Onesimus | B. in heaven |
| 08. ____ door of utterance | C. how ye ought to answer every man |
| 09. ____ I bear him record | D. he has a great zeal for you |
| 10. ____ that ye may know | E. a faithful and beloved brother |

Fill in the Blanks

- 11. Paul called Luke, the _____.
- 12. Our speech should be _____ with grace, seasoned with _____.
- 13. Paul asks that these Christians _____ my _____.
- 14. _____ in prayer, and _____ in the same with thanksgiving.
- 15. Walk in _____ toward them that are without, _____ the time.

Each Question is worth 7 Points

My Score is: _____

Answers will be found on next week’s handout

ANSWERS to Colossians 3 Questions... **01**—True (3); **02**—True (7); **03**—False (11); **04**—True (16); **05**—False (24); **06**—D (5); **07**—A or C (8); **08**—E (15); **09**—B (16); **10**—C or A (21); **11**—heartily, Lord (23); **12**—bitter (19); **13**—Lie, old (9); **14**—name, Lord, Jesus (17); **15**—well, pleasing (20).

ANSWERS to Colossians 4 Questions... **01**—True (18); **02**—False (11); **03**—True (9); **04**—False (6); **05**—True (3); **06**—B (1); **07**—E (9); **08**—A (3); **09**—D (13); **10**—C (6); **11**—beloved physician (13); **12**—always, salt (6); **13**—remember, bonds (18); **14**—continue, watch (2); **15**—wisdom, redeeming (5).

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C H U R C H R I S T L O R D
 P E S A L U T E T H R E A D
 M A W I T H A L C A E B E D
 O V A U T T E R A N C E L J
 E E Y S A M E P W K E L A T
 W N M A S T E R R S I O O Q
 Q G A L S O W A F G V V D U
 D R K U E M B Y A I E E I K
 P A E T R D R I I V N D C N
 R C T E V C O N T I N U E O
 A E Q U A L T G H N B W A W
 Y O P E N N H E F G O A L D
 E P I S T L E Q U I N T W O
 R C O M F O R T L V D C A O
 S P E A K J U S T E S H Y R

ALSO	ALWAYS	BELOVED	BONDS	BROTHER
CHRIST	CHURCH	COMFORT	CONTINUE	DOOR
EPISTLE	EQUAL	FAITHFUL	GIVE	GRACE
HEAVEN	JUST	KNOW	LAODICEA	LORD
MAKE	MASTER	OPEN	PRAYER	PRAYING
READ	RECEIVE	SALUTE	SALUTETH	SAME
SERVANT	SPEAK	THANKSGIVING	UTTERANCE	WATCH
WITHAL				

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