

# Colossians 1:24-29; 2:1-7

1:24 – “Now I rejoice in what I am suffering for you, and I fill up in my flesh what is still lacking in regard to Christ’s afflictions, for the sake of his body, which is the church.”

3568 [e]	5463 [e]	1722 [e]	3588 [e]	3804 [e]	5228 [e]	4771 [e]	2532 [e]	466 [e]	3588 [e]	5303 [e]	3588 [e]	2347 [e]	
Nyn	chairō	en	tois	pathēmasin	hyper	hymōn	kai	antanaplērō	ta	hysterēmata	tōn	thlipseōn	
24	Νῦν	χαίρω	ἐν	τοῖς	παθήμασιν	ὑπὲρ	ὑμῶν	, καὶ	ἀνταναπληρῶ	τὰ	ὑστερήματα	τῶν	θλίψεων
	Now	I rejoice	in	the	sufferings	for	you	and	I am filling up	that which	is lacking	of the	tribulations
	Adv	V-PIA-1S	Prep	Art-DNP	N-DNP	Prep	PPro-G2P	Conj	V-PIA-1S	Art-ANP	N-ANP	Art-GFP	N-GFP

3588 [e]	5547 [e]	1722 [e]	3588 [e]	4561 [e]	1473 [e]	5228 [e]	3588 [e]	4983 [e]	846 [e]	3739 [e]	1510 [e]	3588 [e]	1577 [e]
tou	Christou	en	tē	sarki	mou	hyper	tou	sōmatos	autou	ho	estin	hē	ekklēsia
τοῦ	Χριστοῦ	ἐν	τῇ	σαρκί	μου	ὑπὲρ	τοῦ	σώματος	αὐτοῦ	ὃ	ἐστίν	ἡ	ἐκκλησία
-	of Christ	in	the	flesh	of me	for	the	body	of Him	which	is	the	church
Art-GMS	N-GMS	Prep	Art-DFS	N-DFS	PPro-G1S	Prep	Art-GNS	N-GNS	PPro-GM3S	RelPro-NNS	V-PIA-3S	Art-NFS	N-NFS

1. Paul shifts to his apostolic ministry here.
2. “**I rejoice**” indicates Paul is experiencing and practicing what he taught in 1:11-12
  - a. Note: rejoicing appears again at the end of this section in 2:5
  - b. Both, Paul and the Colossians are to be rejoicing if they are in right standing with Christ
3. “**Suffering**” – *pathēmasin* – means “suffering”, “affliction”, or “misfortune”
  - a. This was a word used beginning with the Greek tragedies to denote that which befell a man and had to be accepted by him.
  - b. Paul uses “suffering” – *pathēmasin* – to refer to the afflictions in which all Christians participate as part of the suffering of Christ:
    - i. Romans 8:18 – “I consider that our present sufferings are not worth comparing with the glory that will be revealed in us.”
    - ii. Philippians 3:10 – “I want to know Christ—yes, to know the power of his resurrection and participation in his sufferings, becoming like him in his death.
  - c. This suffering was part of being an apostle:
    - i. Galatians 6:17 – “*From now on, let no one cause me trouble, for I bear on my body the marks of Jesus*”
    - ii. 1 Corinthians 4:9-13 – “*For it seems to me that God has put us apostles on display at the end of the procession, like those condemned to die in the arena. We have been made a spectacle to the whole universe, to angels as well as to human beings*”
    - iii. 2 Corinthians 11:23-33 –
4. “**I fill up**” or *avtavaplero* is only here in the NT, but the same word in a different form appears in 1 Cor. 16:17 and Phil. 2:30 where it means “to fill up” and “to complete”

1:25 – “I have become its servant by the commission God gave me to present to you the word of God in its fullness—

3739 [e]	1096 [e]	1473 [e]	1249 [e]	2596 [e]	3588 [e]	3622 [e]	3588 [e]	2316 [e]	3588 [e]
hēs	egenomēn	egō	diakonos	kata	tēn	oikonomian	tou	Theou	tēn
25 ἧς	ἐγενόμην	ἐγὼ	διάκονος	, κατὰ	τὴν	οἰκονομίαν	τοῦ	Θεοῦ	τὴν
of which	became	I	a minister	according to	the	administration	-	of God	-
RelPro-GFS	V-AIM-1S	PPro-N1S	N-NMS	Prep	Art-AFS	N-AFS	Art-GMS	N-GMS	Art-AFS

1325 [e]	1473 [e]	1519 [e]	4771 [e]	4137 [e]	3588 [e]	3056 [e]	3588 [e]	2316 [e]
dotheisan	moi	eis	hymas	plērōsai	ton	logon	tu	Theou
δοθεῖσάν	μοι	εἰς	ὑμᾶς	, πληρῶσαι	τὸν	λόγον	τοῦ	Θεοῦ
having been given	me	toward	you	to complete	the	word	-	of God
V-APP-AFS	PPro-D1S	Prep	PPro-A2P	V-ANA	Art-AMS	N-AMS	Art-GMS	N-GMS

1. “**commission**” is *oikonomia* which meant a household servant as in Luke 16:1- 4
2. The church is referred to as “household” or *oikos* in Col 4:15; Rom. 16:5; 1 Cor. 11:34; 1 Cor. 16:19; 1 Tm. 3:5
3. “**Fullness**”, “**to complete**” – *pleroo* – “to make full”, “to complete”, “to fill”, “to fulfill”
  - a. From *pleres* meaning “be full”

1:26 – “the mystery that has been kept hidden for ages and generations, but is now disclosed to the Lord’s people.

3588 [e]	3466 [e]	3588 [e]	613 [e]	575 [e]	3588 [e]	165 [e]	2532 [e]	575 [e]	3588 [e]	1074 [e]
to	mystērion	to	apokekrymmenon	apo	tōn	aiōnōn	kai	apo	tōn	geneōn
26 τὸ	μυστήριον	τὸ	ἀποκεκρυμμένον	ἀπὸ	τῶν	αἰώνων	καὶ	ἀπὸ	τῶν	γενεῶν
the	mystery	-	having been hidden	from	the	ages	and	from	the	generations
Art-ANS	N-ANS	Art-ANS	V-RPM/P-ANS	Prep	Art-GMP	N-GMP	Conj	Prep	Art-GFP	N-GFP

3568 [e]	1161 [e]	5319 [e]	3588 [e]	40 [e]	846 [e]
nyn	de	ephanerōthē	tois	hagiois	autou
νῦν	δὲ	ἐφανερώθη	τοῖς	ἁγίοις	αὐτοῦ
now	however	having been manifested	to the	saints	of Him
Adv	Conj	V-AIP-3S	Art-DMP	Adj-DMP	PPro-GM3S

1. Paul responsibility in the “**household**” of God was to reveal the mysteries to the Gentiles in this new age (the church age).
2. Paul uses the word “**mysteries**” (μυστήριον) to refer to hidden truths that were written, but not fully revealed in the text of the Old Testament.
  - a. Paul uses the word “mystery” 21x including 1 Cor. 2:6-10 and Romans 16:25-27.
  - b. Anytime Paul uses words such as “reveal,” “make known,” “manifest” he is most likely talking along these lines.
  - c. Paul says these mysteries are revealed to “saints.” This means to the average believer.
  - d. Notice also the words similar to “mystery” are used “hidden” and “revealed” (or, “manifested”)

1:27 – “To them God has chosen to make known among the Gentiles the glorious riches of this mystery, which is Christ in you, the hope of glory.”

3739 [e]	2309 [e]	3588 [e]	2316 [e]	1107 [e]	5101 [e]	3588 [e]	4149 [e]	3588 [e]	1391 [e]	3588 [e]	3466 [e]
hois	ēthelēsen	ho	Theos	gnōrisai	ti	to	ploutos	tēs	doxēs	tou	mystēriou
27 οἷς	ἠθέλησεν	ὁ	Θεὸς	γνῶρισαι	τί	τὸ	πλοῦτος	τῆς	δόξης	τοῦ	μυστηρίου
to whom	has willed	-	God	to make known	what [is]	the	riches	of the	glory	of the	mystery
RelPro-DMP	V-AIA-3S	Art-NMS	N-NMS	V-ANA	IPro-NNS	Art-NNS	N-NNS	Art-GFS	N-GFS	Art-GNS	N-GNS

The Gospel being available and taught among the Gentiles

3778 [e]	1722 [e]	3588 [e]	1484 [e]	3739 [e]	1510 [e]	5547 [e]	1722 [e]	4771 [e]	3588 [e]	1680 [e]	3588 [e]	1391 [e]
toutou	en	tois	ethnesin	ho	estin	Christos	en	hymīn	hē	elpis	tēs	doxēs
τούτου	ἐν	τοῖς	ἔθνεσιν	, ὅ*	ἐστὶν	Χριστὸς	ἐν	ὑμῖν	, ἡ	ἐλπίς	τῆς	δόξης
this	among	the	Gentiles	which	is	Christ	in	you	the	hope	-	of glory
DPro-GNS	Prep	Art-DNP	N-DNP	RelPro-NNS	V-PIA-3S	N-NMS	Prep	PPro-D2P	Art-NFS	N-NFS	Art-GFS	N-GFS

An inner, subjective experience. More than the Gospel being offered, but Christ existing in the individual Gentile

1. Mysteries in the NT:
  - a. Incarnation – 1 Timothy 3:16 (see 4e below)
  - b. Divine Indwelling – Colossians 1:26-28
  - c. Church, a union of Jews and Gentiles – Ephesians 3:1-11
  - d. Israel’s blindness – Romans 11:25
  - e. Rapture - 1 Corinthians 15:51-55
  - f. Mystery of Iniquity – 2 Thessalonians 2:1-12
    - i. Paul’s mysteries a-f above
    - ii. Other mysteries g-l below
  - g. Mysteries of the kingdom - Jesus seven kingdom parables – Matthew 13
  - h. Revelation’s Mystery of the 7 stars and the 7 candle stands – Revelation 1:20
  - i. Mystery of Babylon the Great, Revelation 17:5
2. The mystery in focus here is that the Jewish Messiah dwells in the believing Gentiles.
3. Two interpretations concerning this state: “Christ in you, the hope of glory.” (Note: The parallel verses in Ephesians do not have a similar statement even though the same content is being discussed.)
4. Notice the words piled together by Paul to describe how incredible this is:
  - a. great
  - b. “riches” – πλοῦτος *ploutos* means “wealth”, “abundance”, “riches”
  - c. “Glorious” – is δόξα “doxa” used in the OT to identify the glory of God.
    - i. Paul is talking about the very glory, character, nature of YHWH has been
      1. revealed to the Gentiles,
      2. dwells in the Gentiles and
      3. is the hope (or, a deposit) for future glory.
    - ii. Paul sees this as fulfillment of what the prophets spoke in the OT concerning the Gentiles. Romans 15:8-13 quote OT and Romans 15:16-21 Paul defines his ministry.
  - d. Ultimately, Christ is the center of the mystery which is “Christ in the Colossians.”
    - i. Christ has been revealed to the Gentiles, but the Colossians are Gentiles who have believed. So, the Colossians have Christ in them.

1:28 – “He is the one we proclaim, admonishing and teaching everyone with all wisdom, so that we may present everyone fully mature in Christ.”

3739 [e]	1473 [e]	2605 [e]	<b>PROCLAIM</b>	3560 [e]	<b>RENEW &amp; CORRECT</b>	3956 [e]	444 [e]	2532 [e]	1321 [e]	<b>MATURE</b>	3956 [e]
hon	hēmeis	katangellomen		nouthetountes	panta	anthrōpon	kai	didaskontes	panta		
28 ὅν	ἡμεῖς	καταγγέλλομεν	,	νουθετοῦντες	πάντα	ἄνθρωπον	καὶ	διδάσκοντες	πάντα		
whom	we	preach		admonishing	every	man	and	teaching	every		
RelPro-AMS	PPro-N1P	V-PIA-1P		V-PPA-NMP	Adj-AMS	N-AMS	Conj	V-PPA-NMP	Adj-AMS		

  

444 [e]	1722 [e]	3956 [e]	4678 [e]	2443 [e]	3936 [e]	3956 [e]	444 [e]	5046 [e]	1722 [e]	5547 [e]
anthrōpon	en	pasē	sophia	hina	parastēsōmen	panta	anthrōpon	teleion	en	Christō
ἄνθρωπον	ἐν	πάσῃ	σοφία	ἵνα	παραστήσωμεν	πάντα	ἄνθρωπον	τέλειον	ἐν	Χριστῷ
man	in	all	wisdom	so that	we may present	every	man	perfect	in	Christ
N-AMS	Prep	Adj-DFS	N-DFS	Conj	V-ASA-1P	Adj-AMS	N-AMS	Adj-AMS	Prep	N-DMS

Style of teaching, not the goal of the teaching; applies to the teacher, not the student

Refers to believers being brought into Christ's presence at Christ's return (1 Th.2:19-20;5:23)

1. Paul describes his ministry with “we” to include all who were branching off and helping in the proclamation of this mystery to the Gentiles.
2. Paul uses three verbs:
  - a. **“proclaim”** (“kataggello” καταγγελλω is used as a technical term for preaching the gospel. And this is describe as being done with the following two words. For Paul, the proclamation of Christ, the mystery, included :
  - b. **“warning”** or **“admonition”** – this verb *noutheteo* νουθετεω meant to set the mind of someone in proper order by correcting their world view and putting them in a right relationship with reality. This word is used in Ephesians 6:4 concerning parents giving admonition to their children. In Titus 3:10 it is used to refer to correcting those with false beliefs.
  - c. **“teaching”** or **“instruction”** –
    - i. NOTICE THAT PROCLAIMING CHRIST CONTINUES WITH THE TEACHING MINISTRY!
    - ii. Also NOTICE – the proclamation of Jesus is never considered to be a brief three-minute invitation to accept Christ at the end of a sermon about:
      - a “How to be a Better Man.”
      - b “How to Find and Keep Friends.”
    - iii. The proclamation of the mystery involved creating a new worldview and understanding the mystery!
    - iv. This will take more than a few classes and a few memory verses.
- b. **“Perfect”** is *teleios* τελιος which means “complete,” “whole,” “perfect.”
  - i. This is a reference to the *parousia* or the coming of the Lord.
  - ii. Notice the three uses of “everyone”:
    - 1 “warning everyone,”
    - 2 “teaching everyone”
    - 3 “presenting everyone.”
  - iii. Three things to point out here:
    - 1 The sequence of Paul’s ministry that falls under the general category of “proclaiming the gospel.” It involves a three-step process of ministry:
      - a Warn - Warning is evangelism



- b Teach – Teaching is discipleship
  - c Present - Presenting is the eschatological event of glorification (phase three)
- 2 Paul’s ministry was aimed at “everyone” and he says that three times.
  - 3 The focus was eschatological when the believers are presented as perfect before the throne of God.

1:29 – “**To this end I strenuously contend with all the energy Christ so powerfully works in me.**”

1519 [e]	3739 [e]	2532 [e]	2872 [e]	75 [e]	2596 [e]	3588 [e]	1753 [e]	846 [e]
Eis	ho	kai	kopiō	agōnizomenos	kata	tēn	energeian	autou
29 Εἰς	ὁ	καὶ	ΚΟΠΙῶ	, ἀγωνιζόμενος	κατὰ	τὴν	ἐνέργειαν	αὐτοῦ
Unto	this	also	I toil	striving	according to	the	energy	of Him
Prep	RelPro-ANS	Conj	V-PIA-1S	V-PPM/P-NMS	Prep	Art-AFS	N-AFS	PPro-GM3S
			Labor	Source of English word "agonize" translated as "struggle"				
3588 [e]	1754 [e]	1722 [e]	1473 [e]	1722 [e]	1411 [e]			
tēn	energoumenēn	en	emoi	en	dynamei			
τὴν	ἐνεργουμένην	ἐν	ἐμοὶ	ἐν	δυνάμει			
-	working	in	me	in	power			
Art-AFS	V-PPM-AFS	Prep	PPro-D1S	Prep	N-DFS			

1. “**struggling**” (here and in 2:1) is a reference to the athlete striving, straining, suffering, enduring, overcoming
  - a. “struggling” is *agonidzomai* meaning “to strive, to exert effort.
  - b. It is the picture of an athlete struggling.
  - c. A term from the Greek athletic arena
2. “**labor**” - *kopiaō* - means “to work, to labor, to labor with wearisome effort, to work to exhaustion”
  - a. This concept is used by Paul to refer to himself also in: 1 Cor. 15:10; Gal.4:11; Phil. 2:16; 1 Thes.2:9; 3:5; 2 Cor. 6:5; 11:23....and, to others in Rom. 16:6; 16:12 and 1 Thes. 5:12.)
3. “**This**” refers back to “present everyone mature in Christ.”
4. “**Energy of Him Working in me in Power**” (bold refers to the divine Christ)
  - a. This is supernatural.
  - b. This is the manifestation of the Spirit of God
  - c. This is Paul’s spiritual gift.
  - d. Not Paul’s natural power, work or energy.
  - e. This is God’s power manifesting in Paul:
    - 1 By the Holy Spirit
    - 2 Through the gift
    - 3 In Christ

**Colossians 2:1 – For I want you to know how great a struggle I have for you and for those at Laodicea and for all who have not seen me face to face,**

2309 [e]	1063 [e]	4771 [e]	1492 [e]	2245 [e]	73 [e]	2192 [e]	5228 [e]	4771 [e]	2532 [e]	3588 [e]	1722 [e]
Thelō	gar	hymas	eidenai	hēlikon	agōna	echō	hyper	hymōn	kai	tōn	en
1 Θέλω	γὰρ	ὑμᾶς	εἰδέναί	ἡλίκον	ἀγῶνα	ἔχω	ὑπὲρ	ὑμῶν	, καὶ	τῶν	ἐν
I want	for	you	to know	how great	a struggle	I am having	for	you	and	those	in
V-PIA-1S	Conj	PPro-A2P	V-RNA	Adj-AMS	N-AMS	V-PIA-1S	Prep	PPro-G2P	Conj	Art-GMP	Prep

2993 [e]	2532 [e]	3745 [e]	3756 [e]	3708 [e]	3588 [e]	4383 [e]	1473 [e]	1722 [e]	4561 [e]
Laodikeia	kai	hosoi	ouch	heorakan	to	prosōpon	mou	en	sarki
Λαοδικεία	, καὶ	ὅσοι	οὐχ	έόρακαν	τὸ	πρόσωπόν	μου	ἐν	σαρκί
Laodicea	and	as many as	not	have seen	the	face	of me	in	[the] flesh
N-DFS	Conj	RelPro-NMP	Adv	V-RIA-3P	Art-ANS	N-ANS	PPro-G1S	Prep	N-DFS

1. “struggling” (*agon*) means “a gathering”, “a contest”, “a struggle”. It is the image of an athletic contest which is strenuous and demanding. It refers in Greek to:
  - a. “an athletic contest.
  - b. the athlete striving, straining, suffering, enduring, and overcoming.
2. Laodicean church would likely have started while Paul was in Ephesus in the early 50’s Three groups of people addressed here:
  - a. People in the Colosse church who know Paul and have met Paul. This likely took place when they visited Ephesus.
  - b. People who are in the church of Laodicea which was started by Colosse and/or Ephesian believers. Paul has never been to the Laodicean church.
  - c. The people who have joined the churches in Colosse and Laodicea, but have never met Paul or heard him teach.
3. Paul wants to see these believers face to face because that is part of his commission identified in Colossians 1:25, “I became a minister according to the stewardship from God that was given to me for you (Gentiles), to make the word of God fully known.”



**2:2 – that their hearts may be encouraged, being knit together in love, to reach all the riches of full assurance of understanding and the knowledge of God's mystery, which is Christ,**

2443 [e]	3870 [e]	3588 [e]	2588 [e]	846 [e]	4822 [e]	1722 [e]	26 [e]	2532 [e]	1519 [e]	3956 [e]	4149 [e]	
hina	paraklēthōsin	hai	kardiai	autōn	syμβibasthentes	en	agapē	kai	eis	pan	ploutos	
2	ἵνα	παρακληθῶσιν	αἱ	καρδία	αὐτῶν ,	συμβιβασθέντες	ἐν	ἀγάπῃ ,	καὶ	εἰς	πᾶν	πλοῦτος
	that	may be encouraged	the	hearts	of them	having been knit together	in	love	and	to	all	[the] riches
	Conj	V-ASP-3P	Art-NFP	N-NFP	PPro-GM3P	V-APP-NMP	Prep	N-DFS	Conj	Prep	Adj-ANS	N-ANS

3588 [e]	4136 [e]	3588 [e]	4907 [e]	1519 [e]	1922 [e]	3588 [e]	3466 [e]	3588 [e]	2316 [e]	5547 [e]
tēs	plērophorias	tēs	syneseōs	eis	epignōsin	tou	mystēriou	tou	Theou	Christou
τῆς	πληροφορίας	τῆς	συνέσεως ,	εἰς	ἐπίγνωσιν	τοῦ	μυστηρίου	τοῦ	Θεοῦ ,	Χριστοῦ ,
of the	full assurance	-	of understanding	to	[the] knowledge	of the	mystery	-	of God	[which is] Christ
Art-GFS	N-GFS	Art-GFS	N-GFS	Prep	N-AFS	Art-GNS	N-GNS	Art-GMS	N-GMS	N-GMS

1. **Purpose of Paul visiting/writing: “My purpose is”** (written into the NIV)
  - a. *Parakaleo* means “to call to”, to call for”, “to exhort”, “to encourage”
  - b. Paul’s purpose was to encourage believers in heart and united in love.
    - i. *sumbibazo* meaning “to join together”, “to consider”, “to teach”, “to instruct”
      1. the idea is to unite the people through teaching.
      2. To have the people consider the teaching and exhortation that they unify around the common understanding of the Truth.
      3. This is not merely joining together for peace and harmony, but joining together because they are focused on the Truth
  - c. The word “encouraged” can be translated “exhorted.”
  - d. The “love” in “united in love” is according to the parallel verse in Ephesians 3:17 the love Christ has for all the believers. So, the idea is that Paul’s words would encourage/exhort them to manifest the unity they have by being in Christ (See Ephesians 4:14, etc.)
2. **The Target: “so that”**
  - a. So they may have full riches of complete understanding.
  - b. The encouragement/exhortation and unity in the body of Christ would manifest the “full riches of complete understanding.”
  - c. Those who encourage/exhort and are committed to the body of Christ (the church) have access to the spiritual blessings.
3. **End Game: “in order that”**
  - a. Know the mystery of God (which is to know Christ) in whom are the treasures of wisdom and knowledge!
  - b. The ultimate goal is to know Christ (this is much more than accepting him as savior and knowing him as Lord.) See Ephesians 3:14-21

**2:3 – in whom are hidden all the treasures of wisdom and knowledge.**

1722 [e]	3739 [e]	1510 [e]	3956 [e]	3588 [e]	2344 [e]	3588 [e]	4678 [e]	2532 [e]	1108 [e]	614 [e]	
en	hō	eisin	pantes	hoi	thēsauroi	tēs	sophias	kai	gnōseōs	apokryphoi	
3	ἐν	ᾧ	εἰσὶν	πάντες	οἱ	θησαυροὶ	τῆς	σοφίας	καὶ	γνώσεως	ἀπόκρυφοι .
	in	whom	are	all	the	treasures	-	of wisdom	and	of knowledge	hidden
	Prep	RelPro-DMS	V-PIA-3P	Adj-NMP	Art-NMP	N-NMP	Art-GFS	N-GFS	Conj	N-GFS	Adj-NMP

1. Christ is the source of wisdom, just as he is the source of life.
2. The false teachers were focusing on other things, arguments, ideologies, political alliances



3. 2 Corinthians 10:5 – “We destroy arguments and every lofty opinion raised against the knowledge of God, and take every thought captive to obey Christ,…”

**2:4 – I say this in order that no one may delude you with plausible arguments.**

3778 [e] 3004 [e] 2443 [e] 3367 [e] 4771 [e] 3884 [e] 1722 [e] 4086 [e]

Touto legō hina mēdeis hymas paralogizētai en pithanologia

4 Τοῦτο λέγω ἵνα μηδεὶς ὑμᾶς παραλογίζηται ἐν πιθανολογία .

This I say so that no one you might delude by persuasive speech

DPro-ANS V-PIA-1S Conj Adj-NMS PPro-A2P V-PSM/P-3S Prep N-DFS

1. The Colossians needed to know these things and have a unified front as a community (church) to critically analyze and reject “fine-sounding arguments” that tried to squeeze in beside Christ or tried to replace him.
2. “fine sounding arguments” is *pithanologia* and was a word used by Aristotle, Plato, Epictetus not with negative connotations, but with the idea of a plausible and persuasive speech.
3. Paul uses this idea in 1 Cor. 2:4 when he says that he does not do that.
  - a. These were not bad or worthless speeches, but sermons and messages with solid points heard with a convincing presentation.
  - b. We would say it, “to talk someone into something” or “to sell you something you really weren’t interested in.”
  - c. It is a good word for marketing a product.

**2:5 – For though I am absent in body, yet I am with you in spirit, rejoicing to see your good order and the firmness of your faith in Christ.**

1487 [e] 1063 [e] 2532 [e] 3588 [e] 4561 [e] 548 [e] 235 [e] 3588 [e] 4151 [e] 4862 [e] 4771 [e] 1510 [e] 5463 [e] 2532 [e]

ei gar kai tē sarki apeimi , alla tō pneumati syn hymin eimi , chairōn kai

5 εἰ γὰρ καὶ τῇ σαρκὶ ἄπειμι , ἀλλὰ τῷ πνεύματι σὺν ὑμῖν εἶμι , χαίρων καὶ

If truly indeed in the flesh I am absent yet - in spirit with you I am rejoicing and

Conj Conj Conj Art-DFS N-DFS V-PIA-1S Conj Art-DNS N-DNS Prep PPro-D2P V-PIA-1S V-PPA-NMS Conj

991 [e] 4771 [e] 3588 [e] 5010 [e] 2532 [e] 3588 [e] 4733 [e] 3588 [e] 1519 [e] 5547 [e] 4102 [e] 4771 [e]

blepōn hymōn tēn taxin kai to stereōma tēs eis Christon pisteōs hymōn

βλέπων ὑμῶν τὴν τάξιν καὶ τὸ στερέωμα τῆς εἰς Χριστὸν πίστεως ὑμῶν .

seeing your - good order and the firmness of the in Christ faith of you

V-PPA-NMS PPro-G2P Art-AFS N-AFS Conj Art-ANS N-ANS Art-GFS Prep N-AMS N-GFS PPro-G2P

1. Paul’s desire was to be with them and lead them into this understanding. Paul feels the lack of his presence may be the weak link in the Colossians defense, so he desires to be with them and take command of these troops.
2. But, Paul is present with them “in Spirit” and this could refer to:
  - a. His attitude
  - b. The Holy Spirit
  - c. Paul’s leadership manifested through the Holy Spirit’s leading
  - d. Paul’s ‘spirit’ (wisdom, insight, instruction, leadership) in the form of this letter (or, his words)
3. Paul uses two military terms that refers to the Colossian’s camp being in order and the forces of their defenses strong.
  - a. “orderly” is *taxis* and refers to troops being aligned in battle formation.



- i. “*Taxis*” is used in Greek literature
- ii. Means “order”, “regular arrangement”, “position”, “rank”
- iii. and in the LXX for military troops organized in battle formation.
- b. “firm” is *stereoma* means “a solid body”, “a support”, “strength”, “firmness” and refers to the strength of troops and their power to resist the enemy.
  - i. Here in context their faith was:
    - 1. their defense and
    - 2. the strength of their weapons.
  - ii. This could be translated, “your orderly formation and the firm front which your faith in Christ presents.”

## 2:6 – Therefore, as you received Christ Jesus the Lord, so walk in him,

5613 [e]	3767 [e]	3880 [e]	3588 [e]	5547 [e]	2424 [e]	3588 [e]	2962 [e]	1722 [e]	846 [e]	4043 [e]
Hōs	oun	parelabete	ton	Christon	Iēsoun	ton	Kyrion	en	autō	peripateite
6 Ὡς	οὖν	παρέλαβετε	τὸν	Χριστὸν	Ἰησοῦν	τὸν	Κύριον	, ἐν	αὐτῷ	περιπατεῖτε ,
Just as	therefore	you have received	-	Christ	Jesus	the	Lord	in	Him	walk
Adv	Conj	V-AIA-2P	Art-AMS	N-AMS	N-AMS	Art-AMS	N-AMS	Prep	PPro-DM3S	V-PMA-2P

1. The readers have already “received Christ Jesus the Lord” or been born again, saved.
2. Basics of Christian life, growth and maturity:

### “AS YOU RECEIVED CHRIST JESUS THE LORD, SO WALK IN HIM”

- a. This phrase may be either a comparison clause of explanation or emphatic clause:
  - i. Comparison clause of explanation, then this provides a model for continued growth. The verses below indicated the model is the all-sufficiency of Jesus in salvation and growth. Basic he is the vine we are the branches.
  - ii. Emphatic clause, then the point is the Colossians had to remember the original commitment they made to Jesus and his ways when they “received Christ Jesus. They had committed to the program. Now, they needed to stick with their commitment.
3. A key point is the construction of the phrase “Christ Jesus the Lord”
  - a. This construction does not occur anywhere else in the New Testament.
  - b. This actually says in the Greek “THE Christ Jesus THE Lord” and not the typical “Lord Jesus Christ.
  - c. The point here is building on the Christology of chapter one.
  - d. This is making a clear connection that THE JESUS CHRIST is and was received by the Colossians as THE LORD (God, Deity)
  - e. Their salvation, their security, their life, their growth is in THE MAN JESUS who is the CHRIST (promised Messiah) who is the eternal LORD, the creator and supreme deity over all.
4. “received” is used here with a personal object → “the Christ Jesus the Lord”
  - a. This is the only place in the NT “received” is used with a personal object.
  - b. Other places “received” is used with:
    - i. “teaching” – 1 Cor. 15:3; Phil 4:9
    - ii. “gospel” -1 Cor. 15:1
    - iii. “word” – 1 Thes. 2:13; 2 Thes. 3:6
  - c. The Colossians are embracing a person, Jesus, and not merely:
    - i. A philosophy
    - ii. A teaching
    - iii. A legal system
    - iv. An ascetic system

5. If the Colossians are going to experience their fullness in the person of Christ, then they are going to have to continue to live focused on the person of Jesus Christ the Lord.
6. Their temptation is to be distracted into some philosophy, some system or something other than the person Jesus.

**2:7 – rooted and built up in him and established in the faith, just as you were taught, abounding in thanksgiving.**

4492 [e]	2532 [e]	2026 [e]	1722 [e]	846 [e]	2532 [e]	950 [e]	3588 [e]
errizōmenoi	kai	epoikodomoumenoi	en	autō	kai	bebaioumenoi	tē
7 ἔρριζωμένοι	καὶ	ἐποικοδομοῦμενοι	ἐν	αὐτῷ	, καὶ	βεβαιούμενοι	τῇ
having been rooted	and	being built up	in	Him	and	being strengthened in	the
V-RPM/P-NMP	Conj	V-PPM/P-NMP	Prep	PPro-DM3S	Conj	V-PPM/P-NMP	Art-DFS

4102 [e]	2531 [e]	1321 [e]	4052 [e]	1722 [e]	846 [e]	1722 [e]	2169 [e]
pistei	kathōs	edidachthēte	perisseuontes	en	autē	en	eucharistia
πίστει	καθὼς	ἐδιδάχθητε	, περισεύοντες	(ἐν	αὐτῇ)	ἐν	εὐχαριστίᾳ .
faith	just as	you were taught	abounding	in	it	with	thanksgiving
N-DFS	Adv	V-AIP-2P	V-PPA-NMP	Prep	PPro-DF3S	Prep	N-DFS

1. Four participles modify the greek verb **parelabete** translated “as you received” (2:6):
  - a. “rooted” – rooted in him
  - b. “built up” – built up in him
  - c. “strengthened” – strengthened in the faith
  - d. “abounding”- abounding in all of these (hearing, learning, being rooted, being built up, growing, being strengthened in the faith) with thanksgiving
2. “Rooted” and “built up” in Him
  - a. Roots sinking deep into the knowledge you were taught about Jesus Christ creating faith
  - b. Building up a strong above ground structure that stands on the knowledge you were taught about Jesus Christ creating faith
3. “Being strengthened” or “being established” in THE faith (not “faith”, but “the faith”)
  - a. This refers to the doctrines and the truth of Christianity
  - b. This is not referring to active acts or positions of faith
  - c. But, the knowledge and understanding of THE FAITH will produce FAITH in the believer who will naturally produce the FRUITS OF FAITH
4. “just as you were taught”
  - a. All of this information, knowledge, and THE FAITH were taught to these believing Colossians
  - b. This information was not developed on their own
5. This verse is similar to Colossians 1:23:
 

“if indeed you continue in the faith, stable and steadfast, not shifting from the hope of the gospel that you heard, which has been proclaimed in all creation under heaven, and of which I, Paul, became a minister.”

**Colossians 2:1-7 connects Paul and his situation in Rome under house arrest with the Colossians Christian growth which has led to their conflict with the heretical teaching in Colossians which is threatening to undermine their faith and Paul’s Gospel. So, Paul and the Colossians interests are aligned at this time because they are both fighting the same enemy.**