

Book of Colossians

Pastor Dr. Ronnie Wolfe - Begin Lessons on 11-06-2011

I. INTRODUCTION

- A. Paul is the author of this letter
- B. It is written to the church at Colosse in Asia Minor
- C. The main subject of this book is the Pre-imminence of Christ
 - 1. This book is a good textbook on the subject of Christology (the study of Christ).
 - 2. Colossians 1:15-20 is called "The Great Christology."
- D. Comparison With Ephesians
 - 1. In Ephesians the church is the body of Christ.
 - 2. In Colossians Christ is the head of the church.
- E. Many philosophies are examined in this book.
 - 1. Judaism is examined as to its, Col. 2:8-11
 - 2. The elements of Gnosticism is examined.
 - a. Col. 2:3
 - b. Although Gnosticism was not a structured philosophy until the third century, the elements of it are examined in this book by Paul.
 - 3. Other philosophies are also examined.
 - a. The worship of angels, 2:18
 - b. Traditions of men, 2:8
- F. Paul always handles salvation in one way or another in all of his books.
 - 1. He begins the book with "grace," 1:2
 - 2. He speaks about their "faith," 1:4
 - 3. He speaks of "love," 1:4
 - 4. He speaks of "hope," 1:5
 - 5. He uses many other important words, such as knowledge, strength, power, patience, longsuffering, joyfulness, and thanksgiving, etc.

II. AN OUTLINE OF THE BOOKS

- A. This Outline Is By Norman Geisler
 - 1. Doctrinal: Deeper life in Christ 1:1-2:7
 - 2. Polemical: Higher life in Christ 2:8-23
 - 3. Spiritual: Inner life in Christ 3:1-17
 - 4. Practical: Outer life in Christ 3:18-4:18¹

¹Norman Geisler

III. DOCTRINAL: DEEPER LIFE IN CHRIST, 1:1 - 2:7

A. Paul's Greeting To The Colossians, 1:1-8

1. Paul, an apostle
 - a. In Philippians Paul includes himself with Timothy and calls both of them as "servants."
 - b. In this letter Paul calls himself an "apostle" and Timothy as a brother.
2. To whom this letter is written
 - a. To the saints (2). Saints are those who have been sanctified, or set apart, from the world unto God, unto Christ, unto a ministry of faithfulness, those who have been saved by God's grace.
 - b. To the faithful brethren (2). These are men who were working to keep the work at Colosse going, which may be the elders and deacons and those other ones who were busy about the business of the church.
3. The greeting of grace and peace, 2
 - a. This greeting is common with Paul. He uses these same two words (grace and peace) in several other of his letters.
 - b. Grace - That work of God which sent his Son to earth to die for our sins, the gift of God to every believer to have eternal life, and the hope of everyone who believes in Jesus possesses for a future home in heaven.
 - c. Peace - Peace is that gift of God that passes all understanding (Phil. 4:7). It comes as a result of our resignation of personal will and ambition over to God, depending upon him in every aspect of our lives and believing that God works all things after the counsel of his own will (Eph. 1:11) and that no man can stay his hand or say to him What doeth thou? (Dan. 4:35).
4. The giving of thanks, 3
 - a. 1 Tim. 2:1 *I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men;*
 - b. 2 Thes 2:13 *But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth:*
5. Some theological terms, 1:4-5
 - a. Faith, 1:4
 - (1) Ga 1.3:26 *For ye are all the children of God by faith in Christ Jesus.*
 - (2) Col 1:22-23 *In the body of his flesh through death, to present you holy and unblameable and unproveable in his sight: 23 If ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard, and which was preached to every creature which is under heaven; whereof I Paul am made a minister;*
 - (3) Col 2:5 *For though I be absent in the flesh, yet am I with you in the spirit, joying and beholding your order, and the stedfastness of your faith in Christ.*
 - (4) Col 2:7 *Rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving.*
 - (5) Col 2:12 *Buried with him in baptism, wherein also ye are risen with him*

- through the faith of the operation of God, who hath raised him from the dead.*
- b. Love, 1:4
 - (1) Similar verse: Eph 1:15 *Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints,*
 - (2) Similar verse: Philemon 1:5 *Hearing of thy love and faith, which thou hast toward the Lord Jesus, and toward all saints;*
 - (3) The phrase “love one another” is found 12 times in the New Testament.
 - (a) John 13:34 *A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another.*
 - (b) 1 John 4:11 *Beloved, if God so loved us, we ought also to love one another.*
 - c. Hope, 1:5
 - (1) This hope is “laid up for you in heaven, 1:5
 - (2) Acts 24:15 *And have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust.*
 - (3) Rom 5:5 *And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.*
 - (4) Rom 8:24 *For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for?*
 - d. Gospel, 1:5
 - (1) Rom 1:16 *For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.*
 - (2) Mark 16:15 *And he said unto them, Go ye into all the world, and preach the gospel to every creature.*
 - (3) 1 Cor 1:17 *For Christ sent me not to baptize, but to preach the gospel: not with wisdom of words, lest the cross of Christ should be made of none effect.*
6. Use of the Gospel, 1:6-8
- a. It “came unto you,” 6
 - (1) Matt 24:14 *And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.*
 - (2) The Gospel must be taken to people. They will not find it on their own.
 - (3) God does not give the Gospel to anyone without their hearing it.
 - (a) Eph 1:13 *In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise,*
 - b. The Gospel brings forth fruit, 6
 - (1) Mark 4:20 *And these are they which are sown on good ground; such as hear the word, and receive it, and bring forth fruit, some thirtyfold, some sixty, and some an hundred.*
 - (2) John 15:16 *Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you.*

- c. Through the Gospel we can know the grace of God in truth, 6b
 - (1) We will be talking about knowledge later.
 - (2) So, we want to go now to verse 7.
 - d. Through the Gospel we can have fellowship, 7-8
 - (1) Paul had communication with the saints at Colosse through a “dear fellowservant” called Epaphras, 7, a faithful minister of Christ.
 - (2) This man brought fellowship between the church at Colosse and Paul the apostle.
 - (3) We need to have fellowship with other churches that preach the same Gospel as we do, believe the same basic doctrines as we do, and share the same purpose and design as we do as a church.
 - (4) We need this fellowship for support and encouragement. What one of us cannot do, all of us together can accomplish.
- B. Paul’s Desire For The Colossians, 1:9-14
1. His desire begins as a prayer, 9
 2. That they may be filled with the knowledge of his will, 9
 - a. The word here for “knowledge” is epi-gnosis.
 - b. This word means “precise and correct knowledge.”
 - c. This is the precise and correct knowledge of God’s will.
 - d. What is God’s will for church members?
 - e. We will see this as we continue
 - f. . . . in all wisdom
 - (1) Wisdom is Greek sophia
 - (2) Wisdom refers to the use of knowledge.
 - (3) Knowledge is a tool, and we must know how to use knowledge before it can be effective.
 - g. . . . and spiritual understanding.
 - (1) This Greek word is sunesis and means “to flow together.”
 - (2) The epi-gnosis, or knowledge, must flow together with the help of the Spirit of God; thus, the spiritual understanding.
 3. That they walk worthy of the Lord unto all pleasing, 10
 - a. The Greek word for worthy is axios and means “suitably” or “as becometh.”
 - b. The word is used with THEOS, God, and is translated “after a godly sort.”
 - (1) Eph. 4:1 says we should walk worthy of our vocation
 - (2) Col. 1:10 says we should walk worthy of the Lord.
 - (3) 1 Thess. 2:12 says we should walk worthy of God.
 - (4) In other words, we are to walk worthy, pleasing God.
 4. That they may be fruitful in every good work, 10
 - a. The Greek for fruitful is karpophoreo, and indicates bringing forth fruit of yourself.
 - b. The fruit spoken of here is “good work”
 - (1) 2 Cor 9:8 *And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work:*
 - (2) 2 Tim 2:21 *If a man therefore purge himself from these, he shall be a vessel*

unto honour, sanctified, and meet for the master's use, and prepared unto every good work.

(3) Tit 3:1 *Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work,*

(4) Heb 13:21 *Make you perfect in every good work to do his will . . .*

5. That they increase in the knowledge of God, 10
 - a. They were not just to have the knowledge of God, but they were to increase in that EPIGNOSIS, precise knowledge of God.
 - b. 2 Peter 3:18 *But grow in grace, and in the knowledge (GNOSIS) of our Lord and Saviour Jesus Christ. To him be glory both now and for ever. Amen.*
6. That they may be strengthened by God's glorious power, 11
 - a. Greek DUNAMIS "strengthened."
 - b. Greek KRATOS "power" – God's glorious dominion
 - c. Being strengthened with the same power by which God has dominion over his entire creation.
 - d. This strength from his power will give us strength in three areas:
 - (1) Patience –
 - (a) Luke 8:15 *But that on the good ground are they, which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience.*
 - (b) Luke 21:19 *In your patience possess ye your souls.*
 - (2) Longsuffering –
 - (a) Eph 4:2 *With all lowliness and meekness, with longsuffering, forbearing one another in love;*
 - (b) 2 Tim. 4:2 *Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine.*
 - (3) Joyfulness –
 - (a) 2 Cor 7:4 *Great is my boldness of speech toward you, great is my glorying of you: I am filled with comfort, I am exceeding joyful in all our tribulation.*
 - (b) John 15:11 *These things have I spoken unto you, that my joy might remain in you, and that your joy might be full.*
7. That they may give thanks unto the Father, 12
 - a. He has made us meet (fit, or sufficient) to be partakers of the inheritance of the saints in light.
 - (1) 2 Tim. 2:21 *If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the master's use, and prepared unto every good work.*
 - b. He has delivered us from the power of darkness, 13
 - (1) Greek rhuomai (deliver) means to "draw to one's self"
 - (2) Greek exousia (power) or the authority of darkness
 - (3) Greek methistemi (translated) to move from one place to another
 - (4) Greek agape (dear), which means "beloved" Son

- c. He has redeemed us and forgiven us, 14
 - (1) Greek apolutrosis (redeemed), purchased us away from the slave market.
 - (2) Greek aphasis (forgiveness, remission) of our sins.
 - d. We do not have anything more pressing than to thank God the Father for these things that he has done for us.
 - (1) He made us meet (fit)
 - (2) He delivered us from the power of darkness
 - (3) He redeemed us and forgave us of our sins.
- C. The Great Christology, 1:15-20 – FOR NOVEMBER 27, 2011
1. The image of the invisible God, 15
 - a. Man makes an image of corruptible things – Rom. 1:23 *And changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things.*
 - b. Man bows down to those images – Rom 11:4 *But what saith the answer of God unto him? I have reserved to myself seven thousand men, who have not bowed the knee to the image of Baal.*
 - c. But Christ is the image of God
 - (1) 2 Cor 4:4 *In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.*
 - (2) Heb 1:3 *Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high;*
 - (3) The word image is used eight (8) times in the book of Revelation, and every time it is speaking of the Devil and his kingdom (13:14, 15; 14:9, 11; 15:2; 16:2; 19:20; 20:4).
 - d. Being the image of the invisible God, Jesus Christ showed us what the Father looks like in a sense.
 - (1) John 14:9 *Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father?*
 - (2) Speaking of Moses, the writer of Hebrews says in Heb 11:27 *By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible. He saw that which was invisible by seeing Jesus Christ. Verse 26 says, *Esteeming the reproach of Christ greater riches than the treasures in Egypt.**
 2. The firstborn of every creature, 15-16
 - a. This does not suggest in any way that Jesus was a created being.
 - b. The word “firstborn” is used here and in verse 18
 - c. The word means “first Parent” or “first Creator.” Verse 16 tells us that he created all things, so Christ cannot be a created being. See also John 1:3 *All things were made by him; and without him was not any thing made that was made.*
 3. He is before all things, 17

- a. This is another reason to believe that Jesus is God and that he is eternal, not created. The language here is very strong and cannot be effectively argued.
 - b. He was BEFORE Abraham -- John 8:58 *Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am.*
 - c. He was BEFORE the world began -- 2 Tim. 1:9 *Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began,*
 - d. He was BEFORE creation -- Heb 1:10 *And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands:*
 - e. He was WITH God in the beginning – John 1:2 *The same was in the beginning with God.*
 - f. Jesus Christ is the Great Predecessor, The Great Ancestor, The First Parent of creation. He was before Abraham, before the world began, before creation, and with God in the beginning of all things.
4. In him all things consist, 17
- a. When Paul declared in Ephesians that "Christ filleth all in all" (1:23) and in Colossians that "Christ is all and in all," (3:11) he was not merely giving us pious phrases to roll under our tongues; he was stating the fixed and fundamental fact of the Allness of Jesus Christ. Christ was everything to Paul. To the Corinthians he had written, "I determined not to know anything among you save Jesus Christ and him crucified" (1 Cor. 2:2). To the Galatians he wrote: "God forbid that I should glory save in the cross of the Lord Jesus Christ" (6:14) To the Ephesians he wrote of Him who "filleth all in all," and to the Philippians he declared, "To me to live is Christ" (1:21).²
 - b. By whom all things are created . . . Col. 1:16
 - c. All things were made by him . . . John 1:3
 - d. By him God made the world . . . Heb. 1:2
 - e. In him creation consists
 - f. In him the Gospel consists
 - g. In him the Bible consists
 - h. In him the churches consist
 - i. In him the precious doctrines of the Bible consist
 - j. In him we live and move and have our being . . . Acts 17:28
 - k. In him resurrection consists
 - l. In him faith consists
 - m. In him our fellowship consists
 - n. In him our testimony consists
 - o. In him our fruitfulness consists
 - p. In him our every need consists
 - q. In him our future consists

²Havner, Vance, *By Him All Things Consist*, <http://www.ccel.us/havner.ch2.html> (Extracted 11-17-2011)

5. He is the head of the body, the church, 18
 - a. This is not the head as the vine and the branches
 - b. This is not the head as the head of your physical body.
 - c. This is Christ as the authoritative head of his body, the church.
 - d. He is the head OVER the body, not IN the body, as Brother Ed Overbey has written.
 - e. Jesus Christ is Lord of all, including his churches. He stands at the door and knocks at many churches (Rev. 3:20), inviting believers to hear his voice and open the door, because he is the head of the churches. We need his guidance, his wisdom, his blessing, his power, his forgiveness, and his word. Without him we can do nothing.
 - f. Many churches today have forgotten that Jesus is the head of their local church, and as a result many are not being blessed. We do too much on our own effort, not depending upon the power of Christ as our head.
6. He is the beginning . . . 18
 - a. He is the beginning of all creation
 - b. He was in the beginning, John 1:1
 - c. He knew from the beginning who would and would not believe, John 6:64
 - d. He has chosen us from the beginning, 2 Thess. 2:13
 - e. He laid the foundation of the earth in the beginning, Heb. 1:10
 - f. He is both the beginning and the end, Rev. 1:8
 - g. He is, and he was, and he is to come, the Almighty, Rev. 1:8; 21:6; 22:13
7. He is the firstborn from the dead, 1:18
 - a. This intimates, or suggests, the resurrection from the dead
 - b. Jesus is the first person who ever rose from the dead on his own power.
 - (1) John 10:18 *No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.*
 - c. Anyone who has been resurrected from the dead was raised up, not by his own power, but by the power of God.
8. He has the preeminence, 1:18
 - a. This means that Jesus Christ is always in first place.
 - b. Even when it seems that Satan is getting the better of Jesus, He is still in first place. He never moves from first place. He has never been in second place.
 - c. He is not in competition with anyone. He never has to prove himself. He is eternally preeminent, the firstborn, the prominent one, the Almighty God.
 - d. Since Christ is preeminent, he must be preeminent in our lives.
 - (1) Preeminent in our decisions
 - (2) Preeminent in our families
 - (3) Preeminent in our entertainment
 - (4) Preeminent in our studies
 - (5) Preeminent in our praise and worship
 - (6) Preeminent in our trust

- (7) Preeminent in our prayers
 - (8) Preeminent in our salvation
 - (9) Preeminent in our hope
 - (10) He is preeminent in all things, 18
9. In Him all fullness dwells, 19
- a. In the religion that was prevalent in Colosse, there was completeness only in grasping onto many things. One thing would be a part of the completeness, and another thing would be a part of that fullness or completeness.
 - b. But Paul wants them to know that there is one source for all fullness. This source is Jesus Christ.
 - c. When we look at man, we see only “vanity of vanities.”
 - d. When we see man puffed up, we see vanity in its ugliness and apparent ridicule.
 - e. But we see in Christ, not only fullness, but “all fullness.” That fullness dwells in him and in him alone, which is manifested in our own reconciliation, which we will handle in the next verses.
 - f. We speak here of fullness, not emptiness; filled up, not emptied out; all positive, not negative; not even running over, just perfect fullness; no shadows as under the law, but fullness of the mystery of God in the bright awareness of the Holy Spirit’s teaching; Not all human, not all God; but both human and God, fullness!
 - g. Fullness in antitype, fulfilling the Old Testament mandates, fullness in teaching through the Comforter, fullness in presence (we beheld his glory as of the Father full of grace and truth, John 1:14), fullness of compassion, mercy, justice, peace, and on and on we could go.
 - h. Because of his fullness (completeness), we are also “complete in him” - Col. 2:10. This is our reconciliation.
 - i. We also can stand perfect and complete in all the will of God (Col. 4:12)
 - j. Then Paul says in Col 2:9 *For in him dwelleth all the fulness of the Godhead bodily.*
 - k. We will consider that when we come to it later.
10. He is the great reconciler, 1:20
- a. To be reconciled means to be “accepted in the beloved,” – Eph 1:6 *To the praise of the glory of his grace, wherein he hath made us accepted in the beloved.*
 - b. To be reconciled means that we have been forgiven of our sins – Acts 26:18 *To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me.*
 - c. To be reconciled means to have imputed righteousness – Rom 4:6 *Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works,*
 - d. To be reconciled means we have a home in Heaven – Rom. 5:10 *For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life.*
 - e. This reconciliation can be done (see verse 20) because Jesus Christ “made peace

through the blood of his cross – Rom 5:9 *Much more then, being now justified by his blood, we shall be saved from wrath through him.*

- f. “All things” will be reconciled unto himself, things in earth, and things in heaven.
 - (1) All these things that make no sense will one day be reconciled.
 - (2) All doctrines that we do not understand will be reconciled
 - (3) All murmuring and complaining, strife and envy will be reconciled
 - (4) All Facebook arguments will be reconciled
 - (5) And Christ will still be all in all, the preeminent One.
 - (6) He is the same yesterday, today, and forever (Heb. 13:8)
- D. The Apostle Paul as a Minister, Col. 1:21-29 – DECEMBER 4, 2011
- 1. His Ministry Was Dependent Upon Christ’s Work, 21-23
 - a. Christ has reconciled those who were alienated and enemies, 21-22
 - (1) Romans 5:10 – Rom 5:10 *For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life.*
 - (2) 2 Cor 5:18 *And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation;*
 - (3) So, Paul had more than just reconciliation with God; he had a ministry of reconciliation, because God does not save without human means; our witness is a reconciliation, giving the Gospel to the lost, and their being brought to God through Jesus Christ.
 - b. If ye continue, 23a
 - (1) John 8:31 *Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed;*
 - (2) Heb 10:39 *But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul.*
 - (3) Are you Christ’ genuine disciple? If so, you will continue in his faith. This is what we call perseverance.
 - c. The Gospel was preached to every creature, 23b
 - (1) Matt 24:14 *And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.*
 - (2) Here we see that this has been done, so Christ can come back at any time.
 - d. Christ made Paul a minister, 23c
 - (1) Acts 26:16 *But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee;*
 - (2) Eph 3:7 *Whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power.*
 - (3) Col 1:25 *Whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfil the word of God;*
 - 2. His Ministry Included Suffering, 24
 - a. First, Paul rejoices in his sufferings for the members of the church of the Colossians, 24a

- (1) Acts 5:41 *And they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name.*
- (2) Acts 9:16 *For I will shew him how great things he must suffer for my name's sake.*
- (3) 2 Cor 1:6 *And whether we be afflicted, it is for your consolation and salvation, which is effectual in the enduring of the same sufferings which we also suffer: or whether we be comforted, it is for your consolation and salvation.*
- (4) Phil. 1:29 *For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake;*
- (5) 1 Thess 3:4 *For verily, when we were with you, we told you before that we should suffer tribulation; even as it came to pass, and ye know.*
- (6) 1 Peter 3:14 *But and if ye suffer for righteousness' sake, happy are ye: and be not afraid of their terror, neither be troubled;*
- (7) 2 Cor 12:9 *And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me.*
- b. Secondly, Paul Fills Up The Afflictions of Christ, 24
 - (1) This is done in the flesh.
 - (a) Christ did not suffer for us in the place of the sufferings that we are to endure as believers. He suffered only for our sins, for our redemption, for our glorification, etc.
 - (b) The sufferings of this flesh are the afflictions (tribulations) that are left behind of the afflictions of Christ
 - (2) This is done for the sake of the church
 - (a) The body is the church, the local church, the church of Colosse and any other local church that is "his body."
3. Paul's Ministry Is Given A Dispensation, 25
 - a. A dispensation a management, a stewardship. oikonomia
 - b. 1 Cor 9:17 *For if I do this thing willingly, I have a reward: but if against my will, a dispensation of the gospel is committed unto me.*
 - c. Eph 3:2 *If ye have heard of the dispensation of the grace of God which is given me to you-ward:*
 - d. This dispensation is given to Paul "to fulfil the word of God."
 - (1) That is, to complete the word of God for God's purpose in Paul for the churches of the Lord, Jesus Christ.
 - e. You and I are also given a dispensation, a stewardship of the Gospel of Jesus Christ to tell it to every creature.
 - f. 1 Cor 4:2 *Moreover it is required in stewards (this is the same word), that a man be found faithful.*
4. Paul Is Responsible For The Great Mystery of God, 26-27
 - a. The mystery was made manifest, 26
 - (1) Rom 16:25 *Now to him that is of power to stablish you according to my*

- gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began.*
- (2) 1 Cor 2:7 *But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory:*
 - (3) Eph 3:3-4 *How that by revelation he made known unto me the mystery; (as I wrote afore in few words, 4 Whereby, when ye read, ye may understand my knowledge in the mystery of Christ)*
 - (4) Eph 6:19 *And for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel,*
- b. God makes this mystery known to the Gentiles through Paul, 27
 - (1) This mystery is “Christ in you, the hope of glory.”
 - (2) Christ in you is the riches and glory of this mystery.
5. Paul Is Faithful To His Ministry, 28-29
 - a. They preach (kataggello), to announce
 - b. They warn (noutheteo) *admonish*, every man
 - c. They teach (didasko) *teach* every man
 - d. To present (paristemi) *present alongside*, men “perfect” in Christ Jesus
 - e. Therefore, Paul labors (kopiao) *to become weary*,
 - f. Therefore, Paul strives (agonizomai) *to agonize*
 - g. But only as God gives him “working” (energeia) *gives energy*.
 - (1) Phil. 4:13 *I can do all things through Christ which strengtheneth me.*
 - (2) You cannot study; you cannot prepare; you cannot have compassion; you cannot preach or teach or witness without the power of God.
 - (3) 2 Cor 7:4 *Great is my boldness of speech toward you, great is my glorying of you: I am filled with comfort, I am exceeding joyful in all our tribulation.*
 - (4) This energy works “mightily” in Paul, because it is God’s will that he perform his dispensation with confidence, fearlessness, and joy.
- E. Paul’s Conflict in the Ministry Col. 2:1-7 – DECEMBER 11, 2011
 1. We are continuing to speak of “Doctrine: Deeper Life In Christ.”
 2. Paul reassures the church at Colosse and Thessalonica concerning the preeminence of Jesus Christ, especially to those who have seen him face to face, 1-3
 - a. This is a great conflict within Paul, 1
 - (1) This is based upon Col 1:29 *Whereunto I also labour, striving according to his working, which worketh in me mightily.*
 - (2) Remember, the word “strive” means to agonize.
 - (3) The word in Col. 2:1 is “conflict” and refers to a place of assembly where fighting matches are held, contests between opposing men.
 - (4) Paul says in 2 Cor 7:5 *For, when we were come into Macedonia, our flesh had no rest, but we were troubled on every side; without were fightings, within were fears.*
 - b. Paul desires comfort for the hearers in Christ, 2
 - (1) Paul continues in 2 Cor. 7:6 *Nevertheless God, that comforteth those that are cast down, comforted us by the coming of Titus;*

- (2) Paul desires that they grow up unto the full assurance . . . , 2
- c. Paul reiterates the preeminence of Christ, 3
 - (1) Col 2:3 *In whom are hid all the treasures of wisdom and knowledge.*
 - (2) Job 28:12-13 *But where shall wisdom be found? and where is the place of understanding? 13 Man knoweth not the price thereof; neither is it found in the land of the living.*
 - (3) If Paul's hearers are to hear the truth of wisdom and knowledge, it will have to be from the Holy Spirit, who leads us into all truth, rather than from Paul in his own person or in any other man, or philosopher.
 - (4) This point must be made first, before Paul delves into the deeper thoughts regarding human philosophy.
- 3. How to stay grounded in complete truth, 4-7
 - a. Beguiled with enticing words, 4
 - (1) Prov. 1:10 *My son, if sinners entice thee, consent thou not.*
 - (2) 1 Cor. 2:4 *And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power:*
 - (3) The Greek word for "entice" means "persuasive" from the word "pathos." The word "pathos" also relates to emotion, feelings, etc. In other words, man is not to persuade us of our doctrine, but our doctrine should be based upon the word of God only, which is divine knowledge.
 - (4) Example: Acts 15:24 *Forasmuch as we have heard, that certain which went out from us have troubled you with words, subverting your souls, saying, Ye must be circumcised, and keep the law: to whom we gave no such commandment:*
 - (5) Paul calls these words "vain words" in Eph 5:6 *Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience.*
 - (6) Our words should be understood: 1 Cor 14:9 *So likewise ye, except ye utter by the tongue words easy to be understood, how shall it be known what is spoken? for ye shall speak into the air.*
 - b. Paul is with them in spirit, 5
 - (1) This is Paul's spirit, not the Holy Spirit.
 - (2) Rom 1:9 *For God is my witness, whom I serve with my spirit in the gospel of his Son, that without ceasing I make mention of you always in my prayers;*
 - (3) 1 Cor 5:4 *In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ,*
 - c. Paul beheld their order, 5
 - (1) 1 Cor 11:34 *And if any man hunger, let him eat at home; that ye come not together unto condemnation. And the rest will I set in order (diatasso) when I come.*
 - (2) The word "diatasso" means to ordain, appoint, or to arrange.
 - (3) The word taxis in Colossians 2:5 has to do with rank. In other words, Paul noticed the polity (or church government) of the church at Colosse.

- (4) This is extremely important in our churches even today. This is the very basis upon which we are different from some other denominations.
- d. Paul beheld the steadfastness of their faith in Christ, 5
- (1) In Col. 1:4, they heard of “faith in Christ.”
 - (2) Here they are steadfast in their “faith in Christ.
 - (3) Faith, remember, is what perseveres in us through salvation by grace.
 - (4) He is saying, then, that he believes that they are saved.
- e. Paul instructs them to walk in Christ, 6
- (1) Walk after the Spirit – Rom 8:1 *There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.*
 - (2) Walk in good works – Eph 2:10 *For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.*
 - (3) Walk in the light – 1 John 1:7 *But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.*
- f. Paul’s final instructions for how to stay grounded, 7
- (1) Rooted – to be thoroughly grounded, or built upon the right foundation.
 - (a) 1 Cor 3:11 *For other foundation can no man lay than that is laid, which is Jesus Christ.*
 - (2) Built up – To build upon a firm foundation for a proper structure, strong and dependable.
 - (a) 1 Peter 2:5 *Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.*
 - (3) Stablished – to make firm, to affirm the quality or strength of a building, meeting all the required codes, etc.
 - (a) 2 Thess 3:3 *But the Lord is faithful, who shall stablish you, and keep you from evil.*
 - (b) We should be established, our text says, in faith.
 - (4) Abounding – To be fully furnished, to abound in excellence.
 - (a) 1 Thess 4:1 *Furthermore then we beseech you, brethren, and exhort you by the Lord Jesus, that as ye have received of us how ye ought to walk and to please God, so ye would abound more and more.*
 - (b) 2 Tim. 3:17 *That the man of God may be perfect, throughly furnished unto all good works.*
 - (c) In our text, we are to abound in faith and our teaching.
 - (5) Thanksgiving – The very last thing Paul gives them in his instructions is to be thankful to God for what he has taught us, for the wisdom and knowledge that is in Christ, and for establishing us in the faith and helping us to abound in faith, built upon the foundation of Christ.
 - (6) The subject is Christ, his doctrine, and our affirmation and confidence in Him as

our Savior, Lord, and Teacher.

- (7) Thus, we have the foundation of our faith, our beliefs in the church, and the ability to stay with the faith that was once for all delivered unto the saints (Jude 1:3).

IV. POLEMICAL: HIGHER LIFE IN CHRIST 2:8-23

A. The Warning, 2:8-11

1. Beware of philosophy, 8
 - a. These dwell mainly on theosophy rather than theology.
 - (1) They “busied *themselves* with refined and speculative enquiries into the nature and classes of angels, into the ritual of the Mosaic law and the regulations of Jewish tradition respecting practical life.”
 - b. Gal. 3:23 *But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed.*
 - c. Today we call these *legalists*. They want to try to get us involved with doing things and practicing religion in order to be saved. Paul warns us here against this. The entire book of Galatians is written upon this subject.
2. Beware of vain deceit, 8
 - a. This is literally “empty deceit,” or more literally “cheating.”
 - b. Whenever you put the things of the world in place of spiritual things, you are cheating. The wise of this world cheat, because they leave out the important spiritual things and apply earthly thinking, philosophy and theosophy to judge people as to whether they are saved or not.
3. Beware of the traditions of men, 8
 - a. This was one of the most prominent practices in the New Testament, and it is also very prominent today, that of teaching the traditions as the Gospel rather than the true Gospel of Jesus Christ.
 - b. These were teachings that were added to the teachings of God through Moses, and these added traditions became as much a part of true teaching of God as the original laws of Moses.
 - c. Actually, in some cases they became more important than the very law of Moses to the Jews.
 - (1) Catholic Encyclopedia – *The Protestant principle is: The Bible and nothing but the Bible; the Bible, according to them, is the sole theological source; there are no revealed truths save the truths contained in the Bible; according to them the Bible is the sole rule of faith: by it and by it alone should all dogmatic questions be solved; it is the only binding authority. Catholics, on the other hand, hold that there may be, that there is in fact, and that there must of necessity be certain revealed truths apart from those contained in the Bible . . .*³
 - d. We must be aware of this trend of believing tradition to be equal to or more

³<http://www.newadvent.org/cathen/15006b.htm> (12/15/2011)

important than the word of God.

(1) Rom. 10:17 *So then faith cometh by hearing, and hearing by the word of God.*

(2) Tradition effectively changes the word of God and makes it of none effect.

(a) Mark 7:13 *Making the word of God of none effect through your tradition, which ye have delivered: and many such like things do ye.*

(b) Matt 15:3 *But he answered and said unto them, Why do ye also transgress the commandment of God by your tradition?*

4. Beware of rudiments of the world, 8

a. *STOICHEION* -- Strong's Greek Lexicon: *any first thing, from which the others belonging to some series or composite whole take their rise . . .*

b. Beware not to get too involved in the basic elements of life, such as the organic beginning of life, or creation of the world. This is where evolution comes from.

c. Scientists have stopped studying "after Christ" and have started thinking that they can explain the miracle of life without his help.

d. All believers should beware lest we get caught up into this teaching, also.

e. We did not come from the rudiments of the world but from God.

5. God dwells in Christ, 9

a. In Christ, in his body, dwells the fulness of the Godhead bodily.

b. In other words, every aspect of God's character, his attributes, his purpose, and his power reside in the body of Jesus Christ, both while he was here in the flesh and now that he has been glorified with the glory he had with the Father before the world began.

c. We can find completion in Christ, because he truly is Immanuel (God with us).

d. 1 John 4:2 *Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God:*

6. We are complete in him (Christ), 10

a. We do not need a professor to teach us of Christ, because his Spirit does that through believing the Gospel.

b. We need no scientist to explain the principles of elements of the world, for in him all things consist.

c. We do not need a philosopher to surmise about the different ideas about God, because we are complete in Christ.

d. Eliza Hewitt wrote a song in 1891 named "My Faith Has Found A Hiding Place."

e. In that song she says in the first verse:

I need no other argument,
I need no other plea,
It is enough that Jesus died,
And that He died for me.

7. A Spiritual Circumcision, 11

a. The reason that we do not need the law or the traditions of men is that we have been circumcised with the circumcision made without hands, not a literal, physical

circumcision, but one of the heart.

(1) Rom. 2:29 *But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God.*

- b. The Lord circumcised us when he brought us to conviction of sin, opened our hearts to hear the Gospel of Christ, and gave us faith to believe.
 - c. This is the circumcision of Christ, vs 11
 - d. END 12/18/2011
- B. Buried With Him In Baptism, 12-17
- 1. Water baptism, 12
 - a. This is water baptism, because there is no reason to change the basic meaning of the word baptism to something more general or more “spiritual” than that lest we break all logical rules of interpretation, 12
 - b. Baptism is a “like figure” – 1 Peter 3:21 *The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ:*
 - c. Behind our water baptism is a very physical and real burial and resurrection, that of Jesus Christ.
 - d. We have risen with him through the faith of the operation of God (the Gospel in action), who raised up Jesus from the dead.
 - e. John Gill – *the body of the sins of their flesh is put off, and removed from them, in allusion to the cutting off and casting away of the foreskin in circumcision; but that they and all their sins were buried with Christ, of which their baptism in water was a lively representation,* comments on Col. 2:12
 - 2. Real Forgiveness, 13
 - a. Our burial in water designates how that we have real forgiveness of sins through Jesus Christ.
 - b. The Colossians, and we, are dead to our sins through Christ (faith), and we are dead to the uncircumcision of your flesh, which designates that portion of the body that was for the Jews the most detestable and indignant part of the body, that which was to be cast off; but now we are dead to that, knowing that circumcision is nothing and uncircumcision is nothing (1 Cor. 7:19): it means nothing at all. We are dead to it.
 - c. This is because Jesus Christ has forgiven us of “all trespasses.”
 - 3. The real Gospel, 14-15
 - a. The real Gospel is that work that Jesus did when he took the law and our sins upon the cross and suffered in our place.
 - b. By this he blotted out the handwriting of ordinances (the Mosaic law) that was against us, killing us through our sin, accusing us for our sin, and bringing condemnation upon us from a just God.
 - c. He took the law “out of the way, nailing it to the cross.”
 - d. He spoiled principalities and powers, triumphing over them in his death and resurrection. This is the real Gospel.

4. Let no man judge you, 16-17
 - a. No man can judge you with his traditions or his boast of the law or his pretense that he can lord it over others with the Mosaic law or the traditions of men.
 - b. They will try to judge us in respect to meats and drinks, telling us that we cannot eat certain things, etc.
 - (1) 1 Tim. 4:3 *Forbidding to marry, and commanding to abstain from meats, which god hath created to be received with thanksgiving of them which believe and know the truth.*
 - c. They will judge us in respect of a holyday, such as the feasts, the Passover, etc. in the Mosaic law.
 - d. They will judge us in respect to the new moon, which Israel used to determine the times when they would offer sacrifices, etc.
 - e. These material things are not to be used for judgment, because they are only shadows of things to come.
 - f. No one should judge a church in things that they should DO as under the law of Moses. We should not desire to be back under the bondage of the law, and no one has the right to bring this “body of Christ” back under that bondage by judging us as to what laws we do and do not keep.
 - g. This is because the body (the church) is of Christ.
 - (1) Christ built his body (the church, Matt. 16:18)
 - (2) Christ perpetuates his body (the church, Matt. 16:18)
 - (3) Christ loves his body (the church, Acts 20:28)
 - (4) We are members in particular in that body (the church, 1 Cor. 12:27)
- C. Do Not Be Beguiled, 18-23
 1. The words “beguile you of your reward” are one word in the Greek which means “to decide as an umpire against someone.”
 - a. In other words, some will say to us that we cannot receive our proper reward if we do not practice their commands of traditions or laws.
 - b. Some say we cannot own salvation without having a second blessing of the Spirit or work to keep our salvation secure.
 - c. Some say we cannot have a reward if we are not dipped in the water.
 - d. Some say we can lose our reward of salvation if we sin.
 - e. These people become the “umpire” of the game, and they have the last say, according to themselves.
 2. Voluntary humility and worship of angels, 18
 - a. These leaders would pretend to have a voluntary humility, pretend to be so humble before God so much as to need the help of the angels for their salvation and their worship.
 - b. Worship of angels is a sin. Jesus is the only mediator between God and men (1 Tim. 2:5).
 - c. Those who worship angels are intruding into those things that cannot be proven either by scientific investigation or scriptural support.
 - d. These people are vainly puffed up in their fleshly mind.

3. Not holding the Head, Christ, 19
 - a. In worshipping angels, these people put Christ to the side as though he has little or no significance.
 - b. By the Head, Christ, the church is nourished and it ministers
 - c. By the Head, Christ, the church is knit together
 - d. By the Head, Christ, the body increases with the increase of God.
4. If we be dead with Christ, 20-22
 - a. Why are we subject to ordinances, since he nailed them to the cross?
 - b. We are not to touch, taste, or handle these ordinances of the law.
 - c. These ordinances, or the doctrines of men, are to perish with the using, but Christ is eternal, the same yesterday, today, and forever (Heb. 13:8).
5. Unnecessary Ordinances, 23
 - a. These are a show of wisdom, these men being called “wise men.” But they were wise only in their own eyes and in the eyes of their followers.
 - b. Will worship – that worship that is demanded, which is above what God demands simply to the satisfaction of men.
 - c. Humility – A false humility that depends upon the worshipping of angels for intercession, putting Christ to the side as the complete Savior.
 - d. Neglecting of the body – This is the human body. Neglecting its nutrition and its health in order to worship and follow the traditions of men.
 - e. There is no honor in this type of worship. Honor is due unto God, not man.
 - f. There is no satisfying of the flesh. These demands are not good for the fleshly body and mind. They only bind the human, fleshly mind and body under a false and temporal worship.
 - g. We will conclude with this verse and take it up again in our next lesson: Col 3:2
Set your affection on things above, not on things on the earth.

V. SPIRITUAL: INNER LIFE IN CHRIST 3:1-17 – 1/8/2012

A. The Significant Comparison, 3:1-9

1. Things that are above, 3:1-4
 - a. We are risen with Christ. This is from above, 1
 - (1) John 3:3 *Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.*
 - (2) The Greek word translated “born again” is *anōthen* and literally means “born from above.”
 - b. Christ sits on the right hand of God, 1
 - (1) Eph 4:10 *He that descended is the same also that ascended up far above all heavens, that he might fill all things.)*
 - c. Our thoughts or our affection, 2
 - (1) The word “affection” is the word *phroneo* and means “to feel, or to think.”
 - (2) As I said last week, maybe we should have our head in the clouds more often than we do, thinking on things above, and not on things on the earth.
 - (3) Phil 4:8 *Finally, brethren, whatsoever things are true, whatsoever things are*

honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.

- d. We are dead, and our life is hid with Christ in God, 3
 - (1) We are dead to sin
 - (a) Rom 6:11 *Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.*
 - (b) 1 Peter 2:24 *Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed.*
 - (2) Life is just a vapor
 - (a) James 4:14 *Whereas ye know not what shall be on the morrow. For what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away.*
 - (3) Real life is in Christ
 - (a) Rom 8:2 *For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.*
- e. Our glorification is above, 4
 - (1) When Christ shall appear
 - (a) Jesus is coming -- Rev 3:11 *Behold, I come quickly: hold that fast which thou hast, that no man take thy crown.* (See also. Rev. 22:7, 12, 20)
 - (b) We have a reward in heaven -- Luke 6:23 *Rejoice ye in that day, and leap for joy: for, behold, your reward is great in heaven: for in the like manner did their fathers unto the prophets.*
 - (c) We will appear with him in glory – 1 Cor 15:43 *It is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power:*
- 2. Things that are upon the earth, 3:5-9
 - a. Your members, 5 – Rom 6:13 *Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God.*
 - (1) Fornication - Illicit sexual intercourse
 - (2) Uncleanliness - Impure motives
 - (3) Inordinate affection (PATHOS)- Passion, emotion, feelings (both good and bad).
 - (4) Evil concupiscence - Desiring that which is forbidden
 - (a) The grass is greener on the other side
 - (b) Prov 9:17 *Stolen waters are sweet, and bread eaten in secret is pleasant.*
 - (5) Covetousness
 - (a) Greedy desire, wantonness, desiring that which you should not have, selfishness.
 - (b) This is idolatry - Divine service to an idol, a thing built by one's own hands for worship and dedication. Covetousness is like this.
 - (6) These are to be mortified (or killed), 5

- b. God's wrath comes upon unbelievers because of these earthly members, 6
 - c. We walked in these things at one time and lived in them, 7 (See 1 Cor. 6:11)
 - d. But now, since we no longer live under the power of these members, we are to "put off" these things:
 - (1) Anger - From a root word that means to stretch out in order to get something. The word used here means "irritation, or indignation"
 - (2) Wrath - Fierceness.
 - (3) Malice - Intent to injure, wickedness that is not ashamed to break the law.
 - (4) Blasphemy - Slander, injury by speech.
 - (5) Filthy Communication out of your mouth - filthy, low, and obscene words.
 - (6) Lie not - Deceiving by telling falsehoods.
 - (7) Also, put off the old man.
 - (8) These are things that we are to put off.
- B. The Spiritual Growth, 3:10-17
- 1. Put on some things, 10-14
 - a. We have put on the new man, 10
 - (1) Eph 4:24 *And that ye put on the new man, which after God is created in righteousness and true holiness.*
 - (2) It is (being) renewed in knowledge after the image of Christ (him that created him).
 - (3) Rom 6:6 *Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin.*
 - (4) Eph 4:22 *That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts;*
 - (a) The Bible does not say we "have put off" the old man, but we are to continually put him off and consider ourselves dead to him. We still have the old man and will until Jesus changes us to be like him.
 - (5) In this new creation, whereby we have put on the new man, there is neither Greek nor Jew, etc (vs 10), but Christ is all. Therefore, put on . . .
 - b. Bowels of mercies – Inward affections of mercy, 12
 - c. Kindness – Gentleness
 - d. Humbleness of mind – Modesty, humility, especially in our opinions. Literally, a low degree in understanding (two Greek words). Not a "know-it-all."
 - e. Meekness – Mildness, not rough or irritable
 - f. Longsuffering – Patient
 - g. Forbearing one another – Endure, put up with, 13
 - h. Forgiving one another – From charizomai (to give freely), here meaning to surrender to another a pardon.
 - (1) If anyone has a quarrel with any other person
 - (2) As Christ forgave us, "so also do ye."
 - i. Put on Charity (agape, love) – Which binds us toward perfection, 14
 - 2. Let the peace of God rule in your hearts, 15
 - a. The peace of God passes all understanding – Phil 4:7 *And the peace of God, which*

- passeth all understanding, shall keep your hearts and minds through Christ Jesus.*
- b. It is to this peace of God that we are called into one body (the church).
 - c. It is to this peace of God that we are to be thankful.
3. Let the word of God dwell in you richly in all wisdom, 16
 - a. The word for “dwell” metaphorically means to dwell in a person and influence him to the good.
 - b. John 15:3 *Now ye are clean through the word which I have spoken unto you.*
 - c. Rom 10:17 *So then faith cometh by hearing, and hearing by the word of God.*
 - d. Eph 6:17 *And take the helmet of salvation, and the sword of the Spirit, which is the word of God:*
 4. Teaching and admonishing in psalms, hymns, and spiritual songs.
 - a. Singing is a teaching ministry. That is why the words of our songs need to be scriptural.
 - b. Some who are not ardent students of the Bible will remember, sometimes subliminally, the words of a song and will reinforce truth in their minds.
 - c. Singing also admonishes us. The word “admonish” can mean “warn” or “exhort, or build up.”
 - d. Some warning songs:
 - (1) My Soul, Be On Thy Guard
 - (2) Who Is On The Lord’s Side?
 - (3) Almost Persuaded
 - e. Some exhorting songs:
 - (1) I Surrender All
 - (2) Loyalty To Christ
 - (3) Oh Worship The King
 - f. Psalms, hymns, and spiritual songs
 - (1) A Psalm is a song that is sung with a stringed instrument.
 - (2) A Hymn is a song sung to someone’s praise. To us that would be God.
 - (3) A Spiritual Song is a hymn that is sung through the influence of the Spirit of God.
 - g. All singing should be done, our verse says (16), “with grace in your hearts to the Lord.”
 - (1) Therefore, only those who know the Lord by saving grace should be singing songs in the churches of the Lord.
 - (2) Other music tends to lend praise to other gods rather than Jehovah.
 - (3) Other music tends to please the flesh rather than being sung in the Spirit.
 - (4) Other music gives praise to men and not unto God.
 - (5) Eph 5:19 *Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord;*
 5. Do all in the name of the Lord Jesus, 17
 - a. Putting off with Christ on our minds
 - b. Putting on with Christ on our minds
 - c. Letting the peace of God rule with Christ on our minds

- d. Letting the word of God dwell in our hearts with Christ on our minds
 - e. Teaching and admonishing in song with Christ on our minds
 - f. And whatsoever we do in word and deed with Christ on our minds, and in the name of Jesus as Lord of our lives.
6. Giving Thanks, 17
- a. Paul puts it this way in Eph 5:20 *Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ;*
 - b. Col 1:12 *Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light:*
 - c. Heb 13:15 *By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name.*
 - d. We should be thankful for who we are and for what God has done for us. We should, then, be willing to put off all the evil in our lives and surrender our lives to God in a more complete way. Someone here today may need to rededicate his life to the Lord; some may need salvation by grace through faith.

- 1. Doctrinal: Deeper life in Christ 1:1-2:7
- 2. Polemical: Higher life in Christ 2:8-23
- 3. Spiritual: Inner life in Christ 3:1-17
- 4. Practical: Outer life in Christ 3:18-4:18

VI. PRACTICAL: OUTER LIFE IN CHRIST 3:18-4:18 –1-15-2012

A. The Family Connection, 3:18-25

1. The people involved

- a. In these verses Paul mentions wives, husbands, children, fathers, and servants. There is no mention of mothers.
- b. I think this is because, in the main, no instruction needs to be made concerning mothers, since a mother's love is inherently deep, protective, and instructive.
- c. Some mothers find it hard to leave their children to go to a public job or anywhere else, for that matter. Their inward propensity is to keep that child close and safe at all times.
- d. So let us look at the people who are mentioned in these verses.

2. Wives, 18

- a. Strong's Lexicon says the word translated "submit yourselves," "In non-military use, it was 'a voluntary attitude of giving in, cooperating, assuming responsibility, and carrying a burden.'"
- b. 1 Cor 11:3 *But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God.*
- c. We all know that this does not mean to be a slave to a husband, but it simply means to take a wife's position in her responsibility as a mother and a wife even as a man is to take his place as a husband and a father.
- d. This is a position of cooperation in a voluntary attitude, not taking the position with

- resentment or hatred.
- e. A woman's submission to her husband will be seen in the children, and they will learn and practice what they see in their parents.
 - f. Verse 18 says, "as it is fit in the Lord," or appropriate, proper in the Lord.
3. Husbands, 19
- a. Just as the wives are to submit themselves to their own husbands, so are the husbands to love their wives.
 - b. This is a commandment from the Lord. It is not an option dependent upon how you feel or what mood you are in or what the situation is; it is a command from God.
 - c. Even if you think you cannot, you are still commanded to love your wife.
 - d. The husband is not to be bitter against his wife.
 - (1) Now I know that this sometimes is hard for some husbands
 - (2) Because sometimes the wife talks too much
 - (3) And sometimes the food is burnt (that is, if she cooks the food).
 - (4) And sometimes she does not completely agree with the husband's opinion or position on something.
 - e. But again, this is a command from God. It is not to be done according to how the husband feels or what mood he is in, or how much money he has, or how good a day he had. This is a command from the Lord.
 - f. This will keep both spouses from adultery and fornication
 - (1) Luke 16:18 *Whosoever putteth away his wife, and marrieth another, committeth adultery: and whosoever marrieth her that is put away from her husband committeth adultery.*
 - (2) 1 Cor 7:2 *Nevertheless, to avoid fornication, let every man have his own wife, and let every woman have her own husband.*
 - (3) Notice that both words (wife and husband) are singular, not plural.
4. Children, 20
- a. Children are to obedient to their parents
 - b. The word "obey" in this verse is from a Greek word that has as its basic meaning "to hear" or "to hearken."
 - c. Obeying means listening and then adhering to or heeding to what is heard.
 - d. So, the first step in obeying is hearing.
 - e. Keep an ear out for your parents, children. Listen to what they say, and obey them in the Lord.
 - f. "All things" in this verse does not necessarily mean each and everything that the parents say to do.
 - (1) Sometimes they are kidding when they say "Go jump in the lake."
 - (2) Occasionally a parent will tell the child to do something that is against the law and against God's commandments. The Scriptures are not saying here that you are required to do these things.
 - g. Paul is instructing the children to be obedient rather than to be like lost people of the world – Romans 1:30-32 *Backbiters, haters of God, spiteful, proud, boasters, inventors of evil things, disobedient to parents, 31 Without*

understanding, covenantbreakers, without natural affection, implacable, unmerciful: 32 Who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them.

- h. If you disobey your parents, be sure it is for a godly reason and not for selfishness, pride, or hatred. I would suppose that no children here would have any reason to disobey their parents. This is also a command from God.
5. Fathers, 21
- a. This command to the fathers is one that is specific to them, because it seems to be more of a tendency to fathers than mothers to provoke the children to anger; because some fathers have a lot of testosterone, and that may make them angry more easily than the mothers.
 - b. But this is still a command from God. Some of us must work harder than others on this.
 - c. Too late many times have fathers apologized to their children for being so hateful and not more understanding toward them.
 - d. Notice what God says here, “lest they be discouraged.”
 - (1) Your children will believe what you say.
 - (2) If you say they are no good, they will believe it.
 - (3) If you say they will not amount to anything, they will believe you.
 - (4) Thus, they will be discouraged; and even though they may be able to outgrow and overcome this discouragement, it is not an easy thing to do. Sometimes the children never outgrow nor overcome this discouragement.
6. Servants, 22
- a. Yes, in Bible days some had servants. We also have servants today, but we are not allowed to call them servants. We call them employees, helpers, associates, or vice-presidents.
 - b. Servants are to obey their masters, their employers, their teachers, their mentors, their leaders, their bosses.
 - c. Sometimes the employees are smarter and more able than the employer; but until you become the employer, you should obey your employer. He is your boss.
 - d. Someone said a long time ago, “The boss may not always be right, but he is always the boss.”

Two workers down in a ditch digging away were talking. One said to the other one, “Why are we down here doing all the work, and the boss is up there doing nothing, and he gets paid much more than we do?”. The other man said, “At lunch time I am going to ask him that very thing.”

At lunch the man went to his boss and asked that very question to him. The boss put his hand in front of a tree and said, “Hit my hand as hard as you can.” The man did just

that, but the boss moved his hand, and the workers hit the tree and hurt his hand pretty bad.

When the workers were back to work, the one man asked the other one, “Well, did you talk to the boss?” “Yes” “Well, what did he say?” The other man put his hand in front of his face and said, “Hit my hand.”

- e. This obedience is to be done “*in the flesh, not with eyeservice, as menpleasers, but in singleness of heart, fearing God.*”
- 7. The general statement, 23
 - a. All we need to do here is quote this verse: “And whatsoever ye do, do it heartily as to the Lord, and not unto men.”
- 8. The reward and condemnation, 24-25
 - a. Reward
 - (1) Verse 24 speaks of reward of the inheritance; because when we do as God has asked us to do, we serve the Lord Christ.
 - (2) When wives submit to their husbands, they serve the Lord Christ.
 - (3) When husbands love their wives, they serve the Lord Christ.
 - (4) When children obey their parents, they serve the Lord Christ.
 - (5) When fathers work gently with their children, they serve the Lord Christ.
 - (6) When servants obey their masters, they serve the Lord Christ.
 - (7) 2 Cor 2:9 *For to this end also did I write, that I might know the proof of you, whether ye be obedient in all things.*
 - (8) There is a reward for those who obey in all things.
 - b. Condemnation
 - (1) But for those who do wrong, they will receive for the wrong; that is, condemnation, judgment, and loss of reward.
 - (2) Luke 8:18 *Take heed therefore how ye hear: for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken even that which he seemeth to have.*
 - (3) Wives who do not submit to their own husbands will lose that which they seem to have.
 - (4) Husbands who do not love their wives will lose that which they seem to have.
 - (5) Children who do not obey their parents will lose that which they seem to have.
 - (6) Fathers who provoke their children to anger will lose that which they seem to have.
 - (7) Servants who do not obey their masters will lose that which they seem to have.
 - c. And there is no respect of persons.
 - (1) God does not respect people for who they are.
 - (2) You are what you are only by the grace of God if you are anything at all.
 - (3) Your pride means nothing to him.
 - (4) Your intelligence means nothing to him.

- (5) Your race or your social standing means nothing to him.
- (6) 1 Cor 15:28 *And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.*

9. Conclusion

- a. This is the practical aspect of living the “Outer Life In Christ.”
- b. The practical exercise of our faith is more difficult than our inner love and praise to God.
- c. But only if that inner man is activated by love and surrender can we enjoy this outer life, the life that God saved us to live.
- d. A very practical verse: Gal. 2:20 *I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.*

End 1-15-2012

Begin 1-29-2012

B. The Masters 4:1-6

- 1. They are to give, 1
 - a. These include all masters (lords). Any master who has servants, or employers who have employees, should treat servants with respect, justice, and equality.
 - b. These masters also include church leaders. Notice that the word “your” in your King James Bible is in italics, which means that it is not in the original language.
 - c. These servants, then, are not actually “your servants” except in the sense that the masters are responsible for the servants.
 - d. So, notice the verse would say, “Masters, give unto servants that which is . . .”
 - e. The word “your” is not wrong, but this shows that masters do not really own their servants.
 - f. They are to give, knowing that they have a Master in heaven. We all have a Master in heaven, and we are to obey him.
 - g. Christ is our Master in heaven: Matt 23:8 *But be not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren.* (See also Matt. 23:10)
 - (1) The scribes called him Master, Matt. 8:19
 - (2) The Pharisees called him Master, Matt. 9:11
 - (3) The tax collectors called him Master, Matt. 17:24
 - (4) The Sadducees called him Master, Matt. 22:23-24
 - (5) A lawyer called him Master, Matt. 22:35-36
 - (6) The disciples called him Master, Matt. 26:18
 - (7) Judas the betrayer called him Master, Matt. 26:25, 29
 - (8) The publicans called him Master, Luke 3:12, etc., etc.,
 - h. So, the masters are to give.
- 2. They are to pray, 2-4
 - a. The word “continue” here means “to attend to constantly.”

- b. Masters are to pray without ceasing, just as every other believer is to do.
 - c. Prayer is to be done with watching.
 - (1) Matt 26:41 *Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak.*
 - (2) 1 Peter 4:7 *But the end of all things is at hand: be ye therefore sober, and watch unto prayer.*
 - (3) See also Mark 13:33; 14:38; Luke 21:36
 - d. We are to pray with thanksgiving. Sometimes we pray in order to get things and forget to thank the Lord for the things we already have, or the situations that we have already come through, or the blessings that we receive every day.
 - e. Paul asks specific prayer for himself, that he might have a door of utterance to preach the mystery of Christ while he is in prison, 3
 - (1) Paul is in bonds for the very reason that he preaches the mystery of Christ.
 - (2) Now he desires to continue to preach that mystery, even though he is being persecuted for that very thing.
 - (3) In Matthew 13, a parable is told about the seed (the word of God) falling upon stony ground. We read in Matt. 13:5-6 *Some fell upon stony places, where they had not much earth: and forthwith they sprung up, because they had no deepness of earth: 6 And when the sun was up, they were scorched; and because they had no root, they withered away.*
 - (4) That is, when persecutions come, these nominal believers, these “say only and do nothing” believers wither away, because they had no root: they were not true branches, true believers.
 - f. Paul, in verse 4, wants to make the mystery of Christ manifest, to show it in its understandable form, that men may have an understanding in their minds so that the Gospel may be effective through the working of the Holy Spirit.
 - g. Paul “ought to speak” concerning this mystery, even though he is in prison. There are no excuses for refraining from speaking the truth of the Gospel to every creature.
3. They are to walk, 5
- a. They are to walk in wisdom.
 - (1) Prov 2:6 *For the LORD giveth wisdom: out of his mouth cometh knowledge and understanding.*
 - (2) Prov. 2:7 *He layeth up sound wisdom for the righteous: he is a buckler to them that walk uprightly.*
 - (3) Prov 4:5 *Get wisdom, get understanding: forget it not; neither decline from the words of my mouth.*
 - (4) Prov 4:7 *Wisdom is the principal thing; therefore get wisdom: and with all thy getting get understanding.*
 - (5) As far as wisdom and our walk with God, we read in Prov. 15:21 *Folly is joy to him that is destitute of wisdom: but a man of understanding walketh uprightly.*
 - b. Toward them that are without, 5
 - (1) These who are without are aliens to the commonwealth of Israel (Eph. 2:12), to

- the household of faith (Gal. 6:10, to the kingdom of God (Matt. 19:24), and especially to the local churches of the Lord, Jesus Christ (1 Cor. 14:33).
- (2) Our witness is not to ourselves, especially the message of the Gospel, the mystery of Christ. It is to those who are without.
 - (3) If we do not walk in wisdom toward them that are without, then we cannot be an effective witness to them. Our witness is our influence; our walk is our effectiveness.
 - (4) The masters (leaders) should be especially careful to bear a good witness in their walk. If the master (preacher) fails to walk circumspectly, the people on the outside lose confidence in the church and even in the kingdom of God. They will not listen to their message.
 - (5) I believe this is what “winning souls” means: winning them with your life and your words to a hearing of the Gospel of Jesus Christ, Prov. 11:30.
- c. They are to redeem the time, 5
- (1) One lexicon said that to redeem means “to buy up for one’s own use.”
 - (2) This means that we must use our time while it is available, while we have the strength and the knowledge to use it, before we wile it away and waste it, since we cannot recover it once it is gone.

ILLUSTRATION

The Scottish preacher Alexander MacLaren (1826–1910) once observed: "No unwelcome tasks become any the less unwelcome by putting them off till tomorrow. It is only when they are behind us and done, that we begin to find that there is a sweetness to be tasted afterwards, and that the remembrance of unwelcome duties unhesitatingly done is welcome and pleasant. Accomplished, they are full of blessing, and there is a smile on their faces as they leave us. Undone, they stand threatening and disturbing our tranquility, and hindering our communion with God. If there be lying before you any bit of work from which you shrink, go straight up to it, and do it at once. The only way to get rid of it is to do it."⁴

- (a) Matt 5:25 *Agree with thine adversary quickly, whiles thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison.*
- (b) Eccl 3:17 *I said in mine heart, God shall judge the righteous and the wicked: for there is a time there for every purpose and for every work.*
- (c) Eccl 8:9 *All this have I seen, and applied my heart unto every work that is done under the sun: there is a time wherein one man ruleth over another to*

⁴http://www.reformationtheology.com/2008/12/redeeming_the_time.php (Retrieved 1-13-2012)

his own hurt.

(d) 2 Cor 6:2 (*For he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, now is the accepted time; behold, now is the day of salvation.*)

(3) Not only is this the time when people should be saved, but now is the time when people should be spreading the message of the Gospel.

(a) If you cannot knock on doors, find some other way of spreading the good news of the Gospel.

(b) Write letters, use the phone, use e-mail, use Facebook, write a simple but helpful article and submit it to a church paper.

(c) As a preacher, this is what I try to do.

(d) For example, a young preacher just last week sent me a message that he was using my teaching on the New Hampshire Confession of Faith in his church. I think the preparation of those lessons was redeeming the time.

4. They are to speak, 6

a. We are to speak with grace

(a) Col 3:16 *Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.*

(b) Heb 13:9 *Be not carried about with divers and strange doctrines. For it is a good thing that the heart be established with grace; not with meats, which have not profited them that have been occupied therein.*

b. We are to speak with seasoning, 6

(1) This word “seasoned” means savory, tempting, tasty, inviting, not blustery, argumentative, or hateful.

(a) We are to make our words welcome to the hearer.

(b) Col 3:12 *Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering;*

(c) Some may say, “Yes, but that is in the local church.” Then I would say, when do we have license to drop all of the disciplines that we use in church in order to speak hatefully and harshly to those who are without? Our witness, I think, is even more important to those who are without than it is even within the local church.

(d) So, everything we say should be seasoned, especially in regard to “masters,” leaders, or preachers.

(2) Seasoned with salt

(a) Matt 5:13 *Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.*

(b) If it were not for the Christian witness in the world, the world would be full of confusion, anarchy, hate, and dictatorship, one person working hard against another one to be the world dictator. Even so, it happens much now.

(c) The Christian witness has been great in establishing free societies, supplying

food to the hungry, help to the injured, prayer and support to the hurting, hospitals, etc.

- (d) The Christian witness demands a legal system which makes free those who keep the law and punishes those who break the law.
- (e) True Christianity shows mercy and grace, sometimes even to a fault; but it is nonetheless done out of the Christian spirit.
- (f) The Bible says, “Salt is good” (Matt. 9:50; Luke 14:34), and we all agree to that statement. It is good because of its savor.
- (g) But if the salt has lost its savor, these verses go on to say, “wherewith shall it be seasoned?”
- (h) If we do not speak with a speech that is salted (savored) with the word of God, temperance, patience, love, and kindness, then how will the world be salted? It will lose its savor, and there will be anarchy.
- (i) These demands should humble every one of us today to be a witness both in word and works in order to put just the right amount of salt in this unsavory world. Our witness, if it prevails, will be the hope of a bright, productive, and blessed future for our country and our world.
- (j) Prov. 29:2 *When the righteous are in authority, the people rejoice: but when the wicked beareth rule, the people mourn.*

Alexis de Tocqueville, 1831: “The revolutionists of America are obliged to profess an ostensible respect for Christian morality and equity, which does not permit them to violate wantonly the laws that oppose their designs. . . Thus while the law permits the Americans to do what they please, religion prevents them from conceiving, and forbids them to commit, what is rash or unjust.”⁵

End 1-29-2012

Begin 2-5-2012

C. Helpers In The Lord, Col. 4:7-18

1. Tychicus, 7

a. His name means in its original form “to hit the mark.”

b. He is a “beloved brother.” This term is used four times in the N.T.

(1) 1 Cor 15:58 *Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.*

(2) James 1:16 *Do not err, my beloved brethren.*

⁵From Facebook via Sherwin Dillard (1-29-2012)

- (3) James 1:19 *Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath:*
- (4) James 2:5 *Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him?*
- c. In Eph. 6:21 he is called a “faithful minister.”
- d. In Col. 4:8 he seems to be a comforter.
- 2. Onesimus, 9
 - a. His name means “profitable or useful.”
 - b. A faithful and beloved brother
 - (1) The phrase “beloved brother” is also used four times in the N.T.
 - (2) Eph. 6:21; Col. 4:7, 9; 2 Peter 3:15
 - c. A faithful minister
 - (1) The word minister is from the Greek word DIAKONOS, and it means a servant.
 - (2) It is the Word from which we get the word “deacon.”
 - d. Onesimus was probably one of the secretary-type men who helped Paul write down the words of his letters
 - (1) Philemon 1:10 *I beseech thee for my son Onesimus, whom I have begotten in my bonds:*
- 3. Aristarchus, 10
 - a. His name literally means “the best ruler.”
 - b. He was a fellow prisoner
 - (1) Eph 3:1 *For this cause I Paul, the prisoner of Jesus Christ for you Gentiles,*
 - (2) 2 Tim. 1:8; Philemon 1:1, 9 - Paul was also a prisoner
- 4. Marcus, 10
 - a. His name literally means “a defense.”

and Marcus, sister's son to Barnabas; the same with John Mark, whose mother's name was Mary, said here to be sister to Barnabas, [Act 12:12](#) concerning whom there was a difference between Paul and Barnabas, [Act 15:37](#), and is the same Mark that wrote the Gospel, and was converted by the Apostle Peter, [1Pe 5:13](#) and who is said to have received his Gospel from him; he is also mentioned [2Ti 4:11](#) [Phm 1 24](#). . . –[John Gill](#)

- b. This man, though he thought Mark ineffective at one time, yet he recommended him to the church in Colosse.
- c. He is the same one who wrote the book of Mark, which is the shortest Gospel but is of significant value for Bible readers.
- 5. Jesus, 11
 - a. His name, of course, means “savior.”
 - b. But this is not our Savior, Jesus Christ. This is Jesus Justus
 - c. No particulars are said of Jesus Justus in these verses.
 - d. But Paul mentions that these men that he has mentioned are among the Jews who were with him at this time. Peter, then, does not seem to be present at this time.

6. Epaphras, 12
 - a. His name means “lovely.”
 - b. He was a fellow servant, Col. 1:7
 - c. He was a faithful minister of Christ, Col. 1:7
 - d. Many believe that he may have been the founder of the Colossian church.
 - e. Epaphras was always fervent in prayer for this church.
 - f. He has a great zeal for the church at Colosse, 13
 - (1) And to the people of the church of the Thessalonians
 - (2) And also to the people of the church at Hierapolis
7. Luke, 14
 - a. Luke means “light giving”
 - b. Luke was a beloved physician.
 - c. Luke was an evangelist,
 - d. Luke went on more than one journey with the Apostle Paul
 - e. Luke wrote the Gospel of Luke and the book of Acts.
 - f. Luke accompanied Paul on his journey to Rome to be tried for preaching the Gospel and was there possibly until Paul’s death – 2 Tim. 4:11 *Only Luke is with me. Take Mark, and bring him with thee: for he is profitable to me for the ministry.*
8. Demas, 14
 - a. His name means “governor of the people”
 - b. He followed Paul for a while and was a fellow laborer (Philemon 1:24), but then he abandoned him – 2 Tim. 4:10 *For Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica; Crescens to Galatia, Titus unto Dalmatia.*
 - c. But now Demas is with Paul.
9. Nymphas, 15
 - a. His name literally means “bridegroom”
 - b. He had a church in his house
 - c. So, as we know, the church is not a building; but a church can be in a house, or in a field, or in a parking lot.
10. To the churches, 16-18
 - a. This letter is to be read to the church at Colosse and the church at Laodicea.
 - b. The letter that was written to Laodicea, which is now lost, was to be read by those who are at Colosse.
11. Archippus, 17
 - a. His name literally means “master of the horse”
 - b. He is to “take heed” or “to behold or beware” of his ministry, or his service to the Lord Jesus Christ.
 - c. Paul reminds this man that his ministry has been given him of the Lord.
 - d. This implies that Archippus committed or vowed to fulfill (complete) his ministry, which I believe is to the end of one’s life.
12. Conclusion, 18
 - a. Paul then ends his letter to the Colossians.
 - b. Paul has spoken to us about . . .

- (1) Doctrinal: Deeper life in Christ 1:1-2:7
 - (2) Polemical: Higher life in Christ 2:8-23
 - (3) Spiritual: Inner life in Christ 3:1-17
 - (4) Practical: Outer life in Christ 3:18-4:18
- c. He says, “Remember my bonds”
- (1) In other words, the work that is done in the churches is worth the persecution that may come with that service.
 - (2) I am sure that Paul wanted these people to pray for him in his bonds,
 - (3) The word “remember” holds with it not only the meaning of “to hold in the mind” but also “to make mention of.”
 - (4) They could make mention of his bonds in their prayers, which he does not particularly speak of here.
 - (5) But they could also make mention of them in their sermons and their personal witnessing—that’s the kind of faith we have: one that is worth suffering and dying for.
 - (6) We today can also make mention of Paul’s sufferings and learn the same lessons.

The End

*No permission is needed to use these outlines,
but I would like to know that you are using them and how your are using them.*

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