

Colossians COLOSSAE Chapter 1

Colossians Chapter 1:27 To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory:

Even though Paul had never visited either the Colossian or Laodicean churches in person (*Colossians 2:1*), he knew many of the members, as well as those of his own followers who had visited there (e.g., Aristarchus, Epaphras, **Luke**, Demas).

Colossians 1:7 Epaphras was fellow servant for you a faithful minister of Christ. Paul also called him a “fellow prisoner” (*Philemon 1:23*). He had a great zeal, labouring fervently for you in prayers and had a great zeal for you, and Laodicea, and Hierapolis (pagan, hot springs). (*Col 4:13*). Earthquake destroyed these 3 towns in 7th year of Nero who ruled between 54 to 68 CE, so this happened about 60AD

In many respects, Colossians is similar to Ephesians in content and emphasis, although Ephesians is longer and more fully developed in both its doctrinal and practical aspects. However, Colossians seems to have been written primarily to correct an incipient heresy that seemed to be developing in the church at Colosse and possibly spreading to other churches. This heresy was a tendency to compromise with the pagan pantheistic evolutionism of the Greek philosophers, possibly with an admixture of Judaizing legalism.

Colossians is one of the most Christ-centered books of the Bible. In it, Paul stresses the supremacy of the person of Christ and the completeness of the salvation He provides in order to combat a growing heresy in the church at Colossae. Christ, the Lord of creation and Head of the body which is His church, is completely sufficient for every spiritual and practical need of the believer. The believer’s union with Christ in His death, resurrection, and exaltation is the foundation upon which his earthly life must be built. Relationship inside and outside the home can demonstrate daily the transformation that faith in Jesus Christ in the walk of the believer.

If Ephesians can be labeled the epistle portraying the “Church of Christ,” then Colossians must surely be the “Christ of the Church.” Ephesians focuses on the Body, Colossians on the Head. Like Ephesians, the little Book of Colossians divides neatly in half with the first portion doctrinal (1–2) and the second practical (3–4). Paul’s purpose is to show that Christ is preeminent—first and foremost in everything—and the Christian’s life should reflect that priority. Because believers are rooted in Him, alive with Him, hidden in Him, and complete in Him, it is utterly inconsistent for them to live life without Him. Clothed in His love, with His peace ruling in their hearts, they are equipped to make Christ first in every area of life.

Col 1:4-5 Since we heard of your **faith** in Christ Jesus, and of the **love** which you have to all the saints, For the **hope** which is laid up for you in heaven, whereof you heard before in the word of the truth of the gospel;

Vs 6b and knew the grace of God in truth:

vs 10b increasing in the knowledge of God;

1:12-13 Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light: who hath delivered us from the power of darkness, and hath translated us into the kingdom of His dear Son.

Vs 27 To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory

Colossians Chapter 2

<https://enduringword.com/bible-commentary/colossians-2/>

1. (v1) The depth of Paul's conflict for the Colossians and others.
2. (v2-3) Paul's specific concerns and goals in the spiritual conflict.
3. (v4) Paul's earnest warning.
4. (v5-7) Paul's confidence in their present standing.

1. (v8) A warning: don't be cheated by philosophies and traditions.
2. (v9-10) The completeness of Jesus and our connection with Him shows other philosophies and traditions are unnecessary.
3. (v11-12) The work of Jesus in His people through spiritual circumcision and illustrated by baptism.
4. (v13-15) The work of Jesus in His people through His work on the cross.
5. (v16-17) Applying the truth of Jesus' victory in light of the Colossian heresy.
6. (v18-19) Paul rebukes the strange mysticism of the Colossian heresy.
7. (v20-23) Paul rebukes the essence of legalism.

<https://www.bibleref.com/Colossians/2/Colossians-chapter-2.html>

Chapter 2 addresses various false teachings which threatened the Colossian believers. These include a reliance on human, worldly-based philosophy (Colossians 2:1–10), Jewish legalism (Colossians 2:11–17), mysticism (Colossians 2:18–19), and ascetic living (Colossians 2:20–23). These ideas are all consistent with a philosophy known as Gnosticism, one of the earlier heresies troubling the church.

The first section (Colossians 2:1–10) begins with Paul's concern regarding the Colossian believers (Colossians 2:1–5). His goal was for them to be established in the faith (Colossians 2:7). They were not to be taken "captive" by philosophy (Colossians 2:8), but were to remain focused on Christ (Colossians 2:8–10). Paul's trouble here is not with all philosophy, or all deep thinking. Instead, he refers to an approach dependent on explicitly anti-Christian principles.

The second section (Colossians 2:11–17) deals with issues related to Jewish legalism. Paul discusses the Jewish rite of circumcision, noting that believers receive the "circumcision of Christ" (Colossians 2:11) and so do not require human circumcision to please God. Food, drink, and special days were also noted as only a "shadow of the things to come" (Colossians 2:17).

The third section (Colossians 2:18–19) addresses areas of mysticism. This included ascetic living, worship of angels, and visions. This self-made religion was of no value in following Christ. In fact, such practices contradict both the commands and the example of Jesus.

The fourth section (Colossians 2:20–23) discusses ascetic living or human rules about spiritual or religious matters. Paul said these have the "appearance of wisdom" (Colossians 2:23) but do not keep a person from sinning. It is Christ alone that can change the heart. A primary characteristic of Gnosticism was the belief that the physical body was evil, and so anything connected to the flesh, in any sense, was to be shunned. Overly pious self-denial is not what we were created for, nor is it how God wants us to relate to our physical selves.

https://www.preceptaustin.org/colossians_commentaries/

<https://biblehub.com/commentaries/icc/colossians/>

Colossians Chapter 1

[1](#)Paul, an apostle of Jesus Christ by the will of God, and Timotheus *our* brother, [2](#)To the saints and faithful brethren in Christ which are at Colosse: Grace *be* unto you, and peace, from God our Father and the Lord Jesus Christ.

Thanksgiving and Prayer

[3](#)We give thanks to God and the Father of our Lord Jesus Christ, praying always for you, [4](#)Since we heard of your faith in Christ Jesus, and of the love *which you have* to all the saints, [5](#)For the hope which is laid up for you in heaven, whereof you heard before in the Word of the truth of the gospel; [6](#)Which is come unto you, as *it is* in all the world; and bringeth forth fruit, as *it doth* also in you, since the day you heard of *it*, and knew the grace of God in truth: [7](#)As you also learned of Epaphras our dear fellow servant, who is for you a faithful minister of Christ; [8](#)Who also declared unto us your love in the Spirit.

[9](#)For this cause we also, since the day we heard *it*, do not cease to pray for you, and to desire that you might be filled with the knowledge of His will in all wisdom and spiritual understanding; [10](#)That you might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; [11](#)Strengthened with all might, according to His glorious power, unto all patience and longsuffering with joyfulness; [12](#)Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the Saints in Light:

[13](#)Who hath delivered us from the power of darkness, and hath translated *us* into the kingdom of His dear Son: [14](#)In whom we have redemption through His Blood, *even* the forgiveness of sins:

The Supremacy of Christ

[15](#)Who is the image of the invisible God, the firstborn of every creature: [16](#)For by Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether *they be* thrones, or dominions, or principalities, or powers: all things were created by Him, and for Him: [17](#)And He is before all things, and by Him all things consist. [18](#)And He is the head of the body, the Church: who is the beginning, the firstborn from the dead; that in all *things* He might have the pre-eminence. [19](#)For it pleased *the Father* that in Him should all fulness dwell; [20](#)And, having made peace through the Blood of His cross, by Him to reconcile all things unto Himself; by Him, *I say*, whether *they be* things in earth, or things in heaven.

[21](#)And you, that were sometime alienated and enemies in *your* mind by wicked works, yet now hath He reconciled [22](#)In the body of His flesh through death, to present you holy and unblameable and unreprouvable in His sight: [23](#)If you continue in the faith grounded and settled, and *be* not moved away from the hope of the gospel, which you have heard, *and* which was preached to every creature which is under heaven; whereof I Paul am made a minister;

Paul's Suffering for the Church

[24](#)Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for His body's sake, which is the church: [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; [26](#)*Even* the mystery which hath been hid from ages and from generations, but now is made manifest to His saints: [27](#)To whom God would make known what *is* the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory: [28](#)Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus: [29](#)Whereunto I also labour, striving according to His working, which worketh in me mightily.

Warren Wiersbe's Outline (Quoted by Paul Apple)

I. DOCTRINE: CHRIST'S PREEMINENCE DECLARED – Colossians 1

1. In the Gospel message – Colossians 1:1-12
2. In redemption – Colossians 1:13-14
3. In Creation – Colossians 1:15-17
4. In the church – Colossians 1:18-23
5. In Paul's ministry – Colossians 1:24-29

II. DANGER: CHRIST'S PREEMINENCE DEFENDED – Colossians 2

1. Beware of empty philosophies – Colossians 2:1-10
2. Beware of religious legalism – Colossians 2:11-17
3. Beware of man-made disciplines – Colossians 2:18-23

III. DUTY: CHRIST'S PREEMINENCE DEMONSTRATED – Colossians 3-4

1. In personal purity – Colossians 3:1-11
2. In Christian fellowship – Colossians 3:12-17
3. In the home – Colossians 3:18-21
4. In daily work – Colossians 3:22-4:1
5. In Christian witness – Colossians 4:2-6
6. In Christian service – Colossians 4:7-18

Sidlow Baxter's Outline

THE EPISTLE TO THE COLOSSIANS CHRIST THE FULNESS OF GOD TO US

Col 1:1-8 Introductory thanksgiving

Col 1:9-14 Opening prayer for "fulness" and "worthy walk" -

I. DOCTRINAL - "THAT YE MAY BE FILLED" (Chapters 1 & 2)

Christ the fulness of God in the **creation** (Col 1:15-18)

Christ the fulness of God in **redemption** (Col 1:19-23)

Christ the fulness of God in the **Church** (Col 1:24-2:7)

Christ the fulness of God versus **heresy** (Col 2:8-23)

2. PRACTICAL - "THAT YE WALK WORTHILY" (Chapters 3 & 4)

The new life - and believers **individually** (Col 3:1-11)1)

The new life-and believers **reciprocally** (Col 3:12-17)

The new life-and domestic **relationships** (Col 3:18-21)

The new life - and employment **obligations** (Col 3:22-4:1)

The new life - and "them that are **without**" (Col 4:1-6)

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