

COLOSSIANS

WARNINGS: CHAPTER TWO

PAUL'S BATTLE OF LEADERSHIP IN THE A/C

EXEGESIS VERSE 1:

^{GNT} **Colossians 2:1** Θέλω γὰρ ὑμᾶς εἰδέναι ἡλίκον ἀγῶνα ἔχω ὑπὲρ ὑμῶν καὶ τῶν ἐν Λαοδικείᾳ καὶ ὅσοι οὐχ ἑώρακαν τὸ πρόσωπόν μου ἐν σαρκί,

^{NAS} **Colossians 2:1** **For I want you to know how great a struggle I have on your behalf, and for those who are at Laodicea, and for all those who have not personally seen my face,** (θέλω [vipa--1s; {to will, wish or desire; used 208x}; "I keep on wanting/desiring"] + γὰρ [cs; {denotes affirmation of the preceding 1:29}; "For"] σύ [npa-2p; "you all, yourselves"]) οἶδα [v/inf/PF/a; "to know for certain {PF tense}/to perceive/to understand"] ἡλίκος [a-interr/am-s; "how great/how much" {used 3x; Jam.3:5 2x; denotes measure of intensity as one might wonder indirectly}] ἀγών [n-am-s; {denotes conflict, struggle, fight in the face of opposition; used 6x; "a struggle"}] ἔχω [vipa--1s; "I keep on having"] ὑπὲρ [pAbl; "on behalf of"] σύ [npAbl-2p; "you all"] καὶ [cc] + ὁ [d.a./Ablmp] + ἐν [pL {loc. of location}] + Λαοδίκεια [n-Lf-s; "and those in Laodicea" {used 6x; 4x in Col.}] καὶ [cc] + ὅσος [rel.pro./nm-p; "and as many as/for all those"] οὐ [neg.part.] + ὁράω [viPFa--3p; "those who have not seen"] τό πρόσωπον [d.a. + n-an-s; "the face" {lit. face-to-face}] ἐγώ [npg-1s; "of me"] ἐν [pL] + σὰρξ [n-Lf-s; "in flesh"; hence: "personally seen my face"])

ANALYSIS VERSE 1:

1. Commentators recognize a change in the tone of Paul's writing beginning chapter 2.
2. The change is best described as shifting from a preamble of established doctrine by word and example to a personal appeal to further create a bond with this church.
3. Chapter 1 revealed the depth of Paul's doctrinal insight so as to establish himself as a trustworthy advocate of the faith qualified to feed them spiritually.
4. He now exerts his role as their right Apostle in this vein aligning with the very practice of the pastoral ministry exemplified in 1:28 as to "warning and teaching".
5. Chapter 2 highlights warnings; chapter 3 highlights the teaching as a matter of personal and corporate advancement.
6. Obviously elements of admonition and teaching in both levels are to be expected no matter the primary emphasis.
7. During the Apostolic era of the CA, the Apostles were the highest human authorities over local churches and spiritual gifts including prophets and teachers. 1Cor.12:28
8. As one of the 12 Apostles, Paul had authority over many Gentile churches (cf.1:27) in the Roman province and Asia Minor. Cp.Rom.1:1,5; Gal.2:2,7-9
9. It was his responsibility to oversee the churches in his geographical canon, appointing and instructing as to church leadership and ensuring sound doctrine was taught. Cf.1Tim.1:3-7; 2Tim.2:14; Tit.1:5

COLOSSIANS

10. Apostolic stewardship authorized one to critique and correct any teaching or actions of a local church to include shepherds not adhering to sound teaching. Cp.3Joh.9-10
11. For the church at Colossae, Paul's epistle was on this occasion designed to validate and support the teaching of Epaphras rather than correct.
12. Today, the authority and responsibility to oversee a local church as to teaching and application is limited singularly to the P-T and only over the local church he presides.
13. Vss.1-3 comprise a single sentence in the Greek text introducing a new paragraph.
14. Paul retains his approach deriving from personal experience and perspective as example expecting believers to draw their conclusions for personal application.
15. There remains a continuity of thought from chapter one as seen in the conjunction "**For**" (γάρ – gar) that affirms the preceding context ending chapter one, most specifically vs.29.
16. What is affirmed is the effort in hard work and determination/striving (+V) he sees as necessary to ride the wave of Divine power fueling the truth of doctrine (vs.29).
17. Paul, now in no uncertain terms, defines why such effort and power is necessary in vs.1, "**For I want you to know how great a struggle I have on your behalf...**"
18. His necessary resolve is in light of conflict he faces in antithesis to his ministry.
19. Paul's wish ("**I want**"; θέλω – thelo) firstly is that these believers are informed as to what he faces in his own ministry on their behalf.
20. Having previously informed them of their inclusion in his intercessory prayers as token of his personal concern for them in Col.1:3-12, he now provides opportunity for their reciprocation.
21. As their right Apostle, he solicits all the prayer he can get from those whom he serves.
22. Any omission here for directly asking for prayer is insinuation by Paul of an assumed expectation that these believers will GAP the need.
23. The perfect tense of the Greek infinitive "**to know**" (οἶδα – oida) denotes that not only are they to gain a certain perspective on the purpose for prayer, but to pray continually for effect.
24. The subject of prayer is encased in the phrase "**how great a struggle I keep on having** (present tense of ἔχω – echo)".
25. The struggle in view is derived from tenacious opposition that Paul is consistently battling.
26. The noun "**struggle**" (ἄγών – agon) is the cognate to the verb translated "*striving*" (ἀγωνίζομαι – agonizomai) emphasizing competing with opposition as in a race or battle.
27. The noun is used 5 other times in the NT and places emphasis on the conflict with opposition on a spiritual/doctrinal level. Cf.Phi.1:30 [the conflict of opponents (vs.28) Paul was engaged in and still was engaged]; 1The.2:2; 1Tim.6:12; 2Tim.4:7; Heb.12:1 [translated "*race*" looking to the struggle against distractions and the STA opposing the CWL]
28. The modifying adjective "**great**" (ἥλικος – helikos) is an interrogative asking indirectly the measure of intensity, severity or degree that the struggle involves.
29. If there is any question as to the intensity of Paul's struggle in view by these saints, he now clears the air i.e., it's very intense.
30. Interpreters generally recognize the obvious struggles of Paul on the spiritual battlefield i.e., oppositions as to conducting his ministry such as imprisonments, physical obstacles, mental attitude pressures, prayer life, battling his own STA, etc.
31. Not to diminish any of these, Paul contextually has one primary type of opponent in mind that equates to this "severe" opposition.
32. His rivalries in view are those that attack his ministry by corrupting the sound doctrine of his teaching with their own brand of explanation and interpretation.

COLOSSIANS

33. His words of struggling are akin to his suffering for their sake in 1:24.
34. As we noted in the analysis of 1:24, his emphasis of suffering was his suffering at the hands of others.
35. And so is the emphasis here as vs.4 strongly suggests, “*I say this in order that no one may delude you with persuasive argument”.*
36. The remaining of the chapter will follow with the warnings in examples of such doctrinal dissents.
37. A common denominator underwriting the pastoral ministry in terms of sufferings and struggles on behalf of +V comes from those that advocate different doctrine. Cp.Gal.1:6-7 cf.2Cor.6:1-10 esp.vs.8
38. The most treacherous are those that not only promote such heresies, but seek to infiltrate and influence those under sound teaching otherwise.
39. Paul’s great struggle points to the real spiritual battle of opposition in the A/C; attacks against the truth. Cf.Eph.6:10-20
40. Paul’s very reason for being in prison at the present is due to those that oppose his teaching (cp.4:3-4)!!
41. For Paul to continue to hold fast to the faith of truth meant facing consistent opposition and/or competition taking issue with his teaching throughout his ministry.
42. Always present was the pressure to compromise his teaching to avoid conflict.
43. The phrase “**on your behalf**” points to why Paul persists to do battle in his struggles in this vein.
44. That is the ultimate result in serving the purpose of sound truth to benefit +V.
45. Even though Paul has never met these believers face-to-face, his fidelity to the truth found the ears of Epaphras who in turn relayed the truth to their +V.
46. Just as he rejoices to be a part in the chain of +V (cp.1:24), so he exerts the effort necessary in facing all opponents seeking to undermine his teaching to protect +V seeking the truth.
47. He knows his spiritual resilience will always have its desired effect where +V exists such as the pocket of believers at Colossae.
48. “**And for those who are at Laodicea, and for all those who have not personally seen my face**” further evidences the effect truth has had in the Lycus Valley overall (cp.4:13,16).
49. Paul’s struggle for the truth extends to all +V concerned.
50. “**All those who have not personally seen my face**” recognizes that the dissemination of truth when heard by others will always have its desired effect on +V, even sight unseen.
51. The question arises as to why **Laodicea** is now highlighted in the immediate context?
52. While Laodicea is mentioned 4 other times in the epistle at its close (4:13,15,16 [2x]), so are other churches to include Heirapolis (4:13) and the church in Nympha’s house (4:15).
53. Recognizing Paul’s intent here as to “warning” and “the struggle” to keep churches aligned with sound doctrine, this isolated mention of Laodicea takes on prophetic irony.
54. Some ~35 years from Paul issuing this warning (~61-96 AD), Laodicea will be rebuked by Christ for the failure of the messenger and church to heed Paul’s warning to keep on fighting the fight to ensure the pure truth of doctrine is adhered. Rev.3:14-18.
55. Allowing the leaven of human viewpoint/false doctrine to enter the body of Christ created a “lukewarm” syndrome of an admixture of truth and error.

COLOSSIANS

56. This church headed by its shepherd/messenger ultimately refused to exert the same effort as Paul to sustain the “pure gold” of BD (emphasis “*to buy from Me gold refined by fire*”; Rev.3:18) within the ranks of teaching and application and suffered the consequences.
57. This interpretational recognition gives clarity as to why the extraordinary number of times that Laodicea is mentioned in this letter to Colossae (i.e., its mention is not just arbitrary).
58. Paul’s warning has even further reaching impact for churches today as Laodicea in Revelation is prophetic for the condition of the Universal Church (*see notes Rev.3*).
59. The struggle for the P-T today is to ensure that the “pure gold” of doctrinal teaching is the standard m/o for the local church while contending with those that propose different.
60. The challenge for the body overall is to fend against those that advocate otherwise and not succumb to the pressures of a Christian world alien to the level and purity of truth modeled by Paul.
61. Even though the truth had been initially handed down to the churches in view (Lycus Valley), there still remain those that seek to upset them by denigrating the truth.
62. As such the struggle remains as Paul pens this epistle to warn these believers not to give heed to any that depart from the sound teaching they have received by Epaphras.
63. This struggle is a part of every adjusted pastor’s niche.
64. A P-T is to always be on guard for those in competition or even outright aggression to the truth of doctrine seeking to infiltrate the ranks. Cp.Act.20:28
65. For Paul, his adversaries were numerous. Cf.1Cor.16:8-9; 2Tim.4:14-15
66. This included those at one time a part of sound teaching otherwise. Phi.3:17-19 cp.1Tim.6:20-21
67. The recipients of the epistle are “**to know**” and thus are warned that this struggle exists for the communicator.
68. Hence, the need for prayers on his behalf while being on guard themselves against any undermining the teaching of the pulpit. Cp.2Pet.3:14-18

COLOSSIANS

THE BOND IN TRUTH AND ORIENTATION

EXEGESIS VERSES 2 – 3:

^{GNT} **Colossians 2:2** ἵνα παρακληθῶσιν αἱ καρδίαι αὐτῶν συμβιβασθέντες ἐν ἀγάπῃ καὶ εἰς πᾶν πλοῦτος τῆς πληροφορίας τῆς συνέσεως, εἰς ἐπίγνωσιν τοῦ μυστηρίου τοῦ θεοῦ, Χριστοῦ,

^{NAS} **Colossians 2:2** *that their hearts may be encouraged, having been knit together in love, and attaining to all the wealth that comes from the full assurance of understanding, resulting in a true knowledge of God's mystery, that is, Christ Himself, (ἵνα [cs; purpose; "in order that"] παρακαλέω [vsap--3p; {lit. to call alongside; used 109x}; "they might be encouraged/exhorted/urged"] ὁ καρδία [d.a. + n-nf-p; "the hearts"] + αὐτός [npgm3p; "of them"] συμβιβάζω [v/ptc/a/pass/nm-p {circ. ptc.; lit. cause to stand together; used 7x; has the nuance of conclusive proof (Act.9:22; 16:10; 19:33), instruct or advise (1Cor.2:16), held together (Eph.4:16; Col.2:19)}; "having been knit together/united"] ἐν [pI] + ἀγάπη [n-If-s; "by love"] καὶ [cc] + εἰς [pa {purpose}] + πᾶς [a--an-s; "and to attain all"] πλοῦτος [n-an-s; "wealth/riches" {same as 1:27}] ὁ πληροφορία [d.a. n-Ablf-s; "from the full assurance/certainty/conviction" {used 4x; ablative of source}] ὁ σύνεσις [d.a. + n-gf-s; {lit. bring together/union; used 7x; the idea here is uniting of thoughts; same as 1:9; sub.gen.}; "of likeminded understanding"] εἰς [pa {result}] + ἐπίγνωσις [n-af-s; "resulting in the complete/true or full knowledge" {same as 1:9,10}] ὁ μυστήριον [d.a. + n-gn-s; gen. of material; "consisting/comprising of the mystery"] ὁ θεός Χριστός [d.a. + n-gm-s + n-gm-s; "of the God, ({descr.gen.} Christ" {gen. of apposition})]*

^{GNT} **Colossians 2:3** ἐν ᾧ εἰσιν πάντες οἱ θησαυροὶ τῆς σοφίας καὶ γνώσεως ἀπόκρυφοι.

^{NAS} **Colossians 2:3** *in whom are hidden all the treasures of wisdom and knowledge. (ἐν [pL] + ὅς [rel.pro/Lm-s; "in whom"; {antec. God/Christ united as One}] εἰμί [vipa--3p; "they keep on being" {note the plural subject}] πᾶς [a--nm-p] + ὁ θησαυρός [d.a. + pred.n-nm-p; {lit. a place for storing valuables; used 17x} "all the stored treasure"] ὁ σοφία [d.a. {governs both nouns wisdom and knowledge} + n-gf-s {gen. of value}; "for the wisdom"] καὶ [cc] + γνώσις [n-gf-s {gen. of content}; "and containing the knowledge/the needed information" {wisdom and knowledge go hand-in-hand}] ἀπόκρυφος [pred.a--nm-p {modifies "in whom"; "is being hidden/secret" {used 3x; Mar.4:22 "secret"; Luk.8:17 "secret"}])*

ANALYSIS VERSES 2 – 3:

1. In vs.1, Paul revealed the great conflict he continually faced seeking to maintain the integrity of the truth of doctrine in light of its many contesters.
2. He further made clear that the struggles were so motivated to protect +V under his Apostolic authority, known and/or unknown.

COLOSSIANS

3. Vs.2 now sets forth a 3-fold effect that this pastoral protection is designed to achieve among the +V saints:
 - A. The potential immediate and ongoing purpose: **“That their hearts may be encouraged, having been knit together by love”**.
 - B. The goal: **“And attaining to all the wealth that comes from the full assurance of understanding”**.
 - C. The resultant effect: **“Resulting in a true knowledge of God’s mystery, Christ”**.
4. The immediate purpose is to establish camaraderie among +V.
5. The subjunctive mood of the verb **“may be encouraged”** (παρακαλέω – parakaleo) means “to call alongside” and has nuances of exhort, urge and to call to aid.
6. The potential for sound doctrine adhered to by the saints is to fortify one another as each member of the body also faces the struggle of sustaining the straight and narrow (cf.vs.1). Cf.Rom.1:11-12; 1The.3:2
7. That is bolstering one another to not surrender to the pressures of dissenters to sound doctrine.
8. The subjunctive mood of *parakaleo* recognizes the necessity of +V to doctrine for this bond of encouragement to be realized.
9. What is said to be encouraged is the figurative use of **“their hearts”** (ὁ καρδία αὐτος – ho kardia autos).
10. The “heart” metaphorically looks to the core of one’s being as to their thinking and decisions in life.
11. It combines the “soul” (with its volition) with the resident doctrine available in the soul and brain computer in their orientation to life...or not. Cp.Rom.1:21,24; 2:14-15; 6:17; 16:18; 1Cor.2:9; Eph.4:17,18; Col.3:12,15,16; 4:8; etc.
12. It unites volition with one’s thinking determining what one chooses to be spiritually and has been coined as “the current you”.
13. So the encouragement is designed to reinforce +V choosing to embrace the doctrine taught in light of any present situation.
14. The P-T teaching sound doctrine encourages +V that GAPS’s that doctrine strengthening the believer’s faith.
15. Proportionate to the shepherd/sheep relationship one on one in reinsurance is the corporate bond then developed by the body as a whole.
16. This is the ongoing action of the contingent participial phrase **“while having been knit together by love”**.
17. +V throughout the royal family (i.e., **their hearts**) GAP’ing the same doctrine become bound together in like-mindedness. Cp.2Cor.13:11; Phi.2:2
18. The passive voice of the participle **“having been knit together”** (συμβιβάζω – sumbibazo) finds its cohesiveness in the phrase **“by love”**.
19. Paul has already defined the love in view (ἀγάπη – agape) as divine love (cf.1:13) having the elements of application of BD (cf.1:4) and the FHS (cf.1:8); (the 3 previous uses of agape).
20. The participle *sumbibazo* has the nuances of providing conclusive proof (cp.Act.9:22; 16:10), teaching/instructing (cp.1Cor.1:6) and fusing together in unison (cp.Eph.4:16; Col.2:19).
21. The evidence of like-minded believers in the royal body comes from those pursuing MPR under GAP applying the very doctrine taught towards one another and otherwise. Cp.Rom.12:10; 13:8; Gal.5:13; Eph.4:2; 1The.3:12; 1Pet.1:22; 4:8; 1Joh.4:7; etc.

COLOSSIANS

22. So encouragement of the heart begins with face-to-face teaching individually building corporate comradery among like-minded +V binding these together via FHS and application.
23. Where like-mindedness exists, encouragement reigns with the full complement of reassurance found at a corporate level serving the body.
24. These are those believers on the road to making the R_B & MAJG enjoying the company of others doing the same.
25. On the other hand, where disagreement/dissent exists, conflict ensues and the bond weakened or broken and any potential encouragement/fellowship is diminished. Cp.Rom.16:17
26. The 2nd effect of not catering to less than sound BD is maximizing the blessings of **wealth** in eternity **that comes from the full assurance of understanding**.
27. The 2nd effect finds as support the encouragement of heart realizing the goal of all concerned.
28. Corporate solidarity builds a body of Christ having the increased power of +V together in support for one another. Cp.Jam.5:16
29. The “**wealth**” (πλοῦτος – ploutos) harks back to the riches of glory that is found in the mystery doctrine of the CA in 1:27.
30. This looks to maximizing the believer’s inheritance that finds its pinnacle only by adhering to sound doctrine in application. Cp.Eph.1:18; 2:7; 3:8; Heb.11:26
31. This means holding fast to the faith “firmly established” through the sound teaching of the pulpit (cf.1:7,23).
32. Those that advocate a different doctrine are spiritual predators and pretenders that are rivals to the prize. Col.2:18; 2Joh.8-11
33. The source for perseverance and focus for every prize contender comes from building their confidence sharing like-minded understanding with others in sound doctrine.
34. The noun “**full assurance**” (ὁ πληροφορία – ho plerophoria) looks to the ministry of the H.S. in GAP satiating +V in their desire to know and understand the truth. Cp.1The.1:5
35. It is an expression of +V in faith towards BD. Cp.Heb.6:11; 10:22
36. It is a believer grounded to the teaching remaining stable in understanding and application not vacillating otherwise. Eph.4:14; Jam.1:6-8
37. Full assurance translates to confident expectation (*hope*) in the believer’s assurance for SG₃ (cf.Col.1:5,23,27).
38. It is certain conviction to the truth.
39. The noun “**understanding**” (ὁ σύνεσις - ho sunesis) means to bring together and explicitly insists upon the uniting of thoughts being like-minded in understanding.
40. It was used in Col.1:9 as to spiritual understanding combined with wisdom as the product of BD.
41. It recognizes synchronization and reciprocation among like-minded believers in their application to one another to stay the course.
42. Corporate comradery supports believers independently as a unified body doggedly determined to continue the MAJG desiring the prize above all else.
43. It is an encouragement associated with a sound ministry recognizing that the local church is evaluated as to its corporate standing before Christ as the Head. Cf.Rev.2-3
44. As a body of Christ, we should all have the same goal and support one another looking out for the interest of others seeking the prize.
45. Isolation of the STA and applications of the fruit of the Spirit promote mutual encouragement and confidence in the local church.

COLOSSIANS

46. This comes from the constant increase in doctrinal maturity and conviction with respect to the doctrine disseminated.
47. It is not enough to simply possess some degree of intellectual awareness of doctrine.
48. Conviction arises where there is a real hunger to learn and the requisite follow-up application.
49. With consistent intake and application comes confidence as to knowing that doctrine is right and correct.
50. The ultimate result of a unified faith pursuing the prize with conviction is then realized in the 3rd effect i.e., gaining **a true knowledge of God's mystery, Christ**".
51. The word order of the final phrase in vs.2 in the Greek is literally, "**the mystery of the God, Christ** (ὁ μυστήριον ὁ θεὸς Χριστός – ho musterion ho theos christos).
52. "**God, Christ**" are in apposition both governed with a single definite article.
53. Paul here employs in a cryptic way to personify what the mystery is i.e., BD being the POG fulfilled in Christ.
54. Paul has made clear that the Christ is God in the flesh in whom the POG is fulfilled. Col.1:15-20
55. He is therefore the embodiment of divine wisdom.
56. The ultimate realization of maintaining the sound truth of BD ultimately affords the believer with the "**true knowledge**" (ἐπίγνωσις – epignosis) of Christ recognizing He perfectly explained the Father. Cf.Joh.1:18
57. GAP introduces us to and informs us with respect to the Mystery.
58. Christ is a mystery revealed fully to those that have insight and real knowledge.
59. Again, BD gives the believer a true and personal knowledge of Jesus.
60. Apart from sound BD, there is a failure to appreciate who and what Christ is.
61. You cannot be uninformed and misinformed with respect to BD and expect to have a total and/or accurate relationship and appreciation for the Lord.
62. After all, BD is His mind (1Cor.2:16b).
63. In vs.3, Paul then asserts that if the mystery (BD) is found in the Person of the God-man, then to search for other sources of information apart from Him is a useless endeavor.
64. This is the logical conclusion of the clause, "**in whom are hidden all the treasures of wisdom and knowledge**".
65. "**In whom**" looks to His Person possessing the content of BD providing insight into the POG.
66. Access to His Person is through the reconciliation He provided on the cross that provides mankind a relationship with Him providing the operating assets necessary to be holy, blameless and beyond reproach (cf.Col.1:22).
67. This means tapping into saving faith (positional peace) and R_B (experiential peace in light of personal sin) gaining access to the mind of Christ (Christ in you; 1:27) to complete the MAJG.
68. This process opens the doors for all the knowledge of the POG contained in the mystery of His Son to be accessed by the individual.
69. The "**hidden treasures of wisdom and knowledge**" looks to the deposit of God's word in the Person of Christ who was the Word that became flesh (cf.Joh.1:14).
70. That Christ was God He possessed all the wisdom and knowledge of Deity via His omniscience.

COLOSSIANS

71. That the treasures are said to be “**hidden**” seems counter to Paul’s statement that the mystery has now been manifested to the saints in 1:26.
72. The adjective “**hidden**” (ἀπόκρυφος – apokruphos) has the idea of being intentionally concealed (kept secret), yet ultimately being revealed (cp.Mar.4:22; Luk.8:17).
73. The idea here is that the valuable BD in view is only hidden to those that have no interest in the POG (-V). Cp.2Cor.4:3-4
74. The consequence for failure to believe and isolation of the STA under the reconciliation package is that the POG remains incomprehensible. Cp.Rom.8:7; 1Cor.2:14
75. On the other hand, the treasures of BD are freely made available to those that will align with the peace plan offered by God a.k.a. seekers of God. Heb.11:6; cp.Jam.1:5-8
76. Wisdom and knowledge are the necessary elements of discernment in application and information derived from BD that translates to SG₃. Luk.12:33; Col.3:24
77. Since no one has ever seen an increment of SG₃ and no physical description of it is otherwise available in Scripture apart from its eternally superior nature, it too is a hidden mystery.
78. A mystery hidden in Christ who inherits all things ready to reveal it at His coming. Heb.1:2; Rev.22:12
79. Paul now becomes more specific in his teaching addressing Gnosticism and mystery cults seeking to influence the churches in the Lycus Valley.
80. The mystery cults propose:
 - A. Knowledge: Incomplete knowledge (cp.1Cor.1:20).
 - B. Doctrines: Cosmic knowledge, polytheistic (cp.Act.17:23).
 - C. Popularity: The many (cp.Mat.7:13-15).
 - D. Initiates: Exclusive, a select few.
 - E. Membership rite: Individual initiation frequently involving animal sacrifice and ceremonial genuflecting.
 - F. Priesthood: Hereditary.
 - G. Purpose: To secure good “fortune” in time and the afterlife.
81. The mystery of the God-Christ counters with:
 - A. Knowledge: Full knowledge “all the treasures of wisdom and knowledge”.
 - B. Doctrines: Divine viewpoint, monotheistic.
 - C. Popularity: The few in contrast to the many.
 - D. Initiates: Available to all (cp.1Tim.2:4).
 - E. Membership rite: Faith in Christ providing reconciliation and spirituality.
 - F. Priesthood: Universal (cp.Rev.1:6).
 - G. Purpose: Eternal salvation and attainment of spirituality and maturity thru Christ’s work on the cross to secure blessings in time and eternity.
82. There is no secret knowledge outside Christ and the canon of Scripture available to all that will adhere to the 3 adjustments to the POG.
83. Temptation for the Church to seek wisdom and knowledge outside the Bible is always present.
84. If truth is hidden from people, it is their own fault.

THE “RED FLAG” WARNING

COLOSSIANS

EXEGESIS VERSE 4:

^{GNT} **Colossians 2:4** Τοῦτο λέγω, ἵνα μηδεὶς ὑμᾶς παραλογίζεται ἐν πιθανολογίᾳ.

^{NAS} **Colossians 2:4** I say this in order that no one may delude you with persuasive argument.

(οὗτος [near dem.pro/an-s; "this thing"] λέγω [vipa--1s; "I keep on saying"] ἵνα [cs; "in order that" {denotes purpose}] μηδεὶς [pro.adj.card/nm-s; "no one/not one person"] σύ [npa-2p; "towards you all"; {looks to the object of the following verb}] παραλογίζομαι [v/s/p/dep--3s; {used 2x; Jam.1:22}; "may deceive/delude/mislead"] ἐν [pI; {denotes means of deceit}; "by"] πιθανολογία [n-If-s; {1x; denotes persuasive speech; plausible argument not necessarily true; specious discourse as opposed to demonstration, e.g., no Biblical documentation w/sound exegesis}; "persuasive argument"])

ANALYSIS VERSE 4:

1. The opening phrase “**I say this**” (οὗτος λέγω) employs the near demonstrative pronoun *houtos* in the Greek encapsulating Paul’s thoughts of vss.1-3.
2. That is his intense endeavors to keep the purity of BD in his ministry for the edification and unity of believers in the local church to maximize in the blessings of SG₃, if they are so +V.
3. He now addresses why this fight to secure a doctrinal bond of +V as a local church is so important, “**in order that no one may delude you all with persuasive argument**”.
4. Paul is in essence contextually appealing to Jesus’s teaching that a divided house will fall. Cf.Mar.3:25; Luk.11:17
5. A corporate unity of Spirit/spirit is the fire base for defense against enemies of the truth. Cf. the Lord’s prayer: Joh.17:22,23; Cp.Eph.4:1-3, 11-13; Phi.2:1-2; Col.2:5; 3:14
6. Human viewpoint (Hmvwpt) is the antithesis to the truth of doctrine (divine viewpoint) .
7. Hmvwpt is any viewpoint that distorts, disregards or bastardizes the WOG in any way and is a.k.a. deceitful spirits and doctrines of demons. 1Tim.4:1
8. The present tense of the verb *lego* (**I say**) is linear and while it assumes the present time of Paul’s writing (i.e., **I am saying**), its full force is universal (**I keep on saying**).
9. There is no time that Paul defers to anything less than sound doctrine as antidote for his warning and this principle is universal at all times.
10. His warning is stated in no uncertain terms that a hazard for churches exists in contrast to sound teaching.
11. The hazard is by way of false teaching/misrepresentation of BD...a “red flag” that the bond established in sound truth is in danger.
12. This is a primary attack by Satan against believers who is the father of all lies. Joh.8:44
13. Sound teaching is designed to arm the believer against those that advocate otherwise.
14. What is not to be missed in this epistle is the profound warning against the ideologies and religiosities perpetrated by men, over the typical immorality often addressed in the epistles.
15. Colossians in part is designed to highlight the fact that all things offensive to God begins in the thoughts of men (e.g., their hearts cf.vs.2) in disagreement to the WOG (cp.Mat.15:18).
16. Any that advocate that one does not have to agree and align with sound teaching across the board to be adjusted in the POG become potential adversaries to an otherwise faithful church.

COLOSSIANS

17. The danger may be remote or near as his warning is all encompassing in the phrase “**in order that no one**” (ἵνα μεδείς – hina medeis) that literally means “**not one person**”.
18. The target of attack are these +V adjusted believers at Colossae defined with the plural personal pronoun “**you all**” (σύ - su).
19. The goal of these infiltrators is to potentially deceive others with their form of life analysis.
20. The translation “**may delude**” (παράλογίζομαι – paralogizomai) means to mislead or deceive.
21. It is used 2x in the NT with the other in Jam.1:22, “*But prove yourselves doers of the word, and not merely hearers who delude (paralogizomai) themselves*”.
22. The deception in view takes on the added onus/burden of those that advocate a cavalier or dismissive attitude engendering a failure to launch application of sound doctrine taught.
23. Those that do so are like moths feeding on the fabric of unity that left unchecked can ultimately ruin the bond of divine love (cf.vs.2b).
24. The tactic of these types is described as “**persuasive argument**” (πιθανολογία – pithanologia).
25. This Greek noun is only used here in the Bible and means persuasive speech, plausible argument not intrinsically true and/or specious discourse as opposed to demonstration.
26. All elements of nuance for this noun are applicable, but it is the latter nuance that grabs the Bible student’s attention contextually i.e., reasoning remiss of sound documentation.
27. It was Paul’s struggle to always ensure the accuracy of the WOG that he taught others.
28. His teaching was straightforward, without false reasoning and always revolved around the doctrine of Jesus Christ as the foundation of truth. Cp.1Joh.4:1
29. This to include Christ’s Person as God and preeminent in all thoughts and instructions for the Church (Col.1:13-18).
30. Paul’s struggle was in the face of those that otherwise sought to distort or deny his teaching.
31. Their m/o is to appeal to the fleshly standards of intellectualism, emotionalism and mystic side of their targets to conform to their own brand of ideology/viewpoint.
32. This in contrast to the humble that defer to the wisdom sponsored by the H.S. in isolation of the flesh (Jam.1:19-21; 3:14-17).
33. Commentators are in general agreement that the heretics in view come from the pool of pagan cultures surrounding the believers.
34. This would include religious cults that deny the doctrine of Christ in part or as a whole, interjecting similar ritual practices of the Bible (dietary restrictions, sacrifice, sacred holidays, etc.) contrary to CA doctrine and appealing to the supernatural (worship of angels).
35. While religious/philosophical unbelievers provide a source for false teaching, we are not to forget Paul’s enigmatic reference to Laodicea in 2:1.
36. This broadens the scope of dissenters to include those within the ranks of the local church.
37. To let a little leaven into the lump of clay as a local church is to infect it corporately. Cp.1Cor.5:6
38. All arguments must be tested against the realm of sound doctrine. Cp.Act.17:11
39. For the early churches, they rested on the OT, Apostolic epistles and spiritual gifts for documentation.
40. Today, the entire canon of Scripture is locked and loaded for our defense. Isa.55:7-9

COLOSSIANS

THE BOND IN SPIRIT

EXEGESIS VERSE 5:

^{GNT} **Colossians 2:5** εἰ γὰρ καὶ τῇ σαρκὶ ἄπειμι, ἀλλὰ τῷ πνεύματι σὺν ὑμῖν εἰμι, χαίρων καὶ βλέπων ὑμῶν τὴν τάξιν καὶ τὸ στερέωμα τῆς εἰς Χριστὸν πίστεως ὑμῶν.

^{NAS} **Colossians 2:5** For even though I am absent in body, nevertheless I am with you in spirit, rejoicing to see your good discipline and the stability of your faith in Christ. (εἰ [part. 1st class; "if...and I am"] γὰρ [cs; "for/though"] καί [ab; ascensive; "even"] ἡ σὰρξ [d.a. + n-Lf-s; "in the flesh/body" {loc. of location}] ἄπειμι [vipa--1s; {lit. go away from/depart; used 8x}; "absent"] ἀλλὰ [strong advers.; "but/in stark contrast to/nevertheless"] τὸ πνεῦμα [d.a. + n-Ln-s; "in spirit/Spirit"] σὺν [pI; "together with"] σύ [npI-2p; "you all"] εἰμί [vipa--1s; "I keep on being"] χαίρω [vppanm1s; {circ., same as 1:24}; "while rejoicing"] καί [cc] + βλέπω [vppanm1s; {circ., looks to spiritual perception; used 132x both physical and spiritual} "and while seeing/aware of"] σύ [npg-2p {sub.gen.}; "your"] ἡ τάξις [d.a. + n-af-s; {lit. arrangement in fixed succession; good order; military term used 9x}; "good discipline/well-regulated conduct"] καί [cc] + τὸ στερέωμα [d.a. + n-an-s; {used 1x; lit. solid body or part; a quality of stability, firmness; military term}; "and steadfastness/stability/solidarity"] ἡ [d.a./gfs] + εἰς [pa] Χριστός [n-am-s] πίστις [n-gf-s; {the d.a. modifies this noun; the phrase encapsulates "in Christ" as the center and object of the active faith (sub.gen.) in view}; "in Christ, the faith"] σύ [npg-2p; "of you all/your"])

ANALYSIS VERSE 5:

1. Paul continues expounding upon the principle of the unity of +V in like-mindedness to the truth.
2. He has shown that:
 - A. The unity originates with the sound dissemination of BD from the communicator (vs.1).
 - B. The truth becomes binding finding its target of +V in a corporate setting operating under divine love, maximizing the potential SG₃ offered via the local church and resulting in a maximum understanding of the POG as realized and fulfilled through Christ (vss.2-3).
 - C. It establishes a unified defense of +V to stand guard keeping watch for potential adversaries to sound teaching (vs.4).
3. Paul now harks back to the impact truth has on +V even when physical presence may be impossible with one another (cp.vs.1c).
4. This to clarify that the truth binding together +V as a body is not based on physical realities, but spiritual.
5. In so doing, Paul points to the Divine power specifically provided by Christ that mightily worked within him via the truth in Col.1:29.
6. Paul directs the reader's attention to that spiritual power in no uncertain terms in vs.5a, **"For even though I am absent in body, nevertheless I am with you in spirit/Spirit"**.

COLOSSIANS

7. Paul as the Colossians' Apostle (Col.1:1) was by his stewardship (cp.Col.1:25) a part of this local body of Christ.
8. Due to Roman imprisonment, it was impossible for him to be with them face-to-face.
9. Yet, this did not stop him from enjoying a spiritual unity with them as +V believers aligned with sound doctrine in spite of geographical distance.
10. The conditional phrase "**for even though**" is ascensive in force emphatically elevating the condition of an "absence" or "separation".
11. The 1st class condition states unequivocally that "indeed he is!" or "even more so I am..."
12. The phrase "**I am absent in body**" is literally in the Greek word order "**in the flesh I am absent**" (ἡ σὰρξ ἄπειμι – he sarx apeimi).
13. The verb *apeimi* (**absent**) means to go away from with the idea of being separated.
14. In Paul's internment it means he has been isolated fixing the separation in view.
15. Commentators generally agree that Paul has the physical body in mind.
16. Yet, he floats the same image (and same verb *apeimi*) in 1Cor.5:3 and there he uses the Greek term for a living **body** with the definite article (τὸ σῶματος - to somatos).
17. It appears here that Paul is using the term "flesh" to be synonymous with the "body" to illustrate isolation/separation of the STA as consonant (at one) with his separation in body (*employing literary device known as of "polysemy"; fr. Grk. = many signs i.e., intentional use of a word having more than one meaning").
18. The noun "**flesh**" is used consistently in the NT as a synonym for the STA, e.g.:
 - A. As antithesis to the Spirit. Gal.5:17; 6:8
 - B. As a body of death. Rom.7:24
 - C. A fleshly mind. Col.2:18
 - D. The old man vs. the new man. Eph.4:22; Col.3:9-10
19. Paul will teach concerning the STA in Col.3 where he speaks of putting the members of the earthly body to death (separating) and putting off (isolating) the old man and putting on the new man (vss.5,9-10).
20. Paul is using a play on words here to elevate the principle of separation from physical to spiritual.
21. His physical absence in body finds its state of being (**I am**; present tense of the verbs) while isolating the STA i.e., he is under the FHS.
22. Only in this spiritual state of being can Paul truly claim "**nevertheless I am with you in spirit/Spirit**" (* polysemy).
23. Paul cannot be spiritually unified with them in a state of carnality!!
24. This includes any adherence to human viewpoint of a fleshly mind (cp.Col.2:18) that would create division between them.
25. The English "**nevertheless**" is the Greek strong adversity ἀλλά - alla that means "in stark contrast to" and points to the alternative of the separation(s) in view.
26. The alternative to their separation is then stated explicitly in its spiritual state of sphere of being "**in spirit/Spirit**" (τὸ πνεῦμα – to pneuma).
27. "**The spirit**" in view is culminative of the ministry of God the H.S. in regeneration (the new birth of the human spirit). Cf.Joh.3:6
28. In the sphere of the H.S.'s indwelling and filling ministries the believer is united positionally in one body with Christ (cp.1Cor.12:13; Col.1:18) and experientially via R_B and GAP (1Joh.1:3 cp.Joh.4:23,24; 16:13; 1Joh.4:6).

COLOSSIANS

29. Neither of these conditions is limited to a tangible presence for unity to be realized.
30. The H.S. and the human spirit operate in tandem with one another accordingly (Rom.8:15).
31. The believer cannot be carnal and FHS simultaneously (Eph.5:18) or be carnal and GAP the truth (1Cor.2:14 cp.Col.1:9).
32. It is the conditional role of the FHS that Paul here has in mind.
33. He uses the term “spirit” 2x in Colossians with the other already having been used in terms of the Colossians “*love in the Spirit*” (Col.1:8) that points to application of BD in FHS.
34. Paul is with these saints in spirit/Spirit because they both possess the same spiritual qualities and goals of spirituality (H.S) and application of sound doctrine in like-mindedness (hm.sp.).
35. He doesn’t have to be physically present with them for this unity to exist.
36. Therefore they have his complete support in prayer (cf.Col.1) and his mental and emotional concern for them is unified with their Ph₂ faith.
37. Anything less would devalue his care for them to the “spirit of the world” category. Cp.Joh.14:17; 1Cor.2:12
38. Unbelievers can emote and project concern, support and care for others in their absence. Cp.Joh.14:27; 15:19
39. Paul further speaks of this unity of Spirit in Eph.4:1-3 and Phi.2:1-2.
40. Paul’s unity in Spirit with the Colossian saints is reflected in the penning of this epistle on their behalf, while miles away, seeking to encourage them to stay the course.
41. That his unity in Spirit finds its link in the Colossians’ own fidelity to BD is then expressed in vs.5b, “**rejoicing to see your good discipline and the stability of your faith in Christ**”.
42. Based on the mutual spiritual bond between Paul and this church, it produces inner happiness (χαίρω – chairo; **rejoicing**).
43. This joy is a product of the fruit of the Spirit. Gal.5:22
44. The participle of the verb “**rejoice**” denotes continuous action contingent upon the linear action of their state of beings in Spirit.
45. Otherwise, Paul’s emotions would reflect sorrow/grief that would reflect those maladjusted to BD not being led by the Spirit (cp.Eph.4:30 cf.2Cor.7:8,9).
46. The prerequisite for both unity and joy is then reflected using two military terms:
 - A. “**To see your good discipline**”.
 - B. “**And the stability of your faith in Christ**”.
47. The participle “**to see**” (lit. καί βλέπω – kai blepo: “**and while seeing**”) is adjoined with his joy and looks to the spiritual insight possessed by Paul in critique of this church spiritually.
48. It was a critique that found harmony with the doctrine in his soul as news was brought to him by Epaphras (cf.1:7,8).
49. The military term “**good discipline**” (ἡ τάξις – he taxis) means to have things in good order (e.g., 1Cor.14:40).
50. This means that the church had its spiritual priorities in order as to MPR, the 3 adjustments, divine good production, prayer and their service and stewardship (i.e., Col.1).
51. The noun “**stability**” (τό στερέωμα – to stereoma) means to remain firm, steadfast.
52. Their +V remains resolute in their **faith in Christ** emphasizing their active faith in the SAJG maintaining course as to exploiting their Ph₂ under the R_B and MAJG (cp.1:4-6).
53. Paul on the same road in his life finds spiritual unity with these saints in spite of their geographical differences.
54. They are all operating as one unit spiritually in their battle in the A/C (Eph.6:12).

COLOSSIANS

SUSTAINING A STRONG DEFENSE IN THE CWL

EXEGESIS VERSE 6:

^{GNT} **Colossians 2:6** Ὡς οὖν παρελάβετε τὸν Χριστὸν Ἰησοῦν τὸν κύριον, ἐν αὐτῷ περιπατεῖτε,

^{NAS} **Colossians 2:6 (Revised)** **As you therefore have received Christ Jesus the Lord, keep on walking in Him,** (ὥς [comp.conj: {introduces manner} "just as/in such a way"] οὖν [infer.conj: "therefore" {as a logical result of faith in vs.5b}]) παραλαμβάνω [viaa--2p; {lit. take, receive; used 49x; ingressive aorist} "you all have received"] ὁ Χριστός [d.a. + n-am-s] + Ἰησοῦς [n-am-s; "the Christ Jesus"] ὁ κύριος [d.a. + n-am-s; "the Lord" {appos. to Jesus Christ}] ἐν [pL] + αὐτός [npLm3s; "in Him"] περιπατέω [ympa--2p; "keep on walking" {same as Col.1:10}]

ANALYSIS VERSE 6:

1. Vss.6-7 begins the first sentence of the paragraph vss.6-15 in the Greek text.
2. The opening phrase “**as therefore**” (ὥς οὖν – hos oun) in vs.6 looks to the following manner of receiving and walking as inferred by the faith of the Colossians ending vs.5.
3. In other words, their faith evidenced in their priorities and steadfastness under MPR is now to be applied to the CWL as to proper Christian conduct.
4. Together, the two elements construct a formable defense against those in opposition to sound doctrine.
5. Riding on the military metaphors of vs.5, vs.6 takes on the nuance of advancing on in the A/C, “**As you therefore have received Christ Jesus the Lord, keep on walking in Him**”.
6. The Greek aorist verb παραλαμβάνω – paralambano (**you all have received**) is ingressive denoting entrance into a state of being converted into a new action (**keep on walking**).
7. What these believers “**have received**” is **Christ Jesus the Lord** through saving faith Ph₁. Cp.Joh.1:11,12; Col.1:4a
8. Faith is the only way to be saved. Cf.Eph.2:8-9
9. The object of saving faith is the God-man, Christ Jesus, creator and ruler of life as Lord (Col.1:16-17).
10. As the Christ He is the promised Messiah (Joh.1:41) who was God the Son condescending into union with the man Jesus (Joh.6:32-40; Phi.2:5-11; Col.1:19; 2:9), the Head of the body (Col.1:18).
11. That faith is the essential component to enter into the POG, then faith is the system by which the believer must live their Christian life. Cp.2Cor.5:6,7; Gal.2:20
12. Further the verb *paralambano* means to receive or learn by tradition (cf.Mar.7:4; 1Cor.11:23).
13. The tradition in view was having been evangelized by Epaphras receiving the Apostolic witness (Col.1:7). Cp.1Cor.11:1,2; 15:1; 2The.2:14,15
14. It is the Apostolic tradition as recorded in the NT that is the counter offensive to the “tradition of men” attacks that come upon the local church (Col.2:8 cp.Mar.7:7-8; Isa.29:13).

COLOSSIANS

15. It is apparent by this epistle that the Colossians received the gospel beginning Ph₁ with eagerness and thus trusted the continued Ph₂ gospel teaching without hesitation (Col.1:4-6,23).
16. By comparison, the saints are to continue with the same zeal of +V in their application of doctrine in the Christian walk.
17. Having been established by faith, so should they walk.
18. Whereas Ph₁ faith is minus works, Ph₂ faith demands works (inhale and exhale faith).
19. The object of Ph₂ faith is BD of which Christ personified a.k.a. Christ in you (Joh.1:1,18,18; Col.1:27).
20. The imperative “**walk**” (περιπατέω – peripateo) is figurative as to the manner of life or behavior.
21. Paul used it previously in Col.1:10 that denoted the reason the believer is given sound doctrine is so that they may “*walk in a manner worthy of the Lord, to please Him in all respects, bearing fruit in every good work and increasing in the knowledge of God*”.
22. With the same trust and conviction in faith upon receiving the truth of doctrine at the SAJG, the believer is to apply it in life.
23. The method of defense in the face of the enemies to the CWL is to execute the faith-rest technique. *See Doctrine of...*
24. We are to sustain our Ph₂ +V in application by putting our trust in God and the truth of BD that has been handed down to us through sound teaching of the WOG.
25. That the walking is “**in Him**” looks to the security of our position in Christ through saving faith providing all of the essentials for the believer’s victory in the A/C (Col.1:22-23).
26. This is the foundation for confidence in faith-rest.
27. In our daily experiential conduct we can rest assure that spirituality (R_B) and advance (MAJG) is always available if we avail ourselves of the saving grace provided.
28. We are to implement doctrine in all that we think, say and do and be equipped and prepared to defend the faith and give account for our active faith to any that may ask. Cp.1Pet.3:15 cf.2Cor.10:5
29. In Christ we have the perfect example to follow as He always walked according to the Father’s will in obedience even in the face of His antagonizers. Cp.Joh.5:30
30. To “walk in Him” is akin to “abides in Him” (cf.1Joh.2:6) emphasizing the FHS essential to application (Joh.15:4ff; 1Joh.4:13).
31. The adjusted believer does not base their viewpoint on what we see or feel, but the truth of doctrine. Rom.1:17; Eph.2:10; 4:1,17; 5:8,15; Phi.3:17-18; Col.4:5; 1The.4:1; 1Joh.1:6-7; 2Joh.6; 3Joh.3,4

COLOSSIANS

REINFORCED BY DOCTRINE AND KEEPING MORALE HIGH

EXEGESIS VERSE 7:

^{GNT} **Colossians 2:7** ἔρριζωμένοι καὶ ἐποικοδομούμενοι ἐν αὐτῷ καὶ βεβαιούμενοι τῇ πίστει καθὼς ἐδιδάχθητε, περισσεύοντες ἐν εὐχαριστίᾳ.

^{NAS} **Colossians 2:7 (REVISED)** *having been firmly rooted and now being built up in Him and established in the faith, just as you were instructed, and overflowing with gratitude.* (ρίζω [v/ptc/PF/p/nm2p; {used 2x, circ.ptc.; Eph.3:17; lit. cause to take root}; "you all having been rooted"] καὶ [cc] + ἐποικοδομέω [v/ptc/p/pass/nm2p; {lit. as adding to the foundation of a building; fig. to edify; used 7x}; "and you all being built up"] ἐν [pL] + αὐτός [npLm3s; "in Him"] καὶ [cc] + βεβαιώω [v/ptc/p/pass/nm2p; {to confirm, establish, make inwardly sure; used 8x}; "and you all being established/assured"] ὁ πίστις [d.a. + n-Lf-s; "in the faith"; {with the d.a. pass. faith; same as 1:23}] καθὼς [comp.conj; "just as"] διδάσκω [viap--2p; "you all were taught/instructed" {same as 1:28}] περισσεύω [v/ptc/p/a/nm2p; {circ.ptc.; used 39x; to abound, exceed, surpass; antec. "were taught"}; "while overflowing"] ἐν [pL] + εὐχαριστία [n-Lf-s; {used 15x; in Col. 2x, 4:2}; "in thanksgiving"])

ANALYSIS VERSE 7:

1. In vs.7, Paul sets forth 4 certain fundamentals that the Colossians are to guard as necessary for obeying the command to “*keep on walking*” as intended by Christ in vs.6.
2. Each tenet is stipulated by a participle in the Greek text:
 - A. “**Having been firmly rooted**” (ρίζω – hrizoo).
 - B. “**And being built up in Him**” (καὶ ἐποικοδομέω ἐν αὐτός – kai epikodomeo en autos).
 - C. “**And established in the faith, just as you were taught**” (καὶ βεβαιώω ὁ πίστις καθὼς διδάσκω – kai bebaioo ho pistis kathos didasko).
 - D. “**And overflowing with gratitude**” (περισσεύω ἐν εὐχαριστία – perisseuo en eucharistia).
3. The first 3 participles (*hrizoo*, *epikodomeo*, *bebaioo*) are all passive denoting an outside agent as affecting the result.
4. The outside agent is understood as Epaphras as the comparative phrase “**just as you were taught**” signifies.
5. The significance here is to trust in God and His provision for them as to their right shepherd.
6. Maintaining the military motif of vs.5, they are to keep marching to the beat of their drummer/teacher, Epaphras, of whom Paul is validating with the epistle. Cf. Mat.6:24
7. Along the way of the CWL, they are to fortify themselves by the doctrine they have received.
8. The first 3 participles modify the main verb “*walk*” ending vs.6.
9. Their marching orders are to stand on a solid foundation of doctrine providing the spiritual assets necessary for continued spiritual advance and confidence in doctrine.
10. The standing orders begin with the doctrine of the SAJG as metaphorically represented in the phrase “**having been firmly rooted**”.

COLOSSIANS

11. Paul borrows from the agricultural metaphor with the participle *hrizoo* that means “to take root” and figuratively means to be “firmly fixed”.
12. The perfect tense of this participle looks to a past action with existing results.
13. It harks back to the Colossians having “received Christ, so walk in Him” looking to their union in Him created at saving faith as the realm in which walking is made possible (vs.6).
14. Paul recognizes that doctrine builds on doctrine and if the foundation of doctrine through saving faith is not sound, it will negatively impact the CWL. Cp.1Cor.3:9-11; cf.2Cor.11:1-4; Gal.1:6-9
15. To be “**firmly rooted**” means to embrace the doctrine of saving faith as to all that it provides via positional truth i.e., union with Christ (*in Him*).
16. This points to the ministry of the H.S. that creates that union with Him as one body. Joh.1:33; 1Cor.12:13 *See Doctrine of the Holy Spirit*
17. At saving faith, the H.S.:
 - A. Regenerates the human spirit via the new birth. Joh.3:5-6; 1The.5:23
 - B. Indwells the believer. Rom.8:11 cp.Joh.14:17
 - C. Fills the believer. Act.2:4,8; 9:17; Eph.5:18
 - D. Seals the believer (doctrine of eternal security). Eph.4:30
 - E. Imparts a spiritual gift. 1Cor.12:9
 - F. Enables the believer to be guided into all the truth. Joh.16:13
 - G. Enables the believer to overrule the STA in time to be renewed in the truth. Col.3:9-10
18. At saving faith, the believer is given all of the spiritual assets necessary to achieve the directive will of God in the CWL.
19. This by virtue of faith apart from works. Cp.Gal.3:2,3 cf.Gal.2:16; Eph.2:8-10
20. Paul directly associates the H.S. as to the power that provides the believer with being “**firmly rooted**” in the second and only other use of this Greek verb *hrizoo* in Eph.3:16-19 (cf.vs.17).
21. All of this is made possible and finds its foundation in the Person of Christ and His work on the cross as to sin. Col.1:20-23; cf.Joh.1:29; Rom.6:10; 1Cor.15:3; 1Pet.2:24; 3:18
22. All that have believed in Christ have overcome the unpardonable sin (the sin of unbelief; Joh.16:9; cp.Mar.3:28-29; Luk.12:10) avoiding eternal condemnation. Joh.3:36; 1Joh.5:5-8; cf.Rom.8:1
23. That Christ has been judged for all personal sins otherwise, the believer needs only to acknowledge personal sin(s) to the Father for experiential righteousness a.k.a. spirituality. 1Joh.1:9 cp.1Cor.2:14-15; 3:1; Gal.6:1
24. In addition, saving faith is forever...you cannot lose your salvation. Joh.10:26-30; 2Tim.2:13 *See Doctrine of Eternal Security*
25. That the believer is secure in their eternal life niche and have been afforded all of the divine operating assets for spirituality at saving faith, he/she is “firmly fixed” into the POG.
26. They can draw all of the spiritual nourishment needed for them to be sustained and flourish spiritually in the CWL as so figuratively pictured in the “root” imagery.
27. Since eternal life and all that is potentially made available in that realm is secure, then the believer only needs to focus on enhancing that niche in terms of its wealth (cf.vs.2).
28. Paul shifts to a building metaphor to exemplify that principle i.e., “**being built up in Him**”.
29. This participle (*epoikodomeo*) employs the present tense indicating action presently ongoing coinciding with being firmly rooted.
30. The verb literally means to “add on to a foundation”.

COLOSSIANS

31. The foundation is the true gospel message Ph₁ that provides the divine operating assets.
32. Having been properly evangelized, the Colossian have employed their spiritual assets via the H.S. to continued spiritual advance.
33. The building up is a.k.a. edification i.e., being further schooled for improvement.
34. The edification dynamic is revealed as to its ultimate purpose with the use of this same metaphor in 1Cor.3:10-15
35. This points to the MAJG and that which enhances the inheritance package of salvation with SG₃. Cf.Col.1:12,26; 2:2-3 *See Doctrine of Surpassing Grace*
36. This highlights the Ph₂ walk that requires faith in BD + works. Jam.1:21-22; 1Pet.1:17-19
37. That the Colossians had GAP'd the SAJG correctly, they can place all of their positive energy into the R_B and MAJG as salvation is intended (cf.Col.1:9-12).
38. With their doctrinal orders intact and being applied, these believers find another great perk for support i.e., **“established in the faith”**.
39. This present participle *bebaioo* (**established**) means to confirm, make inwardly sure (cp.Rom.15:8; 1Cor.1:6,8; Heb.2:3).
40. **“In the faith”** is passive faith with reference to BD.
41. By holding to the sound doctrine of the adjustments to God, the believer over time becomes more and more assured and confident in the truth of God's word.
42. Rather than being skittish in battle, they charge forward relying upon the power of salvation to meet all foes they may encounter. Cp.Col.4:12
43. That the confidence is within looks to the power of the inner man via the FHS fueling spiritual courage. Cp.Rom.8:15-18
44. The venue or training grounds for this confidence comes from the sound teaching in an adjusted local church with its academic setting i.e., **“just as you were instructed”**.
45. The aorist passive verb **“instructed”** is διδάσκω – didasko in the Greek and means to teach.
46. Teaching is the essential of ministry for the communicator of doctrine towards those allotted to his charge (cf.Col.1:28). Cp.1Pet.5:3 cf. Act.20:32; 2Cor.13:10; Eph.4:11-13
47. It is the believer's responsibility to then cement themselves in the principles of Divine viewpoint in the environment of the local church. Jud.20 cp.Heb.13:9; 10:25
48. The Colossians having aligned with the marching orders of BD are in essence exhorted to **“keep the faith”**. Cp.2Tim.4:7-8
49. **“To stay the course”** is the call for +V under their right shepherd to ensure victory in the A/C.
50. And this not with an attitude of taking the grace of God's gift of the communicator for granted (cf.Eph.4:7-8,11), but **“overflowing with gratitude”**.
51. The present participle *perisseuo* (**overflowing**) means to abound, to be rich in or surpass and modifies the verb **“were instructed”**.
52. This surpassing sphere concerning the availability of the truth is to be with an attitude of thankfulness (εὐχαριστία – eucharistia) that is to temper all things. Eph.5:19; Col.3:17
53. +V recognizes the teaching is offering them an eternal weight of glory/SG₃. 2Cor.4:16-18
54. To be thankful is evidence of strong morale and antidote to despair, malcontent, etc.
55. The believer needs to look no further than the Person of Christ, His work on the cross and His provision of the H.S. in ministry to know and fulfill the POG for their lives. Cp.Joh.14:16-17,26; 15:26; 16:7

COLOSSIANS

WEAPONS OF COSMOS DIABOLICUS VSS.8-23

INTELLECTUAL DECEIT

EXEGESIS VERSE 8:

^{GNT} **Colossians 2:8** βλέπετε μή τις ὑμᾶς ἔσται ὁ συλαγωγῶν διὰ τῆς φιλοσοφίας καὶ κενῆς ἀπάτης κατὰ τὴν παράδοσιν τῶν ἀνθρώπων, κατὰ τὰ στοιχεῖα τοῦ κόσμου καὶ οὐ κατὰ Χριστόν·

^{NAS} **Colossians 2:8** See to it that no one takes you captive through philosophy and empty deception, according to the tradition of men, according to the elementary principles of the world, rather than according to Christ. (βλέπω [vmpa--2p; {lit. to look at, in contrast to being blind, Luk.7:21; fig. to beware, watch, take heed; same as vs.5}; "See to it"] μή τις [neg. + indef.pro/nm-s; "not anyone/no one"] σύ [npa-2p; {d.o. of ptc. "takes captive" placed forward for emphasis}; "you all"] εἰμί [vifd--3s; {sing. person antec. "anyone"}; "he will be"] ὁ συλαγωγέω [d.a. + vppanm-s; {subs.ptc; hapax; lit. carry off, take captive; fig. victimizing, leading astray}; "the one having taken captive"] διὰ [pAbl; "through"] ἡ φιλοσοφία {d.a. + n-Ablf-s; {hapax; love of worldly wisdom, speculative study/wisdom}; "the philosophy"} καὶ κενός [cc + a--Ablf-s {empty, vain; used 18x}; "and empty"] ἀπάτη [n-Ablf-s; {trickery, deception; used 7x}; "deception"] κατὰ [pa; "according to" {defines the parameters of thought}] ἡ παράδοσις [d.a. + n-af-s; {active: handing down or over; pass.; teachings handed down; used 13x}; "the tradition"; {the sing. acts as a collective sing.}] ὁ ἄνθρωπος [d.a. + n-gm-p; subjective; "the men" {the plural looks to mankind as the source}] κατὰ [pa; "according to"; {apposition/conforming to the traditions}] τὸ στοιχεῖον [d.a. + n-an-p; {used 7x; lit. a small upright post; fig. basic, fundamental things; the foundational elements of which some thing or perception exists}; "elementary principles"] ὁ ὅσμος [d.a. + n-gm-s; {descr.gen. or source; in contrast to heavenly}; "of the world"] καὶ οὐ κατὰ Χριστός [cc + neg. + pa + n-am-s; "and not according to Christ"]

ANALYSIS VERSE 8:

1. Vs.8 begins addressing specific tactical arguments of threat against the truth the adjusted believer can expect to face along the path of the straight and narrow.
2. The contesters to truth advocate human viewpoint a.k.a. deceitful spirits and doctrines of demons per 1Tim.4:1ff cf. 6:3-5; 2Tim.4:3-4; Tit.1:9-11 cp.Mat.15:7-9
3. Human viewpoint is in contrast to the Divine viewpoint established by the WOG. Isa.55:8-9
4. Paul divides the tactics used by -V into 3 general categories of human viewpoint:
 - A. Intellectualism (vs.8).
 - B. Religiosity via ritual, piety and spurious revelation (vss.16-18).
 - C. Spirituality via legalism/self-generated righteousness (vss.20-22).
5. Potential critics to sound doctrine are any not allying with the mind of Christ (1Cor.2:16).

COLOSSIANS

6. The opposition is not one of indifference, inquisitive or seeking to truly understand otherwise, but pursues an agenda to convert the hearer to his/her point of view.
7. This is made clear in the first clause of vs.8, “**See to it that no one takes you captive...**”
8. The command “**See to it**” (βλέπω – blepo) is the same verb used in vs.5 as to spiritual awareness and in the imperative has the force to beware, take heed using spiritual acumen.
9. The indefinite phrase “**no one**” (μή τις – me tis) means not one person advocating other than sound doctrine is to be overlooked in offense no matter rank and file (title, authority, name, etc.). Cp.2Joh.10
10. These types are looking for victims they can prey on with their human viewpoint reasoning as illustrated in the substantival participle “**the one having taken captive**” (ὁ συλαγωγέω – ho sulagogeio {used 1x}).
11. The participle *sulagogeio* literally means one that carries off as booty or ill-gotten gain; to enslave.
12. In the Greek syntax, the participle follows the future deponent verb εἰμί - eimi (“*he will be*”; not translated in the English) denoting the future certainty of meeting one of these spiritual pirates/bandits.
13. A literal translation would be “**See to it that no one will be the one having taken you captive**”.
14. The 2nd person plural pronoun “**you all**” (σὺ - su) is placed before the verb and participle for emphasis screaming out that +V holding to sound doctrine are key targets in Satan’s world. Cp.1Pet.5:8 cf.Joh.17:15
15. These have an agenda to intrude with their human viewpoint thoughts on others.
16. The structure of the Greek sentence in depicting the tactics is then designed to be viewed having a cross reference as to category and the resources used in classification.
17. It effectively sets up an AB AB C format in reading.
18. The two A’s are first introduced with the preposition διὰ - dia (**through**) connected with the conjunction “**and**”:
 - A. “**Through philosophy**”.
 - A. “**And empty deception**”.
19. That both nouns are governed with one preposition indicates that both tactics share as vehicles of error (i.e., both are means for doctrinal assault).
20. “**Philosophy**” emphasizes sophistication of speech; “**empty deception**” the effect.
21. The B’s and C then cross reference each category utilizing the preposition κατά - kata (**according to**) pointing to each category’s source for orientation:
 - B. “**According to the tradition of men**”.
 - B “**According to the elementary principles of the world**”.
 - C. Equals an opposing resource utilizing the negative: “**Rather than according to Christ**”.
22. The two A’s are designed to be cross referenced with the two B’s in their sequential order (AB AB) with C standing alone.
23. The grammatical structure recognizes that the truth of BD stands apart in its singular source of divine inspiration in contrast to all ideologies inspired by the flesh. Cf.2Pet.1:21
24. So the AB AB C format would read: “**Through philosophy...according to the tradition of men; and empty deception...according to the elementary principles of the world; rather than according to Christ**”.

COLOSSIANS

25. The noun “**philosophy**” (φιλοσοφία – philosophia) in the Greek means a love or pursuit of wisdom and its form is only used here in the NT.
26. Today it is understood as a way of thinking about certain subjects such as ethics, thought, existence, value, etc. using reason and skepticism aiming to deepen understanding and improve the quality of life.
27. While it is a rational and critical inquiry on fundamentals of life, it often reflects on its own methods and assumptions.
28. Many of the individual sciences such as physics and psychology form blocks of philosophical tenets.
29. The cognate noun “*philosophers*” (φιλόσοφος – philosophos) is used in Act.17:18 addressing two schools of philosophy in Apostolic times, Epicurean (philosophy of pleasure) and Stoic (Greek/Roman philosophy that the practice of virtue [wisdom, courage, temperance and justice in accordance with nature] achieves a well-lived life; founded by Zeno of Citium ~300 BC).
30. While the pursuit of wisdom from the source of God is good (cf.Col.1:9,28; 2:3), the school of thought “**according to the tradition of men**” is the source of reasoning for the dissident.
31. That academia feeds philosophy is seen in the noun “**tradition**” (ἡ παράδοσις – he paradosis) that indicates teachings or doctrines that are handed down from generation to generation.
32. The singular of the noun highlights the process of teaching that gives philosophy its distinction of empowerment (its force of causality).
33. Those that develop philosophies are moved to instruct and often to inflict upon others their train of thought.
34. The phrase “**of men**” (ὁ ἄνθρωπος – ho anthropos) is definitive, plural in number and subjective indicating that certain types of men are responsible for producing the content of philosophical reasoning.
35. Scripture reveals two types that perpetuate tradition of wisdom thinking in the human race:
 - A. Those that hand down the teachings of sound doctrine (Dvwwpt). 1Cor.11:2; 2The.2:15; 3:6 cf.2Tim.3:14-17
 - B. Those that advocate teachings that violate BD as to interpretation and intent (Hmvwpt). Mat.15:2-6 cp.Mar.7:8; Gal.1:14
36. That the philosophies for warning are antithesis in the final phrase “**rather than according to Christ**” obviously puts those misaligned with doctrine as the culprits.
37. In fact, the negative particle preceding the preposition οὐ κατά - ou kata (“**not according to**”) renders those ascribing to these human viewpoint philosophies as negative (-V).
38. The second tactic for assault is “**empty deception**” pointing to the effect these “philosophers” have on humanity spiritually.
39. The descriptive adjective κενός – kenos (**empty**) figuratively means that which is futile or vain producing no real purpose i.e., worthless (cp.Act.4:25; 1Cor.15:14; 2Cor.6:1; Eph.5:6; etc.).
40. The noun ἀπάτη – apate (**deception**) has the nuance of trickery and is used as the result of STA influence determining one’s life path. Eph.4:22; 2The.2:10; Heb.3:13; 2Pet.2:13
41. That this vanity of deception is sponsored by the STA is then revealed in the source for its emission “**according to the elementary principles of the world**”.
42. “**Elementary principles**” (τὸ στοιχείον –to stoicheion) means the basic or fundamental elements of principles or things.

COLOSSIANS

43. The principles in view are those things of which the cosmos aligns (**of the world**).
44. The world is viewed here in contrast to that otherwise described as heavenly. Cf.Joh.3:12; 15:19; 17:14-16 cp.18:36
45. It is language to depict that the source of reasoning is earthy, not from above.
46. James spoke of this condition in Jam.3:13-17.
47. Paul will hark back to this principle in Col.3:1.
48. These do not generate their doctrines of life **according to Christ** who has provided victory over the STA and the Helper needed to assimilate God's words of wisdom for such purpose. Cp.Joh.14:16-17,26 cf.Rom.8:5-10; 1Cor.2:14
49. The vanity of deceit finds its motivation of thought based on the unchecked STA influences stimulating the fleshly brain to arrogance dismissing the veracity of BD in the equation.
50. This is the nature of STA types that generally promote academia in the human race.
51. Theirs is not a philosophy of true and spiritual substance, but derived from human good and satiating the flesh in avoiding the truth of God's plan otherwise.
52. There truly is nothing new under the sun (Ecc.1:9).
53. Philosophy of empty deceit is at an all-time high in academia today (educational system and professional).
54. The education system is devoid of Biblical principles and promotes humanism (cultural and intellectual movement emphasizing human potential to attain excellence via study of humanities and learning in the liberal arts) as the premier course in life.
55. These approach the Scriptures as only another human generated source of learning to be utilized among the millions of volumes of literary works in conformity to their STA whims.
56. The philosophical result of sciences as revolving around the theory of evolution has created an academic tradition that man is the only hope of salvation for the human race. 2Pet.3:3-6
57. Medical and psychological philosophies have largely abandoned the Hippocratic oath and have become the drug cartels for the great merchants.
58. Almost every philosophical advance permeating society today is about pride and success in the world dismissing the spiritual realities of BD and STA influence in life.
59. We as believers are not to get caught up in these things and to avoid any that otherwise want to enforce their ideology over the sanctity of God's word.
60. Believers in a lukewarm state are most prone to these kinds of advances and most often promote humanitarianism over sound BD as the philosophical key to the CWL. Cp.Rom.10:2
61. Believers that forsake or disregard the teaching of sound BD are already captive in their thinking. Cp.2Tim.2:17-18
62. Rejection of doctrine creates a void to be filled with hmvwpt philosophy.
63. We are to avoid these types of individuals and realize that we are not immune to their influence and our own thinking is susceptible to corruption. 1Cor.15:33; 2Tim.3:5-7
64. We as a local body are to encourage one another to persevere in the refined gold of BD. Cp.Heb.3:12-13
65. *Review the Doctrine of the Importance of Bible Doctrine.*