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**Colossians**  
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*To the Students of the Words, Works and Ways of God:*

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# THE EPISTLE TO THE COLOSSIANS

FROM ROME A.D. 63

## BY WAY OF INTRODUCTION

### GENUINENESS

The author claims to be Paul (<sup><500B></sup>Colossians 1:1) and there is no real doubt about it in spite of Baur's denial of the Pauline authorship which did not suit his *Tendenz* theory of the New Testament books. There is every mark of Paul's style and power in the little Epistle and there is no evidence that any one else took Paul's name to palm off this striking and vigorous polemic.

### THE DATE

Clearly it was sent at the same time with the Epistle to Philemon and the one to the Ephesians since Tychicus the bearer of the letter to Ephesus (<sup><40E></sup>Ephesians 6:21f.) and the one to Colossae (<sup><500B></sup>Colossians 4:7f.) was a companion of Onesimus (<sup><500B></sup>Colossians 4:9) the bearer of that to Philemon (<sup><500D></sup>Philemon 1:10-12). If Paul is a prisoner (<sup><500B></sup>Colossians 4:3; <sup><40E></sup>Ephesians 6:20; <sup><500D></sup>Philemon 1:9) in Rome, as most scholars hold, and not in Ephesus as Deissmann and Duncan argue, the probable date would be A.D. 63. I still believe that Paul is in Rome when he sends out these epistles. If so, the time would be after the arrival in Rome from Jerusalem as told in Acts 28 and before the burning of Rome by Nero in A.D. 64. If Philippians was already sent, A.D. 63 marks the last probable year for the writing of this group of letters.

### THE OCCASION

The Epistle itself gives it as being due to the arrival of Epaphras from Colossae (<sup><500E></sup>Colossians 1:7-9; 4:12f.). He is probably one of Paul's converts while in Ephesus who in behalf of Paul (<sup><500E></sup>Colossians 1:7)

evangelized the Lycus Valley (Colossae, Hierapolis, Laodicea) where Paul had never been himself (<sup>501E</sup>Colossians 2:1; 4:13-16). Since Paul's departure for Rome, the "grievous wolves" whom he foresaw in Miletus (<sup>441E</sup>Acts 20:29f.) had descended upon these churches and were playing havoc with many and leading them astray much as new cults today mislead the unwary. These men were later called Gnostics (see Ignatius) and had a subtle appeal that was not easy to withstand. The air was full of the mystery cults like the Eleusinian mysteries, Mithraism, the vogue of Isis, what not. These new teachers professed new thought with a world-view that sought to explain everything on the assumption that matter was essentially evil and that the good God could only touch evil matter by means of a series of aeons or emanations so far removed from him as to prevent contamination by God and yet with enough power to create evil matter. This jejune theory satisfied many just as today some are content to deny the existence of sin, disease, death in spite of the evidence of the senses to the contrary. In his perplexity Epaphras journeyed all the way to Rome to obtain Paul's help.

### PURPOSE OF THE EPISTLE

Epaphras did not come in vain, for Paul was tremendously stirred by the peril to Christianity from the Gnostics (*hoi gnoostikoi*, the knowing ones). He had won his fight for freedom in Christ against the Judaizers who tried to fasten Jewish sacramentarianism upon spiritual Christianity. Now there is an equal danger of the dissipation of vital Christianity in philosophic speculation. In particular, the peril was keen concerning the Person of Christ when the Gnostics embraced Christianity and applied their theory of the universe to him. They split into factions on the subject of Christ. The Docetic (from *dokeoo*, to seem) Gnostics held that Jesus did not have a real human body, but only a phantom body. He was, in fact, an aeon and had no real humanity. The Cerinthian (followers of Cerinthus) Gnostics admitted the humanity of the man Jesus, but claimed that the Christ was an aeon that came on Jesus at his baptism in the form of a dove and left him on the Cross so that only the man Jesus died. At once this heresy sharpened the issue concerning the Person of Christ already set forth in <sup>504E</sup>Philippians 2:5-11. Paul met the issue squarely and powerfully portrayed his full-length portrait of Jesus Christ as the Son of God and the Son of Man (both deity and humanity) in opposition to both types of Gnostics. So then Colossians seems written expressly for our own day

when so many are trying to rob Jesus Christ of his deity. The Gnostics took varying views of moral issues also as men do now. There were the ascetics with rigorous rules and the licentious element that let down all the bars for the flesh while the spirit communed with God. One cannot understand Colossians without some knowledge of Gnosticism such as may be obtained in such books as Angus's *The Mystery-Religions and Christianity*, Glover's *The Conflict of Religion in the Early Roman Empire*, Kennedy's *St. Paul and the Mystery-Religions*, Lightfoot's *Commentary on Colossians*.

### SOME BOOKS ABOUT COLOSSIANS

One may note commentaries by:

**T. K. Abbott** (*Int. Crit.* 1897),  
**Gross Alexander** (1910),  
**Dargan** (1887),  
**Dibelius** (1912),  
**Ellicott** (1890),  
**Ewald** (1905),  
**Griffith-Thomas** (1923),  
**Findlay** (1895),  
**Haupt** (1903),  
**M. Jones** (1923),  
**Lightfoot** (1904),  
**Maclaren** (1888),  
**Meinertz** (1917),  
**Moule** (1900),  
**Mullins** (1913),  
**Oltramare** (1891),  
**Peake** (1903),  
**Radford** (1931),  
**A. T. Robertson** (1926),  
**Rutherford** (1908),  
**E. F. Scott** (1930),  
**Von Soden** (1893),  
**F. B. Westcott** (1914),  
**Williams** (1907).

## CHAPTER 1

**<5000>Colossians 1:1** *Of Christ Jesus (Christou Ieesou)*. This order in the later epistles shows that *Christos* is now regarded as a proper name and not just a verbal adjective (Anointed One, Messiah). Paul describes himself because he is unknown to the Colossians, not because of attack as in **<8000>Galatians 1:1**.

*Timothy (Timotheos)*. Mentioned as in I and II Thess. when in Corinth, II Cor. when in Macedonia, Phil. and Philemon when in Rome as here.

**<5000>Colossians 1:2** *At Colossae (en Kolossais)*. The spelling is uncertain, the MSS. differing in the title (*Kolassaeis*) and here (*Kolossais*). Colossae was a city of Phrygia on the Lycus, the tributaries of which brought a calcareous deposit of a peculiar kind that choked up the streams and made arches and fantastic grottoes. In spite of this there was much fertility in the valley with two other prosperous cities some ten or twelve miles away (Hierapolis and Laodicea). “The church at Colossae was the least important of any to which Paul’s epistles were addressed” (Vincent). But he had no greater message for any church than he here gives concerning the Person of Christ. There is no more important message today for modern men.

**<5000>Colossians 1:3** *God the Father of our Lord Jesus Christ (tooi theooi patri tou kuriou heemoon Ieesou Christou)*. Correct text without *kai* (and) as in 3:17, though usually “the God and Father of our Lord Jesus Christ” (**<4000>2 Corinthians 1:3; 11:31; <5100>Romans 15:6; <6000>1 Peter 1:3; <6000>Revelation 1:6**). In verse 2 we have the only instance in the opening benediction of an epistle when the name of “Jesus Christ” is not joined with “God our Father.”

*Always (pantote)*. Amphibolous position between *eucharistoumen* (we give thanks) and *proseuchomenoi* (praying). Can go with either.

**<5000>Colossians 1:4** *Having heard of (akousantes)*. Literary plural unless Timothy is included. Aorist active participle of *akouoo* of antecedent action to *eucharistoumen*. Epaphras (verse 8) had told Paul.

*Your faith in Jesus Christ* (*teen pistin humoon en Ieesou Christooi*). See <sup><8015></sup>Ephesians 1:15 for similar phrase. No article is needed before *en* as it is a closely knit phrase and bears the same sense as the objective genitive in <sup><8216></sup>Galatians 2:16 (*dia pisteos Christou Ieesou*, by faith in Christ Jesus).

*Which ye have* (*heen echete*). Probably genuine (Aleph A C D), though B omits it and others have the article (*teen*). There is a real distinction here between *en* (sphere or basis) and *eis* (direction towards), though they are often identical in idea.

<sup><3005></sup>**Colossians 1:5** *Because of the hope* (*dia teen elpida*). See <sup><8024></sup>Romans 8:24. It is not clear whether this phrase is to be linked with *eucha istoumen* at the beginning of verse 3 or (more likely) with *teen agapeen* just before. Note also here *pistis* (faith), *agapee* (love), *elpis* (hope), though not grouped together so sharply as in <sup><6133></sup>1 Corinthians 13:13. Here hope is objective, the goal ahead.

*Laid up* (*apokeimeineen*). Literally, “laid away or by.” Old word used in <sup><2121></sup>Luke 19:20 of the pound laid away in a napkin. See also *apotheesaurizoo*, to store away for future use (<sup><5459></sup>1 Timothy 6:19). The same idea occurs in <sup><1153></sup>Matthew 6:20 (treasure in heaven) and <sup><1004></sup>1 Peter 1:4 and it is involved in Philemon 3:20.

*Ye heard before* (*proeekousate*). First aorist indicative active of this old compound *proakouoo*, though only here in the N.T. Before what? Before Paul wrote? Before the realization? Before the error of the Gnostics crept in? Each view is possible and has advocates. Lightfoot argues for the last and it is probably correct as is indicated by the next clause.

*In the word of the truth of the gospel* (*en tooi logooi tees aleetheias tou euaggeliou*). “In the preaching of the truth of the gospel” (<sup><8015></sup>Galatians 2:5,14) which is come (*parontos*, present active participle agreeing with *euaggeliou*, being present, a classical use of *pareimi* as in <sup><4121></sup>Acts 12:20). They heard the pure gospel from Epaphras before the Gnostics came.

<sup><3006></sup>**Colossians 1:6** *In all the world* (*en panti tooi kosmooi*). A legitimate hyperbole, for the gospel was spreading all over the Roman Empire.

*Is bearing fruit* (*estin karpophoroumenon*). Periphrastic present middle indicative of the old compound *karpophoreoo*, from *karpophoros* (<sup><4147></sup>Acts 14:17) and that from *karpos* and *pheroo*. The periphrastic present

emphasizes the continuity of the process. See the active participle *karpophorountes* in verse 10.

*Increasing (auxanomenon)*. Periphrastic present middle of *auxanoo*. Repeated in verse 10. The growing and the fruit-bearing go on simultaneously as always with Christians (inward growth and outward expression).

*Ye heard and knew (eekousate kai epegnoote)*. Definite aorist indicative. They heard the gospel from Epaphras and at once recognized and accepted (ingressive second aorist active of *epiginoosko*, to know fully or in addition). They fully apprehended the grace of God and should be immune to the shallow vagaries of the Gnostics.

<sup><500></sup>**Colossians 1:7** *Of Epaphras (apo Epaphra)*. “From Epaphras” who is the source of their knowledge of Christ.

*On our behalf (huper heemoon)*. Clearly correct (Aleph A B D) and not *huper humoon* (on your behalf). In a true sense Epaphras was Paul’s messenger to Colossae.

<sup><500></sup>**Colossians 1:8** *Who also declared (ho kai deeloosas)*. Articular first aorist active participle of *deeloo*, old verb, to make manifest. Epaphras told Paul about their “love in the Spirit,” grounded in the Holy Spirit.

<sup><500></sup>**Colossians 1:9** *That ye may be filled with (hina pleerootheete)*. First aorist (effective) passive subjunctive of *pleeroo*, to fill full.

*The knowledge of his will (teen epignoosin tou thelematos autou)*. The accusative case is retained with this passive verb. *Epignoosis* is a *Koin*, word (Polybius, Plutarch, etc.) for additional (*epi*) or full knowledge. The word is the keynote of Paul’s reply to the conceit of Gnosticism. The cure for these intellectual upstarts is not ignorance, not obscurantism, but more knowledge of the will of God.

*In all spiritual wisdom and understanding (en paseei sophiai kai sunesei pneumatikeei)*. Both *pasei* (all) and *pneumatikeei* (spiritual) are to be taken with both *sophiai* and *sunesei*. In <sup><400></sup>Ephesians 1:8 Paul uses *phroneesei* (from *phreen*, intellect) rather than *sunesei* (grasp, from *sunieemi*, to send together). *Sunesis* is the faculty of deciding in particular cases while *sophia* gives the general principles (Abbott). Paul faces Gnosticism with full front and wishes the freest use of all one’s intellectual powers in interpreting

Christianity. The preacher ought to be the greatest man in the world for he has to deal with the greatest problems of life and death.

**Colossians 1:10** *To walk worthily of the Lord* (*peripateesai axioos tou Kuriou*). This aorist active infinitive may express purpose or result. Certainly this result is the aim of the right knowledge of God. “The end of all knowledge is conduct” (Lightfoot). See <sup><5012></sup>1 Thessalonians 2:12; <sup><5027></sup>Philippians 1:27; <sup><4901></sup>Ephesians 4:1 for a like use of *axioos* (adverb) with the genitive.

*In the knowledge of God* (*teei epignoosei tou theou*). Instrumental case, “by means of the full knowledge of God.” This is the way for fruit-bearing and growth to come. Note both participles (*karpophorountes kai auxanomenoi*) together as in verse 6.

*Unto all pleasing* (*eis pasan areskian*). In order to please God in all things (<sup><5041></sup>1 Thessalonians 4:1). *Areskia* is late word from *areskeuoo*, to be complaisant (Polybius, Plutarch) and usually in bad sense (obsequiousness). Only here in N.T., but in good sense. It occurs in the good sense in the papyri and inscriptions.

**Colossians 1:11** *Strengthened* (*dunamoumenoi*). Present passive participle of late verb *dunamoo* (from *dunamis*), to empower, “empowered with all power.” In LXX and papyri and modern Greek. In N.T. only here and <sup><5134></sup>Hebrews 11:34 and MSS. in <sup><4160></sup>Ephesians 6:10 (W H in margin).

*According to the might of his glory* (*kata to kratos tees doxees autou*). *Kratos* is old word for perfect strength (cf. *krateoo*, *kratilos*). In N.T. it is applied only to God. Here his might is accompanied by glory (*Shekinah*).

*Unto all patience and longsuffering* (*eis pasan hupomoneen kai makrothumian*). See both together also in <sup><5050></sup>James 5:10f.; <sup><4104></sup>2 Corinthians 6:4,6; <sup><5130></sup>2 Timothy 3:10. *Hupomonee* is remaining under (*hupomeneo*) difficulties without succumbing, while *makrothumia* is the long endurance that does not retaliate (Trench).

**Colossians 1:12** *Who made us meet* (*tooi hikanosanti heemas*). Or “you” (*humas*). Dative case of the articular participle of *hikanoo*, late verb from *hikanos* and in N.T. only here and <sup><4106></sup>2 Corinthians 3:6 (which see), “who made us fit or adequate for.”



*To be partakers (eis merida)*. “For a share in.” Old word for share or portion (from *meros*) as in <sup><4482></sup>Acts 8:21; 16:12; <sup><4065></sup>2 Corinthians 6:15 (the only other N.T. examples).

*Of the inheritance (tou kleeou)*. “Of the lot,” “for a share of the lot.” Old word. First a pebble or piece of wood used in casting lots (<sup><4026></sup>Acts 1:26), then the allotted portion or inheritance as here (<sup><4482></sup>Acts 8:21). Cf. <sup><8007></sup>Hebrews 3:7-4:11.

*In light (en tooi phooti)*. Taken with *merida* (portion) “situated in the kingdom of light” (Lightfoot).

<sup><5003></sup>**Colossians 1:13** *Delivered (erusato)*. First aorist middle indicative of *ruomai*, old verb, to rescue. This appositional relative clause further describes God the Father’s redemptive work and marks the transition to the wonderful picture of the person and work of Christ in nature and grace in verses 14-20, a full and final answer to the Gnostic depreciation of Jesus Christ by speculative philosophy and to all modern efforts after a “reduced” picture of Christ. God rescued us out from (*ek*) the power (*exousias*) of the kingdom of darkness (*skotous*) in which we were held as slaves.

*Translated (metesteesen)*. First aorist active indicative of *methisteemi* and transitive (not intransitive like second aorist *metestee*). Old word. See <sup><4632></sup>1 Corinthians 13:2. Changed us from the kingdom of darkness to the kingdom of light.

*Of the Son of his love (tou huiou tees agapees autou)*. Probably objective genitive (*agapees*), the Son who is the object of the Father’s love like *agapeetos* (beloved) in <sup><4087></sup>Matthew 3:17. Others would take it as describing love as the origin of the Son which is true, but hardly pertinent here. But Paul here rules out the whole system of aeons and angels that the Gnostics placed above Christ. It is Christ’s Kingdom in which he is King. He has moral and spiritual sovereignty.

<sup><5004></sup>**Colossians 1:14** *In whom (en hooi)*. In Christ as in <sup><4007></sup>Ephesians 1:7. This great sentence about Christ carries on by means of three relatives (*en hooi* 14, *hos* 15, *hos* 18) and repeated personal pronoun (*autos*), twice with *hoti* (15,19), thrice with *kai* (17,18,20), twice alone (16,20).

*Our redemption (teen apolutroosin)*. See on <sup><6134></sup>Romans 3:24 for this great word (*Koin*,), a release on payment of a ransom for slave or debtor (<sup><3015></sup>Hebrews 9:15) as the inscriptions show (Deissmann, *Light, etc.*, p. 327).

*The forgiveness of our sins (teen aphasis toon hamartioon)*. Accusative case in apposition with *apolutroosin* as in <sup><6007></sup>Ephesians 1:7 (*remission*, sending away, *aphesis*, after the

*redemption apolutroosis*, buying back). Only here we have *hamartioon* (sins, from *hamartanoo*, to miss) while in <sup><6007></sup>Ephesians 1:7 we find *paraptoomatoon* (slips, fallings aside, from *parapipto*).

<sup><5015></sup>**Colossians 1:15** *The image (eikoon)*. In predicate and no article. On *eikoon*, see <sup><6044></sup>2 Corinthians 4:4; 3:18; <sup><6139></sup>Romans 8:29; <sup><5100></sup>Colossians 3:10. Jesus is the very stamp of God the Father as he was before the Incarnation (<sup><6175></sup>John 17:5) and is now (<sup><5045></sup>Philippians 2:5-11; <sup><3013></sup>Hebrews 1:3).

*Of the invisible God (tou theou tou aoratou)*. But the one who sees Jesus has seen God (<sup><6141></sup>John 14:9). See this verbal adjective (*a* privative and *horo*) in <sup><6101></sup>Romans 1:20.

*The first born (proototokos)*. Predicate adjective again and anarthrous. This passage is parallel to the *Logos* passage in <sup><6100></sup>John 1:1-18 and to <sup><3006></sup>Hebrews 1:1-4 as well as <sup><5045></sup>Philippians 2:5-11 in which these three writers (John, author of Hebrews, Paul) give the high conception of the Person of Christ (both Son of God and Son of Man) found also in the Synoptic Gospels and even in Q (the Father, the Son). This word (LXX and N.T.) can no longer be considered purely “Biblical” (Thayer), since it is found in inscriptions (Deissmann, *Light, etc.*, p. 91) and in the papyri (Moulton and Milligan, *Vocabulary, etc.*). See it already in <sup><6107></sup>Luke 2:7 and Aleph for <sup><4025></sup>Matthew 1:25; <sup><6139></sup>Romans 8:29. The use of this word does not show what Arius argued that Paul regarded Christ as a creature like “all creation” (*pasees ktiseoos*, by metonymy the *act* regarded as *result*). It is rather the comparative (superlative) force of *prootos* that is used (first-born of all creation) as in <sup><5108></sup>Colossians 1:18; <sup><6139></sup>Romans 8:29; <sup><3006></sup>Hebrews 1:6; 12:23; <sup><6105></sup>Revelation 1:5. Paul is here refuting the Gnostics who pictured Christ as one of the aeons by placing him before “all creation” (angels and men). Like *eikoon* we find *proototokos* in the Alexandrian vocabulary of the *Logos* teaching (Philo) as well as in the

LXX. Paul takes both words to help express the deity of Jesus Christ in his relation to the Father as *eikoon* (Image) and to the universe as *prootokos* (First-born).

<sup><5016</sup>**Colossians 1:16** *All things (ta panta)*. The universe as in <sup><5115</sup>Romans 11:35, a well-known philosophical phrase. It is repeated at the end of the verse.

*In him were created (en autooi ektisthee)*. Paul now gives the reason (*hoti*, for) for the primacy of Christ in the work of creation (16f.). It is the constative aorist passive indicative *ektisthee* (from *ktizoo*, old verb, to found, to create (<sup><5025</sup>Romans 1:25)). This central activity of Christ in the work of creation is presented also in <sup><5005</sup>John 1:3; <sup><5002</sup>Hebrews 1:2 and is a complete denial of the Gnostic philosophy. The whole of creative activity is summed up in Christ including the angels in heaven and everything on earth. God wrought through “the Son of his love.” All earthly dignities are included.

*Have been created (ektistai)*. Perfect passive indicative of *ktizoo*, “stand created,” “remain created.” The permanence of the universe rests, then, on Christ far more than on gravity. It is a Christo-centric universe.

*Through him (di’ autou)*. As the intermediate and sustaining agent. He had already used *en autooi* (in him) as the sphere of activity.

*And unto him (kai eis auton)*. This is the only remaining step to take and Paul takes it (<sup><5153</sup>1 Corinthians 15:28) See <sup><5010</sup>Ephesians 1:10 for similar use of *en autooi* of Christ and in <sup><5019</sup>Colossians 1:19; 20 again we have *en autooi, di’ autou, eis auton* used of Christ. See <sup><5020</sup>Hebrews 2:10 for *di’ hon* (because of whom) and *di’ hou* (by means of whom) applied to God concerning the universe (*ta panta*). In <sup><5115</sup>Romans 11:35 we find *ex autou kai di’ autou kai eis auton ta panta* referring to God. But Paul does not use *ex* in this connection of Christ, but only *en, dia,* and *eis*. See the same distinction preserved in <sup><5005</sup>1 Corinthians 8:6 (*ex* of God, *dia,* of Christ).

<sup><5017</sup>**Colossians 1:17** *Before all things (pro pantoon)*. *Pro* with the ablative case. This phrase makes Paul’s meaning plain. The precedence of Christ in time and the preeminence as Creator are both stated sharply. See the claim of Jesus to eternal timeless existence in <sup><5055</sup>John 8:58; 17:5. See also Revelation 23:13 where Christ calls himself the Alpha and the Omega,

the Beginning (*archee*) and the End (*telos*). Paul states it also in <sup><478></sup>2 Corinthians 8:9; <sup><507></sup>Philippians 2:6f.

*Consist* (*sunesteeken*). Perfect active indicative (intransitive) of *sunisteemi*, old verb, to place together and here to cohere, to hold together. The word repeats the statements in verse 16, especially that in the form *ektistai*. Christ is the controlling and unifying force in nature. The Gnostic philosophy that matter is evil and was created by a remote aeon is thus swept away. The Son of God's love is the Creator and the Sustainer of the universe which is not evil.

<sup><508></sup>**Colossians 1:18** *The head of the body* (*hee kephalee tou soomatos*). Jesus is first also in the spiritual realm as he is in nature (verses 18-20). Paul is fond of the metaphor of the body (*sooma*) for believers of which body Christ is the head (*kephalee*) as seen already in <sup><610></sup>1 Corinthians 11:3; 12:12,27; <sup><517></sup>Romans 12:5. See further <sup><502></sup>Colossians 1:24; 2:19; <sup><402></sup>Ephesians 1:22f.; 4:2,15; 5:30.

*The church* (*tees ekkleesias*) Genitive case in explanatory apposition with *tou soomatos*. This is the general sense of *ekkleesia*, not of a local body, assembly, or organization. Here the contrast is between the realm of nature (*ta panta*) in verses 15-17 and the realm of spirit or grace in verses 18-20. A like general sense of *ekkleesia* occurs in <sup><402></sup>Ephesians 1:22f.; 5:24-32; <sup><823></sup>Hebrews 12:23. In <sup><411></sup>Ephesians 2:11-22 Paul uses various figures for the kingdom of Christ (commonwealth *politeia*, verse 12, one new man *eis hena kainon anthroopon*, verse 15, one body *en heni soomati*, verse 16, family of God *oikeioi tou theou*, verse 19, building or temple *oikodomee* and *naos*, verses 20-22).

*Who* (*hos*). Causal use of the relative, "in that he is."

*The beginning* (*hee archee*). It is uncertain if the article (*hee*) is genuine. It is absolute without it. Christ has priority in time and in power. See <sup><614></sup>Revelation 3:14 for his relation as *archee* to creation and <sup><651></sup>1 Corinthians 15:20,23 for *aparchee* used of Christ and the resurrection and <sup><414></sup>Acts 3:14 for *arheegos* used of him as the author of life and <sup><810></sup>Hebrews 2:10 of Jesus and salvation and Hebrews 12-2 of Jesus as the pioneer of faith.

*That in all things he might have the preeminence* (*hina geneetai en pasin autos prooteuoon*). Purpose clause with *hina* and the second aorist middle

subjunctive of *ginomai*, “that he himself in all things (material and spiritual) may come to (*geneetai*, not *eei*, be) hold the first place” (*prooteuoon*, present active participle of *prooteuoo*, old verb, to hold the first place, here only in the N.T.). Christ is first with Paul in time and in rank. See <sup><6015></sup>Revelation 1:5 for this same use of *proototokos* with *toon nekroon* (the dead).

<sup><5019></sup>**Colossians 1:19** *For it was the good pleasure of the Father (hoti eudokeesen)*. No word in the Greek for “the Father,” though the verb calls for either *ho theos* or *ho pateer* as the subject. This verb *eudokeoo* is common in the N.T. for God’s will and pleasure (<sup><4017></sup>Matthew 3:17; <sup><5015></sup>1 Corinthians 10:5).

*All the fulness (pan to pleerooma)*. The same idea as in <sup><5019></sup>Colossians 2:9 *pan to pleerooma tes theotetos* (all the fulness of the Godhead). “A recognized technical term in theology, denoting the totality of the Divine powers and attributes” (Lightfoot). It is an old word from *pleerooo*, to fill full, used in various senses as in <sup><4020></sup>Mark 8:20 of the baskets, <sup><4010></sup>Galatians 4:10 of time, etc. The Gnostics distributed the divine powers among various aeons. Paul gathers them all up in Christ, a full and flat statement of the deity of Christ.

*Should dwell (katoikeesai)*. First aorist active infinitive of *katoikeoo*, to make abode or home. All the divine attributes are at home in Christ (*en autooi*).

<sup><5021></sup>**Colossians 1:20** *Through him (di’ autou)*. As the sufficient and chosen agent in the work of reconciliation (*apokatallaxai*, first aorist active infinitive of *apokatallassoo*, further addition to *eudokeesen*, was pleased). This double compound (*apo, kata* with *allassoo*) occurs only here, verse 22; <sup><4016></sup>Ephesians 2:16, and nowhere else so far as known. Paul’s usual word for “reconcile” is *katallassoo* (<sup><4758></sup>2 Corinthians 5:18-20; <sup><4510></sup>Romans 5:10), though *diallassoo* (<sup><4754></sup>Matthew 5:24) is more common in Attic. The addition of *apo* here is clearly for the idea of complete reconciliation. See on <sup><4758></sup>2 Corinthians 5:18-20 for discussion of *katallassoo*, Paul’s great word. The use of *ta panta* (the all things, the universe) as if the universe were somehow out of harmony reminds us of the mystical passage in <sup><4519></sup>Romans 8:19-23 which see for discussion. Sin somehow has put the universe out of joint. Christ will set it right.

*Unto himself (eis auton)*. Unto God, though *auton* is not reflexive unless written *hauton*.

*Having made peace (eireenopoieesas)*. Late and rare compound (<3000> Proverbs 10:10 and here only in N.T.) from *eireenopoios*, peacemaker (<4000> Matthew 5:9; here only in N.T.). In <4005> Ephesians 2:15 we have *poioon eireeneen* (separate words)

*making peace*. Not the masculine gender, though agreeing with the idea of Christ involved even if *pleerooma* be taken as the subject of *eudokeesen*, a participial anacoluthon (construction according to sense as in 2:19). If *theos* be taken as the subject of *eudokeesen* the participle *eireenopoieesas* refers to Christ, not to *theos* (God).

*Through the blood of his cross (dia tou haimatos tou staurou autou)*. This for the benefit of the Docetic Gnostics who denied the real humanity of Jesus and as clearly stating the *causa medians* (Ellicott) of the work of reconciliation to be the Cross of Christ, a doctrine needed today.

*Or things in the heavens (eite ta en tois ouranois)*. Much needless trouble has been made over this phrase as if things in heaven were not exactly right. It is rather a hypothetical statement like verse 16 not put in categorical form (Abbott), *universitas rerum* (Ellicott).

<5002> **Colossians 1:21** *And you (kai humas)*. Accusative case in a rather loose sentence, to be explained as the object of the infinitive *parasteesai* in verse 22 (note repeated *humas* there) or as the anticipated object of *apokateallaxen* if that be the genuine form in verse 22. It can be the accusative of general reference followed by anacoluthon. See similar idiom in <4001> Ephesians 2:1,12.

*Being in time past alienated (pote ontas apeல்லotrioomenous)*. Periphrastic perfect passive participle (continuing state of alienation) of *apallotrioo*, old word from Plato on, to estrange, to render *allotrios* (belonging to another), alienated from God, a vivid picture of heathenism as in <5001> Romans 1:20-23. Only other N.T. examples in <4002> Ephesians 2:12; 4:18.

*Enemies (exthrous)*. Old word from *echthos* (hatred). Active sense here,

*hostile* as in <4038> Matthew 13:28; <5007> Romans 8:7, not passive *hateful* (<5028> Romans 11:28).

*In your mind* (*teei dianoiāi*). Locative case. *Dianoia* (*dia, nous*), mind, intent, purpose. Old word. It is always a tragedy to see men use their minds actively against God.

*In your evil works* (*en tois ergois tois poneerois*). Hostile purpose finds natural expression in evil deeds.

<sup><502></sup>**Colossians 1:22** *Yet now* (*nuni de*). Sharpened contrast with emphatic form of *nun*, “now” being not at the present moment, but in the present order of things in the new dispensation of grace in Christ.

*Hath he reconciled* (*apokateellaxen*). First aorist (effective, timeless) active indicative (a sort of parenthetical anacoluthon). Here B reads *apokatallageete*, be ye reconciled like *katallageete* in <sup><478D></sup>2 Corinthians 5:20 while D has *apokatallagentes*. Lightfoot prefers to follow B here (the hard reading), though Westcott and Hort only put it in the margin. On the word see verse 20.

*In the body of his flesh* (*en tooi soomati tees sarkos autou*). See the same combination in 2:11 though in <sup><4024></sup>Ephesians 2:14 only *sarki* (flesh). Apparently Paul combines both *sooma* and *sarx* to make plain the actual humanity of Jesus against incipient Docetic Gnostics who denied it.

*Through death* (*dia tou thanatou*). The reconciliation was accomplished by means of Christ’s death on the cross (verse 20) and not just by the Incarnation (the body of his flesh) in which the death took place.

*To present* (*parasteesai*). First aorist active (transitive) infinitive (of purpose) of *paristeemi*, old verb, to place beside in many connections. See it used of presenting Paul and the letter from Lysias to Felix (<sup><4233></sup>Acts 23:33). Repeated in <sup><502D></sup>Colossians 2:28. See also <sup><4710D></sup>2 Corinthians 11:2; <sup><47044></sup>2 Corinthians 4:14. Paul has the same idea of his responsibility in rendering an account for those under his influence seen in <sup><5137></sup>Hebrews 13:17. See <sup><5121></sup>Romans 12:1 for use of living sacrifice.

*Holy* (*hagious*). Positively consecrated, separated unto God. Common in N.T. for believers. Haupt holds that all these terms have a religious and forensic sense here.

*Without blemish* (*amoomous*). Without spot (<sup><30415></sup>Philippians 2:15). Old word *a* privative and *moomos* (blemish). Common in the LXX for ceremonial purifications.

*Unreproveable (anegkleetous)*. Old verbal adjective from *a* privative and *egkaleoo*, to call to account, to pick flaws in. These three adjectives give a marvellous picture of complete purity (positive and negative, internal and external). This is Paul's ideal when he presents the Colossians "before him" (*katenoopion autou*), right down in the eye of Christ the Judge of all.

<1023> **Colossians 1:23** *If so be that ye continue in the faith (ei ge epimenete teei pistei)*. Condition of the first class (determined as fulfilled), with a touch of eagerness in the use of *ge* (at least). *Epi* adds to the force of the linear action of the present tense (continue and then some).

*Pistei* is in the locative case (in faith).

*Grounded (tethemelioomenoi)*. Perfect passive participle of *themeliooo*, old verb from *themelios* (adjective, from *thema* from *titheemi*, laid down as a foundation, substantive, <4811> 1 Corinthians 3:11f.). Picture of the saint as a building like <4024> Ephesians 2:20.

*Steadfast (hedraioi)*. Old adjective from *hedra* (seat). In N.T. only here, <4812> 1 Corinthians 7:37; 15:58. Metaphor of seated in a chair.

*Not moved away (mee metakinoumenoi)*. Present passive participle (with negative *mee*) of *metakineoo*, old verb, to move away, to change location, only here in N.T. Negative statement covering the same ground.

*From the hope of the gospel (apo tees elpidos tou euaggeliou)*. Ablative case with *apo*. The hope given by or in the gospel and there alone.

*Which ye heard (hou eekousate)*. Genitive case of relative either by attraction or after *eekousate*. The Colossians had in reality heard the gospel from Epaphras.

*Preached (keeruchthentos)*. First aorist passive participle of *keerusoo*, to herald, to proclaim.

*In all creation (en paseei ktisei)*. *Ktisis* is the act of founding (<4813> Romans 1:20) from *ktizoo* (verse 16), then a created thing (<4815> Romans 1:25), then the sum of created things as here and <4814> Revelation 3:14. It is hyperbole, to be sure, but Paul does not say that all men are converted, but only that the message has been heralded abroad over the Roman Empire in a wider fashion than most people imagine.



*A minister (diakonos)*. General term for service (*dia, konis*, raising a dust by speed) and used often as here of preachers like our “minister” today, one who serves. Jesus used the verb *diakoneesai* of himself (Mark 10:45). Our “deacon” is this word transliterated and given a technical meaning as in Philippians 1:1.

**Colossians 1:24** *Now I rejoice (nun chairomen)*. This is not a new note for Paul. See him in jail in Philippi (Acts 16:25) and in 2 Corinthians 11:16-33; Romans 5:3; Philippians 2:18.

*Fill up on my part (antanapleeroo)*. Very rare double compound verb (here only in N.T.) to fill (*pleeroo*) up (*ana*), in turn (*anti*). It is now Paul’s “turn” at the bat, to use a baseball figure. Christ had his “turn,” the grandest of all and suffered for us all in a sense not true of any one else. It is the idea of balance or correspondence in *anti* as seen in Demosthenes’s use of this verb (*Deuteronomy Symm.*, p. 282), “the poor balancing the rich.” And yet Christ did not cause suffering to cease. There is plenty left for Paul and for each of us in his time.

*That which is lacking (ta hustereemata)*. “The left-overs,” so to speak. Late word from *hustereo*, to come behind, to be left, to fail. See Luke 21:4; 1 Thessalonians 3:10; 2 Corinthians 8:14; 9:12.

*For his body’s sake (huper tou soomatos autou)*. As Paul showed in his exultation in suffering in 2 Corinthians 11:16-33, though not in the same sense in which Christ suffered and died for us as Redeemer. Paul attaches no atoning value whatever to his own sufferings for the church (see also verse 18).

**Colossians 1:25** *According to the dispensation of God (kata teen oikonomian tou theou)*. “According to the economy of God.” An old word from *oikonomeo*, to be a house steward (*oikos, nemo*) as in Luke 16:2-4; 1 Corinthians 9:17; Ephesians 1:9; 3:9. It was by God’s stewardship that Paul was made a minister of Christ.

*To fulfil the word of God (pleeroosai ton logon tou theou)*. First aorist active infinitive of purpose (*pleeroo*), a fine phrase for a God-called preacher, to fill full or to give full scope to the Word of God. The preacher is an expert on the word of God by profession. See Paul’s ideal about preaching in 2 Thessalonians 3:1.

**Colossians 1:26** *The mystery (to musteerion)*. See on <sup><4017></sup>1 Corinthians 2:7 for this interesting word from *mustees* (initiate), from *mueoo*, to wink, to blink. The Gnostics talked much of “mysteries.” Paul takes their very word (already in common use, <sup><021></sup>Matthew 13:11) and uses it for the gospel.

*Which hath been hid (to apokekrummenon)*. Perfect passive articular participle from *apokruptoo*, old verb, to hide, to conceal from (<sup><4017></sup>1 Corinthians 2:7; <sup><019></sup>Ephesians 3:9).

*But now it hath been manifested (nun de ephaneroothee)*. First aorist passive indicative of *phanerooo*, to make manifest (*phaneros*). The construction is suddenly changed (anacoluthon) from the participle to the finite verb.

**Colossians 1:27** *God was pleased (eetheleesen ho theos)*. First aorist active indicative of *theloo*, to will, to wish. “God willed” this change from hidden mystery to manifestation.

*To make known (gnoorisai)*. First aorist active infinitive of *gnoorizoo* (from *ginooskoo*). Among the Gentiles (*en tois ethnesin*). This is the crowning wonder to Paul that God had included the Gentiles in his redemptive grace, “the riches of the glory of this mystery” (*to ploutos tees doxees tou musteeriou toutou*) and that Paul himself has been made the minister of this grace among the Gentiles (<sup><4019></sup>Ephesians 3:1-2). He feels the high honour keenly and meets the responsibility humbly.

*Which (ho)*. Grammatical gender (neuter) agreeing with *musteeriou* (mystery), supported by A B P Vulg., though *hos* (who) agreeing with *Christos* in the predicate is read by Aleph C D L. At any rate the idea is simply that the personal aspect of “this mystery” is “Christ in you the hope of glory” (*Christos en humin hee elpis tees doxees*). He is addressing Gentiles, but the idea of *en* here is in, not among. It is the personal experience and presence of Christ in the individual life of all believers that Paul has in mind, the indwelling Christ in the heart as in <sup><4017></sup>Ephesians 3:17. He constitutes also the hope of glory for he is the *Shekinah* of God. Christ is our hope now (<sup><500></sup>1 Timothy 1:1) and the consummation will come (<sup><018></sup>Romans 8:18).

**Colossians 1:28** *Whom (hon)*. That is, “Christ in you, the hope of glory.”

*We proclaim (kataggellomen)*. Paul, Timothy and all like-minded preachers against the Gnostic depreciation of Christ. This verb originally (Xenophon) meant to denounce, but in N.T. it means to announce (*aggelloo*) throughout (*kata*), to proclaim far and wide (<sup><4437></sup>Acts 13:5).

*Admonishing (nouthetountes)*. Old verb from *nouthetees*, admonisher (from *nous, titheemi*). See already <sup><4437></sup>Acts 20:31; <sup><5162></sup>1 Thessalonians 5:12,14; <sup><5385></sup>2 Thessalonians 3:15, etc. Warning about practice and teaching (*didaskontes*) about doctrine. Such teaching calls for “all wisdom”

*Every man (panta anthroopon)*. Repeated three times. “In opposition to the doctrine of an intellectual exclusiveness taught by the false teachers” (Abbott).

*That we may present (hina parasteesoomen)*. Final use of *hina* and first aorist active subjunctive of *paristeemi*, for which see 1:22, the final presentation to Christ.

*Perfect (teleion)*. Spiritual adults in Christ, no longer babes in Christ (<sup><5654></sup>Hebrews 5:14), mature and ripened Christians (<sup><5102></sup>Colossians 4:22), the full-grown man in Christ (<sup><4043></sup>Ephesians 4:13). The relatively perfect (<sup><5185></sup>Philippians 3:15) will on that day of the presentation be fully developed as here (<sup><5102></sup>Colossians 4:12; <sup><4043></sup>Ephesians 4:13). The Gnostics used *teleios* of the one fully initiated into their mysteries and it is quite possible that Paul here has also a sidewise reference to their use of the term.

<sup><5102></sup>**Colossians 1:29** *Whereunto (eis ho)*. That is “to present every man perfect in Christ.”

*I labour also (kai kopioo)*. Late verb *kopiaoo*, from *kopos* (toil), to grow weary from toil (<sup><4028></sup>Matthew 11:28), to toil on (<sup><5076></sup>Philippians 2:16), sometimes for athletic training. In papyri.

*Striving (agoonizomenos)*. Present middle participle of common verb *agoonizomai* (from *agoon*, contest, as in <sup><5111></sup>Colossians 2:1), to contend in athletic games, to agonize, a favourite metaphor with Paul who is now a prisoner.

*Working (energeian)*. Our word “energy.” Late word from *energees* (*en, ergon*), efficiency (at work). Play on the word here with the present passive participle of *energeoo, energoumeneen* (energy energized) as in

☞ Ephesians 1:19f. Paul was conscious of God's "energy" at work in him "mightily" (*en dunamei*), "in power" like dynamite.

## CHAPTER 2

**<501> Colossians 2:1** *How greatly I strive (heelikon agoona echoo).*

Literally, “how great a contest I am having.” The old adjectival relative *heelikos* (like Latin *quantus*) is used for age or size in N.T. only here and **<501>**James 3:5 (twice, how great, how small). It is an inward contest of anxiety like the *merimna* for all the churches (**<4712>**2 Corinthians 11:28). *Agoona* carries on the metaphor of *agoonizomenos* in **<5012>**Colossians 1:29.

*For them at Laodicea (toon en Laodikiai).*

*Supply huper* as with *huper humoon*. Paul’s concern extended beyond Colossae to Laodicea (**<5016>**Colossians 4:16) and to Hierapolis (**<5013>**Colossians 4:13), the three great cities in the Lycus Valley where Gnosticism was beginning to do harm. Laodicea is the church described as lukewarm in **<4134>**Revelation 3:14.

*For as many as have not seen my face (hosoi ouch heorakan to prosopon mou).* The phrase undoubtedly includes Hierapolis (**<5013>**Colossians 4:13), and a few late MSS. actually insert it here. Lightfoot suggests that Hierapolis had not yet been harmed by the Gnostics as much as Colossae and Laodicea. Perhaps so, but the language includes all in that whole region who have not seen Paul’s face in the flesh (that is, in person, and not in picture). How precious a real picture of Paul would be to us today. The antecedent to *hosoi* is not expressed and it would be *toutoon* after *huper*. The form *heorakan* (perfect active indicative of *horaoo* instead of the usual *heorakasin* has two peculiarities *o* in Paul’s Epistles (**<4001>**1 Corinthians 9:1) instead of *oo* (see **<4018>**John 1:18 for *heoraken*) and *-an* by analogy in place of *-asin*, which short form is common in the papyri. See **<4036>**Luke 9:36 *heorakan*.

**<5012> Colossians 2:2** *May be comforted (parakleethoosin).* First aorist passive subjunctive of *parakaleoo* (for which see **<5003>**2 Corinthians 1:3-7) in final clause with *hina*.

*Being knit together (sunbibasthentes).* First aorist passive participle of *sunbibazoo*, old verb, causal of *bainoo*, to make go together, to coalesce in argument (**<4160>**Acts 16:10), in spiritual growth (**<5019>**Colossians 2:19), in love as here. Love is the *sundesmos* (3:14) that binds all together.

*Unto all riches (eis pan ploutos)*. Probably some distinction intended between *en* (in love as the sphere) and *eis* (unto as the goal).

*Of the full assurance of understanding (tees pleerophorias tees suneseos)*. On *pleerophoria*, see <sup><3005></sup>1 Thessalonians 1:5. From *pleerophoreo* (see <sup><4001></sup>Luke 1:1) and only in N.T. (<sup><3005></sup>1 Thessalonians 1:5; <sup><5012></sup>Colossians 2:2; <sup><5011></sup>Hebrews 6:11; 10:22), Clement of Rome (*Cor.* 42) and one papyrus example. Paul desires the full use of the intellect in grasping the great mystery of Christ and it calls for the full and balanced exercise of all one's mental powers.

*That they may know (eis epignoosin)*. "Unto full knowledge." This use of *epignoosis* (full, additional knowledge) is Paul's reply to the Gnostics with the limited and perverted *gnoosis* (knowledge).

*The mystery of God, even Christ (tou musteeriou tou theou, Christou)*. The MSS. differ widely here, but this is Westcott and Hort's reading. Genitive (objective) with *epignoosin* and *Christou* in apposition. Christ is "the mystery of God," but no longer hidden, but manifested (<sup><5023></sup>Colossians 1:26) and meant for us to know to the fulness of our capacity.

<sup><5018></sup>**Colossians 2:3** *In whom (en hooi)*. This locative form can refer to *musteeriou* or to *Christou*. It really makes no difference in sense since Christ is the mystery of God.

*All the treasures of wisdom and knowledge (pantes hoi theesauroi tees sophias kai gnooseos)*. See on <sup><4011></sup>Matthew 2:11; 6:19-21 for this old word, our thesaurus, for coffer, storehouse, treasure. Paul confronts these pretentious intellectuals (Gnostics) with the bold claim that Christ sums up all wisdom and knowledge. These treasures are hidden (*apokruphoi*, old adjective from *apokruptoo*, to hide away, <sup><4022></sup>Mark 4:22) whether the Gnostics have discovered them or not. They are there (in Christ) as every believer knows by fresh and repeated discovery.

<sup><5014></sup>**Colossians 2:4** *This I say (touto legoo)*. Paul explains why he has made this great claim for Christ at this point in his discussion.

*May delude (paralogizeetai)*. Present middle subjunctive of *paralogizomai*, old verb, only here in N.T., from *para* and *logizomai*, to count aside and so wrong, to cheat by false reckoning, to deceive by false reasoning (Epictetus).

*With persuasiveness of speech (en pithanologiāi)*. Rare word (Plato) from *pithanos* and *logos*, speech, adapted to persuade, then speciously leading astray. Only here in N.T. One papyrus example. The art of persuasion is the height of oratory, but it easily degenerates into trickery and momentary and flashy deceit such as Paul disclaimed in <sup><401></sup>1 Corinthians 2:4 (*ouk en pithois sophias logos*) where he uses the very adjective *pithos* (persuasive) of which *pithanos* (both from *peithoo*) is another form. It is curious how winning champions of error, like the Gnostics and modern faddists, can be with plausibility that catches the gullible.

<sup><301></sup>**Colossians 2:5** *Though (ei kai)*. Not *kai ei* (even if).

*Yet (alla)*. Common use of *alla* in the apodosis (conclusion) of a conditional or concessive sentence.

*Your order (teen taxin)*. The military line (from *tassoo*), unbroken, intact. A few stragglers had gone over to the Gnostics, but there had been no panic, no breach in the line.

*Steadfastness (stereooma)*. From *stereoōo* (from *stereos*) to make steady, and probably the same military metaphor as in *taxin* just before. The solid part of the line which can and does stand the attack of the Gnostics. See <sup><401></sup>Acts 16:5 where the verb *stereoōo* is used with *pistis* and <sup><401></sup>1 Peter 5:9 where the adjective *stereos* is so used. In <sup><301></sup>2 Thessalonians 3:6,8,11 Paul speaks of his own *taxis* (orderly conduct).

<sup><301></sup>**Colossians 2:6** *As therefore ye received (hoos oun parelabete)*. Second aorist active indicative of *paralambanoo* in same sense as in <sup><301></sup>1 Thessalonians 4:1; <sup><301></sup>Philippians 4:9 (both *manthanoo* and *paralambanoo*) that is like *manthanoo*, to learn (<sup><301></sup>Colossians 1:7), from Epaphras and others.

*Christ Jesus the Lord (ton Christon Ieesoun ton Kurion)*. This peculiar phrase occurs nowhere else by Paul. We have often *ho Christos* (the Christ or Messiah) as in <sup><301></sup>Philippians 1:15, *Ieesous Christos* (Jesus Christ), *Christos Ieesous* (Christ Jesus), *ho Kurios Ieesous* (the Lord Jesus, very often), but nowhere else *ho Christos Ieesous* and *Ieesous ho Kurios*. Hence it is plain that Paul here meets the two forms of Gnostic heresy about the Person of Christ (the recognition of the historical Jesus in his actual humanity against the Docetic Gnostics, the identity of the Christ or Messiah with this historical Jesus against the Cerinthian Gnostics, and the

acknowledgment of him as Lord). “As therefore ye received the Christ (the Messiah), Jesus the Lord.” Ye were taught right.

*Walk in him (en autooi peripateite)*. “Go on walking in him” (present active indicative of *peripateoo*). Stick to your first lessons in Christ.

~~1007~~ **Colossians 2:7** *Rooted (errizoomenoi)*. Perfect passive participle of old verb *rizoo* from *riza*, root. In N.T. only here and ~~4017~~ Ephesians 3:17. Paul changes the figure from walk to growing tree.

*Builed up in him (epoikodomoumenoi en autooi)*. Present passive participle (rooted to stay so) of *epoikodomeoo*, old verb, to build upon as in ~~4180~~ 1 Corinthians 3:10,12. The metaphor is changed again to a building as continually going up (present tense).

*Stablished (bebaioumenoi)*. Present passive participle of *bebaiooo*, old verb from *bebaios* (from *bainoo*, *baioo*), to make firm or stable.

*In your faith (teei pistei)*. Locative case, though the instrumental case, *by your faith*, makes good sense also.

*Even as ye were taught (kathoos edidachtheete)*. First aorist passive indicative of *didaskoo*, an allusion to *parelabete* in verse 6 and to *emathete* in 1:7.

*In thanksgiving (en eucharistiai)*. Hence they had no occasion to yield to the blandishments of the Gnostic teachers.

~~1008~~ **Colossians 2:8** *Take heed (blepete)*. Present active imperative second person plural of *blepoo*, common verb for warning like our “look out,” “beware,” “see to it.”

*Lest there shall be any one (mee tis estai)*. Negative purpose with the future indicative, though the aorist subjunctive also occurs as in ~~4716-2~~ 2 Corinthians 12:6.

*That maketh spoil of you (ho sulagoogoon)*. Articular present active participle of *sulagoogoo*, late and rare (found here first) verb (from *sulee*, booty, and *agoo*, to lead, to carry), to carry off as booty a captive, slave, maiden. Only here in N.T. Note the singular here. There was some one outstanding leader who was doing most of the damage in leading the people astray.



*Through his philosophy (dia tees philosophias).* The only use of the word in the N.T. and employed by Paul because the Gnostics were fond of it. Old word from *philosophos* (*philos, sophos*, one devoted to the pursuit of wisdom) and in N.T. only in <sup><447B></sup>Acts 17:18. Paul does not condemn knowledge and wisdom (see verse 2), but only this false philosophy, “knowledge falsely named” (*pseudoonumos gnoosis*, <sup><54B></sup>1 Timothy 6:20), and explained here by the next words.

*And vain deceit (kai kenees apatees).* Old word for trick, guile, like riches (<sup><432></sup>Matthew 13:22). Descriptive of the philosophy of the Gnostics.

*Tradition (paradosin).* Old word from *paradidoomi*, a giving over, a passing on. The word is colourless in itself. The tradition may be good (<sup><525></sup>2 Thessalonians 2:15; 3:6) or bad (<sup><407B></sup>Mark 7:3). Here it is worthless and harmful, merely the foolish theories of the Gnostics.

*Rudiments (stoicheia).* Old word for anything in a *stoichos* (row, series) like the letters of the alphabet, the materials of the universe (<sup><680></sup>2 Peter 3:10,12), elementary teaching (<sup><562></sup>Hebrews 5:12), elements of Jewish ceremonial training (<sup><4450></sup>Acts 15:10; Galatians 4:3,9), the specious arguments of the Gnostic philosophers as here with all their aeons and rules of life.

*And not after Christ (kai ou kata Christon).* Christ is the yardstick by which to measure philosophy and all phases of human knowledge. The Gnostics were measuring Christ by their philosophy as many men are doing today. They have it backwards. Christ is the measure for all human knowledge since he is the Creator and the Sustainer of the universe.

<sup><100></sup>**Colossians 2:9** *For in him dwelleth all the fulness of the Godhead bodily (hoti en autooi katoikei pan to pleerooma tees theoteetos soomatikoos).* In this sentence, given as the reason (*hoti*, because) for the preceding claim for Christ as the measure of human knowledge Paul states the heart of his message about the Person of Christ. There dwells (at home) in Christ not one or more aspects of the Godhead (the very *essence* of God, from *theos, deitas*) and not to be confused with *theiotes* in <sup><602></sup>Romans 1:20 (from *theios*, the

*quality* of God, *divinitas*), here only in N.T. as *theiotees* only in <sup><602></sup>Romans 1:20. The distinction is observed in Lucian and Plutarch.

*Theiotees* occurs in the papyri and inscriptions. Paul here asserts that “all

the *pleerooma* of the Godhead,” not just certain aspects, dwells in Christ and in bodily form (*soomatikoos*, late and rare adverb, in Plutarch, inscription, here only in N.T.), dwells now in Christ in his glorified humanity (<sup><3169></sup>Philippians 2:9-11), “the body of his glory” (*tooi soomati tees doxees*). The fulness of the God-head was in Christ before the Incarnation (<sup><6001></sup>John 1:1,18; <sup><3176></sup>Philippians 2:6), during the Incarnation (<sup><3014></sup>John 1:14,18; <sup><6100></sup>1 John 1:1-3). It was the Son of God who came in the likeness of men (<sup><3107></sup>Philippians 2:7). Paul here disposes of the Docetic theory that Jesus had no human body as well as the Cerinthian separation between the man Jesus and the aeon Christ. He asserts plainly the deity and the humanity of Jesus Christ in corporeal form.

<sup><5120></sup>**Colossians 2:10** *Ye are made full (este pepleeroomenoi)*.

Periphrastic perfect passive indicative of *pleerooo*, but only one predicate, not two. Christ is our fulness of which we all partake (<sup><3116></sup>John 1:16; <sup><4023></sup>Ephesians 1:23) and our goal is to be made full of God in Christ (<sup><4819></sup>Ephesians 3:19). “In Christ they find the satisfaction of every spiritual want” (Peake).

*The head (hee kaphalee)*. There is no other place for Christ. He is first (<sup><3018></sup>Colossians 1:18) in time and in rank. All rule and authority comes after Christ whether angels, aeons, kings, what not.

<sup><5121></sup>**Colossians 2:11** *Ye were also circumcised (kai perietmeetheete)*.

First aorist passive indicative of *peritemnoo*, to circumcise. But used here as a metaphor in a spiritual sense as in <sup><4129></sup>Romans 2:29 “the circumcision of the heart.”

*Not made with hands (acheiropoietooi)*. This late and rare negative compound verbal occurs only in the N.T. (<sup><4148></sup>Mark 14:58; <sup><4161></sup>2 Corinthians 5:1; <sup><5121></sup>Colossians 2:11) by merely adding *a* privative to the old verbal *cheiropoietos* (<sup><4478></sup>Acts 7:48; <sup><4211></sup>Ephesians 2:11), possibly first in <sup><4148></sup>Mark 14:58 where both words occur concerning the temple. In <sup><4161></sup>2 Corinthians 5:1 the reference is to the resurrection body. The feminine form of this compound adjective is the same as the masculine.

*In the putting off (en teei apekdusei)*. As if an old garment (the fleshly body). From *apekduomai* (<sup><5125></sup>Colossians 2:15, possibly also coined by Paul) and occurring nowhere else so far as known. The word is made in a perfectly normal way by the perfective use of the two Greek prepositions (*apo, ek*), “a resource available for and generally used by any real thinker

writing Greek” (Moulton and Milligan, *Vocabulary*). Paul had as much right to mint a Greek compound as any one and surely no one ever had more ideas to express and more power in doing it.

*Of Christ (tou Christou)*. Specifying genitive, the kind of circumcision that belongs to Christ, that of the heart.

**Colossians 2:12** *Having been buried with him in baptism* (*suntaphentes autooi en tooi baptismati*). Second aorist passive participle of *sunthapto*, old word, in N.T. only here and <sup>4806</sup>Romans 6:4, followed by associative instrumental case (*autooi*). Thayer’s Lexicon says: “For all who in the rite of baptism are plunged under the water, thereby declare that they put faith in the expiatory death of Christ for the pardon of their past sins.” Yes, and for all future sins also. This word gives Paul’s vivid picture of baptism as a symbolic burial with Christ and resurrection also to newness of life in him as Paul shows by the addition “wherein ye were also raised with him” (*en hooi kai suneegertheete*). “In which baptism” (*baptismati*, he means). First aorist passive indicative of *sunegeiroo*, late and rare verb (Plutarch for waking up together), in LXX, in N.T. only in <sup>5022</sup>Colossians 2:12; 3:1; <sup>4806</sup>Ephesians 2:6. In the symbol of baptism the resurrection to new life in Christ is pictured with an allusion to Christ’s own resurrection and to our final resurrection. Paul does not mean to say that the new life in Christ is caused or created by the act of baptism. That is grossly to misunderstand him. The Gnostics and the Judaizers were sacramentalists, but not so Paul the champion of spiritual Christianity. He has just given the spiritual interpretation to circumcision which itself followed Abraham’s faith (<sup>4810</sup>Romans 4:10-12). Cf. <sup>4827</sup>Galatians 3:27. Baptism gives a picture of the change already wrought in the heart “through faith” (*dia tees pisteoos*).

*In the working of God (tees energeias tou theou)*. Objective genitive after *pisteoos*. See <sup>5029</sup>Colossians 1:29 for *energeia*. God had power to raise Christ from the dead (*tou egeirantos*, first aorist active participle of *egeiroo*, the fact here stated) and he has power (energy) to give us new life in Christ by faith.

**Colossians 2:13** *And you (kai humas)*. Emphatic position, object of the verb *sunezoopoiesen* (did he quicken) and repeated (second *humas*). You Gentiles as he explains.

*Being dead through your trespasses* (*nekrous ontas tois paraptoomasin*). Moral death, of course, as in <sup><661></sup>Romans 6:11; <sup><401></sup>Ephesians 2:1,5. Correct text does not have *en*, but even so *paraptoomasin* (from *parapiptoo*, to fall beside or to lapse, <sup><506></sup>Hebrews 6:6), a lapse or misstep as in <sup><404></sup>Matthew 6:14; <sup><655></sup>Romans 5:15-18; <sup><401></sup>Galatians 6:1, can be still in the locative, though the instrumental makes good sense also.

*And the uncircumcision of your flesh* (*kai teei akroboustiai tees sarkos humoon*). “Dead in your trespasses and your alienation from God, of which the uncircumcision of your flesh was a symbol” (Abbott). Clearly so, “the uncircumcision” used merely in a metaphorical sense.

*Did he quicken together with him* (*sunezooopieesen sun autooi*). First aorist active indicative of the double compound verb *sunzooopieoo*, to make alive (*zooos*, *pieoo*) with (*sun*, repeated also with *autooi*, associative instrumental), found only here and in <sup><405></sup>Ephesians 2:5, apparently coined by Paul for this passage. Probably *theos* (God) is the subject because expressly so stated in <sup><401></sup>Ephesians 2:4f. and because demanded by *sun autooi* here referring to Christ. This can be true even if Christ be the subject of *erken* in verse 14.

*Having forgiven us* (*charisamenos heemin*). First aorist middle participle of *charizomai*, common verb from *charis* (favour, grace). Dative of the person common as in <sup><503></sup>Colossians 3:13. The act of forgiving is simultaneous with the quickening, though logically antecedent.

<sup><504></sup>**Colossians 2:14** *Having blotted out* (*exaleipsas*). And so “cancelled.” First aorist active participle of old verb *exaleiphoo*, to rub out, wipe off, erase. In N.T. only in <sup><409></sup>Acts 3:19 (LXX); <sup><605></sup>Revelation 3:5; <sup><504></sup>Colossians 2:14. Here the word explains *charisamenos* and is simultaneous with it. Plato used it of blotting out a writing. Often MSS. were rubbed or scraped and written over again (palimpsests, like Codex C).

*The bond written in ordinances that was against us* (*to kath' heemoon cheirographon tois dogmasin*). The late compound *cheirographon* (*cheir*, hand, *graphoo*) is very common in the papyri for a certificate of debt or bond, many of the original *cheirographa* (handwriting, “chirography”). See Deissmann, *Bible Studies*, p. 247. The signature made a legal debt or bond as Paul says in <sup><508></sup>Philemon 1:18f.: “I Paul have written it with mine own hand, I will repay it.” Many of the papyri examples have been “crossed

out” thus X as we do today and so cancelled. One decree is described as “neither washed out nor written over” (Milligan, N. T. *Documents*, p. 16). Undoubtedly “the handwriting in decrees” (*dogmasin*, the Mosaic law, <sup><4025></sup>Ephesians 2:15) was against the Jews (<sup><0248></sup>Exodus 24:3; <sup><5274></sup>Deuteronomy 27:14-26) for they accepted it, but the Gentiles also gave moral assent to God’s law written in their hearts (<sup><4124></sup>Romans 2:14f.). So Paul says “against us” (*kath’ heemoon*) and adds “which was contrary to us” (*ho een hupenantion heemin*) because we (neither Jew nor Gentile) could not keep it. *Hupenantios* is an old double compound adjective (*hupo, en, antios*) set over against, only here in N.T. except <sup><3027></sup>Hebrews 10:27 when it is used as a substantive. It is striking that Paul has connected the common word *cheirographon* for bond or debt with the Cross of Christ (Deissmann, *Light, etc.*, p. 332).

*And he hath taken it out of the way* (*kai eerken ek tou mesou*). Perfect active indicative of *airoo*, old and common verb, to lift up, to bear, to take away. The word used by the Baptist of Jesus as “the Lamb of God that bears away (*airoon*) the sin of the world” (<sup><4029></sup>John 1:29). The perfect tense emphasizes the permanence of the removal of the bond which has been paid and cancelled and cannot be presented again. Lightfoot argues for Christ as the subject of *eerken*, but that is not necessary, though Paul does use sudden anacolutha. God has taken the bond against us “out of the midst” (*ek tou mesou*). Nailing it to the cross (*proseeloosas auto tooi staurooi*). First aorist active participle of old and common verb *proseeloo*, to fasten with nails to a thing (with dative *staurooi*). Here alone in N.T., but in III Macc. 4:9 with the very word *staurooi*. The victim was nailed to the cross as was Christ. “When Christ was crucified, God nailed the Law to His cross” (Peake). Hence the “bond” is cancelled for us. Business men today sometimes file cancelled accounts. No evidence exists that Paul alluded to such a custom here.

<sup><3025></sup>**Colossians 2:15** *Having put off from himself* (*apekdusamenos*). Only here and <sup><3030></sup>Colossians 3:9 and one MS. of Josephus (*apekduos*). Both *apoduoos* and *ekduos* occur in ancient writers. Paul simply combines the two for expression of complete removal. But two serious problems arise here. Is God or Christ referred to by *apekdusamenos*? What is meant by “the principalities and the powers” (*tas archas kai tas exousias*)? Modern scholars differ radically and no full discussion can be attempted here as one finds in Lightfoot, Haupt, Abbott, Peake. On the whole I am inclined to

look on God as still the subject and the powers to be angels such as the Gnostics worshipped and the verb to mean “despoil” (American Standard Version) rather than “having put off from himself.” In the Cross of Christ God showed his power openly without aid or help of angels.

*He made a show of them (edeigmatisen).* First aorist active indicative of *deigmatizoo*, late and rare verb from *deigma* (<sup><600></sup>Jude 1:7), an example, and so to make an example of. Frequent in the papyri though later than *paradeigmatizoo* and in N.T. only here and <sup><419></sup>Matthew 1:19 of Joseph’s conduct toward Mary. No idea of disgrace is necessarily involved in the word. The publicity is made plain by “openly” (*en parreesiai*).

*Triumphing over them on it (thriambeusas autous en autooi).* On the Cross the triumph was won. This late, though common verb in *Koin*, writers (*ekthriambeuoo* in the papyri) occurs only twice in the N.T., once “to lead in triumph” (<sup><414></sup>2 Corinthians 2:14), here to celebrate a triumph (the usual sense). It is derived from *thriambos*, a hymn sung in festal procession and is kin to the Latin *triumphus* (our triumph), a triumphal procession of victorious Roman generals. God won a complete triumph over all the angelic agencies (*autous*, masculine regarded as personal agencies). Lightfoot adds, applying *thriambeusas* to Christ: “The convict’s gibbet is the victor’s car.” It is possible, of course, to take *autooi* as referring to *cheirographon* (bond) or even to Christ.

<sup><126></sup>**Colossians 2:16** *Let no one judge you (mee tis humas krinetoo).* Prohibition present active imperative third singular, forbidding the habit of passing judgment in such matters. For *krinoo* see on <sup><100></sup>Matthew 7:1. Paul has here in mind the ascetic regulations and practices of one wing of the Gnostics (possibly Essenic or even Pharisaic influence). He makes a plea for freedom in such matters on a par with that in 1 Corinthians 8-9; Romans 14; 15. The Essenes went far beyond the Mosaic regulations. For the Jewish feasts see on <sup><840></sup>Galatians 4:10. Josephus (*Ant.* III. 10, 1) expressly explains the “seventh day” as called “*sabbata*” (plural form as here, an effort to transliterate the Aramaic *sabbathah*).

<sup><127></sup>**Colossians 2:17** *A shadow (skia).* Old word, opposed to substance (*sooma*, body). In <sup><300></sup>Hebrews 10:1 *skia* is distinguished from *eikoon* (picture), but here from *sooma* (body, substance). The *sooma* (body) casts the *skia* (shadow) and so belongs to Christ (*Christou*, genitive case).

<sup><SIB2></sup>**Colossians 2:18** *Rob you of your prize (katabrabeueto)*. Late and rare compound (*kata, brabeuoo*, <sup><SIB15></sup>Colossians 3:15) to act as umpire against one, perhaps because of bribery in Demosthenes and Eustathius (two other examples in Preisigke's *Worterbuch*), here only in the N.T. So here it means to decide or give judgment against. The judge at the games is called *brabeus* and the prize *brabeion* (<sup><SIB14></sup>1 Corinthians 9:24; <sup><SIB14></sup>Philippians 3:14). It is thus parallel to, but stronger than, *krinetoo* in verse 16.

*By a voluntary humility (theloon en tapeinophrosuneei)*. Present active participle of *theloo*, to wish, to will, but a difficult idiom. Some take it as like an adverb for "wilfully" somewhat like *thelontas* in <sup><SIB2></sup>2 Peter 3:5. Others make it a Hebraism from the LXX usage, "finding pleasure in humility." The Revised Version margin has "of his own mere will, by humility." Hort suggested *en ethelotapeinophrosuneei* (in gratuitous humility), a word that occurs in Basil and made like *ethelothreeskia* in verse 23.

*And worshipping of the angels (kai threeskeiai toon aggeloon)*. In <sup><SIB2></sup>Colossians 3:12 humility (*tapeinophrosuneeen*) is a virtue, but it is linked with worship of the angels which is idolatry and so is probably false humility as in verse 23. They may have argued for angel worship on the plea that God is high and far removed and so took angels as mediators as some men do today with angels and saints in place of Christ.

*Dwelling in the things which he hath seen (ha heoraken embateuoon)*. Some MSS. have "not," but not genuine. This verb *embateuoo* (from *embatees*, stepping in, going in) has given much trouble. Lightfoot has actually proposed *kenembateuoon* (a verb that does not exist, though *kenembateoo* does occur) with *aioora*, to tread on empty air, an ingenious suggestion, but now unnecessary. It is an old word for going in to take possession (papyri examples also). W. M. Ramsay (*Teaching of Paul*, pp. 287ff.) shows from inscriptions in Klaros that the word is used of an initiate in the mysteries who "set foot in" (*enebateusen*) and performed the rest of the rites. Paul is here quoting the very work used of these initiates who "take their stand on" these imagined revelations in the mysteries.

*Vainly puffed up (eikeei phusioumenos)*. Present passive participle of *phusiooo*, late and vivid verb from *phusa*, pair of bellows, in N.T. only

here and <sup><4016></sup>1 Corinthians 4:6,18f.; 8:1. Powerful picture of the self-conceit of these bombastic Gnostics.

<sup><5029></sup>**Colossians 2:19** *Not holding fast the Head* (*ou kratoon teen kephaleen*). Note negative *ou*, not *mee*, actual case of deserting Christ as the Head. The Gnostics dethroned Christ from his primacy (1:18) and placed him below a long line of aeons or angels. They did it with words of praise for Christ as those do now who teach Christ as only the noblest of men. The headship of Christ is the keynote of this Epistle to the Colossians and the heart of Paul's Christology.

*From whom* (*ex hou*). Masculine ablative rather than *ex hees* (*kephalees*) because Christ is the Head. He develops the figure of the body of which Christ is Head (<sup><5018></sup>Colossians 1:18,24).

*Being supplied* (*epichoreegoumenon*). Present passive participle (continuous action) of *epichoreegeoo*, for which interesting verb see already <sup><4090></sup>2 Corinthians 9:10; <sup><4085></sup>Galatians 3:5 and further <sup><6005></sup>2 Peter 1:5.

*Knit together* (*sunbibazomenon*). Present passive participle also (continuous action) of *sunbibazoo*, for which see <sup><5012></sup>Colossians 2:2.

*Through the joints* (*dia toon haphoon*). Late word *haphee* (from *haptoo*, to fasten together), connections (*junctura* and *nexus* in the Vulgate).

*And bonds* (*kai sundesmoon*). Old word from *sundeoo*, to bind together. Aristotle and Galen use it of the human body. Both words picture well the wonderful unity in the body by cells, muscles, arteries, veins, nerves, skin, glands, etc. It is a marvellous machine working together under the direction of the head.

*Increaseth with the increase of God* (*auxei teen auxeesin tou theou*). Cognate accusative (*auxeesin*) with the old verb *auxei*.

<sup><5020></sup>**Colossians 2:20** *If ye died* (*ei apethanete*). Condition of the first class, assumed as true, *ei* and second aorist active indicative of *apothneeskoo*, to die. He is alluding to the picture of burial in baptism (<sup><5012></sup>Colossians 2:12).

*From the rudiments of the world* (*apo toon stoicheioon tou kosmou*). See <sup><5018></sup>Colossians 2:8.



*As though living in the world (hoos zoontes en kosmooi).* Concessive use of the participle with *hoos*. The picture is that of baptism, having come out (F. B. Meyer) on the other side of the grave, we are not to act as though we had not done so. We are in the Land of Beulah.

*Why do ye subject yourselves to ordinances? (ti dogmatizesthe?).* Late and rare verb (three examples in inscriptions and often in LXX) made from *dogma*, decree or ordinance. Here it makes good sense either as middle or passive. In either case they are to blame since the bond of decrees (<sup><5124></sup>Colossians 2:14) was removed on the Cross of Christ. Paul still has in mind the rules of the ascetic wing of the Gnostics (<sup><5126></sup>Colossians 2:16ff.).

<sup><5121></sup>**Colossians 2:21** *Handle not, nor taste, nor touch (mee hapseei meede geuseei meede thigeeis).* Specimens of Gnostic rules. The Essenes took the Mosaic regulations and carried them much further and the Pharisees demanded ceremonially clean hands for all food. Later ascetics (the Latin commentators Ambrose, Hilary, Pelagius) regard these prohibitions as Paul's own instead of those of the Gnostics condemned by him. Even today men are finding that the noble prohibition law needs enlightened instruction to make it effective. That is true of all law. The Pharisees, Essenes, Gnostics made piety hinge on outward observances and rules instead of inward conviction and principle. These three verbs are all in the aorist subjunctive second person singular with *mee*, a prohibition against handling or touching these forbidden things. Two of them do not differ greatly in meaning. *Hapseei* is aorist middle subjunctive of *haptoo*, to fasten to, middle, to cling to, to handle. *Thigeeis* is second aorist active subjunctive of *thiganoo*, old verb, to touch, to handle. In N.T. only here and <sup><5128></sup>Hebrews 11:28; 12:20. *Geuseei* is second aorist middle subjunctive of *geuoo*, to give taste of, only middle in N.T. to taste as here.

<sup><5122></sup>**Colossians 2:22** *Are to perish with the using (estin eis phthoran teei apochreesei).* Literally, "are for perishing in the using." *Phthora* (from *phtheiroo*) is old word for decay, decomposition. *Apochreesis* (from *apochraomai*, to use to the full, to use up), late and rare word (in Plutarch), here only in N.T. Either locative case here or instrumental. These material things all perish in the use of them.

<sup><5123></sup>**Colossians 2:23** *Which things (hatina).* "Which very things," these ascetic regulations.

*Have indeed a show of wisdom* (*estin logon men echonta sophias*).

Periphrastic present indicative with *estin* in the singular, but present indicative *echonta* in the plural (*hatina*). *Logon sophias* is probably “the repute of wisdom” (Abbott) like Plato and Herodotus. *Men* (in deed) has no corresponding *de*.

*In will-worship* (*en ethelothreeskiai*). This word occurs nowhere else and was probably coined by Paul after the pattern of *ethelodouleia*, to describe the voluntary worship of angels (see <sup><S10B></sup>Colossians 2:18).

*And humility* (*kai tapeinophrosuneei*). Clearly here the bad sense, “in mock humility.”

*And severity to the body* (*kai apheidiai soomatos*). Old word (Plato) from *apheidees*, unsparing (*a* privative, *pheidomai*, to spare). Here alone in N.T. Ascetics often practice flagellations and other hardships to the body.

*Not of any value* (*ouk en timeei tini*). *Timee* usually means honour or price.

*Against the indulgence of the flesh* (*pros pleesmoneen tees sarkos*). These words are sharply debated along with *timee* just before. It is not unusual for *pros* to be found in the sense of “against” rather than “with” or “for.” See *pros* in sense of

*against* in <sup><S10B></sup>Colossians 3:13; <sup><A161></sup>Ephesians 6:11f.; <sup><A12></sup>2 Corinthians 5:12; <sup><A11></sup>1 Corinthians 6:1. *Pleesmonee* is an old word from *pimpleemi*, to fill and means satiety. It occurs here only in the N.T. Peake is inclined to agree with Hort and Haupt that there is a primitive corruption here. But the translation in the Revised Version is possible and it is true that mere rules do not carry us very far in human conduct as every father or mother knows, though we must have some regulations in family and state and church. But they are not enough of themselves.

## CHAPTER 3

**<SIB> Colossians 3:1** *If then ye were raised together with Christ (ei oun suneegetheete tooi Christooi)*. Condition of the first class, assumed as true, like that in **<SIB> Colossians 2:20** and the other half of the picture of baptism in **<SIB> Colossians 2:12** and using the same form *suneegetheete* as then which see for the verb *sunegei-roo*. Associative instrumental case of *Christooi*.

*The things that are above (ta anoo)*. “The upward things” (cf. **<SIB> Philippians 3:14**), the treasure in heaven (**<SIB> Matthew 6:20**). Paul gives this ideal and goal in place of merely ascetic rules.

*Seated on the right hand of God (en dexiai tou theou katheemenos)*. Not periphrastic verb, but additional statement. Christ is up there and at God’s right hand. Cf. 2:3.

**<SIB> Colossians 3:2** *Set your mind on (phroneite)*. “Keep on thinking about.” It does matter what we think and we are responsible for our thoughts.

*Not on the things that are upon the earth (mee ta epi tees gees)*. Paul does not mean that we should never think the things upon the earth, but that these should not be our aim, our goal, our master. The Christian has to keep his feet upon the earth, but his head in the heavens. He must be heavenly-minded here on earth and so help to make earth like heaven.

**<SIB> Colossians 3:3** *For ye died (apethanete gar)*. Definite event, aorist active indicative, died to sin (**<SIB> Romans 6:2**).

*Is hid (kekruptai)*. Perfect passive indicative of *kruptoo*, old verb, to hide, remains concealed, locked “together with” (*sun*) Christ, “in” (*en*) God. No hellish burglar can break that combination.

**<SIB> Colossians 3:4** *When Christ shall be manifested (hotan ho Christos phaneroothei)*. Indefinite temporal clause with *hotan* and the first aorist passive subjunctive of *phaneroo*, “whenever Christ is manifested,” a reference to the second coming of Christ as looked for and longed for, but wholly uncertain as to time. See this same verb used of the second coming in **<SIB> 1 John 3:2**.

*Ye also together with him (kai humeis sun autooi).* That is the joy of this blessed hope. He repeats the verb about us *phanerootheesesthe* (future passive indicative) and adds *en doxeei* (in glory). Not to respond to this high appeal is to be like Bunyan's man with the muck-rake.

**Colossians 3:5** *Mortify (nekroosate).* First aorist active imperative of *nekrooo*, late verb, to put to death, to treat as dead. Latin Vulgate *mortifico*, but “mortify” is coming with us to mean putrify. Paul boldly applies the metaphor of death (<sup><S12D></sup>Colossians 2:20; 3:3) pictured in baptism (<sup><S12D></sup>Colossians 2:12) to the actual life of the Christian. He is not to go to the other Gnostic extreme of license on the plea that the soul is not affected by the deeds of the body. Paul's idea is that the body is the temple of the Holy Spirit (<sup><K19></sup>1 Corinthians 6:19). He mentions some of these “members upon the earth” like fornication (*porneian*), uncleanness (*akatharsian*), passion (*pathos*), evil desire (*epithumian kakeen*), covetousness (*pleonexian*) “the which is idolatry” (*heetis estin eidoololatria*). See the longer list of the works of the flesh in Galatians 5:19-21, though covetousness is not there named, but it is in <sup><B19></sup>Ephesians 4:19; 5:5.

**Colossians 3:6** *Cometh the wrath of God (erchetai hee orgee tou theou).* Paul does not regard these sins of the flesh as matters of indifference, far otherwise. Many old MSS. do not have “upon the sons of disobedience,” genuine words in <sup><B19></sup>Ephesians 5:6.

**Colossians 3:7** *Walked aforetime (periepateesate pote).* First aorist (constative) indicative referring to their previous pagan state.

*When ye lived (hote ezeete).* Imperfect active indicative of *zaoo*, to live, “ye used to live” (customary action). Sharp distinction in the tenses.

**Colossians 3:8** *But now (nuni de).* Emphatic form of *nun* in decided contrast (to *pote* in verse 7) in the resurrection life of <sup><S12D></sup>Colossians 2:12; 3:1.

*Put ye also away (apothesthe kai humeis).* Second aorist middle imperative of old verb *apotitheemi*, to put away, lay aside like old clothes. This metaphor of clothing Paul now uses with several verbs (*apothesthe* here, *apekdusamenoi* in verse 9, *endusamenoi* in verse 10, *endusasthe* in verse 12).

*All these (ta panta)*. The whole bunch of filthy rags (anger *orgeen*, wrath *thumon*, malice *kakian*, railing *blasphemian*, shameful speaking *aischrologian*). See somewhat similar lists of vices in <sup><S10B></sup>Colossians 3:5; <sup><R10></sup>Galatians 5:20; <sup><R02></sup>Ephesians 4:29-31. These words have all been discussed except *aischrologian*, an old word for low and obscene speech which occurs here only in the N.T. It is made from *aischrologos* (*aischros* as in <sup><S10B></sup>1 Corinthians 11:6 and that from *aischos*, disgrace). Note also the addition of “out of your mouth” (*ek tou stomatos humoon*). The word was used for both abusive and filthy talk and Lightfoot combines both ideas as often happens. Such language should never come out of the mouth of a Christian living the new life in Christ.

<sup><S10B></sup>**Colossians 3:9** *Lie not to another (mee pseudesthe eis alleelous)*. Lying (*pseudos*) could have been included in the preceding list where it belongs in reality. But it is put more pointedly thus in the prohibition (*mee* and the present middle imperative). It means either “stop lying” or “do not have the habit of lying.”

*Seeing that ye have put off (apekdusamenoi)*. First aorist middle participle (causal sense of the circumstantial participle) of the double compound verb *apekduomai*, for which see <sup><S10B></sup>Colossians 2:15. The *apo* has the perfective sense (wholly), “having stripped clean off.” The same metaphor as *apothesthe* in verse 8.

*The old man (ton palaion anthroopon)*. Here Paul brings in another metaphor (mixes his metaphors as he often does), that of the old life of sin regarded as “the ancient man” of sin already crucified (<sup><S10B></sup>Romans 6:6) and dropped now once and for all as a mode of life (aorist tense). See same figure in <sup><R02></sup>Ephesians 4:22. *Palaios* is ancient in contrast with *neos* (young, new) as in <sup><R07></sup>Matthew 9:17 or *kainos* (fresh, unused) as in <sup><S12></sup>Matthew 13:52.

*With his doings (sun tais praxessin autou)*. Practice must square with profession.

<sup><S10B></sup>**Colossians 3:10** *And have put on (kai endusamenoi)*. First aorist middle participle (in causal sense as before) of *endunoo*, old and common verb (Latin *induo*, English endue) for putting on a garment. Used of putting on Christ (<sup><R07></sup>Galatians 3:27; <sup><S14></sup>Romans 13:14).

*The new man (ton neon)*. “The new (young as opposed to old *palaion*) man” (though *anthroopon* is not here expressed, but understood from the preceding phrase). In <sup><4002></sup>Ephesians 4:24 Paul has *endusasthai ton kainon* (fresh as opposed to worn out) *anthroopon*.

*Which is being renewed (ton anakainoumenon)*. Present passive articular participle of *anakainoo*. Paul apparently coined this word on the analogy of *ananeomai*. *Anakainizoo* already existed (<sup><3006></sup>Hebrews 6:6). Paul also uses *anakainoosis* (<sup><5122></sup>Romans 12:2; <sup><3035></sup>Titus 3:5) found nowhere before him. By this word Paul adds the meaning of *kainos* to that of *neos* just before. It is a continual refreshment (*kainos*) of the new (*neos*, young) man in Christ Jesus.

*Unto knowledge (eis epignooisin)*. “Unto full (additional) knowledge,” one of the keywords in this Epistle.

*After the image (kat' eikona)*. An allusion to <sup><0025></sup>Genesis 1:26,28. The restoration of the image of God in us is gradual and progressive (<sup><4718></sup>2 Corinthians 3:18), but will be complete in the final result (<sup><4829></sup>Romans 8:29; <sup><4122></sup>1 John 3:2).

<sup><3031></sup>**Colossians 3:11** *Where (hopou)*. In this “new man” in Christ. Cf. <sup><4828></sup>Galatians 3:28.

*There cannot be (ouk eni)*. *Eni* is the long (original) form of *en* and *estin* is to be understood. “There does not exist.” This is the ideal which is still a long way ahead of modern Christians as the Great War proved. Race distinctions (Greek *Helleen* and Jew *Ioudaios*) disappear in Christ and in the new man in Christ. The Jews looked on all others as Greeks (Gentiles). Circumcision (*peritomee*) and uncircumcision (*akrobustia*) put the Jewish picture with the cleavage made plainer (cf. Ephesians 2). The Greeks and Romans regarded all others as barbarians (*barbaroi*, <sup><4014></sup>Romans 1:14), users of outlandish jargon or gibberish, onomatopoeitic repetition (*bar-bar*).

*A Scythian (Skuthees)* was simply the climax of barbarity, *bar-baris barbariores* (Bengel), used for any rough person like our “Goths and Vandals.”

*Bondman (doulos, from deoo, to bind),*

*freeman* (*eleutheros*, from *erchomai*, to go). Class distinctions vanish in Christ. In the Christian churches were found slaves, freedmen, freemen, masters. Perhaps Paul has Philemon and Onesimus in mind. But labour and capital still furnish a problem for modern Christianity.

*But Christ is all* (*alla panta Christos*). Demosthenes and Lucian use the neuter plural to describe persons as Paul does here of Christ. The plural *panta* is more inclusive than the singular *pan* would be.

*And in all* (*kai en pasin*). Locative plural and neuter also. “Christ occupies the whole sphere of human life and permeates all its developments” (Lightfoot). Christ has obliterated the words barbarian, master, slave, all of them and has substituted the word *adelphos* (brother).

<sup><SIB2></sup>**Colossians 3:12** *Put on therefore* (*endusasthe oun*). First aorist middle imperative of *endunoo* (verse 10). He explains and applies (*oun* therefore) the figure of “the new man” as “the new garment.”

*As God's elect* (*hoos eklektoi tou theou*). Same phrase in <sup><SIB3></sup>Romans 8:33; <sup><SIB1></sup>Titus 1:1. In the Gospels a distinction exists between *kleetos* and *eklektos* (<sup><SIB2></sup>Matthew 24:22,24,31), but no distinction appears in Paul's writings. Here further described as “holy and beloved” (*hagioi kai eegapeemenoï*). The items in the new clothing for the new man in Christ Paul now gives in contrast with what was put off (<sup><SIB3></sup>Colossians 3:8). The garments include a heart of compassion (*splagchna oiktirmou*, the nobler viscera as the seat of emotion as in <sup><SIB7></sup>Luke 1:78; <sup><SIB3></sup>Philippians 1:8), kindness (*chreestoteeta*, as in <sup><SIB2></sup>Galatians 5:22), humility (*tapeinophrosuneen*, in the good sense as in <sup><SIB3></sup>Philippians 2:3), meekness (*prauteeta*, in <sup><SIB3></sup>Galatians 5:23 and in <sup><SIB1></sup>Ephesians 4:2 also with *tapeinophrosunee*), long-suffering (*makrothumian*, in <sup><SIB2></sup>Galatians 5:22; <sup><SIB1></sup>Colossians 1:11; <sup><SIB1></sup>James 5:10).

<sup><SIB3></sup>**Colossians 3:13** *Forbearing one another* (*anechomenoi alleelon*). Present middle (direct) participle of *anechoo* with the ablative case (*alleelon*), “holding yourselves back from one another.”

*Forgiving each other* (*charizomenoi heautois*). Present middle participle also of *charizomai* with the dative case of the reflexive pronoun (*heautois*) instead of the reciprocal just before (*alleelon*).

*If any man have (ean tis echeei)*. Third class condition (*ean* and present active subjunctive of *echoo*).

*Complaint (mompheen)*. Old word from *memphomai*, to blame. Only here in N.T. Note *pros* here with *tina* in the sense of against for comparison with *pros* in 2:31.

*Even as the Lord (kathoos kai ho Kurios)*. Some MSS. read *Christos* for *Kurios*. But Christ's forgiveness of us is here made the reason for our forgiveness of others. See <sup><4162></sup>Matthew 6:12,14f. where our forgiveness of others is made by Jesus a prerequisite to our obtaining forgiveness from God.

<sup><3184></sup>**Colossians 3:14** *And above all these things (epi pasin de toutois)*.  
“And upon all these things.”

*Put on love (teen agapeen)*. See <sup><4183></sup>Luke 3:20. The verb has to be supplied (*endusasthe*) from verse 12 as the accusative case *agapeen* shows.

*Which is (ho estin)*. Neuter singular of the relative and not feminine like *agapee* (the antecedent) nor masculine like *sundesmos* in the predicate. However, there are similar examples of *ho estin* in the sense of *quod est* (*id est*), “that is,” in <sup><4144></sup>Mark 14:42; 15:42, without agreement in gender and number. So also <sup><4185></sup>Ephesians 5:5 where *ho estin* = “which thing.”

*The bond of perfectness (sundesmos tees teleioteetos)*. See 2:19 for *sundesmos*. Here it is apparently the girdle that holds the various garments together. The genitive (*teleioteetos*) is probably that of apposition with the girdle of love. In a succinct way Paul has here put the idea about love set forth so wonderfully in 1 Corinthians 13.

<sup><3185></sup>**Colossians 3:15** *The peace of Christ (hee eireenee tou Christou)*.  
The peace that Christ gives (<sup><4147></sup>John 14:27).

*Rule (brabeuetoo)*. Imperative active third singular of *brabeuoo*, to act as umpire (*brabeus*), old verb, here alone in N.T. See <sup><4175></sup>1 Corinthians 7:15 for called in peace.

*In one body (en heni soomati)*. With one Head (Christ) as in <sup><3188></sup>Colossians 1:18,24.

*Be ye thankful (eucharistoi ginesthe)*. “Keep on becoming thankful.”  
Continuous obligation.



**<51016>Colossians 3:16** *The word of Christ (ho logos tou Christou)*. This precise phrase only here, though “the word of the Lord” in **<51008>1** Thessalonians 1:8; 4:15; **<51010>2** Thessalonians 3:1. Elsewhere “the word of God.” Paul is exalting Christ in this Epistle. *Christou* can be either the subjective genitive (the word delivered by Christ) or the objective genitive (the word about Christ). See **<51014>1** John 2:14.

*Dwell (enoikeitoo)*. Present active imperative of *enoikeoo*, to make one’s home, to be at home.

*In you (en humin)*. Not “among you.”

*Richly (plousioos)*. Old adverb from *plousios* (rich). See **<51017>1** Timothy 6:17. The following words explain *plousioos*.

*In all wisdom (en paseei sophiai)*. It is not clear whether this phrase goes with *plousioos* (richly) or with the participles following (*didaskontes kai nouthetountes*, see **<51028>**Colossians 1:28). Either punctuation makes good sense. The older Greek MSS. had no punctuation. There is an anacoluthon here. The participles may be used as imperatives as in **<51215>**Romans 12:11f.,16.

*With psalms (psalmois, the Psalms in the Old Testament originally with musical accompaniment),*

*hymns (humnois, praises to God composed by the Christians like <51016>1* Timothy 3:16),

*spiritual songs (ooidais pneumatikais, general description of all whether with or without instrumental accompaniment). The same song can have all three words applied to it.*

*Singing with grace (en chariti aidontes)*. In God’s grace (**<51012>2** Corinthians 1:12). The phrase can be taken with the preceding words. The verb *aidoo* is an old one (**<51019>**Ephesians 5:19) for lyrical emotion in a devout soul.

*In your hearts (en tais kardiais humoon)*. Without this there is no real worship “to God” (*tooi theooi*). How can a Jew or Unitarian in the choir lead in the worship of Christ as Saviour? Whether with instrument or with voice or with both it is all for naught if the adoration is not in the heart.

**Colossians 3:17** *Whatsoever ye do* (*pan hoti ean poieete*). Indefinite relative (everything whatever) with *ean* and the present active subjunctive, a common idiom in such clauses.

*Do all* (*panta*). The imperative *poieite* has to be supplied from *poieete* in the relative clause. *Panta* is repeated from *pan* (singular), but in the plural (all things). *Pan* is left as a nominative absolute as in <sup><1012></sup>Matthew 10:32; <sup><2120></sup>Luke 12:10. This is a sort of Golden Rule for Christians “in the name of the Lord Jesus” (*en onomati Kuriou Ieesou*), in the spirit of the Lord Jesus (<sup><4120></sup>Ephesians 5:20). What follows (directions to the various groups) is in this same vein. Sociological problems have always existed. Paul puts his finger on the sore spot in each group with unerring skill like a true diagnostician.

**Colossians 3:18** *Wives* (*kai gunaikes*). The article here distinguishes class from class and with the vocative case can be best rendered “Ye wives.” So with each group.

*Be in subjection to your husbands* (*hupotassesthe tois andrasin*). “Own” (*idiois*) is genuine in <sup><4120></sup>Ephesians 5:22, but not here. The verb *hupotassomai* has a military air, common in the *Koin*, for such obedience. Obedience in government is essential as the same word shows in <sup><5120></sup>Romans 13:1,5.

*As is fitting in the Lord* (*hoos aneeken en Kuriooi*). This is an idiomatic use of the imperfect indicative with verbs of propriety in present time (Robertson, *Grammar*, p. 919). Wives have rights and privileges, but recognition of the husband’s leadership is essential to a well-ordered home, only the assumption is that the husband has a head and a wise one.

**Colossians 3:19** *Love your wives* (*agapate tas gunaikas*). Present active imperative, “keep on loving.” That is precisely the point.

*Be not bitter* (*mee pikrainesthe*). Present middle imperative in prohibition: “Stop being bitter” or “do not have the habit of being bitter.” This is the sin of husbands. *Pikrainoo* is an old verb from *pikros* (bitter). In N.T. only here and <sup><6120></sup>Revelation 8:11; 10:9f. The bitter word rankles in the soul.

**Colossians 3:20** *Obey your parents* (*hupakouete tois goneusin*). Old verb to listen under (as looking up), to hearken, to heed, to obey.

*In all things (kata panta)*. This is the hard part for the child, not occasional obedience, but continual. Surely a Christian father or mother will not make unreasonable or unjust demands of the child. Nowhere does modern civilization show more weakness than just here. Waves of lawlessness sweep over the world because the child was not taught to obey. Again Paul argues that this is “in the Lord” (*en Kuriooi*).

**Colossians 3:21** *Provoke not (mee erethizete)*. Present imperative of old verb from *erethoo*, to excite. Only twice in N.T., here in bad sense, in good sense in **2 Corinthians 9:2** (to stimulate). Here it means to nag and as a habit (present tense).

*That they be not discouraged (hina mee athumoosin)*. Negative purpose (*hina mee*) with the present subjunctive (continued discouragement) of *athumeoo*, old verb, but only here in N.T., from *athumos* (dispirited, a privative, *thumos*, spirit or courage). One does not have to read *Jane Eyre* or *Oliver Twist* to know something of the sorrows of childhood as is witnessed by runaway children and even child suicides.

**Colossians 3:22** *Your masters according to the flesh (tois kata sarka kuriois)*. “Lords” really, but these Christian slaves (*douloi*) had Christ as lord, but even so they were to obey their lords in the flesh.

*Not with eye-service (mee en ophthalmoudouliais)*. Another Pauline word (here only and **Ephesians 6:6**), elsewhere only in Christian writers after Paul, an easy and expressive compound, service while the master’s eye was on the slave and no longer.

*Men-pleasers (anthroopareskoi)*. Late compound only in LXX and Paul (here and **Ephesians 6:6**).

*In singleness of heart (en haploteeti kardias)*. So in **Ephesians 6:5**. Old and expressive word from *haplous* (simple, without folds). See **2 Corinthians 11:3**.

*Fearing the Lord (phoboumenoi ton Kurion)*. Rather than the lords according to the flesh.

**Colossians 3:23** *Whatsoever ye do (ho ean poieete)*. See same idiom in 3:17 except *ho* instead of *pan hoti*.

*Heartily (ek psuchees)*. From the soul and not with mere eye service. In <sup><402></sup>Ephesians 6:7 Paul adds *met' eunoias* (with good will) in explanation of *ek psuchees*.

*As unto the Lord (hoos tooi Kuriooi)*. Even when unto men. This is the highest test of worthwhile service. If it were only always true!

<sup><102></sup>**Colossians 3:24** *Ye shall receive (apoleempsesthe)*. Future middle indicative of *apolambanoo*, old verb, to get back (*apo*), to recover.

*The recompense (antapodosin)*. "The full recompense," old word, in LXX, but only here in N.T., but *antapodoma* twice (<sup><242></sup>Luke 14:12; <sup><510></sup>Romans 11:9). Given back (*apo*) in return (*anti*).

*Ye serve the Lord Christ (to Kuriooi Christooi douleuete)*. As his slaves and gladly so. Perhaps better as imperatives, keep on serving.

<sup><102></sup>**Colossians 3:25** *Shall receive again for the wrong that he hath done (komisetai ho eedikeesen)*. It is not clear whether *ho adikoon* (he that doeth wrong) is the master or the slave. It is true of either and Lightfoot interprets it of both, "shall receive back the wrong which he did." This is a general law of life and of God and it is fair and square.

*There is no respect of persons (ouk estin prosoopolempsia)*. There is with men, but not with God. For this word patterned after the Hebrew see <sup><811></sup>Romans 2:11; <sup><810></sup>Ephesians 6:9; <sup><911></sup>James 2:1 The next verse should be in this chapter also.

## CHAPTER 4

**Colossians 4:1** *That which is just and equal (to dikaion kai teen isoteeta)*. Paul changes from *to ison* (like *to dikaion*, neuter singular adjective with article for abstract idea) to the abstract substantive *isotees*, old word, in N.T. only here and <sup><4083></sup>2 Corinthians 8:13f. If employers always did this, there would be no labour problem.

*A Master in heaven (Kurion en ouranooi)*. A wholesome reminder to the effect that he keeps his eye on the conduct of masters of men here towards their employees.

**Colossians 4:2** *Continue steadfastly (proskartereite)*. See <sup><4089></sup>Mark 3:9; <sup><4102></sup>Acts 2:42,46 for this interesting word from *pros* and *karteros* (strong), common in the *Koin*,.

*Watching (greegorountes)*. Present active participle of *greegoreoo*, late present made on perfect active stem *egreegora* with loss of *e-*, found first in Aristotle.

**Colossians 4:3** *Withal (hama)*. At the same time.

*That God may open (hina ho theos anoixeei)*. Common use of *hina* and the subjunctive (aorist), the sub-final use so common in the N.T. as in the *Koin*,.

*A door for the word (thuran tou logou)*. Objective genitive, a door for preaching. It is comforting to other preachers to see the greatest of all preachers here asking prayer that he may be set free again to preach. He uses this figure elsewhere, once of a great and open door with many adversaries in Ephesus (<sup><4049></sup>1 Corinthians 16:9), once of an open door that he could not enter in Troas (<sup><4102></sup>2 Corinthians 2:12).

*The mystery of Christ (to musteerion tou Christou)*. The genitive of apposition, the mystery which is Christ (2:2), one that puts out of comparison the foolish “mysteries” of the Gnostics.

*For which I am also in bonds (di' ho kai dedemai)*. Perfect passive indicative of *deoo*. Paul is always conscious of this limitation, this chain. At bottom he is a prisoner because of his preaching to the Gentiles.

**Colossians 4:4** *As I ought to speak (hoos dei me laleesai).*

Wonderful as Paul's preaching was to his hearers and seems to us, he was never satisfied with it. What preacher can be?

**Colossians 4:5** *Toward them that are without (pros tous exoo).* A

Pauline phrase for those outside the churches (<sup><3162></sup>1 Thessalonians 5:12; <sup><4162></sup>1 Corinthians 5:12f.). It takes wise walking to win them to Christ.

*Redeeming the time (ton kairon exagorazomenoi).* We all have the same time. Paul goes into the open market and buys it up by using it rightly. See the same metaphor in <sup><41616></sup>Ephesians 5:16.

**Colossians 4:6** *Seasoned with salt (halati eertumenos).* The same verb *artuoo* (old verb from *airoo*, to fit, to arrange) about salt in <sup><41071></sup>Mark 9:50; <sup><21434></sup>Luke 14:34. Nowhere else in the N.T. Not too much salt, not too little. Plutarch uses salt of speech, the wit which flavours speech (cf. Attic salt). Our word salacious is this same word degenerated into vulgarity. Grace and salt (wit, sense) make an ideal combination. Every teacher will sympathize with Paul's desire "that ye know how ye must answer each one" (*eidenai poos dei humas heni ekastooi apokrinesthai*). Who does know?

**Colossians 4:7** *All my affairs (ta kat' eme panta).* "All the things relating to me." The accusative case the object of *gnoorisei*. The same idiom in <sup><40514></sup>Acts 25:14; <sup><31002></sup>Philippians 1:2.

*Tychicus (Tuchikos).* Mentioned also in <sup><41621></sup>Ephesians 6:21 as the bearer of that Epistle and with the same verb *gnoorisei* (future active of *gnoorizoo*) and with the same descriptive epithet as here (*ho agapeetos adelphos kai pistos diakonos en Kuriooi*, the beloved brother and faithful minister in the Lord) except that here we have also *kai sundoulos* (and fellow-servant). Abbott suggests that Paul adds *sundoulos* because he had used it of Epaphras in 1:7. Perhaps *pistos* goes with both substantives and means faithful to Paul as well as to Christ.

**Colossians 4:8** *I have sent (epempsa).* Epistolary aorist active indicative of *pempoo* as in <sup><41622></sup>Ephesians 6:22.

*That ye may know (hina gnoote).* Second aorist (ingressive) active subjunctive of *ginooskoo*, "that ye may come to know." This the correct text, not *gnooi* (third singular).

*Our estate (ta peri heemoon)*. “The things concerning us.”

*May comfort (parakaleseei)*. First aorist active subjunctive. Proper rendering here and not “may exhort.”

<sup><5049></sup>**Colossians 4:9** *Together with Onesimus (sun Oneesimooi)*. Co-bearer of the letter with Tychicus and praised on a par with him, runaway slave though he is.

*Who is one of you (hos estin ex humoon)*. Said not as a reproach to Colossae for having such a man, but as a privilege to the church in Colossae to give a proper welcome to this returning converted slave and to treat him as a brother as Paul argues to Philemon.

<sup><5040></sup>**Colossians 4:10** *Aristarchus (Aristarchos)*. He was from Thessalonica and accompanied Paul to Jerusalem with the collection (<sup><4452></sup>Acts 19:29; 20:4) and started with Paul to Rome (<sup><4470></sup>Acts 27:2; <sup><5024></sup>Philemon 1:24). Whether he has been with Paul all the time in Rome we do not know, but he is here now.

*My fellow-prisoner (ho sunaichmalootos mou)*. One of Paul’s compounds, found elsewhere only in Lucian. Paul uses it of Epaphras in <sup><5023></sup>Philemon 1:23, but whether of actual voluntary imprisonment or of spiritual imprisonment like *sunstratiootes* (fellow-soldier) in <sup><5045></sup>Philippians 2:25; <sup><5002></sup>Philemon 1:2 we do not know. Abbott argues for a literal imprisonment and it is possible that some of Paul’s co-workers (*sun-ergoi*) voluntarily shared imprisonment with him by turns.

*Mark (Markos)*. Once rejected by Paul for his defection in the work (<sup><4456></sup>Acts 15:36-39), but now cordially commended because he had made good again.

*The cousin of Barnabas (ho anepsios Barnaba)*. It was used for “nephew” very late, clearly “cousin” here and common so in the papyri. This kinship explains the interest of Barnabas in Mark (<sup><4425></sup>Acts 12:25; 13:5; 15:36-39).

*If he come unto you, receive him (ean eltheei pros humas dexasthe auton)*. This third class conditional sentence (*ean* and second aorist active subjunctive of *erchomai*) gives the substance of the commands (*entolas*) about Mark already sent, how we do not know. But Paul’s commendation of Mark is hearty and unreserved as he does later in <sup><5041></sup>2 Timothy 4:11. The verb *dechomai* is the usual one for hospitable reception (<sup><4004></sup>Matthew

10:14; <sup><B045></sup>John 4:45) like *prosdechomai* (<sup><B029></sup>Philippians 2:29) and *hupodechomai* (<sup><B038></sup>Luke 10:38).

<sup><S041></sup>**Colossians 4:11** *Jesus which is called Justus* (*Ieesous ho legomenos Ioustos*). Another illustration of the frequency of the name Jesus (Joshua). The surname Justus is the Latin *Justus* for the Greek *Dikaios* and the Hebrew *Zadok* and very common as a surname among the Jews. The name appears for two others in the N.T. (<sup><A023></sup>Acts 1:23; 18:7).

*Who are of the circumcision* (*hoi ontes ek peritomees*). Jewish Christians certainly, but not necessarily Judaizers like those so termed in <sup><A018></sup>Acts 11:3 (*hoi ek peritomees*. Cf. Acts 35:1,5).

*These only* (*houtoi monoi*). “Of the circumcision” (Jews) he means.

*A comfort unto me* (*moi pareegoria*). Ethical dative of personal interest. *Pareegoria* is an old word (here only in N.T.) from *pareegoreoo*, to make an address) and means solace, relief. A medical term. Curiously enough our word paregoric comes from it (*paregorikos*).

<sup><S042></sup>**Colossians 4:12** *Epaphras who is one of you* (*Epaphras ho ex humoon*). See 1:7 for previous mention of this brother who had brought Paul news from Colossae.

*Always striving for you* (*pantote agoonizomenos huper heemoon*). See 1:29 of Paul.

*That ye may stand* (*hina statheete*). Final clause, first aorist passive subjunctive (according to Aleph B) rather than the usual second aorist active subjunctives (*steete*) of *histeemi* (according to A C D).

*Fully assured* (*pepleerophoreemenoi*). Perfect passive participle of *pleerophoreoo*, late compound, for which see <sup><B000></sup>Luke 1:1; <sup><S045></sup>Romans 14:5.

<sup><S043></sup>**Colossians 4:13** *And for them in Hierapolis* (*kai toon en Hierai Polei*). The third of the three cities in the Lycus Valley which had not seen Paul’s face (<sup><S000></sup>Colossians 2:1). It was across the valley from Laodicea. Probably Epaphras had evangelized all three cities and all were in peril from the Gnostics.



<sup><51044></sup>**Colossians 4:14** *Luke, the beloved physician* (*Loukas ho iatros ho agapeetos*). Mentioned also in <sup><5024></sup>Philemon 1:24; <sup><5041></sup>2 Timothy 4:11. The author of the Gospel and the Acts. Both Mark and Luke are with Paul at this time, possibly also with copies of their Gospels with them. The article here (repeated) may mean “my beloved physician.” It would seem certain that Luke looked after Paul’s health and that Paul loved him. Paul was Luke’s hero, but it was not a one-sided affection. It is beautiful to see preacher and physician warm friends in the community.

*Demas* (*Deemas*). Just his name here (a contraction of Demetrius), but in <sup><5040></sup>2 Timothy 4:10 he is mentioned as one who deserted Paul.

<sup><51045></sup>**Colossians 4:15** *Nymphas* (*Numphan*). That is masculine, if *autou* (his) is genuine (D E K L) after *kat’ oikon*, but *Numpha* (feminine) if *autees* (her) is read (B 67). Aleph A C P read *autoon* (their), perhaps including *adelphous* (brethren) and so locating this church (*ekkleesia*) in Laodicea. It was not till the third century that separate buildings were used for church worship. See <sup><51045></sup>Romans 16:5 for Prisca and Aquila. It is not possible to tell whether it is “her” or “his” house here.

<sup><51046></sup>**Colossians 4:16** *When this epistle hath been read among you* (*hotan anagnoostheei par’ humin hee epistolee*). Indefinite temporal clause with *hotan* (*hote an*) and the first aorist passive subjunctive of *anaginooskoo*. The epistle was read in public to the church (<sup><61005></sup>Revelation 1:3).

*Cause that* (*poieesate hina*). Same idiom in <sup><61137></sup>John 11:37; <sup><61315></sup>Revelation 13:15. Old Greek preferred *hopoos* for this idiom. See <sup><51627></sup>1 Thessalonians 5:27 for injunction for public reading of the Epistle.

*That ye also read* (*kai humeis anagnoote*). Second aorist active subjunctive of *anaginooskoo*, to read.

*And the epistle from Laodicea* (*kai teen ek Laodikias*). The most likely meaning is that the so-called Epistle to the Ephesians was a circular letter to various churches in the province of Asia, one copy going to Laodicea and to be passed on to Colossae as the Colossian letter was to be sent on to Laodicea. This was done usually by copying and keeping the original. See <sup><6000E></sup>Ephesians 1:1 for further discussion of this matter.

<sup><51047></sup>**Colossians 4:17** *Take heed* (*blepe*). Keep an eye on.

*Thou hast received in the Lord* (*parelabes en Kuriooi*). Second aorist active indicative of *paralambanoo*, the verb used by Paul of getting his message from the Lord (<sup><413B></sup>1 Corinthians 15:3). Clearly Archippus had a call “in the Lord” as every preacher should have.

*That thou fulfil it* (*hina auteen pleerois*). Present active subjunctive of *pleeroo*, “that thou keep on filling it full.” It is a life-time job.

<sup><508B></sup>**Colossians 4:18** *Of me Paul with mine own hand* (*teei emeei cheiri Paulou*). More precisely, “with the hand of me Paul.” The genitive *Paulou* is in apposition with the idea in the possessive pronoun *emeei*, which is itself in the instrumental case agreeing with *cheiri*. So also <sup><518B></sup>2 Thessalonians 3:17; <sup><416B></sup>1 Corinthians 16:21.

*My bonds* (*mou toon desmoon*). Genitive case with *mnemoneuete* (remember). The chain (*en halusei* <sup><405B></sup>Ephesians 6:20) clanked afresh as Paul took the pen to sign the salutation. He was not likely to forget it himself