



**Sabbath Brothers**

# Time to Read Scripture

(76 Hours 13 Minutes)

Old Testament 57.65 Hours\*

New Testament 18.57 Hours\*\*

Estimated Time to Read	
<b>The Law/Pentateuch/Torah</b>	<b>13.5 Hours</b>
1. Genesis	3.5 Hours
2. Exodus	3 Hours
3. Leviticus	2 Hours
4. Numbers	3 Hours
5. Deuteronomy	2.5 Hours

Estimated Time to Read	
<b>The Books of History</b>	<b>18.67 Hours</b>
6. Joshua	1.75 Hours
7. Judges	1.75 Hours
8. Ruth	15 Minutes
9. 1 Samuel	2.25 Hours
10. 2 Samuel	1.75 Hours
11. 1 Kings	2 Hours
12. 2 Kings	2.25 Hours
13. 1 Chronicles	2 Hours
14. 2 Chronicles	2.5 Hours
15. Ezra	40 Minutes
16. Nehemiah	1 Hour
17. Esther	30 Minutes

Estimated Time to Read	
<b>The Books of Poetry</b>	<b>9.33 Hours</b>
18. Job	1.75 Hours
19. Psalms	5 Hours
20. Proverbs	1.75 Hours
21. Ecclesiastes	30 Minutes
22. Song of Solomon	20 Minutes

Estimated Time to Read	
<b>The Major Prophets</b>	<b>13.08 Hours</b>
23. Isaiah	3.75 Hours
24. Jeremiah	4 Hours
25. Lamentations	20 Minutes
26. Ezekiel	3.75 Hours
27. Daniel	1.25 Hours

Estimated Time to Read	
<b>The Minor Prophets</b>	<b>3.07 Hours</b>
28. Hosea	30 Minutes
29. Joel	12 Minutes
30. Amos	25 Minutes
31. Obadiah	4 Minutes
32. Jonah	8 Minutes
33. Micah	20 Minutes
34. Nahum	8 Minutes
35. Habakkuk	9 Minutes
36. Zephaniah	10 Minutes
37. Haggai	7 Minutes
38. Zechariah	40 Minutes
39. Malachi	11 Minutes

Estimated Time to Read	
<b>The Gospels</b>	<b>8.5 Hours</b>
40. Matthew	2.5 Hours
41. Mark	1.5 Hours
42. Luke	2.5 Hours
43. John	2 Hours

Estimated Time to Read	
<b>Establishment of the Church</b>	<b>2.25 Hours</b>
44. Acts	2.25 Hours

Estimated Time to Read	
<b>Paul's Public Epistles</b>	<b>4.1 Hours</b>
45. Romans	1 Hour
46. 1 Corinthians	1 Hour
47. 2 Corinthians	40 Minutes
48. Galatians	20 Minutes
49. Ephesians	20 Minutes
50. Philippians	14 Minutes
51. Colossians	13 Minutes
52. 1 Thessalonians	12 Minutes
53. 2 Thessalonians	7 Minutes

Estimated Time to Read	
<b>Paul's Private/Pastoral Epistles</b>	<b>34 Minutes</b>
54. 1 Timothy	16 Minutes
55. 2 Timothy	11 Minutes
56. Titus	7 Minutes

Estimated Time to Read	
<b>General Epistles</b>	<b>1.9 Hours</b>
57. Philemon	3 Minutes
58. Hebrews	45 Minutes
59. James	16 Minutes
60. 1 Peter	16 Minutes
61. 2 Peter	10 Minutes
62. 1 John	16 Minutes
63. 2 John	2 Minutes
64. 3 John	2 Minutes
65. Jude	4 Minutes

Estimated Time to Read	
<b>End Times Prophecy</b>	<b>1.25 Hours</b>
66. Revelation	1.25 Hours

\*Old Testament 57 Hours 39 Minutes

\*\*New Testament 18 Hours 34 Minutes

# Ancient Colossae

Colossae a producer of black and dyed wool (purple and scarlet). The volcanic soil resulted in exceptional pasture land with chalky water that served the dyeing process.

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Colossae was an active commercial center before Paul's day; however, after the Romans built the Via Ignatia (their major east-west highway) which bypassed Colossae, it declined substantially.

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Colossae was destroyed several times due to volcanic activity throughout its history; the latest time being 64A.D. according to Eusebius (just a year or two after the writing of this book)

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Colossae was located 100 miles east of Ephesus on the Lycus River (a tributary of the Maeander River).

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In the valley where Colossae was located, there were several small cities where Epaphras started churches: Hierapolis (6 miles away) and Laodicea (10 miles away).



**REMINDER**  
The Greek language does not have capitalization, punctuation or verse/chapter separations, so these have been defined by the editors and compilers

During Paul's third missionary journey, he had lived in Ephesus for 3 years and converted Epaphras.

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Epaphras traveled to Rome to report on false teachers infiltrating Colossae; although Paul had never visited these churches, he responded with a sharp rebuke to Colossae.


# The Book of Colossians

Paul may have never personally been to Colossae (Colossians 2:1), but he had interacted with them via fellow believers (Colossians 4:10).

Paul emphasized the significance of Christ instead of the myriad philosophies that Colossae found itself being drawn into.

Some false teachers were Judaizers claiming that Gentiles must become Jews before converting to Christianity while continuing to follow Jewish practices.

The other false teachers were Gnostics (from the Greek term “gnosis” – to know) that based their beliefs on secret knowledge and the belief that flesh was wicked (so Jesus could not be fully God and fully man).



The Outline of Colossians About the Fullness of Christ	
1:1-14	Faith In Christ
1:15-23	Supremacy of Christ
1:24-2:5	Centrality of Christ
2:6-4:6	Fullness In Christ
4:7-18	Servants of Christ

While imprisoned at Rome (Colossians 4:3, 18), Epaphras informed Paul about the polluting of Christianity by heretical teachers incorporating Jewish & Greek beliefs.

The Lord Jesus Christ  
Is the Divine God

Probable Chronology of Paul's Letters			
	Epistle/Letter	Date	Location of Writing
1.	Galatians	48AD	Syria, Antioch
2.	1 Thessalonians	50AD	Corinth
3.	2 Thessalonians	50AD	Corinth
4.	1 Corinthians	55AD	Ephesus
5.	2 Corinthians	56AD	Macedonia
6.	Romans	57AD	Corinth
Letters from House Arrest			
7.	Colossians	Early 60's	Rome
8.	Ephesians	Early 60's	Rome
9.	Philemon	Early 60's	Rome
10.	Philippians	63AD	Rome
Letters After Release from House Arrest			
11.	1 Timothy	63AD	Macedonia
12.	Titus	63AD	Ephesus
13.	2 Timothy	64AD	Rome

# Comparison of Ephesians & Colossians

Both books emphasize Christ as head of the church while encouraging proper Christian living.

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While the book of Ephesians was written for the general area of Ephesus, the book of Colossians was written to the specific church of Colossae where the false teachers may have begun.

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Like Colossians, Ephesians was written (in part) in response to the effects of Gnosticism on the young church in Asia Minor. Gnosticism promoted works righteousness while Paul emphasized man's despair and God's grace; man is not saved because of himself in any way, but instead, man is saved by God's will and grace.

Exact Phrases Repeated between Ephesians & Colossians	
Ephesians 1:1a	Colossians 1:1a
Ephesians 1:1b	Colossians 1:2a
Ephesians 1:2a	Colossians 1:2b
Ephesians 1:13	Colossians 1:5
Ephesians 2:1	Colossians 2:13
Ephesians 2:5b	Colossians 2:13c
Ephesians 4:1b	Colossians 1:10a
Ephesians 6:21, 22	Colossians 4:7-9

Similar Phrases Referenced between Ephesians & Colossians	
Ephesians 1:21	Colossians 1:16
Ephesians 2:1	Colossians 1:13
Ephesians 2:16	Colossians 1:20
Ephesians 3:7a	Colossians 1:23d, 25a
Ephesians 3:8	Colossians 1:27
Ephesians 4:2	Colossians 3:12
Ephesians 4:29	Colossians 3:8, 4:6
Ephesians 5:15	Colossians 4:5
Ephesians 5:19, 20	Colossians 3:16

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Over one third of the words in Colossians are in Ephesians. It has been estimated that 75 of the 155 verses in Ephesians have a parallel passage in Colossians.

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Paul wrote both books while in prison (in Rome). Both books were delivered by Paul's friend Tychicus and sent to the same area (Asia Minor).

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Colossians is a hard-hitting, terse letter while Paul takes a little more time to develop the truths in Ephesians. The sentences in Ephesians tend to be longer while the sentences in Colossians tend to be shorter.

# The Apostle Paul & Timothy

*"I am a Jew, born in Tarsus of Cilicia, but brought up in this city, educated under Gamaliel, strictly according to the law of our fathers, being zealous for God just as you all are today. I persecuted this Way to the death, binding and putting both men and women into prisons." (Acts 22:3-4)*

The name "*Saul*" means "*called of God*" was replaced in Scripture by "*Paul*" which means "*little*". This might speak of Paul's humble attitude as the least of the apostles.

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It is possible that Saul (the name used with the Jews) had always used the name Paul (a Roman form of the same name) among the Gentiles.

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Found in Thessalonica dating to the second century AD, there is a physical description of Paul: short, bald, bow-legged, bushy "unibrow" and protruding eyes.



At the beginning of Paul's second missionary journey, he traveled to Lystra ("*that dissolves/disperses*") where Paul was stoned until thought to be dead (Acts 14:19; 2 Timothy 3:11).

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At Lystra (a place of dreadful persecution), Paul discovered his most faithful attendant, Timothy ("*to honor God*") who was most likely led to Christ by Paul during the first missionary journey (1 Corinthians 4:17; 1 Timothy 1:2; 2 Timothy 1:2).

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Timothy's mother (2 Timothy 1:5), Eunice ("*good victory/conquering well*"), was a believing Jew (2 Timothy 3:15).

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Timothy represented the convergence of the church as the Jew (his mother) and the Gentile (his father) were a single family bearing him. (Acts 16:1-5)

Salvation is from God's grace alone – not from man's efforts. To reach God the Father, there are no secret processes or passages, it is only through Jesus.

# Growing Testimony (Colossians 1:1-8)

<sup>1</sup> Paul, an apostle of Jesus Christ by the will of God, and Timothy our brother,

<sup>2</sup> To the saints and faithful brethren in Christ *who are* at Colossae: **Grace to you and peace from God our Father.**

<sup>3</sup> **We give thanks** to God, the Father of our Lord Jesus Christ, praying always for you,

<sup>4</sup> since we heard of your **Faith** in Christ Jesus and the **Love** which you have for all the saints;

<sup>5</sup> because of the **Hope** laid up for you in heaven, of which you previously

heard in the word of truth, the gospel

<sup>6</sup> which has come to you, just as in all the world also it is constantly bearing

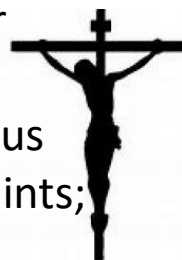
fruit and increasing, even as *it has been doing* in you also since the day you heard of

*it* and understood the grace of God in truth;

<sup>7</sup> just as you learned *it* from Epaphras, our beloved fellow bond-servant, who is a faithful servant of Christ on our behalf,

<sup>8</sup> and he also informed us of your love in the Spirit.

**MEN WILL KNOW  
BY YOUR LOVE  
(JOHN 13:35)**



Paul immediately established his authority as an apostle by *“the will of God.”* (Dia thelēmatos theou - διὰ θελήματος θεοῦ)

The Greek term for “Lord” (Kyriou Κυρίου) comes from Israel’s Old Testament covenantal name of God. Israel was reluctant to use the name “Yahweh” (יהוה YHWH), so Israel substituted the name “Adonai” (אֲדֹנָי) which means “Lord.” The use of the word “Lord” asserts the full deity of Jesus.

Paul repeatedly focuses on three areas of the Christian life: Faith, Hope & Love (Romans 5:2-5; 1 Corinthians 13:13; Galatians 5:5-6; Ephesians 4:2-5; 1 Thessalonians 1:3, 5:8). The believer begins with faith that grows into an eternal hope that matures into love for God and others.

Epaphras was a Gentile (Colossians 4:11) from Colossae (Colossians 4:12) who traveled to Rome to give news to Paul of the Colossians church (Colossians 1:8). Epaphras evangelized Colossae (Colossians 1:6-7) and prayed for them. (Colossians 4:12-13). Epaphras was imprisoned while visiting Paul in Rome (Philemon 1:23).

The Greek term for “love” (agapēn ἀγάπην) is repeated in the New Testament 33 times and equated to God’s selfless giving love which occurred through the power of the Spirit.

The term “Christ” (Christou Χριστοῦ) means anointed one for a special purpose or mission. Christ carries the meaning of Messiah from a sacrificial, “suffering servant lifestyle to the point of death.

The name “Jesus” (meaning “God is Salvation”) was given by an angel to Joseph (Matthew 1:21) and to Mary (Luke 1:31). This name of Jesus represents the humanity of Jesus.

The word “Lord” was used for the Roman emperor in Biblical times. Many early believers died because they would not say “Caesar is Lord” while burning incense to him. They believed that only the Lord Jesus should be worshipped.

This is the only mention of the Holy Spirit in the book of Colossians in reference to the selfless love that He empowered in the Colossae church. The fruit of the Spirit (Galatians 5:22-23) are the characteristics of love.



Ancient Greek was written with only upper case letters; however, around the 9<sup>th</sup> century, minuscule writing was invented

# Greek Terms

Sentences in the ancient Greek language had no spaces and no punctuation

The Greek term for “**Apostles**” (apostolōn ἀποστόλων) means to “*to send with official authority*” as Christ’s representatives. (Ephesians 1:1)

ΑΒΓΔΕ  
ΖΗΘΙΚ  
ΛΜΝΞΟ  
ΠΡΣΤΥ  
ΦΧΨΩ

The Greek term for “**God’s people**” (hagious ἁγίους) is the term for “**saints**” which originated with the term “**holy**” (to be set apart for God’s service – as in “**sanctuary**”). The term “**saint**” is not associated with man’s goodness, but is defined by God’s goodness imputed to man. A saint is a “*separated one to an assigned task.*” (Rom 1:7, 15:25-26, 1 Cor 1:2, 14:33, 2 Cor 1:1, Philippians 4:21)

The Greek term for “**Minister**” (diakonos διάκονος) is the root word for “**Deacon.**” The term “**Deacon**” originated with the concept of “*to raise dust*” which infers a menial household servant. (Colossians 1:7)

The Greek term for “**Power**” (dynamei δυνάμει) is the root word for “**dynamite.**” (Colossians 1:11, 29)

The Greek term “**Delivered**” (errysato ἐρρύσατο) means to be “**rescued.**” (Colossians 1:13; 2 Corinthians 1:10; 2 Timothy 3:11; 2 Peter 2:7).

The Greek term for “**Dominion**” (exousias ἐξουσίας) means “**Domain**” or “**Legal Right**” (Colossians 1:13). God rescued His people from the domain and authority of darkness. (Luke 22:53).

α β γ δ ε ζ η θ  
ι κ λ μ ν ξ ο π  
ρ σ τ υ φ χ ψ ω

The Greek term for “**Likeness**” (eikon εἰκὼν) is pronounced “**Icon.**” (Colossians 1:15; 2 Corinthians 4:6)

ΑΒΓΔΕ  
ΖΗΘΙΚ  
ΛΜΝΞΟ  
ΠΡΣΤΥ  
ΦΧΨΩ

The Greek term for “**Working**” (energoumenēn ἐνεργουμένην) has the same root word as “**Energy**” (energeian ἐνέργειαν).

The Greek term for “**Power**” (dynamei δυνάμει) is the root word for “**Dynamite.**”

The “**Parousia**” (παρουσία) is the second coming of Jesus when the lost will be judged and His people rewarded (Colossians 3:4). Paul used the “**Parousia**” as an impetus and motivation for godly lifestyles. (Philippians 2:15)

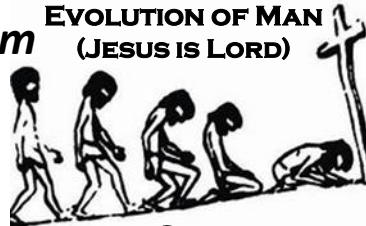
God empowers His people with the right attitude and action (Ephesians 4:19; Philippians 4:13)

# Faith in Christ (Colossians 1:9-14)

<sup>9</sup> For this reason also, since the day we heard of it, we have not ceased to pray for you and to ask that you may be filled with the knowledge of His will in all spiritual wisdom and understanding,



<sup>10</sup> so that you will walk in a manner worthy of the Lord, to please Him in all respects, bearing fruit in every good work and increasing in the knowledge of God;



<sup>11</sup> strengthened with all power, according to His glorious might, for the attaining of all steadfastness and patience; joyously

<sup>12</sup> giving thanks to the Father, who has qualified us to share in the inheritance of the saints in Light.

GRATITUDE

“Light” (enlightenment) reflects God’s truth (Ephesians 5:6-14)

<sup>13</sup> For He rescued us from the domain of darkness, and transferred us to the kingdom of His beloved Son,  
<sup>14</sup> in whom we have redemption, the forgiveness of sins.



Paul repeatedly focuses on the “filling” of the believer; Paul’s prayer is for Colossae “to be filled” (plērōthēte πληρωθήτε). (Ephesians 1:23; 3:19; 4:13; Colossians 2:9)

Outcomes of the knowledge (epignōsei ἐπιγνώσει) of God include living a worthy life; pleasing God; bearing fruit in good works. (Ephesians 5:10)

While man cannot empower himself, God empowers His people with the right attitude and action (Ephesians 4:19; Philippians 4:13)

The Greek term for “patience” (makrothymian μακροθυμίαν) means to maintain an attitude of longsuffering. (Colossians 3:12; 1 Timothy 1:16; 2 Peter 3:15). “Longsuffering” suggests that an individual has the power for revenge, but chooses not to retaliate.

Joy is a characteristic of God’s people even amid suffering and persecution (James 1:2-3; 1 Peter 4:13).

The Greek term for “redemption” (apolytrōsin ἀπολύτρωσις) is used six times in Scripture, and it means “to ransom someone” and buy them back from slavery/imprisonment. (Romans 8:23; Ephesians 1:7, 14; Colossians 1:14; Hebrews 9:15, 11:35). The payment was the blood of Christ on the cross (Isaiah 53:11-12; Mark 10:45).

Paul prays for Colossae to be filled with knowledge (epignōsin ἐπίγνωσις). In the Greek language, the prefix “epi” is an intensifier (as in “epitome”). Therefore, the Greek word for “knowledge” (gnosis γνῶσις) is being expanded to epignōsin (full and complete knowledge). This is a play on words because the false teachers were only gnostics while genuine believers have epignōsin (complete knowledge).

Although God loves all of His children, this verse shows that God can be displeased or pleased with His children. (1 Corinthians 7:32; 2 Corinthians 5:9; Galatians 1:10; 1 Thessalonians 2:4; 1 Thessalonians 4:1)

In Colossians 1:11, the Greek term “steadfastness” (hypomonēn ὑπομονήν) means to actively persevere and keep going through challenges (Romans 2:7, 5:3; 2 Thessalonians 3:5; 1 Timothy 6:11; James 1:3, 5:11; Revelation 2:3).

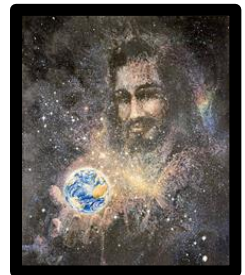
Jesus was pre-existent before all of Creation. (John 8:58, 17:5; Hebrews 10:5-7), & Jesus sustains all things (Hebrews 1:3)

# The Centrality of Christ (Colossians 1:15-18)

15 He is the image of the invisible God, the firstborn of all creation.



16 For by Him all things were created, both in the heavens and on earth, visible and invisible, whether thrones or dominions or rulers or authorities—all things have been created through Him and for Him.



17 He is before all things, and in Him all things hold together.

18 He is also head of the body, the church; and He is the beginning, the firstborn from the dead, so that He Himself will come to have first place in everything.



*"All things came into being through Him, and apart from Him nothing came into being that has come into being." (John 1:3)*

**The Identity of Jesus:**

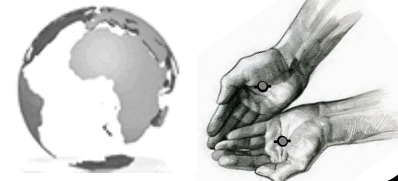
1. Fully God
2. Accomplishments in Creation & Redemption
3. Head of the Church

God the Son is the exact likeness of the invisible God the Father. (John 1:18, 14:9)

Jesus is the exact character of God the Father to the most minute detail (Hebrews 1:3). Jesus is the full embodiment of deity (God incarnate). Jesus is God and can never be anything less; although he put on humanity as well.

The Greek term for "firstborn" (prōtotokos πρωτότοκος) which has several Jewish connotations.

- The Rabbi's utilized the term to speak of pre-eminence.
- The Old Testament uses the term to characterize the eldest son (*Time*) as heir (*Rank*) and manager of the family (*Responsibility*).
- The term is used to describe the Messiah (Psalm 89:27; Hebrew 1:6)



Wisdom is God the Father's agent of creation (Proverbs 8:22).

Everything is "in" (en ἐν) Him, "through" (di' δι') Him (1 Corinthians 8:6), and "for" (eis εἰς) Him. (Romans 11:36; Ephesians 1:10)

Jesus is the Creator of matter/material and spirit/spiritual. (Romans 8:38-39; 1 Corinthians 2:8; Ephesians 1:21, 6:12; Colossians 1:16, 2:10, 15)

*"The Word became flesh, and dwelt among us, and we saw His glory, glory as of the only begotten from the Father, full of grace and truth." (John 1:14)*

God Spoke Creation Into Place

At the center of every atom are multiple protons (positive forces) that should push away from each other, but instead, they hold together by the "nuclear binding force." Scientists have no answer as to the origin or methodology of the nuclear binding force.

Beyond His prominence in creation, He was also eminent in redemption as He overcame death. (1 Corinthians 15:20-23). Because of Jesus, there is physical life and spiritual life. (1 John 5:11; 2 Timothy 1:1; Colossians 3:4)

The Lord Jesus is the head while believers make up the body of Christ (Col 2:19; Eph 1:22-23; 4:15)

There will be no accusations made against the sin of believers. (Zechariah 3:1-5)

# Reconciliation in Christ (Colossians 1:19-23)

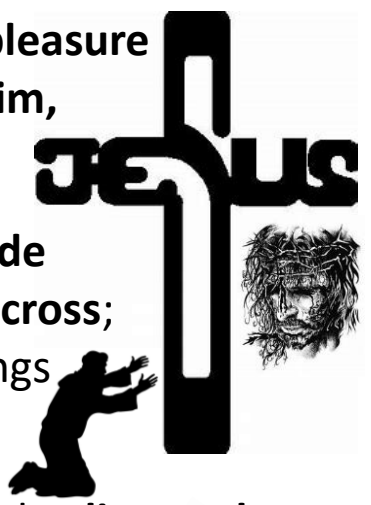
<sup>19</sup> For it was the *Father's* good pleasure for all the fullness to dwell in Him,

<sup>20</sup> and through Him to reconcile all things to Himself, having made peace through the blood of His cross; through Him, *I say*, whether things on earth or things in heaven.

<sup>21</sup> And although you were formerly alienated and hostile in mind, *engaged* in evil deeds,

<sup>22</sup> yet He has now reconciled you in His fleshly body through death, in order to present you before Him holy and blameless and beyond reproach—

<sup>23</sup> if indeed you continue in the faith firmly established and steadfast, and not moved away from the hope of the gospel that you have heard, which was proclaimed in all creation under heaven, and of which I, Paul, was made a minister.



The will of God the Father was that the fullness of divinity (Ephesians 1:23, 3:19, 4:13; Colossians 2:9) dwell in the Lord Jesus. (Philippians 2:6-7) The Greek term for "dwell" (katoikēsai κατοικῆσαι) was translated "shekinah" (שכינה) in Hebrew.

Jesus's death was God's plan of reconciliation to Himself; reconciliation entails changing man's relationship to God (not God's relationship to man). "Reconciliation" changes the relationship from hostility to peace/favor.



The Greek term for "estranged" (apēllotriōmenous ἀπηλλοτριωμένους) means alienated. (Ephesians 2:11-22, 4:18) The etymology is rooted in "transferring" to another owner. (Colossians 1:13)

There was hostility with God because of the sinful (selfish) rebellion of men against God (Romans 8:7).

Reconciliation brings peace instead of hostility – unity instead of division (2 Corinthians 5:18-21).

The Gnostic false teachers believed that matter was evil, so Paul refutes this belief in that Christ's "physical body" was the conduit of the believer's redemption.

The Greek term "if" (Ei Ei) in Colossians 1:23 can be read as "since" (Romans 8:31; Matthew 4:3), so God knows that they will continue in the faith.

Believers respond to an initial call from God which grows into lifestyle faith and repentance which shows the validity of the initial decision.

The concept of presenting believers before God applies to the present and the future:

- At the moment of salvation, the believer is introduced to God the Father (Ephesians 1:4; 2 Corinthians 5:21)
- In the future (eschatologically), believers will be introduced as glorified to the Father (Colossians 1:28; Ephesians 5:27)

Well-grounded believers are based on the foundation (Matthew 7:25) of the Lord (1 Corinthians 3:11). Colossae was built near a volcano, so it was materially important to build on an adequate foundation.

God commissioned Paul to be a steward of the Gospel.  
(1 Corinthians 4:1-5; Titus 1:7; 1 Peter 4:10)

<sup>24</sup> Now I rejoice in my sufferings for your sake, and in my flesh I do my share on behalf of His body, which is the church, in filling up what is lacking in Christ's afflictions.

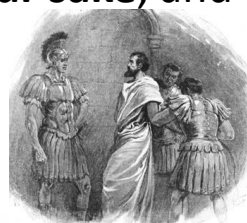
<sup>25</sup> Of *this church* I was made a minister according to the stewardship from God bestowed on me for your benefit, so that I might fully carry out the *preaching of the word of God*,

<sup>26</sup> *that is, the mystery which has been hidden from the past ages and generations, but has now been manifested to His saints,*

<sup>27</sup> to whom God willed to make known what is the riches of the glory of this mystery among the Gentiles, which is Christ in you, the hope of glory.

<sup>28</sup> We proclaim Him, admonishing every man and teaching every man with all wisdom, so that we may present every man complete in Christ.

<sup>29</sup> For this purpose also, I labor, striving according to His power, which mightily works within me.



# The Mystery (Colossians 1:24-29)

Suffering has a purpose for the church (Ephesians 3:13; Matthew 5:10-12; Romans 5:3; 2 Corinthians 4:7-11, 6:3-10; 1 Peter 1:7-8, 4:12-19). The benefits of suffering:

- The church knows Christ better by suffering like Him. (John 16:1; 2 Corinthians 4:10; Galatians 2:20; Philippians 3:10)
- The church matures in Christ by suffering as He did (Hebrews 5:8)
- The end times might have a threshold of suffering (as in labor), so the more suffering that occurs, the quicker the second coming happens. (Mark 13:8)
- When the believing body of Christ suffers, Jesus suffers (Acts 9:4-5; Isaiah 63:9)
- As believers identify with Christ, their suffering increases (John 16:1)

The Greek term for "*mystery*" (mystērion μυστήριον) means God's plan occurred before time began and was not revealed until the coming of the Messiah – the Lord Jesus Christ. (Ephesians 3:1-6)

The focus of Paul's message was the Lord Jesus Christ. The Greek term "*admonishing*" (nouthetountes νουθετοῦντες) means to warn both Jews and Greeks. (Colossians 3:16). The Gnostics believed that only a select few had special knowledge, but the gospel is available to all men.

The Greek term for "*striving*" (agōnizomenos ἀγωνιζόμενος) is the root word for agony and can apply in an athletic or military event. (1 Timothy 4:10)

The Greek term for "*riches*" is used repeatedly in the book of Ephesians. (Ephesians 1:7, 18, 2:7, 3:8, 16).

The Son of God indwells His people. (Matthew 28:20; Romans 8:9; 2 Corinthians 3:17; Galatians 4:6; Ephesians 3:17; Philippians 1:19)

Believers are maturing towards the image of God the Son (Genesis 1:26; Galatians 4:19; 1 John 3:2; Romans 8:29; 2 Corinthians 3:18; Ephesians 4:24)

The Greek term "*present*" (parastēsōmen παραστήσωμεν) describes confidence to come into God's presence. Paul repeatedly speaks of the boldness to come before God the Father. (Ephesians 3:12, 6:10; Hebrew 4:16, 10:19, 35).

Eternal treasures of wisdom and knowledge are found in Christ.

# God's Mystery is Christ (Colossians 2:1-5)

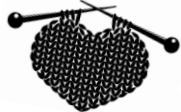
**1** For I want you to know how great a struggle I have on your behalf and for those who are at Laodicea, and for all those who have not personally seen my face,

**2** that their hearts may be encouraged, having been knit together in love, and *attaining* to all the wealth that comes from the full assurance of understanding, *resulting in* a true knowledge of God's mystery, *that is*, Christ Himself,

**3** in whom are hidden all the **WORSHIP** treasures of wisdom and knowledge.

**4** I say this so that no one will delude you with persuasive argument.

**5** For even though I am absent in body, nevertheless I am with you in spirit, rejoicing to see your good discipline and the stability of your faith in Christ. **CHRIST**



Paul's efforts for the churches included teaching and prayer.

Laodicea was only 10 miles from Colossae in the Lycus River Valley (Colossians 4:13, 15,16; Revelation 3:14)



Paul supported churches that were started by other evangelists; these churches had not met Paul, and they had been started by Epaphras (Colossians 1:7).

The Greek term "may be encouraged" (*paraklēthōsin παρακληθῶσι*) is used of the Holy Spirit (John 14:16,26; 15:26; 16:7) and of Jesus (1 John 2:1).

The unity of "being knot together" (*syμβιβασθέντες συμβιβασθέντες*) is based on the same selfless love (*ἀγάπη*) that God has for His people.

In the Greek language, the prefix "epi" is an intensifier (as in "epitome"). Therefore, the Greek word for "knowledge" (*γνῶσις*) is being expanded to *epignōsin* (full and complete knowledge). This is a play on words because the false teachers were only Gnostics ("knowledge") while genuine believers have *epignōsin* (complete knowledge).

Believers are blessed with understanding that the mystery (the gospel includes Jew and Gentile) (Ephesians 3:17-18).



The terms "wisdom and knowledge" are repeatedly used together (Colossians 1:9, 2:3; Romans 11:33)

Wisdom is necessary to discern truth as one gains knowledge (information)

Paul warns the church of deceivers with well-crafted arguments (1 Corinthians 2:1-5).

Paul uses two military terms to describe how well they are doing. (1 Corinthians 5:3). The military terms "good order" (*τάξις*) and "firmness/steadfastness" (*στερέωμα*) show that Paul realizes the churches are in a spiritual battle. (Ephesians 6:10-11; 2 Thessalonians 3:3; 2 Corinthians 10:4-5)

Live in Christ's Freedom  
From Sin

# Christ's Authentic Work (Colossians 2:6-14)

<sup>6</sup> Therefore as you have received Christ Jesus the Lord, so walk in Him,

<sup>7</sup> having been firmly rooted *and now* being built up in Him and established in your faith, just as you were instructed, *and overflowing with gratitude.*

<sup>8</sup> See to it that no one takes you captive through philosophy and empty deception, according to the tradition of men, according to the elementary principles of the world, rather than according to Christ.

<sup>9</sup> For in Him all the fullness of Deity dwells in bodily form,

<sup>10</sup> and in Him you have been made complete, and He is the head over all rule and authority;

<sup>11</sup> and in Him you were also circumcised with a circumcision made without hands, in the removal of the body of the flesh by the circumcision of Christ;

<sup>12</sup> having been buried with Him in baptism, in which you were also raised up with Him through faith in the working of God, who raised Him from the dead.

<sup>13</sup> When you were dead in your transgressions and the uncircumcision of your flesh, He made you alive together with Him, having forgiven us all our transgressions,

<sup>14</sup> having canceled out the certificate of debt consisting of decrees against us, which was hostile to us; and He has taken it out of the way, having nailed it to the cross.



**PAID  
IN FULL**

These churches received Jesus as Savior and Lord. Paul encourages the believers not to forget their first love that is Christ Jesus the Lord. Sequencing "Christ" first emphasizes the Messiah (as the suffering servant) in humanity as Lord.

Every action of a believer is founded and based upon Christ which results in gratitude towards God.

Believers should be wary and on guard against manmade philosophies and personal beliefs (Colossians 2:4).

The Greek term for "captive" (συλαγωγῶν) means to be "enslaved," "seduced" or "kidnapped." - to be someone's prey. (2 Timothy 3:6)

Manmade beliefs follow societal norms, traditions and reasoning. (Isaiah 29:13) False teachers speculate without the Spirit or God's Word.

Judaizers believed that circumcision (Genesis 12:15, 17) was a requirement prior to becoming a Christian. In reality, circumcision was intended to be an outward sign of an inner change. (Deuteronomy 10:16, 30:6; Jeremiah 4:4) Jewish traditions often point to greater spiritual truths. (Romans 2:28-29; Philippians 3:3)



The baptism of the believer reflects the death to the old self and the newness of a Christ centered life (Romans 6:4). Baptism is a public profession of faith (Matthew 28:18-20).

Man was spiritually dead (Ephesians 2:1) If "spiritual death" is not remedied before "physical death," the sinner is doomed to "eternal death." (Revelation 20:6, 14)

The final word of Jesus on the cross was "tetelestai" (τετέλεσται) meaning "it is finished" and the "debt is paid in full." (John 19:28, 30).

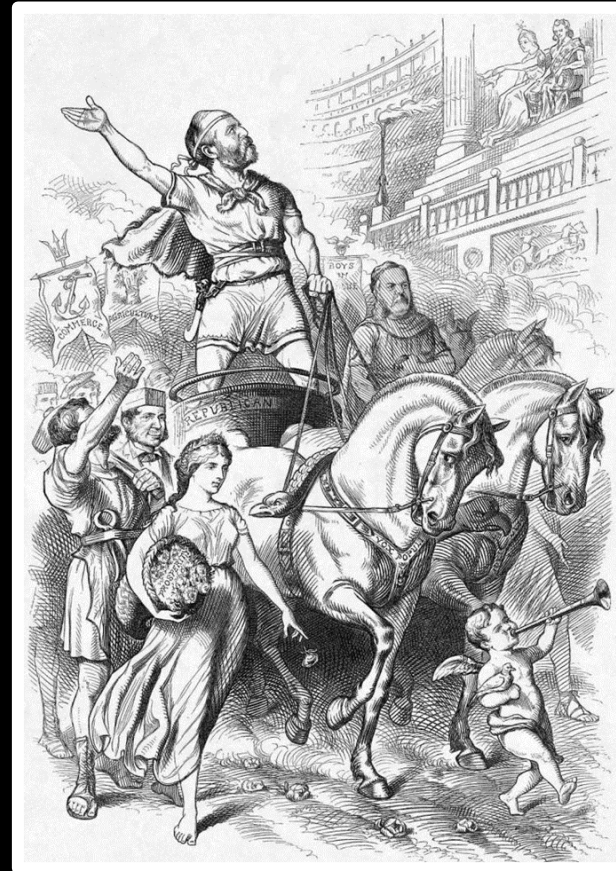
The cross was a way of being cursed by God (Deuteronomy 21:23), but Jesus took the curse for sinners (Galatians 3:13).

# Christ's Victorious Parade

***“When He had disarmed the rulers and authorities, He made a public display of them, having triumphed over them through Him.”***  
**(Colossians 2:15)**



The idea of making a public spectacle of “powers and authorities” as their conqueror references Rome’s triumphant parades where Romans would line the streets to praise the conquering general who marched the captives of his conquest through the streets.



The conquering hero rode on white horses with a crown on his head while his soldiers marched those who were enslaved behind him. The Roman citizens would hold Roman censers on the side of the road (parade route) to give honor to the conquering hero.

The Greek term for “disarmed” (ἀρεκδυσάμενος ἀπεκδυσάμενος) means that Jesus stripped the spiritual beings of their powers against Him. (Ephesians 6:11-12)

Christ was hung on the cross above a thoroughfare into Jerusalem at Passover, but instead of witnessing His defeat, both the spiritual and physical world witnessed His power and victory on the cross.

*“I saw heaven opened, and behold, a white horse, and He who sat on it is called Faithful and True, and in righteousness He judges and wages war.”*  
**(Revelation 19:11)**



God's "religion" consists of love to the needy & purity (James 1:27)

# Do Not Focus on This World (Colossians 2:16-23)

<sup>16</sup> Therefore no one is to act as your judge in regard to food or drink or in respect to a festival or a new moon or a Sabbath day—  
<sup>17</sup> things which are a *mere* shadow of what is to come; but the substance belongs to Christ.



<sup>18</sup> Let no one keep defrauding you of your prize by delighting in self-abasement and the worship of the angels, taking his stand on *visions* he has seen, inflated without cause by his fleshly mind,

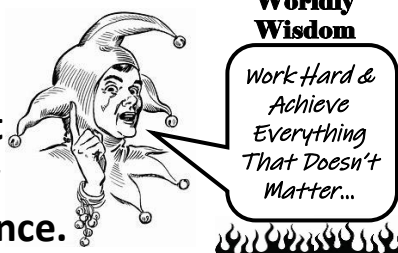
<sup>19</sup> and not holding fast to the head, from whom the entire body, being supplied and held together by the joints and ligaments, grows with a growth which is from God.



<sup>20</sup> If you have died with Christ to the elementary principles of the world, why, as if you were living in the world, do you submit yourself to decrees, such as,  
<sup>21</sup> "Do not handle, do not taste, do not touch!"

<sup>22</sup> (which all *refer to things destined to perish with use*)—in accordance with the commandments and teachings of men?

<sup>23</sup> These are matters which have, to be sure, the appearance of wisdom in self-made religion and self-abasement and severe treatment of the body, *but are of no value against fleshly indulgence.*



Christian "mechanics" (symbols, feasts, etc.) point to deeper, spiritual meanings which culminate with the Lord Jesus Christ. The "heart of the problem" is an evil heart; creation isn't the issue, but the issue is how wicked man pollutes creation (Romans 14:17, 21; 1 Timothy 4:3).

Christ is the "end goal," and not the rituals or icons themselves.

Believers should worship God alone. These individuals in false humility create manmade imaginations of spiritual truths that are not compatible with God's Word nor do they worship the Lord Jesus Christ.

The false teachers are not Jesus-oriented or Christ focused. The false teacher has gone their own way away from Christ as the head. The results of false teachers are manmade efforts instead of God powered growth.

Having died with Christ to this world, believers should not let themselves become subject to the whims and societal criticisms of the chaotic world system.

Believers are not rules-motivated, but instead, believers are "Christ powered" through love towards God and others.

Paul lists legalistic examples of false teachers putting false requirements on believers. Christ gives freedom to believers. Believers should be motivated by love instead of lists of "dos and don'ts."

Creation was called "good" by the Creator God; however, man has perverted God's creation (Matthew 15:10-20; Mark 7:19; Romans 14:17, 21)

Man's self-effort towards getting right with God appears wise and valid, but self-imposed (manmade) rules and guidelines are worldly (world-centered) instead of God-focused. Manmade rules and biases keep the world from Christ.

The lists of manmade regulations are a barrier instead of a bridge to spiritual maturity.

It is only when believers are "Heavenly Minded" that they can do any earthly good

# Practical Application (Colossians 3:1-7)

**1** Therefore if you have been raised up with Christ, keep seeking the things above, where Christ is, seated at the right hand of God.

**2** Set your mind on the things above, not on the things that are on earth.



**3** For you have died and your life is hidden with Christ in God.



**4** When Christ, who is our life, is revealed, then you also will be revealed with Him in glory.

**5** Therefore consider the members of your earthly body as dead to immorality, impurity, passion, evil desire, and greed, which amounts to idolatry.



**6** For it is because of these things that the wrath of God will come upon the sons of disobedience,



**7** and in them you also once walked, when you were living in them.



The right hand of God is an anthropomorphic image that references the Old Testament verse that is most frequently repeated in the New Testament (Psalm 110:1). The right hand is a metaphor of power and authority.

Believers should purposefully focus on spiritual realities instead of temporal worldly situations (Philippians 4:8).

A Christian has died in relation to self and sin; believers live in Christ's power and for His purposes (Galatians 2:20; Romans 8:36; Philippians 1:21, 29; Matthew 10:39; 1 Corinthians 15:31; John 12:25). Christ is the Messiah that lived as the "suffering servant" – even to the point of death (John 14:6). Believers are also called to live selfless lives of services.

Believers have died to their old sinful life (Romans 6:6); the old nature becomes inoperative. While old inclinations and desires may continue, there is new strength in His Spirit

Greed is idolatry and sexual sins are a sign of greed (Prov 15:27; Is 57:17; Jer 6:13, 8:10; Lk 12:15; Eph 5:3; 2 Pet 2:14 → 1 Cor 10:14; 1 Peter 4:3). A self-serving greedy individual will not inherit the Kingdom of God (1 Cor 6:10; Eph 5:5)

## (Self-seeking) Characteristics of the Old Sinful Nature The World's Counterfeit "Love" (Colossians 3:5)

Sexual immorality	Porneian (πορνείαν) the root word of pornography
Impurity	Akatharsian (ἀκαθαρσίαν) means to be dirty minded
Lust	Pathos (πάθος) means uncontrollable passion
Evil Desires	Epithymian (ἐπιθυμίαν) extends beyond sexual imaginations
Greed/Idolatry	Pleonexian (πλεονεξίαν) means insatiable coveting

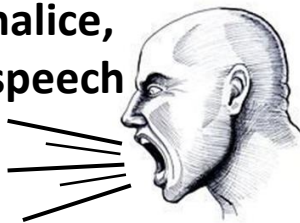
Idolatry is anything that man prioritizes over God to be manipulated for man's self-seeking use. Greed and coveting are idolatry. (Ephesians 5:5)

Sin always has negative consequences (James 1:15; Galatians 6:7) God's wrath can occur in this world or at the end time's judgment (Romans 1:18-2:16)

The believers of Colossae were called out of paganistic lives (Romans 6:19; 1 Corinthians 6:11; Titus 3:3).

The believer's life purposefully prioritizes Christ in everything as believers live for Christ alone.

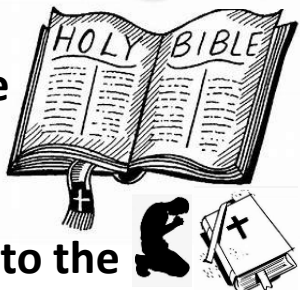
<sup>8</sup> But now you also, put them all aside: anger, wrath, malice, slander, *and* abusive speech from your mouth.



<sup>9</sup> Do not lie to one another, since you laid aside the old self with its *evil* practices,



<sup>10</sup> and have put on the new self who is being renewed to a true knowledge according to the image of the One who created him—



<sup>11</sup> *a renewal* in which there is no *distinction between* Greek and Jew, circumcised and uncircumcised, barbarian, Scythian, slave and freeman, but Christ is all, and in all.



# “Off With the Old Self” (Colossians 3:8-11)

Throughout Scripture, righteousness (self & God's) was symbolized by clothing. Paul urges Colossae to lay aside their old garments (Colossians 3:8,9; Ephesians 4:22,25,31; James 1:21; 1 Peter 2:1) and clothe themselves with Christ (Colossians 3:10,12,14; Ephesians 4:24; Romans 13:14; Galatians 3:27)

## (Hateful) Characteristics of the Old Sinful Nature The World's Counterfeit “Strength” (Colossians 3:8)

Anger	Orgēn (ὀργήν) implies a slow, smoldering annoyance
Rage	Thymon (θυμόν) implies a fast fury
Malice	Kakian (κακίαν) means evil thoughts towards pain
Slander	Blasphēmian (βλασφημίαν) includes insulting speech
Filthy Language	Aischrologian (αἰσχρολογία) includes abusive speech

Scripture explicitly states not to lie (Exodus 20:16; Leviticus 19:11; Proverbs 6:16-19; 12:22; 19:9; Ephesians 4:25; Zephaniah 3:13; Revelation 21:8) The devil is the “father of lies.” (John 8:44)

A believer no longer follows the old nature as the new man as ongoing sanctification and renewal into the likeness of Jesus Christ (Gen 1:26-27; Rom 8:29; 1 Cor 11:7, 15:49, 2 Cor 3:18). Believers are to be images of heavenly things on earth (Ex 20:4); this is a “spiritual” image instead of a physical one (Deuteronomy 4:15-16)

### Salvation includes:

Initial Act	Romans 8:24	Justification
Current Process	Ephesians 8:24	Sanctification
Future Fulfillment	1 Corinthians 15:2	Glorification

Christians live the selfless and sacrificial life of Jesus; He is the believer's prevailing identity instead of other characteristics. All human barriers are eliminated in Christ (Galatians 3:27-28).

### Human Categories Disappear in the Body of Believers:

Greek or Jew	No Racial Discrimination
Circumcised or Uncircumcised	No Ceremonial/Accomplishment Discrimination
Barbarian or Scythian	No Distinction in Sinners (Language or Savage Terrorist)
Slave or Free	No Caste System

Every moment of every day is meant to be a "walk with the Lord"

# Christ in Action (Colossians 3:12-17)

**12** So, as those who have been chosen of God, holy and beloved, put on a heart of compassion, kindness, humility, gentleness and patience;

**13** bearing with one another, and forgiving each other, whoever has a complaint against anyone; just as the Lord forgave you, so also should you.

**14** Beyond all these things *put on* love, which is the perfect bond of unity.

**15** Let the peace of Christ rule in your hearts, to which indeed you were called in one body; and be thankful.

**16** Let the word of Christ richly dwell within you, with all wisdom teaching and admonishing one another with psalms and hymns and spiritual songs, singing with thankfulness in your hearts to God.

**17** Whatever you do in word or deed, do all in the name of the Lord Jesus, giving thanks through Him to God the Father.



**GRATITUDE**



Although they have a position in Christ, believers must act on that position. God provides the weapons for spiritual battle, but the believer must take them up and put them on (Ephesians 6:10-17).

A "Heart of Compassion" literally means the "bowels of compassion." In ancient days, they believed that the source of emotion was the bowels (much like the heart in modern times).

Christlike Attitudes Towards Others: (Colossians 3:12; Ephesians 4:2)		
Compassion	Oiktirmou (οἰκτιρμοῦ)	2 Cor. 6:12; Phil. 1:8; 2:1; Philemon 7,12,20
Kindness	Chrēstotēta (χρηστότητα)	Rom. 2:4; 9:23; 11:22; 2 Cor. 6:6; Gal. 5:22; Eph. 4:32; Col. 3:12; Titus 3:4
Humility	Tapeinophrosynēn (ταπεινοφροσύνην)	Eph. 4:2; Phil. 2:3
Gentleness	Prautēta (πραΰτητα)	1 Cor. 4:21; 2 Cor. 10:1; Gal. 5:23; 6:1; Eph. 4:2; Col. 3:12; 1 Tim. 6:11; 2 Tim. 2:25
Patience	Makrothymian (μακροθυμίαν)	1 Cor. 13:4; Gal. 5:22; Eph. 4:2; 2 Tim. 4:2

The Greeks considered humility a weak characteristic. In Scripture, two people are identified as humble: Moses (Numbers 12:3) and Jesus (Matthew 11:29; Philippians 2:8).

Christians are forgiven unconditionally and must forgive others (Matthew 6:14-15; Mark 11:25-26, Luke 6:37 → Matthew 18:21-35)

The foundation of everything that a Christian does is LOVE (Matthew 22:36-39; John 13:35; Romans 13:9; 1 Corinthians 13:13, 16:14; 1 Peter 4:8). Love brings unity. (Ephesians 4:2-3; 1 Corinthians 13; Galatians 5:22)

Godly gratitude is a sign of Christian maturity just as Paul was imprisoned when he wrote this letter (Colossians 3:17; Ephesians 5:20; 1 Thessalonians 5:18).

Even before David played the harp on the hillsides of Bethlehem; God's people would learn Scripture through the singing of Scripture and spiritual truths.

Everything that a believer does should be unto the Lord. (Romans 14:23)

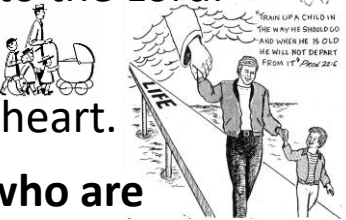
# Focus on Christ in Relationships (Colossians 3:18-25)

**18 Wives, be subject to your husbands, as is fitting in the Lord.**



**19 Husbands, love your wives and do not be embittered against them.**

**20 Children, be obedient to your parents in all things, for this is well-pleasing to the Lord.**



**21 Fathers, do not exasperate your children, so that they will not lose heart.**

**22 Slaves, in all things obey those who are your masters on earth, not with external service, as those who *merely* please men, but with sincerity of heart, fearing the Lord.**



**23 Whatever you do, do your work heartily, as for the Lord rather than for men,**



**24 knowing that from the Lord you will receive the reward of the inheritance. It is the Lord Christ whom you serve.**

**25 For he who does wrong will receive the consequences of the wrong which he has done, and that without partiality.**



Each time that the relationship of wife and husband is mentioned, the wife's responsibility precedes the husband's responsibility (Ephesians 5:22-6:9; Colossians 3:18-19; 1 Peter 3:1-7)

Actions & responsibilities are not predicated on the other individual; they are established by the individual's relationship with the Lord.

Submission is not inequality (Ephesians 5:21). The wife is to submit to the husband, and the husband is to serve the wife.

Beyond loving them, husbands are warned to not become bitter against or harsh with their wives.

Families are the cornerstone of society, and every sexually active, single adult selfishly contributes to society's demise.

While adults are given many directives, children are only called to obedience (1 Jn 5:2)

Ancient culture devalued wives, children and slaves; however, Paul brought a balance with shared responsibilities to all parties.

Fathers are explicitly called out not to discourage their children (Ephesians 6:4)

Slaves should be a testimony and witness with their work ethic (Titus 2:9; 1 Peter 2:18; Ephesians 6:5). In ancient times, slaves were related to common labor & every day workers.

The incentive to act and respond towards others has nothing to do with them and everything to do with the believer's identity in the Lord.

Slaves did not receive a worldly inheritance which made this spiritual inheritance even more encouraging.

*"It is the Lord Christ you are serving."*  
The "Lord" represents sovereign deity while "Christ" represents a "suffering servant" who came to die for his people.

There is responsibility & accountability regardless of status or privilege; there is no favoritism in God's judgment.

Paul concludes the book of Colossians with the importance of Prayer

(James 4:2-3)

<sup>1</sup> Masters, grant to your slaves justice and fairness, knowing that you too have a Master in heaven.

<sup>2</sup> Devote yourselves to prayer, keeping alert in it with *an attitude of thanksgiving*;

<sup>3</sup> praying at the same time for us as well, that God will open up to us a door for the word, so that we may speak forth the mystery of Christ, for which I have also been imprisoned;

<sup>4</sup> that I may make it clear in the way I ought to speak.

<sup>5</sup> Conduct yourselves with wisdom towards outsiders, making the most of the opportunity.

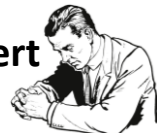
<sup>6</sup> Let your speech always be with grace, *as though seasoned with salt*, so that you will know how you should respond to each person.

<sup>7</sup> As to all my affairs, **Tychicus**, *our* beloved brother and faithful servant and fellow bond-servant in the Lord, will bring you information.

<sup>8</sup> For I have sent him to you for this very purpose, that you may know about our circumstances and that he may encourage your hearts;

<sup>9</sup> and with him **Onesimus**, *our* faithful and beloved brother, who is one of your *number*.

They will inform you about the whole situation here.



# Testify (Colossians 4:1-9)

Earthly masters are reminded that they are accountable to a heavenly master (Ephesians 6:9). This is a continuation of the previous chapter in which guidance was given to wives, husbands, children, fathers and slaves.

Paul understands the power of prayer, but he doesn't request personal comforts. Instead, Paul asks for prayer towards the ministry

Believers should devote themselves to three activities:

1. Prayer
2. Watching for the return of Jesus
3. Thanksgiving (1 Thes. 5:16-18)

The "door" (thyran θύραν) may refer to opportunities or the actual doors of incarceration, so that Paul could continue to minister after being released from jail.

Paul desired to have a clear (phanerōsō φανερώσω) message when sharing the gospel. Even the worldwide evangelist (Paul) understood that prayer and the power of God was needed for an effective message.

Spoken Testimony

Godly Behavior

Believers should capitalize on every opportunity to gracefully share the gospel with others. *"Make the most of every opportunity."*

Believers should understand and be able to convey the truths of the gospel. (1 Peter 3:15)

Tychicus was sent to share Paul's status. Tychicus was described in three ways:

1. A "dear" brother
2. A faithful minister
3. A fellow servant

Tychicus displayed the characteristics of being a minister & servant which were two critical aspects of leadership among Paul's companions.

Onesimus was a native of Colossae as a slave of Philemon. Onesimus had joined Paul as a "faithful and dear brother." Paul did not view Onesimus as a slave, but as a "brother."

*"I appeal to you for my child Onesimus, whom I have begotten in my imprisonment..." (Philemon 1:10)*  
*"No longer as a slave, but more than a slave, a beloved brother, especially to me, but how much more to you, both in the flesh and in the Lord."*  
(Philemon 1:16)

# The Companions of Paul

Paul's Closest Companions		
<b>Archippus</b>	Philemon 2	A member of the Colossae church meeting in the house of Philemon
<b>Aristarchus</b>	Acts 19:29, 20:4, 27:2	Missionary through Macedonia
<b>Barnabas</b>	Acts 12:25, 13:5, 15:31-39	Acclimated Paul to the church & missions
<b>Demas</b>	2 Timothy 4:10	Abandoned Rome for Thessalonica
<b>Epaphras</b>	Colossians 1:7	Started the church of Colossae
<b>Gaius</b>	Acts 19:29; Romans 16:23	"Hosting" homes in Derbe & Corinth
<b>Justus</b>	Acts 18:7	Hosted the house church of Laodicea
<b>Luke</b>	2 Timothy 4:11	Missionary Physician
<b>Mark</b>	Acts 12:12	Peter's sidekick; Cousin of Barnabas
<b>Nympha</b>	Colossians 4:15	A wealthy believer hosting the house church of Laodicea
<b>Onesimus</b>	Philemon 10	Carried the Letters to Colossians, Ephesians & Philemon (Slave of Philemon)
<b>Tychicus</b>	Ephesians 6:21-22	Carried the Letters to Colossians, Ephesians & Philemon
<b>Timothy</b>	Philippians 2:19-2	Kind Missionary
<b>Titus</b>	Titus 1:4; Galatians 2:1	Strong Missionary

**Paul multiplied his witness via his fellow ministers. Their individual skills and God-given capabilities prepared each of them for a unique ministry to which God called them.**

# The Salt of the Earth

## Characteristics of Salt Represent the Believer's Responsibility

(Matthew 5:13)

Flavor	Col 4:6; Mk 9:49; Job 6:6; Jn 10:10	Impact; extracts the essence of life's savor (abundant life).
Preservative	Ps 86:2, 121:7; Jer 50:20; 2 Tim 4:18; Jude 1:1	Extends the life and usefulness of the Believer
Antiseptic; Disinfectant	Ez 16:4; 2 Ki 2:20-21	Heals and restores the broken and hurting
Causes Thirst for Water	Jn 4:13-14	Intensifies the desire for living water (Jesus and His Word)
Additive to Sacrifices	Lev 2:13; Ezra 7:20-22; Ezekiel 43:24; Rom 12:1	Pleasing in God's Sight
Sanction of Covenants	Num 18:19; 2 Chron 13:5	Incorruptible, imperishable and unchanging commitment.
Currency Medium; Value of Exchange	Ez 7:22; Mt 10:31; 12:12; 1 Cor 6:20, 7:23	The Latin word for salt and the Latin word for salary are the same word; salt was used as value and payment as in "worth your salt"

***"Let your speech always be with grace, as though seasoned with SALT..."***  
(Colossians 4:6)

- The word "salary" originated during the Roman times when soldiers were frequently paid with handfuls of salt.
- The use of salt as a form of payment spread across the Roman Empire which was one of the reasons that Romans constructed their networks of roads.
- To Collect Salt - pour sea water into pits. As the water evaporated, a residue of salt would be left.
- Sometimes the salt was mixed with sand which diminished the qualities of salt.
- The expression "*worth its weight in salt*" suggests "value."



**"Grace" is always a reminder of God's sovereign goodness & gifts.**

# Greetings (Colossians 4:10-18)

<sup>10</sup> **Aristarchus, my fellow prisoner, sends you his greetings; and also Barnabas's cousin Mark** (about whom you received instructions; if he comes to you, welcome him);



<sup>11</sup> and **also Jesus who is called Justus**; these are the only fellow workers for the kingdom of God who are from the circumcision, and they have proved to be an encouragement to me.



<sup>12</sup> **Epaphras, who is one of your number, a bonds slave of Jesus Christ, sends you his greetings, always laboring earnestly for you in his prayers, that you may stand perfect and fully assured in all the will of God.**



<sup>13</sup> For I testify for him that he has a deep concern for you and for those who are in Laodicea and Hierapolis.

<sup>14</sup> **Luke, the beloved physician, sends you his greetings, and also Demas.**



<sup>15</sup> **Greet the brethren who are in Laodicea and also Nympha and the church that is in her house.**

<sup>16</sup> When this letter is read among you, have it also read in the church of the Laodiceans; and you, **for your part read my letter that is coming from Laodicea.**



<sup>17</sup> Say to **Archippus**, "Take heed to the ministry which you have received in the Lord, that you may fulfill it."



<sup>18</sup> **I, Paul, write this greeting with my own hand. Remember my imprisonment. Grace be with you.**



**Aristarchus was a fellow inmate who had traveled with Paul through Macedonia.**

**John Mark was the son of a wealthy woman who hosted the church of Jerusalem in her house. (Acts 12:12) John Mark was the sidekick of Peter (1 Peter 5:13), and the cousin of Barnabas. Overcoming an earlier distrust, John Mark assisted Paul before he died. (2 Timothy 4:11)**

**Paul listed the greetings from the Jews to Colossians 4:11. Justus hosted the church of Colossians. (Acts 18:7) After Colossians 4:11, the Gentiles are listed.**

**Along the Lycus River valley, Epaphras had started the church in Colossae as well as other churches (Hierapolis and Laodicea). During Paul's third missionary journey, he had lived in Ephesus for 3 years and converted Epaphras.**

**Colossae was located 100 miles east of Ephesus in the same Lycus River valley as Hierapolis (6 miles away) and Laodicea (10 miles away).**

Faithfulness to the Ministry	
Luke	Consistently faithful to the end
John Mark	Fell away, but restored to the ministry
Demas	Dropped out of ministry

**Nympha hosted the church home in Laodicea.**

**Luke, the physician, is listed among the Gentiles. Demas would eventually forsake Paul in the Roman prison as Demas traveled to Thessalonica (2 Timothy 4:10).**

**Paul calls on the church of Colossae to share his letters with neighboring churches (Laodicea). The letter from Laodicea may have been the book of Ephesians.**

**Archippus was a leader in the church of Colossae that met in the house of Philemon. (Philemon 1:2).**

**Paul emphasized that in spite of his physical incumbrances, he penned the letter himself. There may have been concerns of counterfeit letters. (2 Thessalonians 3:17)**