

COLOSSIANS

Book note for Colossians

Colosse = punishment; correction; colossal, monstrosity. The Colossus was a statue of Apollo.

Chapter note for Colossians 1

1 After salutation he thanketh God for their faith, 7 confirmeth the doctrine of Epaphras, 9 prayeth further for their increase in grace, 14 describeth the true Christ, 21 encourageth them to receive Jesus Christ, and commendeth his own ministry.

Col 1:2

See note to Eph. 1:1.

Col 1:7

4:12; Phile 1:23.

Col 1:13

“Translated” (or any form of the word “translation”) appears five times in the scriptures: here, in 2 Sam. 3:10, and Heb. 11:5. The latter is a reference to Enoch’s translation into heaven, and there is an implied connection with the rapture of the believers. In each case, that translated comes out better after the translation. As the Authorized Holy Bible was translated from original languages of Hebrew (Jews) and Greek (Gentiles), and as the Authorized Bible was used of God to evangelize the world, it is probably the last and most perfect expression of the written words of God this side of the Millennium.

Some modern versions, such as the NKJV, change *translated* to *conveyed*. To be translated means to be changed from one form, function, or state to another; to be conveyed means to be carried from one place to another without being changed. Clearly “translated” is the correct translation and “conveyed” is perverted.

Col 1:14

Heb. 9:22.

Most new versions tend to omit “through his blood,” weakening the efficacy of the blood.

Col 1:15

Gen. 1:26. Compare Rom. 8:29.

Col 1:16

Deity of Christ, Isa. 44:24.

This implies the power is more basic than energy. This also implies $E=mc$

Sir Isaac Newton would quote this verse against unbelievers.

Col 1:18

Christ is the head of the church, even though Catholicism claims: “The Roman Pontiff ... has full and supreme authority over the Catholic church in matters pertaining to faith and morals, discipline and government.” [*Our Sunday Visitor’s Almanac*, pp. 114-115.]

Col 1:20

Re. reconciliation: (Eph. 2:16, Mat. 5:24).

Col 1:23

Geocentric import lies in the use of “under” in the sense that the earth is located centrally, esp. since here is where salvation is preached.

Col 1:27

Glory here refers to the new body.

Chapter note for Colossians 2

1 He still exhorteth them to be constant in Christ, 8 to beware of philosophy, and vain traditions, 18 worshipping of angels, 20 and legal ceremonies, which are ended in Christ.

Col 2:1

Laodicea = people's rank. Crudens says "just people," even though the Greek word is not used to mean "just," at least not in Scripture. He continues: "The capital of Phrygia, situated about forty miles from Ephesus. It is now called Esky-Hissa." Other references to Laodicea are: 4:13, 15, 16; Rev. 1:11; 3:14. For more see note to Rev. 3:14.

Col 2:2

Three mysteries are listed: mystery of God, Rev. 10:7; mystery of godliness (Father), 1 Tim. 3:16; and mystery of Christ (Son), Isa. 9:6. Mystery of Christ Eph. 3:1-9, N.B. v. 4; Jn. 14:6.

Col 2:4

V. 8. The machinations of Westcott and Hort afford an example of the beguiling and enticing words mentioned in this verse. Also see v. 18.

Col 2:8

1 Cor. 2:14; esp. 1 Tim. 6:20; 2 Tim. 3:7; 1 Cor. 8:2.

Modern versions soften the charge against philosophy. We are warned here against all philosophy, but the critical texts down play this by adding the word "deceptive" before philosophy, and they change "spoil" to "captive."

This argument holds against heliocentrism.

Rudiment = "A fundamental element, principle, or skill, as of a field of learning; something in an incipient or undeveloped form: the rudiments of a plan of action; in biology, an imperfectly or incompletely developed organ or part. [From Latin *rudis*, rough, unformed.]

"Rudiments of the world" = "laws of nature." But these cannot be true laws since if they were, then miracles, where God counters these "laws," would make of God a lawbreaker or outlaw. Hence "rudiments" instead of "laws." Compare Gal. 4:3, 9. Jn. 2:15-16 identifies the rudiments.

Col 2:12

Contra infant baptism. How can circumcision type baptism?

Re. operation: see note to Psalms 28:5. 1 Cor. 12:4-6 via v. 6 there ties this to God the Father.

Col 2:14

Psalms 32:1-2; 51:1. The sacrifices of the law blotted out the iniquity of the sin of the giver, but it could not forgive the sin, for the words of the law remained. Here we learn that the writing of the ordinances was blotted out by the sacrifice of Jesus, who was condemned by those ordinances even though he was without sin. Thus by nailing him to the cross ("cursed is every one that hangeth from a tree"), the handwriting is blotted out.

Lest anyone think that this did away with the law, think again, for even as the sacrifice could not take away the sin, so the sacrifice of Jesus could not take away the obligation of the law to the circumcised Jew. To see how the law is still in effect, see vss. 16-17.

Col 2:16

1 Tim. 4:3. It is the weak one who eats only herbs (Rom. 14:2 v.f.). This verse says that one is free to eat anything not specifically denied a Christian (blood, Ac. 15:20). A Christian is free to be a carnivore, omnivore, or herbivore. Likewise with alcoholic drink; a believer can drink wine or abstain; but he is not to get drunk (Eph. 5:18). By implication of Rom 14:2, it is the weaker brother who abstains. Likewise, when it comes to the observance of Christmas and Easter, a believer is free to observe these in the Lord, or to abstain. Ditto with the calendar. A Christian is free to use a Jewish calendar, or a Gregorian, or any other pagan calendar. And so, too, with sabbath observance. One is free to observe it on Saturday, or Sunday, or Friday, or, to his physical detriment, not to observe it at all.

Principalities and powers are here inferior to grace.

Col 2:17

Re. body is of Christ: the bride, the church. The bride is not a shadow of things to come; she will rule them as her members are priests and kings; they have eternal life with no need to eat of the tree of life to maintain that eternal life. Heb. 10:1 confirms this; also see Heb. 8:5.

The shadow refers to the kingdom of heaven, the earthly kingdom that will be present in the Millennium and in the new heavens and earth.

Col 2:18

Re. voluntary humility: such as vows of poverty, self-flagellation, self-crucifixion, and self-mutilation (body piercing and worse), not to mention self-castration as did Origen. Worship of angels would include apparitions of Mary and branches out to things like faces of her or “Jesus” on peanut butter sandwiches, or walls, etc.

Contra monasticism and asceticism. Also contra Mohammed, who claimed that he was given the Koran by a 600-winged angel.

The NIV butchers this verse almost beyond recognition, *viz.* “Do not let anyone who delights in false humility and the worship of angels disqualify you for the prize. Such a person goes into great detail about what he has seen, and his unspiritual mind puffs him up with idle notions.” There is no sense of “false” in the Greek, nor “delights,” and he speaks of things which he has *not* seen, such as the long-lost originals which are used to claim authority for the NIV reading.

Col 2:19

Eph. 4:15.

The head is Jesus, and those who do such things do not hold to him (his authority, the scriptures).

Col 2:21

Referring to observances such as Lent, no fish on Friday, fastings such as Ramadan, etc. See Mk. 7:19; Mat. 15:17.

Col 2:22

Food is not eternal; it cannot corrupt a man (Mk. 7:18-19).

Col 2:23

Contra Catholicism. We are told to mortify the deeds of the body (3:5) and to deny ourselves and pick up our cross (Mat. 16:24). The natural man sees a wisdom in this, but he thinks that such mortification and affliction of the body is the way to salvation. He turns it into a big show-in-the-flesh (see Mat. 6:16), as if to say, “See how spiritually great I am!” The problem is they follow the rules, not the Ruler, the Head of v. 19.

Chapter note for Colossians 3

1 He sheweth where we should seek Christ. 5 He exhorteth to mortification, 10 to put off the old man, and to put on Christ, 12 exhorting to charity, humility, and other several duties.

Col 3:2

Mat. 6:20 v.f.; Psa. 73:25; Php. 3:18. Examples, 1 Cor. 9:23; 1 Thes. 2:19; 2 Tim. 4:8; Jas. 1:12; 1 Pet. 5:4.

Col 3:3

Gal. 2:20; Eph. 2:1; Gen. 2:17.

A believer's life is hidden with the (office of) Christ in God. The office of Christ is manifest in the person of the lord Jesus, who is the Word which is the second person of the Trinity (Jn. 1:1; 1 Jn. 5:7).

Col 3:5

Re. mortification: see Rom. 8:13.

Re. fornication, cf. note to Mat. 5:32.

Concupiscence = inordinate (unreasonable) affection, fondness, or prejudice. Ardent desire, esp. sensual. Rom. 7:8.

Covetousness is the tenth commandment (Ex. 20:17).

Col 3:10

Harkens back to Adam before the fall. If the new man is made after the image of God, then it follows that no man after Adam was born or made in the image of God.

Col 3:11

Scythians were Russians.

Col 3:12

Isa. 16:11 connects the harp to the bowels and Psa. 147:7 invokes us to praise the Lord upon the harp.

Col 3:14

Note the meaning of charity in 1 Cor. 13. 1 Tim. 1:5. Also see the note to Job 38:31, the binding of the sweet influences of the Pleiades.

Col 3:16

The word of Christ can't dwell in you richly if it's corrupted or incomplete.

Col 3:18

Gen. 3:16; Eph. 5:22; 1 Pet. 3:1, 5; Tit. 2:4.

Col 3:20

Eph. 6:1, 4.

Col 3:21

Eph. 6:4.

Col 3:22

Eph. 6:5; 1 Pet. 2:18

Chapter note for Colossians 4

1 He exhortheth them to be fervent in prayer, 5 to walk wisely toward them that are not yet come to the true knowledge of Christ. 10 He saluteth them, and wisheth them all prosperity.

Col 4:3

1:26-27.

Col 4:5

Eph.. 5:16.

Col 4:6

Lev. 2:13.

Col 4:7

Ac. 20:4.

Col 4:9

Onesimus = joyful: Phile. 1:10.

Col 4:10

Markus: Ac. 12:12. John Mark was Barnabas' nephew.
Barnabas: Ac. 15:37,39. For more, see Ac. 4:36.

Col 4:11

I.e., Aristarchus, Mark, Barnabas, and Justus are "of the circumcision." The others, Tychicus, and Onesimus, were not Jews but "of you," with Epaphras, Luke, and Demas (vss. 9, 12, 14).

Col 4:12

1:7.

Col 4:13

Re. Laodicea, see 2:1 note.

Col 4:14

Demas = (social) person or people. He is a type of the Laodicean Christian (v. 15) who need a physician, i.e. the book of Luke who is also mentioned in this verse.

Col 4:15

The Laodicean church shows up (Rev. 3:14-21). Just before it we see Luke, the physician -- and Laodicea needs a physician and light (=Luke) -- and Demas (=people), a type of the Laodicean (humanist) church leader (2 Tim. 4:10). The Colossian church is plagued with phony traditions, education, and philosophy (2:8); a Roman approach to sacraments and Angelology (2:18); has to deal with saved Russians (3:11); and has lost its heavenly vision (3:13); needs to be reminded of proper music (3:16); and its pastor could use a warning (v. 17) because he might get discouraged with such a church which meets in the house of **Nymphas** (= bride's gift; dowry; from a root word related to bride[groom]). Note, too, that Colosse is our word *colossal* which signifies a large, rich church.

If this sounds like today's (1999) church, note, too, that this is near the end of Paul's life. I wonder if this corresponds to the end of the Gentile dispensation.

Col 4:16

"**From** Laodicea," not **to** Laodicea. The epistle from Laodicea is probably 1 Timothy. Cf. note at the end of that book (1 Tim. 6:21).

Col 4:17

Archippus = horse master.

Col 4:18

Written from Rome to the Colossians by Tychicus and Onesimus.