

5/17/26

Colossians 2:1-10

Paul has declared his love and service to the Colossians and laid some foundational truths regarding their faith.

The person of Christ is the visible form of the invisible God and Creator is who has redeemed them and made them one with God, the mystery among the Gentiles, Christ in them, the hope of glory.

Paul now moves into chapter two and begins to deal with the Colossian heresy directly.

Remember the doctrinal section is covered from chapter one to three. Col. 1:15-3:4

And the heart of the heresy in chapter two. Col. 2:8-23

2:1-3 The communication of Paul's concern.

2:1 The personal concern of Paul.

- 1) Paul expressed his loving conflict over them concerning the false teaching, "For I want you to know what a great conflict I have for you and those in Laodicea." vs. 1a
 - a) The term conflict "agona" is an athletic term, the root is "agon" we get our word

agon, identifying the arena of the day of wrestling and running.

- b) The apostle's agony was in line with his call just mentioned, to warn and present every man perfect in Christ, even to the point of exhaustion and striving "agonizomai" by the Spirit of God, as well as by praying for them. Col. 1:28-29, 9
 - * Paul speaks of all the concern over all the churches that came upon him daily. 2Cor. 11:28
- c) Paul's conflict was for Colosse and Laodicea.
 - 1) These two church were in the Lycus Valley.
 - 2) Laodicea was rebuked by Jesus for being lukewarm by our Lord. Rev. 3:14-22
 - 3) Without doubt his concern was also for Hierapolis since it also was in the Lucus Valley. Col. 4:13
- 2) Paul declared he had not been to the Lucus Valley, "and for as many as have not seen my face in the flesh." vs. 1b
 - a) Paul revealed his Shepherd's heart caring for all the people of God, in contrast to a hireling. Jn. 10
 - b) Paul was saying that many did not know what he looked like, "not seen my face in the flesh".

- c) Paul certainly was known for his conversion and establishing churches in the Lycus Valley and throughout the empires.

2:2 The purpose in the mind of Paul.

- 1) That they be strengthened in heart, “that their hearts may be encouraged.” vs. 2a
 - a) The word that “hina” introduces a purpose clause in Greek.
 - b) The word encouraged “parakaleo” means to call to one’s side to comfort or exhort, but in this context it does not mean to comfort but rather to prompt them to be strengthened in heart and draw from Christ and not hesitate.
 - c) The heart refers to the intellect, emotions and the will of man, the center of personality.
 - d) This is in view of the danger of the deception!
- 2) That they may grow in love and knowledge, “being knit together in love, and attaining to all riches of the full assurance of understanding, to the knowledge of the mystery of God, both of the Father and of Christ.” vs. 2b-e
 - a) Having been knit together in love.
 - 1)) The unity is of the Holy Spirit that resided in them. 1Cor. 13; Gal. 5:22; Eph. 4:3

- 2)) The binding of the body together is the Spirits doing. Col. 2:19; 3:14; Eph. 4:16

- b) Having attained the full and complete and confident assurance by understanding the knowledge “epignosis” of the mystery of God, which is of the Father and Christ. vs. 3, 9, 10; Col. 1:27
 - 1)) The personal and individual personal increased knowledge “in Christ”! Eph. 3:16-21
 - 2)) The quantity is clear “all riches” that are found in Christ alone.

2:3 The treasure chest of God’s resources.

- 1) The verse is pointing back to verse two to increase in understanding and knowledge to be applied by wisdom, “in whom are hidden all the treasures of wisdom and knowledge.”
 - a) The pronoun “in whom” points back to Christ Jesus, the One whom through “the mystery of God is made known.”
- b) The focus is that Christ is the reservoir they are hidden, all wisdom and knowledge are hidden in Him.
 - 1)) The word “hidden” is the counterpart to “mystery”. vs. 2
 - 2)) The idea is not concealed but stored up in Christ!
 - 3)) knowledge is based on information and facts of truth.

- c) The quantitative measure of these resources of wisdom and knowledge are stated, “All the treasures of wisdom and knowledge”.
 - 1)) This declaration is again the counterpart of “All the riches of the full assurance of understanding. vs. 2
 - 2)) Perhaps even the Jewish influence and Gnostics had tuned the mystery of God to mysticism through the ritual asceticism. Col. 2:16-23
- 2) The false truth being taught was that Christ was not sufficient and they needed added wisdom and knowledge out of the treasure chest of secret knowledge.
 - a) The interesting thing is that even though one may be a Christian, these treasures of wisdom and knowledge are not automatically, but must be sought out and applied.
 - b) The responsibility of every Christian is to verify that the knowledge and so call wisdom they hear and are taught is sourced in Christ alone.

2:4-7 The explanation of Paul for their concern.

2:4 The reason of the communication.

- 1) The apostle did not want the Colossians to be deceived, “Now this I say lest anyone should deceive you.”
 - a) The word deceived “paralogizetai” means to reason alongside, to be beguiled, enticed or cheat you, and lead astray by such false reasoning.
 - b) The tense is the present middle voice to indicate the personal responsibility of each individual person to not be deceived by anyone.
 - c) This word appears only one other time, for self deception of the hearer. Ja. 1:22
- 2) The method of deception is indicated, “with persuasive words.”
 - a) The phrase persuasive words “pithanologia” means by fast talking and smooth words.
 - * Paul warned the Corinthians also. 1Cor. 2:4-5; 2Cor. 11:1-3, 13-15
 - b) Words that convincingly deceive.
 - c) There have been many deceptive false teachings from within the church in the last 50 years I have been a Pastor, such as Power evangelism, inner healing, imagery, Shepherding doctrine, Christian psychology, the doctrine of little gods, health and wealth and new age, little gods doctrine. Acts 20:30; 1Tim. 4:1; 2Pet. 2:1-3; Tit. 1:10-11

2:5 The commendation of Paul for their faithfulness to Christ.

1) Paul expressed his oneness of heart with them, though not being present, “For though I am absent in the flesh, yet I am with you in spirit.” vs. 5a

* Despite his being in prison and absent in body he was present in spirit, his heart burned for them in his thoughts and prayer. Col. 1:3, 9

2) Paul expressed his cheerful heart in their steadfast faith in Christ, “rejoicing to see your good order and the steadfastness of your faith in Christ.” vs. 5b

a) He was rejoicing in prison in their present walk.

b) Seeing their good order “taxin” a military word to describe their well arrayed lives as soldiers of the cross despite the spiritual attack.

c) Seeing the steadfastness “stereoma” describing their solid and firm state of their faith in Christ, also a military word.

3) If the Colossians are doing so well, why then is Paul so adamant?

a) Because the false teachers are persistent in their attempt to deceive and cheat them. vs. 4

b) Because they are men of flesh and vulnerable.

* Much like a father would warn his virgin daughter against the persistent attempts of men to seduce her through persuasive words, while still a virgin. 2Cor. 11:2-3

c) Because Paul is a true spiritual father, he does not want to wait till the damage is done, it is much more joyful and less painful to prevent the damage than to deal with repairing the damage!

2:6-7 The exhortation of Paul in view of his concern.

1) Paul exhorted them in view that the Colossians had actually received Christ, they were to walk or abide by their choice and go forwards in Christ Jesus, “As you therefore have received Christ Jesus the Lord, so walk in Him.” vs. 6

a) They had received “paralambano” to take to oneself and appropriate for oneself, an aorist active indicative in Greek.

b) The Christ, “Messiah”, the anointed of God.

c) Jesus, the man like any other with a physical body, yet without sin, the Godman by the Incarnation. Jn. 1:1, 14

d) The Lord “kurios”, the Master who bought and redeemed them, the article eliminates all rivals, the preeminent One.

- e) They were to walk in Him, all that He represented and taught in the gospels and epistles they had received, a worthy walk to please God. Col. 1:10
- 1)) The word walk “paeripateo” means to make one’s way in life according to Christ.
 - 2)) The tense is an active present imperative command, not a suggestion!
- 2) Paul exhorted them in view of the command described in detail, “rooted and built up in Him and established in the faith, as you have been taught, abounding in it with thanksgiving.” vs. 7
- * This is what Paul was praying for and now commands them to do! Col. 1:10
- a) Having been rooted “rizoomai” is perfect passive, when they received Christ, once and for all.
* As a tree to bring fruit. Eph. 3:17
 - b) Building up “epoikodomeo” is present tense, marking continuance to be grow in stability, in Him, not secret knowledge.
* As a building unmovable!
 - c) Being established “bebaioo” is also present tense and has the idea of being strengthened daily as confirmation, describing the outcome of the first two, in the faith, the body of truth they had been taught, implying permanence.

- d) Abounding “perissuo” means overflowing habitually in the doctrine taught and thanksgiving, present tense. Col. 1:7, 23, 3, 12; 3:15; 4:2

2:8-10 The confrontation of Paul about the insufficiency of philosophy.

- * Remember this is the heart of the epistle identifying the heresy. Col. 2:8-23

2:8 The description of the heresy.

- 1) The warning is urgent, “Beware”. vs. 8a
 - a) The word beware “blepete” means to be constantly looking out, another present active imperative command, not a suggestion.
* This is a plain warning to be cautious, and the indicative mood identifies it as a real dangerous situation not hypothetical. Phil. 3:2
- 2) The responsibility again is to each person to take a stand against the present deception or any other the deception, “lest anyone cheat you.” vs. 8a
 - a) The warning is “anyone”, no specific person is named.
 - b) The goal is declared, “cheat you.”
 - 1)) The word cheat “sulagogeo” means to plunder you, make spoil of you, take you captive or kidnap.

- * The word regularly was used for taking a captive in war as booty, depicting the false teachers as me-stealers, spiritual kidnappers.
- 2)) Men are taken captive at Satan's will. 2Tim. 3:6
- 3)) Men make merchandise of God's people. 2Pet. 2:3
- 3) The method is identified, "through philosophy and empty deceit." vs. 8a
 - * The article precedes it, identifying the specific false teaching at Colosse as well as to identifying both nouns, philosophy and deceit.
 - a) The word philosophy "philosophias", is made up of two words, "phileo" and "sophia", the love of wisdom, the only time it appears in the New Testament. Acts 17:18
 - b) The word deceit "apates" has the idea of bait to trick someone, seeking to accomplish deceitful delusive trickery by speculation about God's truth that captivates man and blinds him to the truths of God.
 - c) The word empty "kenos", describes the quality of the content, it is empty hollow, fruitless and void.
 - * Though the noun deceit identifies the method and content, it is also the goal of their philosophy!

- 1)) To the Greeks philosophy was the highest effort of the intellect and virtue. 1Tim. 6:20
- 2)) There is a sharp contrast with "all the treasures stored up in Christ and! vs. 3
- 4) The character of the philosophy is three-fold, "according to the tradition of men, according to the basic principles of the world, and not according to Christ." vs. 8b-d
 - a) It is sourced in "the traditions of men", things they have invented through time to interpret human existence and purpose. vs. 8b
 - 1)) In this case the Jewish, Gnostic and pagan traditions.
 - * The Kabbala was the mystical theology of the Jews, which meant the reception or received doctrines, tradition.
 - 2)) Jesus pointed to the traditional teaching of the Pharisee on the Sermon on The Mount, "You have heard said", and then He gave the true authority, "But I say to you". You teach the traditions of men for the doctrine of God.
 - b) It is sourced in "the basic principles of the world". vs. 8c
 - 1)) The word principles "stoicheia", things in a row, the ABC's of the world learning.

- 2)) But the phrase also is used for the physical elements of the world and supernatural powers, which could very well apply in our context. Gal. 4:3; 2Pet. 3:10
- 3)) The consistent mention of spirit powers in the letter verifies the intended meaning. Col. 1:15-18; 2:10, 15, 18
- c) It is not sourced in Christ, “and not according to Christ.” vs. 8d
 - 1)) All philosophies and teachings of man about God or life are inferior to divine revelation,
 - 2)) The reason being the love of wisdom of empty deceit based on human origin based on logic and reasoning!
 - 3)) There is much syncretism that goes on in the church at times, the mixing and acceptance of human teaching integrated with the Scriptures!

2:9-10 The proclamation of the sufficiency of Christ for salvation.

- 2:9** The first reason is that Jesus is the Godman and they do not teach that truth.
- 1) The all sufficiency of Christ, “For in Him dwells the fullness of the Godhead bodily.”
 - a) The term fullness “pleroma” which later was identified with the Gnostics, means

- the sum total of deity, divine power and attributes. Col. 1:19
- * It dwells “katoikei” as a permanent residence or home, present tense!
 - b) Godhead bodily “theotes somatikos” is a phrase that is found only this one time in the New Testament emphasizing that He was God, deity in a human body, a bodily form the every essence of God. Rom. 1:20
 - 1)) Refuting the false idea that physical matter and God who is Spirit could not be one.
 - 2)) Refuting the need of intermediates between God and man, apart from Jesus.
 - 2) The Scriptures of the New Testament affirm and confirm the Jesus was God who through the incarnation became a man.
 - a) John says Jesus was present with the Father at the beginning of creation, “In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God.” Jn. 1:1-2
 - b) John says Jesus being God took on a fleshly human body, “And the Word became flesh and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth.” Jn. 1:14

c) Paul declared Jesus veiled his glory with a human body, “who, being in the form of God, did not consider it robbery to be equal with God, but made Himself of no reputation, taking the form of a bondservant, and coming in the likeness of men.” Phil. 2:6-7

1)) The word being is called an antedecenal condition in Greek and means Jesus was God before he came, was God when He walk on earth in a human body and He was God when He ascended to sit at the right hand of God’s throne.

2)) The Godhead dwelt in Christ before the Incarnation, indwelt in Him during His bodily form and after He returned to heaven.

d) The author to the Hebrews says the following regarding Jesus, “A body have You prepared for Me”. Heb. 10:5

2:10 The second reason is that every person trusting Christ for their salvation is complete in Him which they deny.

1) The affirmation of the sufficiency of Jesus to save sinners, “and you are complete in Him.” vs. 10a

a) The word complete “pleroo”, verbal form of “pleroma” means to level up, to

cram, used of fulfilling the scriptures. Matt. 1:22; Col. 1:9, 25; 2:10; 4:12, 17

a) The tense is called a periphrastic perfect which has the strongest connotation, “You have been made full, you are full now and continue to be full in Him”.

Linski

* The word never implies nor communicates perfection in Christ or sinlessness but rather adequate, fit or outfitted.

b) The phrase “In Him” you have all you need for salvation, regeneration, sanctification and glorification.

1)) You need nothing apart from Christ, no special knowledge, works of merit God, nor other mediators, for there is nothing wanting a person who is “in Christ”. Eph. 3:19

2)) In Him, In whom, with Him. vs. 9, 10, 11, 12, 13

3)) He has given to us all things pertaining to life and godliness. 2Pet. 1:3-4

2) The affirmation of the preeminent authority over all things, “who is the head of all principality and power.” vs. 10b

a) Jesus as head is in control of all rule and authority, be it man’s or angelic, both good and evil.

- b)** Jesus as head is not subject to anything nor limited in any way, for He created all things and all things consist in Him. Col. 1:16-17
- c)** Jesus as head is the source of all life.
- d)** Jesus is the head of the church, having the preeminence having resurrected out from the dead. Col. 1:18
 - * For this reason Thomas said to Jesus, “My Lord and My God”. Jn. 20:28