

The Book of Colossians Part 2

Colossians 3:1-25

1 If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God.

2 Set your affection on things above, not on things on the earth.

3 For ye are dead, and your life is hid with Christ in God.

4 When Christ, who is our life, shall appear, then shall ye also appear with him in glory.

The Apostle Paul is still speaking on the apostles' doctrine as he moves from being "dead with Christ" to now if you "be risen with Christ" "Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God." "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection: Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin. Now if we be dead with Christ, we believe that we shall also live with him: Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him. For in that he died, he died unto sin once: but in that he liveth, he liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord." (Rm 6:3-11) "For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit." (1 Cor 12:12-13) "Now if any man have not the Spirit of Christ, he is none of his." (Rm 8:9)

This is the Apostolic Faith doctrine, the apostles' doctrine, which is the gospel teaching of Jesus Christ' death, burial, and resurrection. He has explained to the Church who Jesus Christ is while warning them of the dangers of "philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ." For Jesus "is the image of the invisible God" (Col 1:15) "by him were all things created" (Col 1:16) "he is before all things, and by him all things consist" (Col 1:17) "he is the head of the body, the church" (Col 1:18) "the firstborn from the dead" (Col 1:18) "For it pleased the Father that in him should all fulness dwell" (Col 1:19) "For in him dwelleth all the fulness of the Godhead bodily." (Col 2:9) This is speaking of God manifested in the flesh as the true God and eternal life. "And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life." (1 Jn 5:20) It is "the acknowledgement of the mystery of God, and of the Father, and of Christ". Which philosophies and traditions of men abounded denying the Apostolic Faith even as they do today. He continues on to explaining what took place in water baptism so that they were fully aware of how their sins were remitted in water baptism in the name of Jesus Christ even as the apostles' doctrine teaches, "Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ. Now when they heard this, they were

pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do? Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call. And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation. Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls. And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers." (Acts 2:36-42) This all explaining to the Church the salvation and redemption in Jesus Christ and being born of water and of the Spirit as Jesus instructed us which was fulfilled in Acts 2:38-39 which is the apostles' doctrine. Therefore "Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory."

- 5 Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry:
- 6 For which things' sake the wrath of God cometh on the children of disobedience:
- 7 In the which ye also walked some time, when ye lived in them.
- 8 But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth.
- 9 Lie not one to another, seeing that ye have put off the old man with his deeds;
- 10 And have put on the new man, which is renewed in knowledge after the image of him that created him:
- 11 Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all, and in all.

Since "ye are dead, and your life is hid with Christ in God" you are to mortify or put to death your members in the sense of bringing them under subjection since you have now been freed from death by the born again process of God the apostles' doctrine. "Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God. For sin shall not have dominion over you: for ye are not under the law, but under grace." (Rm 6:12-14)

- 12 Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering;
- 13 Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye.
- 14 And above all these things put on charity, which is the bond of perfectness.
- 15 And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful.

Since you are no longer living "in bondage under the elements of the world" (Gal 4:3) "Put on therefore, as the elect of God" these Godly attributes. "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." (2 Cor 5:17)

16 Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.
17 And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him.
18 Wives, submit yourselves unto your own husbands, as it is fit in the Lord.
19 Husbands, love your wives, and be not bitter against them.
20 Children, obey your parents in all things: for this is well pleasing unto the Lord.
21 Fathers, provoke not your children to anger, lest they be discouraged.
22 Servants, obey in all things your masters according to the flesh; not with eyeservice, as menpleasers; but in singleness of heart, fearing God:
23 And whatsoever ye do, do it heartily, as to the Lord, and not unto men;
24 Knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ.
25 But he that doeth wrong shall receive for the wrong which he hath done: and there is no respect of persons.

“Let the word of Christ” the doctrine of Christ, the apostles’ doctrine, this Apostolic Faith word of truth “dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs”. The purpose of “psalms and hymns and spiritual songs” is to be “teaching and admonishing one another” in “the word of Christ” while also “singing with grace in your hearts to the Lord.” “And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him” now that you fully understand “the acknowledgement of the mystery of God, and of the Father, and of Christ” and the plan of salvation of being born again of water and of the Spirit according to the apostles’ doctrine that the Apostle Paul has expounded upon throughout this epistle to the Church. “Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.” (Acts 2:38-39) “For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.” (Rm 1:16) “To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory: Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus:” (Col 1:27-28)

Colossians 4:1-18

1 Masters, give unto your servants that which is just and equal; knowing that ye also have a Master in heaven.
2 Continue in prayer, and watch in the same with thanksgiving;
3 Withal praying also for us, that God would open unto us a door of utterance, to speak the mystery of Christ, for which I am also in bonds:
4 That I may make it manifest, as I ought to speak.

“And he spake a parable unto them to this end, that men ought always to pray, and not to faint; Saying, **There was in a city a judge, which feared not God, neither regarded man: And there was a widow in that city; and she came unto him, saying, Avenge me of mine adversary. And he**

would not for a while: but afterward he said within himself, Though I fear not God, nor regard man; Yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me. And the Lord said, Hear what the unjust judge saith. And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them? I tell you that he will avenge them speedily. Nevertheless when the Son of man cometh, shall he find faith on the earth?" (Lk 18:1-8)

5 Walk in wisdom toward them that are without, redeeming the time.

6 Let your speech be alway with grace, seasoned with salt, that ye may know how ye ought to answer every man.

"Let the word of Christ dwell in you richly in all wisdom". "But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear: Having a good conscience; that, whereas they speak evil of you, as of evildoers, they may be ashamed that falsely accuse your good conversation in Christ." (1 Peter 3:15-16)

7 All my state shall Tychicus declare unto you, who is a beloved brother, and a faithful minister and fellowservant in the Lord:

8 Whom I have sent unto you for the same purpose, that he might know your estate, and comfort your hearts;

9 With Onesimus, a faithful and beloved brother, who is one of you. They shall make known unto you all things which are done here.

It is not known when Tychicus was converted or why he was with the Apostle Paul in Rome. However, on the Apostle Paul's trip to Macedonia before being imprisoned in Rome we learn of the Apostle Paul's companions. "And there accompanied him into Asia Sopater of Berea; and of the Thessalonians, Aristarchus and Secundus; and Gaius of Derbe, and Timotheus; and of Asia, Tychicus and Trophimus." (Acts 20:4) It is Tychicus and Onesimus that the Apostle Paul sends to the Church at Colossae "for the same purpose, that he might know your estate, and comfort your hearts; With Onesimus, a faithful and beloved brother, who is one of you. They shall make known unto you all things which are done here."

10 Aristarchus my fellowprisoner saluteth you, and Marcus, sister's son to Barnabas, (touching whom ye received commandments: if he come unto you, receive him;)

"Marcus, sister's son to Barnabas" is John Mark the writer of the gospel of Mark who was part of the company that accompanied the Apostle Paul for a portion of his first missionary journey who departing prematurely before the work was completed later brought forth contention between the Apostle Paul and Barnabas. Of which we learn here being a later time that Mark was profitable to the Apostle Paul and dearly beloved "and Marcus, sister's son to Barnabas, (touching whom ye received commandments: if he come unto you, receive him;)"

"And when Peter was come to himself, he said, Now I know of a surety, that the Lord hath sent his angel, and hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jews. And when he had considered the thing, he came to the house of Mary the mother of John, whose surname was Mark; where many were gathered together praying." (Acts

12:11-12) “But the word of God grew and multiplied. And Barnabas and Saul returned from Jerusalem, when they had fulfilled their ministry, and took with them John, whose surname was Mark.” (Acts 12:24-25) “So they, being sent forth by the Holy Ghost, departed unto Seleucia; and from thence they sailed to Cyprus. And when they were at Salamis, they preached the word of God in the synagogues of the Jews: and they had also John to their minister.” (Acts 13:4-5) “Now when Paul and his company loosed from Paphos, they came to Perga in Pamphylia: and John departing from them returned to Jerusalem.” (Acts 13:13) “And some days after Paul said unto Barnabas, Let us go again and visit our brethren in every city where we have preached the word of the Lord, and see how they do. And Barnabas determined to take with them John, whose surname was Mark. But Paul thought not good to take him with them, who departed from them from Pamphylia, and went not with them to the work. And the contention was so sharp between them, that they departed asunder one from the other: and so Barnabas took Mark, and sailed unto Cyprus; And Paul chose Silas, and departed, being recommended by the brethren unto the grace of God. And he went through Syria and Cilicia, confirming the churches.” (Acts 15:36-41) The Apostle Paul in his letter to Timothy says, “Only Luke is with me. Take Mark, and bring him with thee: for he is profitable to me for the ministry. And Tychicus have I sent to Ephesus.” (2 Tim 4:11-12)

Luke, the beloved physician, is the author of the Gospel of Luke and that of the book of Acts as well as accompanying the Apostle Paul for a considerable part of the ministry. “And a vision appeared to Paul in the night; There stood a man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us. And after he had seen the vision, immediately we endeavoured to go into Macedonia, assuredly gathering that the Lord had called us for to preach the gospel unto them.” (Acts 16:9-10) “And when it was determined that we should sail into Italy, they delivered Paul and certain other prisoners unto one named Julius, a centurion of Augustus' band. And entering into a ship of Adramyttium, we launched, meaning to sail by the coasts of Asia; one Aristarchus, a Macedonian of Thessalonica, being with us.” (Acts 27:1-2)

Since both Luke and Mark were well known associates of the Apostle Paul this is one of the main reasons that the Gospel of Mark and the Gospel of Luke were accepted as part of the New Testament. They themselves being not Apostles. As the rest of the New Testament was written by the Apostles with the exclusion of Jude who was the brother of the Apostle James which would make him a brother to Jesus Christ. “Jude, the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, and called:” (Jude 1) “Then after three years I went up to Jerusalem to see Peter, and abode with him fifteen days. But other of the apostles saw I none, save James the Lord's brother.” (Gal 1:18-19)

11 And Jesus, which is called Justus, who are of the circumcision. These only are my fellowworkers unto the kingdom of God, which have been a comfort unto me.

12 Epaphras, who is one of you, a servant of Christ, saluteth you, always labouring fervently for you in prayers, that ye may stand perfect and complete in all the will of God.

13 For I bear him record, that he hath a great zeal for you, and them that are in Laodicea, and them in Hierapolis.

It was Epaphras who declared unto the Apostle Paul of the love that the Church at Colossae had. “As ye also learned of Epaphras our dear fellowservant, who is for you a faithful minister of Christ; Who also declared unto us your love in the Spirit.” (Col 1:7-8)

14 Luke, the beloved physician, and Demas, greet you.

15 Salute the brethren which are in Laodicea, and Nymphas, and the church which is in his house.

16 And when this epistle is read among you, cause that it be read also in the church of the Laodiceans; and that ye likewise read the epistle from Laodicea.

17 And say to Archippus, Take heed to the ministry which thou hast received in the Lord, that thou fulfil it.

18 The salutation by the hand of me Paul. Remember my bonds. Grace be with you. Amen.

Recall that the Church in Colossae, is a small Phrygian city near to Laodicea, which was the capital of Phrygia, and approximately 100 miles from Ephesus in Asia Minor. It is also the Church at Laodicea that the Apostle John received prophecy by the word of the Lord at a later time saying, “**And unto the angel of the church of the Laodiceans write; These things saith the Amen, the faithful and true witness, the beginning of the creation of God; I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see. As many as I love, I rebuke and chasten: be zealous therefore, and repent. Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne. He that hath an ear, let him hear what the Spirit saith unto the churches.**” (Rev 3:14-22)

The Apostle Paul says “to Archippus, Take heed to the ministry which thou hast received in the Lord, that thou fulfil it.” The only other place that Archippus is mentioned is in the epistle written to Philemon. “Paul, a prisoner of Jesus Christ, and Timothy our brother, unto Philemon our dearly beloved, and fellowlabourer, And to our beloved Apphia, and Archippus our fellowsoldier, and to the church in thy house:” (Philem 1:1-2) This epistle was a private letter to Philemon. It is likely that Apphia is either the wife of Philemon or a close relative of Philemon and that Archippus is the son of Philemon. This is supposed because of the content of the letter which addresses the freeing of Onesimus as a servant from his master Philemon who was dearly beloved of the Apostle Paul. “I beseech thee for my son Onesimus, whom I have begotten in my bonds: Which in time past was to thee unprofitable, but now profitable to thee and to me:” (Philem 1:10-11)