

Contents

1. The Introduction to Colossians	Pages 3-4
2. Torn Between Two Worlds	Page 5
3. The Prayer of Paul	Pages 6-7
4. Some Things To Thank Our Father For	Pages 8-10
5. Conflict for Comfort	Pages 11-12
6. The Completeness of the Colossians	Pages 13-16
7. Peer Pressure	Pages 17-19
8. Our New Life	Pages 20-21
9. New Clothing for the Colossians	Pages 22-24
10. Fundamental Doctrines Lead To Family Duties	Pages 25-28
11. A Charge to the Colossians	Pages 29-30
12. Paul's Pen Pals	Pages 31-33

No part of this book may be reproduced in any form without permission in writing by the author. All materials printed by the Bluestone Baptist Printing Ministry are free of charge. Absolutely, no materials are to be sold!

BLUESTONE INDEPENDENT BBAPTIST CHURCH
BLUESTONE BAPTIST PRINTING MINISTRY

PASTOR – DR. RYAN MCGUIRE
PO BOX 987 CLARKSVILLE, VA 23927
CHURCH PHONE: 434 374 8232

“The Introduction To Colossians”

Colossians 1:1-8

Introduction:

1. The Place of Colosse
 - a. The city of Colosse was about 100 miles from Ephesus. Its sister cities were Laodicea and Hierapolis (Colossians 4:13, 16).
 - b. A large trading route went through this area. Therefore, prosperity came to these three cities quickly. Through time, Colosse decreased into a smaller city.
2. The Period of Colosse
 - a. This epistle was written around A.D. 60.
 - b. Paul wrote it while he was in his first imprisonment in Rome. During this time, he also wrote Ephesians, Philippians, and Philemon. These are known as the prison epistles.
3. The People of Colosse
 - a. Paul (1:1) Paul was the writer of Colossians. Bear in mind he did not start or see the church (2:1). He had a desire to visit it (Phile. 1:22) if he was released from prison. This never happened.
 - b. Timothy (1:1) Timothy was converted under Paul’s ministry in Acts 16:1-3. Immediately, he began to travel with Paul and assist him on his journeys.
 - c. Epaphras (1:7, 4:12, Phile. 1:23) Epaphras was a native of Colosse and was converted under Paul’s ministry in Ephesus. Later, he returned to Colosse and founded the church there. After coming to Rome to visit Paul, he was imprisoned (Philemon 1:23).
 - d. Philemon (Phile. 1:1, Phile. 1:25) Philemon was a faithful brother that had the church at Colosse in his home (Colossians 4:9, Philemon).
 - e. Onesimus (4:9, 4:18, Phile. 1:10, Phile. 1:25) Onesimus was a run-away slave of Philemon’s. Paul won him to the Lord and sent him back with Tychicus with the epistle of Colossians.
 - f. Archippus (4:17, Phile. 1:2) After Epaphras left for Rome, Archippus pastored the church at Colosse (Colossians 4:17). It is possible that he was the son of Philemon (Philemon 1:2). Apphia would have been Philemon’s wife.
 - g. Tychicus (4:7, 4:9, 4:18, Eph. 6:21) Paul sent the epistle of Colossians by the hand of Tychicus and Onesimus to Colosse.
4. The Preparation of Colosse
 - a. Started from a Former Ministry- Paul had a powerful ministry for three years in Ephesus while on his third missionary journey. It soon overflowed from Ephesus and reached the whole region of Asia (Acts 19:10). This sweeping revival soon reached into the three cities of Colosse, Laodicea, and Hierapolis.

- b. Started by a Faithful Minister- While Paul was in Ephesus two men were saved under his ministry that was from Colosse. Those men were Epaphras and Philemon. They were able to return to their homeland and begin to spread the gospel there (Mark 5:19). Epaphras was used of God to found Colosse Baptist Church (Colossians 1:7). He also was instrumental in starting the churches at Laodicea and Hierapolis (Colossians 4:12-13, 4:16).
5. The Problems of Colosse
- a. Epaphras came to Rome for help from Paul. Evidently, he could not combat the new attack on the church without some wisdom from his former leader. The Gnostics had crept into the church at Colosse and began to pull them into apostasy.
 - b. Epaphras was also imprisoned with Paul. Philemon 1:23
 - c. Paul wrote Colossians to refute the Gnostics and reveal to the Colossians the infallible doctrines of God's Word.

Body:

- I. The Writing of the Scriptures vs. 1-2
 - A. It Came from Man v. 1- "Paul" ("Paul" reveals the change salvation makes.)
 - B. It Carried forth a Message v. 1- "an apostle"
 - C. It Comforted the Ministry vs. 1-2
 - 1. Because of God's Determination v. 1- "the will of God"
 - 2. Because of God's Deliverance v. 2- "saints"
 - 3. Because of God's Demonstration v. 2- "Grace... and peace"
- II. The Wealth of the Saints vs. 3-6
 - A. The Prayer of a Warrior v. 3- "praying always for you"
 - B. The Purity of a Witness v. 4- "we heard of your faith... and of the love"
 - C. The Prize that is Waiting v. 5- "the hope which is laid up for you"
 - D. The Presentation of the Word v. 6- "come unto you"
- III. The Words of the Servant vs. 7-8
 - A. His Dedication v. 7- "who is for you a faithful minister of Christ"
 - B. His Declaration v. 8- "declared unto us your love in the Spirit"

Conclusion: It is a blessing to know that whatever heretical doctrine we face; we still have the Scripture, Saints, and God's Servant. These three will keep us from falling into apostasy. The Devil may rage against the church, but he will never prevail. God's church is not going down it is going up!

“Torn Between Two Worlds”
Colossians 1:2

Introduction: Paul is writing to the church at Colosse during his first imprisonment in Rome. This was a special church to Paul because it was fruit from his ministry in Ephesus. Although he never visited it, he had a special burden for them. This burden was the result from Epaphras, their pastor. Paul and Epaphras were imprisoned together and it was during this time that he learned about them. He listened to the prayers and the pleas of their pastor. Henceforth, God inspired him to write this epistle. The book of Colossians:

1. Came from Man v. 1- “Paul” (His name reveals the change that salvation makes.)
2. Carried forth a Message v. 1- “an apostle”
3. Comforted a Ministry vs. 1-2
 - a. Because of God’s Determination v. 1- “the will of God”
 - b. Because of God’s Deliverance v. 2- “saints”
 - c. Because of God’s Demonstration v. 2- “Grace...and peace”

Body: Let us notice an important thought in verse two. The saints were “in Christ” and “at Colosse” at the same time. This seems impossible, but it is a spiritual truth. Although they may not have realized it, they were living in two worlds. Paul later dealt with this in 3:2. He was trying to get them to recognize the importance of another world (Matthew 6:19-21). In his life, Paul was torn between the two (Philippians 1:23). May we look at both worlds.

- I. In Christ- Heavenly
 - A. In Christ Reveals Our Standing Romans 8:1, Ephesians 2:13
 - B. In Christ Reveals Our Safety Romans 12:5
 - C. In Christ Reveals Our Sanctification I Corinthians 1:2
 - D. In Christ Reveals Our Strength II Corinthians 2:14
 - E. In Christ Reveals Our Switch II Corinthians 5:17
 - F. In Christ Reveals Our Spirituality Ephesians 1:3
 - G. In Christ Reveals Our Seat Ephesians 2:6
- II. In Colosse- Earthly (Philippians 1:21-24)

There was a need to stay because of:

 - A. Schisms Jude 1:4
 - B. Saints Hebrews 10:24-25
 - C. Sinners Matthew 9:37

Conclusion: It is a tremendous blessing to be in Christ Jesus! With this blessing comes responsibility. May we never become so heavenly minded that we are of no earthly use. God help us to not be so earthly minded that we are of no heavenly use. There must be a balance so let us find it and serve our Lord.

“The Prayer of Paul” **Colossians 1:9-11**

Introduction: In these verses, we find the prayer of Paul for the church at Colosse. It is amazing that Paul would have a burden for a congregation that he never saw nor pastured. Evidently, the weight of the church and its existence came from Epaphras during his imprisonment with Paul (Colossians 4:12, Philemon 1:23). Listening to the fervent prayers of their pastor, Paul automatically felt the need to pray for them. As a result, Paul wrote about prayer in Colossians.

1. The Constant Prayer 1:3- “praying always for you”
2. The Ceaseless Prayer 1:9- “do not cease to pray for you”
 - a. The Cause- “For this cause” (The infiltration of the Gnostics.)
 - b. The Company- “we” (Timothy and Epaphras accompanied Paul. 1:2)
 - c. The Conversation- “since the day we heard *it*”
3. The Continual Prayer 4:2- “Continue in prayer”
 - a. Guarding Persistently- “and watch in the same”
 - b. Giving Praise- “with thanksgiving”
4. The Combined Prayer 4:3- “Withal praying also for us”
 - a. Because of a Speech- “that God would open unto us a door of utterance”
 - b. Because of a Secret- “the mystery of Christ”
 - (1) The Mystery of Christ 1:26-27- “Christ in you”
 - (2) The Mystery of the Church 2:2- “being knit together in love” (The mystery revealed is that both Jew and Gentile are combined together into the church.)
5. The Contending Prayer 4:12- “always labouring fervently for you in prayers”
 - a. Praying for Finishing- “stand perfect”
 - b. Praying for Filling- “and complete”
 - c. Praying for Fulfilling- “in all the will of God”

Body: In order for the church at Colosse to resist the attacks of the apostate Gnostics, they needed spiritual strengthening. How do we attain spiritual might? The answer is through prayer. Therefore, Paul is praying for five spiritual strengths to be in the lives of the Colossians.

- I. Prayer for Intellect v. 9- “ye might be filled with the knowledge of his will”
 - A. Intellect Controls- “filled with the knowledge of his will” (Such as anger controls a dissident man, God’s “will” is intended to control our lives.)
 - B. Intellect Completes- Let us notice the word “filled” again. “The word carries the idea of being fully equipped. It was used to describe a ship that was ready for a voyage.” (Wiersbe, pg. 34)
 - C. Intellect Combines- “wisdom and spiritual understanding” (Spiritual understanding is the power of combining spiritual matters together.)
 1. These Help us to Find His Will Acts 22:14, Col. 2:3, Eph. 5:17
 2. These Help us to Follow His Will Hebrews 10:36, I John 2:17

- II. Prayer for Integrity v. 10- “ye might walk worthy” Ephesians 4:1
 - A. Spiritual Walk Galatians 5:16, Romans 6:4, II Corinthians 5:7
 - B. Separated Walk Romans 8:1, 4
 - C. Sincere Walk Romans 13:13
 - D. Scriptural Walk Galatians 6:16
 - E. Sympathetic Walk Ephesians 5:2
 - F. Straight Walk Ephesians 5:15

- III. Prayer for Increase v. 10- “being fruitful in every good work”
 - A. The Performance of a Good Work Philippians 1:6
 - B. The Pursuit of a Good Work I Timothy 5:10
 - C. The Preparation of a Good Work II Timothy 2:21
 - D. The Perfection of a Good Work Hebrews 13:21

- IV. Prayer for Instruction v. 10- “increasing in the knowledge of God”
 - A. The Giving of the Knowledge I Corinthians 15:34
 - B. The Grace of the Knowledge II Peter 1:2
 - C. The Growth of the Knowledge II Peter 3:18 (We can always learn more of God. We must know God and His will in order to fulfill it. The antidote against the apostasy of the Gnostics is more knowledge of God and His desires.)

- V. Prayer for Impact v. 11- “Strengthened with all might”
 - A. Strengthened By A Given Power- “might” Ephesians 6:10
 - B. Strengthened By A Glorious Power- “according to his glorious power”
 - C. Strengthened By Patience- “unto all patience” James 1:3-4, 5:10
 - D. Strengthened By Persistence- “and longsuffering” II Corinthians 6:4-6, II Timothy 3:10-11
 - E. Strengthened By Praise- “with joyfulness”
 - 1. You can Endure Suffering Job 3:1 11
 - 2. You can Enjoy Suffering James 1:2, I Peter 4:13-16

Conclusion: From this prayer, we learn that the wisdom of God leads to the walk for God. This walk produces a work of God. Gnostics did not put into practice the things they learned. Their walk (works) and their talk (words) did not coincide. Apparently, the correct learning produces correct living. We exemplify what we learn by our lifestyle. We conclude that a spiritual life needs a spiritual strength and this vigor comes from the Lord. The Gnostics did not possess this strength and this explains their wicked ways.

“Some Things To Thank Our Father For”
Colossians 1:12-29

Introduction: As we view the next section of chapter one, we find it filled with thanksgiving. This fruit should be evident in the life of every believer. May we never come to the apathy of the nine lepers found in Luke 17:11-19. Our wonderful Lord is worthy of our praise (Psalm 18:3) and we should do so!

1. Praise the Lord because He is Guiltless Psalm 7:17
2. Praise the Lord because He is Glorious Psalm 22:23
3. Praise the Lord because He is Good Psalm 107:8, 15, 21, 31
4. Praise the Lord because He is Great Psalm 150:2

Body: Paul reveals five things about our Saviour to the church at Colosse. Each of these is reasons to praise our Father. They also are doctrinal positions that will help the Colossians to counteract the attacks of the Gnostics. Let us praise Him for:

- I. The Deliverance Of Jesus vs. 12-14- “hath delivered us”
 - A. Through A Portion v. 12- “the inheritance of the saints”
 1. His Making- “hath made us meet to be partakers”
 - a. The phrase “hath made us meet” is also found in II Corinthians 3:6. It simply means that God has qualified and made us adequate for heaven.
 - b. We were disqualified in the first Adam but praise God we can be qualified in the second Adam!
 - c. Instead of crying, “give me” (Luke 15:12) we should cry, “make me” (Luke 15:19).
 2. His Manifestation- “in light”
 - B. Through A Power v. 13- “delivered us from the power”
 - C. Through A Position v. 13- “hath translated us”
 - D. Through A Payment v. 14- “redemption through his blood”
 1. “The rivers of blood that flowed from the sacrifices of Old Testament times could not redeem people from their sins.” Hebrews 10:1 (Phillips, pg. 43)
 2. “The shadow of a key cannot set a prisoner free. The shadow of a meal cannot satisfy the hunger of a starving man. The shadow of Calvary could not redeem a sinful soul.” (Phillips, pg. 44)
 3. It took the blood to pay our sin debt and make us free from the prison house of sin!
 - E. Through A Pardon v. 14- “the forgiveness of sins” (He canceled our debt!)
- II. The Deity Of Jesus vs. 15-17- “the image of the invisible God”
 - A. His Resemblance v. 15- “the image”
 1. Jesus was the “image” or exact revelation of God.

2. This word is the same in Romans 1:23. Jesus was God in the flesh. He was not like God; He was God.
 3. Jesus was the visible form of an invisible God.
- B. His Rank v. 15- “firstborn of every creature”
1. Firstborn does not refer to being born first. If this is the case, how did He make himself in v. 16?
 2. Firstborn speaks of position and rank (Psalm 89:27). Jesus was first in time and place.
- C. His Responsibility vs. 16-17
1. For All Things Created v. 16- “by him were all things created”
 - a. If Jesus created all things, then He was not created.
 - b. Jesus created all things. John 1:3
 2. For All Things Consisting v. 17- “by him all things consist”
- III. The Dominion Of Jesus vs. 18-19- “he might have the preeminence”
- A. Because Of His Preeminence v. 18- “in all *things* he might have the preeminence”
1. Preeminent Leadership- “he is the head of the body”
 2. Preeminent Life- “firstborn from the dead”
 - a. “It seems odd that Paul used the word *born* in connection with death, for the two concepts seem opposed to each other. But the tomb was a womb from which Christ came forth in victory, for the birthpangs of death could not hold Him. “ (Wiersbe, pg. 52)
 - b. “Life from the dead began through Him. He not only designed the womb but also destroyed the tomb.” (Phillips, pg. 66)
- B. Because Of His Pleasure v. 19- “it pleased *the Father*”
- IV. The Death Of Jesus vs. 20-22- “through death”
- A. His Death Brought Peace To The Believer v. 20- “having made peace”
- B. His Death Brought Partnership To The Believer v. 21- “alienated and enemies...he reconciled” II Corinthians 5:19 (Not God to the world, but the world to God.)
- C. His Death Brought Purity To The Believer v. 22- “to present you holy”
1. Unblameable makes us free from blemishes as in the offerings. Ephesians 1:4
 2. Unreproveable makes us free from accusations. Revelation 12:10, Romans 8:31-34
- V. The Duty Of Jesus vs. 23-29- “the dispensation of God”
- A. He Assists Us In Our Stability v. 23- “settled”
1. Stability Through His Scriptures- “the faith”
 2. Stability Through His Story- “the gospel”
 3. Stability Through His Servant- “heard...preached...Paul...a minister”
- B. He Assists Us In Our Sufferings v. 24- “in my sufferings” Philippians 1:29

1. Rejoicing In Sufferings- “now rejoice in my sufferings”
 2. Reason For Sufferings- “for his body’s sake, which is the church”
- C. He Assists Us In Our Service vs. 25-29
1. The Ministry v. 25- “made a minister” II Corinthians 4:5
 2. The Mystery vs. 26-27
 - a. The Secret of the Mystery v. 26- “hid from ages”
 - b. The Sight of the Mystery v. 26- “made manifest to his saints”
 - c. The Sound of the Mystery v. 27- “Christ in you”
 3. The Message vs. 28-29
 - a. The Warning v. 28- “warning every man”
 - b. The Wisdom v. 28- “teaching every man in all wisdom”
 - c. The Witness v. 28- “present every man perfect”
 - d. The Work v. 29- “labour, striving...his working, which worketh”

Conclusion: Is there any wonder why Paul burst out into thanksgiving? He understood the working of the Lord in his life. His desire was to share it with the Colossians and persuade them to stay in the battle for the Lord. No doubt, as the church received this letter they were encouraged and edified with such wonderful truths.

“Conflict For Comfort”
Colossians 2:1-3

Introduction: Due to the apostasy that was creeping into the churches, Paul admonished the assembly to stand on sound doctrine. In doing so, there would certainly be struggles and battles. Paul’s desire was to see the saints brought to maturity (1:28-29). Therefore, he labored, strove, and worked hard for the cause of Christ. He knew that the end of his labor would bring comfort to the saints of God.

1. Paul’s Will v. 1- “I would that ye knew”
2. Paul’s Warfare v. 1- “great conflict”
 - a. Over the Churches
 - (1) Colosse- “for you” (They were confronted with *lies*. 1:9)
 - (2) Laodicea- “them at Laodicea” (They were confronted with *lukewarmness*. Revelation 3:16)
 - b. Over the Christians- “*for* as many as have not seen my face” (Where did Paul get a burden for a congregation that he never met in person? No doubt, it was through his fellowprisoner Epaphras.)

Body: Paul was battling for the comfort of the saints as seen in the word “That”. This struggle was in order that their “hearts might be comforted”. In what ways could their hearts be comforted?

- I. The Comfort of Consolation v. 2- “their hearts might be comforted”
 - A. The Abiding Comforter John 14:16-17, 20
 - B. The Appearing Comforter John 14:18-19, 21
 - C. The Admonishing Comforter John 14:26
- II. The Comfort of Connection v. 2- “being knit together”

(Please notice the importance of this phrase as it helps any assembly stick together. Love is the bond that unties churches together as found in Colossians 3:14. Webster described it as such: “To grow together; to unite, as separate bodies, or separate parts, into one body, as separate bones in an infant, or the fingers or toes.” I Corinthians 12:27, Ephesians 4:12)

 - A. A Knit Heart Leads To Compassion After A Battle I Samuel 18:1
 - B. A Knit Heart Leads To Covenants After A Battle I Samuel 18:3
 - C. A Knit Heart Leads To Commitments After A Battle I Samuel 18:4
- III. The Comfort of Charity v. 2- “in love” I Corinthians 13:4-8
- IV. The Comfort of Confidence v. 2- “riches of the full assurance of understanding”

(There are riches in having confidence in Christ!)

 - A. The Riches of His Goodness Romans 2:4
 - B. The Riches of His Glory Romans 9:23
 - C. The Riches of His Grace Ephesians 1:7

- V. The Comfort of Collections vs. 2-3- “acknowledgement...mystery...hid all the treasures”
- A. The Hidden Church Colossians 1:26
 - B. The Hidden Christian Colossians 3:3
 - C. The Hidden Comprehension Colossians 2:3- “wisdom and knowledge”
 1. “wisdom”- “The right use or exercise of knowledge; the choice of laudable ends, and of the best means to accomplish them. This is wisdom in act, effect, or practice. If wisdom is to be considered as a faculty of the mind, it is the faculty of discerning or judging what is most just, proper and useful, and if it is to be considered as an acquirement, it is the knowledge and use of what is best, most just, most proper, most conducive to prosperity or happiness. Wisdom in the first sense, or practical wisdom, is nearly synonymous with discretion.”
 2. “knowledge”- “A clear and certain perception of that which exists, or of truth and fact; the perception of the connection and agreement, or disagreement and repugnancy of our ideas. We can have no knowledge of that which does not exist. God has a perfect knowledge of all his works. Human knowledge is very limited, and is mostly gained by observation and experience. ”

Conclusion: Keep in mind that Paul was dealing with the Gnostics. They claimed knowledge. Paul closed this section with revealing where true wisdom and knowledge comes from. It is hid in Christ. Since we are also hid in Christ, then we can find this wisdom and knowledge for these last days. The reason for it is found in v. 4. God’s wisdom will keep us from apostasy.

“The Completeness of the Colossians”
Colossians 2:4-15

Introduction: The Gnostics were trying to put the Colossians back into bondage with their fabricated religion. Observing times, feasts, laws, and days were some of the tools that they used to capture the freedom of the Colossians. Paul was trying to reveal to them what they possessed in Christ and how they did not need to regard the twisted teachings of this cult. Some of these principles were:

1. 2:6- “walk ye in him”
2. 2:7- “Rooted and built up in him”
3. 2:9- “in him dwelleth all the fulness”
4. 2:10- “complete in him”
5. 2:12- “Buried with him”
6. 2:12- “ye are risen with *him*”
7. 2:13- “quicken together with him”
8. 3:4- “ye also appear with him in glory”

Body:

- I. The Beguiling of the Colossians v. 4- “lest any man should beguile you”
 - A. Exhorting Words- “this I say”
 - B. Enticing Words- “enticing words”
 1. “Satan is deceptive. He wants to lead believers astray, and to do this, he uses deceptive words. The Greek term used here describes the persuasive arguments of a lawyer.” (Wiersbe, pg. 73)
 2. “*Beguile* means “to victimize.” *Enticing words* are a lot of oratory or sweet-talk.” (McGee)
- II. The Beholding of the Colossians vs. 5-7- “beholding your order” (Order is their arrangement of their army.)
 - A. Their Spiritual Perception v. 5- “am I with you in the spirit”
 - B. Their Steadfast Position v. 5- “steadfastness of your faith”
 1. “*Steadfastness* pictures the soldiers in battle formation, presenting a solid front to the enemy.” (Wiersbe, pg. 73)
 2. “When Roman soldiers confronted the charge of the enemy, they took their great rectangular shields and locked them together to form a solid wall of steel against which the enemy hurled its spears and arrows in vain. It seems that Colossians were putting up just such a solid resistance against the cult.” (Phillips, pg. 107)
 - C. Their Spiritual Progression v. 6- “received...*so* walk” (We walk by faith.)
 - D. Their Stable Position v. 7- “Rooted...built...stablished”
 1. “*Rooted* is an agricultural word. The tense of the Greek word means ‘once and for all having been rooted.’ Christians are not to be tumbleweeds that have no roots and are blown about by ‘every wind

- of doctrine' (Eph. 4:14). Nor are they to be 'transplants' that are repeatedly moved from soil to soil." (Wiersbe, pg. 74)
2. "Thus, we are rooted in Christ. The hidden life of the believer is to be developed in equal proportion with the outward life seen by those around him or her. A believer with roots like that is indestructible. He is not going to be overthrown by some light, passing breeze of a phony cult." (Phillips, pg. 109)
 3. "A mighty oak, for instance, with its great branches spreading in all directions, has a root system commensurate to the amplitude of its branches." (Phillips, pg. 109)
 4. "*Built up* is an architectural term. It is in the present tense: 'being built up.' When we trust Christ to save us, we are put on the foundation; from then on, we grow in grace." (Wiersbe, pg. 74)
- E. Their Surpassing Praise v. 7- "abounding therein with thanksgiving"

III. The Beware to the Colossians v. 8- "Beware"

- A. Beware of a Taking- "spoil you"
1. "The verb for 'spoil' means 'booty.' It occurs only here. The sentence could be rendered, 'Look out lest anyone carry you off as booty' or 'look out lest someone rob you'." (Phillips, pg. 114)
 2. "How is it possible for false teachers to capture people? The answer is simple: These 'captives' are ignorant of the truths of the Word of God." (Wiersbe, pg. 76)
- B. Beware of a Teaching- "philosophy and vain deceit"
1. "Note carefully what Paul does here. He picks up two words— *philosophia* ("philosophy") and *stoicheion* ("elements") and puts them side by side. The one word stood for all of the thinking of the Greek, Roman, and Jewish-Hellenist worlds, as represented by the philosophers of Athens, Rome, and Alexandria. The other word signifies that which is elementary. The word *stoicheion*, for example, was used of the letters of the alphabet, the very first thing we learn, the basic elements of speech. A touch of sarcasm and irony appears in Paul's deliberate marrying of *philosophia* to *stoicheion*! It was Paul's way of ridiculing the false teachers. They were boasting of their superior knowledge, but what they had to offer was childish." (Phillips, pg. 117)
 2. "They become fascinated by the philosophy and empty delusion of the false teachers." (Wiersbe, pg. 76)
- C. Beware of a Tradition- "the tradition of men"
1. "Our man-made traditions are usually more important to us than the God-given doctrines of the Scriptures!" (Wiersbe, pg. 76)
 2. "...be careful not to make traditions equal to the Word of God." (Wiersbe, pg. 76)
- D. Beware of a Training- "rudiments of the world"

- IV. The Blessings of the Colossians vs. 9-11- “fulness...ye are complete”
- A. Our Containment v. 9- “in him dwelleth”
1. “In Him dwelleth all the —this is a clear-cut statement of the deity of Christ. It could not be stated any stronger than it is here. In Him dwells *all* the fullness of the Godhead—not just 99.44 percent but 100 percent.” (McGee)
 2. “Deity was clothed in humanity.” (Phillips, pg. 118) (John 1:14)
- B. Our Completion v. 10- “ye are complete in him”
1. Why do we need anything else when we are complete in Christ?
 2. “Complete” is a nautical term, and it could be translated in this very vivid way: You are ready for the voyage of life in Him.” (McGee)
 3. “When a person is born again into the family of God, he is born complete in Christ. His spiritual growth is not by *addition*, but by *nutrition*. He grows from the inside out. Nothing needs to be added to Christ because He already is the very fullness of God. As the believer draws on Christ’s fullness, he is ‘filled unto all the fullness of God’ (Eph. 3:19). What more does he need?” (Wiersbe, pg. 79)
- C. Our Circumcision v. 11- “circumcision made without hands”
1. “Gnostic legalism said that the Jewish law would help the believers become more spiritual. If they were circumcised, and if they watched their diets and observed the holy days, then they would become part of the ‘spiritual elite’ in the church.” (Wiersbe, pg. 80)
 2. “Circumcision was a sign of God’s covenant with the Jewish people (Gen. 17:9-14). Though it was a physical operation, it had a spiritual significance. The trouble was, the Jewish people depended on the physical and not the spiritual. A mere physical operation could never convey spiritual grace (Rom. 2:25-29).” (Wiersbe, pg. 80)
 3. “What the knife did to the flesh by way of circumcision, the Cross does to the heart by way of crucifixion. Circumcision sealed the Abrahamic covenant; Calvary seals the new covenant.” (Phillips, pg. 126)
- V. The Burial of the Colossians v. 12- “Buried with him”
- A. The Submersion of a Person- “Buried with him in baptism”
1. “When a person is saved, he is immediately baptized by the Spirit into the body of Christ (I Cor. 12:12-13) and identified with the Head, Jesus Christ.” (Wiersbe, pg. 82)
 2. “This identification means that *whatever happened to Christ also happened to us*.” (Wiersbe, pg. 82)
 3. “The Greek verbs are very expressive: co-buried, co-raised, and co-made alive.” (Wiersbe, pg. 82)
- B. The Superhuman Power- “risen...operation of God”
- VI. The Blotting of the Colossians vs. 13-14- “Blotting out”
- A. The Reason for Forgiveness v. 13- “dead in your sins”
- B. The Road to Forgiveness v. 14- “Blotting out”
1. The Washing- “Blotting out”

- a. “But Jesus Christ did even more than cancel the debt: He took the Law that condemned us and set it aside so that we are no longer under its dominion.” (Wiersbe, pg. 83) (Rom. 7:6; 6:14; 8:4)
- b. “The perfect tense emphasizes the permanence of the removal of the bond which has been paid and cancelled and cannot be presented again.” (RWP)
- 2. The Writing- “handwriting of ordinances”
 - a. “Jesus not only took our sins to the cross (I Peter 2:24), but He also took the Law to the cross and nailed it there, forever out of the way. The Law was certainly against us, because it was impossible for us to meet its holy demands.” (Wiersbe, pg. 82)
 - b. “When He shed His blood for sinners, Jesus Christ cancelled the huge debt that was against sinners because of their disobedience to God’s holy Law. In Bible days, financial records were often kept on parchment, and the writing could be washed off. This is a picture Paul painted.” (Wiersbe, pg. 83)
- 3. The Withdrawing- “took it out of the way”
- 4. The Witness- “nailing it to his cross”

- VII. The Battle of the Colossians v. 15- “triumphing over them”
 - A. The Spoiling of Our Saviour- “spoiled principalities and powers”
 (“spoiled principalities and powers”- He stripped Satan and his army of the weapons they had. To the believer, prayer disarms Satan. Luke 22:31-32) (Wiersbe, pg. 83)
 - B. The Shewing of Our Saviour- “made a shew of them openly”
 (“he made a shew of them openly”- Jesus exposed the strategy of Satan) (Wiersbe, pg. 83)
 - C. The Success of Our Saviour- “triumphing over them”
 (“triumphing over them in it”- “Whenever a Roman general won a great victory on foreign soil, took many captives and much loot, and gained new territory for Rome, he was honored by an official parade known as ‘the Roman triumph.’ Paul alluded to this practice in his second letter to the Corinthians (*see* II Cor. 2:14).”) (Wiersbe, pg. 83)

Conclusion: May we realize our privileges and possessions in Christ and never turn to the world or false doctrine again! God has supplied us everything that we need in Christ and we should utilize these blessings.

“Peer Pressure”
Colossians 2:16-23

Introduction: One of the difficulties the early church faced was distinguishing between the *commandments* of the Mosaic Law and the *ceremonies* of the Mosaic Law. Judaism and Gnosticism were two leading cults that tried to hold to the rituals of the Old Testament. In doing so, they believed that they were the spiritual elite of their days. They pushed their synthetic doctrines on the Colossians. Paul warned them not to fall into their trap. The strict standards of the Gnostics tried to:

1. Condemn the Colossians 2:16-17- “Let no man therefore judge you”
2. Conquer the Colossians 2:18-19- “Let no man beguile you of your reward” I Corinthians 3:8
3. Control the Colossians 2:20-23- “subject to ordinances...commandments and doctrines of men”

Body: Gnostics tried to use their outward practices to control Christians. They believed if they could make a fair show of the flesh, then they could win the approval of God’s church. Attacking individual service to the Lord, and promoting ceremonial observances were the tactics that made them counterfeits (II Corinthians 10:12). “Legalism is a popular thing because you can ‘measure’ your spiritual life—and even brag about it!” (Wiersbe, pg. 89) These signs are:

- I. The Shadow of the Future 2:16-17- “a shadow of things to come” (Why do we need a shadow when we have the real thing? Hebrews 10:1)
 - A. Dinners v. 16- “in meat” Leviticus 11, Mark 7:18-23, Acts 10:10-16, I Timothy 4:1-5, (Romans 14:1-4)
 - B. Drinks v. 16- “in drink” (Ephesians 5:18)
 - C. Days v. 16 (Romans 14:5-6)
 1. “respect of a holyday” (Yearly) Leviticus 23
 2. “the new moon” (Monthly) I Chronicles 23:31
 3. “the sabbath *days*” (Weekly) Leviticus 23
 - a. Regular Sabbath Exodus 20:8-11
 - b. Rotational Sabbath Leviticus 25:1-7 (Year of Rest)
 - c. Releasing Sabbath Leviticus 25:8-55 (Year of Jubilee)
 - d. “The believing Gentiles in Colosse never were under the Law of Moses since that law was given only to Israel (Rom. 9:4). It seems strange that, now that they were Christians, they would want to submit themselves to Jewish legalism!” (Wiersbe, pg. 86)
- II. The Sight of the Fakers 2:18- “things which he hath not seen”
 - A. We See Their Intention- “voluntary humility” (This is a fake humility.)
 - B. We See Their Ignorance- “worshipping of angels” (Gnostics believed in the ministration and mediatory work of angels. They supposed that their flesh was

so wicked, that only angels could intercede for them. I Timothy 2:5. Contrast Revelation 19:10 and 22:9 with Matthew 4:8-10. Angels are servants and should not be worshipped. Hebrews 1:14)

- C. We See Their Intrusion- “intruding into those things...”
 - 1. Much like the Catholics, the Gnostics felt like they had more revelations than what the Scriptures offered.
 - 2. They believed that the only ones that could interpret the Bible were those that possessed superior knowledge and wisdom.
 - D. We See Their Inflation- “vainly puffed up”
 - 1. Forsaking Biblical doctrines, Gnostics began to trust their new revelations and felt that they were more enhanced than God’s Word.
 - 2. This attitude led to pride.
- III. The Strength of the Fellowship 2:19-20- “the Head”
- A. Our Connection v. 19- “joints and bands”
 - B. Our Consistency v. 19- “having nourishment ministered” (“The false teachers were anxious to win converts to their cause; but the spiritual body grows by *nutrition*, not by *addition*.”)
 - C. Our Cohabitation v. 19- “knit together”
 - D. Our Cultivation v. 19- “increaseth with the increase of God”
 - E. Our Continuation v. 20- “living in the world”
 - 1. In Death- “dead with Christ”
 - 2. In Departures- “from the rudiments” Colossians 2:8
 - 3. In Decisions- “subject to ordinances”
- IV. The Show of the Flesh 2:21-23- “indeed a shew”
- A. Their Practice v. 21- “Touch not; taste not; handle not”
 - 1. Depriving their flesh was the main goal in proving their “spirituality”.
 - 2. Ceremonial obligations were pushed on the proselytes of the Gnostics.
 - 3. We do not need a long list of rules pumped into our minds that are not even Scriptural. Is there any end to our list of standards? Acts 15:10
 - B. Their Perishing v. 22- “all are to perish” (All of these man-made rules will perish one day. They promise to deliver, but they cannot change you old nature.)
 - C. Their Principles v. 22- “commandments and doctrines of men” (Notice the plurality of “commandments and doctrines”. The Bible speaks of doctrine in Acts 2:42, I Timothy 4:6, 13, 16. Instead of the teaching consisting of a whole, it is numerous and changes from day to day.)
 - D. Their Philosophy v. 23- “Which things”
 - 1. On Their Wisdom- “a shew of wisdom”
 - 2. On Their Worship- “will worship” (This is the self-control in observing extra-Biblical ceremonies.)

3. On Their Walk- “humility” (This carries the idea of degrading oneself.)
4. On Their Withdrawal- “neglecting of the body” (This is the thought of denying the body from necessities of life.)

Conclusion: The sad deduction to these Gnostics is that no matter how much they torture themselves, it is to no avail. Their parade of the flesh was useless. Paul described this in v. 23. He stated, “...not in any honour to the satisfying of the flesh.” Although these procedures may impress men, they will not help aid their spirituality. They still have a dilemma with the flesh and its temptations.

“Our New Life” **Colossians 3:1-11**

Introduction: In the second section of Colossians, Paul moves from the *doctrines* of the saints to the *deeds* of the saints. He tries to prove to the church at Colosse that what you believe does affect your behavior. In doing so, he manifests our new life in Christ. Our new life consists of:

1. A Risen Life vs. 1-4- “ye then be risen”
2. A Regretful Life vs. 5-7- “when ye lived in them”
3. A Restricted Life vs. 8-11- “put off the old man” (The “old man” should not be converted, changed, or counseled. He should be crucified as seen in Romans 6:6.)

Body: Paul begins to discuss the change of garments that every Christian does. It is labeled “put off” and “put on”. We are to “put off” our old nature and “put on” the new nature. When we accomplish this task, we can see the deeper life of the believer. This life is now a clearer picture in all of its phases. Christians can now perceive:

- I. Our Powerful Life 3:1-3- “risen with Christ”
 - A. The Craving of the Christian v. 1- “seek those things which are above”
 - B. The Continuation of the Christ v. 1- “on the right hand of God” Romans 8:34
 - C. The Consecration of the Christian v. 2- “Set you affection on things above”
 1. “Set”— “Keep on thinking about.” (RWP)
 2. “The Christian has to keep his feet upon the earth, but his head in the heavens.” (RWP)
 - D. The Concealment of the Christian v. 3- “your life is hid”
 1. “with Christ” I John 5:12
 2. “in God”
- II. Our Prophetic Life 3:4- “ye also appear with him in glory”
 - A. The Departure of the Believer- “When Christ...shall appear...ye also appear” I John 3:2
 - B. The Destiny of the Believer- “in glory”
- III. Our Past Life 3:5-7- “ye also walked some time, when ye lived in them”
 - A. The Purposeful Cut v. 5- “Mortify therefore your members” Romans 6:11
 - B. The Past Corruption v. 5 (These two sins are the most prominent in our lives.)
 1. Sexual Desires- “fornication, uncleanness, inordinate affection, evil concupiscence”
 2. Selfish Desires- “covetousness, which is idolatry”
 - C. The Prophetic Condemnation v. 6- “the wrath of God cometh” Ephesians 2:2, 5:6
 - D. The Past Conduct v. 7- “ye also walked some time”

- IV. Our Present Life 3:8-11- “But now” Romans 6:4
- A. The Departure of the Saints vs. 8-9- “put off all these” Ephesians 4:30-31
- B. The Duty of the Saints v. 10- “put on the new *man*” Matthew 9:16-17
1. The Renewal of the New Man- “renewed in knowledge” Philippians 3:10, Ephesians 4:23, Romans 12:2, II Corinthians 3:18, 4:16
 2. The Resemblance of the New Man- “the image of him” Romans 8:29
(We were formed by God, deformed by Satan, and transformed by Christ.)
- C. The Distinction of the Saints v. 11- “there is neither” Romans 10:12-13
1. The Barrier of Race- “Greek nor Jew”
 - a. “Greek”—“ a Greek either by nationality, whether a native of the main land or of the Greek islands or colonies; in a wider sense the name embraces all nations not Jews that made the language, customs, and learning of the Greeks their own; the primary reference is to a difference of religion and worship”
 - b. “Jew”—“Jewish, belonging to the Jewish nation; Jewish as respects to birth, origin, religion”
 2. The Barrier of Religion- “circumcision nor uncircumcision”
 - a. “circumcision”—circumcised; the act or state of circumcision
 - b. “uncircumcision”—“having the foreskin, uncircumcised; a Gentile”
 3. The Barrier of Regions- “Barbarian, Scythian”
 - a. “Barbarian”—“one whose speech is rude, rough and harsh; one who speaks a foreign or strange language which is not understood by another; used by the Greeks of any foreigner ignorant of the Greek language, whether mental or moral, with the added notion after the Persian war, of rudeness and brutality”
 - b. “Scythian”—“an inhabitant of Scythia or modern day Russia; by the more civilized nations of antiquity the Scythians were regarded as the wildest of barbarians”
 4. The Barrier of Recognition- “bond nor free”
 - a. “bond”—“a slave, bondman, man of servile condition”
 - b. “free”—“freeborn; in a civil sense, one who is not a slave; of one who ceases to be a slave, freed, manumitted; free, exempt, unrestrained, not bound by an obligation”

Conclusion:

We must realize that all of the barriers are torn down. Christ is in every believer as seen in verse eleven, “...Christ *is* all, and in all.” Christians are in one body and are all on the same level (Galatians 3:28).

With this in mind, we also must realize our accountability toward God. Every believer will give an account of his or her own personal life. Our doctrines should produce the right deeds.

“New Clothing for the Colossians”
Colossians 3:12-17

Introduction: Paul has just encouraged the Colossians to put off the old man. Anytime we take something wicked away, we need to put something pure back into its place (Matthew 12:43-45). This is the same Biblical principle that Paul was teaching the Romans in Romans 12:21. What were the believers at Colosse to put on?

1. Put On The New Man 3:10
2. Put On New Methods 3:12
3. Put On New Manifestations 3:14

Body: The *new attire* of the Colossians creates a *new attitude*. Their conduct quickly changes into one that exemplifies Christ. It is the command, not suggestion, for every believer to put off and put on. Once this change is accomplished, immediately their life changes. This new life is manifested in:

- I. The Clothing of the Colossians 3:12-14- “Put on”
 - A. We Must Clothe the Right Person v. 12- “the elect of God, holy and beloved”
 1. Their Selection- “elect” Deuteronomy 7:7-8, Ephesians 1:4, Titus 1:1
 2. Their Standing- “holy and beloved”
 - B. We Must Be Clothed in the Right Principles vs. 12-14
 1. Our Forbearance vs. 12-13- “Forbearing one another” Gal. 5:22-23
 - a. “bowels of mercies” Philippians 2:1-2
 - b. “kindness” Philippians 2:3-4, Ephesians 4:32, II Sam. 9:1, 3, 7
 - c. “humbleness of mind” Philippians 2:5-8, Romans 12:3
 - d. “meekness”
 - (1) “meekness”- (Webster’s) “Softness of temper; mildness; gentleness; forbearance under injuries and provocations.”
 - (2) “Meekness is not weakness; it is power under control. This word was used to describe a soothing wind, a healing medicine, and a colt that had been broken. In each instance, there is power: a wind can become a storm; too much medicine can kill; a horse can break loose. But this power is under control. The meek person does not fly off the handle because he has everything under control.” (Wiersbe, pg. 114)
 - e. “longsuffering”
 - (1) “longsuffering” (Strong’s) “patience, endurance, constancy, steadfastness, perseverance, slowness in avenging wrongs”

- (2) “longsuffering” (Webster’s) “Bearing injuries or provocation for a long time; patient; not easily provoked. Long endurance; patience of offense.”
- f. “Forbearing one another” Romans 2:4, 3:25
2. Our Forgiveness v. 13- “forgiving one another” Matthew 6:12-15
- The Evil- “quarrel”
 - The Example- “even as Christ forgave you” Colossians 2:13, Ephesians 4:32
 - The Experience- “so also *do ye*”
3. Our Fellowship v. 14- “*put on* charity”
- The Importance of our Fellowship- “above all these”
 - The Increase of our Fellowship- “the bond of perfectness” (John Phillips stated that the word “perfectness” means “the accomplishment of an end that God has in view—that of making us like Jesus.”)
- II. The Control of the Colossians 3:15- “peace of God rule in your hearts”
- The Power of Peace- “rule”
 - The Place of Peace- “in your hearts” John 14:27
 - The Placement of Peace- “called in one body”
 - The Praise of Peace- “and be ye thankful” (“Keep on becoming thankful. Continuous obligation.”) (RWP)
- III. The Conversation of the Colossians 3:16- “teaching and admonishing” I Corinthians 14:26
- In Scriptures- “word of Christ dwell in you” (John 1:14, I John 2:14)
 - Wealthy Dwelling- “dwell in you richly”
 - Wise Dwelling- “in all wisdom”
 - In Singing- “singing with grace in your hearts to the Lord” Ephesians 5:18-20
 - “psalms”- Songs of the Old Testament James 5:13, Psalm 95:2
 - “psalms” (Webster’s) “A sacred song or hymn; a song composed on a divine subject and in praise of God.”
 - “psalms” (RWP) “the Psalms in the Old Testament originally with musical accompaniment”
 - “hymns”- Songs other than the Psalms Matthew 26:30
 - “hymns” (Webster’s) “song or ode in honor of God; A hymn among Christians is a short poem, composed for religious service, or a song of joy and praise to God. The word primarily expresses the tune, but it is used for the ode or poem.”
 - “hymns” (RWP) “praises to God composed by the Christians like I Timothy 3:16”
 - “spiritual songs” Acts 16:25, Revelation 5:9, 15:3, Job 35:10
 - “songs” (Webster’s) “In general, that which is sung or uttered with musical modulations of the voice, whether of the human

voice or that of a bird. A little poem to be sung, or uttered with musical modulations; a ballad.”

- b. “songs” (RWP) “general description of all whether with or without instrumental accompaniment”
 - (1) Correct Songs Exodus 14:30-15:1
 - (2) Corrupt Songs Exodus 32:15-19
- 4. “in your hearts”
 - a. “Whether with instrument or with voice or with both it is all for naught if the adoration is not in the heart.” (RWP)
 - b. “Without this there is no real worship to God” (RWP)

- IV. The Concern of the Colossians 3:17- “whatsoever ye do”
 - A. Watch Our Words- “whatsoever ye do in word”
 - B. Watch Our Works- “or deed”
 - C. Watch Our Worship- “giving thanks to God” 1:3, 1:12, 2:7, 3:15, 3:17, 4:2, I Thessalonians 5:18

Conclusion: The entire concept of the changing of our garments must come from a pure heart. Our problem is our evil heart, which is the heart of the problem. Therefore, the only way we can change our garments is to cleanse our heart from unrighteousness. Paul reveals this truth to them.

- 1. You Can Have A Peaceable Heart 3:15- “peace of God rule in your hearts”
- 2. You Can Have A Pleasurable Heart 3:16- “grace in your hearts”
- 3. You Can Have A Pacifying Heart 4:8- “comfort your hearts”

“Fundamental Doctrines Lead To Family Duties”
Colossians 3:18-4:1

Introduction: After two chapters of *doctrine*, Paul immediately moves forward to the *duties* of the saints. In chapter three, we find the believer’s *habits* (vs. 1-14), *harmony* (vs. 15-17), and *home* (3:18-4:1). Correct doctrines should always lead to correct homes. If our families are out of order, then our churches will also be out of order. This is the importance of having a right arrangement for the family. The way God designed marriage and the family is the way that we need to continue. Notice the first marriage in the Bible.

1. Marriage Was For A Relationship Genesis 2:18, 20
 - a. A Likeness Relationship Genesis 2:21-22
 - (1) Marriage is for the Same Race Acts 17:26, Ezra 9:1-4, 12, Nehemiah 13:23-31
 - (2) Marriage is for the Same Religion II Corinthians 6:14
 - b. A Leaving Relationship Genesis 2:24- “leave his father and his mother”
 - (1) There was a Display Genesis 2:22- “brought her unto the man”
 - (2) There was a Decision Genesis 2:23- “Adam said, This *is* now bone of my bones”
 - (3) There was a Departure Genesis 2:24- “leave”
 - (4) There was a Dedication Genesis 2:24- “they shall be one flesh”
 - c. A Lasting Relationship Genesis 2:24- “cleave”
 - (1) No Divorce Matthew 19:3-9
 - (2) New Dedication Malachi 2:16, Romans 7:2-3, I Cor. 7:10-16, 39
2. Marriage Was For A Reproduction Genesis 1:28, I Timothy 5:14, Hebrews 13:4

Body: Since God established the home before the church, we should be careful to maintain it. We are not “in the dark” when it comes to the godly design that God instituted. Not only did Paul give the Ephesians an outline of the order of the family, but he also gave one to the Colossians. It covers the husband, dad, wife, children, servants, and masters. There is a chain of authority that we must all submit to if our homes are to be right. It is Christ preeminent, then the husband, then the wife, then the children. God designed this ranking, and we should follow it. Then, servants are under their masters. Servants and masters were probably stressed because of the relationship between Philemon and Onesimus. Let us look at the God-given plan, and live it.

- I. The Comforter of the Home- Wives 3:18
 - A. The Subjection of the Wife- “submit yourselves unto your own husbands”
 1. Personal Subjection- “submit yourselves”
 2. Private Subjection- “your own husbands” I Peter 3:1-6
 - B. The Summons of the Wife- “it is fit”
 1. The Virtues of a Wife Proverbs 31:10- “Who can find a virtuous woman?”
 2. The Value of a Wife Proverbs 31:10- “her price *is* far above rubies”

- a. In Her Marriage Proverbs 31:11-12, 23
 - (1) She Is To Submit Ephesians 5:22, 24
 - (2) She Is To Satisfy I Corinthians 7:34
 - b. In Her Ministry
 - (1) Her Ministry To Help Genesis 2:18, 20
 - (2) Her Ministry In The Home I Timothy 5:14, Titus 2:3-5, II Timothy 1:5, II Timothy 3:15, I Timothy 5:10
 - c. In Her Memory Proverbs 31:25, 28, 29, 31
- II. The Commander of the Home- Husbands 3:19, 21
- A. Do Have A Show of Affection v. 19- “love *your* wives” I Corinthians 13:4-8
 - 1. Love His Wife Ephesians 5:25, 28-29, 33 (Keep on loving)
 - 2. Leave For His Wife Genesis 2:24, Matthew 19:5, Mark 10:7, Ephesians 5:25
 - 3. Learn About His Wife I Peter 3:7 (Communication!!! John 15:3, 17:17, Ephesians 5:26)
 - 4. Lead His Wife Ephesians 5:23
 - a. In Preferences Ephesians 5:23
 - b. In Purity Ephesians 5:27
 - B. Do Not Have A Sharp Attitude v. 19- “be not bitter against them” Hebrews 12:15, Ephesians 4:30-32, Revelation 8:11
 - C. Do Not Stimulate Anger v. 21- “provoke not your children *to anger*” Eph. 6:4
 - 1. Because of the Development- “*anger*”
 - 2. Because of the Discouragement- “lest they be discouraged”
 - a. This refers to a continual discouragement.
 - b. “One does not have to read Jane Eyre or Oliver Twist to know something of the sorrows of childhood as is witnessed by runaway children and even child suicides.” (RWP)
 - 3. Because of the Direction Ephesians 6:4, Proverbs 22:6
 - a. Direction In Discipline- “nurture” Proverbs 17:2, 13:24, 19:18, 22:15, 23:13-14, 29:15, 29:17
 - (1) “nurture” (Strong’s) “The whole training and education of children (which relates to the cultivation of mind and morals, and employs for this purpose now commands and admonitions, now reproof and punishment). It also includes the training and care of the body; chastisement, chastening”
 - (2) “nurture” (Webster’s) “That which promotes growth; education; instruction (Ephesians 6). To educate; to bring or train up.”
 - b. Direction In Doctrines- “admonition” Deut. 6:1-9, 20-21
 - (1) “admonition” (Strong’s) “the faculty of perceiving divine things, of recognizing goodness and of hating evil”
 - (2) “admonition” (Webster’s) “counseling against a fault; instruction in duties; caution; direction.”

- III. The Cheerfulness of the Home- Children 3:20 (Psalm 127:5, Proverbs 23:24)
- A. The Priority To Obey- “obey *your* parents in all things” Luke 2:51, Ephesians 6:1-3, Matthew 15:4, 19:19
1. The Obligations of Youth Ephesians 6:1- “obey your parents”
 - a. “This is the hard part for the child, not occasional obedience, but continual.” (RWP)
 - b. “Nowhere does modern civilization show more weakness than just here. Waves of lawlessness sweep over the world because the child was not taught to obey.” (RWP)
 2. The Older Years Ephesians 6:2- “Honour thy father and mother”
- B. The Pleasure In Obedience- “this is well pleasing unto the Lord”
- IV. The Currency of the Home- Servants & Masters 3:22-4:1
- A. The Servant’s Part 3:22-25 (I Timothy 5:8, II Thessalonians 3:10, Genesis 2:5, 3:17-19, Exodus 20:9-10, Proverbs 14:23, 6:6-11, 21:25)
1. Their Submission 3:22- “obey in all things” Ephesians 6:5, I Timothy 6:1-2, I Peter 2:18, Titus 2:9-10
 - a. Because of their Position- “Servants”
 - b. Because of their President- “masters according to the flesh”
 2. Their Sincerity 3:22- “singleness of heart” Ephesians 6:6
 - a. Forsaking Guise- “not with eyeservice, as menpleasers”
 - b. Fearing God- “fearing God”
 3. Their Service 3:23- “do *it* heartily, as to the Lord” Ephesians 6:7
 - a. Their Deeds- “whatsoever ye do” Colossians 3:17
 - b. Their Direction- “not unto men”
 4. Their Stockpile 3:24- “ye shall receive the reward” Ephesians 6:8
 - a. Remember Why We Serve- “the inheritance”
 - b. Remember Who We Serve- “for ye serve the Lord Christ”
 5. Their Sentence 3:25- “he that doeth wrong shall receive...wrong”
 - a. The Punishment of God- “shall receive”
 - b. The Partiality of God- “there is no respect of persons”
- B. The Supervisor’s Part 4:1 (Eph. 6:9, Acts 10:34, Rom. 2:11, James 2:9)
1. The Master’s Finances- “give unto *your* servants” Luke 10:7, Deuteronomy 24:14-15
 2. The Master’s Fairness- “that which is just and equal” Matt. 20:1-16
 3. The Master’s Future- “ye also have a Master in heaven” James 5:4

Conclusion: It is interesting to note the position of the home as presented in Ephesians and Colossians. Paul has just finished discussing the Spirit-filled life (Ephesians 5:18-21) before going on to the subject of the family. Then, in Colossians 3:15-17, he again discusses the Scripture-filled life before the home. Evidently, the spiritual life of the believer affects their family life. The Spirit-filled life is a fruit of a Spirit-filled home. We need to protect our homes in the same way we shield our spirituality. Scriptures reveal that we need to be pure spiritually, and, likewise, we need our homes pure. We owe our families:

1. Sexual Purity Colossians 3:5, Exodus 20:14, Matthew 5:28
2. Emotional Purity Colossians 3:8, Proverbs 14:17, Ephesians 4:31
3. Vocal Purity Colossians 3:9

“A Charge to the Colossians”
Colossians 4:2-6

Introduction: In this closing section of Colossians, Paul reveals to the believers how to stand against the Gnostics. Any work that is fulfilled will be by prayer. He stresses the importance of intercession and its impact on the ministry. Notice their prayers.

1. Prayers should be Persistent 4:2- “Continue in prayer”
2. Prayers should be Protective 4:2- “watch in the same”
3. Prayers should be for the Preacher 4:3- “praying also for us” Romans 15:30, I Thessalonians 5:25, Philemon 1:22, Hebrews 13:18

Body: A prayerful life will lead to a righteous walk. Others will notice how much time we spend in prayer by the way that we conduct our life. Notice how the Colossians prayers led to righteous paths.

- I. The Prayers of the Colossians 4:2-4- “prayer...praying”
 - A. A Continual Prayer v. 2- “Continue in prayer” I Thessalonians 5:17, Acts 1:14
 1. Compassionate Praying 1:9, 4:12
 2. Ceaseless Praying I Samuel 12:23
 3. Committed Praying Psalm 55:17
 4. Consecrated Praying Psalm 109:4
 5. Constant Praying Luke 18:1, Ephesians 6:18
 6. Continuing Praying Romans 12:12
 7. Collective Praying Philippians 4:6
 - B. A Cautious Prayer v. 2- “watch in the same”
 1. Because of the Foes Nehemiah 4:9
 2. Because of the Father Mark 13:33
 3. Because of the Flesh Mark 14:38
 4. Because of the Fellowship Ephesians 6:18
 5. Because of the Favors Colossians 4:2- “with thanksgiving” Phil. 4:6, I Thessalonians 5:18
 - a. Thankfulness for Sovereignty 1:3
 - b. Thankfulness for Salvation 1:12
 - c. Thankfulness for Stability 2:7
 - d. Thankfulness for Serenity 3:15
 - e. Thankfulness for Service 3:17
 - f. Thankfulness for Supplication 4:2
 - C. A Concerned Prayer vs. 3-4- “praying also for us” Ephesians 6:18-19
 1. The Door of the Truth v. 3- “open unto us a door of utterance” II Corinthians 2:12, Revelation 3:7-8
 - a. Door of Faith Acts 14:27, II Thessalonians 3:1
 - b. Door of Fervency I Corinthians 16:9
 2. The Duty of the Truth v. 3- “to speak the mystery of Christ”
 3. The Danger of the Truth v. 3- “for which I am also in bonds”

4. The Display of the Truth v. 4- “make it manifest”
5. The Debt to the Truth v. 4- “I ought to speak”

II. The Paths of the Colossians 4:5-6- “Walk”

- A. Concerning Our Wisdom v. 5- “Walk in wisdom” Ephesians 5:15, 17
 1. Wisdom and its Progression- “Walk”
 2. Wisdom and its Prospects- “them that are without” I Thess. 4:12
 - a. They are Unaware of the Scriptures Mark 4:11, I Peter 3:1
 - b. They are Under a Sentence I Corinthians 5:12-13
- B. Concerning Our Work v. 5- “redeeming the time” Ephesians 5:16
- C. Concerning Our Words v. 6- “your speech” James 1:26, 3:1-13
 1. The Product of Our Speech v. 6- “always with grace”
 - a. The Concealment of Grace 3:16- “grace in your hearts”
 - b. The Conversation of Grace 4:6- “speech *be* always with grace”
 - (1) Our Example Luke 4:22, Psalm 45:2
 - (2) Our Employment Ephesians 4:29
 2. The Preparation of Our Speech v. 6- “seasoned with salt”
 - a. Salt Preserves- It keeps food from corrupting. Ephesians 4:29
 - b. Salt Purifies- Adding salt to food aids the purification process.
 - c. Salt Penetrates- Placing salt on foods seasons it. Adding enough salt will make a person thirsty. John 4:15
 3. The Plans of Our Speech v. 6- “know how ye ought to answer”
 - a. Do not Answer with an Arrogance I Peter 3:15- “meekness”
 - b. Do not Answer with an Attitude I Peter 3:15- “fear”

Conclusion: Our conversation in the secret place will assist our discussions in the public place. We manifest to others how much time we spend in prayer by the way we answer people. Christians should be careful about the arrangement of their words, because words can build or destroy a ministry.

“Paul’s Pen Pals”
Colossians 4:7-18

Introduction: A good friend is a precious commodity in the ministry. Many times, we are encouraged to continue because of a few supportive words from a companion. Friendships are able to help a believer or hurt one, so choose them wisely. The Bible sheds light on this issue as it directs us in our selection. Notice three things about friendships.

1. Seducing Friends Deuteronomy 13:6-10
2. Separating Friends Proverbs 16:28, Psalm 41:9
3. Sharpening Friends Proverbs 27:17

Body: As we read the Pauline epistles, we notice at the end of each is a greeting to his friends in the ministry. Paul had different types of friends, which aided and devastated him. In Colossians, Paul lists his co-workers and sends salutations to those in the area of Colosse. Notice their lives and the important role they played in the furtherance of the gospel.

- I. The State of Tychicus vs. 7-8- “that he might know your estate”
 - A. His Conversation v. 7- “my state...declare unto you”
 - B. His Compassion v. 7- “a beloved brother”
 - C. His Career v. 7- “faithful minister” II Timothy 4:12, Titus 3:12
 - D. His Companionship v. 7- “fellowservant in the Lord” Acts 20:4
 - E. His Cause v. 8- “sent...purpose...he might know your estate” Ephesians 6:21
 - F. His Consolation v. 8- “comfort your hearts”

- II. The Slavery of Onesimus v. 9- “things which *are done* here”
 - A. His Dedication v. 9- “faithful and beloved brother”
 - B. His Desertion v. 9- “who is *one* of you” Philemon 1:1-25
 1. His Robbing Philemon 1:11- “time past was to thee unprofitable”
 2. His Redemption Philemon 1:10- “I have begotten in my bonds”
 3. His Return Philemon 1:12- “Whom I have sent again”
 - C. His Declaration v. 9- “make known unto you all things which *are done* here”

- III. The Saluting of Aristarchus v. 10- “saluteth you”
 - A. Paul’s Fellowprisoner v. 10- “my fellowprisoner”
 - B. Paul’s Fellowworker v. 11- “my fellowworkers”
 1. Through Sufferings Acts 19:29
 2. Through Storms Acts 27:2

- IV. The Sending of Marcus v. 10- “receive him”
 - A. His Relationship v. 10- “sister’s son to Barnabas”
 1. The Relation Acts 12:12, Acts 13:1-3, Acts 4:36
 2. The Redemption I Peter 5:13

- B. His Rule v. 10- “touching whom ye received commandments”
 - C. His Receiving v. 10- “if he come unto you, receive him” II Timothy 4:11
- V. The Serenity of Justus v. 11- “comfort unto me”
- A. His Circumcision v. 11- “who are of the circumcision”
 - 1. His Religious Name- “Jesus” (Joshua) Jewish
 - 2. His Roman Name- “Justus” Roman
 - B. His Company v. 11- “fellowworkers unto the kingdom of God”
 - C. His Comfort v. 11- “a comfort unto me”
- VI. The Supplications of Epaphras vs. 12-13- “labouring fervently for you in prayers”
- A. His Position v. 12- “who is *one* of you” Colossians 1:7-8
 - B. His Practice v. 12- “a servant of Christ” Philemon 1:23
 - C. His Prayers v. 12- “always labouring fervently for you in prayers”
 - 1. Prayer for People- “for you”
 - a. Always Praying- “always labouring” Colossians 4:2
 - b. Agonizing Praying- “fervently” Luke 22:44- “agony”
 - 2. Prayer for Perfection- “that ye may stand perfect”
 - 3. Prayer for Performance- “complete in all the will of God”
 - D. His Priority v. 13- “a great zeal”
 - 1. Those in Colosse- “he hath a great zeal for you”
 - 2. Those in Laodicea- “and them *that are* in Laodicea”
 - 3. Those in Hierapolis- “and them in Hierapolis”
- VII. The Surgeries of Luke v. 14- “the beloved physician”
- A. His Remedies Colossians 4:14- “physician”
 - B. His Remaining II Timothy 4:11- “Only Luke is with me”
- VIII. The Straying of Demas v. 14- “and Demas”
- A. The Fellowlabouring of Demas Philemon 1:24- “my fellowlabourers”
 - B. The Fading of Demas Colossians 4:14- “Demas”
 - C. The Forsaking of Demas II Timothy 4:10- “Demas hath forsaken me”
 - 1. His Love- “having loved this present world”
 - 2. His Leaving- “departed unto Thessalonica”
- IX. The Sermon to the Laodiceans v. 15-16- “read...in the church of the Laodiceans”
- A. The Reception to the Laodiceans v. 15- “Salute the brethren...Laodicea”
 - B. The Reading to the Laodiceans v. 16- “read...in the church of the Laodiceans”
- X. The Sanctuary of Nymphas v. 15- “church which is in his house”
- XI. The Service of Archippus v. 17- “Take heed to the ministry”
- A. His Carefulness v. 17- “Take heed to the ministry”
 - B. His Collection v. 17- “which thou hast received in the Lord”
 - C. His Completion v. 17- “that thou fulfil it”

- XII. The Salutation of Paul v. 18- “The salutation by the hand of me Paul”
 - A. His Manuscript v. 18- “by the hand of me Paul”
 - B. His Memory v. 18- “Remember my bonds” Hebrews 13:3
 - C. His Message v. 18- “Grace *be* with you”

Conclusion: These men have their names embedded in the Word of God forever. What an honor! While they are in glory shouting the victory, we are on earth reading their names and studying their lives. What is the point that the Lord is trying to convey to us by giving their names? Could it be that our Lord is attempting to show Christians that their labor is not in vain? Perhaps the Spirit of God is encouraging us to continue in the work of the Lord, and that there will be a payday someday. “Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.” “For God is not unrighteous to forget your work and labour of love, which ye have shewed toward his name, in that ye have ministered to the saints, and do minister.”