



Lord



Jesus



Christ

in the 1611 KJV

Teaching Colossians

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God's Way to Study His Word:

This book was developed as a web page on ljc1611kjv.com. It was then converted to print format and to e-book format. On the web page, and in the e-book format, there are links which can be used to go to the referenced information. The print format, unfortunately, requires the reader to physically go to the referenced material.

Some of the supporting web pages have been included in the print format and e-book format but some of the supporting material is not included but is available on the web site.

This book is part of a series which, God willing, will be published for the entire New Testament and prove that there are **NO** errors nor conflicts within the New Testament. The Detail Studies, which this series is based upon, cover every sentence, every verse, every phrase, every punctuation mark and every doctrinally significant word in every Bible book studied. People have looked for about twenty (20) years and failed to find any other work that covers all that this series cover and yet no one has found any other work which covers the level of detail found in the Detail Studies. Further, the Detail Studies have literally several million Bible references to support the interpretation provided and to show that "[the perfect word of God](#)" is consistent all across it for word definitions and doctrines.

Again, no one has found any other work which has this quantity of Bible references supporting what is presented. I do not write this to brag but to inform the reader the depth of study which supports what is presented in this series. This is because I did not write any of these things on my own but only wrote what the Holy Ghost showed me.

In [2Timothy 2:15](#) we read: "[Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth](#)". The true definition of the word "dividing" is: **'a Mathematical function whereby we separate pre-defined units according to a precise procedure which produces a precise result'**. However, while most people understand that **'there is one interpretation but many applications of the word of God'**, they fail to separate the procedures of each. And, as a result, they fail to separate the **'one interpretation of the word of God'** from the **'many applications of the word of God'**. This leads to many errors which people blame on "[the perfect word of God](#)" instead of their use of the wrong procedure.

The result, of men using the wrong way, is that men claim that there are errors and conflicts in God's word. In, God tells us how to understand His word. In addition, God preserved the message of His word; He preserves every word of His sentences; and God preserves every punctuation mark ("[jot and tittle](#)") of His sentences. Therefore, God preserved what He wanted us to understand and God told us how to understand His word so that we have no errors and no conflicts. Unfortunately, for at least one hundred and fifty (150) years men have been taught to use man's way to understand "[the word of God](#)", instead of using God's way.

In [Isaiah 55:8-9](#) we read: "[For my thoughts are not your thoughts, neither are your ways my ways, saith the LORD, For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts](#)". Thus, God warns us that our ways are wrong and that using God's "[way](#)" produces better results, which have no errors and no conflicts.

In addition, [1Corinthians 2:14](#) tells us: "[But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned](#)". Therefore, we can not properly understand the spiritual "[word of God](#)" using man's way. We must use God's way to understand God's preserved "[word of God](#)". And, the basics of God's way is to understand His preserved "[word of God](#)" is using the sentence format and true Biblical definitions for Bible words.

This Study follows the [Biblical Way to understand God's Word](#). It applies "[precepts](#)" (**'truths that never change for any circumstance'**). It then goes through the Bible book sentence-upon-sentence ("[line upon](#)

line”). This is different from the ways of men which use verse-upon-verse or some other method which generates errors. God's sentence-upon-sentence method also pays attention to what 'the word of God' tells us that God preserved, which are the true Biblical meanings of words and the Biblical usage of punctuation. (These two are the components of sentences and do not give us verses.) The 'the word of God' tells us that God preserved punctuation (“one jot or one tittle”) in [Matthew 5:18](#); [Luke 16:17](#). And, the 'the word of God' tells us that God preserved “every word” when God wrote: “Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God” in [Deuteronomy 8:3](#); [Matthew 4:4](#) and [Luke 4:4](#).

The summary of each Bible book comes from the summary of each chapter within that book. Every chapter summary comes from the summary of each sentence within that chapter. And, the sentence summaries come from analysis using the punctuation and true word definitions, as already explained. As a result, we have what God literally had written and see that there are no conflicts even when we consider the smallest part of a sentence compared to the entire Bible book. God is consistent from the start of a Bible book to the end and is consistent in His doctrines and word definitions across the entire Bible. What we have is an integrated whole (single) message, with no errors and no conflicts. This particular book Study is part of a detailed analysis of the entire New Testament which shows this truth.

Other than cults, all claims of errors and conflicts are based upon the New Testament. This Study is part of a series which interprets the preserved “word of God” using God's way and proving that there are no errors, nor any conflicts, if we obey God and use His way to interpret His word. And, this series concentrates on the New Testament, since that is the basis of these lies about the perfect “word of God”.

I have read, or at least skimmed, every book which has been written in the last hundred and fifty (150) years and which claims to teach people how to study and understand “the word of God”. In every case, they use a method which comes from man and do not use God's way ([Isaiah 55:8](#)) to study and understand “the word of God”. And, while there are variations from one man-written method to another man-written method, every one of them ends up with problems. The end result of those problems is that people blame God's perfect word for their own problems and either turn to a man-written 'bible' or skip verses. (By skipping the interpretation of certain verses, they can hide the conflict which their method has produced.)

Now, many people find that the Detail Studies to be overwhelming because they have everything required to prove that there are **NO** errors in “the perfect word of God”. This summary level is easier to understand for most people. At the same time, if someone has an argument with what is presented here, the matching Detail Study provides all of the proof required in order to show that what is here matches exactly what God wrote in His word. Again, this is not a matter of my opinion versus their opinion. I have over thirty (30) years' experience as a professional Systems Analyst with an international reputation for accuracy in how to prove things. And, this series of books are the result of using recognized methods of analysis to prove what God actually wrote. This series does not present a religious opinion. Therefore, a religious opinion, which was arrived at from using wrong methods, is not superior to a true analysis of what God wrote.

People have looked for over twenty (20) years and failed to find any other work that covers everything this series cover. In addition, no one has found any other work which covers the level of detail found in the Detail Studies. Further, the Detail Studies literally have several million Bible references to support the interpretation provided and to show that “the perfect word of God” is consistent all across it for word definitions and doctrines. Again, no one has found any other work which has this quantity of Bible references supporting what is presented. I do not write this to brag but to inform the reader the depth of study which supports what is presented in this series.

Let any who disagree show their method and the results of their method and try to explain how their method, which produces errors, is greater that God's “way” which produces no errors and no conflicts.

Overview of Colossians

Epistle Theme: Gospel of Christ: Don't be Ignorant of it

Other people have written all kinds of commentaries on this epistle. You can find many disagreements between these commentaries. The commentaries that teach doctrinal error ignore the context as they try to justify their doctrine. Such action is motivated by devils and the resulting doctrinal error can bring the judgment of God upon His people instead of the blessings that God wants to give. [1John 4:1](#) tells us "Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world." The commentaries which do base their comments upon what is actually written, with consideration of context and proper methods of interpretation, will agree on doctrine even while presenting different views of that doctrine.

This epistle teaches us detailed practicalities of the [gospel of Christ](#). The epistle to [Galatians](#) and the epistle to [Ephesians](#) also teach the "gospel of Christ" but they teach it from different perspectives. In addition, the epistle of [2Corinthians](#) teaches us the application of the [gospel of Christ](#). The believers at Colosse did not know what was available to them when they were [in Christ](#). Therefore, they needed instructions. The believers at Ephesus knew what was available to them when they were [in Christ](#), but they were confused by people teaching doctrinal error. Therefore, they needed correction and admonition to drive off the people teaching doctrinal error. The believers at Galatia had been [in Christ](#), but they turned aside to follow doctrinal error. Therefore, they needed to be rebuked and told to repent.

Since many people do not know what God requires of them in order for them to receive certain blessings, God used Paul to instruct ignorant, but saved, people in what God requires. That is, this epistle specifies the blessings which are available because of the [gospel of Christ](#). And, it also specifies the requirements which must be fulfilled if people wish to receive those blessings. Within this gospel, we are told that God requires us to become spiritually mature ("[perfect in Christ Jesus](#)"). And, that this requires our maintaining our personal relationship that is [in Christ](#) and allows [Christ to be in](#) us.

After the opening statement, Paul writes what our proper relationship with God is, the blessings which people receive only if they do their part to maintain that relationship, the proper position of "[Jesus Christ](#)" in that relationship, and the responsibilities of each person within this God-given relationship.

In Chapter 2, Paul expresses his personal concern as the minister of "[Christ](#)". He is worried that men "[should beguile you with enticing words](#)". With this in mind, he tells us how to stay [in Christ](#). First, we must be aware that we can be "[spoiled](#)" if we get our doctrine from anyone except [Christ Jesus the Lord](#). Next, we are told about physical and spiritual things which will be removed from our life if we truly get our doctrine from [Christ Jesus the Lord](#). (God always removes sin before adding in blessings.) Then Paul warns us about losing the things from God if we do wrong religious acts. After this, Paul asks a question designed to make us seriously think about what he just wrote and he ends the chapter by telling us that religion only looks good to the world.

In Chapter 3, Paul provides the detailed instructions on how to be [in Christ](#). First we are to "[seek](#)" the things of "[Christ](#)". Then we are to "[set \(our\) affection](#)" on the things of "[Christ](#)". We need to understand that our "[glory](#)" will come later with "[Christ](#)". In order to receive that "[glory](#)", we must separate ourselves from our sins and past walk of life. We must "[put off](#)" certain things and we must then "[put on](#)" certain things. Our behaviour that others see must show our change. In particular, we must show "[charity](#)" to all people. Instead of fretting, we must let God's peace rule you and be thankful for all circumstances and things which happen in life. Finally, we must "[let the word of Christ dwell in you richly in all wisdom](#)" and do everything "[in the name of the Lord Jesus](#)". After these general instructions that are to all Christians, Paul gives instructions to different people based upon their roles in life. Then Paul ends the chapter with a disclaimer for those who claim "[reward](#)" without the required "[service](#)".

Chapter 4 is Paul's summary and recognition of the people who will carry on the work of the ministry. Paul is no longer asking for prayer for his own freedom but is only asking "that God would open unto us a door of utterance, to speak the mystery of Christ". Paul is actually doing that exact thing through the letters (epistles) that he is writing from prison. Paul might not have fully understood what God was doing but he served to the best of his ability in spite of the limits. If free, he probably would have personally ministered instead of working through letters. While that is better for the people personally ministered to, it would not have produced the written record which we have in the New Testament. In addition, as much as highly effective people hate it, Paul had to turn the work over to others.

Notice that the people he recommends, in Chapter 4, are not all preachers. Sometimes preachers forget how important non-preachers are to God's ministry. Back in [2Timothy 4:10](#), Paul complained about people leaving him and asked Timothy to bring Mark. Now, in this chapter, we see that Mark is there along with several others. Apparently, God needed Paul to be alone for a while before Paul could/would turn the ministry over to others and God wanted a smooth transition. Quite often churches and other organized groups of people are thrown into disarray with the passing of an effective leader because they do not effectively pass on the work before they leave or die. In this chapter we see Paul passing on the ministry for an effective, and smooth, transition.

Please see the Doctrinal Study called [Significant New Testament Events](#) about promises found in this epistle and similar promises found in other epistles.

Outline by Sentences.

Chapter 1:

The Chapter theme is: What is available to us when we are in Christ.

In this chapter, we have our opening salutation which tells us who the epistle is written to, the men that God used to write this epistle, and the blessings that God has available for those saved people who obey the commandments of this epistle. This is the standard form of an opening for an epistle from Paul. In addition to the items just mentioned, our opening also states the God-given authority for the doctrine in this epistle. Those people who oppose the doctrine, found in this epistle, do not have matching authority nor do they have greater. Therefore, any such are lying ministers of Satan.

In addition to providing the introductions, Paul uses this chapter to express a concern and then tells us how to avoid the problem that he foresees. His concern was that He could not fulfill his responsibility as an Apostle and that the Gentiles would miss out on what God had available to them. The main reason for this concern was that religious people would lead us astray from following our ongoing personal relationship that is in Christ and that we would, therefore, miss out on the blessings available to us. As a result, we need to get these things from in Christ, and not anywhere else. In addition to having this relationship, we also have to act in it according to God's way or we won't receive what God has available for us.

Since many people do not know what God requires of them in order for them to receive certain blessings, God used Paul to instruct ignorant, but saved, people in what God requires. That is: this epistle specifies the blessings which are available because of the gospel of Christ. And, it also specifies the requirements which must be fulfilled if people wish to receive those blessings. Within this gospel, we are told that God requires us to become spiritually mature ("perfect in Christ Jesus"). And, that this requires our maintaining our personal relationship that is in Christ and allows Christ to be in us.

This chapter has only six (6) sentences in it but two of them are very complex and they introduce some very important doctrines. In the first sentence we see that Paul is writing to "the saints and faithful brethren in Christ which are at Colosse". This is an assumption that his audience is all saved with some spiritual maturity and is not written to the lost nor to the carnal. The second sentence is somewhat complex and deals with the basic things that we all have in salvation. The third sentence is more complex and tells us what we should all have as a result of what we received when we were initially saved. Our fourth sentence tells us that the Son of God was/is human like us and, therefore, is the head of our human church. The fifth sentence tells us that everything is "in him" because He paid the cost "through the blood of his cross". Our sixth sentence is the most complex and introduces the theme of this epistle. After our initial profession all further blessings and spiritual maturity are in Christ. However, receiving these blessings is conditional. We will not receive them unless we have Christ in us and that is **not** guaranteed because of our initial salvation.

1. C1-S1 (Verse 1-2) This sentence provides the opening and purpose of this epistle.
 - a. In the first verse, Paul specifies his God-given authority and includes Timothy because Timothy agrees with the doctrine of Paul and will be taking over the ministry of Paul after Paul dies.
 - b. Paul limits his letter to those who saved people who are in Christ ("saints and faithful brethren in Christ") because the promises given in this letter are not to all saved.
 - c. In the second verse, Paul specifies the blessings ("Grace and peace") which are given to people who fulfill the requirements of this epistle.
2. C1-S2 (Verse 3-8): Paul wrote this epistle to explain the true relationship with God.

- a. Church leaders are to pray for those who follow them.
 - b. Disciples are to have "faith in Christ Jesus": ('a faith which brings spiritual maturity').
 - c. Disciples are to have "love to all the saints": ('action to bring long-term good to others').
 - d. Disciples are to be motivated by "hope" in "heavenly" rewards.
 - e. Disciples are to listen to "the word of the truth of the gospel" and not just religious doctrine which opposes the "gospel".
 - f. Disciples are to have spiritual "fruit" in their lives.
 - g. Disciples are to "knew the grace of God in truth".
 - h. Disciples are to listen to their God-given pastor.
 - i. Disciples are to have a testimony that their pastor can tell others about.
3. **C1-S3** (Verse 9-17): The **gospel of Christ** provides specific blessings to those who obey it.
 - a. Prayers by others to help
 - b. Being "filled with the knowledge of his (God's) will in all wisdom and spiritual understanding"
 - c. being able to "walk worthy of the Lord unto all pleasing"
 - d. being able to "be fruitful in every good work"
 - e. increasing in the knowledge of God
 - f. be "Strengthened with all might, according to his glorious power"
 - g. have "all patience and longsuffering with joyfulness"
 - h. be "Giving thanks unto the Father"
 - i. be able ("hath made us meet") "to be partakers of the inheritance of the saints in light"
 - j. have been "delivered us from the power of darkness"
 - k. have been "translated us into the kingdom of his dear Son"
 - l. "we have redemption through his blood, even the forgiveness of sins"
 - m. recognize that "Jesus" "is the image of the invisible God, the firstborn of every creature:"
 - n. recognize that "Jesus" "created all things that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers:"
 - o. recognize that "all things were created by him, and for him"
 - p. recognize that "Jesus" has preeminence" before all things"
 - q. recognize that "Jesus" keeps things existing
 4. **C1-S4** (Verse 18): The position of the Son of God.
 - a. "he is the head of the body, the church"
 - b. He "is the beginning".
 - c. He is "the firstborn from the dead".
 - d. Why: "that in all things he might have the preeminence".
 - e. The result: All of those blessings come through the Son of God.
 5. **C1-S5** (Verse 19-20): Why God gave Jesus the "preeminence".
 - a. "it pleased the Father"
 - b. "Jesus Christ" "made peace through the blood of his cross".
 - c. "Jesus Christ" "reconciled all things unto himself".
 - d. "Jesus Christ" did it all "by himself".
 - e. "Jesus Christ" did it for everything that exists anywhere ("whether they be things in earth, or things in heaven").
 6. **C1-S6** (Verse 21-29): As a result, we need to be **in Christ** and have **Christ in** us.
 - a. What we were like before.
 - b. What "Christ" did.
 - c. Why "Christ" did.
 - d. The requirement for us to have this change ("If ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel").
 - e. These truths were preached to them and all others ("which ye have heard, and which was preached to every creature which is under heaven").
 - f. Paul knows this truth as the primary source of the message.
 - g. Paul suffered to deliver the message.
 - h. "Christ" required the suffering for the sake of the church.
 - i. "Christ" gave Paul his position and message.
 - j. The church and message fulfilled prophecy ("to fulfil the word of God; Even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints").

- k. God is now revealing mysteries: "Christ in you, the hope of glory".
 - l. "Christ" is preached, taught and men are warned about.
 - m. Why: so "we may present every man perfect in Christ Jesus:".
 - n. It is "Christ" Who works in and through a Godly minister.
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Chapter 2:

The Chapter theme is: Paul's personal concern that men should beguile you with enticing words.

Paul expresses his personal concern as the minister of "Christ". He is worried that men "should beguile you with enticing words". Therefore, he was sending this epistle to tell us that "all the treasures of wisdom and knowledge" are "hid in Christ". As a result, we need to get these things from our relationship that is **in Christ**, and not anywhere else. In addition, we also have to do it God's way or we won't receive what God has available for us.

With this in mind, he tells us how to stay **in Christ**. First, we must be aware that we can be "spoiled" if we get our doctrine from anyone except **Christ Jesus the Lord**. Next, we are told about physical and spiritual things which will be removed from our life if we truly get our doctrine from **Christ Jesus the Lord**. Then Paul warns us about losing the things from God if we do wrong religious acts. After this Paul asks a question designed to make us seriously think about what he just said and he ends the chapter by telling us that religion only looks good to the world.

In this chapter, Paul warns us about doctrines which will "spoil" us and also warns us about being "beguiled". Think of a fruit which looks good on the outside but is rotten on the inside. That is one way that religion "spoils" God's people. It excuses internal sin and rot so long as we look good on the outside. Another way is revealed by the fact that things taken by a conquering army are called "spoils". Satan wants to take the "riches" that "Christ" wants to give us. Satan uses religion and false doctrines to do this.

Other New Testament writers had the same concern. Links to other places in the Bible where this subject is dealt with can be found in the Study called [False Things According to the Bible](#). Please also see the Message called [Mystery of God, the Father and Christ](#) for the application of these verses in the life of the believer.

1. [C2-S1](#) (Verse 1-3): Paul expresses his personal concern as the minister of "Christ".
2. Paul was "conflicted" because he could not go personally and minister to them. Paul wanted them to have:
 - a. "their hearts might be comforted".
 - b. "being knit together in love".
 - c. "all riches of the full assurance of understanding, to the acknowledgement of the mystery of God, and of the Father, and of Christ".
 - d. "all the treasures of wisdom and knowledge".
3. [C2-S2](#) (Verse 4): Paul warns about men who "should beguile you with enticing words".
4. [C2-S3](#) (Verse 5): Paul's lack of physical presence does not mean lack of spiritual presence.
 - a. Paul was with them spiritually even though he was not there physically.
 - b. Paul was "joying and beholding your order".
 - c. Paul was observing "the steadfastness of your faith in Christ".
5. [C2-S4](#) (Verse 6-7): How to stay **in Christ**.
 - a. We are to "received Christ Jesus the Lord". That is: 'Obey His personal commands to us personally (given by "Christ Jesus") with the knowledge that we will be judged (by "the Lord") for our level of obedience.'
 - b. "As...so walk ye in him". That is, 'Our every-day small repeated actions are to be in obedience to "Christ Jesus the Lord"'. That was how you "received Christ Jesus the Lord". Therefore, we are to continue in the same attitude of submission.
 - c. The basis of our spiritual life and growth ("Rooted and built up") is to be **in Christ**.
 - d. We are to be "stablished in the faith". That is: not moving.

- e. We are to continue "as ye have been taught".
 - f. We are to be "abounding therein with thanksgiving", regardless of the situations of life.
6. **C2-S5** (Verse 8): A warning to beware of "spoiling" doctrines. They come from:
 - a. "philosophy"
 - b. "vain deceits"
 - c. "the tradition of men"
 - d. "the rudiments of the world"
 - e. Anything that is "not after Christ"
 7. **C2-S6** (Verse 9): Everything is only in **Christ Jesus the Lord**.
 8. **C2-S7** (Verse 10-12): Physical things that God removed from our life with salvation.
 - a. We do not need anything more if we are truly: "complete in him (Christ)".
 - b. Why: "Christ" "is the head of all principality and power". This is based upon **Matthew 28:18**, which says, "And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth."
 - c. "In whom also ye are circumcised with the circumcision made without hands". This means: 'It is only when we are "in Christ" that God cuts away the sins of the flesh.'
 - d. Our next phrase repeats the same message as the prior phrase only more explicitly. This doubling makes it part of the law that God will use to judge us.
 - e. Our next phrase is: "Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God". This means: 'The Gospel is to be applied to our life. We are to bury our old sin nature and rise to walk in the character of "Christ"'
 - f. Our next phrase is: "who hath raised him from the dead". This means: 'God raised "Christ" to teach us how to have a changed life.'
 9. **C2-S8** (Verse 13-15): What God did at our salvation.
 - a. First, Paul reminds us of our condition when we were lost.
 - b. Next, Paul tells us that God made us spiritually alive ("quickened"), but it was "with him (Jesus Christ)". People who claim salvation separate from "Jesus Christ" are claiming a lie. People who claim sanctification separate from "Jesus Christ" are claiming a lie.
 - c. Next, Paul tells us that "Jesus Christ" "has forgiven you all trespasses; Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross". That is: He called court into session, in Heaven, and had the angel court recorder change to legal record of our sins by "Blotting out the handwriting of ordinances that was against us".
 - d. Next, Paul tells us that "Jesus Christ" proved that He is more powerful than any devil.
 10. **C2-S9** (Verse 16-17): The first practical application of doctrine in this chapter.
 - a. Our sentence starts with: "Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days". This means: 'Don't let anyone say that you sin because you don't keep their religious rules'.
 - b. Next, Paul tells us that those religious rules are based upon a "shadow" and they are not a true spiritual rule.
 - c. Next, Paul writes: "but the body is of Christ". This means that "Christ" is to personally guide and rule the church.
 11. **C2-S10** (Verse 18-19): We can lose our spiritual nutrition and reward by doing the wrong religious acts.
 - a. Our sentence starts with: "Let no man beguile you of your reward in a voluntary humility and worshipping of angels". This phrase includes so-called saints and any form of a spiritual being.
 - b. Next, Paul writes that such people have nothing to base their claims on. They are: "vainly puffed up by (their) fleshly mind"
 - c. They are not keeping with the true source of all spiritual "nourishment".
 - d. "Christ" is the true "head" and He "increaseth with the increase of God". Religion does not make people more Godly.
 12. **C2-S11** (Verse 20-22): Asks: Why is what you live opposite to what you claim?
 - a. If you're really "dead with Christ" then why are you responding to prompts that you are supposed to be dead to?
 - b. Why are you "subject to ordinances, (Touch not; taste not; handle not)" about physical things?
 - c. Why are you "subject to the commandments and doctrines of men?"
 - d. If we are "subject to" those things, then we are not truly "dead with Christ".
 13. **C2-S12** (Verse 23): Religion only looks good to the world.

- a. Our sentence starts with the phrase: "Which things have indeed a shew of wisdom in will worship, and humility, and neglecting of the body". This means: 'It looks good on the outside'
 - b. Next, the phrase "not in any honour" means: 'Those activities do not bring us "honour" with God'.
 - c. Next, our last phrase tells us that those things do not even "satisfy of the flesh".
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Chapter 3:

The Chapter theme is: The detailed instructions on how to be in Christ.

This chapter provides the detailed instructions on how to be in Christ. First we are to "seek" the things of "Christ". Then we are to "set (our) affection" on the things of "Christ". We need to understand that our "glory" will come later with "Christ". In order to receive that "glory", we must separate ourselves from our sins and past walk of life. We must "put off" certain things and we must then "put on" certain things. Our behaviour that others see must show our change. In particular, we must show "charity" to all people. Instead of fretting, we must let God's peace rule you and be thankful for all circumstances and things which happen in life. Finally, we must "let the word of Christ dwell in you richly in all wisdom" and do everything "in the name of the Lord Jesus". After these general instructions that are to all Christians, Paul gives instructions to different people based upon their roles in life. Then Paul ends the chapter with a disclaimer for those who claim "reward" without the required "service".

In the First chapter Paul laid down his foundation for this epistle. In the first sentence we saw that Paul is writing to "the saints and faithful brethren in Christ which are at Colosse". From there the first chapter went from the things of salvation that we receive at our initial profession through telling us that receiving further blessings is conditional upon us being "in Christ". Our second chapter warned us about false teachers who would try to keep us from being "in Christ". It also told us some things to not do and told us about things that "Christ" removes from our life so that God can bless us. Now in this chapter Paul is going to tell us things to do and tell us about things that we need to let "Christ" add to our life as part of the blessings from God. Once more we see that these things are conditional and require our active participation. Please notice that the first sentence starts with an **If** and commands us to do the action verb of **seek**. In this chapter "do" / "doeth" occurs six (6) times. "Put off" occurs twice and "put on" occurs three (3) times. A search of this chapter will find several other action verbs. A search will also find that every sentence has some action within it. God had to remove some sinful things from our life before He could add some good things so that the sinful would not corrupt the good that He is trying to add to our life.

Please see the detailed chapter for another outline of this chapter which is simpler than what is below.

1. C3-S1 (Verse 1): Specifies that this chapter only applies to people who are truly in Christ.
 - a. Our sentence starts by saying: *'If you're really spiritually alive with "Christ" then seek the things of "Christ"'*.
 - b. Next, our sentence tells us that "those things are above". All such will be in complete agreement with God.
2. C3-S2 (Verse 2): Where to place our "affections" if we want to be "alive in Christ".
 - a. Our first phrase repeats the message of the prior sentence.
 - b. Our second phrase tells us to not "set your affection on things on the earth."
3. C3-S3 (Verse 3): Why we are to "Set your affection on things above, not on things on the earth".
 - a. We are to be "dead" to the things of this life.
 - b. We are to realize that our true "life" will be with "Christ" when He returns to rule for 1,000 years.
4. C3-S4 (Verse 4): Our promise of future "glory".
 - a. Our eternal glory is coming later with "Christ".
5. C3-S5 (Verse 5-7): Separate yourself from your sins and past walk of life so that you don't suffer God's wrath.
 - a. Our first phrase says: "Mortify therefore your members which are upon the earth". This means: *'Kill these things and make sure that they stay dead'*
 - b. Next, we see examples of the "members" which we are to "mortify". Notice that these are not "members" of the Body but are "members" of the soul.

- I. "fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry".
 - II. Please see the [Words](#) index for definitions of these words.
- c. Our next phrase tells us that "the wrath of God cometh on the children of disobedience". These are not lost people but saved people who disobey the command of this sentence.
- d. Our last phrase says that we used to do these things but should no longer do them.
6. [C3-S6](#) (Verse 8): "Put off" sins of the soul. Please see the detail note for the definitions of these words and for references to where the Bible uses the phrase: "put off".
7. [C3-S7](#) (Verse 9-11): Our behaviour that others see must show our change.
 - a. Our first phrase tells us that the next step is to stop lying.
 - b. Next, our sentence tells us to put on "the new man".
 - c. Our "new man" is to be "renewed in knowledge after the image of (Jesus Christ)".
 - d. We are to reject all fleshly divisions between people who are "in Christ".
8. [C3-S8](#) (Verse 12-13): "Put on" the "new man" who acts like Christ.
 - a. We are to do this "as the elect of God". This means: 'As people who are in God's way for dealing with the things of this Earth'.
 - b. We are to realize that God calls us: "holy and beloved". That is to control how we deal with others.
 - c. We are to have the following character traits: "bowels of mercies, kindness, humbleness of mind, meekness, longsuffering".
 - d. Our treatment of others is to be defined as: "Forbearing one another, and forgiving one another".
 - e. Finally, "if any man have a quarrel against any: even as Christ forgave you, so also do ye". Please see the detail note about the phrase: "even as Christ forgave you".
9. [C3-S9](#) (Verse 14): More than anything else put on "charity" which shows spiritual maturity. Please see [1Corinthians 13](#) about the word "charity".
10. [C3-S10](#) (Verse 15): The basic attitudes which are to control our lives..
 - a. Our sentence starts with: "let the peace of God rule in your hearts". This is the "peace" that God gives while we are in terrible circumstances.
 - b. Next, our sentence says: "to the which also ye are called in one body". This means: 'We are to accept differences, use what we can do to help all of the church, and let them help us.'
 - c. Next, our sentence says: "and be ye thankful". This means: 'Always have an attitude of gratitude.'
11. [C3-S11](#) (Verse 16): The final step for all people to obey if they want "Christ in" their lives.
 - a. Our sentence starts with: "Let the word of Christ dwell in you richly in all wisdom". The "word of Christ" is the part of God's "word" which teaches spiritual maturity. The word "wisdom" speaks of application. We are to use "the word of Christ" as our guide for how to apply he "the word of God" in our life and the lives of others.
 - b. Next, our sentence says: "teaching and admonishing one another in psalms and hymns and spiritual songs". This means: 'Use scripture in a pleasant way to help others'.
 - c. Next, our sentence says: "singing with grace in your hearts to the Lord" We are to use God's "grace" to respond to our "Lord" in a right way.
12. [C3-S12](#) (Verse 17): Our basic guide for all actions.
 - a. Everything that we do, "in word or deed", is to be done in "the power and authority of "the Lord Jesus"". We are to follow the example of "Jesus" with the knowledge that we will be judged (by the "Lord") for how well we followed His example. Please see the Doctrinal Study called: [What Did Jesus Do?](#).
 - b. Next, our sentence says: "giving thanks to God and the Father by him (Jesus)". We are to thank God for when He
13. [C3-S13](#) (Verse 18): Instructions to wives.
 - a. Please notice that our sentence says: "unto your own husbands". This does not mean every male out there.
 - b. Next, our sentence says: "as it is fit in the Lord". This phrase imposes a limit which many people have been taught to ignore. Please see the detail note for more on this truth.
14. [C3-S14](#) (Verse 19): Instructions to husbands.
 - a. Our sentence starts with: "Husbands, love your wives". The true Biblical meaning is not: 'lust their body for sex'
 - b. Next, our sentence says: "and be not bitter against them". Husbands need to be careful about how they respond when the wife fights against them.

15. [C3-S15](#) (Verse 20): Instructions to children. Most adults can explain this sentence without any additional help,
 16. [C3-S16](#) (Verse 21): Instructions to fathers.
 17. Many men are foolish and disobey this command. They will reap what they sow.
 18. [C3-S17](#) (Verse 22-24): Instructions to servants (employees).
 - a. The detail note deals with the various parts of this sentence. However, the main thing to keep in mind is the phrase: "as to the Lord, and not unto men". If we use our job to serve "the Lord", then we can expect Him to provide for us. However, if we use our job to serve "men", then "the Lord" will not provide for us.
 - b. Next, the phrase "Knowing that of the Lord ye shall receive the reward of the inheritance", means that our "reward" is promised in Heaven and we may not see it in this life.
 - c. Next, the phrase: "for ye serve the Lord Christ" not only means that we will be judged for how well we mature spiritually, but it also means that our "reward" will be given at "the judgment seat of Christ": ([Romans 14:10](#); [2Corinthians 5:10](#)).
 19. [C3-S18](#) (Verse 25): The disclaimer for those who claim "reward" without the required "service". Our sentence denies the lie that "the judgment seat of Christ" is a '*Bema Seat with loss of rewards but no punishment*'. The phrase "there is no respect of persons" is a direct reference to our own personal judgment. Our current sentence, and other places in the Bible, literally tell us that saved people, who are in Heaven, will be punished.
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Chapter 4:

The Chapter theme is: Current events of that day.

The first sentence should really be in Chapter 3 since it finishes that subject. These chapter and verse divisions weren't really added until (reportedly) some times in the 200's (A.D.) and there have been several different divisions by '*verses*' since the first attempt. That said, chapter 4 is Paul's summary and recognition of the people who will carry on the work of the ministry. Paul is no longer asking for prayer for his own freedom but is only asking "that God would open unto us a door of utterance, to speak the mystery of Christ". Paul is actually doing that exact thing through the letters (epistles) that he is writing from prison. Paul might not have fully understood what God was doing but he served to the best of his ability in spite of the limits. If free, he probably would have personally ministered instead of working through letters. While that is better for the people personally ministered to, it would not have produced the written record which we have in the New Testament. In addition, as much as highly effective people hate it, Paul had to turn the work over to others.

Notice that the people he recommends are not all preachers. Sometimes preachers forget how important non-preachers are to God's ministry. Back in [2Timothy 4:10](#), Paul complained about people leaving him and asked Timothy to bring Mark. Now, in this chapter, we see that Mark is there along with several others. Apparently, God needed Paul to be alone for a while before Paul could/would turn the ministry over to others and God wanted a smooth transition. Quite often churches and other organized groups of people are thrown into disarray with the passing of an effective leader because they do not effectively pass on the work before they leave or die. In this chapter we see Paul passing on the ministry for an effective, and smooth, transition.

1. [C4-S1](#) (Verse 1): Instructions to masters (bosses). Simply put, people who take advantage of God's children will find out that God hurts them in return.
2. [C4-S2](#) (Verse 2-4): The basis of an effective ministry: prayer.
 - a. Our sentence starts with: "Continue in prayer". That is, pray always and for everything.
 - b. Next, our sentence says: "and watch in the same with thanksgiving". Added to our prayer is being a "watchman". We are to be constantly thanking God for the promise of answered prayer and, when God answers, we are to report it to others.
 - c. Next, our sentence tells us to pray for preachers and everyone who is preaching. We are to pray "that God would open unto us a door of utterance".
 - d. Next, our sentence tells us to pray for anyone who "speaks the mystery of Christ".
 - e. Next, our sentence tells us to pray for anyone who is "in bonds", or being persecuted, for preaching the gospel.
 - f. Next, our sentence tells us to pray "that (they) may make it manifest, as (they) ought to speak".
3. [C4-S3](#) (Verse 5): We are to walk in the way that "Christ" directs us (in "wisdom") so that we may lead the lost to salvation.
4. [C4-S4](#) (Verse 6): Talk like "Christ" would talk.
 - a. Our sentence starts with: "Let your speech be always with grace". This means: 'Find the most acceptable way to express everything'. The gospel is offensive enough without our adding to the offense.
 - b. Next, our sentence says: "seasoned with salt". This means: 'Remove corruption and brings healing.'
 - c. Next, our sentence says: "that ye may know how ye ought to answer every man". Trying to say things in an acceptable way teaches us how to say things in an acceptable way.
5. [C4-S5](#) (Verse 7-9): Paul names his people who will return to the ministry.
 - a. "Tychicus" was part of Paul's missionary team and went where Paul sent him.
 - b. "Onesimus" was Philemon's slave who was returned by Paul, after he was saved and trained, so that Philemon could send him out as a missionary. He was probably involved in starting this work.

- c. Our sentence tells us the type of character that Paul's messengers had.
6. [C4-S6](#) (Verse 9): "They shall make known unto you all things which are done here." Paul assured them that they would get an honest update.
 7. [C4-S7](#) (Verse 10-11): Paul sends support for the people who will continue the ministry.
 8. [C4-S8](#) (Verse 11): Why Paul recommends them.
 9. [C4-S9](#) (Verse 12-14): Paul recognizes the service of non-preachers.
 10. [C4-S12](#) (Verse 15): Paul sends greetings to home churches.
 11. [C4-S13](#) (Verse 16): Instructions to share doctrinal truths. Notice that we do not have the other epistle. Paul felt that they were equal doctrinally, but God disagreed since God preserved the one epistle but not the other.
 12. [C4-S14](#) (Verse 17): Instructions to do the ministry given to us.
 13. [C4-S15](#) (Verse 17): Proof that Paul wrote this epistle.
 14. [C4-S16](#) (Verse 18): '*Out of sight*' should not be '*out of mind*'.
 15. [C4-S17](#) (Verse 18): Final blessing.
 16. [C4-S18](#) (Verse 18): "Amen".
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God in Colossians:

from <u>God</u>:	
grace and peace	1:2 ,
of <u>God</u>:	
will	1:1 , 4:12
grace	1:6
knowledge	1:10
dispensation	1:25
Word	1:25
mystery	2:2
operation	2:12
increase	2:19
right hand	3:1
wrath	3:6
elect	3:12
peace	3:15
kingdom	4:11
the image of the invisible <u>God</u>	1:15
thank <u>God</u>:	1:3 , 3:17
<u>God</u> did / do:	

God would make known	1:27
open unto us a door of utterance	4:3
man - God:	
your life is hid with Christ in God	3:3
fearing God	3:22
God our Father	1:2

Q&A for Colossians

Overview

1. What is the main message of this epistle?
 - a. The Gospel of Christ, don't be ignorant of it.
2. How is this similar and how is it different from the other gospel found within the Bible?
 - a. This "gospel" gives the same message as all "gospel" found within the Bible except the "other gospel" which comes from the devil. This has a different perspective from some "gospel", such as the "gospel of God" and it has a different emphasis from some such as "the gospel of your salvation". However, even with these differences, it retains the same basic message.
3. What is the basic message of all true "gospel" of the Bible?
 - a. It is the 'Good News' that God wants a personal relationship with each of us like He had with Adam and Eve before they sinned and separated us from God. Because of their sin, we each inherit a sin nature and each personally sin, which earns us death and an eternity in the "lake of fire", which is the "second death". In order to restore this personal relationship, God sent His "only begotten Son" to die and pay the debt for our sin. He was buried, to prove that He truly died, and He was resurrected to prove that God offers us a resurrected life. However, in order for us to receive this resurrected life we must accept Him as our personal Lord with the understanding that our obedience to His commands will allow Him to change our basic nature from a sinful nature to one which can have fellowship with God. After our physical death, and as part of our receiving of resurrected life, we will be judged for our level of obedience with eternal rewards given in proportion to our level of obedience and up to 1,000 years of punishment in proportion to our level of disobedience.
4. What is the difference between the people whom we give the "gospel of salvation" to and the people we give the "gospel of Christ" to?
 - a. The "gospel of salvation" is given to people who are lost with the emphasis on how to receive God's life so that they can go to Heaven. The "gospel of Christ" is given to saved people with the emphasis on 'the good news' that God can change your life after you receive His "Holy Spirit". While both "gospel" have the same points, the emphasis is different and a presentation of either might even skip the points which are not emphasized.
5. How is the true "gospel" different from a "gospel of works"?
 - a. The "gospel of works" says that we earn our rewards and that God 'owes' us rewards for anything we do to serve Him. The true "gospel" says that we can not pay for the death of God's "only begotten Son", which gets us out of an eternal condemnation to the "lake of fire". Instead, we put our "faith" in God's promise to save us and we put our "faith" in God's promise to reward obedience and we serve God out of gratitude for all that he did for us when we did not deserve anything from Him.
6. How are "works" related to the true "gospel" and how is this different from a "gospel of works"?
 - a. The "gospel of works" claims that we "earn" blessings and put God into "debt" to us when we serve Him. The true "gospel" says that "works" are the result, and evidence, of true "faith". We find a promise in the Bible and do what God requires believing that God will keep His promise in His time and His way. As opposed to the "gospel of works", we can not claim that God 'owes' us and must do what we want when we want and how we want.

7. Who does the true work in the true “gospel” and how do our acts of “faith” related to those “works”?
 - a. Christ does the true spiritual “work” be working through our life. Since the devil accuses God of taking away our free will, like the devil does, God requires us to do the 'act of faith' before Christ works through our life. This proves that, of our own free will, we gave Christ permission to work through our life and we gave that free-will permission before He acted.
8. How is the true “gospel” different from 'easy believism'?
 - a. 'Easy Believism' claims that if we ask Jesus to be our “saviour” we can sin all we want and God has no choice but to make Jesus continue to pay for an ongoing life of sin and serving the devil. In addition, 'easy believism' claims that we can 'name and claim' any blessing that we want even if it is not in the Bible and even if we refuse to meet God's requirements to receive that blessing. In contrast, the true “gospel” says that we must “call upon the name of the Lord”, as the Bible says. This means that we accept Him as our personal Lord and agree to obey with the understanding of future judgment for our level of obedience. In addition, the true Biblical “gospel” says that we can only 'claim' the promises which are given to us and then we need to fulfill God's requirement before we receive those promises.
9. What does the Bible call the relationship that the Jews have with God and how is that different from the relationship that the church has?
 - a. The Jews are the wife of God the Father while the church is the bride of God the Son.
10. What is the difference between promised blessings made to the Jews and promised blessings made to the church?
 - a. The Jews were promised physical blessings in this life. The church is promised spiritual blessings in eternity and in the 1,000-year reign of Christ.
11. What is the difference between this epistle and the one to the Galatians and the one to the Ephesians when it comes to the “gospel of Christ”?
 - a. The believers at Colossi did not know what was available to them when they were “in Christ”. Therefore, they needed instructions. The believers at Ephesus knew what was available to them when they were “*in Christ*”, but they were confused by people teaching doctrinal error. Therefore, they needed correction and admonition to drive off the people teaching doctrinal error. The believers at Galatia had been “*in Christ*”, but they turned aside to follow doctrinal error. Therefore, they needed to be rebuked and told to repent.
12. What roles of the Son of God are most emphasized?
 - a. “Lord” (12) and “Christ” (24)
13. What unique reference to the roles of the Son of God is found here?
 - a. This is the only place in the New Testament where we find “Lord Christ”.
14. What is Paul's relationship to this church?
 - a. It is a “grandchild” church started by Epaphras. He, apparently, was saved and trained in a church that Paul started. Note that the second sentence says “Since we heard of your faith”.
15. Why is Timothy included as an author of this epistle?
 - a. He will take over the ministry that Paul started and Paul is endorsing his authority.
16. What belongs to God and is available to man, according to our epistle?
 - a. will, grace, knowledge, dispensation, Word, mystery, operation, increase, right hand, wrath, elect, peace, kingdom, the image of the invisible God
17. What verses tell us to “thank God”?
 - a. 1:3, 3:17

18. What does our epistle tell us about the relationship between man and God?

- a. Our epistle tells us that your life is hid with Christ in God, we are to fear God; and, God is our Father.

19. What comes from God?

- a. grace and peace

20. What are we told that God could do?

- a. *would make known what is the riches of the glory*; open unto us a door of utterance

Chapter 1

1. What is the theme of this Chapter?
 - a. What is available to us when we are “in Christ”.
2. What blessings are offered to people who are obedient to this epistle?
 - a. “Grace and peace, from God our Father and the Lord Jesus Christ”
3. Why did they have “faith in Christ Jesus”?
 - a. “For the hope which is laid up for you in heaven”
4. What evidence was there of their “faith in Christ Jesus”?
 - a. “the word of the truth of the gospel...bringeth forth fruit”
 - b. They had “love in the Spirit” which was observed by others.
5. What was Paul's prayer for them which was the result of his hearing about their “faith”?
 - a. “that ye might be filled with the knowledge of his will”
 - b. That “ye might be filled with ...all wisdom and spiritual understanding”
 - c. That “ye might walk worthy of the Lord unto all pleasing”
 - d. That “ye might...be fruitful in every good work”
 - e. That “ye might...increasing in the knowledge of God”
 - f. That “ye might be...Strengthened with all might, according to his glorious power”
 - g. That “ye might have...all patience and longsuffering with joyfulness”
 - h. That “ye might...give thanks unto the Father”
6. What are we told that God provides for us?
 - a. God “hath made us meet to be partakers of the inheritance of the saints in light”
 - b. God “hath delivered us from the power of darkness”
 - c. God “translated us into the kingdom of his dear Son”
 - d. God's Son gave “redemption through his blood”
 - e. God's Son gave “the forgiveness of sins”
7. What does our chapter tell us about God's Son?
 - a. He “is the image of the invisible God”
 - b. He “is the firstborn of every creature”
 - c. He created all things
 - d. He “is before all things”
 - e. “by him all things consist”
 - f. He “is the head of the body, the church”
 - g. He “is the beginning”
 - h. He “is the firstborn from the dead”
 - i. “in him should all fulness dwell”
 - j. He “made peace through the blood of his cross”

- k. He “reconciled all things unto himself”
8. What was our state before salvation?
 - a. We “ were sometime alienated and enemies in *your* mind by wicked works”.
 9. What is the conditional requirement for true salvation as stated in our chapter?
 - a. “If ye continue in the faith grounded and settled, and *be* not moved away from the hope of the gospel”
 10. What *is* the riches of the glory of this mystery among the Gentiles”?
 - a. “Christ in you, the hope of glory”

Chapter 2

1. What is the theme of this Chapter?
 - a. Paul's personal concern that men "*should beguile you with enticing words*".
2. How can we be "spoiled"?
 - a. By getting our doctrine from anyone except "[Christ Jesus the Lord](#)".
3. What is the primary command given in this chapter?
 - a. "*As ye have therefore received Christ Jesus the Lord, so walk ye in him: Rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving.*"
4. What are the main things listed which will turn us away from following Christ?
 - a. "philosophy"
 - b. "vain deceit"
 - c. "the tradition of men"
 - d. "the rudiments of the world"
5. How does our chapter use "circumcision" and "baptism" symbolically?
 - a. Both are used symbolically to show the spiritual separation from the former life of sin which we had before our salvation.
6. Why is this important, according to our chapter?
 - a. This is how we show the world that Christ has removed the ability of "[principalities and powers](#)" to control us, that he took the record of our sins and "[nailed it to his cross](#)" and has "[triumphing over them in it](#)" by enabling us to leave our former life of sin. If we have no change in our former life of sin then we have no evidence of true salvation.
7. What is the main religious symbolic change that we are to have?
 - a. We no longer trust keeping religious rules to make us justified before God but know that all of our life will be judged by God and live a different life every day.
8. What specific warning does our chapter have about our worship?
 - a. Do not worship (pray to) angels, nor '[saints](#)', nor '[Mary](#)', nor any spiritual being, nor any so-called '[god](#)' except the God of the Bible. The God of the Bible, working through Christ, supplies everything that we have. That is why worship is reserved for Him.
9. What is the commandment about the '[ten commandments](#)' and similar things?
 - a. "*Wherefore if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances, (Touch not; taste not; handle not; Which all are to perish with the using;) after the commandments and doctrines of men?*"
10. What are we told about religious rules and how they are used to deceive?
 - a. "*Which things have indeed a shew of wisdom in will worship, and humility, and neglecting of the body; not in any honour to the satisfying of the flesh.*"

Chapter 3

1. What is the theme of this Chapter?
 - a. The detailed instructions on how to be [“in Christ”](#).
2. What does our chapter mean when it says [“For ye are dead, and your life is hid with Christ in God”](#)?
 - a. We are to stop responding (“dead”) to the things of this world, including religious rules and are to respond to God ([“your life is hid with Christ in God”](#)) Who gives us personal instructions on how to live this life.
3. If we truly get our doctrine from [“Christ Jesus the Lord”](#), what evidence will we have?
 - a. We will [“seek those things which are above”](#).
 - b. Physical and spiritual sins will be removed from our life.
 - c. We will add characteristics of Christ.
4. What are the specific things which we are told to [“put off”](#)?
 - a. [“fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry...anger, wrath, malice, blasphemy, filthy communication out of your mouth...lying”](#)
5. What are the specific things which we are told to [“put on”](#)?
 - a. [“being holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; Forbearing one another, and forgiving one another...charity”](#)
6. What results should be seen in our life?
 - a. [“the peace of God \(shall\) rule in your hearts”](#)
 - b. We will be [“one”](#) with the church
 - c. We will be [“thankful”](#)
 - d. [“the word of Christ \(will\) dwell in you richly”](#)
 - e. We will have wisdom
 - f. We will be [“teaching and admonishing one another in psalms and hymns and spiritual songs”](#)
 - g. We will be [“singing with grace in your hearts to the Lord”](#)
 - h. We will be [“doing all in the name of the Lord Jesus”](#)
7. What roles of people are instructed here just like they were in Ephesians?
 - a. Husbands, wives, children, servants and masters
8. With what attitude are we all told to do [“all things”](#)?
 - a. [“do it heartily, as to the Lord, and not unto men; Knowing that of the Lord ye shall receive the reward of the inheritance”](#)
9. Why are we told to have this attitude?
 - a. [“for ye serve the Lord Christ”](#)
10. What is our last warning for those people who don't want to obey?
 - a. [“he that doeth wrong shall receive for the wrong which he hath done: and there is no respect of persons”](#)

Chapter 4

1. What is the theme of this chapter after the first sentence?
 - a. Current events of that day.
2. What was Paul's prayer request for himself since we know that he was in prison?
 - a. “that God would open unto us a door of utterance, to speak the mystery of Christ, for which I am also in bonds: That I may make it manifest, as I ought to speak.” He did not ask for changes in his circumstances, only that he would be spiritually effective wherever God put him.
3. What are the last three pieces of advice to these people?
 - a. “Continue in prayer, and watch in the same with thanksgiving”
 - b. “Walk in wisdom toward them that are without, redeeming the time”
 - c. “Let your speech *be* alway with grace, seasoned with salt, that ye may know how ye ought to answer every man”
4. What is the significance of the order of this advice?
 - a. Seek God first with a proper attitude, then get “wisdom” from God's word. Plan your day to include spiritual work in the kingdom of God (“redeeming the time”) then use that preparation as you go throughout your day. This is general advice on how to order our everyday life.
5. What is the significance of the order in which Paul names the people within this chapter?
 - a. He starts with the people who will be going and dealing with all of them, then he deals with people they all know but who are staying with Paul, then with people that only some of them might know or have heard about and finishes with personal messages. Thus, we see an orderly progression starting from what is most important to the most people and ending with what is least important to most people. This is a pattern for us to follow.
6. What is significant about Paul sending men to this church?
 - a. Paul can not go because he is a prisoner and God knows that his death is soon. Paul is sending these men to do the job of a pastor so that there is a smooth transition and so that the devil can not get in and scatter the church
7. Why do we read “The salutation by the hand of me Paul”?
 - a. There is indication within the Pauline Epistles that others were sending letters with false doctrine and claiming that the letters came from Paul. Also, Paul would have used a scribe, as was customary in those days and because he had bad eyes. The lack of something similar in Hebrews tells us that it was not written by Paul because, in another epistle, Paul made a point to say that he deliberately signs all of his letters.
8. What does Paul say about “the church of the Laodiceans” and why is it significant?
 - a. First, we see instruction to share what is God's Word. We also see mention of an epistle from Paul which God did not preserve as His Word. We can speculate as to why that is but the important thing is that only some of Paul's writing was the Word of God. We need to realize that the true author of the Word of God is God and not the human being who was his tool. It is God who decided what to preserve as the Word of God and what to not include within the Word of God.
9. Why does Paul say to Archippus, “Take heed to the ministry which thou hast received in the Lord, that thou fulfil it”?
 - a. When we see “the Lord” invoked within the Bible, we are being instructed that this matter will come up when we face our Lord God in our personal judgment. Everyone has a ministry from “the Lord” that they will face judgment for how well they fulfill it.

10. What is the significance of the phrase “Jesus, which is called Justus, who are of the circumcision”.
- a. He is one of two men named in the Bible as “Jesus” who is not 'the Son of God in human flesh'. This phrase is part of the evidence which proves the error within the doctrinal error which claims that 'Jesus means Saviour' within the doctrinal error which claims that 'Jesus is God'. The true Biblical and doctrinal meaning of the name “Jesus” is: 'a literal physical man' with the Son of God in human flesh' being the main application. The refusal to separate applications from definitions of Biblical words leads people to claim that there are errors in the Bible when the truth is that the error is their own.

Questions for Colossians Class

Overview

1. What is the main message of this epistle?
 - a.
2. How is this similar and how is it different from the other gospel found within the Bible?
 - a.
3. What is the basic message of all true “gospel” of the Bible?
 - a.
4. What is the difference between the people whom we give the “gospel of salvation” to and the people we give the “gospel of Christ” to?
 - a.
5. How is the true “gospel” different from a “gospel of works”?
 - a.
6. How are “works” related to the true “gospel” and how is this different from a “gospel of works”?
 - a.
7. Who does the true work in the true “gospel” and how do our acts of “faith” related to those “works”?
 - a.
8. How is the true “gospel” different from 'easy believism'?
 - a.
9. What does the Bible call the relationship that the Jews have with God and how is that different from the relationship that the church has?
 - a.
10. What is the difference between promised blessings made to the Jews and promised blessings made to the church?
 - a.
11. What is the difference between this epistle and the one to the Galatians and the one to the Ephesians when it comes to the “gospel of Christ”?
 - a.
12. What roles of the Son of God are most emphasized?
 - a.
13. What unique reference to the roles of the Son of God is found here?
 - a.
14. What is Paul's relationship to this church?
 - a.
15. Why is Timothy included as an author of this epistle?
 - a.
 - b.
16. What belongs to God and is available to man, according to our epistle?

a.

17. What verses tell us to “thank God”?

a.

18. What does our epistle tell us about the relationship between man and God?

a.

19. What comes from God?

a.

20. What are we told that God could do?

a.

Chapter 1

1. What is the theme of this chapter?
 - a.
2. What blessings are offered to people who are obedient to this epistle?
 - a.
3. Why did they have “faith in Christ Jesus”?
 - a.
4. What evidence was there of their “faith in Christ Jesus”?
 - a.
 - b.
5. What was Paul's prayer for them which was the result of his hearing about their “faith”?
 - a.
 - b.
 - c.
 - d.
 - e.
 - f.
 - g.
 - h.
6. What are we told that God provides for us?
 - a.
 - b.
 - c.
 - d.
 - e.
7. What does our chapter tell us about God's Son?
 - a.
 - b.
 - c.
 - d.
 - e.
 - f.
 - g.
 - h.
 - i.
 - j.
 - k.
8. What was our state before salvation?
 - a.
9. What is the conditional requirement for true salvation as stated in our chapter?
 - a.
10. What is the “riches of the glory of this mystery among the Gentiles”?

a.

Chapter 2

1. What is the theme of this chapter?
 - a.
2. How can we be “spoiled”?
 - a.
3. What is the primary command given in this chapter?
 - a.
4. What are the main things listed which will turn us away from following Christ?
 - a.
 - b.
 - c.
 - d.
5. How does our chapter use “circumcision” and “baptism” symbolically?
 - a.
6. Why is this important, according to our chapter?
 - a.
7. What is the main religious symbolic change that we are to have?
 - a.
8. What specific warning does our chapter have about our worship?
 - a.
9. What is the commandment about the 'ten commandments' and similar things?
 - a.
10. What are we told about religious rules and how they are used to deceive?
 - a.

Chapter 3

1. What is the theme of this chapter?
 - a.
2. What does our chapter mean when it says “[For ye are dead, and your life is hid with Christ in God](#)”?
 - a.
3. If we truly get our doctrine from “[Christ Jesus the Lord](#)”, what evidence will we have?
 - a.
 - b.
 - c.
4. What are the specific things which we are told to “[put off](#)”?
 - a.
5. What are the specific things which we are told to “[put on](#)”?
 - a.
6. What results should be seen in our life?
 - a.
 - b.
 - c.
 - d.
 - e.
 - f.
 - g.
 - h.
7. What roles of people are instructed here just like they were in Ephesians?
 - a.
8. With what attitude are we all told to do “[all things](#)”?
 - a.
9. Why are we told to have this attitude?
 - a.
10. What is our last warning for those people who don't want to obey?
 - a.

Chapter 4

1. What is the theme of this Chapter after the first sentence?
 - a.
2. What was Paul's prayer request for himself since we know that he was in prison?
 - a.
3. What are the last three pieces of advice to these people?
 - a.
 - b.
 - c.

4. What is the significance of the order of this advice?
 - a.
5. What is the significance of the order in which Paul names the people within this chapter?
 - a.
6. What is significant about Paul sending men to this church?
 - a.
7. Why do we read “The salutation by the hand of me Paul”?
 - a.
8. What does Paul say about “the church of the Laodiceans” and why is it significant?
 - a.
9. Why does Paul say to Archippus, “Take heed to the ministry which thou hast received in the Lord, that thou fulfil it”?
 - a.
10. What is the significance of the phrase, “Jesus, which is called Justus, who are of the circumcision”.
 - a.

Promises in Colossians:

Promises made during the '*Church Age*' always have conditions which we must fulfill in order to receive the promise.

1. In [Colossians 1:1-2](#), "Grace and peace" are promised to saved people who keep and obey the doctrine of this epistle.
2. In [Colossians 1:3-8](#), "hope is laid up for you in heaven" when saved people obey this epistle and mature spiritually. Such people will produce true spiritual "fruit".
3. In [Colossians 1:3-8](#), "the grace of God" is promised to people who accept and obey "the truth".
4. In [Colossians 1:9-17](#), we read that Paul prayed for those people because ("for this cause") they displayed "love in the Spirit". God will have others pray for us when we also display "love in the Spirit".
5. [Colossians 1:9-17](#) says that we become "meet to be partakers of the inheritance of the saints in light" when we mature spiritually.
6. [Colossians 1:9-17](#) says that we are "delivered us from the power of darkness" when we are "translated us into the kingdom of his dear Son" (receive the character of "Jesus Christ"). That is also how we receive "redemption through his blood, even the forgiveness of sins" after our initial salvation.
7. [Colossians 1:18](#) says that "Jesus Christ" will direct the church when He is given "the preeminence".
8. [Colossians 1:21-29](#) says that "Jesus Christ" will "reconcile" us and "present you holy and unblameable and unproveable in his sight" "if ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel".
9. [Colossians 1:21-29](#) promises that God will reveal spiritual "mysteries" to us after we become true "saints" ('fully spiritually mature children of God').
10. In [Colossians 2:1-3](#), we are promised that our "hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding" if we "acknowledge the mystery of God, and of the Father, and of Christ".
11. In [Colossians 2:4-7](#), we can avoid having "any man beguile you with enticing words" if we "receive Christ Jesus the Lord, and personally walk in him and be rooted and built up in him, and established in the faith and are abounding in faith with thanksgiving".
12. In [Colossians 2:8-9](#), we are promised that we can avoid being "spoiled" if we are "after Christ."
13. In [Colossians 2:10-12](#), we are told that we will be "complete and circumcised with the circumcision made without hands" if we "in Christ and have put off the body of the sins of the flesh".
14. In [Colossians 2:13-15](#), we are promised that we will be "quickened ('made spiritually alive') together with Christ", and receive forgiveness for sins done after our initial salvation if we are "dead in our sins".
15. In [Colossians 2:16-23](#), we are promised that we will be free from religious rules if we personally are "dead with Christ".
16. In [Colossians 3:1](#), we are promised that "Christ" will represent us before God the Father if we "be risen with Christ".
17. In [Colossians 3:1-4](#), we are promised that "our life is hid with Christ in God" ('we will return for the 1,000 years reign of Christ'), if we "be risen with Christ" ('live the resurrected life').
18. In [Colossians 3:5-7](#), we are promised that we will avoid "the wrath of God" if we "Mortify our members" ('the attitudes of our soul').
19. In [Colossians 3:9-11](#), we are promised that we will be "renewed in knowledge after the image of Christ" if we "put off the old man with his deeds and put on the new man".
20. In [Colossians 3:12-13](#), we are promised that we will be "the elect of God", if we are "holy and beloved, (and have) bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; Forbearing one another, and forgiving one another and have put on charity".
21. In [Colossians 3:22-24](#), we are promised that we can "Know that of the Lord ye shall receive the reward of the inheritance" if we personally "serve the Lord Christ".

22. In [Colossians 3:25](#), we are promised that we will be judged by God and "receive for the wrong which we hath done".