

Colossians 1:3-10

- 1:3-23 is Paul's thanksgiving and prayer for the church
- 1:1-8 is a long sentence in the Greek laced with modifiers. The verbs and pronouns are all plural "we" until verse 1:9.
- Thanksgiving for the church in Colossae. Even if there are problems, Paul is thankful they have made it this far in the faith. (1 Cor., Romans).

Colossians 1:3 – **"We always thank God, the Father of our Lord Jesus Christ, when we pray for you,"**

2168 [e]	3588 [e]	2316 [e]	3962 [e]	3588 [e]	2962 [e]	1473 [e]	2424 [e]	5547 [e]
Eucharistoumen	tō	Theō	Patri	tou	Kyriou	hēmōn	Iēsou	Christou
3 Εὐχαριστοῦμεν	τῷ	Θεῷ	Πατρὶ	τοῦ	Κυρίου	ἡμῶν	Ἰησοῦ	Χριστοῦ ,
We give thanks	to the	God	[and] Father	of the	Lord	of us	Jesus	Christ
V-PIA-1P	Art-DMS	N-DMS	N-DMS	Art-GMS	N-GMS	PPro-G1P	N-GMS	N-GMS

3842 [e]	4012 [e]	4771 [e]	4336 [e]
pantote	peri	hymōn	proseuchomenoi
πάντοτε	περὶ	ὑμῶν	προσευχόμενοι ,
continually	for	you	praying
Adv	Prep	PPro-G2P	V-PPMP-NMP

- Words like "pray," "thanksgiving" and "asking" indicate Paul is praying as he writes these words.
- Paul's prayer was:
 - continual and in non-typical settings, most likely referring to everytime Paul prayed for the Colossians he "always thanked God" for the following things
 - directed to God, meaning Paul is not thanking the Colossians for their commitment, but thanking God for his commitment to the Colossians
 - intercessory for others.
- The main verb is "*eucharistoumen*" or "we are giving thanks" and then two reasons:
 - When we pray for you
 - Because we have heard of your faith

1:4 – **"since we heard of your faith in Christ Jesus and of the love that you have for all the saints"**

191 [e]	3588 [e]	4102 [e]	4771 [e]	1722 [e]	5547 [e]	2424 [e]	2532 [e]	3588 [e]	26 [e]
akousantes	tēn	pistin	hymōn	en	Christō	Iēsou	kai	tēn	agapēn
4 ἀκούσαντες	τὴν	πίστιν	ὑμῶν	ἐν	Χριστῷ	Ἰησοῦ	καὶ	τὴν	ἀγάπην
having heard of	the	faith	of you	in	Christ	Jesus	and	the	love
V-APA-NMP	Art-AFS	N-AFS	PPro-G2P	Prep	N-DMS	N-DMS	Conj	Art-AFS	N-AFS

3739 [e]	2192 [e]	1519 [e]	3956 [e]	3588 [e]	40 [e]
hēn	echete	eis	pantas	tous	hagious
ἦν	ἔχετε	εἰς	πάντας	τοὺς	ἁγίους ,
that	you have	toward	all	the	saints
RelPro-AFS	V-PIA-2P	Prep	Adj-AMP	Art-AMP	Adj-AMP

1. Paul was thankful, encouraged by the Colossians Growth
2. The key modifier here is “because we have heard”...and the sentence continues 3. The nature of the Colossians Growth:
 - a. **Faith** – the beginning of the Christian experience. But, Paul is also referring to the practice of their faith. The phrase “faith in Christ Jesus” means Christ Jesus is the realm of where their faith is at, in contrast to “faith unto (into) Christ Jesus” which makes Christ the object of faith. Paul is addressing the sphere of the Colossians faith (it is inside Jesus) and not the object of their faith (faith in the person of Jesus). Obviously, Jesus is also the object of their faith, but Paul is emphasizing the sphere of their faith. “Faith” is more than academic or intellectual, but is alive “in Christ” which always will manifest in growing obedience. This ties in with the “faithful brothers in Christ in Colossae.” Paul spoke of faith as:
 - i. “through faith” the means by which a relationship with God is achieved (the conduit, the highway, the means of getting to the relationship)... **The Conduit of faith...receive**
 - ii. “on faith” is faith directed to God or based “on” Christ...**The Object of the faith...belief**
 - iii. “in faith” is the sphere of the Christian experience...**The Sphere of the faith...works**
 - b. **Love** – this is “agape” but it also has an article (“the”) so it is “the love” or a specific love. And, it has a target for “the love” which is “all the saints.” This love cannot simply be an abstract concept, but it must be an expression. For agape to exist there has to be a recipient (this may explain the reason for God’s act of creation.) This is what Jesus spoke of as the identifying nature of Christians in John 17:20-26, “agape” is the basis for a community of Christians to coexist together. They are not like a pagan community that forms because everyone has needs and can benefit from the others (It-takes-a-village concept), but a community that needs the presence of others to express their nature of giving, of service, of self-less love. This is mature Christianity...
 - i. “agape” speaks of the selfless love that considers others. It is the self-sacrificial love that was seen in Christ
 - ii. “all the saints” indicates this selfless, sacrificial love was active among the believers
 - c. **Hope** – in 1:5
 - i. Hebrews 11:1 – “Now faith is the assurance of things **hoped** for, the conviction of things not seen.”
 - ii. Hebrews 6:19 – “We have this as a sure and steadfast anchor of the soul, a **hope** that enters into the inner place behind the curtain,”
 - iii. 1 Peter 1:3 – “Blessed be the God and Father of our Lord Jesus Christ! According to his great mercy, he has caused us to be born again to **a living hope** through the resurrection of Jesus Christ from the dead”

1:5 – “because of the hope laid up for you in heaven. Of this you have heard before in the word of the truth, the gospel”

1223 [e]	3588 [e]	1680 [e]	3588 [e]	606 [e]	4771 [e]	1722 [e]	3588 [e]	3772 [e]	3739 [e]
dia	tēn	elpida	tēn	apokeimenēn	hymin	en	tois	ouranois	hēn
5 διὰ	τὴν	ἐλπίδα	τὴν	ἀποκειμένην	ὑμῖν	ἐν	τοῖς	οὐρανοῖς	, ἣν
because of	the	hope	-	being laid up	for you	in	the	heavens	which
Prep	Art-AFS	N-AFS	Art-AFS	V-PPM/P-AFS	PPro-D2P	Prep	Art-DMP	N-DMP	RelPro-AFS

4257 [e]	1722 [e]	3588 [e]	3056 [e]	3588 [e]	225 [e]	3588 [e]	2098 [e]
proēkousate	en	tō	logō	tēs	alētheias	tou	euangeliou
προηκούσατε	ἐν	τῷ	λόγῳ	τῆς	ἀληθείας	, τοῦ	εὐαγγελίου
you heard of before	in	the	word	of	truth	the	gospel
V-AIA-2P	Prep	Art-DMS	N-DMS	Art-GFS	N-GFS	Art-GNS	N-GNS

1. The Colossians Christians are demonstrating maturity – FAITH and LOVE, but the reason for the development of these two is HOPE. Hope is the basis for Christian growth. Because of hope Christians can be confident to:
 - a. Faith – “on”, “in”, “through” to please, receive and produce for the Lord. (The greatest command Matt. 22:36-40 and Mark 12:2-34)
 - i. Relationship with God is primary. We must love God in order to love people. Many ministries get this turned around...they think it is all about loving people, and they start to serve, honor and worship people...which is a corruption of the principle.
 - ii. Matthew 22:36-40 – “Teacher, which is the greatest commandment in the Law?” Jesus replied: “Love the Lord your God with all your heart and with all your soul and with all your mind.’ This is the first and greatest commandment. And the second is like it: ‘Love your neighbor as yourself.’ All the Law and the Prophets hang on these two commandments.” ”
 - b. Love – selfless attention to others without hope there is no ability to produce divine faith or divine live in the heart of the common man.
 - c. Hope –
 - i. Hope is a present reality. Our word hope can be used scripturally as subjective such as an attitude, or objectively speaking of a reality that we trust. Here in Colossians hope is objective, a present reality. This word hope also has a modifier “in heaven.” Heaven is the end game, not life here on earth. Thus,
 - ii. Hope comes from the proclamation of the Word, the Truth, the Gospel. The literal expression is “the word of the truth of the gospel” the NIV translates it “the word of the truth, the gospel.” The stress is on “the truth” which is the Gospel that came to the Colossians. The message is moving and has a life of its own.

Isaiah 55:8-11.

1. Isaiah 55:10-11 – “For as the rain and the snow come down from heaven and do not return there but water the earth, **making it bring forth and sprout**, giving seed to the sower and bread to the eater, **so shall my word be** that goes out from my mouth; it shall not return to me empty, but **it shall accomplish** that which I purpose, and **shall succeed** in the thing for which I sent it.”

- iii. The Colossians were from a culture that worried about life after death and lived daily life under the constant influence of the fate-determining stars in the sky. The hope and peace they had received from the Truth of the Gospel provided them with a solid hope.
- iv. The fact that “hope is mentioned 3x in the first chapter may indicate the fact that Paul realized the people had gone from a place of hopeless fatalism to productive living empowering hope based on the knowledge of the Truth.

1. Plutarch from the first-century wrote an entire essay on the common fear of the gods among the common people of the Roman Empire. It is called

Deisidaimonai (“Dread of the Gods”). Plutarch describes the

people's terror of the

gods and constant worry about potential attacks by evil spirits. They experience awful dreams and saw horrifying apparitions (or, ghostlike images of people).

They feared descending into the abysmal underworld after death to face countless woes. Because of this Plutarch records it was common to seek protections by:

- a. wearing protective amulets and magical charms
- b. speaking incantations and spells
- c. seeking assistance from magicians and conjurers
- d. severely abusing their

bodies as they confessed their errors

- e. offering sacrifices
- f. performing purification rites
- g. praying with quivering voices

- v. (Some of the “new teaching” involved in the Colosse heresy addressed in 2:8 was a threat to this “hope” available in knowing the Truth.



Amulet gem of Artemis of Ephesus (side A)

and Artemis of Sardis (side B)

1:6 – “which has come to you, as indeed in the whole world it is bearing fruit and increasing— as it also does among you, since the day you heard it and understood the grace of God in truth,”

3588 [e]	3918 [e]	1519 [e]	4771 [e]	2531 [e]	2532 [e]	1722 [e]	3956 [e]	3588 [e]	2889 [e]	1510 [e]	2592 [e]	2532 [e]	837 [e]	
tou	parontos	eis	hymas	kathōs	kai	en	panti	tō	kosmō	estin	karpophoroumenon	kai	auxanomenon	
6 τοῦ	παρόντος	εἰς	ὑμᾶς	, καθὼς	καὶ	ἐν	παντὶ	τῷ	κόσμῳ	ἐστὶν	καρποφορούμενον	καὶ	αὐξανόμενον	,
the [one]	being present	unto	you	just as	also	in	all	the	world	it is	bearing fruit	and	increasing	
Art-GNS	V-PPA-GNS	Prep	Pro-A2P	Adv	Conj	Prep	Adj-DMS	Art-DMS	N-DMS	V-PIA-3S	V-PPM-NNS	Conj	V-PPM/P-NNS	

2531 [e]	2532 [e]	1722 [e]	4771 [e]	575 [e]	3739 [e]	2250 [e]	191 [e]	2532 [e]	1921 [e]	3588 [e]	5485 [e]	3588 [e]	2316 [e]	1722 [e]	225 [e]
kathōs	kai	en	hymn	aph' hēs	hēmeras	ekousate	kai	epegnōte	tēn	charin	tou	Theou	en	alētheia	
καθὼς	καὶ	ἐν	ὑμῖν	, ἀφ' ἧς	ἡμέρας	ἠκούσατε	καὶ	ἐπέγνωτε	τὴν	χάριν	τοῦ	Θεοῦ	ἐν	ἀληθείᾳ	,
just as	also	among	you	from the	day	you heard	and	knew	the	grace	-	of God	in	truth	
Adv	Conj	Prep	Pro-D2P	Prep	RelPro-GFS	N-GFS	V-AIA-2P	Conj	V-AIA-2P	Art-AFS	N-AFS	Art-GMS	N-GMS	Prep	N-DFS

1. Introduces the subject of “the Gospel” which redirects the sentence.

1:7 – “just as you learned it from Epaphras our beloved fellow servant. He is a faithful minister of Christ on your behalf”

2531 [e]	3129 [e]	575 [e]	1889 [e]	3588 [e]	27 [e]	4889 [e]	1473 [e]	3739 [e]	1510 [e]
kathōs	emathete	apo	Epaphra	tou	agapētou	syndoulou	hēmōn	hos	estin
7 καθὼς	ἐμάθετε	ἀπὸ	Ἐπαφρᾶ	, τοῦ	ἀγαπητοῦ	συνδούλου	ἡμῶν	, ὅς	ἐστὶν
just as	you learned	from	Epaphras	the	beloved	fellow bond-servant	of us	who	is
Adv	V-AIA-2P	Prep	N-GMS	Art-GMS	Adj-GMS	N-GMS	Pro-G1P	RelPro-NMS	V-PIA-3S

4103 [e]	5228 [e]	1473 [e]	1249 [e]	3588 [e]	5547 [e]
pistos	hyper	hēmōn	diakonos	tou	Christou
πιστὸς	ὑπὲρ	ἡμῶν*	, διάκονος	τοῦ	Χριστοῦ
faithful	on behalf of	us	a servant	-	of Christ
Adj-NMS	Prep	Pro-G1P	N-NMS	Art-GMS	N-GMS

1. in 1:7-8 “the Gospel” is modified and addresses the basis of their growth
2. Epaphras was the first to bring the Gospel to Colosse and the Lycus Valley
 - a. “learned” implies he continued to teach them the Word of God.
 - b. Epaphras is with Paul at the writing of this letter and has given Paul an update on the Colosse church which included the positive growth, but also the threat of the heresy.

1:8 – “and has made known to us your love in the Spirit.”

3588 [e]	2532 [e]	1213 [e]	1473 [e]	3588 [e]	4771 [e]	26 [e]	1722 [e]	4151 [e]
ho	kai	dēlōsas	hēmin	tēn	hymōn	agapēn	en	Pneumati
8 ὁ	καὶ	δηλώσας	ἡμῖν	τὴν	ὑμῶν	ἀγάπην	ἐν	Πνεύματι
the [one]	also	having made known	to us	-	your	love	in	[the] Spirit
Art-NMS	Conj	V-APA-NMS	Pro-D1P	Art-AFS	Pro-G2P	N-AFS	Prep	N-DNS

1. Again, sacrificial love towards others empowered by the Hope they have from knowing the Truth which only possible through union with the resurrected Jesus Christ (or, “in the Spirit”)

1:9 – “And so, from the day we heard, we have not ceased to pray for you, asking that you may be filled with the knowledge of his will in all spiritual wisdom and understanding,”

1223 [e]	3778 [e]	2532 [e]	1473 [e]	575 [e]	3738 [e]	2250 [e]	191 [e]	3758 [e]	3973 [e]	5228 [e]	4771 [e]	4336 [e]	2532 [e]	154 [e]		
Dia	touto	kai	hēmeis	aph'	hēs	hēmeras	ēkousamen	ou	pauometha	hyper	hymōn	proseuchomenoi	kai	aitoumenoi		
9	Διὰ	τοῦτο	καὶ	ἡμεῖς	ἀφ’	ἧς	ἡμέρας	ἠκούσαμεν	,	οὐ	παυόμεθα	ὑπὲρ	ὑμῶν	προσευχόμενοι	καὶ	αἰτούμενοι
	Because of	this	also	we	from	the	day	we heard	not	cease	for	you	praying	and	asking	
	Prep	DPro-ANS	Conj	PPro-N1P	Prep	RelPro-GFS	N-GFS	V-AIA-1P	Adv	V-PIM-1P	Prep	PPro-G2P	V-PPMP-NMP	Conj	V-PPM-NMP	

2443 [e]	4137 [e]	3588 [e]	1922 [e]	3588 [e]	2307 [e]	846 [e]	1722 [e]	3958 [e]	4678 [e]	2532 [e]	4807 [e]	4152 [e]
hina	plērōthēte	tēn	epignōsin	tou	thelēmatos	autou	en	pasē	sophia	kai	synesei	pneumatikē
ἵνα	πληρωθῆτε	τὴν	ἐπίγνωσιν	τοῦ	θελήματος	αὐτοῦ	ἐν	πάσῃ	σοφίᾳ	καὶ	συνέσει	πνευματικῇ
that	you may be filled with	the	knowledge	of the	will	of Him	in	all	wisdom	and	understanding	spiritual
Conj	V-ASP-2P	Art-AFS	N-AFS	Art-GNS	N-GNS	PPro-GM3S	Prep	Adj-DFS	N-DFS	Conj	N-DFS	Adj-DFS

1. the verbs and pronouns become singular here. They have been plural in verse 1:3-8.

1:10 – “so as to walk in a manner worthy of the Lord, fully pleasing to him: bearing fruit in every good work and increasing in the knowledge of God;”

4043 [e]	516 [e]	3588 [e]	2962 [e]	1519 [e]	3956 [e]	699 [e]	1722 [e]	3956 [e]	2041 [e]			
peripatēsai	axiōs	tou	Kyriou	eis	pasan	areskeian	en	panti	ergō			
10	περιπατῆσαι	ἀξίως	τοῦ	Κυρίου	:	εἰς	πᾶσαν	ἀρεσκείαν	,	ἐν	παντὶ	ἔργῳ
	to walk	worthily	of the	Lord	in	all	pleasing	in	every	work		
	V-ANA	Adv	Art-GMS	N-GMS	Prep	Adj-AFS	N-AFS	Prep	Adj-DNS	N-DNS		

18 [e]	2592 [e]	2532 [e]	837 [e]	3588 [e]	1922 [e]	3588 [e]	2316 [e]
agathō	karpophorountes	kai	auxanomēnoi	tē	epignōsei	tou	Theou
ἀγαθῷ	, καρποφοροῦντες	καὶ	αὐξανόμενοι	τῇ	ἐπιγνώσει	τοῦ	Θεοῦ
good	bringing forth fruit	and	growing	in the	knowledge	-	of God
Adj-DNS	V-PPA-NMP	Conj	V-PPMP-NMP	Art-DFS	N-DFS	Art-GMS	N-GMS

1. Literally, “that you walk worthily of the Lord”

a. Meaning conduct

b. This metaphor “walking” is used 3x in Colossians:

i. 2:6 –

ii. 3:7 –

iii. 4:5 –

c. This is a Jewish thought/metaphor (Ex. 18:20; Deut. 13:4-5) and was not common among the Greeks because their “gods”/religion was not an extension of their behavior. Pagan religions were focused on appeasing the gods with favors than about conforming their lifestyle to the holy image of their gods