

# Colossians 2:1-5

Colossians 2:1 – “For I want you to know how great a struggle I have for you and for those at Laodicea and for all who have not seen me face to face,”

2309 [e]	1063 [e]	4771 [e]	1492 [e]	2245 [e]	73 [e]	2192 [e]	5228 [e]	4771 [e]	2532 [e]	3588 [e]	1722 [e]	
Thelō	gar	hymas	eidenai	hēlikon	agōna	echō	hyper	hymōn	kai	tōn	en	
1	Θέλω	γάρ	ύμας	ειδέναι	ήλικον	άγωνα	έχω	ύπερ	ύμων	, και	των	έν
	I want	for	you	to know	how great	a struggle	I am having	for	you	and	those	in
V-PIA-1S	Conj	PPro-A2P	V-RNA	Adj-AMS	N-AMS	V-PIA-1S	Prep	PPro-G2P	Conj	Art-GMP	Prep	

2993 [e]	2532 [e]	3745 [e]	3756 [e]	3708 [e]	3588 [e]	4383 [e]	1473 [e]	1722 [e]	4561 [e]	
Laodikeia	kai	hosoi	ouch	heorakan	to	prosōpon	mou	en	sarki	
Λαοδικεία	, και	όσοι	ούχ	έορακαν	τό	πρόσωπόν	μου	έν	σαρκί	,
Laodicea	and	as many as	not	have seen	the	face	of me	in	[the] flesh	
N-DFS	Conj	RelPro-NMP	Adv	V-RIA-3P	Art-ANS	N-ANS	PPro-G1S	Prep	N-DFS	

1. “struggling” (*agon*) means “a gathering”, “a contest”, “a struggle”. It is the image of an athletic contest which is strenuous and demanding. It refers in Greek to:
  - a. “an athletic contest.
  - b. the athlete striving, straining, suffering, enduring, and overcoming.
  - c. Laodicean church would likely have started while Paul was in Ephesus in the early 50’s



2. Three groups of people addressed here:
  - a. People in the Colosse church who know Paul and have met Paul. This likely took place when they visited Ephesus.
  - b. People who are in the church of Laodicea which was started by Colosse and/or Ephesian believers. Paul has never been to the Laodicean church.
  - c. The people who have joined the churches in Colosse and Laodicea, but have never met Paul or heard him teach.
3. Paul wants to see these believers face to face because that is part of his commission identified in Colossians 1:25, "I became a minister according to the stewardship from God that was given to me for you (Gentiles), to make the word of God fully known."

**2:2 – “that their hearts may be encouraged, being knit together in love, to reach all the riches of full assurance of understanding and the knowledge of God's mystery, which is Christ,”**

2443 [e]	3870 [e]	3588 [e]	2588 [e]	846 [e]	4822 [e]	1722 [e]	26 [e]	2532 [e]	1519 [e]	3956 [e]	4149 [e]			
hina	paraklēthōsin	hai	kardiai	autōn	symbibasthentes	en	agapē	kai	eis	pan	ploutos			
2	ἵνα	παρακληθῶσιν	αἱ	καρδίαι	αὐτῶν	,	συμβιβασθέντες	ἐν	ἀγάπῃ	,	καὶ	εἰς	πᾶν	πλοῦτος
	that	may be encouraged	the	hearts	of them		having been knit together	in	love		and	to	all	[the] riches
	Conj	V-ASP-3P	Art-NFP	N-NFP	PPro-GM3P		V-APP-NMP	Prep	N-DFS		Conj	Prep	Adj-ANS	N-ANS
3588 [e]	4136 [e]	3588 [e]	4907 [e]	1519 [e]	1922 [e]	3588 [e]	3466 [e]	3588 [e]	2316 [e]	5547 [e]				
tēs	plērophorias	tēs	syneseōs	eis	epignōsin	tou	mystēriou	tou	Theou	Christou				
τῆς	πληροφορίας	τῆς	συνέσεως	, εἰς	ἐπίγνωσιν	τοῦ	μυστηρίου	τοῦ	Θεοῦ	, Χριστοῦ				
of the	full assurance	-	of understanding	to	[the] knowledge	of the	mystery	-	of God	[which is] Christ				
Art-GFS	N-GFS		Art-GFS	N-GFS	Prep	N-AFS	Art-GNS	N-GNS	Art-GMS	N-GMS	N-GMS			

1. **Purpose of Paul visiting/writing: “My purpose is”** (written into the NIV)
  - a. *Parakaleo* means “to call to”, “to call for”, “to exhort”, “to encourage”
  - b. Paul’s purpose was to encourage believers in heart and united in love.
    - i. *symbibazo* meaning “to join together”, “to consider”, “to teach”, “to instruct”
      1. the idea is to unite the people through teaching.
      2. To have the people consider the teaching and exhortation that they unify around the common understanding of the Truth.
      3. This is not merely joining together for peace and harmony, but joining together because they are focused on the Truth
  - c. The word “encouraged” can be translated “exhorted.”
  - d. The “love” in “united in love” is according to the parallel verse in Ephesians 3:17 the love Christ has for all the believers. So, the idea is that Paul’s words would encourage/exhort them to manifest the unity they have by being in Christ (See Ephesians 4:14, etc.)
2. **The Target: “so that”**
  - a. So they may have full riches of complete understanding.
  - b. The encouragement/exhortation and unity in the body of Christ would manifest the “full riches of complete understanding.”
  - c. Those who encourage/exhort and are committed to the body of Christ (the church) have access to the spiritual blessings.
3. End Game: “in order that”

- a. Know the mystery of God (which is to know Christ) in whom are the treasures of wisdom and knowledge!
- b. The ultimate goal is to know Christ (this is much more than accepting him as savior and knowing him as Lord.) See Ephesians 3:14-21

2:3 – “in whom are hidden all the treasures of wisdom and knowledge.”

1722 [e]	3739 [e]	1510 [e]	3956 [e]	3588 [e]	2344 [e]	3588 [e]	4678 [e]	2532 [e]	1108 [e]	614 [e]
en	hō	eisin	pantes	hoi	thēsauroi	tēs	sophias	kai	gnōseōs	apokryphoi
3 ἐν	ὧ	εἰσιν	πάντες	οἱ	θησαυροὶ	τῆς	σοφίας	καὶ	γνώσεως	ἀπόκρυφοι .
in	whom	are	all	the	treasures	-	of wisdom	and	of knowledge	hidden
Prep	RelPro-DMS	V-PIA-3P	Adj-NMP	Art-NMP	N-NMP	Art-GFS	N-GFS	Conj	N-GFS	Adj-NMP

1. Christ is the source of wisdom, just as he is the source of life.
2. The false teachers were focusing on other things, arguments, ideologies, political alliances
3. 2 Corinthians 10:5 – “We destroy arguments and every lofty opinion raised against the knowledge of God, and take every thought captive to obey Christ,…”

2:4 – “I say this in order that no one may delude you with plausible arguments.”

3778 [e]	3004 [e]	2443 [e]	3367 [e]	4771 [e]	3884 [e]	1722 [e]	4086 [e]
Touto	legō	hina	mēdeis	hymas	paralogizētai	en	pithanologia
4 Τοῦτο	λέγω	ἵνα	μηδεὶς	ὑμᾶς	παραλογίζεται	ἐν	πιθανολογία .
This	I say	so that	no one	you	might delude	by	persuasive speech
DPro-ANS	V-PIA-1S	Conj	Adj-NMS	PPro-A2P	V-PSM/P-3S	Prep	N-DFS

1. The Colossians needed to know these things and have a unified front as a community (church) to critically analyze and reject “fine-sounding arguments” that tried to squeeze in beside Christ or tried to replace him.
2. “fine sounding arguments” is *pithanologia* and was a word used by Aristotle, Plato, Epictetus not with negative connotations, but with the idea of a plausible and persuasive speech.
3. Paul uses this idea in 1 Cor. 2:4 when he says that he does not do that.
  - a. These were not bad or worthless speeches, but sermons and messages with solid points heard with a convincing presentation.
  - b. We would say it, “to talk someone into something” or “to sell you something you really weren’t interested in.”
  - c. It is a good word for marketing a product.

2:5 – “For though I am absent in body, yet I am with you in spirit, rejoicing to see your good order and the firmness of your faith in Christ.”

1487 [e]	1063 [e]	2532 [e]	3588 [e]	4561 [e]	548 [e]	235 [e]	3588 [e]	4151 [e]	4862 [e]	4771 [e]	1510 [e]	5463 [e]	2532 [e]
ei	gar	kai	tē	sarki	apeimi	alla	tō	pneumati	syn	hymīn	eimi	chairōn	kai
5 εἶ	γὰρ	καὶ	τῆ	σαρκὶ	ἄπειμι	, ἀλλὰ	τῷ	πνεύματι	σὺν	ὑμῖν	εἶμι	, χαίρων	καὶ
If	truly	indeed	in the	flesh	I am absent	yet	-	in spirit	with	you	I am	rejoicing	and
Conj	Conj	Conj	Art-DFS	N-DFS	V-PIA-1S	Conj	Art-DNS	N-DNS	Prep	PPro-D2P	V-PIA-1S	V-PPA-NMS	Conj

991 [e]	4771 [e]	3588 [e]	5010 [e]	2532 [e]	3588 [e]	4733 [e]	3588 [e]	1519 [e]	5547 [e]	4102 [e]	4771 [e]
blepōn	hymōn	tēn	taxin	kai	to	stereōma	tēs	eis	Christon	pisteōs	hymōn
βλέπων	ὑμῶν	τὴν	τάξι	καὶ	τὸ	στερέωμα	τῆς	εἰς	Χριστὸν	πίστεως	ὑμῶν
seeing	your	-	good order	and	the	firmness	of the	in	Christ	faith	of you
V-PPA-NMS	PPro-G2P	Art-AFS	N-AFS	Conj	Art-ANS	N-ANS	Art-GFS	Prep	N-AMS	N-GFS	PPro-G2P

1. Paul’s desire was to be with them and lead them into this understanding. Paul feels the lack of his presence may be the weak link in the Colossians defense, so he desires to be with them and take command of these troops.
2. But, Paul is present with them “in Spirit” and this could refer to:
  - a. His attitude
  - b. The Holy Spirit
  - c. Paul’s leadership manifested through the Holy Spirit’s leading
  - d. Paul’s ‘spirit’ (wisdom, insight, instruction, leadership) in the form of this letter (or, his words)
3. Paul uses two military terms that refers to the Colossian’s camp being in order and the forces of their defenses strong.
  - a. “orderly” is *taxis* and refers to troops being aligned in battle formation.
    - i. “*Taxis*” is used in Greek literature
    - ii. Means “order”, “regular arrangement”, “position”, “rank”
    - iii. and in the LXX for military troops organized in battle formation.
  - b. “firm” is *stereoma* means “a solid body”, “a support”, “strength”, “firmness” and refers to the strength of troops and their power to resist the enemy.
    - i. Here in context their faith was:
      1. their defense and
      2. the strength of their weapons.
    - ii. This could be translated, “your orderly formation and the firm front which your faith in Christ presents.”