

Colossians Series

[Sun. Apr. 12, 2015] Colossians Series, Col. 1.1-8 – Craig A. Thurman

Speaker: Paul, the apostle, with Timotheus (1.1)

Transcribers: Tychicus and Onesimus (postscript)

Addressee: The Colossian saints and faith brethren (1.2)

When: Barnes: the epistle was written from Rome (postscript); Gill says it was written from Rome about the same time as Ephesians, Philippians, [and Philemon, *Barnes*]. And that it was written in the year A.D.60 [Barnes, 62] in the second year of Paul's imprisonment, and in the sixth year of Nero's reign.

A side note: As Paul is in Rome it is believed that a princess Claudia from Wales was converted to Christ and returned home. This being about the year AD.62. Fifteen centuries later William Tyndale, whom the Lord raised to give us our English version of the Bible, descended from churches in Wales. It is a matter of historical record that Tyndale's parents, Llewellyn and Hezekiah Tyndal *were members of the Baptist church, at Abergaverney, South Wales*, are listed as members of one of those churches ... a Baptist church. (cf. *Baptist History Notebook*, by Berlin Hisel, pp.231, 232; *History of the Welsh Baptists FROM THE YEAR SIXTY-THREE TO THE YEAR 1770*, Jonathan Davis, (1835), reprint, p.20)

Occasion: Epaphras' having come to see Paul at Rome spoke of their love in the Spirit. **Love prompted by hope in God is the springboard from which Paul writes this letter and then develops all of the subsequent points.** While it is not certain, it could be that Epaphras had shared with Paul specific details of doctrinal troubles that were sweeping through many of these churches in this region.

Matthew Henry: 'The design of the epistle is to warn them of the danger of the Jewish zealots, who press the necessity of observing the ceremonial law; and to fortify them against the

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mixture of the Gentile philosophy with their Christian principles.'

Key Verse: *Col 2:6 As ye have therefore received Christ Jesus the Lord, so walk ye in him ...*

Key Words: *heard* (5 times); *hearts* (5 times), *heartily* (1)

A person of note to us in this book is the mention of *Marcus*, sister's son to Barnabas. (4.10) He is also called John, whose surname was Mark. (Acts 13.6, 13; 15.37) This is the same Mark who had forsaken the work as minister to Paul and Barnabas during the first missionary journey, and was clearly rejected by Paul as a candidate for the second. He is now being recommended to the Colossian church by Paul himself.

Name & Word Usage:

Christ (25)	circumcision (5)	head (3)
God (22)	heard (5)	holy (2)
Lord (13)	mystery (4)	reconcile (2)
flesh (9)	church (4)	blood (2)
faith/faithful (9)*	saints (4)	uncircumcision (2)
*(trust and believe are not used in this letter)	love (4)	gospel (2)
body (8)	forgive (4)*	light (1)
Jesus (7)	*(four different forms)	rejoice (1)
wisdom (6)	world (4)	joyfulness (1)
thanks (6)	bond (4)	joying (1)
heart (6)	hope (3)	Jew (1)
	peace (3)	Gentiles (1)

Significant numbers related to the words usages above:

25 = forgiveness of sins	6 = influence of Satan
22 = light	5 = grace
13 = rebellion	4 = creation/natural order
9 = fruit of the Spirit	3 = resurrection/Trinity
8 = new birth/new creation	2 = separation/division
7 = perfection/completion	1 = unity/union

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The city of Colossae is located about 12-15 miles southeast from Laodicea [Barnes: states it is north], and 100 miles inland from Ephesus and about 150 west southwest from Antioch Pisidia. Paul, Silas and Timothy were the first ministers of the gospel of Jesus Christ to preach to them. Scriptures tell us that they had made at least two visits to this area, which is called Phrygia. (Acts 16.6 Now when they had gone throughout Phrygia ...; 18.23 ... he ... went over all the country of Galatia and Phrygia in order, strengthening all the disciples.) The remark, *and for as many as have not seen my face* should to be understood to mean that there were *some since their visits* to them that had come to the faith of Christ that he had never met, though many miss this point. (cf. 2.1)

John Gill writes that this city, along with Laodicea perished shortly after the writing of this letter by an earthquake in the year A.D.66, or in the tenth year of Nero, and was rebuilt later [recovered, Barnes]. Regardless of the historicity of this earthquake the fact remains that we know by the N.T. Scriptures that Laodicea continued unto a later time so that John would reference this church in the Revelation of Jesus Christ, the last book of the New Testament. (The Book of Revelation is said to have been written about A.D.95 or 96.) Of Colossae, whether they rebuilt or not is information that adds nothing to the teaching of Christ.

By this letter we learn that there were churches also in Laodicea and Hierapolis. The city of Hierapolis had a house church. (4.15)

Chapter 1:

1. The greeting of Paul and Timotheus 1.1-2
2. Their thanks to God for what the hope of the gospel had produced in them (1.3-8)
 - a. Faith in Christ and love for all the saints
3. Their prayer for what hope should continue to produce in them. (1.9-29)
 - a. To fill them with the knowledge of His will; spiritual understanding (1.9, 10)
 - b. To strengthened them with all might to all patience, longsuffering (1.11)
 - c. Thankfulness to the Father (1.12)

He made us fit to be partakers of the inheritance of the saints
For deliverance from darkness and translation to His Son's kingdom
The Son is our redemption and forgiveness

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The Son is the invisible God & firstborn of every creature
The Son created all things and by Him all things consist
The Son is the Head of the church & preeminent over all
It pleased the Father that all fullness should dwell in him
He made peace for us through His cross
He reconciled us to Himself by His death
To present you holy, unblameable, and unreprouvable
If you abide in the hope of the gospel
I am a minister of the gospel (the mystery)
The mystery: Christ in you
We preach/teach
To perfect all men.

Chapter 1

These epistles or letters to the churches differ very little from those that we write today. While their letters were written on a material that was rolled up into a scroll; ours involves the sheets of paper which are then placed into an envelope. The scroll was hand-delivered by a messenger, unrolled and read from top to bottom, right to left if Hebrew; left to right if Greek. All letters, emails, messages are arranged like this. The very first thing that the recipient of the communication sees is who is this letter from? On an envelope's upper left corner we find the sender. Then in the center of it is our name and address. When we open the envelope we might find the same arrangement. Friendly letters will begin with a greeting, 'Hi John ...' (1.2) and then move into the body of the letter (1.3) and finish with the closing (4.7), and signature (4.18). This letter, as most, are written like this. This letter is no different. You children who are in school do not necessarily appreciate the learning of these things as you should, but you will later. Not only is learning how to read very important, but knowing how to communicate effectively, whether we write or speak, is very important.

Παῦλος ἀπόστολος Ἰησοῦ Χριστοῦ διὰ θελήματος θεοῦ
1 ¶ *Paul, an apostle of Jesus Christ by the will of God,*

καὶ Τιμόθεος ὁ ἀδελφός
and Timotheus our brother,
the

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First the recipients of the letter were greeted with the credentials of the writer. Paul was one of the apostles of the Lord Jesus Christ, and that was by the will of God. Paul seems to put much emphasis upon this when he addressed the Galatians. While the Colossian letter says the same thing, reading the Galatian introduction defines what it means to an apostle by the will of God.

*Gal.1.1 ¶ Paul, an apostle, (not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead;)
2 And all the brethren which are with me, unto the churches of Galatia ...*

All of these letters are to be received with holy reverence because the real writers are God our Father and the Lord Jesus Christ. It is not just a letter from a dear fellow brother or brethren in the Lord, but a letter written *in the name of the Lord*. In other words, Paul is being used of the Lord to communicate to them what God the Father and the Lord Jesus would have them to know. The Word of God must be received for what it is; the Word of God. There are those who would have us treat the Word of God as just another book, but it is not just another book. This is the very Word of God. If you use a King James Version Bible you will find no better English version than this one; bar none. You don't have to take my word for it. Look at all of the English versions that there are, compare them, and that will be the conclusion. It is the inspired Word of God. I like what brother Royce Smith said in a message that is posted on our web site entitled, 'Defending The King James Bible,'

'The Word of God is given by divine inspiration, 2 Tim. 3:16. The words, not the writers, were inspired, **2 Sam. 23:2; 2 Pet. 1:21.** **Words given by inspiration are inspired words; translating them from Hebrew or Greek into English does not *dis-inspire* them, Acts 2:4-6.** When properly translated into any language, the sacred Scriptures are still inspired. As an example, **Psalm 110:4**—given by inspiration in the Hebrew language—was translated into Greek (the LXX) and then quoted verbatim in the Greek New Testament (**Heb. 5:6**) and

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senses applied; the one kind of baptism and the individual application of baptism.

First, there are a number of variant applications of water which are called by most religionists, baptisms; sprinkling, christening, pouring, and immersing, but: the truth is, that there is only one kind of baptism that is sanctioned of God: immersion into water.

Second, while there is only one, God-sanctioned kind of baptism it is repeated again and again at the profession of faith of every obedient disciple of Christ. And so there is only one kind of God-sanctioned baptism, and that one kind of baptism is applied upon every willing believer who comes to make a profession of his faith in Christ. (For argument's sake we could call this the *universal baptism* because this baptism is the only baptism that is done everywhere if it is done at.)

So is the church. There are many organizations that might be called churches: Presbyterian, Episcopalian, Methodist, Church of Christ, Pentecostal, Baptist, but there is only one, true N.T. church of Christ in the earth; only one *kind*. Jesus Christ is the Head of that church. The church that Jesus started during His earthly ministry is that church which has continued in the earth to this day. It is the only, God-sanctioned church that there is in existence.

And while there is only one kind of God-sanctioned true church, there are many of the same kind of churches that are salted through the earth. These churches are the same kind of church: Baptist.

I mean by that, not a name, but a type of historical church: Montanists, Novations, Donatists, Paterins, Puritans, Catharis, Paulicians, Petrobrussians, Henricians, Arnoldists, Waldenses, Albigenses, Anabaptists, Bogomils, Bohemians, Moravians, Picards, Beghards, Lollards, Baptists, etc.

The second use of the Greek, ἐκκλησία, church is without a doubt the particular, independent, local body of saints meetings in these cities. (4.15,

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15) Now, these are the churches of Jesus Christ, and the church of Christ. They are plural in number and one in kind!

This letter is a church letter. It addresses the *saints and faithful brethren in Christ* (1.2)

Again, the term *saints*, in the NT is almost always used in reference those believers that are in a church relationship. (the gospels, Jude, and Revelation can use this term can be applied to pre-church faithful Jews of the O.T.)

We should not think that the use of the adjective *faithful* is necessarily a useless redundancy. Rather, there were saints of this church who were not faithful in their walk with Christ. The letter suggests to us that some were being carried away with false doctrines that had come in. But this letter leaves no saint out. Every member of this church had a stake in the Word of God, and should have read it; and every church has the right to read it. While this letter is a church letter, addressed to the church at Colossae, it is a letter to the church of Christ, that is for every God-sanctioned, kind of church that shall ever come into existence.

Col 4:16 And when this epistle is read among you, cause that it be read also in the church of the Laodiceans; and that ye likewise read the epistle from Laodicea.

These letters, though written to a church, were to be circulated as we see from the Scripture cited above, as well as these:

1Th 5:27 I charge you by the Lord that this epistle be read unto all the holy brethren. (In other words this church was charged with ensuring that it was well circulated.)

The Book of the Revelation of Jesus Christ was written to seven churches, but addressed to every true, historical church.

*Re 22:16 I Jesus have sent mine angel to testify unto you these things **in the churches**. I am the root and the offspring of David, and the bright and morning star.*

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One final note on this topic; the Word of God is not addressed to believers at large. What I mean by saying this is that those whose walk is independent of the Lord's church have proven that they have little if any interest in the Word of God, let alone the Spirit's assistance for accessing the truths that are contained in it.

χάρις ὑμῖν καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς ἡμῶν καὶ
Grace be unto you, and peace, from God our Father and

Κυρίου Ἰησοῦ Χριστοῦ
the Lord Jesus Christ.

Ten of the letters of Paul have virtually the same greeting as this.

If referring to the studies of Phl.1.2; 1Thes. 1.1, those remarks there especially relate to the Greek Received Text reading. 9 epistles record this greeting. Gal. 1.3 simply has moved the pronoun *our*, ἡμῶν, to *our* Lord Jesus Christ where the others read '*our* Father.'

The saints should always remember what God had provided for us by His grace alone to bring us peace with Him. Because of His grace alone God our Father sent His only begotten Son to die on the cross for us. That through His death alone we might be reconciled to God once for all.

*Eph 1:3 **Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ:***

...

*6 To the praise of the glory of his grace, wherein he **hath made us accepted in the beloved.***

*Col.1.21 And you, that were sometime alienated and enemies in your mind by wicked works, yet now **hath he reconciled***

22 In the body of his flesh through death, to present you holy and unblameable and unproveable in his sight ...

Our standing is so in Christ:

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Ro.8.31 ¶ What shall we then say to these things? If God be for us, who can be against us?

32 He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?

*33 **Who shall lay any thing to the charge of God's elect? It is God that justifieth.***

*34 **Who is he that condemneth?** It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.*

35 Who shall separate us from the love of Christ?

But we are to bring our condition to a level equal to that standing, and our God has made every provision for us to do so:

Eph.4.13 Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ:

*1Pe 3:18 For Christ also hath once suffered for sins, the just for the unjust, that he **might bring** us to God, being put to death in the flesh, but quickened by the Spirit ...*

When were the children of God reconciled to Him? Was it in the time of their faith? Or, when Jesus died on the cross for them? It is not when they believe, but when he died on the cross.

*Ro.5.8 But God commendeth his love toward us, in that, **while we were yet sinners**, Christ died for us.*

9 Much more then, being now justified by his blood, we shall be saved from wrath through him.

*10 For if, **when we were enemies, we were reconciled to God** by the death of his Son, much more, being reconciled, we shall be saved by his life.*

Paul, Peter, and John greet the saints with the greatest consolation possible:

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Peter: *2Pe.1.2 Grace to you and peace, be multiplied. 2Pe.1.2 Grace and peace be multiplied unto you ...*

‘Must I be carried on flowery beds of ease, while others fought to win the prize and sailed through bloody seas?’

John, *2Jn.3 Grace be with you, mercy, and peace, from God the Father and from the Lord Jesus Christ ...* (A salutation uniquely placed in the pastoral letters.) And to all the churches of the Revelation, *Re 1:4 John to the seven churches which are in Asia: Grace be unto you, and peace, from him which is, and which was, and which is to come; and from the seven Spirits which are before his throne ...*

Judes greeting vary’s a little from theirs:

Jude, *Jude 2 Mercy unto you, and peace, and love, be multiplied.*

That I know of in Scriptures *grace* always precedes *mercy*. If there is no favor there can be no mercy shown. The reason that there is no mercy is because there is no grace.

Grace is the moving cause of our salvation; peace is the result. It began with God and He brought it to us by His eternal purpose. We heard of the grace of God through the preaching of the gospel and came to Christ in faith. And we must continue to preach it, even in the churches, so that we never become complacent or forgetful of the wonderful grace and love of God in Christ. For this He alone is worthy of all praise, of all worship, and of all honor.

τοῖς ἐν Κολασσαῖς ἀγίοις καὶ πιστοῖς ἀδελφοῖς ἐν Χριστῷ χάρις ὑμῖν καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς ἡμῶν καὶ Κυρίου Ἰησοῦ Χριστοῦ

3 ¶ We (Paul and Timothy)

give thanks to God and the Father of our Lord Jesus Christ, praying always for you,

Giving thanks to God and praying go hand in hand.

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Eph 1:15, 16 Wherefore I, ... Cease not to give thanks for you, making mention of you in my prayers ...

1Th 1:2 We give thanks to God always for you all, making mention of you in our prayers ...

While we should make public declarations of thanksgiving, God would move us to thank Him by prayers.

*1Ti 2:1 I exhort therefore, that, first of all, **supplications, prayers, intercessions, and giving of thanks**, be made for all men ...*

*Php 4:6 Be careful for nothing; but in every thing **by prayer and supplication with thanksgiving** let your requests be made known unto God.*

One of the greatest hindrances to our prayers is the sense that we don't have the time. Jesus taught us how to pray. He gave us the model to which we can form our prayers. Every man, women, boy and girl can pray like Jesus taught. Memorize this model, not for repetitious and rote prayers, but for a template to apply to the prayers that come from our hearts. What better prayer is there than one modeled after that which our Lord Jesus Christ gave?

Let us first, as children of God and His servants, acknowledge His greatness;

Mt. 6.9 Our Father, which art in heaven, Hallowed by thy name.

10 Thy kingdom come. Thy will be done in earth, as it is in heaven.

Express our need of Him;

11 Give us this day our daily bread.

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Desire of Him cleansing of every sin and forgiveness (and this is the time to pray to forgive others);

12 And forgive us our debts, as we forgive our debtors.

Ask for grace and deliverance from this day's evil;

13 And lead us not into temptation, but deliver us from evil: ...

And always close with that child-like surrender,

13 ... For thine is the kingdom, and the power, and the glory, for ever. Amen.

This can be done in a matter of minutes, and we are better prepared for the day before us. Many of you commute. This can be done, carefully, as you drive. If we haven't memorized this prayer, do so. Incorporate it into our prayers until it becomes a natural sequence of thought. But pray!

Paul and Timothy were thankful to God, and let Him know their thanks in prayer. What was their thanksgiving for? The saints were producing fruit. But what prompted them to bear fruit. Something was working in them to show the fruit of the grace of God in their lives. What was it? First we read of what the fruit is. But keep in mind, we need to see what drew this fruit forth from them.

Εὐχαριστοῦμεν τῷ θεῷ καὶ πατρὶ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ πάντοτε περὶ ὑμῶν προσευχόμενοι

ἀκούσαντες τὴν πίστιν ὑμῶν ἐν Χριστῷ Ἰησοῦ καὶ τὴν ἀγάπην
4 *Since we heard of your faith in Christ Jesus, and of the love*

τὴν εἰς πάντας τοὺς ἁγίους
which ye have to all the saints,

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Evidently Epaphras reported to them the faith and the love of these saints. (vs. 8) Not that Paul and Timothy were unaware of the time of the first fruits of faith and love. They had seen it when they first preached the gospel to them in their earlier missionary visits. (cf. Acts 16.16 second missionary journey; 18.23 closing down his third missionary trip.) But these saints *had continued* to increase in fruitfulness to God.

Sometimes we pray general prayers of wellbeing for our brethren and don't know how to pray, but then someone gives us a report, we might hear something, and that gives specificity to our prayers. Often it is like this for me, and then we receive word of some trial, or good news and can begin to pray more specifically. Many times through those reports we can give thanks and praise to God for the great things that He has done.

Pr 25:25 As cold waters to a thirsty soul, so is good news from a far country.

And this report was cause for Paul and Timothy's thanksgiving to God and the Father. The faith of the saints had increased in Christ and their love for one another was evidenced.

One of the clearest indicators of true faith in Christ is how obedient we are to His Word. It is impossible to walk by faith and disobey the Word of God. I want to repeat myself, though it is true that I have said this often lately: the doctrines of Christ are important. They affect our way of life. Every disciple of Christ in a church of Christ's should realize that they have a personal interest in the doctrines of the Bible. Salvation by grace alone, baptism by immersion only, faithful church discipleship, all affect our faith; and what is faith but walking obediently with Christ? When doctrine doesn't matter our faith is small, our lives are unfruitful, carnal, and lukewarm. There is no question about it that believers of this sort aren't living for Christ, they're only **existing** by the skin of their teeth, spiritually speaking.

As our faith, so goes our love ... *Ga 5:6 ... but faith which worketh by love.* A lack of faith in Christ results in a lack of love for His people. Christ must

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be our first love. When we love Him we will love one another. Let's not fool ourselves, brethren ...

1Jo 4:20 If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?

Faith & love would move us to correct in our hearts *all* misbehavior: hatefulness, poorly guarded tongues, hatred, meanness. Now we move into what prompted these saints to be continue in faith in Christ and a fervent love for one another ... **For** (*because* ...)

ἀκούσαντες τὴν πίστιν ὑμῶν ἐν Χριστῷ Ἰησοῦ καὶ τὴν ἀγάπην τὴν εἰς πάντας τοὺς ἁγίους

διὰ τὴν ἐλπίδα τὴν ἀποκειμένην ὑμῖν ἐν τοῖς οὐρανοῖς
5 For the hope which is laid up for you in heaven,
because to you
by 1.27 in you ὑμῖν the hope of glory
2.5 I am with you ὑμῖν in the spirit

Here lays the root of the reason that these saints were continuing and increasing in faith to Christ Jesus and love to all the saints ... because of their hope in Christ.

The Ephesian saints:

Eph.1.15 ¶ Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints,

16 Cease not to give thanks for you, making mention of you in my prayers;

17 That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge (ἐπιγνώσει, extensive knowledge) of him:

18 The eyes of your understanding being enlightened (πεφωτισμένους, part, perf, pass; an accomplished fact that He has worked in them); that ye may know (εἰδέναι, to be well acquainted or

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familiarized with; to know *more of*; they knew ... *the hope*, but they can know more of hope) ***what is the hope of his calling ...***

εἰδέναι perfect infinitive, *to know*; to know fully; this *perfect infinitive* is used 12 times in the N.T.: Lk.20.7 And they answered, they could not *tell* whence it was; Lk.22.23 shalt thrice deny that thou *knowest* me; Jn.14.5 Lord, we *know* not whither thou goest; and how can we *know* the way; 1Co.2.2 For I determined not *to know* any thing among you; 8.2 if any man think that he *knoweth* any thing; 11.3 I would have you *know*, that the head of every man; Col.2.1 I would that ye *knew* what great conflict I have for you; 4.6 that ye may *know* how ye ought to answer every man; 1Thes.4.4 That every one of you should *know* how to possess his vessel; 5.12 *to know* them which labour among you; Tit.1.16 They profess that they *know* God; but in works they deny him.

He.6.10 For God is not unrighteous to forget your work and labour of love, which ye have shewed toward his name, in that ye have ministered to the saints, and do minister.

*11 And we desire that every one of you do shew the same diligence to the **full assurance of hope unto the end**:*

*12 That ye be not slothful, but followers of them who through **faith and patience** inherit the promises.*

The Thessalonian saints:

1Thes.1.2 ¶ We give thanks to God always for you all, making mention of you in our prayers;

*3 Remembering without ceasing your work of faith, and labour of love, and **patience** (ὑπομονῆς, a continuing under [the fruit ...] of hope (they were enduring on account of the hope that they had ...) in our Lord Jesus Christ, in the sight of God and our Father ...*

Ro 5:5 And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.

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*Ro 15:13 Now the God of hope fill you with all joy and peace in believing, that ye may **abound in hope**, through the power of the Holy Ghost.*

14 ¶ And I myself also am persuaded of you, my brethren, that ye also are full of goodness, filled with all knowledge, able also to admonish one another.

whereof (meaning, of which ... hope) ye heard before in the word of the truth of the gospel;

Where did the hope that they had come from but from the hearing of the gospel of Jesus Christ.

διὰ τὴν ἐλπίδα τὴν ἀποκειμένην ὑμῖν ἐν τοῖς οὐρανοῖς ἣν προηκούσατε ἐν τῷ λόγῳ τῆς ἀληθείας τοῦ εὐαγγελίου

εἰς ὑμᾶς

*6 Which is come unto you, as it is in all the world; and bringeth forth fruit, **as it** into you*

***doth also in you**, since the day ye heard of it, and knew the grace of God in truth:*

knew, ἐπέγνωτε, 2nd p pl, aor 2, ind, act of ἐπιγινώσκω;

These saints came into an extensive knowledge of the *grace* of God. Perhaps comparatively speaking it could be said that they went from having no hope and without God in the world, to the extensive experience of the grace of God and hope that is in Christ Jesus when they heard the gospel of Christ one day. (Tit 1:2 In (ἐπί, upon) hope of eternal life; Tit.2.13 looking for the blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ; Tit. 3.7 according to the hope of eternal life; Col.3.3, 4 ... *our life his hid with Christ in God. 4 When Christ, who is our life, shall appear, then shall ye also appear with him in glory.*) In Eph.1.18 it was that they might know more extensively what the *hope of his calling is*. And that is what Paul is leading to. (cf. vs.9 below)

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τοῦ παρόντος εἰς ὑμᾶς καθὼς καὶ ἐν παντὶ τῷ κόσμῳ καὶ ἐστὶν
καρποφορούμενον καθὼς καὶ ἐν ὑμῖν ἀφ' ἧς ἡμέρας ἠκούσατε καὶ ἐπέγνωτε
τὴν χάριν τοῦ θεοῦ ἐν ἀληθείᾳ

7 As ye also learned of Epaphras our dear fellowservant, who is for you a faithful minister of Christ;

Epaphras who is called *our dear fellow-servant*, was with Paul at the moment, and one who may have been sent by the church to be of help to Paul, a prisoner in Rome. Epaphras was instrumental in teaching them the Word of Christ. (1.5-7; 4.12, 13)

καθὼς καὶ ἐμάθετε ἀπὸ Ἐπαφρᾶ τοῦ ἀγαπητοῦ συνδούλου ἡμῶν ὅς ἐστιν
πιστὸς ὑπὲρ ὑμῶν διάκονος τοῦ Χριστοῦ

8 Who also declared unto us your love in the Spirit.

This brings to full view the Trinity.

God our Father and the Lord Jesus Christ (God is our Father)
God and the Father of our Lord Jesus Christ (God is Christ's Father)
Christ Jesus
Grace of God
Spirit
The Lord
The knowledge of God
Thanks to the Father

Kingdom of His (The Father's) dear Son ... **who is the image of the invisible God** ... all things created by Him and for Him ... he preexisted the created ... and all things consist by Him ... firstborn from the dead.

Father ... it please Him that in His Son should all fullness dwell
Christ
God

Colossians Series

Epaphras not only came to help Paul and Timothy in the ministry, in being sent to Rome by the church of Colossae, has given a good report of the brethren at home. What a blessing it must be to ministers of the gospel who might have occasion to go to other places where another flock gathers, to be able with confidence, not have to hold back on 'spilling' all the dirty laundry of the brethren, but with joy give a blessed account of his dear friends and loved ones back at the home fort! That he could say, Oh, how they love the Lord; Oh, how they pray; Oh, how they endure hardships in the Spirit of Christ; Oh, how they love the truth; Oh, how they love one another!' What a joy it is to be able to go to the Lord in prayer and give such report to the Lord of some of you!

ὁ καὶ δηλώσας ἡμῖν τὴν ὑμῶν ἀγάπην ἐν πνεύματι