

Call to Maintain Momentum (vv. 6-7)

VERSE 6 Therefore as you have received Christ Jesus the Lord, so walk in Him

(Ὡς οὖν παρελάβετε τὸν Χριστὸν Ἰησοῦν τὸν κύριον, ἐν αὐτῷ περιπατεῖτε [*conj hos as + conj oun therefore + aor.act.ind.2p. paralambano receive + d.a.w/noun acc.m.s. Christos + noun accm.s. Jesus + d.a.w/noun acc.m.s. kurios + prep en + pro.loc.m.s. autos + pres.act.imper.2p. peripateo walk*]),

VERSE 7 having been firmly rooted and now being built up in Him and established in your faith

(ἔρριζωμένοι καὶ ἐποικοδομούμενοι ἐν αὐτῷ καὶ βεβαιούμενοι τῇ πίστει [*perf.pass.part.nom.m.p. hrizomai be firmly rooted/established + conj + pres.pass.p. epikodomeo build up + prep en + pro.loc.m.s. autos + conj + pres.pass.part.nom.m.p. bebaino authenticate, confirm; “established” + prep en + noun loc.f.s. pisits faith*]), **just as you were instructed, and overflowing with gratitude** (καθὼς ἐδιδάχθητε, περισσεύοντες ἐν εὐχαριστίᾳ [*conj kathos just as + aor.pass.ind.2p. didasko teach + pres.act.part.nom.m.p. perisseuo overflow, abound + prep en + noun loc.f.s. ercharistia thanksgiving, gratitude*]).

ANALYSIS: VERSES 6-7

1. With these two verses Paul moves into the main body of the letter where he focuses on the threat that the Colossians faced.
2. “Therefore” links what follows to the previous warning (v. 4) to avoid anyone who tries to indoctrinate the church with views not in line with what they have been taught from the very beginning to the present time.
3. “As therefore you have received” refers to their exposure to the truth about the person of Jesus Christ.
4. The verb (aor.ind.) *paralambano* is used in the NT in connection with learning Bible doctrine (cf. 1Cor. 11:23 “*For I received from the Lord that which I also delivered to you...*”; 15:1 “*Now I make known to you, brethren, the gospel which I preached to you, which you also received, in which you also stand.*”; 15:3 “*For I delivered (paradidomi) to you as of first importance what I also received that Christ died for our sins according to the Scriptures.*”; Gal. 1:9 “*As we have said before, so I say again, if any man is preaching to you a gospel contrary to what you received, he is to be assured.*”; Phil. 4:9 “*The things you have learned (manthano) and received (paralambano) and heard (akouo) and seen (eidos) in me, practice these things, and the God of peace will be with you.*”;

1Thess. 2:13 “*And for this reason we also constantly thank God that when you received the word of God which you heard from us, you accepted it not as the word of men, but for what it really is, the word of God, which also performs its work in you who believe.*”; 4:1 “*Finally then, brethren, we request and exhort in the Lord Jesus, that as you received from us instruction as to how you ought to walk and please God (just as you actually do walk), that you excel all the more.*”; 2Thess. 3:6 “*Now we command you, brethren, in the name of our Lord Jesus Christ, that you keep away from every brother who leads an unruly life and not according to the tradition which you received from us.*”).

5. In light of these texts all taken from Paul’s letters it seems best to take the verb here as referring to the Colossian reception of the entire body of truth related to the Person of Jesus Christ, and not just the initial reception of Christ at the time of their conversion (Ph 1).
6. The reception of the doctrines/traditions concerning Jesus Christ the Lord is supported by the immediate context (cf. 1:28).
7. Note the parallel between “just as you receive” in v. 6 and “just as you were instructed” in v. 7.
8. Here he reminds them that just as they have received the authentic gospel along with all they have learned, so they should not deviate from these things and continue forward and “walk in Him.”
9. Walking involves both a belief system (cf. 1Cor. 15:12-13) and a pattern of behavior (cf. 1Cor. 11:27-32; Col. 1:10).
10. Here the verb is used of the salvation adjustment where faith in Him results in eternal salvation.
11. “Walk in Him” implies the exercise of faith as it relates to Ph 2.
12. “In Him” refers to positional sanctification.
13. In v. 7 there are two participles; the first one is a horticultural metaphor and the second is an architectural metaphor.
14. The horticultural metaphor views their spiritual situation from their past experience.
15. It is a perfect passive participle of *hrizomai* meaning ‘to be firmly rooted’ as related to a plant.
16. It only occurs here and in a doctrinal parallel in Eph. 3:17 “*so that Christ may dwell in your hearts by faith; and that you being rooted and grounded in love.*”
17. By contrast in the parable of the sower one of the failed categories of believers is the seed sown on rocky soil and soon withers under the heat of the sun not having a sufficient root system.
18. “And now being built up” views their situation as a present on-going experience (pres.pass.part. *epoikodomeo* ‘to build up’) using a construction metaphor.
19. It is used in connection with the building metaphor of the church universal (1Cor. 3:10 “*According to the grace of God which was given to me, as a wise master builder I laid the foundation, and another is building upon it. But each man must be careful how he builds on it.*”; also at vv. 12, 14; Eph. 2:20 “*having been built on the foundation of the apostles and the prophets, Christ Jesus being the corner stone.*”).
20. Paul here uses the verb for experiential growth “in Him” a reference to positional sanctification.
21. A second passive participle is used for their present experience—“and being established.”
22. To establish something is to make it permanent and solid (cf. Rom. 15:8; 1Cor. 1:6, 8; 2Cor. 1:21).

23. The object of this participle is “in your faith” which refers to the content of what is to be believed.
24. Note Jude 1:20 in this connection where he uses the construction term: “But you, beloved, building yourselves up on the most holy faith, praying in the Holy Spirit.”
25. The phrase “just as you were instructed” jumps back to the past experience as Christians as noted in the first participle of this verse.
26. The aorist passive indicative of *didasko* (‘to teach’) makes it clear that Christian indoctrination is in view here.
27. Finally in v. 7 Paul shifts from three passive participles to an active participle—“abounding in thanksgiving/gratitude.”
28. This is in line with the previous reference to be thankful at 1:12 (“giving thanks to the Father, who has qualified us to share in the inheritance of the saints in light.”).
29. Joy and gratitude characterizes those who are growing in grace and knowledge (cf. 1:11).

What to Avoid and What to Hold Fast to (vv. 8-12)

VERSE 8 See to it that no one takes you captive through philosophy and empty

deception (βλέπετε μή τις ὑμᾶς ἔσται ὁ συλαγωγῶν διὰ τῆς φιλοσοφίας καὶ κενῆς ἀπάτης [pres.act.imper.2p. *blepo* see; beware + neg me + adj.nom.m.s. *tis* one + pro.acc.p. *su* + fut.dep.ind.3s. *eimi* + pres.act.part.nom.m.s. *sulagogeō* make a captive of + prep *dia* + d.a.w/noun gen.f.s. *philosophia* philosophy + conj + adj.genf.s. *kenos* empty + noun gen.f.s. *apate* deception], **according to the tradition of men, according to the elementary principles of the world, rather than according to Christ** [κατὰ τὴν παράδοσιν τῶν ἀνθρώπων, κατὰ τὰ στοιχεῖα τοῦ κόσμου καὶ οὐ κατὰ Χριστόν [prep *kata* + d.a.w/noun acc.f.s. *paradosis* tradition + d.a.w/noun gen.m.p. *anthropos* + prep *kata* + d.a.w/noun acc.nt.p. *stoicheia* elements, basic principles + d.a.w/noun gen.m.s. *kosmos* + conj + neg *ou* + prep *kata* + noun acc.m.s. *Christos*]).

VERSE 9 For in Him all the fullness of Deity dwells in bodily form (ὅτι ἐν αὐτῷ

κατοικεῖ πᾶν τὸ πλήρωμα τῆς θεότητος σωματικῶς [conj *hoti* for + prep *en* + pro.loc.m.s. *autos* + pres.act.ind.3s. *katoikeō* reside, dwell + adj.nom.nt.s. *pas* all + d.a.w/noun nom.nt.s. *pleroma* fullness + d.a.w/noun gen.f.s. *theotes* godhead, deity + adv. *somatikos* human form]),

VERSE 10 and in Him you have been made complete [are being made complete], and He is the head over all rule and authority (καὶ ἔστε ἐν αὐτῷ πεπληρωμένοι, ὅς ἐστιν ἡ κεφαλὴ πάσης ἀρχῆς καὶ ἐξουσίας [*conj + pres.act.ind.2p. eimi + prep en + pro.loc.m.s. autos + perf.pass.part.nom.m.p. pleroo make complete + pro.nom.m.s. hos + pres.act.ind.3s. eimi + d.a.w/noun nom.f.s. kephale head + adj.gen.f.s. pas + noun gen.f.s. arche beginning; ruling power + conj + noun gen.f.s. exousia authority*]);

VERSE 11 and in Him you were also circumcised with a circumcision made without hands (ἐν ᾧ καὶ περιετμήθητε περιτομῇ ἀχειροποιήτῳ [*prep en + pro.loc.m.s. hos whom + conj kai also + aor.pass.ind.2p. peritemno circumcise + noun instr.f.s. peritome circumcision + adj.insrt.f.s. acheiropoietos not made with human hands; 3x: Mk. 14:58; 2Cor. 5.; in the removal of the body of the flesh by the circumcision of Christ* (ἐν τῇ ἀπεκδύσει τοῦ σώματος τῆς σαρκός ἐν τῇ περιτομῇ τοῦ Χριστοῦ [*prep en + d.a.w/noun loc.f.s. apekdusis putting off; setting free + d.a.w/noun gen.nt.s. soma body + d.a.w/noun genf.s. sarx flesh + prep en + d.a.w/noun loc.f.s. peritome + noun abl.m.s. Christos*]));

VERSE 12 having been buried with Him in baptism, in which you were also raised up with Him through faith in the working of God, who raised Him from the dead (συνταφέντες αὐτῷ ἐν τῷ βαπτισμῷ, ἐν ᾧ καὶ συνηγέρθητε διὰ τῆς πίστεως τῆς ἐνεργείας τοῦ θεοῦ τοῦ ἐγείραντος αὐτὸν ἐκ νεκρῶν [*aor.pass.part.nom.m.p. sunthaptomai be buried together with + pro.instr.m.s. autos + prep en + d.a.w/noun loc.m.s. batpismos + prep en + pro.loc.m.s. autos + conj also + aor.pass.ind.2p. sunegeiro raise together with + prep dia + d.a.w/noun able.f.s. pistis faith + d.a.w/noun gen.f.s. energeia working + d.a.w/noun gen.m.s. theos + d.a.w/aor.act.part.gen.m.s. egeiro raise up + pro.acc.m.s. autos + prep ek + adj.abl.m.p. nekros*]).

ANALYSIS: VERSES 8-12

1. Following the admonition to remain firm in their faith (vv. 6-7) Paul issues a warning (v. 8).
2. The expression “See to it that no one” (*blepete me tis*) also occurs in Matt. 24:4//Mk. 13:5.
3. Paul is singling out an unspecified group of individuals which he may well know but does not care to name (cf. 2:4).
4. “Takes you captive” (d.a.w/pres.act.part. *sulagogeo*; 1x) is dramatic imagery of the power of those who spread false teachings and practices.
5. Here Paul applies the imagery to the false teachers who seek out those they can bring under their spell.
6. The words “by means of/through philosophy and empty deception” indicates the weapon they use to take believers captive.
7. “Philosophy” is a general term used to refer to the love of knowledge.
8. Paul labels “philosophy” as “empty deception” (*kene apates*) employing the connective *kai* as epexegetical.
9. Such academic disciplines has no value when with respect to the Christian way of life and should be avoided at all costs.
10. In two parallel phrase using the preposition *kata* (according to) Paul uses to point out the source of the teachings of philosophy.
11. “The tradition of men” here refers to a belief system that has been handed down from one generation or group to another.
12. The term (*paradosis*) occurs 13x mostly in Matthew and Mark for Jewish teachings and practices (Matt. 15:2, 3, 6//Mk. 7:3, 5, 8, 9, 13) of which Jesus was critical (ex. Mk. 7:4 “Forsaking the commandment of God, you hold to the tradition of men.”).
13. This word is used in a positive sense in connection with the truth (1Cor. 11:2; Gal. 1:14; 2Thess. 2:15; 3:6).
14. From what Paul describes in vv. 16, 18 7 21 of this chapter we detect a strong Jewish background with philosophical and mystical elements.
15. In the parallel phrase “according to the elementary principles of the world” Paul sets up a contrast between what God promotes and what is purely of earthly origins.
16. The noun “elements” (acc.nt.p. *stoicheia*) occurs 7x in the NT at: Gal. 4:3, 9; Col. 2:8, 20; Heb. 5:12; 2Pet. 3:10, 12).
17. Once it is used in a good sense for foundational or basic doctrine suited for “baby” believers (Heb. 5:12 “For though by this time your ought to be teachers, you have need again for someone to teach you the elementary principles of the oracles of God, and you have come to need milk and not solid food.”).
18. It is used in Classical Greek for the four or five basic elements of the physical earth.
19. And that is exactly the same way in which Peter uses the term in 2Pet. 3:10 & 12.
20. But here this does not fit the overall context.
21. In Galatians Paul refers to those things that held believers in bondage prior to their conversion (Gal. 4:3) and is now threatening to undo them but this time the source is Judaism packaged in a Christian setting by the Judiazers who believed Jesus to be the Messiah but insisted that the Gentile converts keep the Law.
22. Here in v. 8 and in v. 20 the term is used for human viewpoint system that involved legalism, asceticism and worship of angels and visionary experiences.
23. Here we have legalistic teachings that are bound to the cosmos.

24. The final clause of v. 8 sets up the contrast between the previous two prepositional clauses introduced by “according to” (*kata*).
25. The words “and not according to Christ” declares that this nonsense that was being presented to the Colossian had no basis in the fountain head of “all the treasures of wisdom and knowledge” (cf. v. 3).
26. Paul has labeled it as “persuasive/attractive argumentation” (v. 4) and “empty deception” (v. 8).
27. In v. 9f. Paul redirects their attention to the Person of Christ to the glorified God-Man with the words “in Him all the fullness of Deity dwells in bodily form.”
28. “All the fullness/completeness” is repeated from 1:19 but here the “fullness” (*to pleroma*) is made explicit with the addition of the noun “of Deity” (*tes theotes*).
29. This term only occurs here in the NT and means “Godhead” or “Deity.”
30. The incarnation did not in any fashion diminished the fact that Jesus’ possessed the full spectrum of divine attributes (cf. Jn. 1:1-3, 14).
31. With His glorification Christ was free to exercise the divine attributes without the restraints placed on His humanity under the kenosis (self-limitation).
32. “Bodily form” (adv. *somatikos*) is a reference to the humanity of Christ that has undergone glorification at His resurrection.
33. Whatever denigration of the Person of Christ was present in the teachings of the false teachers is here laid to rest.
34. Christ and what He represents is all-sufficient for faith and practice.
35. “And in Him” refers to positional sanctification or union with Christ (v. 10a).
36. “You have been filled” is a perfect passive participle of the verb *pleroo* (‘bring to completion’).
37. Here Paul is not talking about the maturity adjustment per se but rather he is speaking in reference to the benefits associated with the salvation adjustment and believers union with Christ as members of His body.
38. In other words what they have in Christ is all-sufficient and all this other stuff is meaningless.
39. Paul goes on from believers union and therefore shared destiny with Christ to once again (cf. 1:18) declare the supremacy of Christ over every created being with the words “He is the head over all rule and authority” (v. 10b).
40. As it regards spiritual powers, it is important for the Colossians to know that there are no intermediary entities that they need to be beholden to.
41. In verse 11 & 12 Paul proceeds to show what believers’ completeness in Christ includes.
42. “In Him” refers to positional sanctification attained at the moment of saving faith (v. 11).
43. “You were circumcised” (aor.pass.ind.2p. *peritemno*) is clearly a spiritual circumcision as per the words “made without hands” (v. 11a).
44. In v. 11b after making it clear that he is not talking about physical circumcision, Paul goes on to speak of “the removal of the body of the flesh...”
45. The noun “removal” (*apekduasis*) only occurs here in the NT and carries the nuance of being set free from something.
46. “The body of the flesh” is a reference to the indwelling OSN/STA.

47. This is supported by Rom. 2:28-29 (*“For he is not a Jew who is one outwardly, nor is circumcision that which is outward in the flesh. But he is a Jew (e.g., true) who is one inwardly, and circumcision is that which is of the heart, by the Spirit, not by the letter; and his praise is not from men but from God.”*; also Phil. 3:3 *“for we are the true circumcision who worship in the Spirit of God and glory in Christ Jesus and put on confidence in the flesh.”*).
48. The OT recognizes spiritual circumcision, which is the isolation of the ISTA (Jer. 4:4 *“Circumcise yourselves to Yahweh and remove the foreskins of your heart.”*; and Deut. 10:16 *“So circumcise your heart, and stiffen you neck no more.”*).
49. Circumcision was instituted as the sign of the Abrahamic Covenant which require all males to be circumcised on the 8th day after birth (Gen. 17:10-14, 23-27; 21:4; Acts 7:8; Rom. 4:11-12).
50. The foreskin symbolizes that which is dead to God, and spiritually speaking it represents the deeds of the flesh.
51. In the present dispensation of the CA it is of no value (1Cor. 7:19 *“Circumcision is nothing, and uncircumcision is nothing, but what matters is the keeping of the commandments of God.”*; Gal. 5:6 *“For in Christ Jesus neither circumcision means anything, but faith working through love.”*; 6:5 *“For neither is circumcision anything, nor uncircumcision, but a new creation.”*
52. Circumcision is a term used as a synonym for the Jews (Col. 4:11 *“and Jesus who is called Justus. These are my fellow workers in the kingdom of God who are from the circumcision (Jews), and they have proved to be an encouragement to me.”*; Titus 1:10).
53. Back to v. 11 and the words *“by (en) the circumcision of Christ”* where Paul makes it clear that spiritual circumcision has its source in Christ.
54. At the moment of salvation not only is a person’s sins totally forgiven, but for the first time the ISTA is isolated.
55. And after that each time a believer sins and applies Rebound the isolation is reestablished.
56. In v. 12 we have retroactive and positional sanctification.
57. *“Having been buried with (en) Him”* (aor.pass.part.2p. *sunthaptomai* be buried together with) refers to believers identification with Jesus’ death.
58. *“In baptism”* refers to spiritual baptism of 1 Cor. 12:13 *“For by one Spirit we were all baptized into one body, whether Jews or Greeks, whether slaves or free, and were all made to drink of one Spirit”* (cf. Eph. 3:5 *“one Lord, one faith, one baptism.”*; also 1Pet. 3:21 *“Corresponding to that baptism that now saves us...”*).
59. The verb *“buried together with”* also occurs in a doctrinal parallel in Rom. 6:4 *“Therefore we were buried with Him through baptism into death, so that just as Christ was raised from the dead by the glory of the Father, even so we too might walk in newness of life.”*
60. Illustrations of spiritual baptism include those who were in the Ark and those who crossed the Red Sea with Moses (1Pet. 3:22; 1Cor. 10:1-2).
61. To share in Christ’ death (physical) means that believers also share in His resurrection as noted in the words: *“in (by) which you were also raised with Him through (dia) faith (e.g. Ph. 1) in the working of God who raised Him from the dead.”*