



2. Paul's suffering (Colossians 1:24)
 - a. The rejoicing of his suffering
 - (1) For the sake of the Saviour (Acts 9:16; 2 Corinthians 4:11; Philippians 1:29)
 - (2) For the sake of the saints (2 Corinthians 1:6; Ephesians 3:13; 2 Timothy 2:10)
 - b. The accomplishment of his suffering
 - (1) Possible meanings
 - a) Paul knew he had more suffering to come.
 - b) Paul felt he had not suffered enough for the cause of Christ.
 - c) Paul felt he had not suffered as Christ had suffered.
 - (2) Regardless, Paul obviously believed it was his duty to suffer and that his suffering benefitted the body of Christ.
3. Paul's work (Colossians 1:28-29)
 - a. His preaching (Colossians 1:28)
 - (1) The manner of his preaching
 - a) Preaching
 - b) Warning (Ezekiel 3:17-21; Ezekiel 33:6-9; Matthew 3:7; Luke 3:7; Acts 20:31; 1 Corinthians 4:14; 1 Thessalonians 5:14)
 - c) Teaching (Acts 11:26; Acts 14:21; Acts 20:20; Acts 28:31)
 - (2) The reach of his preaching—"every man"
 - (3) The foundation of his preaching—"all wisdom"
 - (4) The goal of his preaching—"that we may present every man perfect in Christ Jesus"; Note: Paul is going to have a part in the presentation of the church to the Lord Jesus Christ (1 Corinthians 4:15; 2 Corinthians 11:2; Colossians 1:28; 1 Thessalonians 2:11).
 - b. His labour (Colossians 1:29)
 - (1) The manner of his labour
 - a) Labour
 - i) Paul laboured (1 Corinthians 15:10; 2 Corinthians 5:9; 2 Corinthians 11:23; 1 Thessalonians 2:9).
 - ii) He saluted those who laboured in the work of God (Romans 16:6, 12; Philippians 4:3).
 - iii) We are called to labour (1 Corinthians 3:9, 13; 1 Corinthians 15:58; 2 Timothy 2:15; Titus 2:7).
 - b) Striving (Romans 15:20, 30; Philippians 1:27)
 - (2) The source of the labour
 - a) The person—"His"
 - b) The power—"working, which worketh in me mightily" (Ephesians 1:19; Ephesians 3:7, 20; Philippians 2:13; Philippians 4:13)



III. THE CONCERN OF PAUL'S PRAYERS (Colossians 2:1-7)

A. Comforted Hearts (Colossians 2:1-3)

1. The people of Paul's concern (Colossians 2:1)
 - a. The nature of the concern—"I would that ye knew what great conflict I have"; Note: The apostle Paul often agonized in prayer for believers under his care (Galatians 4:19).
 - b. The identification of the people
 - (1) You—the Colossians
 - (2) Them at Laodicea
 - (3) As many as have not seen my face in the flesh
2. The hope in Paul's concern (Colossians 2:2-3)
 - a. Comforted hearts (Colossians 2:2)
 - (1) The people—their
 - a) This certainly refers to the people listed above.
 - b) However, it is likely that the desire is not for the Colossians to have their hearts comforted together with the believers at Laodicea, but that it would happen within each locale.
 - (2) The desire—comforted hearts
 - a) The word *comfort* is easily defined by breaking it down into two parts: *com* and *fort*.
 - b) The prefix *com* means "with" and the word *fort* means "strength."
 - c) Simply put, comfort involves a strength that a person can carry with him.
 - b. Union in love (Colossians 2:2)
 - (1) The working—"being knit together"
 - a) As with others in the past
 - i) As with the men of Israel (Judges 20:11)
 - ii) As with Jonathan and David (1 Samuel 18:1)
 - b) As commanded to the body (Colossians 2:19)
 - (2) The source—"in love"
 - (3) The outcome
 - a) Comforted hearts
 - b) Assurance of understanding
 - c. Assurance of understanding (Colossians 2:2-3)
 - (1) Understanding (Colossians 2:2)
 - a) The benefit—"riches"; consider the identification of riches (Luke 16:11)
 - i) Of God's goodness, forbearance, and longsuffering (Romans 2:4)
 - ii) Of God's glory (Romans 9:23; Ephesians 3:16)



- iii) Of the wisdom and knowledge of God (Romans 11:33)
- iv) Of His grace (Ephesians 1:7; Ephesians 2:7)
- v) Of the glory of His inheritance (Ephesians 1:18)
- vi) Of Christ (Ephesians 3:8)
- vii) Of the glory of Christ in you (Colossians 1:27)
- b) The extent—“full assurance”
 - i) Distinctions of full assurance
 - (a) Of faith (Hebrews 10:22)
 - (b) Of hope (Hebrews 6:11)
 - (c) Of understanding (Colossians 2:2)
 - ii) The importance of each
 - (a) Salvation and fellowship are based upon **full assurance of faith.**
 - (b) One’s walk is based upon **full assurance of hope.**
 - (c) One’s knowledge of the deep things of God is based upon **full assurance of understanding.**
- (2) Acknowledgment (Colossians 2:2-3)
 - a) The mystery identified (Colossians 2:2)
 - i) “[T]he mystery of God” (Revelation 10:7)—His purpose
 - ii) “[T]he mystery...of the Father”
 - (a) The Father in the Old Testament (Job 11:7-8; Job 36:26; Job 37:23; Proverbs 30:3-4)
 - (b) The Father revealed (Matthew 11:27; Luke 10:22; John 1:18; John 10:30; John 14:6-9)
 - iii) “[T]he mystery...of Christ” (Ephesians 3:1-9; Colossians 4:3)—Jew and Gentile in one body
 - b) The treasures identified (Colossians 2:3)
 - i) The person of the treasures—“In whom” refers back to Christ
 - ii) The mystery of the treasures—“are hid”
 - iii) The nature of the treasures
 - (a) Their distinctions
 - (i) Wisdom
 - (ii) Knowledge
 - (b) The explanation
 - (i) This ties to Romans 11:33 which associates the wisdom and knowledge of God to His judgments and His ways.
 - (ii) All of the treasures are hidden within a person and therefore are only discoverable by getting in that person—Jesus Christ.



B. Stedfast Faith (Colossians 2:4-7)

1. The concern for beguiling (Colossians 2:4)
 - a. The origin of beguiling (2 Corinthians 11:3)
 - (1) Adam and Eve had a great treasure in the garden. Anything they needed could be found in that garden.
 - (2) In order to rob Adam and Eve of their treasures in the garden, he beguiled Eve through his subtility (2 Corinthians 11:3).
 - (3) Paul used this event to warn the saints regarding the Devil's use of men to corrupt men from the simplicity found in Christ (2 Corinthians 11:3-4).
 - b. The source of beguiling—"lest any man"
 - (1) While we do not wrestle with flesh and blood (Ephesians 6:12), we must understand that the Devil is in the business of using men to turn the saints from the truth (2 Corinthians 11:14-15).
 - (2) He sends wolves into the midst of the flock to destroy (Acts 20:29).
 - (3) He uses men to deceive the hearts of the simple (Romans 16:18).
 - (4) He uses men to bring the saints into bondage (Galatians 2:4).
 - (5) He uses men to lie in wait to deceive (Ephesians 4:14).
 - (6) He uses men to deceive with vain words (Ephesians 5:6).
 - (7) He uses men to spoil saints through philosophy and vain deceit (Colossians 2:8).
 - (8) He uses men to beguile the saints of their reward through voluntary humility and worshipping of angels (Colossians 2:18).
 - (9) He increasingly employs evil men, seduces, vain talkers, and deceivers (2 Thessalonians 3:13; Titus 1:10-11).
 - (10) Even within the body of believers, the Devil finds some to rise up and draw away disciples (Acts 20:30).
 - c. The target of beguiling—"you"
 - d. The means of beguiling—"enticing words" (1 Corinthians 2:4)
2. The praise for faith (Colossians 2:5)
 - a. Paul's presence with the saints
 - (1) He was "absent in the flesh."
 - (2) He was with them in the spirit.
 - b. Paul's pleasure in the saints
 - (1) Joying
 - (2) And beholding
 - c. Paul's praise of the saints
 - (1) Their order
 - a) The biblical importance of order



- i) God used order in the tabernacle (Exodus 39:37; Exodus 40:4, 23).
 - ii) God had an order to the sacrifice (Leviticus 1:7-8, 12; Leviticus 6:12).
 - iii) The priests had an order as to their time of service (2 Chronicles 8:14).
 - iv) God sets things in order (Psalm 50:21).
 - v) Christ will set things in order (Isaiah 9:7).
 - vi) Christ made the multitudes sit in order (Mark 6:38-40; Luke 9:13-15).
- b) The importance of order in the church
- i) Paul was going to set things in order when he came to Corinth (1 Corinthians 11:34).
 - ii) Paul told the church at Corinth that all things needed to be done decently and in order (1 Corinthians 14:40).
 - iii) Paul told Titus to set things in order (Titus 1:5).
- (2) The steadfastness of their faith in Christ (1 Corinthians 15:58)
3. The encouragement to walk in faith (Colossians 2:6-7)
- a. The pattern of the walk (Colossians 2:6)
- (1) The words identifying relation
- a) The key words
 - i) As
 - ii) So
 - b) Examples set forth
 - i) “There shall not any man be able to stand before thee all the days of thy life: **as** I was with Moses, **so** I will be with thee: I will not fail thee, nor forsake thee.” (Joshua 1:5)
 - ii) “For **as** Jonas was three days and three nights in the whale's belly; **so** shall the Son of man be three days and three nights in the heart of the earth.” (Matthew 12:40)
 - iii) “And **as** Moses lifted up the serpent in the wilderness, even **so** must the Son of man be lifted up:” (John 3:14)
 - iv) “**As** the Father hath loved me, **so** have I loved you: continue ye in my love.” (John 15:9)
 - v) “Forbearing one another, and forgiving one another, if any man have a quarrel against any: even **as** Christ forgave you, **so** also *do* ye.” (Colossians 3:13)
 - vi) “But **as** he which hath called you is holy, **so** be ye holy in all manner of conversation;” (1 Peter 1:15)



- (2) The pattern and parallel established
 - a) The pattern—"As ye have therefore received Christ Jesus"
 - i) Unserved man is blind because of the work of Satan (2 Corinthians 4:4).
 - ii) The entrance of God's words gives light (Psalm 119:130; 2 Timothy 1:10).
 - iii) The new light comes with a requirement of faith (Romans 10:17).
 - b) The parallel—"so walk ye in him:"
 - i) Saved men battle the threat of beguiling and spoiling (Colossians 2:4, 8, 18).
 - ii) The entrance of God's words again gives light (Colossians 2:7).
 - iii) The light requires faith (Hebrews 11:6).
 - (a) We resist the Devil by faith (Ephesians 6:16; 1 Peter 5:9).
 - (b) We endure trials by faith (2 Thessalonians 1:4).
 - (c) We walk by faith (2 Corinthians 5:7).
 - (d) We serve by faith (1 Thessalonians 1:3; 2 Thessalonians 1:11).
- b. The description of the walk (Colossians 2:7)
 - (1) Rooted and built up
 - a) The action
 - i) Rooted
 - ii) Built up
 - b) The source—"in him"
 - (2) Stablished
 - a) The action—"stablished"
 - i) Paul longed to see the Romans to impart a spiritual gift that they could be established (Romans 1:11).
 - ii) Paul understood that the power of stablishing came from the Lord (Romans 16:25; 2 Corinthians 1:21).
 - iii) Paul sent labourers for the purpose of establishing other believers in the faith (1 Thessalonians 3:2).
 - iv) Paul desired that the saints would be stablished in holiness (1 Thessalonians 3:13).
 - v) Paul wanted the saints to be stablished in every good word and work (2 Thessalonians 2:17).
 - b) The source—"in the faith"
 - (3) Abounding
 - a) The action—"abounding"
 - b) The source—"therein" relating back to "in the faith"
 - c) The companion—"with thanksgiving"