

Colossians Chapter One

The Greeting (vv. 1-2)

VERSE 1 Paul, an apostle of Jesus Christ by [through] the will of God, and

Timothy our [the] brother (Παῦλος ἀπόστολος Χριστοῦ Ἰησοῦ διὰ θελήματος θεοῦ καὶ Τιμόθεος ὁ ἀδελφὸς [*noun nom.m.s. Paulos + noun nom.m.s. apostolos + noun gen.m.s. Christos + noun gen.m.s. Jesus + prep dia through; “by” + noun gen.nt.s. thelema will + noun gen.m.s. theos God + conj + noun nom.m.s. Timotheos, Timothy + d.a.w/noun nom.m.s. adelphos brother; a title like “apostle”*]),

VERSE 2 To the saints and faithful brethren in Christ who are at Colossae (τοῖς ἐν

Κολοσσαῖς ἁγίοις καὶ πιστοῖς ἀδελφοῖς ἐν Χριστῷ, [*d.a.w/adj.dat.m.p. hagios holy; saint + prep en + loc.f.p. Colossae + conj kai + adj.dat.m.p. pistos faithful + noun dat.m.p. adelphos “brethren” + prep en + noun loc.m.s. Christos*]):

Grace to you and peace from God our Father (χάρις ὑμῖν καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς

ἡμῶν [*noun nom.f.s. charis grace + pro.dat.p. su you + conj + noun nom.f.s. eirene peace + prep apo + noun abl.m.s. theos + noun abl.m.s. pater father + pro.gen.p. ego “our”*]).

ANALYSIS: VERSES 1-2

1. Paul opens this letter by identifying himself and his companion during his imprisonment at Rome (1st).
2. *Paulos* is his nickname (cognomen) meaning “little” based on his physical stature (2Cor. 10:10).
3. From Acts we learn his Jewish name, Saul (Acts 7:58; 8:1; 9:1; 11:25).
4. Paul became the 12th apostle replacing Judas on the roster of the Twelve.
5. His call to apostleship is recorded in Acts chapter nine.
6. To be an apostle the individual had to be: (1) handpicked by the Lord and (2) had to be an eyewitness to the humanity of Jesus (1 Cor. 9:1; 15:8).
7. Paul’s call to the ministry of apostle was irregular (out-of-season).

8. The designation “apostle” refers to his special place in the plan of God.
9. Paul asserts his authority over the Colossian church, that is, his right before God to communicate the contents of this epistle to a church he never visited face to face.
10. The term “apostle” is used in the restricted sense of the twelve individuals chosen by Jesus (Lk. 6:13 “And when it was day, He called His disciples to Him and chose twelve of them, whom He also named apostles; cf. vv. 14-16).
11. The term is used in a broader sense of those who assisted Paul (2 Cor. 8:23; 1Thess. 2:6).
12. The term is used once of Jesus Christ (Heb. 3:1 “Therefore, holy brethren, partakers of the heavenly calling, consider Jesus, the Apostle and High Priest of our confession.”).
13. Paul regularly cited his authority as an apostle in his letters (Rom. 1:1; 1Cor. 1:1; 2Cor. 1:1; Gal. 1:1; Eph. 1:1; Col. 1:1; 1Tim. 1:1; 2Tim. 1:2; Ti. 1:1).
14. There were false apostles in the apostolic era of the church age (2Cor. 11:13; Rev. 2:2).
15. Paul’s primary ministry was to the Gentiles (Acts 9:15; Rom. 11:13; 1Cor. 10:1; Gal. 1:7-8; 1Tim. 2:7).
16. The Colossian church fell within Paul’s canon and so he opens this letter referencing his call to apostleship by Jesus Christ (genitive of relationship).
17. He draws attention to the fact of his status as one who speaks on behalf of Jesus Christ.
18. This reflects the Greco-Roman context in which an envoy represents and carries the authority of the one who commissions the messenger.
19. All authority was given to Jesus and Paul’s authority derives from that source.
20. Paul served in the most favorable capacity considering the prominence given to Christ in this letter.
21. Paul alone was their apostle even though he had never visited them (cf. Romans).
22. Paul sometimes reinforced his authority by using the phrase “by the will of God” (1Cor. 1:1; Eph. 1:1; 2Tim. 1:1; cf. Rom. 15:32; 2Cor. 8:5).
23. Paul’s identity as an apostle cannot be separated from his Damascus experience when he became Christ’s chosen instrument in the gospel ministry (Acts 9:15; cf. 22:14-15; 26:17-18).
24. Timothy was with Paul at the time of Paul’s first Roman imprisonment.
25. He was one of Paul’s trusted lieutenants (cf. 2Cor. 1:1; Phil. 1:1; 1Thess. 1:2; 2Thess. 1:1; Phm. 1:1).
26. He first joined up with Paul during his first missionary journey in Lystra of Galatia (Acts 16:1-3; 17:14, 15; 18:5; 19:22; 20:4; Rom. 16:21; 1Cor. 16:10; 2Cor. 1:19; Phil. 2:19; 1Thess. 3:2, 6).
27. He is designated in the salutation as “the brother” (versus “our brother” as in 1 Thess. 3:2) which probably functions as a title as “apostle” does.
28. “Brother” is here taken in the absolute sense and Timothy should be regarded as a co-author of this letter.
29. Paul’s own signature at the end of this letter may imply a secretary in the writing of this letter.
30. Timothy’s name is found in other greetings in Paul’s letters (cf. 1Cor. 1:1; 16:12; 2Cor. 1:1; 8:22; Col. 1:1; Phm. 1:1).
31. Others who were with Paul during this time include Tychicus, Onesimus, Aristarchus, Mark (Barnabas’ cousin), Justus, Epaphras, Luke and Demas (Col. 4:7-14).
32. Epaphras reported to Paul the situation at Colossae.
33. Paul wrote this letter along with Ephesians, Philippians and Philemon around 62 AD (hence ‘the prison epistles’) while in Rome under house arrest (cf. Acts 24-26).

34. “Colossae” was a city in Phrygia (Asia Minor modern Turkey) located 11 miles from Laodicea (Colossae lost its prominence to Laodicea due to the change in the road system) and was 13 miles from Hierapolis.
35. Archaeologists have unearthed ruins of an ancient church there.
36. The church there was established on Paul’s 3rd missionary journey, sometime during his three year ministry in Ephesus, but not by Paul himself (cf. Col. 2:1).
37. Epaphras brought Paul news regarding the situation there.
38. Epaphras became a convert during the Ephesian period.
39. He brought the gospel to the citizens of Colossae (and Laodicea and Hierapolis as well) his hometown (Col. 1:7).
40. The actual bearer of the letter was Tychicus (Col. 4:7,8).
41. The pastor/minister of the church at the time of writing was Archippus (Col. 4:17).
42. Paul refers to his audience in their geographical and spiritual situations.
43. The addressees “at Colossae” are designated “saints and faithful brethren” (v. 2a).
44. The former refers to their Ph 1 salvation status as is a synonym for believers (cf. Rom. 1:7; 8:27; 12:13; 15:25,26,31; 16:2, 15; 1Cor. 1:2; 6:1,2; 14:33; 16:1, 15; 2Cor. 1:1; 8:4; 9:1, 12; 13:13; Eph. 1:1, 15, 18; 2:19; 3:8, 18; 3:12; 5:3; 6:18; Phil. 1:1; 4:22; 1Thess. 3:13; 2Thess. 1:10; Phm. 1:5, 7; Acts 9:13; 9:32, 41; 26:10; Col. 1:2, 4, 12, 26).
45. The Greek adjective *hagios* carries the idea of set-apartness.
46. The status of “saint” is attained at the moment of saving faith.
47. To call these believers “saints” is to remind them of their status as those who have been transferred to the “kingdom of His beloved Son” (v. 13).
48. This also paves the way for Paul’s argument that additional ascetic practices will not contribute to their status as “saints” (Col. 2:16-23).
49. The 2nd designation “faithful” (*pistos*) is also an adjective used as a substantive.
50. It refers to those believers at Colossae who are positive and applying the truth, that is a Ph 2 designation.
51. Obviously all “saints” are not “faithful” to their calling.
52. In this letter Paul refers to three individuals as “faithful” brothers: Epaphras, Tychicus, and Onesimus (1:7; 4:7, 9).
53. “Saints” and “faithful brethren” are “in Christ” via the baptism of the Holy Spirit (1Cor. 12:13 “For by one Spirit we were all baptized into one body, whether Jews or Greek, whether slave or free, and we were all made to drink of one Spirit” (e.g., possession of eternal life).
54. The parallel phrases “at/in Colossae...in Christ” (prep *en*) looks ahead to the doctrinal topography that makes up much of the substance of Paul’s argument in this letter.
55. Historically and geographically, the recipients are “at Colossae,” which Herodotus claimed to be “a great city in Phrygia” (*Hist.* 7:30.1) in the 5th century BC.
56. In the Roman imperial period, its status had dramatically declined.
57. A passage from Strabo (*Georg.* 12.8.13) lumps Colossae with other neighboring small towns.
58. Colossae could no longer compete with Laodicea, a major city of the Lycus Valley eleven miles NW of it.
59. This also explains the references to Laodicea in this letter (2:1; 4:13, 15, 16).
60. Of much greater importance is Paul’s identification of the Colossians as being “in Christ.”
61. While “saints” points to God’s elect and “brothers” to the family of God “in Christ” highlights the new identity of believers in the dispensation of the Church, the body of Christ.

62. The key for these believers is to get their eyes off of their temporal status and on that fact that they have been raised up with Christ, the one “seated at the right hand of God” (3:1).
63. And in that regard, to seek “the things above” (3:1), that is, their Ph 3 rewards.
64. As in Paul’s other letters, his greeting (v. 2b) is adapted from contemporary Hellenistic epistolary practices.
65. The implied verb “may...be” (*eie*) is often missing as it often is in Hellenistic letters.
66. A typical greeting in Hellenistic letters contains a word of greeting and a health wish; with or without a mention of prayer.
67. Paul here substitutes the typical Greek word for “greetings” (*charein*) with “grace” (*charis*), a significant doctrinal term.
68. Jewish letters often contain a prayer of peace as well, and “peace” (*eirene*) reflects such a practice.
69. The actual salutation coming from Paul is: “Grace to you and peace from God our Father” (v. 2b).
70. “Grace” incorporates the entirety of benefits that are for believers under the three adjustments to God (salvation, rebound and spiritual growth).
71. It includes living grace and dying grace.
72. “Peace” is the result of making the adjustments to God.
73. Ph 1 peace is the doctrine of reconciliation.
74. Ph 2 peace is living at peace with God and people along with the having inner peace that is the product of faith-rest and trusting in God in all things.
75. Grace and peace comes ultimately from God the father and is made possible through His Son.
76. The “grace and peace” salutation is found in Rom. 1:7; 1Cor. 1:3; 2Cor. 1:2; Gal. 1:3; Eph. 1:2; Phil. 1:2; 1Thess. 1:1; 2Thess. 1:2; Phm. 1:3; Rev. 1:4.

A Thanksgiving Section (vv. 3-8)

Paul’s Appreciation for the Colossians (v. 3)

VERSE 3 We give thanks to God, the Father of our Lord Jesus Christ, praying

always for you (Εὐχαριστοῦμεν τῷ θεῷ πατρὶ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ πάντοτε περὶ ὑμῶν προσευχόμενοι [*pres.act.ind.1p. ercharisteo thank, be grateful + d.a.w/noun dat.m.s. theos + noun dat.m.s. pater + d.a.w/noun gen.m.s. kurios + pro.gen.p. ego + noun gen.m.s. Jesus + noun gen.m.s. Christos + adv pantote always; constantly + prep peri + pro.gen.m.s. su + pres.dep.part.nom.m.p. proseuchomai pray*]),

The Occasion for Thanksgiving (v. 4)

VERSE 4 since we heard of your faith in Christ Jesus and the love which you

have for all the saints (ἀκούσαντες τὴν πίστιν ὑμῶν ἐν Χριστῷ Ἰησοῦ καὶ τὴν ἀγάπην ἣν

ἔχετε εἰς πάντας τοὺς ἁγίους [aor.act.part.nom.m.p. akouo hear + d.a.w/noun acc.f.s. pistis

faith + pro.gen.m.s. su + prep en + noun loc.m.s. Christ + noun gen.m.s. Jesus + conj +

d.a.w/noun acc.f.s. agape love + pro.acc.f.s. hos which + pres.act.ind.3p. echo have + prep eis

concerning + adj.acc.m.p. pas all + d.a.w/adj.acc.m.p. hagios saint]),

ANALYSIS: VERSES 3-4

1. The main verb “we give thanks” (pres.act.ind.1p. *eucharisteo*) is followed with a participle (“when we pray”).
2. The plural “we” is in contrast to the singular in v. 23.
3. With this plural Paul informs the recipients that he and his associates have been praying for them.
4. “Always” modifies the first verb “give thanks.”
5. In Col. 3:17 Paul will explain what it means to give thanks to God always (cf. Eph. 5:20; Phil. 4:6; also Ps. 69:20; 95:2; 100:4).
6. In Paul, thanksgiving is always directed toward God.
7. Thanksgiving is not used as a private sentiment as per the modern understanding.
8. After all, God alone is the ultimate object of thanksgiving.
9. All prayer is to be addressed to “God the Father” and Paul abides by this protocol.
10. “Our Lord Jesus Christ” (and variations “Christ Jesus our Lord,” “the Lord Jesus Christ” e.g. Rom. 1:4; 1Cor. 1:9; 1Tim. 1:2; 2 Tim. 1:2; Gal. 1:13; Eph. 1:2; Phil. 1:2) is an important formula as it identifies Jesus’ relationship to God the Father.
11. Christ’s lordship is affirmed throughout this letter (1:10; 2:6; 3:13, 17, 18, 20, 22, 23, 24; 4:1, 7, 17).
12. To reaffirm this confession in the lives of the believers is the primary purpose of this letter.
13. V. 4 opens with a circumstantial participle (“because we heard”) whereby Paul explains the basis for his thankfulness for them.
14. Report(s) came to Paul and his companions in faraway Rome regarding the Colossian church (cf. v. 8).
15. As previously noted this church fell within Paul’s apostolic canon.
16. Paul was dependant on news as it pertained to all the churches under his jurisdiction.
17. He came to learn of their “faith in Christ Jesus” (v. 4a).
18. This is not a reference to their Ph 1 faith (conversion) but to their Ph 2 faith or ongoing positive volition.
19. “In Christ Jesus” is technical for positional sanctification.
20. Within that spiritual sphere the saints a Colossae were still thriving under the truth.

21. For other examples see: Rom. 1:8; Eph. 1:15; 1Thess. 1:3, 8; 3:2, 5, 6, 7; 2 Thess. 1:3, 4; 2 Tim. 1:5; Phm. 1:5, 6).
22. “Faith” is used here in the active sense of believing in the truth.
23. This paves the way for Paul’s repeated emphasis that the Colossians stand firm in their “faith” (1:23; 2:5, 7).
24. “The love,” (*ten agapen*) by contrast, is the “perfect bond” manifested in those who hold firm to “faith” (3:14).
25. Their willingness to treat one another properly under the filling ministry of the Holy Spirit was reported to Paul (v. 8).
26. This same idea is seen in 2 Thess. 1:3 (cp. 1Thess. 4:9).
27. “All the saints” refers to all believers.

Motivation for their Faith and Love (v.5)

VERSE 5 because of the hope laid up for you in heaven, of which you previously

heard in the word [message] of truth, the gospel (διὰ τὴν ἐλπίδα τὴν ἀποκειμένην ὑμῖν ἐν τοῖς οὐρανοῖς, ἣν προηκούσατε ἐν τῷ λόγῳ τῆς ἀληθείας τοῦ εὐαγγελίου [*prep dia + d.a.w/noun acc.f.s. elpis hope + d.a.w/pres.dep.part.acc.f.s. apokeimai stored up; “laid up” + pro.loc.p. su “for you” + prep en + d.a.w/noun loc.m.p. ouranos heaven + pro.acc.f.s. hos + aor.act.ind.2p. proakouo hear beforehand + prep en + d.a.w/noun loc.m.s. logos word, message + d.a.w/noun gen.f.s. aletheia truth + d.a.w/noun gen.nt.s. euangelion gospel*])

VERSE 6 which has come to you, just as in all the world also it is constantly

bearing fruit and increasing (τοῦ παρόντος εἰς ὑμᾶς, καθὼς καὶ ἐν παντὶ τῷ κόσμῳ ἐστὶν καρποφορούμενον καὶ αὐξανόμενον [*pres.act.part.gen.nt.s. pareimi be present; “which has come” + prep eis + pro.acc.p. su “to you” + conj kathos just as + conj kai “also” + prep en + adj.loc.m.s. pas + d.a.w/noun dat.m.s. kosmos + pres.act.ind.3s. eimi + pres.mid.part.nom.nt.s. karpophoreo bear fruit, be productive + conj + pres.pass.part.nom.nt.s. auzano increase*],

even as it has been doing in you also since the day you heard of it and understood the grace of God in truth (καθὼς καὶ ἐν ὑμῖν, ἀφ’ ἧς ἡμέρας ἠκούσατε καὶ ἐπέγνωτε τὴν χάριν τοῦ θεοῦ ἐν ἀληθείᾳ [*conj kathos just as, even as + conj kai “also” + prep en + pro.loc.p. su + prep epi since + rel.pro.gen.f.s. hos + noun gen.f.s. hemera day + aor.act.ind.2p. akouo hear + conj + aor.act.ind.2p. epiginosko understand + d.a.w/noun acc.f.s. charis grace + d.a.w/noun gen.m.s. theos + prep en + noun loc.f.s. aletheia truth*]);

VERSE 7 just as you learned it from Epaphras, our beloved fellow bond-servant, who is a faithful servant of Christ on our behalf (καθὼς ἐμάθετε ἀπὸ Ἐπαφρᾶ τοῦ ἀγαπητοῦ συνδούλου ἡμῶν, ὅς ἐστιν πιστὸς ὑπὲρ ὑμῶν διάκονος τοῦ Χριστοῦ [*conj kathos just as + aor.act.ind.2p. manthano learn (in school) + prep apo from + noun abl.m.s. Epaphras + d.a.w/adj.abl.m.s. agapetos beloved, dear + noun abl.m.s. sundoulos fellow-servant/slave + pro.gen.p. ego “our” + pro.nom.m.s. hos who + pres.act.ind.3s. eimi + adj.nom.m.s. pistos faithful + noun nom.m.s. diakonos servant + prep huper on behalf of + pro.gen.p. su “your” + d.a.w/noun gen.m.s. Christos*]),

VERSE 8 and he also informed us of your love in the Spirit (ὁ καὶ δηλώσας ἡμῖν τὴν ὑμῶν ἀγάπην ἐν πνεύματι [*conj + aor.act.part.nom.m.s. deloo inform + pro.dat.p. ego “us” + por.genp. su “your” + d.a.w/noun acc.f.s. agape love + prep en + noun loc.nt.s. pneuma spirit*]).

ANALYSIS: VERSES 4-8

1. “Because of” or “on account of” (*dia w/accusative*) introduces the basis for the Colossians “faith” and “love.”
2. “The hope” (*ten elpida*) completes the trilogy of “faith,” “love,” and “hope” (cf. Rom. 5:1-5; 1 Cor. 13:13; 1 Thess. 1:3; 5:8).
3. “Hope” for Paul is the content of “faith.”
4. This is brought out in Heb. 11:1 “Now faith is the assurance/realization/confidence (*hupostasis*) of things hoped for, the conviction/certainty (hapax: *elegchos*) of things not seen.”

5. The prepositional phrase “because of” modifies the verbal nouns “faith” and “love.”
6. Their faith and love springs from an understanding of “the hope laid up for [them] in heaven.”
7. “Hope” in the NT is not a subjective sentiment of optimism.
8. It is based on the promises of God.
9. This “hope” looks forward to Ph 3.
10. We learn the particulars under book by book teaching.
11. It is articulated in Scripture and is tied to divine essence.
12. It cannot be overturned.
13. Paul specifies that this hope is “laid up for [them] in heaven.”
14. The implied subject of the attributive participle “stored up” is God Himself (cf. 2 Tim. 4:8; Heb. 9:27).
15. This emphasizes the security of certainty of this hope because God is its author and the “hope” is not in the temporal realm.
16. Here the hope Paul speaks of awaits future fulfillment.
17. When Paul later explicitly identifies the “hope of glory” with “Christ” Himself (v. 27), it becomes apparent that this “hope” will be revealed in the future.
18. Here the temporal aspect (“hope”) is combined with the spatial aspect (“in heaven”).
19. The Rapture is designated “the blessed hope” (Ti. 2:13 “looking for the blessed hope and [even] the appearing of the glory of our great God and Savior, Jesus Christ.”).
20. In v. 5b Paul reminds them that this Ph 3 “hope” was first introduced to them when the Colossians were evangelized.
21. “Truth” here is an independent entity, and “the gospel” as an exegetical genitive in apposition to “truth”; “the word [or “message”] of truth, the gospel.”
22. Here the gospel of their salvation (Ph 1) is identified with objective truth.
23. Paul next turns to the advance of “the gospel” which in the providence of God made its way to the city of Colossae (v. 6a).
24. The phrase “which has come [or “present”) to you” again refers to their exposure to the message of salvation embodied in the gospel.
25. The arrival of the message of salvation is a point made here and in vv. 5 & 7.
26. Historically Paul had never been to Colossae, but the gospel did make its way to the city.
27. In v. 6bc Paul describes the spread of the gospel elsewhere in the cosmos as of 62 AD.
28. The periphrastic participles “bearing fruit and growing” in the first clause is implied in the second (“even as *it has been doing* in you”).
29. “Bearing fruit” refers to continual addition of converts to the faith.
30. “And growing” refers to the historical advance of the gospel via evangelization.
31. This report was designed to encourage the Colossians that the gospel was making inroads throughout the world.
32. The gospel had reached Rome and beyond.
33. The words “even as *it has been doing* in you also” reference additional converts in Colossae since their initial evangelization.
34. Hence the words “since the day you heard *of it...*”; again a reference to their initial evangelization.
35. The Colossian saints both “heard” and “understood” the message of their eternal salvation.
36. For Paul “the grace of God” is at the heart of the gospel message (cf. Rom. 4:16; 5:2; Gal. 1:6).

37. Salvation is a grace gift bestowed freely by God to all who believe (cf. Rom. 3:24; 5:15, 17; Eph. 2:8; Acts 20:32).
38. The Colossians not only heard the message of salvation they truly comprehended the grace that came to them.
39. “The grace of God in truth” makes it clear that salvation is by grace and lines up with absolute truth.
40. Again, the truthfulness of the gospel is reiterated against a background of distortion and perversion of the Christian message.
41. In conclusion of his discussion of the movement of the gospel, Paul identifies the evangelist who first introduced the gospel to the city of Colossae (v. 7).
42. Paul’s verb of choice “learned” (aor.ind. *manthano*) has a distinctly academic sense as in “learn the parable of the fig tree” (Mk. 13:28).
43. Cf. Phil. 4:9 where Paul uses three closely related words for perspicacity (“the things which you learned and received and heard and seen in me...”).
44. To “learn” is to be intellectually enlightened (cf. Eph. 4:20 “But you did not learn Christ in this fashion.”).
45. “Epaphras” was a common name among slaves.
46. It is a shortened form of Epaphroditus, which means “honored by Aphrodite.”
47. A certain Epaphroditus is mentioned by Paul in Phil. 2:25 and 4:18.
48. Epaphras was the founder of the church at Colossae.
49. He was also influential in Laodicea and Hierapolis (4:13).
50. He is the one who informs Paul of the status of the Colossians (v. 7).
51. His name appears again in the closing of the letter and in the greeting in Philemon (1:23).
52. He is highly commended by Paul as seen in the descriptive terms “beloved/dear,” “fellow servant,” and “faithful servant/minister on our behalf.”
53. “Our” refers to Paul and Timothy.
54. “Beloved” is a term of endearment as in our “dear friend.”
55. “Fellow slave” (*sundolos*) denotes a close relationship in a common enterprise.
56. This term specifies his position as an authoritative delegate of the gospel ministry.
57. The title “faithful servant of Christ” reflects Epaphras’ work in the ministry.
58. “of Christ” is probably an objective genitive as in a “trusted worker for Christ.”
59. Following the discussion of Epaphras’ role in establishing the church at Colossae, Paul makes mention of his role in bringing a report on the status of the church (v. 8).
60. The report can be trusted as this man has proved his worth having brought the gospel to the city and a man that came highly commended by none other than the apostle Paul.
61. The attributive participle “who...has informed” provides further information about Epaphras.
62. The verb “informed” (*deloo*) can be used for hidden knowledge or simply reporting of information (1Cor. 1:11).
63. The phrase “your love in the Spirit” refers to an expression of “their faith in Christ Jesus” (cf. v. 4).
64. This is the only explicit reference to the Holy Spirit in Colossians.
65. This “love” is said to be “in the sphere of the Spirit.”
66. The doctrine behind this is the doctrine of the filling ministry of the Holy Spirit.
67. The “love” is the various applications believers made towards one another.
68. Paul generalizes here as he probably heard stories regarding the congregation.