



Colossians 2:1-7 “Welded Together in Love”

Paul's one great aim in ministry: Preach Jesus!

Colossians 1:28 Him we preach, warning every man and teaching every man in all wisdom, that we may present every man perfect in Christ Jesus.

1 Corinthians 2:1-5

1 And I, brethren, when I came to you, did not come with excellence of speech or of wisdom declaring to you the testimony of God.

2 For I determined not to know anything among you except Jesus Christ and Him crucified.

3 I was with you in weakness, in fear, and in much trembling.

4 And my speech and my preaching were not with persuasive words of human wisdom, but in demonstration of the Spirit and of power,

5 that your faith should not be in the wisdom of men but in the power of God.

Sages often criticized professional public speakers for their unethical use of persuasion at all costs, regardless of truth. **Many educated people in antiquity were trained and skilled in persuasive speech.** ¹

- **Paul's concern extended beyond Colossae to Laodicea (4:16) and to Hierapolis (4:13), the three great cities in the Lycus Valley where Gnosticism was beginning to do harm.** ²

¹ Craig S. Keener, *The IVP Bible Background Commentary: New Testament* (Downers Grove, IL: InterVarsity Press, 1993), Col 2:4.

² A.T. Robertson, *Word Pictures in the New Testament* (Nashville, TN: Broadman Press, 1933), Col 2:1.

- POSB says **agon** "is the picture of an athlete exerting every ounce of energy he has in the struggle of the contest. The idea is that Paul labored hard, toiled, strove, agonized, struggled, and wrestled in prayer." (Preacher's Outline and Sermon Bible - Commentary)
 - **73. ἀγών agón**; masc. noun. Strife, contention, contest for victory or mastery such as was used in the Greek games of running, boxing, wrestling, and so forth.³
 - **agon** gives us our English "**agony**" something we can all identify with to help understand what Paul is saying. ⁴
 - The noun **agon** means deep and earnest solicitude, accompanied with toil and peril. Phil. 1:30; 1Th 2:2; 1Tim. 6:12. **It points out that intense and painful anxiety which preyed upon him, now in occasional terror, and now in reviving hopes—that ceaseless conflict which filled his waking hours with effort, and relieved with prayer the watches of the night. His soul was in a perpetual distress for them: every suspicion about them left a pang behind it—the bare possibility of their relapse or apostasy brought with it unutterable dismay and sorrow.** ⁵

1 For I want you **to know** what a great conflict I have for you and those in Laodicea, and for as many as have not seen my face in the flesh,

- **I would that ye knew** (θέλω ὑμᾶς εἰδέναι). Paul's more usual form of expression is, **I would not have you to be ignorant**. See on Rom. 1:13.
 - I would not have you ignorant. An emphatic expression calling special attention to what follows. Compare 1 Cor. 10:1; 1 Thess. 4:13. ⁶
 - **Spurgeon** – "Paul had not met these Colossian Christians, but he had heard of their faith, and hope, and love, and he so desired their good that he had a continual care for them in his heart. He carried that care to God in prayer, yet he still bore them in loving remembrance. They were always on his heart as a sick child is ever on the heart of its mother."
- **"To know" (1492) (eido) refers to absolute, positive, beyond a doubt knowledge.** It means to see with the mind's eye and signifies a clear and purely mental perception. The perfect tense speaks of the permanent or abiding state of knowing. Eido means perception by sight (perceive, see) as in Mt 2:2 where the wise

³ Spiros Zodhiates, *The Complete Word Study Dictionary: New Testament* (Chattanooga, TN: AMG Publishers, 2000).

⁴ https://www.preceptaustin.org/colossians_chap_2_word_study

⁵ https://www.preceptaustin.org/colossians_chap_2_word_study

⁶ Marvin Richardson Vincent, *Word Studies in the New Testament*, vol. 3 (New York: Charles Scribner's Sons, 1887), 8.

men "saw His star". It describes one as having come to a perception or realization of something.

- **1492. εἶδω *eidō***. To see. This verb is obsolete in the pres. act. for which *horáō* (3708), to see with perception, is used. ⁷
- **Eido (oida)** then is not so much by experience as an intuitive insight that is "drilled into your heart". In spiritual terms, **eido** is that perception, that being aware of, that understanding, that intuitive knowledge that only the Holy Spirit of God can give. It is an absolute knowledge, a knowledge that is without a doubt. **Oida** describes absolute, positive, beyond a peradventure of a doubt, knowledge.
Oida suggests fullness of knowledge, rather than progress in knowledge, which is expressed by *ginosko*, a distinction illustrated in [Jn 8:55](#), (Jesus said "you have not come to know {**ginosko**} Him, but I know {**oida**} Him). Here Jesus says in essence "I know God perfectly (**oida**)". In [John 13:7](#) Jesus addresses Peter (Jesus answered and said to him, "What I do you do not realize {**oida**} now, but you shall understand {**ginosko**} hereafter.")

Laodicea:

- The mention of Laodicea (cf. 4:16) indicates that the heresy had spread there too, though it was probably centered in Colosse. ⁸

Revelation 3:14–21

14 "And to the angel of the church of the Laodiceans write, 'These things says the Amen, the Faithful and True Witness, the Beginning of the creation of God:

15 "I know your works, that you are neither cold nor hot. I could wish you were cold or hot.

16 So then, because you are lukewarm, and neither cold nor hot, I will vomit you out of My mouth.

17 **Because you say, 'I am rich, have become wealthy, and have need of nothing'—and do not know that you are wretched, miserable, poor, blind, and naked—**

18 I counsel you to buy from Me gold refined in the fire, that you may be rich; and white garments, that you may be clothed, that the shame of your nakedness may not be revealed; and anoint your eyes with eye salve, that you may see.

19 As many as I love, I rebuke and chasten. Therefore be zealous and repent.

20 Behold, I stand at the door and knock. If anyone hears My voice and opens the door, I will come in to him and dine with him, and he with Me.

21 To him who overcomes I will grant to sit with Me on My throne, as I also overcame and sat down with My Father on His throne.

⁷ Spiros Zodhiates, *The Complete Word Study Dictionary: New Testament* (Chattanooga, TN: AMG Publishers, 2000).

⁸ Norman L. Geisler, "Colossians," in *The Bible Knowledge Commentary: An Exposition of the Scriptures*, ed. J. F. Walvoord and R. B. Zuck, vol. 2 (Wheaton, IL: Victor Books, 1985), 676.

2 that their hearts may be **encouraged**,
being knit (welded) together in love,
and attaining to **all riches of the full assurance of understanding**,
to the knowledge of the mystery of God,
both of the Father and of Christ,
3 in **whom** are hidden **all the treasures of wisdom and knowledge.**

- **That YOUR hearts may be encouraged!**
 - The basic meaning of parakaleō (encouraged) is “to call alongside.” Because a person can be called alongside for many purposes, the word has a wide range of meanings. They include to entreat, appeal to, summon, comfort, exhort, or encourage. ⁹
- Love is the συνδεσμος [sundesmos] (3:14) that binds all together. ¹⁰
 - In unity there is strength; hence the continuation is: **they themselves being welded together in love.** ¹¹

Colossians 3:14

14 But above all these things put on love,
which is the bond of perfection.

What happens in the Body of Christ when we are welded together in mutual love of Jesus, and mutual love of each other?

- We attain **“all the riches of the FULL assurance of understanding and knowledge of the mystery of GOD – both of the Father and of Christ Jesus.”**
- **Don’t you want that**
 - For Yourself
 - For others here in the congregation?
- **Now when believers, welded together in love, are confronted with the danger of errors and lies, let them unitedly pray about this and discuss it** among each other on the basis of God’s special revelation (cf. Eph. 3:17–19), and this with a view to all the riches of assured understanding. ¹²

Ephesians 3:17–19

17 that Christ may dwell in your hearts through faith;

⁹ John F. MacArthur Jr., *Colossians*, MacArthur New Testament Commentary (Chicago: Moody Press, 1992), 85.

¹⁰ A.T. Robertson, *Word Pictures in the New Testament* (Nashville, TN: Broadman Press, 1933), Col 2:2.

¹¹ William Hendriksen and Simon J. Kistemaker, *Exposition of Colossians and Philemon*, vol. 6, New Testament Commentary (Grand Rapids: Baker Book House, 1953–2001), 103.

¹² William Hendriksen and Simon J. Kistemaker, *Exposition of Colossians and Philemon*, vol. 6, New Testament Commentary (Grand Rapids: Baker Book House, 1953–2001), 103–104.

that you, being rooted and grounded in love,

18 may be able to comprehend with all the saints what is the width and length and depth and height—

19 to know the love of Christ which passes knowledge;

that you may be filled with all the fullness of God.

- Less than one month before C. S. Lewis died, he wrote this letter to a little girl:
 - *Dear Ruth “ ... Many thanks for your kind letter, and it was very good of you to write and tell me that you like my books; and what a very good letter you write for your age! If you continue to love Jesus, nothing much can go wrong with you, and I hope you may always do so.”* ¹³
- **F. F. Bruce comments:** “Paul emphasizes that the revelation of God cannot be properly known apart from the cultivation of brotherly love within the Christian community.” ¹⁴
- **R. Kent Hughes comments:** “This is an important message for an alive Christianity. No intellectual process will lead to a full grasp of the mystery of Christ unless it is accompanied by a love for him and for Christians that knits us, the Church, together in love. We cannot pursue knowledge of God in willful, unloving isolation, rejecting fellowship with others. Historically, some have tried and have suffered incomplete or even distorted understanding. “Complete” understanding of the mystery comes in loving community.” ¹⁵
- **Alexander Maclaren:** “In Christ, as in a great storehouse, lie all the riches of spiritual wisdom, the massive ingots of solid gold which when coined into creeds and doctrines are the wealth of the Church. All which we can know concerning God and man, concerning sin and righteousness and duty, concerning another life, is in Him Who is the home and deep mine where truth is stored.... The central fact of the universe and the perfect encyclopedia of all moral and spiritual truth is Christ, the Incarnate Word, the Lamb slain, the ascended King.” ¹⁶

¹³ Lyle W. Dorsett and Marjorie Lamp Mead, eds., *C. S. Lewis Letters to Children* (New York: Macmillan, 1985), p. 111.

¹⁴ F. F. Bruce and E. K. Simpson, *Commentary on the Epistles to the Ephesians and the Colossians* (Grand Rapids, MI: Eerdmans, 1957), p. 223.

¹⁵ R. Kent Hughes, *Colossians and Philemon: The Supremacy of Christ*, Preaching the Word (Westchester, IL: Crossway Books, 1989), 54–55.

¹⁶ Alexander Maclaren, *The Epistles of St. Paul to the Colossians and Philemon*, The Expositor's Bible (New York: A. C. Armstrong, 1903), pp. 165, 166.¹⁶

Colossian Heresy #1

4 Now this I say lest anyone should **deceive you with persuasive words.**

5 For though I am absent in the flesh, yet I am with you in spirit, rejoicing to see your good order and the steadfastness of your faith in Christ.

6 **As you therefore have received Christ Jesus the Lord,** so walk in Him,

7 rooted and built up in Him and established in the faith, as you have been taught, abounding in it with thanksgiving.

Secular Humanist Cult – using persuasive words to convince you that there is a higher consciousness available to the few inductees that will follow them.

- Secular humanism is a philosophy or life stance that embraces human reason, secular ethics, and philosophical naturalism while specifically rejecting religious dogma, supernaturalism, and superstition as the basis of morality and decision making.

Secular humanism posits that human beings are capable of being ethical and moral without religion or belief in a deity. ¹⁷

- You don't need any god to live a good life.

Julian Huxley was committed to an evolutionary humanism. He believed:

“Man's most sacred duty and at the same time his most glorious opportunity, is to promote the maximum fulfillment of the evolutionary process on this earth; and this includes the fullest realization of his own inherent possibilities.” ¹⁸

- **Humanist Manifesto:** “No deity will save us; we must save ourselves.” ¹⁹

“Persuasive words”:

- **33.31 πιθανολογία, ας f: plausible, but false, speech resulting from the use of well-constructed, probable arguments—‘convincing speech, plausible language.’** ἵνα μηδεὶς ὑμᾶς παραλογίζηται ἐν πιθανολογίᾳ ‘do not let anyone fool you with plausible but false language’ Col 2:4. ²⁰

¹⁷ Council for Secular Humanism. “10 Myths About Secular Humanism”. Archived from the original on 12 May 2015. Retrieved 12 June 2015.

¹⁸ Religion without Revelation, J. Huxley, p. 194, quoted in Christian Apologetics in a World Community, W. Dyrness, IVP, 1983, p.90

¹⁹ Humanist Manifesto II (Sept. 2, 1973)

²⁰ Johannes P. Louw and Eugene Albert Nida, *Greek-English Lexicon of the New Testament: Based on Semantic Domains* (New York: United Bible Societies, 1996), 392.

- **Anders:** “When we stop going forward, we stall; when we stall, we can fall.” ²¹

²¹ Max Anders, *Galatians-Colossians*, vol. 8, Holman New Testament Commentary (Nashville, TN: Broadman & Holman Publishers, 1999), 304.