

Introduction

TITLE: The title of this book comes from the name of the city to whom it was addressed, Colosse. This city was located in Asia Minor and was intended to be read in Laodicea as well (4:16)

AUTHOR: Paul the Apostle identifies himself as the author (1:1) as was his custom. Even if this were not the case, there are enough similarities to the book of Philemon and Ephesians, which Paul also wrote, to make the case for his authorship. Colossians is considered a “sister” epistle to Ephesians because of similarities in content and time frame.

DATE: The estimated date is AD 60-62. This would coincide with Paul’s first imprisonment in Rome.

SETTING: Located about 100 miles from Ephesus, Colosse was a city in the Roman province of Asia and was considered important due to the location of major trade routes. Over time, its importance was diminished and shifted to other hubs such as Laodicea and Hierapolis. Its wealth came from the fertility of its land, dying wool, and flocks along with political and financial elements.

DEMOGRAPHICS: There was a large contingent of Jewish people in Colosse, but the majority was of Gentile ancestry. These complex influences would give rise to early forms of Gnosticism, paganism and mysticism, Greek philosophy... all mixed in with Jewish Old Testament practices.

It may be inferred that Epaphras was the founder of the church in this city, from Paul’s reference to him being the man who taught them “the grace of God in truth” (1:6). It seems Paul may have not had opportunity to visit this church although he clearly desired to do so (2:1; Philemon 23).

THEMES: The main theme of Colossians was to remind the church that Christ was supreme. Paul’s message on the Incarnation of Jesus Christ being the one true God was a rebuttal to those wanting to water down the preeminence of Jesus in this infant church.

Paul emphasizes the eternity of God expressed in the person of Christ, clarifying Jesus was, and would be, the ONLY bodily expression of God. He reminds them the only way to know God is to know Him in whatever form, place, expression He has determined to employ for our benefit. In this case, Jesus was God wrapped in flesh, the long-awaited Messiah, the visible form of the invisible God.

COLOSSIAN HERESY: Part of the heresy that emerged in Colosse was the rejection of this truth. Paul uses a phrase here, “spoil you,” that literally meant to “rob” them. False teachers were literally stealing the freedom of salvation back from the church by convincing them to return to the tradition and actions of the Law.

Rather than address every issue as a standalone problem, Paul taught them the deity and supremacy of Christ as opposed to falling prey to those who want to replace Him with lesser philosophies and practices. He reminded them that their redemption was completed by the atonement Jesus

made on the cross and when He indwells his church, they ought to manifest him in conduct, relationships, and spiritual disciplines.

From the perspective of effectiveness, this method of dealing with issues tends to bears good fruit. The lifting up of truth is the most effective method of putting down falsehood.

OUTLINE: I will include more than one outline in this study. This is not to indicate indecision, but to show that different perspectives may bring more clarity, or a more in-depth visualization to the reader/student.

The first outline comes from The Premier Study Bible:

- A. Introduction, Greeting, and Prayer (1:1-12)
- B. The Doctrine and Preeminence of Christ (1:13-25)
- C. Warnings Against Erroneous Doctrines and Philosophies (2:6-23)
- D. Separated Living in Christ and the Believer’s Compartment (3:1 - 4:6)
- E. Conclusion and Closing Benediction (4:7-18)

This second outline is found in Colossians: Christ All in All:

1. Doctrinal (Colossians 1-2)
 - A. Greeting (1:1-2)
 - B. Thanksgiving and Prayer (1:3-14)
 - C. The Preeminence of Christ (1:15-23)
 - D. Paul’s Ministry to the Church (1:24 - 2:5)
 - E. Alive in Christ (2:6-15)
 - F. Let No One Disqualify You (2:16-23)
2. Practical (Colossians 3-4)
 - A. Put on the New Self (3:1-17)
 - B. Rules for Christian Households (3:18 - 4:1)
 - C. Further Instructions and Final Greetings (4:2-18)

FORMATTING OF THIS STUDY: The text is KJV, but the verse structure (which is NOT inspired, but man-made for ease of reading) is broken into paragraphs CSB style. This allows for better contextual understanding. We chose to leave verse numbers in place to make it simple and familiar.

UNDERLINING IN THE TEXT: When you see a portion that is underlined or bolded, look at the end of that particular paragraph to find notes related to that idea or term.

PHILOSOPHY: While philosophy simply means a way of thinking about any concept or idea, the Greek word Paul uses for “philosophy,” with its definition as love of wisdom,” appears only here in the New Testament. It seems those who fell prey to the Colossian Heresy began to use this term to describe the “higher knowledge” they attained through their adoption of false doctrine. Paul described this to the church as “empty” and “vain deceit.”

Philosophy, itself, is neither bad or harmful. In fact, when a Christian worldview is part of our thinking, it produces a philosophy that is actually helpful. ~~~~

COLOSSIANS 1

1 Paul, an apostle of Jesus Christ by the will of God, and Timotheus our brother,

2 To the saints and faithful brethren in Christ which are at Colosse: Grace be unto you, and peace, from God our Father and the Lord Jesus Christ.

* and - The word "and" in this phrase in the Greek means "also, even, indeed."

3 We give thanks to God and the Father of our Lord Jesus Christ, praying always for you, **4** Since we heard of your faith in Christ Jesus, and of the love which ye have to all the saints, **5** For the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the gospel; **6** Which is come unto you, as it is in all the world; and bringeth forth fruit, as it doth also in you, since the day ye heard of it, and knew the grace of God in truth: **7** As ye also learned of Epaphras our dear fellowservant, who is for you a faithful minister of Christ; **8** Who also declared unto us your love in the Spirit.

* gospel - There is only one Gospel (Rev. 14:6) and is the same gospel preached by Peter at Pentecost and by Paul in Colosse... and "in all the world."

9 For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding; **10** That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; **11** Strengthened with all might, according to his glorious power, unto all patience and longsuffering with joyfulness; **12** Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light: **13** Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son: **14** In whom we have redemption through his blood, even the forgiveness of sins:

* "Strengthened with all might" - This simply means that our strength will increase more and more, according to the power that works in us (Eph. 3:20)

15 Who is the image of the invisible God, the firstborn of every creature:

16 For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him:

17 And he is before all things, and by him all things consist.

18 And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence.

19 For it pleased the Father that in him should all fulness dwell;

20 And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven.

* the image - Jesus Christ is "the image," meaning the literal representation of "the invisible God." This is the real and essential embodiment of God as opposed to a mere likeness. Jesus is the visible manifestation of the invisible, omnipotent Spirit of God. "No man hath seen God at any time" for He is invisible (John 1:18; Hebrews 11:27); He has revealed Himself in human flesh (John 1:1,14; 14:9). Man can see and know God by seeing and knowing Jesus Christ who is "the brightness of his [God's] glory, and the express image of his [God's] person." (Gr. hupostasis, meaning substance, essence, see Heb. 1:3).

* it pleased the Father that in him should all fulness dwell - The only point at which finite men can know the infinite God is at the point God chooses to express and personalize Himself. The Incarnation IS the complete picture of everything that God ever appeared to be in the Old Testament. Jesus is God made KNOWABLE (John 1:1,14; 14:6), VISIBLE (John 14:9, Rev. 1:8,11) and APPROACHABLE (1 Tim. 6:16).

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: **23** If ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard, and which was preached to every creature which is under heaven; whereof I Paul am made a minister;

* If ye continue in the faith - There is no point at which we are "saved once and for all." Instead, we clearly are instructed to "continue in the faith, grounded and settled."

24 Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church: **25** Whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfil the word of God; **26** Even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints: **27** To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory: **28** Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus: **29** Whereunto I also labour, striving according to his working, which worketh in me mightily.

* which worketh in me mightily - This seems to indicate to the reader that Paul had discovered something that was worthy of ultimate commitment, something that ought to be considered by each and every one of us today. What have we found that is worth giving our all to... because whatever that is, it will evidence itself in our lives. Paul is setting the stage to talk to the church regarding how they ought to live.

Even When I Can't See Him, He's Working. As best scholars can determine, neither Paul nor his close companions ever visited in Colosse, yet a faithful church had been established in that city. We do not know how or why, but clearly God's will and work was being accomplished through the hands of other individuals. This is important to note, because it can reassure us that even when we can't see what God is doing, He is still at work.

You share the Gospel with someone on the job and they never come to church. You witness to someone in the local supermarket and never see them again. You pray faithfully for those you love for years and nothing changes. We don't know what God is doing because we cannot always see the effects of our preaching, teaching, training, or discipling of others. However, do not be discouraged, for in God's time, unexpected fruit may still be produced.

Growing in Christ. The Gospel cannot live in our hearts and not change us, but we will not be changed simply because we raise our hands in a church service. Change requires moving in a specific direction, always trending toward becoming more like Jesus. A believer who is not growing is abnormal, and that lack of growth may be the symptom of an inward issue.

How would you describe your rate of growth in Christ? Are you satisfied with where you are, or do you feel the "pull" of a deeper walk with God?

A Hostile Witness. Believe it or not, you and I were not just strangers, but enemies of God, just as our human nature predisposes us to be. Thanks be to God, though we were born sinners, He died for us anyway, reconciling both our nature and our actions into a form which was "unblameable" and "unreproveable" in his sight. The sense of my. Own redemption which accompanies this knowledge ought to be enough to keep me "continuing in the faith."

COLOSSIANS 2

1 For I would that ye knew what great conflict I have for you, and for them at Laodicea, and for as many as have not seen my face in the flesh; **2** That their hearts might be comforted, being *knit together in love*, and unto all riches of the full assurance of understanding, to the acknowledgement of the *mystery of God, and of the Father, and of Christ*; **3** In whom are hid all the treasures of wisdom and knowledge.

* *knit together in love* - Paul knows that love and unity are connected to understanding, revelation, wisdom, and knowledge.

* *mystery of God, and of the Father, and of Christ*; - There is no suggestion here that three entities are indicated. Rather, to know the Father and the Son is to know God as Creator and Sustainer on one hand, and to know Him as incarnated Saviour on the other.

4 And this I say, lest any man should beguile you with enticing words. **5** For though I be absent in the flesh, yet am I with you in the spirit, joying and beholding your order, and the stedfastness of your faith in Christ.

6 As ye have therefore received Christ Jesus the Lord, so walk ye in him: **7** Rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving.

8 Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. **9** For *in him dwelleth all the fulness of the Godhead bodily*. **10** And ye are complete in him, which is the head of all principality and power: **11** In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ: **12** Buried with him in baptism,

wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead. **13** And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses; **14** Blotting out the *handwriting of ordinances* that was against us, which was contrary to us, and took it out of the way, *nailling it to his cross*; **15** And having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it.

* *in him dwelleth all the fulness of the Godhead bodily* - All the fulness of what God is (His nature, essence, being), the full embodiment of deity, exists in the person of Jesus Christ. "Bodily" refers to the Incarnation (John 1:14-16), and can mean "actually" or "in concrete reality" as opposed to something temporary. As stated previously, all that God is INVISIBLELY, Jesus Christ IS and manifests VISIBLY.

* *handwriting of ordinances* - The Greek word Paul employs here refers to a handwritten certificate of debt that was written in the debtors own hand acknowledging his debt.

* *nailling it to his cross* - crucified criminals would have a list of the crimes they committed nailed to their cross to make clear that the punishment he was receiving was deserved. Jesus took our own acknowledged sins and "nailed them" to His cross, paying what we owed.

16 Let no man therefore judge you in *meat, or in drink, or in respect of an holyday*, or of the new moon, or of the sabbath days: **17** Which are a shadow of things to come; but the body is of Christ. **18** Let no man beguile you of your reward in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind, **19** And not holding the Head, from which all the

body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God.

* *meat, or in drink, or in respect of an holyday* - Paul is reinforcing the liberty they received in Christ, explaining that dietary laws, respect of days, and other such things were "a shadow of things to come. We are COMPLETE in Christ who is the perfection of the entire law to whom those traditions pointed.

20 Wherefore if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances, 21 (Touch not; taste not; handle not; 22 Which all are to perish with the using;) after the commandments and doctrines of men? 23 Which things have indeed a shew of wisdom in will worship, and humility, and neglecting of the body: not in any honour to the satisfying of the flesh.

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Complete in Him. The Greek word Paul actually used when writing verse 10 was "filled," which meant to be "fulfilled," "complete," or to "be generously supplied with." Being in Christ means we are **COMPLETE**. The Colossian Heresy, referenced in our introductory notes, was in essence the belief that Christ was not enough and they should add anything they felt necessary/helpful. Paul was saying, He is complete! And, now, in Him... so are you! As detailed by Whitley, here are eight ways in which Jesus completes the believer spiritually as found throughout the Word of God:

1. We are united to Christ when we are **born again** (John 3:3-8; Eph. 2:4-5). Being born again of the water and Spirit gives us new life (Acts 2:38).
2. We **live** out our union with Christ **through faith** (Gal. 2:20; Eph. 3:16-17). He is both the source of our union with Him and the object of our faith.
3. We are **justified** (made right with God) through faith and union with Christ (Rom. 3:23-26).
4. We are **sanctified** (the process by which we grow in holiness and become more like Jesus) through our union with Christ (1 For. 1:30; John 15:4-5).
5. We faithfully **endure** in our union with Christ (Matt. 24:13; Rom. 8:38-39; Rev. 13:10). Life in Christ provides the means to endure faithfully and is the only assurance of salvation (1 Cor. 1:8-9)
6. In **death**, we are united with Christ (Rom. 14:8; 1 Thess. 4:16; Rev. 14:13). The psalmist reminds us of this when he writes, "Precious in the sight of the Lord is the death of His saints." (Ps. 116:15).
7. We are **resurrected** in our union with Christ (1 Cor. 15:22). Physical death is NOT final for the believer who is united with Christ.
8. We will be **glorified** with Christ (Col. 3:4; 1 Thess. 4:16-17). God had our calling, justification, sanctification in mind from eternity past, just as he did our glorification (Rom. 8:30).

As we can see, our union with Christ covers EVERY PART of our lives! He COMPLETES US! As Paul would write to the Corinthians, being IN CHRIST means we are not lacking. Because HE (Jesus) is complete, we are complete IN Him. As such, we will not "fall short" or be found "in need."

COLOSSIANS 3

1 If ye then be risen with Christ, seek those things which are above, where *Christ sitteth on the right hand of God*. 2 Set your affection on things above, not on things on the earth. 3 For ye are dead, and your life is hid with Christ in God. 4 When Christ, who is our life, shall appear, then shall ye also appear with him in glory.

* *Christ sitteth on the right hand of God* - Paul is using figurative and symbolic language in this phrase to show Christ's glorification. Throughout the Scripture, the highest position of power and authority is referenced as "sitting at the right hand." What is being illustrated is that Christ triumphed over all powers and has been exalted as the appointed Son of the household to whom is given all authority, and through him the power and rule of God's kingdom will be executed.

5 Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry: 6 For which things' sake the wrath of God cometh on the children of disobedience: 7 In the which ye also walked some time, when ye lived in them. 8 But now ye also put off all these;

anger, wrath, malice, blasphemy, filthy communication out of your mouth. 9 Lie not one to another, seeing that ye have put off the old man with his deeds; 10 And have put on the new man, which is renewed in knowledge after the image of him that created him: 11 Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all, and in all.

12 Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; 13 Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye. 14 And above all these things *put on charity, which is the bond of perfectness*. 15 And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful. 16 Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord. 17 And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him.

* *put on charity, which is the bond of perfectness* - this phrase might be better rendered for our understanding as the “perfect bond of unity.”

18 Wives, submit yourselves unto your own husbands, as it is fit in the Lord. **19** Husbands, love your wives, and *be not bitter* against them. **20** Children, obey your parents in all things: for this is well pleasing unto the Lord. **21** Fathers, provoke not your children to anger, lest they be discouraged. **22** Servants, obey in all things your masters according to the flesh; not with eyeservice, as menpleasers; but in singleness of heart, fearing God; **23** And *whatsoever ye do, do it heartily*, as to the Lord, and not unto men; **24** Knowing that of the

Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ. **25** But he that doeth wrong shall receive for the wrong which he hath done: and there is no respect of persons.

* *be not bitter* - “don’t have the habit of being bitter or of holding strong resentment.”

* *whatsoever ye do, do it heartily* - the word servants, as used here (v.22), could include slaves or paid servants. The principle being taught here was that when we work, we do it not as for men, but for God. The word heartily means “life or soul.” In other words, we ought not to work like we are just doing it for the pay — and we are able to do this with joyful attitudes and hearts because we have been made “free” in a way that no master or boss can remove!

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Setting Our Minds. *The act of “setting” our minds is a conscious decision, an act of will. Satan uses a lot things in this world as a source of distraction for a Christian, to prevent us from accomplishing our purpose in God’s plan and hoping to entice us into loving the world. If this doesn’t work, he will remind us of our own failures, or the failures of those who were “better men than we.” Whenever you face these feelings, remember, you truly “can do all things through Christ” (Philippians 4:13) who strengthens you.*

A New Kind of Idolatry. *Each of the things mentioned in the second part of this chapter are considered to be works of the flesh. How eye-opening is it to realize that Paul identified them as idolatry, and their indulgence is the source of God’s wrath upon men? Clearly, we should never become complacent about entertaining our “flesh,” lest we inadvertently find ourselves engaged in practices that remove Christ from the throne of our hearts.*

COLOSSIANS 4

1 Masters, give unto your servants that which is just and equal; knowing that ye also have a Master in heaven.

2 Continue in prayer, and watch in the same with thanksgiving; **3** Withal praying also for us, that God would open unto us a door of utterance, to speak the mystery of Christ, for which I am also in bonds: **4** That I may make it manifest, as I ought to speak. **5** Walk in wisdom toward them that are without, redeeming the time. **6** Let your speech be always with grace, *seasoned with salt*, that ye may know how ye ought to answer every man.

* *seasoned with salt* - you can tell a lot about someone by the way they talk. Paul wants their speech to be reflective of Christ, characterized by grace and humility. The image of salt used here might have symbolized the need for speech that is free of hypocrisy... or perhaps, as salt was often used to preserve and season things in Bible times (Matt. 5:13), maybe he was telling them that our speech should be worthwhile and profitable, not pointless or dull. Many struggles in our lives are reflected in the extremes of our speech: gentle or with conviction, but not always at the same time. A prayer that may be helpful as we seek to measure up to Paul’s instructions might be: “Let the words of my mouth... be acceptable in they sight, O Lord...” (Ps. 19:14).

7 All my state shall *Tychicus* declare unto you, who is a beloved brother, and a faithful minister and fellowservant in the Lord: **8** Whom I have sent unto you for the same purpose, that he might know your estate, and comfort your hearts; **9** With *Onesimus*, a faithful and beloved brother, who is one

of you. They shall make known unto you all things which are done here.

* *Tychicus* - he went to Jerusalem with Paul to serve as a representative of the Gentile churches and, though a recent convert, he served as a replacement for both Timothy and Titus on different occasions. He served as Paul’s messenger, delivering this letter to the Colossian church, but also to the Ephesians (Eph. 6:21), and Philemon.

* *Onesimus* - his name means useful, profitable, helpful. He was a runaway slave whose return to his master was the reason for Paul’s letter to Philemon. I find it unique that Paul takes care to not only include him in this part of Colossians, but specifically states, “who is one of you.”

10 *Aristarchus* my fellowprisoner saluteth you, and *Marcus*, sister’s son to Barnabas, (touching whom ye received commandments: if he come unto you, receive him;) **11** And Jesus, which is called Justus, who are of the circumcision. These only are my fellowworkers unto the kingdom of God, which have been a comfort unto me. **12** Epaphras, who is one of you, a servant of Christ, saluteth you, always labouring fervently for you in prayers, that ye may stand perfect and complete in all the will of God. **13** For I bear him record, that he hath a great zeal for you, and them that are in Laodicea, and them in Hierapolis. **14** *Luke*, the beloved physician, and *Demas*, greet you. **15** Salute the brethren which are in Laodicea, and Nymphas, and the church which is in his house. **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. **17** And say to

Archippus, Take heed to the ministry which thou hast received in the Lord, that thou fulfil it.

- * *Aristarchus* - this is the man who was apprehended by the rioters in Ephesus (Acts 19:29).
- * *Marcus* - as the sister of Barnabas, Paul's note here demonstrates to us that fact that many times, then and now, extended family connections are present and often serve as the means God uses to strengthen the church as a whole.
- * *Luke* - served as Paul's personal physician and travelled on missionary trips with Paul, penning the Gospel of Luke and the Book of Acts.

* *Demas* - apparently at this time, Demas was dedicated to the work of God. Eventually, we know he fell prey to a love for this present world, causing him to abandon both Paul and the ministry (2 Tim. 4:10).

* *Archippus* - this was almost certainly the son of Philemon, the man who owned the slave referenced in verse 9, Onesimus. How amazing that God would take both the slave and the slave owner and use them in the propagation of His kingdom! Paul's message to Archippus is very similar to his words to Timothy.

18 The salutation by the hand of me Paul. Remember my bonds. Grace be with you. Amen.

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Name Dropping. As we conclude our final chapter, it is striking to see the litany of personal names Paul included in his letter. As you may have noticed, this study sought to provide a small degree of context for many of the individuals to whom the author drew attention. This was considered important, primarily for one reason: these men were real, authentic people, believers who simply stepped up in the hour of need.

The message for you and I is simply this: you don't have to be Paul to make a difference! You actually can just be you... but make sure you are a submitted, committed you. That's what was looking for in Colosse... and that is still what He is searching for today.

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Resources

1. Dexter, Jason. (February 25, 2020). *Study Colossians: Making Christ the Center*. Independently Published.
2. Knight, George W. (2007). *The Illustrated Guide to Bible Customs & Curiosities*. Urichsville, OH: Barbour Publishing
3. Meyer, Joyce. (2020). *Colossians: A Biblical Study*. New York:NY. Hachette Book Group.
4. Wilson, N.J. Editor. (2018). *The Premier Study Bible*. Elk Grove:CA. Apostolic Publishers International
5. Whitley, N.S. (2021). *Colossians: Christ All in All*. Knoxville:TN. www.nswhitely.com

Free Online Resources for Studying the Scriptures

- **Bible Gateway** (www.biblegateway.com) - This is my favourite online site for simply looking up verses and words. It is fast and has many Bible versions included for your comparison.
- **Bible Hub** (www.biblehub.com) - This site has (in my opinion) a less user friendly interface but includes some public domain commentaries that you can access for free.
- **Study Light** (www.studylight.org) - This site is more of a "one stop shop" than Bible Hub (again, in my opinion) and has a wide variety of excellent resources that you can access for free also. Under the "Bible Study Tools" tab there is a wealth of information that make study time more enjoyable and fulfilling. Be careful, though... if you tend to take "rabbit trails" this is the perfect(?) place for you.
- **YouVersion** - While I do not find this to be the easiest app to use when simply searching for a word, I find myself using it almost every day. The access to so many Daily Reading plans is a benefit, but for me, the greatest benefit is the free audio versions of the bibles that are freely available. I like to read and listen at the same time and this app makes this very convenient for me. If there is one thing I do not like about this app, it is the fact that many of their "bible reading plans" involve a few verses of the Bible and a devotional. Personally, I do not find this to be an acceptable daily dose of the word and so while I use this for devotional material, I do not use these as my sole reading of the day.

About this Project

This Bible Study was developed as part of a series of monthly "challenges" offered to the members of Crossroads Pentecostal Church. These challenges are intended to facilitate the fulfilment of our Vision and Mission: Engage. Connect. Invest.