

Dr. Daniel K. Darko, Prison Epistles, Session 6, Unity in the Church, Colossians 3

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This is Dr. Dan Darko in his lecture series on the Prison Epistles. This is session 6, Unity in the Church, Colossians 3.

Welcome back to the Biblical Studies lectures on prison epistles.

So far, we've been looking at the basic introduction of the prison epistles, and with the lectures prior, we covered chapter one and we covered some key things about chapter one, the greetings, we look at the prayers, and thanksgiving, and we narrowed it down to look at some key components of that chapter. In chapter two, we begin to look at the relationship between the first part of chapter two and the latter part of chapter one. And there, I drew your attention to the fact that chapter two, verses one to five, could be read along with the end of chapter one.

And so, when you pick up a commentary on Colossians, you may actually see that commentators will spend a lot of time making the case for which chapter two, verses one to five, belong to the end of chapter one so that they become one paragraph. As we discussed it, I also pointed out to you that we can look at it in a separate paragraph. If we do that, then we see Paul focusing on his ministry and the essence or significance of his ministry.

We moved on, and I spelled out what I consider to be a clear statement of what is going on in Colossians. I called it the heart of the matter. Perhaps that is not even my word. I think Douglas Moo was someone who first used the expression if I recall correctly.

The heart of the matter is where we see in Colossians chapter two, verses six to seven, and Paul spells out you have therefore received Christ Jesus the Lord, so walk in him. Being rooted, founded, and established in him. And then he goes on to say as you were taught.

Then, we move on to look at how this foundation relates to false teachings and the activities in the church. So, we spent some time looking at that in one of the earlier lectures. In the lecture prior to this one, we began to look at chapter three, and we looked at how establishing the basis of their beliefs and their grounds in Christ naturally led to what we call the imperative, where they have been asked to do some specific things to live out what they have been told or taught.

I began by actually drawing your attention to some interesting contrasting patterns that should be something you should put on or perhaps wear as a hat as you begin to

reach up the three, such as the heavenly and earthly contrast. The call to put to death and to make alive. The contrast between the old and the new.

You probably remember how I drew your attention with some interesting images where you have a skeleton and a little child. You have an older man and a little baby. I went on to actually draw your attention to what needs to be killed and stripped off and highlighted the fact that some of the things to be put off are sexual in nature, and the things to strip off seem to take the connotation of anger.

Soon after that, I also reminded you that in this church, in this community of faith, when you kill or strip off what needs to be killed and stripped off, there is no cause for distinctions that are based on ethnicity, race, and social structural issues. Perhaps it may stand out in your mind about the Scythians. The society that is perhaps most or least respected is demeaned and downtrodden because of where they come from and their cultural norms that others do not respect.

We come to look at the new self and what needs to be put on, as well as the fact that they are grounded in a particular identity. Consequently, the call to mutual responsibility follows. You probably remember the chart I put on the screen for you, which is where we ended in the last lecture. So, people who are set apart, people who are holy, people who have been beloved are called to this mutual responsibility to let there be, to seek, to make love prevail, to let the peace of Christ reign in their hearts, and to develop an important virtue in the ancient world that we don't talk about it as virtue anymore, the virtue of gratitude and obviously the call to let the word of Christ dwell in them.

From here, we are reminded of verse 17. So, let's look quickly at verses 16 to 17. Let the word of Christ dwell in you richly, teaching and admonishing one another in all wisdom, singing psalms and hymns and spiritual songs with thanksgiving in your hearts to God.

And whatever you do in word or deed, do everything in the name of the Lord Jesus, giving thanks to God the Father through him. So here we find Paul admonishing the church to teach and admonish one another, the follow-up of mutual support. We need one another, but here, what he's asking for is very interesting.

He did not say that instead of false teachers influencing the whole church, let us get some great teachers, let us call the great teachers of the land to come together, and let's sit down and have them teach us. No, he's suggesting that the members of the community can teach one another. The word admonish here, they can also encourage one another.

And they should do it in all wisdom. Interestingly, in terms of the part about admonishing, he says they could do that in singing. Well, you don't want to try that if you are not good in singing like me.

When I begin to sing, well, it probably sounds like a bunch of frogs just singing, and once in a while, the rhythms and all that seem to go right. I don't sing, so I may not be one of those encouraged to sing. But Paul says even in singing, you may admonish one another to strengthen the community and the sense of mutual support that is in the church.

He also asked them to do all this with gratitude. This is where you see Paul actually arriving into something that we normally don't talk about a lot in church, and we don't even like talking about it because it makes it look like everybody has a role in it, and the truth be told, some of us don't want to do a lot in the church. But Paul's point is that for us to be able to build a firewall against the influence of false teachers or defuse or eject the influence of false teachers, we need this mutual support, teaching, and admonishing one another.

And then verse 17 is what I call the great challenge. This is a great challenge, and it goes like this. And whatever you do in word, so whatever you do in terms of speech or in deed, do everything in the name of the Lord.

You are giving thanks to God the Father through him. Whatever you do in word, know that you are doing it in the name of the Lord. In terms of your speech, know that people are observing your speech along the lines of someone who transacts business in the name of the Lord Jesus.

In your conduct, remember he told us to strip off and put on some stuff? He's actually reminding us that whatever you do should be seen as being done in the name of the Lord. Let's pause—the word name.

The word name here does not just carry the sense of a badge. The word name in the Greek sense can translate reputation or license. So, we are doing it in the name of the Lord, bearing the reputation of the Lord.

In other words, when our speech goes far away beyond what Christ will do or say, we are actually earning him a bad reputation as a result. When our conduct subjects the name of Christ to mockery, then, in fact, we are not doing it in the name of the Lord. Paul says, in speech or in deed, you should do this in the name of the Lord.

Now, here we come to the end of chapter 3, the last paragraph of chapter 3, beginning to touch on family issues. Unlike modern families, imagine the ancient family like this. Imagine a husband and a wife.

And imagine so many children. Also, imagine slaves. But let me just talk about the children for a minute.

The children could be children, which include children of the man from a previous marriage, or they could be children who were born with the woman in the house as a wife. Slaves. We know that slavery was very, very common in the ancient world.

By the way, may I ask you actually not to be so irritated or disturbed by this subject of slavery, because in the ancient world, slavery was part of society. It was everywhere and anywhere, and it was not the same as the concept of slavery that would later be known in the last Atlantic slave trade. So, let us not switch our minds to the history of African Americans or the history of slavery from Africa to the rest of the world.

Don't go there yet. Just hold on to the thought of slavery in the course of this discussion, and I'll clarify some things for you. So, let's begin to look at Paul's admonition.

This is a church that, in the beginning, he has actually told them that God is their father, they are brothers and sisters in the church, and Jesus is also the son of God and their fellow brother. So, they are in the family. Now, a church that, as I mentioned earlier, meets in people's homes is now going to be admonished to make sure that life in their homes is lived according to the Christian conduct that he spelled out in verse 17, that in whatever they do or say, they should do in the name of the Lord.

Let's begin to look at what he has to say. Well, we like to say women first, right? So, Paul seemed to listen to that. So, he starts with the women.

So, he starts with wives, in Greek, the wives. He then goes on with the word that not many women like to hear, the S word, submit. Women, submit.

And I guess if you are a husband today and you read just the first line of verse 8 and say, it is Paul's word in Colossians 3 verse 18, that wives submit to your husbands, you will actually get the kind of picture I have on the screen for you. You will not make your wife happy, just in case you don't understand what is going on in the picture. Because I don't know many women today who want to hear the word submit.

Suddenly, students reminded me that class after class, we don't like the word. And I like to say, it's interesting that we are allergic to some words. But let's just look at that word a little bit more closely.

In Greek, the word is in a construction that we don't have in English. Paul's word calling for submission is not somebody imposing submission on the woman. But he's actually calling the wife, and the word can also translate to woman.

So, by the way, if you have a Bible that says woman or wives, the Greek word can translate to woman as well. And it says, if you translate wife or woman, well, ladies, you have no choice anyway. Everywhere you go, it's there, it's a woman, it's feminine.

So, woman, voluntarily submit to your husband. Not that your husband is calling you, pounding on you, pestering you to submit. But as a Christian whose words and deeds have to be in the name of the Lord, voluntarily submit to your husband.

Does that help? Some would say that helped them. As long as he's not going to say, I wanted to submit. Maybe that'll help. But imagine a church in your home.

And they come there for fellowship. Husband and wife fighting all the time. Children are causing all kinds of commotion in the house.

That definitely would not exemplify or bring the reputation that we would like to have in the name of Christ. So, wives, it is biblical. Submit.

But remind your husband that the Bible does not ask him to remind you that you should submit. But the Bible asks Paul's audience, right in Colossae, to voluntarily submit to their husband. It is the right thing to do.

By the way, I would explain how this submission and instruction to the husband play out both in Colossians and later on in Ephesians. And in Ephesians, you may actually see this and sit back and say, wow, if this is what it means, then maybe I should be relaxed about it. Or perhaps you would say, well, this is a man talking.

He thinks it should be easy for the woman. Paul says women should submit voluntarily as it is fitting to the Lord. In fact, the basis for their submission is an agreed code of conduct for those who are in the Lord.

And so he can say, if you submit in that manner, you will know the kind of submission that is fitting to the Lord. Not fitting to your male son, not fitting to some male figure trying to suppress you, not fitting to your husband who is trying to nag you, but fitting to the Lord. The heart of submission is not a power game.

In fact, the nature of this language is an attitude of heart. It's an attitude that says I am eager to submit under authority of some sort. I am eager to work in a framework where I am not necessarily controlling the show.

Yes, you can read power into it, but it's a relational dynamic more than a power relationship. And as you do so, remember the criteria is to do it as fitting to the Lord. For the husband, flowers are not enough unless true love is the framework within which the flowers are given.

I'll give you an example. I grew up in Ghana, where buying flowers for women was not part of the culture that I grew up with. I met my wife, an American, and when we were dating, I used to be all this stubborn guy. You know, I had no clue that flowers are important.

And I'll have this friend who will tell me, Dan, you know, flowers work. Buy flowers. I said, no, back home, we just go to the back, and we can cut flowers.

We can just cut it and give to people if they like it and people don't care too much. Flowers mean something if you plant it and all that. I soon realized when I started buying flowers for my girlfriend at the time, who is now my wife, that though that was important to her, it was more important that she knows I love her for who she is and that I'll be there for her.

That is not to say, make no mistake, that she didn't like the flowers. She occasionally reminded me, especially when we have guests and they bring flowers along. But my love for her was more important.

The instruction for Paul to the wife is, in the same way he asked wives to submit, that the husband should love the wife. And what is the basis for that? He says, don't be harsh. Let's read that first.

Husbands, love your wives and do not be harsh with them. Because you may be the head of the household, but be careful that you have measured attitude in the way you treat your wife. Imagine a wife submitting to a husband, a husband loving so much to the standard that he would never say anything harsh to the wife.

He would treat the wife with respect and dignity, showing all the love that she needs. I am inclined to believe that a husband who is that loving will make it easy for a wife to submit. And a wife who is so submissive will make it easier for a husband to love.

Again, the mutual responsibility for unity is now moved from the church, as we saw earlier on in chapter 3, to this part where it is now at the micro level in the family how this mutual support would exist. So, if it makes sense, would you like to join me in reading this aloud? Wives, submit yourselves to your husbands as is fitting in the Lord. Husbands, love your wives, and do not be harsh with them.

Does that make sense now? Do you now like the S-word? Hey, husbands, are you now prepared to love and not just say, I'm just trying to be romantic? By the way, let

me remind you about how society was handling some of these husband-wife dynamics so that you would actually understand the essence of what Paul is doing here. A Jewish historian, Josephus, has this to say. Josephus is quoting scripture as the basis of his argument in his *Against Appian*.

According to the scripture, a woman is inferior to her husband in all things. Let her, therefore, be obedient to him. Not so that he should abuse her but that she may acknowledge her duty to her husband.

For God has given the authority to the husband. A husband, therefore, is to lie only with his wife whom he has married. But to have to do with another man's wife is a wicked thing.

If anyone ventures upon death, it is inevitably his punishment. No more can he avoid the same who forces a virgin betrothed to another woman or entices another man's wife. The law, moreover, enjoins us to bring up all our offspring and forbids women to cause abortion of what is begotten or to destroy it afterward.

And if any woman appears to have done so, she will be a murderer of a child by destroying a living creature and diminishing humankind. If anyone, therefore, proceeds to such fornication or murder, he cannot be cleaned. Josephus sounds harsh.

But you know, I think about African culture. Some women will be happy with this and say yes! He says you cannot go for another woman. But the point I'm trying to make here to you is to look at the tone.

The woman is inferior. The woman is to be obedient. The husband has this role with only restrictions on how he relates to someone else.

Paul, on the other hand, asks the woman to voluntarily submit. The husband does not show power or this restraint in relation to others but actually shows love, as we will see in Ephesians. A love that is modeled after Christ's love for the church.

Just in case you still want to know, this is a Jewish framework that was created around the time of Paul. If you also want to know how philosophers around the time thought about this relationship and the dynamics of a relationship, let me remind you about what we have from Demosthenes. In Demosthenes Oration 59, he writes that this is what living with a woman as one wife means.

To have children by her and to introduce the sons to the members of the clan and of the dame. And betroth the daughters to husbands as one own wife. Mistresses we keep for the sake of pleasure.

Concubines for the daily care of our persons. But wives to bear as legitimate children and to be faithful guardians of our households. Wow, this is a typical Greek style.

You can have a wife, and you can have a mistress with the wife's permission. You can even bring a concubine to live in the house. You may even have a child with the concubine, and the wife will know about it, but that concubine's child will be an illegitimate child.

So, the wife should be happy that she's a wife. Well, Paul says no. He will not go that far at all.

As we will see in Ephesians, he will actually restrict marriage to that one man, one woman, and restrict the relationship to that alone. He will say, submit wives, husbands, love your wife and do not be harsh. Do not be harsh.

Do not be harsh in asking her to submit. And then he will turn to children. Let's take a look at verse 20 on that.

Children, Paul writes, obey your parents in everything, for this pleases the Lord. Obey your parents in everything, for this pleases the Lord. The background of this, perhaps it will help you to understand a few things about ancient Mediterranean culture.

The husband is known as the head of the household. The wife is the chief operation officer of the household. In other words, in a given household, there could be about 20 people, counting the husband, the wife, the children, and the slaves.

The wife is responsible for managing the affairs of how business is conducted. The husband is the overall head of the household. And children are obliged to obey their parents.

Now, if that is not enough, you also want to understand the part of the culture that we call the unwritten code of honor and shame in the ancient culture. In the ancient culture, in the family, family honor was very important. And so, members of the family had to conduct themselves in a way that would keep the family's honor intact or even earn the family more honor.

I'll give you an example. If there are young women in the household, and someone violates them sexually, it brings dishonor to the family, and it indicts the men in the household for not being able to protect the women. Honor of the household is fragile if children are not going to behave well.

It is in this framework that Paul would say children have to obey their parents. But what part of it is, they have no choice. This is a place where Christ is Lord.

Remember, they should obey them as it pleases the Lord. And they should obey them in everything. Again, this is an interesting word switch in Colossians.

If you notice, when it talks about obedience, you say obey the parents. When it talks about who should not embitter the children, it refers to customarily the one who is responsible for discipline, the father. The father is responsible for discipline.

In America now, we can't talk about corporal punishment without thinking about children, children, and social welfare people coming after somebody. Even with some of the cultures that are not so developed today, you have this in there. Part of the man's responsibility is to ensure discipline.

So, when you are misbehaving in the house, and you are a child, mom is likely to tell you, I will tell dad when he comes. And you would like to do everything to bribe Mom so that she doesn't tell Dad because Dad is the one who is going to discipline you.

And Paul picks on that and says, fathers, do not embitter your children. Because they will become discouraged. I hope you are beginning to appreciate, to some degree, the framework within which Paul is working here, constructing what is fitting for the Christian family.

He's not asking the wife to be abused when she submits. She's not asking the husband to lord it over his wife and his household when he loves his wife. When he asks the children to obey, he does not actually put the children in some kind of restrictive mode to the extent that the father can do whatever he likes with the children.

But he limits the traditional powers and control of the father to say, do not embitter these children. Do not make them discouraged. Then you go on to another group of people that are in the household.

Children have heard what they need to do. Fathers who are responsible for discipline know how to handle these children. Now, Paul is going to go on to address slaves.

I will draw your attention soon to the fact that in the average city of the ancient Greco-Roman world, the time of Paul, we are told that where it is mostly Latin-speaking or Greek-speaking, we will have between 30 and 30 percent of the population made up of slaves. Most homes will have slaves. The early church will work within that framework.

So, having that as a background, let's begin to read the next instruction that Paul has to give from verse 22. Whatever you do, work at it with all your heart as working for the Lord, not for human masters.

Since you know that you will receive an inheritance from the Lord as your reward, it is the Lord Jesus you are serving. Anyone who does wrong will be repaid for their wrongs, and there will be no favoritism.

And then he turns to masters. Masters, provide your slaves with what is right and fair because you know that you also have a master in heaven. Let me just bring your attention to slavery of the time and make a few points from this.

Bob has this to say in his commentary on 1 Timothy. Ancient slavery was a variegated phenomenon. Private slaves could be found in great misery, grinding floors, in chains, at a mill, or in relative prosperity, working on their own in small businesses.

Hardly different in most respects from their free neighbors, except that all of their profits were at the disposal of their masters. Public slaves could be important government officials, in some cases, or menial attendants in the public baths. Pliny, the elder, described the slavery of the time, and I captured these words for you to comprehend.

But in the present day, this is Paul's time. Note the dates. These same lands are toiled by slaves, whose legs are in chains, by the hands of malefactors, and men with a branded faces.

One scholar recently described the situation in these words. How about, to be sure, not all slaves were so abused. But the countless, often cultural reference to beatings, flogging, caning, and execution of slaves constitutes a vocal witness to the dark and hopeless existence of a slave in antiquity.

The reliance on physical punishment was due, in part, to the fact that slaves had no property that could be confiscated or money to surrender. So, having said this, slavery, as Paul talks about, should be seen in these terms. The average city like Ephesus would have 30-35% of the population made up of slaves.

Versailles was a smaller city, but we expect that it shouldn't be so different in terms of proportion. You also want to note the fact that the early Christians did not make it their ambition to make radical social reform. Think about it in these terms.

If you have a city of 5,000 and you have Christians who are 100, for instance, what do you think would happen if they launched a campaign to change the institution of slavery, which is rampant in society? Do you think they would survive? What we know is that the early church did not plan or intend to change the social structure of slavery. Paul admonishes how slaves could behave, and masters could treat these slaves in a way that would actually come across, at least to the people of the time, as

a more humane way of dealing with people. You may also note something in this text that slavery was actually couched as a duty, a religious duty.

Recently, in a conversation on New Testament ethics, the subject came up on what things are explicitly supported or forbade in the New Testament and what is encouraged but not observed in modern days. And the subject was quite, to be specific, related to the issue of homosexuality. The person I was talking to was quick to ask me questions about what the Bible says about slavery and how come we do not look for slaves and ask slaves to obey.

I had a quick answer in response and perhaps that would make sense as you think about the issues addressed in Colossians. First, we do not have the slavery institution in the fabric of society we have as in the ancient world. Second, we have more Christians in some of our society to influence policy and to not even make slavery part of our social fabric.

Third, it is quite unfair to begin to say if the Bible says slaves should obey their masters, then everything the Bible condemns should be something we should throw away. Then, we may have to decide what Christian ethics are and what they are not. That does not negate the complexity of ethical issues that we have to deal with regularly.

What Paul is saying here is this. That which is traditionally part of how society functions should be looked at in this vein. Slaves should learn to obey their masters, and they should not have any reservations.

They should obey their masters in everything, and they should do so. Look at the language there; they should not do so because the master is on their back pressurizing them. In the same way that I told you about the wife's instruction, the husband's instruction, that the slaves should take it upon themselves to assume some Christian moral responsibility. To do what is right, not just to please their earthly master.

By the way, in Greek, it is very interesting to see the language when he talks about the lord or the master of the slave and the fact that they both have a master in heaven. And how that plays out as if to say, you know what, you are a steward from a master up here watching over you that you do this as a slave, your master is actually a steward with a higher master overlooking what he is doing to make sure he does what is right. So, all of you in it, please do your work and do what you need to do in a responsible way.

Nothing in Colossians would have come across as abusive by the time Colossians was written. It may not be as great a piece to read in our time, but note what is asked of

the slave. They should not do this just to seek the master's favor, but they should do this with sincerity of heart.

With reverence for the lord. To do it in the fear of the lord, in obedience to the lord to defend them. Because of the wishes of god, one would do this, not because they feel so under compulsion to do so, but they want to do this because they understand that that is the right thing to do.

Whatever you do, referring to the slaves, work at it with all your heart. You may recall me explaining the word heart earlier on in the discussion. It's not only about emotion but your center of life, your center of reason, the seat of the emotions, the place from which to will.

So do it with all your heart, and if you lack our heart, with all your mind and soul as you would do it to the lord. Don't do it thinking that you are doing this to please your affluent masters.

You look at the language, not for human masters, since you know that you will receive an inheritance from the lord. The one who will reward the slave for the good work at this time is the lord. Maybe I should pause here to say that it is true that this particular passage was used in the 19th century in particular to justify the mistreatment of slaves.

I should say that there is still slavery in some parts of the world today, and some people would wish to have a test like this to justify that. But we should be careful not to assume that that is what Paul is doing here, that Paul is using this to pick up and set up a framework for which the Christians would abuse people in society. No, his aim here is to actually admonish people in the household to live at peace with one another, a place where the church will come and meet, where Christ and living as Christians will actually serve as a good model for the rest of society.

Then, look at what he says to the masters. Masters, you are not off the hook. Nobody wants to tell a master about this because when a slave is bought, a slave is a property.

A slave has one main responsibility: to fulfill the master's wishes. But Paul says, no, master, you have a responsibility to provide for your slaves with what is right and fair. In other words, the Christian master is challenged to actually treat the slave with fairness.

And then he will go on even to say that they should do this because they know that the master in heaven is observing what is going on. Think about it. If you were to treat a subordinate and you know that you have a fair and just master observing what you are doing through a CCTV or through a camera or by his or her very

presence, how would you treat your subordinates? The answer, in my view, would be simple.

You would try to be as fair as possible. You would try to be as kind as possible. You would try to get everybody to do what is right, knowing that from your heart and from your conscience, you are doing what is right, and also, the subordinate is doing what is right.

Imagine Paul in this context. And so it is in this context that Paul, in chapter 4, verse 1, calls the slave master to do that. He would then go on before he concludes this letter in chapter 4 to encourage them with these words that I will expand in the next lecture.

Continue steadfastly in prayer, being watchful in it with thanksgiving. At the same time, pray for us that God may open to us a door for the Lord. To declare the mystery of Christ, on account of which I am in prison, that I may make it clear which is how I ought to speak.

Walk in wisdom toward outsiders, making the best use of your time. Let your speech always be gracious, seasoned with salt, so that you know how you ought to answer each person when you are approached. As we close the lecture on chapter 3, let me draw your attention to a few things that have been developed in this discussion.

The church has been called to this mutual responsibility and a strong sense of unity. The unity is built on what they need to do in the community of faith. Then Paul brings it out to the family setting on how internal workings in individual households can influence the unity and solidarity in the wider church.

If husband and wife are in a good relationship and if parents are in a good relationship with children, if slaves in the family are at peace with their master, then from there, when they all meet, various families, meet in the household, and there will be unity. Paul's words may not sound so appealing to some of you, but let me remind you about the last verse in chapter 3 and the main virtues he spells out. Wives voluntarily submit to their husbands.

Husbands love your wives. Children, obey your parents. Fathers, do not exasperate your children.

Slaves do your work with all your hearts, with all your mind. Do what you need to do as if you are doing it for the Lord, who will reward you. Do it without reservation.

And masters, know that whatever way you treat your slaves, your heavenly master is observing. He will reward fairly, and he calls all of us to be accountable. As you see how Paul developed this, he has built a strong cushion against the influence of false

teaching and has moved on to a very strong relationship building enterprise in the church where people would do what God would like them to do.

And as he does that, note what keeps coming up again and again and again and again. Christ be the center. The Lord be the center.

It should be fitting as to the Lord. And by the way, all these things are being supervised by a master. And as we all do this and live out, in the end, God will be glorified.

The church will be an example to society. And as we will see in the next lecture, it will actually help the church to be a positive witness to the world outside. That way, some will come and even ask some questions.

And they will be able to give them good answers. Their very lives will show that, indeed, they are living a good life. They will make opportunities out of every time God gives them.

In the end, the church will be the light in the world that we know from chapter one, which is described in terms of darkness. Thank you very much for following up in this lecture. And I hope that as we learn together, you will actually grow as we are growing.

And I hope Colossians becomes one of your favorite books as you think about this. May I suggest something for you for the homework? Could you just now sit and relax? Pick up your Bible and start reading Colossians chapter one, chapter two, and chapter three. And begin to look at how this book begins to look.

Because as we get to the closing, it helps to bring all this together in your mind. And begin to see what Paul is conveying to the church, which was under threat of infiltration, false teaching, and false teachers. Thank you very much, and I look forward to a wonderful study together in this biblical study series.

Thank you.

This is Dr. Dan Darko in his lecture series on the Prison Epistles. This is session 6, Unity in the Church, Colossians 3.