

# Colossians

## The Spiritual Walk: Inner Life [3:1-17]

### Focus on Things Above [3:1-4]

- Therefore since you were raised up together with Christ, keep striving for things in heaven,  
Εἰ οὖν συνηγέρθητε τῷ Χριστῷ, τὰ ἄνω ζητεῖτε,
  - The word “Therefore” is οὖν (oun) which introduces a thought based on what came before.
  - This brings into view the entire previous section which was a polemic against error [Col 2:8-23].
  - The word “if” is Εἰ (Ei) plus the indicative of συνηγείρω (sunegeirō) which is a first class conditional meaning “since”.
  - The phrase “you have been raised up with” is an aorist of συνηγείρω (sunegeirō) which comes from ἐγείρω (egeirō) meaning “raise” or “raise up”.
  - The συν (sun) prefix means “together with”.
  - The phrase “keep seeking” is an imperative of ζητέω (zēteō) which means “seek” or “strive for”.
  - The word “above” is ἄνω (anō) which is used to refer to heavenly things here.
- where Christ is, seated at the right hand of God the Father.  
οὗ ὁ Χριστός ἐστὶν ἐν δεξιᾷ τοῦ θεοῦ καθήμενος.
  - The phrase “where Christ is” confirms that “above” was referring to heaven.
  - The word “seated” is from κάθημαι (kathēmai) which means “sit” or “settle”.
  - The phrase “at the right hand” refers to a place of authority and power [Ps 110:1-2; Mark 14:62].
  - The word “God” is from θεός (theos) and is used to refer to God the Father here.
- Focus your thoughts on the things in heaven, not on the things that are on earth.  
τὰ ἄνω φρονεῖτε, μὴ τὰ ἐπὶ τῆς γῆς.
  - The phrase “Set your mind on” is from φρονέω (phroneō) which is a thinking word meaning “be intent on” or “set one’s mind on”.
  - The idea is to focus our thoughts on something.
  - The phrase “the things above” is the exact same phrase we saw in Col 3:1.
  - Here this is set in direct contrast to things here on the earth.
- For you have died and your eternal life has been secured with Christ by God the Father.  
ἀπεθάνετε γὰρ καὶ ἡ ζωὴ ὑμῶν κέκρυπται σὺν τῷ Χριστῷ ἐν τῷ θεῷ.
  - The phrase “you have died” is an aorist of ἀποθνήσκω (apothnēskō) which refers to a death that occurred at some point in the past.
  - This death took place at the moment of our salvation.
  - This is our death to sin and the things of this world [Rom 6:3-8].
  - The word “life” is ζωὴ (zōē) which always refers to spiritual life.
  - This is the eternal life we received through faith at the moment of our salvation [John 3:16].
  - The word “hidden” is a perfect passive of κρύπτω (kruptō) which means “hidden” or “secured”.
  - The perfect tense means that this is a past completed action with present ongoing results.
  - The phrase “with Christ” refers to our identification with Christ through the baptism of the Spirit.
  - The phrase “in God” indicates that our eternal life is made secure by God the Father Himself.

- When Christ, who is our life, appears, then you also will appear with Him in glory.  
ὅταν ὁ Χριστὸς φανερωθῆ, ἡ ζωὴ ὑμῶν, τότε καὶ ὑμεῖς σὺν αὐτῷ φανερωθήσεσθε ἐν δόξῃ.
  - The word “revealed” is from φανερώω (phaneroō) which means “become visible” or “appear”.
  - This is a clear reference to Christ’s return at the Rapture of the Church.
  - The phrase “with Him” in this context means physically being present with Christ.
  - The phrase “in glory” speaks of both location (heaven) and state (glorified) [1 John 3:2].

### **Put on the New Self [3:5-11]**

- Therefore consider the members of your earthly body as dead  
Νεκρώσατε οὖν τὰ μέλη τὰ ἐπὶ τῆς γῆς,
  - Once again we see the word “Therefore” which introduces a thought based on what came before.
  - This brings into view the previous section on how we should focus on heavenly things [Col 3:1-4].
  - The phrase “consider...as dead” is from νεκρώω (nekroō) which means “put to death”.
  - This meaning here is to put these members of our body to death in our thinking.
  - The word “members” is from μέλος (melos) which means “body part”.
  - Paul used this word both literally and symbolically [Rom 6:12-19; 7:5, 23; 12:4-5; 1 Cor 12:12-20].
  - The word “earthly” is the phrase “upon the earth” in the Greek.
  - It is simply referring to the body we will dwell in during our time on the earth.
- to fornication, immorality, sinful passion, lust, evil, and insatiable greed, which amounts to idolatry.  
πορνείαν ἀκαθαρσίαν πάθος ἐπιθυμίαν κακήν, καὶ τὴν πλεονεξίαν, ἣτις ἐστὶν εἰδωλολατρία,
  - The word “immorality” is from πορνεία (porneia) which means “fornication” or “sexual immorality”.
  - This word can be applied to any sexual activity other than between husband and wife in marriage.
  - The word “impurity” is from ἀκαθαρσία (akatharsia) which means “moral corruption”.
  - This word means immorality of any kind, not just of the sexual nature.
  - The word “passion” is from πάθος (pathos) which means “strong desire” or “passion”.
  - This is the word used in Rom 1:26 for people who are given over to their own sinful desires.
  - The phrase “evil desire” is from ἐπιθυμία (epithumia) which means “strong desire” or “lust”.
  - This is the word used to describe the lusts of the flesh [Rom 13:14; Gal 5:16; Eph 2:3; 1 Pet 2:11].
  - The phrase “evil desire” also includes κακός (kakos) which means “bad” or “evil”.
  - This is seen as a modifier for ἐπιθυμία (epithumia), but is just another word in this list.
  - The word “greed” is from πλεονεξία (pleonexia) which means “an insatiable desire to have more than one’s due”.

- Because of these things the wrath of God is coming upon the sons of disobedience, δι' ἃ ἔρχεται ἡ ὀργὴ τοῦ θεοῦ [ἐπὶ τοὺς υἱοὺς τῆς ἀπειθείας].
  - The phrase “For it is” is not in the Greek, but was added by the NASB to help the flow of the text.
  - The phrase “these things” is ἃ (ha) which is a neuter plural pronoun referring back to the list of vices given in Col 3:5.
  - The word “wrath” is ὀργή (orgē) which means “anger” or “wrath”.
  - Believers are not the object of God’s wrath [John 3:36], so this refers to unbelievers.
  - The verb “will come” is the present tense of ἔρχομαι (erchomai) which means “is coming”.
  - There is wrath yet future for the lost [Rom 2:5ff], but as we saw in John 3:36 wrath already abides.
  - The phrase “upon the sons of disobedience” is a portion of Greek text here that is in question.
  - This exact phrase is present in the Greek text of Eph 5:6 which is a very similar verse.
  - Some early Greek manuscripts do not include this phrase.
  - Some of the better later manuscripts do include this phrase, so it is unclear if it belongs here.
  - Because this phrase could be inferred from the rest of this verse, especially when compared with other Scripture, inclusion or exclusion does not change the meaning of this verse.
  - As we will see, the pronouns in Col 3:7 seem to favor the inclusion of this phrase here.
  - The phrase “the sons of disobedience” is an idiom referring to unbelievers whose lives are characterized by disobedience to God [Eph 2:2].
- and you also once walked in those sins, when you were living among those sinners. ἐν οἷς καὶ ὑμεῖς περιπατήσατέ ποτε, ὅτε ἐζήτε ἐν τούτοις.
  - The two phrases “in them” in this verse are ἐν οἷς (en hois) and ἐν τούτοις (en toutois).
  - The pronouns οἷς (hois) and τούτοις (toutois) are plural and could be either neuter or masculine.
  - If the phrase “upon the sons of disobedience” is included in Col 3:6, either pronoun could be taken as masculine referring to those unbelievers and could be translated “among them”.
  - If the phrase “upon the sons of disobedience” is not included in Col 3:6, both pronouns would need to be taken as a neuter referring back to the list of vices given in Col 3:5.
  - This verse becomes repetitious in a very awkward, non-Pauline way if both pronouns refer back to Col 3:5, so this verse seems to favor inclusion of the phrase “upon the sons of disobedience” in Col 3:6.
  - This would then mean that οἷς (hois) is neuter and refers back to the vices of Col 3:5 and τούτοις (toutois) is masculine and refers back to the sons of disobedience in Col 3:6.
  - The verb “walked” is the aorist tense of περιπατέω (peripateō) which means “walk”, but is often used to mean “conduct one’s life” [Col 4:5].
  - The verb “were living” is the imperfect tense of ζάω (zaō) which means “live” and is used here in the sense of carrying out your life in a particular manner or exhibiting a pattern of conduct.
- But now you also, put all these things aside: νυνὶ δὲ ἀπόθεσθε καὶ ὑμεῖς τὰ πάντα,
  - The phrase “But now you also” presents a direct contrast to the phrase “you also once walked” in the previous verse that identified the time in our lives when we were living as unbelievers.
  - The phrase “them all” is τὰ πάντα (ta panta) which means “all these things”.
  - This refers forward to the list of things which are detailed in this verse, not backward to the list in Col 3:5.

- The verb “put aside” is from ἀποτίθημι (apothithēmi) which means “put away” or “lay aside”.
- This is a word typically used of clothing [Acts 7:58], but is used in the N.T. to refer to aspects of our life [Eph 4:22, 25; Heb 12:1; Jas 1:21; 1 Pet 2:1].
- **anger, rage, meanness, slander, and filthy words from your mouth.**  
ὀργήν, θυμόν, κακίαν, βλασφημίαν, αἰσχρολογίαν ἐκ τοῦ στόματος ὑμῶν.
  - The word “anger” is from ὀργή (orgē) which we saw in Col 3:6 referring to God’s wrath.
  - The word “wrath” is from θυμός (thumos) which means “anger”, “wrath” or “rage”.
  - The word “malice” is from κακία (kakia) which means “mean-spirited disposition” or “ill-will”.
  - The word describes a mean, vicious attitude toward others.
  - The word “slander” is from βλασφημία (blasphēmia) which means “speech that defames or denigrates”.
  - When used of God this refers to blasphemy.
  - The phrase “abusive speech” is from αἰσχρολογία (aischrologia) which means “filthy words” or “obscene speech”.
- **Stop lying to one another, since you stripped off your old sin nature with its sinful activities,**  
μὴ ψεύδεσθε εἰς ἀλλήλους, ἀπεκδυσάμενοι τὸν παλαιὸν ἄνθρωπον σὺν ταῖς πράξεσιν αὐτοῦ
  - The phrase “Do not lie” is μὴ (mē) plus the imperative of ψεύδομαι (pseudomai).
  - This construct in the Greek indicates that the activity (lying) was already taking place.
  - The phrase “laid aside” is from ἀπεκδύομαι (apekduomai) which meant “disarm” in Col 2:15.
  - Here it is used in conjunction with ἐνδύω (enduō) which means to “put on” as in clothing [v.10].
  - The phrase “old self” is literally “old man” or “old person”.
  - This phrase is used by Paul as an idiom referring to our old sin nature [Rom 6:6; Eph 4:22].
  - The word “evil” is not in the Greek.
  - This word “practices” is from πράξις (praxis) and mean “function”, “activity” or “deed” and refers to the sinful activities of our “old self”.
- **and have put on your new nature which is being renewed to full knowledge**  
καὶ ἐνδυσάμενοι τὸν νέον τὸν ἀνακαινούμενον εἰς ἐπίγνωσιν
  - The phrase “put on” is from ἐνδύω (enduō) which means “wear” or “put on” as in clothes.
  - This word is used by Paul of a volitional choice in conduct [Rom 13:12, 14; Gal 3:27; Eph 4:24; 6:11].
  - The phrase “the new self” is literally “the new”, but the correlation with “the old self” is obvious.
  - This phrase is used by Paul as an idiom referring to our new nature [Eph 4:24].
  - The word “renewed” is from ἀνακαινῶω (anakainōō) which means “renew”.
  - This renewal of the new nature is in regards to knowledge which is needed.
  - The phrase “a true knowledge” is from ἐπίγνωσις (epignōsis) which means “full knowledge”.
  - This indefinite article “a” is not necessary here.
- **in conformity with the image of the One who created your new nature —**  
κατ’ εἰκόνα τοῦ κτίσαντος αὐτόν,
  - The phrase “according to” is the preposition κατά (kata) which means “according to”, “in accordance with” or “in conformity with”.
  - The translation “in conformity with” fits best here.
  - The phrase “image” is from εἰκὼν (eikon) which we saw in Col 1:15 to mean “visible manifestation”.

- Here this word refers to Jesus as the image of God as Adam was made to be in the garden [Gen 1:27].
- The word “him” is a pronoun referring to “the new self” from this verse.
- Since we have changed that to “your new nature”, this pronoun should be changed as well.
- in Christ there is no Gentile and Jew, ὅπου οὐκ ἔνι Ἕλληνας καὶ Ἰουδαῖος,
  - The phrase “in which” is ὅπου (hopou) which means “where”.
  - This word can be a marker of position [Rom 15:20] or a marker of circumstance [Heb 10:18].
  - The important question in this verse is what does ὅπου (hopou) refer to here.
  - I believe this refers to our position in the One who created our new natures.
  - The words “distinction between” are not in the Greek.
  - These words were added by the NASB translators, but actually confuse the meaning here.
  - The word “Greek” is Ἕλληνας (Hellēn) which means “Greek”, but is used here to refer to Gentiles.
  - The message here is that your earthly lineage no longer has any meaning when you become part of the Church [Gal 3:28].
- circumcised and uncircumcised, barbarian, Scythian, slave and freeman, περιτομή καὶ ἀκροβυστία, βάρβαρος, Σκύθης, δοῦλος, ἐλεύθερος,
  - The words “circumcised and uncircumcised” can be used to reference Jews and Gentiles, but here refer to religious practices.
  - The “circumcised” can include some Gentiles because proselyte Gentile males are circumcised as adults when they convert to Judaism.
  - The word “barbarian” is used here to refer to people who live apart from the “sophisticated” Greek culture.
  - The word “Scythian” is used here to refer to people who live like wild savages in the nomadic lifestyle.
  - This, like barbarian, is a cultural reference.
  - The words “slave and freeman” describe economic circumstances.
  - Today you could say “employee and boss”.
  - This list states that, in Christ, our genealogy, former religious practices, former culture and economic circumstances mean nothing.
- but Christ is everything, and in all believers. ἀλλὰ [τὰ] πάντα καὶ ἐν πᾶσιν Χριστός.
  - The word “all” is πάντα (panta) which is a neuter meaning “all things”.
  - There is a question about whether or not the τὰ (ta) belongs here, but the meaning does not change one way or the other.
  - The phrase “in all” is ἐν πᾶσιν (en pasin).
  - The Greek word πᾶσιν (en pasin) can be either neuter or masculine.
  - If taken as masculine, this would mean Christ is in everyone.
  - Because we are talking about positional truth here, this means Christ is in every born-again believer, not every person on the planet.

## Allow the Heart to be Changed [3:12-17]

- Therefore, being those who have been chosen of God, holy and beloved by God,  
οὖν, ὡς ἐκλεκτοὶ τοῦ θεοῦ ἅγιοι καὶ ἠγαπημένοι,
  - The word “So” is οὖν (oun) which means “therefore”, “then” or “so”.
  - This word introduces a thought based on what came before in verses 9-11.
  - The word “as” is ὡς (hōs) which means “as”, “like” or “just as”.
  - This word is used here to introduce a description of our position [1 Cor 1:14; Eph 5:1; 1 Pet 4:16].
  - The phrase “those who have been chosen of God” here describes all Church-age believers.
  - This does not mean that you were chosen to be one of the people who would believe in Jesus.
  - This means that God chose the entirety of those who would volitionally believe in Jesus from Pentecost to the Rapture to receive the blessings of being part of the Body and Bride of Christ.
  - The word “holy” is ἅγιοι (hagioi) which means “set apart ones” or “those who are sanctified”.
  - This word emphasizes how believers have been set apart by God to serve and glorify Him.
  - The word “beloved” is ἠγαπημένοι (ēgarēmenoi) which means “beloved ones”.
  - Paul always uses this word to describe those who are the objects of God’s love [1 Th 1:4; 2 Th 2:13].
- put on a heart of mercy, kindness, humility, considerateness and patience toward others;  
Ἐνδύσασθε ... σπλάγχνα οἰκτιρμοῦ χρηστότητα ταπεινοφροσύνην πραῦτητα μακροθυμίαν,
  - The verb “put on” is from ἐνδύω (enduō) which we saw in verse 10 to mean “wear” or “put on”.
  - We see here again that this word is used by Paul of a volitional choice in conduct.
  - The phrase “a heart of compassion” is literally “innards of mercy” [Rom 12:1; 2 Cor 1:3].
  - The meaning here is to demonstrate concern for someone else facing difficult circumstances.
  - The word “kindness” is χρηστότητα (chrēstotēta) which means “goodness” or “kindness”.
  - This word includes the idea of generosity in displaying kindness.
  - The word “humility” is from ταπεινοφροσύνη (tapeinophrosunē).
  - This is the same word we saw being used for false humility (self-abasement) in Col 2:18, 23.
  - The word “gentleness” is from πραῦτης (prautēs) which means “gentleness” or “meekness”.
  - This word includes the idea of humility in displaying consideration for others.
  - The word “patience” is from μακροθυμία (makrothumia) which means “patience” or “forbearance”.
  - This word describes patience toward others.
- putting up with one another, and graciously forgiving each other, whoever has a valid reason to complain against anyone;  
ἀνεχόμενοι ἀλλήλων καὶ χαρίζόμενοι ἑαυτοῖς ἐάν τις πρὸς τινα ἔχη μομφήν.
  - The phrase “bearing with” is from ἀνέχω (anexō) which means “bear with” or “put up with”.
  - This word means tolerating the behavior of others.
  - The word “forgiving” is from χαρίζομαι (charizomai) which means “forgive” or “pardon”.
  - We saw in Col 2:13 that this word emphasizes grace in forgiveness.
  - The word “complaint” is from μομφή (mompē) which means “blame” or “cause for complaint”.
- in the same way that the Lord graciously forgave you, you should forgive others also.  
καθὼς καὶ ὁ κύριος ἔχαρισατο ὑμῖν, οὕτως καὶ ὑμεῖς·
  - The phrase “just as” is καθὼς (kathōs) which means “just as” or “to the degree that”.

- Here this word is describing the manner of forgiveness we received from the Lord.
- The word “forgave” is once again from χαρίζομαι (charizomai) emphasizing grace in forgiveness.
- Here the verb is an aorist indicating the once and for all forgiveness we received from Christ.
- The word “should” is not explicitly in the Greek, but is implied by the sentence construction.
- The clear message is that we should forgive others in the way that we have been forgiven.
- Beyond all these things *put on* love, which is the uniting bond of maturity.  
ἐπὶ πᾶσιν δὲ τούτοις τὴν ἀγάπην, ὃ ἐστὶν σύνδεσμος τῆς τελειότητος.
  - The phrase “all these things” refers back to the list of things we are instructed to put on.
  - The phrase “put on” is not in the Greek, but the “all things” reference makes it a valid translation.
  - The word “love” is from ἀγάπη (agapē) which means “love” or “esteem”.
  - This word refers to sacrificial, integrity love which is not dependent upon the merits of its object.
  - The word “which” is a neuter pronoun whereas ἀγάπη (agapē) is feminine.
  - This pronoun actually refers to the “putting on” of all the things in verses 12 and 13 plus love.
  - The phrase “the perfect bond of unity” is literally “the uniting bond of maturity”.
  - A maturing congregation which displays these characteristics will become a cohesive group.
- Let the peace of Christ guide the decisions in your hearts,  
καὶ ἡ εἰρήνη τοῦ Χριστοῦ βραβεύτω ἐν ταῖς καρδίαις ὑμῶν,
  - The verb “Let ... rule” is from βραβεύω (brabeuō) which means “decide”, “control” or “rule”.
  - The idea is to be in control of someone’s actions by making decisions.
  - The phrase “the peace of Christ” refers to the spiritual tranquility which we have in our souls as we grow spiritually and gain an increased intimacy in our relationship with Christ [Phil 4:6-9].
  - The phrase “in your hearts” refers to the part of our souls where we have established our norms and standards, viewpoints, etc. and where our decision making processes occur.
- to which indeed you were called in one body; and prove yourselves to be thankful.  
εἰς ἣν καὶ ἐκλήθητε ἐν ἐνὶ σώματι· καὶ εὐχάριστοι γίνεσθε.
  - The phrase “to which” is εἰς (eis) plus the singular feminine pronoun ἣν (hēn).
  - This is a reference back to the feminine noun “peace”.
  - The word “indeed” is καὶ (kai) which means “and”, “also” or “indeed”.
  - Here it is used for emphasis and is correctly translated “indeed” [1 Co 11:9; 1 Th 4:10; He 4:2].
  - The verb “you were called” is an aorist of καλέω (kaleō) which means “call” or “invite”.
  - This tells us that the Body of Christ has been invited by God to be at peace.
  - The phrase “in one body” tells us two things...
    - the invitation to be at peace was extended to the Body of Christ as a whole, not to each believer.
    - the Body is intended to function “as one”.
  - The verb “be” is an imperative of γίνομαι (ginomai) which means “be” or “become”.
  - In this context it means “prove to be” [1 Cor 15:10; Phil 2:15; Col 4:11; Jas 1:22; 1 Pet 3:13; 5:3].
- Let the word of Christ dwell within you in abundance,  
Ὁ λόγος τοῦ Χριστοῦ ἐνοικεῖτω ἐν ὑμῖν πλουσίως,
  - The verb “Let ... dwell” is from ἐνοικέω (enoikeō) which means “live” or “dwell”.
  - This is the word used of the indwelling Holy Spirit [Rom 8:11; 2 Cor 6:16; 2 Tim 1:14], but also of faith [2 Tim 1:5] and sin [Rom 7:17].
  - The phrase “the word of Christ” is in parallel with “the peace of Christ” from verse 15.

- Whereas the peace of Christ should be allowed to function as a guide to our decisions, the word of Christ should be allowed to dwell richly within us.
- The word “richly” is from πλουσίως (plousiōs) which means “richly” or “abundantly”.
- This is the word used of the pouring out of the Holy Spirit [Titus 3:5-6] and of God’s grace in His abundant supply of all things to us [1 Tim 6:17].
- The phrase “within you” tells us that the word of God needs to be dwelling in our souls.
- This is not talking about God’s word “dwelling” in our notebooks, on the church website, etc.
- teaching and admonishing one another in all wisdom  
 ἐν πάσῃ σοφίᾳ διδάσκοντες καὶ νουθετοῦντες ἑαυτούς,
  - The word “with” is ἐν (en) which means “in” or “by”.
  - The phrase “in all wisdom” describes how the “teaching” and “admonishing” should be done.
  - The word “admonishing” is from νουθετέω (noutheteō) which means “admonish” or “warn”.
  - The verbose meaning is “counsel about avoidance or cessation of an improper course of conduct”.
  - This differs from a rebuke which expresses disapproval for ongoing improper conduct.
  - Note that admonishments are supposed to be given in all wisdom.
- singing psalms, hymns *and* spiritual songs by means of the gratitude in your hearts to God.  
 ψαλμοῖς ὕμνοις ᾠδαῖς πνευματικαῖς ἐν [τῇ] χάριτι ᾄδοντες ἐν ταῖς καρδίαις ὑμῶν τῷ θεῷ·
  - The word “singing” is from ᾄδω (adō) which means “sing in praise”.
  - This verb applies to everything in this clause.
  - The word “with” is ἐν (en) which means “in” or “by”.
  - Here this is a marker of the means by which we are able to sing to God.
  - The word “thankfulness” is from χάρις (charis) which means “grace” or “gratitude”.
  - Given the exhortation to prove ourselves to be thankful, gratitude is the best translation here.
  - The phrase “to God” indicates that our gratitude should be toward the God of all grace.
  - The singing is to teach and admonish one another, but the praise is directed toward God.
- Whatever you do in word or deed, *do* all in the name of the Lord Jesus,  
 πᾶν ὃ τι ἐὰν ποιῆτε ἐν λόγῳ ἢ ἐν ἔργῳ, πάντα ἐν ὀνόματι κυρίου Ἰησοῦ,
  - The phrase “Whatever you do” is literally “All that which you might do”.
  - This is an example of how a word-for-word translation is not always the best.
  - The word “deed” is from ἔργον (ergon) which means “deed”, “work” or “action”.
  - This is the same word used to describe the works which God prepared beforehand in Eph 2:10.
  - This is also the same word used to describe what the Lord will be testing at the Judgment Seat of Christ in 1 Cor 3:12-15.
  - The word “name” is from ὄνομα (onoma) which means “name” or “reputation”.
  - This is not a reference to the proper name “Jesus”, but rather to all that the Lord Jesus Christ is.
- expressing thanks through Him to God the Father.  
 εὐχαριστοῦντες τῷ θεῷ πατρὶ δι’ αὐτοῦ.
  - The verb “giving thanks” is from εὐχαριστέω (eucharisteō) which means “express thanks”.
  - This is the third time in these three verses that Paul emphasized thankfulness or gratitude.
  - This time, however, Paul made sure the Colossian believers knew that they were giving thanks to God the Father through Jesus Christ.
  - It is through our Savior Jesus Christ that we have access to the Father [Eph 2:18; 3:12].