

ANNOTATIONS UPON THE EPISTLE TO THE COLOSSIANS.

By Giovanni (John) Diodati
[1576-1649]

A Modernized format of Diodati's *Argument, Analysis and Annotations* of Paul's *Epistle to the Colossians*; to which is added a GLOSSARY for the modern reader, SCRIPTURE LINKS to references, and an exhaustive SCRIPTURE INDEX with connecting and maneuvering links throughout the work for ease of use.

Being a complete modernized reprint of that section on Colossians from:

PIOUS ANNOTATIONS UPON THE HOLY BIBLE.

Expounding the difficult places thereof Learnedly and Plainly.

By the Reverend, Learned and Godly Divine,
Mr. John Diodati, Minister of the Gospel.

The Fourth Edition.
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Annotations upon the Epistle to the Colossians
by Giovanni (John) Diodati
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Giovanni (John) Diodati was Born in Geneva, Switzerland in 1576. He became Professor of Hebrew in the Genevan Academy in 1597, and later followed Theodore Beza as Professor of Theology. In 1608 he also became pastor at Geneva. He was a member of the Synod of Dort (1618-1619) and one of the six theologians appointed to draw up the CANONS OF DORT. He was the first translator of the Bible into Italian from Hebrew and Greek sources, along with Annotations; he did the same in French. His English *Annotations*

were first published in 1648. He died shortly thereafter in 1649.

Of Diodati's *Annotations*, C. H. Spurgeon's entry in *Commenting and Commentaries* reads: "Bickersteth says: 'The spiritual and evangelical remarks are of much value.' Diodati's notes are short and worth consulting."

The *Analysis* (analytical outline) of each Bible book is remarkably comprehensive and the intricate detail provides a mini-commentary in itself; in some ways this may be even more useful to the modern student than the *ANNOTATIONS*.

The Epistle to the Colossians.

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THE ARGUMENT.

Colosse was a city in Phrygia, near to the river Lycus in the [lesser Asia](#); in which by Epaphras' ministry, there had been gathered together, and set up a church; which was soon after tempted, and troubled by certain seducers, who taught them to retain Mosaical ceremonies as necessary to salvation; and to observe many human traditions and doctrines, under color of greater devotion and holiness. Therefore Epaphras went to Rome and told Paul, who was a prisoner, the state and danger of that church, which though it were not as yet gone astray, yet had need of being confirmed, and maintained by his authority. St. Paul therefore to that end writes this epistle to the Colossians. And after he has at the first given God thanks for their faith and charity, according to the Gospel faithfully preached unto them by Epaphras, he prays Him to increase His gifts and graces unto them, and strengthen them more and more in the faith, that they might bring forth the true fruits thereof. Then he lays open and exalts the excellency of the Person, Office and benefits of Christ preached to the Gentiles, whose Apostle he was; and for whom he suffered all these afflictions. And therefore he exhorts them to persevere in Christ, cleave