

<b>COLOSSIANS</b>	62 AD
<p><i>"See to it that no one takes you captive through hollow and deceptive philosophy . . . For in Christ all the fullness of the Deity lives in bodily form."</i> 2:8, 9</p>	
<p><b>Author:</b> Paul  <b>Written From:</b> Rome in prison  <b>Sent To:</b> Church in Colossians</p>	
<p><b>Purpose:</b> Defeat worldly philosophies sweeping through Colosse that demeaned Jesus</p>	
<p><b>Theme:</b> Christ is the fullness of deity and the only adequate source and reason of life.</p>	
<p><b>Basic Outline:</b></p> <ul style="list-style-type: none"> <li>• 1:1-2:3, Doctrinal – the person and work of Jesus Christ</li> <li>• 2:4-23, The Colosse Heresy – emptiness of worldly philosophies and completeness of Christ</li> <li>• 3:1-4:6, Practical Application – the lifestyle and character of a believer in Jesus</li> </ul>	
<p><b>Memorable Verses:</b></p> <ul style="list-style-type: none"> <li>• "All over the world this gospel is bearing fruit and growing." 1:6</li> <li>• "We have not stopped praying for you and asking God to fill you with the knowledge of his will through all spiritual wisdom and understanding." 1:9</li> <li>• "He has rescued us from the dominion of darkness and brought us into the kingdom of the Son he loves." 1:13</li> <li>• "He is the image of the invisible God." 1:15</li> <li>• "He is before all things, and in him all things hold together." 1:17</li> <li>• "The commission God gave me to present to you the word of God in its fullness." 1:25</li> <li>• "The mystery of God, namely, Christ, in whom are hidden all the treasures of wisdom and knowledge." 2:2, 3</li> <li>• "See to it that no one takes you captive through hollow and deceptive philosophy, which depends on human tradition and the basic principles of this world rather than on Christ." 2:8</li> <li>• "For in Christ all the fullness of the Deity lives in bodily form, and you have been given fullness in Christ, who is the head over every power and authority." 2:9</li> <li>• "Do not let anyone judge you by what you eat or drink, or with regard to a religious festival, a New Moon celebration or a Sabbath day." 2:16</li> <li>• "Set your minds on things above, not on earthly things." 3:2</li> <li>• "Put to death, therefore, whatever belongs to your earthly nature." 3:5</li> <li>• "Clothe yourselves with compassion, kindness, humility, gentleness and patience." 3:12</li> <li>• "Let the word of Christ dwell in you richly as you teach and admonish one another with all wisdom." 3:16</li> <li>• "See to it that you complete the work you have received in the Lord." 4:17</li> </ul>	
<p><b>Greek Words:</b></p> <ul style="list-style-type: none"> <li>• πρωτοτοκος – <i>prototokos</i> – first in time, first in place, it means chief or preeminent, it emphasizes the uniqueness of his being and his superiority over creation, 1:15.</li> <li>• πρωτευω – <i>proteuo</i> – to be first, to be pre-eminent, supremacy, 1:18.</li> <li>• ανταναπληρωω – <i>antanapleroo</i> – fill up, to fill up in turn or to fill up on one's part, 1:24.</li> <li>• φιλοσοφισ – <i>philosophia</i> – the love or pursuit of wisdom (<i>philo</i> – "love"; <i>sophia</i> – "wisdom"), philosophy, 2:8</li> <li>• θεοτης – <i>theotes</i> – godhead, deity, divine nature 2:9.</li> </ul>	
<p><b>Healthy Doctrine:</b></p> <ul style="list-style-type: none"> <li>• Deity of Jesus</li> <li>• Jesus as Creator</li> <li>• Reconciliation</li> <li>• Redemption</li> </ul>	

### **Christ in Colossians**

- Christ is the creator (1:16-17)
- Christ sustains all things (1:16-17)
- Christ is the fullness of Deity (1:15,19; 2:9)
- Christ is the head of all principality and power (2:10)
- Christ is the redeemer (1:14)
- Christ has reconciled us to God (1:20-22; 2:11-15)
- Christ is the resurrected One (1:18; 3:1)
- Christ is the head of the church (1:18)
- Christ is our life (3:4)
- Christ is the source of our strength to live the new life (1:11)
- Christ is our returning Lord (3:4)

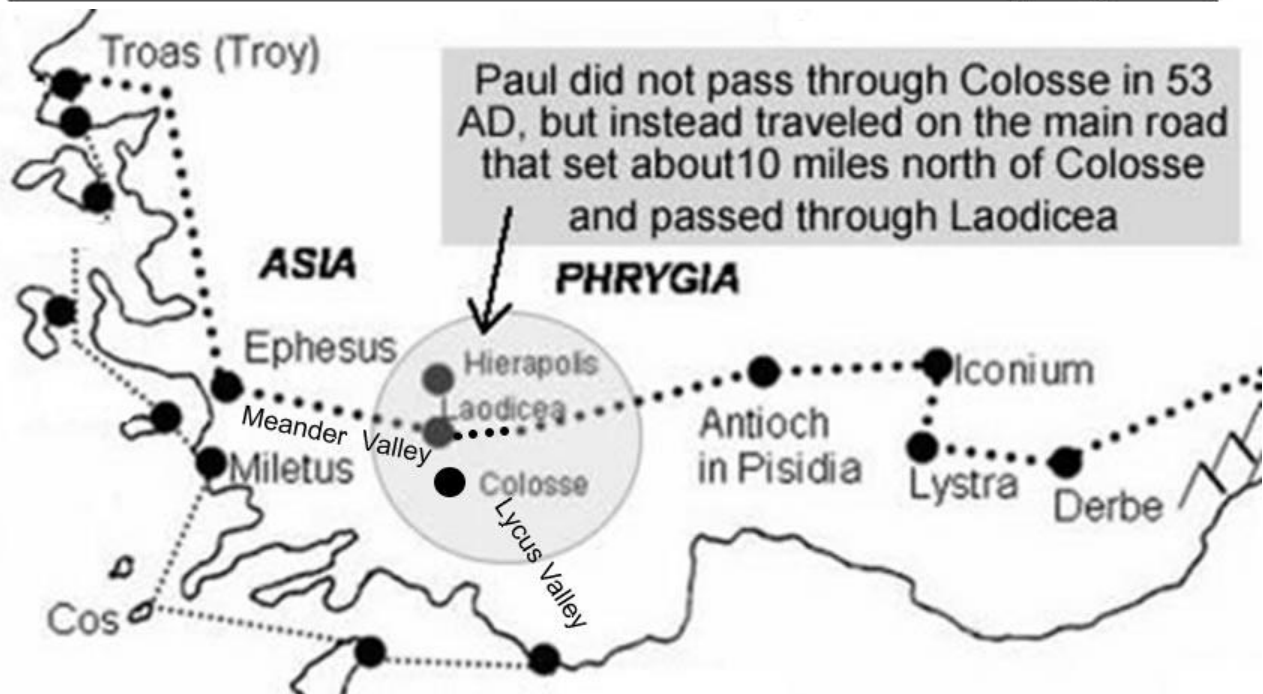
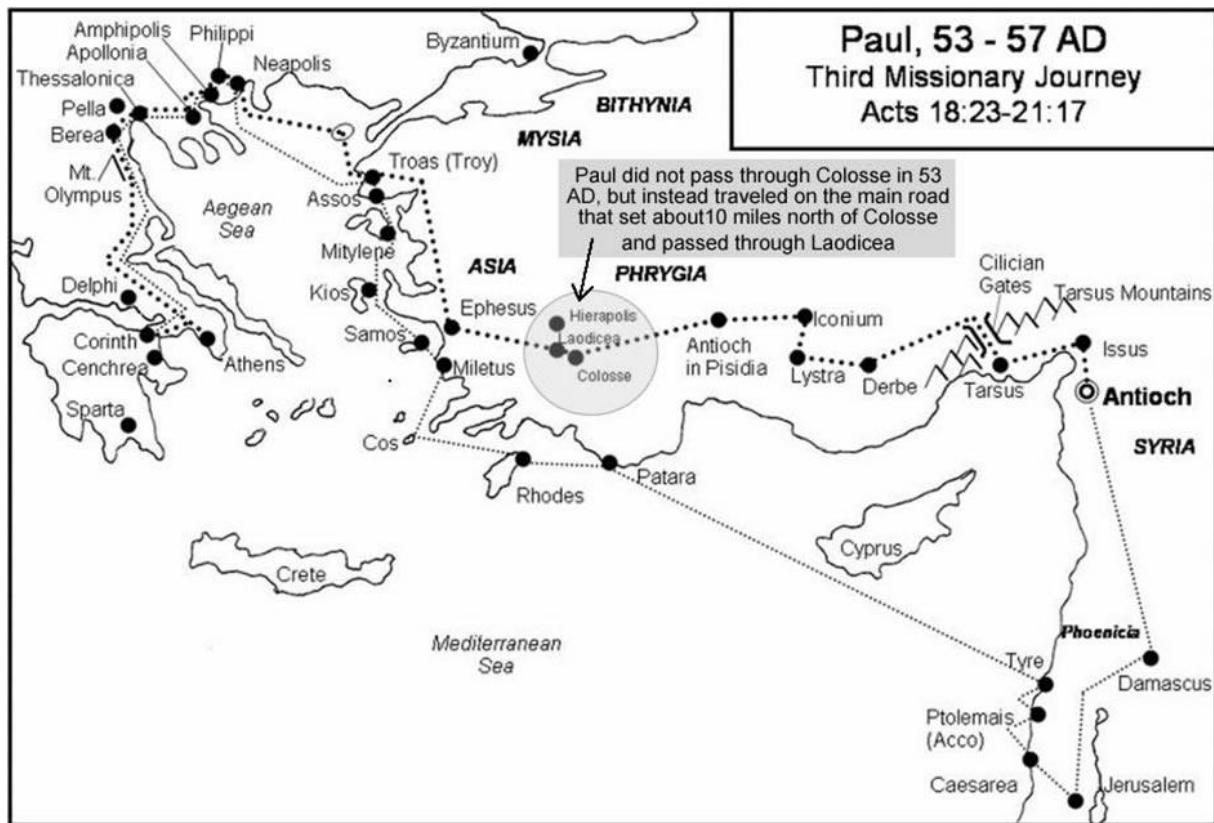
In chapter one Paul thanks God for the Colossians' faith and prays for their growth. He then describes the glorious person of Christ and richness of his work in redemption. Paul goes on to describe his ministry which includes presenting the fullness of God's word or revelation to believers.

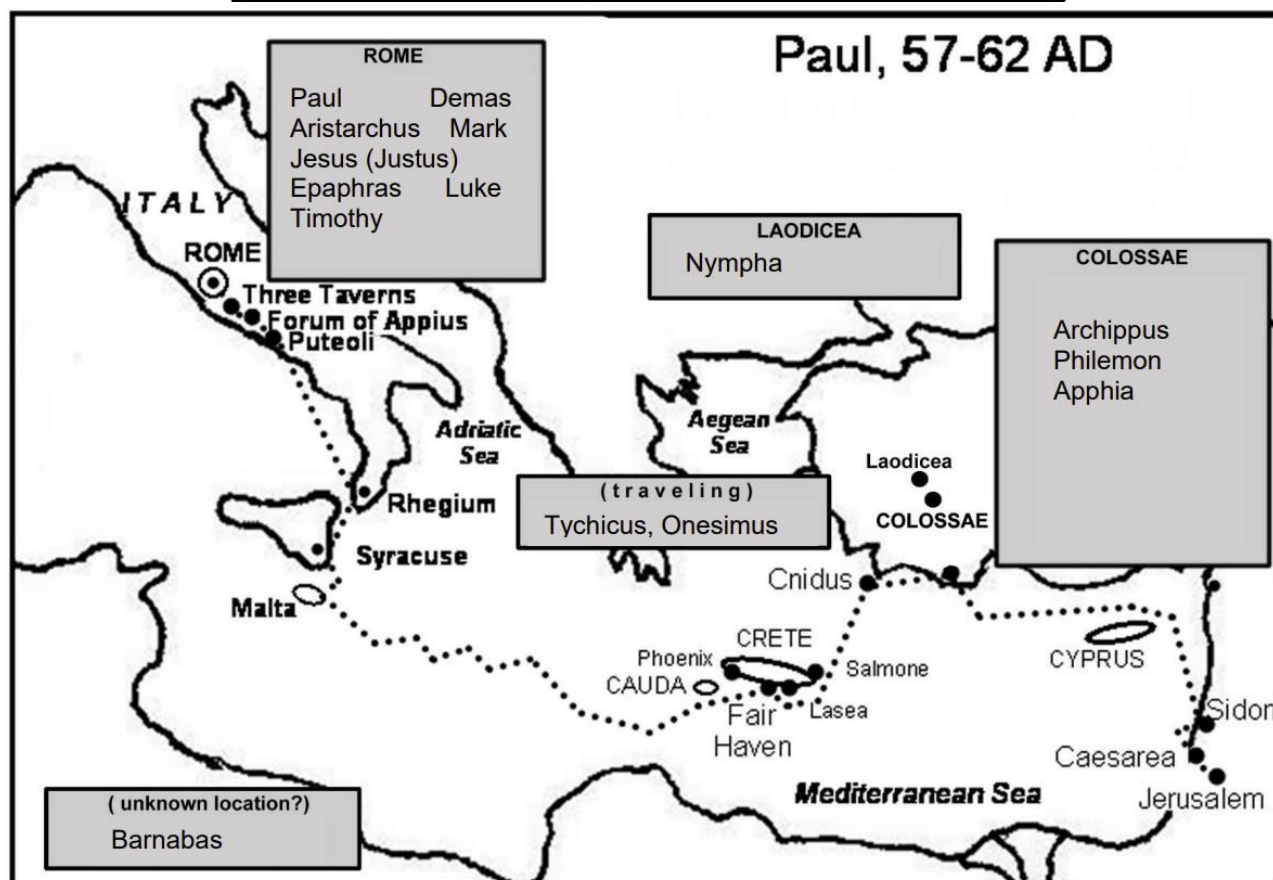
In chapter two Paul goes on the attack to expose some competitive philosophies or heresies that are undermining true Christianity in Colosse. We do not know the specific names or all the details of any of these heretical philosophies, but it appears that errant world views Paul was attacking had these characteristics:

1. Traditionalism which honors man-made customs and rituals of the past with a less than satisfactory understanding of why things are done (2:4, 8)
2. Ceremonialism from some pagan religion (much like that in Judaism) that dictated acceptable food and drink, honored holy days and religious festivals, and practiced circumcision (2:11-17)
3. Asceticism, which is a lifestyle dominated by abstinence from natural activities, foods, or customs in the pursuit of gaining a spiritual or religious goal (2:21)
4. Early Gnosticism and other forms of religion based on secret knowledge (2:18)
5. Angel worship (2:18)
6. Philosophy and man's wisdom outside of God (2:8)

In chapter three Paul establishes some expectations for those who are in Christ and have access to the wisdom and power of Christ. The Christian's life should manifest the Christian's spiritual position in Christ.

In chapter four Paul refers to nine people who are either with him or who are being greeted by him.





7. **Merkabah Mysticism** - “Merkabah” means “heavenly chariot.” This included a process of legal observances, ascetic practices, mystical experiences and the uses of “angels” (stoichea) to pass through the heavenlies and see vision of God as Ezekiel. See an example of a heavenly ascent, or a “Merkabah” experience recorded in 1 Enoch 14:8-23

1. Setting for the book:

- a. Paul wrote a letter to the believers (church) in the city of Colossae in 62 AD during his first Roman imprisonment (60-62 AD).
- b. Paul had never been to Colossae, but this area called the Lycus Valley was evangelized while Paul was in Ephesus 52-55 AD. **Acts 19:10**
- c. According to **Colossians 1:4 and 2:1** Paul had not been in Colossae, did not start the church in Colossae, and only knew a few of the people personally.
- d. Paul did know these individuals from Colossae:
  - i. Epaphras, **Col. 1:7** and **Philemon 23**. Epaphras had started the church **4:12-13**
  - ii. Philemon, who received the letter and was converted by Paul **Philemon 19**
  - iii. And, eventually, Onesimus, the run-away slave Philemon 10
- e. Paul and Luke appear to have passed by Colossae to the north on the Third Missionary trip which would make this second map wrong. **Acts 19:1** calls it the “road through the interior” to arrive at Ephesus. This would not be the lower direct route down the Meander River through the Lycus valley, but the instead they would have approached Colossae from a northern direction. It is important, possibly, to note that there were some disciples of John the Baptist, who himself may have been associated with the Essenes, there in Ephesus (**Acts 19:1-3**)
- e. Our only contact or information about the Colossian church is in the book of Colossians and Philemon. John wrote to the church in Laodicea in the Lycus Valley in Rev. 3:14-22. Hierapolis had the hot springs, Colossae had the refreshing cold springs, but Laodicea had to pipe in their water.
- f. Paul states to Timothy that Timothy was aware that Asia had turned away from Paul and his teaching 5-6 years later in 67 AD. Paul saw this coming and warned the Ephesus leaders in Acts 20:29-30 in the year 57 AD.
  - i. 2 Timothy 1:15 – “You are aware that all who are in Asia turned away from me, among whom are Phygelus and Hermogenes.”
- h. After the beginning of the Roman wars in 66 AD and the fall of Jerusalem in 70 believers from Judea, including John (and, traditionally Jesus’ mother, Mary) and Philip fled to the Lycus Valley and this area. John went to Ephesus and Philip went to Hierapolis where he was martyred and buried (a church dedicated to Philip was known of from an inscription and then the recent discovery

<b>PHILEMON</b>	<b>62 AD</b>
<i>"I appeal to you for my son Onesimus, who became my son while I was in chains." 10</i>	
<b>Author:</b> Paul	
<b>Written From:</b> Rome, in prison	
<b>Sent To:</b> Philemon, a believer in Colosse	
<b>Purpose:</b> Tell Philemon, a wealthy man and slave owner in Colosse, to accept back his runaway slave, Onesimus, who has become a believer after being imprisoned with Paul	
<b>Theme:</b> Redemption, Restoration, Forgiveness, Imputation	
<b>Basic Outline:</b> <ul style="list-style-type: none"> <li>Verses 4-7, Paul is thankful and encouraging to his friend Philemon</li> <li>Verses 8-9, Paul's relationship with Philemon on the basis of authority and love</li> <li>Verse 10, Paul mentions Onesimus for the first time and calls him "my son"</li> <li>Verses 11-13, Paul describes how "useful" Onesimus is and that he would like to keep Onesimus with him in Rome.</li> <li>Verses 14-16, Paul identifies Onesimus as Philemon's property and a useful slave but also as a man and a brother in the Lord.</li> <li>Verses 17-21, Paul tells Philemon to welcome Onesimus back and to charge anything he owes to Paul's account. Paul reminds Philemon that he owes Paul his very life.</li> <li>Verse 22, Paul asks Philemon to prepare a room for him because he plans on visiting when he is released from prison.</li> </ul>	
<b>Memorable Verses:</b> <ul style="list-style-type: none"> <li>"Although in Christ I could be bold and order you to do what you ought to do, yet I appeal to you on the basis of love." 8, 9</li> <li>"I appeal to you for my son Onesimus, who became my son while I was in chains." 10</li> <li>"I am sending him – who is my very heart – back to you." 12</li> <li>"He is very dear to me but even dearer to you, both as a man and as a brother in the Lord." 16</li> <li>"If he has done you any wrong or owes you anything, charge it to me . . . I will pay it back – not to mention that you owe me your very self." 18, 19</li> </ul>	
<b>Greek Words:</b> <ul style="list-style-type: none"> <li>εὐχρηστος – <i>euchrestos</i> – useful, serviceable, profitable, meet for use, 11.</li> <li>ἐλλογεω – <i>ellogeo</i> – imput, put on account. This word was a technical term in business used to refer to charging something to someone's account. 18.</li> <li>σπλάγχνον – <i>splagchon</i> – the inner organs, inward affection, bowels, used to refer to the total person at the deepest levels, 7.</li> </ul>	
<b>Healthy Doctrine:</b> <ul style="list-style-type: none"> <li>New man in Christ</li> <li>Imputation</li> </ul>	

# Philemon

Paul is requesting Philemon reconcile, restore and forgive Onesimus.

- Paul addresses Philemon's wife Apphia, because she may have been the one in charge of Onesimus' daily activities
- Paul addresses the church because they will:
  - Need to understand why Philemon is accepting and forgiving Onesimus.
  - Need to also accept Onesimus' restoration
  - Be used by Paul to hold Philemon accountable (Philemon really will not have an option unless he is going to now publicly reject Paul's advice and Onesimus' confession, conversion and return.)
  - Watching a illustration of actual theological application: What good is forgiveness and restoration with God if those who are in fellowship with God cannot do the same for others?
  - Be given a perfect illustration of the process of Salvation: Onesimus=Sinful Man; Paul=Christ; Philemon=God.

This is Paul's shortest letter – 335 words in the Greek

- longer than most letters from this time period
- more typical of first century letters than any of Paul's other letters.
- The letter to Philemon is a well thought out letter. It is crafted and not quickly written. The wording is intentional.
- The book includes love, wisdom, tact, even humor.

Paul establishes a secure system to ensure Onesimus' acceptance and prepares a safe environment for Onesimus to make his return.

1. Apphia is prepared to understand, agree and support Philemon.
2. Paul accepts the responsibility for the financial loss. Philemon has no legal charges to file.
3. Onesimus freely returns with Paul's letter accepting responsibility. Philemon no longer has a run away slave.
4. This private letter is addressed also to the church for public reading. Philemon is the one put on the spot, not Onesimus.
5. Archipus, the pastor, is addressed and able to hold Philemon accountable.
6. Paul says "Prepare a guest room for me," which indicates he himself will eventually be making an appearance and will observe first hand if Philemon restored Onesimus.
7. Paul indicates full confidence that Philemon agrees with the intention of the letter.
8. Paul refers to Onesimus as "who became my son."
9. Paul refers to Onesimus as "who is my very heart."
10. Paul refers to Onesimus as "useful both to you and to me."
11. Paul asks for Onesimus to be restored, but hints at giving him his freedom or sending him back to serve Paul.
12. Paul refers to Philemon's partnership, prayers, faith, love, work of refreshing the saints and hosting the church in his house.
13. Paul contrast himself as a prisoner in chains in prison with Philemon's freedom of ministry to serve the saints in his luxury villa along with his wife.