



COLOSSIANS

Rooted for Growth



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The Supremacy of Christ & the Necessity of Maturity



Intro and Overview



Why?



The Gospel of Matthew

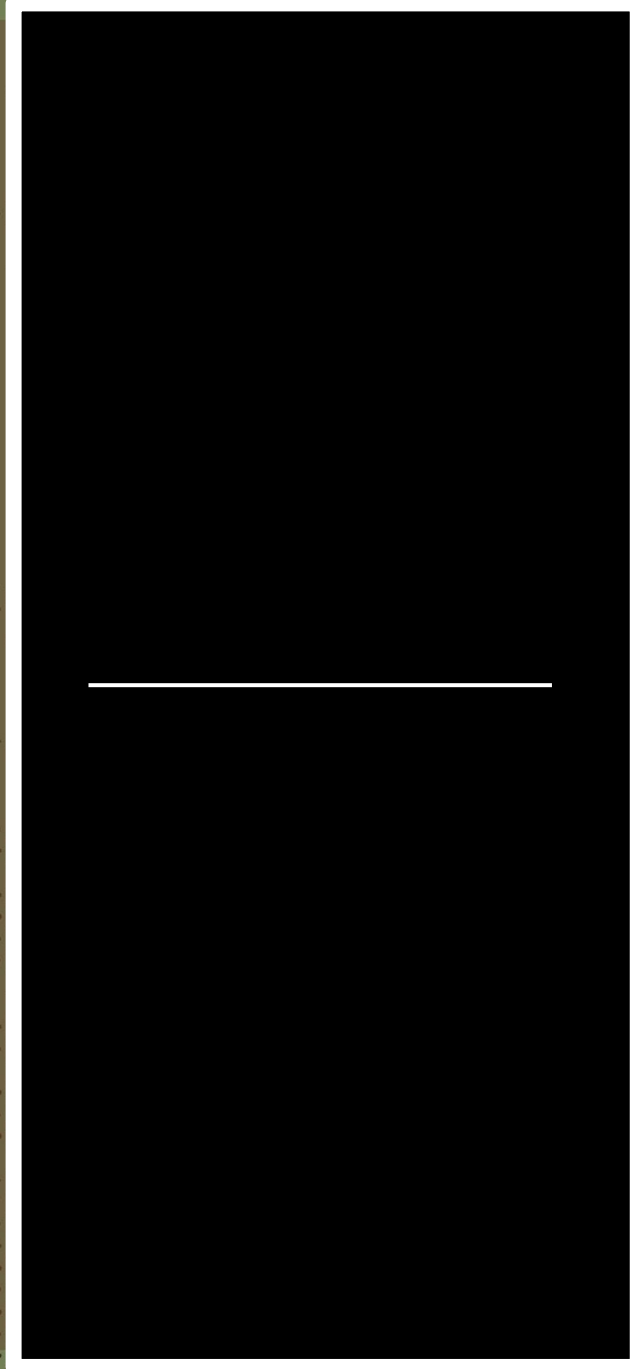
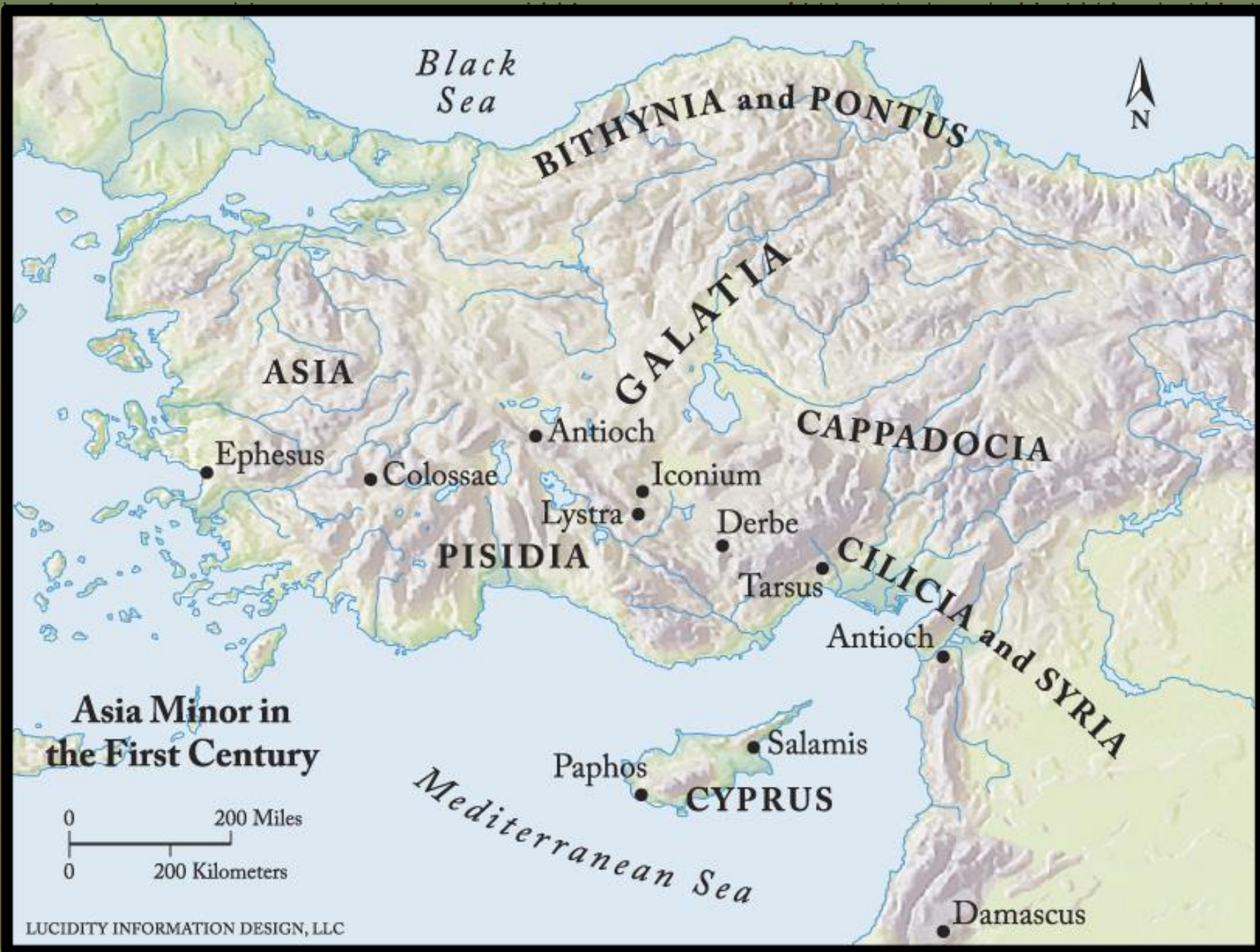
The Kingdom of Heaven

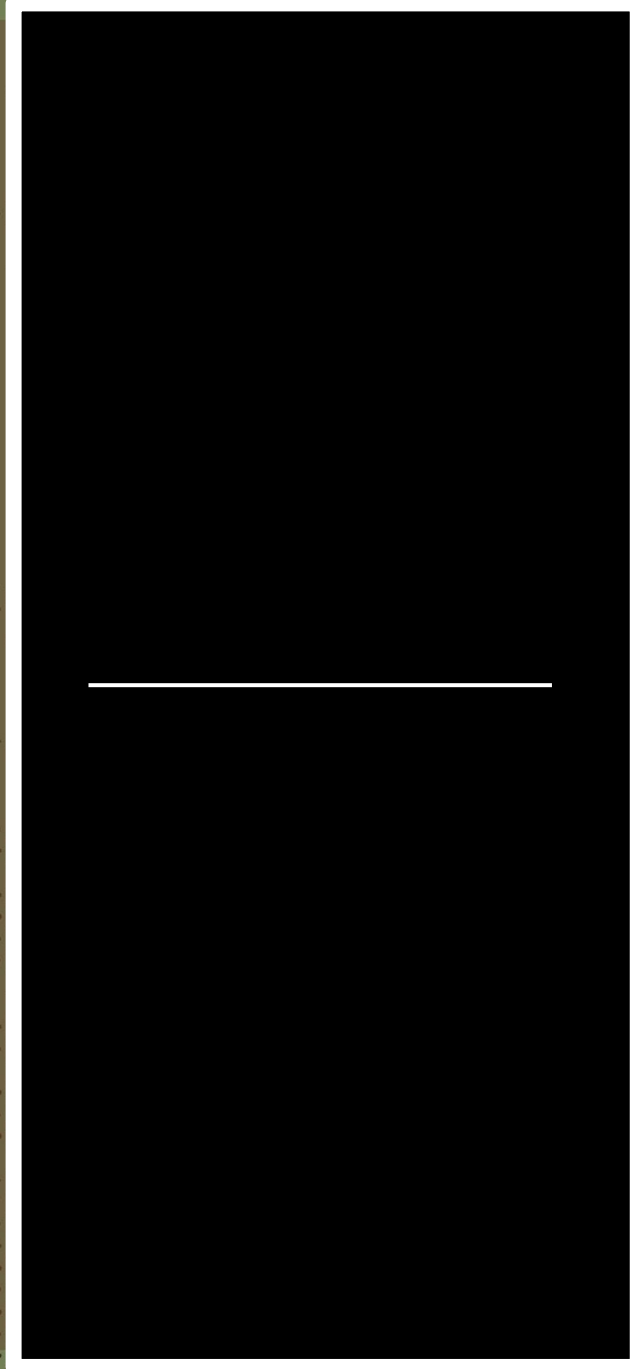
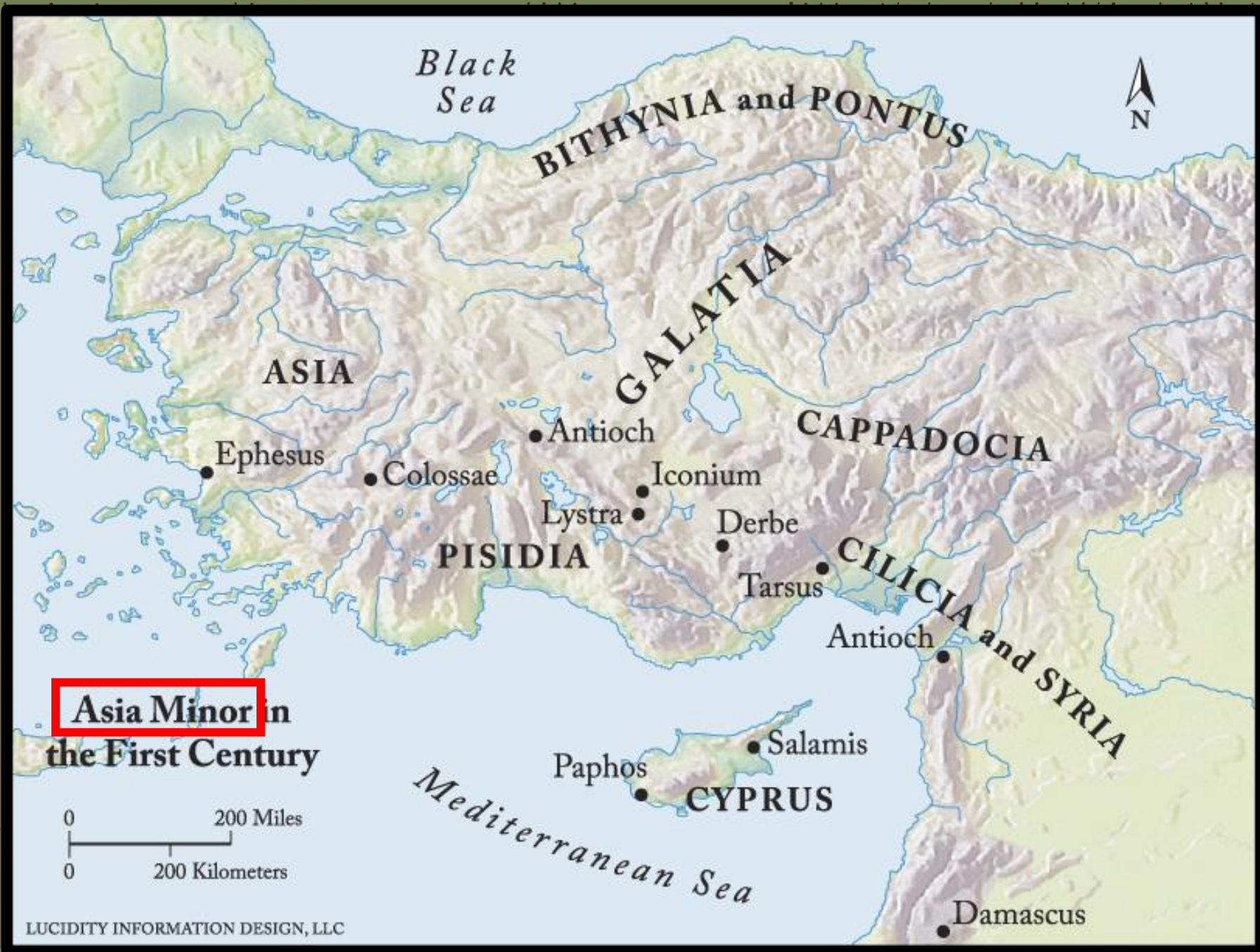
I Corinthians

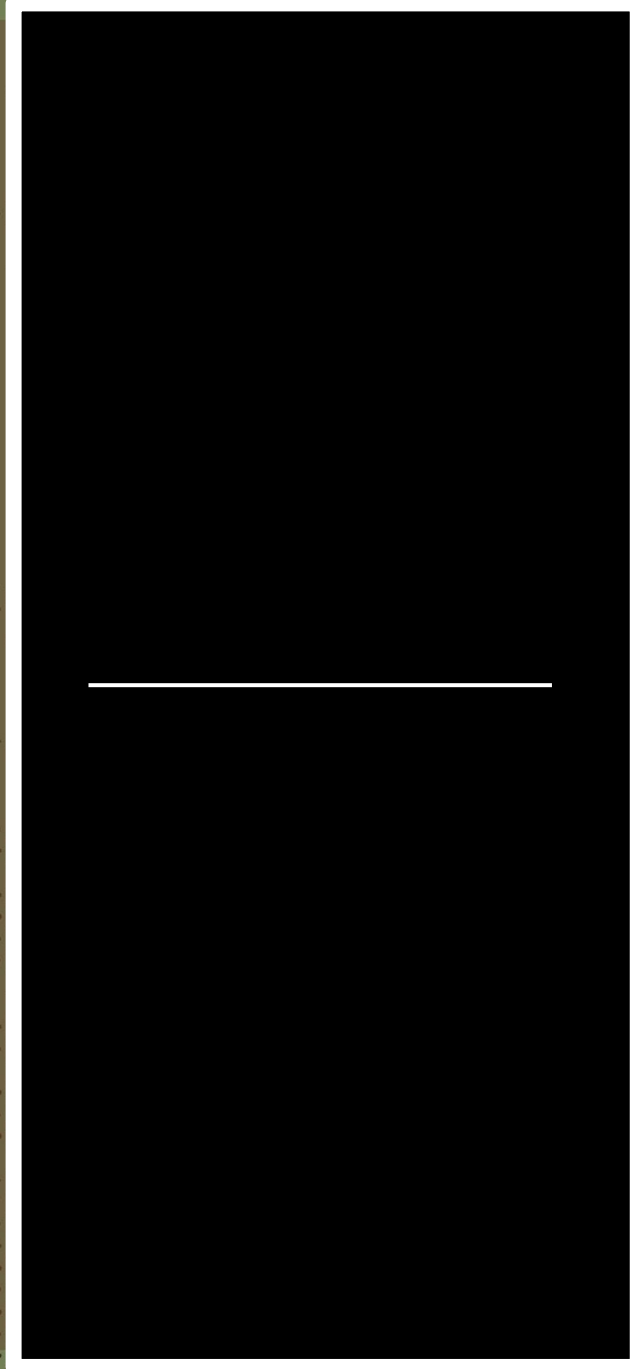
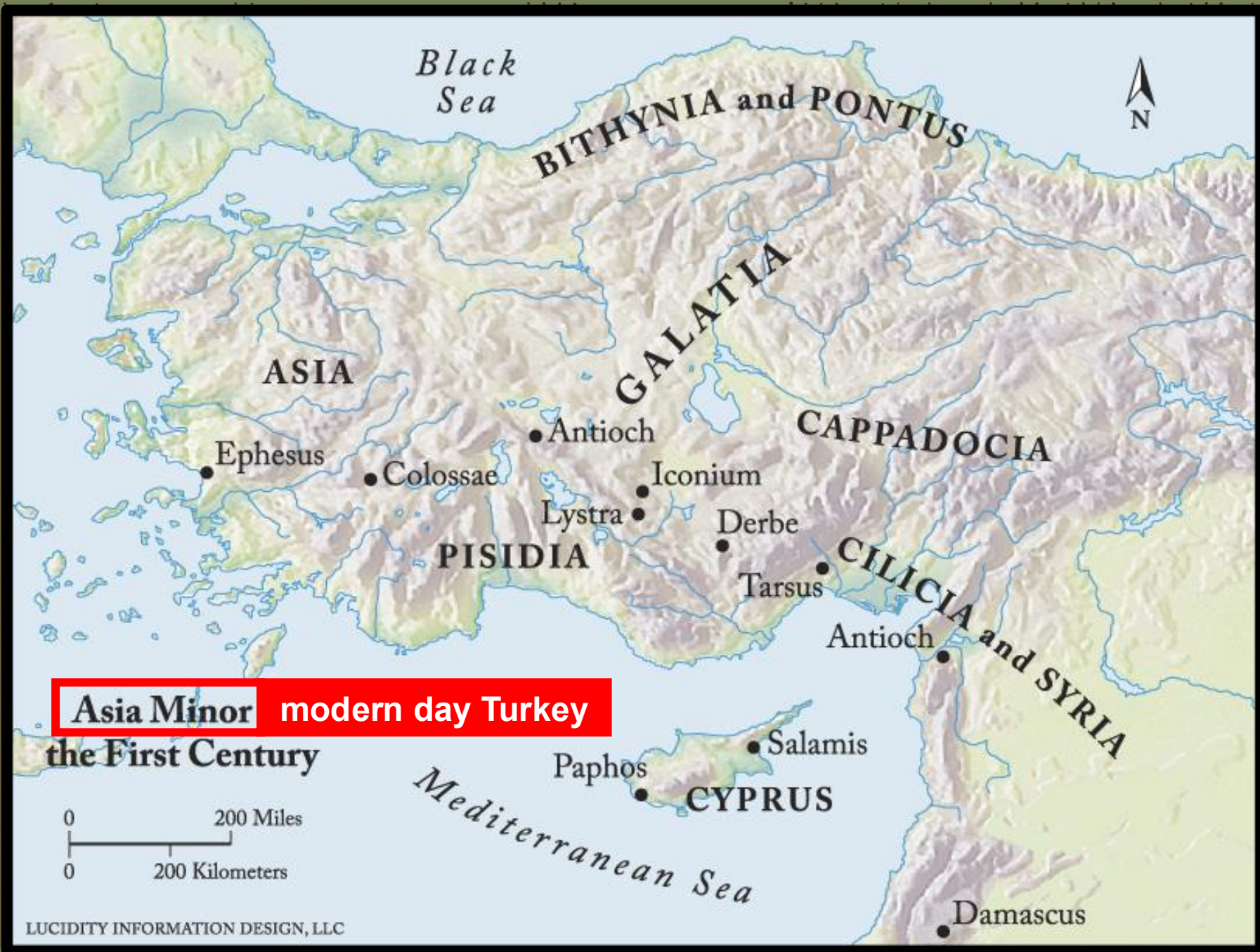
The Messy Church

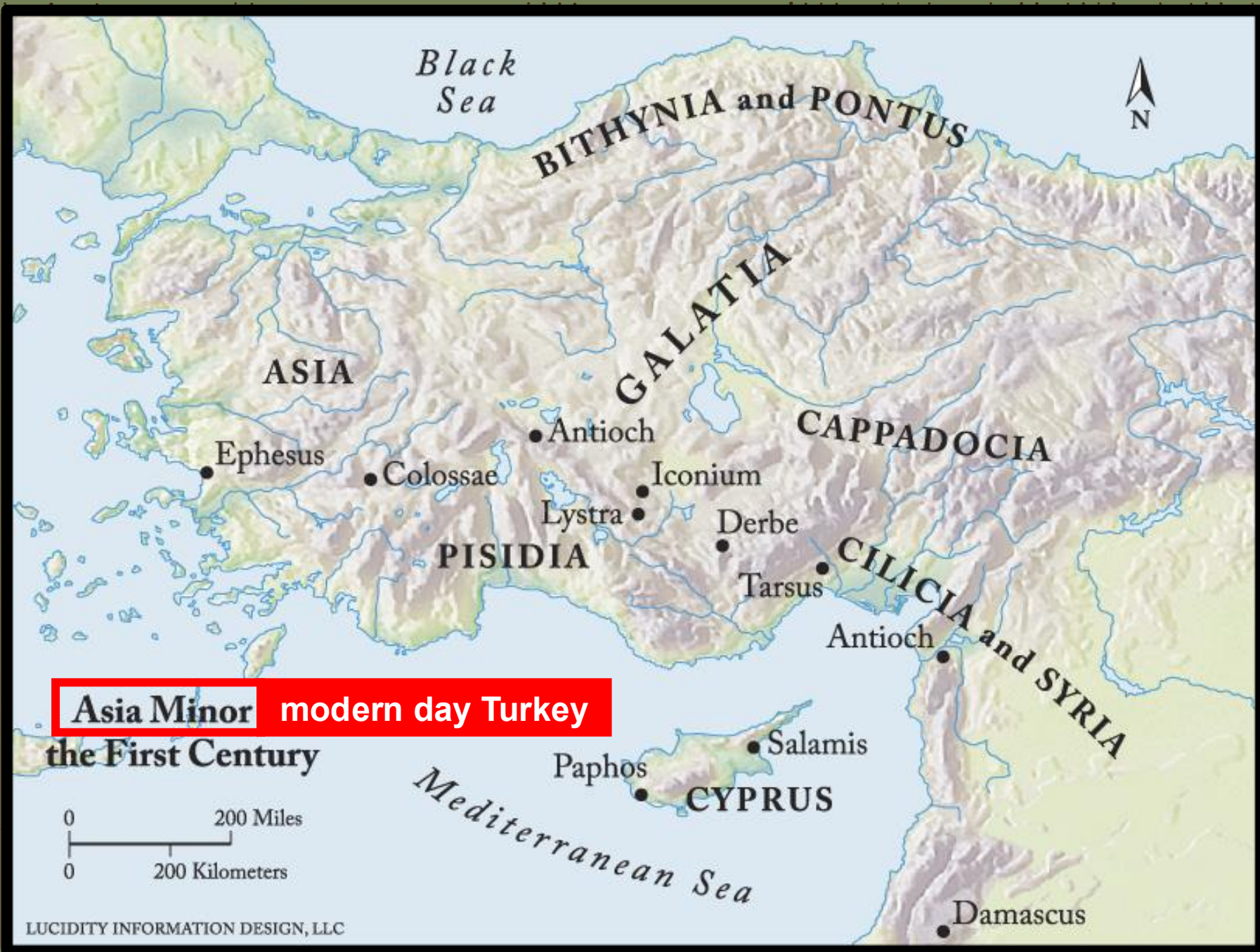


Intro and Overview









Prison Epistles

(letters written by Paul from
a Roman prison in
approx. 60-62 AD)

Ephesians

Philippians

Colossians

Philemon



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Asia Minor modern day Turkey

the First Century

0 200 Miles
0 200 Kilometers

Europe

Asia

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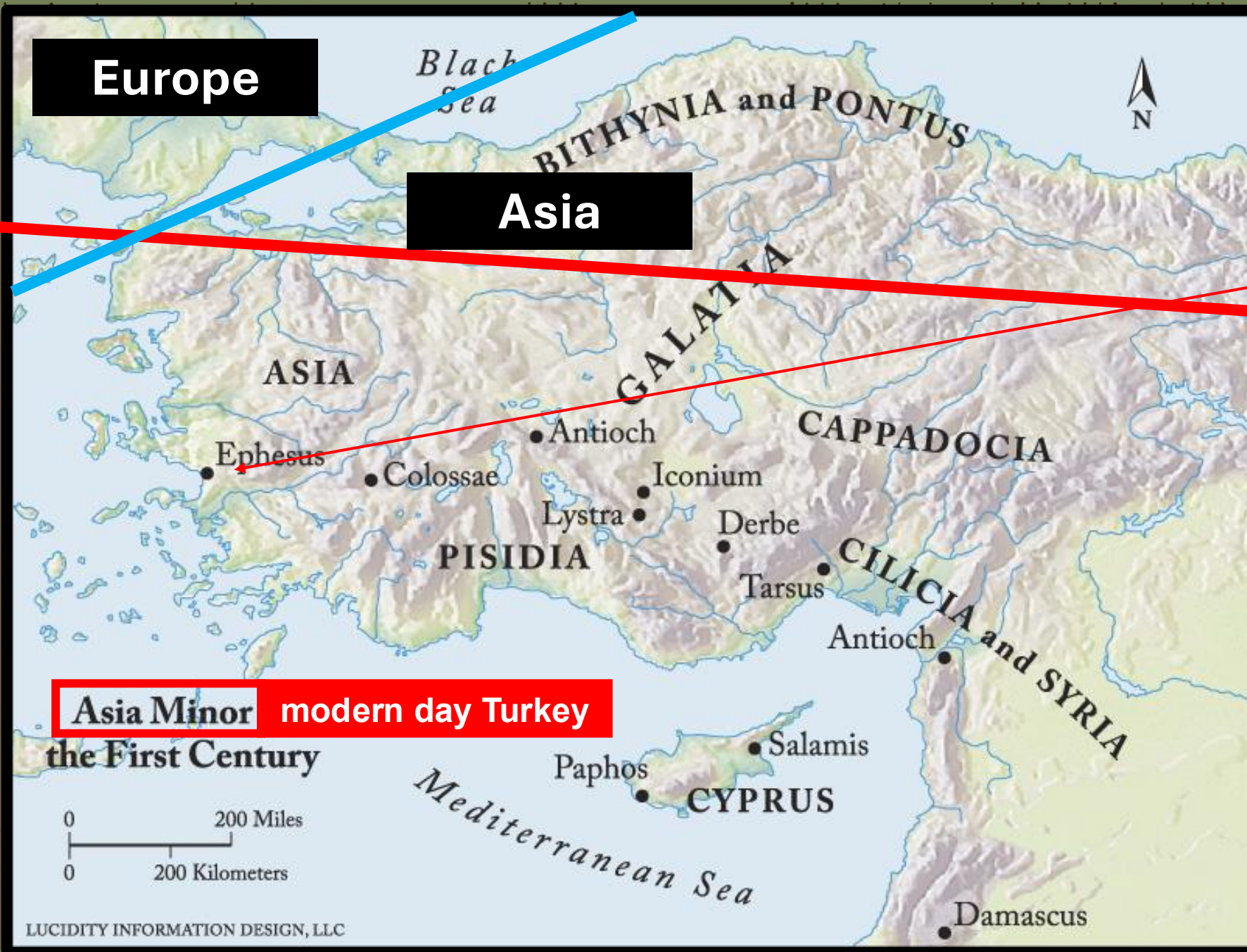
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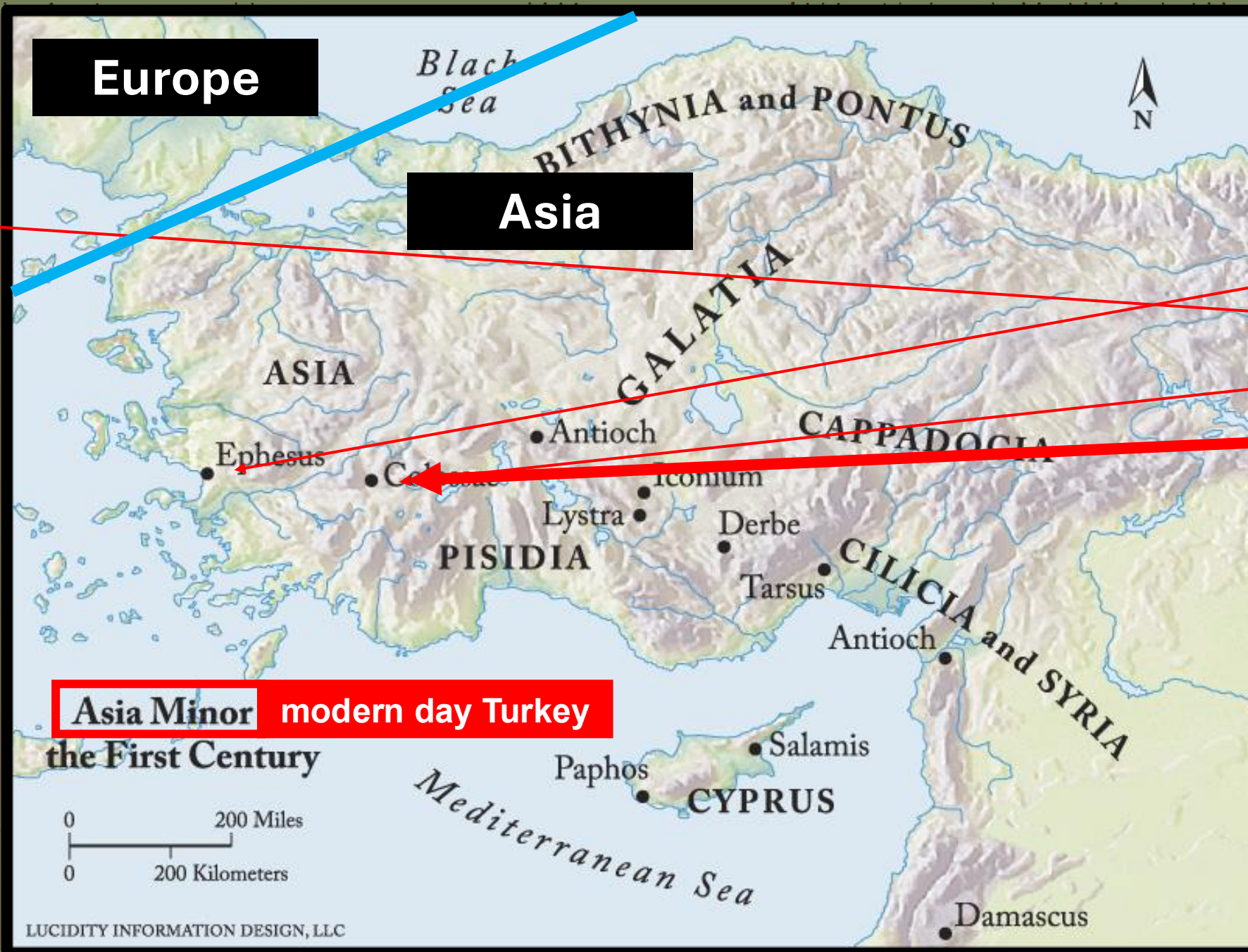
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CAPPADOCIA

CILICIA and SYRIA

CYPRUS

ASIA

Ephesus

Colossae

Antioch

Iconium

Lystra

Derbe

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Salamis

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Damascus

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Paul met Timothy in Lystra. He was a young 20something with a Greek father and a Jewish mother and grandmother (Eunice and Lois).



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Colossae
is closely
associated with
both
Hierapolis
and
Laodicea
which are all in
the Lycus River
Valley.



COLOSSIANS

Unique Distinctives of This Letter



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- It's the only letter to a church that Paul never visited personally.
(Paul wrote to the Romans before he eventually visited there.)
- The Colossian church was planted by Epaphras, evidently a Gentile, who was a convert and co-worker of Paul. He helped plant the church in Ephesus.
- In this letter, Paul deals with a budding and unique heresy that would eventually develop into Gnosticism in the second century.
- In the face of this gnostic heresy, Paul emphasizes the deity and supremacy of Christ (Christology).
- Paul highlights the need for maturity if the believers in Colossae were going to survive and thrive amongst the competing worldviews around them.
- Paul emphasizes the teamwork of individuals and churches who together could advance the ministry.



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The descriptions of Epaphras are significant:

“our dear fellow servant,”
“a faithful minister of Christ,”
“a servant of Christ Jesus,”
“always wrestling in prayer,”
and “working hard.”

The brief sketch Paul provides shows that the apostle thought highly of this follower of Christ and fellow laborer. Epaphras demonstrated a strong faith, a rich prayer life, a boldness in sharing the gospel even at the risk of suffering, and deep care for those in whom he had invested spiritually.



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- 1) It had a strong Jewish element that stressed the need for observing Old Testament laws and ceremonies. (**traditionalism**)
- 2) It had a philosophical element emphasis on some special or deeper knowledge based in “experience”. (**subjective experientialism**)
- 3) It involved the worship of angels as mediators to God. (**faux-supernaturalism**)
- 4) It was exclusivistic, stressing the special privilege and “perfection” of the select few who belonged to this philosophical elite. (**intellectual elitism or snobbery**)
- 5) It was also Christological...but denied the deity of Christ and limited their focus to the humanity of Christ. (**heretical**)

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¹⁵ He is the image of the invisible God, the firstborn of all creation.

¹⁶ For by Him all things were created, in heaven and on earth, visible and invisible, whether thrones or dominions or rulers or authorities— all things were created through Him and for Him.

¹⁷ And He is before all things, and in Him all things hold together.

- In the face of this gnostic heresy, Paul emphasizes the deity and supremacy of Christ (Christology).
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Unique Distinctives of This Letter

¹⁸ And He is the head of the body, the church. He is the beginning,
the firstborn from the dead, that in everything He might be preeminent.
¹⁹ For in Him all the fullness of God was pleased to dwell,
²⁰ and through Him to reconcile to Himself all things,
whether on earth or in heaven, making peace by the blood of his cross.

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- ²⁷ To them God chose to make known how great among the Gentiles are the riches of the glory of this mystery, which is Christ in you, the hope of glory.
- ²⁸ Him we proclaim, warning everyone and teaching everyone with all wisdom, that we may present everyone mature in Christ.
- ²⁹ For this I toil, struggling with all His energy that He powerfully works within me.

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- Tychicus..... beloved brother, faithful servant, fellow servant
- Onesimus..... faithful and beloved brother, who is one of you
- Aristarchus..... fellow prisoner
- Mark the cousin of Barnabas..... who once had abandoned Paul and Barnabas
- Jesus who is call Justus..... a loyal friend and comrade in Rome
- Epaphras..... a servant of Christ Jesus, who is “always wrestling in prayer”
- Luke..... beloved physician
- Demas..... fellow worker, “loved the world, he deserted Paul” but redeemed himself
- Nympha..... the church met in her house
- Archippus..... one who has been given a specific responsibility in ministry
- Paul emphasizes the teamwork of individuals and churches who together could advance the ministry.



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- ¹ Paul, an apostle of Christ Jesus by the will of God,
and Timothy our brother,
- ² to the saints and faithful brothers in Christ at Colossae:
Grace to you and peace from God our Father.



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Why?

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**There is a syncretistic dynamic in a new
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the need and necessity for a personal redeemer.

These movements claim that the old orthodoxies are outdated
and even obsolete, but I suggest that they are simply leading
people to the misguided bondage of a worthless “*religion*.”

Summary and Thread of the Message

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Read Colossians out loud
once a day for a week all the
way through without
stopping.

Summary and Thread of the Message

Read Colossians out loud
once a day for a week all the
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Then read Colossians once a
week.

Summary and Thread of the Message

The Exalted Messiah

- Greeting brothers. (1:1-2)
- We thank God for your faith and love. (1:3-8)
- And we ask God to fill you with the knowledge of His will. (1:9)
- We pray this so that you will be fruitful for Christ who has redeemed you. (1:10-14)
- For Christ, our Creator and Head, is supreme in all things. (1:15-20)
- And through Christ's death God has reconciled you who were aliens and enemies. (1:21-23)

The Suffering Apostle

- So I rejoice that I can suffer for the church so that God's fullness can be known by the Gentiles. (1:24-27)
- To this end we labor that everyone may be mature in Christ. (1:28-29)
- For all true wisdom and knowledge is found in Christ. (2:1-5)

The Pressure to Turn Away from Christ and Toward Liberalism or Legalism

- Therefore, brothers, just as you began with Christ, continue in Him. (2:6-7)
- "Now don't be deceived: God's fullness is in Christ alone and not in vain human philosophy. (2:8-10)
- And since your baptism, you have no need to live under Jewish legalism. (2:11-17)
- And don't let anyone rob you of your prize by forsaking Christ your Head (2:18-19)
- For you died with Christ, so you need not submit to self made rules. (2:20-23)

The Resurrection Life

Inner Life

- And since you were raised with Christ, you should set your hearts on heavenly things above. (3:1-4)
- So put to death your sinful worldly practices. (3:5-11)
- And clothe yourself with Christ's virtues. (3:12-15)
- Let the Word, the person of Christ, empower you to live with wisdom, praise, thankfulness, respect, and power. (3:16-17)

Family Life

- In view of your new exalted identity with Christ,
I exhort wives should submit to their husbands;
husbands should love their wives;
children should obey their parents;
fathers should not embitter their children;
employees should honor their employers;
employers should be fair with their employees. (3:18-4:1)

Communal Life

- Brothers, pray for me that I may preach this message effectively and clearly, and that you live wisely toward outsiders. (4:2-6)
- My coworkers in the gospel send greetings to you. (4:7-15)
- Exchange letters with the Laodiceans and exhort Archippus to complete his ministry. (4:16-17)
- I am mindful of you, please be mindful of me in my imprisonment, and may the gracious riches of God determine what everyday looks and feels like for us all. (4:18)

A stylized illustration of a tree's root system. The roots are depicted in shades of brown and tan, with a thick central trunk and many smaller, branching roots extending outwards. The background is a solid green color with a fine, dotted pattern. The text is overlaid on the roots.

Amen

So Be It

Right On



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