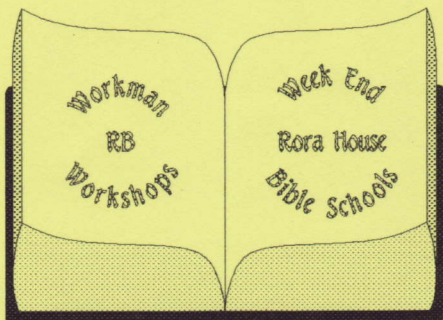


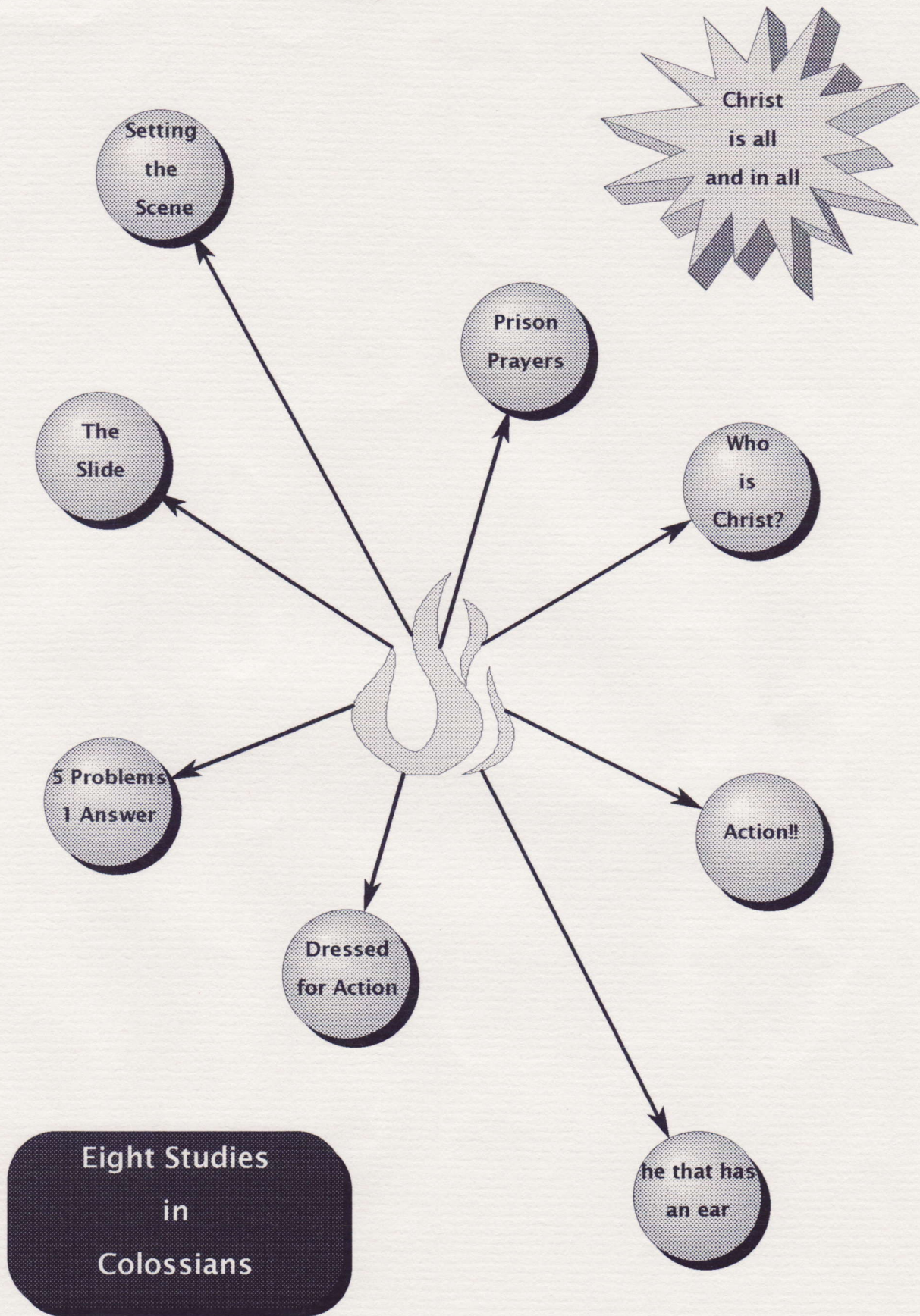
Colossians

is all
Christ
and in all



Contents

- Setting the Scene
- The Slide
- Five Problems,
One Answer
- The Prison Prayers
- Who is Jesus Christ?
- Dressed for the Part
- Action!!
- He that has an ear...



WORKMAN WORKSHOPS

Rora House Week-End Bible School, Easter 1995

COLOSSIANS WORKSHEET

Pre-Sessions Newsletter



As a fully paid-up member of the

"Rambler's Association" style of preaching I have a great fondness for the word "meander". The dictionary defines it as "wandering at random". The word comes from a winding river in ancient Phrygia (modern day Turkey).



One of the tributaries of the Meander was the

Lycus - the Wolf stream. The Lycus ran through the town of Colossae. Colossae had known better days as one of the most important towns of the area, but during the times of the Roman Empire the main road to Pergamon was altered and Colossae began to lose out to neighbouring Laodicea.



Colossae is a town that would probably have

passed into complete obscurity except for a letter written to a small group of

people there from a Roman prison in AD 60.



The writer of the letter was the Paul, wandering

ambassador of Jesus Christ, and the group of people was "the saints and faithful brothers in Christ who were living in Colossae." For the most part they were unknown personally by Paul, but Paul's main link with the group was through Epaphras. Of Paul we know much, of Epaphras very little. The little we do know makes us wish we knew more.



The main human instrument in the foundation of

the church in Colossae was this same Epaphras. Whether he had worked as Paul's formal delegate, or simply at his own initiative we cannot say. Paul and Epaphras had in common a great heart-longing for the well-being of the saints in Colossae, and that

well-being was under a serious threat. The seriousness of the danger can be measured by the fact of Epaphras' journey to consult with Paul in Rome; a journey of 1,000 miles by land and sea.



The strength of Paul's reaction may be measured

by Paul's writing of this letter, and his committing of it to Tychicus to deliver to that same church; another 1000 mile journey.



It appears that Tychicus carried three letters on

that dangerous journey. One to the sister church of Laodicea and one to a personal acquaintance of Paul whose name was Philemon. The letter to the church in Laodicea is now missing; the other two letters will be our week-end bible school syllabus for Easter 1995.

Countdown to Easter '95

Only two weeks to go! If we want to make the best use of the short time we shall spend together we need to give time to individual preparation.

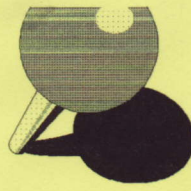
No-one ever *finds* time, we have to *make* time. Please schedule some priority time to spend reading and thinking about the letter to the Colossians. Time invested now will be amply repaid in Easter.

Campbell Morgan used to read a bible book a hundred times before he began to expound it.

Be diligent to
present yourself
approved to God

as a workman

who does not need
to be ashamed,



Setting the Scene

- | | |
|---|--|
| <input type="checkbox"/> Paul's House Arrest & Imprisonment | Acts 28:16-31 |
| <input type="checkbox"/> Colossians | Col 1:1-4:18 |
| <input type="checkbox"/> Epaphras: Colossae's Evangelist | Col 1:7,8 4:12,13 |
| <input type="checkbox"/> Philemon: one of Colossae's saints | Philemon v1-25 |
| <input type="checkbox"/> Ephesians: the twin sister letter | Eph 1:1-6:24 |
| <input type="checkbox"/> The Laodicean Link | Col 2:1 4:15,16 |
| <input type="checkbox"/> The Laodicean Tragedy | Rev 3:14-22 |
| <input type="checkbox"/> Colossians | Col 1:1-4:18 |
| <input type="checkbox"/> The Prison Prayers | Eph 1:16-23 3:14-21
Col 1:9-11 Php 1:9-11 |

Easter Week-End Schedule

- | | | |
|--------|--|---------------------------|
| Fri pm | 1. Setting the Scene | Col 1:1-8 4:7-18 |
| Sat am | 2. The Slide | Rev 3:14-22 |
| Sat am | 3. The Prison Prayers | Col 1:9-14
(Eph & Php) |
| Sat pm | 4. Five Problems, One Answer | Col 2:4-3:4 |
| Sun am | <i>Rora Fellowship Morning Meeting</i> | |
| Sun pm | 5. Who is Jesus Christ? | Col 1:15-2:3 |
| Sun pm | 6. Dressed for the Part | Col 3:5-16 |
| Mon am | 7. Action!! | Col 3:17-4:1 |
| Mon am | 8. He that has an ear... | Col 4:2-6 |



Stop Press

I will provide a series of printed notes (A4 size) but it would be good to bring your own notepad and clipboard.

March 30th 1995

Dear Fellow-Students,

My prayers for this week-end are the same as last year; the consciousness of God's presence, good fellowship, and a readiness to thoughtfully apply God's word to our own hearts.

The sessions will not be academic, in the technical sense of being theoretical and learned. We shall be using our brains, however, so be sure to bring one with you. It will not be intense, but neither will it be a holiday!

much love, see you soon,

RON

MEMO

Accommodation etc:

Vee Stidworthy
Rora House,
Liverton,
Nr. Newton Abbot,
Devon. TQ12 6HZ

Tel: 01626 821746

Sessions etc:

Ron Bailey
9 Stilton Close,
Lower Earley,
Reading, Berks. RG6 3AD

Tel: 01734 660683

keep taking the tablets

...in other words keep reading the letter to the Colossians. Try to read Colossians at least once a week. It only takes 15 minutes.

Try another version occasionally and note any differences.

Colossians

Study 1: Setting the scene

Col 1:1-8 4:7-18

I. Introduction: Mine

A. How to use the bible

1. Read: according to the "rhythm"
2. Listen: to others who read it publicly 1 Tim 4:13
3. Memorise:
4. Study:
5. Meditate: "the digestive faculty of the soul"

B. in understanding be mature

1. we are held responsible for not understanding
 - a. Is 27:11 28:9-13 41:20
 - b. Mt 13:19
2. study and meditation aid understanding
 - a. Lk 24:45 "then he opened their minds to understand the scriptures" NASV
 - (1) Strongs 4920 suniemi {soon-ee'-ay-mee} from 4862 and hiemi (to send); TDNT - 7:888,1119; v AV - understand 24, consider 1, be wise 1; 26 to set or bring together
 - (2) to understand is to put things together
 - b. Pr 18:2
 - c. 1 Cor 14:20 "Brethren, do not be children in your thinking; yet in evil be babes, but in your thinking be mature." NASV

II. Introduction: Technical

A. What? The Nature of the Book

1. Different genre demand different methods of understanding
 - a. historical e.g. Samuel, Kings, Ezra, Matthew
 - b. poetical/allegorical e.g. Song of songs
 - c. prophetic e.g. Zechariah, Revelation
 - d. didactic (teaching) e.g. Paul's letters
2. many bible books have a mixture of different styles
3. Colossians is a didactic letter
 - a. the purpose was to communicate information

B. Who? The Author of the Letter

1. Theologians love to argue over these things
 - a. we are happy to receive it at face value as the Church has always done.
2. Paul's character was the result of...
 - a. heredity, environment, experience and the grace of God sometimes enhancing these things and sometimes cancelling them!

A New Testament Time-Check

Augustus
27 BC – 14 AD

Tiberius
14 - 37

C
Claudius
41 - 54

Nero
54 - 68

Vespasian
69 - 79

T
Domitian
81 - 96

Ron Bailey
2005

Beginnings 6 BC – 29 AD

6-4 BC Birth of Christ
6 BC Death of Herod

26 AD Baptism of Christ

29 AD Cross & Resurrection

Matthew & Luke



Mark
John

Written

Growth 29 AD – 60 AD

29 AD Pentecost
31-33 AD Paul's Conversion

45 AD
49 AD Jerusalem Conf
52 AD
54 AD
56 AD Paul's 1st imprisonmnt

60 AD

Acts

Paul's Letters

James, Galatians
Mark
1 & 2 Thess
Matthew?
1 Cor, 2 Cor, Rom

Col, Phm
Eph, Php
Luke-Acts

Conflict 60 AD – 100 AD

65 AD Paul's 2nd imprisonment
68 AD

70 AD Destruction of
Jerusalem

85 AD

95 AD

General Letters

Rev'n
John's

1 Tim, Titus
1 & 2 Peter
2 Tim
Hebrews, Jude

John's Gospel
1,2,3 John,
Revelation

Events Timeline

Documents Timeline

- C. Whence? The Source of the Letter
1. "Prison"
 - a. Col 4:10
 - b. the numbers of contacts that Paul indicate the kind of "house-arrest" referred to in Acts 28:16-30
 2. Rome
 - a. Acts 28:16
 - (1) one of the "we" passages in Acts [Luke was there]
 - b. Col 4:14
 - (1) Luke, the beloved physician
 - c. Phm v 24
 - (1) Luke, my fellow-labourer
- D. Where? The Destination of the Letter
1. Colossae
 - a. "In the Lycus valley (Phrygia, modern day Turkey), which was about 10 miles long, there were three towns of varying importance - Laodicea, Hierapolis and Colossae. Down this valley ran the River Lycus - the Wolf-stream - a tributary of the Meander. These three townships were related to one another as a tilted triangle. Laodicea and Hierapolis faced one another on the southern and northern sides of the valley, about 6 miles apart, the Lycus River flowing between. 10 or 12 miles higher up the river was Colossae, which was on the river bank. Indeed, the town was divided by the stream." "Colossae had been an important place, but in Paul's time it was the least important of these three townships." W. Graham Scroggie
 2. Paul never visited Colossae
 - a. Col 1:9, 2:1
 3. he seems to have known some of the church
 - a. Epaphras, Nymphas, Archippus, Philemon
 4. Philemon seems to have known some of Paul's companions
 - a. Marcus, Aristarchus, Demas, Luke Phm v 24
 - b. but others needed a word of introduction to the church
 - (1) Tychicus: Col 4:7. Marcus: Col 4:10. Luke: Col 4:14
 5. there was a "home" churches in Colossae
 - (1) the home of Philemon Phm v 2
 - (a) Apphia is feminine, some mss say "sister Apphia"
 - (b) Archippus, our fellow-soldier: Col 4:17
Phm v 2
 - (c) it is most likely that this is Philemon's family
 6. The Onesimus Factor
 - a. we are not told how Paul and Onesimus made contact
 - b. but at some time he must have visited Paul's house
 - (1) "whom I have fathered in my bonds" Phm v 10
 - c. a runaway slave Phm v 11
 - d. he accompanied Tychicus on the return journey
 - (1) "a faithful and beloved brother" Col 4:10
 - e. to be welcomed no longer as a slave but as a beloved brother
 - (1) Phm v 16

- E. Why? The Purpose of the Letter
1. Christianity did not begin in a vacuum
 - a. a religious age
 - (1) "men of Athens, I observe that you are very religious in all respects...." Acts 17:22
 2. Syncretism
 - a. Judaism
 - (1) Israelite syncretism 2 Kings 21:1-9
 - (2) the wayward heart Jer 17:1-4
 - b. Philosophy (Acts 17:17-21)
 - (1) Epicureans: finding contentment by limiting desires, and through friendships. Asceticism.
 - (2) Stoics: sought salvation by aligning the will with the inherent wisdom of the universe. A worship of reason.
 - c. Mystery religions

The "mystery religions" were mostly of Eastern origin. They differed in details from each other in origin and detail, but were alike in many broad characteristics. Each was centred upon a god who died and was resuscitated. Each had a ritual of formulas and washings, symbols and secret ceremonies which initiated the convert into the sect. The initiations had parallels with current secret societies e.g. masonry. The most well known was Mithraism which included a "blood bath" where the initiate stood in a pit while the blood of a sacrificed bull washed over him.

 - (1) initiations
 - (2) hidden wisdom
 - (3) ceremonies
 - (4) magic

"Jew and Gentile shared alike superstitious beliefs; in fact, the Jews were often more interested in magic than were the Gentiles. Jewish interest in magic is clearly seen in the New Testament. [Acts 8:9-24, 13:6-11]" Tenney: New Testament Survey
 3. An Outline

It can sometimes be a help to have an overview of a letter. This can be aided by an Outline of the letter. These outlines are not Paul's outlines! They serve the same kind of purpose as chapter and verse divisions in the scriptures, and they have the same strengths and weaknesses. If you imagine a map before you the outline serves as a way of relating the parts to the whole. In our studies we shall be examining "locations of special interest or beauty", but if you like to know "where you are on the map" this is my own simple outline. I will include some other outlines in an appendix.

The Introduction Col 1:1-13

1. General Greeting to the church 1:1,2
2. The History of Paul's Connection 1:3-8
3. The Reason for Paul's Involvement 1:9-13

A Jesus Christ Col 1:15-2:3

1. Who is He? 1:15-19
2. What has He achieved? 1:20-22
3. Paul's commission from Him 1:25-28
4. Paul's labours for Him 1:29-2:2
5. Paul's passion for Him 2:3

B Beware Dangerous Additives Col 2:4-3:3

1. The start fixes the pattern 2:6,7
2. Philosophy can add nothing 2:8-10
3. Judaism can add nothing 2:11-15
4. Ceremonies can add nothing 2:16,17
5. Asceticism can add nothing 2:18-23
6. keep your eyes on the goal 3:1-3

C Cooperating with Christ's Completeness Col 3:4-4:1

1. carry out the death sentence 3:5-7
2. strip off the grave clothes 3:8-9a
3. the basic premise 3:9a-11
4. use your new wardrobe! 3:12-14
5. listen to your hearts 3:15,16
6. be His agent in every relationship 3:17-4:1
 - a. as wives 3:18
 - b. as husbands 3:19
 - c. as children 3:20
 - d. as fathers 3:21
 - e. as servants 3:22-25
 - f. as masters 4:1
 - g. as partners 4:2-4
 - h. as neighbours 4:5,6

The Conclusion Col 4:7-18

1. Personal commendations,
greetings and encouragements 4:7-18

III. The Cast

A. Partnership

1. the "togetherness" of early Christianity
 - a. the cast in alphabetical order:
Apphia, Archippus, Aristarchus, Demas, Epaphras, Jesus-Justus, Luke, Marcus, Nymphas, Onesimus, Paul, Philemon, Timothy
 - b. physicians, runaway slaves, turn-coat rabbis, Jews, gentiles, male, female, young, old,
 - c. "where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all, and in all" [3:11]
2. Colossae's messenger; Epaphras [1:7 4:12,13]
3. Paul's messenger; Tychicus & Onesimus [4:7-9]

B. Personal Cameos

1. Aristarchus
 - a. In Ephesus: Acts 19:29
 - (1) Macedonian
 - (2) travelling companion of Paul
 - (3) caught by the mob
 - b. en route for Jerusalem Acts 20:4
 - (1) from the city of Thessalonika
 - c. shipwrecked with Paul Acts 27:2
 - d. a co-prisoner-of-war with Paul Col 4:10
 - e. a co-worker with Paul Col 4:10 Phm v24
 - (1) in his letters Paul refers to at least 17 separate, named individuals as his "co-workers" (synergos)
2. Epaphras
 - a. the evangelist to Colossae Col 1:7
 - b. a bondman of Jesus Christ Col 4:12
 - c. a faithful servant Col 1:7
 - d. fellow prisoner of war Phm v 23
 - e. the fervent labourer in prayer Col 4:12
 - f. the "boiling" carer Col 4:13
3. the flavour of New Testament times
 - a. these individuals and the network of their fellowship give the "savour" of the early church.
 - b. that Paul could move from the soaring truths of Colossians to the "down to earth" matters of Philemon is a wonderful indication of men who were "spiritually natural and naturally spiritual"

Colossians

Study 2: The Slide

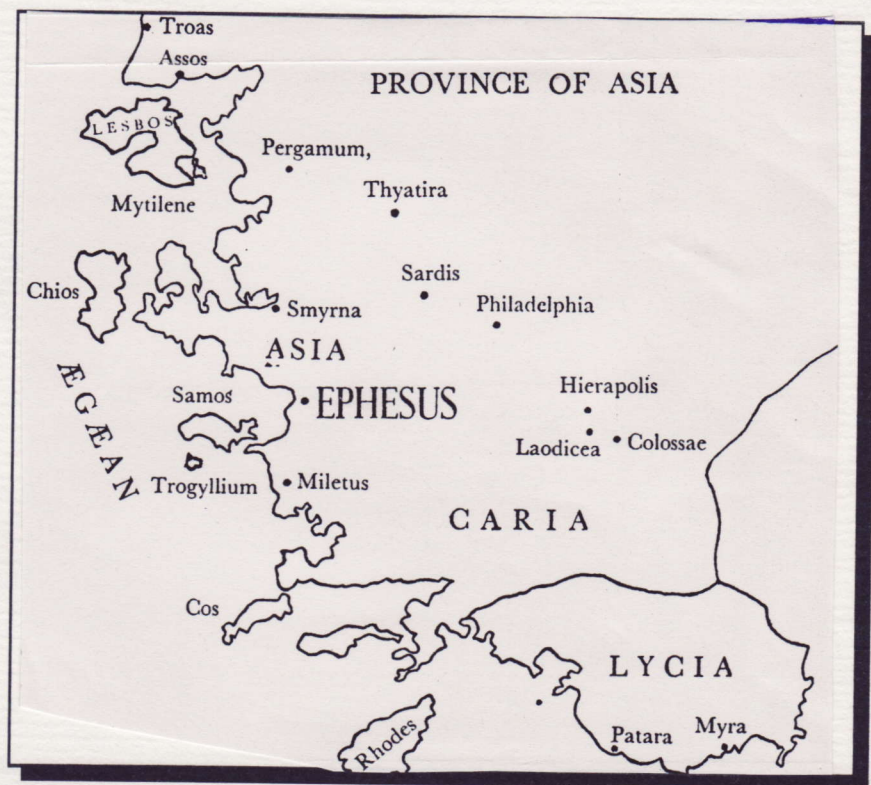
Col 2:1, 4:15,16 Rev 3:14-22

IV. The Laodicean Link

A. Geographical

1. The New Bible Dictionary

Ephesus: A city in the Roman province of Asia, in the west of what is now Asiatic Turkey. It was situated about 10 miles farther up the Lycus valley from Laodicea, on the main road from Ephesus to the east. It was originally the point at which the road to Sardis and Pergamum branched off, and was an important city in the Lydian kingdom and later in the Pergamene kingdom. But under the Romans its importance waned, partly because the road to Pergamum was resited farther west, and Laodicea became the larger and more prosperous city.



2. *Laodicea was noted for its banking and for its manufacture of clothing from the local black wool. It was an assize town and boasted a famous medical school. An interesting feature of the city's religious life was a colony of over 7,000 adult male Jews. They had been granted the right to preserve their own customs.* Leon Morris: Revelation

B. Biblical

1. The Church in Nymphas' house
 - a. Paul sends his greeting to "the brothers in Laodicea"
 - (1) how many? not known
 - b. Paul also sends his greeting to Nymphas
 - (1) known to Paul

- (a) from Paul's times in Ephesus?
 - (2) wealthy enough to have a house large enough for "home meeting"
- 2. Colossians or Colossians/Laodiceans?
 - a. Col 4:16
 - b. Colossians would be as relevant to Laodicea as the Laodicean letter would be to Colossae
- 3. The Family of Philemon
 - a. Phm v 1,2
 - (1) Philemon, Apphia, Archippus
 - b. Archippus Col 4:17
 - (1) these last verses seem to have Laodicea in mind more than Colossae!
 - (2) had received a "ministry" from God
 - (a) Strong's 1248 *diakonia*
The most usual word for any kind of Christian activity. It is the word used of Martha's serving in Luke 10:40; of Judas' apostleship in Acts 1:17; the "ministry of the word" in Acts 6:4; the apostolic work of Paul and Barnabas in Acts 12:25; and many others
 - (b) Archippus had some specific service for God, not a job title or an office necessarily but something which was a conscious stewardship from God.
 - (3) take heed that you fulfil it
 - (a) "take heed" watch it, keep your eyes on it
 - (b) "fulfil" complete it
- 4. Epaphras' zeal in prayer for Laodicea Col 4:12,13
 - a. a bond-slave on their behalf
 - b. labouring: exerting every ounce of strength
 - c. that they might stand perfect
 - (1) perfect (adj)
 - (a) *telios*: finished, wanting nothing
 - (2) and complete
 - (a) *pleroō*: full measure, filled to the brim
 - (3) in all the will of God
 - (a) trials were coming
 - (b) but they were to stand firm in every (part) of God's will
- 5. Paul's Prayer for Laodicea & Colossae Col 2:1-3
 - a. heart conflict: *agōn*
 - (1) the *agōn* was the arena where trials of strength and combat took place
 - b. hearts comforted
 - (1) comforted: *parakaleō* - a favourite NT word translated in many different ways. Probably the best all-purpose translation would be "encourage"
 - c. knit together in love Col 2:2,19
 - (1) you only have to read the NT prayers for unity to know that dissension had always been the Enemy's best weapon.

- (2) knit: as in the fusing of broken bones. In Eph 4:16 in the AV it is translated "compacted"
- d. true riches
 - (1) of the full assurance of understanding
 - (a) full-assurance - is a full-carrying. You don't need to sustain your full-assurance; it will sustain you.
 - (2) acknowledging the mystery of God
 - (a) acknowledge: Col 1:6,9,10 2:2 3:10
 - (b) to give due recognition to someone
 - (3) Christian "mysteries": a hidden wisdom now revealed
 - (a) Mt 13:11 Mr 4:11 Lu 8:10
 - (b) Ro 11:25 16:25 1Co 2:7 4:1 13:2 14:2 15:51 Eph 1:9 3:3,4,9 5:32 6:19 Col 1:26,27 2:2 4:3 2Th 2:7 1Ti 3:9,16
 - (c) Re 1:20 10:7 17:5,7
 - (d) word used 27 times
- e. Christ Centring: in whom are hid...
- 6. God always speaks to the condition (see the NT Time Check)
- V. The Conflict**
 - A. The Golden Days?
 - 1. We sometimes have an idealized view of the churches in the New Testament period. Colossians/Laodiceans was written to a church facing the beginnings of powerfully destructive heresies.
 - B. From its beginnings the church faced opposition
 - 1. Persecution
 - 2. Judaizers
 - 3. but in the main the opposition came from outside
 - C. Now it faced a different kind of opposition
 - 1. the enemy was within the walls
 - 2. it came as no surprise to the apostles
 - a. Acts 20:29
 - (1) wolves: from outside would get among the flock
 - b. Acts 20:30
 - (1) renegades: from within would draw away disciples to themselves and their own teaching
 - 3. Heresies
 - a. the Greek word *haireomi* means to choose
 - (1) Php1:22 2Th 2:13 Heb 11:25
 - b. it is the root of the word *haireses* (heresy)
 - (1) it is translated heresy or sect in the NT
 - (2) its spiritual root is the self-choosing which sets one thing or person against another.
 - (3) *"beware of a dividing spirit; shun whatever has the least aspect that way. Therefore say not 'I am of Paul, or of Apollos:' the very thing which occasioned the schism at Corinth. Say not, 'this is my preacher, the best preacher in the land; give me him and take all the rest...' Do not run down any preacher. Do not exalt any one above the rest, lest you hurt both him and the cause of God..."*

John Wesley

VI. The Second letter to the Laodiceans!

- A. The Revelation was written 30-40 years later
1. Colossians & Rev 3:14-22 provide two "snap-shots" of the church in Laodicea
 - a. have things improved or deteriorated?
 2. the Laodiceans had not taken the counsel of Paul, Epaphras or Nymphas
 3. the inevitable consequence of unchecked mixture
 - a. Laodicea is the inevitable consequence of an "enriching" syncretism. It dilutes and brings the temperature down to mediocrity.
- B. Where there's life...
1. 2nd Laodiceans was remedial, as 1st Laodiceans had been
 - a. it is the letter of a witness, not the final sentence of the judge
 - (1) Rev 3:14
 - b. from One was delights to "begin" things rather than end them
 - (1) Rev 3:14
 - (2) The Arche is the Origin, the Beginner, not the beginning
 - (a) see Col 1:15-18
 - c. the specific call is to repentance
 - (1) Rev 3:19,20
 2. Was the Spirit reminding them of the Colossian letter? Rev 3:17
 - a. *poor*: In whom are hid all the treasures of wisdom and knowledge. Col 2:3 [Col 1:27 2:2,3 3:16
 - b. *blind*: ..those things which he hath not seen... Col 2:18
 - c. *naked*: Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; Col 3:12-15
 3. 40 years later Laodicea shows the marks of its slide
 - a. the consequence of a decentralizing from Christ
 - (1) in the heart
 - (2) and in the church
 4. But the situation is not incurable. Buy... from Me
 - a. gold tried in the fire... Rev 3:18
 - (1) the true riches, the genuine article
 - b. white clothing Rev 3:18
 - (1) Rev 7:9-14
 - c. eye-salve Rev 3:18
 - (1) so that they could "take heed"
 - (2) *blepō*: to see or watch Col 4:17
 - d. be zealous and repent
 - (1) *zeloō*: is to bring to the boil
 - (2) just the cure for lukewarm-ness!

Colossians

Study 3: Five Problems, One Answer Col 2:4-3:4

VII. The Blessings of Conflict

- A. Beware the Beguilers!
 - 1. Col 2:4
- B. Floods and Standards
 - 1. necessary schisms
 - a. *For there must also be sects among you, that the approved may become manifest among you. 1Cor 11:19 (DBY)*
 - 2. provoked grace
 - a. *So shall they fear the name of the LORD from the west, and his glory from the rising of the sun. When the enemy shall come in like a flood, the Spirit of the LORD shall lift up a standard against him. Is 59:19*
 - 3. building and defending
 - a. *In the book of Nehemiah we read "every one with one of his hands wrought in the work, and with the other held a weapon. The builders every one had his sword girded by his side." Paul is both builder and soldier. In Ephesians he builds, in Colossians he wars against error. Christopher Wordsworth*
- C. High Christology?
 - 1. Christ: the head of creation
 - 2. Christ: the head of the church

VIII. The Problems

- A. Judaism Col 2:11-17
 - 1. Jewish presence throughout the empire
 - a. Acts 13:14,43,50, 14:1,15:21, 17:5,10,17, 18:5,12,19,28
 - b. Laodicea: *An interesting feature of the city's religious life was a colony of over 7,000 adult male Jews. They had been granted the right to preserve their own customs. Leon Morris, Revelation*
 - (1) If wives and children are taken into account this figure would convert to approx 30-40,000 Jews in Laodicea.
 - 2. Syncretism: mixture
 - a. the ancient Israelite disease
 - (1) Manasseh: king of Israel 695-964 BC
 - (a) 2 Kings 21:1-9
 - (b) *and Manasseh seduced them to do more evil than did the nations whom the LORD destroyed before the children of Israel 2 Kings 21:9*
 - (2) Jer 17:1-4
 - b. magic and the occult
 - (1) Simon Magus: Acts 8:9
 - (2) Elymas: Acts 13:6-8
 - (3) Sceva: Acts 19:13-16
 - (a) the family business!
 - (4) Cabbalism (see Appendix)

- (a) during the middle ages Judaism became almost completely given over to secret magic arts
 - (b) Yuri Geller
 - 3. Judaizers
 - a. the perennial problem of the early church
 - b. circumcision necessary to salvation
 - (1) Acts 15:1 *except ye be circumcised after the manner of Moses ye cannot be saved.*
 - (2) constant tension in Jerusalem Acts 21:20-25
 - (3) circumcision was the sign of the covenant - to receive circumcision was to put yourself under obligation to keep the Mosaic law. Gal 5:3
- B. Ceremonialism Col 2:16
 - a. preoccupation with the shadows rather than the substance
 - b. there is no record of "priestcraft" in the early church
 - (1) as soon as you have ceremonies which need to be performed in a prescribed way you need a "master of ceremonies" or priest.
 - (2) people love "theatre"
 - (a) the performance watched by the spectators
 - (b) but at best it was only ever a shadow of the real
- C. Asceticism Col 2:23
 - 1. definitions
 - a. **ascetic** *n. & adj.* ● *n.* a person who practises severe self-discipline and abstains from all forms of pleasure especially for religious or spiritual reasons. *Oxford Dictionary*
 - b. **will-worship** Col 2:23
 - (1) pride in self-control and discipline
 - (2) the "no pain, no gain" school of Christianity
 - c. **severe treatment of the body** Col 2:23 NASV
 - 2. another perennial problem
 - a. monasticism
 - b. Catholic Mysticism
 - (1) Madame Guyon
 - c. Oxford Movement
 - (1) F.W.Faber
 - God's will is sweetest to him*
 - when it triumphs at his cost*
 - (2) this is masochism not Christianity. Biblically it is not suffering that is virtuous, but suffering in the will of God through circumstances imposed by others. 1 Pet 2:19 etc.,
- D. Mysticism/Angelolatry Col 2:18
 - 1. Speculative Theology
 - a. (your guess is as good as anybody's)
 - b. the theological opposite to this is what scholars call "propositional revelation".
 - (1) trust scholars to complicate things!
 - (2) it simply means "bible based"
 - 2. To see or not to see...
 - a. AV based on the Traditional text says they haven't seen things

- b. modern versions say they have seen things
- c. it is most likely that these people claimed to have had visions
 - (1) the AV shows this specifically
 - (2) the other versions put no more trust in the visions than the AV does, but expresses it ironically
- 3. where there is a vision the people may perish!
 - a. other factors may affect a vision
 - (1) Is 28:7
 - b. a vision cannot remain alone as the basis of faith
 - (1) vision based faith often flawed
 - (2) but... Acts 2:17
- 4. Transcendentalism: God remote and inaccessible
 - a. self-humbling
 - b. mediators needed
 - (1) angels mediated the law Acts 7:53 Gal 3:19
 - c. the worship of the mediator?
 - (1) angels
 - (2) priests
 - (3) ceremonies
- 5. The Mystery Religions
 - a. see appendix
- E. Philosophy Col 2:8
 - 1. **philosophy** *n.* the use of reason and argument in seeking truth and knowledge of reality, esp. of the causes and nature of things and the principles governing existence. *Oxford Dictionary*
 - a. Stoicism: see appendix
 - b. Epicureanism: see appendix
 - c. Platonism: see appendix
 - d. Incipient Gnosticism
 - (1) the beginnings of Gnosticism
 - (2) see appendix for full-blown Gnosticism
 - 2. reason or revelation?
 - a. Reason
 - (1) Secular Humanism
 - (a) "I think, anything else is non-sense"
 - (2) Are there limits to reason?
 - (a) *The heart has its reasons which reason does not know* Blaise Pascal 1623-62. *Pensées, IV*
 - b. Revelation
 - (1) Mysticism
 - (a) "I believe, and that's all that matters"
 - (b) Ban the Brain?
 - c. Reason + Revelation
 - (1) Catholicism
 - (a) Thomas Aquinas "I think, therefore I believe"
 - (b) does reason lead inevitably to faith?
 - (2) the Bible must be interpreted by the Church
 - d. Revelation + Reason
 - (1) Protestantism
 - (a) Anselm (a Catholic!) "I believe, therefore I think"

(b) the Church must be judged by the Bible.

IX. The Answer

- A. Do these problems have anything in common?
1. they regard Christ as an additional ingredient to salvation
 2. Christ is a good start but additions are necessary
- B. Christ is all
1. God's message to Old Israel
 - a. *Thus saith Jehovah, the King of Israel, and his Redeemer, Jehovah of hosts: I [am] the first, and I [am] the last, and beside me there is no God.* Is 44:6 (DBY)
 2. in the days of the Christ on earth
 - a. *whoever drinks of the water that I shall give him shall never thirst; but the water that I shall give him shall become in him a well of water springing up to eternal life.* John 4:14 (NASV)
 3. and to the churches in Asia
 - a. *Saying, I am Alpha and Omega, the first and the last: and, What thou seest, write in a book, and send [it] unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea.* Rev 1:11
- C. Christ is in all
1. more than theory
 - a. not just in eternal states
 - (1) Christ is head of the Creation
 - (a) He is the only self-sufficient One Col 1:17
 - (b) He holds all together Col 1:17
 - (2) Christ is head of the Church
 - (a) He is its Origin Col 1:18
 - (b) He is its Protector Col 1:18
 - (3) nothing can be added to Him
 - (a) All Fullness was at home in Him Col 1:19
 - (b) bodily Col 2:9
 - b. but in your present experience
 - (1) nothing can be added to Christ Col 2:9
 - (2) you are in Christ Col 2:7
 - (3) nothing can be added to you Col 2:10
 - (4) all that is His is yours
 - (a) circumcision (you got it!) Col 2:11
 - (b) death to sin (you got it!) Col 2:12
 - (c) new life (you got it!) Col 2:13
 2. carry on as you began
 - (1) received/walk (past & present) Col 2:6
 - (2) rooted/being build (past & present) Col 2:7
 3. these earthly additions are irrelevant
 - a. keep your eyes on the Throne Col 3:1
 - b. keep your mind on the heavenlies Col 3:2
 - (1) your past is identified with Him Col 3:3
 - (2) your present is identified with Him Col 3:3
 - (3) your future is identified with Him Col 3:4

Colossians

Study 4: The Prison Prayers

Col 1:9-14 (Eph/Php)

X. Paul's Roman Imprisonments

- A. "house arrest"?
1. Acts 28:16,17
 - a. under guard, but with some freedom
 - b. able to convene "leaders" meetings at his house
 2. Acts 28:23-29
 - a. able to organize a "day seminar"
 - b. *many* attended
 3. Acts 28:30,31
 - a. 2 years in private rented property
 - b. able to receive all who wished to see him
- B. some clues as to Paul's last years
1. in approx 63 AD he wrote Colossians & Philemon
 - a. he asks Philemon to prepare a *guest room* (NIV)
 - b. he also seems to have others around him
 - c. Demas is with him Col 4:14 Phm 1:24
 - d. John Mark is with him Col 4:10
 2. in approx AD 63 he wrote Philippians
 - a. he is in *bonds* Php 1:7,13
 - (1) the NASV speaks of *imprisonment*
 - b. his bonds are known throughout the *Praetorian* 1:13
 - (1) the *Praetorian* was the imperial guard
 - (2) was his house in the barracks precincts?
 - (3) was this more secure imprisonment in gaol?
 - c. he seems confident of release Php 1:24,25
 3. in approx AD 63 he writes to the church in Ephesus
 - a. Ephesus, Colossae are in the Roman province of Asia

C. clues to another imprisonment?

 1. in approx ??? he writes to Timothy (2 Timothy)
 - a. all in *Asia* have deserted him 2 Tim 1:15
 - b. Demas has deserted 2 Tim 4:10
 - c. Mark is with Timothy 2 Tim 4:11
 - d. he had left a cloak at Troas 2 Tim 4:13
 - (1) when?
 - e. he is expecting *death* 2 Tim 4:6
 2. in the letters to Timothy & Titus
 - a. references to places which cannot be fitted into Acts
 3. seems to have been a period of freedom between prisons
 - a. perhaps 3-4 years
 - b. Clement says he visited Spain

XI. Paul's Prison Occupations

- A. Evangelism

- 1. Onesimus: Phm 1:10
- B. Letter writing
 - 1. Colossian/Philemon
 - 2. Ephesians
 - 3. Philippians
- C. Study
 - 1. 2 Tim 4:13
- D. Prayer
 - 1. constant references to prayer
 - a. Philemon 1:4
 - b. Ephesians 1:16-20 3:14-19 6:18-19
 - c. Philippians 1:3,4,9-11 4:6
 - d. Colossians 1:3,9-12 2:1 4:2-4,12

XII. Paul's Prison Prayer for Colossae & Laodicea

- A. The Prayer
 - 1. unceasing 1:9
 - a. rising from his desires 1:9
Paul's has the right to speak to this church because they are in his heart. His prayer for them is the basis for his ministry to them. His love for them is the basis of his prayer for them. [Php 1:7]
 - 2. striving (4:12) 1:29
- B. The Prayed-For
 - 1. in the light of 1:12
 - a. their qualification to be part of it all 1:12
 - (1) a "lot" 1:12
 - (2) delivered 1:13
 - (3) translated 1:13
 - (4) redeemed/forgiven 1:14
- C. The Prayer
 - 1. for fullness 1:9
 - a. in the knowledge of his will 1:9
epignosis: acknowledgement or full knowledge.
Col 1:6,9,10 2:2 3:10
 - b. in all wisdom 1:9
 - c. and spiritual understanding 1:9
 - 2. that they might walk (progress) 1:10
 - a. worthily 1:10
 - b. unto all pleasing 1:10
 - c. that they might be fruitful 1:10
 - (1) in every good work 1:10
 - d. increasing in knowledge of God (progress) 1:10
 - 3. the means.. 1:11
 - a. strengthening will all might 1:11
 - b. based on the power of his glory 1:11
 - 4. with a view to 1:11
 - a. all patience (endurance) 1:11
 - b. longsuffering with joyfulness (not the other kind!) 1:11

Colossians

Study 5: Who is Jesus Christ?

Col 1:15-2:3

*What think you of Christ? is the test to try both yourself and your scheme,
You cannot be right in the rest, unless you think rightly of Him.*

XIII. The need for identification

- A. doctrinal (teaching) errors provoked this high Christology
 - 1. anti-doctrine mood
 - 2. doctrine is just the word for "teaching"
 - 3. there has always been the need for preaching and teaching. Acts 5:42
- B. in earlier times truth might come as a heart reaction
 - 1. *thou art the Christ, the Son of the living God* Matt 16:16
 - 2. *my Lord, and my God* John 20:28
- C. later, through the teachers, the truth was expressed very deliberately
 - 1. *...these things teach and exhort. If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the teaching...* 1 Tim 6:2-4
 - 2. *hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Jesus.* 2 Tim 1:13
 - 3. *but as for you, speak the things which are fitting for sound doctrine*
Tit 2:1
 - 4. *in all things show yourself to be an example of good deeds, with purity in doctrine, dignified, sound in speech which is beyond reproach, in order that the opponent may be put to shame, having nothing bad to say about us.* Tit 2:7,8
- D. Later still the Greek "doctrine makers" got to work on things
 - 1. *It has always been a temptation within Christianity to define what cannot be completely formulated, and to regulate what must depend finally on individual response.* John Habgood

XIV. His Titles

- A. Jesus Col 1:2,3,4,28 2:6 3:17 4:11
- B. Christ Col 1:1,2,3,4,7,24,27,28
2:2,5,6,8,11,17,20 3:1,3,4,11,13,16
3:24 4:3,12
- C. Lord Col 1:2,3,10 2:6
3:16,17,18,20,23,24 4:7,17
- D. The Beloved Son Col 1:13
- E. The Image of the Invisible God Col 1:15

How can the creature search out the Creator?
How shall the finite describe the Infinite?
How can Man know God?

The answer to these questions is more simple than might at first appear. God has **chosen** to reveal Himself. Mankind does not need to remain in ignorance of God. Finite creatures **can** know the unknowable. There are many things that man can know about God, because God wants man to know them. If God had remained silent, man would have remained ignorant.

God has revealed Himself in nature, 'though that is now a very imperfect revelation. God has revealed himself through the Holy Scriptures, 'though even that is an very incomplete revelation. God has revealed Himself in the person of Jesus Christ, who the Scriptures describe as

being the brightness of His glory and the express image of His person.

The ancient Hebrews had been taught for centuries that
the LORD our God is One God.

To this unchangeable truth Jesus added another;
I and My Father are One.

The Holy Spirit speaking through the apostle John confirms this brighter shining of truth, when He teaches something which unaided man could never have discovered. Introducing Jesus Christ as the Word, who became flesh and lodged among us, He reveals;

*In the beginning was the Word,
and the Word was with God,
and the Word **was** God.*

The Word who was with God and was God, bore eloquent testimony to the deity of the Holy Spirit when He declared that those who defamed Him, were committing blasphemy. And yet none of this changes the first unchangeable truth; *the LORD our God is One God.* Neither do they explain the mystery. God is One God, but Three distinguishable Persons, each of whom is completely God. This unfathomable mystery, the theologians call Trinity. A mystery which can never be explained, only illustrated. The creeds which came from the councils of the early churches were not attempts to define God, but attempts to exclude error.

The Father, Son and Holy Spirit are co-equal, co-substantial, co-eternal. The Father sent the Son to be the Saviour of the World. The Son sent the Spirit to make that salvation a personal reality to men and women. Man could know none of these things unless God had revealed them. Before this amazing self-revelation of the Eternal, Infinite God we can only wonder and worship.

F. All Creation's First-born Col 1:15

1. *protokos* can have a twofold meaning

The title "firstborn" is not a biographical term, but a preferential one. God chose Israel to be his son, His firstborn son. This tells us nothing of Israel's prior history. Abraham wasn't the "firstborn", neither was Isaac, nor Jacob. But firstborn speaks of legal preference and privilege. The privilege of firstbirth might pass from one son to another.

The firstborn had the responsibility of carrying out the Father's will. He was responsible for the well-being of the family. He was The Heir. He received a double portion, not to increase his privilege but to equip him for rule over the family. This is the context in Colossians 1:14 as the following verses show. He is creation's "firstborn". He is over it and responsible for it. He is the creator, and therefore not "of" the creation, but in his position and responsibility towards it He is as a firstborn son. He is all creation's firstborn. *pasēs ktiseōs*. genitive. He belongs to all creation in the position of a firstborn.

G. The Creator Col 1:16

1. this verse shows how we must interpret the previous one. If all things were created by Him it is clear that He Himself is not a created being.

a. they were created

- | | | |
|-----|-------------|------------|
| (1) | by Him | <i>en</i> |
| (2) | through Him | <i>dia</i> |
| (3) | for Him | <i>eis</i> |

(a) towards Him, with a view to Him

(b) with Him in mind

H. The Sustainer Col 1:17

1. He is before "all things" and

2. by Him

- a. *en* in NT Greek *en* is often best translated by the word "within", but it can be used to express *the instrument* by which a action is accomplished
- 3. all things "consist"
 - a. *He is before all things, and in Him all things hold together* NASV
 - b. cohere
 - c. Acts 17:28 *for in Him we live and move and exist, as even some of your own poets have said, 'For we also are His offspring.'* NASV
- I. The Head of the Church Col 1:18
 - 1. to natural eyes the Church may seem very insignificant
 - 2. but its Head is this same First-Born One
 - a. *and He is the head of the body, the church*
 - b. **he** is an emphatic pronoun
- J. The Origin Col 1:18
 - 1. *archē* has a twofold sense
 - a. rule or dominion e.g. monarchy
 - b. beginning e.g. archaeology
 - 2. the church is His new creation
 - a. it is not only that He begins the church
 - b. but its beginning is in Him
 - c. He is its source
- K. The first-born from the dead Col 1:18
 - 1. *prototokos ek tōn nekrōn*
 - a. Firstborn from among the dead
 - b. life from the dead
 - (1) *the birthpangs of death* Acts 2:24
- L. The Preeminent One Col 1:18
 - 1. *so that He might come to have first place in everything* NASV
 - 2. this was the "purpose" of the incarnation, death and resurrection
 - a. He is no "addition" to the human race
 - b. or to Judaism
 - c. or to philosophy
- M. The Holder of the Fullness of God Col 1:19
 - 1. can the container be smaller than its contents?
 - 2. *Father* is in italics
 - a. the Fullness was pleased...
 - b. Col 2:9
 - 3. were some teaching that Christ's "god-ness" was incomplete?
- N. The Peace-Maker Col 1:20
 - 1. only such a life would have sufficient value
 - a. to propitiate:
 - b. the word *appease* originally meant *to make peace*
 - c. perfect illustration in Gen 32:20
 - 2. the purpose of the incarnation
 - a. to become man to die Heb 2:9
 - b. but the value of the death is the value of the life
 - c. and the life must be poured out in death
- O. The Cosmic Reconciler Col 1:20
 - 1. Jew and Gentile are reconciled Col 1:27

2. God and man are reconciled
 3. the heavenlies needed to be purified Heb 9:22,23
 4. Christ's reconciling death has affected the universe (not universalism!)
- P. The Topic of the Mystery Col 1:27 2:2
1. *musterion*: not mysterious, but secret
 2. a secret had now been opened up: Salvation in Christ
 - a. the hope of the gospel Col 1:23
 - b. the hope of Israel Acts 26:6 28:20
 - c. Christ within you (Gentiles/the nations??)
- Q. The Indwelling Hope of Glory Col 1:27
1. man had lost this hope Rom 3:23
 2. it is now restored Rom 5:2
- R. The Treasure House
of Wisdom and Knowledge Col 2:3
1. the mystery religions claimed to have access to hidden wisdom
 2. we have access to Christ in whom are all the treasures
 3. but the treasury is open
 - a. Rev 3:7
 - b. Is 22:22

XV. This is the One...

- A. that had received, and could continue in Col 2:6
- B. that they had been rooted into,
and were continuing to be built up in Col 2:7
- C. they could not be improved
but they could be spoiled Col 2:8

XVI. Christ is All, and therefore He has no need of any additives

Col 3:11

*Join all the glorious names
Of wisdom, love and power,
That ever mortals knew,
That angels ever bore:
All are too poor to speak His worth,
Too poor to set my Saviour forth.
Isaac Watts 1674-1748*

XVII. Christ is in all, and therefore you have no need of any additives

Col 3:11

*I know in Thee all fulness dwells.
And all for wretched man:
Fill every want my spirit feels,
And break off every chain!*

*If thou impart thyself to me,
No other good I need:
If thou the Son shalt make me free,
I shall be free indeed.
Charles Wesley 1707-1788*

Colossians

Study 6: Dressed for the Part

Col 3:5-16

XVIII. Putting the verses into chronological order

- A. The ancient Greeks a very orderly people
 - 1. their language very orderly too
- B. Greek tenses have a clear order too
 - 1. The Aorist Tense
 - a. punctiliar tense
 - (1) an action completed at a point in time usually in the past
 - 2. The Aorist Imperative
 - a. do it now, or begin to do it now
 - b. see appendix for more details
 - 3. The Aorist Participle
 - a. having done this ... something else happens
 - b. an action preceding that of the main verb
 - c. see appendix for details
- C. Our study order following events
 - 1. Col 3:9b-10a
 - 2. Col 3:10b-11
 - 3. Col 3:5-9a
 - 4. Col 3:12-16

XIX. The Past Spiritual Facts of Life

Col 3:9b-10

- A. **You did strip off** the old man Col 3:9b
 - 1. Aorist Participle
 - 2. *having stripped off the old man*
 - a. *apekduomai*: to strip away from, wholly put off from one's self
 - b. *ekduō* is to unclothe (literally to sink out of)
 - c. *apo*: is away from
- B. And his deeds Col 3:9b
 - 1. *praxis*: actions
 - a. *praxis tōn apostolōn*: the acts of the apostles
 - b. the is a pattern of life which is characteristic of the old man
 - c. you did strip this off too
- C. **You did put on** the new man Col 3:10a
 - 1. Aorist Participle
 - 2. *having put on the fresh*
 - a. *enduō* is to cloth, (literally to sink into)
- D. when did these people do this?
 - 1. NB they *did* it, it did not *happen* to them

- A. The Old Man: the phrase is used 3 times in the NT
- | | | | |
|----|----------|----------------------------------|------------------|
| 1. | Rom 6:6 | <i>o palaios hēmōn anthrōpos</i> | the old ours man |
| 2. | Eph 4:22 | <i>ton palaion anthrōpon</i> | the old man |
| 3. | Col 3:9 | <i>ton palaion anthrōpon</i> | the old man |
- B. The New Man: the phrase is used 3 times in the AV
- | | | | |
|----|----------|--------------------------------|-------------------------|
| 1. | Eph 2:15 | <i>eva kainon anthrōpon</i> | one new man |
| 2. | Eph 4:24 | <i>ton kainon anthrōpon</i> | the new man |
| 3. | Col 3:10 | <i>ton neon anakainoumenon</i> | the fresh being renewed |
- C. Most modern translations inadequate here
 This shows the inadequacy of the NASV, NIV, GNB, translations which speak more of the "old self". If we contemplate a "new self" we realise that it is unlikely to be much better than the "old self". The Romans reference includes the personal pronoun "our". This would then have to mean our old "selves" which it obviously doesn't. If we are speaking of "self" at all we would need to understand that we have in mind a "collective self" which is a contradiction in terms of "self" meaning my personal identity. The three references to "the old man" all have the article which indicates at least a personification if not a real entity.
- D. Adam, in Hebrew, means man.
- so perhaps we can add some more references
 - 1Cor 15:22
For as in Adam all die, even so in Christ shall all be made alive
 - 1Cor 15:45
And so it is written, The first man Adam was made a living soul; the last Adam was made a life-giving spirit.
 - 1Cor 15:47
the first man is of the earth , earthy: the second man is the Lord from heaven.
 - Rom 5:12
because of this, even as through one man the sin did enter into the world, and through the sin the death; and thus to all men the death did pass through, for that all did sin; Youngs Literal Translation
 - Rom 5:19
For as indeed by the disobedience of the one man the many have been constituted sinners, so also by the obedience of the one the many will be constituted righteous. J.N.Darby Translation
- E. something has happened to the human race
- Sin has entered it and change it
 - this happened in the person of Adam the head of the race, but affects all his descendents. Man is constitutionally different to what he was at his creation.
 - this human solidarity is the "old man" and is incurable. The race cannot get better and better. Its spiritual "genes" are wrong. The only hope is re"gene"ration!
- F. the "old man" is
- a spiritual entity which came into being as a result of Sin entering the human race.
 - by first birth all are part of this "union"
 - its head is Satan and under his headship the human race is a "body of Sin". Satan and the World compose one mystical person.

XX. Union with Christ

A. Christ put it on

1. in His death Christ "got into the skin" of that union
 - a. he was baptized into it Lk 12:50
 - b. the way that a spirit baptism causes a uniting is seen in Rom 6:5
 - (1) he bore our sins in His body on the cross 1Pet 2:24
 - (2) he "was made to be" sin 2Cor 5:21
 - (a) this is identification as well as substitution
 - (b) deepest mysteries of the cross
2. our "old man" was co-crucified with him
 - a. Aorist tense

B. Christ stripped it off

1. he also *stripped it off* Col 2:11
 - a. physical circumcision is a *stripping away*
 - b. his death included a spiritual circumcision
2. he *stripped off* principalities and powers Col 2:15
 - a. the word was used to describe the way soldiers would strip the armour off the defeated enemies i.e. the spoils
 - b. his death was also a spiritual conquest
 - (1) Psalm 24:7-10
 - (2) Lk 11:21,22

When a strong man armed keepeth his palace, his goods are in peace: But when a stronger than he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils.

C. Christ embraced our "old man" and took it down into death with him

1. in his death he put it on, and stripped it off

XXI. The Present The Continuing Process Col 3:10b

A. the new man is being constantly renewed Col 3:10b

1. the old man was being constantly "re-olded"
 - a. Eph 4:22
 - (1) Present Participle
 - (2) *[namely] your having put off according to the former conversation the old man which corrupts itself according to the deceitful lusts; J. N. Darby Translation*
 - b. it is constantly re-polluted

B. according to a new image Col 3:10b

1. "refreshed"
 - a. the better the "refresh rate" the steadier the image
 - b. new birth is a crisis
 - c. new life is a process

C. it is the same new man in all Col 3:11

1. the educated Greeks do not have more
2. the religious Jews do not have more
3. Christ needs no additions
4. and Christ is in all his people

XXII. Now!! Strip for Action Col 3:5-9a

A. **You** carry out the sentence in these Col 3:5-7

1. Mortify: put to death
 - a. not self-infliction of pain

2. these are characteristically the members of that body of Sin
 - a. they have no legitimate place in the body of Christ
3. the list is of perverted human hungers
 - a. fornication: unlawful sexual union (immorality NASV)
 - b. uncleanness: impurity (impurity NASV)
 - c. inordinate affection: (passion NASV)
"the diseased condition out of which these spring" Tench's Synonyms p 310
 - d. evil concupiscence: evil lust (evil desire NASV)
 - e. covetousness (idolatry): greed (greed NASV)
4. these perversions of natural hungers continually provoke God's anger.
5. carry out the sentence that has been pronounced against them

B. You get rid of these Col 3:8-9a

1. now (this very moment) put off: Aorist Imperative
2. lay aside: used in Ro 13:12 Eph 4:22,25 Col 3:8
 - a. anger: orge
 - b. wrath: passion
 - c. blasphemy: evil speaking
 - d. filthy communication: foul/abusive speech
 - e. lying
3. our active cooperation is essential in the outworking of salvation
 - a. nothing to be taken for granted

XXIII. Now!! Dress for Action Col 3:12-16

A. new clothes Col 3:12-14

1. these are the characteristic "deeds" of the new man
 - a. compassion from "deep down"
 - b. humility of mind
 - c. meekness: power under love's restraint
 - d. longsuffering
 - e. forbearing
 - f. forgiving
 - (1) Mk 11:25 one of the essential qualifications for prayer
 - (2) ought against any
2. even as Christ...

*His love has no limits
His grace has no measure
His power has no boundaries known unto man
For out of His infinite riches in Jesus
He giveth, and giveth and giveth again*

3. and on top of all these things... love
 - a. the uniting bond of completeness

B. new inner resources Col 3:15,16

1. new ruler Col 3:16
 - a. personally
 - b. corporately
 - (1) called in one body
2. new resident Col 3:16
 - a. the word of Christ

Colossians

Study 7: Action!!

Col 3:18-4:1

XXIV. The Ephesian Parallel

A. the link between Ephesians and Colossians

1. some think that Ephesians is the "lost" Laodicean letter
 - a. some very old copies of Ephesians don't have the words "which are at Ephesus" from Eph 1:1 (and some do!!)
 - b. was Ephesians a circular type of letter?
 - (1) where the standard text could be merged with different addresses.
e.g. Paul, an apostle of Jesus Christ by the will of God, to the saints which are at _____, and to the faithful in Christ Jesus:
 - (2) the letters from Jerusalem in Acts 15 may have been like this
 - (3) there are no personal comments to the church at Ephesus even though Paul had spent years there, whereas there are several in the letter to Colossae even though Paul had never visited them.
2. some think that Colossians was the prototype for Ephesians
 - a. that Paul having addressed some important issues for the church at Colossae decided that others could benefit from what had already been written.
 - b. none of these theories can be proved, and none of them alters the fact of them finding their inspiration in the Holy Spirit.

B. Many parallel themes and some differences

1. Ephesians and Colossians may have had different purposes
 - a. Ephesians: Instructional
 - b. Colossians: combative
2. both have this parallel section on Christian expectations in relationships
 - a. and in the same order
 - b. i.e. starting with wives and ending with masters

XXV. Attitudes: **Nothing is Ordinary**

A. the link with "the word of Christ" Col 3:16

1. God has spoken
 - a. in the past through prophets
 - (1) Heb 1:1
 - b. in the present (these last days) in His Son
 - (1) Heb 1:2
2. by regeneration that word indwells each one
 - a. Christ is all and in all

B. whatever you do in word or action Col 3:17

C. in the name of the Lord Jesus

1. in harmony with the character of...
2. and consequently in the authority of...

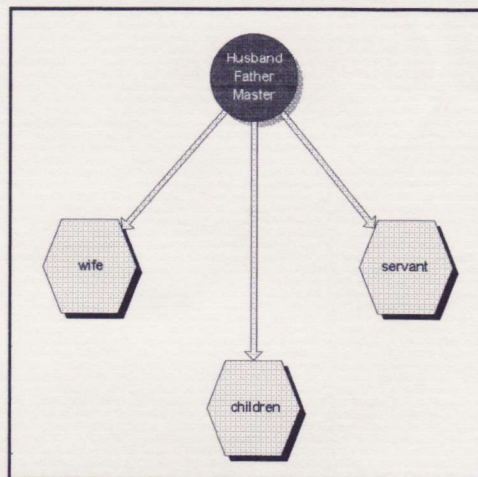
D. giving thanks

XXVI. The Cosmic Vandal

- A. diabolos: the slanderer
1. continual attempts to slander the character of God and to disfigure anything which might communicate truth about His character.
 2. *the thief cometh not but for to steal, and to kill, and to destroy*
John 10:10

B. Significant Relationships

1. these relationships show the link between trust and authority
 - a. husband/wife
 - (1) love
 - (2) responsibility
 - (3) authority
 - (4) obedience
 - b. father/children
 - (1) love
 - (2) responsibility
 - (3) authority
 - (4) obedience
 - c. master/servant
 - (1) ownership
 - (2) responsibility
 - (3) authority
 - (4) obedience
2. each relationship speaks of God and his people in a unique way
 - a. of God's commitment in responsibility
 - b. of our response to Him in obedient trust
3. Ephesians puts this same section into the context of warfare
 - a. Eph 6:11,12
 - b. the wrestling may seem to be against people but it isn't
 - c. *Put on the full armour of God so that you can take your stand against the devil's schemes. For our struggle is not against flesh and blood, but against the rulers, against the authorities, against the powers of this dark world and against the spiritual forces of evil in the heavenly realms.* NIV
 - d. *wiles* AV, *schemes* NIV
 - (1) *methodeia*: (Eng. method)
 - (2) finding a way behind someone
 - (3) "cunning schemes"



XXVII. Action: at home

- A. the car behind the one in front of you
1. we are all experts on how other people ought to behave
 2. God always makes our personal responsibility plain
 3. and insists that "I am responsible"
 - a. *When Peter saw him, he asked, "Lord, what about him?" Jesus answered, "If I want him to remain alive until I return, what is that to you? You must follow me."* John 21:21,22 NIV
- B. each is responsible for allowing the "word of Christ" to inhabit them
1. no one else can prevent me from obeying the "word" within me
- C. as wives 3:18

1. submit/be subject to your own husbands
 - a. *hupotasso*: be subject
 - (1) *tasso*: to put in order, or position
 - (2) *hupo*: under
 - b. the wife is not a child (see E1 below)
 - (1) being subject as a wife is not the same as being obedient as a child
 - (2) submission must be willing submission
 2. as it is fit in the Lord
 - a. obey because that is fitting?
 - (1) most likely
 - (2) Eph 5:22
 - b. obey in the way that is fitting?
 - (1) *Give to Caesar what is Caesar's, and to God what is God's.* Matt 22:21 NIV
 - (2) don't make your husband a god
- D. as husbands 3:19
1. love your wives
 - a. *even as Christ also loved the church, and gave himself for it;*
Eph 5:25
 - b. *agapē*: the love which lays down all its rights for the beloved
 2. don't be bitter against them
 - a. *do not be harsh with them* NIV
 - b. *pikraino*: to be bitter
 - c. bitterness can spoil people
 - (1) *See to it that no-one misses the grace of God and that no bitter root grows up to cause trouble and defile many.*
Heb 12:15 NIV
 - d. bitterness can kill people
 - (1) *And the name of the star is called Wormwood: and the third part of the waters became wormwood; and many men died of the waters, because they were made bitter.*
Rev 8:11
 - e. there is a cure
 - (1) Ex 15:25
- E. as children 3:20
1. obey your parents in all things
 - a. *hupakouo*: be obedient
 - (1) *akouo*: to hear
 - (2) *hupo*: under
 2. well pleasing unto the Lord
 - a. making God happy
 3. Eph 6:20
 - a. quotes from the Ten Commandments
 - b. and applies it to a non-Jewish context
- F. as fathers 3:21
1. don't provoke your children
 2. it will discourage them

3. *Fathers, do not exasperate your children; instead, bring them up in the training and instruction of the Lord.* Eph 6:4 NIV
4. it is not the father's role to keep the children down but to bring them up

XXVIII.

Action: at work

A.

as servants 3:22-25

1. the longest section in Colossians
 - a. many early Christians were from the social underclass
 - b. servant is literally "bond-slave"
2. the Spirit constantly lifts the eyes above
 - a. vs 22,23,24
 - b. only continual God-consciousness can make this life possible
 - c. *Humility and patience are the surest proof of the increase of love. Humility alone unites patience with love, without which it is impossible to draw profit from suffering, or indeed to avoid complaint, especially when we think we have given no occasion for what men make us suffer.* John Wesley
3. Why did Paul sent Onesemus back to his master?
 - a. Christianity was not intended to change society
 - b. it was meant to change people
 - c. people would change society
 - d. although it does serve also as a conscience.
4. Peter later urged submission to the king as supreme
 It is sobering to recall that Peter's "king, as the supreme authority" is none other than the arch-persecutor Nero. Only a man who sees clearly that God is on the Throne could give such counsel. Peter had witnessed the most appalling miscarriages of justice during the trials of Jesus, and would soon experience his own at the hands of Nero. In his heart he has a template for his own behaviour; Christ before Pilate. Peter is willing to submit himself to men because he knows that this same Christ "has gone into heaven and is at God's right hand--with angels, authorities and powers in submission to him." [1Pet 3:22 NIV]

B.

as masters 4:1

1. to treat their servants fairly
2. with an eye on their heavenly master.

XXIX.

The Upward Look

A.

In all these down to earth relationships

1. only a heart vision of God can sustain these godly relationships

B.

The New Man

1. we have received a constitutional likeness to the New Man
 - a. and we have new responsibilities
 - b. to reveal Him in every relationship

Colossians

Study 8: He that has an ear...

Col 4:2-6

XXX. Good Partners

- A. Partnership with God in Prayer
1. Prayer..
 - a. teach us to pray... Luke 11:1
 - (1) not a request for a form of words
 - (2) or a technique
 - b. the context

And it came to pass, that, as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples. Luke 11:1
 - c. the answer

and he said unto them, When you pray, say our Father in heaven
 - d. *It is a child's right to ask, it is a father's responsibility to hear in affectionate sympathy and discerning love. The wonder is not that God hears prayer, but that He is our Father. The greater wonder includes the less.*

The Path of Prayer: Samuel Chadwick
 2. Continue in Prayer
 - a. this is the *continuing stedfast* word of the Acts
 - b. Ac 1:14 2:42,46 6:4 8:13 **10:7**
 - c. Mr 3:9 Ro 12:12 13:6
 - d. the word is used of a special servant in Acts 10:7

*And when the angel which spake unto Cornelius was departed, he called two of his household servants, and a devout soldier of them that **waited on him continually**;*
 3. Watch in Prayer
 - a. *gregoreuo*: be vigilant, be awake to
 - b. waiting on God is not dozing in a prayer meeting!
 - (1) *32 men of Issachar, who understood the times and knew what Israel should do--*2Chr 12:32
 4. with thanksgiving
- B. Partnership in the Gospel
1. Fellowship
 - a. *So they signalled to their partners in the other boat to come and help them, and they came and filled both boats so full that they began to sink.* Lu 5:7 NIV
 - (1) partners
 - (2) *metochos*: to together-hold something
 - b. *and so were James and John, the sons of Zebedee, Simon's partners. Then Jesus said to Simon, "Don't be afraid; from now on you will catch men."* Lu 5:10 NIV
 - (1) partners
 - (2) *koinonos*: to have in common

- (a) fellowship, communion, community, communication, communism etc.,
2. the work of the gospel is a partnership
- a. Paul often uses the word fellow-labourer (NB not fellow-director)
- | | | |
|------|---|--------------------|
| (1) | Psiscilla and Aquila | Rom 16:3 |
| (2) | Urbane | Rom 16:9 |
| (3) | Timothy | Rom 16:21 1Th 3:2 |
| (4) | the Corinthian church | 1Cor 3:9 2Cor 1:24 |
| (5) | Titus | 2Cor 8:23 |
| (6) | Epaphroditus | Php 2:25 |
| (7) | Euodias, Syntyche, Clement | Php 4:2,3 |
| (8) | Tychicus, Onesimus, Aristarchus
Marcus | Col 4:11 Phm 1:24 |
| (9) | Philemon | Phm 1:1 |
| (10) | Demos, Luke | Phm 1:24 |
- b. no star system
- (1) *...the evangelical movement will continue to drift farther and farther from the New Testament position unless its leadership passes from the modern religious star to the self-effacing saint who asks for no praise and seeks no place, happy only when the glory is attributed to God and himself forgotten.*
A.W.Tozer 20th Century Saint D.J.Fant
3. Particular...also for us
- (1) for an open door of utterance
- (a) not for an open prison door but for a door of opportunity for the gospe
- (b) the prayer for Peter
So Peter was kept in prison, but the church was earnestly praying to God for him. Acts 12:5 NIV
- (c) were they praying for his release?
i) cf Acts 4:24-30
- (2) to speak the mystery of Christ
- (a) Paul held a sacred trust from God
i) it comes out strongly in the Pastoral letters to Timothy and Titus
- (b) Eph 3:1-9
...Although I am less than the least of all God's people, this grace was given me: to preach to the Gentiles the unsearchable riches of Christ, and to make plain to everyone the administration of this mystery, which for ages past was kept hidden in God, who created all things...
- (c) Acts 26:15-19 his original commision
- (3) that I may make it manifest

*Paul, a servant of God, and an apostle of Jesus Christ, according to the faith of God's elect, and the acknowledging of the truth which is after godliness; In hope of eternal life, which God, that cannot lie, promised before the world began; But hath in due times **manifested his word through preaching, which is committed unto me according to the commandment of God our Saviour;***

- (a) the word: *logos*
 - i) John 1:14 the logos became flesh
- (b) manifested: *phaneroo*
 - i) to shine out
- (c) preaching: *kerugma*
 - i) the herald's proclamation
- (d) committed: *pisteuo*
 - i) to trust, be entrusted with

XXXI. Good Neighbours

A. Walk in wisdom

1. God's care for the outsider

a. in the church context

But if an unbeliever or someone who does not understand comes in while everybody is prophesying, he will be convinced by all that he is a sinner and will be judged by all, and the secrets of his heart will be laid bare. So he will fall down and worship God, exclaiming, "God is really among you!" 1Cor 14:24f NIV

b. in the old context

Also thou shalt not oppress a stranger: for ye know the heart of a stranger, seeing ye were strangers in the land of Egypt.

Ex 23:9

B. Redeem the time

1. bring in back into its rightfull ownership

C. Graceful Speech

1. the revelation of the New Man

a. *Thou art fairer than the children of men: grace is poured into thy lips: therefore God hath blessed thee for ever. Psal 45:2*

b. *And all bare him witness, and wondered at the gracious words which proceeded out of his mouth. And they said, Is not this Joseph's son? Luke 4:22*

Luke 4:22

D. seasoned with salt

1. seasoned with salt

a. *And every oblation of thy meat offering shalt thou season with salt; neither shalt thou suffer the salt of the covenant of thy God to be lacking from thy meat offering: with all thine offerings thou shalt offer salt. Lev 2:13*

b. salary: the salt money which speaks of faithfulness

**Colossians
Appendix**

Outlines:

Donald Guthrie NT Introduction

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IVF New Bible Commentary

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G. Campbell Morgan

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<i>Scofield Bible</i>		
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Merril C. Tenney New Testament Survey
 Colossians: Christ Pre-eminent

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W. Graham Scroggie: The Unfolding Drama of Redemption

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Philosophies in the world of the New Testament

these are mainly extracts from Merrill C Tenney's New Testament Survey

Platonism: There are many kinds of chairs, but no one of them could be the chair from which all other chairs are derived. The real chair, then, is not that which is made of wood, but is the ideal chair of which the wooden one is a copy. The real world is the world of ideas of which the material world is only a shadow. Plato did not personalize the idea of the Good. He did regard the ideas as having objective existence; in fact, they were the only real existence, of which the present world is a feeble and garbled reflection. Man's quest will be to escape from the unreal to the real. Reflection, meditation, and even asceticism will open the way to deliverance. Knowledge is salvation; sin is ignorance.

Epicureanism: The cosmology of Epicureanism was similar to that of modern materialistic evolution. In such a world of chance there could be neither purpose nor design. The highest possible good was pleasure which he defined as the absence of pain. This did not advocate sensuality but the choosing of those enjoyments which would give the longest and fullest satisfaction to the individual; this might include abstinence. Epicureanism did not advocate dissipation, but it offered no check to selfishness. It was essentially anti-religious. If the world originated with matter and chance, no creative power was necessary. It brushed aside all thought of sin or accountability at a final judgment. There was no recognition of immortality for a body composed only of atoms did not survive the present life. ~~See Acts~~ 17:18,32

Stoicism: The universe is controlled by an Absolute Reason or divine will immanent in it and pervading it thoroughly. The world process is thus governed not by chance but by progressive purpose. Conformity to reason becomes the highest good. Personal feeling is immaterial or even harmful since it tends to unbalance the rational solution of human problems. Perfect self-control, unmoved by sentimental considerations, was the goal of the Stoic. The universe was to be accepted, not to be changed. This fatalistic attitude inculcated self-restraint and consequently fostered a fairly high type of morality. It appealed to the rigid, legal Roman type of mind. There was no allowance for free will or for the real existence of evil. It excluded any idea of reform or change. No personal dealing with God was possible.

Gnosticism: a system which promised salvation by knowledge. God was too great and too holy to have created the material world with all its baseness and corruption. Several "emanations" had proceeded from the supreme deity, each a little inferior to that from which it sprang. The last of these emanations or "aeons" created the world. Matter was equated with evil. Salvation was obtained by renouncing the material world and by seeking the invisible world. Asceticism contended that since the body was material it was evil and should be kept under strict control. Its appetites must be curbed and its impulses disregarded or suppressed, but if only the spirit is real the body is only temporary its acts are inconsequential!

Later Gnosticism taught that Christ was one of these lesser emanations or manifestations of God.

The Mystery Religions:

Coming from the East these Oriental systems had over the centuries first seeped into, then flooded the Empire. Spiritistic in origin; bizarre in method; immoral in manner of life; fanatical in demands; grotesque in ritual; degrading in effect, they shocked their way into the Roman world.

Like Christianity the Mysteries had their secret fellowship, their cultic meal, their mysteria or fellowship secrets, their water baptism, their miracles and their Kurios, or Lord who was personally interested in each member.

H. Brash Bonsall

Cabbalism: (Kabbalism)

Cabala (Hebrew, "received tradition"), generically, Jewish mysticism in all its forms; specifically, the esoteric theosophy that crystallized in 13th-century Spain and Provence, France, around Sefer ha-zohar (The Book of Splendor), referred to as the Zohar, and generated all later mystical movements in Judaism.

The earliest known form of Jewish mysticism dates from the first centuries AD and is a variant on the prevailing Hellenistic astral mysticism, in which the adept, through meditation and the use of magic formulas, journeys ecstatically through and beyond the seven astral spheres. In the Jewish version, the adept seeks an ecstatic version of God's throne, the chariot (merkava) beheld by Ezekiel (see Ezekiel 1).

(This is astral-projection, or out-of-the-body experience. It was occult/magic practise with a very thin veneer of Judaism. RB)

The Medieval Period

Medieval Spanish Cabala, the most important form of Jewish mysticism, is less concerned with ecstatic experience than with esoteric knowledge about the nature of the divine world and its hidden connections with the world of creation. Medieval Cabala is a theosophical system that draws on Neoplatonism and Gnosticism and is expressed in symbolic language. The system is most fully articulated in the Zohar, written between 1280 and 1286 by the Spanish Cabalist Moses de León, but attributed to the 2nd-century rabbi Simeon bar Yohai. The Zohar depicts the Godhead as a dynamic flow of force composed of numerous aspects. Above and beyond all human contemplation is God as he is in himself, the unknowable, immutable En Sof (Infinite). Other aspects or attributes, knowable through God's relation to the created world, emanate (see EMANATION) from En Sof in a configuration of ten sefirot (realms or planes), through which the divine power further radiates to create the cosmos. Zoharic theosophy concentrates on the nature and interaction of the ten sefirot as symbols of the inner life and processes of the Godhead. Because the sefirot are also archetypes for everything in the world of creation, an understanding of their workings can illuminate the inner workings of the cosmos and of history. The Zohar thereby provides a cosmic-symbolic interpretation of Judaism and of the history of Israel in which the Torah and commandments, as well as Israel's life in exile, become symbols for events and processes in the inner life of God. Thus interpreted, the proper observance of the commandments assumes a cosmic significance.

Lurianic Cabala

This cosmic aspect of the Zohar is developed dramatically and with great consequence in 16th-century Lurianic Cabala (named for its formulator, Isaac ben Solomon Luria). The Lurianic system represents a response to the cataclysmic experience of Jewish exiles expelled from Iberia in the 1490s; it projects this experience onto the divine world. In this system, the En Sof withdraws into itself (tzimtzum) at the outset of creation, making room for the world, but also for evil. A cosmic catastrophe occurs during emanation when vessels of the divine light shatter and the sparks are imprisoned in the world in shards of evil (qelippot). The human task, through prayer and proper observance of the commandments, becomes nothing less than the redemption (tiqqun) of the world and the reunification of the Godhead. The Cabala was thus transformed into a popular messianic movement, which later generated Sabbatian messianism and 18th-century Polish Hasidism (see HASIDIM; SABBATAI ZEVI).

"Cabala," Microsoft (R) Encarta. Copyright (c) 1994 Microsoft Corporation. Copyright (c) 1994 Funk & Wagnall's Corporation.

Jewish Angelology

The Jews brought back from exile in Babylon a whole hierarchy of angels and angelic functions. Some feel this was with a view to making God more transcendent and put angels in the middle as the mediators. They developed many exotic ideas including the idea of the continuous creation of angels in which, like the mayfly, they were created every day and passed away every day like sparks.

They placed them in 12 groups or *Mazzaloth* (the signs of the Zodiac), each having 30 chiefs of armies, each chief with 30 legions, each legion with 30 leaders, each leader with 30 captains, each captain with 30 under him, and each of these with 365,000 stars - all were created for the sake of Israel!

If you would like more curious information on Jewish superstitions try "The Life and Times of Jesus the Messiah" by Alfred Edersheim Vol II, Appendix 13. Edersheim was a converted Rabbi and is an invaluable source of all things Jewish in the New Testament period.

Greek Grammar

The Aorist Indicative

In the Aorist the action is thought of in its simplest form. In contrast with the linear tenses (Present and Imperfect) which can be thought of as a line or line of dots:

_____ or
the Aorist is a puntiliar (or point) tense, which can be thought of as a single dot:
.

The action of the verb is thought of as simply happening, without any regard to its continuance or frequency. This means that in the Indicative the sense of the Imperfect approximates to that of the English Past Continuous: "I was loosing", while that of the Aorist approximates to that of the English Past simple: "I loosed."

J. W. Wenham The Elements of New Testament Greek p96

The Aorist Imperative

The distinction between the present and the aorist imperatives is not one of time. All imperatives must refer to future time, since an order by its very nature refers to a time subsequent to the giving of the order. The distinction is rather between the kinds of action described, the present imperative denoting an action which is to be prolonged or repeated and the aorist imperative an action which is to be repeated once only. This distinction cannot always be expressed neatly in English, and it is often sufficient to translate either a present or an aorist imperative by a simple word of command.

New Testament Greek: An Introductory Grammar Eric G. Jay

Aorist Participle v Present Participle

the broad distinction between the present and the Aorist participles is that the pres. part. describes an action thought of as contemporaneous with the action of the main verb, whilst the aor. part. describes an action which precedes that of the main verb.


Again it is to be noted that the aor. part. does not always refer to past time. It is past in relation to the main verb. The actual time to which the participle refers is governed by the main verb.

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