

Scofield, 1917 edition Colossians

Introduction, one: 1-8	The apostolic prayer 1:9-14	The exaltation of Christ, creator, Redeemer, and dweller one: 15-29	The Godhead incarnate in Christ, and whom the believer is complete 2:1-23	The believer's union with Christ in resurrection life, and glory 3:1-4	Christian living, the fruit of union with Christ 3:5-4:6	Christian Fellowship 4:7-18
<p>Writer The Apostle Paul 1:1 Date 64 AD Colossians was sent by the same messenger who bore Ephesians and Philemon, and was probably written at the same time.</p>		<p>The seven priorities of Christ, one: 15-19</p>	<p>The danger from enticing words, 2:4-7 (CF, Romans 16:17, 18; 1 Corinthians 2:4; 2 Peter 2:3)</p>	<p>Theme. Epaphras, who laboured in the Word in the assembly at Colosse, was Paul's fellow-prisoner at Rome. Doubtless from him Paul learned the state of that church. As to fundamentals that state was excellent (1. 3-8), but in a subtle way two forms of error were at work: The first was legality in its Alexandrian form of asceticism, "touch not, taste not," with a trace of the Judaic observance of "days"; the object of which was the mortification of the body (cf. Rom. 8. 13). The second form of error was false mysticism, "intruding into those things which he hath not seen" — the result of philosophic speculation. Because these are ever present perils, Colossians was written, not for that day only, but for the warning of the church in all days.</p>		
		<p>Reconciling work of Christ one: 20-23</p>	<p>The twofold warning against philosophy, and legality 2:8</p>			
		<p>The mystery of the indwelling, Christ, one: 24-29</p>	<p>Nothing can be added to completeness to: 9-13</p>			
		<p>Law observes were abolished in Christ, (CF Matthew 5:17) 2:14-15</p>				
		<p>Warning against Falls mysticism 2:18 ,19</p>				
<p>Warning against asceticism 2:20-23</p>						

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Intro 1:1-14	The exalted Christ, one: 15-29	The exalted Christianity 2:1- 23	Result, calling three: one – 4:6	Including personal remarks for: 7-18
Greetings 1:1, 2	Christ's Character one: 15-23	Exalted over philosophy, two: one – 10	The certainty of our calling 3:1-4	Date 61
Gratitude for Christian faith, one: 3-8	Christ's Commission to Paul 1:24-29	Exulted or legalism 2:11-17	The characteristics of our colon 3:5-4:6 Every day, life 3:5-17 In the home 3:18-21 Slave master relationship 3:22-4:1 In prayers for: 2-4 In witness and speech 4:5-6	Place of the writing like emphasis, Philippians, and file in Colossians, was written during Paul's first and prisonment from world see the introduction to Titus and the introduction to Philippians for other suggestions as to the place of writing.
<p>Prayer for Christian world, one: 9-14</p> <p>Author Paul from Rome</p> <p>Contacts the theme of the supremacy in all sufficiency of Christ. Important subjects include Christ person in work 1:15-23, heresy, 2:8-23, in the believers union with Christ 3:1-4.</p>	The church of Colosse about 100 miles east of Ephesus in near lay of the sea and Hierapolis 4:13, Colosse was an ancient but declining commercial center. The gospel may have been taken there during Paul's ministry at effaces act 19:10, though it was the, who played a major role in the evangelism and growth of the Colossians. Paul was personally acquainted with the believers there 2:1, but Epaphrus either visited in prison, or was in prison with him, Philemon 23, and it was reported on the conditions in this church.	<p>Exulted over mystical teaching 2:18-19</p> <p>Exulted 2:20-23</p>	<p>The many personal references common to Colossians, and Philemon, and the many similarities of ideas in Colossians and Ephesians length these letters. Tychicus was the bearer of the Ephesians 6:21; Colossians 4:7.</p> <p>The Colossian heresy from Paul counter-emphases in the epistle we can discern some of the features of the false teaching of <i>gnosticism</i>. If the synchronous synchronistic, fusing, Jewish legalism, and Greek, philosophical speculation, in oriental mysticism. Specifies, including dietary and sabbath, observance and circumstances circumcision rights, 2: the worship of angels 2:18 and the practice of a cynicism, which stem from the belief that the body was inherently, evil 2:21-23. In combining this heresy emphasize the cosmic significance of Christ, has Lord of creation, in head of the church. Any teaching, practice, intermediate, that distracts from the uniqueness and centrality of Christ is against the truth</p>	

J. Vernon McGee Christ is All

<p>Doctrinal: Christ, the Fullness (plērōma) of God; in Christ We Are Made Full, Chapters 1–2</p>	<p>Practical: Christ, the Fullness of God, Poured out in Life through Believers, Chapters 3–4</p>
<p>A. Introduction, Chapter 1:1–8 B. Paul’s Prayer, Chapter 1:9–14 C. Person of Christ, Chapter 1:15–19 D. Objective Work of Christ for Sinners, Chapter 1:20–23 E. Subjective Work of Christ for Saints, Chapter 1:24–29 F. Christ, the Answer to Philosophy (For the Head), Chapter 2:1–15 G. Christ, the Answer to Ritual (For the Heart), Chapter 2:16–23</p>	<p>A. Thoughts and Affections of Believers Are Heavenly, Chapter 3:1–4 B. Living of Believers Is Holy, Chapters 3:5–4:6 C. Fellowship of Believers Is Hearty, Chapter 4:7–18</p>
<p>Date 62 AD Four messengers left Rome unobserved carrying very valuable documents. Priceless today if found. Tychicus pastor of Ephesians.m (Reeves possible Colosse) Epaphroditus pastor of Philippi {be like the Berean’s} Epaphras had pastor of Colosse (Reeves Possible Ephesians) Onesimus slave to Philemon</p> <p>The church met in the home of Philemon. Paul never visited the city of Colosse. The church was founded by the people won to Christ at Ephesus in his three year ministry there. It was this area that Paul did his greatest work along with his coworkers John Mark, Barnabas, Silas, Timothy, and apparently some of the other apostles later the apostle John would become the pastor of Ephesus</p> <p>Gnosticism in Colosse were Essenes (Three points of Identification):</p> <ol style="list-style-type: none"> 1. They had a exclusive spirit. They were Aristocats in wisdom. They felt that they were the people they had the knowledge in the jug and held a stopper in their hands monopoly of knowledge. 2. They had speculative tenants on creation. They taught that God did not create the universe directly, but created a creature who created another creature, until finally created the physical universe. Christ was considered a creature in his long series of creations. This was known in pantheistic Greek philosophy as <i>demiurge</i>. Paul refused this in Colossians one: 15–19 and 2:18. 	<p>The letters (they belong together to make a whole) Ephesians is about the body of believers called church, of which crisis ahead. Colossians strikes are attention to the head of the body who is Christ. The body itself is secondary. Christ is the theme. He is the center of the circle on round which all Christian living revolves. Colossians emphasizes the Christ is the fullness of God. Philippians shows the church walking here on earth. Christian living is the theme. It is the periphery of the circle of which crisis center. Philippians emphasizes the Kenosis, Christ, becoming a servant. Philemon gives us Christianity in action. Where we would say it is the rubber meets the road, or in that they were the sandals, touch the Roman. It demonstrates Christianity worked out in a pagan society.</p> <ol style="list-style-type: none"> 3. Their ethical practice of a cynicism and unrestrained licentiousness. They got the cynicism from the influence of Greek <i>stoicism</i>, and the unrestrained licentiousness is from the influence of the Greek <i>Epicureanism</i>. Paul refutes in Colossians 2:16, 23 and 3:5–9. <p>Dangers</p> <ol style="list-style-type: none"> 1. Freezing into ritual (I am the ice of life) 2. Evaporate into a philosophy (man centered Theory) (I am the steam of life.) <p>The way - I am the water of life. Jn. 4:10, 14; 7:38. the water of life is Christ in you, the hope of glory Colossians 1:27. Adding something to Christ is always a danger.</p>