

## Colossians 4:2-18

**2** Continue steadfastly in prayer, being watchful in it with thanksgiving. **3** At the same time, pray also for us, that God may open to us a door for the word, to declare the mystery of Christ, on account of which I am in prison— **4** that I may make it clear, which is how I ought to speak.

**5** Walk in wisdom toward outsiders, making the best use of the time. **6** Let your speech always be gracious, seasoned with salt, so that you may know how you ought to answer each person.

Final Greetings

**7** Tychicus will tell you all about my activities. He is a beloved brother and faithful minister and fellow servant[a] in the Lord. **8** I have sent him to you for this very purpose, that you may know how we are and that he may encourage your hearts, **9** and with him Onesimus, our faithful and beloved brother, who is one of you. They will tell you of everything that has taken place here.

**10** Aristarchus my fellow prisoner greets you, and Mark the cousin of Barnabas (concerning whom you have received instructions—if he comes to you, welcome him), **11** and Jesus who is called Justus. These are the only men of the circumcision among my fellow workers for the kingdom of God, and they have been a comfort to me. **12** Epaphras, who is one of you, a servant of Christ Jesus, greets you, always struggling on your behalf in his prayers, that you may stand mature and fully assured in all the will of God. **13** For I bear him witness that he has worked hard for you and for those in Laodicea and in Hierapolis. **14** Luke the beloved physician greets you, as does Demas. **15** Give my greetings to the brothers[b] at Laodicea, and to Nympha and the church in her house. **16** And when this letter has been read among you, have it also read in the church of the Laodiceans; and see that you also read the letter from Laodicea. **17** And say to Archippus, “See that you fulfill the ministry that you have received in the Lord.”

**18** I, Paul, write this greeting with my own hand. Remember my chains. Grace be with you.

# OUTLINE

- i. *why* Paul calls the Gospel and Jesus Christ *the* mystery
- II. *how* it becomes an open secret
- III. *what* is the outcome of this mystery

## 3 reasons why Paul calls the Gospel a mystery:

1. It is a revelation – *mystery* hidden for ages now revealed: Jesus the Son of God is the Savior and the Lord of the universe
2. It is the union of Christ with His people – *mystery*, Christ in us the hope of glory
3. It is the joining of the Jews and Gentiles in the Body of Christ

**Mystery:** a secret religious truth that can only be known by *revelation* or by a certain elite class of people who has access to this knowledge through some form of initiation (join the club, so to speak), practice of asceticism or legalism.

**Mysticism** has to do with the connection between the human and divine. “We are always in the presence of mysticism when we find a human being looking upon the division between earthy and super-earthly, temporal and eternal, as transcended, and feeling himself, while still externally amid the earthy and temporal, to belong to the super-earthly and eternal.”

Albert Schweitzer – *The Mysticism of Paul the Apostle*

This brings us to note..., that union with Christ is *Spiritual* because it is spiritual relationship that is in view. It is not the kind of union that we have in Godhead - three persons in one God. It is not the kind of union we have in man – body and soul constituting a human being. It is not simply the union of feeling, affection, understanding, mind heart, will, and purpose. Here we have union, which we are unable to define specifically. But it is union of an intensely spiritual character consonant with the nature and work of the Holy Spirit so that in a real way surpassing our power of analysis Christ dwells in His people and His people dwell in Him.

John Murray: *Redemption – Accomplished and Applied.*



**GREETINGS FROM  
UTOPIA PARK**

*SURVIVING A TRANSCENDENT CHILDHOOD*

**CLAIRE HOFFMAN**

**Ego-centric mysticism** affirmed union with the divine, oneness with God, loss of human personality, transformation into the deity, aesthetic intoxication, and denial of personality.

**Theo-centric mysticism** affirmed communion rather than oneness with God, the sanctification of personality, conformation of the human towards the divine, ethical enthusiasm and personality.

Adolf Deissmann – *Paul: A Study in social religious history*

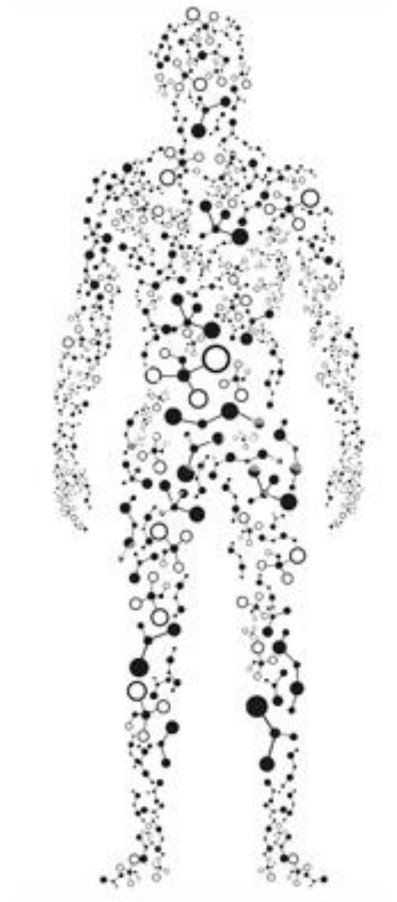
# Scriptural Images of Union with Christ



Marriage – Eph.5:32

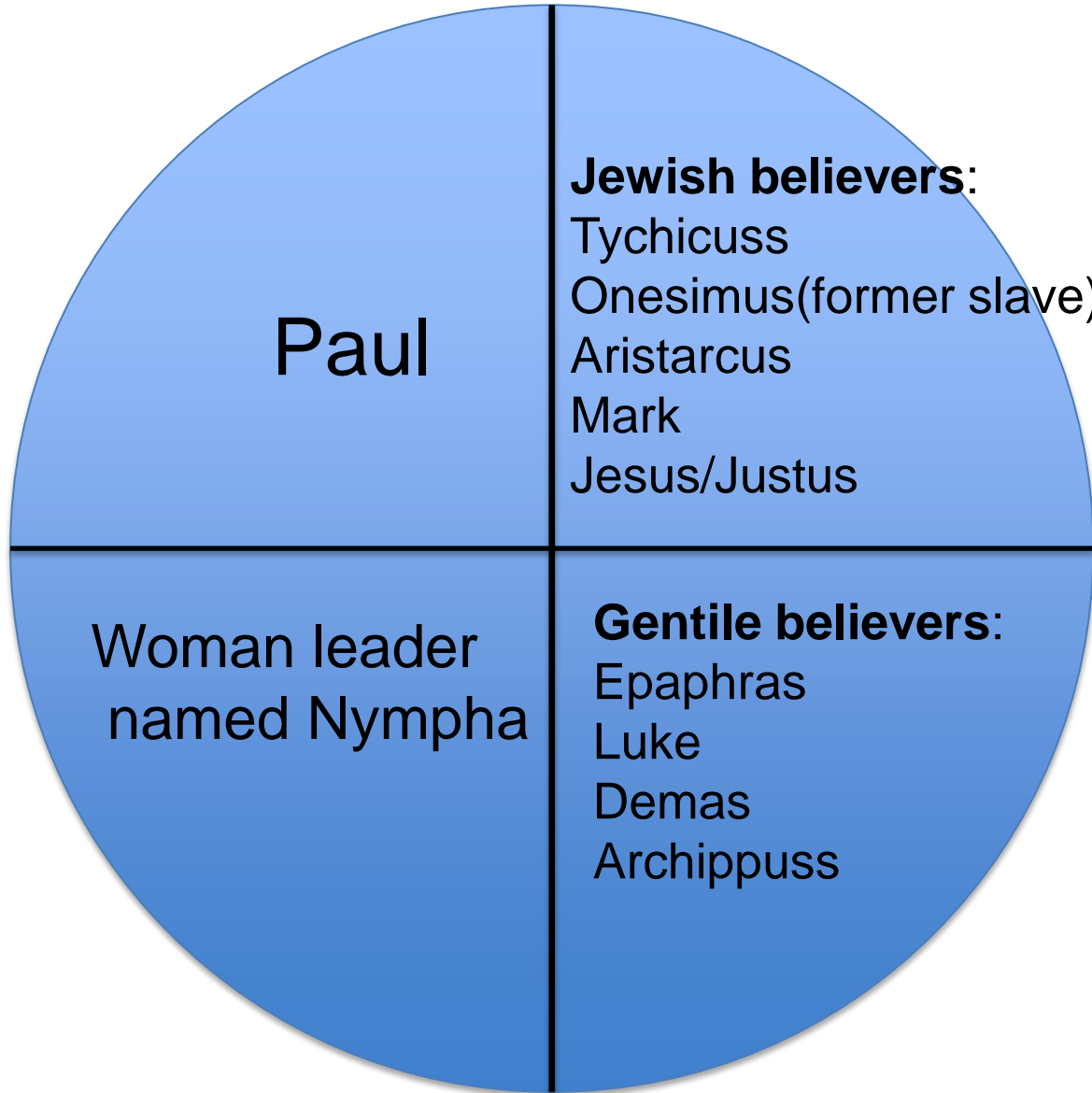


Vine and branches – John 15:5

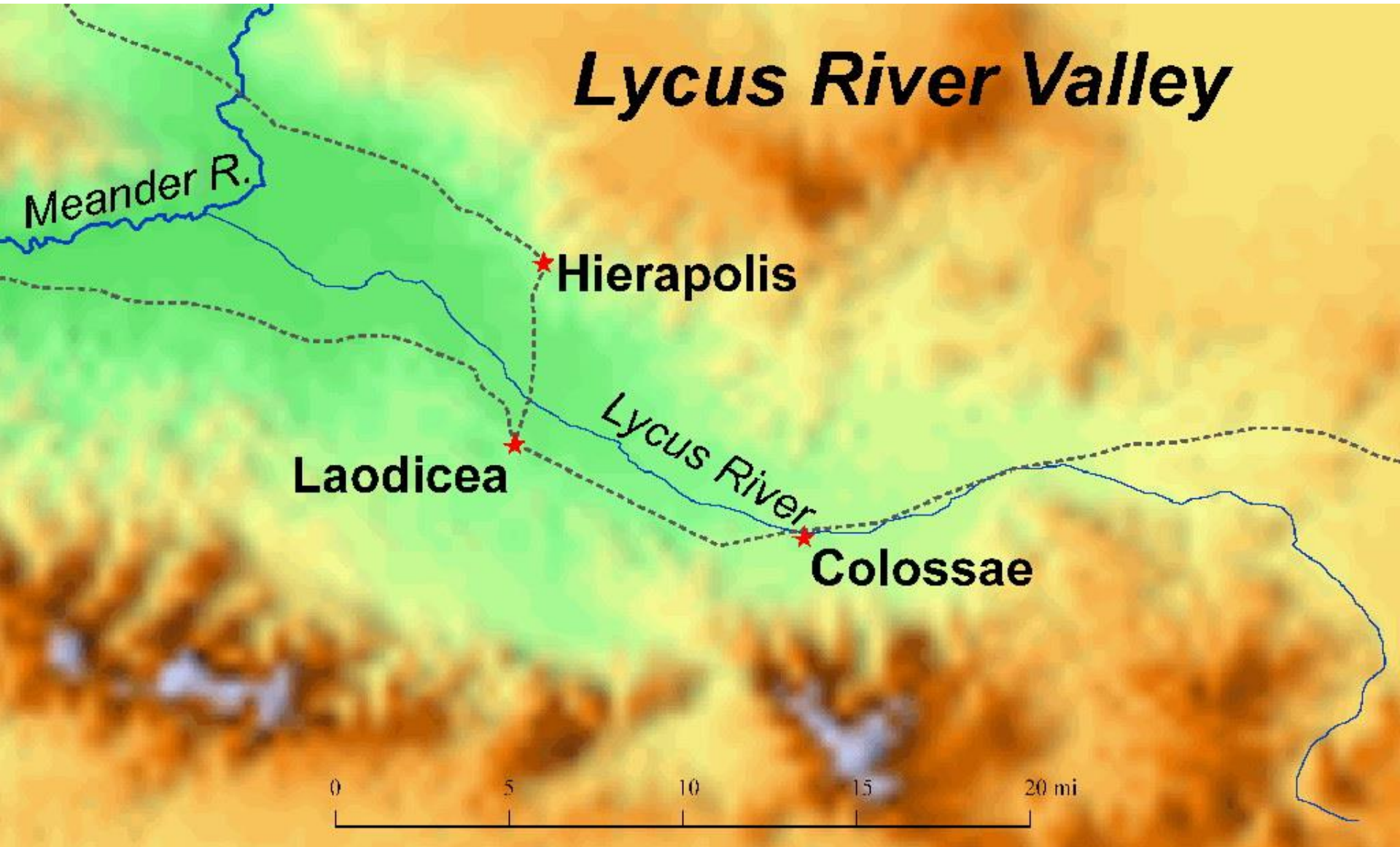


Body – 1 Cor.12





# *Lycus River Valley*



Meander R.

Hierapolis

Laodicea

Lycus River

Colossae

