



ASSEMBLY

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RASSEMBLI

Colossians

together

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ALIVE TOGETHER: A STUDY OF COLOSSIANS

AN INTRODUCTION

SEEKING THE GOOD LIFE TOGETHER

Every city and civilization seeks the good life. The ideal of a life well lived changes from one generation to the next, but some dream for a better way to thrive is ever present. To be sure, each person has his or her own individualized version of what flourishing looks like, but large trends and ideas tend to shape the imagination of the whole society. In any time or place, Christians walk the same streets, eat the same bread, exchange the same currency as everyone else in a city, so it makes sense that they would also begin to dream the same dreams of the good life as everyone else around them.

This is why Colossians was written. The apostle Paul received a report from a pastor friend that the church in Colossae was feeling cultural pressure to conform to false ideas being lived out by people in their city. Some influencers in their world were taking yummy bits from philosophy, hearty chunks of religious culture, and juicy pieces of mystical-emotional experience and combining them into a tasty smelling stew which was wafting throughout the city. Because this tempting new vision of the good life was finding its way

into the church, Paul writes to encourage the Colossian Christians to double-down in their devotion to Jesus. The church can withstand these pressures because it has been rescued by God to live in a new world as an entirely new humanity, allowing every part of their lives to be liberated by the Gospel.

Colossians is one of the most beautiful writings in all the Bible. The overwhelming beauty of Christ is elevated throughout, but it is not just a book about Jesus. Colossians elevates the beauty of Christ in us and the moment-by-moment experience of new life we find in him. Perhaps no other writing is as explosive in portraying the day-to-day possibilities of our union with Christ. The title of our series – Alive Together – comes from Colossians 2:13-14 which speaks to how Jesus brings us new life:

*“though you were dead...
God made you alive together with him.”
- Colossians 2:13-14*

The gospel is the powerful message that Christians are those who have been made ALIVE by Jesus through his payment on the cross and his new resurrection life. This, of course, means that at least in some sense we were previously not alive, but now can experience some new active, dynamic, experiential living out of our faith moment-by-moment.

But these verses don't just say ALIVE. They say we are ALIVE TOGETHER. We were made alive TOGETHER as a new community, a new group of people. The YOU in these verses is plural, as in “you all” or as Oklahomans would say “y'all.” So, y'all were dead, but now y'all are alive together. Christ is making a new humanity, and we get to be a part of this new community learning to live in the new world he's creating.

And these verses don't just say ALIVE TOGETHER. They say we are ALIVE TOGETHER WITH CHRIST. In this mystery and miracle of God, we are made alive together in union with both Christ and one another. It is our participation with Christ that makes all the difference. Colossians makes sure we understand how powerful this connection really is.

The opening of Colossians presents Jesus as the Cosmic Christ, saying that our entire world was created by him, through him, for him, and everything is being held together by him.

Colossians then shatters all of our normal categories by telling us that the Cosmic Christ is somehow inside us and we are somehow inside him. We are bound together into a union that alters our entire existence: "Christ in you, the hope of glory" (Colossians 1:27). The remainder of the letter tells us how our lives are transformed because we are:

- walking in him
- rooted in him
- built up in him
- filled in him
- buried with him
- raised with him
- alive with him
- appearing with him in glory
- hidden in him
- complete in him
- clothed in him
- ruled by him

We are learning to live in an entirely new way. So much so that Colossians 3:3 tells us that our old life has died, and our new life is entirely wrapped up in our life with God.

*"For you have died, and your life is hidden with Christ in God."
- Colossians 3:3*

The last three chapters of Colossians explain how Christians can learn to walk by faith in the way of Jesus, despite facing pressure from their culture to turn away. Where Christ is first, freedom follows. So, Paul encourages us to grow in wisdom, maturity, strength, holiness, and vision. As God's chosen ones, who are redeemed by Christ and beloved of God, we are learning to live now in light of what we will one day become in our future glory with Christ. As we gain a heavenly vision of things that are above, it causes us to re-examine everything here and now: identity, freedom, knowledge, temptation, suffering, sex, family, work, unity, forgiveness, spirituality, peace, community, purpose, and more.

SO, WHAT ABOUT YOU?

Where do you seek *the good life*? Relationships? Career? Kids? Sports? Money? Attention? What if you discovered that these things only flourish fully when lived in light of the greatest thing? In Colossians, we see Jesus Christ exalted above all else. When our lives are connected to Christ, we are “made alive together” to experience new humanity, new freedom, new identity, new character, new relationships. In this series, we are asking one revolutionary question: is Jesus Christ above all else in your life?

Maybe you are a seeker beginning to explore faith and just trying to figure things out. Maybe you’ve given up on faith and are ready to walk away. Or maybe you are full of faith in Christ and want to know him more than anything. Wherever you are, we believe this series will help you see how life in Christ may bring you life both now and forevermore.

As we journey through the book of Colossians, we will see that God wants to make us all alive together with Christ, for his glory and for our flourishing. Only in Christ, will we finally find the good life.

THOUGHT QUESTION

*Have you ever really put much thought into “spiritual growth” – what it is, how it happens, and what it means to be rooted in Christ and grow up in Him?
Has anyone ever taught you how to live out your new life in Christ?*

IMPORTANT TOPICS IN THE BOOK OF COLOSSIANS

We may not cover all of these questions in depth, but the book of Colossians deals with questions like:

- Why is Jesus such a big deal – why should he be considered preeminent over everything?
- If Jesus is so important, why did he die?
- Why are my sins such an important topic of discussion? If I'm not hurting someone else, isn't it just my business?
- What does it mean that we have a future inheritance with the saints?
- Am I really a saint, because I sure don't feel like one?
- Why does God make life so mysterious? Why wouldn't God make his plans obvious and easy for all to see?
- Are false teachers really that dangerous? And who exactly should I be worried about?
- What do I have to do to really connect with God in a deeper way?
- What does it look like to grow up to be spiritually mature?
- What's so wrong with 'the old me'? Why do I need to become new?
- Where do I find an identity that is strong and whole and trustworthy?
- What does it mean that Jesus disarmed rulers and authorities and put them to shame?
- If Jesus achieved such a great victory, why is the world still terrible?
- Is there anything that can give me a meaningful reason to endure suffering?
- What should a church community of people who are alive together be like?
- What does new life in the gospel say about sex, romance, and marriage?
- What does new life in the gospel say about family and parenting?
- What does new life in the gospel say about my work relationships?
- In a world filled with broken people with all kinds of issues, bad habits, and personal hang ups that I would rather avoid, how am I supposed to relate to others in a God-honoring way?
- Why should I trust the Bible anyway?

THOUGHT QUESTION

What are you most looking forward to in this study? What questions do you want to answer? What concerns or doubts do you have about how faith in Jesus really makes a difference? What hopes do you have for your personal growth?

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

*And he is before all things,
and in him all things hold together.
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.
For in him all the fullness of God was pleased to dwell,
and through him to reconcile to himself all things,
whether on earth or in heaven,
making peace by the blood of his cross.*

Colossians 1:15-20

VERSES TO MEMORIZE

Memorizing Scripture sinks God's Word more deeply into our hearts and helps to shape our thinking and our living. Consider committing some or all of these verses to memory.

Colossians 1:13-14

He has delivered us from the domain of darkness and transferred us to the kingdom of his beloved Son, in whom we have redemption, the forgiveness of sins.

Colossians 1:19-20

For in him all the fullness of God was pleased to dwell, and through him to reconcile to himself all things, whether on earth or in heaven, making peace by the blood of his cross.

Colossians 2:6-7

Therefore, as you received Christ Jesus the Lord, so walk in him, rooted and built up in him and established in the faith, just as you were taught, abounding in thanksgiving.

Colossians 2:13-14

And you, who were dead in your trespasses and the uncircumcision of your flesh, God made alive together with him, having forgiven us all our trespasses, by canceling the record of debt that stood against us with its legal demands. This he set aside, nailing it to the cross.

Colossians 3:12-17

Put on then, as God's chosen ones, holy and beloved, compassionate hearts, kindness, humility, meekness, and patience, bearing with one another and, if one has a complaint against another, forgiving each other; as the Lord has forgiven you, so you also must forgive. And above all these put on love, which binds everything together in perfect harmony. And let the peace of Christ rule in your hearts, to which indeed you were called in one body. And be thankful. Let the word of Christ dwell in you richly, teaching and admonishing one

another in all wisdom, singing psalms and hymns and spiritual songs, with thankfulness in your hearts to God. And whatever you do, in word or deed, do everything in the name of the Lord Jesus, giving thanks to God the Father through him.

Colossians 4:5-6

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

THOUGHT QUESTION

Of the verses listed above, which one most directly speaks to a situation in your life right now? Is there a truth in these verses that you need to trust more deeply?

CREATIVE IDEAS FOR REFLECTION

- *Read the entire book of Colossians in one sitting. It should take you 15-20 minutes. Consider reading it once per week during our sermon series.*
- *Underline or highlight every reference to Jesus in the book of Colossians.*
- *Create a list of every good thing that comes to believers through our union with Jesus which is mentioned in the book of Colossians. Spend some time thinking on each of these as a promise you can build your life upon.*
- *Draw or sketch something which visualizes the heart of Colossians, depicts the outline of the content, or captures the meaning of the book.*
- *Write a song or poem based on a line, phrase, or idea in the book of Colossians.*
- *Try to summarize the teaching of Colossians in a single sentence that captures the heart of the book and all it means for you.*

HISTORICAL BACKGROUND

The city of Colossae was located in the Phrygia region of Asia Minor (modern-day Turkey). It was once a prominent city in the region, known for its textile industry, but by the 1st century, its significance in the Roman Empire had faded. The city was located on an important highway, however, and was a fairly diverse city ethnically as a result. In AD 60/61, the city was ravaged by an earthquake. Due to a lack of archeological excavation at the site of the city, not much more is known about Colossae. However, an excavation is currently underway and may yield more information in the coming years.

The New Testament doesn't record the establishment of the church in Colossae, but from the letter to the Colossians it appears that the church was established by Epaphras (Colossians 1:7). It's likely that Epaphras, who was from Colossae (Colossians 4:12), established the church in Colossae during Paul's third missionary journey sometime between 50-55 AD while Paul was stationed in Ephesus (see Acts 19:10).

Despite apparently never having visited the church in Colossae himself (Colossians 2:1), Paul, along with Timothy, writes Colossians to this church (Colossians 1:1). Although it's clear that Paul wrote the letter, when he wrote it is less clear. We know from the letter (Colossians 4:3) that Paul was in prison when he wrote, but Paul was imprisoned several times in life. We know about imprisonments in Philippi (Acts 16:19-34), Caesarea (Acts 23:23-26:32), and Rome (Acts 28:11-31), and scholars infer another in Ephesus based on passages such as 2 Corinthians 1:8 and 1 Corinthians 15:32.

Traditionally, a majority of scholars have argued that Colossians was written while Paul was in prison in Rome, primarily because the freedom Paul had to write the letter and continue his ministry seems to fit better with his Roman imprisonment than others (Acts 28:30-31). If Paul wrote Colossians from Rome, it would likely have been written in AD 60, after Paul arrived in Rome and before the earthquake devastated Colossae.

However, many recent scholars have argued that Colossians was more likely to be written while Paul was in prison in Ephesus. The primary reasoning for this position is that the people and circumstances mentioned in Colossians center around Asia Minor and it's unlikely Paul would have known this much about the people and circumstances in the region while he was in prison far away in Rome. If Paul wrote Colossians from Ephesus, it would have been written sometime towards the end of his stay in Ephesus (AD 50-55), shortly after the church in Colossae was established.

Some notable people mentioned in Colossians are Timothy, Mark, Epaphras, Luke, and Onesimus. Timothy, the letter's co-author, was Paul's

mentee who worked closely with Paul to help establish churches. Mark is the author of the Gospel of Mark, and was with Paul on his first missionary journey but eventually left and went home (Acts 15:38). This led to Paul choosing not to take Mark with him on his second missionary journey (Acts 15:39-41), but by the time Colossians was written, they appear to have reconciled. Epaphras, who established the church in Colossae, was also imprisoned with Paul when he wrote Colossians (Philemon 1:13). Luke, the author of Luke and Acts, is also mentioned in Colossians. It's from Colossians that we learn that Luke was a doctor. And Onesimus, the runaway slave at the center of Paul's letter to Philemon, is also mentioned in the letter, leading scholars to deduce that Philemon was part of the church in Colossae and that the two letters (Colossians and Philemon) were probably written and sent together.

THOUGHT QUESTION

Have you ever noticed how many names are included in many books of the Bible? When you consider your own church experiences, does it make sense that relationships are among the most important things you would write about?

NAILED TO THE CROSS

Whether you grew up in church or not, you probably know that one of the most common summaries of the message of the Bible is something like: “Jesus died for our sins.” This idea is all over the pages of Scripture, but here in Colossians 2, we find one of the most explicit references to Jesus’ death paying the penalty for our sin. In these verses, Paul uses the metaphor of debt to illustrate this truth. Debt is something that is owed or due to another person or entity and in Paul’s metaphor our sin is a debt that we could never pay back to God.

*“...having forgiven us all our trespasses,
by canceling the record of debt...
this he set aside, nailing it to the cross.”*

- Colossians 2:13b-14.

Sin isn’t a very popular idea in our world today, but sin is a big deal. Every kind of brokenness in our lives and in our world ranging from anxiety, cancer, and lack of purpose to hurricanes, drought, and death exists because of sin. Every human being, religious or not, feels a gap between the life we experience and the life we feel that we were made for. And sin is what has created that gap. Sin separates us from God and separation from God damages who we are and what we are meant to be.

Throughout history, people have tried everything to defeat the problem of sin – legalistic law-keeping, different forms of government, relentless pursuit of pleasure – but nothing has worked. No amount of good works can cover over sin and no amount of pleasure can satisfy enough to forget that our lives and our world are broken. Human beings can’t solve this problem because we are the problem. The good news of the gospel though, is that a solution outside of ourselves has come.

In Colossians, Paul announces that the Creator God himself has entered his creation as a man named Jesus and that Jesus lived the sinless life none of us can and died a death that was sacrificial for our sin. In other words, Jesus paid the debt. Our sin was nailed to the cross with Jesus and, in return, his righteousness – his right relationship with God – is ours. Martin Luther says it like this: “(This) is the mystery which is rich in divine grace to sinners: wherein by a wonderful exchange our sins are no longer ours but Christ’s and the righteousness of Christ, not Christ’s but ours. He has emptied Himself of

His righteousness that He might clothe us with it, and fill us with it...And He has taken our evils upon Himself that He might deliver us from them.”

This was the issue at the forefront of the Reformation. Is Jesus’ death alone sufficient to save us or do we need to add something on our end? Paul makes it clear: our sin was canceled on the cross. The debt was fully paid. There’s nothing else to add. If you are a follower of Jesus, this should be of great comfort to you because it means that Jesus has fully and finally paid for your sins – past, present, and future. The cross of Christ has covered it all and there’s nothing left for us to do in order to be right with God.

If you’re not a follower of Jesus this is good news for you too. If Jesus pays our debt it means that no amount of bad deeds can make us irredeemable and it means that we are free from the burden of striving towards God. For believer and unbeliever alike, the invitation is to trust and to rest. To trust that sin is a real problem and that Jesus is the solution. And to rest in the fact that Jesus has paid our debt of sin and there’s nothing more for us to add.

THOUGHT QUESTION

When you sin, are there any unhelpful mental games you play when processing what happened? What healthy practices help you to turn to the Lord in repentance and trust Jesus’ finished work on the cross as sufficient for your sin?

CULTURAL CONSIDERATIONS

Colossians 3:18- 4:1 speak about how new life in the gospel influences the relationships of:

- 1. husbands & wives*
- 2. children & parents*
- 3. slaves & masters*

Often when we come to a passage that seems very straightforward, especially when Paul is writing, it's easy to pull out an application and move on. It would be easy to read Colossians 3:18 - 4:1 as merely a code of conduct for Christians. When we stop and take a moment to see the passage as a whole, we see that while there is guidance for behavior it's definitely not just that. When we set these verses against a backdrop of a wider culture which saw only one directional relationships, Paul's admonition is far more robust.

To emphasize the authority of one side (husband, father, master) and the submission of the other (wife, child, slave) as the aim of this section, is to miss Paul's intent—and God's design. We see God's design in the preceding section (3:11-17) where every person, regardless of race, status, gender, or faith heritage is called to have hearts infused with kindness, love, and the peace of Christ. These are the words meant to frame the hearer's understanding of the relationships listed in 3:18-4:1 and following.

In verses 18 and 19, we shouldn't miss the guiding command for mutual self-denial. Marriages will glorify God when husbands and wives give up their own way for the good of each other or their marriage itself. When a power struggle ensues within marriage, it points to a vestige of sin where the response is one of feeling threatened rather than free. But those within a marriage who have set their minds on things above and have died and hidden their lives with Christ in God (3:2-3), have a new kind of marriage based in the Gospel.

It's easy to see a child who doesn't share or speaks disrespectfully or makes unreasonable demands and chalk up their behavior to immaturity. It's less likely that we see the immaturity in our own hearts as adults in relationships with our kids. In both cases, though, what is needed is discipline. Both the child and the parent need the discipline of walking in a new way, with Christ as their Lord, in order to bring glory to their Life-Giver.

In the case of the slave and the master we are often so put off by the existence of such relationships (and rightly so!) that we miss the lesson here. Unlike the two examples above, this section moves a step beyond mere

reflexive expectations to how both parties are subject to a greater Master. Attention is drawn to the intentions of both the master and slave so that neither has a pass on acting in fairness towards the other. Both are subject to real (godly) authority over them and such authority produces an attitude of justice and fairness.

Paul's aim in these verses goes beyond short behavioral commands to drawing out the listener's understanding of authority and submission. And this was (and is) a counter-cultural message. To call for the one in the position of real (or perceived) authority to give of himself for someone with less authority is a call to a different kind of life—a life reflected in the authority and self denial of Christ. When Christians live lives of mutual submission and respect, especially in their homes and unguarded moments, it's a compelling witness to a watching world!

THOUGHT QUESTION

When you evaluate your primary relationships, do you see yourself as the one with more authority or submission? How do you need to seek God's ultimate authority and the self-denial seen in the Gospel in those relationships?

CHALLENGES TO THE GOSPEL

Like the newest versions of any form of technology, we feel compelled, merely because of the novelty, to assume it's better than its forbearers. There is a restlessness inside of every person for something more or something different. Paul writes to the church at Colosse with a message of reminders because they too are taken in by the something new or something different. He reminds them, explicitly, of the truths about who Christ is and what he's done so that they are able to set the truth of God apart from the empty philosophies in their wider culture. There are two issues that rise to the top of his imagination as he pens Colossians.

First, as a Hellenistic Jew himself, Paul understands the lure of the cultural-religious practices of the day. It was common to pull aspects of one religion and meld it together with those of another or even several others—called syncretism. It was into this syncretistic worship that he makes the clear and courageous claim that Christ “is the image of the invisible God” and “he is the firstborn of all creation” (1:15). Setting this truth before his hearers was a reminder that any teaching which minimized the deity, eternity, and authority of Christ was a false one. It was a reminder that what sounds compelling and feels alluring holds no sway when compared to the person and work of Christ. Colossians is known for its high Christology—the doctrine of the person and work of Christ. Paul was calling his hearers to remember, but also to move ahead in boldness knowing their Savior was not one among many. Their Savior laid the foundation of the world. He exists outside and above any other proposed deities.

Second, and not unrelated to the first, Paul was writing to remind his friend Epaphras' church that Jesus plus anything equals untruth. Jesus did not come to live and die to offer some kind of half-life or partial payment. His death and resurrection reminded every hearer that he “reconciled you in His fleshly body through death, in order to present you before Him holy and blameless and beyond reproach” (1:22). The Messiah, Jesus, came to fulfill the law, not help it along. To add anything to the Gospel of redemption through Christ was to create a different, impoverished gospel.

It's likely there were several issues coalescing at the time of Paul's writing which would have created obstacles for the furthering of the Gospel in Colosse. Greco-Roman worship of many gods and goddesses, Judaism, and God-fearers (pagans following Jewish tradition) all had their contingents at the time. Greco-Roman worship encouraged a buffet of beliefs—choose and emphasize whichever spirituality captures you at the time. Judaism had a significant following in the Greco-Roman world. As such, it offered a

compelling alternative to the polytheism and immoral religious/cultural practices to those who came to be called God-fearers.

It was amidst these many streams of co-existing ideologies that Paul writes to remind those who joined the cause of Christ, believed the true Gospel, and were gathering together around this common Faith, that their Savior and Messiah superseded all other objects of worship. Tradition bowed to him. Alternative philosophies paled in comparison to his Story. And he needed no addendum to his life, death, and resurrection. Jesus is the Lord of all. Full stop.

THOUGHT QUESTION

How do we (and/or our culture) seek avenues that look like they lead to Christian faith, but are actually at best, a shadow, and at worst a lie?

KEEPING CHRIST AT THE CENTER

'Jesus is Lord' is perhaps the greatest and most clear theme in Colossians. 1:15 makes uniquely bold claims: "he is the image of the invisible God" and "he is the firstborn of all creation." Establishing his preeminence is a claim counter to the claims of the Greco-Roman culture in which this letter was written. You would have been much more likely to hear about the pre-eminence of Artemis or Apollo or Zeus. In addition to staking a claim for Jesus as the greatest of all, Colossians outlines the personhood, deity, and work of Jesus with descriptions that would defy the Roman understanding of how gods operate. One doesn't reconcile his subjects through his own death and present them as blameless through his sacrifice (1:22) if you're living in the ancient Roman world. One doesn't create his world, join his world, and then redeem that world by sacrificing himself. This is utterly fantastical to claim as Paul does in Colossians.

Jesus as Lord and pre-imminent over all implicates eternity. He must have existed before the world and he must exist after it.

PRAYING THROUGH THE WORD

Prayer may be generally defined as talking with God. While this is true, the history of the church has taught us that prayer may take many shapes – simple conversation, focused intercession for specific needs, praying for Christ’s kingdom to come, songs of worship, formal or liturgical prayers, and more. It is helpful to have multiple tools in your prayer toolbox. One approach to prayer is to use the words of Scripture to guide your praying. This practice allows biblical truth to help shape your thoughts and feelings as you allow them to work through your prayers.

Below are several prayer crafted from the book of Colossians. We hope these encourage your praying as you seek the Lord personally.

Prayer 1 - Colossians 1:9-13

God of all creation, Father, Spirit, and Son, fill us with the knowledge of your will in all spiritual wisdom and understanding. Help us to bear fruit in every good work as we increase in knowledge of you. Strengthen us with all power... for all endurance and patience... with joy. We give thanks to you for delivering us from the domain of darkness and transferring us to the kingdom of Christ in whom we have redemption, the forgiveness of sins.

Prayer 2 - Colossians 1:15-20

Christ, you are the image of the invisible God, firstborn of all creation. All things were created through you and for you. There is nothing above, below, before, or after you. All things hold together in you. You are the firstborn from the dead, reconciling all created things and making peace by the blood of your cross. Hallelujah!

Prayer 3 - Colossians 1:24-28

Father, grant us the strength to work together with all our might, to make known the mystery that is Christ in us, the hope of glory, to all who are far off or have yet to understand the free gift of grace given to all in Christ Jesus.

Prayer 4 - Colossians 2:6-15, Colossians 3:1-15, Colossians 4:2

Holy Spirit, strengthen us to walk in Christ Jesus, rooted and built up in him, established in the faith. Protect us from falling for empty philosophies and human traditions. Help us put to death what is earthy in us—sexual immorality, impurity, evil desire, covetousness, for we have been raised with Christ by the power of the Cross. Help us put on then, as God’s chosen ones, holy and beloved, compassionate hearts, kindness, humility, meekness, and patience, bearing with one another and forgiving one another. And above all else help us to put on love as we continue steadfast in prayer, being watchful in it with thanksgiving. May the peace of Christ rule in our hearts now and forever more. Amen.

THOUGHT QUESTION

*Have you ever used Scripture to help guide your prayers?
How might praying with the Word of God as your guide
help focus and deepen your prayer life?*

SONGS FOR WORSHIP

This list of songs has been curated specifically to guide our worship in this series. The QR code below links to a playlist of the songs on Spotify. You may use the list to familiarize yourself with these songs and to direct your heart in worship during the week.

All Creatures of our God and King	King of Kings
All I Have is Christ	Lead Us to the Rock
Center	O The Love of My Redeemer
Day by Day	Oh Our Lord
Death of Death	Rock of Ages
Firm Foundation (He Won't)	Saved by Grace
Here is Love	Sovereign King
Holy and Anointed One	We Can't Help but Sing
How Marvelous	We'll be Fine



THOUGHT QUESTION

When and where do you listen to music? How might these songs encourage you and your faith throughout the week?

RESOURCES FOR ADDITIONAL STUDY

This list is intended to point you toward some additional resources which you may find helpful, but their inclusion here is neither an endorsement of everything in the material nor of the authors, publishers, etc. As with any extra-Biblical material, we encourage you to use wisdom and discretion as you study and reflect on new information.

Everyday Works (accessible to all)

R. Kent Hughes, Colossians and Philemon: The Supremacy of Christ, Preaching the Word, Crossway Books, Westchester, Illinois, 1989.

Gloria Furman, Raised Together: A Study of Colossians, Lifeway Press, Nashville, Tennessee, 2019.

Intermediate Works (accessible to all, but more difficult to read)

Barclay, William, The Letters to Philippians, Colossians, and Thessalonians, Westminster John Knox Press, Louisville, KY; London, 2003.

Wright, N. T., Colossians and Philemon: An Introduction and Commentary, InterVarsity Press, Downers Grove, IL, 1986.

Scholarly Works (academic discussion including languages)

G. K. Beale, Colossians and Philemon, Baker Exegetical Commentary on the New Testament, Baker Academic, Grand Rapids, Michigan, 2019.

F. F. Bruce, The Epistles to the Colossians, To Philemon, and To the Ephesians, New International Commentary on the New Testament, William B. Eerdmans Publishing Company, Grand Rapids, Michigan, 1984.

Peter T. O'Brien, Colossians, Philemon, Word Biblical Commentary, Word Books, Waco, Texas, 1982.

Ben Witherington III, The Letters to Philemon, the Colossians, and the Ephesians: A Socio-Rhetorical Commentary on the Captivity Epistles, William B. Eerdmans Publishing Company, Grand Rapids, Michigan, 2007.

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NOTES

NOTES

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