

Ephesians / Colossians Parallel: Part I

I. Ephesians as the Laodecian Letter and the Necessity of the Ephesians / Colossians Parallel

(1) Proof text: Col. 4:15–16.

(2) Proof text implies Laodecian letter is Scripture and is not lost (cf. Is. 55:11). But there is no letter in the present canon so labeled.

(3) Proof text, taken with the normative hermeneutic / grammatico-historical method, implies Laodecian letter written not later than the Colossian letter.

(4) Interrelationship amongst Laodecia and Colossae via Tychicus, Onesimus, Philemon, Archippus, Epaphras: Col. 1:7, 2:1–2; 4:7–9, 12–13, 15, 17, Phil. 2, 10–15, 23. Also note Ephesus is 100 miles from Colossae and Laodecia is 15 miles from Colossae (as the crow flies).

(5) Tychichus is a Body apostle whose apostolic duties include southern Asia Minor: Eph. 6:22 (**pempw** is synonymous with **apostellw** in Greek N. T. usage) + Scriptures of (4). This includes the saints in Colossae and Laodecia and the audience of the “Ephesian” letter.

(a) See [DS7] for a detailed argument concerning the Body apostles as part of, and only as part of, Paul’s apostleship, and the equivalence of the verbs **pempw** and **apostellw** in the Greek N. T. These apostles are: Paul, Timothy, Sosthenes, Silvanus/Silas, Titus, Epaphroditus, Tychicus. The Seven Apostles are in fundamental dispensational/soteriological counterdistinction to the Twelve Apostles and their secondary apostles (Barnabas to the Gentile proselytes of the gate; ?Andronicus & Junias apparently to the Roman synagogues?).

(b) Timothy’s apostolic duties include Ephesus (I Tim. 1:3) and presumably western Asia Minor, Titus to Corinth and Crete and presumably southern Greece (II Cor. 8:23, Ti. 1:5–) along with Sosthenes, Epaphroditus to Philippi in Macedonia and presumably northern Greece (Phil. 2:25) along with Silas in northern Greece (Philippi, Thessalonica, Athens?).

(6) Philemon letter is (presumably) coming with Onesimus returning to Colossae, written when Paul was in bonds (Phil. 10), and that Onesimus is accompanying Tychicus who brings the Colossian letter. But apparently also Tychicus brings the “Ephesians” letter to the audience of that letter.

(7) Paul was never in Laodecia, sends them greetings through the Colossian letter (Col. 4:15–16), and apparently did not know anyone there personally (Col. 2:1–2).

(8) The oldest uncials of the “Ephesians” letter do not say Ephesus in the valediction; for such there is a blank for the city. And Macion’s copy reads “in Laodecia”; and he was from the same district of Laodecia. The ancient “fathers” also witness that the “Ephesians” letter did not originally say “Ephesus”.

(9) There are no personal greetings or references in the “Ephesians” letter; and Paul states that he knows the audience of the “Ephesians” letter by hearsay only (Eph. 1:15). On the other hand, Paul had labored over a three year period in Ephesus and knew them all very intimately (Acts 19:1, 10, 17, 26; 20:17–31–38).

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(10) Ephesus had a prominent group of Kingdom saints (Acts 19), but there is no reference or even hint whatever to Kingdom saints/issues or transitional issues in the “Ephesians” letter.

(11) The contents of the “Ephesians” letter and the Colossians letter complement each other perfectly and dually, not mutually exclusively. The “Ephesians” letter focuses on the Body of Christ as His Body, while the Colossians letter focuses on Christ as the Head of the Body. They are two sides, duals, obverses of the very same Mystery coin. Discuss the issue of roles of lemma, theorem, corollary.

(12) The apochyphal Laodecians letter is awful (read it to them), mainly a Frankensteinian patchwork from Galatians and Philippians (read it to them).

(13) The sum of the above is the following:

- (a) The “Ephesians” letter is the Laodecians letter, mislabeled in later manuscripts.
- (b) This letter was composed just before Colossians and delivered jointly by Tychicus and Onesimus along with the Colossians (and Philemon) letter(s) to Laodocia and Colossae only 15 miles apart.
- (c) Recall that Ephesus is more than 100 miles away, quite a trip for exchanging letters.
- (d) These two letters fit each other like hand in glove.
- (e) It is Paul’s apostolic mandate that we study these two epistles together.

II. Ephesians / Colossians, Block I

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“Ephesians”

- (1) Eph. 1:1–2. Valediction.
- (2) Eph. 1:3–14. Body logical order / salvation / hope / third heaven through Christ as Head to be unblemished. Note (implicitly) “pre”s.
- (3) Eph. 1:7–8. Redemption through His blood as the Body’s Head.
- (4) Eph. 1:15–16. Prayers for the Laodecian saints and the intents of those prayers as related to epignosis of their Body-specific salvation.
- (5) Eph. 1:17–23. Distinctive hope of Body as part of the exaltation of Christ.
- (6) Eph. 2:1–3. Sinful, pre-regeneration state of Laodecian saints.
- (7) Eph. 2:4–10. Peculiar, ordained salvation of Body to Third Heaven, along with commensurate Body works.
- (8) Eph. 2:11–18. The Body is one, without ethnicity or any other peoplehood. or attesting rituals. This is where the One Body is worked out as an example in the textbook for Chapter 4, which has the other Ones more or less as exercises (which in part use the Colossians letter.
- (9) Eph. 2:19–22. Body is the shrine of the Father.

Colossians

- (1) Col. 1:1–2. Valediction.
- (2) Col. 1:3–6,9. Prayers for the Colossian saints because of their epignosis of their hope as declared in Paul’s gospel.
- (3) Col. 1:5. Prayers for the Colossian saints and the intent of those prayers as related to epignosis of their Body-specific salvation.
- (4) Col. 1:10–15. Further intents of these prayers motivated by the Body’s obligation to walk and epi-know its distinctive salvation and future place in the Third Heaven light because of their specific redemption in Christ as the Pre-Born of all creation (= A.D.).
- (5) Col. 1:16–20. Position of Christ as Head over Body as the Pre-Born out of the dead. (Cf. Rom. 4:25).
- (6) Col. 1:21. Sinful, pre-regeneration state of Colossian saints.
- (7) Col. 1:22. Redemption through His Body as the Body’s Head to be unblemished (cf. Eph. 1:5).
- (8) Col. 1:25–25. Paul as revelator of Mystery and completer of the Body in his ministry. (Cf. Eph. 3:1–8).
- (9) Col. 1:26–28. Fundamental importance of Paul’s distinctive Mystery concerning Christ as completed by nation-less Body. (Cf. Eph. 3:6).