

Ephesians – 62 AD

Paul is the human author. The date is probably 62AD. It appears that Paul arrived in Rome in 61AD as a prisoner, and for two years lived in his own rented, “hired” house where he received those who came to visit. (This information is presented in [Acts 28:16, 30](#)).

Somewhere around 62AD, four men left Rome on their way to the province of Asia – designated as Asia Minor. These men had on their persons four of the most sublime documents, compositions, of the Christian Faith. Rome could not, of course, comprehend the significance of these great writings of an unknown prisoner.

When these four men said “Good-Bye” to the Apostle Paul, each was given an epistle to carry to his specific area. These four letters are called “THE PRISON EPISTLES OF PAUL” since he wrote them while imprisoned in Rome and waiting a hearing from Nero, the Caesar at that time to whom Paul, as a Roman citizen, had appealed his case.

FOUR MEN AND RESPECTIVE PLACES

1. EPAPHRODITUS – PHILIPPI
2. TYCHICUS – EPHESUS
3. EPAPHRAS – COLOSSE
4. ONESIMUS – PHILEMON (COLOSSE SLAVE)

The epistles present a composite picture of the Lord Jesus Christ, the Church, the life and the inter-relationship and functioning of all. These different facets present THE CHRISTIAN LIFE ON THE HIGHEST PLANE.

Let’s look again at these four men and the respective locations:

1. Epaphroditus from Philippi ([Philippians 4:18](#)) had the message to the Philippians.
2. Tychicus from Ephesus ([Ephesians 6:21](#)) had the Epistle to the Ephesians.
3. Epaphras from Colosse ([Colossians 4:12](#)) had the Epistle to the Colossians.
4. Onesimus, a slave from Colosse ([Philemon 10](#)) had the Epistle to Philemon (who was his master).

Ephesians – 62 AD (Continued)

A BRIEF OVERVIEW, GLIMPSE OF THESE FOUR LETTERS:

- EPHESIANS presents “the church as His body” the invisible Church of which Christ is the head.
- COLOSSIANS presents Christ “the head of the body, the church.” The emphasis here is upon Christ rather than on the Church. This Colossian letter is unique among the New Testament letters and places an emphasis upon CHRISTOLOGY. Nowhere else in the New Testament can you find a stronger and clearer statement of the nature of Jesus Christ, as CREATOR, SUSTAINER, and the PRE-EMINENT ONE who came to RECONCILE and REDEEM.
- PHILIPPIANS presents Christian living with Christ as the dynamic: *“I can do all things through Christ which strengtheneth me.”* ([Philippians 4:13](#))
- PHILEMON presents Christian living in action in a pagan society. *“If you count me therefore a partner, receive him as myself, if he has wronged you, or owes you, put that on my account.”* ([Philemon 17, 18](#)).

TAKE ANOTHER LOOK AT THESE FOUR CHURCHES:

- In EPHESIANS, Christ is exalted above all things. *“And hath put all things under his feet.”* Christ is the center of the circle of which the Church is periphery.
- In COLOSSIANS Christ is the fullness of God (pleroma- πληρομα). He is the periphery of the circle of which Christian living is the center. ([Colossians 2:9, 10](#))
- In PHILIPPIANS Christ is the center of the circle, the Christian living is the periphery. The kenosis is given ([Philippians 2:5-8](#)).
- In PHILEMON, Christ is both the center and circumference. *“Hearing of thy love and faith, which thou hast toward the Lord Jesus, and toward all saints.”* ([Philemon 5](#))

(Thanks to J.V. McGee for some of the above information.)