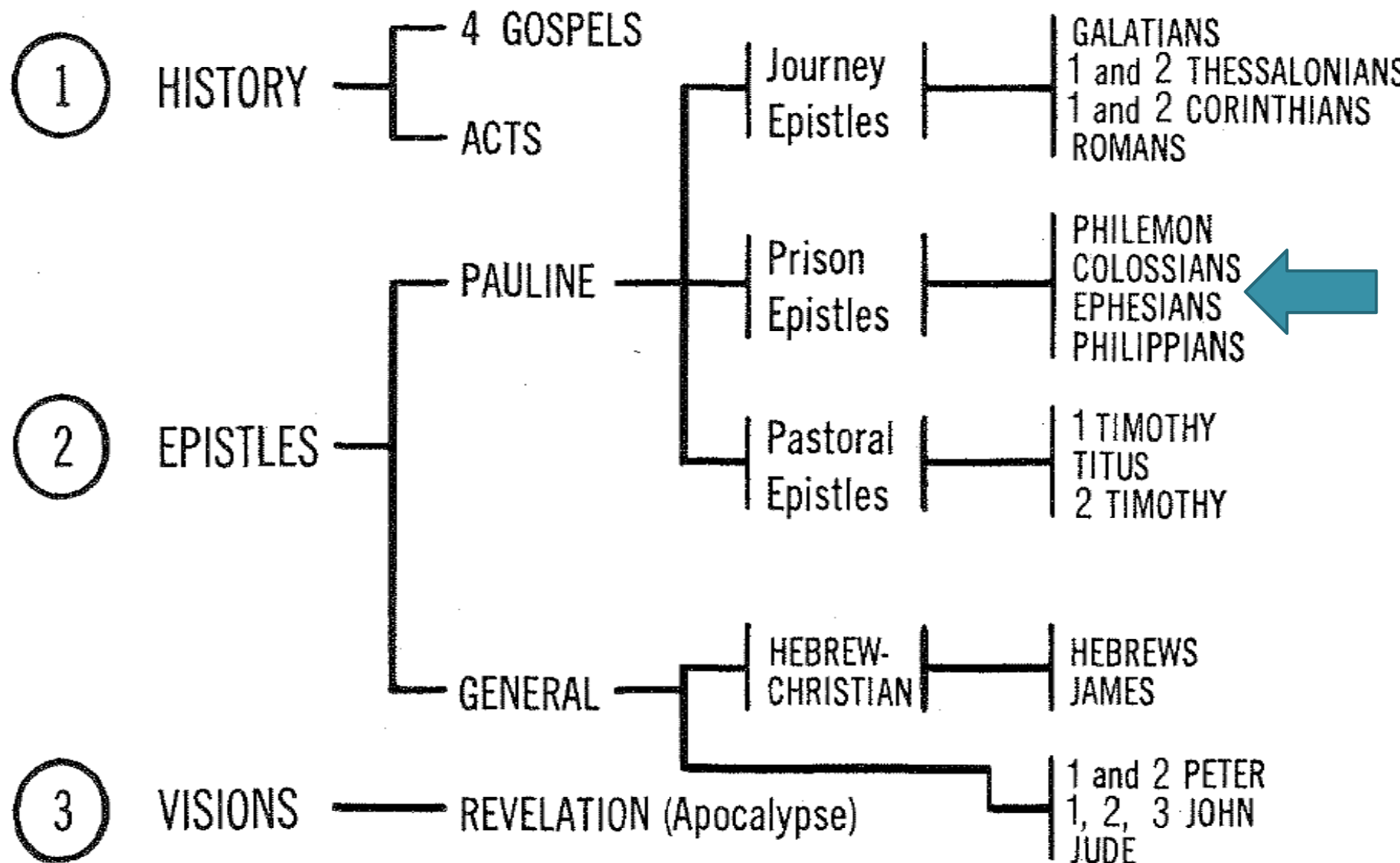


COLOSSIANS & PHILEMON

GENERAL OUTLINE OF THE NEW TESTAMENT



COLOSSIANS

THE DIFFERENCE

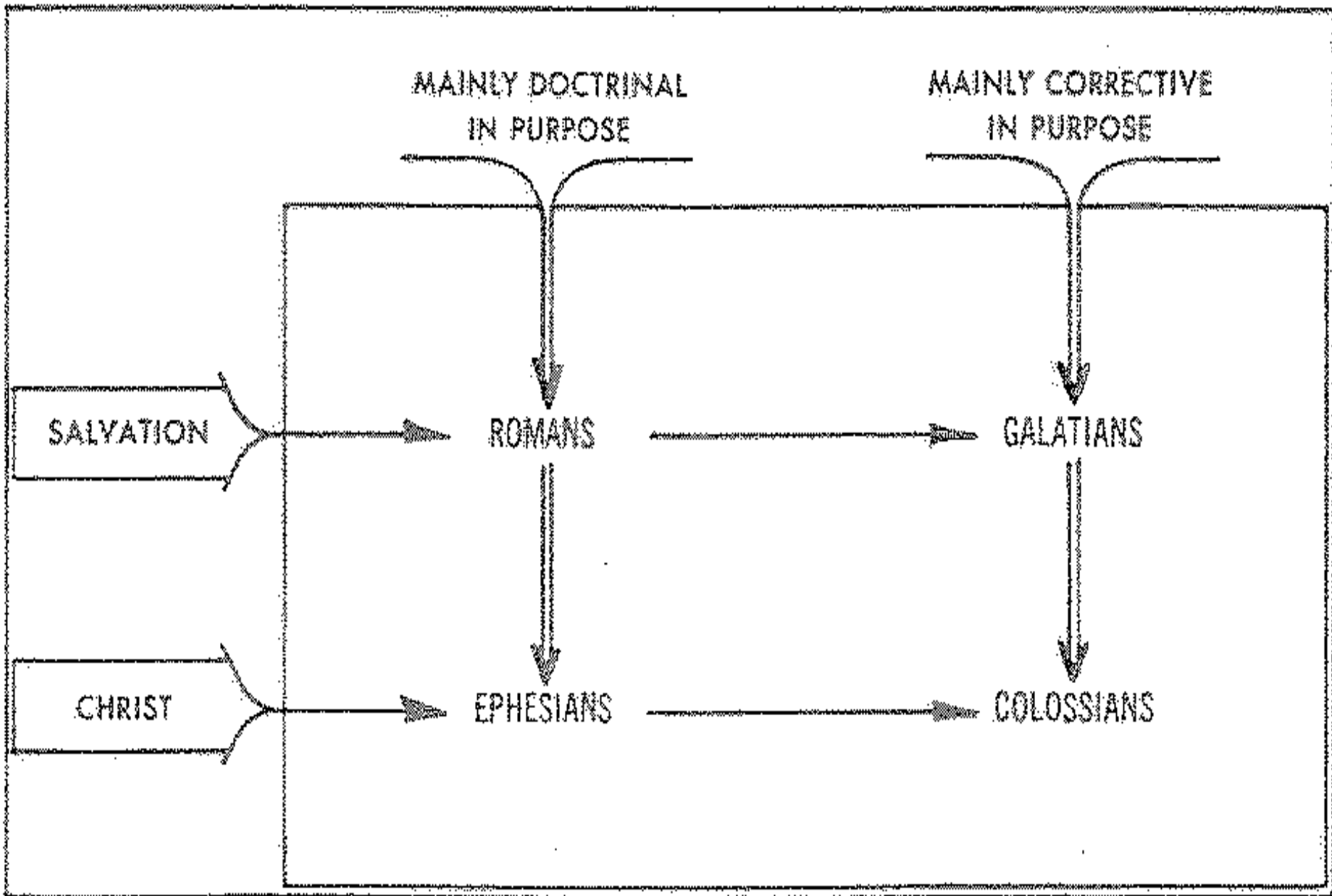
Ephesians	Colossians
Written in prison, carried by Tychicus	Written in prison, carried by Tychicus
Stresses wisdom, knowledge, fullness, mystery	Stresses wisdom, knowledge, fullness, mystery
Similar passages (1:7, 10, 15-17, 18-23)	Similar passages (1:3-4, 16-19, 20, 27; 2:12)
Emphasizes the church as the body of Christ	Emphasizes Christ as the Head of the body
General / Universal	Specific / Local

COLOSSIANS

THE DIFFERENCE

Ephesians	Colossians
First half – position ‘in Christ’ (doctrine)	First half – position ‘in Christ’ (doctrine)
Second half – practice (duty)	Second half – practice (duty)
Calm / Studied	Impassioned / Polemical
Reflective / Quiet	Spiritual Conflict
Combats error indirectly	Combats error directly

DOCTRINAL AND CORRECTIVE EPISTLES



COLOSSIANS

THE SETTING

- Same as Ephesians, Philippians, Philemon – Paul's 1st Roman Imprisonment (around 60-61 AD)
- Paul is in Rome awaiting trial (4:7-18)
- He receives a visit and report from Epaphras about the church in Colossae (1:7; 4:12-13), learning of their spiritual growth (1:8) and spiritual dangers (2:8-23)

COLOSSIANS

THE SETTING

- Although he has never met the Colossians (2:1), Paul writes to the church at Colossae, located near Laodicea and Hierapolis (4:13), 100 east of Ephesus
- This letter to Colossae is brought by Tychicus and Onesimus (4:7-9) and is to be circulated among other churches (4:16)
- Compare with Tychicus bearing the letter to Ephesus (Eph. 6:21); Onesimus to Philemon (Col. 4:9)

COLOSSIANS

THE DANGER

- Although they had not yet succumbed, an encroaching heresy was about to seduce the church @ Colossae (2:1-5), known as the Colossian heresy
- The nature of the heresy can be deduced by Paul's warnings (2:8-23) and counter emphasis (2:9-10; 3:1-4, 11)

COLOSSIANS

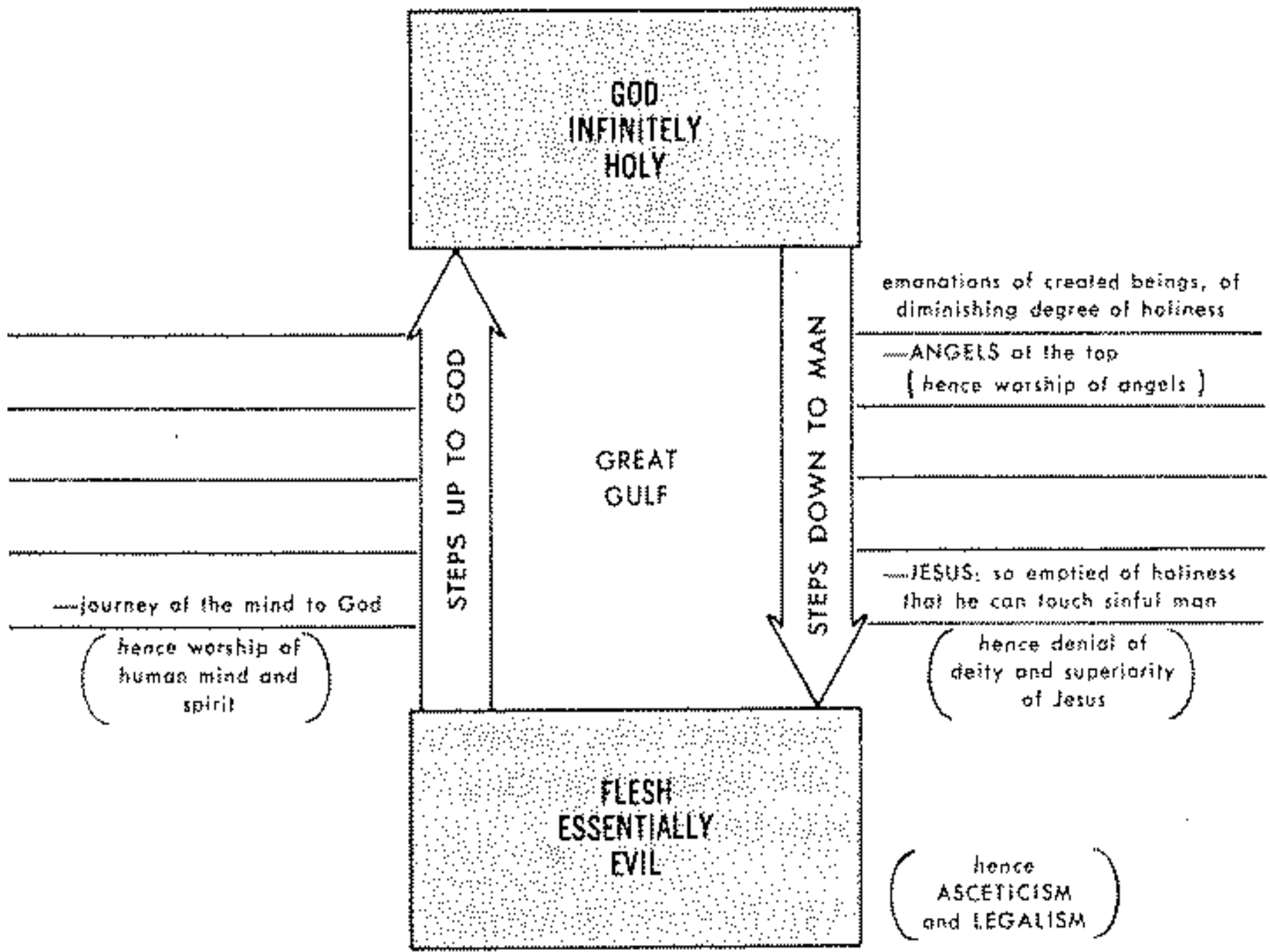
THE DANGER

- The heresy was syncretistic; a fusing together of several philosophies and religions:
 - Greek gnosticism (2:8) – appeal to the mind (knowing)
 - Jewish legalism (2:11-17) – appeal to the will (doing)
 - Eastern mysticism (2:18-19) – appeal to the emotions (feeling)
 - Eastern asceticism (2:20-23) – appeal to the body (denying)
- Moral vs. metaphysical - matter (evil); spirit (good)
 - How to explain evil if God is supreme
 - What is relation of God to matter

COLOSSIANS

THE DANGER

- Salvation not by faith, but by knowledge or mystical enlightenment, which brought one into communion with spiritual realities
- These aberrations were detracting from the person of Christ
 - Christ as an emanation of God that entered into Jesus at baptism and left before the crucifixion
 - Denied virgin birth; incarnation; death and resurrection
 - God of OT vs. God of NT



GOD
INFINITELY
HOLY

GREAT
GULF

FLESH
ESSENTIALLY
EVIL

STEPS UP TO GOD

STEPS DOWN TO MAN

—journey of the mind to God

(hence worship of
human mind and
spirit)

emanations of created beings, of
diminishing degree of holiness

—ANGELS at the top
{ hence worship of angels }

—JESUS: so emptied of holiness
that he can touch sinful man

(hence denial of
deity and superiority
of Jesus)

(hence
ASCETICISM
and LEGALISM)

COLOSSIANS

THE PURPOSE

- His purpose in writing is to warn against the dangerous heresy in Colossae that could harm the church (2:8-23) and encourage them to follow Christ (3:1-4)
- To declare the preeminence of Christ both in Person and work and to emphasize the believer's completeness in Him.

COLOSSIANS

THE THEME

- Our Sufficiency in Christ
 - Completeness of the believer 'in Christ'
- The fullness of deity is in Christ (1:19; 2:3, 9)
- The fullness of Christ is in you (1:27)
- You have all that you need in Christ (1:28; 2:10; 3:11)

COLOSSIANS

THE THEME

- Christ, the Cosmic Head of the Body:
 - the head of all principality and power (2:10),
 - the Lord of creation (1:16-17),
 - the Author of reconciliation (1:20-22; 2:13-15).
 - the basis for the believer's hope (1:5, 23, 27),
 - the source of the believer's power for a new life (1:11, 29),
 - the believer's Redeemer and Reconciler (1:14, 20-22; 2:11-15),
 - the embodiment of full Deity (1:15, 19; 2:9),
 - the Creator and Sustainer of all things (1:16-17),
 - the Head of the church (1:18),
 - the resurrected God-Man (1:18; 3:1),
 - the all-sufficient Savior (1:28; 2:3, 20; 3:1-4)

COLOSSIANS

THE OUTLINE

- INTRODUCTION (1a)
- THE TRUTH ABOUT THE CHRIST (1b)
 - Christ, our God , Made Us
 - Christ, our Savior, Saved Us
 - Christ, our Master, Commissioned Us
- THE TRUTH ABOUT THE CULTS (2)
 - We are to Affirm the Truth (2a)
 - All truth is in Christ
 - Be rooted in Christ

COLOSSIANS

THE OUTLINE

- We are to Avoid the Lies (2b)
 - The reasonings of philosophy
 - The rituals of legalism
 - The revelations of mysticism
 - The regulations of asceticism
- THE TRUTH ABOUT THE CHRISTIAN(3-4)
 - Appreciate Your Position in Christ (3a)
 - You are dead and raised with Christ
 - You are hidden and revealed with Christ

COLOSSIANS

THE OUTLINE

- Appropriate Your Provision in Christ (3b-4)
 - Put off the old self
 - Put on the new self
 - In your personal life
 - In your home
 - In your work
 - In your witnessing
- CONCLUSION (4b)

PHILEMON

TRAVEL EPISTLES: PIONEER SPIRIT (Missionary Journeys)

PRISON EPISTLES: PATIENT SUFFERING (1st Roman Imprisonment)

- **Philemon** – Paul under house arrest (AD 60-61)
 - A request of a favor for a Christian brother charged to the Apostle's account

PASTORAL EPISTLES: PATERNAL SUPPORT

PHILEMON

THE BACKGROUND

- Letter to Philemon (a Prison Epistle)
- Composed at same time as Ephesians and Colossians
- Tychicus delivers letter to Philemon and Colossae (Col. 4:7-9; Philemon 12) and Onesimus accompanies him because of safety concerns for him as a runaway slave (AD 61/62)

PHILEMON

THE BACKGROUND

- Onesimus – a slave who robbed his master Philemon and escaped from Colossae and eventually ended up in Rome where he encountered Paul and was converted (Col. 4:9; Philemon 10)
- Realizing his Christian duty to right this wrong, he planned to return to his master in Colossae.
- Since death was the normal punishment, Paul wrote this personal letter of intercession on Onesimus' behalf, requesting that he be forgiven and received by Philemon.

PHILEMON

THE BACKGROUND

- Philemon was a resident of Colossae (Col. 4:9, 17; Philemon 1, 2) and a convert of Paul (19).
- Philemon's house was large enough to serve as a meeting place for a church (2).
- His son, Archippus, evidently held a position of leadership in the church in Colossae (Col. 4:17; Philemon 2).
- He was benevolent to other believers (5-7).
- He likely had other slaves in addition to Onesimus, and he was not alone as a slave owner among Colossian believers (Col. 4:1).

PHILEMON

THE BACKGROUND

- Nearly half of the Roman empire was comprised of slaves.
- A Roman slave badge:

“Arrest me if I escape and
Return me to my master”



PHILEMON

PURPOSE AND THEME

- Just as Philemon was shown mercy through the grace of Christ, so Paul urges him to graciously *forgive* his repentant runaway who has returned as a brother in Christ.
- This letter was also intended to address other believers in Philemon's circle, having an impact on the entire Colossian church.
- To request Philemon to prepare Paul a room as he expected to be released soon (1st Roman Imprisonment).

PHILEMON

PURPOSE AND THEME

- This letter is not a polemic against the system of slavery, per se, but gave guidance for other Christian masters in their relationships to their slave-brothers.
- Paul did have a tender interest in slaves (1 Cor. 7:20-24; Col. 3:22-4:1; Eph. 6:5-9) and encouraged them to be the best Christians possible and to win their freedom lawfully if possible.

PHILEMON

OUTLINE

PAUL'S PRAISE OF PHILEMON (1-7)

- For His Spiritual Maturity
- For His Spiritual Ministry

PAUL'S PLEA TO PHILEMON (8-17)

- The Basis of Paul's Request (8-11)
 - Not a Command (8)
 - But an Appeal for Love's Sake (9)
 - For a Spiritual Son (10-11)
 - From a Spiritual Partner (17)

PHILEMON

OUTLINE

- The Burden of Paul's Request (12-17)
 - I Have Sent Him Back to You (12-14)
 - Receive Him Permanently (15)
 - Receive Him as a Slave-Brother (16)
 - Receive Him as You Would Me (17)

PAUL'S PLEDGE TO PHILEMON (18-21)

- Charge His Debt to Me (18-19a)
- Consider Your Debt to Me (19b)
- Consider Your Profit to Me (20-21)

CONCLUSION (22-25)