

SECTION 14

Sermon Teaching Structure and Outlining

“Exegesis is never an end in itself. Its purposes are never fully realized until it begins to take into account the problems of transferring what has been learned from the text over to the waiting Church. To put it more bluntly, exegesis must come to terms with the audience as well as with what the author meant by the word he used.” (Kaiser, p.149)

“The exegete must resist the temptation to impose a mold over the text by forcing that text to answer one of his favorite questions or to deal with one of the contemporary issues development; that our culture wants to have solved.” (Ibid., 153)

“It is hoped that God's men and women will be challenged to reread that very same Biblical text on their own soon after they have heard the message. Even if they cannot recall the outline (they probably will not - sorry!), the Word of Scripture will still speak to them because they have thought through its structure and shape in such a way as to have divinely met God in that text.” (Ibid., 160)

A. SOME GENERAL OBSERVATIONS FOR EFFECTIVE OUTLINING OF THE BIBLICAL TEXT:

1. Use complete sentences not single words or phrases.
2. Use, when possible, a key word or phrase to assure consistency in division statements
3. Craft your statements so that they stand alone as universal principles.
4. Follow a logical progression of thought in the arrangement of the division statements.
5. Use present tense, contemporary language suitable for the audience you address.
6. State your division statements as sound theological principles which encourage faith in the hearer.
7. If additional development is needed under a particular point, do so but make it simple.
8. Outline the text with your audience in mind.
9. Do not let the points stray from the main thesis.
10. Alliteration is O.K. for some, but is not a requirement for effective teaching or preaching.

B. WHY IS OUTLINING IMPORTANT?

1. It is important because it is foundational for effective communication.
2. It is important because it is helpful for understanding.
3. It is important because the human mind seeks unity.
4. It is important because the human mind seeks order.
5. It is important because it helps us know how we have gotten where we are and where we want to go.
6. It is important because it helps you gain a proper perspective on the text you are studying.
7. It is important because it helps us discover the pattern, order or logic of the original author.
8. It is important because it helps us isolate the main idea of the original author.
9. It is important because it helps us identify the main points or thoughts (different from the main idea) in the text and the subpoints which explain and amplify the main points or thoughts.

A SIMPLE GUIDE FOR GOOD OUTLINING

- I. A well-developed outline has structure.
 - A. The main points are the central ideas designated by the Roman numerals I, II, III, etc.
 - B. Subpoints are the points that explain the main topics designated by Arabic #'s 1,2,3. They are subordinate to the main point either amplifying , supporting, or illustrating the main point.
 - C. Outlining beyond this stage is usually too detailed.
- II. The passage outline should honor the strategy of the original author.
- III. An effective outline deals with complete ideas and not partial thoughts or fragments.
 - A. Each point in the outline should be a complete sentence.
 - B. Usually you should use declarative or imperative statements instead of questions when outlining. The point of the outline is to explain and apply the text not develop questions. However, there are legitimate exceptions to this principle.
 - C. Each point should be a single idea most of the time. Avoid the use of compound and complex sentences.
- IV. Each main point will usually have at least two sub-points most of the time. [This is not a hard, fast rule.]

STEPS IN BIBLE TEACHING PREPARATION

1. Pray!
2. Read the text several times in English.
3. Translate the text from Greek or Hebrew if you can.
4. Observation - make notes about what you observe re: people, plan, purpose of text, etc.
5. Investigation - of the background of the text.
6. Interpretation - Linguistic, Grammatical/Syntactical, Lexical, Doctrinal, etc.
7. Outline the text.
8. Determine the Main Idea of the Text (MIT).
9. State the MIT in Proposition Form: Subject and Complement.
10. Determine the specific objectives for the teaching.
11. Develop the teaching outline (teaching points).
12. Write out the conclusion of your teaching.
13. Write out the introduction of your teaching.
14. Write out the body - including illustrations and applications.

Appendix 3

STEPS TO SERMON PREPARATION (from *Biblical Preaching* by Haddon Robinson)

<ol style="list-style-type: none"> 1. Select the passage to be preached <ol style="list-style-type: none"> 1. Discover author's thoughts units 2. In narrative: literary unit 3. Usually a paragraph 2. Read and reread the passage and gather notes <ol style="list-style-type: none"> 1. Note context 2. Investigate details: structure, vocabulary, grammar 3. Use study tools 3. Get the Big Idea (Exegetical Idea/CPT) Subject - What am I talking about? Complement - What exactly am I saying about it? 4. Outline development of the idea from the passage. 5. Analyze the idea (restate, explain, prove, or apply) <ol style="list-style-type: none"> 1. What does it mean? 2. Is it true? (how so?) 3. So what? (what difference does it make?) purpose of the biblical writer (theological intent) indications of purpose, editorial comments, interpretations? Theological judgements made? Example of warning? intent for readers? why did the Holy Spirit include this in Scripture? Concerns for contemporary audience setting for original writing vs. our setting (common ground) how can we identify with Biblical audience? what do we know from additional revelation? Context basic principles 4. Anticipate questions 5. Assess accuracy of your conclusion <ol style="list-style-type: none"> 1. correctly understood the facts and asked the right questions (any other questions?) 2. determined all the theological principles and assigned proper weight 3. espouse truly biblical theology (no proof texting) 	<ol style="list-style-type: none"> 2. Restate the exegetical idea in light of the audience (Homiletical idea / CPS) <ol style="list-style-type: none"> 1. precise 2. personal 3. an exact, memorable sentence 7. Determine the purpose of the sermon <ol style="list-style-type: none"> 1. what to expect or accomplish? 2. why did the author write this? 3. destination/route/how to tell when arrived 8. Decide how to accomplish the purpose (Sermon type) <ol style="list-style-type: none"> 1. an idea to explained 2. a proposition to be proved 3. a principle to be applied 4. a subject to be completed 5. a story to be told. 6. inductive/deductive/combination 9. Outline the sermon <ol style="list-style-type: none"> 1. in expository sermons, main points and sub-points come from the text 2. each point a grammatically complete sentence directly relating the textual point to the audience 3. write out clear transitions between points 10. Fill in the outline <ol style="list-style-type: none"> 1. Restate 2. Define 3. Quotes 4. Illustrations 5. Explain 6. Facts 7. Narration 8. Examples 11. Prepare introduction <ol style="list-style-type: none"> 1. command Mention 2. surface needs 3. introduce body and conclusion 4. ask for a verdict 5. no new material 12. Use a clear style <ol style="list-style-type: none"> 1. clear outline 2. short sentences 3. simple sentence structure 4. direct and personal 5. vivid (specific, concrete details)
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Method of Pastor Jim Wilson Huntsville, Alabama

EXEGETICAL OUTLINE: Colossians 1:3-8

- I. THE REASON PAUL GIVES THANKS TO GOD FOR THE COLOSSIANS IS BECAUSE HE HAS HEARD OF THEIR FAITH IN CHRIST AND LOVE FOR THE SAINTS WHICH ARE CAUSED BY THE HOPE RESERVED FOR THEM IN HEAVEN. (1:3-5e)
 - A. Paul always gives thanks to God when he prays for the Colossians (1:3)
 - B. The reason Paul gives thanks to God when praying for the Colossians is because he has heard of their faith in Christ and their love for all the saints (1:4)
 - C. The reason the Colossians have an active faith and love is because of the hope reserved for them in heaven. (1:5a)
- II. THE GOSPEL WHICH THE COLOSSIANS LEARNED FROM EPAPHRAS WAS BEARING FRUIT AND GROWING AMONG THEM AND IN ALL THE WORLD. (1:5b-8)
 - A. The Colossians had previously heard the gospel. (1:5b)
 - B. The gospel was bearing fruit and growing in all the world and in the Colossians (1:6e)
 - C. The gospel was bearing fruit in the Colossians from the day they heard and understood it. (1:6b)
 - D. The Colossians learned the gospel from Epaphras, the faithful servant of Christ who brings Paul a report of the Colossians' love (1:7-8)

IDEA:

THE REASON PAUL GIVES THANKS TO GOD FOR THE COLOSSIANS IS BECAUSE OF THEIR FAITH AND LOVE WHICH ARE MOTIVATED BY HOPE, WHICH WAS COMMUNICATED TO THEM IN THE GOSPEL THROUGH EPAPHRAS AND WHICH (GOSPEL) IS EFFECTIVELY GROWING AMONG THEM AND IN ALL THE WORLD.

EXEGETICAL OUTLINE: Colossians 1:9-14

- I. (IN LIGHT OF THEIR SPIRITUAL PROGRESS) PAUL PRAYS FOR THE COLOSSIANS. (9e)
- II. THE CONTENT OF PAUL'S PRAYER FOR THE COLOSSIANS IS THAT THEY BE CONTROLLED BY THE KNOWLEDGE OF GOD'S WILL (9b)
- III. THE RESULT OF BEING CONTROLLED BY THE KNOWLEDGE OF GOD'S WILL IS A LIFE THAT PLEASES GOD. (10a)
- IV. THE MEANS BY WHICH ONE PLEASES GOD IS BY LIVING A LIFE OF GROWTH, ENDURANCE AND THANKSGIVING FOR SALVATION. (10b-4)
 - A. The means by which one has a God-pleasing lifestyle is by producing good works. (10b)
 - B. The means by which one has a God-pleasing lifestyle is by growing in the knowledge of God (10c)
 - C. The means by which one has a God-pleasing lifestyle is by relying on the strength of God's power, which will result in steadfastness under trial and patience toward people. (11)
 - D. The means by which one has a God-pleasing lifestyle is by joyfully giving thanks to God for His work of salvation. (12-14)
 - 1. God is to be thanked for forgiving us and giving us an inheritance. (12)
 - 2. God is to be thanked for rescuing us and bringing us into His kingdom. (13)
 - 3. The Son is the source of our redemption and forgiveness. (14)

IDEA:

THE CONTENT OF PAUL'S PRAYER FOR THE COLOSSIANS IS THAT THEY BE CONTROLLED BY THE KNOWLEDGE OF GOD'S WILL SO THEY MIGHT LIVE A PLEASING LIFE OF GROWTH, ENDURANCE, AND THANKSGIVING FOR SALVATION.

EXEGETICAL OUTLINE: Colossians 1:15-20

- I. JESUS (GOD'S BELOVED SON - v. 14) IS THE LIKENESS AND MANIFESTATION OF GOD, WHO IS INVISIBLE. (15a)
- II. JESUS IS PRE-EXISTENT AND SOVEREIGN OVER ALL BECAUSE ALL THINGS (INCLUDING THE ANGELIC POWERS OF THE COLOSSIANS HERESY) HAVE BEEN CREATED IN HIM, THROUGH HIM, AND FOR HIM, AND BECAUSE HE SUSTAINS THEM. (15b-17)
 - A. Jesus is pre-existent and sovereign over every creature. (15b)
 - B. The reason that Jesus is pre-existent and sovereign over every creature is because all things (including the angelic powers of the Colossians heresy) have been created in Him, through Him and for Him. (16)
 - C. Jesus is pre-existent and pre-eminent over all. (17a)
 - D. The reason that Jesus is pre-existent and sovereign over all because He sustains all things. (17b)
- III. JESUS IS PRE-EXISTENT AND SOVEREIGN OVER THE CHURCH BECAUSE HE IS ITS BEGINNING, THE HABITATION OF ALL DIVINE ATTRIBUTES, AND THE AGENT OF GOD'S RECONCILING WORK. (18-20)
 - A. Jesus is sovereign over the church (18a)
 - B. The reason Jesus is sovereign over the Church is because He is its beginning, its sovereign first-born from the dead (18b)
 - C. The purpose of Jesus' being the beginning of the Church, its sovereign first-born, is so that in all things – new creation as well as old – He might be pre-eminent. (18c)
 - D. The reason why the Son is pre-eminent in the Church is because God was pleased that all the fullness of the divine attributes take up their abode in Him. (19)
 - E. The reason why Christ is pre-eminent in the Church is because God was pleased to reconcile to Himself, through Him all things - whether on earth or in heaven. (20)
 - F. The means by which God reconciled all things to Himself was through Jesus' death on the cross. (20)

IDEA:

JESUS, THE LIKENESS AND MANIFESTATION OF GOD, IS PRE-EMINENT IN BOTH CREATION AND THE CHURCH BECAUSE HE WAS THE CREATING AGENT AND IS SOVEREIGN IN EACH.

Colossians 1:24-29

1. PAUL REJOICES IN HIS AFFLICTIONS IN THE INTEREST OF THE CHURCH AND BY THOSE AFFLICTIONS, HE (AS CHRIST'S SERVANT) RECEIVES THE SUFFERING A HOSTILE WORLD WOULD INFLICT ON CHRIST. (v.24)
 - A. Paul rejoices because of his afflictions which are in the interest of the Colossians. (v. 24a)
 - B. Paul suffers physically in the interest of the church and in so doing he (as Christ's servant) receives the suffering a hostile world would inflict on Christ. (v. 24b)
- II. (THE CONTENT OF THE REVEALED SECRET) WHICH PAUL IS RESPONSIBLE TO PROCLAIM IS THAT CHRIST INDWELLS EACH BELIEVER AND SO ASSURES ALL BELIEVERS OF COMPLETE SALVATION. (vs. 25-27)
 - A. Paul has become a servant of the Church because he was given a secret trust by God (v. 25)
 - B. (The content of the sacred trust given to Paul by God) was to proclaim the word of God, which is the previously hidden, but now revealed, glorious secret which God wished to make known to the Gentles. (vs. 26-27a)
 - C. (The content of the previously hidden, but now revealed, glorious secret) is that Christ indwells each believer and this assures all believers of complete salvation. (v. 27b)
- III. THE PURPOSE OF PAUL WORKING HARD BY GOD'S POWER TO PROCLAIM CHRIST IS THAT MEN WILL BECOME MATURE IN CHRIST. (v. 28-29)
 - A. Paul proclaims Christ by warning and teaching all men. (v. 28a)
 - B. The purpose of Paul proclaiming Christ to all men is that all men will become mature in Christ (v. 28b)
 - C. The means by which Paul is able to work hard for the purpose of maturing men is by relying on the power of God to work through him. (v. 29)

IDEA:

THE PURPOSE OF PAUL'S HARD-WORKING, GOD-EMPOWERED MINISTRY OF PROCLAIMING THE TRUTH OF CHRIST INDWELLING MEN AND ASSURING THEM OF COMPLETE SALVATION (WHICH MINISTRY WAS HIS SACRED TRUST, AND FOR WHICH MINISTRY HE SUFFERED PHYSICALLY) WAS TO BRING MEN TO MATURITY.

EXEGETICAL OUTLINE: Colossians 2:1-5

- I. THE PURPOSE OF PAUL INFORMING THE COLOSSIANS OF HIS STRUGGLES FOR THEM IS THAT THEY WILL BE STRENGTHENED (AGAINST FALSE TEACHING) BY MEANS OF BEING UNITED IN LOVE SO THEY WILL HAVE FULL ASSURANCE OF UNDERSTANDING WHICH WILL LEAD TO A FULL KNOWLEDGE OF CHRIST IN WHOM IS STORED ALL WISDOM AND KNOWLEDGE. (1-3)
 - A. Paul's desire for the Colossians and those in Laodemia (and Hieropolis) is that they know his intense, internal struggles which he has on their behalf. (1)
 - B. The purpose for Paul informing the Colossians about his struggles is that they will be strengthened (against false teaching). (2e)
 - C. The means by which the Colossians will be strengthened (against false teaching) is by being united in love. (2b)
 - D. The goal of the Colossians being united in love is that they will have a full assurance of understanding, (2c)
 - E. The goal of the Colossians being united in love and having full assurance of understanding is that they will have a full knowledge of Christ [the mystery of God]. (2d)
 - F. All the treasures of wisdom and knowledge are stored in Christ (3)
- II. THE PURPOSE OF PAUL TELLING THE COLOSSIANS THAT ALL THE TREASURES OF WISDOM AND KNOWLEDGE ARE STORED IN CHRIST IS THAT THEY WILL NOT BE DECEIVED BY PERSUASIVE SPEECH. (4)
- III. EVEN THOUGH PAUL IS PHYSICALLY SEPARATED FROM THE COLOSSIANS HE REMAINS CONCERNED FOR THEM AND REJOICES ABOUT THEIR ORDERLY LIVES AND STEADFAST FAITH. (5)
 - A. Even though Paul is physically separated from the Colossians, he is still concerned for them. (5a)
 - B. Paul rejoices to be made aware of the Colossians' orderly lives and steadfast faith in Christ (5b)

IDEA #1

THE PURPOSE OF PAUL TELLING THE COLOSSIANS OF HIS STRUGGLES FOR THEM IS THAT THEY WILL BE STRENGTHENED (AGAINST FALSE TEACHING) BY MEANS OF BEING UNITED IN LOVE WHICH WILL RESULT IN FULL ASSURANCE AND KNOWLEDGE OF CHRIST WHICH WILL KEEP THEM FROM BEING DECEIVED.

IDEA #2:

DESPITE HIS PHYSICAL ABSENCE PAUL REMAINS CONCERNED FOR THE COLOSSIANS AND REJOICES BECAUSE OF THEIR ORDERLY LIVES AND STEADFAST FAITH.

EXEGETICAL OUTLINE: Colossians 2:6-10

I. (THE CONTENT OF PAUL'S EXHORTATION TO THE COLOSSIANS) IS THAT THEY CONTINUE TO LIVE THEIR LIVES WITH CHRIST JESUS AS THEIR LORD BY WAY OF HAVING BEEN MADE SECURE IN CHRIST AND BY WAY OF CONTINUALLY BEING BUILT UP IN CHRIST AND BY CONTINUALLY BEING ESTABLISHED IN THE TRUTH THEY WERE TAUGHT AND BY CONTINUALLY EXPRESSING THANKS. (vs. 6, 7)

A. (In light of the Colossians steadfast faith) (the content of Paul's exhortation to the Colossians] is that they continue to live their lives with Christ Jesus as their Lord, in accord with what they have been taught (v.6)

1. The Colossians had been taught that Christ Jesus is Lord (v. 6e)

2. (The content of Paul's exhortation to the Colossians) is that they continue to live their lives with Christ Jesus as Lord (v.6b)

B. The manner in which the Colossians are to continue to live with Christ Jesus as their Lord (since they have been made secure in Christ) is by way of continually being built up in Christ and by continually being established in the truth they were taught and by continually expressing thanks. (v. 7)

1. The Colossians were made secure in Christ (at conversion). (v. 7a)

2. The manner in which the Colossians are to continue to live with Christ Jesus as their Lord is by way of continually being built up in Christ (v. 7b)

3. The manner in which the Colossians are to continue to live with Christ Jesus as their Lord is by way of continually being established in the truth they were taught. (v. 7c)

4. The manner in which the Colossians are to continue to live with Christ Jesus as their Lord is by way of continually expressing thanks (v. 7d)

II. (THE CONTENT OF PAUL'S EXHORTATION TO THE COLOSSIANS) IS THAT THEY BE CONSTANTLY ON GUARD AGAINST BEING LED AWAY FROM THE TRUTH BY MEANS OF THE COLOSSIAN PHILOSOPHY WHICH IS AN EMPTY DECEPTION AND A HUMAN FABRICATION AND WHICH PAYS ALLEGIANCE TO COSMIC SPIRITS RATHER THAN CHRIST. (v. 8)

A. (The content of Paul's exhortation to the Colossians) is that they be constantly on guard against being led away from the truth. (v. 8a)

B. The means by which the Colossians may be led away from the truth is through the (Colossian) philosophy, which is an empty deception and a human fabrication, and which pays allegiance to mole spirits rather than Christ. (v. 8b)

III. THE REASON THE COLOSSIANS ARE NOT TO BE LED AWAY FROM THE TRUTH BY THE COLOSSIAN PHILOSOPHY IS BECAUSE ALL THE FULLNESS OF DEITY PERMANENTLY RESIDES EXCLUSIVELY IN THE INCARNATE AND GLORIFIED PERSON OF CHRIST AND BECAUSE THE COLOSSIANS HAVE BEEN MADE SPIRITUALLY COMPLETE BECAUSE OF THEIR UNION WITH CHRIST, WHO IS THE SUPREME RULER OF ALL OTHER AUTHORITIES. (vs. 9-10)

A. The reason the Colossians are not to be led away from the truth by the Colossian philosophy is because all the fullness of deity permanently resides exclusively in Christ. (v. 9)

B. The reason the Colossians are not to be led away from the truth by the Colossian philosophy is because they have been made spiritually complete because of their union with Christ. (v. 10a)

C. Christ is the supreme ruler of all other authorities. (v. 10b)

IDEA:

THE REASON THAT PAUL EXHORTS THE COLOSSIANS TO CONTINUE TO LIVE WITH CHRIST AS LORD (BY WAY OF CONTINUALLY BEING BUILT UP ESTABLISHED IN THE TRUTH AND EXPRESSING THANKS) AND TO CONSTANTLY BE ON GUARD AGAINST BEING LED AWAY FROM THE TRUTH BY THE COLOSSIAN PHILOSOPHY IS BECAUSE ALL THE FULLNESS OF DEITY PERMANENTLY RESIDES EXCLUSIVELY IN CHRIST AND BECAUSE THEY HAVE BEEN MADE SPIRITUALLY COMPLETE BECAUSE OF THEIR UNION WITH CHRIST.

EXEGETICAL OUTLINE - Colossians 2:11-15

I. THE REASON THE COLOSSIANS ARE NOT TO BE LED AWAY FROM CHRIST BY THE COLOSSIAN HERESY IS BECAUSE THE COLOSSIANS WERE SAVED (SPIRITUALLY CIRCUMCISED) BY MEANS OF GOD'S DIVINE WORK (IN CHRIST) OF REMOVING THEIR SINFUL NATURE BY MEANS OF THEIR IDENTIFICATION WITH CHRIST THROUGH WHICH THEIR SINFUL NATURE WAS RENDERED INOPERATIVE AND THROUGH WHICH THEY WERE GIVEN NEW LIFE THROUGH THEIR FAITH IN GOD. (11-12)

- A. The Colossians were saved (spiritually circumcised) because of their union with Christ (11b)
- B. The means by which the Colossians were saved by God's divine work of removing their sinful nature (and not by means of a physical rite). (11b)
- C. The active agent of the Colossian's salvation was Christ. (11c)
- D. The means by which the Colossians were saved was by way of their identification with Christ's death, burial and resurrection through which their sinful nature was rendered inoperative (Rom 6) and through which they were given life through their faith in God. (12)

II. THE REASON THE COLOSSIANS ARE NOT TO BE LED AWAY FROM CHRIST BY THE COLOSSIAN HERESY IS BECAUSE THE COLOSSIANS (WHO WERE FORMERLY SPIRITUALLY DEAD) WERE GIVEN SPIRITUAL LIFE BY GOD BY MEANS OF GRACIOUSLY FORGIVING THEIR DELIBERATE ACTS OF DISOBEDIENCE BY WAY OF CANCELLING AND REMOVING THE DEBT OF MOSAIC REGULATIONS (13, 14)

- A. The Colossians (who were formerly spiritually dead, both in practice and nature) were given spiritual life by God (13b)
- B. The means by which God gave the Colossians spiritual life was by way of graciously forgiving their deliberate acts of disobedience. (13b)
- C. The means by which God graciously forgave the disobedience of the Colossians was by canceling and removing the debt of Mosaic regulations which the Colossians could not keep (14)

III. THE REASON THE COLOSSIANS ARE NOT TO BE LED AWAY FROM CHRIST BY THE COLOSSIAN HERESY IS BECAUSE GOD HAS EXPOSED EVIL SPIRITUAL FORCES TO PUBLIC DISGRACE BY DEFEATING THEM AT THE CROSS AND DIVESTING THEM OF THEIR POWER AND AUTHORITY. (16)

- A. God exposed evil spirit forces to public disgrace by divesting them of their power and authority. (15a)
- B. The means by which God publicly exposed evil spirit forces to public disgrace were by defeating them in Christ (at the cross). (15b)

IDEA:

THE REASON THE COLOSSIANS ARE NOT TO BE LED AWAY FROM CHRIST BY THE COLOSSIAN HERESY IS BECAUSE THEY HAVE BEEN SAVED (SPIRITUALLY CIRCUMCISED) BY GOD'S WORK OF REMOVING THEIR SINFUL NATURE AND BECAUSE THEY HAVE BEEN GIVEN SPIRITUAL LIFE BY MEANS OF GOD'S GRACIOUS FORGIVENESS AND BECAUSE GOD HAS ACCOMPLISHED COMPLETE VICTORY OVER EVIL SPIRITUAL FORCES.

EXEGETICAL OUTLINE - Colossians 2:16-23

I. [IN LIGHT OF THEIR SPIRITUAL FULLNESS] (THE CONTENT OF PAUL'S EXHORTATION TO THE COLOSSIANS) IS THAT THEY NOT ALLOW ANYONE TO MAKE JUDGEMENTS ABOUT THEIR SPIRITUAL CONDITION WITH REFERENCE TO JEWISH REGULATIONS BECAUSE THESE PRACTICES ARE ONLY AN INSUBSTANTIAL FORESHADOWING WHEREAS CHRIST IS THE SPIRITUAL REALITY. (16-17)

A. [In light of their spiritual fullness of the content of Paul's exhortation to the Colossians] is that they not allow anyone to make judgements about their spiritual condition with reference to Jewish regulation of diet and holy days. (v. 16)

B. The reason the Colossians are not to allow themselves to be judged with reference to Jewish regulations is because these practices are only an insubstantial foreshadowing whereas Christ is the spiritual reality. (17)

I. [IN LIGHT OF THEIR SPIRITUAL FULLNESS] (THE CONTENT OF PAUL'S EXHORTATION TO THE COLOSSIANS) IS THAT THEY NOT ALLOW ANYONE (WHO IS UNJUSTIFIABLY ARROGANT) TO PASS JUDGEMENT ON THEM BY MEANS OF TAKING DELIGHT IN ASCETIC PRACTICES AND MYSTICALLY ENTERING HEAVEN TO PARTICIPATE IN ANGELIC WORSHIP. BECAUSE SUCH A PERSON WAS NOT MAINTAINED CLOSE CONNECTION WITH CHRIST WHO IS THE SOURCE OF GROWTH FOR THE CHURCH. (18-19)

A. (In light of their spiritual fullness) (the content of Paul's exhortation to the Colossians) is that not allow anyone to pass judgement on them (regarding their spiritual condition) by means of taking delight in ascetic practices and mystically entering the heavenly realm to participate in the worship angels perform. (18a)

B. The person who delights in ascetic ritual and mystical angelic worship is unjustifiably arrogant by means of his carnal mind (18b)

C. The arrogant person who delights in ascetic ritual and mystical angelic worship has not maintained close connection with Christ (the head) through whom all members of the church (the body) are nourished, bound together and grow (spiritually). (19)

II. THE RESULT OF (IDENTIFICATION WITH THE DEATH OF CHRIST WHICH FREED THE COLOSSIANS FROM THE RULES CONTROL OF REGULATIONS) WHICH ARE PERISHABLE AND WHICH HAVE A (MERE) REPUTATION FOR WISDOM BY MEANS OF SELF-DENIAL BUT WHICH LEAD TO SENSUAL GRATIFICATION (20-23)

A. The result of (identification with the death of Christ which freed the Colossians from the control of demonic spirits) is that the Colossians should not subject themselves to ascetic rules and regulations. (20,21)

B. The physical elements behind ascetic rules and regulations (based on human commands and teachings) are perishable (and of no importance). (22)

C. The human, ascetic rules and regulations - which have a (mere) reputation for wisdom by means of self-made religion and ascetic ritual and harsh bodily treatment, have no spiritual value - lead to the gratification of the flesh. (23)

IDEA:

[IN LIGHT OF THEIR SPIRITUAL FULLNESS] AND BECAUSE OF THEIR IDENTIFICATION WITH THE DEATH OF CHRIST, (THE CONTENT OF PAUL'S EXHORTATION TO THE COLOSSIANS) IS THAT THEY NOT ALLOW ANYONE TO MAKE JUDGEMENTS ABOUT THEIR SPIRITUAL CONDITION WITH REFERENCE TO JEWISH REGULATIONS AND THAT THEY NOT ALLOW ANYONE TO PASS JUDGEMENT ON THEM BY MEANS OF TAKING DELIGHT IN ASCETIC PRACTICE AND MYSTICAL ANGELIC WORSHIP AND THAT THEY NOT SUBJECT THEMSELVES TO ASCETIC RULES WHICH HAVE NO SPIRITUAL VALUE.

EXEGETICAL OUTLINE - Colossians 3:1-4

I. IN LIGHT OF THEIR SPIRITUAL FULLNESS AND THE INADEQUACY OF LEGALISM AND ASCETIC, MYSTICAL EXPERIENCES) AND BECAUSE OF THEIR NEW LIFE THROUGH IDENTIFICATION WITH CHRIST'S RESURRECTION (THE CONTENT OF PAUL'S EXHORTATION TO THE COLOSSIANS) IS THAT THEY ACTIVELY PURSUE AND CONTINUALLY THINK ABOUT THINGS RELATED TO THEIR NEW LIFE IN CHRIST (WHO IS THE HONORED AND EXALTED ONE) AND NOT THINGS RELATED TO THEIR OLD LIFE. (19-2)

- A. The Colossians have new life because of their identification with the resurrection of Christ. (1a)
- B. The content of Paul's exhortation to the Colossians is that they actively pursue things related to their new life (1b)
- C. Christ is honored and exalted in heaven. (1c)
- D. (The content of Paul's exhortation to the Colossians) is that they continually think about things related to their new life, and not things that we related to their old life. (2)

II. THE REASON THE COLOSSIANS ARE TO ACTIVELY PURSUE AND CONTINUALLY THINK ABOUT THINGS RELATED TO THEIR NEW LIFE IS BECAUSE THEY ARE DEAD TO THE OLD LIFE AND THEIR NEW LIFE IS CONCEALED AND/OR SECURE TOGETHER WITH CHRIST IN GOD AND BECAUSE THEY WILL BE VISIBLY MANIFESTED IN GLORY WHEN CHRIST (WHO IS THEIR LIFE) IS VISIBLY MANIFESTED IN GLORY (AT THE $\pi\alpha\upsilon\sigma\iota\alpha$). (3-4)

- A. The reason the Colossians are to actively pursue and continually think about things related to their new life is because they are dead to the old life (3a)
- B. The reason the Colossians are to actively think about things related to their new life is because their new life is concealed and /or secured together with Christ in God. (3b)
- C. The reason the Colossians are to actively pursue and continually think about things related to their new life is because they will be visibly manifested in glory when Christ (who is their life) is visibly manifested in glory (at the $\pi\alpha\upsilon\sigma\iota\alpha$) (4)

IDEA:

[THE OF PAUL'S EXHORTATION TO THE COLOSSIANS) IS THAT THEY CONTINUALLY THINK ABOUT AND ACTIVELY PURSUE THINGS RELATED TO THEIR LIFE NEW BECAUSE THEY ARE DEAD TO THE OLD LIFE AND THEIR NEW LIFE IS CONCEALED AND SECURE IN CHRIST AND WILL BE VISIBLY MANIFESTED ($\pi\alpha\upsilon\sigma\iota\alpha$).

EXEGETICAL OUTLINE - Colossians 3:5-11

I. (IN LIGHT OF THE COLOSSIAN'S UNION WITH CHRIST IN HIS DEATH AND RESURRECTION...) (THE CONTENT OF PAUL'S EXHORTATION TO THE COLOSSIANS) IS THAT THEY COMPLETELY EXTERMINATE GROSS SENSUAL SINS BECAUSE SUCH SINS FORMERLY CHARACTERIZED THEIR PAGAN LIFE-STYLE. (vs. 5-7)

- A. (The content of Paul's exhortation to the Colossians is that) they completely exterminate gross sensual sins (v. 5)
- B. The reason the Colossians should completely exterminate gross sensual sins is because God's wrath comes on such sins. (v.6)
- C. The reason the Colossians should completely exterminate gross sensual sins is because such sins formerly characterized the Colossian's pagan lifestyle (v. 7)

II. (THE CONTENT OF PAUL'S EXHORTATION TO THE COLOSSIANS) IS THAT THEY RID THEMSELVES OF SINS OF IMPROPER SPEECH AND STOP LYING TO ONE ANOTHER BECAUSE THEY ARE NOW PART OF THE CHRISTIAN COMMUNITY. (vs. 8-11)

- A. (The content of Paul's exhortation to the Colossians is that) they now rid themselves of sins of improper speech. (v. 8)
- B. The reason the Colossians should not lie to one another is because they are now part of the Christian community. (vs. 9-11)
 - 1. (The content of Paul's exhortation to the Colossians) is that they should not lie to one another. (v. 9a)
 - 2. The reason the Colossians should not lie to one another is because they have discarded their former pagan lifestyle. (v. 9b)
 - 3. The reason the Colossians should not lie to one another is because they have identified with the Christian community in which there are no distinctions between believers. (vs. 10-11a)
 - 4. The reason that there are no distinctions between believers in the Christian community is because Christ is all and in everyone who is in the community. (v. 11b)

IDEA:

THE REASON THE COLOSSIANS SHOULD CEASE FROM SENSUAL AND SPEECH SINS IS BECAUSE THEY HAVE ABANDONED THEIR FORMER LIFE-STYLE AND ARE NOW A PART OF THE CHRISTIAN COMMUNITY.

EXEGETICAL OUTLINE- Colossians 3:12-17

I. (BECAUSE THEY HAVE BECOME A PART OF THE CHRISTIAN COMMUNITY) [THE CONTENT OF PAUL'S EXHORTATION TO THE COLOSSIANS] IS THAT THEY PRACTICE COMPASSION, HUMILITY AND PATIENCE BY MEANS OF TOLERATING AND FORGIVE EACH (BECAUSE GOD HAS FORGIVEN THEM) AND THAT THEY PRACTICE LOVE WHICH WILL PRODUCE CORPORATE MATURITY. (12-14)

A. (In light of the fact that the Colossians have become a part of the Christian community) (v. 10) (the content of Paul's exhortation to the Colossians) is that they (God's chosen, set-apart, and beloved people) practice compassion, humility, and patience. (12)

B. The means by which the Colossians practice compassion, humility and patience is by way of tolerating and forgiving each other whom there are causes for complaint. (13e)

C. The reason the Colossians are to tolerate and forgive each other is because God has forgiven them. (13b)

D. (The content of Paul's exhortation to the Colossians is that they practice love which unite them its them (the Colossians) and produce corporate maturity (14)

II. (THE CONTENT OF PAUL'S EXHORTATION TO THE COLOSSIANS) IS THAT THEY MAINTAIN PEACE AMONG THEMSELVES BECAUSE THIS WAS GOD'S PURPOSE IN CALLING THEM INTO ONE BODY AND THAT THEY EXPRESS THANKS. (15)

A. (The content of Paul's exhortation to the Colossians) is not that they maintain peace among themselves (15a)

B. The purpose of God calling the Colossians into one body was peace (15b)

C. (The content of Paul's exhortation to the Colossians) is that they express thanks. (15c)

III. (THE CONTENT OF PAUL'S EXHORTATION TO THE COLOSSIANS) IS THAT THEY (CORPORATELY) LEARN AND APPLY THE MESSAGE ABOUT CHRIST BY MEANS OF TEACHING AND WARNING EACH OTHER WITH SINCERE, WORSHIPFUL SINGING (16)

A. (The content of Paul's exhortation to the Colossians is that they (corporately) learn and apply this message about Christ (16e)

B. The manner in which the Colossian body is to learn and apply the message about Christ is by wisely teaching and warning each other by means of sincere, worshipful singing. (14b)

IV. (THE CONTENT OF PAUL'S EXHORTATION TO THE COLOSSIANS) IS THAT THEY CONDUCT THEMSELVES IN ALL ACTIVITIES OF LIFE IN A WAY THAT DEMONSTRATES THEIR ALLEGIANCE TO AND IDENTIFICATION WITH JESUS CHRIST. (17)

IDEA:

(THE CONTENT OF PAUL'S EXHORTATION TO THE COLOSSIANS) IS THAT THEY PRACTICE CHRISTLIKE VIRTUES BY MEANS OF TOLERATING AND FORGIVING EACH OTHER AND PRACTICE LOVE WHICH WILL PRODUCE CORPORATE MATURITY, MAINTAIN PEACE AMONG THEMSELVES, EXPRESS THANKS, LEARN AND APPLY THE MESSAGE ABOUT CHRIST AND CONDUCT THEMSELVES IN A WAY THAT DEMONSTRATES THEIR ALLEGIANCE TO AND IDENTIFICATION WITH JESUS CHRIST.

EXEGETICAL OUTLINE - Colossians 3:16-21

I. (THE CONTENT) OF PAUL'S EXHORTATION TO CHRISTIAN WIVES) IS THAT THEY VOLUNTARILY SUBMIT THEMSELVES TO THE GOD-ORDAINED AUTHORITY OF THEIR HUSBAND BECAUSE THIS IS APPROPRIATE BEHAVIOR FOR CHRISTIAN WIVES. (V. 18)

A. (The content of Paul's exhortation to Christian wives) is that they voluntarily submit themselves to the God-ordained authority of their husbands. (18a)

B. The reason Christian wives are to voluntarily submit themselves to their husbands is because this is appropriate behavior for Christian wives. (18b)

II. (THE CONTENT OF PAUL'S EXHORTATION TO CHRISTIAN HUSBANDS) IS THAT THEY SACRIFICIALLY (Eph. 5) LOVE THEIR WIVES AND NOT TREAT THEM IN A HARSH MANNER. (v. 19)

A. (The content of Paul's exhortation to Christian husbands) is that they sacrificially (Eph. 5) love their wives. (19a)

B. (The content of Paul's exhortation to Christian husbands) is that they not treat their wives in a harsh manner. (19b)

III. (THE CONTENT OF PAUL'S EXHORTATION TO CHRISTIAN CHILDREN) IS THAT THEY OBEY THEIR PARENTS BECAUSE OBEDIENCE IS PLEASING TO GOD. (v. 20)

A. (The content of Paul's exhortation to Christian children) is that they obey their parents. (20a)

B. The reason Christian Children are to obey their parents is because obedience pleases God. (20b)

IV. (THE CONTENT OF PAUL'S EXHORTATION TO CHRISTIAN FATHERS) IS THAT THEY NOT IRRITATE (BY OVERCORRECTION) THEIR CHILDREN BECAUSE THIS WILL DISCOURAGE THEIR CHILDREN. (v. 21)

A. (The content of Paul's exhortation to Christian fathers) is that they not irritate (by over-correction) their children. (21a)

B. The reason Christian fathers are not to irritate (by over-correction) their children is because this will discourage their children. (21b)

IDEA:

[THE CONTENT OF PAUL'S EXHORTATION TO CHRISTIAN FAMILIES] IS THAT WIVES SUBMIT TO THE AUTHORITY OF THE HUSBAND AND PARENTS, BECAUSE THIS IS APPROPRIATE AND PLEASING BEHAVIOR AND THAT THE HUSBAND/FATHER LOVE HIS WIFE AND NOT TREAT HER HARSHLY AND THAT HE NOT IRRITATE HIS CHILDREN WHICH WILL LEAD TO DISCOURAGEMENT.

EXEGETICAL OUTLINE- Colossians 3:22-4:1

I. THE MANNER IN WHICH CHRISTIAN SLAVES ARE TO OBEY THEIR EARTHLY MASTERS IS SINCERELY AND OUT OF REVERENCE FOR CHRIST AND NOT WITH HYPOCRITICAL OBEDIENCE MEANT ONLY TO BE SEEN BY MEN AND MEANT TO PLEASE ONLY MEN. (22)

- A. (The content of Paul's exhortation to Christian slaves) is that they obey their earthly masters in all things. (22a)
- B. The manner in which Christian slaves are to obey their earthly masters is not by hypocritical obedience which is meant only to be seen by men and intended only to please men. (22b)
- C. The manner in which Christian slaves are to obey their earthly masters is sincerely. (22c)
- D. The manner in which Christian slaves are to obey their earthly masters is out of reverence for Christ. (22d)

II. THE REASON CHRISTIAN SLAVES ARE TO WORK HARD AND RENDER THEIR SERVICE FOR CHRIST AND NOT MEN IS BECAUSE CHRIST WILL GIVE AN ETERNAL REWARD FOR GOOD SERVICE AND WILL IMPARTIALLY PUNISH POOR WORKING SLAVES. (23-25)

- A. (The content of Paul's exhortation to Christian slaves) is that they work hard and render their service to Christ and not men. (23)
- B. The reason Christian slaves are to work hard for Christ and not men is because Christ will give them an eternal reward (24a)
- C. Slaves, in reality, serve Christ. (24b)
- D. The reason Christian slaves are to work hard for Christ and not men is because the slave who does wrong will be punished by Christ who is not partial. (25)

III. THE REASON CHRISTIAN MASTERS ARE TO TREAT THEIR SLAVES WITH FAIRNESS IS BECAUSE THEY KNOW THAT THEY HAVE A MASTER IN HEAVEN (TO WHOM THEY ARE ACCOUNTABLE). (4:1)

- A. (The content of Paul's exhortation to Christian masters) is that they treat their slaves with justice and fairness. (4:19)
- B. The reason that Christian masters are to treat their slaves with justice and fairness is because they know that they have Master in heaven (to whom they are accountable). (4:1b)

IDEA:

THE REASON CHRISTIAN SLAVES ARE TO SINCERELY OBEY THEIR EARTHLY MASTERS AND WORK FOR CHRIST AND NOT MEN IS BECAUSE CHRIST WILL GIVE AN IMPARTIAL, ETERNAL REWARD AND THE REASON CHRISTIAN MASTERS ARE TO TREAT THEIR SLAVES FAIRLY IS BECAUSE THEY ARE ACCOUNTABLE TO CHRIST (THEIR MASTER IN HEAVEN).

EXEGETICAL OUTLINE- Colossians 4:2-6

I. (THE CONTENT OF PAUL'S EXHORTATION TO THE COLOSSIANS) IS THAT THEY DEVOTEDLY COMMIT THEMSELVES TO PRAYER BY BEING SPIRITUALLY ALERT AND THANKFUL AND AT THE SAME TIME PRAY FOR HIM AND HIS ASSOCIATES THAT GOD WILL PROVIDE THEM OPPORTUNITIES TO PROCLAIM THE MESSAGE OF SALVATION IN A CLEAR AND PROPER MANNER. (2-4)

- A. (The content of Paul's exhortation to the Colossian) is that they devotedly commit themselves to prayer. (2a)
- B. The manner in which the Colossians are to devote themselves to prayer is by being spiritually alert and thankful. (2b)
- C. The content of the Colossians prayer for Paul and his associates is that God will provide opportunities for proclaiming Christ (the message of salvation). (3)
- D. The content of the Christian prayer for Paul is that he will proclaim the message of salvation clearly with proper speech. (4)

II. (THE CONTENT OF PAUL'S EXHORTATION TO THE COLOSSIANS) IS THAT THEY CONDUCT THEIR LIVES IN A WISE MANNER BEFORE UNBELIEVERS BY MAKING THE MOST OF EVERY OPPORTUNITY AND THAT THEIR SPEECH ALWAYS BE GRACIOUS, WHOLESOME, AND INTERESTING SO THAT THEY WILL KNOW HOW TO RESPOND TO ALL UNBELIEVERS. (5-6)

- A. (The content of Paul's exhortation to the Colossians) is that they conduct their lives in a wise manner before unbelievers by means of making the most of every opportunity.
 - 1. (The content of Paul's exhortation to the Colossians) is that they conduct their lives in a wise manner before unbelievers.
 - 2. The means by which the Colossians are to conduct their lives in a wise manner before unbelievers is by making the most of every opportunity.
- B. (The content of Paul's exhortation to the Colossians) is that their speech always be gracious, wholesome, and interesting.
- C. The result of the Colossians speech always being gracious, wholesome and interesting is that they will know how to respond to all unbelievers.

IDEA:

(THE CONTENT OF PAUL'S EXHORTATION TO THE COLOSSIANS) IS THAT THEY DEVOTE THEMSELVES TO PRAYER BY BEING SPIRITUALLY ALERT AND THANKFUL AND THAT THEY PRAY THAT GOD WILL PROVIDE OPPORTUNITIES FOR PROCLAIMING THE MESSAGE OF SALVATION AND THAT THEY CONDUCT THEMSELVES BEFORE UNBELIEVERS IN A WISE MANNER AND ALWAYS SPEAK IN A GRACIOUS, WHOLESOME, AND INTERESTING WAY.

EXEGETICAL OUTLINE - Colossians 4:7-18

I. THE PURPOSE OF PAUL'S SENDING TYCHICHUS AND ONESIMUS TO THE COLOSSIANS IS THAT THEY WILL INFORM THE COLOSSIANS OF EVERYTHING CONCERNING PAUL (IN ROMAN PRISON) SO THAT THEY WILL BE ENCOURAGED. (7-9)

- A. Tychichus (the beloved brother, faithful servant and fellow slave of Paul) will tell the Colossians all about Paul. (7)
- B. The purpose of Paul sending Tychichus to the Colossians is that he might tell them all about how Paul is doing and that they might be encouraged (by knowing about Paul). (8)
- C. Tychichus is traveling with Onesimus (the faithful and beloved brother of Paul who is a native of Colosse) and together they will inform the Colossians everything concerning Paul (in Roman prison). (9)

II. THOSE SENDING GREETINGS TO THE COLOSSIANS ARE THE ONLY THREE JEWISH CHRISTIANS WORKING WITH PAUL (WHO HAVE BEEN A CONSOLATION TO HIM) AND EPAPHRAS (WHO WORKS HARD AND PRAYS INTENSELY FOR THEIR MATURITY) AND LUKE AND DEMAS.

A. Aristarchus, Mark and Jesus Justus (the only Jewish Christian working with Paul, and who are a source of a consolation to him) send their greetings to the Colossians. (10-11)

- 1. Aristarchus (Paul's fellow prisoner) and Mark (the cousin of Barnabas) send greetings to the Colossians. (10a)
- 2. The Colossians had received instructions to welcome Mark if he came to them. (10b)
- 3. Jesus (whose Roman name is Justus) sends greetings to the Colossians. (11a)
- 4. Aristarchus, Mark and Jesus Justus are the only Jewish Christians "in whom we currently fellow workers with Paul in his ministry. (11b)
- 5. These three Jewish Christians have been a source of consolation to Paul (11c)

B. Epaphras (a native of Colosse) works hard for and continually prays with zeal and intensity for the Colossians that they will be mature and fully convinced of God's will. (12-13)

- 1. Epaphras (a native of Colosse and a servant of Christ Jesus) sends greetings to the Colossians. (12a)
- 2. Epaphras continually prays with zeal and intensity for the Colossians. (12b)
- 3. The content of Epaphras' prayer for the Colossians is that they will be mature and fully convinced of God's will. (12c)
- 4. The content of Paul's emphatic testimony is that Epaphras works hard on behalf of the Colossians, and those in Laodemia and Hierapolis. (13)

C. Luke (the beloved doctor) and Demas send greetings to the Colossians.

III. (THE CONTENT OF PAUL'S FINAL EXHORTATIONS TO THE COLOSSIANS) IS THAT THEY PASS ON HIS GREETINGS TO BELIEVERS IN LAODECIA AND THE HOUSE CHURCH OF NYMPHA, AND THAT THEY EXCHANGE AND PUBLICLY READ LETTERS WITH LAODECIA, AND THAT THEY ENCOURAGE ARCHIPPUS TO FULLY DISCHARGE HIS MINISTRY. (15-17)

A. [The content of Paul's exhortation to the Colossians] is that they pass on his greetings to the brothers in Laodemia and Nympha and the church which meets in her house. (15)

B. [The content of Paul's exhortation to the Colossians] is that after they have (publicly) read his epistle to them they are to see that it is (publicly) read at Laodemia, and they are to (publicly) read the (lost) letter to the Laodemians. (16)

C. [The content of Paul's exhortation to the Colossians] is that they encourage Archippus to fully discharge his ministry. (17)

IV. THE CONTENT OF PAUL'S CONCLUSION TO THE COLOSSIANS IS THAT THEY REMEMBER HIS IMPRISONMENT AND HE PRAYS FOR GOD'S GRACE TO BE WITH THEM. (18)

IDEA #1

I. THE PURPOSE OF PAUL SENDING TYCHICHUS AND ONESIMUS TO THE COLOSSIANS IS THAT THEY WILL INFORM THE COLOSSIANS OF EVERYTHING CONCERNING PAUL (IN ROMAN PRISON) SO THAT THEY WILL BE ENCOURAGED. (7-9)

IDEA #2

II. THOSE SENDING GREETINGS TO THE COLOSSIANS ARE THE ONLY THREE JEWISH CHRISTIANS WORKING WITH PAUL (WHO HAVE BEEN A CONSOLATION TO HIM) AND EPAPHRAS (WHO WORKS HARD AND PRAYS INTENSELY FOR THEIR MATURITY) AND LUKE AND DEMAS.

IDEA #3

III. (THE CONTENT OF PAUL'S FINAL EXHORTATIONS TO THE COLOSSIANS IS THAT THEY PASS ON HIS GREETINGS TO BELIEVERS IN LAODECIA AND THE HOUSE CHURCH OF NYMPHA. AND THAT THEY EXCHANGE AND PUBLICLY READ LETTERS WITH LAODECA, AND THAT THEY ENCOURAGE ARCHIPPUS TO FULLY DISCHARGE HIS MINISTRY. (15-17)

IDEA #4

IV. THE CONTENT OF PAUL'S CONCLUSION TO THE COLOSSIANS IS THAT THEY REMEMBER HIS IMPRISONMENT AND HE PRAYS FOR GOD'S GRACE TO BE WITH THEM. (18)

Pastor Jim Wilson
Huntsville, Alabama

Sermon Notes
COLOSSIANS – “Christ Is All”

The PLACE called Colosse -

The PEOPLE of Colosse -

The PURPOSE of Colossians -

I. COLOSSIANS AFFIRMS THE DEITY AND SUFFICIENCY OF CHRIST.

II. COLOSSIANS REJECTS THE NECESSITY OF MYSTICISM AND LEGALISM.

***JESUS CHRIST WHO IS FULLY GOD
AND ABSOLUTELY SOVEREIGN
IS ALSO COMPLETELY SUFFICIENT***

Application

- How are you doing in matching your practice with your position? You are a “saint,” that is, “someone consecrated to God.” Are you living up to that designation? Could it be said of you that you are “faithful brother” as well as a saint?
- A proper view of Christ is the antidote for heresy. Knowing the truth is a necessity if we are to be able to detect and reject error. Memorize Colossians 2:9-10 and Hebrews 1:3 so that you will have an answer for those who say that “Jesus may be a great teacher - but He wasn’t God.” Be ready with a biblical reply.
- Jesus Christ is God and He is Lord of All. A.W. Tozer: “God being who and what He is, and we being who and what we are, the only thinkable relation between us is one of full Lordship on His part and complete submission on our part. We owe Him every honor that is in our power to give Him. Our everlasting grief lies in giving Him anything less ... I speak of a voluntary exalting of God to His proper station over us and a willing surrender of our whole being to the place of worshipful submission...”

Is He Lord in all areas of your life?

*At Work? *In the Family? *At Church? *Personal life?

- Spirituality is not a matter of extra experiences or a legalistic lifestyle. Don’t be intimidated by anyone who might try and tell you so. When you have Christ, you have it all. The question you have to answer is, “Does Christ have all of me?”
- Spirituality is a matter of attitude and obedience. THAT is what God expects of us.
 - *How does your attitude fit what is listed in 3:1-4?
 - *Pick one negative vice listed in 3:5-11 that you need to put to death. Work on putting it to death.
 - *Pick one positive virtue listed in 3:12-14 that you need to put on and work on putting it on.

Sermon Notes
“HIM”
Colossians 1

BY HIM

I. JESUS CHRIST IS THE CREATOR OF THE UNIVERSE.
(16a)

FOR HIM

II. JESUS CHRIST IS THE OWNER OF THE UNIVERSE.
(16b)

IN HIM

III. JESUS CHRIST IS THE SUSTAINER OF THE
UNIVERSE. (17)

THROUGH HIM

IV. JESUS CHRIST IS THE RECONCILER OF MANKIND.
(21-22a)

BEFORE HIM

V. JESUS CHRIST IS THE JUDGE OF MANKIND. (22b)

PROCLAIM HIM

VI. JESUS CHRIST IS THE SAVIOR AND MODEL FOR MANKIND.
(29)

*AS OUR LORD JESUS DESERVES OUR WORSHIP
AND SUBMISSION: AS OUR SAVIOR JESUS DESERVES
OUR SERVICE AND DEVOTION*

Application

- In a chapter entitled “Restoring the Creator-Creature Relation” A.W. Tozer says that the fact that God is the Creator gives Him the right to pre-eminence. “Back of all, above all, before all is God; first in sequential order, above in rank and station, exalted in dignity and honor.” In making that a reality in your life, can you pray this prayer?

O God, be Thou exalted over my possessions. Nothing of earth’s treasures shall seem dear unto me if only Thou art glorified in my life. Be Thou exalted over my friendships. I am determined that Thou shalt be above all, though I must stand deserted and alone in the midst of the earth. Be Thou exalted above my comforts. Though it mean the loss of bodily comforts and the carrying of heavy crosses I shall keep my vow this day before Thee. Be Thou exalted over my reputation. Make me ambitious to please Thee even if as a result I must sink into obscurity and my name be forgotten as a dream. Rise, O Lord, into Thy proper place of honor, above my ambitions, above my likes and dislikes, above my family, my health and even my life itself. Let me decrease that Thou mayest increase, let me sink that Thou mayest rise above. Ride forth upon me as Thou didst ride into Jerusalem mounted upon the humble little beast, a colt, the foal of an ass, and let me hear the children cry to Thee, “Hosanna in the highest.”

- That Christ holds the universe together demonstrates His absolute control over His creation. Knowing that He is in control of everything should give us:
 - * Confidence - to face difficult tasks and circumstances.
 - * Comfort - since we know He cares for us and will only allow things to happen for our ultimate good.
 - * Contentment - with what He has provided.

Sermon Notes
“THE GROWTH OF THE GOSPEL”
Colossians 1:3-9

- I. GOSPEL TRUTH IS THE GOOD NEWS OF GOD’S GRACE.
 - A. Gospel means “good news.”
 - B. The gospel is the truth of God.
 - C. The gospel is the grace of God.
- II. GOSPEL TRUTH SHOULD PRODUCE CHARACTER FRUIT IN US.
 - A. The first fruit of the gospel is faith.
 - B. The visible fruit of the gospel is love.
 - C. The motivating fruit of the gospel is hope.
- III. GOSPEL TRUTH SHOULD PRODUCE CONVERSION GROWTH THROUGH US.
 - A. The truth of the gospel reaches the world.
 - B. The truth of the gospel is reported by men.

*GOSPEL TRUTH SHOULD PRODUCE
CHARACTER FRUIT IN US
AND CONVERSION GROWTH THROUGH US*

Application

- The first (and most important) question that you must come to grips with is, “Have I put my complete trust in Jesus Christ?” Have I believed the gospel? If you need to make that decision, please mention it to me or someone so that we can have the joy of leading you to faith in Christ.
- Has the seed of the gospel “died” or “produced fruit” in you? Do you have an active faith? Do you demonstrate the visible fruit of love? Is your love “selective?” Why not plan to do something for someone who is not on your “favorite people” list and then do it quietly and sincerely. How much time do you spend thinking about our future blessings. Why not do a concordance study on “hope” this week? Look up several verses on hope and rejoice in the fact that we are given sure and certain promises. You could also review the Bible study notes on “Hope” which we studied earlier.
- Get in touch with the world. Write a letter to a missionary and encourage he/she in their work in that portion of the world. Ask them to write you and tell you of the progress that the gospel is making there. Rejoice in the fact that the gospel that you believe is a part of a world-wide effort to bring glory to God.
- Who needs to “learn the gospel” from you? Make a list and begin praying for them. Prey that God will give you the opportunity to share the “good news” with them. Write out your personally testimony so you can be prepared to share.

“Do not merely listen to the word,
and so deceive yourselves.
Do what it says.”
JAMES 1:22



Sermon Notes
**"THE TREE OF
CHRISTIAN
LIFE"**
Colossians 19-14



THE ROOT-Knowledge

- I. KNOWLEDGE OF GOD'S WILL IS REQUIRED IF WE ARE TO PLEASE GOD. (vs. 9)

THE TRUNK-A Worthy Walk

- II. LIVES WORTHY OF AND PLEASING TO GOD GROW FROM BEING CONTROLLED BY GOD'S WILL. (vs. 10a)

THE FRUIT-Growth, Patience, Thanksgiving

- III. WE PLEASE GOD WHEN WE GROW IN DEEDS AND KNOWLEDGE, PRACTICE PATIENCE AND EXPRESS THANKS. (vss. 10b-14)

*KNOWLEDGE IS THE ROOT
OF THE PLEASING FRUIT
OF GROWTH, PATIENCE AND THANKSGIVING*

Application

- When was the last time you thanked God for someone's spiritual growth? Commit yourself to pray for another Christian who is "doing well." Pray that God will continue to work in their life.
- What is the controlling influence in your life? Do you spend more time each day watching TV and reading secular books, magazines and newspapers than you do studying and reading God's Word and learning His standards for living? If so, whose standards are you more likely to be influenced by - the world's or God's? Make it your priority to know God's Word.
- On a scale of 1-10, how would you rate yourself in the area of thankfulness? Take a few minutes and write down as many things as you can think of for which you are thankful. Now, In prayer, thank God for each of the things you have written down. In order to help you In this area, memorize I Thessalonians 5:18, "In everything give thanks; for this is the will of God In Christ Jesus concerning you."
- Make it a point to evaluate yourself Friday on how "worthy" your walk has been in the areas of Growth, Patience and Thanksgiving.

"Do not merely listen to the word,
and so deceive yourselves.
Do what it says."
JAMES 1:22

Sermon Notes
“THE CHRIST HYMN”
CHRIST THE SUPREME LORD
Colossians 1:15-20

I. JESUS CHRIST IS LORD OVER THE FIRST CREATION.
(15-17)

II. JESUS CHRIST IS LORD OVER THE NEW CREATION.
(19-20)

III. _____

*JESUS CHRIST, THE SUPREME LORD
OVER ALL CREATION AND THE CHURCH
SHOULD HAVE FIRST PLACE IN EVERY AREA
OF OUR LIFE*

Application

But, there remains an important practical question: Will the new creation respond to its Head as the old creation faithfully and unfailingly responds to its Creator and Sustainer? When He arose and rebuked the wind and the sea, the wind ceased, and there was a great calm. The Lord of the billows spoke, and the wet fury suddenly became glassy stillness. Creation acknowledged the Lordship of Christ. While we sturdily affirm our belief that He is pre-eminent in all things, is He really pre-eminent in our lives IN ME? Or, to put it in the words of the Heidelberg Catechism, **“BUT WHAT DOES IT HELP THEE NOW THAT THOU BELIEVEST ALL THIS?”**

“Do not merely listen to the word,
and so deceive yourselves.
Do what it says.”
JAMES 1:22

Sermon Notes
RECONCILED TO GOD
Colossians 1:21-23

Justification-

Redemption-

Forgiveness-

Reconciliation-

Adoption -

I. AN UNSAVED PERSON IS AN ALIENATED ENEMY TO GOD. (v. 21)

II. A SAVED PERSON HAS A RESTORED RELATIONSHIP WITH GOD THROUGH CHRIST'S SACRIFICIAL DEATH. (v. 22)

III. A SAVED PERSON WILL STAND BEFORE GOD MORALLY HOLY AND LEGALLY BLAMELESS BY REMAINING FAITHFUL. (vs. 22-23)

*THE DEATH OF CHRIST MAKES IT POSSIBLE FOR GOD'S
ENEMY TO BECOME GOD'S FRIEND*

Application

FOR UNBELIEVERS

- YOU CAN APPROPRIATE THIS GOOD NEWS PERSONALLY AND MOVE FROM ENEMY TO FRIEND. How does a person appropriate the good news of the gospel and become saved?
 1. Recognize your sinful condition. (Rom. 3:23)
 2. Recognize that the penalty of sin is death. (Rom. 6:23)
 3. Recognize that Christ died for your sin. (Rom. 5:8)
 4. Trust Christ and ask God to save you. (Rom. 10:9,10)

FOR BELIEVERS

- ROMANS 5:9-14. This passage tells us that we should rejoice because we have been reconciled to God through Jesus Christ. This week when the pressure hits take a few moments to reflect on the wonder of salvation. You, at one time were God's enemy, but now you are His child. Rejoice!! Can you think of anything better than that?
- 2 CORINTHIANS 5:17-21. This passage tells us that God has given to us the ministry of reconciliation and has committed to us the message of reconciliation. How faithful are you to that ministry and to delivering that message? If the world is to be reconciled to God, it is up to us to tell them that God has done His part and has removed the sin barrier.
- EPHESIANS 2:14-18. This passage tells us that in creating the church, God reconciled two hostile peoples (Jew and Gentile) to one another. In the church, we have indeed been reconciled to God, but we should also be reconciled to one another. There should be no hostility in our personal relationships. Take the necessary steps to remove any barriers with another person.
- Are you living a life of continuing faithfulness so that you will not be ashamed when Christ appears? Are you allowing other things to influence you so that the truths of Christianity are not the controlling factors in your life? Spend some time thinking about the reality of standing before Christ!!

Sermon Notes
“DON’T BE DECEIVED”
Colossians 2:1-5

- I. DEFENDING AGAINST DECEPTION IS A DIFFICULT BUT NECESSARY TASK. (v. 1)

- II. DEFENSES AGAINST DECEPTION ARE UNITY AND UNDERSTANDING. (vs. 2-3)

- III. DECEPTION IS DANGEROUS BECAUSE IT IS CONVINCING. (v. 4)

- IV. DEFEATING DECEPTION IS REASON TO REJOICE. (v. 5)

*BELIEVERS WHO UNIFY IN LOVE AND
UNDERSTAND THE TRUTH WON’T BE DECEIVED*

Application

- Ephesians 4:3 makes it clear that it is up to us to maintain the unity of the Spirit. This is done through the “bond of peace.” We can maintain unity by being PEACEMAKERS. Are you doing your part to maintain the unity of Fellowship Bible Church? Is there someone you need to make peace with? Are there two parties you need to bring together? Are you "making every effort" to see that unity is maintained? LOVE is another essential ingredient to unity. Do you have trouble loving someone in Fellowship Bible Church? Read I John 4 -7-5:3. This passage tells us that if we have a problem loving Christians then the real problem is our relationship with God. Spend a moment evaluating your love for God by evaluating your commitment to love for others.

PRACTICAL POINTS TO HELP YOU GUARD AGAINST DECEPTION

- **DON’T BE SPIRITUALLY NAIVE**

The Bible warns against accepting every teaching we hear just because someone says it's from God. “Do not believe every spirit, but test the spirits to see whether they are from God.” (I Jn. 4:1) False teachers, we are cautioned, will run rampant in the last days. We must be discerning and alert to error.

- **LEARN THE SENSE OF SCRIPTURE**

Exposure to contemporary preachers, no matter how reliable, can never take the place of a personal, functional grasp of the Scriptures. This goes far beyond just memorizing isolated texts. Spend the time necessary - consistent, daily Bible reading and study - to gain an understanding of the Scriptures in context. This will give you a frame of reference to recognize when someone isolates a verse to make it mean something inconsistent with the total teaching of Scripture. Even if you are not able to quote chapter and verse, you will recognize questionable themes and have a base for more detailed examination. Develop an attitude that will not allow Scripture to be subordinate to other sources, written or spoken. Material should be evaluated, then accepted or rejected based on how it stands up when viewed through the Word.

Sermon Notes
CAPTIVE OR COMPLETE?
Colossians 2:6-10

- I. CHRISTIANS MUST CONTINUALLY LIVE UNDER THE LORDSHIP OF CHRIST. (vs. 6,7)
- II. CHRISTIANS MUST CONSTANTLY BEWARE OF BEING LED AWAY FROM CHRIST. (v. 8)
- III. CHRISTIANS MUST COMPREHEND THEIR SPIRITUAL COMPLETENESS IN CHRIST. (vs. 9, 10)

*CHRISTIANS MUST LIVE UNDER CHRIST'S LORDSHIP,
REJECT THE PHILOSOPHIES OF MEN
AND RECOGNIZE THEIR FULLNESS IN CHRIST*

Application

- Where are YOU in the growing and learning process? Are you learning your way through God's book? Is doctrine important to you? Or do you think of it as dull, irrelevant stuff? Are you "established but stuck?" Picture in your mind a friend or relative who is younger in the faith than you. Perhaps they are still wrestling with some of the basics of belief in Christ. Imagine they are confronted by a deceptive false teacher. Your friend looks to you for help. Is your grip on Bible knowledge strong enough to help your friend cope? Could you point him/her in the right direction? Write that person's name down on a piece of paper and use it as a bookmark. Use it to remind yourself of your need to be continually established in the faith - for your sake and the sake of someone else. Commit yourself to a regular study of God's Word. An excellent book to help guide you would be: A Survey of Bible Doctrine by Charles C. Ryrie (Moody Press, 1972).
- Is thanksgiving in your life similar to a river overflowing its banks, or is it more like a shallow trickle? Why not write down five different things you can be thankful for each day of this week. Acknowledge God's goodness and thank Him for His work in your life.
- Have you trusted Christ to be your personal savior and make you the complete person you can be? If you haven't I would be glad to talk with you about this most important decision. Feel free to talk to me personally or call me at 586-6520 or 586-1201.
- Christian, do you need to remind yourself of your spiritual completeness in Christ? Memorize Colossians 2:9,10; John 1:16; 2 Peter 1:3.

"Do not merely listen to the word,
and so deceive yourselves.
Do what it says."
JAMES 1:22

Sermon Notes
COMPLETE IN CHRIST
Colossians 2:1-15

I. SPIRITUAL FULLNESS MEANS COMPLETE SALVATION.
(vs. 11,12)

II. SPIRITUAL FULLNESS MEANS COMPLETE FORGIVENESS.
(vs. 13, 14)

III. SPIRITUAL FULLNESS MEANS COMPLETE VICTORY. (v. 15)

*IN CHRIST WE HAVE COMPLETE SALVATION, TOTAL
FORGIVENESS, AND ABSOLUTE VICTORY*

Application

- Colossians 2:11 and Romans 6:1-18 make it clear that when we got saved, our “old man” or our sin-dominated nature was rendered inoperative because it was put to death through our identification with the death of Christ. As a result, we are no longer slaves to sin (Rom. 6:6) and we should not allow sin to dominate our lives (Rom. 6:12). We don’t have to sin because we have been given the power to resist through the Holy Spirit (Rom. 8:1-17). This week, study the great truths in Romans 6 and 8.

Are you allowing yourself to be controlled by the Holy Spirit - or does your flesh have the reigns of your life?

Since sin expresses itself through the members of our body, take time to present the members of your body to God as instruments of righteousness (Rom. 6:13,14). Do it as a private ceremony in order to make it memorable.
Begin living like you are saved.

- Are you so certain and appreciative of God’s forgiveness that you tell others that they can be forgiven if they come to Christ? Are you trying to grow so that you reflect God’s forgiveness in your relationships with others? Are you motivated to forgive others based on God’s forgiveness of you? Memorize Ephesians 3:2 and make that the goal of your relationships.

- 1 John 3:8 tells us that, “The reason the Son of God appeared was to destroy the devil’s work.” Satan was defeated at the cross and we share in that victory as Christians. Satan is the great Deceiver (Rev. 12:9) but we do not need to be deceived because we have the Holy Spirit as our guide (1 John 2:26,27); Satan is the Accuser (Rev. 12:10) but we need not fear that because Jesus Christ is our Advocate (1 John 2:1,2); Satan is the Tempter (Matt. 4:3) but we have the power to resist through the Holy Spirit (Romans 8:1-17). Memorize 1 John 4:4.

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and so deceive yourselves.

Do what it says.”

JAMES 1:22

Sermon Notes
TRUE SPIRITUALITY
Colossians 2:16-23

I. SPIRITUAL FULLNESS MAKES LEGALISM
UNNECESSARY AND UNIMPORTANT. (16, 17)

II. SPIRITUAL FULLNESS MAKES MYSTICISM A
NEEDLESS OBSTACLE TO GROWTH. (18, 19)

III. SPIRITUAL FULLNESS MAKES ASCETICISM
NONESSENTIAL AND USELESS. (20-23)

***SPIRITUALITY IS NOT RULES
OR EXPERIENCES BUT A
RELATIONSHIP WITH AND OBEDIENCE
TO JESUS CHRIST***

Application

- If you tend toward legalism in any form, STOP IT! If you are the kind of person who looks down on others (all the while thinking how impressed God must be to have you on His team) because others don't fit your code, then you are a legalist. Stop evaluating other people according to a set of prescribed rules. Contemporary examples might be "movies"; "music"; "attire." Why not sit down and add some things to the list. Now determine not to judge others on the basis of the list. Some time this week read Mark 7:1-23 and Romans 14. Since Christ (and not codes) is the true reality of spiritual experience, it is senseless to look for fulfillment or growth in regulations rather than a growing relationship with Jesus Christ. In what way are you growing in that relationship?
- Our society is experiencing a renewed interest in "spirituality" and there is an accompanying thirst for "experiences." T.M., yoga, trance channeling, past life recall, contact with U.F.O.'s, out of body experiences are some pagan examples of spiritual "arrival." Even in the church we can be led to believe that we are just average, run-of-the-mill, normal Christians if we haven't had a vision or an ecstatic experience, or met an angel or gone to heaven and come back. You do not need to be intimidated by any of these things - you have been given fullness in Jesus Christ. Write down Col. 2:9,10 on a card and put it in a place where you will see it easily. Remind yourself of your spiritual completeness every day this week.
- Concerning spirituality, Barry Seagren has written, "Attitudes and behavior; trust and obedience. This is spirituality ... Often we do not like to hear this. Behavior and Obedience is dreary stuff indeed. We would much rather seek a spirituality which is more "spiritual" in the modern sense of the term. Yet the dreary topic of obedience, or the cultivation of Christian character, is precisely where the Bible puts its emphasis. Galatians 5:22-33 has always been an important passage to me. It tells us that what the Spirit longs to produce in us is not experiences, not gifts, but character, behavior, obedience, conformity to the image of God."

Sermon Notes
“NEW LIFE PM THE NEW LIFE”
Colossians 3:1-4

THE PAULINE PATTERN:

Doctrine > Duty
Position > Practice

- I. OUR NEW LIFE SHOULD GIVE US A NEW MOTIVE AND A NEW MIND. (vs. 1,2)

- II. WE SHOULD LIVE A NEW LIFE BECAUSE WE ARE DEAD TO THE OLD LIFE. (past) (vs. 3a)

- III. WE SHOULD LIVE A NEW LIFE BECAUSE OUR LIFE IS CONCEALED AND SECURE IN CHRIST. (present) (vs. 3b)

- IV. WE SHOULD LIVE A NEW LIFE BECAUSE OUR LIFE WHICH IS CONCEALED WILL BE REVEALED. (future) (vs. 4)

*THE RISEN LIFE IS CONTINUALLY THINKING
AND ACTIVELY PURSUING
A HEAVENLY PERSPECTIVE*

Application

- What are the three things you are currently seeking the most? What are the three things you love the most? What are the three things you think about the most? What do you read? What do you watch? What do you daydream about? ponder? Based on your answers, what is your preoccupation, God or self? What should your preoccupation be? If your preoccupation has been yourself, why is that? If your preoccupation has been yourself, then you need to make the commitment today to concentrate on Christ. Read Philippians 3:8-14. What was the goal of Paul's life? Will you make that the goal of your life?

- Christian living is more than just "avoiding the bad." It is also pursuing the good. If we would actively pursue the things above, there would be "no room" and no time for the "things of earth." Isolate a problem area in your life and develop a creative way to replace a bad activity /attitude with a good activity /attitude.

- If you've never truly realized that your identification with Christ and His cross have made you dead to sin and dead to the world, then read Romans 6:1-18 and Galatians 6:14. Make some observations on the text - write them down. Ponder and meditate on the truths of these passages. Write down your impressions. Memorize key verses.

- There is only one spiritual experience yet to come - when the Lord comes and glorification takes place. Don't look for anything in between. LIVE NOW on the basis of your identity with Christ and look forward to the return of the Lord when He and we will be gloriously revealed to the world.

“Do not merely listen to the word,
and so deceive yourselves.
Do what it says.”
JAMES 1:22

Sermon Notes
“GOOD RIDDANCE”
Colossians 3:5-11

- I. SINCE WE'RE NOT PAGANS WE MUST PUT AN ABSOLUTE END TO PERVERTED LUST. (vs. 5-7)

- II. MEMBERS OF THE CHRISTIAN COMMUNITY MUST RID THEMSELVES OF A SINFUL. TEMPER AND TONGUE. (vs. 8-11)

*A CHANGE IN CITIZENSHIP MUST
CHANGE OUR CONDUCT*

Application

FIRST-STOP MAKING EXCUSES AND RATIONALIZATIONS! and determine to deal with any of these sins where you have a problem. God has not commanded us to do something we are incapable of doing. He has provided us with the Holy Spirit and through His power we can put an end to and rid ourselves of evil practices (Rom. 8:13). Swindoll says, “Saying no is something all of us who belong to Christ can do. There’s nothing magical about it. You simply put Christ at the helm of your life and say NO!”

- DEALING WITH LUST

Are you a Christian who has started to slip morally? Will you be man or woman enough to deal with it? Completely ?

1). Counteract temptation. Don’t tolerate it. Avoid the things that make you weak. Is a television show? certain movies? magazines? a person? We are told to “flee” fornication, not to flirt with it. You are a fool if you know what weakens you and you feed on it anyway. Read Genesis 39. What did Joseph do?

2). Remind yourself that the final pain will soon erase the temporary pleasure.

3). Control your thought life by saturating your mind with God's Word.

- DEALING WITH COVETOUSNESS

The way to conquer covetousness is through contentedness. Memorize Philippians 4:11. Learn to say to God, “Thank you, God, for all You have given me. I don’t want anything else.”

- DEALING WITH THE TEMPER

1). Cultivate honesty in communication. Don’t let anger build up. Obey the Bible and resolve anger quickly (Ephesians 4:26).

2). Get all the facts before you react or form a strong opinion.

3). Learn to ignore petty things. Don’t look for a fight – that’s immaturity in action. Don’t be defensive. It is to your glory to overlook an offense (Proverbs 19:11).

4). If you feel rage coming on, remove yourself from the immediate situation. Take a walk or do something active. Pray and ask God to calm you down.

- DEALING WITH THE TONGUE

What would people conclude from listening to your speech? Conversational cursing is not appropriate for a Christian.

1). Think first. Before your lips start moving, mentally preview your words. Are they kind or cutting? wholesome or vile?

2). Talk less.

3). START TODAY!

Sermon Notes
“PUT ON THE LORD JESUS CHRIST”
Colossians 3:12-17

- I. THE CHRISTIAN COMMUNITY MUST PRACTICE THE CHARACTERISTICS OF CHRIST. (vs. 12-14)

- II. THE CHRISTIAN COMMUNITY MUST MAINTAIN THE PEACE OF CHRIST. (vs. 15).

- III. THE CHRISTIAN COMMUNITY MUST LEARN AND LIVE THE WORD OF CHRIST. (vs. 16)

- IV. THE CHRISTIAN COMMUNITY MUST HONOR THE NAME OF CHRIST. (vs. 17)

*THE CHRISTIAN COMMUNITY
MUST DISPLAY CHRISTLIKE CHARACTERISTICS*

Application

- GET STARTED AND MAKE AN EFFORT. These virtues are to be adopted and cultivated. C.S. Lewis says that we are ordered to “dress up as Christ” and though it may seem like pretense, it is in fact what we are ordered to do. He writes, “But there is also a good kind (of pretending), where the pretense leads up to the real thing. When you are not feeling particularly friendly but know you ought to be, the best thing you can do, very often, is to put on a friendly manner and behave as if you were a nicer person than you actually are. And in a few minutes as we have all noticed, you will be feeling friendlier than you were. Very often the only way to get a quality in reality is to start behaving as if you had it already”.
- Recognize that true compassion goes beyond warm, sentimental feelings - it takes action to meet a need. Read 1 John 3:16-19. When you see a need, ask yourself, “What can I do concretely to help?” Seek opportunities. Go to those who know of needs and find out what you can do. Volunteer.
- If you are guilty of pride and comparison, then recognize it as a gross sin. Memorize Romans 12:3 this week. STOP comparing yourself to other people and ask yourself how you measure up in reflecting the character of Christ. (That should take care of the problem of pride).
- Think of someone you admire for having a patient spirit. Ask that person for advice on how they have developed that virtue.
- Think of all the things God tolerates with you. Think of all the things others tolerate with you. Learn to tolerate other people by reminding yourself of your own imperfections. Focus on God's forgiveness of you when you need to forgive someone else. Who do you need to forgive? Spouse? Parent? Child? Pastor? Fellow Church Member? Someone at Work? at School? DO IT.
- Within the church of Christ, when there are inter-personal problems, begin letting peace within the body be the deciding factor. Reflect on what God says in I Cor. 3:1-3, 16,17.
- How “comfortable” is the Word of Christ in your life? How are you Learning it?
How much time and effort are you expending in Living it?
- Remind yourself daily that EVERYTHING you do or say either enhances or defames the reputation of Jesus Christ.

Sermon Notes
“THE LORDSHIP OF CHRIST IN THE HOME”
Colossians 3:18-21

- I. VOLUNTARY SUBMISSION IS APPROPRIATE BEHAVIOR FOR CHRISTIAN WIVES. (v. 18)

- II. SACRIFICIAL LOVE AND NOT HARSHNESS IS THE DUTY OF CHRISTIAN HUSBANDS. (v. 19)

- III. OBEDIENCE TO PARENTS PLEASES GOD AND IS THE DUTY OF CHRISTIAN CHILDREN. (v. 20)

- IV. PARENTS (ESPECIALLY FATHERS) ARE NOT TO DISCOURAGE THEIR CHILDREN BY PROVOKING THEM. (v. 21)

THE PILLARS WHICH SUPPORT A CHRISTIAN HOME
ARE LOVING LEADERSHIP AND RESPECT FOR
AUTHORITY

WIVES – If voluntary submission is a problem for you, remind yourself that this is God's order and plan. Submission to your husband is in fact obedience to God and is Christlikeness in action. Is there someone who has impressed you with displaying a submissive spirit? Contact her and ask her what she has done to develop that attitude. When a difference arises between yourself and your husband don't be afraid to offer input regarding a decision, but be willing to allow the final decision to rest on his shoulders. If it fails, don't constantly remind him with an "I told you so" attitude. Isolate the areas where submission is a problem. Talk about it with you husband and assure him that you want to improve in that area. Communicate with each other on how gains can be made.

HUSBANDS – Ephesians 5:23-33 gives the pattern for loving our wives. If we aren't loving them like Christ loves the church (sacrificially and devotedly) then we are not fulfilling our role as a loving leader. In what ways do you practically show your wife that you are seeking her best interest: spiritually, mentally, physically? Are you helping her grow in these areas? 1 Corinthians 13 describes what real love acts like. Read that chapter and replace "love" with your name and determine whether or not this accurately describes your action toward your wife. Purchase and read some good books to help improve your marriage. Here are some suggestions: Love Life by Ed Wheat (Zondervan, 1980); Strike the Original Match by Charles Swindoll (Multnomah Press, 1980); What Wives Wished Their Husbands Knew About Women; by James Dobson (Tyndale House Publishers, 1975). Are you harsh with your wife? Remind yourself that harshness is distasteful in any leader, much less a leader who is specifically charged to love.

CHILDREN – The command in the Bible to you is simply to obey your parents. Read Proverbs 30:11-17, Romans 1:28-32, 2 Tim. 3:1-5 and see what God thinks of disobedience. Look at Ephesians 6:1-3 and remember that it is to your advantage to obey your parents. You should also bear in mind that you owe your very existence and livelihood to your parents. They deserve your obedience and God demands it. Think of a friend at school that you dislike because they are always taking advantage of people. Don't be guilty of treating your parents this way. Remember your parents love you and they really do have feeling which can be hurt. If you've been disobedient, ask God and your folks to forgive you. Improve!

FATHERS – Are you guilty of "turning the reins over" to your wife regarding family discipline and development? As the leader in the home you have that responsibility. If you feel unequipped for the job, then get some help. Read Heaven Help the Home by Howard Hendricks (Victor Books, 1973) or The Measure of a Family by Gene Getz (G/L Publication, 1976). Sit down with your family and discuss family goals and policies. How would you evaluate your discipline of your children? Severe? Inconsistent? In anger? _____? If there is a problem, talk with you family about it and work on improving. After all it's only your family that is at stake.

How to Irritate Your Kids

1. OVERPROTECTION -

Don't trust them. Give them nothing but rules. You can promote rebellion by not trusting them.

2. FAVORITISM -

You can irritate them by constantly comparing them with the other children in the family. "Why can't you be like ...?" is a poor thing for parents to say to their kids.

3. DEPRECIATION -

Depreciate his worth. This is done by communicating to the child that he is better "seen and not heard."

4. DISCOURAGEMENT -

Never reward him for anything. Make sure he never feels like he succeeded. Make him think his efforts are "never enough" or "never good enough."

5. A LACK OF DEMONSTRATED AFFECTION -

Don't go out of your way to love them, hug them, kiss them, play with them etc.

6. NOT PROVIDING NEEDS -

Don't provide them with privacy, a place to play clean clothes, good meals.

7. LACK OF STANDARDS -

Don't give them any rules. (When they are left totally on their own they can't handle it).

8. CRITICISM -

Always put them down and belittle them and their efforts. This will teach him to always and others and always

9. NEGLECT -

Be indifferent, ignore them, don't play with them. Make them wonder if they really matter.

10. OVERDISCIPLINE -

Scream and yell all the time. Shut them up in their room for excessive periods of time for minor offenses. Use your superior physical strength to physically hurt them. Discipline them in anger and show them that you can't control yourself.

Sermon Notes
"THE LORDSHIP OF CHRIST AT WORK"
Colossians 4:22-41

- I. CHRISTIAN EMPLOYEES MUST WORK WITH INTEGRITY AND REVERENCE FOR CHRIST. (v. 22)
- II. CHRISTIAN EMPLOYEES MUST WORK HARD FOR CHRIST WHO WILL IMPARTIALLY REWARD OR PUNISH. (vs. 23-25)
- III. CHRISTIAN EMPLOYERS MUST TREAT THEIR EMPLOYEES FAIRLY AND REMEMBER THEIR ACCOUNTABILITY TO CHRIST. (v. 4:1)

WORK BECOMES WORSHIP
WHEN IT IS DONE FOR CHRIST
WITH INDUSTRY AND INTEGRITY

Application

- SUGGESTIONS FOR WORKING WITH A HARSH EMPLOYER
 - 1). Reflect on 1 Peter 2:18-20.
 - 2). First, look at your own work as objectively as possible. Listen to criticism. Do you need to make improvements?
 - 3). Before you talk to your boss, examine your motives. Do you have a genuine concern for your boss and your working relationship, or do you just want to vent anger and frustration?
 - 4). Pray. Unload your frustration on the Lord and pray for your boss.
 - 5). When you talk to your boss: Be specific. Focus on the issue. Do it in a spirit of love. Assure him/her of your desire to please. Ask for clarification of expectations.
 - 6). If nothing improves, learn to derive pleasure from a job well-done. Shift your focus and see Christ as your boss.
 - 7). If all else fails, you may need to change jobs. (But don't quit until you have tried to make it work)
- Do something extra this week that no one will notice.
- Learn to gain fulfillment from doing excellent work even if it is not noticed or rewarded. This can be done in all areas of life:
 - * Schoolwork * Project at home * Occupation * Housework
- A WORD TO HOUSEWIVES/HOMEMAKERS

Don't let yourself be influenced by the common belief that the value of work is based on salary level. Your job has great worth and value. Your work is important. Supporting and encouraging productive human beings is a satisfying occupation. Few working people have the opportunity to see others reach their fulfillment as human beings through their efforts.

If you've grown stagnant, here are a few suggestions: * Schedule your time. Get organized. * Develop some creative interests and hobbies. * Develop a ministry. Use your time and home as a base.
- View your work as a platform for ministry. Remember that the workplace is possibly the only place non-Christians may see genuine Christianity in action. Every day, on your way to work, remind yourself that this is your opportunity to be an ambassador for Christ.
- Read Your Job: Survival or Satisfaction? by Jerry and Mary White (Zondervan: 1977) or Secular Work is Full-Time Service by Larry Peabody (Christian Literature Crusade: 1974)

Sermon Notes
“TALKING TO GOD AND UNBELIEVERS”
Colossians 4:2-6

- I. BELIEVERS SHOULD MAKE PRAYER A PERSISTENT PRIORITY. (v. 2)

- II. EFFECTIVE EVANGELISM REQUIRES PRAYER FOR OPPORTUNITIES. (vs. 3-4)

- III. EFFECTIVE EVANGELISM REQUIRES ADVISE AND OPPORTUNISTIC WALK. (v. 5)

- IV. EFFECTIVE EVANGELISM REQUIRES WHOLESOME AND INTERESTING TALK. (v. 6)

*WINNING THE WORLD REQUIRES
PRAYERFUL CHRISTIANS WHO
SEEK AND SEIZE OPPORTUNITIES INSPIRED BY
THEIR WISE WALK AND WINSOME TALK*

Application

- If you had to choose a word to describe your prayer life, what word would you choose?
CONVINCED of the necessity, but not active?
CONSISTENT or infrequent?
COMMITTED to daily prayer as a priority?
If you want to make personal prayer a priority in your life, then decide on a personal plan. WHEN do you plan to do it? WHAT do you need to drop so that you can do it (Sleep, T.V. etc)? WHO can you pray with, or get to hold you in accountability? Get a "prayer partner" if it will help

- During the coming week PRAY that you will be sensitive to at least one opportunity to share the gospel. THINK about what you want to communicate ahead of time. When the opportunity comes, SPEAK graciously and clearly. Be ready to ASK the person if he or she would like to receive the gift of eternal life. Finally, be willing to SHARE your experience with another supportive Christian.

- How familiar are you with the essential elements of the gospel? If you had an opportunity to witness for Christ, could you ACCURATELY and CLEARLY explain to someone, how they could be saved? If so, then seek and seize opportunities to do so. If not, then that is a crucial area for you to be equipped in. Communicate your desire to be trained to present the gospel.

“Do not merely listen to the word,
and so deceive yourselves.
Do what it says.”
JAMES 1:22

Sermon Notes
“REAL PEOPLE”
Colossians 4:7-18

CHRISTIANS SHARING LIVES - vs. 7-9)

I. BELIEVERS WHO STAY FAITHFUL ARE A SOURCE OF GRATITUDE. (vs. 7-11, 14a)

Tychichus - (faithful servant)

Onesimus - (converted slave)

Aristarchus - (devoted companion)

Mark - (recovered friend)

Jesus Justus - (unsung hero)

Luke - (talented specialist)

II. BELIEVERS WHO PRAY FERVENTLY ARE ESSENTIAL TO GROWTH. (vs. 12-13)

Epaphras - (prayer warrior)

III. BELIEVERS WHO STRAY FROM THE FAITH ARE A SOURCE OF GRIEF. (v. 14b)

Demas - (worldly defector)

CHURCHES SHARING LETTERS – (vs. 15-17)

CHAINS AND GRACE – (v. 18)

GOD’S WORK NEEDS
FAITHFUL AND DIVERSE MINISTRY

Application

- Which one of these personalities do you identify with?
Tychichus - are you currently involved in a ministry, that you need to stay faithful to?
Onesimus - Are you certain that you know Christ as your Savior? Has that radically changed your lifestyle? Make a list of how God has changed your life - personal relationships (wife/husband, children, friends, etc.); your speech; personal integrity (remember it's tax time).
Aristarchus - Can you think of someone in this body that you will stand by through “thick and thin”? Do you have a spirit of committed devotion, or do you disappear when the going gets tough.
Mark - Maybe you’ve failed in a relationship or an area of ministry. Maybe you've made mistakes others are aware of. Are you willing to put past failures behind you and pick yourself up and look to the present and future and anticipate success.
Jesus Justus - Are you content to be an “unnoticed necessity” or do you crave attention? Are you not satisfied until others notice you? Does it bother you when others succeed and receive praise?
Luke - Do you have a true understanding of your gifts and abilities? If not, are you trying to find out? If so, are you placing them at the disposal of Jesus Christ? Epaphras - Praying for people’s spiritual welfare is often overlooked in our prayer times. MacArthur said, “Somewhere along the line we've got to get past praying for broken legs and bodily diseases and get to praying for what really matters. It's fine to pray for physical things, but sometimes that's an excuse for not really laboring about people's spiritual welfare.”
Demas - Demas had a good start but the pull of the world was too strong for him. Do you find yourself real “fired up” about serving God on Sunday morning but by Tuesday afternoon have you forgotten to even talk to him? That may be an indication that the world has its hook in you.
- Are you thankful and appreciative of the different, gifts, abilities and personalities God has placed in our body? Do you recognize that God works differently with each of us, or do you think everyone needs to be like you? All these different people made up the “Pauline Evangelistic Association” - They worked as a team and needed each other. Recognize we need each other too.

Colossians

(A Prison Epistle)

Theme: The Preeminence of Jesus Christ

Author: The Apostle Paul (1:1)

Bearer of the Letter: Tychicus and Onesimus (4:7-9)

Written from: Rome

Written to: The Church at Colosse (1:2)

Date of Writing: c. A.D. 60 – 63

Occasion: Arrival of Epaphras with the news about heretical teaching at Colosse (1:7-8). Apparently the heresy was a blending of Judaism and incipient Gnosticism.

Key Verses: 1:27; 2:10

Colossians

(Christ is Everything)

Greeting		Body										Closing		
Prayer														
Personal	Greetings to the Saints (1:1-2)													
	Thankful for the Growth of the Gospel of Grace (1:3-8)													
Doctrinal	Paul’s Prayer for a Worthy Walk (1:9-12)													
	The Lordship of Jesus Christ (1:13-20)													
	Christ the Reconciler (1:21-23)													
	Christ in You: The Hope of Glory (1:24-29)													
Polemical	Christ: God’s Treasure house (2:1-5)													
	Christ: The Fullness of God in a Body (2:6-15)													
	Christ the Reality Should Result in Rejecting Regulations (2:16-23)													
Practical	Hearts and Minds Seated Above with Christ our Life (3:1-4)													
	Christ is All so Sinful Practices Must Fall (3:5-11)													
	The Well-Dressed Christian (3:12-17)													
Personal	Christian Relationships (3:18-4:1)													
	Prayer and Proclamation (4:2-6)													
	Farewells from Faithful Friends (4:7-18)													

Key Verse:

“For in Christ all the fullness of the Deity lives in bodily form, and you have been given fullness in Christ, who is the head over every power and authority.” (Col. 2:9-10)

Introduction to Colossians

I. Authorship

This book is one of the four prison letters of Paul (along with Ephesians, Philippians, and Philemon) and was unanimously affirmed as authentic by the early church.

Church tradition is in agreement with the epistle's claim of Pauline authorship (Col. 1:1, 23).

Citations by the Church Fathers begins with Irenaeus. The letter was assumed as Pauline until 1838 when critical scholars argued for dependence on Ephesians (which was also rejected as being authentically Pauline) and alleged non-Pauline ideas.

Various views of authorship include:

1. A second century Gnostic work—F. C. Baur.
2. A shorter and genuine Colossians worked over with an anti-Gnostic polemic by a later author—Holtzmann.
3. Genuine with some later interpolations—P.N. Harrison.
4. A non-Pauline work of the Pauline school—Lohse, Schweizer, and many others (Koester).
5. Genuinely Pauline—Bruce, Moule, Guthrie, O'Brien, Martin.

Issues of Authenticity have been discussed under:

1. The language and style of the book

Concerning vocabulary and sentence structure, there are 36 Pauline *hapax legomena* (words with a one-time occurrence), excluding Ephesians and the Pastorals (which many reject), several cumbersome sentences, and the omission of key Pauline concepts.

In reply the following can be noted: the cumbersome style may result from the use of worship materials and the polemical context; the omission of key concepts is not significant since a unique heresy with a Christological problem is present; the *hapax* words are mostly in the traditional material or are compound words that in their simple form do appear in Paul. (Even Galatians has 31

Pauline *hapax* and no one questions it.) Further, various Pauline stylistic characteristics do appear in the letter—the indicative-imperative letter structure and the use of the phrase “in Christ.”

Conclusion: Language and style are not a decisive argument against authenticity. Even Lohse, who denies Pauline authorship, acknowledges this is so.

2. Theological ideas: esp. Christology, ecclesiology, eschatology, and the authority of tradition

This is a key area of debate.

- a. It is argued that the form of the Gnostic heresy is too late for Paul. (This is an older argument and depends on the heresy being regarded as significantly Gnostic and a developed Gnosticism, which is unlikely. An emphasis on knowledge is possible this early [see 1 Cor. 1:18-3:5] without full-blown Gnosticism being present).
- b. The expression of Pauline Christology differs from Colossians’ Christology. Colossian Christology is cosmic (universal) and comprehensive versus Pauline Christology, which is legal and soteriological. (But cosmic Christology is present elsewhere in Paul: 1 Cor. 2:8, 8:6; 2 Cor. 4:4; Gal. 4:3, 9; Phil. 2:10; Rom. 9:5).
- c. The expression of Pauline ecclesiology differs from Colossians’ ecclesiology. Colossian ecclesiology is universal versus Pauline ecclesiology that is local. Particularly, Christ as head of the body (1:18), is unique. (The cosmic character of ecclesiology and especially Christology is much like the early chapters of the book of Acts, and in its traditional forms it shows that these concepts were available to Paul. Christ as head of the body also has precedents in Rom. 12:4-5; I Cor. 1:13; 12:12, 14; Gal. 3:28).
- d. The expressions of Pauline eschatology differs from Colossians’ eschatology. Colossian eschatology is expressed in present terms and is more cosmic than Pauline eschatology, which is more future looking

and more imminent in emphasis. This emphasis is largely absent in Colossians. An example of this eschatology is Colossians' treatment of hope. (But this idea of "hope" is found in Rom. 5:1-3, 8:24 and Phil. 3:21. Christ as "mystery" is found in 1 Cor. 2:7, 10. Raised with Christ is found in Rom. 6:8.

Imminence is a characteristic mainly of the Thessalonian epistles, though it is mentioned elsewhere in Paul. But the issue in this heresy was not its eschatology, but the way it took present attention away from Christ in realized knowledge, so a present eschatology was needed to deal with it.)

- e. The letter shows excessive dependence on tradition and on apostolic authority, which is unlike Paul. The author uses his opponent's terms rather than rejecting them. He uses tradition without giving Pauline exposition to it as is his style. (Paul is capable of using traditional material without comment: Rom. 1:3-4, Phil. 2:5-11. Paul's focus on his ministry has adequate antecedents in Gal. 1:12-22 and 2 Corinthians. Also, this church was not founded by an apostle, so apostolic endorsement of its message would be important, much like Romans, with its introduction to Paul through an authoritative introduction of the Gospel.)
- f. Treatment of baptism is more comprehensive in Colossians than in Paul (1 Cor. 12:13, Rom. 6:3-5, and Phil. 1:20-21 all have concepts that are parallel to the Colossian ideas).

3. Colossians relationship to both Ephesians and Philemon

It is generally regarded that Colossians preceded Ephesians. This is because within the parallelism between the two letters (which are quite extensive), Ephesians is more expanded and developed in its treatment of parallel themes (e.g. the discussion of husband-wives, parents-children, and developed ideas of the church as the body). The exception is the slave-master discussion, but this is because of the Philemon controversy in Colosse. However, no definite conclusion can be made as to which

letter preceded the other. Colossians also is closely connected to Philemon. Many of the figures mentioned in Colossians are mentioned in Philemon. Compare Philemon 23 with Col. 1:7, 4:12-19. This close connection to Philemon is one of the strongest arguments for the letter's authenticity. In contrast, many of the names tied to Philippians are different suggesting some distance between those letters.

Conclusion: The evidence supports the view that the letter is authentic, and that Paul wrote this letter during his first Roman imprisonment (Acts 28:30-31).

II. Place of Writing

Rome is the traditional location. Caesarea and Ephesus also are suggested as possible origins of the letter. The evidence for an Ephesian imprisonment does not really exist and the size of Caesarea makes it unlikely as a missionary center while Paul is in prison, or the center of activity such as Paul's companions undertook while he was imprisoned (Col. 4:3-4). Against Rome is the supposed problem of the 1,200 miles Onesimus must travel to get back to (and escape from) Philemon. The visit to Colosse (Philemon 22) is said to contradict plans to go to Rome (Rom. 15:28). But change in travel plans do occur with Paul (note: 1 Cor. 16:7-9 with 2 Cor. 1:15, 24). The Rome hypothesis is still the best view in light of all the factors that must be considered.

III. Date of Writing

This may be the first of the Prison Epistles: Colossians, Philemon, Ephesians, Philippians (See above on the relation of this letter to Ephesians and Philemon). It would have been written early or in the middle of Paul's Roman imprisonment in A.D. 60-61.

IV. The City of Colosse

Colosse was a comparatively unimportant city; in fact, it was the least significant of the cities to which Paul addressed any of his letters. It was located near two other cities, Laodicea and Hierapolis. All three cities were on the Lycus River in Phrygia, which is in modern South Central

Turkey. On a highway leading east to the Euphrates area, the cities were approximately 100 miles east of Ephesus. Colosse was once an important city, but by the first century it was a market town smaller than both Laodicea and Hierapolis. Wealthy Jewish merchants living in the area would have some impact on the thinking of religious people in the area.

V. The Church at Colosse

The church was not founded by Paul. He writes after hearing of their faith in Christ (1:4, 9). In 2:1 he says they have not seen his face. Evidently the church was founded during Paul's stay at Ephesus (Acts 19:10). It is likely that Epaphras was the founder of the church (cf. 1:7; 4:12-13). It seems that the church was primarily Gentile. Several passages give this impression. In 1:21 Paul refers to them as "formerly alienated and hostile in mind" (cf. Eph. 2:11-19). In 1:27 he speaks of ministering the mystery to Gentiles, evidently an allusion to the Colossians themselves. The sins that are listed in 3:5-7 fit particularly those of pagan Gentiles. There are no OT quotations in this letter.

VI. The Heresy at Colosse

It seems Epaphras had brought a report of the heresy that was threatening the health of the church (cf. 1:7; 4:12-13).

The false doctrine seemed to have two convergent streams: Judaism and incipient Gnosticism. There are a number of allusions to the first of these. There are the references to circumcision in 2:11 and 3:11 (cf. 4:11). Paul also discusses dietary regulations and Jewish holidays in 2:16 (a shadow of coming things). The reference to angel worship also indicates a possible Jewish emphasis (2:18). However, the more prominent false doctrine was incipient Gnosticism. The whole book breathes this heresy.

Gnosticism had two basic premises—(1) matter is intrinsically and essentially inferior or evil, and (2) salvation comes through mystic knowledge. Good is found only in the spirit world. This basic premise led to all sorts of teachings. (1) If matter is evil, the supreme and good God could not have created it. How then did matter come into being? This was explained by saying that God put out a series of emanations. The more distant these were from God, the less they were connected to

(or knew about) Him until finally a distant evil emanation created matter and the world. This is the god of the OT. (2) If matter is evil, then “the Christ” did not have a physical body. He was only a phantom, or the Christ spirit may have come upon the man Jesus at His baptism and left Him at the cross. Of course, this means Jesus Christ ultimately could not save mankind because He did not become flesh and blood. (3) This doctrine also has implications in the realm of morality and ethics. It took its course in two opposite extremes. One side said because matter is evil and our bodies are made of matter, we must be ascetics. The only way to deal with our bodies is to starve, beat and deny them. The opposite view was held by libertines who say the body is evil no matter what we do. Therefore, it does not matter how much we sin. Of course, this led to all sorts of sensual practices.

There also was great stress on mystic knowledge. There was much speculation and philosophizing about such things as emanations and secret knowledge. Salvation became a matter of knowledge and not faith.

Strangely, the rituals of Judaism and the esoteric knowledge of incipient Gnosticism joined forces to produce this bizarre heresy that Paul combats in this epistle. Providentially, this crucially important letter was written to a group of believers in an insignificant town, but it was necessary to check this false doctrine that has much in common with modern New Age teachings.

VII. The Occasion of the Epistle

Evidently while Paul was in prison in Rome, Epaphras brought him news concerning the church at Colosse (4:12-13).

VIII. The Bearer of the Letter

Tychicus carried this letter (Col. 4:7-9) along with Onesimus, and Paul’s private letter to Philemon (Col. 4:9).

“The Lordship of Jesus Christ”

Colossians 1:13-20

- | | | |
|------|---|----------------|
| I. | <u>Jesus is Lord of the Cross (Savior)</u>
(This denies universalism/deism/fatalism) | 1:13-14 |
| | 1. God has delivered us from the power of Satan. | 1:13 |
| | 2. God has transferred us into the principality of His sovereignty. | 1:13 |
| | 3. God has redeemed us through the payment of His Son. | 1:14 |
| II. | <u>Jesus is Lord of Communication (Revealer)</u>
(This denies cultism/atheism/agnosticism) | 1:15 |
| | 1. He is the representation of God (His reflection). | |
| | 2. He is the manifestation of God (His revelation). | |
| III. | <u>Jesus is Lord of Creation (Creator)</u>
(This denies evolution/naturalism) | 1:15-17 |
| | 1. He is Lord because of His sovereignty. | 1:15 |
| | 2. He is Lord because of His agency. | 1:16 |
| | 3. He is Lord because of His priority. | 1:17 |
| | 4. He is Lord because of His consistency. | 1:17 |
| IV. | <u>Jesus is Lord of the Church (Leader)</u>
(This denies individualism) | 1:18-20 |
| | 1. He is first. | 1:18 |
| | a. In position | |
| | b. By resurrection | |
| | 2. He has fullness. | 1:19 |
| | 3. He provides forgiveness. | 1:20 |

Amazing Grace How Sweet the Sound

Colossians 1:1-8

I. We Need To Hear About God's Gifts 1:1-2

1. We have the perspective of a servant. 1:1
2. We have the position of a saint. 1:2
 - a. Holy means we are separated.
 - b. Faithful means we are steadfast.
 - c. In Christ mean we are secure.
3. We have the privilege of sonship. 1:2

II. We Need To Hear About God's Graces 1:3-5

1. There is the grace of faith in the Savior. 1:3-4
2. There is the grace of love for the saints. 1:4
3. There is the grace of hope of our salvation. 1:5

III. We Need To Hear about God's Gospel 1:5-8

1. The gospel truth is to reach the world. 1:5-6
2. The gospel truth should reproduce fruit. 1:6
3. The gospel truth is rooted in grace. 1:6
4. The gospel truth is reported by us. 1:7-8
 - a. We are to be faithful teachers. 1:7
 - b. We are to be faithful ministers. 1:7
 - c. We are to be faithful lovers. 1:8

How To Pray For Others

Colossians 1:9-12

We Should Pray That Others Will:

I. Know The Will of God 1:9

1. We need to know God's plan (God's Will)
2. We need to know His principles (God's Wisdom)
3. We need to know His perspective (God's Ways)

II. Keep Their Walk With God 1:10-12

1. We maintain our walk by being concerned for the pleasure of God 1:10
2. We maintain our walk by being certain of the purpose of God 1:10
3. We maintain our walk by being controlled by the power of God 1:12
4. We maintain our walk by being consumed with the praise of God 1:12

Productive Christians

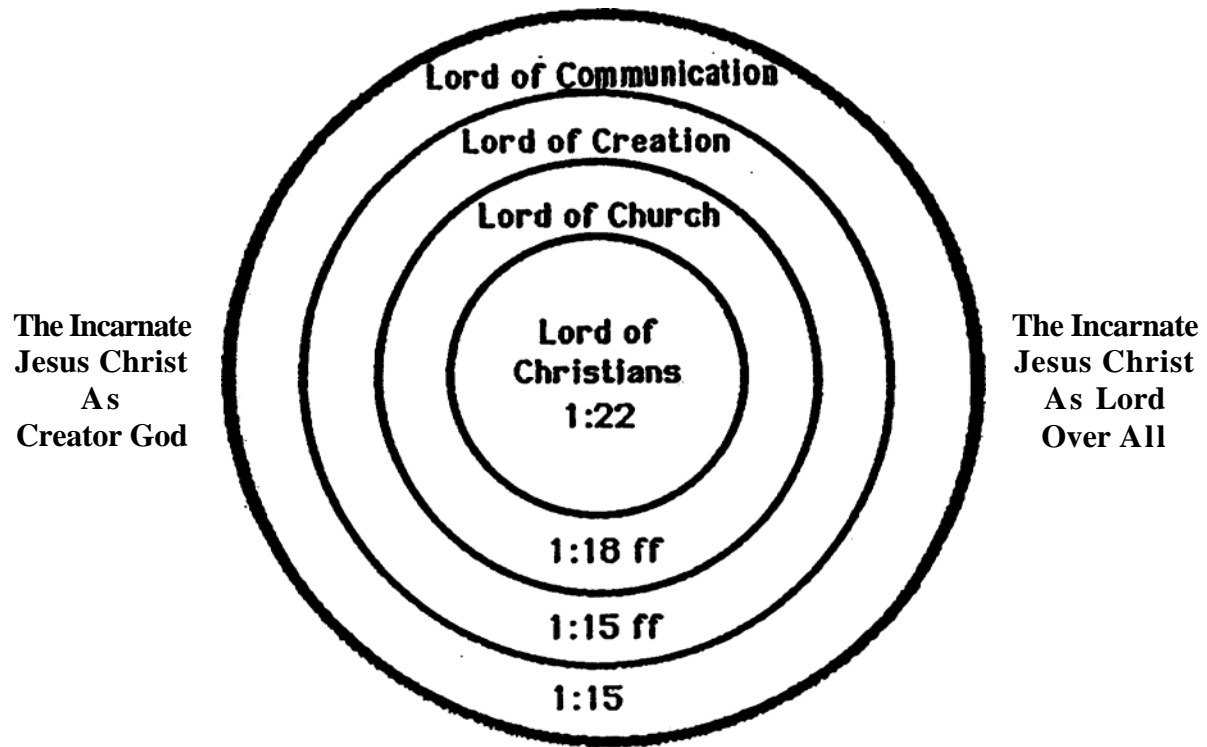
FAITH "in Christ" (Colossians 1:4)

LOVE "to all the saints" (Colossians 1:4)

HOPE "which is laid up for you in heaven" (Colossians 1:5)

FRUIT "bringeth forth fruit" (Colossians 1:6)

**Christology in Colossians 1:15-23
(His Preeminence over All Things)**



“Free At Last! Free At Last!”

Colossians 1: 21-23

- I. We Have Been Delivered From The Penalty of Sin 1:21
(This is regeneration/conversion)
1. In the past we were alienated from God (a foe).
 2. In the present we are reconciled to God (Friend/Father).
- II. We Will Be Delivered from The Presence of Sin 1:22
(This will be glorification)
1. We will be pure (holy).
 2. We will be perfect (blameless).
 2. We will be pardoned (above reproach).
- III. We Can Be Delivered from The Power of Sin 1:23
(This is sanctification)
1. We must be consistent to our walk.
 2. We must be convicted in our will.
 3. We must be confident in the Word.

My Heart, Christ's Home

or

Christ In You, The Hope of Glory

Colossians 1:24-29

When Christ reigns as Lord in our life:

- I. We Will Suffer For Him 1:24
- 1) We suffer with joy
 - 2) We suffer for His body
- II. We Will Serve Under Him 1:25-27
- 1) We have a trust from God 1:25
 - 2) We have a truth of grace 1:26
 - 3) We have a treasure that is glorious 1:27
- III. We Will Share About Him 1:28
- 1) We preach Him to others
 - 2) We present others to Him
- IV. We Will Strive Through Him 1:29
- 1) We strive for His purpose
 - 2) We strive with His power

How To Deal With Spiritual Deceivers

Colossians. 2:1-5

- I. The Church Must Be Encouraged 2:1-2
 - 1) We express concern to those we love 2:1
 - 2) We extend comfort to those we love 2:2
- II. Christ Must Be Expounded 2:2-3
 - 1) We tell of His wealth 2:2
 - 2) We tell of His wisdom 2:3
- III. Christians Must Be Educated
 - 1) We must be warned concerning potential deception 2:4
 - 2) We must be wise concerning spiritual diligence 2:5

Exposing The Spiritual Kidnappers

Colossians 2:6-10

- I. We Must Affirm Christ And His Conduct 2: 6-7
 - 1) We are to follow after Him 2:6
 - 2) We are to be founded In Him 2:7
 - 3) We are to be faithful to Him 2:7
 - 4) We are to be filled with Him 2:7
- II. We Must Accept Christ And His Creed 2:8
 - 1) You can be captive to the wrong philosophy
 - 2) You can be controlled by the wrong people
 - 3) You can be confused by the wrong principles
- III. We Must Acknowledge Christ And His Completeness 2:9-10
 - 1) Christ Is God in His person 2:9
 - 2) Christ is glorious to His people 2:10
 - A. He is our perfecter
 - B. He is our protector

Victory In Jesus

Colossians 2:11-15

- I. In Him We Experience Spiritual Transformation 2:11
 - 1) We have a new position of forgiveness
 - 2) We have a new condition of freedom
- II. In Him We Experience Personal Union 2:12
 - 1) We have died with Him
 - 2) We are alive in Him
- III. In Him We experience Supernatural Resurrection 2:13
 - 1) In the past we were condemned in sin
 - 2) In the present we are cleansed of sin
- IV. In Him We Experience Legal Satisfaction 2:14
 - 1) He has put away our debt to the law
 - 2) He has paid our debt at the cross
- V. In Him We Experience Total Liberation 2:15
 - 1) He has expelled the forces of evil
 - 2) He has exposed the forces of evil
 - 3) He has embarrassed the forces of evil

FALSE RELIGION VS. FULFILLING RELATIONSHIP

Colossians 2:16-23

- I. False Religion Promotes Unspiritual Legalism 2:16-17
 - 1) Legalism is always interested in the superficial 2:16
 - 2) Legalism always ignores the essential 2:17
- II. False Religion Pursues Unprofitable Mysticism 2:18-20
 - 1) Mysticism encourages spiritual elitism 2:18
 - 2) Mysticism will experience spiritual emaciation 2:19
- III. False Religion Preaches Unnecessary Asceticism 2:20-23
 - 1) Asceticism is a form of slavery 2:20
 - 2) Asceticism is a pursuit of futility 2:21-22
 - 3) Asceticism is flawed by inability 2:23

BIBLICAL SUICIDE

Colossians 3:1-11

If we are to die to self:

- I. We Must Pursue The Things of Christ In Our Attitudes 3:1-4
 - 1) Our position in Christ provides motivation 3:1-2
 - a. Being in Christ affects our hearts 3:1
 - b. Being in Christ affects our minds 3:2
 - 2) Our position in Christ provides protection 3:3
 - 3) Our position in Christ provides expectation 3:4
- II. We Must Perform The Things of Christ In Our Actions 3:5-11
 - 1) Toward ourselves we must put to death sinful desires 3:5-7
 - a. Sinful desires may express themselves sexually 3:5
 - b. Sinful desires may express themselves selfishly 3:5
 - c. Sinful desires may express themselves short-sightedly 3:5
 - d. Sinful desires may express themselves shamefully 3:5
 - 2) Toward others we must put to death sinful deeds 3:8-11
 - a. Sinful desires may express themselves emotionally 3:8
 - b. Sinful desires may express themselves verbally 3:8-9
 - c. Sinful desires may express themselves inconsistently 3:9-10
 - d. Sinful desires may express themselves racially 3:11
 - e. Sinful desires may express themselves socially 3:11

THE WELL DRESSED CHRISTIAN

Colossians 3:12-17

- I. He Will Clothe Himself With Love 3:12-14
 - 1) There are reasons for our clothing 3:12
 - a) We have been selected by God
 - b) We have been set apart by God
 - c) We have become special to God
 - 2) There are resource for our clothing 3:12
 - 3) There are results from our clothing 3:13-14
 - a) We will be longsuffering 3:13
 - b) We will be forgiving 3:13
 - c) We will be loving 3:14
- II. He Will Clothe Himself With Peace 3:15
 - 1) We are to be controlled by peace
 - 2) We have been called to peace
- III. He Will Clothe Himself With Thankfulness 3:15
- IV. He Will Clothe Himself With The Word of God 3:16-17
 - 1) It will encourage instruction 3:16
 - 2) It will encourage admonition 3:16
 - 3) It will encourage celebration 3:16
 - 4) It will encourage consecration 3:17
 - 5) It will encourage appreciation 3:17

WHEN CHRIST IS LORD OF THE HOME

Colossians 3:18-21

- I. Wives Will Yield To Their Husbands 3:18
 - 1) Wives will give their submission to their husbands.
 - 2) Wives will give their adoration to the Lord.
- II. Husbands Will Love Their Wives 3:19
 - 1) Husbands will provide the best for their wives.
 - 2) Husbands will avoid bitterness towards their wives.
- III. Children Will Honor Their Parents 3:20
 - 1) Obedient children will bless their earthly parents.
 - 2) Obedient children will please their heavenly Father.
- IV. Parents Will Encourage Their children 3:21
 - 1) Parents should not unfairly demean their children.
 - 2) Parents should not unwisely discourage their children.

TAKING JESUS TO THE WORKPLACE

Colossians 3:22-4:1

- I. Employees Will Be Faithful To Their Employer 3:22-25
 - 1) We serve with the character of our Lord. 3:22
 - 2) We serve with commitment to our Lord. 3:23
 - 3) We serve with confidence In the Lord. 3:24
 - 4) We serve with caution towards our Lord. 3:25
- II. Employers Will Be Fair To Their Employees 4:11
 - 1) There should be integrity in what we do.
 - 2) There should be accountability In what we do.

ESSENTIALS FOR EFFECTIVE EVANGELISM

Colossians 4:2-6

- I. We Must Have A Committed Prayer Life 4:2-4
 - 1) We must pray with intensity. 4:2
 - 2) We must pray in intercession. 4:3
 - 3) We must pray with intent. 4:3-4
- II. We Must Have A Consistent Public Life 4:5-6
 - 1) We must walk in wisdom. 4:5
 - 2) We must talk with wisdom. 4:6
 - a. Controlled by grace.
 - b. Careful in response.
 - c. Concerned for others.

FRIENDS WORTH DYING FOR


Colossians 4:7-18

Friends worth dying for are:

- I. Faithful 4:7-9
 - 1) They are trusted servants. 4:7
 - 2) They are trusted confidants. 4: 8-9
- II. Fellow-laborers 4:10
 - 1) They provide companionship. 4:10
 - 2) They provide comfort. 4:11
- III. Fervent 4: 12-13
 - 1) They are fervent in their calling. 4:12
 - 2) They are fervent in their concern. 4:13
- IV. Family 4:14-15
 - 1) They are special. 4:14
 - 2) They are hospitable. 4:15
- V. Finishers 4:16-17
 - 1) They share encouragement with others.
 - 2) They need encouragement from others.
- VI. Fighters 4:18
 - 1) They remember us in the battle.
 - 2) We remember them in the battle

PHILEMON

*“From Bondage to Brotherhood”
Forgiveness and Restitution*

Focus	Prayer of Thanksgiving	Petition for Onesimus	Promise to Philemon
Divisions	Commendation of Philemon’s Love	Intercession for Onesimus	Confidence in Philemon’s Obedience
Topics	Character of Philemon	Conversion of Onesimus	Confidence of Paul
			
Key Phrase	You...have refreshed the hearts of the saints	Refresh my heart in Christ	
	I hear about your faith...and love	I appeal to you on the basis of love	Charge it to me
Place	Rome (Prison)		
Time	A.D. 60-61		

The book of Philemon is about a slave (Onesimus) who ran away from his master (Philemon). Onesimus ran to Rome where he came in contact with Paul and he was saved. Paul now sends Onesimus back to Philemon with a letter which asks the master to forgive his former slave who is now a brother in Christ.

INTRODUCTION TO PHILEMON

This brief 25-verse letter is unique in the corpus of Pauline writings. Though addressed to Philemon of Colossae, it is not, strictly speaking, a private letter as its' content reveals. Yet it is occasioned by a personal problem that the Apostle hopes to resolve. The letter provides an interesting glimpse into the Apostle Paul's strategy in handling personal issues as they impact the lives of his converts. Philemon is one of the five one-chapter books of the Bible, the other four being Obadiah, II and III John, and Jude.

I. Authorship

Paul is the author of this letter (v. 1). Only the most radical and skeptical scholars have questioned its' genuineness. Such critics are usually motivated by the fact that the book strongly supports the authenticity of Colossians which they question or reject. The book, however, was unanimously affirmed by the early church. In spite of its' brevity, the authenticity (that it is Pauline) and canonicity (that it belonged in our N.T. as an inspired writing) of it was never seriously questioned. Style, vocabulary and other internal considerations are consistent with what we know of Paul.

II. Date and Location of Writing

Philemon is a prison epistle and its' date and location of writing is tied to this issue. The traditional view is that the epistle was written from Rome between A.D. 60-63, and the imprisonment is that of his first Roman incarceration as recorded in Acts 28:30-31. Altogether Paul penned four epistles during his first Roman imprisonment Ephesians, Philippians, Colossians and Philemon. Ephesians and Colossians are sometimes called twin epistles because of their similar content. Colossians and Philemon are often called sister epistles because of their common recipients and destination.

An alternate theory is that the epistle of Philemon was written either from Caesarea or Ephesus in the mid-50's. The Ephesian hypothesis has especially been attractive to some recent scholars because of its nearer proximity and therefore more convenient location to Colossae (about 100 miles). This theory also makes the return trip by Onesimus and Tychicus to Colossae easier, as well as Paul's intended forthcoming visit (v. 22). It is further argued that this scenario clears up two previously obscure appeals the apostle made in Colossians 4:16-17. Paul requested there that Colossians be read by the church at Laodicea, and of the church at Colossae he asked that "ye likewise read the epistle from Laodicea" (v. 16). If this theory is correct, Philemon is the "lost" letter to the Laodiceans. Then Paul told the church at Colossae to remind Archippus to fulfill the service he received from the Lord (Col. 4:17), i.e., the freeing of Onesimus. Through both appeals Paul invited the church to intercede with the slavemaster to release Onesimus and return him to Paul's service.

Though an attractive alternative, this latter theory is not sufficiently strong to overturn the virtually unanimous testimony of the early church. In addition, though the Roman hypothesis makes correspondence and travel more difficult, it does not make it impossible. It is also questionable whether the Ephesian imprisonment allowed enough time for any correspondence. When all things are considered, a date of A.D. 60-63 from Rome is the most likely.

III. Occasion of the Epistle

This letter is a semi-private and personal appeal by Paul to Philemon asking him to unconditionally forgive and receive back his slave Ones without penalty (v. 17). Before he was a slave, but now he is a beloved brother (v. 16). Paul will personally be responsible for any debts Onesimus has incurred (v. 18). We do not know why Onesimus ran away or if he took anything from his master. All we know about is the conversion of Onesimus and Paul's appeal. Since a slave was subject to severe discipline for running away, even death, Paul's appeal is a kind and gracious act on behalf of Onesimus.

It is also an insightful guide as to how believers might go about the task of mediating conflicts within the family of God. As an instruction manual in resolving personal difficulties between Christians, this short epistle is of great value. Tychicus probably accompanied Onesimus back to Philemon as he returned from Paul with the letter of Colossians (cf. Col. 4:7-9).

IV. Key Personalities in the Epistle

Philemon means “affectionate.” He was a citizen of Colossae. This point seems to emerge from the fact that Onesimus (Col. 4:9) and Archippus (Col. 4:17) are from Colossae. He was wealthy enough to have slaves and was converted to Christianity by Paul (v. 19). The church in Colossae met in his home (v. 2).

Onesimus means “useful” or “profitable.” There is a play on his name in verse 11. He was Philemon’s slave, who had run away only to come into contact with Paul and become a Christian (vv. 11, 16). He became close to Paul and was regarded as a valuable assistant by him (vv. 13-15).

Apphia means “endearment.” Chrysostom and Theodoret believed she was Philemon’s wife. According to tradition, she died as a martyr.

Archippus means “master of the horse” or perhaps “chief groom.” Many think he was perhaps the son of Philemon and Apphia. He may have even been the pastor of the church meeting in their home (note his description in v. 2 as a “fellow soldier,” also cf. Col 4:17).

Others mentioned in the epistle are Timothy (v. 1), Epaphras (v. 23), Mark, Aristarchus, Demas, and Luke (v. 24, cf. also 2 Tim 4:9-11). There are a total of 11 names that appear in this short letter.

V. Social Impact

Dealing with a problem arising out of the institution of slavery, this epistle has figured prominently in debate surrounding that issue. It has been confidently appealed to both by those who sanctioned slavery as well as those who advocated its abolition. While it is true that the words of the Apostle here cannot be construed to advocate the abolition of slavery, yet the spirit of the epistle has definitely supported that position. The manner in which Paul treats the problem of Onesimus indicates the way in which Christianity confronted the evils of human society. To have directly denounced the institution of human slavery would have precipitated an immediate conflict between Rome and Christianity. It would have marked Christianity as being anti-social, and would have tamed all the powers of the Empire against it. Instead of making a frontal attack upon the institution of slavery, Christianity inculcated a spirit of love, grace, compassion, and consideration which ultimately meant the death knell of that institution. That anyone claiming the name of Jesus Christ could advocate slavery is simply another indictment of our depravity and wickedness.

VI. Structure and Key Verse

Philemon is a marvelous example of the use of mitigated exhortation. Indeed, as a type of hortatory (exhortation) discourse, it contains the three salient components of 1) problem, 2) command, and 3) motivation. However, Paul mitigates the command to the final position of the text. This is borne out by the fact that there is not a single imperative in vv. 1-16, but in verse 17 there are three imperatives which rapidly follow one another (a fourth is in v. 22). Verse 17, therefore, is the key to the book where Paul says to Philemon, “Receive him (Onesimus) as you would receive me.” Paul employs psychological tact while at the same time not sacrificing his apostle’s authority.

VII. Points of Interest Concerning Philemon

- 1) Paul’s shortest epistle (25 verses)
- 2) Only 335 words in the Greek text
- 3) Most private of all of Paul’s epistles

- 4) Presents a beautiful picture of the gospel by way of analogy
 - a) All of us were once like Onesimus, runaways (sinners) from our rightful owner (God).
 - b) Someone on our behalf has pleaded our case, even to the paying of our debt (Jesus Christ) 1 Tim. 2:5
 - * Substitution v. 17
 - * Imputation v. 18
 - c) Through our advocate we can be restored, even to the adoption of sons!

What is accountability? Charles Swindoll defines it this way: “a willingness to explain one's actions, the ability to answer for one's life and to supply the reasons why.” That seems to be a hard thing to do for American Christians. Very few people are actually accountable to another person. But the fact that it is not often practiced does not excuse us. Sure it's threatening - but it's good for us. Accountability encourages growth And it's biblical.

We know very well that the Bible tells us that we are accountable to God but the Bible also tells us that we should be accountable to one another as well - at least if we are wise. Let's just look at some passages which speak to this issue.

Proverbs 13:10: “Pride only breeds quarrels, but wisdom is found in those who take advice.”

Proverbs 13:18: “He who ignores discipline comes to poverty and shame, but whoever heeds correction is honored.”

Proverbs 15:31: “He who listens to a life-giving rebuke will be at home among the wise.”

Proverbs 27:9: “Perfume and incense bring joy to the heart, and the pleasantness of one's friend springs from his earnest counsel.”

Proverbs 27:17: “As iron sharpens iron, so one man sharpens another.”

Romans 15:14: “I myself am convinced, my brothers, that you yourselves are full of goodness, complete in knowledge and competent to instruct one another.”

All these passages tell us that we should be accountable to one another. Accountability is good for us. By being accountable we are less likely to stumble into a trap. By being accountable we don't get away with unwise and sinful action. It's good for us.

PHILEMON

Paul's Greeting to Philemon vv. 1-3

Paul's Thanksgiving and Prayer vv. 4-7

Paul is always thankful v. 4a

When is Paul thankful v. 4b

When he mentions them in prayer.

Reason for thanksgiving v. 5

Because he heard of their

1) faith in Christ

2) love for the saints

Content of the prayer v. 6

For an effective sharing from faith in the context of a full knowledge of God's will for us in Christ

Reason for Paul's joy and comfort v. 7

Because of Philemon's love that refreshed the saints

Paul's Approach to the Request vv. 8-12

A possible basis of the request v. 8

Paul could request the proper response on the ground of his authority (i.e., as an apostle)

The proper basis of Paul's request v. 9a

For love's sake he appeals, he does not command

The humble condition of the one who requests v. 9b

An aged man who is now a prisoner

The subject of the request vv. 10-12

Onesimus

1) Paul's son

2) converted while Paul was in chains

3) formerly useless but now useful to Paul and Philemon

4) the one sent to Philemon is to be received as if he were Paul

The Context of the Request vv. 13-14

Paul's original desire v. 13

To keep Onesimus as Philemon's minister to him

Why Paul refused his desire v. 14a

He did not wish to act without Philemon's consent.

The reason Paul wanted Philemon's input v. 14b

So that Philemon would act voluntarily

Paul's View of the Situation vv. 15-16

Paul's explanation of the separation and why he cannot keep Onesimus

v. 15

That Philemon might receive back Onesimus for eternity

Paul's view of Onesimus that Philemon should share

v. 16

Regard him as a brother, not as a slave. As he has been to Paul, may he be so much more to Philemon.

Paul's Request vv. 17-20

Paul's request

v. 17

Receive Onesimus as you would me.

Paul's offer

vv. 18-19a

Any obligation should be credited to Paul. He will pay it back.

Reminder about the offer of Paul

v. 19b

Paul could remind Philemon he owes Paul his life (spiritual).

Paul's request for himself

v. 20

Give Paul this benefit and refresh his affection in Christ.

Paul's Confidence vv. 21-22

Paul's knowledge

v. 21

Paul writes knowing Philemon will do what Paul requests.

Paul's hope

v. 22

Philemon is to prepare a guest room, for Paul hope to visit him because of answered prayer.

Paul's Final Greetings and Benediction

vv. 21-22

PHILEMON
A CALL TO FORGIVENESS AND FELLOWSHIP

- I. Paul's Greeting to Philemon and the Christian Community - vv. 1-3
 - 1) Paul addresses Philemon as an equal in anticipation of his appeal. v.1
 - 2) Others are greeted and affirmed within the community, promoting a joint awareness about the problem which will be addressed in the letter (accountability). v.2
 - 3) A Christian greeting is extended which recognizes the need for God to be with them in what they are about to consider. v. 3
- II. Paul's Thanksgiving and Prayer for Philemon's Love and Faith - vv. 4-7
 - 1) Love and faith are the energizers of the spiritual life as the vertical relationship translates into horizontal relationships. vv. 4-5
 - 2) The basis of faith's action is Christ Jesus. v. 6
 - 3) Praise for the care of others and the good appeal to past action will be an encouragement to many. v. 7
 - 4) We should not assume that past action guarantees a present proper response. (implied) w. 7-8
- III. Paul's Plea for Onesimus - vv. 8-20
 - 1) The appeal is made on the basis of a filial relationship, not an authoritative one (non-use of a personal right). v. 9
 - 2) Love has the capacity to change the dynamic in relationships. v. 9
 - 3) Love exhibits tasteful gentleness in defending a brother in the wrong. vv. 10-11
 - 4) Faith has the ability to see benefits in the midst of difficulties. vv. 10-11
 - 5) God's wondrous transformation of a slave into a brother and a bad situation into a good one demonstrates God's ability to triumph over a disaster. vv. 12-13
 - 6) Paul is courteous as he addresses Philemon. v.14
 - 7) The value of "free will" motivation rather than forced authority is apparent. v.15
 - 8) God transforms not only a person's position, but his relationships with others. v. 16
 - 9) Paul provides a marvelous example (substitution) of an appeal to reconciliation among Christians. v. 17

10) Paul as the third party proposes to deal with any debt to help created a climate for reconciliation (The mediator goes beyond what is required). vs. 18-19

11) Paul looks forward to the encouragement that comes from the kind treatment of one's brother (How we treat one another does matter not only to God, but also to others). vs. 20

III. Paul's Declaration of His Confidence and His Desire to Visit Soon - vs. 21-22

1) Paul is an encourager. vs. 21

2) Paul is hopeful of personal fellowship: People are brothers, not tools for ministry. vs. 22

V. Paul's Final Greetings - vs. 23-24

1) Paul conveys the good wishes of others. vs. 23-24

2) Paul commends them all to the grace of God found in Christ Jesus. vs. 25

EXEGETICAL INSIGHTS IN PHILEMON

I. KEY WORDS AND THEIR OCCURRENCE.

- A) *Lord* (6 times: vs.3,5,16,20,20,25)
- B) *Jesus* (5 times: vs.1,3,5,6,25)
- C) *Christ* (7 times: vs.1,3,6,8,9,23,25)
- D) *Love* (agape in some form; 5 times: vs.1,5,7,9,16)
- E) *Heart* (bowels, innermost being; 3 times: vs.7,12,20)
- F) *Prisoner* (sometimes translated “chains;” 5 times: vs.1,9,10,13; also “fellow prisoner” in vs.23, but there it is a different Greek word.)

*In Greek there are three (possibly four) key words for love:

- 1) *Eros* - from which we derive our word erotic. It speaks of sensual, physical, desire for something.
- 2) *Phileo* - which speaks of brotherly (or friendship) love one for another.
- 3) *Agape* - a word uniquely developed in the N.T. It speaks of a sacrificial giving for the ultimate good of another. This love is not emotional or sensual, it is volitional.
- 4) *Storge* - familial or family love.

It has been said by one that:

Eros is the take kind of love.

Phileo is the give and take kind of love.

Agape is the give kind of love.

II. A KEY IDEA.

The house church - There is no evidence for church buildings of any magnitude until the third century. Interestingly, without elaborate buildings, budgets, programs, and in some cases gross opulence, the early church took the gospel message literally across the world with tremendous success via the hand of God. There are numerous references in the N.T. to house churches and their hosts:

Gaius at Rome (Rom. 16:23)

Aquila and Priscilla at Ephesus (1Cor. 16:19)

Aquila and Priscilla at Rome (Rom. 16:3,5)

Lydia at Philippi (Acts 16:15,40)

Nymnpha at Laodicea (Col.4:15)

Philemon at Colossae (Philemon 2)

Mary at Jerusalem (Acts 12:12)

Jason at Thessalonica (Acts 17:5-6)

THE PARAMETERS AND PRIVILEGES OF THE CHRISTIAN

Philemon 1-3

- I. A believer is a prisoner of the Lord Jesus. (vs.1)
 - A) His condition is one of divine confinement (a prisoner).
 - B) His companions should be those of “delightful encouragement (a brother).”
- II. A believer has partners through the Lord Jesus. (vs.1-2)
 - A) Philemon: the embodiment of a fellow worker. (vs.1)
 - B) Apphia: the embodiment of a faithful sister. (vs.2)
 - C) Acchippus: the embodiment of a fellow soldier. (vs.2)
 - D) The church: the embodiment of a faithful equipper. (vs.2)
- III. A believer experiences privileges in the Lord Jesus. (vs.3)
 - A) He is blessed by the Father. (cf. Eph. 1:3-6)
 - B) He is blessed by the Son. (cf. Rom. 5:1; 8:1, Eph. 1:7-12)

“GOD'S SUPERLATIVE SERVANT”

(Philemon 4-7)

I. He gives cause for thanksgiving to God vv. 4-5

- 1) He has faith in God's Son
- 2) He has love for God's saints

(v. 5 is a chiasmus Love Faith cf. Col. 1:4)
 Christ Saints

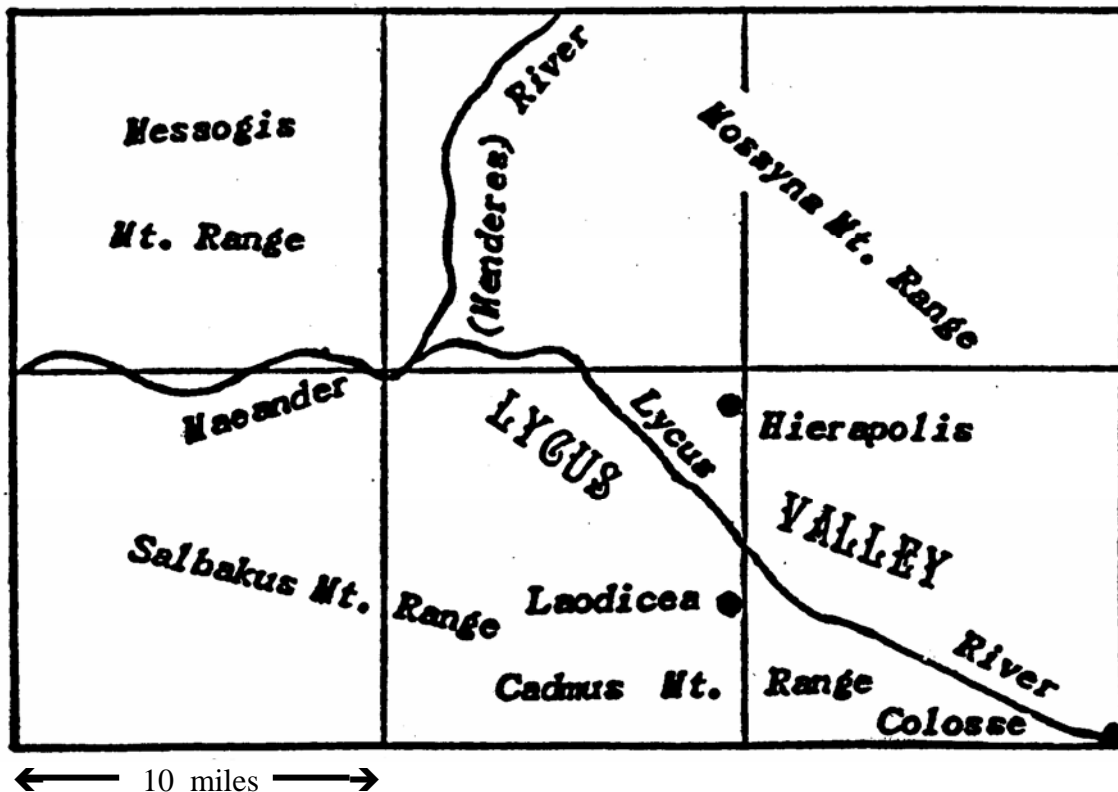
II. He grows in understanding of God v. 6

- 1) He is active in sharing his faith with the saints.
- 2) He is active in knowing his blessings from the Son.

III. He generates the blessings of God. v. 7

- 1) He is a source of joy.
- 2) He is a source of encouragement.
- 3) He is a source of refreshment.

Sketch of the Lycus Valley



**“HOW TO ASK A FAVOR”
(Philemon 8-16)**

- I. **Remember the principle of humility** vv. 8-9
 - 1) Do not take advantage of a higher position v. 8
 - 2) Do make the appeal from a proper motivation v. 9
- II. **Remember the principle of sensitivity.** vv. 10-11
 - 1) Be hopeful v. 10
 - 2) Be honest v. 11
- III. **Remember the principle of integrity** vv. 12-13
 - 1) Let others see your sincerity (show yourself faithful) v. 12
 - 2) Let others know where you stand (share all the facts) v. 13
- IV. **Remember the principle of accountability** v. 14
 - 1) Know who is responsible
 - 2) Know what is right
- V. **Remember the principle of sovereignty** vv. 15-16
 - 1) God’s goals are eternal not temporal v. 15
 - 2) God’s goals are spiritual not carnal v. 16

“THE GRACE OF GENTLE ARM-TWISTING”
A Marvelous Model of Tact
(Philemon 17-25)

I. Choose the right words

vv. 17-20

- 1) Receive - Love him as you love me (substitution) v. 17
- 2) Reckon - If a wrong needs to be corrected lay it to my account (satisfaction) vv. 18-19
- 3) Refresh - Do what you should for Christ's sake (reconciliation) v. 20
(note the 3 imperatives in vv. 17, 18, 20 and the way in which Paul softens their sting)

II. Communicate with reaffirming wisdom, vv. 21-22

- 1) Express your confidence as to their action v. 21
 - 2) Express your confidence as to your reception v. 22
- (A fourth imperative is in v. 22. It also is conveyed in a gentle and gracious manner.)

III. Covenant with respected witnesses

VV. 22-23

- 1) There should be earthly confirmation vv. 23-24
- 2) There should be heavenly confirmation v. 25

* Remember: “Friends are no good unless you can use them.” Jim Parker

* Also remember: “When you use a friend use him good.”

Ten Characteristics of Paul's Masterpiece of Tactful Pleading

- 1) Listen to me, that is, to Paul, a man who has grown old in the service of his Lord (v. 9).
- 2) I am now a prisoner of Christ Jesus (vv. 1, 9). Surely, compared to the hardships of my imprisonment how small is the favor I am asking of you.
- 3) Besides, I am your friend, who loves you, and admires you for the manner in which you have again and again refreshed the hearts of the saints (vv. 4, 5, 7, 8, 9, 20).
- 4) We are in debt to God for all his goodness shown to us (v. 6). Also, you: are in debt to me. In fact, you owe me your very life (v. 19).
- 5) Onesimus is my child, my very heart, a brother beloved (vv. 10, 12, 16).
- 6) It is to your advantage to grant my request that you accept Onesimus, for the once useless one has become useful. I, for one, surely so regard him (vv. 11, 13, 14).
- 7) Favorable action on your part would be in line with God's providential direction, which we should gratefully acknowledge (vv. 15, 22b).
- 8) The fellowship of all believers in Christ demands this, for not only you and I are included in this but so is Onesimus (v. 17).
- 9) I have confidence in your obedience (v. 21).
- 10) I want you to prepare a guest room for me, for I hope, in answer to the prayers of God's children, to be granted to you (v. 22b). Surely, you would not wish to disappoint me.

William Hendriksen

CONCLUDING OBSERVATIONS

The book of Philemon is one which emphasizes the dual track of accountability and sensitivity. It is indeed a “model of tact.”

Proverbs tell us that the wise man will make a good choice of the words he uses when he speaks. The right word at the right time to the right version is an effective and beautiful thing. Note the following verses:

Proverbs 10:32 “The lips of the righteous know what is fitting, but the mouth of the wicked only what is perverse.”

Proverbs 12:18 “Reckless words pierce like a sword, but the tongue of the wise brings healing.”

Proverbs 15:1 “A gentle answer turns away wrath, but a harsh word stirs up anger.”

Proverbs 15:23 “A man finds joy in giving an apt reply-and how good is a timely word!”

Proverbs 15:28 “The heart of the righteous ponders how to answer, but the mouth of the wicked pours out evil things.”

Proverbs 16:24 “Pleasant words are a honeycomb, sweet to the soul and healing to the bones.”

Proverbs 25:11 “A word aptly spoken is like apples of gold in settings of silver.”

Proverbs 26:4-5 “Do not answer a fool according to his folly, or you will be like him yourself. Answer a fool according to his folly, or he will be wise in his own eyes.”

Again, the right word at the right time to the right person is a wonderful thing, a beautiful thing, a sweet thing, a pleasant thing, even a joyful thing.

However, this doesn't mean that the facts are not considered. Tact is honest. It involves no sacrifice of honesty or candor. The tactful person does not shirk his duty even when he is convinced that he must admonish or rebuke. But he has learned the art of doing this without being rude. Paul told the truth about Onesimus and set forth an honest case. He admitted that the runaway slave had been useless. But Paul notes that there had been a radical change in the man. He was honest, but he was kind. He was tactful. He leaves us a marvelous pattern to follow. Therefore, may all remember the following:

A careless word may kindle strife;
A cruel word may wreck a life;
A bitter word may smite and kill;
A brutal word will accomplish nil;
A gracious word may smooth the way;
A joyous word may light the way;
A timely word may lessen stress;
A loving word may heal and bless.