

that the triumphal show of Christ was limited to the implications of his triumphal death on the cross.

By that death Satan and his angels were deprived of all claim upon the souls of sinners. By that death men who once were loyal to Satan, were touched and reconciled to God. (Col. 1:21). By that death Christ attracts all men to him. (John 12:32). Christ's death threw consternation into the camp of the devil. He knows he is defeated, and his angels know it too, though in their wrath they are yet determined to drag as many with them into the everlasting fire as possible. (Rev. 12:12; Matt. 25:41).

We therefore prefer to think that Christ organized no victory parade in heaven, but that his triumph consisted in his spiritual victory on the cross, a victory that was clearly perceived by Satan and his principalities and powers, and by every other spiritual being in the universe.

6. Since Christ has triumphed over the most powerful spiritual beings in the universe, we should hold fast to Him, and beware lest anyone lead us away captive by his philosophy and deceitful traditions.

Those who lead us to accept science, or philosophy, or socialism, or communism, or evolution, or government regulations, or decrees of church councils, or psychology, or riot and revolution, or any other thing, as being more important than Christ—these have triumphed and made spoil of us.

Christ has totally triumphed. Why should we let men triumph over us by taking us from him? (Col. 2:8, 15).

16. Let no man therefore judge you in meat, or in drink, or in respect of a feast day or a new moon or a sabbath day: 17. which are a shadow of the things to come; but the body is Christ's.

Translation and Paraphrase

16. Therefore (because Christ is triumphant) let no one judge (and condemn) you concerning (religious laws about) food and drink, or in regard to a feast day, or (the feast of the) new moon, or a sabbath day (a day of rest).

17. (Let no one judge you about your observance or non-observance of these Jewish rituals,) which are (only) a shadow of

things (that are) coming, but the (solid) body (that casts the shadow before it appeared itself) is Christ's. (He is the fulfillment of all of these Old Testament ceremonies.)

Notes

1. Col. 2:16-17 are the first verses in a new section, which gives practical applications of the truths in the foregoing paragraph. In the preceding section (2:8-15) we saw reason after reason why Christ is the perfect antidote to false doctrine. Now, beginning at 2:16, there are practical applications made of that fact. The first is: Let no one judge you concerning Jewish rituals.
2. Let no one judge you (and condemn you) on the basis of the food you eat (or don't eat), or about drink, or in regard to a feast day, or any such thing.
3. The word *meat* (Gr. *brōsis*) refers to food generally, and not to meat or flesh specifically, although meat is included. The law of Moses gave extensive regulations about food. See Lev. 11. Most religions have some sort of dietary laws: kosher regulations; abstinence from meats on Fridays and during Lent; strict vegetarian rules; etc.

Nothing is more plainly taught in the N.T. than that all dietary restrictions are abolished by Christ. Mark 7:19; Romans 14:2-3, 17; I Cor. 6:13; 8:8; I Tim. 4:1-5; Heb. 9:10. Of course, however, our liberty to eat does not do away with instructions against gluttony, intemperance, waste, or causing others to stumble.

4. With regard to *drink* this verse teaches us that we are to let no one judge us. All things are lawful for us to use (I Cor. 6:12). Nonetheless we must beware lest we be brought under the power of anything, and we must beware lest our liberty be a stumbling-block to others (I Cor. 6:12; 8:9). Strong drink is particularly likely to get us under its power, and its use is particularly liable to cause others to stumble into drunkenness. Drunkenness will keep us out of the kingdom of God. (I Cor. 6:9-10; Gal. 5:21). It would surely be right and wise for us to apply Paul's words about eating meats to strong drink also: "If food is a cause of my brother's falling, I will never eat meat, lest I cause my brother to fall." (I Cor. 8:13; RSV).

5. Christians are liberated from bondage to a set of rules. No man can judge us about non-observance or observance of a feast day. Leviticus 23 lists numerous feasts, such as the Passover, Pentecost, Trumpets, Atonement, and Tabernacles.
6. The New Moon was an observance of the first day of each month as calculated on a lunar basis. The Hebrews celebrated the start of each new month by blowing trumpets and extra sacrifices. See Numbers 10:10; 28:11; I Chron. 23:31; II Chron. 31:3; Neh. 10:33.
7. The sabbath day was the seventh day of the week, or Saturday. It was a day of rest kept by the Hebrews in remembrance of God's rest on the seventh day of creation (Ex. 20:11), and also because God delivered them from bondage in Egypt (Deut. 5:15).

In the primitive church some Jewish Christians continued for a time to meet on the sabbath days, and to observe Jewish hours of prayer. Gentile Christians met together on the first day of the week, and this day was called the Lord's Day. (Acts 20:7; I Cor. 16:2; Rev. 1:10). This was done under the oversight and evidently with the approval of the inspired apostles. However it is significant that no New Testament scripture commands us to honor or observe Sunday as a greater day than any other, or as the only acceptable day for group worship. One day is not greater than another day. In Christianity the whole universe is God's temple, and every day is a holy day.

8. In our times there are urgent radio broadcasts crying out that we must be keeping the Sabbath day, the feast of tabernacles, and other such rituals to please God. Paul says that no man has the right to judge us about such things.

This is in harmony with his teachings in Romans 14:5ff. If we regard a day as being worthy of honor, we regard it unto the Lord. If we regard it not, we do this also unto the Lord. Let us not judge our brother, or set at nought our brother on the basis of these things. (Rom. 14:10).

9. Paul's teachings about not judging one another concerning ordinances runs contrary to the ideas of some, that anything that is added to the explicit teachings of the scripture is automatically bad and damning. These may be perfectly harm-

less and only become bad when we try to force everyone else to adopt our ways of doing things.

10. Many professed Christians of our day fix attention on legalistic taboos and lists of do's and don't's, that will supposedly guarantee that we shall make it into glory, even if barely so. But Christians do not live under a system of law, but under grace. The handwritten ordinances have been blotted out and nailed to the cross. (Col. 2:14).
11. Many, if not all, of the O.T. ceremonies were types of spiritual realities in our present Christian age. (For the meaning of *type*, see notes on Col. 2:11-12.)

Christ is our Passover. (I Cor. 5:7). The Sabbath was a type of our eternal heavenly rest. (Heb. 4:9). The feast of tabernacles reminds us that we also are pilgrims and sojourners upon earth. (Lev. 23:42-43; I Peter 2:11).

The O.T. ceremonies were like shadows in the evening. They stretched out far ahead of the body that cast the shadows, revealing that the body was near or approaching, and revealing its general shape. The body that cast its shadow in the Old Testament ceremonies was Christ. He is the reality of which they were but foreshadowings.

18. Let no man rob you of your prize, by a voluntary humility and worshipping of the angels, dwelling in the things which he hath seen, vainly puffed up by his fleshly mind, 19. and not holding fast the Head, from whom all the body, being supplied and knit together through the joints and bands, increaseth with the increase of God.

Translation and Paraphrase

18. Let no one pass judgment against you (as if he were an umpire), or deprive you of your prize, (while he himself is) delighting in (an outward show of pretended humility (and self-abasement)), and in a worship of angels, involving himself in things which he (claims he) has seen, proudly puffed up in his fleshly mind without just cause,

19. and not holding fast unto (Christ) the Head, from whom the entire body (the church), being supplied (with its essential nourishment) and coalesced together through the joints and ligaments (as its individual members have close contact with one another), is growing the growth of God (the growth which God intends).

Notes

1. A second thing we are to let no one do to us, is to let no one rob us of our prize. *Rob* here (Gr. *katabrabeno*) means to deprive of a prize; or give adverse judgment; or disqualify us as an umpire might disqualify a victory or point in athletic competition. This is somewhat similar to the statement in 2:16: "Let no man judge you."
2. We are disqualified and robbed of our prize from Christ when we let men talk us into making ourselves "humble" and into falling down to worship angels.
 A "voluntary humility" is a self-willed humility, a humility that is shown by outward acts of self-denial to the body. It is a false humility that covers overbearing inward pride. Col. 2:23. True humility can neither be voluntarily put on nor put off.
3. Those who insist on outward exhibitions of humility and worshipping of angels are usually those who say a great deal about what they have seen, about their visions. They dwell on these things, investigating them, entering into the study of them, and going into details in narrating them.
4. Those who insist on outward exhibitions of humility and worshipping of angels are usually those who are vainly puffed up by their fleshly minds. *Vainly* means "without just cause." They have no real basis for pride. Their minds are fleshly, being concerned only with themselves and their fleshly desires for honor.
5. There are some variations in the ancient manuscripts as to whether Col. 2:18 says "what he hath *not* seen" (as in KJV), or "which he hath seen" (ASV). The explanation probably is that the person who tells about his visions really thinks he has seen them, but is probably deluded. Thus ancient copyists of Paul's letters found it easy to insert *not* in the clause "He hath seen." Probably the visionaries had not really seen what they claimed, but they thought they had. The ASV reading without the *not* is better supported by manuscript evidence than the other.
6. Those who insist on outward exhibitions of humility do not hold fast to Christ the Head. (Eph. 1:22). They imagine that they have seen visions, and this makes Christ less important to them.

The theme of the whole book of Colossians is that Christ is supreme. He is everything to the child of God. False teachers do not hold fast the Head.

7. To emphasize the importance of Christ as Head, Paul says that from the head (Christ) all the body (the church) increases with the increase of God (literally, "is growing the growth of God"). In other words if we do not hold on to Christ as head, we cut ourselves off from the marvelous growth that God can cause us to achieve. (Eph. 4:15-16).
8. In order for the church to grow Christ causes the church to be supplied and knit together through its joints and bands. This is a rather complicated description of the growth process of the church, as compared to a human body.

The church is *supplied* by Christ with all the essential food and gifts and help it needs, just as a body is supplied by wholesome food. The church owes its entire growth to Christ. There is no other source of strength and nourishment.

The church is *knit* together, that is, closely joined and coalesced together. Its members, though coming from many backgrounds, are harmoniously joined together in one body, until their relationship is as solid as two pieces of a broken bone that have knit back together.

This process of knitting men together in one body is done "through the joints and bands," that is, through the joints and ligaments. Any nutrition that passes to our feet to cause them to grow along with the rest of our body, has to go through the knee joint and ligaments. Similarly any growth that one member of the church makes comes about through his contact with other members. Each member has to function in the measure that is due for the whole body to grow. (Eph. 4:16).

20. If ye died with Christ from the rudiments of the world, why, as though living in the world, do ye subject yourselves to ordinances, 21. Handle not, nor taste, nor touch 22. (all which things are to perish with the using), after the precepts and doctrines of men?

Translation and Paraphrase

20. If you died with Christ (as indeed you did when you were baptized, and were thus made free) from (bondage to) the rudimentary things of the world, (then) why, as if (you were still)

living in the world, do you subject yourselves to (this world's religious) ordinances?

21. (I refer to such ordinances as): "Touch not," and "Taste not," and "Handle not"—(ordinances commanding celibacy and abstinence from food and drink).

22. (These ordinances of) which (I speak) are all (leading people) unto corruption (and eternal misery) by (their) misuse according to the precepts and teachings of men. (Conceivably they might have some use, but as they are being used, they are an abuse.)

(Note—See two alternate paraphrases of this verse in the following notes, section 11.)

Notes

1. Col. 2:20-22 contains Paul's warning against asceticism. (Asceticism is the voluntary self-denial or abuse of the body for religious reasons.)
2. The reason for which we should disregard all rules about self-denial of the body is that all of these are man-made, and we Christians have died to all the rudiments of this world. We hold only to the things Christ has commanded. (Isaiah 29:13; Matt. 15:9).
3. We died to sin and to men's ordinances when we repented and were baptized. See notes on Col. 2:12.
4. Once again here in Col. 2:20 (as in 2:8) all the religious ordinances in the world (excepting, of course, those given through Christ, and in harmony with Christ) are called *rudiments*. No matter how wise, mystical, and benevolent these ordinances may sound, they are like the A.B.C.'s, mere rudimentary concepts, when compared to the unsearchable riches of Christ (Eph. 3:8).
5. The ordinances Paul refers to in 2:20 are the ordinances like those listed in 2:21: "Handle not, nor taste, nor touch." Paul is not here referring to the ordinances of the law of Moses, as he was back in Col. 2:14.
6. Some people have quoted Col. 2:21 without referring to the verses before and after it. Such a use of the verse might make it sound like we were indeed to "Touch not; taste not; handle not." But Paul meant that these were the type of ordinances which we were to shun. We have no laws that forbid us to handle, taste, nor touch wholesome normal things.

7. The command "Handle not" (KJV, "Touch not;" Gr. *hapto*) may refer to sexual relationships and marriage. It is from the same word as "touch" in I Cor. 7:1, which obviously refers to this. Sex within marriage is approved of God, necessary, and desirable. (I Cor. 7:1-5; Prov. 5:18-20; I Peter 3:7). Any religion that forbids marriage and normal sex relations is a doctrine of devils. (I Tim. 4:1-3).
8. The difference between *handle* and *touch* in Col. 2:21 is not great. *Handle* (*hapto*) is the stronger term, indicating to lay hold of or hold fast. *Touch* (*thiggano*) is a more delicate term, signifying to touch, particularly as a means of knowledge, or for some purpose.
9. Col. 2:22 is a difficult verse, and has been variously interpreted. The difficulty lies in the fact that we are not sure what the "all which" at the start of the verse refers back to—to the ordinances, or to the food and drink involved in the ordinances?
Also we cannot be certain whether 2:22 is a continuation of the quotation of the false teachers, started in 2:21, or whether it is all Paul's parenthetical observation concerning the ordinances referred to in 2:21.
10. We must observe here that the word *using* in 2:22 (both in KJV and ASV) comes from the Gr. *apochresis*, which actually means "abuse" or "misuse." The translation "using" represents an interpretation (maybe a legitimate one) of the text, rather than a precise translation.
Also the term *perish* is from the Gr. noun *phthora*, which is usually translated *corruption*, and refers variously to: (1) decay and decomposition of material things (as in I Cor. 15:42); (2) to moral decay and corruption (II Pet. 1:4); or (3) to the loss of salvation and to eternal misery (Gal. 6:8; Col 2:22).
11. Our own interpretation of Col. 2:22 may be seen in the translation and paraphrase given above. To us it appears that it is the ordinances of men that are leading people into corruption and misery, because of the abuse of them after the teachings of men.

We give here two alternative paraphrases of Col. 2:22, and leave the matter to the reader to consider which seems to him to be correct. Undoubtedly the Colossians, who had heard the false teachers give their speeches, knew exactly what Paul referred to in Col. 2:22. To us it is somewhat indefinite.

Alternate Paraphrase A: "(These ordinances deal only with physical things like food and drink) which are all (soon digested) unto destruction by the (normal) using (of them. And furthermore these ordinances are only) according to the commandments and teachings of men."

(This interpretation is similar to the idea expressed in Matt. 15:7; I Cor. 6:13.)

Alternate Paraphrase B: (Paul speaking: "To quote the false teachers, they say,) 'Touch not (food or women), Taste not, Handle not; (for these things which you touch and taste and handle are things) which are (doomed) unto corruption by (their) abuse (and you cannot use them without it being an abuse).' (With reference to all of this, I say it is only) according to the commandments and teachings of men."

23. Which things have indeed a show of wisdom in will-worship, and humility, and severity to the body; *but are not of any value against the indulgence of the flesh.*

Translation and Paraphrase

23. (The ordinances of) which (I spoke do indeed) have a speakable appearance of wisdom in (the respects of) self-chosen worship, and (apparent) humility, and (in impressive demonstrations of) severity to the body; (but they are) not of value for the satisfying of the flesh (and restraining indulgence).

Notes

1. Paul concludes his warnings against human ordinances and asceticism by saying that the way that some people carry out such ordinances makes an impressive show, but that the ordinances are of no value when it comes to satisfying the basic desires of the flesh, and giving us contentment.
2. Paul concedes that the human ordinances named in 2:21 indeed have an appearance (or show, or matter, or word; Gr. *logos*) of wisdom in *will-worship*. It takes a lot of will power to live up to them. *Will-worship* is voluntary, arbitrary worship, worship which one devises and prescribes for himself.

Also these ordinances make those who observe them very humble-appearing. The humility, however, is outward, and not genuine. Compare 2:18. Some religious people wear dark-colored, peculiar-looking, uncomfortable clothing. Such an act does not make the person really humble.

Also the ordinances make quite a show of severity to, or neglecting the body. Any man who lives without meat, or fasts for days, or wears odd uncomfortable clothing, or takes a vow to remain unmarried, or sleeps on spikes, or walks on hot coals, or crawls on hands and knees for great distances in acts of worship—such people are looked upon as especially holy by multitudes of unthinking people. They really are not.

3. In spite of these outward appearances Paul says that the ordinances of men have no value against the indulgence of the flesh (KJV, "to the satisfying of the flesh"). A monk in a monastery living on bread and water may make an impressive show of self-denial, but he still oftentimes may experience discontent with his lot, and crave a more normal life.
4. The word *indulgence* (KJV, *satisfying*; Gr. *plesmone*) refers to the state or quality of being full and satisfied; satiety. Christ satisfies.
5. The Christian life is not a life primarily based on the denial of the body. We may freely enjoy food, and drink, and marriage, and a home, as long as these things do not rule our lives and desires, or injure us, or cause other to stumble. We may choose to deny ourselves of something, so that we can make a sacrificial gift. This too is excellent, but we cannot demand that others do as we do in these actions.

Study and Review

Questions on Colossians 2:6-23

1. What is the topic of Col. 2:6-23 in the outline?
2. How are we to walk in Christ? (2:6)
3. By what title is Christ Jesus called in 2:6?
4. What does *walk* mean in 2:6?
5. To what do the expressions *rooted* and *built up* compare Christians? (2:7)
6. Explain established (or *stablished*) in the phrase *established in your faith*.

CHAPTER TWO

7. In what are we to abound?
8. What are we to take heed to prevent? (2:8)
9. Explain the verb *spoil* in 2:8.
10. What does *vain* mean in *vain deceit*?
11. Philosophy and vain deceit are said to be *after* two things. What are they?
12. To what does the word *rudiments* in 2:8 refer?
13. What does Godhead mean in 2:9?
14. In what manner does the fullness of the Godhead dwell in Christ? (2:10)
15. How does 2:9 specially apply to Gnostic doctrines?
16. Where are we made full (or complete)?
17. Of what is Christ head (besides the church)? (2:10)
18. What (or who) is "all principality and power"?
19. Wherein are Christians circumcised? (2:11)
20. What sort of circumcision do Christians have?
21. What must Christians put off to be truly circumcised?
22. How does Christ's circumcision relate to us?
23. In what act is our "circumcision" done? (2:12)
24. What two experiences of Christ do we share when we are baptized?
25. What is accomplished through our faith when we are baptized?
26. What are we to have faith in? (2:12)
27. What two things caused us to be dead? (2:13)
28. Why would the uncircumcision of our flesh cause us to be spiritually dead?
29. What act of God is associated with his making us alive in Christ? (2:13)
30. What has Christ blotted out? (2:14)
31. What is the handwriting (or bond) of ordinances?
32. In what way (or ways) were the ordinances against us and contrary to us?
33. When (or where) did Christ take the ordinances out of the way?
34. Explain the term *spoiled* (or *despoiled*) in 2:15.
35. What did Christ despoil? What are these things (or beings) which Christ despoiled?
36. When (if we can tell) did Christ make an open show of those he spoiled?

COLOSSIANS

37. What is the *it* in which Christ triumphed over the principalities and powers?
38. About what are we to let no man judge us? (2:16)
39. What religion emphasized such ordinances as those named in 2:16?
40. Does 2:16 indicate that all types of drinking are acceptable? Give a reason for your answer.
41. What is the *new moon*? Compare Numbers 10:10; 28:11; I Chron. 23:31; II Chron. 31:3; Neh. 10:33.
42. What day of the week is the Sabbath? (Compare Ex. 20:10)
43. What does 2:17 mean by saying that the ordinances were a *shadow* of things to come?
44. Explain "the body is Christ's." (2:17)
45. Of what are we to let no man rob (or beguile) us? (2:18)
46. What is "voluntary humility"? (2:18)
47. How could a worshipping of angels rob us of our prize?
48. In 2:18 the Amer. Standard version says "dwelling in the things which he *hath seen*," and the King James version says "things he hath *not seen*." Suggest a reason to account for this variation.
49. Explain the phrase "dwelling in the things which he hath seen."
50. What is the mental condition of those who do such things as angel worship? (2:18)
51. What (or whom) do the angel-worshippers not hold fast? (2:19)
52. What does the Head do for the body? (2:19)
53. What is the subject of 2:19, and what is the verb?
54. What sort of increase should the body (the church) make?
55. When did we die with Christ? (2:20)
56. From what did we die? (2:20)
57. What are the rudiments of the world which Paul refers to? (2:20; Cf. 2:8)
58. What were the Colossians submitting themselves to? What did this make them look like they were living in?
59. Are the commands stated in 2:21 approved or disapproved?
60. What specifically do the commands in 2:21 forbid?
61. To what may the "all which" at the beginning of 2:22 refer back?
62. What is to be the end or fate of things associated with human ordinances?
63. Where did the ordinances originate? (2:22)

CHAPTER TWO

64. What do the ordinances have a show (or appearance) of? (2:23)
 65. In what three respects may ordinances make a show of wisdom?
 66. What is will-worship?
 67. Does severity to (or neglecting of) the body have any value?
Does it have any appearance of value?
 68. Do the ordinances of men have any value (or honor) against the indulgence (or satisfying) of the flesh?
 69. Suggest a title or topic of your own for Col. 2:6-23 (Col. chapter 2).
-

COLOSSIANS CHAPTER THREE YOUR LIFE IN CHRIST

"Ye died, and your life is hid with Christ." (3:3)

1. *Point toward things above; 3:1-4*
2. *Put to death earthly members; 3:5-11*
3. *Put on the works of Christ; 3:12-17*
 - a. Mercy, kindness, etc.; 3:12-17
 - b. Forbearance and forgiveness; 3:13
 - c. Love; 3:14
 - d. Peace; 3:15
 - e. Music; 3:16
 - f. Thanks; 3:17
4. *Practice serving the Lord in your particular position; 3:18—4:1*
 - a. Wives and husbands; 3:18-19
 - b. Children and fathers; 3:20-21
 - c. Slaves and masters; 3:22—4:1

CHAPTER THREE

Outline of 3:1—4:6

E. CHRIST—The basis of a new life; 3:1—4:6

Duties of those raised with Christ:

1. Be dedicated to things above; 3:1-4
 - a. Seek them; 3:1
 - b. Set your mind on them; 3:2
 - c. Reasons for dedication to things above; 3:3-4
 - (1) Ye died;
 - (2) Your life is hid with Christ in God;
 - (3) Ye shall be manifested with Christ in glory; 3:4
2. Put to death your earthly members; 3:5-11
 - a. What the members are: fornication, etc.; 3:5
 - b. Why put the members to death: God's wrath; 3:6
 - c. Our relationships to earthly members; 3:7-8a
 - (1) Once we walked and lived in them; 7
 - (2) Now put them all away; 3:8a
 - d. More such sinful members: anger, etc.; 3:8b
 - e. Lie not to one another; 3:9-11
 - (1) Seeing ye have put off the old man; 3:9
 - (2) Seeing ye have put on the new man; 3:10-11
 - (a) The new man is renewed; 3:10
 - [1] Renewed unto knowledge
 - [2] Renewed after the image of God
 - (b) In the new man are no social distinctions; 3:11
3. Put on good new things; 3:12-14
 - a. Heart of compassion, etc.; 3:12
 - b. Forbearance and forgiveness; 3:13
 - c. Love; 3:14
 - d. Peace of Christ; 3:15
 - e. The word of Christ; 3:16
—Express this by music—
 - f. Every act done in Christ's name; 3:17
4. Instructions for special groups; 3:18—4:1
 - a. Wives—Be in subjection; 3:18
 - b. Husbands—Love your wives; 3:19
 - c. Children—Obey your parents; 3:20
 - d. Fathers—Provoke not your children; 3:21
 - e. Slaves—Obey your masters; 3:22-25
 - (1) Not with eye-service; 3:22a
 - (2) In singleness of heart; 22b

- (3) Work heartily; 3:23
- (4) Knowing ye shall receive the recompense; 3:24-25
- f. Masters—Give what is just; 4:1
- 5. Continue stedfastly in prayer; 4:2-4
 - a. Watching therein; 4:2a
 - b. With thanksgiving; 2b
 - c. Praying for us; 4:3
 - (1) That God may open a door; 4:3b
 - (2) That I may speak as I ought; 4:4
- 6. Walk wisely toward outsiders; 4:5-6
 - a. Redeem the time; 4:5
 - b. Let your speech be gracious and salty; 4:6

3:1. If then ye were raised together with Christ, seek the things that are above, where Christ is, seated on the right hand of God. 2. Set your mind on the things that are above, not on the things that are upon the earth.

Translation and Paraphrase

3:1. Therefore since you were raised with Christ (at the time of your baptism, from your state of spiritual death), be seeking the (holy and spiritual) things that are above, where Christ (now) is, seated at the right hand of God.

2. Set your mind on (the) things that are above; (be earnest about them); and (set) not (your minds) upon the things upon the earth (which are disappointing and perishing).

Notes

1. Colossians chapter three begins a new section in the outline, dealing with our new life in Christ. It is a practical application of the preceding discussion of Christ's supremacy over false doctrine. In all of Paul's epistles to Gentile churches, he wrote a section of practical instructions in the closing parts of the epistles, following the doctrinal sections. See Romans 12:1ff; Gal. 5:16ff; Eph. 4:1ff; Phil. 3:17ff; etc.
2. Col. 3:1-4 reminds us again that we are not made right with God by keeping ordinances, or abusing the body (Col. 2:20-23), or any other such works. We are saved because we have been raised with Christ through faith in the working of God.

Then, having been thus saved, we are called upon to seek heavenly things, and to do good works (Col. 3:1, 12ff). Our new life and good works follow our being raised together with Christ. The works are not the cause of our being raised with Christ; they follow it.

Through our deliberate decision to put off our sins, and through faith in God's working, and through baptism (2:11-12), we are raised with Christ from the dead. Having thus been raised, we are made alive, and all our trespasses are forgiven. Then we can apply ourselves to the development of Godly character and to good works, not in order to be saved, but because we are saved.

Multitudes of people are not sure they are saved, because they feel that they are to be saved by works. They wonder, "Do I attend church enough times each week? Do I pray long enough each day to satisfy God? Does God require that I wear black clothes, or long-sleeved garments? Have I given enough money to pay what is due?"

To such people salvation hinges on what they DO, rather than upon accepting the promises of Christ. We can never do enough to merit the forgiveness of our sins. The Colossians had a mistaken idea about this. To them salvation was conditioned upon keeping the sabbath day, or not eating certain meats, or upon voluntary acts of humility, or on abusing and neglecting the body in various ways. Abuse of the body, seeing visions, and keeping regulations—these are not the gospel method of obtaining, nor of holding onto salvation.

3. Col. 3:1-4 is a positive paragraph, which tells us to set our minds on things above, where Christ is. It is followed by a negative paragraph (3:5-11), which lists sins to shun. This is the proper order to achieve victory in our lives. Unless we are given positive things to believe and do, we cannot succeed in keeping negative and unwholesome deeds out.

Some preachers make the mistake in their sermons of giving overly candid descriptions of sins, and then denouncing these. The denouncing may be good, but the descriptions may do little except to arouse sinful imaginations. It is better to major in the positive alternatives to sin, and minor in detailed descriptions and condemnations of sin.

4. "If then ye were raised together with Christ . . ." This clause is a simple conditional expression, which assumes that what is stated is true. We are assuredly raised with Christ. Col. 2:12, 30 has already revealed to us that we died and rose in the act of baptism. Compare Rom. 6:1-4.

It should be as great a surprise to see a Christian living in sin, as it would be to see a man who died walking about in the midst of living people.

5. We are to seek (literally, "Be seeking") the things above. The things above would include such things as the Holy Spirit, a Godlike character, and treasures in heaven. (Matt. 6:19-20, 33). All of these things we seek, not to discover them, but to obtain them for ourselves.
6. "Above" does not refer to any particular upward spot in space, but to where Christ is. Anything that is away from the earth may be legitimately spoken of as "above."
7. Christ is seated at the right hand of God, the place of honor. (Psalm 110:1; Matt. 26:64; Eph. 1:20; Heb. 1:3; 8:1). The teaching of Christ's ascended glory is one of the great doctrines, truths, and comforts of the church. (Acts 1:6-11; 2:33-36; Mark 16:19; I Tim. 3:16).
8. The statement in Col. 3:2 that we are to set our minds on things above, points out that we are not to seek the things above (3:1) as a legalistic duty, which we must do or be damned; but that we seek them because we have truly set our hearts and minds upon them; we truly desire to obtain these things. We do not seek the Lord because we must do so, but because we love Him. We have our minds set upon Him.

To achieve this state of mind, we may at first have to deliberately discipline and direct our thinking. But soon the glory of the things above will possess us, and dominate every desire and meditation within us.

9. We are not to set our minds upon things that are upon the earth—its honors, offices, wealth, learning, material possessions, and comforts.

Yet in another sense we should set our minds upon the things on the earth—upon its lost condition, the sorrows of people, its hunger, pain, war; its deluded state of mind. Only by thinking about these things will we be moved to try to do something about them.

We know many Christian brothers who have left houses, wives, brethren, parents, children, for the kingdom of God's sake (Luke 18:29). These have both set their minds upon the world, so as to help it; and at the same time have not set their minds upon the world, not seeking its comforts and honors.

3. For ye died, and your life is hid with Christ in God. 4. When Christ, *who is* our life, shall be manifested, then shall ye also with him be manifested in glory.

Translation and Paraphrase

3. (It is necessary that you seek the heavenly things,) for you died (both in your sins and unto your sins), and your life is now hidden with Christ in God, (that is, it is kept laid up in heaven by God alongside Christ; you are raised with him).

4. When Christ (he who is) our life shall be manifested (at his second coming), then shall you also be manifested with him in glory. (You will be raised in glorious immortal bodies like his.)

Notes

1. Col. 3:3-4 gives some reasons why we should seek the things above, and set our minds sincerely upon them. The reasons are: (1) We are dead to the world; (2) Our life is hid with Christ in God; (3) We shall share openly in Christ's magnificent glory when He comes back.
2. "Ye died!" Yes, we died to sin and to the world on that day when we truly believed on the Lord Jesus Christ, and truly repented. We died when we said, "Lord, I'll do whatever you want me to do, and I'll quit doing what you do not want me to do." Having made that decision, we were baptized, buried with Him by baptism; and in that same act we were raised with Christ. (Col. 2:21; Rom. 6:2-5).

Have you died unto sin and the world, and been buried with Christ?

3. Our life is not *hid* with Christ in God, that is, it is kept laid up with God in heaven. It is hidden only to the world, which does not comprehend that we are truly children of God himself. "For this cause the world knoweth us not, because it knew him not. Beloved now are we children of God, and it is

not yet made manifest what we shall be. We know that when he shall be manifested, we shall be like him, for we shall see him even as he is." (I John 3:1-2).

4. The fact that our lives are *hidden* with Christ brings to our minds the fact that we are spiritually secure in Christ. No one can take us out of God's hands. Jesus said about His sheep, "I give unto them eternal life; and they shall never perish; and no one shall snatch them out of my hand." (John 10:28-29). Many other Scriptures testify to the security of the child of God. (See Jude 24). Christ will not cast us out (John 6:37). No one can separate us from God's love. (Romans 8:38-39).

We are keenly aware that it is possible for us to depart from the living God and be lost. (Heb. 3:12). But we are persuaded from the scriptures that this never needs to happen. God will do His part to see that it does not take place. We need only hold fast to Him.

5. Paul's observation that our life is *hid* with Christ is possibly an allusion to the Gnostic claims that they had found the *hidden* wisdom. What they thought they had found apart from Jesus Christ, is all concentrated in Him.
6. When Christ comes back, our bodies are instantly going to be changed, to become powerful, glorious, immortal. (I Cor. 15:51-53, 42-44; Phil. 3:20-21). This hope is so marvelous that "the earnest expectation of the (whole) creation waits for the revealing of the sons of God." Creation waits, as it were breathlessly, for your revealing! (Rom. 8:19).

At that time many a lady with crippled limbs and wrinkled features will be revealed for what she is—a soul more beautiful than the fairest and strongest of earth's daughters.

7. The second coming of Christ is a motive to cause us to seek the things above and set our hearts upon them.
8. The words "Christ . . . our life" bring a full glory to our emotions and hopes. Our life is not only hid in Christ. It is Christ. (Gal. 2:20).

5. Put to death therefore your members which are upon the earth: fornication, uncleanness, passion, evil desire, and covetousness, which is idolatry; 6. for which things' sake cometh the wrath of God upon the sons of disobedience:

Translation and Paraphrase

5. Put to death, therefore, the (sins done by your physical) members upon the earth. (Bring them into such complete control that it will be as if they were dead. These include such things as:) fornication, uncleanness (of mind and life), passionate desire, evil desire (for what is forbidden), and covetousness (the desire to have more and more), which is (a form of) idolatry.

6. On account of these (things) the wrath of God comes upon the sons who are disobedient.

Notes

1. Colossians 3:5-11 gives a list of some of the sins that we are to put to death. Paul declares that these sins are the work of the "old man," our old nature that we had before we became Christians. This "old man" is contrasted with the "new man."

The five vices Paul lists in 3:5 involve the sinner as he is in himself. In 3:8 he lists five more vices that involve the sinner in relation to other people.

2. "MORTIFY therefore your members which are upon the earth." (Col. 3:5, KJV). *Mortify* means to put to death, or give over to death. (The words mortify, mortuary, and mortal are all related words, referring to death in various ways.) The Greek verb (*nekrosate*) is in the aorist tense, a form indicating point action, rather than continuous action. When dealing with sins, the way to stop is to stop! Tapering off gradually does not get the job done. Putting sins to death can be done. It must be done. Now. (Gal. 5:24).
3. Put to death your *members*. These *members* are identified as being certain sins that are done by the members of our bodies, by our minds, hands, eyes, etc. John Calvin said that our vices are here called "members" because they adhere so closely to us. (Matt. 5:29-30).

Perhaps a simpler explanation for their being called members is that they are called such by a figure of speech (a metonymy, the container standing for the contained objects). We sometimes use similar expressions: e.g. "I'll have none of your *lip*."

4. Though we put our "members" to death, this death is of such nature that they may revive, if a man walks in any other power than the Lord's.

5. We might wonder: How can we put to death our members when we have already died? (Col. 3:3). Both the scriptures and experience tell us that in this life our state as children of God does not always fully coincide with our condition in the flesh. Nonetheless, our intentions must always be that our fleshly members be dead to disobeying God.
6. These are the five sins which Paul calls "members:"

(1) *Fornication*. This term refers to illegal sexual intercourse in general, both by those married and those unmarried. Acts 15:29; I Cor. 5:1; 6:15, 18; 7:2.

(2) *Uncleanness*. In its moral meaning this refers to a state of mind that delights in immoral, lustful, luxurious, lawless things. Paul uses the word to refer to impure motives in I Thess. 2:3. Compare Rom. 1:24; 6:19; II Cor. 12:21; Gal. 5:19; Eph. 4:19; 5:3.

(3) *Passion* (KJV, *inordinate affection*; Gr. *pathos*). This word may refer to various feelings which the mind suffers; emotion; passion; passionate desire. Paul obviously uses it here in a bad sense, referring to depraved passions. *Passion* is a more specific term than *evil desire* (No. (4)). *Passion* is the ungovernable desire. It refers to desire for sexual perversion in Rom. 1:26-27.

(4) *Evil desire* (KJV, *evil concupiscence*; Gr. *epithumia*). The word *desire* by itself simply refers to yearning, or longing, and may be good or bad. Note the good meaning in I Thess. 2:17; Phil. 1:23. In a bad sense it is desire for what is forbidden, or lust. (Rom. 7:7; James 1:14; I Peter 1:14; Gal. 5:24). *Evil desire* seems to describe that type of life which is always desirous of things forbidden. This evil desire frequently rises to peaks of passion.

(5) *Covetousness* (Gr. *pleonexia*). Covetousness is greedy desire to have more. It is the constant desire for material things, and the feeling that material things make up real life. (Luke 12:15).

Covetousness is rooted in selfishness and a mistrust of God. Its fruit is discontent, stealing, debt, and other such undesirables.

7. Anything that normally occupies our minds and loyalties is a god to us. Covetousness is a constant desire for earthly things.

Hence the things are a god to us, and the desire for them is a form of idolatry. It takes us from God, Eph. 5:2, 5.

8. The sins which Paul mentions—fornication, covetousness, evil desire, etc.—are practically unchecked by human laws, even the finest human laws. The thief will probably be punished, but the fornicator goes on his way almost unhindered. The law of Christ is therefore superior to human law, because it blocks evil at its source, in the heart.
9. If Paul felt obliged to warn the Christians in Colossae about the sins of the flesh, how much more must the non-Christians have given themselves over to immortality and covetousness. These sins must have been rampant in Colossae.
10. The wrath of God is coming upon the sons of disobedience, those who are guilty of fornication, evil desire, covetousness, etc. "Sons of disobedience" is an expression referring to those people who disobey God. The wrath of God is coming upon all such. Too little is said today about the wrath of God. Some people are opposed to teaching about the wrath of God, as if we had developed beyond this doctrine. We never shall.

Whether we like it or not, the wrath of God is coming upon all who disobey Him. (John 3:36; Matt. 3:7; Eph. 5:6). The disobedient will drink the full cup of God's wrath, undiluted. (Rev. 14:10). God has seven fearsome bowls (or vials) of wrath to pour out upon evildoers; in these is completed the wrath of God (Rev. 15-16). God's wrath is fierce. Rev. 19:15). Evil-doers will suffer frightening vengeance for their defiance of God the Almighty, and His son.

7. wherein ye also once walked, when ye lived in these things; 8. but now do ye also put them all away: anger, wrath, malice, railing, shameful speaking out of your mouth:

Translation and Paraphrase

7. In these (sins) ye (Colossians) also once walked when ye were living in them;

8. But now (in sharp contrast to your former walk in sins) you (must) put (them) all away (from yourself, like dirty clothes. These include things like) an angry disposition, (fits of) rage, a desire to harm people, hurtful speaking, (and) obscene speech.

Notes

1. The past life and the present life of Christians should usually present a conspicuous contrast. It may not do this in the case of those brought up in God-fearing homes, but in the case of the Colossians it surely did. The "but now" in 3:8 makes a sharp contrast with the past life.

Paul reminds them that they had once walked and lived in their sins. Now they should put them all away, once for all.

2. The word *wherein* (KJV, "in the which") at the start of 3:7 may refer back grammatically either to "sons of disobedience" or to the sinful things mentioned in 3:5-6.

We prefer to think that it refers to the sinful things. It seems too apparent to need stating, that formerly Christians walked and lived among the sons of disobedience.

3. We not only once walked in these things—fornication, covetousness, evil desires, etc.—but we *lived* in them, in the sense of interest, motive, and congenial attitude.
4. Paul by his authority as an apostle of Jesus Christ commands us to put away now all such evil things. We are to put them away decisively, once for all (this is indicated by the aorist tense). Note that we are to put them *ALL* away.
5. To the sins listed in 3:5 Paul here adds several more of like character. (See notes on 3:5-6).

(1) *Anger* (Gr. *orge*). This is chronic anger, anger maintained as a basic part of our normal attitude. (Eph. 4:31).

(2) *Wrath* (Gr. *thumos*). This is sudden anger, anger boiling over into rage and then subsiding.

(3) *Malice* (Gr. *kakia*). This is the desire to injure and hurt people; a vicious disposition; ill will; wickedness that is not ashamed to break the laws. (I Peter 2:16; Rom. 1:29; Titus 3:3).

(4) *Railing* (KJV, *blasphemy*; Gr. *blasphemia*). This is hurtful, injurious speech, directed towards either man or God, though we sometimes falsely limit it to that toward God only. Any type of slander or reviling is here forbidden. (Matt. 12:31; 15:19; Eph. 4:31; I Tim. 6:4; Jude 9).

(5) *Shameful speaking* (KJV, *filthy communication*; Gr. *aischrologia*). This is foul speaking, low and obscene speaking. Eph. 5:4). Many in our generation are demanding their "rights" to say anything, anywhere, anytime, regardless of its offensive-

ness to people. As Christians we must not take this attitude. We put away all shameful speaking out of our mouth, and out of our hearts too, although the latter may take longer.

6. The sins listed in 3:8 may seem like little sins. They are often practiced by those of professed faith. These offences may not look great to us, but they are. "Little sins" are just as sinful in God's eyes as the ones that involve damage to people or property, which we call big sins.
7. The Christian character is an unsinning character. See I John 1:8; 3:6-9. This thought will raise our ideals and accomplishments.

9. lie not one to another; seeing that ye have put off the old man with his doings,

Translation and Paraphrase

9. (And furthermore) do not lie to one another, seeing that you have put off the old man with his evil deeds, (that is, you have now in Christ put off your old nature, as if it were a dirty garment).

Notes

Christians have stripped off, or put off, the old man, their former nature, like undesirable clothes. Because of this they ought not to lie to one another. Lying would make it appear that their old man was still living. (Eph. 4:22, 24, 25).

10. and have put on the new man, that is being renewed unto knowledge after the image of him that created him: 11. where there cannot be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, bondman, freeman; but Christ is all, and in all.

Translation and Paraphrase

10. (You must not lie because you have put off your old nature,) and (also you) have put on the new man, (which is) being renewed unto knowledge, (learning more every day of the precise knowledge of God. Also you are being renewed) in a manner agreeable to the likeness of (God) who created him (the new man).

11. (This new man, or new nature which we have put on, is a state) wherein there is no (distinction recognized between) Greek and Jew; circumcision (Jews) and uncircumcision (Gentiles);

foreigners; (wild despised people like the) Scythians; slave (or) freeman; but Christ is all (that matters), and (Christ is) in all (of his people).

Notes

1. In 3:10 Paul gives a second reason why we should not lie to one another: we have put on the new man, or new nature. Then he describes this new man in two ways: (1) He is constantly being renewed and improving so as to become God-like; (2) In the new man there cannot be distinctions of race or social standing. Christ is all that matters, and He is in all of his people, to purify and empower them.
2. "If any man is in Christ, he is a new creature," a new man. (II Cor. 5:17). We clothe ourselves with this new man, the new character that Christ gives unto us. (Eph. 4:24; II Cor. 4:16).
3. This new man is continually being renewed unto spiritual knowledge, so as to capture new and fresh intimacy with God and the deep satisfying truths of God.
4. It is wonderful to think that Christians are being renewed unto knowledge (Gr. *epignosis*, precise knowledge). Most of us live by our feelings and emotions. We are governed less by truth than by prejudice. We do indeed find a full range of emotions in our Christian experience. But so often our emotions are temporary and misleading. We should rejoice that we are being renewed unto knowledge, unto true facts and authoritative principles plainly stated in God's word.
5. The new man is also being renewed "after the image of him that created him." "After" (Gr. *kata*) here may either mean "in the direction towards" or "in a manner agreeable to." The process of being renewed to conform to the image, or likeness, of God is a lifelong glory road. It goes forward best without our thinking about it, as we serve our Christ and learn of Him. "We all . . . beholding as in a mirror the glory of the Lord, are transformed into the same image, from glory to glory." (II Cor. 3:18).
6. The reference to "him that created him" seems to refer to our spiritual re-creation at conversion, since only Adam and Eve were physically created by God. Compare Gen. 1:26-27. (Eph. 2:10; II Cor. 5:17).

7. An added marvel about the "new man" that Christians have put on, is that in this new state all distinctions based on race or social differences are eliminated. (Compare Gal. 3:28). Paul itemizes a few of these abolished distinctions.

(a) *Greek-Jew*. The Greeks (Hellenists in this case) had been in bitter warfare with the Jews during the Maccabean period, about 165 B.C. The Greeks thought the Jews were uncultured, the Jews regarded the Hellenists as pagans, idolaters, and corrupters of true faith and morals.

(b) *Circumcision-uncircumcision*. This is simply the distinction between the Jews as a circumcised race, and the Gentiles as predominantly not so. Over the centuries Gentiles have often been guilty of anti-Semitic prejudice; but the Jews have also been guilty of an anti-Goyim (anti-Gentile) prejudice.

No Christian dares hate the Jews! Some preachers have gone into horrible error about this. They write and preach hate messages, claiming that the Jews are behind world Communism, or are planning to take over the world, or to outlaw Christianity, or a hundred other dreadful crimes. We do not deny that there have been and are bad Jews and undesirable Jews. Paul did not either. See I Thess. 2:14-16. But there are just as many rotten Gentiles proportionately as there are undesirable Jews.

Even if modern Jews should be plotting all the things some accuse them of (which we do not believe), this is no cause for Christians to hate them, nor would this be anything new. Jews plotted to kill Jesus and to kill Paul. They hounded his footsteps everywhere. But Paul loved his fellow-kinsmen the Jews so much that he was willing to be accursed himself before God, if that might bring them salvation. (Rom. 9:3). He loved his nation, and denied that God had cast them off. (Rom. 11:1).

We Christians must hold Paul's attitude toward the Jews and not the attitude of the professional anti-Semites and hate-mongers.

(c) *Barbarians*. This term refers to any who speak a foreign or strange language, which is not understood by those speaking. The Greeks called any foreigners who were ignorant of their language and culture barbarians, as if they were speaking the baby-like syllables *Bar-bar*. Such contempt is excluded in Christ.

(d) *Scythians*. The Scythians were a people from the steppes of southern Russia. They invaded the Middle East and Palestine in the late seventh century before Christ (about 625 B.C.). They were regarded as the wildest of all barbarians by the more civilized nations.

(e) *Bondman-freeman*. Christ is the master of masters and the brother of slaves. In Christ slaves are brothers to their masters. This thought is developed to glorious heights in Col. 3:22—4:1, and in Philemon.

8. In the "new man" which Christians have put on CHRIST IS ALL. If a Jew is in Christ, he is a beloved brother to his Gentile Christian neighbor. (The Gentile Christian should be gracious to the Jew, even if the Jew is still an unbeliever.) In Christ there can be no negro, Japanese, Russian, Indian, etc. Christ is all that matters. (I Cor. 15:28).
9. Not only is Christ all that matters, but Christ is *in all*. He sanctifies all in whom He dwells; he empowers them to overcome sin and prejudice. He is all and in all.
10. In our unbelieving generation, conservative Christians are sometimes accused of causing racial prejudice because they insist that Christ is the world's only savior, and that we cannot come to God except through Him. We do believe these truths. (John 14:6; Acts 4:12). But we deny that our commitment to Christ causes us to harm others or speak evil of them.

The people who have hurt the Jews through the centuries have NOT been Christians. Hitler was NOT a Christian. The persecuting popes of the middle ages were not following Christ Jesus nor Paul, for Christ and his apostles taught us to do good to *all* men. (Matt. 5:43-48; Gal. 6:10).

In our own times we have read of many violent conflicts and prejudices that have risen between groups when neither group even pretended to be Christians—between negroes and Jews, Arabs and Jews, negroes and whites, etc. Knowing the feelings in our own hearts toward other races and cultures, and seeing the hatreds in the non-Christian world, we deny that Christ causes race hatred. More than that, we affirm that only by common faith in Him will race hatred ever be eliminated. Laws have not eliminated it; government spending has not eliminated it. Only Christ can.

11. PUT TO DEATH

1. Fornication; 3:5.
2. Uncleaness.
3. Passion.
4. Evil desire.
5. Covetousness.
6. Anger; 3:8.
7. Wrath.
8. Malice.
9. Railing.
10. Shameful speaking.
11. Lies; 3:9.
12. Racial and social prejudice; 3:11.

PUT ON

1. Compassion; 3:12.
2. Kindness.
3. Lowliness.
4. Meekness.
5. Longsuffering.
6. Forbearance; 3:13.
7. Forgiveness.
8. Love; 3:14.
9. Peace of Christ; 3:15.
10. Thankfulness; 3:15.
11. The word of Christ in music; 3:16.
12. Dedication to Christ; 3:17.

12. Put on therefore, as God's elect, holy and beloved, a heart of compassion, kindness, lowliness, meekness, longsuffering; 13. forbearing one another, and forgiving each other, if any man have a complaint against any; even as the Lord forgave you, so also do ye:

Translation and Paraphrase

12. Therefore (since you are a new being) put on as God's chosen ones, (who are) holy and beloved, a heart (or bowels) of compassion, pleasantness, lowliness of mind, gentleness, longsuffering (with the faults of others),

13. bearing with one another, and (graciously) forgiving each other, if any (of you) has something to blame someone for. Just as the Lord has forgiven you, you also (should forgive) in the same way.

Notes

1. Col. 3:12 begins a new paragraph in our outline, a section that could be called "Things to put on for Christ." It is the positive alternative to the list of negative things to put off, given in 3:5-11.

We must deliberately put on certain qualities and acts, as well as putting off certain things. At least in our intentions and determination we must put them on. (Note the aorist tense of *put on*, indicating point action.) Determine that you are going to put them on, and do so to the utmost of your ability.

2. Paul called the Colossians God's *elect*, *holy*, and *beloved*. *Elect* means *chosen*. Christians are now God's chosen people. (Eph. 1:4). *Holy* means separated unto God in Christ. *Beloved* is a perfect passive participle, indicating a past action having continued effects. It is a term of affection, and refers to God's love for them, rather than Paul's.

Paul applies to the church these three terms, which were formerly applied to O.T. Israel. *Elect* (Psalms 105:6); *Holy* (Ex. 19:6); *Beloved* (Deut. 23:5):

3. The Colossians were to put on bowels of mercy, that is, a heart of compassion. Our modern English word *bowels* has too limited a meaning to adequately represent the Gr. *splanchna*, which referred to the bowels, and to the heart, and to the lungs, and in a broader meaning to the emotions and compassion.

Compassion is not something that grows naturally in the human bosom. In ancient times the aged, insane, weak, etc. were sometimes thrust out and mistreated. Compassion was made into a living reality by Christ.

4. Put on *kindness*, that is, sweetness, moral goodness, or integrity. Romans 2:4; II Cor. 6:6; Gal. 5:22.
5. *Meekness*. Meekness is a quality of gentleness and submissiveness to authority which does not imply that the one having it will not resist evil strongly. Moses was meek (Num. 12:3). Christ was meek. (Matt. 11:29).
6. *Longsuffering* (*mukrothumia*) is the quality of endurance that will not be exasperated. It is the self-restraint that will not quickly retaliate a wrong. It is the opposite of wrath and revenge. (Col. 1:11; Eph. 4:2; II Tim. 3:10).
7. Longsuffering should manifest itself in two stages: (1) *forbearing*, or bearing with others; and (2) *forgiving* one another. The word *forgive* here means to forgive graciously. (It has the same root as the word *grace*.)
8. The possibility of complaints and quarrels of Christians against one another is conceded in Paul's statement "If any man have a complaint against any." However the use of the conditional conjunction *ean* presents it, as it were, reluctantly, a case just supposable.
9. Forgiving others as the Lord forgave you. (Matt. 6:12, 14; 18:35; Luke 11:4; Mark 11:25; Eph. 4:32.)

14. and above all these things *put on* love, which is the bond of perfectness.

Translation and Paraphrase

14. But upon (above) all things (put on) love, which is (the) bond (that holds all things in a state) of perfectness.

Notes

1. Put on love over all the qualities of compassion, kindness, etc. Love is like the girdle, or sash, that binds all our garments together into one united adornment. (Eph. 4:3).
2. Love in Col. 3:14 is *agape*, that wide-reaching affection, good will, and benevolence such as Christ has toward men. (John 15:9; II Cor. 5:14; Rom. 13:8, 10).
3. Love is the bond of perfectness. This may mean "the perfect bond." However, the meaning seems rather to be "the bond that brings perfectness or completeness."
4. The tendency of any body of people is to fly apart sooner or later. A *bond* is something which binds or ties together. Love is the bond which binds the church together into a perfect unity.

15. And let the peace of Christ rule in your hearts, to the which also ye were called in one body; and be ye thankful.

Translation and Paraphrase

15. And let the peace which Christ gives rule (as an umpire directs a game) in your hearts; (for) you were called (by God) unto this (peace); and be ye thankful (for it).

Notes

1. Peace has always been an outstanding characteristic of God's children, and a notable lack in sinners. "I am for peace; but when I speak, they are for war." (Psalm 120:7). "There is no peace saith my God to the wicked." (Isa. 57:20-21). Our God is a God of peace. (Rom. 16:20).
2. The peace of Christ (John 14:27) is to rule in our hearts, like an umpire or arbiter. Do not permit angry emotions to rule in our hearts. Let the peace of Christ rule your minds, will, emotions, and conscience.

3. We were called to become Christians with the intention that we should permit the peace of Christ to rule in our own lives, and in our group as a whole. (I Thess. 2:14). We are called individually to enjoy God's peace, and also called as a group in *one body* unto peace. The fruit of righteousness is sown in peace and only grows well in peace. (James 3:18). No good progress can be made while fighting is going on.
4. Many Bible verses exhort us to be thankful. (I Thess. 5:18). The context of Col. 3:15 suggests that we should be thankful that we have been called in peace into one body. The peace of God is to arbitrate in our hearts, and in our group, whenever there are strains within the body that would tend to make it fly apart. For this we should be thankful.

16. Let the word of Christ dwell in you richly; in all wisdom teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts unto God.

Translation and Paraphrase

16. Let the word (the message) of Christ dwell within you richly. (Learn it fully; meditate upon it; live by it.) (Then) with all (the) wisdom (you can employ, be) teaching and admonishing one another by psalms (songs and music such as David wrote in the book of Psalms; and) hymns (of praise to God, and) songs having the character of the (Holy) Spirit.

Notes

1. If we expect to have the *peace* of Christ (3:15) in our hearts, we must let the *word* of Christ dwell in us richly.
2. The *word of Christ* must refer to the Scriptures. If it refers to anything else, we are left to be pushed around about in our thinking according to the conflicting and changing ideas of men. We must fill our hearts with written words of the gospel.
3. The word of Christ is not to dwell within us, and then remain there. We are to teach and admonish (or warn) one another with this word.
4. The words "in all wisdom" may be grammatically interpreted as being connected with "dwell" (as in KJV, "dwell in you richly in all wisdom"). Or they may be connected with the word

"teaching" that follows them (as in ASV, "in all wisdom teaching and admonishing"). In the light of verses using similar expressions (Col. 1:28; Eph. 5:18-19), we feel that "in all wisdom" goes with the phrase that follows it. We are to teach and admonish one another in all wisdom.

5. One of the most effective ways to teach and admonish one another is by music. (Eph. 5:19). People quickly learn songs and remember them. They hum and meditate upon the music. Ancient peoples taught and preserved the famous events in their history by ballads, before written material was easily available. The ungodly people in our world today know the power of music. They keep a tidal wave of suggestive, lawless, emotion-stirring songs coming on all the time, and see to it that the radio waves are saturated with them. Talented Christians should dedicate themselves to the composition, production, promotion, and teaching of worthwhile gospel music. Christianity has always been a singing religion.
6. Our music should be designed to teach and admonish, not just to appeal to the emotions, or to vanity. So often a hymn or anthem is just "rendered," and is not used for instruction and admonition of one another.
7. Three types of music are listed as desirable: psalms, hymns, and spiritual songs. The distinction between these terms is given in Thayer's *Greek-English Lexicon of the New Testament*, under the word *humnos* (hymn).

Ode (song) is the generic term; *psalmos* (psalm) and *humnos* (hymn) are specific, the former (*psalmos*) designating a song which took its general character from the O.T. 'Psalms' (although not restricted to them; see I Cor. 14:15, 26), the latter (*humnos*) a song of praise. [Thayer then quotes Bishop Lightfoot, on Col. 3:16.] "While the leading idea of *psalmos* is a musical accompaniment, and that of *humnos* praise to God, *ode* is the general word for a song, whether accompanied or unaccompanied, whether of praise or on any other subject. Thus it was quite possible for the same song to be at once *psalmos*, *humnos*, and *ode*."

Paul exhorts us here to use psalms. How many of the psalms have you learned or used?

8. *Psalmos* (or its cognate verb *psallo*) is used to mean instrumental music, or a song played to musical accompaniment in the Greek Old Testament (LXX) in I Sam. 16:23; Psalm 98:5; 71:22; and many other places. Also Josephus, the Jewish historian of the first century A.D., used the word to refer to instrumental accompaniment in *Antiquities* VI, viii, 2; VI, xi, 3; and some other places.

For these reasons and others we believe that Paul's use of the term *psalm* shows that God approves the use of instrumental music in our teaching and admonishing. However, they do not establish that such music must be used at all times. The music referred to as *hymns* and *spiritual songs* is not necessarily accompanied by instruments.

9. Colossians 3:16, when very literally translated, closes by saying, "In the grace singing in your hearts unto God." This suggests that we sing *in grace*. It is perfectly correct to translate this as it is in most versions, "singing with grace," but it seems to us that the idea of singing *in grace* is a very likely situation. Those people who are most keenly aware of the grace of God and what it has done in their lives are the people most likely to sing about it. "Amazing grace, how sweet the sound!"

17. And whatsoever ye do, in word or in deed, *do* all in the name of the Lord Jesus, giving thanks to God the Father through him.

Translation and Paraphrase

17. And (in) everything that you do, (whether) in speech or in deed, (do) all in (a manner that will show you love and honor) the name of (the) Lord Jesus, giving thanks (always) to God the father through him (through Christ).

Notes

1. Probably the peak of dedication to Christ is summarized in Col. 3:17: Do everything you do, and say everything you say in the name of Christ. (I Cor. 10:31).
2. The *name* of Christ stands for everything about Christ—his authority, his love, his deity, his grace, etc. Do everything in the name of Christ.
3. While we should do everything in Christ's name, we should do it with thankfulness, not with submissive resentfulness to His overpowering authority.

4. Paul exhorted us to use music in 3:16. The close connection of that verse with 3:17 leads us to believe that our music must express thanks, as well as all our other acts.
5. One of the best tests of any action is: Can I do it in the name of the Lord Jesus, and give thanks to God about it? (Eph. 5:20).
6. The fact that we are to give thanks to God through Christ rather suggests that we are unworthy even of the right of coming to God with thanks except as we come through Christ.

18. Wives, be in subjection to your husbands, as is fitting in the Lord. 19. Husbands, love your wives, and be not bitter against them.

Translation and Paraphrase

18. (You) women, be in subjection to (your) husbands, as is proper in (the) Lord (Jesus). (Arrange yourselves in the proper relationships with your husbands.)

19. (You) men, love (your) wives, and do not be embittered toward them. (Do not allow bitterness to build up within you, or to issue from your mouth.)

Notes

1. Colossians 3:18—4:1 is a new section in our outline. Instructions for special groups of people. It deals with interpersonal relationships between Christians. Note that all of our interpersonal relationships are to be done "in the Lord." (3:18, 20, 22). If the Lord does not guide all of your life, he probably is not Lord at all.
2. Colossians and Ephesians alone of all of Paul's writings give a detailed treatment of the home and the duties of husbands and wives. (Eph. 5:22-33; Compare I Peter 3:1-7.)

The fact that Colossians and Ephesians both contain this material that is unique in all of Paul's letters tends to confirm the close relationship between the two letters. We believe that they were written within a few days of one another, and sent out together.

3. Let us not forget that the remarks in the preceding passages apply to Paul's discussion about the home. In our homes we must seek the things that are above, not the things on the earth. (3:1-2). In our homes we must put to death the members of

the flesh. (3:5). In our homes we must put on the new man. (3:10). In our homes we must do everything in Christ's name. (3:17).

4. In one way husbands and wives are perfectly equal. (Gal. 3:28). But in another way the wife is to be in subjection to the husband, as the church is subject unto Christ.

The wife's subjection is not a state of slavery to the husband. Nowhere in scripture is the wife commanded to *obey* her husband. He has no right to order her about. Her subjection consists in her recognition that she was created as a helper for him, and that he is the head of the home. It is her responsibility to help him, and go with him in fulfillment of his life's work. She will find her happiness and fulfillment in her joyful acceptance of this role.

If the husband is as kind a head over his house, as Christ is kind as head over the church, no woman could possibly resent her husband's headship.

5. It is fitting, or proper, in the Lord that the wife thus be in subjection. It is fitting both in the eyes of men and of God
6. The Roman world gave very little honor and few rights to women and children. Christianity gives rights to them as well as to husbands and fathers.
7. The command for husbands to love their wives is always needed. Love will wipe suspicions away, produce gratitude and kindness, and keep a multitude of small misunderstandings from eroding away the happiness of a basically blessed marriage.

The command to husbands to love their wives would be especially needed in a society where marriages were arranged by the parents on the basis of social and financial considerations, and not by the couple themselves on the basis of love.

8. Husbands must be careful not to be bitter or irritated against their wives, and careful not to speak bitterly. The husband may soon forget what he said, but such words may burn more deeply into the feelings of the wife than the husband ever knows.
9. In Titus 2:4 the wife also is instructed to love her husband. Thus love is not solely a responsibility that the husband must take care to cultivate in marriage; the wife must be loving too.

20. Children, obey your parents in all things, for this is well-pleasing in the Lord. 21. Fathers, provoke not your children, that they be not discouraged.

Translation and Paraphrase

20. (You) children (and youths), be obedient to (your) parents in everything, for this is well pleasing in the Lord (and to the Lord).

21. (You) fathers, do not stir up (the emotions of) your children (so as to provoke them), lest they become disheartened.

Notes

1. Probably the most difficult place to be a true Christian is in our homes. There we do not have to impress anyone, or maintain an "image." We may be ourselves, and often the ugly feelings stirred up outside the home are released at home.
2. In the home children are to *obey* their parents in all things. The term *children* is by no means limited to those under twelve! Many teen-agers need to give heed to this verse. Probably they have more ability to give heed to it, and often more need to do so, than younger children.
3. The father in the home (and indeed the mother too) has a grave responsibility. He must avoid the twin pitfalls of child discipline: over-leniency and over-strictness may induce rebellion or lack of personal decisiveness in the child.
4. Parents should not *provoke* children. Provoke here means to excite, stimulate, or rouse the emotions, particularly in a bad sense. Parents may do this by constant criticism, by uneven discipline (sometimes strict, sometimes lenient), by refusing to let their children "grow up", and many other unwise acts.
5. The result of prolonged provoking children is that they may become discouraged (broken-spirited), or that they may rebel. Parents should encourage children, rather than discourage them. Children do not often rise higher than the confidence their parents show in them.

22. Servants, obey in all things them that are your masters according to the flesh; not with eye-service, as men-pleasers, but in singleness of heart, fearing the Lord:

Translation and Paraphrase

22. (You) slaves, be obedient in every manner to those who are (your) lords according to the flesh, not with eye-service (service only when the master has his eye upon you) as (if you were just)

men-pleasers, but (be obedient) with sincerity of heart, fearing the Lord (Jesus, whose eye is ever upon you).

Notes

1. Paul gives a rather long exhortation to slaves in the epistle to the Colossians. (4:22-25). Probably the presence of Onesimus returning to Colossae with Tychicus made this section about bondservants pertinent. (See notes on Col. 4:9, and the book of Philemon.) Certainly in the light of this section no one could say that Paul was behind any violent slave revolutions!
2. The basic duty of slaves was to obey—to obey their masters in all things. This obedience was, however, coupled with such instructions to the masters, and such a new relationship between Christian masters and slaves, that it was not a painful servitude anymore. The teaching given by Paul to slaves and to masters led to love and real liberty for both.
3. Paul refers to the slave masters as "masters according to the flesh." This hints that according to spiritual relationships, the masters were not masters, but were equals and brothers. Still the fleshly situation could not be ignored.
4. Slaves were warned not to work and serve with eye-service (eye-bondage) as men-pleasers. Eye-service is begrudging service that is performed only when the master's eye (or the inspector's eye) is upon you, or looks over your work.

Non-Christian masters who suddenly found their once-recalcitrant slaves now serving willingly, would probably inquire as to why the change. This would give the new Christian slave an opportunity to tell of his new faith in Christ.

5. Slaves were to serve in singleness of heart. Singleness here means sincerity, mental honesty, singleness of purpose. They were to have only one objective—to please and serve their masters, and thereby to serve Christ.
6. The service of the slave was to be done "fearing the Lord." He might well fear a cruel, unreasonable master. But the slave had a greater master in heaven, who had told him to serve his earthly masters faithfully. Out of Godly and loving (but real) fear of Christ, he would willingly serve the earthly master.

23. whatsoever ye do, work heartily, as unto the Lord, and not unto men; 24. knowing that from the Lord ye shall receive the recompence of the inheritance: ye serve the Lord Christ.

Translation and Paraphrase

23. (And) whatever you do, work from (your) soul (work heartily), as unto the Lord, and not (as just) unto men,

24. because you know that from the Lord you shall receive the recompense (repayment) of (your works, which is) the inheritance (of God; for in faithfully serving your masters) you are serving the Lord Christ.

Notes

1. Paul revealed a glorious promise to the slaves: They would receive an inheritance and a recompense (repayment) from the Lord.
2. Slaves were called upon again to work heartily (literally, "from the soul"). They were to work that way whatever they did, and some jobs were very disagreeable. They were to work as if they were working for the Lord Jesus, and not unto men. In truth they were working for the Lord.
3. Slaves were told that they could *know* they would receive from the Lord the reward of a heavenly inheritance. It was a great marvel that *slaves* should expect to receive an inheritance from the Lord. On earth children of masters might inherit, but slaves never.
4. To some modern people Paul's instructions to slaves might sound very unappealing, as if he had said, "Be good boys, and you'll get pie in the sky by and by." Many moderns would have advised the slaves to strike, to revolt, to stage demonstrations, to protest.

In the light of the good effects which Paul's commands to slaves produced (they were really God's commands), we believe that Paul gave the right advice; and the methods of modern revolutionaries would only have caused more misery to come upon everyone, the slaves included.

5. All of us should desire and work for the heavenly inheritance above all else. (Rom. 8:18; I Peter 1:4, 13).
6. In serving our masters or employers faithfully, we serve the Lord Christ. Faithful service on our part will impress our employers with the reality of our Christian faith, and will probably give us an opportunity to testify about our faith. Poor service will do just the opposite.

There is simply no place in the church of Christ for those who will not work sincerely. (I Thess. 3:11-12; II Thess. 3:10-11; Eph. 4:28).

25. For the one who does wrong shall get back that which he has wrongfully done; and there is no partiality (with God the divine judge in repaying wrongs).

Translation and Paraphrase

25. For the one who goes wrong shall get back that which he has wrongfully done; and there is no partiality (with God the divine judge in repaying wrongs).

Notes

1. Paul followed up his glorious promise to slaves about their heavenly inheritance with a warning: Those who do wrong shall receive back the very wrong that they have done. Those who cheat will be cheated. Those who lie will be lied to. Those who damage the master's goods will suffer damage to their heavenly inheritance.
2. Very often in life we see this principle work out. Those who are kind to others receive kindness. Those who are unfair to others receive unfair treatment. We admit freely that this does not always work out in this life this way. Sometimes evil-doers die apparently triumphant in evil, never being punished for it. But God will square the accounts, and repay evil doers according to their works on the day of judgment.
3. In dealing with God we must never forget that there is no partiality with Him, no respect of persons. God will punish evil-doers, whether they be educated or illiterate, strong or weak, rich or poor, influential or unknown.

God has no special pity for slaves and no partiality to them. God has no special preference for masters, nor is He afraid of them. Whoever does wrong will receive back a punishment of like kind for the wrong he has done.

QUESTIONS over Colossians Chapter Three.

Questions over Colossians chapter three are given following the notes on Col. 4:6. The outline section "CHRIST—the basis of a new life" extends from 3:1 through 4:6. Questions over this entire section are given at the close of the section.

COLOSSIANS CHAPTER FOUR LIVING IN GRACE

"Let your speech be always with *grace* . . .
Grace be with you."

• _____

Living in grace involves:

1. *Persistent prayer*; 4:2-4
 - a. Pray with watching; 4:2a
 - b. Pray with thanksgiving; 2b
 - c. Pray for opportunities for the word; 4:3
 - d. Pray for ability to speak; 4:4
2. *A winsome walk*; 4:5
3. *Salty speech*; 4:6
4. *Faithful friends*; 4:7-14
 - a. Tychicus and Onesimus inform you and comfort you; 4:7-9
 - b. Aristarchus, Mark, and Jesus greet you; 4:10-11
 - c. Luke and Demas send greetings; 4:14
5. *Gracious greetings*; 4:15-16
6. *Excellent exhortations*; 4:17

"Fulfill your ministry."

Paul's salutation and benediction; 4:18

4:1. Masters, render unto your servants that which is just and equal; knowing that ye also have a Master in heaven.

Translation and Paraphrase

4:1. (You) masters, render to the slaves that which is just and fair, because you know that you also have a master in heaven. (As you treat your slaves, the heavenly Master will treat you.)

Notes

1. Paul commanded the masters (Gr. *kurios*, lord) to give to their slaves just and equal treatment. They must treat their slaves as they themselves desired Christ, the master in heaven, to treat them.
2. If masters gave their slaves just and equal treatment, they would pay the slaves the same wages that they paid other hired workers for the same services. They would allow the slaves the same freedom of movement that they themselves enjoyed.

The practical result of this would be the end of slavery in every household where it was done. Indeed in thousands of Christian homes over the Roman empire slaves became fully or nearly free men. Many slaves desired to stay and work for their masters, but their service became a blessing for both slave and master.

3. Perhaps the most prominent example of slave-master relationships is the case of Onesimus and Philemon. Philemon was urged to receive back his runaway slave, Onesimus, as a brother in the Lord. (Philemon 15-17).
4. Old Testament law forbade masters to rule over slaves rigorously. (Lev. 25:43, 53). New Testament law is an advance even over the benign commandments of God in the Old Testament.
5. Christ is truly Master of masters, Lord of lords, and King of kings. (Rev. 19:16; I Tim. 6:15).

2. Continue stedfastly in prayer, watching therein with thanksgiving; 3. withal praying for us also, that God may open unto us a door for the word, to speak the mystery of Christ, for which I am also in bonds; 4. that I may make it manifest as I ought to speak.

Translation and Paraphrase

2. (All of you) continue constantly in prayer, being watchful in (doing) it, (that you may note the things you should pray for; and pray always) with thanksgiving.

3. Praying together for me also, that God may open for us a door (an opportunity) for the message, that we may speak the mystery (the revealed secret) of Christ, for which also I am in bonds.

4. (Do be praying for me) that I may make it (the mystery) plain (and speak) as I ought to speak.

Notes

1. Paul always urged the Christians to whom he wrote to pray. I Thess. 5:17; Rom. 12:12; Eph. 6:18.
2. They were to persevere in prayer, to continue steadfastly in it. Acts 2:47; 1:14. Persevere even when the answer is not immediately obvious.
3. They were to be watching as they prayed. It is so easy to go to sleep. Note Eph. 6:18; Acts 20:31; I Cor. 16:13; I Thess. 5:6; I Pet. 5:8; Rev. 3:2-3. The disciples of Jesus could not watch with Him one hour as he prayed in Gethsemane, but went to sleep. Matt. 26:40-41.

There are many things that we should watch as a preparation to prayer. We should be watching conditions in the world, in the church, in our own lives, in the lives of our brethren; and, most of all, let us be watching what God's word says.

Every Christian should be a Gregory! The name Gregory comes from the Greek verb *gregoreo*, meaning to watch.

4. In addition to watching, thanksgiving is necessary in prayer. Col. 4:2. This scripture seems to present thanksgiving as a part of our watching. We watch, not merely so we can be cautious and pray for corrections, but so we can observe things for which we can be thankful. Many things we see are hard to give thanks for, but we can give thanks for everything if we try. Compare I Thess. 5:18; Col. 3:17; Eph. 5:20.
5. Paul often requested prayers for his work. Eph. 6:18-20; Rom. 15:30; Phil. 1:19. If Paul needed the prayers of his brethren, we need them even more than he.
6. The word *withal* at the start of 4:3 means "together, at once, at the same time."

7. Paul asked prayers for two things concerning him:
 - (1) That God would open to them a door for the word.
 - (2) That he might speak as he ought; Col. 4:4.
8. Paul did not ask for release from prison, for successful outcome of his trial, for rest and peace, but only for an open door.
 It is hypocrisy for us to pray for an open door if we are not fully prepared and willing to enter in through it when God provides it.
9. The New Testament frequently uses the word *door* to mean an opportunity to preach. Compare I Cor. 16:9; II Cor. 2:12; Rev. 3:8; Acts 14:27. Paul needed such a door just at this time. He was in prison and his work was therefore hindered.
10. Paul requested prayers for *us*, for himself and for others, doubtless the people named in 4:7-14.
11. Paul in 4:3 refers again to the gospel as the mystery (or the revealed secret) of Christ. Compare notes on Col. 1:27; 2:2; Eph. 3:3-4; 6:19. The term *mystery* was a favorite expression of Paul's.
12. Paul was bound for the sake of the gospel, not for wrongdoing. He was bound in chains. Eph. 6:20.
13. Paul wanted prayer that he might speak the message in the right way. A good message can be proclaimed in a bad way. The message should be proclaimed clearly (made *manifest*), boldly (Eph. 6:19), and graciously (Col. 4:6).
14. Paul wanted to speak as he *ought*. There is an "oughtness" lying upon every Christian. We ought to speak, and thus to make the gospel manifest.

5. Walk in wisdom toward them that are without, redeeming the time. 6. Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer each one.

Translation and Paraphrase

5. Conduct yourselves with wisdom toward those outside (of the church), buying up the time (by wise use of your opportunities).

6. (Let) your speech always be gracious, seasoned with (the) salt (of wit and enthusiasm and sparkle). (Study) to know how you ought to answer each one (who asks you about your faith).

Notes

1. In the times of the early church Christians were sometimes spoken of as atheists because they would not conform to the

state religions. They were regarded as unpatriotic and sometimes immoral. Toward such hostile outsiders they needed to behave wisely, both to prevent harm to themselves, and to persuade men of the truth of the gospel.

2. Those that are *without* are those that are outside the church. Mark. 4:11.
3. When Paul spoke about redeeming the time, he was not suggesting that we can redeem the time in the sense of buying back past opportunities that we have let slip by. The word *redeem* used here (Gr. *exagoradzo*) has the meaning of buying up for one's use, but not the meaning of buying back. Thus by wise use of every opportunity to do good, we can buy up the time so that the record of its use is on the credit side of our ledger with God. (Eph. 5:15-16).
4. While our speech and conduct should be done with wisdom so that the world will be attracted to the gospel and not unnecessarily repelled by our personal manners, we must remember that the gospel itself is the supreme wisdom, and that walking in wisdom cannot be done more perfectly than by walking according to the gospel. I Cor. 2:1-7.
5. Probably the primary part of our walking in wisdom toward outsiders is the speech we utter. Therefore Paul urges us to speak "with grace." (Eph. 4:29).
6. Our speech should be "seasoned with salt," as well as being wise. In our modern usage salty speech means profanity. But Paul meant almost the exact opposite: he referred to speech that was pungent, interesting, full of charm, witty, not repelling. Note Christ's use of the word *salt*. Matt. 5:13.
7. Paul's speeches had salt. Consider his words on Mars Hill (Acts 17), in Antioch of Pisidia (Acts 13), before King Agrippa (Acts 26), and on board the ship to Rome (Acts 27).
8. The wording of Col. 4:6 makes it sound as if we were to season our speech with salt as a means of learning how we ought to answer each one. This seems a little strange, and perhaps even backward: salty speech seems to us to be the goal we strive for in learning to speak, rather than the means of learning how we ought to answer each one. Perhaps Paul was suggesting that in our efforts to use speech seasoned with salt, we shall discover what types of answers are most effective and which are not.

9. We certainly do need to study and think and experiment until we learn the right ways to answer every one. I Peter 3:15; Prov. 26:4-5.

Study and Review

Questions on Colossians 3:1—4:6

1. What is the topic of 3:1—4:6 in the outline?
2. When are we raised with Christ? (3:1; 2:12)
3. What should we do because we are raised with Christ?
4. Where is Christ seated?
5. What are we to set our minds (KJV, *affections*) on? (3:2)
6. What are we not to set our minds on?
7. When did we die? How? (3:3)
8. Where is the Christian's life now?
9. Explain the statement that our life is *hid* with Christ in God? (3:3)
10. What is Christ to the Christian, according to Col. 3:4?
11. When shall Christ be manifested (appear)?
12. What shall happen to us when Christ is manifested? (3:4)
13. Define the word *mortify* in King James version. (3:5)
14. What are we to put to death? (3:5)
15. What sins are called "members which are upon the earth"?
16. To what does *uncleaness* refer?
17. What is covetousness?
18. Why is covetousness called idolatry?
19. What comes upon those who do the sins listed in 3:5? (3:6)
20. Explain the phrase *sons of disobedience*.
21. What does the *wherein* (KJV, *which things' sake*) at the start of 3:7 refer to?
22. Differentiate (if possible) between *anger* and *wrath*. (3:8)
23. What is *railing* (KJV, *blasphemy*)?
24. What does *shameful speaking* (KJV, *filthy communication*) deal with? (3:8)
25. What reason is given for not lying to one another? (3:9)
26. What is the *old man*?
27. What have we put on? (3:10)
28. What is the new man being renewed unto?
29. After what are we being renewed? (3:10)
30. Who created us? When? (Compare II Cor. 5:17; Eph. 2:10)

CHAPTER FOUR

31. Where is it that there can be no Greek or Jew, or other such distinction? (3:11)
32. Whom did the Greeks call barbarians?
33. What type of people were the Scythians? (3:11)
34. How can there be no bondman or freeman if slaves are still required to be obedient to their masters? (3:11, 22)
35. How important is Christ to the new man? (3:11)
36. Define the term *elect* in 3:12.
37. What are we to put on as God's elect?
38. What is *forbearing*? (3:13)
39. How are we to forgive one another? (3:13)
40. What are we to put on above all? (3:14)
41. Explain the phrase "the *bond* of perfectness."
42. What is to rule in our hearts? (3:15)
43. To what were we called?
44. What connection could there be between letting the peace of Christ rule in our hearts and being called in one body? (3:15)
45. How is the word of Christ to dwell in us? (3:16)
46. Which does "in all wisdom" refer to, to "dwell in you richly," or to "teaching and admonishing"?
47. With what are we to teach and admonish one another? (3:16)
48. What distinction can be made between psalms, and hymns, and spiritual songs?
49. How do we go about singing with grace in our hearts?
50. How are we to do everything we do? (3:17)
51. What does "in the *name* of the Lord Jesus" mean? (3:17)
52. Through whom are thanks to be given?
53. What does it mean for a wife to be in subjection to her husband? (3:18)
54. Why is it fitting in the Lord for a wife to be in subjection?
55. Why should the husband be told to love his wife, when the wife is not told to love her husband? (3:19; Compare Titus 2:4)
56. Is the command against bitterness in husbands greatly needed? (3:19)
57. How far are children to go in obeying parents? (3:20)
58. Does Paul appeal for obedience of children by a threatening approach, or by some other appeal? (3:20)
59. What does *provoke* mean? (3:21)
60. What may be the result of provoking children?
61. How fully were slaves to be obedient? (3:22)

COLOSSIANS

62. In what one respect were masters really masters over slaves?
63. Were there respects wherein masters were really not masters over slaves?
64. What is *eye-service*? (3:22)
65. What is *singleness* of heart?
66. What does fearing the Lord have to do with a slave's obedience?
67. How were slaves to work? (3:23)
68. The slave was to work for his master as if he were working for whom?
69. What shall slaves (and others too) receive from the Lord as a result of their obedient labor? (3:24)
70. Whom were obedient Christian slaves really serving?
71. What shall wrongdoers receive? From whom? (3:25)
72. How does the statement that "there is no respect of persons" fit into Paul's argument?
73. Propose a title or theme or topic for Colossians chapter three.
74. What were slave-masters to give (or render) to their slaves? (4:1)
75. Give specific suggestions as to how masters might give this to their slaves.
76. Why was it essential that masters give slaves what was just? (4:1)
77. Who is the Master of masters?
78. What instructions are given about prayer? (4:2)
79. What necessity is there for watching in prayer?
80. What was to accompany prayer and watching?
81. For what did Paul request prayers? (4:3)
82. What does *door* in 4:3 mean?
83. What is the mystery of Christ? (4:3; Compare 1:27; 2:2)
84. What was Paul's situation with reference to the mystery of Christ? (4:3)
85. What did Paul want to do with the mystery of Christ? (4:4)
86. Who are the *them* that are without? What does *without* mean here? (4:5)
87. How were the Christians to behave before those without?
88. Explain the phrase "redeeming the time."
89. With what was their speech always to be uttered? (4:6)
90. Explain the phrase "speech . . . seasoned with salt."
91. What is the connection between "seasoned with salt" and "that ye may know how ye ought to answer"?

Outline of 4:7-18

- F. Conclusion (Personal notes); 4:7-18
 - 1. Notes about Tychichus and Onesimus; 4:7-9
 - a. Tychicus will make known my affairs; 4:7
 - b. Tychicus was sent for this; 4:8
 - (1) That you may know our state.
 - (2) That your hearts may be comforted.
 - a. Onesimus is sent with Tychicus; 4:9
 - (1) Onesimus is a faithful and beloved brother.
 - (2) They will make known the things here.
 - 2. Greetings from Paul's companions; 4:10-14
 - a. Jewish companions; 4:10-11
 - (1) Aristarchus; 4:10a
 - (2) Mark; 10b
 - (3) Jesus called Justus; 4:11
 - b. Non-Jewish companions; 4:12-14
 - (1) Epaphras; 4:12-13
 - (a) He strives for you; 4:12
 - (b) He has much zeal for you and others; 4:13
 - (2) Luke 4:14
 - (3) Demas; 4:14
 - 3. Instructions to the Colossians; 4:15-17
 - a. Salute the brethren in Laodicea; 4:15a
 - b. Salute Nymphas; 15b
 - c. Read this epistle also in Laodicea; 4:16a
 - d. Read the epistle from Laodicea; 16b
 - e. Tell Archippus to fulfill his ministry; 4:7
 - 4. Paul's salutation and benediction; 4:18.

7. All my affairs shall Tychicus make known unto you, the beloved brother and faithful minister and fellow-servant in the Lord: 8. whom I have sent unto you for this very purpose, that ye may know our state, and that he may comfort your hearts; 9. together with Onesimus, the faithful and beloved brother, who is one of you. They shall make known unto you all things that *are done* here.

Translation and Paraphrase

7. Tychicus (the man who delivered Ephesians before he came to you) will make known to you all the things involving me. (He is) the beloved brother and faithful servant (or minister) in the Lord (Jesus).

8. (So ask your questions of Tychicus.) I have sent him to you for this very reason, that you may know the news concerning us, and that he may comfort (and exhort) your hearts.

9. Along with (Tychicus I have sent) Onesimus, the faithful and beloved brother, who is (now one) of you (though he was a slave). They (Tychicus and Onesimus) will make known to you the things (going on) here (in Rome).

Notes

1. Col. 4:7-9 tells of Tychicus and Onesimus. Tychicus delivered the letter to the Colossians from Paul in Rome, and he also delivered the epistle to the Ephesians on the same trip. Onesimus was a slave who had fled to Rome. In Rome he met Paul, and was converted to Christ. Paul sent Onesimus back to his master Philemon, who lived in Colossae. Onesimus was given the short epistle to Philemon, which we have in our New Testament. This letter requested Philemon to forgive him and receive him back as a brother in the Lord. Onesimus and Tychicus travelled together to Colossae. (Notice the drawings inside the covers of this book relating to Onesimus and Tychicus.)
2. Besides their work of delivering epistles, Tychicus and Onesimus were appointed to tell the Colossians all other personal news concerning Paul, and to comfort and exhort the hearts of the Colossians. Quite probably the news from Paul was good news. See Phil. 1:12.
3. Tychicus is referred to several places in the Scripture:
 Acts 20:4—He helped bear the offerings to Judea. He was from Asia (Ephesus perhaps).
 Eph. 6:21-22—He delivered Ephesians.
 II Tim. 4:12—He was later sent to Ephesus on another trip.
 Titus 3:12—Paul considered sending him on another mission.
 Tychicus is called a beloved brother, a faithful minister, and fellow servant with Paul. (Col. 4:7). This description is similar to that given to Epaphras in Col. 1:7.
4. Paul introduced Onesimus to the Colossian church here in this letter, along with Tychicus. Onesimus stood side by side with Tychicus.

Notice the honorable titles given to Onesimus: faithful and beloved brother, who is one of you.

The words "who is one of you" are loaded with emotion and pathos. The same expression is applied to Epaphras in Col. 4:12. Both the preacher Epaphras and the ex-slave are described the same way.

Onesimus' introduction to the Colossian church would serve as a powerful incentive to Philemon to receive him back. Philemon 10.

5. Good news from Paul through Tychicus and Onesimus would be a comfort to the hearts of the Colossians. Prov. 25:25.

10. Aristarchus my fellow-prisoner saluteth you, and Mark, the cousin of Barnabas (touching whom ye received commandments; if he come unto you, receive him), 11. and Jesus that is called Justus, who are of the circumcision: these only are my fellow-workers unto the kingdom of God, men that have been a comfort unto me.

Translation and Paraphrase

10. Aristarchus my fellow-prisoner greets you; also Mark, the cousin of Barnabas, (greets you). You have received instructions concerning him (Mark). If he comes to you, receive him (as you should).

11. Also Jesus (sends greetings), the one called Justus. These (men I have named are) the only fellow workers (now with me) for the kingdom of God from the circumcision, (they are Jews; and I assure you that they are brethren) who have been a comfort to me.

Notes

1. Col. 4:10-11 lists three Jewish companions of Paul who were with him at that time; Aristarchus, Mark, and Jesus called Justus. These three men sent greetings to the Colossian church. The verb *salute* in 4:10, 12, 14, etc., means to greet.
2. Aristarchus is mentioned in Acts 19:29; 20:4; 27:2; and Phm. 24. He was a Thessalonian. He was in Ephesus during Paul's long stay there, and was seized by Ephesian rioters looking for Paul. He was one of the bearers of the offering Paul collected for the poor Judeans. He travelled with Paul on his last ship journey to Rome. In Rome he was a fellow-prisoner with Paul. He seems to have had a bravery and valor about him that was unusual. Paul had several such companions about whom we

know little. We look forward to getting better acquainted with them in the new heaven and earth.

3. The reference to Mark here in Colossians comes as a pleasure to us. Mark (also called John, or John Mark) had once been a disappointment to Paul, because he had abandoned Paul and Barnabas midway during their first missionary trip. (Acts 13:5, 13). This so disturbed Paul that he would not take Mark on his second trip. (Acts 15:37-39). But now Paul is reconciled to Mark, and has given him a special important mission. We do not know what Paul had assigned him to do. But Paul had sent instructions to the Colossians concerning Mark, and here urges them to welcome him if he came to them.
4. The Mark referred to here in undoubtedly the same person who wrote the gospel of Mark in later years. In the gospel Mark never names himself, but seems to be the one referred to as a "certain young man." (Mark 14:51-52). In the book of Acts Mark is usually called John, or John Mark. His mother's name was Mary. We discover here in Colossians that Mark was a cousin of Barnabas. (Acts 12:12). (The Gr. word *anepsios* translated *cousin* here in Colossians is used in Num. 33:11 in LXX to refer to "father's brother's sons".) Perhaps the relationship between Barnabas and Mark explains why Barnabas was willing to take Mark on the second missionary trip when Paul was not.

For information regarding Barnabas, see Acts 4:36-37; 11:22-26; 13:1-3.

5. Paul mentions another Jewish associate (the expression "of the circumcision" refers to Jews) who was with him, one Jesus called Justus. He was a Jew with a Roman name. We know nothing more about him.
6. The statement of Paul that only three men of his Jewish associates were with him in Rome has a sadness in it. See Acts 28:25; "They departed." Others had been no comfort to Paul, but these three had truly been a comfort to him. Paul calls them workers unto (or *for*: Gr. *eis*) the kingdom of God.

12. Epaphras, who is one of you, a servant to Christ Jesus, saluteth you, always striving for you in his prayers, that ye may stand perfect and fully assured in all the will of God. 13. For I bear him witness, that he hath much labor for you, and for them in Laodicea, and for them in Hierapolis.

Translation and Paraphrase

12. Epaphras greets you, (he being one) from your number, (and) a slave of Christ Jesus, (and) always striving for you in (his) prayers, that you may stand (as) perfect (saints), and be fully assured in all the will of God (never doubting God for an instant).

13. (Don't think that Epaphras has forgotten you.) For I will vouch for him that he has intense longing for you, and for the (brethren) in Laodicea, and in Hierapolis.

Notes

- Col. 4:10-11 names three Jewish Christians who were companions with Paul. In Col. 4:12-14 Paul names three Gentile Christian companions: Epaphras, Luke and Demas.
- Col. 4:12-13 tells of Epaphras, the preacher for the Colossians. See notes on Col. 1:7 for additional information about Epaphras.
- Col. 4:12-13 tells us these facts about Epaphras:

(1) He was "one of you," that is, one of the Colossians. He was evidently a Gentile.

(2) He prayed much. He was striving in prayer for the Colossians. Compare Col. 2:1.

(3) His concern extended to other nearby churches in the Lycus valley, to those in Laodicea and Hierapolis.

(4) He was with Paul in Rome when Colossians was dispatched, and he sent greetings to his friends in Colossae. Philemon 23 refers to Epaphras as Paul's fellow-prisoner.

- Epaphras was concerned that the Colossians might stand perfect, that is, stand for Christ without wavering, and be perfect in life. *Perfect* (Gr. *teleios*) means complete, not lacking in any part.

Also he desired that they might be fully assured in all the will of God. The participle "fully assured" (KJV, complete; Gr. *peplerophoremnoi*) is a word related to the term "full assurance" in Col. 2:2. The verb means "to make full; to make certain; convince; to fill with any thought, conviction, or inclination."

We should also pray for our brethren, that they may stand perfect and fully assured. Entirely too many are imperfect and partially developed, and have many doubts instead of full assurance.

14. Luke, the beloved physician, and Demas salute you.

Translation and Paraphrase

14. Luke, the beloved physician, greets you, and (also) Demas.

Notes

1. We learn from Col. 4:14 a fact stated nowhere else in Scripture; that Luke was a physician. When we read the gospel of Luke with this knowledge, we notice occasional medicinal comments that seem particularly appropriate for a doctor to make. Luke 4:38-39; 8:43.
2. Luke was the author of the third gospel story containing a life of Christ. He also was author of the book of Acts. Note that the books of Luke and Acts were both sent to the same man. Luke 1:1-4; Acts 1:1-2. It is interesting to notice that the authors of the second and third gospels were both with Paul at this time.
3. Luke was apparently a Gentile. He travelled with Paul, joining him at Troas during Paul's second missionary trip. (Acts 16:8-10). He seems to have stopped off and remained at Philippi until the returning portion of Paul's third missionary trip. (Acts 20:5-6). At that time he rejoined Paul, returning with him to Jerusalem, and apparently was with Paul during his trials and imprisonments in Judea, and during his trip to Rome, and was with Paul in Rome when Paul wrote Colossians and Philemon. (Phm. 24). He was still with Paul during Paul's later second imprisonment in Rome. (II Tim. 4:11). Paul refers to Luke as "beloved" and as a fellow-worker.
4. Some Christians have felt that they should not go to doctors, but only pray for healing. The fact that Luke was a doctor, even so long after his first travels with Paul, and that his occupation was not condemned, nor described as being past, no-longer-practiced, profession, argues rather strongly that physicians are approved by God for Christians in these times. We are indeed taught to pray for the sick, but we are not taught to avoid physicians.
5. Demas the disappointment! Here is Colossians and in Phm. 24, Demas is listed as one of Paul's companions. In Philemon he is grouped with others who are called Paul's fellow-workers. Nothing further is said of him, either in praise or blame.

However in II Tim. 4:10 a sad sentence reads: "Demas forsook me, having loved this present world, and went to Thessalonica." Demas could have been another Barnabas, a Timothy, a Titus, or Tychicus. It is as the poet said,

"Of all sad words in tongue or pen,
The saddest these: 'It might have been'."

15. Salute the brethren that are in Laodicea, and Nymphas, and the church that is in their house. 16. And when this epistle hath been read among you, cause that it be read also in the church of the Laodiceans; and that ye read also the epistle from Laodicea.

Translation and Paraphrase

15. (Now please) greet the brethren in Laodicea (for us), and (particularly greet) Nymphas, and the church in her house.

16. And when (this) letter has been read by you, make arrangements that it also be read in the church of the Laodiceans; and (see to it) that you read the (letter which is coming) from Laodicea.

Notes

1. Paul encouraged acquaintance and fellowship among the local churches, such as between Colossae and Laodicea (twelve miles apart). "Salute the brethren that are in Laodicea." Churches can have wonderful free fellowship and cooperation with one another without belonging to a connectional denominational system. In fact under such a system their fellowship may easily be more legalistic than real. Churches in New Testament times were free independent congregations, united and cooperating together willingly under the authority of Christ alone.
2. "Salute Nymphas (or Nympha?), and the church which is in her (his? their?) house." Nymphas was apparently the leading Christian at Laodicea, the "Philemon of Laodicea," as Moule calls him. Compare Phm. 1-2.
3. There has been much dispute as to whether the name of this person was Nymphas or Nympha. (The Greek form *Nymphan*, an accusative sing., may stand for either spelling.) Also there is uncertainty as to whether the text should read "her" house, "his" house, or "their" house.

The 1966 Greek text of the United Bible Societies gives the reading "her" house, but gives manuscript evidence for the other readings in the footnotes. No certain decision about the reading here is possible at present.

4. The church in Laodicea assembled in the house of Nymphas. For other churches meeting in houses, see Rom. 16:5, 23; I Cor. 16:19; Phm. 2; Acts 12:2; 16:15, 40.
5. The epistle to the Colossians was to be read publicly in Colossae. Then it was to be taken to Laodicea, where it was to be read also. The Greek text reads in such a way as to suggest that they were to do whatever was necessary to see that the Letter was read at Laodicea. Public scripture reading, when done well, is powerful beyond imagination.
6. The Colossians were to read also a letter which was coming to them "from Laodicea." We know nothing definite about this letter "from Laodicea." The most common specific suggestion about it is that it was the same letter we know as Ephesians. There is some evidence that Ephesians was written to be a circulating letter, first delivered to Ephesus, and then taken about to various churches in Asia, finally to Laodicea, and thence to Colossae. This is a possibility, but it cannot be said to be proven.

17. And say to Archippus, Take heed to the ministry which thou hast received in the Lord, that thou fulfill it.

Translation and Paraphrase

17. And speak to Archippus (your new minister): See that you fulfill the ministry which you received in the Lord (for His service).

Notes

1. Paul's final exhortation to the church concerned their minister, Archippus. The church was to encourage him and exhort him to fulfill his ministry. The enthusiasm and effectiveness of a minister is determined to a great degree by the amount of backing and exhortation that his church gives him.
2. It appears that Archippus was the new (newly-ordained perhaps?) minister at Colossae, replacing Epaphras who was with Paul in Rome. Archippus may well have been the son of Philemon and Apphia. Phm. 2.

3. Two exhortations are given to Archippus, that may well be given to all who undertake the ministry:
 - (1) Look to the service;
 - (2) Fill it full.
4. Ministers should not let any work pass by without full-fulfillment. "Make full proof (or fulfill) of thy ministry." (II Tim. 4:5). "Be diligent in these things; give thyself wholly to them, that thy progress may be manifest unto all." (I Tim. 4:15).
5. Archippus' ministry had been passed on to him. He had received something transmitted, perhaps from Epaphras.
6. A ministry is received "in the Lord," and not just from men. It is a divine work. We must work as in God's sight. A minister may be held in honor with men for doing half his work, and be in displeasure with God for neglect of the other half.

18. The salutation of me Paul with mine own hand. Remember my bonds. Grace be with you.

Translation and Paraphrase

18. (I close with) the greeting in my own handwriting: Paul. Remember my bonds (in your prayers). Grace (favor) be with you.

Notes

1. Paul closed the epistle to the Colossians by signing it with his own hand. The chain linking him to his guard clanks in an act of authentication.
2. Several other letters of Paul were also written by one of his helpers serving as secretary (amanuensis) as Paul dictated. At the close of these, the last line or so was added by Paul in his own handwriting. Romans 16:22; I Cor. 16:21; Gal. 6:11; II Thess. 3:17; Compare Phm. 19.
3. In closing, Paul requests, "Remember my bonds." "Remember them in your prayers; remember them when you feel discouraged and depressed; remember that I have won many victories for Christ while wearing these bonds." Phil. 1:7; Eph. 6:20; Acts 28:20.
4. Paul closed with his customary benediction (used in all his epistles): "Grace (or favor) be with you." If God's favor is with us, what more can we ask in this life or in the world to come?

5. Paul finishes his epistle. The letter is dried, folded, tied shut, perhaps sealed, and given to Tychicus. Thence it went to Colossae. And now to us.
6. May we in our Christian life and faith make CHRIST SUPREME, as Paul exhorted the Colossians.

"And he is the head of the body, the church: . . . that in all things he might have the preeminence." (1:18).

"In him ye are made full, who is the head of all principality and power." (2:10).

"If then ye were raised together with Christ, seek the things that are above, where Christ is, seated on the right hand of God." (3:1).

"And whatsoever ye do, in word or in deed, do all in the name of the Lord Jesus, giving thanks to God the Father through him." (3:17).

Study and Review

Questions on Colossians 4:7-18

1. What is the title of Col. 4:7-18 in the outline?
2. Who was sent to the Colossians to make known Paul's affairs? (4:7)
3. What is Tychicus described as being (3 things)?
4. For what two purposes had Paul sent Tychicus? (4:8)
5. Who was sent with Tychicus? (4:9)
6. How is the one who was sent with Tychicus described?
7. Why would the statement "who is one of you" in 4:9 be especially forceful?
8. Who is called Paul's fellow-prisoner? (4:10)
9. What else do we know about the one who is called Paul's fellow-prisoner? (See Acts 19:29; 20:4; 27:2)
10. To whom was Mark related?
11. What previous dealings had Paul had with Mark? (Acts 13:5, 13; 15:37-40)
12. What special instructions were given to the Colossians about Mark?
13. What group of people are those "of the circumcision"?
14. What companions of Paul were "of the circumcision"? (Give names)
15. What had Paul's fellow-workers been unto him? (3:11)

CHAPTER FOUR

16. Where was Epaphras from? (4:12)
 17. What does *salute* mean? (4:12)
 18. How is Epaphras' prayer life described?
 19. For what two things did Epaphras pray?
 20. Who bore witness to Epaphras? (4:13)
 21. For what people did Epaphras have zeal (or labor)?
 22. How is Luke described? (4:14)
 23. What else do we know about Demas? (Philemon 24; II Tim. 4:10)
 24. What were the Colossians to do toward the brethren in Laodicea? (4:15)
 25. Who was Nymphas (or Nympha)? Man or woman?
 26. Where did the Laodicean church meet?
 27. Where was the epistle to the Colossians to be read? (4:16)
 28. What other epistle were the Colossians to read? Identify this other epistle if you can.
 29. Who was Archippus? (4:17; Philemon 2)
 30. What had Archippus received?
 31. What was Archippus told to do?
 32. How did Paul make the closing salutation of this epistle?
 33. What did Paul ask the Colossians to remember? How would this remembering be done?
 34. What was Paul's final wish for the Colossians?
-

PHILEMON

INTRODUCTORY SECTIONS ON PHILEMON

- A. Facts about the Epistle to Philemon.
- B. It was somewhat like this . . .
- C. Appeals Used by Paul in the Epistle to Philemon.
- D. Facts about Philemon the man, and about Onesimus.
- E. Slavery and the Scriptures.
- F. Social justice and the Scriptures.
- G. Translation and Paraphrase of Philemon.
- H. Questions on the Introductory sections.

INTRODUCTION

A. FACTS ABOUT THE EPISTLE TO PHILEMON

(Pronounced Fy-LEE mun)

1. It was written by the apostle Paul. Timothy is named as co-sender.
2. It was written from Rome during Paul's first imprisonment, about A.D. 62.
3. It is the only strictly private letter in the New Testament. The epistles to Timothy and Titus, though addressed to one person, dealt with matters involving the whole church.
4. The letter is primarily a request to a man named Philemon to receive back a runaway slave named Onesimus (Oh-NESS-uh-muss). Onesimus had run away from Philemon his master, and had gone to Rome, where Paul met him and won him to Christ. Then Paul sent him back to Philemon with this letter.
5. The letter is a gem of literary beauty. This fact is almost universally admitted. The epistle has sometimes been compared with a letter from Pliny the younger (a Roman governor about 90 A.D.), who wrote to a friend urging him not to condemn back into slavery an ex-slave who had offended. Pliny's letter is full of grace and beauty also, but it does not have the spiritual foundations nor the brotherly earnestness of the letter to Philemon. (Pliny's letter may be read in Lightfoot, *Saint Paul's Epistles to the Colossians and to Philemon*, pp. 318-319).
6. Onesimus himself delivered the letter to Philemon. He travelled with Tychichus (TICKY-kuss), who delivered the letters to the Ephesians and to the Colossians. Observe that the same men sent both Colossians and Philemon (Col. 1:1; Phm. 1). Note that Paul calls himself a prisoner in both epistles (Col. 4:10; Phm. 1). Note that the same men send greetings; in both epistles (Col. 4:12-14; Phm. 23-24). Note that in Col. 4:7-9 Onesimus is called "one of you," and that Tychicus is to give them personal news.
7. Although Philemon is a private letter, it has been regarded as inspired scripture by the church from the very beginning. Even Marcion, the heretic in the late second century, included it in his abridged list of authentic epistles. Origen early in the third century quotes vs. 9 and 14 as scripture.

PHILEMON

8. Many Christian leaders of the fourth century deprecated the epistle, and thought that it dealt with a matter too trifling to be a part of Scripture. They were interested only in credal controversies and ecclesiastical authority. Jerome and Chrysostom defended the letter ably.
9. The Geneva Bible (1557) has this note before the epistle: "Paul, handling a base and small matter, yet, according to his manner, mounteth aloft unto God." This is a quaint but accurate description.
10. It is hard for us to feel that the matter under discussion in Philemon is a small matter. It involved the whole future life on earth of one of God's saints. This case would become a precedent for all subsequent similar situations. The letter shows that the principles of the gospel bring good to us in every situation of life, small as well as great.
11. The letter presents the concept of DUTY very vividly. Onesimus was to do his duty in spite of his changed spiritual condition in Christ.
12. Outline of Philemon (memorize):
 - I. Paul's greeting; Phm. 1-3.
 - II. Paul's thanks for Philemon; Phm. 4-7.
 - III. Paul's intercession for Onesimus; Phm. 8-22.
 - IV. Salutations and benediction; Phm. 23-25.

B. IT WAS SOMEWHAT LIKE THIS¹

Two men stood on the rim of a mountain valley in the Cadmus range of Central Asia Minor. A narrow road led from their feet down into the Lycus river valley before them. Spread out below them lay the town of Colossae, the river dividing the city.

The men, wearing Roman togas of very ordinary style, looked at one another and smiled a bit. This was the end of the journey. The one, named Tychicus, held in his hand a rolled-up letter to be delivered to the church of God in Colossae. The other man felt of his robe to make sure a letter was still tucked in his breast.

As the city appeared before him, a swirl of memories foamed up before his mind: his last look at this scene—in the moonlight—going the other way—stolen coins bumping against his thigh as he walked—the weary week of walking at nights, to Ephesus,

INTRODUCTION

a hundred miles away—the lonely ship ride, a thousand miles to Rome, suspicious people asking leading questions as he tried to keep to himself—those dazzling buildings of Rome—street gossip about a queer prisoner there named Paul—"Paul?" He'd heard his master speak of Paul back in Colossae!—The crooked gamblers who took his last coin—His meeting with Paul—His burning heart and tear-filled eyes as he heard of God's love for slaves and for masters—That clean feeling as Paul's friends had baptized him—Then Paul's words, "You must go back to Philemon!"

Now he had come back—he, Onesimus, un-helpful Onesimus! He, a slave, who had left his good master Philemon! Slaves simply did not go back voluntarily. But there he was, and there was his master's house, the corner house, across the river, right over there!

Down the steep path their feet fell heavily; the road levelled, into the city, over the bridge, around the turn, to the house. Tychicus knocked. Footfalls inside. The door opens, and Philemon's mouth falls open. "ONESIMUS!"

With downturned eyes the slave holds out the sweat-soiled, rolled-up letter. Philemon slowly takes it; its seal snaps open . . .

"From Paul, a prisoner of Jesus Christ . . . unto Philemon . . ."

1. Credit is given to Dr. Dean E. Walker of Milligan College, Tenn., who furnished the inspiration for this article by a sermon at the North American Christian Convention, 1952.

C. APPEALS USED BY PAUL IN THE EPISTLE TO PHILEMON

1. I am a prisoner; vss. 1, 9.
2. There is a love between us; vs. 1.
3. I am thankful for you; vss. 4,7.
4. I pray for you; vs. 4.
5. You have refreshed the hearts of saints; vs. 7.
6. I don't command you; I rather appeal; vss. 8-9.
7. I am an old man; vs. 9.
8. I have won Onesimus to Christ; vs. 10.
9. He is now profitable to us both; vs. 11.
10. Sending him back is like sending my own heart; vs. 12.
11. You may now have him forever; vs. 15.
12. He is now your brother; vs. 16.
13. Receive him as you would receive me; vs. 17.

PHILEMON

14. I will pay whatever he owes you; vs. 18-19a.
15. Don't forget that you owe yourself to me; vs. 19b.
16. I have great confidence in you; vs. 21.
17. I'm coming to visit you; vs. 22.

This group of appeals used by Paul to move Philemon to receive Onesimus back could well be studied as a course in psychology for Christians.

Paul's appeals are the very essence of tact. The Scripture contains many examples of tactfulness. Christ himself was most tactful, except when dealing with reprobates, often telling stories to bring out points to people who probably deserved a bitter scolding. A harsh and legalistic approach to people—a "Do or be damned" attitude—is neither helpful nor Scriptural.

D. FACTS ABOUT PHILEMON THE MAN

1. He lived in the city of Colossae (Ko-LOSS-ee). Paul had never visited the town of Colossae personally. (Col. 2:1).
2. Philemon was a Christian. Phm. 19 plainly indicates that he had been won to Christ by Paul. Where that took place we cannot say. Perhaps it was during the time Paul preached in Ephesus, and many that were in Asia heard the word of the Lord. Acts 19:10.
3. Philemon's wife was named Apphia (AP-fia). She also was a Christian.
4. It seems probably that Archippus (Ar-KIPP-us) was the son of Philemon, and that Archippus served as the minister of the church in Colossae after the departure of Epaphras to visit Paul. See Phm. 2; Col. 1:7; 4:17.
5. The church at Colossae met in Philemon's house.
6. Philemon owned a slave named Onesimus, who had run away from him.
7. The fact that Philemon had slave(s) and a house suitable for the meeting place of the church suggests that he was a man of some wealth and social standing.
8. Paul may have heard from Epaphras concerning Philemon's love and faith. Phm. 5; Compare Col. 1:7-8.

FACTS ABOUT ONESIMUS

1. Onesimus was the slave of Philemon who ran away.
2. His name means "helpful." This was a common name given

INTRODUCTION

to slaves, as were similar names indicating utility, worth, and such.

3. Unsubstantiated legends say that many years after his conversion Onesimus became bishop of Ephesus, early in the second century. To us this seems rather unlikely.
4. Martin Luther wrote a famous statement concerning Onesimus: "We are all the Lord's Onesimi."

E. SLAVERY AND THE SCRIPTURES

1. Slavery was a widespread institution in the world of New Testament times. There were far more slaves in the Roman empire than free citizens. Slaves were obtained from many nations by the ceaseless wars fought by the Romans. Wealthy Romans sometimes owned ten to twenty thousand slaves, who did all the menial and sometimes much of the mental work in the families. While Greece is sometimes called the cradle of democracy, there were more slaves in Athens during the days of their great philosophers than freemen. This social condition tended to undermine society by making the citizens lazy, and giving them time for philosophizing, politicking, immorality, and gambling.
2. The philosophers, such as Aristotle, did not regard slaves as human beings, but as property, as extensions of the master's body.
3. Extreme cruelty to slaves was nothing uncommon, and several slave uprisings occurred (e.g. Spartacus). One Roman, Vedius Pollio, a friend of the emperor Augustus, kept a tank of conger-eels in his garden. Slaves who incurred his displeasure were thrown to these eels to be killed and eaten.

About 60 A.D. in Rome four hundred slaves belonging to one master were killed because one of them had slain the master, after terrible provocation. That is if the tales are true. In defense of this act the historian Tacitus said that killing an entire slave household after such offenses was an "old custom" to deter further disobedience.

Crucifixion was the common punishment for even petty thievery by slaves.

4. In the Old Testament slavery was accepted as an existing social institution, and regulated. Foreigners might be purchased and kept as bondmen. Lev. 25:44-46. Israelites were not to be

PHILEMON

sold as bondmen. Lev. 25:39-43. Hebrews sometimes got into slavery to their own brethren as a result of debt, but Hebrew slaves had to be liberated after seven years. Lev. 25:39-43; Deut. 15:12-15; Ex. 21:2-4. Hebrew slaves could bind themselves to their masters permanently. Ex. 21:5-6; Deut. 15:16-18. Cruelty to slaves was forbidden and punishable. Ex. 21:26-27; Deut. 23:15. Slaves (even foreign ones) could take part in the Hebrew feasts with their masters. Ex. 12:47-49. Stealing and selling people as slaves was a capital offense. Ex. 21:16; Deut. 24:7.

5. All in all the O.T. regulations for the Hebrews concerning slavery were much milder than those in other nations at the same time. A comparison of the O.T. laws about slavery with those in the Code of Hammurabi will verify this.
6. Even so the O.T. stipulations about slavery are not as perfect as those in the N.T. In the O.T. age God overlooked ("winked at") many acts—polygamy, slavery, etc.—that the N.T. principles condemn. See Acts 17:30. We are glad to live under the new covenant.
7. The N.T. sets forth no revolutionary edicts abolishing slavery as an institution. But it does set forth principles of conduct that inevitably lead to the abolition of slavery.
8. Some N.T. Scriptures regarding slavery:
 - a. Gal. 3:28—There is neither bond nor free in Christ.
 - b. Col. 3:22—4:1—Slaves, be heartily obedient. Masters, be fair.
 - c. Titus 2:9-10—Slaves, be in subjection.
 - d. I Timothy 6:1-2—Slaves, count your masters worthy of honor.
 - e. Eph. 6:5-9—Slaves, be obedient. Masters, be gracious.
 - f. I Cor. 7:20-24—Do not try to make radical changes in your social position, e.g. into or out of slavery.
 - g. Book of Philemon—Receive the slave as your brother.
9. These New Testament teachings on slavery have done their job. They have created good will. They have prevented needless civil disturbances and lawlessness. They have brought freedom.

If the New Testament preachers had advocated an immediate and total end to slavery throughout the Roman empire, they would have produced unmanageable social disorders. Vast numbers of people would have been dislocated and left without employment, when they were neither economically, socially, educationally, nor emotionally prepared to survive as free

INTRODUCTION

citizens. The principles set forth by Christ and the apostles made the slaves to be brothers and equals with their masters. This inevitably led to blessings for the slave, and total liberty in countless cases.

F. SOCIAL JUSTICE AND THE SCRIPTURES

The epistle to Philemon raises the question of social justice in the earth. This is a hot question in this age with its controversies about integration of races, civil rights, welfare state programs, etc. Church councils pass many resolutions on social issues. What do the Scriptures say on this subject?

1. God desires social justice in the world. The dishonesty and sinfulness of men will bring damnation upon them. Isaiah 42:1-4; Matthew 12:20-21; Romans 1:18.
2. Christians are to do good works unto all men. Gal. 6:10; Matt. 5:13; Romans 12:17-21; Ephesians 2:10; 4:28; Titus 2:14. In the steps of God's people the fir tree and the myrtle tree should come up instead of thorns and briars. Isaiah 55:13. Thus social blessings have risen and will arise wherever there are Christians.
3. As Christians and as citizens of the USA we have liberty to pressure our legislators and executive officers to enforce just and equal treatment of all citizens and to suppress wickedness. Civil officers are appointed by God as avengers of wrath upon evil doers. Romans 13:1-4. If we as Christians do not stand up for right, then selfish, grasping, heartless, impenitent evil doers (even religious evildoers!) will wipe their feet in our faces and make our lives unbearable.
4. However, this question arises: Are such civil and social efforts the main work of the church? Do we bring in the kingdom of God by social legislation? To this we answer a resounding NO!

Many modern churchmen have gone off on this tangent. They think that pressure for social change is the primary (if not the only) work of the church in this generation. Such people have closed their eyes to the sinfulness in men's hearts, and to the examples of Christ and his apostles.

5. Neither Christ nor his apostles nor the early Christians entered upon great political crusades to rectify existing social evils. They knew that the gospel was the power of God unto

PHILEMON

salvation, not man's efforts to pull himself up by his own bootstraps. Christ refused to be a judge or a divider of men's earthly possessions. He warned us to beware of coveting earthly goods. Luke 12:13-15. Paul never led any protest parades against slavery before the Roman senate. He did not organize a mob of gladiators to go through the Roman market-place, burning, looting, and killing in the name of justice. The early Christians sent no resolutions to Caesar. We regard their restraint in these matters as the right example for us to follow.

6. Economic and social advancement will not take away the sinfulness of men, and the sinfulness itself causes the misery in society. Romans 1:28-32. A man who is a liar, drunkard, thief, adulterer, or loafer in a slum will almost certainly still be a liar, drunkard, thief, adulterer, or loafer in a new apartment. There are circumstances wherein a government might well help some people with housing or relief (but shame on the church for not doing it!), but these acts will not change the sinfulness in people.
7. The Scriptures plainly predict that there will be war, sin, and trouble until the end of the world. Matt. 13:30, 40; Luke 18:8; Rev. 20:8; Matt. 24:37. Even those who do not believe the predictions of the scripture should be able to see that all human history points to more war and trouble. It is a foolish and hopeless goal to assume that we can make a paradise out of the present world and society. We hope to save some out of the world, and to do as much good as we can in the world. But we expect to find tares along with the good grain until Christ returns.
8. Christians are taught to set their prime hope upon the world to come, upon the blessings to be brought to us at the revelation of Jesus Christ from heaven. I Peter 1:13; Titus 2:13; Rom. 8:18; John 14:1-3; Col. 1:5.
9. Some so-called liberals, desiring to find justification for their political and social meddling in the name of religion, and not finding it in the New Testament, turn for endorsement to the Old Testament prophets. These men are set forth as great examples and pioneers of social reform, while at the same time emphatic denials are made that they received objective revelations from God or made predictions of distant events by divine inspiration. Such use of the prophets is to be condemned. Why?

INTRODUCTION

- (1) The prophets plainly made predictive statements, even predictions of far distant events. Only by tearing passages out of their books can such statements be dodged.
- (2) The prophets spoke to Israel, not to all the world. Israel was the people of God, and if it is to be equated with anything in this present dispensation, it must be equated with the church, not the whole world. Among the people of God (both Israel of old and the church now) social righteousness was obligatory. Heathen nations were sometimes condemned for gross wickedness (e.g. Amos chs. 1, 2, and Jonah), but no consistent attempt was made to force them into the righteous mold of Israel. Similarly the evangelists of New Testament times made almost no attempts to force non-Christians by political pressure into the righteous mold of the gospel.

G. PAUL'S EPISTLE TO PHILEMON

(translation and paraphrase)¹

1. (This is a short note from) Paul, a captive of Christ Jesus (—I'm in bonds!), and (from) Timothy, the brother (you know well),—to Philemon, (our) beloved (friend) and our co-worker,
2. and to Apphia, the sister (we love greatly)², and to Archippus, our fellow-soldier (in Christ's army), and to the church (that meets) in your (sing.) house.
3. (May all divine) favor (be) upon you, and peace (also), from God our father and (from our) Lord Jesus Christ.
4. In my prayers I give thanks to my God always, making mention of you (sing.),
5. hearing (as I do) about the (sincere benevolent) love and the faith which you have toward the Lord Jesus and to all the saints (the holy brethren in the churches)—
6. (I pray) that the share which you have in the faith (of Christ) may become active (and working) in (ways that will rise up from) a full knowledge of every good thing that is (known) among us, for (the sake of) Christ.
7. I have had much joy and encouragement from your love, because the hearts of the saints have been refreshed through you (and your good deeds), (my) brother. (Indeed the aftereffects of your refreshing deeds still continue.)

PHILEMON

8. So though I have plenty of boldness to command you to (do) the thing that is proper,
9. (yet) for love's sake I rather (just) urge (you)—being such a one as (I am), Paul, an old man, and now also a captive of Christ Jesus—
10. I urge you regarding my child, (one) whom I have begotten (while I have been) in these bonds, (none other than) Onesimus,
11. the (very) one who was formerly of no value to you, but (who) now is of good value to you and to me—
12. I have sent him to you, (Onesimus) himself—that is (I have sent) my (own very) heart (in sending him);
13. whom I wanted to keep back with me so that he could serve me in your place in (the service due from you in) the bonds of the gospel.
14. But without your knowledge (and consent) I was not willing to do anything, so that your good (work) might not be (done) because of compulsion, but because of (your) free will.
15. For perhaps he was separated (from you) for (a short time,) an "hour," that you might (in the fullest manner) have him (with you) forever,
16. no longer as a slave but (over and) beyond a slave, a brother beloved, (beloved) most of all by me, (and yet) how much more (beloved) by you, both in the flesh and in the Lord!
17. If therefore you accept me (as) a partner, receive him as (you would receive) me.
18. If he has done some dishonest thing to you, or owes (you something), lay this to my charge.
19. I Paul, with my own hand, put it in writing: I will repay (anything that is due.) (However I do not feel you will want to do this) so that I may not (have to) say to you that you owe to me even your own self.
20. Yes, (my) brother, let me receive help from you in the Lord; refresh my heart in Christ.
21. Because I am convinced of your obedience I have written to you (in this way), knowing that you will do even beyond the things I say.
22. Also (now) at this same time (please) prepare a guest room for me, for I am hoping that through your prayers I may be granted to you all (my presence being somewhat of a gift from God to you).

INTRODUCTION

23. Epaphras, my fellow-prisoner in Christ Jesus greets you.
24. (Also) Mark, Aristarchus, Demas, Luke—my fellow workers.
25. May the favor of the Lord Jesus Christ be with the spirit of you (all). (Amen)

1. This is first of all a precise translation from the Greek New Testament. To the translation we have added some additional words to make the meaning of the Greek as complete as possible and to improve the English. The words in parentheses are the paraphrased additions.

2. Several Greek manuscripts, also some Latin and Syriac, describe Apphia as beloved, or most beloved.

H. QUESTIONS ON THE INTRODUCTION TO PHILEMON

1. Who wrote the epistle to Philemon?
2. Who was the co-sender?
3. What was the place of writing the epistle?
4. What is its date?
5. What is the epistle to Philemon primarily about?
6. What Roman governor wrote a letter on a related subject?
7. Who travelled with Onesimus when he delivered the letter?
8. What two letters did his travelling companion deliver?
9. What evidence is there that the epistle to Philemon was early accepted as Scripture?
10. Does the epistle to Philemon deal with a small topic? Give your own opinion.
11. Give the outline of Philemon.
12. On what river did the city of Colossae lay?
13. How far from Colossae to Ephesus?
14. How far from Colossae to Rome?
15. List five of the arguments Paul used to present his appeal to Philemon.
16. In what town did Philemon live?
17. Who was Philemon's wife?
18. Who was Philemon's son? What was his son's work?
19. Where did the church meet in Philemon's town?
20. From whom may Paul have heard about Philemon's love and faith?
21. What does the name *Onesimus* mean?
22. How extensive was slavery in the Roman empire?
23. Tell three things the Old Testament said about slavery.

PHILEMON

24. True or false: The New Testament abolishes slavery. Explain your answer.
25. Should Christians work for social justice?
26. Did Christ lead political crusades for social justice?
27. Did the apostles lead political crusades for social justice?
28. Does social legislation take away human sinfulness?
29. What are Christians to set their hopes mainly upon?
30. Is our world ever to become a social paradise?
31. Why can we, or why can we not, use the O.T. prophets as examples of religio-political social crusading?

COMMENTARY

I. *Paul's greeting*; Phm. 1-3.

1. Paul, a prisoner of Christ Jesus, and Timothy our brother, to Philemon our beloved and fellow-worker,

- a. Paul opens this lovely letter with a description of himself as "a prisoner of Christ Jesus." The word *prisoner* means one bound with a chain. Paul was constantly bound to a guarding soldier by a chain from his wrist to the guard's arm. Phil. 1:7; Eph. 6:20. Paul's situation as a prisoner would make it harder for Philemon to refuse his request.
- b. Paul was the prisoner of *Christ*, not the prisoner of Rome. Paul had not committed any civil offenses that could have convicted him, but his devotion to Christ kept him in trouble with those who hated Christ. However, Paul was a free man in reality, for captivity to Christ is the truest freedom.

When bound to Christ, my soul is free;
But sin doth make a slave of me. (John 8:31-34)
- c. Paul lists Timothy as the co-sender of the epistle. Timothy is called "our (Gr. *the*) brother." He was so well known for his associations with Paul from the second missionary journey onward that he can well be called *the* brother. For a summary of his career see notes on Phil. 1:1.
- d. Philemon's name comes from a word meaning to love. The Greek word for a *kiss* is very similar to the name Philemon. No significance is to be attached to these facts; however the character of Philemon as it is suggested by this letter makes the root meaning of his name seem very fitting for him. He was loving, and Paul calls him "the beloved."

- e. Philemon lived in the city of Colossae, on the river Lycus, in the ancient land of Phrygia, now a part of Turkey (Asia Minor.)
- f. We do not know in what ways that Philemon had been a fellow-worker with Paul. The observations that the church met in his house, and that he had refreshed the hearts of the saints (Phm. 7) suggest many ways in which he may have been a fellow-worker.

2. and to Apphia our sister, and to Archippus our fellow-soldier, and to the church in thy house:

- a. Apphia was probably Philemon's wife. She was a Christian. Paul addresses her as "our (Gr. *the*) sister."
- b. It is possible that Archippus was the son of Philemon and Apphia, and was serving the Colossian church as minister and evangelist. Col. 4:17 mentions Archippus, and urges him to take heed to his ministry and fulfill it. Remember, of course, that Colossians and Philemon were letters dispatched at the same time to people in the same city.
- c. Archippus is called "our fellow-soldier." The figure of soldiers and warfare is often applied to Christians and Christian service. We are in a battle. II Tim. 2:3; Phil. 2:25.
- d. The reference to the church meeting in Philemon's house reminds us that the churches in other cities also often met in people's homes. The Roman church met in the house of Priscilla and Aquila. Rom. 16:5. This same couple previously had a church meeting in their house in Ephesus. I Co. 16:19. The church at Laodicea had meetings in the house of a lady named Nympha. Buildings made specially for church meetings did not exist in the first century, and probably not during most of the second century.

3. Grace to you and peace from God our Father and the Lord Jesus Christ.

- a. Like all the epistles of Paul, the epistle to Philemon begins and ends with a request that grace be given to the readers.
- b. Grace means *favor*, particularly undeserved favor, with all the good things that God's favor brings to us. As a result of God's grace we receive inward peace and happiness, our daily needs, the ability to work for the Lord, and other such benefits.
- c. We always, without any dispute, receive grace and peace from God when we receive Christ. But Paul could request that

grace would be with them, because grace is a quality that we can always receive more of with greater and greater profit.

- d. Grace and peace come not only from God the father, but from Jesus Christ the Lord. It is just as necessary to give Christ the honor as it is to give God honor. He that honors not the son honors not the father that sent him. John 5:23.

II. *Paul's thanks for Philemon; Phm. 4-7.*

4. I thank my God always, making mention of thee in my prayers,

- a. As in many of his epistles Paul starts the section right after his greeting with an expression of his thankfulness. Compare Rom. 1:8; I Cor. 1:4; Phil. 1:3; and other epistles by Paul.
- b. Paul's thankfulness was sincere. He was not hypocritically "polishing the apples" to make Philemon more receptive to his request. It is almost impossible to express thanks convincingly unless you really feel thankful.

5. hearing of thy love, and of the faith which thou hast toward the Lord Jesus, and toward all the saints;

- a. Paul may have heard of Philemon's faith and love from Epaphras, whom he describes as "one of you," and who was visiting with Paul at the time he wrote the epistle to the Colossians and to Philemon. Col. 4:12.
- b. We naturally would think that the faith of Philemon would be directed toward the Lord Jesus, and his love toward all the saints (though we love Christ also). However, the order in which faith and love are named is opposite to that in which the most obvious recipients of the faith and love are listed. We do not know the reason for this order of listing (called a chiastic construction), if any reason actually exists.
- c. Can your Christian friends say of you that they have heard of your love and faith? Or do they hear of your spitefulness and skepticism?

6. that the fellowship of thy faith may become effectual, in the knowledge of every good thing which is in you, unto Christ.

- a. This verse gives Paul's objective in his prayers for Philemon. He desires that the fellowship (A.V. *communication*) of his faith may become effectual.
- b. The word *effectual* means active or at work. The word *fellowship*, or *communication*, means participation, sharing, or

the share which one has in anything. Thus Paul was praying that the share or portion which Philemon had of faith might be put to work and become active. Faith which is not active is not worth much. Compare Gal. 5:6.

Numerous commentators understand the word *fellowship* here to refer to the act of sharing the faith, rather than to the share which one has in the faith. Both meanings come out at about the same point.

- c. Paul furthermore plays that the activity of Philemon's faith may be done in the *knowledge* (A.V. *acknowledging*) of every good thing which is in you unto Christ.

The Greek word for *knowledge* in this verse means precise, accurate, and full knowledge. Thus faith is not simply to be active in just any business, but in that which is based on the full knowledge of the truth. Compare Phil. 1:9.

- d. The last words of this verse indicate that all of this desired activity is *unto Christ* (K.J.V., *in Christ Jesus*), that is, for Christ's sake. The service of Christ must be the ultimate motivation and goal of our activities.

7. For I had much joy and comfort in thy love, because the hearts of the saints have been refreshed through thee, brother.

- a. This verse continues and enlarges upon the theme of thankfulness started in Phm. 4. In this verse Paul says that his joy and comfort came because he had heard how Philemon had refreshed the hearts of the saints.
- b. The word *heart* refers to center of emotion and feeling. In Biblical times people regarded the bowels as the center of emotion, and thus the King James Bible renders the word literally as *bowels*. Actually it makes just as much sense to speak of the bowels (the nobler bowels, the liver, lungs, etc. rather than the entrails) as the seat of feeling as to speak of the heart as the center of feeling.
- c. The word *comfort* in this verse is *paraklesis*, which means both comfort and exhortation. Thus Philemon's graciousness was both a comfort to Paul and an exhortation to him to finer Christian living.

III. *Paul's intercession for Onesimus; Phm. 8-22.*

8. Wherefore, though I have all boldness in Christ to enjoin thee that which is befitting, 9. yet for love's sake I rather beseech, being such a one as Paul the aged, and now a prisoner also of Christ Jesus.

- a. Paul as a chosen apostle of Christ Jesus had authority to command Christ's followers to do what they should. See Gal. 1:1; Rom. 1:1; II Cor. 10:2, 8; II Thess. 3:6. But even as Christ usually sought to move men's hearts by love and teaching rather than by compulsion, so Paul usually appealed to people by love and devotion to Christ.

Actually we cannot say that Paul utterly excluded his authority as Christ's ambassador in this section, but it was not the motivation that he desired Philemon to act upon.

- b. The *wherefore* at the beginning of vs. 8 refers ahead to vs. 9: "Wherefore (because of your love and faith) . . . I beseech you."
- c. There are certain attitudes that are befitting (A.V. *convenient*) to Christians, i.e. proper, appropriate, due, and becoming. We should pray that in all circumstances we may be able to discern what is the befitting course of action, and then be motivated to do it.
- d. Paul leads up to his main appeal very skilfully. He expressed his prayer for Philemon, and his thanks for his deeds. Now he makes a frank appeal on the basis of his old age and imprisonment, and the love between them. It would have been hard for Philemon to refuse the request thus presented.
- e. Some old N.T. manuscripts have *ambassador* (Gr. *presbentes*) instead of *aged* (Gr. *presbutes*) in vs. 9. R.S.V. gives *ambassador*. It seems to us that the reading *aged* is much to be preferred. More of the old manuscripts give it. Also an ambassador is one invested with authority from another person or country, and Paul does not make his request to Philemon on the basis of authority. He makes it as an appeal based on love, respect, propriety, and personal relationships. Thus he speaks of himself as Paul the old man.
- f. Regarding Paul as the prisoner of Christ Jesus, see notes on Phm. 1.
- g. If Paul was a young man (maybe about 30) when Stephen was stoned (Acts 7:58), which took place about A.D. 40, he would now (about A.D. 62) have indeed been an old man of approximately 60 years. In Paul's time with its limited medical services, and in consideration of all that Paul had suffered (II Cor. 11:23—12:9), sixty years would indeed have made him an old man.

10. I beseech thee for my child, whom I have begotten in my bonds, Onesimus.

- a. In this verse the great central burden of the letter is revealed: Paul is begging concerning Onesimus, the runaway slave.

In all probability Philemon sensed that the letter concerned Onesimus from the instant he saw it, even before he unrolled it. Onesimus himself had probably handed it to Philemon, or was standing nearby as Tychicus handed it over. See Col. 4:7-9. The very circumstances under which a runaway slave might return were so rare that the return of the slave would in itself arouse the expectation of an explanation.

But even if Philemon had sensed that the letter concerned Onesimus, he could hardly have anticipated an appeal so tender, so spiritual, so moving.

- b. The name *Onesimus* is given last in the sentence, both in the Greek and in our version. Placing the name last produces an effective climax to the request.
- c. The fact that Onesimus was now Paul's child shows that Paul had won him to Christ during their contact at Rome. Onesimus had heard the story of Jesus, and was convinced. He had been begotten by the word of truth. James 1:18; I Pet. 1:23. He had been told that he must repent. He had been baptized, born of the water and the spirit. John 3:5. Probably one of Paul's helpers, Timothy or Tychicus or some other, had gone to a pool, or bath, or river to baptize him; Paul himself was confined to his house. See Acts 28:30. After his conversion Paul himself had told Onesimus that he was obligated to return to his master.
- d. The name Onesimus means "Helpful." Up to this time Onesimus had hardly lived up to his name. However, if Onesimus afterwards obeyed Paul's instructions to slaves in Col. 3:22-25, he certainly would have been helpful.
- e. A verb (*oninemi*) from the same root as the name Onesimus is used in Phm. 20. It means to be useful, to profit, or help. Thus Paul makes a play on words, based on the name *Onesimus*.
- f. The fact that Onesimus was begotten (converted) while Paul was in bonds shows that we can win souls under any circumstances. I Cor. 4:15.

11. who once was unprofitable to thee, but now is profitable to thee and to me:

- a. Paul makes no attempt to cover up or deny the wrongs that Onesimus had done. He did not assume, as may do today, that a person must not be criticized for responding violently in a bad environment. If Philemon were living in the twentieth century, some people would blame him for anything that Onesimus did that was wrong. Paul admits that Onesimus had been unprofitable, and that is probably a euphemism of major proportions!
- b. Paul, however, emphasizes the transformation in Onesimus. Too many people are unwilling to forget a man's past, and to recognize that in Christ we become new creatures. "Once a thief, always a thief" is not necessarily true. Once a thief takes Christ by belief, he's not a thief. Thus unprofitable Onesimus was now profitable both to Paul and to Philemon. The only problem now was this: Would Philemon give him the chance to prove it? Runaway slaves were frequently tortured or slain upon recapture.

12. whom I have sent back to thee in his own person, that is, my very heart:

- a. This sentence is choppy and ragged in wording. It evidently was written under strong emotion. The words blurted forth without regard to smooth poetic flow. A literal Greek rendering is: "Whom I sent to you, him, that is my own heart." Even though it is in the King James version, the command to "Receive him" is not in the best Greek manuscripts of this verse. It is, however, found in vs. 17. And the idea is plainly implied.
- b. It was obviously Paul's own idea that Onesimus should go back from Rome to Philemon. Paul declares, "I send him." It may have taken some persuading to get Onesimus to do this. Think of all the arguments that could have been advanced against Onesimus' going back.
- c. If the case of Onesimus had occurred in the twentieth century, some churchmen would probably have put Onesimus at the head of a picket parade or protest march in front of the Rome Senate.

But never once did Christ or any of his apostles organize political and civil protests and disturbances in the name of

the church. There were plenty of causes that needed rectifying in those times. Slaves outnumbered free citizens in Roman society. Gladiatorial games took hundreds of lives in cruel exhibitions. Children were occasionally exposed, that is, thrown out to perish as infants if their fathers so decreed.

The spread of the gospel guaranteed that the wicked social conditions would end. But the changes were brought about by the leavening influence of godliness in the lives of individual believers, not by the political lobbying of organized churchmen.

13. whom I would fain have kept with me, that in thy behalf he might minister unto me in the bonds of the gospel; 14. but without thy mind I would do nothing; that thy goodness should not be as of necessity, but of free will.

- a. The information in vs. 13 would certainly go far to convince Philemon that a marvelous change had come over Onesimus. Once he was an unprofitable slave; now Paul desired to keep him with him, so that he could be of assistance to him.
- b. The *I* in vs. 13 is emphatic: I, Paul, personally have been wanting to keep Onesimus with me. The verb is in a continuous past tense (imperfect). Paul's desire to keep Onesimus with him had been continuous. It had not been interrupted by lapses into loafing or wrongdoing by Onesimus.
- c. These verses do not suggest that Paul expected Philemon to send Onesimus back to Rome to help him. On the contrary Paul expected to be visiting Philemon at Colossae soon. Phm. 22. Paul mentions the service of Onesimus to him merely to prove to Philemon the sincerity of Onesimus' conversion.
- d. Phil. 2:20 suggests that Paul had a distinct shortage of helpers with him during part of his imprisonment in Rome. Therefore the assistance of Onesimus would be the more appreciated. Cf. I Tim. 4:11.
- e. Paul declares that Onesimus had been helping him "in thy behalf," or "in your place." He thus indicates that Philemon was indebted to him, since Paul had won Philemon to Christ. Philemon owed Paul a debt of service, even though Paul did not demand payment (like the merchant his pound of flesh). Thus when Philemon's slave turned to Christ and assisted Paul it was somewhat as if Philemon were paying off his debt to Paul by granting time off to Onesimus to serve Paul.
- f. The service rendered by Onesimus was "in the bonds of the gospel." This can mean that Paul himself was in the bonds

of the gospel, as in Phm. 1. Or it can mean that Philemon (and every one of us) is in bonds (i.e. obligation) to help other people by the very facts and truths of the gospel. The latter meaning is broader, and is probably to be preferred.

- g. The fact that Paul would not keep Onesimus without Philemon's consent shows the high value which Paul set on individual property rights. He recognized Philemon's right (his right in the sight of *God*) to dictate what should be done with his bond servant Onesimus. As Christians we have come so far in our revulsion to slavery that Paul's rather pedantic attention to Philemon's legal rights as master seems to us more a violation of Onesimus' greater right to be free than a necessary preservation of Philemon's rights. Perhaps we have all been brainwashed a bit in this line of thinking. Too long have the property rights of people been disregarded in futile socialistic attempts to force everyone into equality.

Thus Paul would not keep Onesimus without Philemon's mind (his consent, resolve, and judgment). Furthermore Paul's teaching in I Cor. 7:20-22, I Tim. 6:1-2, Titus 2:9-10, and Col. 3:22-25 indicate that he expected Onesimus to be obedient and subject to Philemon's wishes.

- h. Nonetheless we must not fail to notice that Paul fully desired and expected Philemon to do the good thing, to forgive, accept, and (almost inevitably it would seem to us) emancipate Onesimus, and then doubtless help him in every way possible to enter into the mainstream of free human society.

The whole issue was this: On what basis should this be done? By compulsion (as by state or ecclesiastical law), or by free will? The apostle Paul chose to effect social changes in people's lives by appealing to the sanctified free will of saints rather than by force.

- i. The idea that our good works should be done by free will and not legalistic compulsion applies not only to our treatment of one another (as in the case of Philemon and Onesimus), but to such matters as our giving (II Cor. 9:7) and our Christian labors (I Peter 5:2).

15. For perhaps he was therefore parted from thee for a season, that thou shouldest have him for ever;

- a. Paul here presents a possibility ("perhaps"—"peradventure"): Maybe Onesimus was separated from Philemon so that he

might be reunited with Philemon throughout eternity. He was parted from a slave temporarily to be reunited with a brother forever.

- b. Note the tactful "was parted." Paul might just as accurately have said, "He ran off from you." But the passive verb forms suggests that Onesimus' departure was perhaps not just gross disobedience on his part, but that he was influenced by other factors (for example, by divine providence!). And thus he "was parted," or separated, from you.

We are not insinuating that Paul was insincere in saying that Onesimus "was parted" from Philemon. Maybe God did indeed have a hand in Onesimus' departure. We cannot often tell which acts of men are the results of God's intervention. Certainly his running away indirectly produced benefits for the entire Christian world ever since. We would be much poorer, for example, if we did not have the letter to Philemon.

- c. The verb *have* (Gr. *apecho*) in "that thou shouldest *have*" means "to have wholly or in full." Thus Philemon would have Onesimus in the fullest way possible throughout eternity.

So often we really do not know our associates and have so little in common with them. In eternity we shall have one another fully, and know as we are known. And this will be altogether good, for there will be no secret sins to fear or hide.

16. no longer as a servant, but more than a servant, a brother beloved, specially to me, but how much rather to thee, both in the flesh and in the Lord.

- a. Philemon was to consider that in having Onesimus forever, he would have him no longer as a slave, but as one much superior to a slave, a beloved brother.

It is almost unthinkable that a person could enslave his own brother. In the song "O Holy Night" there are these lovely words concerning Christ :

"Chains shall he break, for the slave is our brother;
And in his name all oppression shall cease."

- b. Paul declares that Onesimus is beloved "specially" to me. This is a superlative form, meaning "most of all." However Philemon's love for Onesimus was to be even more than Paul's (more than most!).

The idealism of Paul and his high expectations concerning Philemon, show the power of the Holy Spirit to transform attitudes, feelings, and actions.

- c. Philemon's love for Onesimus was to be both in the flesh and in the Lord. He was not to feel as one party who said, "Oh, I love foreigners; I just don't want to be around them." It is often pretense to claim to love people abstractly, but not in the flesh. I John 4:20.

17. If then thou countest me a partner, receive him as myself.

- a. This verse is the grand climax of all that Paul has written up to this point. Receive Onesimus as you would receive me.
- b. Paul assumes that Philemon will have (accept, welcome) him as a *partner*, one with a common share in the blessings of Christ, an associate. But Philemon was to do more than that. He was to receive Onesimus as one equal to Paul himself.
- c. Paul's conditional statement is a simple form which assumes that the conditional statement is truth. "Since you accept me as a partner, then receive him to yourself as you would receive me."

18. But if he hath wronged thee at all, or oweth thee aught, put that to mine account;

- a. This verse answers a possible objection that might be raised by Philemon: How can I receive Onesimus back when he has done so dishonestly (or unjustly), and owes me for what he has taken?
- b. We have no definite information as to what Onesimus had done or not done that could be called "unjust." It is altogether likely that he stole some money from Philemon's house before he ran away. He could hardly have gotten to far-off Rome from Colossae without considerable funds. But we can only guess about all this. (Titus 2:9-10 commands Christian slaves to avoid stealing and pilfering!)
- c. In three short Greek words Paul disposes of the possible objection of Onesimus' debts to Philemon: *touto emoi elloga!* "Put this to my account!"
- d. Paul almost certainly never expected to have to pay any damages caused by Onesimus. In the first place Paul probably did not have enough money to do so. Phil. 2:25 speaks of Paul being in need while he was a prisoner in Rome. Secondly Paul wrote these words—"Put this to my account"—more to impress Philemon with his eagerness about forgiving Onesimus, than to pledge himself as financial security for debts.

19. I Paul write it with mine own hand, I will repay it: that I say not unto thee that thou owest to me even thine own self besides.

- a. In vs. 19 Paul continues and clinches his promise to personally square up all debts of Onesimus, should it be that Philemon insisted on this. Paul declares that he has put it in writing with his own hand: he will repay all that Onesimus may owe.
- b. It is rather obvious that Paul really did not expect to receive from Philemon an itemized bill from Philemon of Onesimus' debts. He goads the conscience of Philemon by saying, "I am confident that you will not demand payment of Onesimus' debts, so that I may not say unto you that you owe to me your own self. (Though Paul said he did not want to say this, he did say it!)"
- c. Philemon owed his own self to Paul because Paul had preached to and won Philemon. Philemon had eternal life because Paul had gone to the trouble and effort of teaching, exhorting, and persuading him.
- d. The Bible does not say a great deal about the debts of converts to their teachers. But this is a very real obligation, and is one that cannot be paid off with money. It is best paid by doing the same things to others that those who won us to Christ did unto us. It is best paid by holding and radiating a sincere feeling of gratitude. The heartfelt recognition of the debt is in itself a payment of the debt.

20. Yea, brother, let me have joy of thee in the Lord: refresh my heart in Christ.

- a. Paul's appeal closes on a positive note: "Yes, my brother, I wish to receive help from you in the Lord." Philemon's act of receiving Onesimus back would be a help to Paul. It would encourage him. It would show to multitudes of people the reality of the power of the gospel in human lives. It would strengthen the faith and love of Onesimus, who was in reality only a babe in Christ. It would show how the gospel relates to and solves the problems of this life.
- b. The wording of this verse ("Let me have *joy* in thee") literally reads, "Let me have *help* of (from) thee." The Gr. word for *help* is *oninemi*, which is from the same root as the name Onesimus. See notes on Phm. 10. Paul rather asked Philemon to onesimize (i.e. help) him by receiving Onesimus.

- c. The verb *help* is in the optative mood, a mood expressing wishes and possibility. Paul doubtless used this mood form to make his request gentle and suggestive, rather than imperious and demanding.
- d. Back in Phm. 7 Paul declared that Philemon had refreshed the hearts of the saints. Paul closes by asking that Philemon refresh his heart *in Christ* by receiving Onesimus back as a brother. While this would not be a refreshing for Paul *in the flesh*, it would be a refreshing to him *in Christ*. That expression implies a lot of areas wherein Paul might find refreshment.

21. Having confidence in thine obedience I write unto thee, knowing that thou wilt do even beyond what I say.

- a. Paul was persuaded by his personal knowledge of Philemon that he would be obedient to the request to receive Onesimus. He could even assert more than that: he *knew* that Philemon would do more than he requested in the letter.
- b. We can well imagine that Philemon emancipated Onesimus, and then helped him by training, and counsel, and perhaps financial assistance and intercession on his behalf with others to become a self-supporting citizen in the society of free Christians.
- c. If such actually happened it is unthinkable that Onesimus ever became overbearing and contemptuous and demanding toward his former master. It sometimes happens that those who have been helped out of slavery or poverty become overbearing and intolerably demanding toward the very people to whom they owe all they are and have.
- d. Some commentators start a new division of the outline of Philemon at vs. 21, assuming that the conclusion and salutations start there, and go on to the end of the epistle. But inasmuch as the proposed visit by Paul to Philemon served as a powerful incentive to Philemon to receive Onesimus, we have included vss. 21-22 as part of division III, Paul's intercession for Onesimus.

22. But withal prepare me also a lodging: for I hope that through your prayers I shall be granted unto you.

- a. Paul clinches his written appeal by the announcement that he expected to be visiting Philemon sometime soon. If by

some chance Philemon had not complied with Paul's written request, he could expect to face kindly old Paul with this disobedience standing as a barrier between them. Such an meeting could not avoid being an emotional experience even if Philemon had been obedient. Should Philemon have been disobedient it would be nearly an unbearable experience.

- b. Paul asked Philemon to prepare a guest room for him at the same time (Gr. *ama*) he was giving Onesimus his brotherly reception.
- c. Paul was, of course, still in detention in Rome when he wrote that he hoped to visit Philemon. To hasten his release Paul wrote that he expected Philemon to be praying for him.

This request for prayer sharpens Paul's appeal. How could Philemon be praying for Paul's release, so that Paul could the more quickly visit him, when he was at the same time not doing that which Paul had so fervently requested him to do?

- d. Paul hoped to *be granted* (A.V. *given*) to Philemon and to the other brethren in Colossae (the *you* is plural). The word *grant* used here means to give graciously, give as a gift, give as a favor. And notice the passive voice. Paul speaks of himself as being acted upon. God was working things out so that Paul would be granted to visit Philemon, and this is regarded as a favor bestowed upon Philemon.

This manner of speaking might make us feel that Paul was a bit conceited in looking upon his presence as a gift to those who entertained him. But there was no conceit or vanity there. The Colossians were genuinely in Paul's debt. (Phm. 19). Paul's visit to them would be God's doing, not his own.

IV. *Salutations and benediction*; Phm. 23-25.

23. Epaphras, my fellow-prisoner in Christ Jesus, saluteth thee;

24. *and so do* Mark, Aristarchus, Demas, Luke, my fellow-workers.

- a. As he does in several epistles Paul closes by naming several brethren with him who also send greetings.
- b. All of the men named here in the epistle to Philemon are called Paul's fellow-workers.
- c. All of them are also named in Colossians chapter four. This is a strong confirmation that the epistles to Colossians and to Philemon were dispatched simultaneously. Names here given include:

- (1) Epaphras, their former minister, who was at that time with Paul, and who had reported to Paul concerning their love. Col. 1:7-8; 4:12. Epaphras is called Paul's fellow-prisoner. This word is also found in Rom. 16:7 and Col. 4:10. It is not the same word as *desmios* that is used in Phm, 1. Its root meaning is "one taken away captive by the spear." We do not know the cause of Epaphras' imprisonment, nor its severity.
- (2) Mark; See notes on Col. 4:10.
- (3) Aristarchus; See notes on Col. 4:10.
- (4) Demas; See notes on Col. 4:14 and II Tim. 4:10.
- (5) Luke; See notes on Col. 4:14.

25. The grace of our Lord Jesus Christ be with your spirit. Amen.

- a. This closing wish for grace is found in every epistle of Paul.
- b. This benediction is nearly word for word like Gal. 6:18, and is identical with Phil. 4:23.
- c. Grace comes from the Lord Jesus Christ. Grace is a comprehensive term for His favor and all the good effects that His favor brings to us.
- d. It is noteworthy that the grace is to be with your (plural) spirit. The invisible needs of our invisible spirits are just as real as the more obvious visible needs of our visible bodies. Furthermore if the needs of our spirits are not supplied, we shall soon be suffering in both body and spirit. See Eph. 4:12.

The question comes inevitably to our minds: Did Philemon obey Paul's request. We think the answer is YES.

There is no written postscript or definite historical information to settle the question. Traditions that Onesimus ultimately became a bishop are just traditions. But to us it is more than unthinkable that Philemon did not fulfill Paul's confidence and hopes to the utmost. Surely the letter would never have been preserved if it had not accomplished its goal.

QUESTIONS OVER THE COMMENTARY ON PHILEMON

1. How does Paul describe himself in his greeting?
2. How does Paul describe Philemon?
3. How does Paul describe Archippus?

EXAMINATION

4. When were church buildings first built?
5. What is grace?
6. From whom does grace come?
7. When did Paul thank God for Philemon?
8. What two things had Paul heard about Philemon?
9. What was Paul asking for in praying that "the fellowship of thy faith may become effectual"?
10. What is the significance of the word *knowledge* in Phm. 6?
11. To what does the *bowels* of the saints refer?
12. What did Paul not command (or enjoin) Philemon to do what he should?
13. Why should Paul refer to himself as "Paul the aged"?
14. What other word is sometimes used rather than *aged*?
15. Explain the word *befitting* in vs. 8
16. If Paul did not present his wish as a command, in what form did he present it?
17. At what point in the sentence in Phm. 10 is the name Onesimus placed? Why?
18. Explain the clause, "I have begotten (him) in my bonds."
19. How may Onesimus have once been unprofitable to Philemon?
20. To whom had Onesimus become profitable?
21. What did Paul mean by saying that he was send back his very heart in sending Onesimus?
22. Why did Paul desire to keep Onesimus with him?
23. Why did he send him back if he desired to keep him?
24. Why did Paul assume that Philemon ought to minister unto him?
25. What was to be the motivating cause of Philemon's good act? (Phm. 14)
26. What significance may there be in the passive verb form "was parted" in Phm. 15?
27. Why, perhaps, was Onesimus parted from Philemon? (Phm. 15)
28. What is the significance of the verb *have* in Phm. 15?
29. In what capacity would Philemon have Onesimus for ever?
30. According to Phm. 16 how much love did Paul have for Onesimus? How much was Philemon to have for him?
31. In what two respects was Philemon to love Onesimus?
32. Philemon was to receive Onesimus as he would receive whom?
33. What settlement was to be made for the wrongs Onesimus had done and the debts he owed?
34. How did Paul make emphatic his pledge to repay?

PHILEMON

35. What did Paul say he hoped not to say, and yet did say?
36. Why did Philemon owe Paul even his very self?
37. How does the sentence, "Let me have joy of thee" relate to the name Onesimus?
38. What deed would refresh Paul?
39. Of what did Paul have confidence?
40. What did Paul know that Philemon would do?
41. What did Paul request that Philemon prepare for him?
42. What did Paul hope would hasten his coming to visit Philemon?
43. How would Paul's promised visit to Philemon strengthen the force of his appeal for Onesimus?
44. Paul hoped that "I shall be granted unto you." Explain the implication of the passive verb form.
45. Name the five men who sent greetings along with Paul.
46. Which of these is called Paul's fellow-prisoner?
47. What descriptive title is applied to all five of the men?
48. What closing benediction is found in all of Paul's epistles?
49. What is the grace of Christ to be with? (Phm. 25)

PHILIPPIANS-COLOSSIANS PHILEMON

Index of Names

- Abraham 54,72,73,74,75,143,151,183,
184,185,186,187
 Adam 216
 Ahab 112
 Agrippina 7
 Andronicus 6
 Antiochus the Great 120
 Apollos 134
 Apphia 246,260,264
 Aquila 6,264
 Archippus 239,246,249,260,264,277
 Aristarchus 6,7,239,241,262,277
 Aristotle 256
 Augustus 256
 Augustus Caesar 27

 Baal, phophets of 72
 Barclay, William 32,122,185
 Barnabas 242,245
 Brutus 9
 Burrus 7

 Caesar 5,259
 Calvin, John 211
 Cassius 9
 Chrysostom 253
 Claudius 7
 Clement of Alexandria 12,98,113

 David 33,143,222
 Demas 6,239,243,244,245,249,262,277

 Elijah 33,35
 Epaphras 6,118,121,136,139,140,239,
240,241,243,246,247,249,262,
265,277
 Epaphroditus 3,11,13,14,45,59,60,65,
67,98,109
 Eunice 18
 Euodia 97,98
 Eve 216

 Galba 8
 Goodspeed, Edgar 125
 Gordius 120

 Hendrickson, William 185

 Irenaeus 12,124

 Jacob 44,143
 Jeremiah 83
 Jerome 253
 Jesus called Justus 7,239,241

 John the baptist 83
 Jonah 35
 Josephus 224
 Junius 6
 Jude 87

 King Agrippa 235
 King Saul 76

 Lazarus 152
 Lightfoot, Bishop 223
 Lois 18
 Luke 6,10,11,243,244,262,277
 Luther, Martin 256
 Lydia 10

 Marcion 12,252
 Mark 6,7,239,241,242,248,262,277
 Mark Anthony 9,10
 Mary 51,151,242
 Midas 120
 Moffatt, James 90
 Mordecai 76
 Moses 29,33,71,72,75,80,83,92,186,
188,189,192,197,220
 Moule 120

 Nero (Emperor A.D. 54-68) 7,8
 Nymphas 239,245,249,264

 Octavia 7
 Octavian (Augustus) 9
 Onesimus 6,117,118,121,125,228,232,
239,240,241,252,253,256,261,262,
268,269,270,271,272,273,274,275,
276,277,278,279
 Origen 252

 Peter 87,119,189
 Pharaoh 33
 Philemon 6,44,118,121,232,240,241,
246,252,260,262,263,264,265,266,
267,268,269,270,272,273,274,275,
276,277,278,279
 Philip of Macedon 9
 Phinehas 77
 Pliny the younger 252
 Pollio, Vedius 256
 Polycarp 12
 Poppaea 7
 Priscilla 6,264

 Quartus 134

 Seneca 7

Silas 10,18
 Sosthenes 134
 Stephen 33,267
 Syntyche 97,98
 Synzygus 98

Tacitus 256
 Tertullian 12

Thayer 149,223
 Tiberius Caesar 27
 Timothy 6,8,10,13,18,19,45,59,60,61,
 62,63,67,98,112,134,135,245,252,
 260,263,268
 Titus 8,245,252
 Tychicus 6,44,117,170,228,239,240,
 241,245,248,252,253,268

Scripture Index — Old Testament

Genesis	Page(s)	21:24	33
1:26-27	216	25:11-13	77
8:21	110	28:11	193
12:1-3	186	33:11	242
15:6	74,183		
17:9-10	185	Deuteronomy	Page(s)
17:10-11	183	5:15	193
17:10-14	73	10:16	73,183,185
17:11	74,185	12:1	188
17:12	185	15:12-15	257
17:14	185,187	15:16-18	257
18:23-25	57	23:15	257
22:17-18	186	23:18	71
25:8	33	24:7	257
32:24-28	169	30:6	73
49:27	76	32:50	33
Exodus		Joshua	
3:10	83	1:2	19
4:10-11	83	Judges	
4:22	149	20	76
6:20	74	I Samuel	
12:47-49	257	16:23	224
19:5-6	19	II Samuel	
19:6	220	12:23	33
20:11	193	I Kings	
21:2-4	257	18:28	72
21:5-6	257	19:4	35
21:16	257	21:20	148
21:26-27	257	II Kings	
32:32,33	99	13:21	152
34:28	188	I Chronicles	
Leviticus		23:31	193
1:9,13,17	110	II Chronicles	
21:5	72	15:2	103
23:42-43	194	31:3	193
25:43,53	232	33:3,5	180
25:44-46	256	Ezra	
25:39-43	257	9:11	19
26:31	110		
Numbers			
10:10	193		
11:1-3	57		
12:3	220		
15:4-5	59		

Nehemiah		57:20-21	221
10:33	193	59:1-2	103,143
Psalms		60:1-3	145
19:14	102	65:5	87
24:1	110	65:23	58
45:7-8	51	Jeremiah	
50:10-12	110	1:4-10	83
Psalms, (cont.)	Page(s)	4:4	183
50:12-13	51	6:10	73
69:9	77	7:25	19
69:28	99	8:2	180
71:22	224	9:23-24	81
89:27	149	12:1	57
98:5	224	20:1-6	87
105:6	220	Ezekiel	
110:1	208	13:9	99
115:17	33	32:31	33
119:91	53	Daniel	
120:7	221	9:6	19
145:18-19	100	12:1	99
Proverbs		12:3	96
1:12	141	Hosea	
5:18-20	198	12:4	169
8:22-31	150	Amos	
12:4	96	1	260
17:22	101	2	260
25:25	61,241	3:7	19
26:4-5	236	7:14-17	87
Ecclesiastes		Jonah	
9:5	33	4:3,8	35
10:1	98	Micah	
Isaiah		5:2	151
4:3	99	Habakkuk	
5:20	57	2:1	57
6:3	110	Zephaniah	
9:7	138	1:5	180
15:2	72	Malachi	
22:15ff	87	4:6	62
29:13	197		
40:28	51		
42:1	19		
42:1-4	258		
42:6	165		
45:11-12	51		
49:4	58		
49:6	165		
52:7	139		
52:13	19		
52:14-53:3	91		
55:6	103		
55:7	102		
55:10-11	34		
55:10-13	138		
55:13	258		
57:19	103		

Scripture Index — New Testament

Matthew	Page(s)	7:19	19
2:1-2	165	7:21	10
3:7	213	9:1	14
4:16	145	9:2	5
5:13	235,258	9:43-48	88,15
5:14-16	57	11:25	22
5:29-30	211	14:41	7
5:43-48	218	14:51-52	24
6:12,14	220	15:10	2
6:19-20,33	208	16:12	5
6:19-21	89	16:19	20
6:21	107,109	Luke	
6:25-34	100	1:1	17
6:26	25	1:1-4	24
6:33	110	1:6	5
7:1	86	1:15-17	8
7:5	71	1:59	7
7:13-14	87	2:21	18
7:16	86	2:30-32	16
7:23	81	3:8	7
10:16	57	3:15	16
10:31	25	4:2	5
11:29	220	4:38-39	24
12:12	25	6:13	13
12:15-18	19	8:23-24	5
12:20-21	258	8:43	24
12:31	214	10:20	8
13:30,40	259	10:21	16
13:45-46	78	11:4	22
15:2	179	11:22	19
15:7	199	12:7	2
15:9	197	12:13-15	25
15:19	214	12:15	182,21
15:27	71	16:19ff	8
16:13-17	51	18:1	10
16:16	54	18:8	21
17:2	52	18:29	20
17:3	33	20:20	150,18
17:17	57	John	
18:35	220	1:1,2	1
24:14	157	1:1-2,10	11
24:35	51	1:2	11
24:37	259	1:3,10	11
24:42-44	100	1:14	11
25:28-29	58	1:16	11
25:34	156	1:18	1
25:40-41	233	2:17	
25:41	191	John, (cont.)	Page
25:46	88,155	3:5	2
26:40-41	233	3:13	
26:64	208	3:36	2
27:18	29	4:6	
28:20	100	4:36	1
Mark	Page(s)	5:23	55,2
3:27	190	5:24-25	
4:11	235	5:28-29	82,1
7:8-9	179		

6:37	210	15:3,40	107
7:39	74	15:10	189
8:12	145	15:26	65
8:31-34	263	15:29	212
8:58	151	15:37-39	242
10:18	53	16	10
10:28-29	210	16:1	18
11	152	16:6-10	9
12:20-21	165	16:8-10	244
12:32	191	16:11-12	8
12:35,46	145	16:11-40	18
14	137	16:12	10
14:1-3	259	16:13	10
14:6	218	16:13-14	97,113
14:27	221	16:15,40	246
15:2	22	16:16	119
15:4-5,16	142	16:20	10
15:9	221	16:20-21	10
16:2	88	16:23-25	99
17:3	79,81,171	17	235
17:5,24	51	17:4,12	97,113
17:14-15	135	17:30	257
		17:18	107
Acts		18:23	119
1:1-2	244	19:10	121,255
1:6-11	208	19:17	32
1:11	90	19:21-22	18
1:14	233	19:22	61
2:4,16-17	74	19:29	241
2:10	119,121	20:1-6	11
2:33-36	208	20:4	6,240,241
2:36	54	20:5-6	244
2:38	47,185	20:6	11
2:47	233	20:7	193
3:19	188	20:17,28	20
4:12	218	20:24	65
4:32	38,47	20:31	233
4:36-37	242	20:32	145
5:20	58	21:28-30	5
5:41	40	22:3-5	77
6:1-6	20	22:7	162
7:51	183	22:19-20	39,77
7:58	267	22:30	5
7:59	33	23:1	92
7:59-60	54	23:6	76
8:1,3	77	23:11	167
8:37	54	23:29	8
9:1	54	24:5-6	5
9:1-2,13-14	77	24:10	23
9:16	81,162	24:15	82,152
10:36	54	25:9-12	5
11:22-26	242	25:25	8
12:2	246	26	235
12:12	242	26:1	23
13	235	26:5	76
13:1-3	242	26:8	82
13:5,13	242	26:9-11	77
14:22	81,143	26:14	39
14:23	20	26:18	145
14:27	234	26:19	83
14:46-47	165	26:31	8

27.....	235	9:6-8	73
27:2	241	9:23	166
27:12	4	10:2	77
27:23-24	167	10:9	186
28:1,11,16	4	10:14	103
28:14-15	5	10:15	139
28:16,20	5	11:1	76,217
28:17,30	5	11:36	111
28:20	42,247	12:1ff	206
28:21-28	6	12:2	52,102
28:25	242	12:12	233
28:30	268	12:13	106
28:31	5	12:16	97
		12:17-21	258
Romans		13:1-4	258
1:1	19,267	13:8,10	221
1:7	135	14:2-3,17	192
1:8	265	14:5ff	193
1:9	74	14:8	61
1:10	5	14:10	193
1:13	142	14:17	74
1:17	79,80	15:5	97
1:18	258	15:18-19	167
1:20	181	15:22-24	5
1:24	212	15:26	21
1:26-27	212	15:30	233
1:28-32	259		
2:4	220	Romans (cont.)	Page(s)
2:25-29	73	15:33	103
2:25,29	183	16:3	111
2:28-29	73	16:3-5	6
3:21-22	79	16:3-16	5
3:21-24	80	16:5	107,264
4:9-11	74,183	16:5,23	246
6:1-4	208	16:7	6,277
6:1-11	186	16:20	221
6:2-5	209	16:22	247
6:3-4	185	16:23	134
6:3-5	81	16:25-26	164
6:4,6	185		
6:6	184	I Corinthians	Page(s)
6:9	152	1:1	134
6:14	189	1:4	265
6:19	212	1:17-18	88
7:4	189	1:18,23	88
6:19	212	1:26-29	165
7:4	189	1:30	150
7:7	186,212	2:1-7	235
7:12	189	2:2	88
7:14-24	189	2:7-8	164
8:2	74	2:9-12	181
8:4-7	184	3:14-15	58
8:9	31	4:6	52
8:18	166,229,259	4:12	167
8:19	210	4:15	268
8:21	155	5:1	212
8:29	52,90,149,152	5:7	194
8:35-39	70	5:42-44,53-54	91
8:38-39	210	6:9-10	192
9:1-2	72	6:12	192
9:3	217	6:13	192,199

6:15,18	212	4:4	145,149
6:19	47	4:16	145,216
7:1	198	4:18	150
7:1-5	198	5:6,8	42
7:2	212	5:6,8-9	33
7:20-22	271	5:10	58
7:20-24	257	5:14	221
7:29	70	5:17	216,236
7:31	51,52	5:19	156
8:2	141	6:6	220
8:8	192	6:11	107
8:9	192	7:5	107
8:13	192		
9:19-22	167	II Cor. (cont.)	Page(s)
9:20-21	75	8:1	107
9:25-27	58	8:1-3	114
10:10	57	8:1-4	108
10:16	21	8:1-5	11
10:31	224	8:4	22
11:1	86	9:2	107
12:3	54	9:6	109
13:2	136	9:7	271
13:13	136	9:8	109,110
14:15,26	223	9:8-10	109
14:37	134	9:12ff	109
14:40	174	9:13	21
15:10	167	10:2,8	267
15:20	152	10:5	102
15:22	152	10:17	74
15:23	82	11:7-9	107
15:24	156	11:9	11,108
15:25-27	91	11:13,14	52
15:28	218	11:15	52
15:41	25	11:22	76
15:42	198	11:23-28	81
15:42-43	166	11:23-12:9	267
15:42-44	210	12:7-9	64
15:51-52	90	12:11-12	134
15:51-53	210	12:13	107,108
15:58	61,157	12:21	212
16:2	193	13:1	70
16:9	234	13:11	70,97,103
16:10	61		
16:12	134	Galatians	
16:13	96,233	1:1	41,267
16:15	107	1:5	111
16:19	246,264	1:10	19
16:19,21	111	1:15-16	83
16:21	247	2:6	25
		2:20	210
II Corinthians		3:1-3	74
1:14	58	3:2	74
1:31	74	3:10-12	188
2:12	234	3:12	80
2:13	107	3:19,24	189
3:3	74	3:19,24-25	189
3:6-11	189	3:24	180
3:7	188	3:27-28	185
3:18	22,52,166, 216	3:27,29	185
		3:28	217,226,257
		3:29	73

4:1	25	3:16	143,156,171
4:3	122,180	3:17	177
5:6	266	3:21	111
5:11	88	4:1	137,142
5:12	72	4:1ff	206
5:16ff	206	4:1,17	87
5:17,19,23	184	4:2	220
5:19	212	4:2-4	125
5:21	192	4:3	221
5:22	25,140,220	4:12	277
5:22-23	138	4:13	81
5:24	211,212	4:14	96,173
6:8	198	4:15-16	196
6:9	34	4:16	125,196
6:10	218,258	4:17	177
6:11	247	4:19	212
6:14	74,88	4:22-24	125
6:15	72	4:22,24,25	215
6:15-16	73	4:24	216
6:16	73	4:28	230,258
6:18	112,277	4:29	235
Ephesians		4:31	214
1:2	135	4:32	125,220
1:4	57,220	5:2	110
1:7	125,148,171	5:2,5	213
1:10	125,150	5:3	212
1:13	137	5:4	214
1:15	136	5:6	179,213
1:15-19	141	5:6-8	125
1:16	136	5:8,11-13	57
1:18	166,171	5:15	87
1:18-19	143	5:15-16	125,235
1:18-20	92	5:18-19	223
1:19	81,167	5:19	125,223
1:19-20	81	5:20	144,225,233
1:20	42,208	5:22	125
1:21-22	182	5:22-33	225
1:22	195	5:25	125
1:22-23	152	6:1	125
1:23	162	6:4	125
2:1,5	187	6:5-8	125
2:5,6	125	6:5-9	257
2:8-9	55,67	6:9	125
2:10	144,216,236,258	6:11,13-14	38
2:13-17	156	6:12	112,182
2:15	188	6:12-14	96
2:16	88	6:18	233
2:20-22	177	6:18-20	233
3:2	125	6:19	234
3:2,7-9	163	6:19-20	125
3:2-5	164	6:20	234,247,263
3:3-4	234	6:21	6
3:3-5	173	6:21-22	125,240
3:6	164	6:22	170
3:7	167	Philippians	
3:8	197		Page(s)
3:9	22	1:1	6,98,134,263
3:10	80,182	1:1-2	60
3:13	161	1:2	135
3:14	156	1:3	36,265

1:3-4	19,41
1:5	107
1:6	41
1:7	11,29,247,263
1:8	41
1:9	41,266
1:9-11	41
1:10	3,42,58
1:12	36,240
1:13	5,42,112
1:14	6,42
1:15	6
1:15-17	6
1:16	23
1:19	8,36,42,233
1:20	42
1:21	4,8,33,35
1:22	142
1:23	33,212
1:25	43
1:27	38,39,98,142
1:28	39,40
1:28-30	11
1:29	40
1:29-30	23
1:30	40,43
2:1	22,48
2:1-4	46
2:1-11	3
2:2	97
2:2,5	3
2:3	48
2:3-4	25
2:5-11	4
2:6	52,53,150
2:6-7	52,151
2:7	52
2:8	52
2:10	22,155
2:12-13	22
2:12-16	58
2:13	83,186
2:17	61,99
2:18	70
2:19	61
2:20	270
2:20-22	62
2:22	18,112
2:24	18,61
2:25	264,273
2:25-27	11
2:25-30	11,109
2:28	99
2:29	61
3:1	61,99
3:2	12,29
3:2-3	75,184
3:2-8	29
3:2-16	86
3:3	61,74
3:7-8	75

3:8-11	4
3:10	22,52
3:10-11	84
3:12	84
3:13	84
3:15,19	3
3:17ff	206
3:20	38
3:20-21	210
3:21	52
4:1	11,61,96
4:2	3,25,61,96
4:3	61
4:4	61,70,96
4:7-8	3
4:8	3
4:9	101
4:10	99
4:11	5,109
4:13	167
4:14	109
4:14-16	41,110
4:15-16	11
4:16	109
4:17	105,107,109
4:18	3
4:19	110
4:22	6
4:23	277

Colossians

1:1	6,252
1:1-2	135
1:3	126,141
1:3-8	136
1:4	128,136
1:4-5	136
1:4,8	121
1:5	157,259
1:5-8	138
1:6	142
1:6-7	121
1:7	121,139,240,243,255
1:7-8	139,255,277
1:7-9	121
1:8	190
1:9	142
1:10	128,142
1:10-12	142
1:11	142,143,167,185,188,220
1:12	142
1:12-23	136
1:13	126
1:14	124,127,147
1:14-23	147
1:15	126,151
1:15-16	51
1:15-17	150
1:15-19	124

1:15,19	121	2:11-13	73,185
1:15-20	150,151	2:12	127,184,185, 186,187,197
1:16	118,127,149	2:13	187,190
1:16,10	122	2:12-13	124
1:16-17	122	2:12,30	208
1:16-18	153	2:13-14	188
1:17	126,151	2:14	194,197
1:18	126,148,150,151 152,162,248	2:15	127,190
1:18-20	151	2:15,18	122
1:18,24	127	2:16	122,192,195
1:19	123,126,153, 154,181	2:16-17	75,127,192
1:19-20	153	2:16,21,23	122
1:19-23	150	2:17	179
1:20	118,124,127, 154,155	2:18	182,195,200
1:21	191	2:18-19	128
1:21,27	121	2:19	125,127,171
1:21,28	122	2:20	128,179,197
1:22	57,122,123, 127,167	2:20-21	188
1:23	138,153,156	2:20-22	197
1:24	127,161,162	2:20-23	124,206
1:24-2:5	126,157,161	2:21	197,198,199, 209
1:25	124,163,164	2:22	198
1:26	171	2:23	122,195
1:27	126,127,161,234	3:1	127,128,208, 230,248
1:28	127,161,167, 169,223	3:1-2	225
1:28-29	167	3:1-4	206,207
1:29	169	3:1-17	122
2:1	119,169,170, 243,255	3:1,12ff	207
2:1-4	170	3:2	208
2:2	127,164,171, 174,234,243	3:3	126,128,212
2:2,9	121	3:3-4	209
2:3	122,127,161,172	3:4	127,128
2:4	170,174	3:5	211,219,226
2:5	121,128,161,174	3:5-6	214
2:5-6	174	3:5-7	121
2:6	128	3:5-11	207,211,219
2:6-7	177,178	3:6-8	125
2:7	128,174	3:7	214
2:8	122,128,172, 178,179,180, 190,197	3:8	211,214,215, 219
2:8-15	192	3:9	219
2:8,15	191	3:9-10	125
2:8,20	122	3:10	216,226
2:8ff	178	3:11	126,127
2:9	123,126,127, 181	3:12	219
2:9-10	122,181	3:13	125,219
2:10	126,127,190, 248	3:14	219,221
2:11	122,127,179, 184,186	3:15	101,128,219, 222
2:11-12	183,187,194, 207	3:16	125,128,219, 223,224,225, 248
		3:17	126,128,219 224,225,233, 248
		3:18	125,128
		3:18,20,22	225
		3:18-4:1	128,225
		3:19	125

3:20	125
3:21	125
3:22-23	125
3:22-25	268,271
3:22,24	128
3:22-4:1	218,257
3:23	128
3:24	127
4:1	125
4:2	233
4:3	127,233,234
4:3-4	125
4:4	234
4:5	125
4:6	230,234,235
4:7	117,240
4:7-8	6,125
4:7-9	240,252,268
4:7-14	234
4:8	170
4:9	6,117,228
4:10	6,252,277
4:10-11	7,241,243
4:10ff	111
4:11	29
4:12	6,96,169, 241,265,277
4:12-13	121,139,243
4:12-14	243
4:13	121
4:13,15-16	119
4:14	6,244,277
4:17	255,264
4:22-25	228
I Thessalonians	
1:2	136
1:4-5	136
1:5	171
2:3	212
2:12	142
2:13	137
2:14	222
2:14-16	217
2:17	212
2:19	96
2:19-20	58
3:1-2	60
3:8	96
3:11-12	230
3:13	57
4:1	70
4:13-5:2	90
5:2-6	100
5:6	233
5:16	70
5:17	233
5:18	144,222,233
5:23	103

II Thessalonians	
1:4-5	39
1:5	43
1:10	22
2:15	96,179
3:1	70
3:6	179,267
3:9	86
3:10-11	230
3:17	247

I Timothy	
1:3	61
1:5	174
1:15	92
1:17	111,150
1:19-20	87
2:8	57
3:3	99
3:8-13	20
3:10	156
3:12	81
3:16	208
4:1-3	198
4:1-5	192
4:10	167
4:11	270
4:15	247
6:1-2	257,271
6:4	214
6:15	149,232

II Timothy	
1:5	18
1:10	34
1:12	81
1:13-15	77
2:3	264
2:5	98
2:10	161
2:11-12	81
3:10	220
4:5	247,264
4:9	70
4:10	6,245,277
4:11	6,244
4:12	240
4:17	105
4:20	64
4:22	112

Titus	
1:5	8
1:5-7	20
2:4	237
2:9-10	257,271,273
2:13	90,137,259
2:14	55,258

3:2	99	10:39	156
3:3	214	12:28	146
3:5	55	13:16	110
3:8	80		
3:12	240	James	
Philemon		1:14	215
v. 1	252,271	1:18	268
v. 1-2	245	3:17	96
v. 1-3	253	3:18	221
v. 2	246,255	4:8	103
v. 4	266	5:8	100
v. 4-7	253	5:15	64
v. 5	255	I Peter	
v. 7	264,275	1:4,13	137,226
v. 8	21	1:7	62
v. 8-22	253	1:8	166
v. 9	83	1:13	89,259
v. 10	241	1:14	53,212
v. 13,19	65	1:18-19	148
v. 15-17	232	1:23	268
v. 19	121,247,255	1:29	214
v. 20	268	2:5	59
v. 21	275	2:9	57
v. 21-22	275	2:11	194
v. 22	8,270	2:18	99
v. 23	243	2:24	189
v. 23-24	252	3:1-7	225
v. 23-25	253	3:7	143,198
v. 24	241,244	3:15	236
v. 25	112	3:21	184
Hebrews		4:9	56
1:2	150	4:15	49
1:3	208	5:2	271
1:4-8	182	5:8	100,233
1:8-12	151	5:12	96
2:6-9	91	II Peter	
2:14	53	1:3	181
3:12	210	1:4	198
3:14	56	1:8	142
4:2	186	1:12	137
4:9	194	2	87
4:12	58	2:18-19	88
4:13	51	3:10	180
4:14	156	I John	
4:15	53,162	1:3	22
4:16	20	1:5	145
5:8	53	1:5-6	145
6:18-19	137	1:8	19,215
8:1	208	2:9,10	145
8:6,7,13	189	2:16	48
9:10	192	3:1-2	210
9:15	189	3:3	89
9:28	90	3:6-9	211
10:1	189	3:7-8	86
10:1-4	77	4:2	54
10:7	53	4:2-3	128
10:13	70	4:20	273
10:32-33	23	5:19	57
10:33	106		

II John		12:12	191
7	123	13:8	99
Jude		14:5	57
v. 20	177	14:10	213
v. 24	210	14:11	88,155
v. 9	214	15-16	213
Revelation	Page(s)	17:8	99
1:5	152	19:15	213
1:7	22,54	19:16	232
1:9	145	20:8	259
1:10	193	20:10,15	155
1:13-16	91	20:12,15	99
3:2-3	233	20:14-15	152,187
3:4	150	20:15	88
3:5	99	21	137
3:9	73	21:23	166
3:14	119,150	22	137
		22:12	58
		22:15	71
		22:20	54