THE EPISTLE TO THE PHILIPPIANS.

THE STRUCTURE AS A WHOLE.

(Introversion.)

C | 1. 27-2. 18. Exhortation, and Example of Christ.
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THE EPISTLE TO THE PHILIPPIANS.

INTRODUCTORY NOTES.

1. The apostle's first visit to the city of Philippi, probably about A.D. 52-53 (Acts 16), is recorded in Acts 16. He had as companions Silas and Timothy, and the use of the first personal pronoun, in v. 10 of that chapter, indicates that a fourth worker was with him. Probably Luke, the "beloved physician." Although we have no particulars of later visits, yet Paul almost certainly was twice at Philippi subsequently (Acts 20. 1 and 6).

2. We infer that but few Jews would be at Philippi, there being no intimation of obstruction from them, and there was no synagogue there, unless, indeed, the "place of prayer" by the river-side refers to one. The believers had retained the fervency of their first love, and had sent once and again unto his need. The apostle's gratitude is shown repeatedly, and he greatly honours his Philippian "brethren, dearly beloved and longed for," by designating them "my joy and crown".

3. No one of Paul's Epistles is more elevated in character or more animating to believers. Nor, it may be added, one of better-defined frame, as will be seen from the complete Structure (above). Written from Rome towards the end of his imprisonment, probably in A.D. 62, the apostle's position was then one of waiting, for he was now close to the day for his cause to be heard before the tribunal to which he had appealed. And most likely this necessitated a more rigid condition of imprisonment than when he dwelt, as at first, in his own hired house. But this, instead of hindering, had even furthered the preaching of Christ. Hence one cause for the tone of rejoicing throughout the Epistle. Like golden threads, "joy" and its kindred words run throughout Philippians, as "grace" goes in Ephesians.

4. The city of Philippi, a Roman colony, was situated about eight miles inland from its port, Neapolis, the modern Kavalla. Not being a commercial centre, this may explain the punitiveness of Jews among the inhabitants. Philippi no longer exists, for although the nearest Turkish hamlet bears the ancient name in a corrupted form, it is not on the site of the old city.
THE EPistle of Paul the APOSTLE
TO THE
PHILIPPIANS.

A 1 PAUL and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi, with the bishops and deacons:
    2 Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ.

B 3 I thank my God upon every remembrance of you,
    4 Always in every prayer of mine for you all making request with joy,
    5 For your fellowship in the gospel from the first day until now;

A 6 Being confident of this very thing, that He Which hath begun a good work in you will perform it until the day of Jesus Christ:
    7 Even as it is meet for me to think this of you all, because I have you in my heart, inasmuch as both in my bonds, and in the defence and confirmation of the gospel, ye all are partakers of my grace.

A 8 For God is my record, how greatly I long after you all in the bowels of Jesus Christ.
    9 And this I pray, that your love may abound yet more and more in knowledge and in all judgment;
    10 That ye may approve things that are excellent; that ye may be sincere and without offence unto the day of Christ;
    11 Being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God.

B 12 But I would ye should understand, brethren, that the things which happened unto me have fallen out rather unto the furtherance of the gospel;


1. 3-26 (B, p. 177). PAUL'S CONCERN FOR THE PHILIPPIANS. (Alteration.)

    B | b | 6-7. Confidence with reference to the Philippians.

3 thank. See Acts 27. 35.
6 request. Same as “prayer”, above.
13 That ye may, &c. = To (Ap. 104. vi) your proving, or trying, are excellent = differ. "We are to test the things, and having found them to differ, must not join them together, but rightly divide them (2 Tim. 2. 15)."

1. 12-26 (B, above). CONFIDENCE WITH REFERENCE TO HIMSELF.

B a | 12. What Paul would have them know.
        o | 18. Paul's rejoicing.
    a | 18. What Paul knew.
        c | 26. Their rejoicing.

13 So that my bonds are manifest in all the palace, and of other places;
b. 14 And many of the brethren in the Lord, waxing confident by my bonds, are much more bold to speak the word without fear;
15 Some indeed preach Christ even of envy and strife; and some also of good will;
16 The one preach Christ of contention, not sincerely, supposing to add affliction to my bonds;
17 But the other of love, knowing that I am set for the defence of the gospel.
18 What then? notwithstanding, every way, whether in pretense, or in truth, Christ is preached;
and I therein do rejoice, yea, and will rejoice.
a. 19 For I know that this shall turn to my salvation through your prayer, and the supply of the Spirit of Jesus Christ,
20 According to my earnest expectation and my hope, that nothing I shall be ashamed, but that with all boldness, as always, so now also Christ shall be magnified in my body, whether it be by life, or by death.
21 For to me to live is Christ, and to die is gain.
22 But if I live in the flesh, this is the fruit of my labour: yet what I shall choose I know not.
23 For I am in a strait betwixt two, having a desire to depart and to be with Christ;
which is far better:
24 Nevertheless to abide in the flesh is more needful for you.
25 And having this confidence, I know that I shall abide and continue with you all for your furtherance and joy of faith;
26 That your rejoicing may be more abundant in Jesus Christ for me by my coming to you again.

22 if. Ap. 113. 2. a. I live. Cp. to live (is my lot). The result of my work, not to declare. Gr. gnorēzē. Occ. twenty-four times. In classical Gr. to know or to make known, but in N.T. elsewhere transl. make known, certify, declare, &c. See 4. 6. His will was surrendered to God, so he made no choice as to life or death for himself, but there was something he earnestly desired, which he states in the next verse.
23 am in a strait=am being pressed. Gr. sunachō. See Acts 7. 67. 18. 5. betwixt=out of. Ap. 104. vii. While he is pressed, he is prepared to depart. The word means that the meaning is the same as from John's dis. ciples. In all other places it is transl. "of," "out of," "from," &c., but in every case the context shows the sense conveyed is one of the two latter. Cp. notes on Matt. 27. 7. John 12. 3. Acts 19. 22. two=the two, i.e. living and dying.
27 Only let your conversation be as it becometh the gospel of Christ: that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the gospel;
28 And in nothing terrified by your adversaries: which is to you an evident token of perdition, but to you of salvation, and that of God.
29 For unto you it is given in the behalf of Christ, not only to believe on Him, but also to suffer for His sake;
30 Having the same conflict which ye saw and heard in me, and now hear to be in me.

If there be therefore any consolation in Christ, if any comfort of love, if any bowels and mercies,
2 Fulfil ye my joy, that ye be likeminded, having the same love, being of one accord, of one mind.
3 Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves.
4 Look not every man on his own things, but every man also on the things of others.

Let this mind be in you, which was also in Christ Jesus:

2 Who, being in the form of God, thought it not robbery to be equal with God;
3 But made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men:
4 And being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross.

comfort. Or, stimulating force, incentive. Gr. paramathion. Only here. Cp. 1 Cor. 14. 3. John 11. 19. Love. Ap. 153. II. 1. Spirit. Ap. 101. II. 6. There is no article, and the whole context is an exhortation to being of one mind. Cp. 1. 27. bowels. See 1. 7. mercies. Gr. oikizeinos. See Rom. 12. 4. Fulfil = Comply. Ap. 106. 7. the form of. Gr. huparche. Gr. phronethi. of one accord. Gr. sunpachos. Only here. of one mind = mind. Gr. phrontein. through = according to. Ap. 106. x. 2. strife. Gr. eritheia. See 1. 10. No prep. Dat. case. lowliness of mind. Gr. tapetinphronwmi. See Acts 20. 12. let each, &c. = reckoning one another better. Gr. huparche. See Rom. 13. 3. 4 Look. Gr. skopet. See Luke 11. 32. not. Ap. 106. II. 4. every man = each one. Ap. 192. 2. 5 Let, &c. Lit. Mind, or think, this. Gr. phrontethi as in v. 2. you = yourselves, i.e. your hearts. also, &c. in Christ Jesus also. Christ Jesus. Ap. 98. XII. 6 being = subsisting, or being essentially. Gr. huparche. See Luke 9. 48. form = the essential form, including all the qualities which can be made visible to the eye. Gr. morphe. Only here, and Mark 16. 12. God. Ap. 98. I. 1. thought = reckoned. Same word as "esteem"; v. 3. not. Ap. 106. I. 1. robbery = an act of robbing, on usurpation = to be equal to the being on earth. Gr. sustinein. Only here. He divested Himself not is stated, but Geo. Herbert's words, "He laid His glory by", i.e. the outward attributes of Deity, well suggest the meaning here. "It is assumed by some that when taking the form of a bond servant, He not only divested Himself of His Divine powers, but became as His fellows, and limited Himself (or was limited) to the knowledge and "moral status" of the age in which He lived. In support of this Luke 2. 21 and Mark 13. 31 are adduced, but neither affords any warrant whatever for such an interpretation. The Lord's wisdom and knowledge were astonishing to the Rabbis (Luke 2. 47). He came only to accomplish the work the Father gave Him to do (John 17. 4), so He only spoke the words the Father gave Him (John 3. 31; 7. 16; 8. 28; 12. 45, 50; 14. 10, 24; 17. 8, 11). His perfect obedience (as far as death, v. 9) was shown in that He did and said only what was appointed Him to do and say, not His own will, but the will of Him that sent Him (Heb. 10. 22) and took, &c. = having taken. servant. Ap. 129. I. 2. was made. Lit. becoming, likenes.

Gr. homologe. See Rom. 1. 23. man. Ap. 123. I. 8 fashion. Gr. ektimia. Only here and 1 Cor. 7. 31. The noun morphe occ. thrice and is used only of the Lord; here (v. 6, 7), and Mark 16. 12 : ektimia occ. only here and 1 Cor. 7. 31, as above. For these compounds see the Notes. humbled. Gr. tapeinou. See 2 Cor. 11. 7, and became. Lit. becoming, obedient. Gr. hopelos. See Acts 7. 39. unto as far as cross. That death, the shame of which made it such a stumbling-block to the Jews. Cp. Heb. 12. 2. The seven successive steps of the Lord's humiliation illustrate the Fig. Catalepsia. Ap. 8. The seven steps upward in His glorification are given in vv. 9-11.

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Wherefore "God also *hath *highly exalted Him, and "given Him "a name which is *above every name:
10 That *at the name of "Jesus every knee should *bow, of things *in heaven, and things *in earth, and things *under the earth;
11 And *that every tongue should confess that "Jesus Christ is "Lord, to the glory of "God the "Father.

Wherefore, my *beloved, as ye have always obeyed, *not as in my "presence only, but now much more in my absence, work out your own salvation *with *fear and trembling;
13 For it is "God Which *worketh *in you both to "will and to "do, "of His "good pleasure.
14 Do all things without " murmurings and disputings:
15 That ye may *be "blameless and -*harmless, the "sons of "God, "without rebuke, *in the midst of a "crooked and "pervasive "nation, among whom ye *shine as "lights *in the "world;
16 Holding forth the "word of "life; *that *3 may rejoice "in the day of "Christ, that I have *not "run "in vain, neither laboured "in vain.
17 Yes, *and if *be "offered "upon the sacrifice and "service of "your "faith, "joy, and "rejoice with you all.
18 For the same cause also do ye "joy, and "rejoice with me.

But I *trust *in the "Lord *to "send Timotheus "shortly "unto you, *that *3 also may *be *of "good "comfort, when I "know "your "state.
20 For I have "no man *likeminded, who will *naturally "care "for "your "state.
21 For all seek their own, *not the things which are "in the "Lord's "Christ's.

But ye *know the "proof of "him, that, as a "son with the father, he *hath "served "with me "in the "gospel.
23 But therefore I *hope to "send "presently, so as I shall "see "how "it will go with you.

But I *trust *in the "Lord "that I also "myself shall "come "shortly.

Yet I *supposed it necessary to "send "to


25 supposed. Same word in υ. 3 (esteem) and υ. 6 (thought) to. Ap. 104. xv. 3.
Epaphroditus. See 4. 18.

3. 9

Epaphroditus, my brother, and companion in labour, and fellowsoldier, but your messenger, and he that ministered to my wants.

26 For he longed after you all, and was full of heaviness, because that ye had heard that he had been sick.

27 For indeed he was sick nigh unto death: but God had mercy on him; and not on him only, but on me also, lest I should have sorrow upon sorrow.

28 I sent him therefore the more carefully, that, when ye see him again, ye may rejoice, and that the Lord may be to you more and more richly furnished with confidence in the flesh.

29 Receive him therefore in the Lord with all gladness; and hold such in reputation.

30 Because for the work of Christ he was nigh unto death, not regarding his life, to supply your lack of service toward me.

31 Finally, my brethren, rejoice in the Lord.

To write the same things to you, to me indeed is grievous, but for you it is safe.

2 Beware of dogs, beware of evil workers, beware of concision.

3 For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh.

4 Though I might also have confidence in the flesh. If any other man thinketh that he hath wherein he might trust in the flesh, 3 more:

5 Circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, a Hebrew of the Hebrews; as touching the law, a Pharisee.

6 Concerning zeal, persecuting the church; touching the righteousness which is in the law, blameless.

7 But what things were gain to me, those I counted loss for Christ.

8 Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord; for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ.

9 And be found in Him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, which is of God by faith:

3. 1-4. 9 (C. p. 1773). THE EXAMPLE OF PAUL.

(Repeated Alternation.)

3. 1-3. The present and true circumcision: in Christ.


J3 3. 15, 16. The present and perfect standard: completeness in Christ.


J3 4, 1-8. The present walk and effect (Gr. en, u. 7): in Christ.

K2 4. 6. Paul's example.


Lord. Ap. 88. VI. 1. B. 2, B.


grievous = irksome. Gr. okôrsos. See Rom. 12. 11.

safe. Gr. asphalës. See Acts 21. 34.

beware of concision. Gr. katatomé. Only here.

The verb katatomé occurs in the Sept. of heathen mutilations.

love. 21. 4. 1 Kings 18. 25. Paul regards the circumcision of the Jews as a mere ordinance, no better than a heathen one. 2 Cor. 5. 11. 12. 10. 6. 16.


mine own, &c. any . . . of mine. through. Ap. 104. v. 1. the faith of Christ = Christ's faith.

3. 10. PHILIPPIANS.

10 That I may know Him, and the power of His resurrection, and the fellowship of His sufferings, being made conformable unto His death;

11 If by any means I might attain unto the resurrection of the dead.

12 Not as though I had already attained, either were already perfect: but follow after, if that I may apprehend that for which also I am persecuted of Christ Jesus.

13 Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before,

14 I press toward the mark, for the prize of the high calling of God in Christ Jesus.

15 Let us therefore, as many as be perfect, be thus minded: and if in anything ye be otherwise minded, God shall reveal even this unto you.

16 Nevertheless, whereby we have already attained, let us walk by the same rule, let us mind the same thing.

17 Brethren, be followers together of me, and mark them which walk so as ye have us for an ensample.

18 (For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ:)

19 Whose end is destruction, whose god is their belly, and whose glory is in their shame, who mind earthly things.

20 For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ:

21 Who shall change our vile body, that it may be fashioned like unto His glorious body, according to the working whereby He is able even to subdue all things unto Himself.

4 Therefore, my brethren dearly beloved and longed for, my joy and crown, so stand fast in the Lord, my dearly beloved.

2 I beseech Euodias, and beseech Synthec, that they be of the same mind in the Lord:


of the dead. All the texts read, "the one from (Gr. \(\)ek) the dead," making the expression emphatic. Ap. 189. 8. The term resurrection of the dead (anastasis nek\(\)ron) is of frequent occurrence (Matt. 22. 31. Acts 17. 32; 1 Cor. 15. 12, 13, 19, 45. Heb. 2. 9, 14.), and includes the resurrection to life, of the just, and the resurrection to judgment, of the unjust (John 5. 25. Acts 24. 15. Dan. 12. 2). Resurrection from the dead (\(\)ek nek\(\)ron) implies the resurrection of some, the former of these two classes, the others being left behind. See Luke 20. 35. Acts 4. 29. Paul had no doubt of attaining to this, as may be seen from 1 Thess. 4. 12-15, written some ten years before. The anastasis must therefore mean a further selection of some before the anastasis of 1 Thess. 4. 14, and Paul was not yet sure of attaining to this. Perhaps he had the assurance when he wrote 2 Tim. 4. 7. It is noteworthy that there is no reference to any living ones being caught up, or any parousia of the Lord here, as in 1 Thess. 4. 15, 16.

12 as though that. had. omit. attained = received. perfect = perfected. Ap. 125. 2. follow after. Same as v. 6 (persevering), and v. 14 (press).


15 perfect. Ap. 126. 1. be thus minded = have this in mind. Gr. phron\(\)o\(\)n, as in v. 14, 19. be = minded. Sameword.


4. 3 And I entreat thee also, true yokefellow, help those women which laboured with me in the gospel, with Clement also, and with other my fellowlabourers, whose names are in the book of life.

4. Rejoice in the Lord always: and again I say, Rejoice.

5 Let your moderation be known unto all men. The Lord is at hand.

6 Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God.

7 And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.

8 Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.

K
9 Those things which ye have both learned, and received, and heard, and seen in me, do: and the God of peace shall be with you.

B
10 But I rejoiced in the Lord always, my heart and soul, not in respect of me, which now at the last are care of me, but which have flourished again; wherein ye were also greatly careful, but ye lacked opportunity.

M
11 Not that I speak in respect of want: for I know both how to be abased, and how to abound: every where and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need.

12 I can do all things through Christ which strengthens me.

L
13 Notwithstanding ye have done well, that ye did communicate with my affliction.

M
14 Now ye Philippians know also, that in the beginning of the gospel, when I departed from Macedonia, no church communicated with me as concerning giving and receiving, but ye only.

15 For even in Thessalonica ye sent once and again unto my necessity.

11 Not because I desire a gift: but I desire fruit that may abound unto your account.


ture. Gr. grastos. See 2 Cor. 8. 8.
yokefellow. Gr. synegos. Only here. It is unknown who was intended.

which=since they were.
laboured with. Gr. sunthelé. See 1. 27.
other=the rest of. Ap. 124. 8. This may refer to Euodia and Syntyche.

fellowlabourers. Gr. synegos. See 1 Cor. 3. 9.


book of life. See Rev. 3. 5; 18; 11; 21. 27.


moderation=forbearance. Gr. epiteles: adj. only here; 1 Tim. 3. 2; Tit. 3. 2; Jas. 3. 15; 1 Pet. 2. 18.


unto=to.


Lord. Ap. 98. VI. 1. 2. A.


nothing. Gr. médeis.


made known. Gr. gnorícas. See 1. 22.


all understanding=every mind, or thought (Gr. noua).

keep=garrison. Gr. phrouré. See on 2 Cor. 11. 27.


which=minds=thoughts. Gr. noíma. See 2 Cor. 2. 11.


Christ Jesus. Ap. 98. XII.


honest=honourable, venerable, grave. Gr. semnos.

Here, 1 Tim. 3. 8, 11. Tit. 2. 2.


pure. Gr. hagnos. See 2 Cor. 7. 11.

lovely. Gr. proeuris. Only here.


think on=take account of. Gr. logizomai, as Rom. 4. 3, 4.

have. Omit.


3. 10-20 (B, p. 1772). THE PHILIPPIN'S SOLICITUDE FOR PAUL. (Repeated Alternation)

B
10 Their past labors.

M
11-17. Paul's own content.

L
14. Their well-doing.

M

L
15. Their need will be supplied.

M
20. Paul's acclamations.

10 This illustrates the Fig. Epithetica (Qualification), Ap. 6.

gratefully. Gr. megálos. Only here.

care=thinking. Gr. phronemos, as in v. 2.

nourished again. Lit. ye revived (Gr. anastáteto). Only here.

lacked opportunity. Gr. akatiston. Only here.

Not that I speak in respect of want. Gr. akatistô. Only here.

In the beginning of the gospel, when I departed from Macedonia. Gr. akatistê. Only here.

in me as concerning giving and receiving, but ye only.

Not to speak in want. Gr. akatistô. Only here.

14. Having been initiated into the secret.


15 ye, &c., ye also, O Philippians, know. From Ap. 104. iv. no.


a=the. fruit=the fruit that may abound =increasing. to. Ap. 104. vi. account. Gr. logos. Ap. 121. 10.
4. 18. PHILIPPIANS. 4. 23.

18 But I * have all, and abound: I * am full, having received * of Epaphroditus the things which were sent * from you, an * odour of a * sweet smell, a sacrifice acceptable, * well-pleasing to * God.

19 But my * God shall * supply all your need * according to His riches * in glory * by * Christ Jesus.

20 Now * unto * God and our * Father be glory * for ever and ever. Amen.

21 Salute every * saint * in Christ Jesus. The brethren which are * with me * greet you. All the * saints salute you, * chiefly they that are * of Caesar’s * household.

23 The * grace of our * Lord * Jesus Christ be * with * you all. * Amen.


THE EPISTLE TO THE COLOSSIANS.

THE STRUCTURE AS A WHOLE.

Introversion.

A | 1. 1-2. EPISTOLARY AND SALUTATION.
B | 1. 3-8. REPORTS AND MESSAGES BY EPAPHRAH.
C | 1. 9-2. 7. PAUL’S SOLICITUDE FOR THE COLOSSIANS, AND PRAYER THAT THEY MIGHT ACKNOWLEDGE THE MYSTERY.
D | 2. 8-22. DOCTRINAL CORRECTION FOR FAILURE AS TO EPHESIAN TRUTH. HAVING DIED WITH CHRIST.
D | 3. 1-4. 1. DOCTRINAL CORRECTION FOR FAILURE AS TO EPHESIAN TRUTH. HAVING RISEN WITH CHRIST.
C | 4. 2-5. PAUL’S SOLICITUDE FOR THEM, AND THEIR PRAYERS AS "ED CONCERNING HIS PREACHING THE MYSTERY.
B | 4. 7-9. REPORTS AND MESSAGES BY TYCHICUS AND ONESIMUS.
A | 4. 10-15. EPISTOLARY AND SALUTATION.

INTRODUCTORY NOTES.

1. Doctrine has more place than practice in the Epistle to the Colossians. There is a marked resemblance between it and the letter to the Ephesians, a prominent element of both, as well as of Philippian, being the apostle’s insistence upon the reality of our union with Christ, as having died and risen again in Him, and the necessity for "holding fast the Head" (3. 19).

2. SUBJECT. Colossians, like Galatians, proclaims our freedom from the "elements", or "rudiments", of the world. What those elements are, is sufficiently explained by the term "ceremonialism", the rites and ceremonies of religion as distinct from Christianity. Hence Paul’s earnest admonition against a return to such, Jewish or other, inasmuch as this is to deny our completeness and perfection in Christ. Practically, it is to say that He is not sufficient, that something more is needed to be added to Him, some ordinance is wanted to make us quite complete. But, as the apostle unfolds to us, we died with Christ, and, consequently, ordinances are no use to dead persons. In this Epistle all practical holiness is shown to spring from the holding of true doctrine, i.e. our life is the outcome of our belief. Then, our standing being complete and perfect in Christ, we cannot grow in this standing, but we may grow in the knowledge, experience, and enjoyment of it.

3. The statement in 2. 1 indicates that, at the time of writing the Epistle, Paul had not yet visited Colossae, although commentators are divided on this point. Some believe that the apostle could not have missed out the city in one or other of his missionary journeys, although no mention is made in Acts. Others, referring to 1. 7, hold that Epaphras had been Paul’s deputy to bear the good news to his fellow-citizens, for he was a Colossian (4. 12).

4. DATE. The Epistle was written towards the end of the apostle’s first imprisonment in Rome, about A.D. 62 (Ap. 150).

5. The Phrygian city of Colossae was only a few miles from Laodicea, the importance of which gradually increased as the other city declined. Both so entirely disappeared that only in recent times were the sites discovered, and various ruins traced, by modern explorers.

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