

LESSON 40
“I Can Do All Things Through Christ”
Philippians; Colossians; Philemon

OVERVIEW: Paul encourages the Philippian Saints to follow Jesus Christ. Paul reminds the Colossians that redemption comes only through Christ. Paul teaches the Colossians what they should do as the elect of God. Paul encourages Philemon to be forgiving toward Onesimus, a runaway slave.

These epistles, along with Ephesians, are known as the prison epistles. He most likely wrote these during his imprisonment in Rome. The books of Philippians, Colossians, and Philemon tell us some of the things we must do to have the strength of Christ at work in our lives.

(Paul’s letters to the Philippian and Colossian saints, as well as his personal letter to Philemon, were written while he was in the bonds of captivity. It is generally supposed that they were written during his first Roman imprisonment, though many have argued that they might have been written while Paul was imprisoned in Corinth, or Ephesus, or even Caesarea. Bruce Satterfield, Meridian Magazine, lesson 40.)

SCRIPTURES:

THE EPISTLE OF PAUL THE APOSTLE TO THE
PHILIPPIANS
CHAPTER 1

(This letter to the Philippian saints has been called the “happy letter.” In Acts 16 when Paul was unjustly accused, illegally beaten, and unlawfully imprisoned, he terrified city officials by announcing that he was a Roman. (See Acts 16:22-37) (Lydia was Paul’s first convert in Philippi.) It may be that Paul’s price for silence regarding this breach of Roman law was that the rulers leave the church in Philippi alone. There are no great problems addressed in this letter, no stirring calls to repentance, no reproof nor rebuke, but rather a gentle admonition to the believers to “be filled with the fruits of righteousness.” (1:11) Those fruits can fill our lives only as we follow Christ implicitly. Philippians suggests at least five wonderful ways to do that. (Ted Gibbons, LDS Living, Lesson 40.)

Missionaries often have a favorite city in which they ministered. Philippi may be Paul’s favorite missionary city.

All that happened to Paul furthered the gospel cause—Our conduct should be as becometh the gospel.

1 PAUL and Timotheus, the ^aservants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi (The City was founded by Philip, the father of Alexander the Great around 350 BC. Northeastern Greece, near Bulgaria.), with the ^bbishops and ^cdeacons:

2 Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ.

3 I thank my God upon every remembrance of you,

4 Always in every prayer of mine for (the steadfastness of) you all making request with joy,

5 For your fellowship in the gospel from the first day until now;

6 Being confident of this very thing, that he which hath begun a good work in you will ^aperform (complete or accomplish) it until the day of Jesus Christ:

7 Even as it is ^ameet (just, right) 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 ^bconfirmation (establishment, strengthening) of the gospel, ye all are partakers of my ^cgrace. (Paul has no concern for their welfare, because they are all faithful to the gospel.)

8 For God is my ^arecord (witness), how greatly I long after you all in the ^bbowels (affections),

compassions) of Jesus Christ.

9 And this I pray, that your ^alove may abound yet more and more in knowledge and *in* all judgment;

10 That ye may ^aapprove (prove, put to the test) things that are excellent; that ye may be ^bsincere (pure, spotless) and without offence till the day of Christ;

11 Being filled with the fruits of ^arighteousness, which are by Jesus Christ, unto the glory and praise of God.

12 But I would ye should understand, brethren, that the things *which happened* unto me have ^afallen (come) out rather unto the furtherance of the gospel;

13 So that my bonds in Christ are manifest in all the ^apalace, and in all other places; (Paul has become famous because of his imprisonments.)

14 And many of the brethren in the Lord, waxing confident by my bonds, are much more bold to speak the word without ^afear. (Paul has set a good example of not being afraid to preach the gospel.)

15 Some indeed preach Christ even of envy and ^astrife; 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 pretence, or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice. (The question we must ask ourselves here is this one: "What kind of Christ does my life preach?" If someone were to learn all he or she would ever know about Christ from watching me follow him and live his gospel, how accurate would his perception be? Do we preach a Christ of contention and strife, or a Christ of love and good will? Ted Gibbons, LDS Living, Lesson 40)

19 For I know that this shall turn to my salvation through your ^aprayer, and the supply of the ^bSpirit of Jesus Christ (The light of Christ, DNTC, 2:529),

20 According to my earnest expectation and my ^ahope, that in nothing I shall be ashamed, but *that* with all boldness, as always, *so* now also Christ shall be ^bmagnified in my body, whether *it be* by life, or by death.

22 But if I live in the flesh, *this is* (ye are) the fruit of my labour: yet what I shall choose I ~~know~~ (know) not.

21 For ~~to~~ me to live *is* (to do the will of) Christ, and to die *is* (my) gain.

23 ~~For~~ (Now) I am ^ain a strait betwixt two (hard pressed to choose), having a desire to depart, and to be with Christ; which is far better:

24 Nevertheless to ^aabide 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 (with me) may be more abundant in Jesus Christ for ~~me by~~ my coming to you again.

27 ~~Only~~ (Therefore) let your conversation be as it becometh the gospel of Christ (The Greek verb translated "conversation," *politeusesthe*, literally means 'to live or conduct oneself as a citizen.' It seems obvious that through the use of this word, Paul was attempting to transfer the Philippians pride as citizens to their new community of saints, hoping to unify them in love and allegiance. Bruce Satterfield, Meridian Magazine, Lesson 40): that whether I come and see you, or else be absent, I may hear of your affairs, that ye ^astand fast in one spirit, with ^bone ^cmind ^dstriving together for the faith of the gospel;

28 And in nothing terrified by your adversaries: ~~which is to them an evident token of perdition,~~ (who reject the gospel, which bringeth on them destruction;) but ~~to you of~~ (you who receive the gospel,) 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 ^asuffer for his sake;

30 Having the same conflict which ye saw in me, and now ~~hear~~ (know) *to be* in me.

CHAPTER 2

Saints should be of one mind and one spirit—Every knee shall bow to Christ—Saints must work out their salvation—Paul faces martyrdom with joy.

1 IF *there be* therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any ^abowels^{*} (tender affections of the heart and compassion) and mercies,

2 Fulfil ye my joy, that ye be likeminded, having the same ^alove, *being of* ^bone ^caccord^{*}, of one mind. (Unity)

3 Let nothing be done through ^astrife or vainglory; but in lowliness of mind let each ^besteem other better than themselves.

4 Look not every man on his own things, but every man also on the things of others.

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

6 Who, being in the ^aform of God, thought it not robbery to be ^bequal with God: (As man is, God once was. As God is, man may be. Wherein, then, lies our Lord's equality with his God and our God? Is it not in that Jesus, crowned now himself with exaltation, has received from the Father all knowledge, all truth, all wisdom, and all power? Is it not in the same sense that all of the sons of God, as joint-heirs with Christ, shall receive all that the Father hath? Is it not in that, treading in the tracks of the Father, those who are adopted as his sons gain exaltation of their own? TPJS, p.347-348)

7 But made himself of no reputation, and took upon him the form of a ^aservant^{*}, and was made in the likeness of men:

8 And being found in ^afashion^{*} (outward appearance) as a man, he ^bhumbled himself, and became ^cobedient^{*} unto ^ddeath, even the ^edeath of the cross.

9 Wherefore God also hath highly ^aexalted him, and given him a ^bname^{*} which is above every name:

10 That at the ^aname^{*} of Jesus every ^bknee^{*} 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 ^aLord, to the glory of God the Father.

(Isaiah 45:22-23: 22 Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else. 23 I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, That unto me every knee shall bow, every tongue shall swear. How appropriate for Paul, knowing the Lord Jesus was the Lord Jehovah, to apply Isaiah's pronouncement to Christ. And how appropriate also for Christ himself to say to Joseph Smith that 106...when Christ shall have subdued all enemies under his feet, and shall have perfected his work; 107 When he shall deliver up the kingdom, and present it unto the Father, spotless, saying: I have overcome and have trodden the wine-press alone, even the wine-press of the fierceness of the wrath of Almighty God. 108 Then shall he be crowned with the crown of his glory, to sit on the throne of his power to reign forever and ever. 109 But behold, and lo, we saw the glory and the inhabitants of the telestial world, that they were as innumerable as the stars in the firmament of heaven, or as the sand upon the seashore; 110 And heard the voice of the Lord saying: These all shall bow the knee, and every tongue shall confess to him who sits upon the throne forever and ever; D&C 76:106-110, DNTC 2:534)

12 Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, ^awork^{*} out your own ^bsalvation with fear and trembling. (We can't possibly save ourselves. This is an exhortation to demonstrate by activity, by thoughtful, obedient effort the reality of faith. But this must be done with a consciousness that absolute dependence upon self may produce pride and weakness that will bring failure. With fear and trembling we should seek the strength and grace of God for inspiration to obtain the final victory. David O. McKay, CR, April 1957, p. 7)

13 For it is God which worketh in you both to will and to do of *his* good pleasure. (With God's help we can be saved, after all we can do.)

14 Do all things without murmurings and ^adisputings:

15 That ye may be blameless and harmless, the ^asons of God, without rebuke, in the midst of a crooked and perverse ^bnation (generation), among whom ye ^cshine as lights in the world;

16 Holding forth the word of life; that I may rejoice in the day of Christ, that I have not run in vain, neither laboured in vain. (2 Nephi 31:17-21: 17 Wherefore, do the things which I have told you I have seen that your Lord and your Redeemer should do; for, for this cause have they been shown unto me, that ye might know the gate by which ye should enter. For the gate by which ye should enter is repentance and baptism by water; and then cometh a remission of your sins by fire and by the Holy Ghost.

18 And then are ye in this strait and narrow path which leads to eternal life; yea, ye have entered in by the gate; ye have done according to the commandments of the Father and the Son; and ye have received the Holy Ghost, which witnesses of the Father and the Son, unto the fulfilling of the promise which he hath made, that if ye entered in by the way ye should receive. 19 And now, my beloved brethren, after ye have gotten into this strait and narrow path, I would ask if all is done? Behold, I say unto you, Nay; for ye have not come thus far save it were by the word of Christ with unshaken faith in him, relying wholly upon the merits of him who is mighty to save. 20 Wherefore, ye must press forward with a steadfastness in Christ, having a perfect brightness of hope, and a clove of God and of all men.

Wherefore, if ye shall press forward, feasting upon the word of Christ, and endure to the end, behold, thus saith the Father: Ye shall have eternal life. 21 And now, behold, my beloved brethren, this is the way; and there is none other way nor name given under heaven whereby man can be saved in the kingdom of God. And now, behold, this is the doctrine of Christ, and the only and true doctrine of the Father, and of the Son, and of the Holy Ghost, which is one God, without end. Amen)

17 Yea, and if I be ^aoffered ~~upon the~~ (a) sacrifice ~~and~~ (upon the) service of your faith, I joy, and rejoice with you all.

18 For the same cause also do ye joy, and rejoice with me.

19 But I trust in the Lord Jesus to send Timotheus shortly unto you, that I 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 ^aseek their ^bown, not the things which are Jesus Christ's.

22 But ye know the ^aproof (trial) of him, that, as a son with the father, he hath served with me in the gospel.

23 Him therefore I hope to send presently, so soon as I shall see how it will go with me.

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

25 Yet I supposed it necessary to send to you ^aEpaphroditus, 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 I may be the less sorrowful.

29 Receive him therefore in the Lord with all ^agladness; and ^bhold such in ^creputation (honor):

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

CHAPTER 3

Paul sacrifices all things for Christ—True ministers set examples of righteousness.

1 FINALLY, my brethren, rejoice in the Lord. To write the same things to you, to me indeed *is* not grievous, ~~but~~ (and) for you *it is* safe.

2 Beware of dogs, beware of evil workers, beware of the concision (Mutilators, performing circumcision unnecessarily).

3 For we are the ^acircumcision, which ^bworship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the ^cflesh.

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

5 Circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an ^aHebrew of the Hebrews; as touching the law, a ^bPharisee;

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 ^asuffered the ^bloss of all things, and do count them *but* ^cdung (refuse), 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, the ^arighteousness which is of God by faith: (Joseph Smith said in the Lectures on Faith No 5: 5. For a man to lay down his all, his character and reputation, his honor, and applause, his good name among men, his houses, his lands, his brothers and sisters, his wife and children, and even his own life also -- counting all things but filth and dross for the excellency of the knowledge of Jesus Christ -- requires more than mere belief or supposition that he is doing the will of God; but actual knowledge, realizing that, when those sufferings are ended, he will enter into eternal rest, and be a partaker of the glory of God. 6. For unless a person does know that he is walking according to the will of God, it would be offering an insult to the dignity of the Creator were he to say that he would be a partaker of His glory when he should be done with the things of this life. But when he has this knowledge, and most assuredly knows that he is doing the will of God, his confidence can be equally strong that he will be a partaker of the glory of God. 7. Let us here observe, that a religion that does not require the sacrifice of all things never has power sufficient to produce the faith necessary unto life and salvation; for, from the first existence of man, the faith necessary unto the enjoyment of life and salvation never could be obtained without the sacrifice of all earthly things. It was through this sacrifice, and this only, that God has ordained that men should enjoy eternal life; and it is through the medium of the sacrifice of all earthly things that men do actually know that they are doing the things that are well pleasing in the sight of God. When a man has offered in sacrifice all that he has for the truth's sake, not even withholding his life, and believing before God that he has been called to make this sacrifice because he seeks to do his will, he does know, most assuredly, that God does and will accept his sacrifice and offering, and that he has not, nor will not seek his face in vain. Under these circumstances, then, he can obtain the faith necessary for him to lay hold on eternal life. 8. It is in vain for persons to fancy to themselves that they are heirs with those, or can be heirs with them, who have offered their all in sacrifice, and by this means obtain faith in God and favor with him so as to obtain eternal life, unless they, in like manner, offer unto him the same sacrifice, and through that offering obtain the knowledge that they are accepted of him. 9. It was in offering sacrifices that Abel, the first martyr, obtained knowledge that he was accepted of God. And from the days of righteous Abel to the present time, the knowledge that men have that they are accepted in the sight of God is obtained by offering sacrifice. And in the last days, before the Lord comes, He is to gather together His saints who have made a covenant with him by sacrifice. Psalms 1:3, 4, 5: "Our God shall come, and shall not keep silence: a fire shall devour before Him, and it shall be very tempestuous round about Him. He shall call to the heavens from above, and to the earth, that He may judge His people. Gather my saints together unto me; those that have made a covenant with me by sacrifice." 10. Those, then, who make the sacrifice, will have the testimony that their course is pleasing in the sight of God; and those who have this testimony will have

faith to lay hold on eternal life, and will be enabled, through faith, to endure unto the end, and receive the crown that is laid up for them that love the appearing of our Lord Jesus Christ. But those who do not make the sacrifice cannot enjoy this faith, because men are dependent upon this sacrifice in order to obtain this faith: therefore, they cannot lay hold upon eternal life, because the revelations of God do not guarantee unto them the authority so to do, and without this guarantee faith could not exist. Lectures on Faith, p. 58-60)

10 That I may know him, and the power of his resurrection, and the ^afellowship^{*} of his sufferings, being made conformable unto his death;

11 If by any means I might attain unto the resurrection of the ^adead^{*} (just).

12 Not as though I had already attained, either were already ^aperfect: but I ^bfollow^{*} (press forward) after, if that I may apprehend that for which also I am apprehended 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 ^apress toward the mark for the ^bprize of the high calling of God (We can become like God.) in Christ Jesus.

15 Let us therefore, as many as be ^aperfect^{*}, be thus minded: and if in any thing ye be otherwise minded, God shall reveal even this unto you. (Paul taught the necessity of pressing towards the goal of becoming one with God, the Father. He stated, "I press toward the mark for the prize of the high calling of God in Christ Jesus." He then said, "Let us therefore, as many as be perfect, be thus minded: and if in any thing ye be otherwise minded, God shall reveal even this unto you" (Philippians 3:15). The Greek word translated perfect is *teleios*. Elder Russell M. Nelson spoke of the meaning of this word in General Conference: "*Teleios* is an adjective derived from the noun *telos*, which means 'end. The infinitive form of the verb is *teleiono*, which means 'to reach a distant end, to be fully developed, to consummate, or to finish.' Please note that the word does not imply 'freedom from error'; it implies 'achieving a distant objective.' In fact, when writers of the Greek New Testament wished to describe perfection of behavior—precision or excellence of human effort—they did not employ a form of *teleios*; instead, they chose different words." The same word was used by the Savior in the Sermon on the Mount when He said, "Be ye therefore perfect, even as your Father which is in heaven is perfect" (Matt. 5:48). Hence, to be perfect means to continue to the desired end and do not quit along the way. But to achieve the desired perfection or end—that is to be like God—Paul explained the necessity to continue the holy walk until the end. He taught them to continue in what you have been given: "Nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same thing" (Philippians 3:16). Bruce Satterfield, Meridian Magazine, Lesson 40)

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

17 Brethren, be ^afollowers^{*} together of me, and mark them which walk so as ye have us for an ^bensample.

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

19 Whose ^aend^{*} is destruction, whose God is their belly, ^band^{*} whose (who) glory is in their ^cshame, who mind earthly things.)

20 For our conversation is in heaven (In this verse, "conversation" translates *politeuma*, which literally is "commonwealth state." Paul is saying that regardless of what nation the saints of the Church belong to, their first allegiance is to the kingdom of God. Therefore, their conduct ought to reflect an allegiance and loyalty to God and not to the kingdoms of this world. Bruce Satterfield, Meridian Magazine, Lesson 40); from whence also we look for the ^aSaviour, the Lord Jesus Christ:

21 Who shall ^achange^{*} our ^bvile^{*} (humble, of low estate) body, ^cthat it may be fashioned like unto his glorious ^dbody, according to the working whereby he is able even to ^esubdue^{*} all things unto himself.

CHAPTER 4

Stand fast in the Lord—We believe in being honest, true, and chaste.

1 THEREFORE, my brethren dearly beloved and longed for, my joy and crown, so ^astand fast in the Lord, *my* dearly beloved.

2 I beseech Euodias, and beseech Syntyche, that they be of the same mind in the Lord.

3 **And I intreat thee also, true ^ayokefellow** (associate), (In light of the special relationship Paul had with the Philippian church, one of the saints addressed in the Philippian letter deserves special attention. In his letter, Paul made special reference to a woman at Philippi calling her his “true yokefellow” (Philippians 4:3). My first professor of Greek, Wilford Griggs, wrote of this verse in an “I have a question” response in the *Ensign* several years ago. As part of his answer to the question, “Was Paul married?”, Bro. Griggs wrote: “*Gnésie syzuge*, the words translated ‘true yokefellow,’ are here taken as feminine, and is a noun that means ‘wife.’ Ancient commentators believed that Paul was addressing his wife (e.g., Clement of Alex., Strom. 3:53:1, and Origen, Comm. in Ep. ad. Rom. 1:1), and this is the most sensible translation of the Greek in this context. If he were married at the time, one would expect Paul to leave his wife with a faithful group of saints, where she would least suffer from want and lack of support during his absence. Both her presence in Philippi and the love of the members there for Paul would account for the constant communication with the apostle, and, if this interpretation is true, it is natural that Paul would ask his wife to assist some of the women who had done so much on his behalf.” C. Wilfred Griggs, “I Have a Question,” *Ensign*, Feb. 1976, p. 36. Bruce Satterfield, Meridian Magazine, Lesson 40) help those women which laboured with me in the gospel, with Clement also, and *with* other my fellowlabourers, whose names *are* in the ^bbook of life.

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

5 Let your ^amoderation (gentleness) be known unto all men. The Lord *is* at hand.

6 ^aBe *careful* (afflicted) for nothing (don’t be unduly concerned about anything); but in every thing by ^cprayer and supplication with ^dthanksgiving let your requests be made known unto God.

7 And the ^apeace of God, which passeth all ^bunderstanding, shall ^ckeep (guard) your hearts and minds through Christ Jesus.

8 Finally, brethren, whatsoever things are ^atrue, whatsoever things *are* ^bhonest, whatsoever things *are* ^cjust, whatsoever things *are* ^dpure, whatsoever things *are* ^elovely, ^fwhatsoever things *are* of good report; *if there be* any ^evirtue, and *if there be* any praise, ^hthink on these things. (Article of Faith 13. The gospel embraces all truth. Every good thing comes from God. If the world has any edifying principle, any sound practice, any true doctrine, it is automatically accepted by the true Church. Converts to the Church never forsake anything they believe which is good and true; they simply gain the added light and knowledge which God has given by revelation to his servants the prophets. DNTC, 2:543. What have we gained from the world? Sunday School, Scouting.)

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

10 But I rejoiced in the Lord greatly, that now at the last your ^acare of me hath flourished again; wherein ye were also careful, but ye ^blacked opportunity.

11 Not that I speak in respect of want: for I have learned, in whatsoever state I am, *therewith* to be ^acontent.

12 I know both how to be ^aabased (humble), and I know 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.

13 I can do all things through ^aChrist which ^bstrengtheneth me.

14 Notwithstanding ye have well done, that ye did ^acommunicate (participate) with my affliction.

15 **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.** (Of

all the congregations Paul had organized, only the Philippian congregation remembered Paul in his times of trouble by sending him needed physical and financial help.)

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

17 Not because I desire a gift: but I desire ^afruit^{*} that may abound to your account.

18 But I have all, and ^aabound^{*}: I am full, having received of ^bEpaphroditus^{*} the things *which were sent* from you, an odour of a sweet smell, a sacrifice acceptable, wellpleasing to God.

19 But my God shall supply all your ^aneed^{*} according to his ^briches 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.

22 All the saints salute you, chiefly they that are of ^aCaesar^{*}'s household.

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

THE EPISTLE OF PAUL THE APOSTLE TO THE COLOSSIANS

(Though it is difficult to determine the date and the precise location of Paul's whereabouts, it is likely that Colossians was written from Rome in about AD 60 while in prison. It would appear that Paul had not visited Colossae prior to his writing this letter. Not many years later, the town was ruined by an earthquake and its site was not excavated until the nineteenth century. This letter is one additional evidence of the impending apostasy that would engulf the Christian church after the death of the apostles. The message to the Colossians can be summarized in three major topics: the preeminence of Christ, false doctrines that seek to undermine the doctrine of Christ, and principles that will help us become like Christ. Clyde J. Williams, Studies in Scriptures, 6:136-7)

(From Paul's response, however, we can determine the following elements and teachings of the Colossian heresy. [1] The Colossian saints had strict rules regarding what could be eaten and drunk and religious festivals that they could participate in (Col. 2:16-17), and circumcision (Col. 2:11; 3:11). [2] They were highly ascetic—self-denial (2:21, 23). [3] There was some form of angel worship (2:18). That is, appealing to certain good angels for protection against evil spirits. [4] They claimed to have certain hidden or secret knowledge (2:2-3, 18). [5] They often relied on human wisdom, knowledge and tradition, rather than from the doctrines and revelations of Church leaders (2:4,8). And finally, [6] the Colossian saints minimized the role and mission of Jesus Christ (1:15-20; 2:2-3,9). Bruce Satterfield, Meridian Magazine, Lesson 40)

CHAPTER 1

Redemption comes through Christ—He created all things, is in the image of God, and is the Firstborn of the Father.

1 PAUL, an apostle of Jesus Christ by the will of God, and Timotheus *our* brother,

2 To the saints and faithful brethren in Christ which are at Colosse: **Grace** *be* unto you, and **peace**, from God our Father and the Lord Jesus Christ.

3 We give thanks to God and the Father of our Lord Jesus Christ, praying always for you,

4 Since we heard of your ^afaith^{*} in Christ Jesus, and of *the* (your) ^blove^{*} *which ye have* to all the saints,

5 For the ^ahope^{*} which is laid up for you in heaven, whereof ye heard before in the word of the truth of the ^bgospel;

6 Which is come unto you, ^aas^{*} ~~it is~~ in all (generations of) the world (in all dispensations); and bringeth forth ^bfruit^{*}, as *it doth* also in you, since the day ye heard *of it*, and knew the ^cgrace of God in truth:

7 **As ye also learned of ^aEpaphras^{*} our dear fellowservant, who is for you a faithful minister of Christ; (Epaphras was probably the branch president of Colosse, who came to Paul to ask his help.)**

8 Who also declared unto us your love in the Spirit.

9 For this cause we also, since the day we heard *it*, do not cease to pray for you, and to desire that ye might be filled with the ^aknowledge of his ^bwill in all wisdom and spiritual ^cunderstanding;

10 That ye might ^awalk ^bworthy of the Lord unto all ^cpleasing^{*}, being fruitful in every good work, and increasing in the ^dknowledge of God; (Elder Bruce R. McConkie said that it is the spiritual understanding or knowledge that “sets the saints apart from the world. Others may equal or excel them in scientific knowledge, in philosophical comprehension, or in any of the things of the world, but only the saints of God do or can understand the things of God, for these come by revelation. For instance, only the saints understand the atonement, comprehend the doctrines of salvation, enjoy the gifts of the Spirit, receive the spiritual rebirth, exercise faith unto life and salvation, and have a sure hope of eternal life. DNTC, 3: 23-24)

11 ^aStrengthened^{*} with all might, according to his ^bglorious ^cpower, unto all patience and longsuffering with ^djoyfulness^{*};

12 Giving ^athanks^{*} unto the Father, which hath ^bmade^{*} us meet (qualified us) to be partakers of the ^cinheritance^{*} of the saints in light:

13 Who hath delivered us from the power of ^adarkness^{*}, and hath translated *us* into the ^bkingdom of his dear ^cSon:

14 In whom we have ^aredemption through his blood, *even* the ^bforgiveness of sins:

15 Who is the ^aimage of the invisible ^bGod (Christ is in the image of God), the ^cfirstborn of ^devery^{*} creature (all creation): (Jesus is the firstborn in the spirit. He is the literal Son of God the Father, the Only Begotten or firstborn of the Father in the flesh. He is the firstborn from the dead. Clyde J. Williams. Studies in the Scriptures, 6:138)

16 For by him were all ^athings^{*} ^bcreated, that are in heaven, and that are in earth, visible and invisible, whether *they be* thrones, or dominions, or ^cprincipalities^{*}, or powers: all things were ^dcreated by him, and for him:

17 And he is before all things, and by him all things ^aconsist^{*}.

18 And he is the ^ahead of the body, the church: who is the beginning, the ^bfirstborn from the dead; that in all *things* he might have the preeminence.

19 For it pleased *the Father* that in him should all ^afulness dwell; (See 2:9 also. Bruce R. McConkie said: “In other words, in Christ is found every godly attribute in its perfection, which means that the Father dwells in him and he in the Father.” (The Promised Messiah, p. 128) This same promise – that the father can dwell in us – is offered to all people. As we perfect our lives, we can become one with the Father and the Son. Joseph Smith said: “All those who keep his commandments shall grow up from grace to grace, and become heirs of the heavenly kingdom, and joint heirs with Jesus Christ, possessing the same mind, being transformed into the same image or likeness, even the express image of him who fills all in all; being filled with the fullness of his glory, and become one in him, even as the Father, Son and Holy Spirit are one.” Lectures on Faith 5:2. Clyde J. Williams, Studies in Scriptures, 6:139)

20 And, having made peace through the blood of his cross, by him to ^areconcile all things unto himself; by him, *I say*, whether *they be* things in earth, or things in heaven. (Through the atonement of Christ, coupled with obedience to the laws and ordinances of the gospel, men are reconciled to God and to Christ. DNTC, 3:27.)

21 And you, that were ^asometime^{*} (formerly) ^balienated^{*} and enemies in *your* mind by wicked works, yet now hath he reconciled (Even wicked men (through repentance) are reconciled to God through Christ. DNTC, 3:27)

22 In the body of his flesh through ^adeath, to present you holy and ^bunblameable^{*} and unproveable in his sight:

23 If ye ^acontinue in the faith (Reconciliation remains in force only on the condition of continued obedience. DNTC, 3:27) ^bgrounded^{*} (established and steadfast) and settled, and *be* not ^cmoved^{*} away from the ^dhope of the gospel, which ye have heard, *and* which was preached to every creature which is

under heaven (What Paul probably wrote was that the gospel shall be preached to every creature which is under heaven. This is what we commonly say today to emphasize the importance of the gospel message and the universality of its application. However, two truths are known with reference to who has and who will hear the gospel: 1. Every living soul did hear the gospel in pre-existence, and 2. Every living soul shall hear the gospel again, either in this life or in the spirit world before the day of resurrection and judgment. This same gospel was revealed to Adam and to all of the saints of old. Christ restored it in the meridian of time. Paul and the ancient apostles preached it to the extent of their strength and abilities. And it has been restored again, for the last time, through Joseph Smith, in this final dispensation. With its restoration has come the decree that it shall be preached in every nation and among every people before the Second Coming of Christ. All men however will not hear it while in mortality. Rather, untold hosts will hear the message in the spirit world, for the eternal decree is that “there is no eye that shall not see, neither ear that shall not hear, neither heart that shall not be penetrated.” D&C 1:2. DNTC, 3:27-28); whereof I Paul am made a minister;

24 Who now rejoice in my sufferings for you, and fill up that which is behind of the ^aafflictions of Christ in my flesh for his body’s sake, which is the church:

25 Whereof I am made a minister, according to the ^adispensation of God which is given to me for you, to fulfil the word of God;

26 *Even* the ^amystery which hath been hid from ages and from generations, but now is made ^bmanifest to his saints:

27 To whom God would make ^aknown what is the ^briches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory:

28 Whom we ^apreach, ^bwarning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus:

29 Whereunto I also labour, striving according to his working, which worketh in me mightily.

CHAPTER 2

Fulness of Godhead dwells in Christ—Beware of deceit by traditions of men—The handwriting against us was nailed to cross of Christ.

1 FOR I would that ye knew what great ^aconflict (anguish) I have for you, and for them at ^bLaodicea, and for as many as have not seen my face in the flesh;

2 That their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of ^aunderstanding, to the acknowledgement of the mystery of God (and of Christ), *hand of* (who is of God, even) the Father, *and of Christ*;

3 In whom are hid all the ^atreasures of ^bwisdom and ^cknowledge.

4 And this I say, lest any man should beguile you with enticing words.

5 For though I be absent in the flesh, yet am I with you in the spirit, joying and beholding your ^aorder, and the stedfastness of your faith in Christ.

6 As ye have therefore received Christ Jesus the Lord, so ^awalk ye in him:

7 ^aRooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with ^bthanksgiving.

8 Beware lest any man ^aspoil you through ^bphilosophy and vain ^cdeceit, after the ^dtradition of men, after the rudiments of the ^eworld, and not after Christ. (Study the scriptures. Don’t let the philosophies of men lead you astray.)

9 For in him dwelleth all the ^afulness of the Godhead bodily. (Christ does not lack anything.)

10 **And ye are ^acomplete in him**, which is the head of all ^bprincipality and power: (My grace is sufficient. Christ can solve our problems much easier than we or the world can.)

11 In whom also ye are circumcised with the ^acircumcision made without hands, in putting off the ^bbody of the sins of the flesh by the circumcision of Christ:

12 ^aBuried with him in ^bbaptism, wherein also ye are ^crisen with him through the faith of the ^doperation of God, who hath raised him from the dead.

13 And you, being dead in your sins and the uncircumcision of your flesh, hath he ^aquickened (caused to become alive) together with him, having forgiven you all trespasses;

14 ^aBlotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross;

15 And having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it.

16 Let no man therefore ^ajudge you in ^bmeat, or in drink, or in respect of an holyday, or of the new moon, or of the ^csabbath days:

17 Which are a ^ashadow of things to come; but the body is of Christ.

18 Let no man ^abeguile you of your reward in a voluntary ^bhumility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind,

19 And not holding the ^aHead, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God.

20 Wherefore if ye be ^adead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ^bordinances,

21 (Which are after the doctrines and commandments of men, who teach you to) ^aTouch not; taste not; handle not;

22 (All those things) Which *all* are to perish with the using; *after the acommandments and bdoctrines of men?*

23 Which things have indeed a she(o)w of wisdom in will worship, and humility, and neglecting of the body (as to satisfying the flesh); not in any honour to *the satisfying of the flesh* (God).

CHAPTER 3

Some lives are hid with God in Christ—Saints exhorted to be holy and to serve the Lord Jesus Christ.

1 IF ye then be ^arisen with Christ, seek those things which are above, where Christ sitteth on the right hand of God.

2 Set your ^aaffection (mind) on ^bthings ^cabove, not on things on the ^dearth.

3 For ye are ^adead (dead to sin and sealed up to eternal life), and your life is hid with Christ in God. (Calling and election is made sure. On May 16, 1843, Joseph Smith gave the following interpretation of Paul's phrase: "Putting my hand on the knee of William Clayton, I said: 'Your life is hid with Christ in God, and so are many others. Nothing but the unpardonable sin can prevent you from inheriting eternal life for you are sealed up by the power of the priesthood unto eternal life, having taken the step necessary for that purpose.'" History of the Church, 5:391, DNTC, 3:34-35)

4 When Christ, *who is our* ^alife, shall ^bappear, then shall ye also appear with him in ^cglory.

5 ^aMortify therefore your ^bmembers which are upon the earth; fornication, uncleanness, ^cinordinate affection, evil concupiscence, and ^dcovetousness, which is ^eidolatry:

6 For which things' sake the ^awrath of God cometh on the children of ^bdisobedience:

7 In the which ye also walked ^asome time (formerly), when ye lived in them.

8 But now ye also ^aput off all these; ^banger, wrath, ^cmalice, ^dblasphemy, filthy ^ecommunication out of your mouth.

9 ^aLie not one to another, seeing that ye have put off the ^bold man with his deeds;

10 And have put on the ^anew man, which is renewed in knowledge after the ^bimage of him that ^ccreated him:

11 Where there is neither ^aGreek nor Jew, ^bcircumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all, and in all. (Paul urged the humane treatment of slaves: 1 Cor 12:13, Gal 3:28, Col 3:11. Nowhere does he ever denounce the institution of slavery as such.)

12 Put on therefore, as the ^aelect of God, **holy** and beloved (The following are the attributes we need to develop to obtain our calling and election. The attributes of godliness:), ^bbowels of ^cmercies, ^dkindness, ^ehumbleness of mind, ^fmeekness, longsuffering;

13 ^aForbearing one another, and ^bforgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye. (Ye ought to forgive one another; for he that forgiveth not his brother his trespasses standeth condemned before the Lord; for there remaineth in him the greater sin. I, the Lord will forgive whom I will forgive, but of you it is required to forgive all men. D&C 64:9-10)

14 And above all these things put on ^acharity, which is the bond of perfectness.

15 And let the ^apeace of God rule in your hearts, to the which also ye are called in one body; and be ye ^bthankful.

16 Let the ^aword of Christ dwell in you richly in all ^bwisdom; ^cteaching and admonishing one another in psalms and ^dhymns and spiritual songs, singing with grace in your hearts to the Lord. (“Sometimes I feel that we get nearer to the Lord through music than perhaps through any other thing except prayer.” President J. Reuben Clark, CR, Oct 1936, p. 111)

17 And whatsoever ye do in word or deed, ^ado all in the name of the Lord Jesus, giving ^bthanks to God and the Father by him.

18 ^aWives, submit yourselves unto your own husbands, as it is fit in the Lord. (In Greek the word submit does not imply that women are inferior to men. Rather, it means a willingness to put one-self under the guidance or direction of another. The same word is used in Luke 2:51 wherein Luke portrays how Jesus returned to Nazareth with Mary and Joseph where he was subject unto them. In any organization, including that of the family, someone must govern; and Paul here suggests that man has that priesthood assignment and that the woman should recognize it and submit herself to it. In the very next verse, Paul charges the man to love his wife; so he provides no justification for verbal or physical abuse or for a dictatorship of any kind in the home. Institute Manual, The Life and Teachings of Jesus and the Apostles, p. 345)

19 ^aHusbands, ^blove your wives, and be not bitter against them.

20 ^aChildren, ^bobey your parents in all things: for this is well pleasing unto the Lord.

21 ^aFathers, ^bprovoke not your children to ^canger, lest they be discouraged. (President Kimball said: “Family life is the best method for achieving happiness in this world, and it is a clear pattern...of what is to be in the next world.” Ensign, November 1978, p. 103)

22 ^aServants, obey in all things your masters according to the flesh; not with eyeservice, as menpleasers; but in ^bsingleness of heart, ^cfearing God:

23 And whatsoever ye do, do it ^aheartily, as to the Lord, and not unto men;

24 Knowing that of the Lord ye shall ^areceive the ^breward of the ^cinheritance: for ye ^dserve the Lord Christ.

25 But he that doeth ^awrong shall receive for the wrong which he hath done: and there is no ^brespect of persons.

CHAPTER 4

Saints exhorted to be wise in all things—Luke and others salute the Colossians.

1 ^aMASTERS, give unto your servants (slaves) that which is just and equal; knowing that ye also have a ^bMaster in ^cheaven.

2 Continue in prayer, and watch in the same with thanksgiving;

3 Withal praying also for us, that God would open unto us a ^adoor of utterance, 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.

5 ^aWalk in ^bwisdom toward them that are without, redeeming the time.

6 Let your ^aspeech be always with grace, seasoned with ^bsalt, that ye may know how ye ought to answer every man.

7 All my state shall Tychicus declare unto you, *who is* a beloved brother, and a faithful minister and fellowservant in the Lord:

8 Whom I have sent unto you for the same purpose, that he might know your estate, and comfort your hearts;

9 With ^aOnesimus^{*}, a faithful and beloved brother, who is *one* of you. They shall make known unto you all things which *are done* here.

10 ^aAristarchus^{*} my fellowprisoner saluteth you, and ^bMarcus^{*}, ^csister^{*}'s son to Barnabas, (touching whom ye received commandments: if he come unto you, receive him;)

11 And Jesus, which is called Justus, who are of the ^acircumcision. These only *are my* fellowworkers unto the kingdom of God, which have been a comfort unto me.

12 ^aEpaphras^{*}, who is *one* of you, a servant of Christ, saluteth you, always labouring fervently for you in prayers, that ye may stand perfect and complete in all the will of God.

13 For I bear him record, that he hath a great ^azeal for you, and them *that are* in Laodicea, and them in Hierapolis.

14 Luke, the beloved physician, and ^aDemas^{*}, greet you.

15 Salute the brethren which are in ^aLaodicea^{*}, and Nymphas, and the church which is in his house.

16 And when this epistle is read among you, cause that it be read also in the church of the Laodiceans; and that ye likewise read the ^aepistle from Laodicea. (This may be a lost epistle, or the epistle to the Ephesians.)

17 And say to ^aArchippus^{*}, Take heed to the ministry which thou hast received in the Lord, that thou fulfil it.

18 The salutation by the ^ahand^{*} of me Paul. Remember my ^bbonds^{*}. Grace be with you. Amen.

THE EPISTLE OF PAUL TO PHILEMON CHAPTER 1

The gospel changes a servant into a brother. (Philemon lived in Colosse. He was, in the pattern of the day, a slave owner. In fact the Roman Empire at this time included about 10,000,000 slaves. One of Philemon's slaves, Onesimus, had apparently stolen something from him (see v. 18) and then had run away to Rome where he met Paul and was converted. Under Roman law, Onesimus's actions were punishable by death, but Paul wrote to ask Philemon to forgive whatever debt Onesimus owed, and to accept him as a brother in Christ. In fact, Paul offered himself as surety for the loss suffered by Philemon: "If he hath wronged thee, or oweth thee ought, put that on mine account." (Philemon 1:18) Ted Gibbons, LDS Living, Lesson 40. Onesimus brought this letter to Paul.)

1 PAUL, a prisoner of Jesus Christ, and Timothy *our* brother, unto Philemon our dearly beloved, and fellowlabourer,

2 And to *our* beloved (sister) Apphia, (Most likely Philemon's wife. Paul would have addressed his letter to Philemon's wife whose mutual consent as the lady of the house would be properly sought regarding the freeing of a slave.) and ^aArchippus^{*} (Probably Philemon's son.) our fellowsoldier, and to the church in thy house: (The saints probably met in Philemon's house. Since the letter is addressed to all the saints in Colossae, Paul is trying to teach these principles to more than just Philemon.)

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

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

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

6 That the ^acommunication^{*} (participation) of thy faith may become ^beffectual^{*} (active) by the acknowledging of every good thing which is in you in Christ Jesus. (A better translation of this might be: I pray that the participation of thy faith may become active by the acknowledging of every good thing which is in you in Christ Jesus. David R. Seely, Studies in the Scriptures, 6:170)

7 For we (Paul and Timothy) have great joy and consolation in thy love, because the ^abowels^{*} (affections, compassion) of the saints are refreshed by thee, brother.

8 Wherefore, though I might be much bold in Christ to enjoin (command) thee that which is convenient (required or fitting), (“In other words, Paul could have ordered Philemon to do his duty. But he would rather make his request “for love’s sake.” David R. Seely, Studies in the Scriptures, 6:171)

9 Yet for love’s sake I rather beseech *thee*, being such an one as Paul the aged (between 55 and 60 years old), and now also a prisoner of Jesus Christ.

10 I beseech thee for my son ^aOnesimus^{*}, whom I have begotten in my bonds:

11 Which in time past was to thee unprofitable, but now profitable to thee and to me: (Paul would have liked to have kept Onesimus with him, but knew it was illegal to keep a runaway slave. It was a capital offense to keep a slave who ran away.)

12 Whom I have sent again: thou therefore receive him, that is, mine own bowels:

13 Whom I would have retained with me, that in thy stead he might have ministered unto me in the bonds of the gospel:

14 But without thy ^amind^{*} (assent, suggestion) would I do nothing; that thy benefit should not be as it were of necessity, but willingly.

15 For perhaps he therefore departed for a season, that thou shouldest receive him for ever;

16 Not now as a servant (slave), but above a servant, a ^abrother^{*} beloved (Onesimus was converted by Paul.), specially to me, but how much more unto thee, both in the flesh, and in the Lord? (It was customary to give slaves nicknames that had special meanings. Onesimus in Greek means “useful.”)

17 If thou count me therefore a partner, receive him as myself.

18 If he hath wronged thee, or oweth *thee* ^aought^{*} (something), put that on mine account;

19 I Paul have written *it* with mine own hand, I will repay *it*: albeit I do not say to thee how thou owest unto me even thine own self besides. (Paul has taught Philemon the gospel and helped in his conversion process, and he owes Paul a lot. Therefore, forgive this slave his wrongs. Since Paul had not been to Colossae, yet, he must have met Philemon somewhere else. Christianity was the source of the abolishment of slavery in the world. “Although Christianity at the time of Paul was not able to abolish the institution of slavery, which was so deeply ingrained into society, Paul boldly teaches the doctrine that just as before God all are alike – black and white, bond and free, male and female – so are we as his children brothers and sisters. Throughout the course of history this principle, imbedded in Christianity from the beginning, has slowly but surely resulted in the eradication of slavery. David R. Seely, Studies of the Scriptures, 6:173)

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

21 Having confidence in thy obedience I wrote unto thee, knowing that thou wilt also do more than I say.

22 But withal prepare me also a lodging: for I trust that through your ^aprayers^{*} I shall be given unto you. (By adding this final touch to his personal appeal for Onesimus, Paul may be indirectly advising Philemon that he would indeed follow up on the situation, perhaps with a personal visit to Philemon’s house, to see how the matter turned out. In the words of one commentator, referring to Paul’s carefully constructed and sustained requests, “How could anyone resist such an appeal?” David R. Seely, Studies in the Scriptures, 6:173)

23 There salute thee ^aEpaphras^{*}, my fellowprisoner in Christ Jesus;

24 Marcus, Aristarchus, ^aDemas, Lucas, my fellowlabourers.

25 The grace of our Lord Jesus Christ *be* with *your spirit* (you). Amen.

(At the end of the chapter is written: Written from Rome to Philemon, by Onesimus, a servant.” In the Marcionite tradition this subscript reads that the epistle was written from Ephesus. Because of this and Paul’s mention of great hardship in Ephesus (1 Cor 15:32) some have postulated that one of the unspecified imprisonments referred to in 2 Corinthians 11:23 was at Ephesus. Proponents of this hypothetical imprisonment at Ephesus, which is in the same geographical vicinity as Colossae, claim that this would help to explain how Onesimus and Paul met, Paul’s seeming reference in Philemon 1:22 to an imminent visit, and to the fact that Epaphras is a “fellowprisoner” with Paul – without having to suppose that Paul was much farther away in Rome. David R. Seely, *Studies in the Scriptures*, 6:175)

Additional Reading:

Philippians, Colossians, Ephesians, Philemon, Hebrews

These are separated from the previous group by an interval of four or five years, spent by Paul almost entirely in captivity. They were all written from Rome.

Epistle to the Philippians. The church at Philippi was the earliest founded by Paul in Europe ([Acts 16: 11-40](#)). His first visit ended abruptly, but he was not forgotten, and his converts sent him supplies not only while he remained in the neighborhood, but also after he had moved on to Corinth ([Philip. 4: 15-16](#)). He passed through Philippi six years later ([Acts 20: 2](#)) on his way from Ephesus to Corinth, and again on his return ([Acts 20: 6](#)) from Corinth to Jerusalem. When the news of his removal to Rome reached the Philippians, they sent one of their number, Epaphroditus ([Acts 2: 25](#)), to minister to him in their name. The strain of work in the capital proved too severe, and Epaphroditus had to be invalided home ([Acts 2: 26-30](#)), taking with him the epistle to the Philippians. Its main purpose is to express Paul's gratitude and affection, and to cheer them under the disappointment of his protracted imprisonment.

Analysis of Philippians

1. Salutation, thanksgiving, and prayer on their behalf ([Philip. 1: 1-11](#)).
2. Personal: dealing with the progress of the missionary work ([Philip. 1: 12-26](#)).
3. Exhortation to unity, humility, and perseverance ([Philip. 2: 1-18](#)).
4. Paul's own plans, and those of Timothy and Epaphroditus ([Philip. 2: 19-30](#)).
5. Warning against false teachers ([Philip. 3: 1 - 4: 9](#)).
6. Thanks for their assistance, and conclusion ([Philip. 4: 10-23](#)).

Epistle to the Colossians was the result of a visit from Epaphras, the evangelist of the Church in Colossae ([Col. 1: 7-8](#)), who reported that the Colossians were falling into serious error, the result of a deep consciousness of sin leading to a desire to attain moral perfection by mechanical means, the careful observance of external ordinances ([Col. 2: 16](#)) and ascetic restrictions ([Col. 2: 20](#)), coupled with special devotion to a host of angelic mediators. The attractiveness of such teaching was due not only to the satisfaction it offered to the craving after sanctification, but also to the show it made of superior wisdom and greater insight into the mysteries of the universe. Paul shows that Christ, in his own person, is the one principle of the unity of the universe, and that sanctification is to be found only through union with him.

Analysis of Colossians

1. Salutation, thanksgiving, and prayer ([Col. 1: 1-13](#)).
2. Doctrinal.
 - a. Christ, our Redeemer, the author and goal of all creation, the home of all divine perfection, in whom is the reconciliation of the universe ([Col. 1: 14 - 2: 5](#)).

- b. Hence the importance of union with him ([Col. 2: 6-12](#)).
 - c. Danger of ceremonialism and of angel worship ([Col. 2: 13-19](#)).
 - d. Importance of dying and rising again with Christ ([Col. 2: 20](#) - 3: 4).
3. Exhortation.
- a. Every evil inclination to be subdued ([Col. 3: 5-11](#)).
 - b. We must clothe ourselves in all graces of the Spirit ([Col. 3: 12-17](#)).
 - c. Social duties to be observed ([Col. 3: 18-4: 6](#)).
4. Personal: commendations and greetings ([Col. 4: 7-18](#)).

Epistle to Philemon is a private letter about Onesimus, a slave who had robbed his master, Philemon, and run away to Rome. Paul sent him back to his master at Colossae in company with Tychicus the bearer of the epistle to the Colossians. Paul asks that Onesimus be forgiven and received back as a fellow Christian.