

MASTER'S VOICE

WORDBOOK

NO. 12


COLOSSIANS

LEGEND

His identity & Yours


**ALBION BIBLE
CLASSICS**

COLOSSIANS

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THE LEGEND OR ESPECIAL RELEVANCE OF THIS LETTER IN THE NEW TESTAMENT CANON IS THE BREATH-TAKING IDENTITY OF GOD IN CHRIST BEFORE EARTH'S BEGINNINGS OR THE EMERGENCE OF ANGELS –HIS IDENTITY IN CREATION BUT ALSO IN RESURRECTION. THESE SOVEREIGN FEATURES OF THEOLOGY 17TH CENTURY ORTHODOX THINKERS EXPOUNDED AS THE “DIVINE DECREES”. BIBLICALLY THE TRIUNE GOD IN COVENANT AND LOVING ACTION ACTS BEFORE ALL WORLDS, IN HISTORIC TIME AND INTO ETERNITY.

CHAPTER 1

1 Paul writing with Timothy's aid titles him “an apostle of Yeshua **Meshiha** by the desire of God” God made a voluntary choice  and a choice of pleasure. This choice did not reflect Paul's past but his present in Christ

2 The ascription runs on to speak of *QADISHA*(saints) who are believers *HIMANA* in Jesus the Messiah. This aligns them with the “kingdom” and the greater peace and wonderful grace *TIBOTHA* which is from God the Father.

3 Paul adds that he is not just writing - he is a praying man who positively “thanks God “ *ABOHI* the “paternal”-the one who is not just “in name” Father but who cares for us. He first cared about the Lord on earth and He cares for us. Every opportunity to talk to the father adduces Paul's prayer for these Asia Minor Christians.

4 Paul's prayer was triggered when he first heard of their faith in Yeshua **Meshiha** and their love *HUBA* so **intimate** *LOTH* as it was for all the saints.

5 Because *METUL* of the “hope”*SIBAR* reserved for Colossae's believers in heaven they first believed the gospel. Hope ***guarded in heaven's wardrobe*** is a curious notion. They first heard and obeyed it in the doctrinal truth of the gospel hope *SIBORATHA*. *Good news as understood from the Aramaic Christian background involves heaven and resurrection and the kingdom of God. Thus hope is bound up with eternity. The mystery of **divine storage** of His blessing which He pours out in finite time is an engaging Pauline concept developed in the laetter.*

6 That gospel that has been heralded to you is exactly as that preached to the whole world and grows great(ly) and produces fruit exactly as among you from the day you heard it and were made aware of the grace of God in truth.

7 Exactly what you learned from Epaphras our beloved companion or equal *CANOTH* who on your behalf was an active trustworthy minister of Messiah.

8 And he (Epaphras) has made known your love in the Spirit to us.

9 Because of this also we from the day we heard have not ceased to pray for you and to ask that you will be filled with the awareness of the will and desire of God in all wisdom and in all prudence or understanding of the Spirit.

10 That you would walk exactly concerning righteousness and that you would please God - make Him happy in all good or grace works and yield fruit and grow great in knowledge of God.

11 And in all power you would be empowered exactly in line with the greatness or majesty *RABOTHA* of His glory in all patience *SIBARNA* and length of endurance *MAGARATH RUAH* and joy *HAROTHA*.

The term “majesty” is similar to “Victory” *ZACUTHA* as in Luke 1 where victory is given to the arm of Jesus. Paul is encouraging them to **victorious** living as much as **empowered** living.

12 Thanks be to God the Father who made us worthy *SHOA* of a part of the inheritance of the saints in light or brightness *NUHAR* and instruction. *The heritage of faith is both its understanding and its experience of grace and glory.*

13 And He has saved us from the **sultanate of darkness** and brought us to **the kingdom of His Son** beloved.

14 He in whom salvation exists for us and leaving of sins *SHABAQ*

15 He is the image *DAMOTHA* or imprint of God in flesh (*like that of a king on a coin*) who is unseen and He is the **first flower or fruit of all that is or was formed in creation**. *Paul may be thinking more deeply than we imagine-he may be saying that before angels who figure in the Colossian heresy Jesus took the form of “the Angel of the Lord” and this was His first step in preparation for His work as the incarnate Son. For this reason His movement in the sovereign will is not as a created person but one who already took a step in our direction. He remained a spirit and as “the angel of the Lord” would certainly from after the flood appear to the patriarchs and among men. In Philippians 2.7 Paul*

speaks of the Lord **stripping himself** or His soul NEPHESH whilst retaining QNUMA and of taking the IMAGE of a servant. It would be over the seed of Abraham and not over angels that death would be authorized (Hebrews 2.16 Western Peshitta)-the Greek reads “It was without doubt not from angels He received (but from the seed of Abraham) This act or process SARAQ is like combing out –an untangling considered tortuous and it may well be linked in thought and covenant action with the preparation of the “Lamb slain from the foundation of the world” or creation. The earliest action of the Lamb pre-incarnate would mean His atonement and intercession were effective then as now not as proleptic or virtual only but as established and effective in the mind of God. Our Lord in John 17.5 spoke of that Glory in intimate union with the Father- the glory that existed and was with our Lord belonging to intimacy with the Father from earlier than the created ages - essentially before there was a universe. We thus can say that virtually if not in practical ways our Lord gave up on His potentially unchangeable future (outside creating man) in eternity for His future intimately allied to that creation) and it is represented then not just as a powerful fiat but a deeply humbling covenant fecund with company and sorrow turned into the highest joy with the Father. Thus the great act of creation was fixed in the divine counsel within this first phase of commitment under which He prepared to interact and within which He would willingly “strip himself”. **The evidence that this is so is the appearance of Christ to the ancients and before that the speaking of the Lord to the prediluvians.** Also the walking of God in the garden. All these things **thought to be** anthropomorphisms are as easily understood as Christ already in intimate communication with man as the Mediator. The statement “Only begotten” and the other statement “Firstborn of creation” would have their source in such understanding. F. C Burney 1925 connected Proverbs 8.22 “He begat me (wisdom) at the beginning of His work” so that the one who is in very nature “logos” became all that was then involved in being the “Lamb” at the beginning of creation. That divine event made it possible for God to say “I am what I am” to Moses or if you like “I will be what I will be” - Paul presents our Lord as the “anointed king” before all ages.

16 By Him every sort of thing that has been created that is in heaven and earth - everything visible and invisible-thrones dominions principalities rulers - everything by His hand and through Him was

created. *Christ the Word or Wisdom of God or Lamb or Angel of God is in and with God at the first creation of Angel and star.*

17 And He is before all these sorts and by Him they all **stand** in their singleness. *The word QAM links QNUMA and QUM as a notice that originally they have united original - Christ in God. The two references to QNUMA by Ephrem the Syrian recorded by Dr Burkitt refer to the “strength” of God and are predicated on the idea of the strength of human bones and muscles. The “strength of God” is demonstrated in two ways – by the Resurrection of our Lord and by the indivisible substance of God in Christ which is His eternal existence and is reflected in His maintenance of the universe in its unitary substance. I have found that the simplest way to express what the Fathers called hypostasis is Qnuma and that existence when applied to God is essentially God in the Oneness of His threefold spiritual reality. In other words God is Rhuma in Qnuma - three Spirits in one being, essence or identity.*

18 And He is head of the body which is ADTHA –*the assembled or congregated body seen as one* for He exists or lives as head and firstborn who is from among the dead that He may be the one taking precedence QADAM or anticipating in everything. *This “new creation” also owns Christ as its progenitor.*

19 That in Him the fulness has been delighted to remain, or live as married persons co-habit. *This means that the manhood of Christ as surely unites in the godhead as the godhead unites in His manhood.*

20 And by His hand to reconcile or govern RAAH all (created sorts) to Him He made peace by the blood of His cross and by His hands whether those in heaven or earth. *As Christ the lamb created so the crucified lamb shall be gloried by all created beings who can appreciate His work at the last.*

21 Also you who from the earliest of your people were “aliens” and “husbands of river flies (in your minds) because of METUL evil works He has now reconciled or brought to peace.

22 Through the body of His flesh and through His death that He might **make you stand** as one QIMCON before Him without blemish and indictment censure or blame.

23 If you wait or continue in your faith when your foundation is true and have not been moved or “elevated by pomp” ZOAH from the hope of the gospel AUNGELION (Though in v5 it is SIBARETHA here it is

transliterated Greek-Why?-is it because they heard it spoken in Greek whilst he writes in Aramaic)that you heard and that was heralded in the whole creation - that of which I Paul have become a light-bearing minister The word “minister” enlarges in Paul’s usage to stand like the sun in its sphere the word to the world much as the sun is carrying light and warmth to the world. The ministry is life’s sunshine

24 And I rejoice in the sufferings that are on your behalf and I fill up the want (*like the waning of the moon*) of the sufferings of **Messiah-king** in my flesh for the sake of His body that exists as the church. *Paul counts his suffering in prison etc. as part of the continued suffering of the Saviour’s body on earth –but it is like the waning moon compared to the cross. Suffering is Life’s beautiful pale moon reflecting Christ’s suffering.*

25 That I have been minister exactly in line with the guidance **DABARNOTHA** of God which has come to me among you that I would complete the word or remit of God.

26 That mystery or **secret counsel** that has been hidden from the world and from generations but now is revealed to His saints.

27 To those who in delight God has chosen to make known what is the wealth of the glory of the secret counsel among the nations which is “**Messiah-king** in or among you - the hope of glory”.

28 Him whom we herald and teach and “**school**” **SCL**(*The English word and the Latin seem to source in Aramaic*) every man in all wisdom to make every soul of man stand together as complete in Yeshua the Messiah.

29 For in this also I labour heavily **AMAL** and I have fought **MATHCATHASH** with the help of the strength that is given to me.

CHAPTER 2

1 But I want you to know what struggles **AGONA** (literally “agonies” transliterated Greek) belong to me on your behalf and on behalf of those in Laodicea and on behalf of others who have not seen my face **PROSOPI** (*Again a Greek word is transliterated where API could have been used. It may be of course that the Greek word is again derived from an Aramaic-Babylonian-Assyrian original*)in the flesh.

2 That their hearts may be comforted and they may approach (the word **QEREB** links with “sacrifice” and thus with “Prayer”- it is linked with three levels of genitive. The approach to analyse it from the divine side

is (1) to God in Christ the anointed and (2) via the mystery of God incarnate and His work and (3) the wealth and of assurance and understanding and personal experiential knowledge of that mystery (4) interpreted by love in the devotion. The Greek for “approach” is “reconcile” *BIBΑΣΚΟ* not *ΕΓΓΙΖΟ* as if prayer would increase a bond with the Lord. *The apostle’s thought seems to have been carried into Greek as a “reconciling” to the idea of “suffering” and “agony” and the notion of one substituting for another or at least representing others in the struggle of the gospel. Paul is urging that there is a great basis of love that underlies the faith and brought him to his AGON or struggle. There is a wealth of conviction and certainty - Paul is “assured” or “fluent” in the language of the faith - the language of suffering. There is also a wealth of thought and understanding of life and a wealth of experience of God involved in Christ’s AGON. It is at once a mystery and a covenant - something to be understood and something to for ever wonder at - so the only attitude is prayer and thanksgiving and connection and so reconciliation and “knitting together” with God. This is Paul developing his understanding of life in depth for the believers he is teaching.*

3 Him in whom is **hidden all the store or thesaurus of wisdom** and knowledge. *When one puts these together one has the two most valued sources of wealth and future development in the world.*

4. But I say this that no man should be capable of leading you into error TAA by the persuasion or arguments of words

5. For though in the flesh I am separated from you in spirit I am with you and rejoice that I see your order discipline or constructive manner *MATCASOTHA* and reality *SHARIRA* of faith in **Messiah-king**.

6 Therefore exactly as you have received Yeshua **Mesiah-king** our Lord walk on speedily *HALACH* in and through the Lord.

7 As you are strengthening your roots having been built up in Him and having been strengthened in your stand in that faith you learned and show interest with thanksgiving..

8 Beware that no man should rob you by philosophy *PHILOSOPHTHA* (Another Greek transliteration) and by empty deception according to the elemental principles *ASTOKASA* of the age and not exactly after Christ, *Paul is now speaking of the Greek STOICHOI. The Greek grammarians and mathematicians and philosophers all had first principles. Those of the Epicureans are in*

mind - Michaelis Toubris in “prominent Greeks of Antiquity” precisely states these in the words of **Diogenes** as “Unfearing of God, insensitive to death, the good easily obtained, suffering to be borne patiently. That means no teleological explanation or any providence. Religion goes hand in hand with the shadow of fear of heavenly spies - the supreme good is pleasure - including intellectual i.e. hope and memory - gods exist but do not interfere.” The gods do not punish.

9 In Him dwells all the fullness of the godhead incorporate. **MULIA** is linked to a “brazen vessel” for drawing off wine from a cask. Thus Christ has the completeness or supply of the life of God in His being. The word also respects fulfillment of a treaty. He is the covenant in Himself. This assertion relates back to **Qnuma**.

10 In Him also you are completed who is the head of all Archons and Sultanates. **SHATHMULITHON**-speaks of drinking into Him we are complete.

11 And in Him you have been circumcised with the circumcision that is not by hands by the putting off of the body **BASAR** of sins by the circumcision of messiah

12 And you have been buried with Him in baptism and in it **YOU** arose **QAMOTHUN** with Him for you believed –ie “of your believing in the power of God who raised Him from among the dead. The resurrection ever connected to **QNUMA** the very oneness and divine nature that we share with Christ is implicit in our link with the Lord.

13 And you who had died by your sins and by circumcision in your flesh He has given life with Him and laid aside **SABAQ** us all our sins.

14 And He has erased or blotted out **ATA** by His authority the handwritten bill **SHATAR** of our debt **HUB** that which existed –it was adverse to us He shouldered from the midst and nailed it to or settled it at His cross **QABA**.

15 And by stripping bare off **SHALAH** His body **PAGARA** He separated the archons and sultanates and shamed **BAHUITTA** them openly by His **QNUMA**. Paul is saying that the cross Christ demonstrated His deity and angels who wanted to gain flesh were utterly confounded when Christ was prepared to go to the cross. The Aramean Church thinks of Archons and Sultans as the 7th and 6th order of angels. This text could read in the heavenly or earthly context equally well. The deity of Christ was utterly clear to authorities in heaven and on earth subsequent to the cross - though not universally accepted by an means on earth. The

oneness of God in Christ and the Father is nowhere more evident than at the cross where God bore our debt in the body of the Son and He prepared for that office in eternity past as the Anointed Angel of God above His fellows prior to all other orders - for at what time did He say to any of them "you are my son"

16 Therefore let not a man disturb you or make you go to and fro about eating or drinking or by divisions of feasts and first days of months and Sabbaths.

17 These things that are shadows of those things that will be but the Messiah is the body **PAGARA** or the **incarnate** king or Messiah of present and future.

18 Neither let a man desire through the humility of your comprehension or understanding to get you condemned and make you a servant of the worship of angels by which he dares or assaults you about something that he does not see and emptily is boasting glorying and swaggering in the mind or understanding of his flesh **BASAR**.

19 Nor holding true to **the Head** from whom the whole body **PAGARA** has been been put together like a horse's harness **MATHRACAB** and has been made to stand with joints and members and grows with God's increase.

20 For if you have died with **Messiah-King** to the first principles **ASTOKASOHI** *στοιχοι* of the world why exactly it is that you are judged as if living by the world(ly principles)

21 To enunciate or spell it out "Do not touch or engage in struggle; do not taste or endeavour; do not prevail." *The world thus understood is to be avoided. Written as "Don't touch taste or hold on to" it amounts to much the same verdict. Paul is saying - "Why do they criticize when you are dead to the world's way condemning you for being drawn into it when you are not - for being soiled by it when you are pure"*

22 These are the things that will be destroyed *i.e. foods* and these commands are the teaching of men

23 And they appear to have in them the word of wisdom in the personification of humility and of worship of God but without being lenient on or sparing the body **PAGARA** in things that are honourable but in things which have to do with the needs of the flesh or things profitable to the flesh **BASARA**.

CHAPTER 3

1 If therefore *HACIL* you are **risen** *QUMATHON* with **Messiah-king** who belongs to above seek or desire and will the place where that **Messiah-king** sits on the right hand of God's power.

2 Feed on that belonging to above and not that belonging to earth.

3 For "You have died to you" and your lives are **hidden** with **Messiah-king** in God. *The idea of the hidden life is the "mystic" part of Christianity attested in this letter. Our career and our transformation and our translation and its time are all hidden in the heavenlies. They are both divine secrets and divine blessings. This is His "covering" of everything regarding us and this is His protection too - the sheltering of His wings. Paul has an evangel but he is to this extent a mystic too.*

4 And "when" *AMATHI* like *MEHADA* "immediately" and **MAHDI** the Persian "suddenly" that **Messiah-king** will have been revealed who is our life at that exact time *HIDIN* also you will have been revealed with Him in glory. *We have **standing** in and with Christ at the rapture.*

5 Therefore *HACIL* kill your members that are on earth-fornication, impurity *TANAPHOTHA* i.e food offered to idols(or)heresy metaphorically, grieving (the Spirit) or feeling sorry for oneself, evil desires *RAGATHA* i.e. longings appetites or lusts in short and greed *ALOBOTHA* i.e. fraud coercion pre-eminence in short "unjust haughtiness" which is - it really is (Paul has two "is's" here) heretical worship *DAHAL*. *It is notable that the Greek cannot replicate the original thinking of the apostle in his native Aramaic thought form. These vices and lifestyles cater for the old man and the flesh. They put self before God - they are idolatry nothing less.*

6 For because of *METUL* these things the anger of God comes upon (His)sons who are not sheltering under His wing *METTAPASNATHA* from *PISA* "supplicating" "answering" or *TAPISA* "sheltering". *This out-of-touchness attracts God's anger *ROGAZ AH* in the sense that it provokes Him. In Romans 11.32 it speaks about "shutting up""beleaguering" or "hemming in" in connection with the disobedience of neglect.*

7 And in these things you walked or lived from the early days when you were living loosely *HAPAK* in these things.

8 But now put off all these things - provocative anger, heated fury of temperament, wickedness or evil, reviling *GUDOPHA* and foul language *TANUPHA*.

9 And you will not be cheating on or spurious one on another but strip bare *SHALAH* concerning the **old son of the soul** - the usage is exactly that of Eden when Adam and Eve were stripped of glory and put on leaves for clothing. Now Paul says “Take the leaves *TARAPH* off.” Paul is calling for an utter reversal of what happened in Eden - a desire for new clothes.

10 And clothe you with the *new son of the soul* who has been renewed in experimental knowledge and in the image of the creator.

11 Where there is neither Jew nor Aramean, circumcision nor uncircumcision and neither Greeks nor Barbarians and no servant nor manumitted freeman but the **Messiah-king** is everything and in every soul. The text clearly is Aramaic in thought pattern and the **19th of 27 references to Messiah** (Philippians has 35) that conclude in 4.11 with a final reference to the **KINGDOM OF GOD**. There is no greater power and this letter compels consideration of the glory of our Lord as the “anointed” and risen King who is coming again.

12 Put on therefore *HACIL* exactly as those chosen of God holy and beloved - mercy *RAHAMA* and compassion *ROHAPHA* thoughtful brooding pity and kindness *BASIMUTHA* fragrant pleasantness and humility *MACIK* proneness of intellect or mind and gentleness *NIHOTH*A soft placid way and length of spirit or long suffering [carpentar’s breathing for a long sawing job].

13 And be thoughtful, communicative, considerate *SIBAR* one toward another forgiving *SABAQ* one another and if there exists a matter of resentment, murmur or indignation *ROAMA* against a neighbour exactly as Messiah has forgiven or left it unreckoned to you in this way you also forsake it.

14 And with all these things (put on) love which is the *HAZAK* belt of completion.

15 And the peace of **Messiah-King** will drive and manage your hearts as you go forward - belonging to which you have been called in one body so be thankful to **Messiah King**.

16 That His word may colonise or dwell in you wealthily in all wisdom – be teaching and training or disciplining your souls in *MIZMORS* [the 56 baskets of plenty in the Jewish song book] and praises or glorious deeds *SHABATHA* and songs *ZAMIR* chants to music of the Spirit and sing with grace in your hearts to God. Paul advises the *Mizmors* above

all and encourages the singing of God's great deeds and also the use of simple accompaniment.

17. And everything that you visit or do pastorally or write or engage in as to work SAR in word or deed do in the name of our Lord Yeshua **Messiah King** and be people who give thanks by Him to God the Father.

18 Wives, be serving the husbands to whom you belong exactly as is righteous in Messiah the King.

19 Husbands, love your wives and do not be bitter toward them.

20 Children, listen and obey your parents in all things for this is beautiful and fair or pleasing SHAPHIR before our Lord.

21 Parents, do not cause your children to be provoked or indignant lest they become downhearted AOQ *"weary distressed or grieved.*

22 Servants, obey your masters in all things of the flesh of body and not for the eyes of men exactly as those who please the sons of men but with pure PUSHITA [cf Peshitta-the simple text of scripture and the gospels with merely 100 variants as opposed to Greek MSS 10,000] heart and in awe or worship of Yahweh. Paul speaks of the *"pure heart"* and means *"simplicity"* - a pure heart has no complications.

23 And all that you are doing do from or with all your souls as to our Lord and not as to the sons of men.

24 And be aware that you will receive reward or payment of debt PURANA from our Lord MARAN in the inheritance of MARIAH Jehovah for you serve **Messiah King**.

25 But the wrongdoer will have paid or been requited METHPARA exactly according to what he does in folly unreasonably and wrong SEQAL and there is no accepting of faces with God. *God does not trade or marry faces. He forms heart relationships.*

CHAPTER 4

1Masters, do equality in esteem SHOA and righteousness in the intimate relationship to LOTH your servants and be aware also that your Lord is in heaven.

2 You must persevere in prayer and be awake or excited (*as when you arise in the morning*) in prayer with thanksgiving.

3 And praying for us also that God would open a door a gateway –“a mountain pass” of the word to speak *the mystery ARAZA*[*the nearest*

we have is the covenant or the type or the decree which relates to His atonement] of **Messiah King** on account of whom I am in bonds.

4 That I may reveal it and speak of it exactly as it is, as it arises in my mind or moves me *DOLA*. *Paul is asking that he may speak it like it is.*

5 Walk in practically wise ways in (your)close relations with foreign and pagan people and as a merchant buy up the opportunities *QURASA* *Paul is keen that we enter the shambles or stand at the docks and trade seriously and well with strangers in gospel matters.*

6 And your words in all these opportunities should be with grace and “about”*B* (Aramaic) **grace** exactly as seasoning is **prepared** of sweet with bitter and be well aware **exactly** how **to each individual** you give answer *PATHGAMA* (a word of scripture or text) as is suitable for you or belongs to you(as a Christian).

7 But whatever is the inside story *LOTHI* with me the beloved brother and credible minister and **our colleague Tychicus** will make you conversant. *It is possible Tychicus is the replacement pastor to stand in whilst Ephraim is in prison at Rome with Paul.*

8 This is the man that I sent personally *LOTHCON* to you for this reason - to get to know what is your **inside story** *LOTHCON* and to comfort your hearts.

9 With Onesimus a trusted and beloved brother who is one of yourselves to make you aware of those things that are happening intimately or **behind the scenes with us** *LOTHAN*

10 Aristarchus, who is a prisoner along with me, asks for his peace greeting to be conveyed and Mark, son of the brother of Barnabas - he about whom you have been given the commission that if he comes to you, you would receive him. *Paul is suggesting Mark is a possible visiting leader who could support the church alongside Tychicus but this suggested role would be up to Mark - clearly Paul had no ultimate sanction on the ministry of Mark whom he earlier offended but now appreciates. The notice of Barnabas is noteworthy - this great man appears to be alive at the time doubtless still backing Mark. His authorship of Hebrews creditably stated by Tertullian is altogether possible.*

11 And Yeshua who is called “the just”- these from the Jews or circumcision alone have helped me in the **Kingdom of God** and were a comfort to me.

12. Epaphras asks his greeting of peace to you - he who is one of you a servant of Messiah while at all times he labours on your behalf *HALAPH* in prayer that you may **stand** *QUM* complete or perfect *GAMIR* and full *MALAL* in the whole pleasure or will of God. *Clearly this great Gentile is like Wesley keen for the "completeness" of the Christians of Colosse and in that connection their "in filling" by the Holy Spirit. This is not far from what Wesley called "Christian perfection"*.

13 For I speak *SAHAD* about Him that he has a huge zeal or ardent desire *TANEN* for your sake and for those of Laodicea and of Hierapolis. *Hierapolis is about 5 or 6 miles higher up the valley from Laodicea and from the high ground between at Pammukale springs of hot and cold water are delivered to Laodicea becoming in both instances tepid during the journey. Hierapolis was blessed by the ministry of Philip the apostle and his tomb could still be viewed there at the turn of the 21st century.*

14 Luke our beloved physician prays peace upon you and Demas.

15 Pray for the peace of the brothers who are in Laodicea and of Numpha and the assembly that is in his house. *Numpha appears to be a Laodicean leader.*

16 And whenever this letter is read to you pass it around to be read in the church of Laodicea and pass that written to Laodicea for you to read it. *There is no address in this letter because Ephaphras is the leader of the church and he is imprisoned in Rome so it appears that Tychicus who carries the letter for Paul would assume a temporary pastoral role perhaps with the help of Onesimus (4.9) of Philippi.*

17 And tell Archippus that he should remember the home ministry that you received in our Lord that you will complete it.

18 This greeting is in my hand - that of Paul. Do remember my bonds – Grace be with you - Amen.

FINIS