

PHILIPPIANS

THE LETTER OF PAUL TO THE CHURCH AT PHILIPPI

Address

Ac 16:1+
Rm 1:1+
Ac 9:13+
1 From Paul and Timothy, servants of Christ Jesus, to all the saints in Christ 1
Jesus, together with their presiding elders and deacons.^a •We wish you the 2
grace and peace of God our Father and of the Lord Jesus Christ.

Thanksgiving and prayer

1 Th 1:2
1:18,25;
2:2,29+
3:1+ 4:1.
4:10
1 Th 5:16
1:10; 2:16
1 Co 1:8+
1:30
Ep 3:2
Rm 1:9
Col 1:9-10
Phm 6
1:6
Heb 5:14
3:9+
Jn 15:1
Heb 12:11
Jm 3:18
I thank my God whenever I think of you; and •every time I pray for all of you, I 3
pray with joy,^b •remembering how you have helped to spread the Good News^c 5
from the day you first heard it^d right up to the present. •I am quite certain that 6
the One who began this good work in you will see that it is finished when the Day 7
of Christ Jesus comes. •It is only natural that I should feel like this towards 7
you all, since you have shared the privileges which have been mine: both my 8
chains and my work defending and establishing the gospel. You have a permanent 8
place in my heart, •and God knows how much I miss you all, loving you as Christ 8
Jesus loves you. •My prayer is that your love for each other may increase more 9
and more and never stop improving your knowledge and deepening your 9
perception •so that you can always recognise what is best.^e This will help you to 10
become pure and blameless, and prepare you for the Day of Christ, •when you 11
will reach the perfect goodness which Jesus Christ produces in us for the glory
and praise of God.

Paul's own circumstances

I am glad to tell you, brothers, that the things that happened to me^f have 12
actually been a help to the Good News.

Ep 3:1
2 Tm 2:9
2:20-21
1:4+
Jb 13:16
LXX
Ac 16:7
2 Tm 4:17
1 Co 6:20
2 Co 1:5
Ga 2:20
Col 3:3f
My chains, in Christ, have become famous not only all over the Praetorium^g but 13
everywhere, •and most of the brothers have taken courage in the Lord from these 14
chains of mine and are getting more and more daring in announcing the Message^h
without any fear. •It is true that some of them are doing it just out of rivalry 15
and competition, but the rest preach Christ with the right intention, •out of 16
nothing but love, as they know that this is my invariable way of defending the
gospel. •The others, who proclaim Christ for jealous or selfish motives, do not 17
mind if they make my chains heavier to bear. •But does it matter? Whether 18
from dishonset motives or in sincerity, Christ is proclaimed; and that makes me
happy; •and I shall continue being happy, because I know *this will help to save* 19
me, thanks to your prayers and to the help which will be given to me by the
Spirit of Jesus. •My one hope and trust is that I shall never have to admit defeat, 20
but that now as always I shall have the courage for Christ to be glorified in my
body,ⁱ whether by my life or by my death. •Life to me, of course, is Christ, but 21
then death would bring me something more; •but then again, if living in this 22
body means doing work which is having good results—I do not know what

23 should choose. •I am caught in this dilemma: I want to be gone and be with 2 Co 5:6-9
 24 Christ,^f which would be very much the better, •but for me to stay alive in this
 25 body is a more urgent need for your sake. •This weighs with me so much that I feel 2:24
 sure I shall survive and stay with you all,^g and help you to progress in the faith
 26 and even increase your joy in it; •and so you will have another reason to give
 praise to Christ Jesus on my account when I am with you again. 1:4+; 2:16
 1 Co 15:31
 2 Co 1:14;
 5:12
 1 Th 2:19

Fight for the faith

27 Avoid anything in your everyday livesⁱ that would be unworthy of the gospel of Christ, so that, whether I come to you and see for myself, or stay at a distance 2 Co 4:1
 of Christ, so that, whether I come to you and see for myself, or stay at a distance Col 1:10
 and only hear about you, I shall know that you are unanimous in meeting the 1 Th 2:12
 28 attack with firm resistance, united by your love for the faith of the gospel •and quite unshaken by your enemies. This would be the sure sign that they will lose Ac 4:32
 29 and you will be saved. It would be a sign from God •that he has given you the
 30 privilege not only of believing in Christ, but of suffering for him as well. •You and I are together in the same fight as you saw me fighting before and, as you will have heard, I am fighting still.^m Mt 5:11
 2 Th 1:4-7
 Col 1:24+
 1 Th 2:2

Preserve unity in humility

1 2 If our life in Christ means anything to you, if love can persuade at all,^a 2 Co 10:1;
 2 or the Spirit^b that we have in common, or any tenderness and sympathy, •then 13:13+
 be united in your convictions and united in your love, with a common purpose Ga 5:10
 and a common mind. That is the one thing which would make me completely Rm 15:5
 3 happy.^c •There must be no competition among you, no conceit; but everybody 1:4+
 is to be self-effacing. Always consider the other person to be better than yourself, Ac 20:19
 4 so that nobody thinks of his own interests first but everybody thinks of other Rm 12:3,10
 5 people's interests instead. •In your minds you must be the same as Christ Jesus.^d 1 Co 11:10f
 Ga 5:26
 1 Co 10:24
 Jn 13:15

His state was divine,^e
 yet he did not cling
 to his equality with God^f

Jn 1:1f; 17:5
 Col 1:15-20
 Heb 1:3

1 a. The word '*episcopos*' ('overseer', 'supervisor' or 'shepherd') has not yet acquired the same meaning as 'bishop', cf. Tt 1:5f. The 'deacons' are their assistants, Ac 6:1-6.

b. Joy is one of the chief characteristics of this letter; cf. 1:18,25; 2:2,17,28,29; 3:1; 4:1,4,10.

c. Not only by sending money, 4:14-16, but by suffering for the Good News, 1:29-30.

d. Since the day they were converted, cf. Ac 16:12-40.

e. The ability to see what is morally good is one of the consequences of mutual love.

f. I.e. Paul's arrest and imprisonment awaiting trial.

g. If Paul is writing from his house-arrest in Rome, this must refer to members of the Praetorian Guard (who were quartered just outside the city wall). If Paul is writing from Ephesus or Caesarea, he is referring to the staff of the Praetorium which was the name of the official residence of the governor in each of those cities.

h. Add. 'of God' (Vulg.) or 'of the Lord'.

i. By baptism and Eucharist a Christian is so closely united to Christ, cf. 1 Co 6:15; 10:17; 12:12f,27; Ga 2:20; Ep 5:30, that his life, sufferings and death can be attributed mystically to Christ living in him and being glorified in him, cf. 1 Co 6:20; Rm 14:8. This union would be particularly close in the case of an apostle like Paul, cf. Col 1:24; 2 Co 4:10f.

j. As in 2 Cor 5:8+, this supposes that the (good) Christian who dies is with Christ at once without any temporal gap between death and 'last judgement'.

k. This presentiment (it was no more than that, cf. 2:17) was not mistaken, cf. Ac 20:1-6 and the Pastoral Letters, unlike what he had thought was a last farewell to the Ephesians, Ac 20:25.

l. Lit. 'Live your city-life (i.e. ordinary social life) worthily of the gospel'. The New City of God's kingdom has Christ for its ruler, the gospel for its law, and the Christians as its free citizens, cf. 3:20; Ep 2:19.

m. The first reference is to the persecution Paul had to put up with when he was with them in Philippi, Ac 16:19f; 1 Th 2:2; the second is to his present imprisonment awaiting trial.

2 a. Lit. 'If there is any exhortation in Christ, if there is any incentive in love'; this is a very friendly but a very powerful appeal, in the name of all that is holiest.

b. Almost certainly meant to be taken as a trinitarian reference: in this case 'love' is appropriated to the Father, cf. 2 Co 13:13+.

c. This urgent plea for unity suggests that internal divisions threatened the peace of the church of Philippi, cf. 1:27; 2:14; 4:2. Note how Paul keeps insisting that he is addressing all of them, 1:1,4,7,25; 2:17,26; 4:21.

d. Vv. 6-11 are a hymn, though whether composed or only quoted by Paul is uncertain. Each stanza deals with one stage of the mystery of Christ: divine pre-existence, *kenosis* in the Incarnation, his further *kenosis* in death, his glorification, adoration by the cosmos, new title of Lord. This hymn is concerned solely with the historical Christ in whose personality godhead and manhood are not divided; Paul nowhere divorces the humanity and divinity of Jesus, though he does distinguish his various stages of existence, cf. Col 1:13f.

e. Lit. 'Who subsisting in the form of God': here 'form' means all the attributes that express and reveal the essential 'nature' of God: Christ, being God, had all the divine prerogatives by right.

f. Lit. 'did not deem being on an equality with God as something to grasp' or 'hold on to'. This refers not to his equality by nature 'subsisting in the form of God', and which Christ could not have surrendered, but to his being publicly treated and honoured as equal to God

2 Co 8:9 Rv 5:12 Mt 20:28	but emptied himself ^a	7
Rm 8:3 Ga 4:4 Heb 2:17	to assume the condition of a slave, ^a	
Is 49:4 1 P 5:6 Mt 26:39f Rm 5:19 Heb 5:8; 12:2	and became as men are; ^d	
Is 52:13 Mt 23:12 Jn 10:17f Ep 1:20-23	and being as all men are, ^f	
	he was humbler yet,	8
	even to accepting death,	
	death on a cross.	
	But God raised him high ^g	9
	and gave him the name ^h	
	which is above all other names ^m	
	so that <i>all beings</i>	10
Ep 4:10+	in the heavens, on earth and in the underworld, ⁿ	
Is 45:23 Rm 14:11	<i>should bend the knee</i> at the name of Jesus	
Ac 2:36+ Rm 1:4; 10:9 1 Co 12:3	and that every tongue should acclaim ^o	11
	Jesus Christ as Lord, ^p	
	to the glory of God the Father. ^q	

Work for salvation

2 Co 7:15	So then, my dear friends, continue to do as I tell you, as you always have;	12
1 Co 2:3+	not only as you did when I was there with you, but even more now that I am no	
Ac 17:28 Ep 2:10; 3:20 Heb 13:21 Dt 32:5	longer there; and work for your salvation 'in fear and trembling'. •It is God,	13
Mt 5:14-16	for his own loving purpose, who puts both the will and the action into you.	14
1:26+ Ac 2:2; 4; Ga 2:2; 4; 11: 5:7+ Rm 1:9+ 2 Tm 4:6	Do all that has to be done without complaining or arguing •and then you will	15
1:4+	be innocent and genuine, <i>perfect children of God among a deceitful and underhand</i>	
	<i>brood</i> , and you will shine in the world like bright stars •because you are offering	16
	it the word of life. This would give me something to be proud of for the Day	
	of Christ, and would mean that I had not run in the race and exhausted myself	17
	for nothing. •And then, if my blood has to be shed as part of your own sacrifice	
	and offering—which is your faith ^r —I shall still be happy and rejoice with all of	18
	you, •and you must be just as happy and rejoice with me.	

The mission of Timothy and Epaphroditus

Ac 16:1+	I hope, in the Lord Jesus, to send Timothy to you soon, and I shall be	19
1:15-17	reassured by having news of you. •I have nobody else like him here, as whole-	20
1:25-26 Heb 13:19	heartedly concerned for your welfare: •all the rest seem more interested in	21
4:18	themselves than in Jesus Christ. •But you know how he has proved himself by	22
	working with me on behalf of the Good News like a son helping his father.	
	That is why he is the one that I am hoping to send you, as soon as	23
	I know something definite about my fate. •But I continue to trust, in the Lord,	24
	that I shall be coming soon myself.	
	It is essential, I think, to send brother Epaphroditus back to you. He was sent	25
	as your representative to help me when I needed someone to be my companion	
	in working and battling, •but he misses you all and is worried because you heard	26
	about his illness. •It is true that he has been ill, and almost died, but God took	27
	pity on him, and on me as well as him, and spared me what would have been one	
	grief on top of another. •So I shall send him back as promptly as I can; you will	28
	be happy to see him again, and that will make me less sorry. •Give him a most	29
1:4+ 1 Co 16:16	hearty welcome, in the Lord; people like him are to be honoured. •It was for	30
1:4+ 2 Co 13:11	Christ's work ^s that he came so near to dying, and he risked his life to give me the	
	3 help that you were not able to give me yourselves.	
	Finally, my brothers, rejoice in the Lord. ^a	1

The true way of Christian salvation

Ga 5:12	It is no trouble to me to repeat what I have already written to you, and as far	
2:17+ Jr 4:4+	as you are concerned, it will make for safety. •Beware of dogs! ^b Watch out for 2	
	the people who are making mischief. Watch out for the cutters. ^c •We are the 3	

- real people of the circumcision, we who worship in accordance with the Spirit of God;^d we have our own glory from Christ Jesus without having to rely on a physical operation.^e • If it came to relying on physical evidence, I should be fully qualified myself. Take any man who thinks he can rely on what is physical: I am even better qualified. • I was born of the race of Israel and of the tribe of Benjamin, a Hebrew born of Hebrew parents,^f and I was circumcised when I was eight days old. As for the Law, I was a Pharisee; • as for working for religion, I was a persecutor of the Church; as far as the Law can make you perfect, I was faultless. But because of Christ, I have come to consider all these advantages that I had as disadvantages. • Not only that, but I believe nothing can happen that will outweigh the supreme advantage of knowing Christ Jesus my Lord. For him I have accepted the loss of everything, and I look on everything as so much rubbish if only I can have Christ • and be given a place in him. I am no longer trying for perfection by my own efforts, the perfection that comes from the Law, but I want only the perfection that comes through faith in Christ, and is from God and based on faith.^g • All I want is to know Christ and the power of his resurrection and to share his sufferings by reproducing the pattern of his death. • That is the way I can hope to take my place in the resurrection of the dead.^h • Not that I have become perfect yet: I have not yet won, but I am still running, trying to capture the prize for which Christ Jesus captured me.ⁱ • I can assure you my brothers, I am far from thinking that I have already won. All I can say is that I forget the past and I strain ahead for what is still to come; • I am racing for the finish, for the prize to which God calls us upwards to receive in Christ Jesus. • We who are called 'perfect'^j must all think in this way.^k If there is some point on which you see things differently, God will make it clear to you; • meanwhile, let us go forward on the road that has brought us to where we are.^l
- 17 My brothers, be united in following my rule of life. Take as your models everybody who is already doing this and study them as you used to study us.

Rm 2:25-29▲
2 Co 11:
21+▲
Col 2:11▲

Rm 7:5+

Ac 22:3

Gn 17:10+

Mt 3:7+
Ac 23:6
Ac 8:1,3+

Rm 10:3

Rm 1:16+
Ga 2:16
Rm 1:4+

Rm 6:4+;
8:11+17

2:16
Ga 5:7+

Lk 9:62

1 Co 9:25+
Heb 3:1

2 Th 3:7+

which was a thing that Jesus (unlike Adam, Gn 3:5,22, who wanted to be seen to be like God) could and did give up in his human life.

g. 'He emptied himself': this is not so much a reference to the fact of the incarnation, as to the way it took place. What Jesus freely gave up was not his divine nature, but the glory to which his divine nature entitled him, and which had been his before the incarnation, Jn 17:5, and which 'normally' speaking would have been observable in his human body (cf. the transfiguration, Mt 17:1-8). He voluntarily deprived himself of this so that it could be returned to him by the Father, cf. Jn 8:50,54, after his sacrifice vv. 9-11.

h. 'slave' as opposed to 'Kyrios' v. 11, cf. Ga 4:1; Col 3:22f. Christ as man led a life of submission and humble obedience, v. 8. This is probably a reference to the 'servant' of Is 52:13-53:12, cf. Is 42:1+.

i. Not just 'a human being' but a human being 'like others', sharing all the weaknesses of the human condition apart from sin.

j. Lit. 'And in fashion found as a man'.

k. Lit. 'super-raised him': by the resurrection and ascension.

l. Named him 'Lord', v. 11; or, at a deeper level, gave him the ineffable and divine name which, through the triumph of the risen Christ, can now be expressed by the title *Kyrios*, Lord: cf. Ac 2:21+; 3:16+.

m. Greater even than the angels, cf. Ep 1:21; Heb 1:4; 1 P 3:22.

n. The three cosmic divisions that cover the entire creation, cf. Rv 5:3,13.

o. Var. 'and every tongue will acclaim'.

p. Om. 'Christ'. This proclamation is the essence of the Christian creed, Rm 10:9; 1 Co 12:3; cf. Col 2:6. The use of Is 45:23 (in which this homage is addressed to Yahweh himself) is a clear indication of the divine character that is meant to be understood by the title *Kyrios*, cf. Jn 20:28; Ac 2:36+.

q. Vulg. interpretation is 'proclaim that Jesus Christ is in the glory of God the Father'.

r. Libations were common to both Greek and Jewish sacrifices: Paul merely applies this custom metaphorically to the spiritual worship of the new creation, cf. 3:3; 4:18; Rm 1:9+.

s. Var. 'the Lord's work', or, 'the work'.

3 a. Paul interrupts the conclusion of the letter to add a long postscript.

b. Term of abuse applied by Jews to pagans, Mt 15:26 and possibly 7:6, and which Paul ironically applies to non-Christian Jews.

c. Lit. 'for the gash'. Paul uses this term (*katatomē*) as a contemptuous pun on 'circumcision' (*peritomē*), implying a comparison between physical circumcision and the self-inflicted gashes in pagan cults, cf. 1 K 18:28, cf. Ga 5:12.

d. Var. (Vulg.) 'we who worship God in spirit'.

e. Lit. 'without trusting in the flesh', which covers all those outer observances of the old Law, of which circumcision is the most typical example, cf. Rm 7:5+.

f. His parents were Pharisees, Ac 23:6, of the tribe of Benjamin, Rm 11:1. Paul spoke Aramaic, Ac 21:40, unlike the hellenist Jews, Ac 6:1+.

g. The differences between these two sorts of perfection form the entire subject of Paul's letters to the Christians of Galatia and Rome.

h. Paul is not referring to the general resurrection of both saved and damned, Jn 5:29, but to the true resurrection of the saints who are separated from the 'spiritually' dead to life with Christ, Lk 20:35+.

i. Lit. 'but I follow (to see) if indeed I may grasp, inasmuch as I was grasped by Christ Jesus', i.e. the prize which he not only strives to grasp but for which also he was grasped on the road to Damascus.

j. Christians who are mature, cf. 1 Co 2:6+, but who are not totally perfect, v. 12.

k. 'must all think': var. 'all think'.

l. Var. (Vulg.) 'let us be united in our convictions (cf. 2:2) and let us follow the same rule of life', cf. Ga 6:16.

Ac 20:19 I have told you often, and I repeat it today with tears, there are many who are 18
 behaving as the enemies of the cross of Christ. •They are destined to be lost. 19
 Rm 16:18 They make foods into their god^m and they are proudest of something they ought
 Jn 3:12 to think shameful;ⁿ the things they think important are earthly things. •For us, 20
 Heb 11:13-16 our homeland is in heaven, and from heaven comes the saviour we are waiting
 1 Tm 1:1+ for, the Lord Jesus Christ, •and he will transfigure these wretched bodies of ours 21
 Ac 3:20-21 into copies of his glorious body. He will do that by the same power with which
 Rm 8:23 1 Co 15:23-28,47-49 into copies of his glorious body. He will do that by the same power with which
 Col 3:1-4 he can subdue the whole universe.

14+
 1 Th 2:19-20 **4** So then, my brothers and dear friends, do not give way but remain faithful 1
 in the Lord. I miss you very much, dear friends; you are my joy and my
 crown.

Last advice

I appeal to Evodia and I appeal to Syntyche to come to agreement with each 2
 other, in the Lord; •and I ask you, Syzygus,^a to be truly a 'companion' and to 3
 help them in this. These women were a help to me when I was fighting to defend
 the Good News—and so, at the same time, were Clement and the others who
 Dn 12:1 worked with me. Their names are written in the book of life.
 1:4+ I want you to be happy, always happy in the Lord; I repeat, what I want is 4
 1 Co 16:22+ your happiness. •Let your tolerance be evident to everyone: the Lord is very 5
 Tt 3:2 near. •There is no need to worry; but if there is anything you need, pray for it, 6
 Mt 6:25-34 asking God for it with prayer and thanksgiving, •and that peace of God, which 7
 Jn 14:27 is so much greater than we can understand, will guard your hearts and your
 Col 3:15 thoughts,^b in Christ Jesus. •Finally, brothers, fill your minds with everything that 8
 is true, everything that is noble, everything that is good and pure, everything that
 we love and honour,^c and everything that can be thought virtuous or worthy
 1 Th 2:13+ of praise. •Keep doing all the things that you learnt from me and have been 9
 2 Th 3:7+ taught by me and have heard or seen that I do. Then the God of peace will be
 with you.

Thanks for help received

1:4+ It is a great joy to me, in the Lord, that at last you have shown some concern 10
 for me again; though of course you were concerned before, and only lacked an
 opportunity. •I am not talking about shortage of money: I have learnt to manage 11
 Heb 13:5 on whatever I have, •I know how to be poor and I know how to be rich too. 12
 I have been through my initiation and now I am ready for anything anywhere:
 2 Co 12:9-10 full stomach or empty stomach, poverty or plenty. •There is nothing I cannot 13
 Col 1:29 master with the help of the One^d who gives me strength. •All the same, it was 14
 good of you to share with me in my hardships. •In the early days of the 15
 Ac 16:12f Good News, as you people of Philippi well know, when I left Macedonia, no other
 2 Co 11:9 church helped me with gifts of money.^e You were the only ones; •and twice 16
 Ac 17:1 since my stay in Thessalonika you have sent me what I needed. •It is not your 17
 1 Tm 6:19 gift that I value; what is valuable to me is the interest that is mounting up in
 your account. •Now for the time being I have everything that I need and more: 18
 2:25 I am fully provided now that I have received from Epaphroditus the offering
 Gn 8:21+ that you sent, *a sweet fragrance*—the sacrifice that God accepts and finds
 2:17 pleasing. •In return my God will fulfil^f all your needs, in Christ Jesus, as lavishly 19
 Heb 13:16 as only God can. •Glory to God, our Father, for ever and ever. Amen. 20
 Rm 16:27+

Greetings and final wish

Ac 9:13+ My greetings to every one of the saints in Christ Jesus. The brothers who are 21
 with me send their greetings. •All the saints^g send their greetings, especially those 22
 of the imperial household.^h •May the grace of the Lord Jesus Christ be with 23
 your spirit.ⁱ

m. The dietary laws loomed large in the Jewish practice of religion, Lv 11, cf. Rm 14; 16:18; Ga 2:12; Col 2:16,20f; Mt 15:10-20p; 23:25-26; Ac 15:20.

n. Lit. 'they glory in their shame', where 'shame' may be only the traditional euphemism for the circumcised member.

4 a. 'Syzygus' means yoke-fellow, mate, second of a pair, colleague, companion, cf. Phm 10-11.

b. Var. 'your bodies'.

c. Add. 'everything there is of knowledge', or 'of discipline' (Vulg.).

d. 'the One', var. 'Christ'.

e. Paul always refused all payments however legitimate; the one exception was what he received from his beloved Christians of Philippi, cf. Ac 16:15; 18:3+; 2 Co 11:8.

f. Var. (Vulg.) 'may my God fulfil'.

g. All the Christians of the place from which Paul is writing.

h. The 'household' of Caesar was a wide term that covered anybody employed in the service of the emperor, either in Rome or in any of the chief towns of the empire.

i. Add. 'Amen'.

COLOSSIANS

THE LETTER OF PAUL TO THE CHURCH AT COLOSSAE

PREFACE

Address

Rm 1:1+
Ac 9:13+ **1** From Paul, appointed by God to be an apostle of Christ Jesus, and from our 1
brother Timothy •to the saints in Colossae, our faithful brothers in Christ: 2
Grace and peace to you from God our Father.^a

Thanksgiving and prayer

||Ep 1:15-16
||Phm 4-5 We have never failed to remember you in our prayers and to give thanks for 3
you to God, the Father of our Lord Jesus Christ, •ever since we heard about 4
1 Co 13:13+ your faith in Christ Jesus and the love that you show towards all the saints
1 P 1:3 because of the hope which is stored up for you in heaven. It is only recently that 5
||Ep 1:13 you heard of this, when it was announced in the message of the truth. The Good
Ac 14:3;
20:24,32 News •which has reached you is spreading all over the world and producing the 6
2 Co 6:1 same results as it has among you ever since the day when you heard about God's
grace and understood what this really is. •Epaphras, who taught you, is one of 7
our closest fellow workers and a faithful deputy for us as Christ's servant,^b •and 8
1 Co 13:1+ it was he who told us all about your love in the Spirit.

||Ep 1:15 That will explain why, ever since the day he told us, we have never failed to 9
Ep 5:17 pray for you, and what we ask God is that through perfect wisdom and spiritual
Ph 1:9 understanding you should reach the fullest knowledge of his will. •So you will 10
3:10+ be able to lead the kind of life which the Lord expects of you, a life acceptable
Ph 1:27 to him in all its aspects; showing the results in all the good actions you do and
increasing your knowledge of God. •You will have in you the strength, based on 11
Ws 5:5+ his own glorious power, never to give in, but to bear anything joyfully, •thanking 12
Ep 1:11-13; the Father who has made it possible for you to join the saints and with them
5:8
1 P 1:4; 2:9 to inherit the light.^c

Ac 26:18
Jn 8:12+ Because that is what he has done: he has taken us out of the power of darkness 13
Ep 1:6-7 and created a place for us in the kingdom of the Son that he loves, •and in him, 14
Rm 3:24+ we gain our freedom,^d the forgiveness of our sins.
Heb 1:3+

I. FORMAL INSTRUCTION

Christ is the head of all creation^e

1:18+	He is the image of the unseen God	15
Gn 1:1-2	and the first-born of all creation,	
Ps 89:27	for in him were created	16
Ws 7:26	all things in heaven and on earth:	
Zc 12:10	everything visible and everything invisible,	
Jn 1:3,18	Thrones, Dominations, Sovereignities, Powers—	
Rm 8:29	all things were created through him and for him.	
Heb 1:3,6		
Ep 1:10,21+		
Rm 11:36		
1 Co 8:6		