

reclaimed himself in Paul's confidence, for he calls for him that he might be of use in the *ministry* or service.

Verse 12. This is referred to and commented upon at verse 10.

Verse 13. A *cloak* is a loose outer garment, especially needed in winter. *Books* means the documents already composed and the *parchments* are writing materials. His calling for all these articles indicates that while death was "at hand," yet he expected to be able to do some more reading and writing, and as a faithful servant (even "unto death"), he determined to "die fighting."

Verse 14. *Alexander the coppersmith*. The last word is given merely to identify the one Paul means, as there were several men with the same name. We have very little information about him except what is given here, that he did the apostle much harm. The last sentence denotes that Paul expects Alexander to receive punishment from God.

Verse 15. Alexander evidently was going about since Paul warns Timothy about him. This verse indicates that the "evil" he was doing against Paul was to oppose his teaching; he was doubtless a Judaizer.

Verse 16. *First answer* means Paul's first defense before Caesar's court. It may be learned by history as well as by Acts 28: 30, that when Paul arrived in Rome from Caesarea, he was turned over to the Roman authorities who placed him in chains, but permitted him to live in a house which he rented. After this two-year period he was released, and traveled out among the churches a short while, then came back to Rome and was again arrested and brought before the court and made his own defense (called his *first answer* in our verse), but was not further punished as yet. (See next verse.) He was still held in chains and was soon to be condemned to die. It was at this *first answer* that all his associates deserted him or failed to stand by him. He was unresentful over it, though, and prayed God not to hold it against them.

Verse 17. The Lord stood by Paul as he faced the Roman court, and for the time being prevented him from being slain. The purpose was that the apostle might round out his work of preaching to the Gentiles of that city, thus making *fully known* the Gospel for which cause he was there in chains.

Christians were sometimes thrown to the lions, literally, to die for their faith. That fact is used figuratively of Nero, who threatened to have Paul executed immediately. But he was given a temporary respite, and in that sense he was *delivered out of the mouth of the lion*.

Verse 18. *Shall deliver me*. Not that he was to be prevented from being slain at last, but that his death would not keep him from enjoying the *heavenly kingdom*, which is the same as the "everlasting kingdom" of 2 Peter 1: 11.

Verse 19. *Prisca* is another form for Priscilla. She and her husband Aquila had been faithful friends of Paul, and he is here "speaking a good word" for them. See chapter 1: 16 for comments on the *household of Onesiphorus*.

Verse 20. Erastus had been with Paul (Acts 19: 22), but later came to Corinth to reside (Romans 16: 23). On his way back to Rome, Paul left Trophimus at Miletum because of his being sick. Not that the apostle was unable to heal him miraculously, but neither Christ nor his disciples were to perform miracles when there was no question of testimony at stake.

Verse 21. *Come before winter*. (See the comments at verse 9.) It might have been an additional reason for this instruction in the fact that sailing was difficult in the winter season. The other persons named were friends and disciples who joined with Paul in sending their greetings to the evangelist.

Verse 22. This verse is Paul's affectionate benediction to his "son in the Gospel."

Titus 1

Verse 1. Paul mentions his relation to God as *servant* before that of apostle, which is a mark of humbleness. *Faith of God's elect*. God elects or chooses as His own, all men who fully embrace *the faith* or New Testament system of religion. This service of Paul was *according to that faith* which embraced *acknowledging of the truth*. The *truth* meant here is that which is *after godliness* or piety.

Verse 2. The motive for such service as the preceding verse describes, is the hope of eternal life; nothing pertaining to the world. *God cannot lie*. These words are from the Greek term *APSEUDES*, which does not occur in any other place in the New Testament. Thayer and Robinson define it just as it is rendered in the King James ver-

sion. It is to be understood on the basis that God is able to do that which is right only, but is not able to do wrong. *Promised before the world began.* The first recorded promise of eternal life is that made to Abraham (Galatians 3:16). But that was after man began to live upon the earth, hence the *world* which is from a Greek word that means "age," must mean the Jewish age or Dispensation. Such an explanation clarifies the apparent difficulty as to when the promise was made. It was after man began living on the earth, but *before* the period when the organized "age" (the meaning of *world*) or the Jewish Dispensation began.

Verse 3. The promise of salvation through Christ (the seed of Abraham) was made to the patriarch in prophetic language, but was revealed in its fullness by preachers.

Verse 4. Titus was Paul's son in the same sense as was Timothy (1 Timothy 1:2), and it was after (or according to) the *common faith*, which means the faith adapted to all people who will accept it. Paul expresses the familiar salutation that has been commented upon sufficiently before this.

Verse 5. Between the first and second imprisonment of Paul, he traveled among the churches in a few places, and Titus was with him a part of the time. When they came to Crete (a large island off the coast of Greece), they found the churches on the island somewhat out of order and without rulers. Paul went on his journey, but left Titus there as evangelist in charge to bring the work to a scriptural establishment. This consisted in whatever was necessary to bring conditions into line, and then *ordain* (or appoint) elders. Note that he was to appoint a plurality of elders and it was to be in every city. The plan of human practice is to have a plurality of churches under one elder, while the scriptural plan is a plurality of elders over one congregation. It was the duty of Titus under the instruction of Paul, to remain in Crete until he had completed this evangelistic work. For more detailed explanation of the work of an evangelist, see the comments at 2 Timothy 4:5.

Verse 6. In order that Titus might know whom to appoint as elders (also called bishops here and elsewhere), the apostle devotes several paragraphs to describing their qualifications and work. *Blameless, the husband of one*

wife. This is fully explained at 1 Timothy 3:2. *Having faithful children.* This phrase has raised a question among students of the Bible, and two different views have been maintained. One is that it means children who are faithful to the Lord, or who are believers in Him to the extent of having become members of the church. The other is that it means children who are faithful or obedient to their fathers. I shall first give the reader the benefit of information I have in support of the first position, which is as follows. The word *faithful* is from the Greek word *pistos* and Thayer defines it, "One who has become convinced that Jesus is the Messiah and the author of salvation." Robinson defines it, "A believer, Christian." I have consulted four other lexicons, and they define it virtually the same as the two just quoted. I have consulted also five translations that render it "believing." I shall now give the other view, and state that I am not fully convinced that it is required that an elder's children be faithful members of the church, and shall give my reasons for saying so. It is true the lexicons and various translations generally render the word as "believing," but that would still leave unsettled the question whether the child is to be a believer in Christ or in his father; for if he believes in his father, he is likely to be obedient to him. That would show that the father has control over his child, which is really the point that Paul was making. In 1 Timothy 3:4, 12, where the same point is under consideration with reference to children of elders and deacons, there is no intimation of their religious relation to the Lord, but that the father is to have control of them. Therefore, my conclusion is that "faithful children" in Titus 1:6 is equivalent to controlled children in 1 Timothy 3:4, 12, and hence that they are to believe in and be faithful to their father, regardless of whether they are members of the church or not, or even that they are old enough to be members. *Not accused of riot or unruly.* This is significant in view of the foregoing comments. *Riot* is from *ASOTIA*, which Thayer defines, "an abandoned, dissolute, life; profligacy [wastefulness], prodigality [extravagance in expenditure]." *Unruly* is from *ANUPOTAKTOS*, which is defined by Thayer, "that cannot be subjected to control, disobedient," etc. The fact that a son is not a member of the church cannot be

blamed upon his father, for a man cannot use his parental authority to bring his children into it. But he does have authority as a father to control his son against the above described conduct.

Verse 7. *Blameless* is from the same word as that in the preceding verse, and takes the same general definition. But it is given a special significance here by calling the bishop (or elder) the *steward* of God. That means one who has charge of the affairs of another, which is true of a bishop, since he has charge of the flock of God. A steward or agent is expected to be faithful in the administration of his employer's property. The qualifications, both affirmative and negative, are next given. Those in the rest of this verse are negative; that is, qualities that he must not have. *Not selfwilled* means he must not be selfish, insisting on having his own way regardless of the rights of others. *Soon angry* denotes one who becomes angered at the slightest provocation. *Not given to wine*. This is explained by the comments at 1 Timothy 3: 3. *No striker*. This also is defined at the passage in Timothy just cited. It can be seen that it means one who does not generally resort to physical assaults whenever he is opposed; that it does not refer to some incidental or isolated act. *Given to filthy lucre* is defined by Thayer to mean, "eager for base gain." It means one who not only covets money, but who is willing to gain it in any kind of way, whether it be right or wrong.

Verse 8. *Lover of hospitality*. It should be known that the elder's home is one in which any worthy person is welcome. *Lover of good men*. The last word is not in the original as a separate term, although it may be included in the phrase. The meaning of the phrase concerns a man who loves that which is good. *Sober* is defined as one who curbs his desires; he is self-controlled. *Just* signifies one who is considerate of the rights of all, in his exercise of rulership over the flock. *Holy* is another word for righteous. If an elder does not live rightly himself, he can have but little influence over others. *Temperate* has virtually the same meaning as *sober*, and it is added for the sake of emphasis.

Verse 9. This verse should be considered as an explanation of the phrase "apt to teach" in 1 Timothy 3: 2, in that it shows *how apt* or able a man is as a teacher. *Holding fast* means

he holds to the *faithful* (truthful) *Word*. The elder is not an inspired man, but he *hath been taught* what is the truth by those who are inspired. *Sound doctrine* literally means wholesome teaching; and when used of spiritual matters, it denotes the kind that will result in spiritual health. When a disordered condition comes or threatens to come into a human body, a treatment must be used that will counteract the threatened disease. Likewise, an elder must have the ability to *exhort* those who are threatening the spiritual health of the body. Then if exhortation does not stop them, he must use a stronger remedy, namely, *convince* them. That word is from ELEGCHO, which Thayer defines, "To convict, refute, confute." Elders are required to be able to convict and expose false teachers, called here *the gainsayers*.

Verse 10. *Unruly and vain talkers* are those who will not submit to the apostolic rules, and who deal in useless conversation for the purpose of misleading unsuspecting disciples. *They of the circumcision* means the Judaizers, who were the most prominent trouble makers in Paul's day.

Verse 11. *Mouths must be stopped*. Neither the evangelist nor an elder can use force literally to close the mouth of a false teacher. But he can use the means stated in verse 9 to expose him, and thus counteract the evil effects of his mouth. *Subvert whole houses* denotes that they sometimes mislead whole families with their false teaching. *Filthy lucre's sake*. By their perverted use of the law of Moses, they sought to please their hearers, in the hope that it would bring them some money as a sort of "tip" from the dupes for their good feeling.

Verse 12. *One of themselves* means one of the natives of the island of Crete. One of their own writers accused the people of that region of being habitual liars, which would account for their disposition to pervert the truth when they had hopes of gain from it. *Evil beasts* is a figure of speech to indicate the low type of character the islanders possessed. *Slow bellies* is rendered "lazy gluttons" by the Englishman's Greek New Testament. If a man's chief interest is his animal appetite, and he is too lazy to obtain wherewith to satisfy it honorably, he would naturally take the unprincipled course that has been described in these verses.

Verse 13. Paul agrees with the Cretan prophet who said the accusing things about his countrymen. Such people do not deserve much compassion, hence the apostle bids Titus rebuke them sharply. *That they may be sound in the faith* states the motive for the sharp rebuke, not that it is certain to have that result.

Verse 14. The mention of Jewish *fables* or myths, confirms the remark at verse 10 about their being Judaizers who were disturbing the brethren in Crete. *Commandments of men* signifies doctrines that have no divine authority behind them. Such teaching cannot be true, hence it will cause all who accept it to *turn from the truth*.

Verse 15. *Unto the pure all things are pure*. This is said because of the agitation being made by the Judaizers. The law of Moses had certain regulations regarding the eating of the flesh of animals. But those rules were not based on any actual impurity of the meat, for "there is nothing unclean of itself" (Romans 14: 14). The uncleanness was ceremonial only and was a part of the law. But that law has been cancelled, so that no reason exists any more for regarding the meats as impure. But these pretenders were impure in life themselves, hence they professed to believe that it was still wrong to eat the meats. If a man is pure in heart, he will see nothing wrong in eating these articles, since the only thing that ever did make it wrong, namely the legislation of the law, has been taken away.

Verse 16. While these Judaizers were busying themselves in disturbing the churches, they professed it was because of their love of God and their knowledge of His law. But, like many other religious frauds, their personal life was a contradiction of the purity of doctrine which they professed. *Abominable* pertains directly to the corrupt practices they were performing, and *disobedient* designates the relation of their practices to the law of God; they were in rebellion against it. *Unto every good work reprobate*. The last word means "useless," denoting that the conduct of the Judaizers had nothing good in it.

Titus 2

Verse 1. Instead of doing false teaching as the Judaizers were, Titus was to counteract it by speaking that which *becomes* (is befitting to) *sound doctrine*. That means teaching that will

cause spiritual health to all who accept it.

Verse 2. The apostle then specifies what will constitute *sound doctrine*. The items are appropriate for the persons in the various age groups and other places in the walks of life. The *aged* or elderly men were to "act their age" by being *sober* or watchful, *grave* or sober-minded, *temperate* or self-controlled. *Sound in the faith* means to be true to the word of God which is the basis of faith (Romans 10: 17). *In charity* requires them to be interested in the welfare of others. *Patience* means for them to be constant in their devotion to the Lord, enduring whatever it brings without complaining.

Verse 3. *Aged* is from the same Greek word as that for the men in the preceding verse, and signifies that the women are to keep in mind their years of life and behave accordingly. *As becometh holiness* means that a righteous life requires that they realize their responsibility in view of their age. *False accusers* is from the same word as "devil," and when used to describe character it means slanderers. *Given to much wine* is explained at 1 Timothy 3: 3. *Teachers of good things* is general, and they will be specified in the next two verses.

Verse 4. *Teach* is from a Greek word that has a general meaning, and is defined by Thayer, "to make or cause one to come to his senses; to moderate, control, curb, discipline; to hold one to his duty; to admonish, to exhort earnestly." When the young women are *sober* or self-controlled themselves, and then exert such influence upon others of their age class, it will cause them to love their husbands and children. They will show that love by the proper kind of behaviour.

Verse 5. They will be *discreet* or moderate, and *chaste*, which means to be pure in heart and life. *Keepers at home* is from OIKOUROS which Thayer defines, "The (watch or) keeper of a house. Keeping at home and taking care of household affairs, domestic." A woman cannot display the kind of character and conduct as this and the preceding verse describes, if she follows the example of many modern wives, who spend much of their time running round in the neighborhood, or devoting their attention to clubs and other social gatherings. *Good* has virtually the same meaning as *chaste*, except that the apostle adds the specification that they be *obedient to their*

own husbands. Ephesians 5: 22-24 teaches that the husband is the head of the wife, hence she is required to be subject to him. *That the word of God be not blasphemed.* The world in general understands that a wife is supposed to be subject to her husband; but if she is otherwise while making a profession of being guided by the Bible, it will reflect unfavorably on that profession. To *blaspheme* means to speak evil, and hence such inconsistent conduct on the part of a married woman will give occasion to speak against the Book she claims to love.

Verse 6. *Sober minded* means having a mind of self-control.

Verse 7. Since Titus was himself a young man, as may be gathered from the fact of his being Paul's "son after the common faith" chapter 1: 4), it was proper that he show an example of righteous living before other young men by practicing good works. *In doctrine showing uncorruptness* denotes that his teaching was to be pure. *Gravity* denotes dignity and seriousness. *Sincerity* is from an original term that means especially a continuous life of pure conduct.

Verse 8. *Sound speech* is that which will have a good effect on those who accept it. *Cannot be condemned.* Such speech may be opposed and misrepresented, but it cannot be shown to be wrong. The opposers will therefore be put to shame when they are unable to say anything (truthfully) against it.

Verse 9. See the comments at 1 Timothy 6: 1 on the subject of servants. *Not answering again* means to refrain from "talking back" to their masters, but to do what they are told without arguing the matter.

Verse 10. *Purloining* means the taking of the property of another in a secret or underhand manner. A slave would have many opportunities for doing that, in connection with the services he has to render with the possessions of his master. *Showing all good fidelity* means for them to be honest and faithful with the goods of their masters as they go about their work. *Adorn* is from a Greek word that means to honor. In its details, it denotes that use of or handling of anything that recognizes order and harmony. If a slave is faithful in his service to his master, at the same time he is professing a belief in the doctrine or teaching of Christ, it will show that a man can be such a be-

liever, and at the same time be under the yoke of servitude. The result will be to make a favorable impression on the mind of the master.

Verse 11. All of the words in this verse are correctly rendered, but the order in which they are arranged is different from the original. In its present form it means that the Gospel has appeared to all men. That is true, which may be seen also at Romans 10: 18 and Colossians 1: 23. But that is not the particular truth the apostle is stressing at this place. The order of words according to the Greek text should read as follows: "For appeared the grace of God which brings salvation for all men." This brings out the important truth that the Gospel is for all men, not for the Jews only as was the law of Moses.

Verse 12. *Teaching us that*, etc. This denotes that something more than the favor of God is involved in the salvation of man, and that he is required to do something in order to obtain this salvation. *Denying* does not mean to question the existence of the things mentioned, but that we must deny them the opportunity of affecting our lives. *Ungodliness and worldly lusts.* There is not much difference between the meaning of these terms. The first is a somewhat stronger word in the original, meaning a life that is wrong because it is vicious and wicked. The second concerns chiefly things that are wrong in that they conform to the world, and hence are interested in this life instead of that which is to come. *To live soberly* means to use judgment and wisdom such as that which is "from above" (James 3: 17). *Righteously* signifies a life that is patterned after the law of righteousness which is the Gospel. *Godly* is so termed because it requires a man to live in the way that will be pleasing to Him.

Verse 13. Christians may have the blessed hope in this life even, but they are *looking for* the fulfillment of it in the future. The glorious appearing of the *great God* and that of *our Saviour* refers to the same person. The Deity (Godhead) is composed of three persons, namely, the Father and Son and Holy Ghost (or Spirit), hence God is a proper term to be applied to either of them.

Verse 14. *Gave himself for us* shows that Christ is the particular one of the Godhead who is meant in the preceding verse, since He is the one who was

given as a sacrifice. To *redeem* means to rescue something from a state of bondage. A condition of *iniquity* or sin was that from which Christ offered himself as a ransom. After being rescued from iniquity, we are purified and are ready to become the Lord's *peculiar* (special possession) *people*. Such a people are expected to have the distinction of being *zealous of good works*.

Verse 15. Titus was to *speak* so as to inform them of their duty. He was then to *exhort* them, which means to insist on doing what one knows to be his duty. If they refuse to perform their duty, the next thing is to rebuke the disobedient ones. *With all authority* means that Titus was fully authorized to speak all these things. To *despise* means to belittle, and Titus was to conduct himself in such a manner that people would look with respect upon him.

Titus 3

Verses 1, 2. *Put them in mind* means for Titus to remind the brethren in Crete of the following obligations. *Principalities and powers* refers to the units of authority in the civil government in force over the country. *Magistrates* are the particular officers who execute the government referred to in the preceding sentence. This obligation of Christians to the law of the land is taught also in Romans 13: 1-7. *To be ready to every good work*. If the country calls upon Christians to perform some kind of service, they should be ready to serve. All of this is with the proviso expressed at Acts 5: 29. *Speak evil of no man* does not prohibit us from condemning a man who does wrong, but we should not use evil expressions that are not founded upon facts. To be *no brawler* means not to be contentious, or dispute merely for the sake of opposition. *Gentleness* does not mean we need compromise with evil, but in our approach to persons in error, let us use language that is appropriate. *Meekness* is the same about as humility.

Verse 3. The separate items of this verse have been considered in many places. The main point the apostle is making is one of consideration for others. If we think back over the time before we became Christians, we will the better realize what it means to "turn round" and give up the practices that have been followed a great part of our life.

Verse 4. This verse is similar in thought to verse 11. In that place the grace of God is given credit for the offer of salvation to man. In the present passage it is the *kindness and love of God* that appeared in behalf of sinful man.

Verse 5. Man must perform the works of righteousness in order to be saved, but it was not such works that caused God to bring forward the plan. It was because of God's mercy that the offer of salvation was made for poor fallen humanity. *Washing of regeneration* refers to the same act as that in Hebrews 10: 22. *Renewing of the Holy Ghost* refers to the spiritual nourishment that children of God need to sustain their life of service to Him. That nourishment is the *sincere milk of the word* (1 Peter 2: 2). This word was given by men who were inspired by the Holy Ghost (or Spirit).

Verse 6. The pronoun *which* stands for the favor of salvation that is mentioned in the preceding verse and in chapter 2: 11. This salvation was *shed on us* or was brought within our reach by Jesus Christ.

Verse 7. The original word for *justified* has a great many shades of meaning, depending on the connection in which it is used. In this place the definition of Thayer is, "To judge, declare, pronounce, righteous and therefore acceptable." No man can be called just on his personal merit, but by the grace or favor of God, a sinner can be pardoned upon obedience to Christ, and then he will be "pronounced acceptable." After being thus freed from sin, he becomes an heir to eternal life toward which he may hope.

Verse 8. *This is a faithful saying* means it is a truthful one, referring to that in the following words, namely, that believers should follow up their conversion with good works. They will be *profitable* because they will bring much spiritual gain to man.

Verse 9. *Foolish questions* are those which are unprofitable. *Genealogies*. This subject is treated at length by the comments at 1 Timothy 1: 4. *Contentions* means useless arguments conducted merely from a motive of opposition. *Strivings about the law* refers to the disturbances caused by the Judaizers. Titus is told to avoid all these because they are *unprofitable* (bring no gain) and *vain* (or useless).

Verse 10. A *heretic* is a false teacher according to Thayer's lexicon. When

Titus came in contact with such in his work on the island, he was to admonish him to cease his false teaching because it was divisive. He was to be given a second opportunity to cease his heretical teaching, and if he persisted in it, Titus was to *reject* him, which means he was to avoid all association with him.

Verse 11. *Subverted* means to be turned aside from the proper course. Since nothing outside the proper course can be right, it follows that when a man leaves that course he *sinneth* as it is here stated. *Condemned* of himself. Not that he acknowledges his wrong, but is condemned by the things he *himself* is doing.

Verse 12. Chapter 1: 5 states that Titus was "left" in Crete for some extensive work. Hence this instruction for him to meet Paul at Nicapolis (of Macedonia), was for consultation. *Artemas* and *Tychicus* were friends and companions of Paul, whom he was planning to send to Crete, at which time Titus was to come to the apostle as instructed. That particular meeting place was designated because Paul had decided to pass the winter there.

Verse 13. *Zenas* was a *lawyer*, meaning an expert in the law of Moses. He and *Apollos* were to be escorted by Titus to the presence of Paul, and be provided with all things necessary for their transportation.

Verse 14. *Ours* refers to the disciples in Crete, who are commanded to *maintain good works*. This is rendered "profess honest trades" in the margin, which is a correct translation. The reader should see the comments at 1 Thessalonians 4: 11, 12 and 2 Thessalonians 3: 10. The subject is the importance for disciples to work for a living and not be a parasite upon others. A man who is too lazy to work has no right to eat. If he is unable on account of things beyond his control, that makes him a just object for the care of others. But all men are expected to contribute to the maintenance of himself and all who are depending on him lawfully for support.

Verse 15. Paul usually had brethren and friends with him who were interested in the work he was doing, and who also were kindly disposed towards the disciples to whom he wrote his epistles. When the apostle wrote them, it was common for them to join in sending salutations to the brethren thus separated from them. Such expressions indicated the love and in-

terest they had for their fellow disciples. In turn, Paul asked for like greetings for those who were his friends in the island. Grace or favor was wished by the apostle for all the saints in the island. *Amen* means emphasis on the things that have been written.

Philemon

Verse 1. According to Thayer and Strong, and some commentators, *Philemon* was a resident of Colosse, and was converted to Christianity by Paul. Timothy is not mentioned as of any authority, but as an associate of Paul. His name is joined by way of friendly interest in *Philemon* and endorsement of the epistle. Paul calls himself a *prisoner of the Lord* because his imprisonment was caused by his service to Him. *Philemon* is designated *fellow laborer* because he was working for the Lord in the same cause as was the apostle.

Verse 2. *Apphia* is described by Thayer merely as "name of a woman." Some commentators say she was the wife of *Philemon* and that *Archippus* was his son. The suggestion is given by the next phrase, *church in thy house*. In early times the congregations in some places were small, and had their services in the homes of the brethren. Or, the whole congregation may have consisted of the members of one household, if there were as many as two disciples in it (Matthew 18: 20). If *Philemon's* wife and son were disciples, they might well have composed the *church in his house*.

Verse 3. This is a familiar salutation of Paul, which he used in most of his epistles. See the comments on it at 1 Corinthians 1: 3.

Verse 4. The next verse shows what it was for which Paul thanked the Lord. Since the faithfulness of *Philemon* was a help to the apostle, he would consider it as a blessing, and it is stated in James 1: 17 that all good things come from God.

Verse 5. *Love* as used here means a sincere desire to help in the welfare of others in the work of the brethren, and an interest in the progress of the cause of the Lord. *Faith* means one's practice of the ordinances of the Lord's commandments.

Verse 6. The fellowship that *Philemon* had with others concerning the faith, had the effect or was tending to have a good effect on them. It would be manifested by their acknowledgment