

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

of the good example that he set before them.

Verse 7. *Love* in this passage is from a Greek original that means to be interested in the welfare of others. This is borne out by the rest of the verse, for it speaks of the refreshing that Philemon had brought to the *saints*, which means the Christians. *Bowels* is used to mean the intellectual part of the saints, from the ancient theory that the affections were seated in the intestines.

Verse 8. Paul was an apostle and had the authority to *enjoin* (or order) Philemon to do what was desired for him to do, had he thought it necessary to use that strong a form of speech.

Verse 9. Because of his love for Philemon, the apostle preferred to use a milder basis for his instruction, namely, his age and also his situation. Respect for age should incline Philemon to heed the request of Paul. Also, his imprisonment would indicate his sincerity which should prompt Philemon to heed the request.

Verse 10. The special request referred to in the preceding verses was concerning Onesimus. He was a slave of Philemon, but not the most satisfactory kind of one. (See next verse.) He had run away from his master, and in some way had come to Rome and fallen into the company of Paul. The apostle taught him his duty to the Lord and induced him to obey it. On this principle he calls him his *son*, in the same way he referred to Timothy as his son (1 Timothy 1: 2).

Verse 11. Servants are commanded to obey their masters (Ephesians 6: 5; Colossians 3: 22). The teaching Paul gave Onesimus, therefore, would include his duty to his master. That would explain why he would be *now profitable* to Philemon, and also to Paul because of being in fellowship with him.

Verse 12. In keeping with his duty as a part of the life of a Christian slave, Onesimus returned to his master at the instruction of Paul. *Thou therefore receive him* is a kindly commendation. *Mine own bowels*. A child is brought forth from the bowels of his parents, and since that part of the human anatomy is used figuratively of mental and spiritual matters, Paul uses it here to signify that Onesimus had been begotten by him in the sense that he had brought him to obey the Gospel.

Verse 13. *I would have retained*. Had Paul felt free to follow his personal desires, he would have kept Onesimus with him as a helper in his struggles for the Gospel under the handicap of imprisonment. Had such a thing been done, Paul would have considered the service the same as if it was coming from Philemon.

Verse 14. Such a service, however, would have been equivalent to taking some benefit from Philemon without his consent, and the apostle would not do anything like that.

Verse 15. This could not mean that Onesimus left his master with the motive of some advantage to him. A slave who had been *unprofitable* would not likely be that much interested in the welfare of the man from whom he was fleeing. The meaning is as if it read, "Perhaps it will turn out to be an advantage to you, after all, for him to leave, for now the way that things have happened, he will be a better servant than ever."

Verse 16. *Not now as a servant*. Onesimus was to continue as a servant to Philemon, but not in that relation only. He was to be regarded as a brother also, which was a spiritual relationship, and far above that of an earthly servant. *Epecially to me* is said because Paul was the one who converted him to Christ. Yet because of prior relations, he was to be appreciated by Philemon all the more, both as a servant in *fleshly* or temporal matters, and as a brother in the Lord.

Verse 17. On the ground that Philemon would agree to all these considerations of relationship, Paul asks him to indicate his recognition of the partnership by accepting Onesimus back into his love the same as if he were the apostle.

Verse 18. *If he hath wronged thee*. A slave would have many opportunities for doing wrong to his master by taking some of his possessions (Titus 2: 10). Whether that is meant here, or only the wrong he did by his "unprofitable" service (verse 11), we do not know. But in either case, Paul was offering to make it up to Philemon. *Put that on mine account*. Whatever was the obligation that Onesimus owed his master, Paul agreed to have the debt transferred to his account against Philemon.

Verse 19. This obligation or account of Paul against Philemon was not a material one, but a moral one due to

what he owed the apostle for having led him into the service of salvation. *Albeit I do not say*, etc. This unusual sentence is a sort of explanation, to assure Philemon that what he said was not for the purpose of reminding him of his indebtedness (morally) to the apostle for his conversion to Christ.

Verse 20. *Let me have joy of thee*. This he could do by receiving Onesimus in the way that Paul requested. Such an act of cooperation would constitute a *refreshing* or encouragement for the *bowels* or heart of the apostle.

Verse 21. *Do more than I say*. Not that Philemon would go beyond and add to the inspired word of the apostle, for that would be wrong (Revelation 22: 18). But it means he would even be more thoughtful in good deeds than Paul was requiring.

Verse 22. Paul had hopes of being released and permitted to go out among the churches, and the testimony of history indicates that it was accomplished. In view of such an experience, he asked that Philemon make provision for his lodging.

Verses 23, 24. The names mentioned are of some brethren who were with Paul. They were either in chains also, or were otherwise engaged in defence of the Gospel. As Paul was writing this letter, these brethren joined in friendly greeting to Philemon.

Verse 25. *Grace* is the favor of Christ, which Paul wished to come to Philemon. *With your spirit*. This is significant, for a true Christian is bound to have unpleasant experiences as it pertains to his body (2 Timothy 3: 12); yet he may be comfortable and refreshed in spirit all the while. (See 2 Corinthians 4: 16.)

### Hebrews 1

General remarks. Much has been said on the subject of whether Paul, or some other person, is the author of this book. I shall offer a few statements in view of the importance of the question due to the general agitation. I believe Paul is the author because it has the same logical form of reasoning shown in his other epistles. Also, 2 Peter 3: 15, 16 declares that Paul had written an epistle to the brethren, and his discription of it ("some things hard to be understood") indicates one consisting of logical discussion. It is true also that many of the Nicene writers (known as Apostolic Fathers) ascribe the epistle to Paul. These men

lived only a few centuries this side of Christ, and hence had access to evidences that were well founded. Furthermore, there is no negative reason for ascribing it to any other writer, for the whole epistle contains nothing that differs in a single feature from the manner of Paul's language or reasoning.

Verse 1. The principal subject of this book is the law of Christ over that of Moses and the prophets. The revelation of God's will was made known through Christ in the place of all other means in former times. The most outstanding disturbance of the first century of the Gospel Dispensation was caused by Judaizers. That means Jews or any others who insisted that Christians should conform to the Mosaic system in connection with their profession of faith in Christ. This book was written to show the errors in such a teaching. *Sundry times and in divers manners* refers to the many instances and various plans under which God used to give his revelations of truth to the prophets, to be given on by them to the heads of the units of His people.

Verse 2. *Last days* means the closing days of the Jewish Dispensation, since that was when Jesus lived in his personal ministry. The Son gave the words of the Father to the apostles (John 17: 8) and they to us, and that is the way in which we of this age have been spoken to of God. *Appointed heir of all things*. Heir is used in the sense of possessor (John 17: 10) because God turned all things pertaining to the new dispensation over to Him (Matthew 28: 18). *By whom also he made the worlds*. This refers to the cooperation which Jesus showed in all of God's works. See the plural "us" in Genesis 1: 26; 3: 22; also read John 1: 3.

Verse 3. Thayer defines *brightness* by "reflected brightness," meaning that when Jesus was on earth he reflected the glory of his Father. *Express image* is from CHARAKTER which Thayer defines at this place, "A mark or figure burned in or stamped on, an impression; the exact expression (the image) of any person or thing, marked likeness, precise reproduction in every respect." God is not composed of substance as that word is commonly used, hence the word *person* as in the King James Version is a good translation. It means that when Christ was on earth, he had the form or image