

**THE EPISTLES OF ST. PAUL  
TO THE EPHESIANS, THE  
COLOSSIANS, AND  
PHILEMON**

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The Epistles of St. Paul to the Ephesians, the Colossians, and Philemon by Paul & J. Llewelyn Davies

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THE  
EPISTLES OF ST. PAUL  
TO  
THE EPHESIANS, THE COLOSSIANS,  
AND PHILEMON :  
WITH INTRODUCTIONS AND NOTES,  
AND AN ESSAY ON THE TRACES OF FOREIGN ELEMENTS IN THE  
THEOLOGY OF THESE EPISTLES.

BY THE  
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## PREFACE.

THE chief object which I have had in view in preparing this volume has been to draw attention to the subject-matter of the Epistles to the Ephesians and Colossians. The theology of St. Paul is here stated with a largeness which adapts it, I conceive, in a special manner to the inquiries of the present time. Whether Creation has any centre and ground; whether human life has any key and pattern,—are questions which belong peculiarly to the speculations of this age, and to which these Epistles offer a common answer by setting forth CHRIST in universal relations of a twofold kind,—as the Word who is the law and life of the universal creation, and as the Son who is the head of universal humanity. This edition seeks to further in some humble measure the study of that answer. I have doubted myself, and therefore I cannot be surprised if others should doubt, whether what I have been able to contribute towards this object is sufficient to justify the publication of an independent edition of these Epistles. But I hope there may be some

students to whom an edition offering the kind of illustration which I have attempted to supply, and omitting what I have left to works of higher pretensions, may not be unacceptable. I have endeavoured to avoid the appearance of entering into rivalry with editions in which the true text of the Epistles is discussed, the opinions of previous interpreters recorded, and questions arising out of the text investigated. At the same time I have done my best to explain the letter of the Epistles, not treating them technically, but endeavouring to regard them simply as documents of the highest value which it is by no means easy to understand. When we are desirous of obtaining a conception of a document as a whole, there is a certain advantage in putting aside discussions which, however valuable for their special purposes, may have the effect of expanding details into inconvenient magnitude.

I have printed the text of Tischendorf, as having on the whole the best claim at the present moment to the character of a received text.

The translations have been made with an eye to the object of this edition, and are intended simply to aid the modern reader in arriving at the substantial sense of the writer. They therefore do not challenge close verbal criticism as revised translations.



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## GENERAL INTRODUCTION.

FOUR of St. Paul's extant letters—those to the Ephesians, the Colossians, Philemon, and the Philippians—were written, according to the general belief, at nearly the same time of his life, and when he was in nearly the same circumstances. Three of them were to be carried by the same hands. Tychicus is the messenger sent to the Church at Ephesus (Eph. vi. 21, 22); Tychicus and Onesimus are sent to Colossæ (Col. iv. 7—9); Onesimus is sent with the letter to his master Philemon. These three profess to be written by a prisoner (Eph. vi. 20; Col. iv. 18; Philemon, 1); and the imprisonment is shared by Aristarchus (Col. iv. 10). We learn from Acts xxvii. 2, that Aristarchus had accompanied St. Paul on his voyage to Rome. The imprisonment, therefore, to which reference is made in these letters is apparently that which continued for two years at Rome. The letter to the Church at Philippi was also written by one who was in bonds, and contains allusions to the imperial court and household (Phil. i. 13, iv. 22), which prove that it was written during the same imprisonment.

This imprisonment is thus described in the concluding words of the Acts:—"And Paul dwelt two whole years (*διετίαν ὅλην*) in his own hired house, and received all that came in unto him, preaching the kingdom of God and teaching those things which concern the Lord Jesus Christ with all confidence, no man forbidding him." It is certainly the natural inference from this statement that the imprisonment terminated in some way at the end of the two years.