

Creation, Life and Beauty,

undone by death and wrongdoing,

regained by God's surprising victory,

AS TOLD IN
THE BOOKS OF
**THE NEW
TESTAMENT**
NEW INTERNATIONAL VERSION®



Transforming lives through God's Word

Call us today or visit us online to receive a free catalog featuring hundreds of biblical resources priced for ministry.

Website: Biblica.com

E-mail: BiblicaDirectService@Biblica.com

Phone: 800-524-1588

Mail: 1820 Jet Stream Drive
Colorado Springs, CO 80921-3696

The Books of the Bible™ New Testament © 2011 by Biblica, Inc.™
All rights reserved worldwide.

HOLY BIBLE, NEW INTERNATIONAL VERSION® NIV®
Copyright © 1973, 1978, 1984, 2011 by Biblica, Inc.™
All rights reserved worldwide.

The Drama of the Bible Notes © 2011 by Biblica, Inc.™
All rights reserved worldwide. No part of The Drama of the Bible Notes
may be reproduced without written consent of Biblica, Inc.™

The NIV® text may be quoted in any form (written, visual, electronic or audio), up to and inclusive of five hundred (500) verses, without express written permission of the publisher, providing the verses quoted do not amount to a complete book of the Bible, nor do the verses quoted account for twenty-five (25) percent or more of the total text of the work in which they are quoted. Permission requests that exceed the above guidelines must be directed to, and approved in writing by, Biblica, Inc.™

Notice of copyright must appear on the title or copyright page of the work as follows:

Scripture taken from the HOLY BIBLE, NEW INTERNATIONAL VERSION® NIV®. Copyright © 1973, 1978, 1984, 2011 by Biblica, Inc.™
Used by permission of Biblica, Inc.™ All rights reserved worldwide.

“NIV” and “New International Version” are trademarks registered in the United States Patent and Trademark Office by Biblica, Inc.™

When quotations from the NIV® are used in non-saleable media, such as church bulletins, orders of service, posters, transparencies or similar media, a complete copyright notice is not required but the initials (NIV®) must appear at the end of each quotation.



Biblica provides God's Word to people through translation, publishing and Bible engagement in Africa, Asia Pacific, Europe, Latin America, Middle East, and North America. Through its worldwide reach, Biblica engages people with God's Word so that their lives are transformed through a relationship with Jesus Christ.

INVITATION TO EPHESIANS

Besides Colossians, Paul sent at least two more letters with Tychicus and Onesimus from Rome (see p. 190). One of them has traditionally been known as Ephesians, but it may not actually have been written to believers in the city of Ephesus. The original letter hasn't survived, but there are many early copies, and some of the most accurate are addressed simply *to God's holy people*, not *to God's holy people in Ephesus*. If this letter had been written to the Ephesians, Paul would have included lengthy personal greetings at the end, since he spent two years in Ephesus and got to know many people there. Instead, he tells his readers that he's *heard about* their faith, and says they've no doubt *heard about* him as well. So, like Colossians, this is a letter from Paul to a group of believers he's never met personally.

One possibility is that this is actually the letter to Laodicea mentioned at the end of Colossians (see p. 195). The followers of Jesus in Laodicea fit the profile for the recipients of this letter very well. They had the same kind of relationship with Paul that the Colossians did: they knew he was in prison, and that his sufferings were for their benefit. On the other hand, if Paul were writing to the Laodiceans, we would expect him to introduce himself as a co-worker of their friend Epaphrus. But Epaphras isn't mentioned here. So another possibility is that this is a general letter intended to circulate among the churches of western Asia Minor, to address problems they all had in common.

Even though we don't know exactly who the intended recipients were, we can at least tell from the letter that they were Gentiles who'd come to believe in Jesus. Paul addresses them as *you Gentiles*. He draws a contrast between *we who were the first to put our hope in Christ*, meaning himself and his fellow Jews, and *you who were included in Christ when you heard the message of truth*. They seem to have lived in a place where there was little direct Jewish influence. They weren't being encouraged to follow certain aspects of the law as if this were needed to support their faith and help restrain their desires. Indeed, they don't seem to have been concerned enough about controlling their actions, and had to be exhorted to live better lives.

As he often does in his letters, Paul uses the opening thanksgiving and prayer (which are quite lengthy in this case) to introduce his main theme. He writes that *God raised Christ from the dead and seated him at his right hand in the heavenly realms, far above all rule and authority*. In this way, God brought everything together under the rule of Jesus the Messiah. Paul echoes a phrase from Psalm 8—*God placed all things under his feet*—to show that Jesus is the truly human one. Jesus fulfills the original human calling to rule over the creation properly. Paul immediately draws the implication from this, in the first part of the main body of his letter, that Jews and Gentiles have been brought together into one body, with Jesus at the head. This means that Gentiles who believe in Jesus *are no longer foreigners and strangers, but fellow citizens with God's people and also members of his household*. As Paul puts it, God is creating *one new humanity* through the reconciling work of Jesus.

Paul tells his readers he's praying they'll understand the implications of their new identity. In the rest of the letter's main body, he explains those implications. These believers are part of a body that God has given the resources to ensure that each of its members becomes godly and mature. So they must give up their former way of life and practice purity in daily living and integrity in their relationships. As in the case of Colossians, the responsibilities of those in and under authority—husbands and wives, parents and children, servants and masters—are used as an important example of the new kind of relationships God is expecting. Paul also cautions his readers that by seeking to live a new kind of life in this world, they're entering a spiritual battle. God's people must be on their guard and to arm themselves with all the resources that God has provided—*the full armor of God*.

Paul's closing greetings are understandably brief, because this is a letter to people he's never met and doesn't know well. While we can't determine exactly who they were, this is nevertheless a letter for readers in all places and times. It documents God's dramatic transformation of human communities when the *message of truth* about the exalted Jesus is heard and believed, looking ahead to the day God will *bring unity to all things in heaven and on earth under Christ*.

| EPHESIANS |

Paul, an apostle of Christ Jesus by the will of God,
To God's holy people in Ephesus, the faithful in Christ Jesus:

Grace and peace to you from God our Father and the Lord Jesus Christ.

Praise be to the God and Father of our Lord Jesus Christ, who has blessed us in the heavenly realms with every spiritual blessing in Christ. For he chose us in him before the creation of the world to be holy and blameless in his sight. In love he predestined us for adoption to sonship through Jesus Christ, in accordance with his pleasure and will — to the praise of his glorious grace, which he has freely given us in the One he loves. In him we have redemption through his blood, the forgiveness of sins, in accordance with the riches of God's grace that he lavished on us. With all wisdom and understanding, he made known to us the mystery of his will according to his good pleasure, which he purposed in Christ, to be put into effect when the times reach their fulfillment — to bring unity to all things in heaven and on earth under Christ.

In him we were also chosen, having been predestined according to the plan of him who works out everything in conformity with the purpose of his will, in order that we, who were the first to put our hope in Christ, might be for the praise of his glory. And you also were included in Christ when you heard the message of truth, the gospel of your salvation. When you believed, you were marked in him with a seal, the promised Holy Spirit, who is a deposit guaranteeing our inheritance until the redemption of those who are God's possession — to the praise of his glory.

For this reason, ever since I heard about your faith in the Lord Jesus and your love for all God's people, I have not stopped giving thanks for you, remembering you in my prayers. I keep asking that the God of our Lord

Jesus Christ, the glorious Father, may give you the Spirit of wisdom and revelation, so that you may know him better. I pray that the eyes of your heart may be enlightened in order that you may know the hope to which he has called you, the riches of his glorious inheritance in his holy people, and his incomparably great power for us who believe. That power is the same as the mighty strength he exerted when he raised Christ from the dead and seated him at his right hand in the heavenly realms, far above all rule and authority, power and dominion, and every name that is invoked, not only in the present age but also in the one to come. And God placed all things under his feet and appointed him to be head over everything for the church, which is his body, the fullness of him who fills everything in every way.

As for you, you were dead in your transgressions and sins, in which you used to live when you followed the ways of this world and of the ruler of the kingdom of the air, the spirit who is now at work in those who are disobedient. All of us also lived among them at one time, gratifying the cravings of our flesh and following its desires and thoughts. Like the rest, we were by nature deserving of wrath. But because of his great love for us, God, who is rich in mercy, made us alive with Christ even when we were dead in transgressions — it is by grace you have been saved. And God raised us up with Christ and seated us with him in the heavenly realms in Christ Jesus, in order that in the coming ages he might show the incomparable riches of his grace, expressed in his kindness to us in Christ Jesus. For it is by grace you have been saved, through faith — and this is not from yourselves, it is the gift of God — not by works, so that no one can boast. For we are God’s handiwork, created in Christ Jesus to do good works, which God prepared in advance for us to do.

Therefore, remember that formerly you who are Gentiles by birth and called “uncircumcised” by those who call themselves “the circumcision” (which is done in the body by human hands) — remember that at that time you were separate from Christ, excluded from citizenship in Israel and foreigners to the covenants of the promise, without hope and without God in the world. But now in Christ Jesus you who once were far away have been brought near by the blood of Christ.

For he himself is our peace, who has made the two groups one and has destroyed the barrier, the dividing wall of hostility, by setting aside in his flesh the law with its commands and regulations. His purpose was to create in himself one new humanity out of the two, thus making peace, and in one body to reconcile both of them to God through the cross, by which he put to death their hostility. He came and preached peace to you who were far away and peace to those who were near. For through him we both have access to the Father by one Spirit.

Consequently, you are no longer foreigners and strangers, but fellow citizens with God's people and also members of his household, built on the foundation of the apostles and prophets, with Christ Jesus himself as the chief cornerstone. In him the whole building is joined together and rises to become a holy temple in the Lord. And in him you too are being built together to become a dwelling in which God lives by his Spirit.

For this reason I, Paul, the prisoner of Christ Jesus for the sake of you Gentiles —

Surely you have heard about the administration of God's grace that was given to me for you, that is, the mystery made known to me by revelation, as I have already written briefly. In reading this, then, you will be able to understand my insight into the mystery of Christ, which was not made known to people in other generations as it has now been revealed by the Spirit to God's holy apostles and prophets. This mystery is that through the gospel the Gentiles are heirs together with Israel, members together of one body, and sharers together in the promise in Christ Jesus.

I became a servant of this gospel by the gift of God's grace given me through the working of his power. Although I am less than the least of all the Lord's people, this grace was given me: to preach to the Gentiles the boundless riches of Christ, and to make plain to everyone the administration of this mystery, which for ages past was kept hidden in God, who created all things. His intent was that now, through the church, the manifold wisdom of God should be made known to the rulers and authorities in the heavenly realms, according to his eternal purpose that he accomplished in Christ Jesus our Lord. In him and through faith in him we may approach God with freedom and confidence. I ask you, therefore, not to be discouraged because of my sufferings for you, which are your glory.

For this reason I kneel before the Father, from whom every family in heaven and on earth derives its name. I pray that out of his glorious riches he may strengthen you with power through his Spirit in your inner being, so that Christ may dwell in your hearts through faith. And I pray that you, being rooted and established in love, may have power, together with all the Lord's holy people, to grasp how wide and long and high and deep is the love of Christ, and to know this love that surpasses knowledge — that you may be filled to the measure of all the fullness of God.

Now to him who is able to do immeasurably more than all we ask or imagine, according to his power that is at work within us, to him be glory in the church and in Christ Jesus throughout all generations, for ever and ever! Amen.

As a prisoner for the Lord, then, I urge you to live a life worthy of the calling

you have received. Be completely humble and gentle; be patient, bearing with one another in love. Make every effort to keep the unity of the Spirit through the bond of peace. There is one body and one Spirit, just as you were called to one hope when you were called; one Lord, one faith, one baptism; one God and Father of all, who is over all and through all and in all.

But to each one of us grace has been given as Christ apportioned it. This is why it says:

“When he ascended on high,
he took many captives
and gave gifts to his people.”

(What does “he ascended” mean except that he also descended to the lower, earthly regions? He who descended is the very one who ascended higher than all the heavens, in order to fill the whole universe.) So Christ himself gave the apostles, the prophets, the evangelists, the pastors and teachers, to equip his people for works of service, so that the body of Christ may be built up until we all reach unity in the faith and in the knowledge of the Son of God and become mature, attaining to the whole measure of the fullness of Christ.

Then we will no longer be infants, tossed back and forth by the waves, and blown here and there by every wind of teaching and by the cunning and craftiness of people in their deceitful scheming. Instead, speaking the truth in love, we will grow to become in every respect the mature body of him who is the head, that is, Christ. From him the whole body, joined and held together by every supporting ligament, grows and builds itself up in love, as each part does its work.

So I tell you this, and insist on it in the Lord, that you must no longer live as the Gentiles do, in the futility of their thinking. They are darkened in their understanding and separated from the life of God because of the ignorance that is in them due to the hardening of their hearts. Having lost all sensitivity, they have given themselves over to sensuality so as to indulge in every kind of impurity, and they are full of greed.

That, however, is not the way of life you learned when you heard about Christ and were taught in him in accordance with the truth that is in Jesus. You were taught, with regard to your former way of life, to put off your old self, which is being corrupted by its deceitful desires; to be made new in the attitude of your minds; and to put on the new self, created to be like God in true righteousness and holiness.

Therefore each of you must put off falsehood and speak truthfully to your neighbor, for we are all members of one body. “In your anger do not sin”: Do not let the sun go down while you are still angry, and do not give

the devil a foothold. Anyone who has been stealing must steal no longer, but must work, doing something useful with their own hands, that they may have something to share with those in need.

Do not let any unwholesome talk come out of your mouths, but only what is helpful for building others up according to their needs, that it may benefit those who listen. And do not grieve the Holy Spirit of God, with whom you were sealed for the day of redemption. Get rid of all bitterness, rage and anger, brawling and slander, along with every form of malice. Be kind and compassionate to one another, forgiving each other, just as in Christ God forgave you. Follow God's example, therefore, as dearly loved children and walk in the way of love, just as Christ loved us and gave himself up for us as a fragrant offering and sacrifice to God.

But among you there must not be even a hint of sexual immorality, or of any kind of impurity, or of greed, because these are improper for God's holy people. Nor should there be obscenity, foolish talk or coarse joking, which are out of place, but rather thanksgiving. For of this you can be sure: No immoral, impure or greedy person — such a person is an idolater — has any inheritance in the kingdom of Christ and of God. Let no one deceive you with empty words, for because of such things God's wrath comes on those who are disobedient. Therefore do not be partners with them.

For you were once darkness, but now you are light in the Lord. Live as children of light (for the fruit of the light consists in all goodness, righteousness and truth) and find out what pleases the Lord. Have nothing to do with the fruitless deeds of darkness, but rather expose them. It is shameful even to mention what the disobedient do in secret. But everything exposed by the light becomes visible — and everything that is illuminated becomes a light. This is why it is said:

“Wake up, sleeper,
rise from the dead,
and Christ will shine on you.”

Be very careful, then, how you live — not as unwise but as wise, making the most of every opportunity, because the days are evil. Therefore do not be foolish, but understand what the Lord's will is. Do not get drunk on wine, which leads to debauchery. Instead, be filled with the Spirit, speaking to one another with psalms, hymns, and songs from the Spirit. Sing and make music from your heart to the Lord, always giving thanks to God the Father for everything, in the name of our Lord Jesus Christ.

Submit to one another out of reverence for Christ.

Wives, submit yourselves to your own husbands as you do to the Lord. For the husband is the head of the wife as Christ is the head of the church,

his body, of which he is the Savior. Now as the church submits to Christ, so also wives should submit to their husbands in everything.

Husbands, love your wives, just as Christ loved the church and gave himself up for her to make her holy, cleansing her by the washing with water through the word, and to present her to himself as a radiant church, without stain or wrinkle or any other blemish, but holy and blameless. In this same way, husbands ought to love their wives as their own bodies. He who loves his wife loves himself. After all, no one ever hated their own body, but they feed and care for their body, just as Christ does the church — for we are members of his body. “For this reason a man will leave his father and mother and be united to his wife, and the two will become one flesh.” This is a profound mystery — but I am talking about Christ and the church. However, each one of you also must love his wife as he loves himself, and the wife must respect her husband.

Children, obey your parents in the Lord, for this is right. “Honor your father and mother” — which is the first commandment with a promise — “so that it may go well with you and that you may enjoy long life on the earth.”

Fathers, do not exasperate your children; instead, bring them up in the training and instruction of the Lord.

Slaves, obey your earthly masters with respect and fear, and with sincerity of heart, just as you would obey Christ. Obey them not only to win their favor when their eye is on you, but as slaves of Christ, doing the will of God from your heart. Serve wholeheartedly, as if you were serving the Lord, not people, because you know that the Lord will reward each one for whatever good they do, whether they are slave or free.

And masters, treat your slaves in the same way. Do not threaten them, since you know that he who is both their Master and yours is in heaven, and there is no favoritism with him.

Finally, be strong in the Lord and in his mighty power. Put on the full armor of God, so that you can take your stand against the devil’s schemes. For our struggle is not against flesh and blood, but against the rulers, against the authorities, against the powers of this dark world and against the spiritual forces of evil in the heavenly realms. Therefore put on the full armor of God, so that when the day of evil comes, you may be able to stand your ground, and after you have done everything, to stand. Stand firm then, with the belt of truth buckled around your waist, with the breastplate of righteousness in place, and with your feet fitted with the readiness that comes from the gospel of peace. In addition to all this, take up the shield of faith, with which you can extinguish all the flaming arrows of the evil one. Take the helmet of salvation and the sword of the Spirit, which is the word of God.

And pray in the Spirit on all occasions with all kinds of prayers and

requests. With this in mind, be alert and always keep on praying for all the Lord's people. Pray also for me, that whenever I speak, words may be given me so that I will fearlessly make known the mystery of the gospel, for which I am an ambassador in chains. Pray that I may declare it fearlessly, as I should.

Ty-chicus, the dear brother and faithful servant in the Lord, will tell you everything, so that you also may know how I am and what I am doing. I am sending him to you for this very purpose, that you may know how we are, and that he may encourage you.

Peace to the brothers and sisters, and love with faith from God the Father and the Lord Jesus Christ. Grace to all who love our Lord Jesus Christ with an undying love.

INVITATION TO PHILEMON

From prison in Rome, Paul sent his friends Tychicus and Onesimus to Asia Minor to deliver the letters we know as Colossians and Ephesians. Tychicus hadn't ever met the people Paul was writing to, so Paul had to introduce him in these letters (see pp. 195 and 205). Onesimus was originally from Colossae and the people there would have known him. Even so, Paul also had to write on his behalf; in fact, he had to write a separate letter for him. This was because Onesimus had been the slave of a wealthy Colossian named Philemon, who hosted the community of Jesus-followers in his own home. Onesimus had run away, probably robbing Philemon in the process, and had ended up in Rome. There he became a follower of Jesus. He'd been helping Paul in prison, but now Paul needed him to return to Colossae. Paul hoped that Philemon would not only forgive Onesimus, but welcome him *no longer as a slave, but better than a slave, as a dear brother*.

Paul's brief letter to Philemon stresses the change in Onesimus' life. His name means *useful* in Greek, and Paul tells Philemon that while Onesimus had formerly been *useless* (a servant he couldn't count on), he could now be useful to both of them. The letter reminds Philemon how much he owes Paul, since it was Paul's own co-workers who brought the good news of Jesus to his city. Paul addresses his letter not just to Philemon but also to Archippus, another leader of the church, and to Apphia (probably Philemon's wife), likely hoping that they would help persuade Philemon to do as he was asking. Even so, he doesn't put Philemon under any obligation. He ultimately appeals to him on the basis of love, but also promises to honor the demands of justice by making whatever restitution Philemon required.

It's most likely that Paul's appeal was successful. This letter, and the other two that Onesimus and Tychicus were carrying, would probably not have been preserved otherwise. One tradition says that Onesimus was not only freed to work with the churches, but eventually became the leader of the large and influential community of believers in Ephesus. In his life, therefore, we have a specific example of the kind of transformation that occurred in thousands of lives as the good news about Jesus spread throughout the Roman Empire.

| PHILEMON |

Paul, a prisoner of Christ Jesus, and Timothy our brother,

To Philemon our dear friend and fellow worker — also to Apphia our sister and Archippus our fellow soldier — and to the church that meets in your home:

Grace and peace to you from God our Father and the Lord Jesus Christ.

I always thank my God as I remember you in my prayers, because I hear about your love for all his holy people and your faith in the Lord Jesus. I pray that your partnership with us in the faith may be effective in deepening your understanding of every good thing we share for the sake of Christ. Your love has given me great joy and encouragement, because you, brother, have refreshed the hearts of the Lord's people.

Therefore, although in Christ I could be bold and order you to do what you ought to do, yet I prefer to appeal to you on the basis of love. It is as none other than Paul — an old man and now also a prisoner of Christ Jesus — that I appeal to you for my son Onesimus, who became my son while I was in chains. Formerly he was useless to you, but now he has become useful both to you and to me.

I am sending him — who is my very heart — back to you. I would have liked to keep him with me so that he could take your place in helping me while I am in chains for the gospel. But I did not want to do anything without your consent, so that any favor you do would not seem forced but would be voluntary. Perhaps the reason he was separated from you for a little while was that you might have him back forever — no longer as a slave, but better than a slave, as a dear brother. He is very dear to me but even dearer to you, both as a fellow man and as a brother in the Lord.

So if you consider me a partner, welcome him as you would welcome

me. If he has done you any wrong or owes you anything, charge it to me. I, Paul, am writing this with my own hand. I will pay it back — not to mention that you owe me your very self. I do wish, brother, that I may have some benefit from you in the Lord; refresh my heart in Christ. Confident of your obedience, I write to you, knowing that you will do even more than I ask.

And one thing more: Prepare a guest room for me, because I hope to be restored to you in answer to your prayers.

Epaphras, my fellow prisoner in Christ Jesus, sends you greetings. And so do Mark, Aristarchus, Demas and Luke, my fellow workers.

The grace of the Lord Jesus Christ be with your spirit.