

The Epistle of Paul to the Colossians

The town of Colosse was located on a ridge overlooking the Lycus River valley in central Asia Minor. At the time of Paul's writing, its neighboring cities, Laodicea and Hierapolis, were becoming more important while Colosse was in a period of decline. Travelers were using a newer road that went through the other two cities but bypassed Colosse. Churches were established in all three of these cities by Epaphras (Col. 4:12, 13) and Timothy, but Paul never visited the believers there personally (Col. 2:1). However, he did tell Philemon, a native of Colosse, that he was hoping to visit him (Phile. 1:22).

Paul is believed to have written to the Colossians about A.D. 60 during his first imprisonment in Rome. While most agree that it was written about the same time as Philemon, Ephesians, and Philippians, it is not certain which was written first. Epaphras (also a native of Colosse) came to visit Paul in prison and gave him a report not only of the progress being made there but also of the problem with false teachers who had gained a foothold in the church. Paul sent the letter back with Onesimus (Philemon's slave) and Tychicus (Col. 4:7-9), but for some unknown reason Epaphras did not return at that time (Col. 4:12).

Paul's purpose in writing this letter was to refute the heretical teaching that was influencing the Colossian church. Paul's references to circumcision, food regulations, and feast days (Col. 2:11-16) indicate that this heresy involved Judaistic tendencies. It differed from the heresy in Galatia in that it integrated an early form of Gnostic philosophy, which consisted of ascetic ideas (Col. 2:20-23) and the worship of angels as intermediaries between God and man (Col. 2:18, 19). Supposedly, one could achieve perfection by progressing through a number of initiations and levels of wisdom in spiritual mysteries.

Instead of refuting the false teaching point by point, Paul shows that all things are fulfilled in the person of Christ. He stresses that all wisdom and spiritual understanding can be found in the God-Man who redeemed them and now holds authority over all things (Col. 1:9-2:19). He then goes to explain the relationship of "mortifying" the deeds of the flesh to being alive through the Spirit (Col. 2:20-3:17). Finally, he gives practical injunctions for Christian behavior (Col. 3:18-4:6). (Key Word, page 1478)

Chapter 1

1 Paul, an apostle of Jesus Christ by the will of God, and Timotheus *our* brother,

Timothy (tim'o-thi), in A.V. usually Timotheus [Gr., veneration or worshiping God]. The well-known companion and assistant of Paul. (Davis, page 608)

2 To the saints and faithful brethren in Christ which are at Colosse: Grace *be* unto you, and peace, from God our Father and the Lord Jesus Christ.

The Progress of the Gospel

3 We give thanks to God and the Father of our Lord Jesus Christ, praying always for you,

4 Since we heard of your faith in Christ Jesus, and of the love *which ye have* to all the saints,

Hebrews 6:10 For God is not unrighteous to forget your work and labour of love, which ye have shewed toward his name, in that ye have ministered to the saints, and do minister.

5 For the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the gospel;

2 Timothy 4:8 Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing.

6 Which is come unto you, as *it is* in all the world; and bringeth forth fruit, as *it doth* also in you, since the day ye heard *of it*, and knew the grace of God in truth:

7 As ye also learned of Epaphras our dear fellowservant, who is for you a faithful minister of Christ;

Epaphras (also mentioned in Col. 4:12 and Phile. 1:23) was one of Paul's friends and associates, called by him a "fellow bondservant" and "fellow prisoner." Epaphras evangelized the cities of the Lycus Valley in Phrygia under Paul's direction and founded the churches of Colosse, Hierapolis, and Laodicea. Later, he visited Paul in prison in Rome, and it was his news of the conditions in the churches of the Lycus Valley that caused Paul to write the Book of Colossians. (Key Word, pages 1178-1479)

8 Who also declared unto us your love in the Spirit.

9 For this cause we also, since the day we heard *it*, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding;

The heresy that prevailed in Colosse as well as in other contemporary churches was Gnosticism (See note on Col. 2:8-23). (Key Word, page 1479)

10 That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God;

11 Strengthened with all might, according to his glorious power, unto all patience and longsuffering with joyfulness;

Ephesians 4:2 With all lowliness and meekness, with longsuffering, forbearing one another in love;

12 Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light:

Inheritance 2819 kleros, klay'-ros; probably from 2806 (through the idea of using bits of wood, etc., for the purpose); a die (for drawing chances); (by implication) a portion (as if so secured); by extension an acquisition (especially a patrimony, figurative): -heritage, inheritance, lot, part.

Ephesians 1:11 In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will:

13 Who hath delivered us from the power of darkness, and hath translated *us* into the kingdom of his dear Son:

2 Peter 1:11 For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.

14 In whom we have redemption through his blood, *even* the forgiveness of sins:

The Preeminence of Christ

15 Who is the image of the invisible God, the firstborn of every creature:

Hebrews 1:3 Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high;

16 For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether *they be* thrones, or dominions, or principalities, or powers: all things were created by him, and for him:

John 1:1 In the beginning was the Word, and the Word was with God, and the Word was God.

2 The same was in the beginning with God.

3 All things were made by him; and without him was not any thing made that was made.

4 In him was life; and the life was the light of men.

17 And he is before all things, and by him all things consist.

18 And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all *things* he might have the preeminence.

Verses 15-18 In the first verse of this passage, Jesus Christ is presented as the image of God, the invisible One (John 1:18). Eikon (1504) "image," always assumes a prototype (the original form from which it is drawn), not merely a thing it resembles (e.g. the reflection of the sun in the water is an eikon). Paul was telling the Colossians here that Jesus Christ has a "prototype." God the Father who is invisible. The relationship between Christ and the Father God is not coincidental.

The Other significant word is prototokos (4416), translated as "firstborn." What it means in this passage is that Christ holds the same relation to all creation as God the Father, because He is above all creation. (Key Word, page 1479)

19 For it pleased *the Father* that in him should all fulness dwell;

John 1:16 And of his fulness have all we received, and grace for grace.

20 And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, *I say*, whether *they be* things in earth, or things in heaven.

To reconcile 604 apokatallasso, ap-ok-at-al-las'-so; from 575 and 2644; to reconcile fully: -reconcile.

Matthew 27:31 And after that they had mocked him, they took the robe off from him, and put his own raiment on him, and led him away to crucify him.

21 And you, that were sometime alienated and enemies in *your* mind by wicked works, yet now hath he reconciled

They did evil and had evil thoughts, but are now reconciled, changed.

22 In the body of his flesh through death, to present you holy and unblameable and unproveable in his sight:

23 If ye continue in the faith grounded and settled, and *be* not moved away from the hope of the gospel, which ye have heard, *and* which was preached to every creature which is under heaven; whereof I Paul am made a minister;

Christ stated in John 15:

5 I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.

6 If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned.

7 If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.

8 Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples.

9 As the Father hath loved me, so have I loved you: continue ye in my love.

Exhortation to Stedfastness

24 Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church:

2 Timothy 1:8 Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of the gospel according to the power of God;

25 Whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfil the word of God;

26 *Even* the mystery which hath been hid from ages and from generations, but now is made manifest to his saints:

Matthew 13:11 He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given.

27 To whom God would make known what *is* the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory:

Ephesians 1:7 In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace;

28 Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus:

2 Corinthians 11:

2 For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ.

3 But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ.

29 Whereunto I also labour, striving according to his working, which worketh in me mightily.

Ephesians 1:

18 The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints,

19 And what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power,

20 Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places,

Chapter 2

Warnings Against Errors

1 For I would that ye knew what great conflict I have for you, and *for* them at Laodicea, and *for* as many as have not seen my face in the flesh;

Conflict 73 *agon, ag-one*; from 71; properly a place of assembly (as if led), i.e. (by implication) a contest (held there); (figurative) an effort or anxiety: -conflict, contention, fight, race.

2 That their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgement of the mystery of God, and of the Father, and of Christ;

2 Corinthians 1:6 And whether we be afflicted, it is for your consolation and salvation, which is effectual in the enduring of the same sufferings which we also suffer: or whether we be comforted, it is for your consolation and salvation.

3 In whom are hid all the treasures of wisdom and knowledge.

1 Corinthians 2:

6 Howbeit we speak wisdom among them that are perfect: yet not the wisdom of this world, nor of the princes of this world, that come to nought:

7 But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory:

4 And this I say, lest any man should beguile you with enticing words.

Should Beguile 3884 paralogizomai, par-al-og-id'-zom-ahee; fro 3844 and 3049; to misreckon, i.e. delude: -beguile, deceive.

5 For though I be absent in the flesh, yet am I with you in the spirit, joying and beholding your order, and the stedfastness of your faith in Christ.

6 As ye have therefore received Christ Jesus the Lord, *so* walk ye in him:

7 Rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving.

8 Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ.

9 For in him dwelleth all the fulness of the Godhead bodily.

10 And ye are complete in him, which is the head of all principality and power:

11 In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ:

12 Buried with him in baptism, wherein also ye are risen with *him* through the faith of the operation of God, who hath raised him from the dead.

13 And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses;

14 Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross;

15 *And* having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it.

16 Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath *days*:

17 Which are a shadow of things to come; but the body *is* of Christ.

18 Let no man beguile you of your reward in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind,

19 And not holding the Head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God.

Legalism

20 Wherefore if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances,

21 (Touch not; taste not; handle not;

22 Which all are to perish with the using;) after the commandments and doctrines of men?

23 Which things have indeed a shew of wisdom in will worship, and humility, and neglecting of the body; not in any honour to the satisfying of the flesh.

Verses 8-23 Gnosticism is derived from the Greek word gnosis (1108), meaning “knowledge.” This heresy was repudiated not only by the writers of many New Testament epistles, but also by the church fathers, who lived in the period after the early church. It is the church fathers that give a knowledge of Gnosticism’s general tenets.

The Gnostics separated matter from thought. They concluded that matter was evil, and formulated the idea that the possession of knowledge was the only requirement for salvation. This is why they did not want to attribute humanity to Jesus Christ because to them, material things were evil. Docetism resulted, which taught that the body of Christ was something that appeared material, but was in reality only spiritual. Such a belief led to an immoral life, for since the spirit was separate from the physical body, they ignored their responsibility for the actions done in the body. This is the reason why Paul stressed that “in him [Jesus Christ, as He appeared on earth], dwelleth all the fulness of the Godhead bodily” (v. 9). Jesus was truly the flesh (John 1:14). As a result of the philosophical concept of the evil of the body, the Gnostics ignored or diminished the significance of the historic facts of the ministry, death, and resurrection of Jesus Christ as not being real but simply apparent. To them, all the secrets of God were in the mind, or appearing in an immaterial identity. The result was a complete denial of sexual and other bodily appetites (i.e., acceptable behavior could range from virtual asceticism to unrestrained indulgence of the body [vv. 20-23]).

In this passage, Paul countered the teaching that stressed the way to holiness was through asceticism. He emphasized that spirituality is not achieved by self-centered efforts to control the passions, but by putting on Christ, “setting one’s affections on Him,” and in so doing, removing all that is contrary to His will (vv. 20-23; Col. 3:1-17). Furthermore, as far as immaterial knowledge is concerned true wisdom is not found in a man-made philosophy (v. 8). (Key Word, pages 1480-1481)

Chapter 3

“Renewed in Knowledge”

1 If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God.

If you are in Christ, faith in Him, look to Christ.

2 Set your affection on things above, not on things on the earth.

Look to God not man.

3 For ye are dead, and your life is hid with Christ in God.

Romans 6:1 What shall we say then? Shall we continue in sin, that grace may abound?

2 God forbid. How shall we, that are dead to sin, live any longer therein?

3 Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?

4Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

5For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection:

6Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin.

7For he that is dead is freed from sin.

4 When Christ, *who is our life*, shall appear, then shall ye also appear with him in glory.

5 Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry:

This verse also combats the teaching of Gnosticism that the physical body is evil. Since it is evil in itself and cannot be redeemed from its evil ways, it might as well do whatever it want. This is the reason that PAUL SAYS, "Mortify therefore you members which are upon the earth [meaning 'bring them under control and treat them aw though they were dead']." (Key Word, page 1482)

6 For which things' sake the wrath of God cometh on the children of disobedience:

Romans 1:18 For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness;

7 In the which ye also walked some time, when ye lived in them.

Romans 6:

19 I speak after the manner of men because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness.

20 For when ye were the servants of sin, ye were free from righteousness.

8 But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth.

9 Lie not one to another, seeing that ye have put off the old man with his deeds;

10 And have put on the new *man*, which is renewed in knowledge after the image of him that created him:

Romans 12:2 And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.

11 Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond *nor* free: but Christ *is* all, and in all.

12 Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering;

13 Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also *do* ye.

14 And above all these things *put on* charity, which is the bond of perfectness.

1 Peter 4:8 And above all things have fervent charity among yourselves: for charity shall cover the multitude of sins.

15 And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful.

Peace 1515 eirene, i=rah; probably from a primary verb, eiro (to join); peace (literal or figurative); (by implication) prosperity: -one, peace, quietness, rest, +set at one again.

16 Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.

The expression "the word (logos [3056]) of Christ" refers to the revelation which Jesus Christ brought into the world). (Key Word, page 1482)

17 And whatsoever ye do in word or deed, *do* all in the name of the Lord Jesus, giving thanks to God and the Father by him.

Domestic Duties

18 Wives, submit yourselves unto your own husbands, as it is fit in the Lord.

Titus 2:

4 That they may teach the young women to be sober, to love their husbands, to love their children,

5 To be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed.

19 Husbands, love *your* wives, and be not bitter against them.

Ephesians 5:

21 Submitting yourselves one to another in the fear of God.

22 Wives, submit yourselves unto your own husbands, as unto the Lord.

23 For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body.

24 Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing.

25 Husbands, love your wives, even as Christ also loved the church, and gave himself for it;

26 That he might sanctify and cleanse it with the washing of water by the word,

27 That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.

28 So ought men to love their wives as their own bodies. He that loveth his wife loveth himself.

20 Children, obey *your* parents in all things: for this is well pleasing unto the Lord.

Exodus 20:12 Honour thy father and thy mother: that thy days may be long upon the land which the LORD thy God giveth thee.

21 Fathers, provoke not your children *to anger*, lest they be discouraged.

Ephesians 6:4 And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord.

22 Servants, obey in all things *your masters* according to the flesh; not with eyeservice, as menpleasers; but in singleness of heart, fearing God:

Ephesians 6:

5 Servants, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ;

6 Not with eyeservice, as menpleasers; but as the servants of Christ, doing the will of God from the heart;

7 With good will doing service, as to the Lord, and not to men:

8 Knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free.

23 And whatsoever ye do, do *it heartily*, as to the Lord, and not unto men;

24 Knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ.

25 But he that doeth wrong shall receive for the wrong which he hath done: and there is no respect of persons.

Deuteronomy 10:17 For the LORD your God is God of gods, and Lord of lords, a great God, a mighty, and a terrible, which regardeth not persons, nor taketh reward:

Chapter 4

Sundry Admonitions

1 Masters, give unto *your servants* that which is just and equal; knowing that ye also have a Master in heaven.

Ephesians 6:9 And, ye masters, do the same things unto them, forbearing threatening: knowing that your Master also is in heaven; neither is there respect of persons with him.

2 Continue in prayer, and watch in the same with thanksgiving;

3 Withal praying also for us, that God would open unto us a door of utterance, to speak the mystery of Christ, for which I am also in bonds:

Mystery 3466 *musterion*, *moos-tay'-ree-on*; from a derivative of *muo* (to shut the mouth); a secret or "mystery" (through the idea of silence imposed g initiation into religious rites): -mystery.

Matthew 13:

11 He answered and said unto them, *Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given.*

12 *For whoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath.*

13 *Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand.*

14 *And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive:*

15 *For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them.*

16 *But blessed are your eyes, for they see: and your ears, for they hear.*

4 That I may make it manifest, as I ought to speak.

5 Walk in wisdom toward them that are without, redeeming the time.

6 Let your speech *be* always with grace, seasoned with salt, that ye may know how ye ought to answer every man.

7 All my state shall Tychicus declare unto you, *who is* a beloved brother, and a faithful minister and fellowservant in the Lord:

Tychicus was an Ephesian who accompanied Paul to Jerusalem, doubtless as a delegate of his church carrying the collection (Acts 20:4, cf. 1 Cor. 16:1-4), and was well trusted by Paul (Eph. 6:21). He was Pau's personal representative to the churches in Colosse and Ephesus (Eph. 6:21, 22). Paul sent him to Crete as a messenger to Titus (Titus 3:12), and then he went on a mission to the church at Ephesus (2 Tim. 4:12). (Key Word, page 1483)

8 Whom I have sent unto you for the same purpose, that he might know your estate, and comfort your hearts;

9 With Onesimus, a faithful and beloved brother, who is *one* of you. They shall make known unto you all things which *are done* here.

10 Aristarchus my fellowprisoner saluteth you, and Marcus, sister's son to Barnabas, (touching whom ye received commandments: if he come unto you, receive him;)

The first reference to Aristarchus in Acts 19:29 describes him as being Paul's fellow traveler when the two were seized by the Ephesian mob. In Acts 20:4, he accompanied Paul to Jerusalem, probably as a Thessalonian church delegate with the collection. Acts 27:2 refers to him as one of Paul's companions when he sailed to Rome. He possibly rejoined Paul and became His fellow prisoner, alternating with Epaphras in voluntary imprisonment (Phile. 1:23, 24). (Key Word, page 1483)

11 And Jesus, which is called Justus, who are of the circumcision. These only *are my* fellowworkers unto the kingdom of God, which have been a comfort unto me.
12 Epaphras, who is *one* of you, a servant of Christ, saluteth you, always labouring fervently for you in prayers, that ye may stand perfect and complete in all the will of God.
13 For I bear him record, that he hath a great zeal for you, and them *that are* in Laodicea, and them in Hierapolis.
14 Luke, the beloved physician, and Demas, greet you.
15 Salute the brethren which are in Laodicea, and Nymphas, and the church which is in his house.
16 And when this epistle is read among you, cause that it be read also in the church of the Laodiceans; and that ye likewise read the *epistle* from Laodicea.
17 And say to Archippus, Take heed to the ministry which thou hast received in the Lord, that thou fulfil it.
18 The salutation by the hand of me Paul. Remember my bonds. Grace *be* with you. Amen.
(*Written from Rome to Colossians by Tychicus and Onesimus.*)

References

Davis, J.D. & Gehman, H.S. (1944), The Westminster Dictionary of the Bible, The Westminster Press Philadelphia.

Hebrew – Greek Key Word Study Bible, Key insights into God’s Word, King James Version, 2nd Revised Edition, AMG Publishers ISBN 978-0-89957-745-6

Strong’s Comprehensive Concordance of the Bible, Word Bible Publishers, Inc, Iowa Falls, Iowa, ISBN 0-529-06334-4