

Sabbath Brothers

Time to Read Scripture

(76 Hours 13 Minutes)

Old Testament 57.65 Hours*

New Testament 18.57 Hours**

Estimated Time to Read	
The Law/Pentateuch/Torah	13.5 Hours
1. Genesis	3.5 Hours
2. Exodus	3 Hours
3. Leviticus	2 Hours
4. Numbers	3 Hours
5. Deuteronomy	2.5 Hours

Estimated Time to Read	
The Books of History	18.67 Hours
6. Joshua	1.75 Hours
7. Judges	1.75 Hours
8. Ruth	15 Minutes
9. 1 Samuel	2.25 Hours
10. 2 Samuel	1.75 Hours
11. 1 Kings	2 Hours
12. 2 Kings	2.25 Hours
13. 1 Chronicles	2 Hours
14. 2 Chronicles	2.5 Hours
15. Ezra	40 Minutes
16. Nehemiah	1 Hour
17. Esther	30 Minutes

Estimated Time to Read	
The Books of Poetry	9.33 Hours
18. Job	1.75 Hours
19. Psalms	5 Hours
20. Proverbs	1.75 Hours
21. Ecclesiastes	30 Minutes
22. Song of Solomon	20 Minutes

Estimated Time to Read	
The Major Prophets	13.08 Hours
23. Isaiah	3.75 Hours
24. Jeremiah	4 Hours
25. Lamentations	20 Minutes
26. Ezekiel	3.75 Hours
27. Daniel	1.25 Hours

Estimated Time to Read	
The Minor Prophets	3.07 Hours
28. Hosea	30 Minutes
29. Joel	12 Minutes
30. Amos	25 Minutes
31. Obadiah	4 Minutes
32. Jonah	8 Minutes
33. Micah	20 Minutes
34. Nahum	8 Minutes
35. Habakkuk	9 Minutes
36. Zephaniah	10 Minutes
37. Haggai	7 Minutes
38. Zechariah	40 Minutes
39. Malachi	11 Minutes

Estimated Time to Read	
The Gospels	8.5 Hours
40. Matthew	2.5 Hours
41. Mark	1.5 Hours
42. Luke	2.5 Hours
43. John	2 Hours

Estimated Time to Read	
Establishment of the Church	2.25 Hours
44. Acts	2.25 Hours

Estimated Time to Read	
Paul's Public Epistles	4.1 Hours
45. Romans	1 Hour
46. 1 Corinthians	1 Hour
47. 2 Corinthians	40 Minutes
48. Galatians	20 Minutes
49. Ephesians	20 Minutes
50. Philippians	14 Minutes
51. Colossians	13 Minutes
52. 1 Thessalonians	12 Minutes
53. 2 Thessalonians	7 Minutes

Estimated Time to Read	
Paul's Private/Pastoral Epistles	34 Minutes
54. 1 Timothy	16 Minutes
55. 2 Timothy	11 Minutes
56. Titus	7 Minutes

Estimated Time to Read	
General Epistles	1.9 Hours
57. Philemon	3 Minutes
58. Hebrews	45 Minutes
59. James	16 Minutes
60. 1 Peter	16 Minutes
61. 2 Peter	10 Minutes
62. 1 John	16 Minutes
63. 2 John	2 Minutes
64. 3 John	2 Minutes
65. Jude	4 Minutes

Estimated Time to Read	
End Times Prophecy	1.25 Hours
66. Revelation	1.25 Hours

*Old Testament 57 Hours 39 Minutes

**New Testament 18 Hours 34 Minutes

Ancient Colossae

Philemon was a Christian and a slave owner of Onesimus who had run away. Philemon also hosted a church in his home which was probably in Colossae. Colossae was located 100 miles east of Ephesus on the Lycus River (a tributary of the Maeander River).

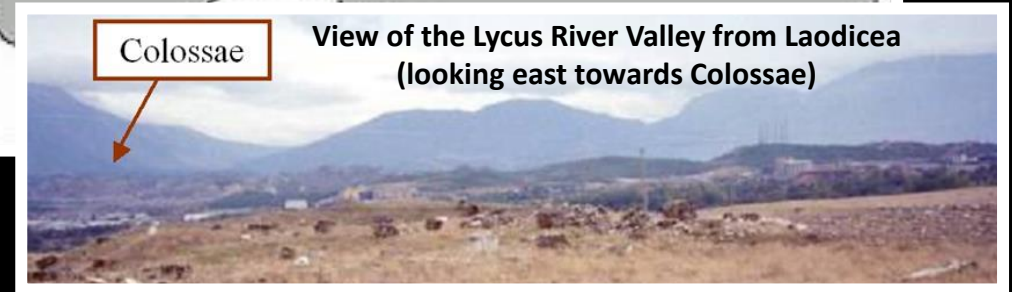
Colossae was located on a major trade route through the Lycus River Valley where Colossians were famous for manufacturing a beautiful dark red wool cloth (colossinum)

In the valley where Colossae was located, there were several small cities where Epaphras started churches: Hierapolis (6 miles away) and Laodicea (10 miles away).

During Paul's third missionary journey, he had lived in Ephesus for 3 years and converted Epaphras. Epaphras traveled to Rome during Paul's first incarceration & house arrest to report on false teachers infiltrating Colossae; although Paul had never visited these churches, he responded with a sharp rebuke to Colossae. Paul wrote the letters to Ephesus, Philemon and Colossians in the same area.



REMINDER
The Greek language does not have capitalization, punctuation or verse/chapter separations, so these have been defined by the editors and compilers




Colossae was destroyed multiple times by earthquakes in 17AD (during the reign of Tiberius) and again in 64AD (during the reign of Nero). Colossae was reconstructed after both earthquakes; however, Colossae never regained its early prominence, and by 400AD the city of Colossae no longer existed.

The Book of Philemon

The Book of Philemon is one of the “Prison Epistles” along with Colossians, Ephesians and Philippians written during Paul’s first Roman imprisonment.

This is Paul’s shortest letter of the New Testament “Epistles,” yet it is powerful in meaning. Paul’s companion, Epaphras, had taught spiritual principles to Philemon (Colossians 1:7; 4:12-13). These spiritual principles would now be applied to daily life.

Philemon is analogous to every believer who was once a slave to sin, but is being reconciled to their rightful Master (the Lord) through a mediator who is willing to pay the price for them.



Outline of Philemon	
Philemon 1:1-3	Greetings
Philemon 1:4-8	Thanksgiving & Confidence in Philemon
Philemon 1:9-11	Paul’s Appeal
Philemon 1:12-16	Returning Onesimus as a Brother
Philemon 1:17-20	Treatment in Regards to Paul
Philemon 1:21	Confidence in Philemon
Philemon 1: 22	Paul’s Upcoming visit
Philemon 1:23-24	Greetings from Paul’s Companions
Philemon 1:25	Benediction

Philemon was a Greek Christian who hosted the church of Colossae in his home. The servant of Philemon named Onesimus (“profitable”) had stolen some money and run away.

This letter consists of Paul interceding for Onesimus by paralleling the sacrifice of Christ on the cross.

Paul presents the “Doctrine of Imputation” where our sins are placed on His account, and He imputes/declares righteousness that is undeserved by sinful man.

Probable Chronology of Paul’s Letters			
	Epistle/Letter	Date	Location of Writing
1.	Galatians	48AD	Syria, Antioch
2.	1 Thessalonians	50AD	Corinth
3.	2 Thessalonians	50AD	Corinth
4.	1 Corinthians	55AD	Ephesus
5.	2 Corinthians	56AD	Macedonia
6.	Romans	57AD	Corinth
Letters from House Arrest			
7.	Colossians	Early 60’s	Rome
8.	Ephesians	Early 60’s	Rome
9.	Philemon	Early 60’s	Rome
10.	Philippians	63AD	Rome
Letters After Release from House Arrest			
11.	1 Timothy	63AD	Macedonia
12.	Titus	63AD	Ephesus
13.	2 Timothy	64AD	Rome

Scripture on Slavery

The slaves of Biblical times were tied closely to the marketplace. Slaves were considered assets to accomplish work, so they could be associated to a trade (Luke may have been a slave/servant as a doctor). Individuals could sell themselves or family members into slavery for a time or even purchase slaves for themselves.



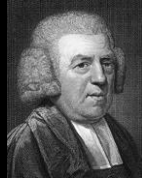
George Fox



Benjamin Lay



John Wesley



John Newton

Slaves were often conquered enemies who were enslaved rather than killed. Individuals might also be born into slavery. Slavery was a central construct of the economy much like the modern worker. It is estimated that 30%-40% of Italy's population were slaves during the 1st century AD.

Quaker founders George Fox and Benjamin Lay discouraged their congregations from owning slaves. By 1696, Quakers in Pennsylvania officially declared their opposition to the import of African Slaves.

The "Slave Master/Kidnapper of Men" (andrapodistais ἀνδραποδισταῖς) is included in the list of sinners condemned by God (1 Timothy 1:10).

Scripture encourages believers to assist those trying to escape slavery (Deuteronomy 23:15-16).

Scripture also goes to great lengths to promote rights and justice for slaves (Job 31:13-15, Colossians 4:1).

John Wesley authored a book called Thoughts Upon Slavery (1774), which energized British Christian abolitionists

The British clergyman John Newton fiercely fought against slave trading in which he was involved prior to his spiritual conversion.

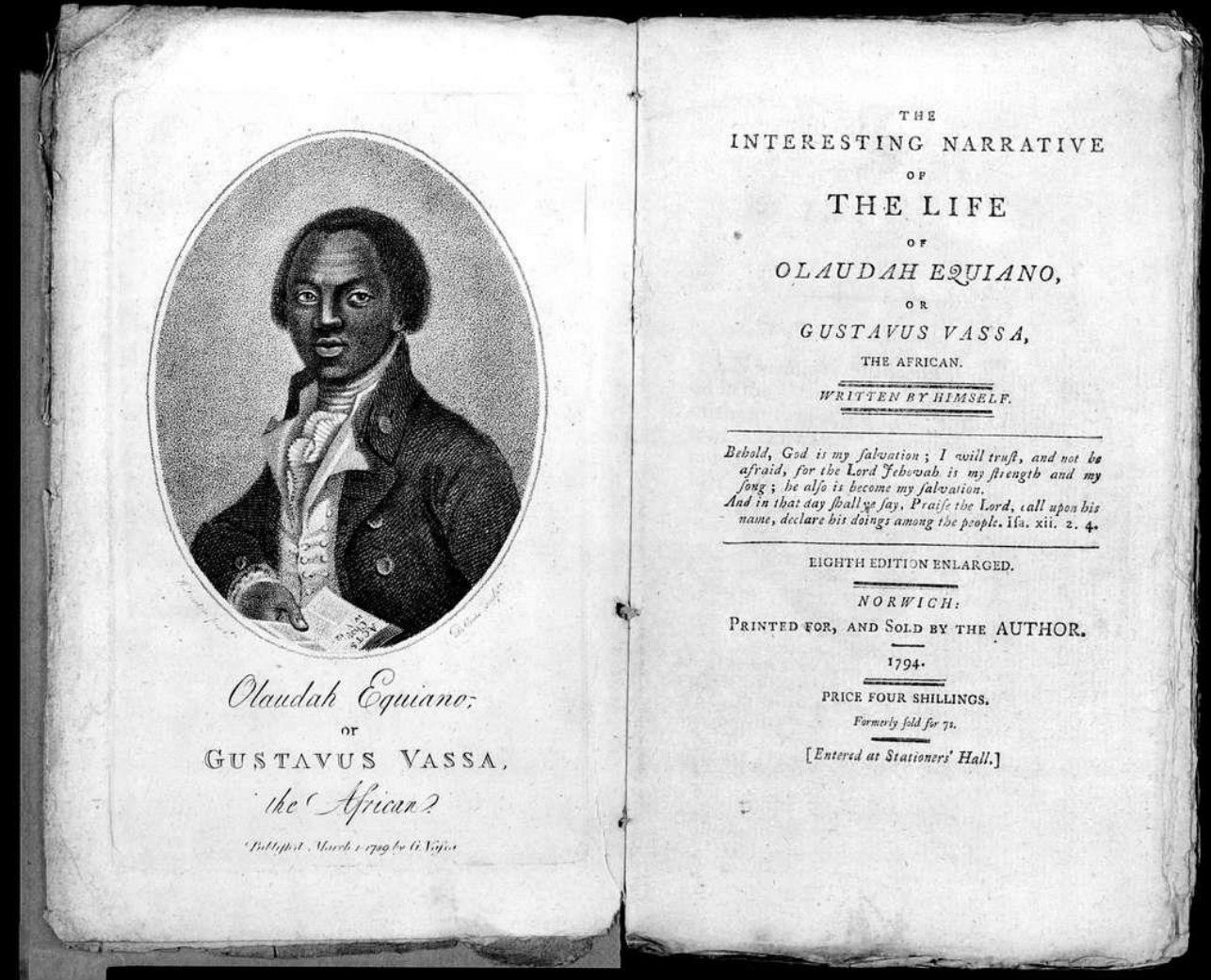
The first Christian opponents to slavery came from congregations such as the Quakers, Presbyterians, Methodists, Congregationalists and Baptists. These groups were called 'Nonconformists' or 'Dissenters' against societal norms & accepted lifestyles.

Olaudah Equiano

Olaudah Equiano (1745-1797) was known for most of his life as **Gustavus Vassa**. Equiano was kidnapped from Africa, purchased his freedom in Virginia, and became an abolitionist in England. Equiano converted to Christianity and was baptized at St Margaret's, Westminster in 1759.



Equiano became very active with the Quakers abolitionist movement.



"I REGARD MYSELF AS A PARTICULAR FAVORITE OF HEAVEN, AND ACKNOWLEDGE THE MERCIES OF PROVIDENCE IN EVERY OCCURRENCE OF MY LIFE."

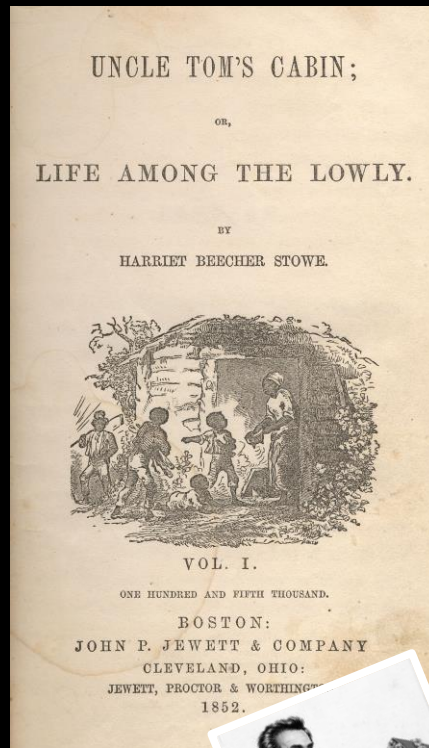
Uncle Tom's Cabin

Harriet Beecher Stowe published Uncle Tom's Cabin in two Volumes in 1852



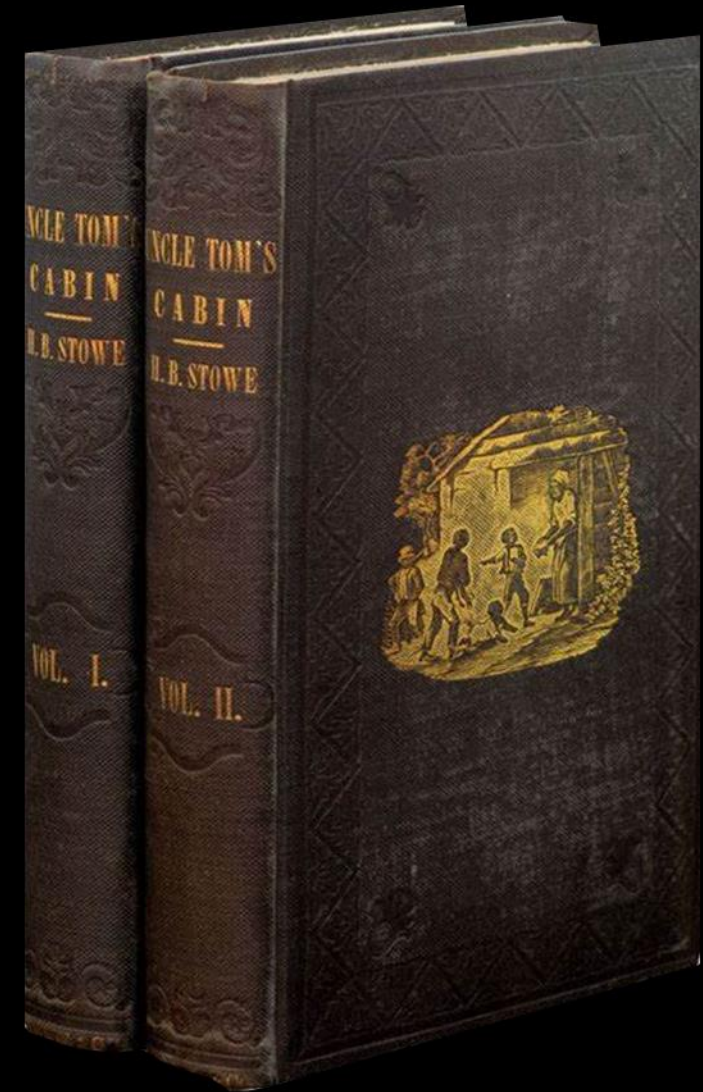
"A day of grace is yet held out to us. Both North and South have been guilty before God; and the Christian church has a heavy account to answer... For, not surer is the eternal law by which the millstone sinks in the ocean, than that stronger law, by which injustice and cruelty shall bring on nations the wrath of Almighty God!"

"What are you going to do? O, George, don't do anything wicked; if you only trust in God, and try to do right, he'll deliver you."



"I ain't a Christian like you, Eliza; my heart's full of bitterness; I can't trust in God. Why does he let things be so?"

When Abraham Lincoln met Ms. Stowe, it is claimed that he said, "So you're the little woman that started this great war!"



Uncle Tom's Cabin was the 2nd Best Selling Book in the 19th Century behind the Bible

Slavery

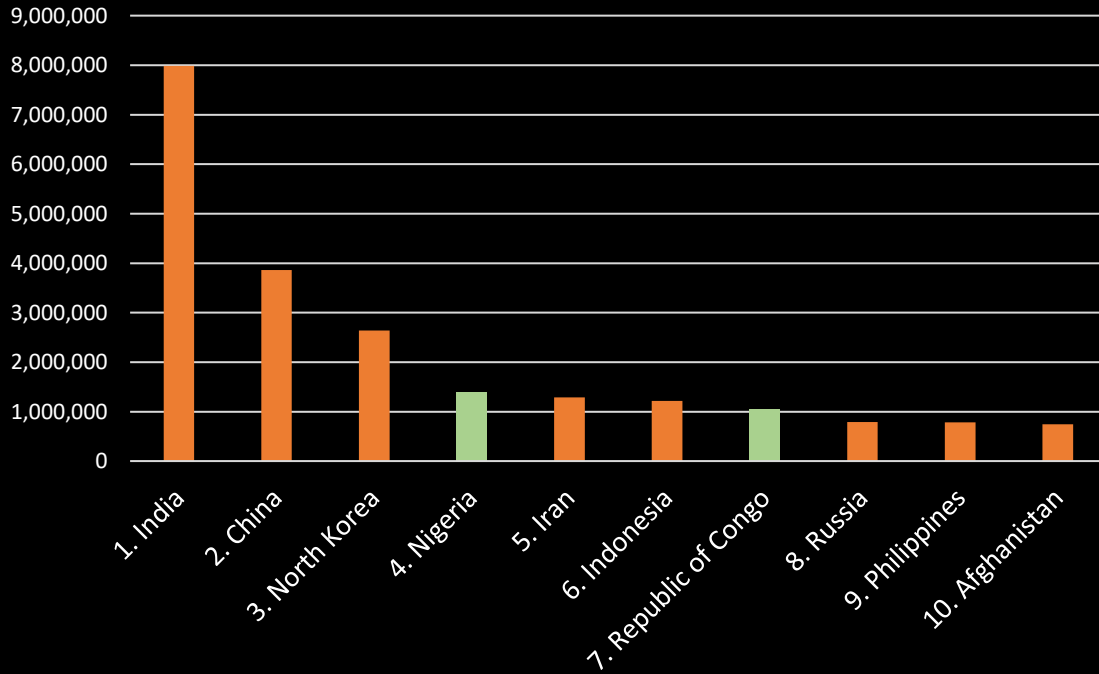
The transatlantic slave trade transported up to 12 million enslaved Africans across the Atlantic Ocean to the Americas from the 16th to the 19th century.

The United Nations reports 46 million slaves currently in the world in 2022.

So much discussion about wrongful acts hundreds of years ago with very little discussion of current egregious sins that dwarf anything of the past.

Modern Slavery

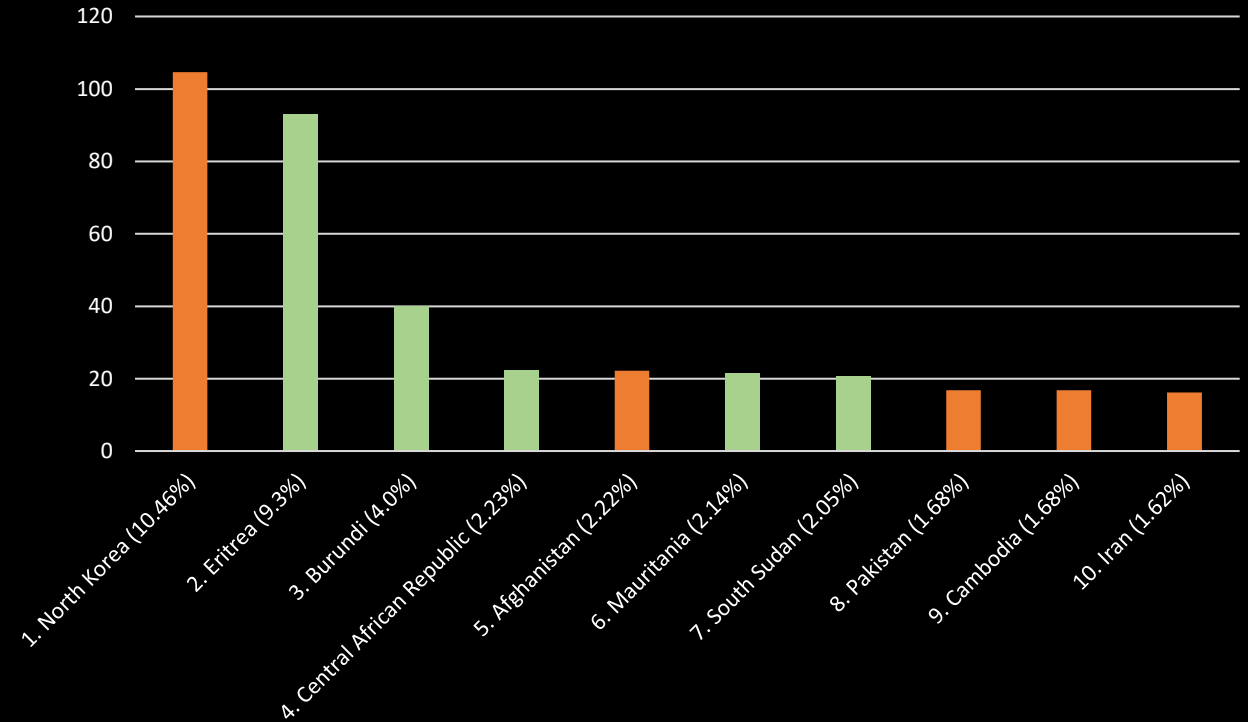
Top 10 Countries By Total Number of Slaves



Slaves are unable to withdraw from an arrangement and are typically forced to work for little-to-no pay.

“Slavery” is a system in which principles of property law are applied to people, enabling individuals to own, buy, and sell other individuals—designated “slaves”—as a form of property.

Top 10 Countries w/ Most "Per Capita" Slaves (Slaves per 1,000 Residents)



167 countries still have some form of modern slavery, which affects an estimated 46 million people worldwide.

The U.S. Department of State defines modern slavery as *“the act of recruiting, harboring, transporting, providing, or obtaining a person for compelled labor or commercial sex acts through the use of force, fraud or coercion.”*

Are You A Slave?

**Positional
Reward of
Inheritance**

“Therefore you are no longer a slave, but a son; and if a son, then an heir through God.”
(Galatians 4:7)

“No longer do I call you slaves, for the slave does not know what his master is doing; but I have called you friends, for all things that I have heard from My Father I have made known to you.”
(John 15:15)

**God’s View
of Believers**

**Christians
Completely
Surrender to
Christ**

“For he who was called in the Lord while a slave, is the Lord’s freedman; likewise he who was called while free, is Christ’s slave.”
(1 Corinthians 7:22)

“No one can serve two masters. Either you will hate the one and love the other, or you will be devoted to the one and despise the other. You cannot serve both God and money.”
(Matthew 6:24)

**All Men Are
Slaves to
This World
or God**

Believers have been adopted into the family of God (Ephesians 1:5)

¹ Paul, a prisoner of Christ Jesus, and Timothy our brother,

To Philemon our beloved brother and fellow worker,



² and to Apphia our sister, and to Archippus our fellow soldier, and to the church in your house:

³ Grace to you and peace from God our Father and the Lord Jesus Christ.

Familial Greetings (Philemon 1:1-3)

References to the Lord (divine master)
Jesus (humanity) Christ (the Messiah)

Philemon 1:1	Christ Jesus
Philemon 1:3	Lord Jesus Christ
Philemon 1:5	Lord Jesus
Philemon 1:6	Christ
Philemon 1:8	Christ
Philemon 1:9	Christ Jesus
Philemon 1:16	Lord
Philemon 1:20	Lord
Philemon 1:20	Christ
Philemon 1:23	Christ Jesus
Philemon 1:25	Lord Jesus Christ



This letter to Philemon was written during Paul's first incarceration in Rome. He was literally a "prisoner" (desmios δέσμιος) in Philippi (Acts 16:23-40), in Jerusalem/Caesarea (Acts 21:32-33:30) and in Rome (Acts 28:30).

"For our struggle is not against flesh and blood, but against the rulers, against the powers, against the world forces of this darkness, against the spiritual forces of wickedness in the heavenly places." (Ephesians 6:12)

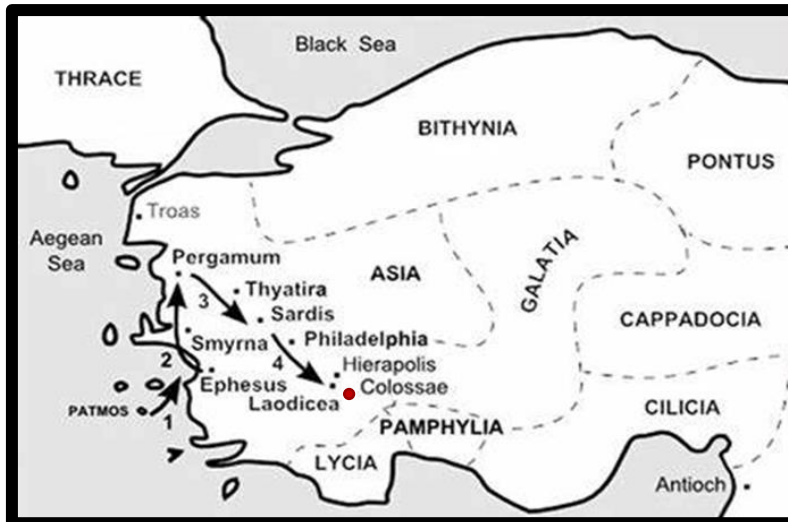
Apphia ("increasing") is known as the wife of Philemon while Archippus ("master of horses") might be his son or pastor (Colossians 4:17).

Paul viewed the Christian walk as an ongoing spiritual warfare (Ephesians 6:10-18) and repeatedly referred to his companions as "fellow soldiers." (Philippians 2:25; 2 Timothy 3:2)

The Greek term for "church" (ekklēsia) was used in the Septuagint (Greek Old Testament) to translate the Hebrew term "qahal" (קהל) which meant the "assembly of God's people."

There is no record of church buildings until the 3rd century AD; until then, churches met in homes. (Acts 2:40; 5:42; 20:20; Romans 16:5; 1 Corinthians 16:19; Colossians 4:15)

The Greek terms for "father" (patros πατρός) "brother" (adelphos ἀδελφός), and "sister" (adelphē ἀδελφή) reflects intimate family connection and interpersonal relationship.



Philemon hosted the church of Colossae in his home

The Apostle Paul & Timothy

"I am a Jew, born in Tarsus of Cilicia, but brought up in this city, educated under Gamaliel, strictly according to the law of our fathers, being zealous for God just as you all are today. I persecuted this Way to the death, binding and putting both men and women into prisons." (Acts 22:3-4)

The name "*Saul*" means "*called of God*" was replaced in Scripture by "*Paul*" which means "*little*". This might speak of Paul's humble attitude as the least of the apostles.

It is possible that Saul (the name used with the Jews) had always used the name Paul (a Roman form of the same name) among the Gentiles.

Found in Thessalonica dating to the second century AD, there is a physical description of Paul: short, bald, bow-legged, bushy "unibrow" and protruding eyes.



At the beginning of Paul's second missionary journey, he traveled to Lystra ("*that dissolves/disperses*") where Paul was stoned until thought to be dead (Acts 14:19; 2 Timothy 3:11).

At Lystra (a place of dreadful persecution), Paul discovered his most faithful attendant, Timothy ("*to honor God*") who was most likely led to Christ by Paul during the first missionary journey (1 Corinthians 4:17; 1 Timothy 1:2; 2 Timothy 1:2).

Timothy's mother (2 Timothy 1:5), Eunice ("*good victory/conquering well*"), was a believing Jew (2 Timothy 3:15).

Timothy represented the convergence of the church as the Jew (his mother) and the Gentile (his father) were a single family bearing him. (Acts 16:1-5)

God the Father & the Lord Jesus Christ

“Grace to you and peace from God our Father and the Lord Jesus Christ.”
(Philemon 1:3)

Beyond the relationship with God the Son,
God is “our” father which is literally the
“father of us” (patri hēmōn - πατὴρ ἡμῶν)
This means that believers are also
personally connected with God the Father.



“All will honor the Son even as they honor the Father. He who does not honor the Son does not honor the Father who sent Him.” (John 5:23)

All three names/aspects of the “Lord Jesus Christ” are given.
Lord (divine master) Jesus (humanity) Christ (the Messiah).

The Greek term for “Lord” (Kyriou Κυρίου) comes from Israel’s Old Testament covenantal name of God. Israel was reluctant to use the name “Yahweh” (יהוה YHWH), so Israel substituted the name “Adonai” (אֲדֹנָי) which means “Lord.” The use of the word “Lord” asserts the full deity of Jesus.

The name “Jesus” (meaning “God is Salvation”) was given by an angel to Joseph (Matthew 1:21) and to Mary (Luke 1:31).

The term “Christ” (Christou Χριστοῦ) means “anointed one” for a special purpose or mission. Christ carries the meaning of Messiah from a sacrificial, “suffering servant lifestyle to the point of death.

The testimony of a faithful believer encourages other believers in their walk with the Lord. The love of Philemon brings joy & comfort to others.

Confident Appeal (Philemon 1:4-11)

⁴ I thank my God always, making mention of you in my prayers,



LOVE

⁵ because I hear of your love and of the faith which you have toward the Lord Jesus and toward all the saints;



⁶ and I pray that the fellowship of your faith may become effective through the knowledge of every good thing which is in you for Christ's sake.

FAITH

⁷ For I have come to have much joy and comfort in your love, because the hearts of the saints have been refreshed through you, brother.

JOY

⁸ Therefore, though I have enough confidence in Christ to order you to do what is proper,



⁹ yet for love's sake I rather appeal to you—since I am such a person as Paul, the aged, and now also a prisoner of Christ Jesus—

¹⁰ I appeal to you for my child Onesimus, whom I have begotten in my imprisonment,



¹¹ who formerly was useless to you, but now is useful both to you and to me.

Paul would continuously pray and thank God for the early churches. (Romans 1:8; 1 Corinthians 1:4; 2 Corinthians 1:3; Ephesians 1:3; Philippians 1:3; Colossians 1:3; 1 Thessalonians 1:2; 2 Thessalonians 1:3; 1 Timothy 1:12; 2 Timothy 1:3)

The church of Colossae was renowned for love and faith. Paul encourages Philemon for his testimony and expects that Philemon will be true to the reports (and act accordingly).

Philemon 1:5 states that believers are to have faith towards the Lord Jesus as well as love was towards each other. (Colossians 1:4)

Paul could command "in Christ" certain spiritual actions, but instead, Paul appeals with love. Paul appeals to Philemon to "do good" out of freedom instead of requirement.

The word "hearts" (Philemon 1:7) should actually be "bowels" (splanchna σπλάγχνα) because in Biblical times, the center of emotion/affection sprung from the intestines/gut.

Paul references unconditional love (agape ἀγάπη) three times in this short letter.

Paul refers to himself as "Paul, the aged" (presbytēs πρεσβύτης) which usually applies to a man between 40-60 years of age.

As a prisoner of Christ Jesus, Paul had clearly suffered for the faith; believers (including Philemon) are also called to suffering and self-sacrifice.

By leading Onesimus ("useful; profitable") to Christ, Paul considers Onesimus (the runaway slave) as his "spiritual" child (teknou τέκνου). The meaning of the names of slaves often carried meanings corresponding to the value of the slave.

Philemon 1:11 is a "pun" with Onesimus' name which meant "useful." Once Onesimus had only been beneficial in a worldly perspective; however, he was now a brother in Christ transforming his efforts into eternal value.

Believers should walk by faith as the Sovereign God fulfills His will (Genesis 50:20; Proverbs 16:9)

Onesimus as a Brother (Philemon 1:12-16)

¹² I have sent him back to you in person, that is, *sending* my very heart,



¹³ whom I wished to keep with me, so that on your behalf he might minister to me in my imprisonment for the gospel;



¹⁴ but without your consent I did not want to do anything, so that your goodness would not be, in effect, by compulsion but of your own free will.



¹⁵ For perhaps he was for this reason separated from you for a while, that you would have him back forever,

¹⁶ no longer as a slave, but more than a slave, a beloved brother, especially to me, but how much more to you, both in the flesh and in the Lord.



Paul considered Onesimus the “core/heart” of himself. Instead of “heart,” the actual translation is “intestines” (splanchna σπλάγχνα) as the source of emotions.

To runaway as a slave was a very serious crime with slave hunters killing, maiming and branding runaways who had been captured.

Paul preferred to keep Onesimus with him, and no doubt, Onesimus would have preferred to remain with Paul. However, Christianity is about reconciliation. Although Onesimus had become a believer, there were still consequences for his prior acts. Onesimus still needed to make restitution with the one that he had wronged prior to accepting the gospel.



Although Paul wanted Onesimus to remain with him, the first step of reconciliation was for Philemon to forgive Onesimus.



Paul probably sent Onesimus with Tychicus who was bearing the letter from Paul. Tychicus carried the letters of Colossians and Ephesians to that same area (Colossians 4:7-9; Ephesians 6:21-22)

An underlying New Covenant principle (Jeremiah 31:31-34) where believers do not act out of a requirement of the law, but out of a heartfelt attitude of love.

New Testament believers are often called above and beyond any stated requirement of the law as reflected in the Sermon on the Mount (Matthew 5-7).

God will receive His children as He receives the Son – for He views His children through the work of Christ.

Paul alludes to the sovereign plan of God that would separate Onesimus from Philemon to find Christ before returning.

God had a larger plan for Onesimus; as a “founding Father” Ignatius was being taken to Rome to be killed, he referenced Onesimus as the bishop of Ephesus in his letter to the Ephesians.

Believers are to submit to one another in Christ. (Ephesians 5:21) While there is order and hierarchy, there is no favoritism of importance of one over the other (Galatians 3:28; Colossians 3:11).

Paul was confident in his release as an outcome of Philemon's prayers for him (Philemon 1:22)

Regarding Paul (Philemon 1:17-22)

¹⁷ If then you regard me a partner, accept him as *you would me*.



¹⁸ But if he has wronged you in any way or owes you anything, charge that to my account;

"PAID IN FULL"

¹⁹ I, Paul, am writing this with my own hand, I will repay it (not to mention to you that you owe to me even your own self as well).



²⁰ Yes, brother, let me benefit from you in the Lord; refresh my heart in Christ.



²¹ Having confidence in your obedience, I write to you, since I know that you will do even more than what I say.



²² At the same time also prepare me a lodging, for I hope that through your prayers I will be given to you.

The request is that Philemon view Onesimus in a larger identity – not simply as a slave, but as Paul himself. This is similar to the way that believers should view every believer in need as a creation of God. (Matthew 25:31-46)



Paul is willing to pay the price for the sins of Onesimus (Galatians 3:13; 1 Peter 1:18-19; 2:24;

Paul authenticates the message by declaring that he is writing this himself. (1 Corinthians 16:21; Galatians 6:11; Colossians 4:18; 2 Thessalonians 3:17; Philemon 1:19)

Paul had led Philemon to Christ as well – possibly during Paul's time in Ephesus (Acts 19:10, 20)

Paul concludes with a sincere request that Philemon respond appropriately to the letter. This echoes God's call to believers who read His Word; that they would receive His Word with a humble heart and respond accordingly.



Paul expects that Philemon will go above and beyond the minimum requirement and accept Onesimus in love.

The term "in Christ" (en Christō - ἐν Χριστῷ) is one of Paul's favorite phrases emphasizing a "spiritual position" within the will and strength of the Lord.

Not only does Paul make requests for Onesimus, but he also reserves a residence for himself with Philemon who is called to a generous spirit.

Paul is anticipating his release from incarceration (Philemon 1:25; 2:24). Paul would be released after several years of house arrest in Rome; however, after several mission trips, Paul was re-arrested by the Emperor Nero and martyred.

Paul began his letters referencing his prayers for the church (2 Corinthians 9:14; 13:7, 9; Ephesians 1:16; Philippians 1:4; Colossians 1:3; 1 Thessalonians 1:2; 2 Thessalonians 2:11; 2 Timothy 1:3; Philemon 1:4) and concluded his letters by requesting prayer for himself. (Romans 15:30; Ephesians 6:19; 1 Thessalonians 5:25; 2 Thessalonians 3:1; Philemon 1:22)

Paul's companions were "prisoners"
& "workers" for the Lord

23 Epaphras, my fellow prisoner in Christ Jesus, greets you,

24 as do Mark, Aristarchus, Demas, Luke, my fellow workers.

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



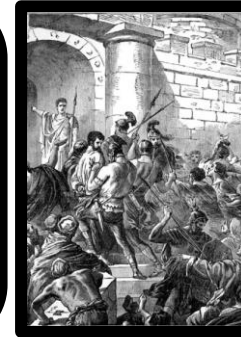
Salvation (and every goodness experienced throughout creation) is initiated by God's grace.

Closing & Benediction (Philemon 1:23-25)

Epaphras was the founder of the churches in the Lycus River Valley which included Colossae, Hierapolis, and Laodicea (Colossians 4:12-13; Philemon 1:23).

The name Epaphras ("Covered with Foam") is a shortened version of Epaphroditus related to the mythological goddess, Aphrodite. Other meanings of Epaphras include: charming, lovely or devoted to Aphrodite.

Paul had changed his opinion of John Mark. Paul found John Mark "useful" years after arguing to persuade Barnabas not to bring him on the second missionary journey (Acts 15:37-38). John Mark was the cousin of Barnabas (Colossians 4:10) and the scribe of Peter (1 Peter 5:13).



Aristarchus was a ministering companion of Paul who originated from Thessalonica (Acts 27:2). He had been seized by the mob in the riot of Ephesus, but appears to have been released unharmed. (Acts 19:29)

Demas had been a faithful co-worker of Paul (Colossians 4:14; Philemon 1:24), and yet during Paul's second incarceration in Rome, Demas would forsake Paul to go to Thessalonica (2 Timothy 4:10). Demas loved the present "age" (αἰὼνα αἰῶνα) which may mean that his life had been threatened. Demas may have remained true to God, but abandoned Paul in prison.

Luke was Paul's personal physician (Colossians 4:14) who remained faithful to Paul until the end. (2 Timothy 4:11; Philemon 1:24; 2 Corinthians 8:18). Luke was the writer of most of the New Testament as the author of the books titled Luke and Acts.



Paul repeatedly began and concluded his letters with the concept of grace; salvation itself begins and ends with God's grace.

God's goodness and grace is the ultimate treasure as every good gift comes from God. (James 1:17)