

**JOHN CHRYSOSTOM'S INTERPRETATION OF
THE RHETORIC OF THE LETTER TO THE COLOSSIANS**

by

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Dedication

This dissertation is dedicated to my Heavenly Father, Who are truly a way maker, miracle worker, and a promise keeper. To my loving and supporting parents who lifted me up and stood by me through every notion and emotion. This dissertation would not be possible if it weren't for my incredible mentor, supporter, friend, colleague and supervisor, the superwoman, Annéli Machin. A big thank you also to my co-supervisor Prof. Tolmie and Dr Luna Bergh who edited the dissertation. Thank you to the UFS Postgraduate School for providing me with the funds to complete this dissertation.

Student declaration

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ABSTRACT

This study aims to investigate how John Chrysostom interpreted the rhetoric of Colossians in his homilies on this letter and to compare his interpretation with the current understanding of the rhetoric of Colossians. This study is conducted in three phases. During the first phase of this study, all twelve of Chrysostom's homilies on Colossians are studied both in translation (Schaff) and in the Greek text (Field 1855). The aim of this exploration is to identify: i) any comments that Chrysostom made on why Paul used specific phrases and words to persuade his audience; and, ii) any rhetorical aspects that Chrysostom identified in Colossians and referred to in his homilies. A second set of data are gathered during Phase 2 of the study. In this phase, three existing rhetorical analyses of Colossians are examined to determine how scholars are currently interpreting the rhetoric of Colossians. The analyses of Witherington (2007:155–207), Copenhaver (2018:90–143) and Collins (1995:60–102) are examined. It is clear from the data that all three scholars follow a traditional approach during their analysis of Colossians. The data gathered during Phases 1 and 2 are carefully analysed and thoroughly examined to present a comparison between Chrysostom's interpretations of the rhetoric of Colossians and the three existing rhetorical analyses of the letter. The aim of the last phase is to determine how John Chrysostom's insight into the rhetoric of the letter corresponds to or differs from the existing analyses. The study of Chrysostom's understanding of the rhetoric of Colossians enabled the researcher to construct a new (alternative) rhetorical structure of Colossians.

Keywords: Colossians; early Christian letters; early Christian rhetoric; Epistles of Paul; John Chrysostom; rhetoric; rhetorical analysis.

1. **ORIENTATION TO THE STUDY**

An analysis of John Chrysostom's interpretation of the rhetoric of the Letter to the Colossians will be presented in this study.

1.1. **BACKGROUND AND RATIONALE**

Scholars have been investigating various aspects of Colossians, such as the Colossian heresy, the Christ Hymn, and the general literary style of Colossians. However, the rhetorical analysis of Colossians, and more specifically the interpretation of Paul's use of rhetoric in Colossians, has not received as much scholarly attention (Campbell, 2006:1). Surprisingly, no person doing a rhetorical analysis of the letter has thought of taking note of the way in which John Chrysostom – one of the (literary) giants of Early Christianity who was so well versed in rhetoric – interpreted the rhetoric of the letter.

Chrysostom, one of the four great Fathers of the East, left a wide-ranging literary legacy – more than any other ancient Christian writer (Quasten, 1963:424). In the early years of his life, Chrysostom studied rhetoric, possibly under Libanius, and theology under Didodorus of Tarsus. Before he became bishop of Constantinople in 397 CE, Chrysostom often preached at the cathedral of Antioch. It was during this period (386–397 CE) that he became known for his vivid preaching. This profound skill of preaching later earned him the nickname *Chrysostom* – “Golden Mouth” (Mayer and Allen 2017:1054–1055).

Although many Church Fathers have explored the Pauline legacy in the early church, Chrysostom was the most inclusive commentator on the letters of Paul from the patristic era (Mitchell 2000:6–7). Chrysostom can therefore be viewed as an influential figure in the interpretation of Paul's letters. According to Thurén (2001:181), it is possible to examine how the early Church Fathers understood biblical rhetoric and how they employed their rhetorical education in their exegesis and commentaries. Thurén (2001:185) also states that even though Chrysostom did not write rhetorical analyses of Paul's letters, he would have been able to make use of his rhetorical education to comprehend the inherent meaning of Paul's letters.

Research has been done on Chrysostom's use of rhetoric in his works and it seems, according to Mitchell (2000:25) that he intentionally uses his rhetorical skills to intensify his arguments and to keep his audience interested. Chrysostom's main goal was not to write theological treatises; instead, he was trying to transform his listeners and bring them closer to God, mainly through his preaching and homilies. The homilies provided him with the opportunity to explain scripture, dismiss objections, and exhort, encourage or rebuke his audience as he saw fit. When reading Chrysostom's homilies, it is necessary to keep these pastoral goals in mind. Chrysostom, who was taught rhetoric by Libanius, employs every rhetorical tool available to him to attain his objectives (Tallon, 2015:28).

1.2. PROBLEM STATEMENT

If one examines the existing rhetorical analyses of Colossians, it is clear that scholars mostly used a traditional approach where the text is forced into specific categories. A few studies confirm this: **Witherington** (2007:104) classifies the letter of Colossians as an example of *deliberative rhetoric*. For his rhetorical analysis, the letter is divided into traditional rhetorical categories such as *exordium*, *narratio*, *propositio*, and *probatio*. According to Witherington (2007:104), Colossians has some elements of the Asiatic style of rhetoric. Witherington (2007:4) explains that when it came to the adaptation of a style of Greek that extended beyond koine Greek, there were essentially two options: adopt an Asiatic style or adopt an Atticising style of Greek. The Asiatic style is especially noticeable in Ephesians, and by implication, also in the letter to the Colossians - since the two letters are closely related. There appears to have been two types of Asiatic styles. One type is epigrammatic, with a concentration on precise and elegant statements. This was Asiatic rhetoric's less substantial version. The other type of Asiatic rhetoric was distinguished by a discourse loaded with ornamentation, redundancy, and rich vocabulary, which is precisely the characteristic of Colossians. **Copenhaver** (2018:110) divides Colossians into three sections: an introduction, a body, and a conclusion. He then divides the body of the letter into the following traditional categories: *exordium*, *paraenesis* and *peroratio*. **Collins** (1995:62) uses Jean-Noël Aletti's rhetorical arrangement as a guideline to identify rhetorical units, which also includes the traditional rhetorical categories.

Apart from making use of traditional rhetorical approaches, the scholars mentioned above studied the text of Colossians itself to make their analyses. No study, however, (according to my knowledge and research) has been done on *Chrysostom's homilies on Colossians* in order to gain insight about the rhetoric of the Letter to the Colossians. A study of these homilies may shed some light on how Chrysostom read parts of Colossians and, more importantly, how he interpreted Paul's use of rhetoric in the letter. Inferences drawn from such a study can then be compared to results from the more traditional rhetorical analyses of Colossians in order to see how John Chrysostom's insight into the rhetoric of the letter corresponds to or differs from existing analyses.

This study therefore attempts to investigate how John Chrysostom interprets the rhetoric of Colossians in his homilies on this letter and to compare his interpretation with the current understanding of the rhetoric of Colossians.

1.3. RESEARCH QUESTIONS AND OBJECTIVES

In order to investigate how John Chrysostom understands the rhetoric in the Letter to the Colossians, the following research questions and objectives were formulated:

Research questions:

- Which comments did Chrysostom make in his twelve homilies on Colossians on why Paul used specific phrases and words to persuade his audience?
- Which rhetorical aspects did Chrysostom identify in Colossians and refer to in his twelve homilies on Colossians?
- How are scholars currently interpreting the rhetoric of Colossians?
- How can Chrysostom's understanding of the rhetoric in Colossians enhance existing interpretations of the rhetoric of Colossians?

Objectives:

- To identify the rhetorical aspects that Chrysostom referred to in his homilies on Colossians.
- To investigate existing rhetorical analyses on Colossians in order to gain insight into how contemporary scholars understand the rhetoric of Colossians.

- To discuss similarities with and/or differences between aspects in the existing rhetorical analyses of the letter and the aspects identified by Chrysostom.

1.4. RESEARCH DESIGN AND METHODOLOGY

Maree (2016:52) states that a qualitative research design focuses on the understanding of a phenomenon in its own right. For him, the heart of qualitative research is the exploration of a phenomenon's meaning. Since this study aims to investigate how John Chrysostom interpreted the rhetoric of Colossians by identifying rhetorical aspects in his homilies on Colossians, the primary research design will be qualitative.

This study will be conducted in three phases. A brief outline of the three phases are presented below.

Phase 1: An overview of the rhetorical aspects that Chrysostom identifies in Colossians

To investigate how Chrysostom interpreted and understood the rhetoric of Colossians, rhetorical aspects will be identified first from Schaff's translation of Chrysostom's homilies on Colossians. Then identified aspects will be analysed in the Greek text of Chrysostom's homilies on Colossians. The Greek text on the Epistles of Paul (*Chrysostom, Homiliae in Philippenses, Colossenses et Thessalonicenses*) as compiled and published by Frederick Field in 1855, will be used. According to Allen (2013:31), Field's text of 1855 should continue to be considered the most accurate Greek text of Chrysostom's homilies on the Epistles of Paul. The identified aspects will be translated in order to get a better understanding thereof and then discussed. More detail on the process of analysis and presentation will be provided in Chapter 2.

Phase 2: An overview of existing rhetorical analyses of Colossians

Three existing rhetorical analyses of Colossians will be examined in order to develop an understanding of how scholars interpret the rhetoric of Colossians. An extensive overview of the analyses by the following scholars will be presented: i) Witherington (2007:155–207); ii) Copenhaver (2018:90–143); and, iii) Collins (1995:60–102).

Phase 3: Comparing existing rhetorical analyses with the rhetorical aspects that Chrysostom identifies in Colossians

In the third and final phase the rhetorical aspects will then be compared to the analyses of Witherington, Copenhaver and Collins in order to see how John Chrysostom's insight into the rhetoric of the letter corresponds to or differs from the existing analyses.

1.5. SIGNIFICANCE (VALUE) OF THE STUDY

It is envisaged that this study will not only render new insights into the interpretation of the rhetoric of Colossians, but also into some aspects of Chrysostom's understanding of rhetoric. According to Mitchell (2000:196), Chrysostom's homilies are rhetorical compositions by which he attempts to convey the truth of the Biblical text to his audience. Mitchell also mentions that Chrysostom, as a teacher, used rhetoric to encourage his readers to a more in-depth reading of Biblical texts. The rhetorical principles that Chrysostom identified that Paul used to persuade his audience will contribute to the study of the rhetoric of Colossians. Further studies can also include the rhetorical interpretations of other Early Christian literature, especially homilies by Chrysostom.

1.6. BRIEF OVERVIEW OF CHAPTERS

An outline of the other chapters follows from the background presented here. The methodology to be used in this study is explained in Chapter 2. Attention is given to the following: i) The methods of rhetorical analyses of New Testament texts. The focus will be on scholars who analyse Paul's letters by using the ancient rhetorical categories and alternative methods; ii) Chrysostom's approach to Paul's rhetoric. It is essential to understand how Chrysostom interpreted Paul's letters and, specifically his rhetoric; and, iii) Chrysostom and the rhetoric of Colossians. This section attempts to investigate how Chrysostom interprets the rhetoric of Colossians in his homilies on this letter. The study will be conducted in three phases and a short explanation of these phases will be given. The literature review of the study is presented in Chapter 3. Aspects such as the following will be addressed: i) Regarding Chrysostom – his life, works, rhetoric and his appreciation of Paul; ii) Regarding Colossians – authorship, production of the letter, reasons for the letter and the audience; and, iii) Regarding

Chrysostom's homilies on Colossians – production and delivery, audience and themes addressed by Chrysostom. The results of the first phase of this study, the analysis of Chrysostom's homilies, will be presented in Chapter 4. Chapter 5 provides an overview of three existing rhetorical analyses of Colossians, the second phase of the study. The last phase of the study will be presented in Chapter 6, where the existing rhetorical analyses will be compared with the rhetorical aspects that Chrysostom identifies in his homilies on Colossians. Some concluding remarks will be presented in Chapter 7.

2. METHODOLOGY

2.1. RHETORICAL ANALYSES OF NEW TESTAMENT TEXTS

Rhetoric is the distinctive feature of a discourse that allows a speaker or writer to achieve the desired outcome of the discourse. There are several methods that a speaker or writer could employ in order to achieve the desired outcome, such as the arrangement and choice of words. Recognising the rhetorical invention used by the writer is an important aspect, since it is a key concept in the Greek and Roman understanding of rhetoric. Most rhetorical inventions include how the subject matter is presented, the use of facts and arguments, and the attempt to control the emotions of the audiences. The authors of the New Testament had a message to communicate, and they wanted to persuade their audience to accept it. As such, they made use of rhetoric and their rhetorical approach may be examined (Kennedy, 1984:3).

For Bliss (1998:3), rhetorical criticism of the New Testament texts refers to the art of analysing a text's structures and techniques in relation to its historical context. This involves looking at aspects such as logical arguments, division, style, and figures of speech. When it comes to rhetorical analysis, it is different from epistolary analysis. The epistolary method compares a text to the ancient epistolary theorists or draws similarities with existing letters from antiquity in order to obtain an understanding of the structure and genre of a text. On the other hand, the rhetorical analysis method is where the rhetoric of the letter is examined. Among other things, it entails examining the structure and style of the argument and its intended purpose. Rhetorical critics can do this by referring to the ancient rhetorical methods or current rhetorical theorists or by comparing the rhetoric of two texts (Bliss, 1998:4).

According to Kennedy (1984:10), using a classical rhetorical approach to analyse New Testament texts is historically justifiable. He explains that the content and form of what Paul was saying had to align with the expectations of his audience if he wanted to be convincing when he spoke to a Greek audience. It is, therefore, necessary to try to hear Paul's words as a Greek-speaking audience would have heard them, and this requires some knowledge of ancient rhetoric. The three classical types of rhetoric described by Aristotle—deliberative, judicial, and epideictic—provide three frameworks that can be used to guide a discourse towards the desired outcome. In other words,

there are three types of classical rhetoric, each with its own distinctive characteristics, to achieve the desired outcome of the discourse (Garver, 2009:5).

Paul's letters were previously analysed using ancient rhetorical categories. However, modern scholars have expressed reservations and raised some questions about using ancient rhetorical categories in the rhetorical analysis of Paul's letters. As a result, they began to evaluate the arguments in his letters using a text-centred approach instead of a traditional or classical approach (Snyman, 2004: 82–83). Genade (2011:12) explains that with his rhetorical approach to Galatians (*Persuading the Galatians: A Text-Centred Rhetorical Analysis of a Pauline Letter*), Tolmie opens up a whole new world of possibilities for other Pauline and New Testament texts as well. Tolmie (2005:28–29) explains that the text-centred approach is the identification of rhetorical strategies directly from the text itself rather than imposing pre-selected categories of rhetorical models on the text and forcing it to fit into such systems or models.

The rhetorical analyses of Colossians being examined in detail in this study will include: i) *Socio-rhetorical commentary on the letter to the Colossians* by Ben Witherington (2007); ii) *Reconstructing the Historical Background of Paul's Rhetoric in the Letter to the Colossians* by Adam Copenhaver (2018); and, iii) *Rhetoric, household and cosmos: a rhetorical and sociological analysis of the letter to the Colossians with particular focus on Colossians 3:18–4:1* by Matthew Scott Collins (1995), who uses Jean-Noël Aletti's rhetorical arrangement. An examination of these rhetorical analyses of Colossians reveals that the scholars have followed a traditional approach, imposing ancient rhetorical categories on the text.

2.2. CHRYSOSTOM'S APPROACH TO PAUL'S RHETORIC (HIS GREAT APPRECIATION OF PAUL)

Many Church Fathers have explored the Pauline legacy in the Early Church. However, Chrysostom was the most inclusive commentator on Paul's letters (Mitchell 2000:6–7) and can therefore be viewed as an influential figure in the interpretation of these letters. Any investigation into Chrysostom's appreciation of Paul's rhetoric should begin with an understanding of Chrysostom's hermeneutical approach and his treatment of the Pauline epistles. Chrysostom's interpretation is always author-centred. Chrysostom believed that Paul wrote his letters when motivated by some cause and to achieve a

specific goal. He was also fully aware of the epistolary nature of Paul's works, as well as Paul's typical letter-writing formulae. Chrysostom maintains the idea that in a Pauline epistle, nothing is unplanned or unintended (Mitchell, 2001:339–340).

De Wet (2010:397–398) explains that as an exegete of the Pauline literature, Chrysostom focuses on the historical *and* literary contexts of the epistles. Not only does he examine every word in great depth, but he appears to be well-versed in many of the epistles' socio-historical contexts as well. Chrysostom's homiletical discourses and the fact that he continuously tries to make Paul relevant, helps him to understand the aim of Paul's epistles. Chrysostom does more than only preach the Pauline doctrines and ethics; as a result, he does not regard the Pauline literature as just a written text. In several of his homiletical discourses, Chrysostom creates an image of Paul. This was a typical occurrence in classical rhetoric. The fact that Chrysostom speaks to Paul as though he was face-to-face with him is particularly remarkable in his portrayals of Paul. Chrysostom frequently talks in the first person, as though in conversation with the apostle and this would have had a strong emotional impact on the audience.

Chrysostom does not aim to educate his audience on the history of Paul, nor is he looking for the historical Paul. For him, it is all about reinventing Paul to persuade his own audience of a particular matter. It is almost as if Paul serves as a co-homilist in his sermons, giving it authority and persuasiveness. Chrysostom often inserts his own words into Paul's mouth in order to make his own point. By making it seem as if Paul speaks Chrysostom's remarks, Chrysostom succeeds in giving them considerably more authority. The interpretations of Chrysostom are likewise portrayed to be the interpretations of Paul (De Wet, 2010:400–402).

2.3. CHRYSOSTOM AND THE RHETORIC OF COLOSSIANS

This study aims to investigate how John Chrysostom interpreted the rhetoric of Colossians in his homilies on this letter and to compare his interpretation with the current understanding of the rhetoric of Colossians. This study will be conducted in three phases. A brief outline of the phases are presented below with a relevant example.

2.3.1. Phase 1: An overview of the rhetorical aspects that Chrysostom identifies in Colossians

The aim of Phase 1 is not to provide a discussion on Chrysostom's homilies on Colossians itself, but to identify and discuss the rhetorical aspects that Chrysostom identified in Paul's Letter to the Colossians and referred to in his homilies. Therefore, a first reading of Chrysostom's homilies as translated by Schaff is done to identify remarks possibly related to rhetorical aspects of the letter to Colossians. The identified aspects will then be analysed in the Greek text of Chrysostom's homilies on Colossians in order to determine whether they are relevant to the understanding of the rhetoric of Colossians. As mentioned in Chapter 1, the Greek text on the Epistles of Paul, as compiled and published by Frederick Field in 1855, will be used. The aspects will then be translated anew to comprehend the true meaning of Chrysostom's understanding of these aspects.

The results of this analysis will be presented in Chapter 4. In order to grasp and understand Chrysostom's interpretation of the rhetoric of the letter to the Colossians, one must read and analyse his homilies in order, from Homily I to XII. The data collected from the homilies will therefore be presented in twelve sections (sub-sections of Chapter 4). In most of the homilies, Chrysostom also provides some background information (rhetorical situation) relevant to the specific pericope that the homily is based on. For this reason, the data and subsequent discussions at each homily will be presented under two sub-headings: i) the rhetorical situation; and, ii) the rhetorical aspects.

Chrysostom usually presents his discussion of a pericope in the order of the relevant verses. It therefore makes sense to present the identified rhetorical aspects verse by verse. The rhetorical aspects will therefore be grouped together under the relevant verse and not discussed in the order they appear in Chrysostom's homilies. At the beginning of each discussion, the Greek text of Colossians will be given in order to provide the context of the identified rhetorical aspect. For this purpose, the text of the 28th edition of the Nestlé-Aland *Novum Testamentum Graece* will be used. The relevant text references will be used as headings at the beginning of the discussions. In addition, the Greek text and translation of each identified rhetorical aspect will be

added. For this purpose, the Greek text of Field (1855) and the translation of Schaff (*Chrysostom. Saint Chrysostom: Homilies on Galatians, Ephesians, Philippians, Colossians, Thessalonians, Timothy, Titus, and Philemon. In vol. 13 of The Nicene and Post-Nicene Fathers, Series 1. Edited by Philip Schaff. 1886–1889. 14 vols. Repr. Peabody, Mass.: Hendrickson, 1994*) will be used. Although the identified rhetorical aspects were translated anew from the Greek text in order to comprehend the rhetorical meaning of the text, the aim of this study is not to present a new translation of Chrysostom’s homilies. Schaff’s translation was therefore retained in the tables while elements of the “new” translation will be evident in the discussions.

Example: Rhetorical aspects identified in Homily X– Colossians 3:18–4:4

i) Colossians 3:18–19 (Nestlé-Aland 28th)

¹⁸ Αἱ γυναῖκες, ὑποτάσσεσθε τοῖς ἀνδράσιν ὡς ἀνήκεν ἐν κυρίῳ. ¹⁹ Οἱ ἄνδρες, ἀγαπᾶτε τὰς γυναῖκας καὶ μὴ πικραίνεσθε πρὸς αὐτάς.

Field, 5:396A	Schaff, p. 537
Ὅρα πῶς πάλιν τὸ κατάλληλον παρήνεσε. Καθάπερ ἐκεῖ φόβον καὶ ἀγάπην τίθησιν, οὕτω καὶ ἐνταῦθα·	See how again he has exhorted to reciprocity. As in the other case he enjoins fear and love, so also does he here.

Chrysostom remarks that in Colossians 3:18–19, Paul exhorts the husband and wife to be in a reciprocal relationship.

ii) Colossians 3:20–21 (Nestlé-Aland 28th)

²⁰ Τὰ τέκνα, ὑπακούετε τοῖς γονεῦσιν κατὰ πάντα, τοῦτο γὰρ εὐάρεστόν ἐστιν ἐν κυρίῳ.

²¹ Οἱ πατέρες, μὴ ἐρεθίζετε τὰ τέκνα ὑμῶν, ἵνα μὴ ἀθυμῶσιν.

Field, 5:396E	Schaff, p. 538
Πάλιν τὸ, “ἐν κυρίῳ,” τέθεικε, καὶ νόμους τιθεὶς ὑπακοῆς, καὶ ἐντρέπων, καὶ καταβάλλων. “Τοῦτο γὰρ, φησὶν, ἔστιν εὐάρεστόν τῳ κυρίῳ.”	Again he has put that, “in the Lord,” at once laying down the laws of obedience, and shaming them, and casting them down. “For this”, says he, “is well-pleasing to the Lord.”

For Chrysostom the phrase *ἐν κυρίῳ* is rhetorically significant since it shows that Paul is not only giving these commands from his own authority, but that these things are also from the Lord. This will encourage the Colossians to accept Paul's instructions of the household code, since this is what is pleasing for the Lord.

iii) Colossians 3:22 (Nestlé-Aland 28th)

²² Οἱ δοῦλοι, ὑπακούετε κατὰ πάντα τοῖς κατὰ σάρκα κυρίοις, μὴ ἐν ὀφθαλμοδουλίᾳ ὡς ἀνθρωπάρεσκοι, ἀλλ' ἐν ἀπλότῃτι καρδίας φοβούμενοι τὸν κύριον.

Field, 5:397C + D	Schaff, p. 539
Καὶ ὄρα πῶς ἀεὶ τὰ ὀνόματα τίθησι, γυναῖκες, τὰ τέκνα, οἱ δοῦλοι. Εὐθέως δικαίωμα τοῦ ὑπακούειν. Ἄλλ' ἵνα μὴ ἀλγήσῃ, ἐπήγαγε, “τοῖς κατὰ σάρκα κυρίοις.” Τὸ κρεῖττον σου ἢ ψυχὴ ἠλευθέρωται, φησί· πρόσκαιρος ἢ δουλεία. Ἐκεῖνο τοίνυν ὑπόταξον, ἵνα μηκέτι ἀνάγκης ᾖ ἡ δουλεία.	And see how always he sets down the names, wives, children, servants, being at once a just claim upon their obedience. But that none might be pained, he added, to your masters according to the flesh. Your better part, the soul, is free, he says; your service is for a season. It therefore do thou subject, that your service be no more of constraint.

Chrysostom notices that Paul mentions the subordinates of each pair on their names. He recognises that it is part of Paul's rhetorical strategy to address the subordinates directly since it immediately demands their obedience.

iv) Colossians 3:25 (Nestlé-Aland 28th)

²⁵ ὁ γὰρ ἀδικῶν κομίζεται ὁ ἠδίκησεν, καὶ οὐκ ἔστιν προσωποληψία.

Field, 5:398B	Schaff, p. 540
Ἄλλ' ἐνταῦθα μοι δοκεῖ τοὺς Ἑλληνας αἰνίττεσθαι δεσπότης.	But here he seems to me to be alluding to the Grecian masters.

Chrysostom observes that when Paul ensures the slave in Colossians 3:25 that everyone will be fairly judged (*καὶ οὐκ ἔστιν προσωποληψία*), Paul might be referring to the Grecian masters. For Chrysostom, Colossians 3:25 comes down to the following:

If the masters do not treat their slaves with respect, they will have to deal with the consequences.

2.3.2. Phase 2: An overview of existing rhetorical analyses of Colossians

Three existing rhetorical analyses of Colossians will be examined in Phase 2 in order to develop an understanding of how modern scholars interpret the rhetoric of Colossians. An extensive overview of the analyses by the following scholars will be presented in Chapter 5: i) Witherington (2007:155–207); ii) Copenhaver (2018:90–143); and, iii) Collins (1995:60–102).

Example: To continue with the example at Phase 1, a short discussion of two of the above-mentioned rhetorical analyses of Colossians 3:18–4:1 is presented:

According to **Witherington** (2007:182), Colossians 3:18–4:1 is Paul’s final argument. He explains that Colossians 3:18–4:1 is more likely to be a Pauline adaptation of an early Christian household code. The use of Christological and eschatological motivation clauses distinguishes this household code from any secular codes. The request to do what is pleasing to the Lord is an appeal to be honourable. According to Witherington (2007:192), this is what one would expect in a deliberative exhortation, where what is proper is a significant issue.

Collins considers Colossians 3:18–4:1 to be the last unit of the *probatio*. It is typical for the final unit to have the most compelling proof in the argument, and it should be in a form that the audience can easily remember. The universal understanding of the “household” that consists of the pairs of wife-husband, children-father and slave-master is given, and the traditional subordinate relationship between these pairs is articulated. Paul modified this traditional understanding of the “household” in order to amplify the pre-eminence of Christ in the cosmos (Collins, 1995:86–87). He explains that Paul exhorts the wives to submit themselves to their husbands. However, the motivation for the exhortation is not from the natural order of things, but instead it is proper behaviour in the Lord. The exhortation for the children to obey their parents is motivated in terms of the order of the “Lord”, and not obedience that is natural (Collins, 1995:87). The exhortation to the slaves is expanded in verses 22–25.

Collins (1995:89) mentions that scholars suggested that a problem existed at Colossae with the expectations of Christian slaves. Rhetorically the prolonged exhortation could indicate several possibilities: i) Paul addresses the “problem” with Christian slaves under non-Christian masters; ii) Paul amplifies the duties of slaves in order to ingratiate himself to the masters and leaders of the community or; iii) to remind them they are all “slaves of Christ”. Collins (1995: 90) states that Paul does not exhort slaves further in the letter, and therefore, the first option is unlikely. The possibility of winning over the “masters” seems more probable. In the letter to the Colossians, Paul attempts to win the goodwill of those at Colossae. To win over the “masters” in the community would be necessary, since these individuals would influence both the Christians and the broader community. In terms of reminding them to be “slaves of Christ”, Paul does not name them “slaves of Christ” elsewhere in the letter. In the end, it is unclear why the exhortation to the slaves is longer than the other exhortations in this unit. The situation may likely have involved a combination of the options above.

2.3.3. Phase 3: Comparing existing rhetorical analyses with the rhetorical aspects that Chrysostom identifies in Colossians

In the third and final phase the rhetorical aspects will then be compared to the analyses of Witherington, Copenhaver and Collins in order to see how John Chrysostom’s insight into the rhetoric of the letter corresponds to or differs from the existing analyses.

Example: In light of the preliminary review, the question that must be asked is whether Chrysostom’s interpretation of Colossians 3:18–4:1 can be of any help in the rhetorical analysis of the pericope. This certainly seems to be the case. Three important aspects are highlighted:

First, the most striking difference is that Chrysostom gives more attention to the relationship between the different kinds of authorities and their subordinates. The three authorities that Chrysostom identifies are the husbands and wives, fathers and children, and masters and slaves. Chrysostom notices that Paul names the subordinates of each pair on their names to claim their obedience. Chrysostom explains that the authority between the husband and wife is natural, and therefore Paul exhorts the husband and wife to a reciprocal relationship.

A second valuable insight is that Chrysostom often goes beyond the modern interpreters of the rhetoric of this pericope. He identifies some important rhetorical aspects in parts of the pericope that is not seen or even considered today. For example, Chrysostom gives more attention to the emotional effect these commands would have had on the audience. For instance, in verse 20, Chrysostom notes that Paul used the phrase “in the Lord” to shame his audience, and at the same time, he is laying down the law.

Thirdly, there are cases where Chrysostom’s interpretation of Colossians can complement modern rhetorical analyses. Collins asked the question of why the exhortation to the slaves is longer than the other exhortations. He concludes that it is unclear why the exhortation to the slaves is longer. The situation may likely have involved a combination of the above options (see discussion under Phase 2). Chrysostom mentions that in verse 25, Paul is hinting at the Greek masters. If one considers Chrysostom’s understanding of the exhortation to the slaves to obey their masters despite their religion, the option that Paul is addressing the “problem” with Christian slaves under non-Christian masters can be valid.

3. LITERATURE REVIEW

3.1. JOHN CHRYSOSTOM

3.1.1. His life

The year of Chrysostom's birth and the chronology of his earlier life, especially before 381 CE cannot be outlined with absolute certainty. Quasten (1963:424) and Altaner (1961:373), for example, put his birth between 344 CE and 354 CE; Lee (2015:97) reckons that several Chrysostom scholars accept 347 CE as the year of his birth in Antioch, while Louth (2004:344) places his birth in Antioch *around* 349 CE. Although scholars might never reach agreement on this matter, it seems as if 349 CE is currently the favoured date. Most of the available data at the end of the twentieth century, according to Kelly (1995:4), supports this date and current (more recent) scholars seem to agree. Allen and Mayer (2002:3) argue that Chrysostom was born in 349 CE at Antioch in Syria, while De Wet and Mayer (2019:1) also provide 349 CE as his date of birth.

Chrysostom was born into a wealthy and Christian family. There is little dispute that, if not of the highest social standing, Chrysostom's family was well-positioned socially and economically (Kelly, 1995:4). His religious mother, Anthusa, who was widowed when she was twenty years of age, provided him with a basic education. Little is known about John's early upbringing, and the twelve years he spent in different stages of his education. However, it is clear that he graduated in 367 CE at the age of eighteen and completed his education under the mentorship of the professional orator and famed rhetorician, Libanius (314–393 CE) (Allen and Mayer, 2002:4). He was also taught philosophy by Andragathius later in his life.

At the age of eighteen, Chrysostom was a man of intellect and enjoyed divine teachings. Meletius, who was the leader of the church of Antioch at that time, noticed Chrysostom and was so impressed with his intellect and character that he allowed him to be in his company (Quasten, 1963:424). In 371 CE, Chrysostom was appointed as a lector by Meletius (Allen and Mayer, 2002:6). Although his initial responsibilities included Scripture reading and calling on the congregation to pray during the service, he could not preach or administer the sacraments (Schaff, 1889:8). During this period

of his life, he studied theology under the guidance of Diodore of Tarsus (Quasten, 1963:425).

Shortly after being appointed as a lector, he relinquished the obligations mentioned above and other activities within the community and left Antioch. He withdrew himself from the world to live a more disciplined and stricter ascetic life in the mountains that bordered the city (Allen and Mayer, 2002:6). During this time, he met an old hermit with whom he spent four years of his life (Quasten, 1963:425). After this period, he retreated to a mountain cave and spent the next two years standing, barely sleeping, and studying the Old and New Testaments. His stomach and kidneys were damaged as a result of the severe lifestyle practices he followed during this time. Due to his declining health, John returned to Antioch after these six years and resumed his responsibilities as a lector (Allen and Mayer, 2002:6). Kelly (1995:36) explains that by the time John returned to Antioch, presumably in the last quarter of 378 CE, the city's Christian community was undergoing significant changes.

Chrysostom was ordained a deacon by Meletius in 381 CE and a priest by Bishop Flavian in 386 CE. He served in this position with much enthusiasm, brilliance and success until 397 CE and has proven himself to be the most significant Christian orator of all time. It is also during this period that he delivered most of his homilies (Quasten, 1963:425) and became well-known for his preaching. The latter feat earned him the nickname "Chrysostom" (Golden Mouth) (Allen, 2013:xi).

When Nectarius, a patriarch and the bishop of Constantinople, died in 397 CE, Chrysostom was unknowingly nominated to be his successor. He was chosen for this position by a synod of bishops who gathered in the East solely to elect him to the diocese (Allen and Mayer, 2002:8). Because Chrysostom refused to accept the position, he was taken to Constantinople by force and under false pretences as commissioned by Emperor Arcadius (Quasten, 1963:425). In the five and a half years that followed his ordination in 398 CE on February 26, he dealt with various groups competing for dominance in Constantinople while still having his episcopal responsibilities (Allen, and Mayer, 2002:8). He tried to rebuild the city and the clergy, which had become corrupt under his predecessor's ruling. However, it soon became clear that the position was not meant for him. His vision for the clergy was unachievable, and his unwavering commitment to this vision caused the opposing

forces to unite against him (Quasten, 1963:425). He aimed to enforce the same strict moral standards and way of life that he himself lived by. He was also determined to oversee all the church leaders in the region (Kelly, 1995:125).

When Chrysostom removed six bishops from the church at the synod of Ephesus in 401 CE, the hatred of his opponents grew stronger (Quasten, 1963:426). During the conflict and political unrest, Chrysostom also angered Empress Eudoxia, but his main adversary was Theophilus of Alexandria. When Theophilus had to defend himself against allegations by monks in Constantinople in 402 CE, he blamed Chrysostom. At the Oak Synod in 403 CE, Theophilus had judged Chrysostom even more, since he had declined to appear three times. Since Chrysostom declined to attend, the Emperor declared him deposed and exiled. However, he was recalled the next day when an accident in the palace startled the Empress. The peace, however, only lasted two months since Chrysostom started to complain about noisy dances and games near his church after the statue of the Empress was revealed. On the Easter Vigil, when the priests who had stayed true to Chrysostom were preparing to baptise almost 3 000 church members, they were stopped by force and an attempt was made to kill Chrysostom. The effort to depose Chrysostom by another synod failed, but his opponents eventually secured another decree of banishment in 404 CE from the Emperor (Altaner, 1961:375–376).

On 20 June 404 CE, Chrysostom gathered the forty bishops who supported him, as well as the four widows with whom he had worked closely in Constantinople, and silently slipped out of the city after bidding them farewell. Soldiers escorted him from Nicomedia to Cucusus, a small city in Armenia. During his time in Cucusus, friends and supporters were allowed to visit, and he was also able to exchange letters with his supporters back in Constantinople. After some time there, he was forced to flee the city with the majority of the people to Arabissus. In 407 CE, he moved to Pityus, an even more isolated location on the eastern coasts Black Sea. Chrysostom was unable to survive this arduous journey because of his poor physical health that was further weakened by the hardships of his exile. He died on 14 of September 407 CE on his way to the departure point on the Black Sea (Allen and Mayer, 2002:10–11). Chrysostom was first and foremost a spiritual counsellor and, more specifically, a

preacher. His followers and successors hailed him to be the greatest preacher of the Greek Church (Altaner, 1961:376).

3.1.2. His works

None of the Greek Fathers has left a more comprehensive literary legacy than Chrysostom. His unique ability of speech and rhetoric earned him the prestigious title of “Chrysostom”, which has essentially replaced his name. Though Chrysostom composed several practical treatises and many letters, the majority of his works were sermons. These homilies paint a vivid picture of the religious, social, political, and cultural circumstances in the cities of Syria and Byzantium (Quasten, 1963:429–430).

About 800 original works of Chrysostom are extant today, with a larger number of works being mistakenly attributed to his name (De Wet and Mayer, 2019:1). Chrysostom’s works cover a variety of genres and primarily consist of 13 treatises, 239 letters and over 800 homilies and scriptural interpretations (Mayer, 2015:141). Quasten (1963:433) notes that most of Chrysostom’s writings are exegetical homilies on several books of the Old and New Testament. Chrysostom wrote 66 homilies on Genesis and numerous homilies on Old Testament themes. He also produced 90 homilies on the Gospel of Matthew, 88 homilies on the Gospel of John, and 55 homilies on Acts. There are also exegetical homilies of the letters to the Romans, Corinthians, Ephesians, Philippians, Colossians, Thessalonians, Timothy, Titus, Philemon, and Hebrews (Allen, 2013:xii). Chrysostom also wrote a commentary on Galatians (Quasten, 1963:446). Chrysostom’s appreciation of the apostle Paul can perhaps be seen in the seven homilies he wrote in his honour (Allen, 2013:xii). There are also homilies on the catechism, feast days, martyrs’ feasts, and ethical concerns, as well as on other occasional themes. Chrysostom also wrote treatises on various subjects. For instance, one of his best known treatises is *De Sacerdotio*. Other treatises include subjects such as the monastic life, virginity and widowhood, the education of children and suffering (Quasten, 1963:459–467). According to Allen (2013:xii), over 240 letters from his years in exile have survived. Quasten (1963:433) notes that most of these letters are brief, but they still testify to the interest Chrysostom had in the well-being of his friends - despite the remoteness of his own life.

Chrysostom's popularity can be attributed to his forthright, engaging, and approachable preaching style, as well as his emphasis on the theme of personal morality. His emphasis on almsgiving to help the poor also continues to draw attention. His comprehensive exegesis of scripture, especially on Genesis, the Gospels of Matthew and John, the book of Acts, and all the epistles of Paul, has been regarded as trustworthy (Mayer, 2015:142).

3.1.3. His rhetoric

Chrysostom remains first and foremost a rhetorician (Hubbell 1924:275). His writing style and use of language are frequently admired and highly regarded by scholars. Chrysostom's approach to rhetoric cannot always be defined. There has not been much agreement on the specific characteristics of his rhetoric. It has long been held that Chrysostom broke completely with the pagan tradition of oratory. Recent research has revealed, however, that in sentence form and the use of figures, he was a Christian orator speaking with the skill of a pagan (Hubbell 1924:267). For Chrysostom, in a sermon, a certain degree of rhetorical persuasion is acceptable - depending on the audience's vulnerability (Hubbell, 1924:267). Chrysostom was renowned for his sermons. His sermons were compositions meant to be given orally, providing him with an excellent opportunity to demonstrate his expertise. His homilies are an example of oration that meets the foundational principles of rhetoric based on ancient theory while maintaining the primary premise of providing a commentary on a specific section of the Bible (Latawiec, 2017:55–56).

Chrysostom received an outstanding education in rhetoric from his master Libanius, whom he followed devotedly. He, however, would not shy away from critiquing Libanius and criticising empty rhetoric (Thurén, 2001:183). As a well-educated rhetorician, Chrysostom avoided meaningless rhetoric, yet he would also identify stylistic mistakes in the holy texts. Presumably, Chrysostom was almost instinctively aware of various rhetorical aspects and even strategies in any text. When Chrysostom interpreted scripture, he would probably instinctively draw on his rhetorical expertise. Therefore, although Chrysostom did not necessarily set out to write rhetorical analyses of, for example, Paul's epistles, he would have been able to use his own rhetorical skills to interpret Paul's rhetoric and the aim of these letters (Thurén, 2001:184–185). Chrysostom does, however, not use specific rhetorical terminology in his homilies,

because they are not rhetorical analyses, but rather commentaries of the specific texts. Since Chrysostom was able to identify and analyse rhetorical devices and strategies in a text, he interprets these texts not only as a theologian, but also as a rhetorician. For him, Paul's letters are a method of persuading the targeted audience and not simply letters with dogmatic beliefs (Thurén, 2001:213).

Latawiec (2017:68) states that Chrysostom's homilies belong to the category of deliberative speeches and that some of the elements of such discourses can be identified in his homilies. In his rhetorical analysis of Chrysostom's seventh homily on Philippians for example, Latawiec identified rhetorical aspects classified as part of the traditional rhetorical categories. Regarding the individual part that does not fit into the traditional rhetorical categories, Latawiec (2017:68) states that Chrysostom consciously used rhetorical strategies that did not follow the traditional guidelines.

3.1.4. His great appreciation of Paul

For Chrysostom, Paul was a well-educated apostle who had mastered the art of oratory. The aim of his epistles, however, was rather to preach the true message of the gospel instead of focussing on oratory itself (Thurén, 2001:183). Any investigation into Chrysostom's appreciation of Paul's rhetoric should begin with an understanding of Chrysostom's hermeneutical approach and his treatment of the Pauline epistles. Chrysostom's interpretation is always author-centred and he views the Pauline epistles as the living voice of Paul. As a result, the exegetical task is to comprehend what Paul said in the past and is saying now. This emphasis on the author probably enabled Chrysostom to make Paul present in his congregation when he was delivering a sermon. Chrysostom believed that Paul wrote his letters when he was motivated by some cause, and to achieve a specific goal. He was also fully aware of the epistolary nature of Paul's works, as well as Paul's typical letter-writing formulae. Chrysostom further maintains the idea that in a Pauline epistle, nothing is unplanned or unintended (Mitchell, 2001:339–340). Allen (2013:xv) explains that Chrysostom's exegesis of Paul's epistles is innovative and direct, as Chrysostom interacts with the text and the apostle himself. He repeatedly apostrophises Paul and questions what he means.

3.2. COLOSSIANS

3.2.1. Authorship

Even though the letter to the Colossians is credited to Paul and Timothy in the letter itself (Col 1:1), with Paul being the dominant author, many modern scholars have questioned or denied that Paul could have written it. Some reckon that the style and theology are too different from the undisputed letters of Paul (Heil, 2010:5). However, it should be noted that none of the Early Church Fathers questioned Paul's authorship of the letter. According to Moo (2008:30), there is no indication that the Pauline authorship of this epistle was ever contested until the nineteenth century. Modern scholars generally agree that Colossians can be classified as either a late letter in Paul's theological development or an early letter in the "Deutero-Pauline" movement (Moo, 2008:32). Kok (2010:2) notes that modern scholars classify Colossians as a deutero-Pauline letter due to the 36 non-Pauline words and the *hapax legomena* in the letter.

Anderson (2019:7) outlines the different possible options for the authorship of Colossians as follows: i) Paul did indeed write the letter himself; ii) Paul and Timothy, who were named as the senders of the letters in Colossians 1:1, co-wrote the letter; iii) Paul used an amanuensis who had some freedom and therefore affected the composition of the letter; iv) The letter was written on Paul's behalf by a colleague, maybe Timothy or Epaphras, possibly just before or after Paul's death; or, v) After Paul's death, Colossians was written by an individual or a group writing in Paul's name.

The arguments supporting that Paul did not write Colossians can be divided into three categories: i) structure, vocabulary, and style; ii) theology; and iii) historical and social context. The parallels between Colossians and Ephesians complicate the matter of authorship even more. Although the authorship of both letters is debated, Colossians is considered to have been written by Paul or a close co-worker at the time of Paul's death (Anderson, 2019:7–9). The fact that the writer of Ephesians made such extensive use of Colossians implies that Colossians served as a template for Ephesians, leading to the conclusion that both Ephesians and Colossians are part of the "late Pauline" letters or was composed by a Pauline disciple close to Paul (Dunn, 1996:37).

Recent studies on the roles of co-authors and secretaries in the composition of the Pauline letters have shown the complexities involved in determining their authorship. Paul may have authored his letters in the sense of authorising or overseeing their composition in collaboration with co-workers. In addition, many of the differences in the Pauline letters might be attributed to different audiences, various circumstances, and the time of the composition of the letter (Heil, 2010:5–6). For Dunn (1996:38), the most probable explanation of authorship is that the letter was written about the same time as the letter to Philemon, but was not written by Paul himself. It is possible that Paul explained his major concerns to a secretary, perhaps Timothy, who was familiar with the general pattern of his letter-writing and then left it to the secretary to write the letter with some latitude. Perhaps Paul was only able to offer the briefest of personal judgments due to the conditions of his imprisonment at the time. Moo (2008:31) also supports the argument that Paul used an amanuensis to compose the letter. Paul's signature in Colossians 4:18 implies that he has written a final greeting in his own hand after the amanuensis has composed the letter. It is then plausible that Timothy, or an unknown scribe, is responsible for some of the letter's word choices and style.

Dunn (1996:39) explains that whatever the specific circumstances of the letter's composition might be, Paul's voice is still prominent in the letter, whether it is a Paul who changed in style and evolved in theology, or a Paul who let others interpret his thoughts and concerns. Alternatively, a Pauline disciple wrote the letter soon after Paul's death while attempting to remain faithful to what he considered to be Paul's thoughts and concerns in the circumstances envisioned in the letter. According to Bird (2009:9), Paul had different levels of input in his letters, which may have ranged from writing them personally (such as Philemon), writing them with a co-author (such as Colossians), dictating them (such as Romans), or approving their composition based on earlier communication (such as Ephesians). Given these facts, Bird also supports the Pauline authorship of Colossians; however, he acknowledges that it was written in collaboration with his co-workers such as Tychicus, Epaphras, Onesimus, Luke, and particularly, Timothy.

There is no indication that Early Church Fathers questioned the Pauline authorship of Colossians (Anderson, 2019:7). According to Gupta (2013:211), it is clear that the patristic testimony, for instance Chrysostom, does not doubt that Paul was the author

of Colossians. In addition, just like Chrysostom, modern interpreters frequently recount stories about Paul speaking through all of the letters attributed to him, which includes Colossians (Anderson, 2019:27). The various ongoing debates on the authorship of Colossians are noted and acknowledged, but will not be discussed in this study. Since the study is focussing on *Chrysostom's* interpretation of Paul's use of rhetoric in Colossians, Chrysostom's view on the authorship of the letter is adopted. The study will therefore work with the notion that Paul is the author (or at least co-author) of Colossians.

3.2.2. Production (date and time)

Although it is quite impossible to determine the exact date and location of the letter's composition, one thing is sure; the letter was written from prison, as evident in Colossians 4:3 (δι' ὃ καὶ δέδεμαι), 4:10 (ὁ συναιχμάλωτός μου) and 4:18 (μνημονεύετε μου τῶν δεσμῶν). These references to imprisonment allude to a time of Paul's imprisonment during which the letter was written. This argument, however, is only valid if one excludes the theory that the letter was written years after Paul's death. One theory to consider is that Colossians was composed in the later Pauline theological progression or around the transition from Pauline to post-Pauline theology. A later date is therefore implied, maybe close to Paul's death, which appears to be during the time of his Roman imprisonment (Dunn, 1996:39). Based on the assumption of a Roman provenance, Paul wrote Colossians approximately around 60-61 CE when an earthquake struck Colossae. The relevance of this consideration is dependent on the timing of two occurrences, neither of which can be dated very precisely: the earthquake and Paul's imprisonment in Rome. If the earthquake happened early in 60 CE and Paul was not yet in Rome, Epaphras may not have had enough time to escape Colossae before it was destroyed. Contrary to this, if the earthquake happened later in 60 or 61 CE, then Epaphras may have left Colossae and found Paul in Rome (Moo, 2008:46).

Another option to consider is the near proximity of Colossians to the letter of Philemon and the strong argument for placing Philemon in the context of an earlier Ephesian imprisonment. This would suggest that Philemon and Colossians were written in the same context, indicating a date between 50 and 60 CE. The idea that Colossians was written by Timothy, or someone else, might help to explain the evolved theology of the

letter. While Paul was still alive, Timothy began or expanded on Paul's ideas, leading to a post-Pauline theology (Dunn, 1996:40).

Dunn (1996:40) also explains that a Roman imprisonment date for Colossians would explain the bridge character of the letter. With "bridge character", Dunn implies that a Pauline disciple finished writing Colossians shortly after Paul's death. This individual intended to remain true to what he understood to be Paul's thoughts and concerns for the circumstances envisioned in the letter. However, the relocation of Onesimus to Rome is more difficult to imagine, since Paul expressed only the desire to visit Philemon. It rules out the idea of Onesimus being returned to Paul and returning to Philemon again. For Dunn, the most likely option is that Philemon and Colossians were written within a few days of one other. Paul devoted more time to the letter to Philemon and delegated the composition of Colossians to someone else. He concludes that Colossians was written from Rome, making it the final Pauline letter composed with Paul's approval.

Moo (2008:46) states that it is impossible to have certainty concerning the origin of the Epistles to the Colossians, Philemon and Ephesians. He, however, supports the argument that Paul wrote the letter to the Colossians from Rome during the period of 60–61 CE. A Roman origin of the letter corresponds with the circumstances of Paul's imprisonment, as well as what is known about the journeys of Paul's co-workers in the remainder of the New Testament.

3.2.3. Reason(s) Colossians was written

The theology expressed in Colossians is meant to persuade the Colossians not to fall victim to the false doctrine that has emerged in their midst. Theological themes in the letter are thus primarily argumentative motions against a specific type of false doctrine (Moo, 2008:61). Paul's main themes to respond to this false doctrine will be discussed briefly with a focus on the Colossians philosophy later.

Christ

Colossians highlights Christ's supremacy and pre-eminence by stating that He is the one who died on the cross and the one who God created (Thompson, 2005:11). The most notable Christological passage is the Christ Hymn in Colossians 1:15–20, in

which Paul affirms Christ's supremacy in both creation and the new creation (Moo, 2008:61). According to Witherington (2007:11), Paul uses the cosmic Christology of the letter as the foundation for the rest of his arguments. The basic foundation is that Christ is the primary agent of creation and salvation, and in Him all things are held together. Moo (2008:61–63) observes that Paul then describes Christ's relationship with God, as well as Christ's sovereignty over creation. The combination of these two ideas is the core of Paul's argument and these two Christological themes therefore dominate the letter. It is essential to take note of the continuous reaffirmation of Christ's relationship with God. The outcome is to show that Christ is divine; He is God himself. The notion of Christ's sufficiency for spiritual experience appears throughout the letter as well. Paul emphasises the teaching about Christ so that the Colossians may know that they will find all they need in Him.

Cosmology and the powers

The Christology of Colossians serves as a reminder of the cosmos' importance in the ongoing work of God. The cosmological Christology of Colossians is a response to the false doctrines, which suggested that Christ alone cannot protect believers from all of the world's powers. The emphasis on spiritual beings is evident in both sections of the Christ Hymn that underlines Christ's role in relation to the cosmos. The unusual emphasis on spiritual beings only makes sense if the false doctrines doubted Christ's ability to deal with the threat these powers posed to believers. In reacting to this false doctrine, Paul makes an important contribution to the understanding of God's sovereignty over all spiritual beings in Christ. Paul most likely maintained the widely held belief that these spiritual entities existed behind the world's different structures and organisations and exerted power over humans through them. Understanding the teaching about God's victory over spiritual powers in this context is essential (Moo, 2008:63–66). According to Witherington (2007:113), Paul emphasises that the death of Jesus has overturned the status of the principalities and powers. However, Colossians 1:13 makes it clear that the forces are still active and hostile. Perhaps they have lost their control over the world and humans, but they still have power and are mounting an attacking force against the world and believers. As a result, Paul emphasises that in Christ, there is victory over these forces.

The church

The following statements in the beginning of Colossians 1:18 indicate Christ's supremacy in the church that is now expanded across the world through the church: *αὐτός ἐστιν ἡ κεφαλὴ τοῦ σώματος τῆς ἐκκλησίας* and *ὅς ἐστιν ἀρχή*. The link between Christ's supremacy in the creation and the church as the centre of this supremacy is visible throughout the letter. The particular conception of the "universal church" that appears in Colossians may indeed result from Paul's universal Christology. Paul uses the metaphor of the "body of Christ" often to describe this universal view of the church (Moo, 2008:66). Witherington (2007:111) explains that this universal view of the church is based on Paul's cosmic Christology. Paul considers the church to be Christ's body, and Christ to be the Lord of both the cosmos and the church. As a result, Paul then refers to a wider definition of the church rather than focussing on a group of independent churches. Moo (2008:66–67) observes that the addition of Christ as the *κεφαλὴ* of the body is unique to Colossians. It is essential to determine what Paul wants to express with the metaphor. The Greek word *κεφαλὴ* typically indicates some form of authority. Thus, with this Paul highlights that Christ is the ruler of the church.

The gospel

The false teachers were making claims about visions they had experienced. It is difficult to establish what exactly was involved in these visions, but they probably claimed to have received new revelations, which were then added to the original gospel. If this were the case, Paul's focus on the importance of the gospel would make sense. And even if the false teachers did not make such claims, what Paul says in the letter regarding the source and permanence of God's revelation in Christ is relevant. While there is no section of the epistle devoted solely to the gospel, Paul integrates words or phrases about the power of the gospel throughout the letter, for instance, *καθὼς καὶ ἐν παντὶ τῷ κόσμῳ ἐστὶν καρποφορούμενον καὶ αὐξανόμενον* (Col 1:6) and *καρποφοροῦντες καὶ αὐξανόμενοι τῇ ἐπίγνωσει τοῦ θεοῦ* (Col 1:10). He also used a variety of words or phrases to characterise the gospel as the message about Christ: *ἣν προηκούσατε ἐν τῷ λόγῳ τῆς ἀληθείας τοῦ εὐαγγελίου* (Col 1:5) and *εἰς ἐπίγνωσιν τοῦ μυστηρίου τοῦ θεοῦ, Χριστοῦ* (Col 2:3). This focus on the gospel dominates the letter's first section. The numerous affirmations about the gospel in Colossians are often overlooked.

However, when seen in the context of the false teaching, the authority and finality of God's work in Christ emerge as an important theme of the letter (Moo, 2008:67–68).

Eschatology

Many scholars argue that Paul could not have been the author of Colossians, because of its view on eschatology. Paul balances the present and future eschatology, which alludes to what God has already accomplished in Christ and what God has yet to complete. Colossians focusses more on the present eschatology. However, there is a definite futuristic aspect to the eschatology of Colossians. The theme of hope in the first section of the letter is a notable example of the balance between Paul's present and future eschatology. While Colossians emphasises the current eschatology, the future eschatology is not neglected. The Pauline eschatological balance is still present, although it is not easily recognised (Moo, 2008:68–69). Thompson (2005:10) observes that Colossians' eschatological perspective has been reconstructed into a cosmic framework with a simultaneous contrast between creation and renewal in Christ. Witherington (2007:112) explains that in Colossians, there is a focus on what is frequently referred to as *realized eschatology*; another name for this is vertical eschatology, which refers to the effect of what is above on the here and now. There is a greater emphasis on what is already true than on what will become true. He, however also notes that in Colossians 3:4, 6 and 24 the futuristic eschatology of Paul is noticable.

The Christian life

Paul emphasises the importance of Christian living being founded in Christ. Paul explicitly states that a rules-oriented lifestyle will not lead to real spiritual growth; instead, a Christ-centred lifestyle leads to genuine spiritual growth. This is what Paul emphasises in his remarks about the false teachers, who seemed to promise spiritual enlightenment by enforcing additional rules. Paul, however, does not encourage the Colossians to dismiss the importance of any rules in Christian living (Moo, 2008:69–70). Thompson (2005:12) explains that Paul underlines the implications of Christ's death for Christian behaviour. Paul does not focus on Christ's example as much as he does on the lives of Christians who serve Christ, and the reality of growth and maturity

found in Christ. The fundamental motive for Christian behaviour is identification with Christ in death and resurrection to a new life, not external rules.

The exhortations in Colossians 3:5–4:1 demonstrate that Paul is not afraid to urge believers to behave in specific ways. The primary problem with the false teachers' rules is that they are based on human tradition rather than Christ. Colossians 2 serves as a reminder of the true and only source of spiritual growth and warns against the church's recurring propensity toward legalism. Colossians 3:1–4:1 provides a picture of the life God wants believers to have in Christ. The introductory paragraph grounds this new life in the Christology of the earlier section of the letter. Perhaps the false teachers were boasting about their visions of heaven - and for this reason, Paul emphasises that a heavenly perspective is acceptable as long as it is Christ centred. The application of a heavenly mindset to everyday experiences is the foundation and core of Christian living. Paul compares this heavenly mindset with the old life that believers have left behind. He also acknowledges that the Christian life is part of a community where believers should live in harmony with others who do not believe in Christ (Moo, 2008:70).

Colossians 3:18–4:1 is an exhortation that encourages Christians to conventional and widely accepted roles in their households. The exhortation is unexpected since the preceding exhortation places so much emphasis on the transformation of life in Christ. This exhortation is known as a *household code*, and it encourages believers to accept their responsibilities in their household. A household code aims to remind believers that life in Christ does not exonerate them of their duties to one another in the family and society. These duties are instead given a new motivation, which is to do everything for the Lord. Paul's argument is anchored in futuristic eschatology. Believers continue to live on earth and are bound in earthly relationships, but now they have a heavenly viewpoint of these relationships (Moo, 2008:70–71).

The Colossian philosophy

The specific aim of the letter is not stated explicitly. The warnings against not being misled and those who would take others captive through empty philosophy indicate that one of its aims is to encourage the Colossians to avoid some form of false teaching. Paul exhorts the Colossians to be steadfast in their faith and continue with

the gospel they have received. Numerous references to the significance and value of the gospel imply that the rest of the letter is likewise concerned with this issue. The letter aims to empower the Colossians with the resources to combat any false doctrine they might be exposed to (Moo, 2008:46–47).

Paul did not go into depth about the false philosophy, because his readers were already aware of it; instead, he draws attention to some of its flaws and evaluates it in light of the gospel. It is reasonable to believe that Epaphras provided Paul with an accurate assessment of the false doctrine. Paul therefore knew enough about the false doctrine to understand its characteristics (Bruce, 1984:196). Dunn (1996:23) agrees that the main objective of Colossians was to confront a teaching that might become or was already enticing the Colossian church, particularly in terms of their understanding of the full significance of Christ.

Thompson (2005:7) argues that some people of the Colossian church are being influenced by Jewish Christians, who encourages ascetic practices and ecstatic spiritual experiences to attain a better understanding of the mysteries of God. Heil (2010:9) supports the notion that this false philosophy is not a heresy, but instead alludes to the misguided views and practices of some Jews in the local Colossae synagogues and Jewish believers influenced by them. Colossians 2:8–23 is the key passage to determine the situation at Colossae. Here Paul condemns practices and rules that are inappropriate and seems to promise more spiritual insight. These regulations required the observation of feast and holy days, encourages ecstatic spiritual experiences, and recommended fasting, abstention from food and promised greater wisdom (Thompson, 2005:7).

According to Thompson (2005:7), some scholars argue that there might be evidence of an interest in angels from early Judaism and Christianity. Bruce (1984:204) argues that it is impossible to prove that mysticism was advocated to the believers in the Colossian church. However, the heavenly ascension suggested in Colossians 2:18 appears to have been of the exact nature as the experience sought by mystics. The pagan religious and cultural ideas added more curiosity about attaining greater knowledge and wisdom, as it is based on hidden mysteries (Thompson, 2005:8).

It is clear that the Colossians found it challenging to grasp that the gospel founded in the sufficiency of Christ will lead to growth in wisdom and knowledge and that this growth did not entail further investigation into the mysteries of God. Paul then needs to emphasise that God did indeed complete His work in Christ and that the fullness of His revelation is in Him. He reminds them that these additional practices are based on the presumption that God has more to offer than what He has already revealed in Christ. It is for this reason that Paul uses the language of both the pagan culture and synagogue to emphasise the revelation of the mystery that is in Christ (Thompson, 2005:8).

It is noticeable that Paul also condemns the existence of intermediary beings who were hostile to humans. He mentions thrones, rulers, dominions and visible and invisible authorities, angels, worldly elements, and he also speaks cryptically about the worship of angels. The additional ascetic practices were intended to be a defence magnetism against these powers. For this reason, Paul reminds them of Christ's role in the creation and that with His reconciliation work on the cross, the powers of the world were overcome (Thompson, 2005:8–9).

3.2.4. Audience

Colossae, located in west-central Asia Minor's Lycus River valley, was likely the most significant city in its area in the fourth and third centuries before Christ. It was regarded as the epicentre of a thriving textile industry, to the extent where a specific type of dark red wool was called the "Colossian wool". Colossae's popularity stemmed mostly from its location at the intersection of two main roads: one that went east and west, linking the coastal towns of Ephesus and Sardis; and another running north and south. When the north and south road was rerouted west to pass through Laodicea, Colossae began to deteriorate. Colossae was not as large or influential as the nearby cities of Laodicea or Hierapolis. Both of these towns had Christian churches, and Paul had already sent a letter to the Laodiceans. Colossae was located in Phrygia and was part of the Roman province. Colossae's population was highly diversified due to its placement on an important route at a time of significant transportation and the mixture of numerous ethnic groups that characterised the Roman Empire. Paul had never been to Colossae, and he had indeed not founded the Christian community there. Epaphras, a follower of Paul, was originally from Colossae. He was already proclaiming the gospel there,

which led to the establishment of the church of Colossae. He had journeyed to where Paul was imprisoned and it seems that he was also later imprisoned with Paul. He was unable to return to Colossae with the letter that Paul had written, so Paul appoints Tychicus to deliver the letter. Epaphras' purpose for travelling to see Paul was probably to enlist Paul's assistance in dealing with a deceptive yet harmful deviation from the gospel that had emerged in the church of Colossae (Moo, 2008:26–27).

According to Colossians 1:2, the letter is addressed to fellow believers (*τοῖς ἐν Κολοσσαῖς ἁγίοις καὶ πιστοῖς ἀδελφοῖς ἐν Χριστῷ*) who have been separated from the world and are devoted to God. This audience was most likely made up of Gentile believers but also appears to be familiar with some Jewish traditions. The audience therefore likely included former Jews, as evident from the references to circumcision (Col 2:11) and the Sabbath (Col 2:16). The Colossian audience consists of husbands and wives, parents and children, masters and slaves (Col 3:18–4:1), Nympha and the church at her house (Col 4:15), and Archippus, who is to carry out the ministry he received from the Lord (Col 4:17). However, although the letter's primary audience is the Colossian believers, it is also intended to be read to the believers in Laodicea and presumably to those nearby Hierapolis, believers who appear to be at risk of being deceived by a false philosophy. Therefore, the Letter to the Colossians is considered a circular letter; a letter addressed to the Colossians, but with its content also relevant to those in Laodicea and Hierapolis. (Heil, 2010:7–8).

3.3. CHRYSOSTOM'S HOMILIES ON COLOSSIANS

3.3.1. Production and delivery of the homilies [Where and when were the homilies written]

Schaff (1889:284) states that it is generally believed that Chrysostom most likely delivered the homilies on the shorter Epistles of Paul at Constantinople. Latawiec, (2017:65) maintains the idea that by the end of the fourth century, Chrysostom had begun his comprehensive exegesis of Paul's letters, delivering a series of homilies inspired by them. If one examines these homilies, there is some indication of a more matured Chrysostom than in his earlier works. He also often mentions his responsibility

as the authoritative figure of the Church and occasionally gives instructions within the rights to his role in the church (Schaff, 1889:284).

To determine the production and delivery of the homilies, one should consider whether Chrysostom composed the homilies of Paul's letters in a sequential manner or in a single sitting. Allen and Mayer (1995:29) indicate that they have doubts about Chrysostom's homilies being assigned to only Antioch or Constantinople. The reason for doubting the exact location is that some homilies may appear to be preached as a series, but in reality, they were preached on separated occasions and locations. Allen and Mayer (1995:29–30) did some extensive research on the provenance of Chrysostom's Homilies on Colossians. They acknowledge that some scholars argue for the Constantinopolitan provenance, with a suggested date around 398 CE or 399 CE. On the other hand, some scholars believe that some of the Colossian homilies, for example, Homilies III, VIII, and X, are of Antiochene origin. One of the critical justifications used by academics to place the homilies in Constantinople is found in Homily VII. One passage from this Homily is seen as relating to Eutropius' downfall and exile in 399 CE and another interpretation is that it represents Chrysostom's recollections of the 387 CE Antiochene riots.

It is important to evaluate the context in which the homilies were delivered. Even though Homily VII has an episcopal tone that is connected with the denunciation of luxury, it cannot be used to prove that the place of origin for the Homily is Constantinople. Between January 395 CE and Chrysostom's departure for Constantinople in October 397 CE, Homily VII was preached at Antioch. It must be considered that if Homily VII was delivered in Antioch that the rest of the homilies would also have been delivered sequentially in Antioch (Allen and Mayer, 1995:35). However, Allen and Mayer (1995:36) acknowledge that there are several sentences in the last section of Homily III that point to the Constantinopolitan provenance of this Homily. Chrysostom mentions that he has received the mandate of an ambassador, which then refers to his position as bishop. Although Chrysostom's references to himself as a person of authority cannot be interpreted as evidence of an episcopal tone, the statements about himself in Homily III clearly demonstrates Chrysostom's episcopal position. Thus, there is no doubt that Homily III was delivered in Constantinople rather than Antioch.

If Homilies II and III were delivered in Constantinople and Homily VII in Antioch, it raises the question of how this homiletic series was maintained. By default, the twelve homilies on Colossians form a series. While it is possible to claim that Homily VI was delivered in Constantinople by looking at the liturgical formulas Chrysostom used, there is however insufficient evidence to attribute Homilies I, IV, V, VIII, IX, X, XI, and XII to an Antiochene or Constantinopolitan provenance (Allen and Mayer, 1995:37–38). If one examines the homilies on Colossians, it seems that they were written episodically over a more extended period, at various times during his residence first in Antioch and then in Constantinople. The lack of consistency in the content of the texts, and the fact that only a few seem to be related by a consistent line supports this reasoning. The renunciation formula mentioned in Homily VI is a distinct formula that was used in Antioch in the late fourth century.

3.3.2. Audience

When examining the composition of Chrysostom's audience, consideration should be given not just to demography, but also to community and self-identity. For instance, when Chrysostom addresses poor individuals in his audience, it is frequently evident that they consider themselves poor but are not necessarily so according to the typical standards. They perceive themselves as poor, because they compare their shortcomings to the lifestyles and possessions of more prosperous Christian believers. The reception of rhetoric and the status of the Christian community in the city life should also be taken into account.

There is a vast amount of information available about the various people who attended the city's numerous events. For example, in both Antioch and Constantinople, it is evident that women were part of the audience. His audience included not just young women but also older women and dedicated virgins, as well as the empress (Mayer, 1998:123). Women attended special occasions in fair numbers and it is more than likely that, in both Antioch and Constantinople, women of various statuses were part of Chrysostom's regular audience (Mayer, 1999:147). Sometimes, however, women who were attendees also took offence with Chrysostom and decided to leave his community (Mayer, 1998:123).

The significant number of women is balanced by groups of monks, different ranks of the clergy, some archons, and a diversity of male citizens, some of whom are older. Evidence for slaves attending services voluntarily is challenging to find. However, there is at least one source indicating that a large number of slaves were required to attend the services in the presence of their wealthy master as a common occurrence. Children, while regularly referenced, are nearly never addressed during a homily, making it difficult to determine their presence or absence. In one of his homilies, Chrysostom suggests that there are members in his audience who have been attending since they were very young (Mayer, 1998:124), so one can assume that children probably attended homilies at some stage.

Determining the socioeconomic position and racial background of the various people in the audience also contributes to a better understanding of Chrysostom's audience. Several examples show that, at some occasions, a few members of the audience were literate and wealthy. However, not everyone in the audience can be classified as wealthy and part of the leisured classes. Others were craftsmen who were unable to attend at particular times due to their trade demands. Others served in the army. Chrysostom was aware that the number of people in his audience, as well as the status of these people, varied according to the occasion. The people who formed part of the underprivileged social class, particularly beggars and the homeless, were not among the audience. It is more likely that some of them were outside the entrances of the church during the services, waiting to beg from the audience as they arrived (Mayer, 1998:124–125).

Regarding nationality, it should be considered that both Antioch and Constantinople welcomed travellers and foreign residents for significant periods. The church in Constantinople held its worship in Gothic for the sake of the city's orthodox members. In contrast, on special occasions, the church in Antioch attracted visitors who only spoke Syriac. The audience might have been made up of people from several nationalities. Psalm songs were sung not only in Greek but also in Syriac, Latin, and Gothic. As a result, a diverse variety of people may have been present in the audience when Chrysostom was preaching. In addition to establishing who was in the audience, it is also necessary to determine who was not in the audience. For example, the vast majority of pagans, Jews, and non-orthodox Christians were not part of his audience.

However, it is important to remain open to the idea that in rare instances, members of these communities may have been present during services (Mayer, 1998: 125).

3.3.3. Themes addressed by Chrysostom

In his homilies on Colossians, Chrysostom particularly condemns luxury and show. This caused Empress Eudoxia to be displeased and has led to the persecution of Chrysostom. The themes that are worthy of note are the Holy Sacraments at the end of Homily VI and the unworthiness of ministers in Homily III, since they hint at the Divine service. Chrysostom's homily on Colossians 1:15 (Homily III) addresses some doctrines, such as the nature of Christ (Christology) and cosmology. The close of Homily IV is the most instructive in terms of the Historical Books of the Old Testament. In Homily V, Chrysostom concentrates on the system of typical interpretation, although the system is often acknowledged by him. Stated differently, although the system of typical interpretation is often acknowledged by Chrysostom, he specifically concentrates on this system in Homily V. In Homily IX, Chrysostom emphasises that the Psalms should be used for application of moral impression. At the same time, he distinguishes between Psalms and the aim of Hymns. Chrysostom closes the homilies on Colossians with a passage on marriage in Homily XII (Schaff, 1889:285).

It is noticeable in Chrysostom's homilies on Colossians that he mentions angels relatively often. Lai (2010:59) remarks that although Chrysostom did not write a wide-ranging treatment of angelology, it is possible to deduce his views on this matter from his various writings. The reason why Chrysostom gives attention to angelology is probably to discredit the heresy of the Anomoeans. Chrysostom frequently emphasises that God created angels; that their primary purpose is to worship and glorify Him; and that they cannot comprehend the essence of God. This immense chasm between the divine and angelic natures is best shown by God's creation of countless numbers of angels through a simple act of His will. Based on their behaviour, it was evident that the Anomoeans speculated about the divine essence of God even though they themselves are inferior to the angels. Chrysostom's primary objective for addressing angelology is to highlight the distance between God and humankind, and by doing this, he shows that humankind cannot fully know the divine essence. This should illustrate the irrationality of the Anomoeans' claims; namely, that one can completely understand the mystery that is God (Lai, 2010:61)

4. PHASE 1: RHETORICAL ASPECTS THAT CHRYSOSTOM IDENTIFIES IN COLOSSIANS

As mentioned above in Chapter 2, the identified rhetorical aspects will be presented as follows: At the beginning of each discussion, the Greek text of Colossians (Nestlé-Aland 28th) will be given in order to provide the context of the identified rhetorical aspect. In addition, the Greek text and translation of each identified rhetorical aspect will be added. For this purpose the following texts will be used: i) Greek: Chrysostom. *Homiliae in Philippense, Colossenses et Thessalonicensis*, In vol. 5 of *Ioannis Chrysostomi interpretatio omnium epistularum Paulinarum*. Edited by Frederick Field. 7 vols. Oxford: J. H. Parker, 1854–62.; and, ii) Translation: Chrysostom. *Saint Chrysostom: Homilies on Galatians, Ephesians, Philippians, Colossians, Thessalonians, Timothy, Titus, and Philemon*. In vol. 13 of *The Nicene and Post-Nicene Fathers*, Series 1. Edited by Philip Schaff. 1886–1889. 14 vols. Repr. Peabody, Mass.: Hendrickson, 1994.

4.1. HOMILY I

4.1.1. Rhetorical situation

Field, 5:322B+C	NPNF¹ 13:453
Ἄλλ' αὕτη μὲν δοκεῖ τῆς πρὸς Ῥωμαίους ὑστέρᾳ εἶναι. Ἐκείνην μὲν γὰρ οὐδέπω ἰδὼν Ῥωμαίους ἔγραφε, ταύτην δὲ ἤδη τεθεαμένος, καὶ πρὸς τῷ τέλει τοῦ κηρύγματος ὦν.	But this Epistle appears to have been written after that to the Romans. For the one to the Romans he wrote before he had seen them, but this Epistle, after; and near upon the close of his preaching.
Field, 5:322C + 323A	NPNF¹ 13:453
ἐν ταύτῃ δὲ αὐτὸν πέμπει τὸν Ὀνησίμω, καθὼς φησι, “σὺν Ὀνησίμῳ τῷ πιστῷ καὶ ἀγαπητῷ ἀδελφῷ,”	But in this he sends Onesimus himself, as he says, “With Onesimus the faithful and beloved brother.”
Field, 5:323A+B	NPNF¹ 13:453
Ταύτης οὖν ὑστέρᾳ οἶμαι τὴν πρὸς Τιμόθεον εἶναι, καὶ πρὸς αὐτῇ τῇ τελευτῇ λοιπὸν· ἐκεῖ γὰρ φησιν, “Ἐγὼ γὰρ ἤδη σπένδομαι.” Τῆς μὲν οὖν πρὸς Φιλιππησίους πρεσβυτέρα· ἐκεῖ γὰρ ἦν τότε ἀρχὴν ἔχων τῶν δεσμῶν τῶν ἐν Ῥώμῃ.	I think then that the Epistle to Timothy was written after this; and when he was now come to the very end of his life, for there he says, “for I am already being offered”; this is later however than that to the Philippians, for in that Epistle he was

	just entering upon his imprisonment at Rome.
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In his first Homily on Colossians, Chrysostom mentions a few aspects that describe the rhetorical situation of the Letter to the Colossians. Although the specific date of composition of the Letter is not given, Chrysostom makes clear assumptions on when the Letter was written in relation to other Pauline letters. According to him, Paul seems to be at the end of his preaching time and has already visited the people in Rome. Thus, Chrysostom notes that Paul wrote the Epistle to the Colossians after the Epistle to the Romans (*αλλ' αὕτη μὲν δοκεῖ τῆς πρὸς Ῥωμαίους ὑστέρᾳ εἶναι*). Paul also sends Onesimus to Colossae, which is evidence that Paul is at the end of his preaching time. Chrysostom presumes that Paul first wrote the Epistle to the Colossians and then the Epistle to Timothy, where he is to be at the very end of his life (*Ταύτης οὖν ὑστέρᾳ οἶμαι τὴν πρὸς Τιμόθεον εἶναι, καὶ πρὸς αὐτῇ τῇ τελευτῇ λοιπόν*). In the Epistle to the Philippians, Paul is at the beginning of his imprisonment in Rome; thus, the Epistle to Timothy is later than the Epistle to the Philippians.

Field, 5:323E + F	NPNF¹ 13:454
“Τοῖς ἐν Κολοσσαῖς ἀγίοις.” Ἡ πόλις τῆς Φρυγίας ἦν· καὶ δῆλον ἐκ τοῦ τὴν Λαοδικεῖαν πλησίον εἶναι.	“To the saints which are at Colossae.” This was a city of Phrygia, as is plain from Laodicea's being near to it.

Chrysostom explains that Colossae is the city of Phrygia and that Laodicea is situated near it. Moo (2008:26–27) confirms that Colossae was located in the Phrygian region and was part of the Roman province of Asia during Paul's era. Colossae's population was diversified. Although the majority of the people were probably Gentiles, there were also a significant number of Jews.

Field, 5:322B	NPNF¹ 13:453
καὶ γὰρ καὶ αὕτη δεσμίου ὄντος ἐπέμπετο, καθὼς γράφων ἔλεγε· “Δι’ ὃ καὶ δέδεμαι, ἵνα φανερώσω αὐτὸ ὡς δεῖ με λαλῆσαι.”	For this also was sent when he was a prisoner, since he writes in it thus: “for which I am also in bonds: that I may make it manifest as I ought to speak.”

Field, 5:323B+C	NPNF ¹ 13::453–454
<p>Τίνος δὲ ἔνεκεν λέγω πλέον ἔχειν ταύτας τὰς ἐπιστολάς κατὰ τοῦτο, ὅτι ἐν δεσμοῖς ὦν γράφει; Ὡς ἂν εἰ ἀριστεύς σφαγὰς μεταξύ και τρόπαια ἰστάς ἐπέστελλεν· οὕτω δὴ ἐποίει και αὐτός. Οἶδε γὰρ και αὐτὸς τοῦτο μέγα ὄν· τῷ γὰρ Φιλήμονι γράρων φησὶν, “Ὀν ἐγέννησα ἐν τοῖς δεσμοῖς μου.” Ταῦτα δὲ εἶπεν, ἵνα μὴ ἀσχάλλωμεν πρὸς τὰ δεινὰ, ἀλλὰ και χαίρωμεν. Ἐνταῦθα ἦν παρὰ τούτοις Φιλήμων· και γὰρ ἐκεῖ γράφων φησὶ, “Και Ἀρχίππῳ τῷ συστρατιώτῃ ἡμῶν” και ἐνταῦθα, “Εἶπατε Ἀρχίππῳ.” Δοκεῖ μοι οὗτος ἐγκεχειρίσθαι τινὰ τῆς ἐκκλησίας.</p>	<p>But why do I say that these Epistles have some advantage over the rest in this respect, because he writes while in bonds? As if a champion were to write in the midst of carnage and victory; so also in truth did he. For himself too was aware that this was a great thing, for writing to Philemon he says, “Whom I have begotten in my bonds.” And this he said, that we should not be dispirited when in adversity, but even rejoice. At this place was Philemon with these (Colossians). For in the Epistle to him he says, “And to Archippus our fellow-soldier;” and in this, “Say to Archippus.” This man seems to me to have been charged with some office in the Church.</p>

For Chrysostom, the Epistles of Paul have important significance, because he had written them while being in prison (ὅτι ἐν δεσμοῖς ὦν γράφει). Chrysostom also notes that Paul was a prisoner when he sent the Epistle to the Colossians (και αὕτη δεσμίου ὄντος ἐπέμπετο). He justifies this statement by including Paul’s direct words from Colossians 4:3–4, Δι’ ὃ και δέδεμαι, ἵνα φανερώσω αὐτὸ ὡς δεῖ με λαλῆσαι. By referring to Paul’s imprisonment three times in a short space of time, it seems as if Chrysostom is emphasising the environment in which Paul wrote a number of his letters, especially Colossians. According to him, Paul himself knew that this (being in bonds) was significant (οἶδε γὰρ και αὐτὸς τοῦτο μέγα ὄν). Being aware of Paul’s (negative) circumstances would cause his readers not to be anxious when they experience difficult times, but instead to rejoice given that they have him as an example (ταῦτα δὲ εἶπεν, ἵνα μὴ ἀσχάλλωμεν πρὸς τὰ δεινὰ, ἀλλὰ και χαίρωμεν).

Field, 5:323C	NPNF ¹ 13:454
<p>Οὐκ εἶδε δὲ οὔτε τούτους, οὔτε Ῥωμαίους, οὔτε Ἑβραίους, ἠνίκα ἔγραφε πρὸς αὐτούς.</p>	<p>But he had not seen either these people, or the Romans, or the Hebrews, when he wrote to them.</p>

Field, 5:323D	NPNF ¹ 13:454
καὶ ἀεὶ ἑαυτὸν καὶ ἀπόντα ἐφίστησι. Καὶ ὅταν κολάξῃ τὸν πορνεύοντα, ὄρα πῶς ἑαυτὸν ἐφίστησι τῷ δικαστηρίῳ.	And always, even though he be absent, he makes himself present. So, when he punishes the fornicator, look how he places himself on the tribunal.

Another aspect highlighted by Chrysostom is the fact that Paul wrote the Epistles to the Colossians, Romans and Hebrews without having met the readers before. However, even though he is not with them, he still manages to make himself present (καὶ ἀεὶ ἑαυτὸν καὶ ἀπόντα ἐφίστησι). Paul mainly makes himself present when he punishes the fornicator. Martin (2010:189–190) explains that Heikki Koskenniemi identified the three characteristics of epistolary literature as *philophronesis*, *parousia*, and *homilia*, which establish the epistolary functions of sustaining friendly relationships, compensating for the sender’s presence, and continuing half of a discussion. Chrysostom noted that Paul addresses the Colossians as though he is physically present, which is the characteristic of *parousia*.

Colossians 1:1–2 (Nestlé-Aland 28th)

¹ Παῦλος ἀπόστολος Χριστοῦ Ἰησοῦ διὰ θελήματος θεοῦ καὶ Τιμόθεος ὁ ἀδελφὸς ² τοῖς ἐν Κολοσσαῖς ἀγίοις καὶ πιστοῖς ἀδελφοῖς ἐν Χριστῷ, χάρις ὑμῖν καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς ἡμῶν.

Field, 5:323E	NPNF ¹ 13:454
οὗν ἐστὶν αὕτη; Δι’ ἀγγέλων προσήγοντο τῷ θεῷ, παρατηρήσεις εἶχον πολλὰς Ἰουδαϊκὰς καὶ Ἑλληνικὰς. Ταῦτ’ οὗν διορθοῦται. Διὰ τοῦτο καὶ ἀρχόμενός φησι, “διὰ θελήματος θεοῦ.” Ἴδου πάλιν διὰ, τέθεικε.	What then is it? They used to approach God through angels; they held many Jewish and Grecian observances. These things then he is correcting. Wherefore in the very outset he says, “Through the will of God.” So here again he has used the expression through.

Early on in his Homilies, Chrysostom clarifies that Paul addresses many Jewish and Greek customs of the Colossians, especially the fact that they seem to have approached God through angels. According to Chrysostom, it is this aspect that Paul is addressing and therefore he begins his address with διὰ θελήματος θεοῦ (Col 1:1). Of note is the fact that Chrysostom emphasises Paul’s use of the preposition διὰ (Ἴδου

πάλιν διὰ, τέθεικε). Paul is probably doing this to prepare his readers for subsequent teachings to show that authority comes from God.

Field, 5:323E + F	NPNF¹ 13:454
“Τοῖς ἐν Κολοσσαῖς ἁγίοις.” Ἡ πόλις τῆς Φρυγίας ἦν· καὶ δῆλον ἐκ τοῦ τὴν Λαοδικεῖαν πλησίον εἶναι.	“To the saints which are at Colossae.” This was a city of Phrygia, as is plain from Laodicea's being near to it.
Field, 5:324A	NPNF¹ 13:454
“Ἀπὸ θεοῦ, φησι, πατὴρ ἡμῶν.” Καίτοι ἐν ταύτῃ τὸ τοῦ Χριστοῦ οὐ τίθησιν ὄνομα.	“From God,” saith he, “our Father.” Although he useth not in this place the name of Christ.

Chrysostom also describes the people of Colossae as ἁγίοις (holy) and mentions that when Paul greets them with χάρις ὑμῖν καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς ἡμῶν (Col 1:2), he does not mention Christ (τὸ τοῦ Χριστοῦ οὐ τίθησιν ὄνομα). Christ is most likely not mentioned because Paul's aim is to not offend his audience right away. Paul is eventually going to address (correct) their understanding of Christ (Christology) by using the Christ Hymn of Colossians 1:15–20. Thompson (2005:11) explains that it is noticeable that Christ is the centre of Paul's arguments in the Epistles of Romans, Galatians, Philippians. However, in Colossians, it is even more apparent that Paul's arguments are Christologically centred with a focus on the person and work of Christ. Chrysostom notices that the significance of Christ is the underlying argument of this letter. Paul first mentions the Father (God) since his audience are familiar with this term, and later on, when he mentions Christ, he will then correct their misunderstanding of Christ's nature.

Field, 5:323C	NPNF¹ 13:454
καὶ ἐνταῦθα, “Εἴπατε Ἀρχίππῳ.” Δοκεῖ μοι οὗτος ἐγκεχειρισθαι τινὰ τῆς ἐκκλησίας.	and in this, “Say to Archippus.” This man seems to me to have been charged with some office in the Church.
Field, 5:323E	NPNF¹ 13:454
“Τιμόθεος ὁ ἀδελφός,” φησίν. Οὐκοῦν καὶ αὐτὸς ἀπόστολος. Εἰκὸς ἦν καὶ τοῦτον γνωρίζεσθαι.	“And Timothy the brother,” he saith; of course then he too was an Apostle, and probably also known to them.
Field, 5:324D	NPNF¹ 13:455
Ἐπαφρόδιτός ἐστιν ὁ ταῦτα ἀπαγγέλλων· πέμπει δὲ τὴν ἐπιστολὴν διὰ Τυχικοῦ, ἐκεῖν οὖν παρ' ἑαυτῷ κατασχών.	It was Epaphroditus who brought him this account. But he sends the Epistle by Tychicus, retaining Epaphroditus with himself.

Field, 5:325C	NPNF¹ 13:456
Τοῦτον εἰκὸς ἐκεῖ κεκηρυχέναι· ἐμάθετε τὸ εὐαγγέλιον. Εἶτα τὸ ἀξιόπιστον δεικνὺς τοῦ ἀνδρὸς, φησὶ, “τοῦ συνδούλου ἡμῶν.”	He, it is probable, had preached there. You learned the Gospel. Then to show the trustworthiness of the man, he says, “our fellow servant.”
Field, 5:325D	NPNF¹ 13:457
Εἰ οὗτος τοῦ Χριστοῦ διάκονος πῶς δι’ ἀγγέλων λέγετε προσάγεσθαι;	If this man be the minister of Christ; how say ye, that you approach God by angels?

Chrysostom also notes that Paul mentions specific people in the Epistle to the Colossians. He supposes that Paul mentions Archippus at the end of the letter since he was responsible for some church matters. Bird (2009:126) confirms that Archippus appears to be the leader of a group affiliated with the house of Philemon. He explains that Paul encourages Archippus to perform his ministry as if it were something conducted under the authority of the Lord. It is not specified what that ministry was. It might have been to preach or to instruct, or to address matters relating to the church of Jerusalem. Whatever his ministry was, he is either struggling or in need of encouragement. Chrysostom notices that Paul also mentions Τιμόθεος ὁ ἀδελφός because the people of Colossae would probably have known him. Tite (2010:85–86) explains that when Paul refers to a co-worker as ὁ ἀδελφός, it brings to mind an image of a family - which then underlines Paul’s appeal to unity. The effect of this imagery of siblinghood and unity between Paul and his co-workers is to exemplify the non-divisiveness that believers are exhorted to embrace. Chrysostom also highlights the fact that Paul mentions Epaphras. Paul refers to Epaphras as the one who has reported about their faith and love (Ἐπαφρόδιτός ἐστιν ὁ ταῦτα ἀπαγγέλλων) (Col 1:4) and who, according to Chrysostom, probably has preached in Colossae (τοῦτον εἰκὸς ἐκεῖ κεκηρυχέναι) (Col 1:7). Paul sends the Epistle to them with Tychicus, keeping Epaphras with him. According to Chrysostom, Paul shows his trustworthiness of Epaphras by calling him τοῦ συνδούλου ἡμῶν (Col 1:7). Paul probably mentions that Epaphras is a *servant of Christ* to remind them that they should approach God through Christ and not through angels. The identification of τῶν ἀγίων ἐν τῷ φωτί in Colossians 1:12 as angels may be connected to the emergence of angelic worship and the rescue from hostile spiritual powers. These are themes that Paul will return to throughout the letter. Paul indicates early on, in the language of praise and adoration, that the Colossians already

have what the prophets were promising, and they have it in the gospel of Christ (Bird, 2009:37).

4.1.2. Rhetorical aspects

i) Colossians 1:1–4 (Nestlé-Aland 28th)

¹ Παῦλος ἀπόστολος Χριστοῦ Ἰησοῦ διὰ θελήματος θεοῦ καὶ Τιμόθεος ὁ ἀδελφὸς ² τοῖς ἐν Κολοσσαῖς ἀγίοις καὶ πιστοῖς ἀδελφοῖς ἐν Χριστῷ, χάρις ὑμῖν καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς ἡμῶν.

³ Εὐχαριστοῦμεν τῷ θεῷ πατρὶ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ πάντοτε περὶ ὑμῶν προσευχόμενοι

⁴ ἀκούσαντες τὴν πίστιν ὑμῶν ἐν Χριστῷ Ἰησοῦ καὶ τὴν ἀγάπην ἣν ἔχετε εἰς πάντας τοὺς ἀγίους

Field, 5:324B	NPNF¹ 13:455
Ἔμοι δοκεῖ πάντα ἐπὶ τὸν πατέρα ἀνατιθέναι, ὥστε μὴ εὐθέως αὐτοῖς προσστήναι τὸν λόγον.	He seems to me to refer everything to the Father, that what he has to say may not at once offend them.
Field, 5:324B	NPNF¹ 13:455
Καὶ ταῦτα σύμβολα τῆς εὐεργεσίας·	These names also are symbols of His benefit to us.

In his greeting, Paul refers everything to the Father—² ... χάρις ὑμῖν καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς ἡμῶν. ³ Εὐχαριστοῦμεν τῷ θεῷ πατρὶ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ πάντοτε περὶ ὑμῶν προσευχόμενοι (Col 1:2–3). For Chrysostom, it seems as if Paul is doing it deliberately so that the discourse does not offend his audience at the outset. There is a widespread consensus among scholars that one of the primary reasons for this letter was to combat a doctrine that may become or was already appealing or harmful to the believers in Colossae, particularly regarding their understanding of the full significance of Christ (Dunn, 1996:23). It is therefore significant that Paul first refers everything to the Father, as he will address their understanding of Christ later on in his discourse. This way, Paul already has the attention of his audience, given that they are already familiar with the term θεοῦ πατρὸς ἡμῶν. Without offending them, he draws their attention to God and will, later on, focus on the Father’s work in Christ and His significance for them. Although Chrysostom is highlighting the fact that Paul is drawing attention to God the Father, he also acknowledges that Paul is nonetheless using various expressions (descriptive names) to refer to the Son. In Colossians 1:3, Paul refers to the Son as “our Lord Jesus Christ” (τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ) and in verse 4 as “Christ Jesus”

(ἐν Χριστῷ Ἰησοῦ). Chrysostom describes these names as *σύμβολα τῆς εὐεργεσίας*. According to LSJ (s.v. *σύμβολον*), the word *σύμβολον* can be used to refer to any *token serving as proof of identity*. Therefore, although Paul focusses the attention on the Father, he is already mentioning Jesus Christ and Chrysostom identifies Jesus as τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ (the one who will save His people).

Field, 5:324C	NPNF¹ 13:455
Ἦδη οἰκειοῦται αὐτούς.	Already he conciliates them.
Field, 5:324C	NPNF¹ 13:455
Οὐ διὰ τῆς εὐχαριστίας μόνον, ἀλλὰ καὶ τῆς διηνεκοῦς εὐχῆς, τὴν ἀγάπην δείκνυσιν, ὅτι καὶ οὓς οὐχ ἑώρα, τούτους διαπαντὸς ἐν ἑαυτῷ.	He shows his love, not by giving thanks only, but also by continual prayer, in that those whom he did not see, he had continually within himself.

Chrysostom also remarks that Paul already wins the favour of his audience with his greeting (Ἦδη οἰκειοῦται αὐτούς). Paul shows them the love he has for them by giving thanks and continuously praying for them, and he shows that even though he did not see them, they were always on his mind.

ii) Colossians 1:5 (Nestlé-Aland 28th)

⁵ διὰ τὴν ἐλπίδα τὴν ἀποκειμένην ὑμῖν ἐν τοῖς οὐρανοῖς, ἣν προηκούσατε ἐν τῷ λόγῳ τῆς ἀληθείας τοῦ εὐαγγελίου

Field, 5:324E	NPNF¹ 13:455
“Διὰ τὴν ἐλπίδα, φησὶ, τὴν ἀποκειμένην.” Τὸ ἀσφαλὲς ἔδειξεν. “Ἦν προηκούσατε ἐν τῷ λόγῳ τῆς ἀληθείας.” Ἐνταῦθα πλήττοντος αὐτούς ἐστὶ τὸ ῥῆμα, ὅτι πολὺν χρόνον ἔχοντες μετέστησαν.	Because of the hope, he says, which is laid up. He shows its secureness. “Whereof ye heard before in the word of the truth.” Here the expression is as if he would chide them, as having changed from it when they had long held it.
Field, 5:324F	NPNF¹ 13:456
“Τοῦ εὐαγγελίου.” Οὐ λέγει, τοῦ κηρύγματος, ἀλλ’ εὐαγγέλιον καλεῖ, συνεχῶς ἀναμιμνήσκων αὐτοὺς τῶν εὐεργεσιῶν τοῦ θεοῦ. Καὶ πρῶτον αὐτούς, οὕτω τούτων ἀναμιμνήσκει.	“Of the Gospel.” He does not say, of the preaching, but he calls it the Gospel, continually reminding them of God's benefits. And having first praised them, he next reminds them of these.

Paul knows that they have drifted away from the gospel and he uses the phrase ἤν προηκούσατε ἐν τῷ λόγῳ τῆς ἀληθείας τοῦ εὐαγγελίου (Col 1:5) almost as an accusation, for they have the gospel - so it is not possible for them to be misled. Chrysostom notices that Paul uses the phrase ἤν προηκούσατε ἐν τῷ λόγῳ τῆς ἀληθείας τοῦ εὐαγγελίου as a response to a possible objection by a listener. The rhetorical technique used here can be described as *prolepsis*; this is when the author foresees any objections the audience might have (Lanham, 1991:194). Paul explicitly states that they already have the true message of the gospel, which is Christ, so any false doctrine cannot mislead them. It is both a response and an accusation in the sense that Paul is almost in disbelief that it is even possible for them to not remain in the true gospel. For Chrysostom, it is significant that Paul refers to the message of truth as τοῦ εὐαγγελίου in Colossians 1:5 (ἤν προηκούσατε ἐν τῷ λόγῳ τῆς ἀληθείας τοῦ εὐαγγελίου) and not merely τοῦ κηρύγματος. By calling it τοῦ εὐαγγελίου, he reminds his audience of God's benefits. Paul first praises them, and he does this by reminding them of the gospel and God's benefits.

iii) Colossians 1:6 (Nestlé-Aland 28th)

⁶ τοῦ παρόντος εἰς ὑμᾶς, καθὼς καὶ ἐν παντὶ τῷ κόσμῳ ἐστὶν καρποφοροῦμενον καὶ αὐξανόμενον καθὼς καὶ ἐν ὑμῖν, ἀφ' ἧς ἡμέρας ἠκούσατε καὶ ἐπέγνωτε τὴν χάριν τοῦ θεοῦ ἐν ἀληθείᾳ.

Field, 5:324F	NPNF¹ 13:456
Ἦδη χαρίζεται αὐτοῖς.	He now gives them credit.
Field, 5:324F	NPNF¹ 13:456
“Παρόντος” δὲ μεταφορικῶς εἶπεν· οὐ παρεγένετο, φησί, καὶ ἀπέστη, ἀλλ' ἔμεινε καὶ ἔστιν ἐκεῖ.	“Is come,” he said metaphorically. He means, it did not come and go away, but that it remained, and was there.
Field, 5:325A	NPNF¹ 13:456
Εἶτα, ἐπειδὴ μάλιστα οἱ πολλοὶ ἐκ τοῦ κοινωνοῦς ἔχειν πολλοὺς τῶν δογμάτων στηρίζονται, διὰ τοῦτο ἐπήγαγε, “καθὼς καὶ ἐν παντὶ τῷ κόσμῳ.”	Then because to the many the strongest confirmation of doctrines is that they hold them in common with many, he therefore added, “As also it is in all the world.”

In Colossians 1:6, Paul expresses that the Colossians were indeed bearing fruit and growing, and by doing this he is showing them kindness. Chrysostom observes that Paul uses a metaphor when he says τοῦ εὐαγγελίου τοῦ παρόντος (Col 1:6), the gospel did come, but it did not go away, it remained. The metaphor τοῦ εὐαγγελίου τοῦ παρόντος

refers to the true message of the gospel, who is Christ. Christ is the promised Messiah, who came and was crucified. However, the true message of Christ did not go away, it is still with the believers, even with the people at Colossae, and it is spreading all over the world. Chrysostom remarks that Paul uses the phrase *καθὼς καὶ ἐν παντὶ τῷ κόσμῳ* (Col 1:6) to show his audience that they have much in common with other people. The rhetorical technique used here can be described as *apodixis*; this is when the author refers to a general accepted principle or experience for confirmation (Lanham, 1991:188). Paul refers to the spreading of the gospel *ἐν παντὶ τῷ κόσμῳ* as a confirmation that they also have a share in this event. Chrysostom explains that Paul knows that if the audience recognise they have much in common with others, it would confirm his argument.

Field, 5:325A	NPNF ¹ 13:456
Προκαταλαμβάνει τὸν ἀκροατὴν τοῖς ἐπαίνοις, ὥστε μὴδὲ ἄκοντα ἀποστῆναι.	He first gains the hearer by his praises, so that even though disinclined, he may not refuse to hear him.

Chrysostom notices that with Colossians 1:6, Paul wins over his audience by praising them; he does this to ensure that they listen to what is to come. Paul occasionally focuses on the strong and weak points of the audience. In epideictic rhetoric, ethical exhortations serve to demonstrate the legitimacy of some norms and attitudes over others. Paul encourages the audience to engage in the argument by praising and blaming (Reid, 1995:187). Paul invites the audience to rejoice in the part they are playing in the growing and spreading of the gospel. The audience will feel appreciated and give their attention to the rest of the discourse.

4.2. HOMILY II

4.2.1. Rhetorical situation

Colossians 1:9 (Nestlé-Aland 28th)

⁹ Διὰ τοῦτο καὶ ἡμεῖς, ἀφ' ἧς ἡμέρας ἠκούσαμεν, οὐ παύομεθα ὑπὲρ ὑμῶν προσευχόμενοι καὶ αἰτούμενοι, ἵνα πληρωθῆτε τὴν ἐπίγνωσιν τοῦ θελήματος αὐτοῦ ἐν πάσῃ σοφίᾳ καὶ συνέσει πνευματικῇ,

Field, 5:333E	NPNF ¹ 13:465
Ἐπειδὴ γὰρ αὐτοὺς οἱ φιλόσοφοι ἠπάτων, βούλομαι ὑμᾶς ἐν πνευματικῇ, φησὶ, σοφία εἶναι. μὴ κατὰ τὴν σοφίαν τῶν ἀνθρώπων.	For since the philosophers deceived them; I wish you, he says, to be in spiritual wisdom, not after the wisdom of men.

While there is some evidence that a false philosophy has begun to influence the Colossians, it appears that it is an external and non-Christian threat. If the Colossians had succumbed to the philosophy, Paul would unlikely praise their faithfulness and steadfastness. The false teachers at Colossae are never accused of denying Jesus, perverting the gospel, or being false, as Paul accuses his opponents in the other Epistles. Given the references to the Sabbath, circumcision, and food laws, the philosophy was indebted to Judaism in some manner. The references to powers, angel worship, asceticism, festivals, and wisdom, on the other hand, might suggest that its origin is from a variety of religious and philosophical systems (Bird, 2009:16–17). Chrysostom explains that Paul knows that it is philosophers that caused the people of Colossae to move away from the gospel. So, when Paul says ἐν πάσῃ σοφία καὶ συνέσει πνευματικῇ (Col 1:9); he exhorts them to have wisdom and understanding from God and not according to men.

4.2.2. Rhetorical aspects

i) Colossians 1:9 (Nestlé-Aland 28th)

⁹ Διὰ τοῦτο καὶ ἡμεῖς, ἀφ' ἧς ἡμέρας ἠκούσαμεν, οὐ παυόμεθα ὑπὲρ ὑμῶν προσευχόμενοι καὶ αἰτούμενοι, ἵνα πληρωθῆτε τὴν ἐπίγνωσιν τοῦ θελήματος αὐτοῦ ἐν πάσῃ σοφία καὶ συνέσει πνευματικῇ,

Field, 5:333B	NPNF ¹ 13:465
Καθάπερ γὰρ ἐν τοῖς ἀγῶσιν ἐκείνους μάλιστα διεγείρομεν τοὺς ἐγγύς ὄντας τῆς νίκης· οὕτω δὲ καὶ ὁ Παῦλος τούτους μάλιστα παρακαλεῖ τοὺς τὸ πλέον κατωρθωκότας.	For as in the games we cheer on those most who are near upon gaining the victory, just so does Paul also most exhort those who have achieved the greater part.

After Paul has praised his audience by acknowledging that they are successful in some respects, he moves on to exhort them. Paul's praise for his audience is a subtle way

of urging them to embrace the exact characteristics for which he praises them. They will respond to his instructions since they are *ἀγίοις καὶ πιστοῖς ἀδελφοῖς* (Col 1:2) and to do differently would be contrary to holiness and faithfulness (Bliss, 1998:175).

Field, 5:333C + D	NPNF ¹ 13:465
<p>Ἐνταῦθα καὶ τὴν ἀγάπην δείκνυσι, καὶ ἡμέρα αὐτοὺς αἰνίττεται, ὡς οὐδέπω πρὸς τὸ τέλος ἐφθακοτας· τὸ γὰρ “ἵνα πληρωθῆτε.” τοῦτο δηλοῦντος ἦν. Καὶ ὄρα μοι τὴν σύνεσιν τοῦ μακαρίου τούτου· οὐδαμοῦ τοῦ παντὸς αὐτοὺς ἀπεστερηῆσθαι φησιν, ἀλλὰ λείπειν αὐτούς. Πανταχοῦ τὸ, “ἵνα πληρωθῆτε,” τοῦτο δηλοῖ. Καὶ πάλιν, “εἰς πᾶσαν ἀρεσκείαν, ἐν παντὶ ἔργῳ ἀγαθῶ.” καὶ πάλιν, “ἐν πάσῃ δυνάμει δυναμούμενοι.” καὶ πάλιν, “εἰς πᾶσαν ὑπομονὴν καὶ μακροθυμίαν.” Τὸ γὰρ “πᾶσαν” ἀεὶ προστιθέναι, μαρτυροῦντός ἐστι καὶ τι τοῖς κατορθοῦσιν, εἰ καὶ μὴ τὸ πᾶν.</p>	<p>Herein he both shows his love, and gives them a gentle hint that they had not yet arrived at the end. For the words, “that you may be filled,” are of this significance. And observe, I pray, the prudence of this blessed one. He nowhere says that they are destitute of everything, but that they are deficient; everywhere the words, “that you may be filled,” show this. And again, “unto all pleasing, in every good work,” and again, “strengthened with all power,” and again, “unto all patience and long-suffering;” for the constant addition of “all” bears witness to their doing well in part, though, it might be, not in all.</p>

Chrysostom remarks that Paul is exhorting those who are successful in some respects but are still lacking in other matters. In Colossians 1:9, Paul still shows them the love he has towards them by confirming that he has not stopped praying for them. According to Chrysostom, Paul uses the expression *ἵνα πληρωθῆτε* (Col 1:9) as a *hint* to indicate that they still lack in some matters. The technique used by Paul can be seen as a part of *sylogism*. *Sylogism* is a rhetorical technique where the author or orator hints at something (Lanham, 1991:145–146). Paul therefore uses the expression *ἵνα πληρωθῆτε* to imply that there are some matters that they are not fully comprehending, and by only hinting at this, he does not offend his audience right away.

For Chrysostom, it is of significance that Paul does not explicitly say that they are deprived of everything, but instead says that they *lack* in some matters: *οὐδαμοῦ τοῦ παντὸς αὐτοὺς ἀπεστερηῆσθαι φησιν, ἀλλὰ λείπειν αὐτούς*. This phrase is probably significant to Chrysostom because it indicates the contrast between being “deprived of all” and “still lacking” in some matters, as mentioned earlier (*οὐδέπω πρὸς τὸ τέλος ἐφθακοτας*).

Paul’s repetition of the word *πᾶς* in the following phrases is also significant for Chrysostom: εἰς *πᾶσαν* ἀρεσκείαν, ἐν *παντί* ἔργῳ ἀγαθῷ (Col 1:10), ἐν *πάσῃ* δυνάμει δυναμούμενοι (Col 1:11) and εἰς *πᾶσαν* ὑπομονὴν καὶ μακροθυμίαν (Col 1:11). This repetitive use of *πᾶς* is an example of *palilogia*, a rhetorical technique used to add vehemence to one’s argument through the repetition of certain words (Lanham, 1991:191). According to Chrysostom, the repetition of *πᾶς* enables Paul to ensure the audience that they are successful in many aspects even though not in everything. Paul does however not immediately state that he is going to correct them in some matters, and for this reason he uses the repetition of *πᾶς* to ensure the audience that they are on the right path.

Field, 5:333D	NPNF ¹ 13:465
<p>Καὶ, “ἵνα πληρωθῆτε,” φησιν, οὐκ ἵνα λάβητε· ἔλαβον γάρ· ἀλλὰ τὸ λείπον ἵνα πληρωθῆτε. Οὕτω καὶ ὁ ἔλεγχος ἀνεπαχθῆς ἐγένετο, καὶ τὸ ἐγκώμιον οὐκ ἠφίει αὐτοὺς καταπεσεῖν καὶ γενέσθαι ὑπτίους, ὀλοσχερῆς γενόμενον.</p>	<p>And, “that ye may be filled,” he saith; not, “that ye may receive,” for they had received; but “that ye may be filled” with what as yet was lacking. Thus both the rebuke was given without offense, and the praise did not suffer them to sink down, and become supine, as if it had been complete.</p>

For Chrysostom, it is also worthy to note that Paul did not say ἵνα λάβητε but rather ἵνα πληρωθῆτε (Col 1:9) to show that they have already received much and that they should now be filled with the things they lack. In this way, Paul gives the refutation without offence, and the praise does not cause the audience to think highly of themselves. Chrysostom uses the term ὁ ἔλεγχος when he describes Paul’s argument. The term refers to refutation in terms of arguments based on ἀναγκαῖον (by nature or in our experience) and on ἀδύνατον (by nature or in relation to your opponent’s argument) (Anderson, 2000:40–41). Here the argument is clearly based on ἀναγκαῖον since Paul acknowledges that his audience have already received the gospel. However, he knows that a false doctrine is misleading them, and for this reason, he uses the phrase ἵνα πληρωθῆτε as both praise and accusation.

Field, 5:333D	NPNF ¹ 13:465
Τί δέ ἐστίν, “ἵνα πληρωθῆτε τὴν ἐπίγνωσιν τοῦ θελήματος αὐτοῦ;” Διὰ τοῦ υἱοῦ προσάγεσθαι ἡμας αὐτῶ, οὐκέτι δι’ ἀγγέλων.	But what is, “that you may be filled with the knowledge of His will?” That through the Son we should be brought unto Him, and no more through Angels.

Once again, Chrysostom notes that Paul wants to remind his audience that they should approach God through Christ and no longer through angels and he does so with the phrase ἵνα πληρωθῆτε τὴν ἐπίγνωσιν τοῦ θελήματος αὐτοῦ (Col 1:9). Bird (2009:20–21) explains that *Merkabah* mysticism was a Jewish movement concerned with visions of God’s heavenly chariot in Ezekiel’s vision. Experiences of God’s throne and angelic worship were provided to individuals who followed the Mosaic Law religiously, including periods of asceticism and purification as preparation for such visions. There is no doubt that the sources on *Merkabah* mysticism postdate Paul. However, similar visionary experiences, ascents to heaven, and involvement in heavenly worship are documented before 70 CE, which probably provide a context for Chrysostom’s understanding of the situation. Chrysostom recognises that the underlying argument of the Epistle is to show the audience the full significance of Christ. They already have Christ so there is no need to add any other practices or worship of angels.

Field, 5:333E + F	NPNF ¹ 13:465–466
Καὶ δείκνυσιν ἐνταῦθα τοῦτο, ὅτι ἐξ ἐκείνου ὁ Παῦλος εὐχεται, καὶ οὐδέπω ἤνυσε, καὶ οὐκ ἀπέστη· τὸ γὰρ, “ἀφ’ ἧς ἡμέρας ἠκούσαμεν,” τοῦτο δηλοῖ. Κατάγνωσιν δὲ αὐτοῖς φέρει, εἰ ἐξ ἐκείνου καὶ εὐχαῖς βοηθούμενοι μὴ ἀνεκτήσαντο ἑαυτούς.	And Paul shows here, that since that time he has been praying, and has not yet prevailed, and yet has not desisted; for the words, “from the day we heard it,” show this. But it implies condemnation to them, if, from that time, even assisted by prayers, they had not amended themselves.

In Colossians 1:9 Paul says, Διὰ τοῦτο καὶ ἡμεῖς, ἀφ’ ἧς ἡμέρας ἠκούσαμεν, οὐ παυόμεθα ὑπὲρ ὑμῶν προσευχόμενοι. Chrysostom explains that Paul had never stop praying for the Colossians since he started praying for them. According to him, Paul says this almost as a condemnation to them, because even though his prayers assisted them, they still did not correct themselves.

ii) Colossians 1:10 (Nestlé-Aland 28th)

¹⁰ περιπατήσαι ἀξίως τοῦ κυρίου εἰς πᾶσαν ἀρεσκείαν, ἐν παντὶ ἔργῳ ἀγαθῷ καρποφοροῦντες καὶ αὐξανόμενοι τῇ ἐπιγνώσει τοῦ θεοῦ,

Field, 5:335C	NPNF ¹ 13:467
“Περιπατήσαι ὑμας, φησὶν, ἀξίως τοῦ κυρίου,” καὶ, “ἐν παντὶ ἔργῳ ἀγαθῷ,” ὥστε ἀεὶ ἐπιδιδόναι, καὶ μηδαμοῦ ἴστασθαι· καὶ μεταφορικῶς, “καρποφοροῦντες καὶ αὐξανόμενοι τῇ ἐπιγνώσει τοῦ θεοῦ,”	“To walk, he says, worthily of the Lord, and in every good work,” so as to be always advancing, and nowhere standing still, and, with a metaphor, “bearing fruit and increasing in the knowledge of God,”

In Colossians 1:10, Paul encourages them always to move forward and to never stand still (ἐν παντὶ ἔργῳ ἀγαθῷ). He uses the following expression as a metaphor to show that God will strengthen them to move forward: καρποφοροῦντες καὶ αὐξανόμενοι τῇ ἐπιγνώσει τοῦ θεοῦ. Paul uses καρποφοροῦντες καὶ αὐξανόμενοι as a metaphor for the gospel. According to the biblical tradition, all agricultural growth and fruit-bearing have its beginning in God as the Creator. Therefore, the metaphorical reference to the gospel (καρποφοροῦντες καὶ αὐξανόμενοι) indicates God’s creative power rather than human effort. Among the Colossian audience as well as the rest of the world, the agricultural metaphor of the gospel can refer to both the continuous, and extensive increasing number of those who are becoming believers and the continuous, and intensive moral and spiritual development within the believers themselves (Heil, 2010:51–52). It is evident that Chrysostom believes that Paul uses this metaphor to encourage the believers to not stand still in their faith, for God will continue to strengthen them spiritually.

iii) Colossians 1:11 (Nestlé-Aland 28th)

¹¹ ἐν πάσῃ δυνάμει δυναμούμενοι κατὰ τὸ κράτος τῆς δόξης αὐτοῦ εἰς πᾶσαν ὑπομονὴν καὶ μακροθυμίαν. Μετὰ χαρᾶς

Field, 5:335C + D	NPNF¹ 13:467
Οὐκ εἶπε δύναμιν, ἀλλὰ, κράτος, ὅπερ μείζον ἐστι. “Διὰ τοῦ κράτους, φησὶ, τῆς δόξης αὐτοῦ.” ὅτι πανταχοῦ ἡ δόξα αὐτοῦ κρατεῖ. Ἦδη παρεμυθήσατο τὸν ἐν ὀνειδίει ὄντα. Καὶ πάλιν, “περιπατῆσαι ἀξίως τοῦ κυρίου.”	He said not strength, but “power,” which is greater: “through the power,” he saith, “of His glory,” because that everywhere His glory hath the power. He thus comforts him that is under reproach: and again, “To walk worthily of the Lord.”
Field, 5:335D	NPNF¹ 13:467
Οὐχ ἀπλῶς ἐνδυναμοῦσθε, ἀλλ’ ὡς εἰκὸς τοὺς οὕτως ἰσχυρῶ δεσπότη δουλεύοντας.	He saith not “strengthened” simply, but so, as they might be expected to be who are in the service of so strong a Master.

Chrysostom notes that is of significance that Paul says ἐν πάσῃ δυνάμει δυναμούμενοι (Col 1:11) and not simply “strengthened”. According to Chrysostom, Paul also adds the phrase κατὰ τὸ κράτος τῆς δόξης αὐτοῦ to show that His glory has power everywhere. Chrysostom remarks that here Paul already consoles those whom he is about to accuse. The technique used by Paul can be seen as a part of the rhetorical technique of *paramythia*. The technique is used to encourage or console the audience (Lanham, 1991:108). For Chrysostom, it is significant that Paul already comforts the Colossians, although he is yet to condemn them. The effect of this technique is that the audience would eagerly embrace Paul’s teaching given that he has already praised them, and now he comforts and encourages them when he says κατὰ τὸ κράτος τῆς δόξης αὐτοῦ. In addition, when Paul says ἐν πάσῃ δυνάμει δυναμούμενοι (Col 1:11), he encourages them to be the kind of people who are in the service of a strong Master (ὡς εἰκὸς τοὺς οὕτως ἰσχυρῶ δεσπότη δουλεύοντας) and not simply to be strengthened.

iv) Colossians 1:12 (Nestlé-Aland 28th)

¹² εὐχαριστοῦντες τῷ πατρὶ τῷ ἰκανώσαντι ὑμᾶς εἰς τὴν μερίδα τοῦ κλήρου τῶν ἁγίων ἐν τῷ φωτί.

Field, 5:335E	NPNF¹ 13:467–468
Εἶτα μέλλων αὐτοὺς παρακαλεῖν, οὐ μέμνηται τῶν μελλόντων αὐτοῖς ἀποκεῖσθαι, ἀλλὰ τοῦτο μὲν ἠνίξατο ἐν τῇ εἰπῶν, “διὰ τὴν ἐλπίδα τὴν ἀποκειμένην ὑμῖν ἐν τοῖς οὐρανοῖς.” ἐνταῦθα δὲ τῶν ἤδη ὑπαρξάντων μέμνηται· ταῦτα γὰρ ἐκείνων αἴτια. Καὶ πολλαχοῦ τοῦτο ποιεῖ. Τὰ	Then being about to exhort them, he makes no mention of what by and by shall be laid up for them; he did hint at this however in the beginning of the Epistle, saying, “Because of the hope which is laid up for you in the heavens” but in this place he mentions the things

γὰρ ἤδε γεγονότα πιστοῦται, καὶ μᾶλλον αἰρεῖ τὸν ἀκροατὴν.	which were already theirs, for these are the causes of the other. And he doth the same in many places. For that which hath already come to pass gains belief, and more carries the hearer along with it.
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According to Chrysostom, Paul does not mention any of the charges he has against them even though he is about to exhort them. Paul, however, do hint at “the things to come and to be reserved” (οὐ μέμνηται τῶν μελλόντων αὐτοῖς ἀποκεῖσθαι, ἀλλὰ τοῦτο μὲν ἠνίξατο ἐν τῇ εἰπῶν) at the beginning of the Epistle when he said: διὰ τὴν ἐλπίδα τὴν ἀποκειμένην ὑμῖν ἐν τοῖς οὐρανοῖς (Col 1:5). Bliss (1998:207) explains that at this stage, Paul already strengthened the audience’s goodwill by praising them; he has their attention since he is speaking about them; and they are receptive to what is to come. Chrysostom explains that up until here, Paul only mentions the things they already have; because mentioning the things they are sure of helps to persuade them, and it ensures that the audience will continue to listen. Chrysostom, therefore, implies that Paul uses an argument based on shared experiences.

Field, 5:336E	NPNF¹ 13:468–469
Διὰ τί κλῆρον καλεῖ; Δεικνῦς ὅτι οὐδεὶς ἀπὸ κατορθωμάτων οἰκείων βασιλείας τυγχάνει· ἀλλ’ ὥσπερ ὁ κλῆρος ἐπιτυχίας μᾶλλον ἐστίν, οὕτω δὴ καὶ ἐνταῦθα.	But why does he call it inheritance (or lot)? To show that by his own achievements no one obtains the kingdom, but as a lot is rather the result of good luck, so in truth is it here also.
Field, 5:336B	NPNF¹ 13:468
Τῷ οὖν εἰπεῖν, “τῷ ἱκανώσαντι,” πολὺ τὸ βάρος ἔδειξεν.	Now by saying, “Who made us meet,” he showed that the thing was one of great weight.
Field, 5:336C + D	NPNF¹ 13:467
ἐὰν μέντοι καὶ τὸ ἀξίωμα δῶ καὶ ἐπιτήθειον ποιήσῃ πρὸς τὴν τιμὴν καὶ ἱκανὸν πρὸς τὴν οἰκονομίαν, τότε τιμὴ τὸ πρᾶγμα ἐστίν. Τοῦτο οὖν καὶ ἐνταῦθα φησιν, ὅτι οὐ μόνον ἡμῖν ἔδωκε τὴν τιμὴν, ἀλλὰ καὶ ἰσχυροὺς πρὸς τὸ λαβεῖν ἐποίησε. Διπλῆ γὰρ αὕτη τιμὴ τὸ καὶ δοῦναι, καὶ ἐπιτηδείους κατασκευάσαι τῆς δωρεᾶς. Οὐκ εἶπε, δόντι, ἀπλῶς, ἀλλ’, “τῷ ἱκανώσαντι ὑμᾶς εἰς τὴν μερίδα τοῦ κλήρου	If however he have both conferred on one the dignity, and also made him fit for the honor, and equal to the administration, then indeed the thing is an honor. This then is what he also saith here; that He hath not only given us the honor, but hath also made us strong enough to receive it. For the honor here is twofold, the giving, and the making fit for the gift. He said not, gave, simply; but,

τῶν ἁγίων ἐν τῷ φωτί,” τουτέστι, τῷ κατατάξαντι ἡμᾶς μερὰ τῶν ἁγίων. Ἄλλ’ οὐχ ἀπλῶς εἶπε, κατατάξαντι, ἀλλὰ καὶ τῶν αὐτῶν ἀπολαῦσαι παρεσχηκότι. Ἡ γὰρ μερὶς ἐκεῖνό ἐστιν ὅπερ ἕκαστος λαμβάνει.

“made us meet to be partakers of the inheritance of the saints in light,” that is, who hath appointed us a place with the saints. But he did not say simply placed us, but hath given us to enjoy even the very same things, for “the portion” is that which each one receives.

Chrysostom explains that in Colossians 1:12, Paul wants to show the Colossians that they have a share of the portion of the holy ones and that they may enjoy their share. Paul uses the phrase τῷ ἱκανώσαντι ὑμᾶς εἰς τὴν μερίδα τοῦ κλήρου τῶν ἁγίων to do this. The use of κλήρος to describe what they receive, according to Chrysostom, show humankind’s insufficiency and the importance of good works and implies that they cannot obtain the kingdom simply by means of their successes. For Chrysostom, it is also noteworthy that Paul said τῷ ἱκανώσαντι and not merely “gave”. According to Chrysostom, the phrase τῷ ἱκανώσαντι (Col 1:12) seems to be of great importance to Paul and therefore he wants to emphasise this matter. Chrysostom explains that if God has qualified us, He is also the one who makes us suitable for the honour. For Chrysostom, honour is an important aspect; he says that God did not only give us the honour, but he also makes us strong enough to receive it. He states that the honour is twofold: God gives us honour and makes us suitable for it. Modern scholars often overlook how important the aspect of honour is to Chrysostom. De Wet (2012:299) explains that it is necessary to keep in mind that both Paul and Chrysostom’s historical contexts were strongly centred on honour. Social roles and social status were determined by honour and shame. In antiquity, honour and shame were fundamental values, because they were the means through which personhood was linked to group values. A person’s social standing, parentage, race, and gender are all connected to form the foundation of one’s honour (De Wet, 2012:306).

v) Colossians 1:13 (Nestlé-Aland 28th)

¹³ ὃς ἐρρύσατο ἡμᾶς ἐκ τῆς ἐξουσίας τοῦ σκοτους καὶ μετέστησεν εἰς τὴν βασιλείαν τοῦ υἱοῦ τῆς ἀγάπης αὐτοῦ,

Field, 5:337B + C	NPNF¹ 13:469
<p>“Ορα οὖν πῶς πολὺπλοκον γίνεται τὸ δῶρον, ὅτι ἐν τῷ πυθμένι κειμένους ἀπήλλαξεν ἡμᾶς· δεύτερον, ὅτι οὐκ ἀπήλλαξε μόνον, ἀλλὰ καὶ μετέθηκεν εἰς βασιλείαν. “Ὁς ἐρρύσατο ἡμᾶς.” Οὐκ εἶπεν, ἐξέβαλεν, ἀλλ’, “ἐρρύσατο,” τὴν πολλὴν ταλαιπωρίαν δεικνὺς ἡμῶν, καὶ ἐκείνων τὴν αἰχμαλωσίαν.</p>	<p>See then how manifold the gift, that he has delivered us who lay in the pit; in the second place, that He has not only delivered us, but also has translated us into a kingdom. Who delivered us. He said not, has sent us forth, but delivered: showing our great misery, and their capture of us.</p>
Field, 5:337A	NPNF¹ 13:469
<p>“Ἀπο τῆς ἐξουσίας τοῦ σκοτους,” φησί· τουτέστι, τῆς πλάνης, τοῦ διαβόλου τῆς τυραννίδος. Οὐκ εἶπε, σκοτους, ἀλλ’, “ἐξουσίας·” πολλὴν γὰρ ἡμῶν εἶχε τὴν ἐξουσίαν, καὶ ἐκράτει ἡμῶν.</p>	<p>“From the power of darkness,” he saith, that is, of error, the dominion of the devil. He said not “darkness,” but “power”; for it had great power over us, and held us fast.</p>

In Colossians 1:13, Paul demonstrates to them what the Father did when he adds ὅς ἐρρύσατο ἡμᾶς ἐκ τῆς ἐξουσίας τοῦ σκοτους καὶ μετέστησεν εἰς τὴν βασιλείαν. Chrysostom describes this action of the Father as a gift (τὸ δῶρον). The Father first freed them from the power of the darkness and then transferred them into the kingdom. According to Chrysostom, Paul’s use of ἐρρύσατο (and not merely ἐξέβαλεν) lays emphasis on the fact that they were *rescued* and not merely brought out of the darkness. The use of ῥύομαι, according to Chrysostom, shows that they were suffering and were captured. Chrysostom also emphasises the fact that Paul did not only say τοῦ σκοτους. They were not only saved from the darkness, but more importantly from the devil’s sovereignty, the power (ἐκ τῆς ἐξουσίας) the darkness had over them.

Field, 5:337C	NPNF¹ 13:470
<p>Οὐκ ἀπλῶς εἶπε, βασιλείαν οὐρανῶν, ἀλλὰ σεμνότερον εἰργάσατο τὸν λόγον, βασιλείαν υἱοῦ εἰπών· τούτου γὰρ οὐδὲν μεῖζον ἐγκώμιον·</p>	<p>He said not simply, “the kingdom of heaven,” but gave a grandeur to his discourse by saying, “The kingdom of the Son,” for no praise can be greater than this,</p>
Field, 5:337D + E	NPNF¹ 13:470
<p>Καὶ οὐδὲ τούτῳ ἠρκέσθη μόνῳ, ἵνα δείξῃ μέγα τὸ δῶπον· οὐκ ἠρκέσθη τῷ εἰπεῖν, βασιλείαν, ἀλλὰ καὶ τοῦ υἱοῦ προσέθηκε· καὶ οὐδὲ τούτῳ, ἀλλὰ καὶ τοῦ ἀγαπητοῦ· καὶ οὐδὲ τούτῳ, ἀλλὰ</p>	<p>Nor was he content with only this, in order to show the greatness of the gift; he was not content with saying, “kingdom,” but he also added, “of the Son”; nor yet</p>

καὶ τὸ τῆς φύσεως ἔντιμον. Τί γὰρ φησιν; “Ὁς ἐστὶν εἰκὼν τοῦ θεοῦ τοῦ ἀοράτου.” Ἄλλ’ οὐκ εὐθέως ἐπὶ τοῦτο ἦλθεν, ἀλλὰ παρενέβαλε τὴν εὐεργεσίαν τὴν εἰς ἡμᾶς.

with this, but he added also “beloved”; nor yet with this, but he added yet, the dignity of His nature. For what saith he? “Who is the Image of the invisible God.” But he proceeded not to say this immediately, but meanwhile inserted the benefit which He bestowed upon us. For

Chrysostom notes that Paul did not merely say εἰς τὴν βασιλείαν but rather εἰς τὴν βασιλείαν τοῦ υἱοῦ to add a grandeur to his discourse. Paul desires to show them the great gift of Christ. By just saying βασιλείαν would not be significant enough, so he added τοῦ υἱοῦ and not even then was it significant enough. Hence, he also added τῆς ἀγάπης. Dunn (1996:79–80) notices that this is the only instance in the letter where Christ is expressly referred to as God’s Son. He explains that Paul uses the unique formula τοῦ υἱοῦ τῆς ἀγάπης αὐτοῦ, a Semitic phrase that translates to “beloved son”. The unique formula illustrates some of the various types of relationships to God that this category might convey. Including, but not limited to, Israel, Israel’s king, or the righteous. The metaphor “sonship of God” signifies various degrees of closeness to God and favour from Him, with the addition of τῆς ἀγάπης signifying a further degree of closeness. Chrysostom therefore recognises that Paul places emphasis on the phrase εἰς τὴν βασιλείαν τοῦ υἱοῦ τῆς ἀγάπης αὐτοῦ to show his audience the great gift of Christ who transferred them from darkness into the kingdom of God.

Chrysostom further explains that after Paul added all of these words to show them how great the gift is, he proceeds to the importance and value of the Son’s nature (τὸ τῆς φύσεως ἔντιμον). Instead of adding the importance of His nature immediately, Paul focuses on the benefit of the generous gift. Chrysostom notices that Paul first withholds the main idea of Christ’s nature to focus on what Christ had already done for them. In Colossians 1:15–20, Paul will then address the nature of Christ. By first showing the audience what they already have, Paul makes them more receptive to what he will say regarding the nature of Christ.

vi) Colossians 1:14 (Nestlé-Aland 28th)

¹³ ὃς ἐρρύσατο ἡμᾶς ἐκ τῆς ἐξουσίας τοῦ σκούτου καὶ μετέστησεν εἰς τὴν βασιλείαν τοῦ υἱοῦ τῆς ἀγάπης αὐτοῦ,

Field, 5:337F	NPNF ¹ 13:470
Καὶ οὐκ εἶπε λύτρωσιν, ἀλλ', "ἀπολύτρωσιν," ὥστε μὴδὲ ἐκπεσεῖν λοιπὸν, μὴδὲ γενέσθαι θνητούς.	And he said not redemption, but full redemption, so that we shall not fall any more, nor become liable to death.

For Chrysostom, it is worthy to note that Paul did not say λύτρωσιν but rather ἀπολύτρωσιν (Col 1:14) to show that they should not drift further away.

vii) Paul's rhetorical strategy and argument according to Chrysostom

Field, 5:334B + C	NPNF ¹ 13:466
συντόμως εὐχόμεθα, φησὶν, ὥστε ἐνάρετον ὑμᾶς βίον σχεῖν καὶ τῆς πολιτείας ἄξιον, καὶ στῆναι βεβαίως, δυναμωθέντας ὡς εἰκὸς ἀπὸ θεοῦ δυναμωθῆναι.	Summarily, he says, we pray that you may lead a life of virtue, and worthy of your citizenship, and may stand firmly, being strengthened as it is reasonable to be strengthened by God.
Field, 5:334C	NPNF ¹ 13:466
Διὰ τοῦτο τέως οὐδέπω ἄπτεται δογμάτων, ἀλλ' ἐν τῷ βίῳ στρέφεται, ἔνθα οὐδὲν εἶχεν ἐγκαλέσαι· καὶ ἐπαινέσας ἐφ' οἷς ἐχρῆν, τότε καθίσιν εἰς κατηγορίαν.	For this cause he does not as yet touch upon doctrines, but dwells upon life, wherein he had nothing to charge them with, and having praised them where praise was due, he then comes down to accusation.

Chrysostom rephrases Paul's argument in terms of virtue. He explains that Paul prays that the Colossians have a virtuous life and be worthy of their citizenship in heaven. Paul desires that they stand firm in their faith and if they lack something that God may strengthen them in order to stay strong. Chrysostom links Paul's argument to a virtuous life, an aspect he views as essential. For this reason, Paul has not yet proceeded to the doctrines he desires to address, but instead discusses their manner of living because this is where he had nothing to accuse. He first gives them praise where praise was due, and then he proceeds to the accusation.

Field, 5:334C + D	NPNF¹ 13:466
<p>Τοῦτο καὶ πανταχοῦ ποιεῖ ὅταν μέλλῃ τισὶ γράφειν, ἔχων μὲν τι ἐγκαλεῖν, ἔχων δὲ καὶ τι ἐπαινεῖσαι, πρότερον ἐπαινεῖ, καὶ τότε καθήσιν εἰς τὰ ἐγκλήματα. Οἰκιοῦται γὰρ πρότερον τὸν ἀκροατὴν, καὶ τὴν κατηγορίαν ἀπαλλάττει πάσης ὑποψίας, καὶ δείκνυσιν ὅτι αὐτὸς μὲν ἐβούλετο διόλου ἐγκωμιάζειν, ὑπὸ δὲ τῆς ἀνάγκης εἰς τούτους ἐμβιβάζεται τοὺς λόγους. Τοῦτο καὶ ἐν τῇ προτέρᾳ πρὸς Κορινθίους ποιεῖ.</p>	<p>And this he does everywhere: when he is about writing to any with somewhat to blame them for, and somewhat to praise, he first praises them, and then comes down to his charges. For he first conciliates the hearer, and frees his accusation from all suspicion, and shows that for his own part he could have been glad to praise them throughout; but by the necessity of the case is forced into saying what he does. And so he does in the first Epistle to the Corinthians.</p>
Field, 5:334D + E	NPNF¹ 13:466
<p>Ἐπαιέσας γὰρ αὐτοὺς μυρία ὡς ἀγαπῶντας αὐτὸν, καὶ ἀπὸ τοῦ πεπορνευκότος, τότε εἰς κατηγορίαν καθήσιν. Ἐν δὲ τῇ πρὸς Γαλάτας οὐκέτι, ἀλλὰ τούναντίον· μᾶλλον δὲ εἴ τις ἐξετάσειε, κἀκεῖνη ἐξ ἐπαίνου ἢ κατηγορία. Ἐπειδὴ γὰρ αὐτῶν οὐδὲν εἶχε κατόρθωμα τότε εἰπεῖν, καὶ σφοδρὸν τὸ ἐγκλημα ἦν, καὶ πάντες διεφθάρησαν, καὶ φέρειν ἠδύναντο ἰσχυροὶ ὄντες, ἀπὸ κατηγορίας ἄρχεται λέγων, “θαυμάζω·” ὥστε καὶ τοῦτο ἐγκώμιόν ἐστιν. Ὑστερον δὲ αὐτοὺς ἐπαινεῖ, οὐκ ἐπὶ τοῖς παροῦσιν, ἀλλ’ ἐπὶ τοῖς παρελθοῦσι,</p>	<p>For after having exceedingly praised them as loving him, even from the case of the fornicator, he comes down to accuse them. But in that to the Galatians not so, but the reverse. Yea, rather, if one should look close into it, even there the accusation follows upon praise. For seeing he had no good deeds of theirs then to speak of, and the charge was an exceeding grave one, and they were every one of them corrupted; and were able to bear it because they were strong, he begins with accusation, saying, I marvel. So that this also is praise. But afterwards he praises them, not for what they were, but what they had been.</p>

Chrysostom makes the remark that Paul also does this (praise first and then accuse) in other places as well. When he has something to accuse them of and something to praise them for, he first praises them, and then he accuses them. Watson (2013:26) explains that praise and blame are often employed in both deliberative and judicial rhetoric. Deliberative and epideictic rhetoric are complementary to one another and sometimes characteristics of both can be found in a discourse. For instance, what is honourable is primarily a characteristic of epideictic rhetoric. However, it can be used in judicial rhetoric where a person's ethos is being torn down or praised or in deliberative rhetoric to establish that the course of action being encouraged will bring

honour or shame. Chrysostom clearly notices that Paul employs the rhetorical technique of praise and blame. Paul first wins the affection of his audience with praise, and at the same time, he rids the coming accusation of any suspicion. He also shows his audience that if he could, he would always praise them, but because of the necessity of the case, he is forced to accuse them. Paul follows this pattern also in his first letter to the Corinthians. After Paul has praised the Colossians and even those who are in the wrong, he proceeds to accuse them. Chrysostom examines that if one would look closely at the letter to the Galatians, there it seems as if Paul begins with the accusation, but in actuality he starts with a praise. He explains that since Paul had no right thing to praise them about and the accusation was a great one, it seems as if he begins with an accusation by saying *θαυμάζω*, but this is also praise.

4.3. HOMILY III

4.3.1. Rhetorical situation

Colossians 1:16 (Nestlé-Aland 28th)

¹⁶ ὅτι ἐν αὐτῷ ἐκτίσθη τὰ πάντα ἐν τοῖς οὐρανοῖς καὶ ἐπὶ τῆς γῆς, τὰ ὄρατὰ καὶ τὰ ἀόρατα, εἴτε θρόνοι εἴτε κυριότητες εἴτε ἀρχαὶ εἴτε ἐξουσίαι· τὰ πάντα δι’ αὐτοῦ καὶ εἰς αὐτὸν ἔκτισται.

Field, 5:344C	NPNF ¹ 13:477
“Ὅτι ἐν αὐτῷ, φησὶν, ἐκτίσθη τὰ πάντα.” Τί λέγουσιν ἐνταῦθα οἱ Παύλου τοῦ Σαμοσατέως;	“For in Him”, he says, “were all things created.” What say here the followers of Paul of Samosata?

Chrysostom mentions two aspects of note in Homily III regarding the rhetorical situation. First, he refers to Παύλου τοῦ Σαμοσατέως and, therefore, indirectly to the teachings of the dynamic monarchians. Dynamic and modalistic monarchians are the two types of monarchians recognised by church historians. The dynamic monarchians upheld God’s oneness by claiming that Jesus is not entirely God. He is, instead, a human who became divine through the anointing or indwelling of God’s Spirit. The leading teacher of this group was Paul of Samosata, bishop of Antioch. He supposedly taught that God is one, that the *λόγος* and the Spirit are not separate persons from the Father and that Jesus was a man rendered divine by the *λόγος* dwelling in Him. He did

not regard Jesus to be God in the strictest meaning of the word (Bernard, 1999:113–114). Chrysostom asks what the followers of Paul of Samosata have to say when Paul says *ὅτι ἐν αὐτῷ ἐκτίσθη τὰ πάντα*. One could assume that in Chrysostom’s society, people accepted the false doctrine of Paul of Samosata. Chrysostom is aware that the believers of Colossae also had some misunderstandings regarding the nature of Christ and the full significance of Christ, since he had already identified the importance of Christ as the underlying argument of the Epistle. He then uses Paul’s argument to combat the false doctrine that is present in his society.

Field, 5:347A	NPNF ¹ 13:480
<p>Τί οὖν ἀγγέλοις θαρρεῖτε, φησί; Τοσοῦτον γὰρ ἀπέχουσιν ἐκεῖνοι προσάγειν ὑμᾶς, ὅτι καὶ ἐκπεπολεμωμένοι ἦσαν, εἰ μὴ ὁ θεὸς αὐτὸς ὑμᾶς ἐκείνοις κατήλλαξεν. Τί τοίνυν ἐκείνοις προστρέχετε; Βούλει μαθεῖν τῶν ἀγγέλων τὸ μῖσος ὅσον εἶχον πρὸς ἡμᾶς, καὶ πῶς ἀπεστρέφοντο αἰεὶ;</p>	<p>Why then place ye confidence in Angels? says he. For so far are they from bringing you near, that they were ever your enemies, except God Himself had reconciled you with them. Why then run ye to them? Would you know the hatred which the Angels had against us, how great it was; and how averse to us they always were?</p>

The second aspect regarding the rhetorical situation that Chrysostom refers to in this homily is the worship of angels. For Chrysostom, as deduced from Homily III, the purpose of Colossians 1:15–20 is to show the Colossians that they should not approach God through angels. Paul does not understand their desire to run to angels and why they have confidence in them (*τί οὖν ἀγγέλοις θαρρεῖτε*). Even the angels had hatred towards them (*καὶ ἐκπεπολεμωμένοι ἦσαν*), but God reconciled the relationship between angels and the human race (*εἰ μὴ ὁ θεὸς αὐτὸς ὑμᾶς ἐκείνοις κατήλλαξεν*). According to Bird (2009:21), the worship and appeasement of angels can be connected to adherence to the Mosaic law regulations. The law was supposedly delivered to Moses through God by angels. As a result, obeying the law becomes a homage to the angels, while disobeying the law might result in judgment by celestial creatures. There is substantial evidence that some Jews taught that circumcision and obeying the law might safeguard a person from evil angels. Thus, the necessity to obey the Torah’s rules is possibly related to the heavenly jurisdiction of the *θρόνοι* and *κυριότητες*, who are angelic creatures who demand obedience of the law. In turn, Paul

argues that there is no need to appease those cosmic forces over which the Messiah has authority (Col 1:16; 2:8–10) and has conquered (Col 2:15).

4.3.2. Rhetorical aspects

i) Colossians 1:15 (Nestlé-Aland 28th)

¹⁵ ὅς ἐστιν εἰκὼν τοῦ θεοῦ τοῦ ἀοράτου, πρωτότοκος πάσης κτίσεως,

Field, 5:343F	NPNF¹ 13:477
Καὶ μὴν οὐ, πρωτόκτιστος, εἶπεν, ἀλλὰ, “πρωτότοκος.”	However, he did not say “first-created”, but “firstborn”.
Field, 5:344A	NPNF¹ 13:477
Τὸ γὰρ, πρωτότοκος, οὐχὶ ἀξίας ἢ τιμῆς, οὐδὲ ἄλλου οὐδενός, ἀλλὰ χρόνου μόνον. Τί σημαίνει ὁ πρωτότοκος; Τὸ ἐκτισται, φησί.	For the word “firstborn” is not expressive of dignity and honor, nor of anything else, but of time only. What does “the firstborn” signify? That he is created, is the answer

In Colossians 1:15 Paul describes the Son as ὅς ἐστιν εἰκὼν τοῦ θεοῦ τοῦ ἀοράτου, πρωτότοκος πάσης κτίσεως. For Chrysostom, it is of significance that Paul used πρωτότοκος (firstborn) and not πρωτόκτιστος (first-created). He explains that πρωτότοκος does not refer to the dignity nor the honour of Christ, but rather the time of His existence, and that Paul uses the term to indicate that Christ was already created.

ii) Colossians 1:16 (Nestlé-Aland 28th)

¹⁶ ὅτι ἐν αὐτῷ ἐκτίσθη τὰ πάντα ἐν τοῖς οὐρανοῖς καὶ ἐπὶ τῆς γῆς, τὰ ὀρατὰ καὶ τὰ ἀόρατα, εἴτε θρόνοι εἴτε κυριότητες εἴτε ἀρχαὶ εἴτε ἐξουσίαι· τὰ πάντα δι’ αὐτοῦ καὶ εἰς αὐτὸν ἐκτισται·

Field, 5:344C	NPNF¹ 13:477
Εἶτα λοιπὸν ἐμβαίνει εἰς τὸ δόγμα αὐτό. Ἴνα γὰρ μὴ νομίσωσι νεώτερον αὐτὸν εἶναι, διὰ τὸ πάλαι μὲν δι’ ἀγγέλων προσάγεσθαι, νῦν δὲ δι’ αὐτοῦ, δείκνυσι πρῶτον, ὅτι οὐδὲν ἴσχυσαν ἐκεῖνοι· οὐ γὰρ ἂν ἀπὸ σκοτόους οὗτος ἦγαγε· δεύτερον, ὅτι καὶ πρὸ αὐτῶν ἐστὶ. Καὶ σημεῖον ποιεῖται τοῦ πρὸ αὐτῶν εἶναι, τὸ δι’ αὐτοῦ αὐτοὺς ἐκτίσθαι·	Next he proceeds to the doctrine itself. For that they may not think Him to be of more recent existence, because that in former times the approach was through Angels, but now through Him; he shows first, that they had no power (for else it had not been “out of darkness” that he brought), next, that He is also before them. And he uses as a proof of His

	being before them, this; that they were created by him.
Field, 5:344D	NPNF¹ 13:477
“Τὰ πάντα ἐν τοῖς οὐρανοῖς” ὅπερ ἀμφισβητούμενον ἦν, πρῶτον τέθεικε· “εἴτε θρόνοι.” Καὶ τὸ μὲν ὁμολογούμενον ἀφίησι, τὸ δὲ ἀμφιβαλλόμενον τίθησιν.	The things in the heavens.” What was in question, he has placed first; “and the things upon the earth.”

In Colossians 1:16, Paul begins with the doctrine he wants to address, namely the nature of Christ. The aim of his argument is to show them that Christ is not a recent creation, and that they should approach God through Christ and no longer through angels as in the past. The role of angels in the Colossian philosophy is not so easy to determine, as their roles in reverence, intervention, or domination could overlap. What appears likely is that the Colossian philosophy is a synthesis of Jewish apocalypticism’s ascetic-mystical devotion, with its focus on visionary experiences of heavenly ascents (an early form of *Merkabah* mysticism), Hellenistic cosmology and anthropology’s dualism. Perhaps there was also an influence of local pagan religions involving appeal to angels through magic. All of these are possible options for the many components of the Colossians philosophy (Bird, 2009:24). In his homily, it is clear that Chrysostom identifies Paul’s main argument in Colossians 1:15–20, and that he opposes the false doctrine present in his community at the same time. Chrysostom especially notes that Paul states that Christ is not a recent creation (*πρωτότοκος*) in order to oppose the views of the dynamic monarchians.

Chrysostom then also explains that Paul once again reminds the believers in Colossae that even the angels were created in Christ, in order to oppose any form of angelic worship. He first shows them that the angels had no power; otherwise, God had no need to rescue them from the darkness (Col 1:13). Next, he also shows that Christ is above the angels and proves that he created even the angels. Chrysostom notes that in Colossians 1:16, Paul places τὰ πάντα ἐν τοῖς οὐρανοῖς first, because he knew it is the very thing they are disputing. Paul leaves the things that they agree on unsaid. The effect of this rhetorical technique is that Paul addresses the matter disputed by the Colossians directly to correct them immediately.

iii) Colossians 1:17 (Nestlé-Aland 28th)

¹⁷ και αὐτός ἐστιν πρὸ πάντων και τὰ πάντα ἐν αὐτῷ συνέστηκεν,

Field, 5:345A + B	NPNF ¹ 13:478
“Και τὰ πάντα ἐν αὐτῷ συνέστηκεν.” τουτέστιν, εἰς αὐτὸν ἔκτισται. Συνεχῶς αὐτὰ στρέφει, τῇ συνεχείᾳ τῶν ῥημάτων καθάπερ πυκναῖς τισι πληγαῖς πρόρριζον ἀνασπῶν τὸ δόγμα τὸ δλέθριον.	“And in Him all things consist,” that is, they are created Him. He repeats these expressions in close sequence; with their close succession, as it were with rapid strokes, tearing up the deadly doctrine by the roots.
Field, 5:345B	NPNF ¹ 13:478
Εἰ γὰρ και τοσαῦτα εἴρηται, και μετὰ τοσοῦτον χρόνον ἀνέφυ Παῦλος ὁ Σαμοσατεὺς, πόσω μᾶλλον, εἰ μὴ ταῦτα προείρητο;	For, if even when such great things had been declared, still after so long a time Paul of Samosata sprung up, how much more [would such have been the case], had not these things been said before?

The phrase *και τὰ πάντα ἐν αὐτῷ συνέστηκεν* (Col 1:17) indicates that He created even the angels. Chrysostom remarks that Paul continuously repeats these words within sequenced statements to tear down the misleading doctrine. The technique used by Paul can be identified as *conduplicatio* – this is when a word or words are repeated in succeeding clauses (Lanham, 1991:108). Chrysostom explains that Paul deliberately repeats the phrase *τὰ πάντα* together with the idea that Christ is preeminent and that everything was created in Him. The constant repetition of this idea is to combat any false doctrine regarding the nature of Christ and to oppose any form of angelic worship. Once again Chrysostom mentions the false doctrine of Paul of Samosata. It seems as if Chrysostom is astonished that the false doctrine of Paul of Samosata appeared, even when Paul said all of these things to prevent any misleading doctrine.

iv) Colossians 1:18 (Nestlé-Aland 28th)

¹⁸ και αὐτός ἐστιν ἡ κεφαλὴ τοῦ σώματος τῆς ἐκκλησίας· ὅς ἐστιν ἀρχή, πρωτότοκος ἐκ τῶν νεκρῶν, ἵνα γένηται ἐν πᾶσιν αὐτὸς πρωτεύων,

Field, 5:344B	NPNF ¹ 13:477
οὐ γὰρ εἶπε, νεκρῶν, ἀλλὰ πρωτότοκος ἐκ τῶν νεκρῶν· καὶ οὐκ εἶπεν ὅτι ἀπέθανε πρῶτος, ἀλλ' ὅτι πρωτότοκος ἐκ νεκρῶν ἀνέστη.	For he said not simply, of the dead, but firstborn from the dead, nor yet, that He died first, but that He rose the firstborn from the dead.

For Chrysostom, it of significance that Paul said *πρωτότοκος ἐκ τῶν νεκρῶν* (Col 1:18) and not merely *νεκρῶν*, nor did He say that he died first but rather that God raised the firstborn from the dead. Dunn (1996: 97–98) explains that *πρωτότοκος ἐκ τῶν νεκρῶν* is a title given to Christ in the Christian apocalyptic literature (Rev 1:5) that fits in with the early Christian understanding that together with Christ's resurrection the end-time resurrection had begun. This interpretation emphasises that through Christ's resurrection, the new creation will begin, and it already exists.

v) Colossians 1:19 (Nestlé-Aland 28th)

¹⁹ ὅτι ἐν αὐτῷ εὐδόκησεν πᾶν τὸ πλήρωμα κατοικῆσαι

Field, 5:345C	NPNF ¹ 13:478
Καὶ οὐκ εἶπε, τοῦ πληρώματος, αὐτὸ μὲν δηλῶν, θέλων δὲ ἡμῖν οἰκειότερον δεῖξαι αὐτὸν, ὅτι ὁ οὕτως ἄνω καὶ πάντων ἀνώτερος, τοῖς κάτω ἑαυτὸν συνῆψε.	And he said not of the fullness, (although this too is signified,) out of a wish to show His great friendliness to us, in that He who is thus above, and above all, connected Himself with those below.

In Colossians 1:19, Paul desires to show them the close friendship God has with humankind; He who is above everything connected Himself with them through Christ.

Field, 5:345C + D	NPNF ¹ 13:478
“Ἴνα γένηται αὐτὸς πρωτεύων.” Ὡστε καὶ ἐν γενέσει πρῶτος. Καὶ τοῦτό ἐστι μάλιστα τὸ σπουδαζόμενον δεῖξαι τῷ Παύλῳ.	That He might have the pre-eminence. So that in generation also He is first. And this is what Paul is chiefly endeavouring to show.

As mentioned above, it seems as if Chrysostom is combating the false doctrine of the dynamic monarchians that might be present in his society. For this reason, he also focuses on the pre-eminence of Christ. Chrysostom aims to address the misleading

doctrine of Paul of Samosata, so he says that Paul especially shows that Christ is above everything.

vi) Colossians 1:20 (Nestlé-Aland 28th)

²⁰ και δι' αὐτοῦ ἀποκαταλλάξαι τὰ πάντα εἰς αὐτόν, εἰρηνοποιήσας διὰ τοῦ αἵματος τοῦ σταυροῦ αὐτοῦ, [δι' αὐτοῦ] εἴτε τὰ ἐπὶ τῆς γῆς εἴτε τὰ ἐν τοῖς οὐρανοῖς.

Field, 5:345C	NPNF ¹ 13:480
Ὡστε πέντε ἐστὶ τὰ θαυμαστὰ, τῷ θεῷ κατήλλαξε, δι' αὐτοῦ, διὰ θανάτου, διὰ σταυροῦ. Βαβαί, πῶς ἀνέμιξε πάλιν;	So that the marvels are five: He reconciled us; to God; through Himself; through Death; through the Cross. Admirable again! How he has mixed them up!

For Chrysostom, the marvellous work of Christ is fivefold: (i) He reconciles humankind (ii) to God, (iii) through Himself, (iv) through His death, and (v) through His Cross.

4.4. HOMILY IV

4.4.1. Rhetorical situation

Colossians 1:24–25 (Nestlé-Aland 28th)

²⁴ Νῦν χαίρω ἐν τοῖς παθήμασιν ὑπὲρ ὑμῶν καὶ ἀνταναπληρῶ τὰ ὑστερήματα τῶν θλίψεων τοῦ Χριστοῦ ἐν τῇ σαρκί μου ὑπὲρ τοῦ σώματος αὐτοῦ, ὃ ἐστὶν ἡ ἐκκλησία, ²⁵ ἧς ἐγενόμην ἐγὼ διάκονος κατὰ τὴν οἰκονομίαν τοῦ θεοῦ τὴν δοθεῖσάν μοι εἰς ὑμᾶς πληρῶσαι τὸν λόγον τοῦ θεοῦ,

Field, 5:353B	NPNF ¹ 13:488
Τί τοίνυν ἐπεισάγετε διὰ μέσου ἀγγέλους; “Ἦς ἐγὼ ἐγενόμην, φησί, διάκονος.” Τί ἐτέρους ἐπεισάγετε ἀγγέλους;	Why then introduce Angels between? “Whereof I was made,” he saith, “a minister.” Why introduce Angels besides?

Chrysostom notices that Paul uses the phrase ἧς ἐγενόμην ἐγὼ διάκονος in Colossians 1:25 to show the Colossians once again that he became a servant for the gospel's true message, which is Christ. Chrysostom also questions the need to introduce angels in order to approach God if Paul became a servant of Christ. According to Heil (2010:79–

80), the use of the emphatic ἐγώ in the statement about the gospel (ἧς ἐγενόμην ἐγὼ διάκονος) draws the audience’s attention away from Timothy, the co-sender of the letter. The fact that Paul became a διάκονος of the gospel places him next to and in line with Epaphras. The audience is now ready to hear what Paul, the authoritative minister and apostle of Christ, has to say to them about the gospel—the message of God’s creation and reconciliation of the cosmos in Christ, through Christ, and to Christ.

4.4.2. Rhetorical aspects

i) Colossians 1:21 (Nestlé-Aland 28th)

²¹ Καὶ ὑμᾶς ποτε ὄντας ἀπηλλοτριωμένους καὶ ἐχθροὺς τῇ διανοίᾳ ἐν τοῖς ἔργοις τοῖς πονηροῖς,

Field, 5:350E	NPNF ¹ 13:485
Καὶ διόλου τοὺς ἀγγέλους μηδὲν ἰσχύσαντας ἐν τοῖς κάτω χρόνοις,	And throughout he is showing that the Angels had no power in the successive times

Chrysostom notices that Paul uses Colossians 1:21 to emphasise that the angels did not have power in the former times. For Chrysostom, it is important to note that one of Paul’s underlying arguments is to show the audience the full significance of Christ. One way of doing this is to repeat the (opposite) fact that the angels do not have any power. It is important for him that the believers at Colossae understand this in order to recognise the threat of the false teachers who add unnecessary rules and practices to the gospel.

Field, 5:351A	NPNF ¹ 13:485
351A Καὶ οὐχ ἀπλῶς εἶπεν, ἐχθραίνοντας, ἀλλὰ, “ἀπηλλοτριωμένους,” ὃ πολλῆς ἐχθρας ἐστίν· οὐδὲ ἡλλοτριωμένους, ἀλλὰ μηδὲ προσδοκῶντας ἐπανελθεῖν.	And he said not simply were at enmity, but were alienated, which denotes great enmity, nor yet alienated [only], but without any expectation even of returning.

Chrysostom notes that Paul describes the separation of the people from God in a very specific and effective manner. He did not simply use ἐχθραίνοντας to describe this separation but uses ἀπηλλοτριωμένους instead. Paul therefore implies that the people

were not merely hostile towards God, but actually estranged. Chrysostom also refers to the fact that some people were not only estranged, but that they actually had no expectation to return. By (over) emphasising the schism between the people and God, and the fact that they were so far removed that they were not returning, he creates the opportunity to present Christ as the One who reconciles.

ii) Colossians 1:22 (Nestlé-Aland 28th)

²² νυνὶ δὲ ἀποκατήλλαξεν ἐν τῷ σώματι τῆς σαρκὸς αὐτοῦ διὰ τοῦ θανάτου παραστήσαι ὑμᾶς ἁγίους καὶ ἀμώμους καὶ ἀνεγκλήτους κατενώπιον αὐτοῦ,

Field, 5:351B	NPNF ¹ 13:486
<p>Πάλιν τίθησι καὶ τρόπον τῆς καταλλαγῆς, ὅτι ἐν τῷ σώματι, οὐχ ἀπλῶς πληγεὶς, οὐδὲ μαστιγῶθεις, οὐδὲ πραθεὶς, ἀλλὰ καὶ ἀποθανῶν τῷ αἰσχίστῳ θανάτῳ. Πάλιν τοῦ σταυροῦ μέμνηται, καὶ πάλιν ἑτέραν τίθησιν εὐεργεσίαν.</p>	<p>Again he lays down also the manner of the reconciliation that it was in the Body, not by being merely beaten, nor scourged, nor sold, but even by dying a death the most shameful. Again he makes mention of the Cross, and again lays down another benefit.</p>

Chrysostom notices that Paul continually emphasises the manner in which Christ has reconciled them with God. Once again he does so in Colossians 1:22 with the words ἐν τῷ σώματι τῆς σαρκὸς αὐτοῦ. Bliss (1998:264) notes that there is an example of the rhetorical technique *antiptosis* in Colossians 1:22. *Antiptosis* occurs when one case is substituted for another (Lanham, 1991:195). Here a genitive noun (σαρκός) has been used in the place of an adjective (probably σαρκώδης). This technique accentuates the essence of the exchanged word. Thus “fleshly” or “physical” is highlighted here. Bliss adds that the entire sentence is actually an example of *anthimeria*, which is when one part of speech is used for another (Lanham, 1991:195). In this example, a prepositional phrase (ἐν τῷ σώματι) has been substituted for a genitive phrase (τῆς σαρκός). The new prepositional phrase forces the repositioning of the original prepositional phrase that is in the end retained to keep the intended meaning. Both of these devices place emphasis on the word *σαρκός* and therefore by implication highlight the physical aspect of Christ’s death. It is evident that Chrysostom notices that Paul deliberately repeats phrases that indicate the manner of reconciliation.

Chrysostom further explains that Paul also mentions the cross. Literally, however, Paul is simply using the phrase *διὰ τοῦ θανάτου*, but by implication he is referring to Christ's crucifixion. Paul does this, according to Chrysostom, to show that the manner of reconciliation was not simply by being beaten, nor by being whipped, nor by being sold but by dying the most shameful death on the cross. By referring to Christ's death on the cross, Paul probably succeeded in appealing to the emotions of the Colossians; reminding them what Christ had been through in order to provide the reconciliation. In Colossians 1:22, Paul also adds the reason (benefit) Christ died on the cross: *παραστήσαι ὑμᾶς ἁγίους καὶ ἀμώμους καὶ ἀνεγκλήτους κατενώπιον αὐτοῦ* (to present you holy in his sight, without blemish and free from accusation). According to Heil (2010:77–78), the idea that God may present the audience as *ἁγίους*, *ἀμώμους*, and *ἀνεγκλήτους* before Christ, serves as an alliterative rhetorical triplet. Paul uses a combination of cultic and juridical imagery as demonstrated by the phrase *παραστήσαι κατενώπιον αὐτοῦ* (presenting someone before Christ). First and foremost, following the cultic side of the imagery, this rhetorically rich combination impresses upon the audience the idea that Christ's sacrificial offering through his death on the cross has transformed *them* into sacrificial offerings. Secondly, following the imagery's juridical side, the audience is to recognise that Christ's sacrificial death has allowed them to live as morally *ἁγίους*, *ἀμώμους*, and *ἀνεγκλήτους* individuals, both now and for the final judgment before Christ. Chrysostom recognises that after Paul has emphasised the manner of reconciliation, he states to his audience the benefits of this reconciliation. It is for the audience to be presented *ἁγίους*, *ἀμώμους*, and *ἀνεγκλήτους* before Christ. With Heil's explanation of the cultic and judicial imagery of these words, Chrysostom's understanding as to why these terms are to be considered as benefits would be valid.

iii) Colossians 1:23 (Nestlé-Aland 28th)

²³ εἴ γε ἐπιμένετε τῇ πίστει τεθεμελιωμένοι καὶ ἐδραῖοι καὶ μὴ μετακινούμενοι ἀπὸ τῆς ἐλπίδος τοῦ εὐαγγελίου οὗ ἠκούσατε, τοῦ κηρυχθέντος ἐν πάσῃ κτίσει τῇ ὑπὸ τὸν οὐρανόν, οὗ ἐγενόμην ἐγὼ Παῦλος διάκονος.

Field, 5:351E	NPNF¹ 13:486
Τὴν ῥαθυμίαν αὐτῶν ἐνταῦθα ἐπικόπτει.	Here he strikes a blow at their listlessness.
Field, 5:351E	NPNF¹ 13:486
Καὶ οὐχ ἀπλῶς εἶπεν, “ἐπιμένετε” ἔστι γὰρ ἐπιμένειν σαλευόμενον καὶ διχостаτοῦντα· ἔστιν ἐστάναι περιφερόμενον καὶ μένειν.	And he said not simply continue, for it is possible to continue wavering, and vacillating; it is possible to stand, and continue, though turned this way and that.

Chrysostom notes that in Colossians 1:23, Paul exposes their lack of concern that they have moved away from the gospel. Paul did not just say ἐπιμένετε, but adds that they should continue in their faith *although* being doubtful and unsteady. According to Bliss (1998: 276), the audience would have perceived the conditional clause εἴ γε ἐπιμένετε τῇ πίστει as a danger to their well-being. Paul suggests that their identity has not yet been confirmed and is contingent on future cooperation. This rhetorical technique is effective for awakening a fatigued, complacent, or arrogant audience. It puts the audience under pressure to carry out the speaker’s wishes or to suffer loss. Chrysostom recognises that Paul uses the conditional clause to expose the audience’s lack of concern, but he also recognises that Paul also encourages them to continue with the true message of the gospel. So, after Paul has put pressure on the audience, he immediately encourages them.

Field, 5:351E + F	NPNF¹ 13:486
Βαβαί, ἡλίκη κέχρηται τροπῇ· οὐ μόνον μὴ σαλευόμενοι, φησὶν, ἀλλὰ μηδὲ κινούμενοι. Καὶ ὄρα· οὐδὲν φορτικὸν τέως τίθησιν, οὐδὲ ἐπίπονον, ἀλλὰ πίστιν καὶ ἐλπίδα. Τουτέστιν, ἐὰν μένητε πιστεύοντες, ὅτι ἀληθὴς ἡ ἐλπίς τῶν μελλόντων.	Wonderful! What a forcible metaphor he uses; he says not only not tossed to and fro, but not even moved. And observe, he lays down so far nothing burdensome, nor toilsome, but faith and hope; that is, if you continue believing, that the hope of the things to come is true.

Chrysostom notices that Paul uses a metaphor in Colossians 1:23 when he says τεθεμελιωμένοι καὶ ἐδραῖοι καὶ μὴ μετακινούμενοι. Heil (2010:79) explains that the rhetorical triplet that portrays the audience as τεθεμελιωμένοι, ἐδραῖοι, and μὴ μετακινούμενοι complements the previous rhetorical triplet of ἀγίους, ἀμώμους, and ἀνεγκλήτους, as it

defines the criteria for which they are accountable if God is to reconcile them and show them as completely acceptable and worthy before Christ.

Chrysostom further explains that, up until now, Paul has not yet laid anything burdensome or toilsome on them, but instead, he focuses on faith and hope. The rhetorical technique used here is *apodixis* – when generally accepted principles or experiences are referred to (Lanham, 1991:188). For Chrysostom, it is important to note that Paul mentions themes like faith and hope because they are things the audience already agree upon. Paul first makes his audience receptive to what he is about to say by mentioning generally accepted principles like faith and hope.

Field, 5:352A	NPNF ¹ 13:486
“Οὐ ἠκούσατε,” φησί. Καὶ πάλιν αὐτοὺς φέρει μάρτυρας, εἶτα τὴν οἰκουμένην ἅπασαν.	Which ye heard,” he saith. And again he brings themselves as witnesses, then the whole world.

Chrysostom notices that Paul uses the phrase *οὐ ἠκούσατε* in Colossians 1:23 to bring his audience as witnesses of the gospel, and later in the verse, he brings the world as witnesses. Bliss (1998:120) explains that Paul’s arguments in the letter tend to be concentrated around the following themes: i) the authority of Paul; ii) the authority of tradition (which includes appeals to God’s wisdom, Christ’s authority and mighty deeds, and the audience’s personal experience): and, iii) the appeal to what is suitable and fitting. To further persuade his audience, Paul employs conditional statements, expressions of surprise, warnings, and commands. The phrase *οὐ ἠκούσατε* is, in particular, an appeal to the audience’s personal experiences. It follows the injunction to be faithful and puts the audience under pressure. Tradition and honour are at risk. They have received the true gospel and will be held accountable if they reject it. Chrysostom recognises that Paul uses the audience’s own experiences to apply even more pressure on them, and that Paul also uses the rest of the world’s experience when he says *ἐν πάσῃ κτίσει τῇ ὑπὸ τὸν οὐρανόν*.

Field, 5:352B	NPNF¹ 13:486
“Οὐ̄ ἐγενόμην ἐγὼ Παῦλος διάκονος.” Καὶ τοῦτο εἰς τὸ ἀξιόπιστον συντελεῖ. “Ἐγὼ, φησί, Παῦλος διάκονος.” Μέγα γὰρ αὐτοῦ ἦν τὸ ἀξίωμα λοιπὸν πανταχοῦ ἀδομένου, καὶ τῆς οἰκουμένης ὄντος διδασκάλου.	Whereof I Paul was made a minister. This also contributes to make it credible; I, says he, Paul a minister. For great was his authority, as being now everywhere celebrated, and the teacher of the world.

Chrysostom explains that Paul uses the phrase οὐ̄ ἐγενόμην ἐγὼ Παῦλος διάκονος to add to his trustworthiness or credibility as someone proclaiming the gospel. Chrysostom further declares that Paul’s reputation was great, that many celebrated him, and that he was a teacher of the world. Bliss (1998:276) explains that Paul’s exhortation is given through the historical example of his life. He has persevered in the face of adversity while remaining faithful to his calling. He reminds his audience of their calling and expects them to answer to it. He persuades them with the benefits if they stay faithful, and he threatens them with the loss of the treasure if they abandon the gospel. These are appeals to the intellect and emotions. His personal example also makes a strong ethical appeal, as it comes from the mouth of the respected apostle.

iv) Colossians 1:24 (Nestlé-Aland 28th)

²⁴ Νῦν χαίρω ἐν τοῖς παθήμασιν ὑπὲρ ὑμῶν καὶ ἀνταναπληρῶ τὰ ὑστερήματα τῶν θλίψεων τοῦ Χριστοῦ ἐν τῇ σαρκί μου ὑπὲρ τοῦ σώματος αὐτοῦ, ὃ ἐστὶν ἡ ἐκκλησία,

Field, 5:352B	NPNF¹ 13:487
Καὶ ποία αὕτη ἀκολουθία; Δοκεῖ μὲν ἀπηρτηῆσθαι, πολλὴν δὲ ἔχει τὴν ἀκολουθίαν.	And what is the connection of this? It seems indeed not to be connected, but it is even closely so.
Field, 5:352F	NPNF¹ 13:487
“Ἵπὲρ τοῦ σώματος αὐτοῦ,” Ὅρα πόσα κατασκευάζει. Δείκνυσι πολὺ τὸ φίλτρον·	“For His Body's sake”. See how many things he establishes. Great, he shows, is the claim upon their love.

Chrysostom says that it might seem as if Colossians 1:24 is separated from the previous verses, but that they are indeed connected. He also notes that Paul has already established a few things he wanted to address.

Field, 5:353A	NPNF ¹ 13:487
ὕπὲρ αὐτοῦ πάσχω, ἵνα μᾶλλον αὐτοὺς ἐπισπάσῃται. Τουτέστιν, εἰ καὶ ὁ ὀφείλων ἀπήλθεν, ἀλλ' ἐγὼ ἀποδίδωμι. Διὰ γὰρ τοῦτο καὶ ὑστερήματα εἶπεν, ἵνα δείξῃ ὅτι οὐδὲ τὸ πᾶν ἠγεῖται οὐδέπω πεπονθέναι.	'For his sake I suffer', that he may the more draw them to Him. That is, though He who is your debtor is gone away, yet I repay. For, on this account he also said, that which is lacking, to show that not even yet does he consider Him to have suffered all.

Chrysostom notes that in Colossians 1:24, Paul says that he is suffering on behalf of Christ to persuade them even more. Paul's ethos, his authority, and the source of that authority are given significant weight. Paul identifies himself as ἀπόστολος Χριστοῦ Ἰησοῦ διὰ θελήματος θεοῦ (Col 1:1). He does not speak on his own or any other man's authority. God orders him, and it appears that he assumes his audience accepts this, since he spends little time justifying this claim. He demonstrates concern for his audience's well-being and has a favourable attitude toward them. The fact that he rejoices in his suffering for their sake (χαίρω ἐν τοῖς παθήμασιν ὑπὲρ ὑμῶν) (Col 1:24) demonstrates that he is more concerned for their best interests than for his own (Bliss, 1998:119). Chrysostom explains that when Paul states that he is suffering for his audience's sake, as well as for the church, he encourages them to follow his example. If Paul, the great apostle, can endure his sufferings, then it should also be possible for them to endure in their faith. According to Chrysostom, Paul adds τὰ ὑστερήματα to show that he himself believes that he has not yet suffered all things.

Field, 5:353B	NPNF ¹ 13:488
Οὐ ποίνυν ἑαυτὸν ἐπαίρων ταῦτα λέγει, ἀλλὰ τὸν Χριστὸν δεῖξαι βουλόμενος ἔτι καὶ νῦν ὑπὲρ αὐτῶν φροντίζοντα. Καὶ τὸν λόγον ἀξιόπιστον δείκνυσι τῷ ἐπαγαγεῖν, “ὕπὲρ τοῦ σώματος αὐτοῦ.”	He does not then say this to exalt himself, but through a desire to show that Christ is even yet caring for them. And he shows what he says to be credible, by adding, for His Body's sake.
Field, 5:353B	NPNF ¹ 13:488
Ὅρα πῶς ἡμᾶς συνῆψεν ἑαυτῷ.	Look how He has knitted us unto Himself.

Chrysostom remarks that Paul does not say these things to praise himself but rather to show that even now, Christ cares for them. Paul uses the words ὑπὲρ τοῦ σώματος αὐτοῦ to show that what he is saying is trustworthy. Bliss (1998:279) explains that with

Colossians 1:24, Paul appeals to both *ethos* and *logos*. The ethical appeal stems from the person of Paul, whose suffering is *ὑπὲρ ὑμῶν* and is associated with Christ's ongoing mission. The logical appeal stems from a greater-to-lesser argument: Christ was faithful in suffering; Paul is faithful in suffering; and thus the Colossians should be faithful in suffering. For Chrysostom, Paul has once again succeeded in bringing his audience closer to Christ.

v) Colossians 1:25 (Nestlé-Aland 28th)

²⁵ ἧς ἐγενόμην ἐγὼ διάκονος κατὰ τὴν οἰκονομίαν τοῦ θεοῦ τὴν δοθεῖσάν μοι εἰς ὑμᾶς πληρῶσαι τὸν λόγον τοῦ θεοῦ,

Field, 5:353D	NPNF ¹ 13:488
<p>Περὶ τῶν ἐθνῶν λέγει, δεικνύς αὐτούς ἔτι σαλευομένους τῷ εἰπεῖν, “πληρῶσαι.” Τὸ γὰρ ἔθνη ἀπερριμμένα δυνηθῆναι τοσοῦτον ὕψος δογμάτων δέξασθαι, οὐχὶ Παυλοῦ ἦν, ἀλλ’ οἰκονομίας τῆς τοῦ θεοῦ. Καὶ δείκνυσιν ἐνταῦθα οὐ φανερώς, ὅτι καὶ τοῦτο οἰκονομίας, τὸ νῦν λεχθῆναι, ὅτε δύνασθε ἀκούειν, ἀλλ’ οὐκ ἀμελείας, ἀλλ’ ὥστε δεκτικούς γενέσθαι.</p>	<p>He speaks of the Gentiles, showing that they were yet wavering, by the expression, “fulfil.” For that the cast-away Gentiles should have been able to receive such lofty doctrines was not of Paul, but of the dispensation of God; And he shows here covertly, that this too is of dispensation, that it is spoken to you now, when you are able to hear it, and comes not of neglect, but to the end ye may receive it.</p>

Chrysostom notes that in Colossians 1:25, Paul speaks of the Gentiles. Bird (2009:67–68) shares this opinion that the word *ὑμᾶς* in the phrase *τὴν δοθεῖσάν μοι εἰς ὑμᾶς πληρῶσαι*, most likely refers to the Gentiles who have entered the citizenship of Israel. Chrysostom also refers to Paul's use of *πληρῶσαι*. The use of *πληρῶσαι* implies that they still need “to be filled”, in this case, with the word of God (*τὸν λόγον τοῦ θεοῦ*). It therefore seems as if Paul knew that they were the ones who are unsteady.

Bird (2009:66) explains that in Colossians 1:25, Paul mentions another aspect of his apostleship that is beneficial to them. He was given the commission of God in order to carry out God's message. Paul's commission has the sense of a duty that has been specifically assigned to him as part of his divinely appointed position in the revelation of the gospel to the Gentiles. The flow of thinking is then interrupted by some

comments on the manifestation of the divine mystery. The background of the *μυστήριον* are not found in mystery cults or Gnosticism, but in apocalyptic Judaism, where *μυστήριον* signified an allusion of divinely foreordained events that God had purposefully concealed. This mystery also focuses on the Gentiles as recipients of the knowledge that redemption has come to them through the indwelling of the Messiah, allowing them to partake in the richness of this mystery. Chrysostom explains that Paul’s main aim is to show the audience that it is part of God’s plan for them to hear these doctrines. He explains that these doctrines are to be proclaimed to them at the right time when they can hear them.

4.5. HOMILY V

4.5.1. Rhetorical situation

i) Colossians 1:27 (Nestlé-Aland 28th)

²⁷ οἷς ἠθέλησεν ὁ θεὸς γνωρίσαι τί τὸ πλοῦτος τῆς δόξης τοῦ μυστηρίου τούτου ἐν τοῖς ἔθνεσιν, ὃ ἐστὶν Χριστὸς ἐν ὑμῖν, ἣ ἐλπίς τῆς δόξης.

Field, 5:359C	NPNF ¹ 13:494
Εἰ δὲ ἐν ὑμῖν ἐστι, τί ἀγγέλους ζητεῖτε; “Τοῦ μυστηρίου τούτου.”	But if He be in you, why seek ye Angels? Of this mystery.

Chrysostom notices that Paul once again return to the theme of the angels in Colossians 1:27. Chrysostom is still questioning the behaviour of his audience and asks them why they would seek angels (τί ἀγγέλους ζητεῖτε;) if Christ is in them (εἰ δὲ ἐν ὑμῖν ἐστι). Paul uses the phrase τοῦ μυστηρίου τούτου to also remind them that there is no longer a need to seek angels because *Christ is in them*. Moo (2008:157) confirms that Paul’s statement of τοῦ μυστηρίου τούτου, which is essentially Χριστὸς ἐν ὑμῖν, exemplifies the letter’s strong Christological perspective. Paul’s aim with this phrase is to show how God’s new covenant people are entirely associated with their representative, Christ, and how that new identity offers them hope for the future. Paul frequently refers to believers as being in Christ, but very rarely does he invert the concept and allude to Χριστὸς ἐν ὑμῖν. Nevertheless, the aim of both statements is the

same: to emphasise Christ's close relationship with his people and how, as a result of this relationship, Christ represents believers (Moo, 2008:159).

ii) Colossians 1:28 (Nestlé-Aland 28th)

²⁸ ὃν ἡμεῖς καταγγέλλομεν νουθετοῦντες πάντα ἄνθρωπον καὶ διδάσκοντες πάντα ἄνθρωπον ἐν πάσῃ σοφίᾳ, ἵνα παραστήσωμεν πάντα ἄνθρωπον τέλειον ἐν Χριστῷ.

Field, 5:359D	NPNF ¹ 13:495
ὃν ἡμεῖς, οὐκ ἄγγελοι· “νουθετοῦντες καὶ διδάσκοντες,”	Whom we, not Angels: teaching and admonishing.

Chrysostom remarks that when Paul says ὃν ἡμεῖς καταγγέλλομεν νουθετοῦντες πάντα ἄνθρωπον καὶ διδάσκοντες in Colossians 1:28, he reiterates that it is not the angels who proclaim Christ by instructing and teaching, but rather Paul and his fellow servants. Bird (2009:68) explains that Paul's strategy for commending the Colossians' continued obedience to the gospel includes showing them how they are part of an extensive network of churches all over the world, and that they have been given access to the mystery of the cosmos in Christ. The phrase πάντα ἄνθρωπον, which is repeated three times in Colossians 1:28, emphasises the universality of Paul's mission. The emphasis is on Paul's and his co-workers' teaching method and purpose. This includes καταγγέλλομεν, the proclaiming of Christ, which is the evangelistic activity centred on Jesus; νουθετοῦντες, which is defined as warning or correction, and διδάσκοντες, which is defined as instruction about the way of Jesus.

Field, 5:360A	NPNF ¹ 13:495
“Τέλειον ἐν Χριστῷ Ἰησοῦ,” οὐκ ἐν νόμῳ οὐδὲ ἐν ἀγγέλοις· ἐκεῖνο γὰρ οὐ τέλειον. “Ἐν Χριστῷ,” τουτέστιν, ἐν τῇ γνώσει τοῦ Χριστοῦ. Ὁ εἰδὼς τί ἐποίησεν ὁ Χριστὸς, μείζον φρονήσει ἀγγέλων.	Perfect in Christ Jesus, not in the Law, nor in Angels, for that is not perfection. In Christ, that is, in the knowledge of Christ. For he that knows what Christ has done, will have higher thoughts than to be satisfied with Angels.

Chrysostom notes that the purpose of the phrase τέλειον ἐν Χριστῷ (Col 1:28) is to show his audience that they can only be perfect in Christ and not in the law or the angels. Paul challenges them to think about what Christ has done (ὁ εἰδὼς τί ἐποίησεν ὁ Χριστὸς)

in order to encourage them to leave the angels behind. Dunn (1996:126) also confirms that Paul uses the phrase *τέλειον ἐν Χριστῷ* as a gentle reminder to any Colossian believer who is tempted to search elsewhere for a fuller experience and understanding to look no further than Christ.

4.5.2 Rhetorical aspects

i) Colossians 1:26 (Nestlé-Aland 28th)

²⁶ τὸ μυστήριον τὸ ἀποκεκρυμμένον ἀπὸ τῶν αἰώνων καὶ ἀπὸ τῶν γενεῶν- νῦν δὲ ἐφανερώθη τοῖς ἁγίοις αὐτοῦ,

Field, 5:357F	NPNF ¹ 13:493
ΕΠΙΩΝ ὧν ἐτύχομεν, καὶ δείξας τοῦ θεοῦ τὴν φιλανθρωπίαν καὶ τὴν τιμὴν τῷ μεγέθει τῶν δοθέντων, πάλιν ἑτέραν ἐπίτασιν εἰσάγει, ὅτι οὐδὲ πρὸ ἡμῶν τις αὐτὸ ἔμαθεν·	Having said what we have come to, and showed the lovingkindness of God and the honour, by the greatness of the things given, he introduces yet another consideration that heightens them, namely, that neither before us did anyone know Him.

For Chrysostom, it is clear that from the start of the epistle, Paul showed the kindness and dignity of Christ, and he did this by showing that Christ is pre-eminent. According to Chrysostom, Paul introduces another argument in Colossians 1:26 that amplifies his previous statements by showing that nobody knew Christ before them. Thompson (2005:42) confirms that this next argument of Paul is a further description of the gospel with the qualification of *τὸ μυστήριον τὸ ἀποκεκρυμμένον*. While the term *μυστήριον* may have evolved in the Colossian community due to the involvement with the mystery religions, it is clear that Paul's understanding of the term *μυστήριον* certainly fits in with its Jewish definition. The understanding is that which has been concealed with God is now revealed, and it is done by God's authority and in God's plan. What has been concealed for generations, namely a plan to bring redemption to the entire world, has finally been revealed and made known in Christ.

Field, 5:358A	NPNF ¹ 13:493
Καὶ οὐχ ἀπλῶς κεκρυμμένον εἶπεν, ἀλλ', "ἀποκεκρυμμένον" καὶ ὅτι εἰ καὶ νῦν γέγονεν, ἀλλὰ παλαιόν ἐστι, καὶ ἄνωθεν ταῦτα ὁ θεὸς ἐβούλετο, καὶ οὕτω διατετύπωτο· διὰ τί δὲ, οὐκέτι λέγει.	And he said, not simply hid, but quite hid, and that even if it has but now come to pass, yet it is of old, and from the beginning God willed these things, and they were so planned out; but why, he says not yet.

For Chrysostom, it is significant that Paul says that the mystery was “quite hid” (fairly or completely hidden) (ἀποκεκρυμμένον) and not “simply hid” (κεκρυμμένον). Paul further states that the mystery is ancient and part of God’s plan, but he does not say why God planned it this way yet. Moo (2008:156) explains that Paul underscores this point to remind the Colossians that they have access to the understanding of the mystery by receiving and keeping true to the gospel, not through the agenda of the false teachers.

ii) Colossians 1:27 (Nestlé-Aland 28th)

²⁷ οἷς ἠθέλησεν ὁ θεὸς γνωρίσαι τί τὸ πλοῦτος τῆς δόξης τοῦ μυστηρίου τούτου ἐν τοῖς ἔθνεσιν, ὃ ἐστὶν Χριστὸς ἐν ὑμῖν, ἡ ἐλπίς τῆς δόξης·

Field, 5:358B	NPNF ¹ 13:493
Διὰ τί μόνοις; “Οἷς ἠθέλησεν,” φησὶν. “Ὅρα πᾶς πανταχοῦ ἐπιστομίζει τὰς ἐρωτήσεις αὐτῶν.	Why to them alone? “To whom He was pleased,” he says. See how everywhere He stops the mouth of their questions.
Field, 5:358C	NPNF ¹ 13:493
Χάριτος μᾶλλον ὑπευθύνους ποιῶν, ἢ ἀφιεὶς αὐτοὺς ἐπὶ κατορθώματι μέγα φρονεῖν, εἶπεν, “Οἷς ἠθέλησεν γνωρίσαι.”	By way of making them accountable for grace, rather than allowing them to have high thoughts, as though it were of their own achieving, he said, “To whom he was pleased to make known.”

Chrysostom makes his audience aware of the fact that Paul answers the Colossians’ questions before they can ask them (ἐπιστομίζει τὰς ἐρωτήσεις αὐτῶν). The rhetorical technique where the author foresees any objections or questions and immediately answers them, is called *prolepsis* (Lanham, 1991:194). According to Chrysostom, Paul anticipates the question, Διὰ τί μόνοις; (Why to them alone?), after proclaiming in Colossians 1:26 that God revealed the mystery to His saints. Therefore, at the

beginning of Colossians 1:27 Paul says οἷς ἠθέλησεν (to whom He was pleased), answering the question of why God revealed the mystery to His saints alone. Chrysostom also provides a possible reason why Paul uses the statement οἷς ἠθέλησεν ὁ θεὸς γνωρίσαι as his answer. He does not want the audience to think highly of themselves, but rather to make them accountable for the grace they are receiving.

Field, 5:358C	NPNF ¹ 13:493
<p>Σεμνῶς εἶπε, καὶ ὄγκον ἐπέθηκεν, ἀπὸ πολλῆς διαθέσεως ἐπιτάσεις ζητῶν ἐπιτάσεων. Καὶ γὰρ καὶ τοῦτο ἐπιτάσεως, τὸ ἀορίστως εἰπεῖν, “ὁ πλοῦτος τῆς δόξης τοῦ μυστηρίου τούτου ἐν τοῖς ἔθνεσιν.”</p>	<p>He has spoken loftily, and accumulated emphasis, seeking, out of his great earnestness, for amplification upon amplification. For this also is an amplification, the saying indefinitely, “The riches of the glory of this mystery among the Gentiles.”</p>

Chrysostom notes that in Colossians 1:27, Paul delivers his argument in a solemn manner to emphasise his argument about Christ. Paul especially emphasises the following: τὸ πλοῦτος τῆς δόξης τοῦ μυστηρίου τούτου ἐν τοῖς ἔθνεσιν (Col 1:27). Wright (1986:91–92) confirms that Paul highlights the Christology of Colossians 1:15–20 in this verse. Paul highlights the fact that what God intended to accomplish from the beginning has been done, and continues to be done through Christ, for the sake of His people. The revelation, in Christ, that God’s plans were not to be limited to the Jews but should include the entire world remains at the centre of the mystery. This truth, according to Paul, demonstrates τὸ πλοῦτος τῆς δόξης of God’s plan.

Field, 5:359B + C	NPNF ¹ 13:494
<p>“τί ὁ πλοῦτος τῆς δόξης τοῦ μυστηρίου τούτου ἐν τοῖς ἔθνεσιν, ὃς ἐστὶν Χριστὸς ἐν ὑμῖν.” Πάλιν ἔδει μαθεῖν, ὅτι ὁ πάντων ἀνώτερος, καὶ ὁ ἀγγέλων καὶ ἀρχῶν καὶ τῶν ἄλλων ἀπασῶν δυνάμεων κρατῶν, κατέβη κάτω, καὶ ἄνθρωπος γέγονε, καὶ μυρία ἔπαθε, καὶ ἀνέστη, καὶ ἀνελήφθη.</p>	<p>What is the riches, he says, of the glory of this mystery among the Gentiles, which is Christ in you? Again, they had to learn that He who is above, and who rules Angels and dominions, and all the other Powers, came down below, and was made Man, and suffered countless things, and rose again, and was received up.</p>

Chrysostom states that Paul’s aim thus far is to explain what the following statement means: τί τὸ πλοῦτος τῆς δόξης τοῦ μυστηρίου τούτου ἐν τοῖς ἔθνεσιν, ὃ ἐστὶν Χριστὸς ἐν ὑμῖν. Paul desires to show his audience that God, who is above everything and rules over angels and other forces, came down and became a man. Christ had to suffer but he rose from the dead and was taken up to heaven. Bliss (1998:281) explains that in Colossians 1:26–27, the audience is reminded of the significance and uniqueness of the gospel event in which they are actively participating. The method employed is *epideictic amplification* of the gospel’s nature. The gospel is defined by words like τὸ πλοῦτος, τῆς δόξης, and ἡ ἐλπίς, and it is associated with Christ’s indwelling. The divine origin of its presence among the Colossians is emphasised. The objective of these epideictic sentences is to raise the stakes, to remind the Colossians of how much would be lost if they do not persist. There is also an element of shaming: God did not disclose this tremendous act of kindness to Abraham, Moses, or David; instead, he showed it to the Colossians, who even have gentiles among them.

Field, 5:359C	NPNF ¹ 13:494
Καὶ μετ’ ἐγκωμίου τίθησι λέγων, “ὅς ἐστιν Χριστὸς ἐν ὑμῖν.”	And he sets them down together with lofty praise, saying, Which is Christ in you?

Chrysostom remarks that Paul praises his audience with the phrase ὃ ἐστὶν Χριστὸς ἐν ὑμῖν. According to Bliss (1998:281), the phrase explains the previous statement, which is the use of the rhetorical technique *epergesis*; this is when words or phrases are added to clarify a statement already made (Lanham, 1991:67). By praising the audience, Paul gains their trust in him and his message, as well as strengthens his ethos. His praise seems natural and reasonable rather than flattering. By raising topics of interest to the audience, he prompts their attentiveness (Bliss, 1998:191–192).

iii) Colossians 1:28 (Nestlé-Aland 28th)

²⁸ ὃν ἡμεῖς καταγγέλλομεν νουθετοῦντες πάντα ἄνθρωπον καὶ διδάσκοντες πάντα ἄνθρωπον ἐν πάσῃ σοφίᾳ, ἵνα παραστήσωμεν πάντα ἄνθρωπον τέλειον ἐν Χριστῷ.

Field, 5:359E	NPNF ¹ 13:495
Ἐπειδὴ τὸ “διδάσκοντες,” μέγα ἦν, ἐπήγαγε, “νουθετοῦντες,” ὅπερ ἦν μᾶλλον πατὴρ, ἢ διδασκάλου.	Seeing it was a great thing he had said, “teaching,” he added, “admonishing,” which is rather like a father than an instructor.

Chrysostom explains that Paul says the words *διδάσκοντες* and *νουθετοῦντες* as an encouraging father rather than a teacher (*ὅπερ ἦν μᾶλλον πατὴρ, ἢ διδασκάλου*) who instructs them. According to Bliss (1998:282), the word *καταγγέλλομεν* is expanded by the two descriptive participle phrases, *διδάσκοντες* and *νουθετοῦντες*, that follow it. The rhetorical technique used here is *epergesis*; this is when words or phrases are added to clarify a statement already made (Lanham, 1991:67). Bliss further notices that Paul’s intention is stated indirectly through the word *ἵνα* that creates a secondary rhetorical figure of *optatio*; this technique is used to express an emotional appeal since the author’s wish is expressed (Lanham, 1991:187). Chrysostom also notices that Paul makes an emotional appeal since he uses these terms as an *encouraging father* instead of a mere instructor. Bliss (1998:282) explains that the effect of this argumentation technique is used in influencing an audience’s will and encouraging a course of action. Although indirectly, an appeal is made to the main issues of advantage and disadvantage with warnings and the promise of perfection. The audience is made aware that there is a lot at risk, and they are encouraged to follow tradition.

iv) Colossians 1:29 (Nestlé-Aland 28th)

²⁹ εἰς ὃ καὶ κοπιῶ ἀγωνιζόμενος κατὰ τὴν ἐνέργειαν αὐτοῦ τὴν ἐνεργουμένην ἐν ἐμοὶ ἐν δυνάμει.

Field, 5:360A	NPNF ¹ 13:495
Καὶ οὐχ ἀπλῶς σπουδάζω, φησὶν, οὐδὲ ὡς ἔτυχεν, ἀλλὰ, “κοπιῶ ἀγωνιζόμενος,” μετὰ πολλῆς τῆς σπουδῆς, μετὰ πολλῆς τῆς ἀγρυπνίας.	And he said not, I am desirous merely, nor in any indifferent way, but “I labor, striving,” with great earnestness, with much watching.

For Chrysostom, it is significant that Paul did not simply state that he is eager to make Christ known so that everyone may be perfect in Christ. Paul instead uses the words *κοπιῶ ἀγωνιζόμενος* to show that he continually works hard (labours) to achieve this.

Thompson (2005:46) explains that when Paul speaks of his ἀγωνιζόμενος which characterises his efforts on behalf of the church, he uses the language of an athletic contest to describe this labour. However, Paul emphasises that it is God’s work in him that supports his labour and struggles. Chrysostom recognises that Paul uses a specific type of language to emphasise that he continually works to instruct and teach believers.

v) Colossians 2:1 (Nestlé-Aland 28th)

¹ Θέλω γὰρ ὑμᾶς εἰδέναι ἡλίκον ἀγῶνα ἔχω ὑπὲρ ὑμῶν καὶ τῶν ἐν Λαοδικείᾳ καὶ ὅσοι οὐχ ἑώρακαν τὸ πρόσωπόν μου ἐν σαρκί,

Field, 5:360B + C	NPNF ¹ 13:495
Εἶτα ἵνα μὴ δόξη τῆς αὐτῶν ἀσθενείας εἶναι τοῦτο, συνῆψε καὶ ἑτέρους, καὶ οὐδέπω κατέγνω.’	Then lest this should seem owing to their peculiar weakness, he joined others also with them, and as yet condemned them not.

Chrysostom remarks that in Colossians 2:1, Paul mentions the people of Laodicea and the rest of the people who have not yet seen him. According to Chrysostom, Paul’s aim is to show his audience that it is not just the people of Colossae that are struggling with the particular issue that he is about to address. It is also important to note that Paul has not yet condemned them with any of his concerns. Bird (2009:69) notices that Paul mentions the believers in Laodicea and those who had not seen him in the flesh, most likely the majority, or all the believers in the Lycus Valley. Paul does not mention these people to glorify himself; instead, the news of triumph over adversity is shared so that their hearts may be soothed - especially by being united together in love. To let them hear that they are connected in the worldwide movement of the Messiah, connected by a common baptism, sharing a common salvation, united in affectionate bonds, and partaking in the new creation, is a technique of comforting their hearts during times of perplexity.

vi) Colossians 2:2–3 (Nestlé-Aland 28th)

² ἵνα παρακληθῶσιν αἱ καρδίαι αὐτῶν συμβιβασθέντες ἐν ἀγάπῃ καὶ εἰς πᾶν πλοῦτος τῆς πληροφορίας τῆς συνέσεως, εἰς ἐπίγνωσιν τοῦ μυστηρίου τοῦ θεοῦ, Χριστοῦ, ³ ἐν ᾧ εἰσιν πάντες οἱ θησαυροὶ τῆς σοφίας καὶ γνώσεως ἀπόκρυφοι.

Field, 5:360C + D	NPNF ¹ 13:495
Ἦδη λοιπὸν σπεύδει καὶ ὠδίνει ἐμβαλεῖν εἰς τὸ δόγμα, οὔτε κατηγορῶν, οὔτε ἀπαλλάττων αὐτοὺς τῆς κατηγορίας.	Now henceforward he is hastening and in pangs to enter upon the doctrine, neither accusing them, nor clearing them of accusation.

Chrysostom notices that in Colossians 2:2–3, Paul is getting ready and is eager to address the doctrine (false philosophy) that needs to be corrected. Moo (2008:163) explains that Paul continues to discuss his ministry in these verses. However, his focus changes from a general overview of himself and his work to the importance of his mission for the Colossians and the threat of the false teaching that they face.

Field, 5:360D	NPNF ¹ 13:495–496
“Ἀγῶνα ἔχω,” φησὶν· Ἴνα τί; ἵνα συμβιβασθῶσιν. Ὁ λέγει, τοιοῦτόν ἐστιν· ἵνα στῶσι βέβαιοι ἐν τῇ πίστει. Ἄλλ’ οὐ τίθησιν οὕτως, ἀλλ’ ὑποτέμνεται τὰ τῆς κατηγορίας.	“I strive,” he saith. To what end? That they may be knit together. What he means is something like this; that they may stand firm in the faith. He doth not however so express himself; but extenuates the matter of accusation.

When Paul says ἡλίκον ἀγῶνα ἔχω (Col 2:1), he wants his audience to know that he wishes for them to be firm in their faith. However, Chrysostom notices that Paul has not yet said this in a direct manner and in this way he is trying to prevent the matter he is about to accuse them with. Once again, Chrysostom notices that Paul has not yet accused them of anything, but this does not mean that he has no charges against them. Bird (2009:70) recognises that Paul has not yet issued any warning or recommendation to his audience at this point. Although Paul hinted at his exhortation and warning earlier in the letter, he begins his first explicit exhortatory section only in Colossians 2:4–7. These verses are more closely related to what came before than to what comes after and summarise the argument to this point. Paul further degrades the philosophy and demands faithfulness and continuation in the teaching that the

Colossians initially received. The underlying idea is to hold on to what corresponds with the image and power of Christ as described in Colossians 1:15–20.

Field, 5:360D	NPNF¹ 13:496
Ὅπερ γὰρ εἶπον, ἀνεπαχθῆς ἐστὶν αἰεὶ αὐτοῖς ἐπιτρέπων, καὶ διὰ τοῦτο ἀγωνιῶν, ἐπειδὴ μετὰ ἀγάπης, καὶ ἐκόντας βούλομαι.	For as I have said, he always avoids offending, by leaving it to themselves; and therefore striving, because I wish it to be with love, and willingly.
Field, 5:360F	NPNF¹ 13:496
Οὐκ εἶπεν, ὅτι κακῶς ποιεῖτε, ὅτι οὐ πεπληροφόρησθε, καὶ κατηγορήσεν· ἀλλ', οὐκ ἴστε πῶς σπουδάζω, ἵνα πληροφορηθῆτε μετὰ συνέσεως, οὐχ ἀπλῶς.	He said not, You do ill that you are not fully assured, nor accused them; but, you know not how desirous I am that you may be fully assured, and not merely so, but with understanding.

Chrysostom remarks that Paul always avoids offending his audience by letting them initiate action themselves instead of forcing them to do what he asks. Chrysostom explains that Paul does not say that the people of Colossae are bad people for not being entirely convinced, nor does he accuse them. However, he also did not say lightly that he desires for them to know how eager he is for them to be fully convinced with understanding (Col 2:2). Bird (2009:70) confirms that the overarching sense is that Paul is protecting the Colossians from an apparent mistake. Although the philosophy has yet to gain popularity, Paul and his co-workers are determined to stop it from spreading further.

vii) Colossians 2:5 (Nestlé-Aland 28th)

⁵ εἰ γὰρ καὶ τῇ σαρκὶ ἄπειμι, ἀλλὰ τῷ πνεύματι σὺν ὑμῖν εἰμι, χαίρων καὶ βλέπων ὑμῶν τὴν τάξιν καὶ τὸ στερέωμα τῆς εἰς Χριστὸν πίστεως ὑμῶν.

Field, 5:361C	NPNF¹ 13:496
Τὸ ἀκόλουθον τοῦτο ἦν εἰπεῖν, εἰ γὰρ καὶ τῇ σαρκὶ ἄπειμι, ἀλλ' ὅμως οἶδα τοὺς ἀπατεῶνας· νῦν δὲ εἰς ἐγκώμιον κατέληξε· “Χαίρων καὶ βλέπων ὑμῶν τὴν τάξιν καὶ τὸ στερέωμα τῆς εἰς Χριστὸν πίστεως ὑμῶν.”	The direct thing to have said here was, even though I be absent in the flesh, yet, nevertheless, I know the deceivers; but instead he has ended with praise, Joying and beholding your order, and the steadfastness of your faith in Christ.

Chrysostom remarks that in Colossians 2:5, Paul could have said the following: *εἰ γὰρ καὶ τῆ σαρκὶ ἄπειμι, ἀλλ' ὅμως οἶδα τοὺς ἀπατεῶνας*, but instead Paul once again praises the Colossians with *χαίρων καὶ βλέπων ὑμῶν τὴν τάξιν καὶ τὸ στερέωμα τῆς εἰς Χριστὸν πίστεως ὑμῶν*. According to Bliss (1998:286), the use of the phrase *χαίρων καὶ βλέπων* is the rhetorical figure of *hendiadys*; this is when an expression of an idea is expressed by two nouns connected by *καί* instead of a noun and its qualifier (Lanham, 1991:196). The two participles are joined together to form the meaning “rejoicing to see”. The vivid image created in the audience's minds by these participles is part of *descriptio*; this is when the author vividly describes an action or event (Lanham, 1991:118). The audience can virtually feel the author's presence and hear his enthusiasm.

Field, 5:361C	NPNF ¹ 13:496
“Καὶ τὸ στερέωμα τῆς εἰς Χριστὸν πίστεως.” Ταῦτα ἐγκωμίων μᾶλλον ἐστὶ.	And the steadfastness of your faith in Christ. This is still more in the way of encomium.

For Chrysostom, the words *καὶ τὸ στερέωμα τῆς εἰς Χριστὸν πίστεως ὑμῶν* are even more of a praise.

Field, 5:361D	NPNF ¹ 13:496–497
Ἐπέστησεν ἑαυτὸν, αὐτοῖς, ἵνα ὡς παρόντα φοβῶνται·	He has set himself over them, that they may fear him as though present;

Chrysostom remarks that Paul makes himself present so that his audience may fear him even though he is not present.

4.6. HOMILY VI

4.6.1. Rhetorical situation

Colossians 2:6 (Nestlé-Aland 28th)

⁶ Ὡς οὖν παρελάβετε τὸν Χριστὸν Ἰησοῦν τὸν κύριον, ἐν αὐτῷ περιπατεῖτε,

Field, 5:365B	NPNF ¹ 13:501
“Ἐν αὐτῷ περιπατεῖτε” αὐτὸς γάρ ἐστιν ἡ ὁδὸς ἢ προσάγουσα εἰς τὸν πατέρα· μὴ ἐν τοῖς ἀγγέλοις·	“Walk ye in Him,” for He is the Way that leads to the Father: not in the Angels;

Chrysostom explains that when Paul says ἐν αὐτῷ περιπατεῖτε, he once again reminds his audience that it is only through Christ that one can approach the Father. The phrase is therefore a reminder to leave the angels behind. Bird (2009:71) also notices that Paul returns to the metaphor of Colossians 1:10 (περιπατῆσαι ἀξίως τοῦ κυρίου) by encouraging them to walk in Christ. That is essentially an encouragement to be faithful and rooted in the faith they were taught at the beginning. Paul is evidently attempting to strengthen the content of what the Colossians believe by arguing for the sufficiency of the knowledge and wisdom included in the faith they received. Chrysostom recognises that Paul’s underlying argument is to show the audience the sufficiency of Christ and for this reason, they no longer need to approach God through the angels.

4.6.2. Rhetorical aspects

i) Colossians 2:6 (Nestlé-Aland 28th)

⁶ Ὡς οὖν παρελάβετε τὸν Χριστὸν Ἰησοῦν τὸν κύριον, ἐν αὐτῷ περιπατεῖτε,

Field, 5:365B	NPNF ¹ 13:501
ΠΑΛΙΝ αὐτοὺς τῇ οἰκείᾳ προκαταλαμβάνει μαρτυρία, λέγων, “Ὡς οὖν παρελάβετε.” Οὐδὲν ξένον, φησὶν, ἐπεισάγομεν· μηδὲ ὑμεῖς.	Again, he takes hold on them beforehand with their own testimony, saying, “As therefore ye received.” We introduce no strange addition, he says, neither do ye.

Chrysostom notes that Paul once again reminds them of their testimony when he says ὡς οὖν παρελάβετε (Col 2:6). Paul uses this phrase to remind the Colossians that what he is saying is not something new nor strange. Chrysostom recognises that Paul uses something that is known or familiar to confirm his statement. This technique can be described as *apodixis* – this is when the author refers to generally accepted principles or experiences for confirmation (Lanham, 1991:188). Paul uses the audiences’ own testimony to confirm that they have already received the mystery of the gospel that is Christ. With the confirmation, he encourages them to remain with the original gospel

and not to add additional rituals. Bird (2009:71) explains that an important aspect of Paul’s strategy is to remind the Colossians that their identity is intertwined with a network of other Christians extending across neighbouring regions. Paul’s account of his apostolic mission is not a self-congratulatory diversion; instead, it is essential to his argument since he must persuade an audience that does not personally know the significance of his message for their particular situation.

ii) Colossians 2:7 (Nestlé-Aland 28th)

⁷ ἔρριζωμένοι καὶ ἐποικοδομούμενοι ἐν αὐτῷ καὶ βεβαιούμενοι τῇ πίστει καθὼς ἐδιδάχθητε, περισσεύοντες ἐν εὐχαριστίᾳ.

Field, 5:365B + C	NPNF ¹ 13:501
<p>“Ὅρα πῶς κυρίας τὰς λέξεις τίθησι. “Καὶ ἐποικοδομούμενοι” τουτέστι, τῇ διανοίᾳ φθάνοντες εἰς αὐτόν. “Καὶ βεβαιούμενοι ἐν αὐτῷ” τουτέστι, κατέχοντες αὐτόν, ὡς ἐπὶ θεμέλιον οἰκοδομούμενοι. Δείκνυσιν αὐτοὺς καταπεσόντας· τὸ γὰρ, “οἰκοδομούμενοι,” τοῦτό ἐστιν.</p>	<p>Observe how appropriate the expressions he employs are. “And built up”, that is, in thought attaining unto Him. “And established in Him”, that is, holding Him, built as on a foundation. He shows that they had fallen down, for the word “built” has this force.</p>

For Chrysostom, it is important to note how appropriate Paul’s choice of words is in Colossians 2:7. Paul uses words such as ἐποικοδομούμενοι (built up) and βεβαιούμενοι (established) because he knows that the people of Colossae have strayed from the truth, and he therefore encourages them to have Christ as their foundation. Bird (2009:71) confirms that Paul defends the gospel by emphasising the unity with other Christians and the sufficiency of their faith. The conflict at Colossae, or at least Paul’s perspective of it, revolves around what the audience has learned about Christ and who they are in Him.

iii) Colossians 2:8 (Nestlé-Aland 28th)

⁸ Βλέπετε μή τις ὑμᾶς ἔσται ὁ συλαγωγῶν διὰ τῆς φιλοσοφίας καὶ κενῆς ἀπάτης κατὰ τὴν παράδοσιν τῶν ἀνθρώπων, κατὰ τὰ στοιχεῖα τοῦ κόσμου καὶ οὐ κατὰ Χριστόν.

Field, 5:366A	NPNF¹ 13:502
Δείξας πρῶτον ὅσα εὐηργετήθησαν, ὅσα εὖ ἔπαθον, τότε ἐπάγει τὴν κατηγορίαν, ἵνα μείζονα δείξῃ, καὶ ἔλῃ τοὺς ἀκούοντας.	Having first shown how great benefits and kindnesses they had received, he afterwards brings on his accusation, thereby to show its greater seriousness, and to convict his hearers.

Chrysostom notes that Paul first demonstrates to his audience the good things they have experienced and the kindness they have received so far (Colossians 2:6–7) before he moves on to the accusation (Colossians 2:8). Once again, Paul uses the audience's own experiences as confirmation; this technique makes the audience more receptive to his instructions and softens the blow of his accusation. Chrysostom explains that Paul's approach aims to emphasise the seriousness of the accusation and to convict his hearers. Bliss (1998:295) explains that Colossians 2:6–7 reviews the progression of the argument to this point and presents the next theme to be addressed immediately. This aids in retaining the audiences' attention to the flow of the argumentation. It gives a visual framework with phases, making the oration simpler and easier to follow and more pleasurable and persuasive.

Field, 5:365D	NPNF¹ 13:501
Ὅρας πῶς ἔδειξε κλέπτην ὄντα, καὶ ἀλλότριον, καὶ ἡρέμα ἐπεισιόντα; ἤδη γὰρ παρέστησεν αὐτὸν εἰσιόντα.	Do you see how he shows him to be a thief, and an alien, and one that enters in softly? For he has already represented him to be entering in.
Field, 5:365D	NPNF¹ 13:501
τοῦτο γὰρ ἔργον ἐκείνω, τὸ μηδὲ αἰσθησιν παρέχειν.	For this is his main point, not even to let himself be perceived.

Bird (2009:73) recognises that from Colossians 2:8 and onwards, Paul finally addresses the philosophy of the false teacher in Colossae. Chrysostom notices that Paul uses the imagery of a thief, a stranger who quietly makes them stray away from the truth, to present to his audience the ultimate outcome of this false philosophy. Paul uses this imagery as a metaphor for the false philosophy that is slowly entering their lives just as thief would quietly steal from them. According to Chrysostom, this metaphor aims to encourage the Colossians to be aware of the doctrines disguised as philosophies that are entering their lives. The word *ὁ συλαγωγῶν* is a military metaphor

for taking captive or for spoils of war. This vivid, emotional metaphor depicts the unwary as being dragged away from truth and salvation and into the enslavement of falsehood (Bliss, 1998:296). Chrysostom explains that Paul has already presented this thief as one who is entering their thoughts. Moo (2008:185) explains that with this image, Paul warns his audience to be wary of being misled. Paul stresses the danger that a foreign and inherently anti-Christian kind of preaching may keep them captive and ultimately lead to their demise.

Field, 5:365E	NPNF ¹ 13:501
<p>Εἶτα, ἐπειδὴ δοκεῖ σεμνὸν εἶναι τὸ τῆς φιλοσοφίας, προσέθηκε, “καὶ κενῆς ἀπάτης.” Ἔστι γὰρ καὶ καλὴ ἀπάτη, οἷαν ἠπατήθησαν πολλοί, ἣν οὐδὲ ἀπάτην δεῖ καλεῖν.</p>	<p>Then because the term philosophy has an appearance of dignity, he added, “and vain deceit.” For there is also a good deceit; such as many have been deceived by, which one ought not even to call a deceit at all.</p>

Chrysostom notes that Paul added the words *καὶ κενῆς ἀπάτης* (Col 2:8) because he did not want his audience to think that the term philosophy is a term for virtue. Chrysostom describes the philosophy as *δοκεῖ σεμνὸν εἶναι τὸ τῆς φιλοσοφίας* (an appearance of dignity); therefore, implying that it is actually the opposite. Dunn (1996:148) confirms that the phrase *κενῆς ἀπάτης* implies double condemnation. The language is deliberately offensive and conveys Paul’s despise for the doctrines disguised as philosophies that competed for the audiences’ attention. Chrysostom remarks that there is such a thing as good deceit, but Paul is not calling the act of misleading people a good deceit. Bliss (1998: 297) explains that the phrase *τῆς φιλοσοφίας καὶ κενῆς ἀπάτης* represents a *hendiadys* – the expression of an idea through two nouns connected by *καί* instead of a noun and its qualifier (Lanham, 1991:82). In this case the terms *φιλοσοφίας καὶ κενῆς ἀπάτης* mean empty, deceptive philosophy.

Field, 5:365F	NPNF ¹ 13:502
<p>Τέως τοῦ ἐλέγχου ἄπτεται τῆς τῶν ἡμερῶν παρατηρήσεως, στοιχεῖα κόσμου ἡλίον καὶ σελήνην λέγων, καθάπερ καὶ ἐν τῇ πρὸς Γαλάτας ἔλεγε.</p>	<p>Now he sets about to reprove their observance of particular days, meaning by elements of the world the sun and moon; as he also said in the Epistle to the Galatians.</p>

Chrysostom notices that Paul's argument addresses the Colossians' observance of particular days, sometimes by elements such as the sun and the moon, when he uses the phrase *κατὰ τὰ στοιχεῖα τοῦ κόσμου* (Col 2:8). Chrysostom uses the term *ἐλεγχος* when he identifies the type of argument. The term refers to refutation in terms of arguments based on *ἀναγκάϊον* (by nature, or in our experience) and on *ἀδύνατον* (by nature, or in relation to your opponent's argument) (Anderson, 2000:40–41). It is clear that the argument here is based on *ἀδύνατον* since Paul is addressing a specific aspect of the false philosophy. Modern scholars have different viewpoints concerning the phrase *κατὰ τὰ στοιχεῖα τοῦ κόσμου*. Moo (2008:190–191) explains that it is necessary to take into consideration the ancient worldview. Material elements of the world were frequently connected with spiritual entities or gods. Some cultures have created divinities out of the four elements, and others included the sun and moon, as well as other planets and stars. Chrysostom recognises that the temptation to spiritualise the material components was a compelling cultural trend that believers had to combat. Moo (2008:190–191) remarks that by focusing on rules regarding material things, the false philosophy treated the believers like pagans as if they were essential cosmic forces that needed to be appeased. They were effectively replacing Christ with these elements. Chrysostom recognised that Paul's underlying argument is to show his audience that they should not add anything to the original gospel, so here in Colossians 2:8, he addresses his concern of their days of observance explicitly.

Chrysostom further adds that Paul also addressed this issue in the Epistle to the Galatians. Bird (2009:76) explains that the phrase *κατὰ τὰ στοιχεῖα τοῦ κόσμου* might be Paul's own expression for angelic mediators who require adoration, and who grant access to divine worship. He also notices that in Galatians, the angels are expressly linked to the delivery of the law at Sinai, demonstrating that the imposition of the law and the power of the angels are closely entwined. According to Melanchthon (2015:57), the phrase *κατὰ τὰ στοιχεῖα τοῦ κόσμου* is Paul's term for social and political ordinances, such as obeying magistrates, doing what the law requires, defrauding nobody, not to steal or kill. He explains that God requires them to obey these laws, but these laws do not justify them before God. According to Chrysostom, Paul must condemn his audience on this specific aspect.

Field, 5:366A	NPNF ¹ 13:502
Καὶ οὐκ εἶπεν ἡμερῶν παρατηρήσεις, ἀλλὰ διόλου τοῦ κόσμου τοῦ παρόντος, ἵνα τὸ εὐτελὲς δείξῃ· εἰ γὰρ ὁ κόσμος ὁ παρῶν οὐδὲν, πολλῷ μᾶλλον καὶ τὰ στοιχεῖα.	And he said not observances of days, but in general of the present world, to show its worthlessness: for if the present world be nothing, much more then its elements.

Chrysostom remarks that Paul deliberately did not name the observances *ἡμερῶν παρατηρήσεις* but rather refers to them as part of the present world to show his audience that they are worthless. Bliss (1998:297–298) explains that the three prepositional phrases in Colossians 2:8 illustrate why the Colossians should avoid the empty, deceptive philosophy. Although the reasoning is threefold, it is essentially a single argument, namely an argument of origin. The origins of the deceptive philosophy are labelled as *κατὰ τὴν παράδοσιν τῶν ἀνθρώπων, κατὰ τὰ στοιχεῖα τοῦ κόσμου*, and as *οὐ κατὰ Χριστόν* respectively. Paul has decided to amplify the origin of the false teachings to increase the weight and impact of his rebuke. Instead of declaring that such ideas do not stem from Christ, he has reinforced his case with exaggeration.

Field, 5:366C	NPNF ¹ 13:502
Πρότερον διασαλεύσας τὰς Ἑλληνικὰς παρατηρήσεις, τότε καὶ τὰς Ἰουδαϊκὰς ἀναίρει. Καὶ γὰρ Ἕλληνες καὶ Ἰουδαῖοι παρετήρουν πλείονα, ἀλλ' οἱ μὲν ἀπὸ φιλοσοφίας, οἱ δὲ ἀπὸ νόμου. Πρότερον τοίνυν πρόσεισι τούτοις, ἔνθα μείζων ἡ κατηγορία. Πῶς οὐ κατὰ Χριστόν;	Having first shaken to pieces the Grecian observances, he next overthrows the Jewish ones also. For both Greeks and Jews practiced many observances, but the former from philosophy, the latter from the Law. First then, he makes at those against whom lay the heavier accusation. How, not after Christ?

Chrysostom explains that Paul has noticed that the people of Colossae keep many observances, and it is this specific behaviour that Paul is condemning. Paul first destroys the Jewish observances, that originate from the law and then the Grecian observances from philosophy. Bird (2009:75) also confirms that Paul first addresses the Jewish observances. He explains that the inadequacies of the philosophy are explained as *κατὰ τὴν παράδοσιν τῶν ἀνθρώπων*, which was a common remark pointing towards the Jewish interpretations of the Torah with specific suggestions as to what it means to obey the Law of Moses. These specified rituals necessitate strict devotion to a set of teachings aimed at ensuring absolute obedience to God. Paul targets the

interpretation of the Torah that restricts the freedom of Gentile believers. Chrysostom notes that the accusation against the Jewish observances is a greater accusation because they hold observances of the world and not observances according to Christ. Wright (1986:102) remarks that the Christological theme evolving from Colossians 1:15–20, addressing one aspect after another of what it means for believers to be in Christ, concludes in this verse, because Paul confirms that the things the audience are after is not rooted in Christ.

iv) Colossians 2:9–10 (Nestlé-Aland 28th)

⁹ ὅτι ἐν αὐτῷ κατοικεῖ πᾶν τὸ πλήρωμα τῆς θεότητος σωματικῶς, ¹⁰ καὶ ἐστὲ ἐν αὐτῷ πεπληρωμένοι, ὅς ἐστιν ἡ κεφαλὴ πάσης ἀρχῆς καὶ ἐξουσίας.

Field, 5:366C + D	NPNF ¹ 13:502
<p>Ὅρα πῶς ἐν τῇ τούτων κατηγορίᾳ ἐκεῖνο διορύττει, πρότερον τιθεὶς τὴν λύσιν, καὶ τότε τὴν ἀντίθεσιν. Ἀνύποπτος γὰρ ἡ τοιαύτη λύσις, καὶ μᾶλλον δέχεται ὁ ἀκροατῆς, ὡς οὐ τοῦτο σπουδάζοντος τοῦ λέγοντος.</p>	<p>Observe how in his accusing of the one he thrusts through the other, by first giving the solution, and then the objection. For such a solution is not suspected, and the hearer accepts it the rather, that the speaker is not making it his aim.</p>

Chrysostom notes that while Paul is directing accusations against the observances of the Greeks, he is at the same time breaking down the observances of the Jews. He does this by first giving the solution and then his objection. Colossians 2:9–10 is the surprise solution, and by giving it unsuspectedly, the hearer will accept it willingly. Paul, however, did not make the solution his main aim when he addressed the Colossians. Bliss (1998:298) explains that Colossians 2:9–10 is the rhetorical technique of *ratiocinatio* – this is when the author states the reasons for their own statements (Lanham, 1991:129). The first reason is based on Christ’s nature. The argument is based on superiority: The revelation of Christ is unquestionably superior to human traditions or cosmic forces, since Christ is divine. As a result, this is essentially a logical appeal based on the tradition of Christ’s divinity; it is an appeal to the authority and trustworthiness of the tradition. The second reason for his warning is based on a presumed historic incident in the audience’s life. Christ made the Colossians complete at the moment of their conversion or baptism, and they continue to be complete at the

time of writing. Paul does not go out to substantiate this statement, as he did with the first. He expects his audience to acknowledge this as a truth, a widely held view. It is a logical argument partly dependent on shared assumptions and partly stated in the text (Bliss, 1998:299). For Chrysostom, it is important to see that Paul did not make these reasons his main aim. It is part of Paul’s rhetorical strategy to unsuspectedly give his audience the reasons and solutions to his statements and objections.

v) Colossians 2:11 (Nestlé-Aland 28th)

¹¹ Ἐν ᾧ καὶ περιετμήθητε περιτομῇ ἀχειροποιήτῳ ἐν τῇ ἀπεκδύσει τοῦ σώματος τῆς σαρκός, ἐν τῇ περιτομῇ τοῦ Χριστοῦ,

Field, 5:367A	NPNF ¹ 13:503
<p>Εἶτα τὰ τῆς εὐεργεσίας θαυμαστῶς ἐπήγαγε, καὶ πολλῶ τῆς πρὸς Ῥωμαίους θαυμαστότερον. Ἐκεῖ μὲν γὰρ φησι, “Περιτομὴ καρδίας ἐν πνεύματι, οὐ γράμματι.” ἐνταῦθα δὲ, “ἐν τῷ Χριστῷ.”</p>	<p>Then he has added the benefit in a marvellous way; and far more marvellous than in the Epistle to the Romans. For there indeed he says, circumcision of the heart in the spirit, not in the letter, but here, in Christ.</p>

Chrysostom notes that after Paul has given the solution, he shows his audience the benefit in a marvellous way. Bliss (1998:300–301) explains that Colossians 2:11–15 is essentially an *expolitio* of Colossians 2:9–10; this is when the author repeats the same thought in many figures (Lanham, 1991:74). Paul does not give completely new arguments in these verses but rather, to a large extent, just re-states the same themes differently. The metaphors of being spiritually circumcised, buried in baptism, and raised in baptism are used to characterise being complete in Christ. The Father’s actions through Christ in forgiving sins, cancelling debt, and disarming hostile powers demonstrate the fullness of divinity in Christ. For Chrysostom, the benefit is even more significantly explained here than in Romans where he says περιτομὴ καρδίας ἐν πνεύματι, οὐ γράμματι (Rom 2:29), for here Paul emphasises that the circumcision is in Christ ἐν ᾧ καὶ περιετμήθητε περιτομῇ (Col 2:11). Bliss (1998:300) explains that the amplification of completeness in Christ (the solution) begins in Colossians 2:11 with the phrase ἐν ᾧ καὶ περιετμήθητε. The appeal to an assumed historical and spiritual event is the foundation for this amplification (Bliss, 1998:301). The metaphor of circumcision that

Paul uses to describe why the Colossians are complete in Christ must be explained. He is not referring to actual circumcision. It is circumcision that is done *ἀχειροποιήτω*. This is a rhetorical figure of *synecdoche*, with God as the perceived subject of the action. For Chrysostom, Paul has described the benefit in a marvellous way since the circumcision in Christ is another element of the completeness that a believer has in Christ. Moo (2008:198) explains that Paul evidently employs *περιετμήθητε περιτομῇ* as a metaphor for the transformation from the old to the new life.

Field, 5:367B	NPNF ¹ 13:503
<p>“Ὅρα πῶς ἐγγύς γίνεται τοῦ πράγματος. “Ἐν τῇ ἀπεκδύσει,” φησὶν οὐκ εἶπεν, ἐκδύσει. “Τοῦ σώματος τῶν ἁμαρτιῶν” τὸν παλαιὸν φησι βίον. Συνεχῶς ταῦτα στρέφει καὶ διαφόρως, ὡσπερ ἄνω ἔλεγεν· “Ὁς ἐρρύσατο ἡμᾶς ἐκ τῆς ἐξουσίας τοῦ σκούτου, καὶ ἀποκατήλλαξεν ἀπηλλοτριωμένους εἰς τὸ εἶναι ἡμᾶς ἁγίους καὶ ἀμώμους.”</p>	<p>See how near he has come to the thing. He says, In the putting quite away, not putting off merely. The body of sins. He means, the old life. He is continually adverting to this in different ways, as he said above, Who delivered us out of the power of darkness, and reconciled us who were alienated, that we should be holy and without blemish.</p>

Chrysostom remarks that Paul continuously refers back to the image of the old life in various ways, for example, *ὃς ἐρρύσατο ἡμᾶς ἐκ τῆς ἐξουσίας τοῦ σκούτου* (Col 1:13) and *καὶ ἀποκατήλλαξεν ἀπηλλοτριωμένους εἰς τὸ εἶναι ἡμᾶς ἁγίους καὶ ἀμώμους* (Col 1:21–22). Chrysostom remarks that it is clear that in Colossians 2:11, Paul is nearing another matter he wants to address. For Chrysostom, it is significant that Paul says *ἐν τῇ ἀπεκδύσει* (Col 2:11) and not merely *ἐκδύσει*. When Paul uses the phrase *ἐν τῇ ἀπεκδύσει τοῦ σώματος τῆς σαρκός* (Col 2:11) he is referring to leaving the old life behind totally. Bliss (1998:301) explains that in Colossians 2:11 there are three clarifying phrases that follows the statement *ἐν ᾧ καὶ περιετμήθητε*: i) *περιτομῇ ἀχειροποιήτω*, ii) *ἐν τῇ ἀπεκδύσει τοῦ σώματος τῆς σαρκός*, iii) *ἐν τῇ περιτομῇ τοῦ Χριστοῦ*. He explains that God’s circumcision of the Colossians did not include the removal of their foreskins, but rather *ἐν τῇ ἀπεκδύσει τοῦ σώματος τῆς σαρκός* (by the removal of the fleshly body). The use of the term *σώματος* is a *metonymic* rhetorical figure and relates to man’s sinful nature. A *metonymic* rhetorical figure implies the substitution of cause for effect (Lanham, 1991:189). The term *σαρκός* refers to the portion of something that is removed, thus, the entirety of the sinful nature. If one keeps this understanding in mind, then Chrysostom’s interpretation

of leaving the old life behind makes sense. Paul uses the metaphor of circumcision in Christ to show his audience that in Christ, they have a new life and that the old life should be removed. Bliss (1998:302) explains that the different kinds of circumcision, physical and spiritual, are shown in close contrast. This contrast emphasises their diversity, improves the credibility of Paul’s argument, and demeans not just the reasoning of a potential opponent’s teaching, but also their personal character and trustworthiness. Paul appears to be exploiting his opponents’ perceived strength against them.

Field, 5:367C	NPNF¹ 13:503
Ὅρα πῶς πάλιν ἐπὶ τὰ δικαιώματα διαβαίνει.	Observe how he again passes on to the subject of righteous doings.

For Chrysostom, it is important to note that Paul once again touches on the subject of righteous deeds. Chrysostom takes the metaphor of circumcision one step further to say that spiritual circumcision enables them to do what is pleasing for the Lord, namely righteous deeds. He recognises that Paul highlights the contrast between the old and the new life. The spiritual circumcision of believers done by Christ has an effect on their behaviour, and for Chrysostom, the focus is on the believers doing righteous acts.

vi) Colossians 2:12 (Nestlé-Aland 28th)

¹² συνταφέντες αὐτῷ ἐν τῷ βαπτισμῷ, ἐν ᾧ καὶ συνηγέρθητε διὰ τῆς πίστεως τῆς ἐνεργείας τοῦ θεοῦ τοῦ ἐγείραντος αὐτὸν ἐκ νεκρῶν.

Field, 5:367D	NPNF¹ 13:504
Ἴδη δείκνυσι τὴν ἀνάστασιν.	He now shows the Resurrection.

Chrysostom remarks that in Colossians 2:12, Paul is explaining the resurrection (of Christ and believers). Bliss (1998:303) explains that the metaphor of resurrection extends the notion of the Colossians’ spiritual circumcision even further, demonstrating how Paul constructs his argument one step at a time. This is the rhetorical figure of *incrementum* – when words or clauses are placed in climactic order (Lanham, 1991:8). The Colossians have been raised to a new life through partaking in Christ’s

resurrection, not just because their sinful nature has been put to death, but their faith in God's power to resurrect has enabled them to do this.

vii) Colossians 2:13–15 (Nestlé-Aland 28th)

¹³ καὶ ὑμᾶς νεκροὺς ὄντας [ἐν] τοῖς παραπτώμασιν καὶ τῇ ἀκροβυστίᾳ τῆς σαρκὸς ὑμῶν, συνεζωοποίησεν ὑμᾶς σὺν αὐτῷ, χαρισάμενος ἡμῖν πάντα τὰ παραπτώματα. ¹⁴ ἔξαλείψας τὸ καθ' ἡμῶν χειρόγραφον τοῖς δόγμασιν ὃ ἦν ὑπεναντίον ἡμῖν, καὶ αὐτὸ ἤρκεν ἐκ τοῦ μέσου προσηλώσας αὐτὸ τῷ σταυρῷ. ¹⁵ ἀπεκδυσάμενος τὰς ἀρχὰς καὶ τὰς ἐξουσίας ἐδειγμάτισεν ἐν παρρησίᾳ, θριαμβεύσας αὐτοὺς ἐν αὐτῷ.

Bliss (1998:304) explains the progression of Paul's argument as follows: The Colossians were described as having their hearts circumcised in Colossians 2:11. This was further demonstrated in Colossians 2:12 by their participation in Christ's death that included a resurrection to a new life. The argument is now extended to their pre-believer status in Colossians 2:13. Chrysostom recognises that in Colossians 2:13–15, Paul refers back to the previous status of the believers.

Field, 5:367D	NPNF ¹ 13:504
<p>Ὅρα πῶς πάλιν δείκνυσι τίνων ἦσαν ἄξιοι, δι' ὧν ἐπήγαγε· χαρισάμενος ἡμῖν πάντα τὰ παραπτώματα· ἔξαλείψας τὸ καθ' ἡμῶν χειρόγραφον τοῖς δόγμασιν ὃ ἦν ὑπεναντίον ἡμῖν, καὶ αὐτὸ ἤρκεν ἐκ τοῦ μέσου προσηλώσας αὐτὸ τῷ σταυρῷ· ἀπεκδυσάμενος τὰς ἀρχὰς καὶ τὰς ἐξουσίας ἐδειγμάτισεν ἐν παρρησίᾳ, θριαμβεύσας αὐτοὺς ἐν αὐτῷ. Οὐδαμοῦ οὕτω μεγαλοφώνως ἐφθέγγετο.</p>	<p>Observe how again he shows what they deserved in the words he subjoins: "Having forgiven us all our trespasses; having blotted out the bond written in ordinances that was against us, which was contrary to us: and he hath taken it out of the way, nailing it to the Cross; having put off from himself the principalities and the powers, He made a show of them openly, triumphing over them in it." Nowhere has he spoken in so lofty a strain.</p>

Chrysostom presents nearly the complete text of Colossians 2:13–15 to his audience during his homily and later refers to these words when he says, οὐδαμοῦ οὕτω μεγαλοφώνως ἐφθέγγετο (nowhere has he spoken in so lofty a strain). These words echo a bit of Chrysostom's appreciation of Paul's work and his ability to make himself clear. Chrysostom notes that Paul describes to his audience what they deserve through

words he subjoins in the verses (δι' ὧν ἐπήγαγε). Chrysostom probably refers to the following words or phrases: i) *χαρισάμενος* and *παραπτώματα* Despite their trespasses they deserve forgiveness; ii) *ἐξάλειψας* and *τὸ καθ' ἡμῶν χειρόγραφον* A bond written in ordinances can be blotted out, making them free from the yoke of the law; and, iii) *αὐτὸ ἤρκεν ἐκ τοῦ μέσου* and *προσηλώσας αὐτὸ τῷ σταυρῷ*. The trespasses mentioned before are not only taken away, but also nailed to the cross. The audience deserves the forgiveness from sin that was made possible when Christ died on the cross; and when Christ died on the cross, their trespasses that were nailed to the cross (figuratively) were forgiven.

Bliss (1998:305) explains that with these verses, Paul uses an argumentative strategy of comparison to contrast the old with the new, and to underline the uniqueness and completeness of their new existence. The fullness of the divinity in Christ has accomplished the forgiveness of sins and, as a result, has given the audience new life. In Colossians 2:14, a new metaphor is introduced to enhance the argument. This is a metaphor for the cancellation of a debt or obligation certificate, according to Mosaic Law. This metaphor is coupled with the dramatic and brutal crucifixion metaphor in the second half of the verse as God takes the document of debt and hammers it to the cross. Bliss (1998:306) describes the rhetorical figure used here as *hypotyposis* – the imaginative and vivid description of a fictitious scenario (Lanham, 1991:64). The metaphors continue in Colossians 2:15, although with a shift into political and military themes. The figurative language of this verse, like that of Colossians 2:14, provides a figure of *hypotyposis*, depicting God (or maybe Christ) as a ruler depriving his officials of authority and publicly humiliating them, driving them into submission (Bliss, 1998:307).

Field, 5:368B	NPNF ¹ 13:504
Ὅρας σπουδὴν τοῦ ἀφανισθῆναι τὸ χειρόγραφον ὃσιν ἐποιήσατο;	Do you see how great His earnestness that the bond should be done away?

Chrysostom explains that Paul is eager and serious to show his audience that the old bond is worthless. This amplified proof is offered to the audience to persuade them to accept the immense treasure they have in Christ and keep them from being enticed away from Him by empty human philosophy (Bliss, 1998:308).

4.7. HOMILY VII

4.7.1. Rhetorical situation

Colossians 2:17 (Nestlé-Aland 28th)

¹⁷ ἅ ἐστιν σκιά τῶν μελλόντων, τὸ δὲ σῶμα τοῦ Χριστοῦ.

Field, 5:372A	NPNF ¹ 13:510
Εἰσὶ τινες οἱ λέγοντες, οὐ δεῖ διὰ τοῦ Χριστοῦ προσάγεσθαι, ἀλλὰ διὰ τῶν ἀγγέλων· ἐκεῖνο μείζον ἐστίν, ἢ καθ' ἡμᾶς. Διὰ τοῦτο ἄνω καὶ κάτω στρέφει τὰ ὑπὸ τοῦ Χριστοῦ πραχθέντα, διὰ τοῦ αἵματος τοῦ σταυροῦ αὐτοῦ·	There are some who maintain that we must be brought near by Angels, not by Christ, that were too great a thing for us. Therefore it is that he turns over and over again what has been done by Christ, through the Blood of His Cross

According to Chrysostom, Paul once again reminds his audience in Colossians 2:17 that one can only approach God through Christ. Moo (2008:223) explains that Paul uses the phrase τῶν μελλόντων to allude to the realities that have now come in Christ. According to the salvation-historical viewpoint of the New Testament writers, the Old Testament, particularly the law, belonged to the age of promise. This was when God was preparing his people and the world for salvation in Christ. The arrival of Christ signified the beginning of a new age of fulfilment. Paul highlights that the laws of the previous age no longer bind believers. Chrysostom recognises that Paul's underlying argument is to show the Colossians that they should not allow anybody to force them to follow the traditions and rules of the past era, that include approaching God through angels. Chrysostom also notices that Paul does this throughout the letter by showing them the things Christ had accomplished. He emphasises God's reconciliation plan by repeatedly referring to the manner of reconciliation through Christ as διὰ τοῦ αἵματος τοῦ σταυροῦ αὐτοῦ.

4.7.2. Rhetorical aspects

i) Colossians 2:16 (Nestlé-Aland 28th)

¹⁶ Μὴ οὖν τις ὑμᾶς κρινέτω ἐν βρώσει καὶ ἐν πόσει ἢ ἐν μέρει ἑορτῆς ἢ νεομηνίας ἢ σαββάτων·

Field, 5:371B + C	NPNF ¹ 13:509
<p>ΠΡΩΤΟΝ αἰνιγματωδῶς εἰπὼν, “Βλέπετε μή τις ὑμᾶς ἔσται ὁ συλαγωγῶν κατὰ τὴν παράδοσιν τῶν ἀνθρώπων,” καὶ πάλιν ἀνωτέρω, “Τοῦτο δὲ λέγω, ἵνα μή τις ὑμᾶς παραλογίζεται ἐν πιθανολογίᾳ.” καὶ προκαταλαβὼν τὴν ψυχὴν καὶ μεμεριμνημένῃ ἐργασάμενος, εἶτα παρενθεὶς τὰς εὐεργεσίας, καὶ μειζρόνως τοῦτο ποιήσας, τότε ἐπάγει τὸν ἔλεγχον ὕστερον, καὶ φησι· “Μὴ οὖν τις ὑμᾶς κρινέτω ἐν βρώσει ἢ ἐν πόσει, ἢ ἐν μέρει ἑορτῆς ἢ νεομηνίας ἢ σαββάτων.”</p>	<p>Having first said darkly, “Take heed lest there shall be any one that maketh spoil of you after the tradition of men”; and again, further back, “This, I say, that no one may delude you with persuasiveness of speech”; thus preoccupying their soul, and working in it anxious thoughts; next, having inserted those benefits, and increased this effect, he then brings in his reproof last, and says, “Let no man therefore judge you in meat, or in drink, or in respect of a feast day, or a new moon, or a sabbath day.”</p>

Chrysostom remarks that Paul preoccupied the soul of his audience with anxious thoughts when he said the following earlier in his letter: Βλέπετε μή τις ὑμᾶς ἔσται ὁ συλαγωγῶν (διὰ τῆς φιλοσοφίας καὶ κενῆς ἀπάτης) κατὰ τὴν παράδοσιν τῶν ἀνθρώπων (Col 2:8) and Τοῦτο λέγω, ἵνα μηδεὶς (μή τις) ὑμᾶς παραλογίζεται ἐν πιθανολογίᾳ (Col 2:4). Chrysostom recognises that Paul issued warnings in both of the verses, as mentioned above. The audience would by now be perceptive to Paul’s instructions, but they would also be anxious about the issues Paul is reprimanding them about. Thompson (2005:61) confirms that after Paul articulated his warnings, which also served as convictions concerning Christ’s nature and the value of the crucifixion, Paul now lays out the implications of these principles to dismiss the claims and demands of the false teaching. Chrysostom explains that after Paul said these things warningly, he added the benefits (of Christ), making them even more significant (Colossians 2:13–15). Only then does Paul add his last argument of reproof in Colossians 2:16: Μὴ οὖν τις ὑμᾶς κρινέτω ἐν βρώσει καὶ ἐν πόσει ἢ ἐν μέρει ἑορτῆς ἢ νεομηνίας ἢ σαββάτων. Chrysostom uses the term ὁ ἔλεγχος when he identifies the type of argument. The term refers to refutation in terms of arguments based on ἀναγκαῖον (by nature or in our experience) and on ἀδύνατον (by nature or in relation to your opponent’s argument) (Anderson, 2000:40–41). Here the argument is clearly based on ἀδύνατον since Paul is addressing specific trades of the false doctrine. Bliss (1998:309) explains that the argument strengthens Paul’s ethos while weakening his opponents by discrediting their behaviours and ideas.

Field, 5:371C	NPNF ¹ 13:509
<p>Ὅρᾳς πῶς αὐτὰ καθαιρεῖ; Εἰ τοιούτων τετυχήκατε, φησί, τί τοῖς μικροῖς ὑπευθύνους ἑαυτοὺς ποιεῖτε; Καὶ ἐξευτελίζει λέγων, “ἢ ἐν μέρει ἑορτῆς;” οὐ γὰρ δὴ πάντα κατεῖχον τὰ πρότερα. “Ἡ νεομηνίας ἢ σαββάτων.”</p>	<p>Do you see how he depreciates them? If you have obtained such things, he says, why make yourselves accountable for these petty matters? And he makes light of them, saying, or in the part of a feast day, for in truth they did not retain the whole of the former rule, or a new moon, or a Sabbath day.</p>

For Chrysostom, it is significant to note how Paul diminishes these things (Ὅρᾳς πῶς αὐτὰ καθαιρεῖ;) by showing them that they have obtained much greater things and should not be accountable for these unimportant things. Thompson (2005:64) remarks that by demolishing the misconception that something was lacking or needed outside of Christ, Paul emphasises Christ’s nature and the singular occurrence of acceptance into his fellowship. Chrysostom recognises that thus far, Paul has shown his audience what Christ has done for them. Here, Paul places further emphasis that they should not add anything to the original gospel. Chrysostom explains that Paul reduces these matters to unimportance by calling them ἢ ἐν μέρει ἑορτῆς because they did not even keep such customs or the new moon nor the Sabbath day.

Field, 5:371C + D	NPNF ¹ 13:509
<p>Οὐκ εἶπε, μὴ τοῖνυν φυλάττετε, ἀλλὰ “μὴ τις ὑμᾶς κρινέτω.” Ἔδειξεν αὐτοὺς παραβαίνοντας καὶ λύοντας, ἐφ’ ἑτέρουσ δὲ τὸ ἔγκλημα ἤνεγκε. Μὴ ἀνέχεσθε τῶν κρινόντων, φησίν. Ἄλλ’ οὐδὲ τοῦτο· ἀλλ’ ἐκεῖνοις διαλέγεται, μονονουχὶ ἐπιστομίζων αὐτοὺς, ὅτι οὐκ ὀφείλετε ἀνακρίνειν. Ἄλλ’ οὐκ ἂν τούτων καθήψατο.</p>	<p>He said not, Do not then observe them, but, let no man judge you. He showed that they were transgressing, and undoing, but he brought his charge against others. Endure not those that judge you, he says, nay, not so much as this either, but he argues with those persons, almost stopping their mouths, and saying, you ought not to judge. But he would not have reflected on these.</p>

Chrysostom notices that Paul deliberately did not say μὴ τοῖνυν φυλάττετε, but instead, he has directed the accusation at other people (probably the believers with a more restricted lifestyle) by saying μὴ τις ὑμᾶς κρινέτω. However, it still has the effect of showing them that they are the ones in the wrong. Paul says that they should not

endure those who judge them, but he also silences them by showing them that they should not judge, but he did not show this openly. Dunn (1996:173) explains that some believers seek to impose a more restricted lifestyle for themselves because they believe it is a necessary expression of their faith and identity as believers. They observe these rules because they believe God mandates them. This conviction will ultimately lead them to criticise, if not condemn, people who profess the same underlying commitment to their faith but live a less restricted lifestyle. Chrysostom recognises that Paul exhorts the Colossians not to endure the judgement of the believers who follow a more restricted lifestyle. At the same time, Paul also shows the audience that they should not judge. Interestingly however, Chrysostom observes that Paul indirectly instructs those who follow a more restricted lifestyle not to judge those who do not follow the same lifestyle. The effect is that Paul condemns those who follow a more restricted lifestyle since they believe they need to add additional practices to the gospel. Chrysostom also notices that Paul’s rhetorical technique is not directly to accuse his audience with the matter of judgment. In this way, the audience will perceive the accusation and will adhere to Paul’s instruction.

ii) Colossians 2:18 (Nestlé-Aland 28th)

¹⁸ μηδεὶς ὑμᾶς καταβραβεύετω θέλων ἐν ταπεινοφροσύνῃ καὶ θρησκείᾳ τῶν ἀγγέλων, ἃ ἐόρακεν ἐμβατεύων, εἰκῆ φυσιοῦμενος ὑπὸ τοῦ νοῦς τῆς σαρκὸς αὐτοῦ,

Field, 5:371E	NPNF¹ 13:509
Καταβραβευθῆναι ἐστίν, ὅταν παρ’ ἐτέρω μὲν ἢ νίκη ᾗ, παρ’ ἐτέρω δὲ τὸ βραβεῖον, ὅταν ἐπηρέαζῃ νικήσας.	The term καταβραβευθῆναι, is employed when the victory is with one party, and the prize with another, when though a victor you are thwarted.
Field, 5:371F + 372A	NPNF¹ 13:509–510
Ὅτε αὐτοὺς ἐνέπλησε θυμοῦ διὰ τοῦ εἰπεῖν, “καταβραβεύετω,” τότε ἄρχεται· “θέλων, φησὶν, ἐν ταπεινοφροσύνῃ καὶ θρησκείᾳ τῶν ἀγγέλων, ἃ ἐόρακεν ἐμβατεύων, εἰκῆ φυσιοῦμενος ὑπὸ τοῦ νοῦς τῆς σαρκὸς αὐτοῦ.” Πῶς “ἐν ταπεινοφροσύνῃ;” ἢ πῶς “φυσιοῦμενος;” Δείκνυσι κενοδοξίας ὃν τὸ πᾶν.	When he had filled them with anger through saying, adjudge away from you, then he begins; being a voluntary, he says, in humility and worshiping of Angels, intruding into things he has not seen, vainly puffed up by his fleshly mind. How in humility, or how puffed up? He shows that the whole arose out of vainglory.

Chrysostom notes that in Colossians 2:18, Paul uses the term *καταβραβεύετω*, a term describing an act of defrauding. It is when a victor is robbed of a prize, and the other party is acting spiteful. Dunn (1996:177) explains that the warning advice from Colossians 2:16 is reiterated in identical terms: *μηδείς ὑμᾶς καταβραβεύετω*. This time, the verb represents the idea of an arena. The verb *βραβεύω* has the meaning *to grant a prize in a contest*, hence *καταβραβεύω* intensify the behaviour to indicate a type of defrauding, meaning to decide against as an umpire or deprive someone of the reward. Dunn (1996:177–178) explains that it is typical in such metaphors that the imagery convey *a reward sought* and *the work necessary to obtain it*. Furthermore, it depicts an individual in Colossae judging that others were reaching the goal more successfully than the Colossian believers. What this goal and successful practices were must be stated in the phrase Paul states next.

Chrysostom remarks that Paul had angered his audience when he said *καταβραβευθῆναι*. Chrysostom recognises the rhetorical technique of *indignation* – this is when the author awakens the audience’s anger (Lanham, 1991:187). Chrysostom explains that Paul knew what the effect of this verb would be on his audience, and for this reason, he added *θέλων ἐν ταπεινοφροσύνη καὶ θρησκείᾳ τῶν ἀγγέλων, ἃ ἐώρακεν ἐμβατεύων, εἰκῆ φυσιοῦμενος ὑπὸ τοῦ νοῦς τῆς σαρκὸς αὐτοῦ* to show them that this type of behaviour is the cause of vanity. Bird (2009:85–86) confirms that giving way to those who insist on ascetic customs and angel worship is a measure of disqualification. The ascetic activities are likely related to fasting and are indications of humility or self-mortification. Fasting was a prerequisite for visionary experiences, angelic encounters, and ascensions into heaven. Fasting may have resulted in euphoric experiences, allowing individuals to have, or claim to have, visions of angelic worship. Thompson (2005:67–68) explains that when Paul instructs the Colossians not to let anybody disqualify them, he emphasises that they should not consider themselves as second-class believers because they have not followed the practices of the false teaching. They are not to consider themselves to have lost the race, or to have failed to get the prize if they do not let the false teaching lead them astray.

Field, 5:372B	NPNF¹ 13:510
Καὶ οὐκ εἶπε προσαγωγὴν, ἀλλὰ θρησκείαν. Οὐ γὰρ εἶδεν ἀγγέλους, καὶ οὕτω διάκειται ὡς ἰδῶν.	And he said not introduction by, but worshiping of Angels. For he has not seen Angels, and yet is affected as though he had.

Chrysostom explains that Paul deliberately said *θρησκεία τῶν ἀγγέλων* and not merely *προσαγωγὴν* with the idea that the one who worships angels have not yet seen angels, but that he is affected as if he had. According to Thompson (2005:67), the concept of *θρησκεία τῶν ἀγγέλων* is only problematic if it leads to vanity and boasting. In this context, Paul speaks about his visions, he warns about the accompanying experience of euphoria and alludes to the false sense of superiority that may follow such visions. These visions can make a person feel prideful and arrogant, especially if they promise a higher degree of spiritual knowledge or a deeper understanding of God’s mysteries in Christ. Chrysostom recognises that it is precisely these attitudes that Paul is warning his audience about. It is also part of Paul’s underlying argument to lead the audience away from angels and to highlight the significance of Christ.

iii) Colossians 2:19–20 (Nestlé-Aland 28th)

¹⁹ καὶ οὐ κρατῶν τὴν κεφαλὴν, ἐξ οὗ πᾶν τὸ σῶμα διὰ τῶν ἀφῶν καὶ συνδέσμων ἐπιχορηγούμενον καὶ συμβιβαζόμενον αὖξει τὴν αὖξησιν τοῦ θεοῦ. ²⁰ Εἰ ἀπεθάνετε σὺν Χριστῷ ἀπὸ τῶν στοιχείων τοῦ κόσμου, τί ὡς ζῶντες ἐν κόσμῳ δογματίζεσθε;

Field, 5:372C	NPNF¹ 13:510
Ἰδοὺ τὸ, “ἐξ οὗ,” ἐπὶ τοῦ υἱοῦ.	Mark that “from whom,” meaning the Son.
Field, 5:372D	NPNF¹ 13:510
“Εἰ ἀπεθάνετε σὺν Χριστῷ.” Μέσον ἐκεῖνο τίθησι, καὶ τὸ σφοδρότερον ἑκατέρωθεν.	“If ye died with Christ.” He puts that in the middle, and on either side, expressions of greater vehemence.

Chrysostom remarks that when Paul uses the phrase *ἐξ οὗ* in Colossians 2:19, he is referring to Christ, the Son of God. Chrysostom also notices that Paul places *εἰ ἀπεθάνετε σὺν Χριστῷ* (Col 2:20) between two crucial statements for even more emphasis. Bliss (1998:312–313) explains that Paul has previously confirmed that the

Colossians have died with Christ in Colossians 2:12–13. In Colossians 2:20, he employs this metaphor as evidence, allowing his argument to advance one step further. He employed it in the first instance to present the advantages and benefits of being in Christ; now, it helps to strengthen the audience’s resistance to the actions commanded by their opponents. The rhetorical question has the effect of reaffirming the audience’s freedom from following the rules promoted by empty philosophy.

iii) Colossians 2:21–22 (Nestlé-Aland 28th)

²¹ μη ἄψη μηδὲ γεύση μηδὲ θίγης, ²² ἃ ἔστιν πάντα εἰς φθορὰν τῇ ἀποχρήσει, κατὰ τὰ ἐντάλματα καὶ διδασκαλίας τῶν ἀνθρώπων,

Field, 5:372E	NPNF ¹ 13:510
Καὶ ὄρα πῶς αὐτοὺς κωμῶδεῖ, “Μὴ θίγης, μὴ ἄψη, μὴ γεύση,” ὡς δειλοὺς καὶ μεγάλων τινῶν ἀπεχομένους. “Ἄ ἔστιν πάντα εἰς φθορὰν τῇ ἀποχρήσει.”	And mark how he makes sport of them, touch not, handle not, taste not, as though they were cowards and keeping themselves clear of some great matters, all which things are to perish with the using.

Chrysostom explains that in Colossians 2:21–22, Paul is almost making fun of his opponents when he says μη ἄψη μηδὲ γεύση μηδὲ θίγης as if they are to keep them from great things that are to be ruined when they are used. Chrysostom identifies the rhetorical technique of *mycterismus* – this is when the author mocks the opponent (Lanham, 1991:187). Bird (2009:88) also confirms that Paul mocks the regulations advocated by the false teachers when he says μη ἄψη μηδὲ γεύση μηδὲ θίγης. This could be a phrase of the teachers at Colossae that Paul mocks. Bliss (1998:313) explains that in Colossians 2:21, Paul uses the rhetorical figure of *dialogismus* – this is when the author speaks in another person’s character (Lanham, 1991:192). He vividly illustrates his opponents’ demands, quoting them as if they were present. Bird (2009:88) explains that according to Paul, these strict rules are unimportant since they are insignificant and perish after being used. Therefore, the material things become immaterial in light of the cross and resurrection. Thus, Paul contrasts a theology of purity with one of new creation and the cross. Paul uses a Platonic argument about the distinction between ideal and reality founded in an incarnation theology, and a

redemptive-historical framework of promise and fulfilment to challenge a philosophy with Platonic undertones.

iv) Colossians 2:23 (Nestlé-Aland 28th)

²³ ἄτινά ἐστιν λόγον μὲν ἔχοντα σοφίας ἐν ἐβελοθησκία καὶ ταπεινοφροσύνη [καὶ] ἀφειδία σώματος, οὐκ ἐν τιμῇ τινι πρὸς πλησμονὴν τῆς σαρκός.

Field, 5:373A	NPNF ¹ 13:511
Λόγον, φησὶν, οὐ δύναμιν, οὐκ ἀλήθειαν. Ὡστε κὰν λόγον ἔχη σοφίας, ἀποστρεφώμεθα. Δοκεῖ γὰρ εὐλαβῆς τις εἶναι καὶ μέτριος, καὶ τοῦ σώματος καταφρονεῖν.	Show, he says; not power, not truth. So that even though they have a show of wisdom, let us turn away from them. For he may seem to be a religious person, and modest, and to have a contempt for the body.

For Chrysostom, it is significant that Paul called the things of the world *λόγον* (Col 2:23) instead of merely *δύναμιν* or *ἀλήθειαν* since this indicates to his audience that even though these earthly elements have the appearance of wisdom, they should turn away from them.

v) Colossians 3:1 (Nestlé-Aland 28th)

¹ Εἰ οὖν συνηγέρθητε τῷ Χριστῷ, τὰ ἄνω ζητεῖτε, οὗ ὁ Χριστός ἐστιν ἐν δεξιᾷ τοῦ θεοῦ καθήμενος.

Field, 5:373A	NPNF ¹ 13:511
Συνάγει αὐτοὺς, ἄνω κατασκευάσας ὅτι ἀπέθανε.	He brings them together, having above established that He died.

Chrysostom remarks that in Colossians 3:1, Paul brings his audience together with Christ after establishing that Christ has died and risen from the dead. Moo (2008:243) confirms that Paul now turns to what his audience should do: They should concentrate on the new and heavenly aspect of reality that has emerged with the coming of Christ.

vi) Colossians 3:2–4 (Nestlé-Aland 28th)

² τὰ ἄνω φρονεῖτε, μὴ τὰ ἐπὶ τῆς γῆς. ³ ἀπεθάνετε γὰρ καὶ ἡ ζωὴ ὑμῶν κέκρυπται σὺν τῷ Χριστῷ ἐν τῷ θεῷ. ⁴ ὅταν ὁ Χριστὸς φανερωθῇ, ἡ ζωὴ ὑμῶν, τότε καὶ ὑμεῖς σὺν αὐτῷ φανερωθήσεσθε ἐν δόξῃ.

Field, 5:373C	NPNF ¹ 13:511
Ἦδη βιάζεται μεταστῆσαι αὐτοῦς, καὶ φιλονεικεῖ δεῖξαι καθημένους ἄνω, καὶ νεκροὺς ὄντας, ἐξ ἑκατέρων κατασκευάζων μὴ ζητεῖν τὰ ἐνταῦθα.	He is now urgent to remove them, and insists upon showing that they are seated above, and are dead; from both considerations establishing the position, that they are not to seek the things which are here.

Chrysostom explains that Paul is eager to show his audience in Colossians 3:2–4 that their life is not here on earth but above with Christ. Bird (2009:95) explains that Paul continues his theological explanation of redemption with a behavioural discourse on how believers are to behave in light of such redemption. This is known as the indicative and imperative of the Pauline ethics. Believers are no longer to submit their lives to the service of sin since they have been united with Christ. Bird (2009:95) confirms that in Colossians 3:1–4, Paul encourages the Colossians to consider their identities as being in Christ. The exhortation is to the seek and fix their minds on the things above rather than orienting themselves towards earthly things. The statement concerning participation in Christ’s resurrection and death serves as the foundation for Paul’s argument.

Field, 5:373D	NPNF ¹ 13:511
Ταῦτα προκατασκευαστικὰ τοῦ τῆς τρυφῆς αὐτοῦς ἀπαγαγεῖν καὶ τῆς ἀνέσεως. Τοιοῦτον ἔθος αὐτῷ, ἄλλα κατασκευάζοντι εἰς ἄλλα μεταπηδᾶν· οἶον, ὥσπερ περὶ τῶν προλαμβάνόντων εἰς τὰ δεῖπνα διαλεγόμενος, ἐνέπεσεν ἀθρόον εἰς τὴν τῶν μυστηρίων παρατήρησιν.	This is to prepare the way for drawing them off from pleasure and ease. Such is his wont: when establishing one position, he darts off to another; as, for instance, when discoursing of those who at supper were beforehand with one another, he all at once falls upon the observance of the Mysteries.
Field, 5:373D	NPNF ¹ 13:511
Μέγα γὰρ ἔχει ἔλεγχος, ὅταν ἀνυπόπτως γένηται.	For he has a great rebuke when it is administered unsuspected.

For Chrysostom, it is important to note that Paul uses Colossians 3:2–4 to scare them off from seeking luxuriousness and indulgence. Chrysostom notices that Paul has the habit of jumping between his arguments. Paul establishes one argument, and at the same time, he quickly jumps to another. He did this, for example, when he condemned those who had supper together, and at the same time, he touched upon the custom of the mysteries. Chrysostom explains that Paul uses this technique because the argument of reproof is much greater when he gives it unsuspectedly.

Field, 5:373D + E	NPNF ¹ 13:511–512
<p>“Κέκρυπται,” φησιν, ἀφ’ ὑμῶν. “Τότε καὶ ὑμεῖς σὺν αὐτῷ φανερωθήσεσθε.” Ὡστε νῦν οὐ φαίνεσθε. Ὅρα πῶς αὐτοῦς εἰς αὐτὸν τὸν οὐρανὸν μετέστησεν. Ὅπερ γὰρ ἔφην, ἀεὶ φιλονεικεῖ δεῖξαι τὰ αὐτὰ ἔχοντας ἅπερ καὶ ὁ Χριστὸς· καὶ διὰ πασῶν αὐτοῦ τῶν ἐπιστολῶν οὗτος ὁ λόγος, ἐν πᾶσι κοινωνοῦντας αὐτῷ δεῖξαι. Διὰ τοῦτο καὶ κεφαλὴν, καὶ σῶμα λέγει, καὶ πάντα ποιεῖ, ἵνα τοῦτο παραστήσῃ.</p>	<p>“It is hid, he says, from you.” Then shall you also with Him be manifested. So that, now, you do not appear. See how he has removed them into the very heaven. For, as I said, he is always bent upon showing that they have the very same things which Christ has; and through all his Epistles, the tenor is this, to show that in all things they are partakers with Him. Therefore he uses the terms, Head, and Body, and does everything to convey this to them.</p>

Chrysostom explains that Paul said *κέκρυπται* (Col 3:3) and *τότε καὶ ὑμεῖς σὺν αὐτῷ φανερωθήσεσθε* (Col 3:4) to place the thoughts of his audience in heaven where Christ is. Paul is always eager to show his audience that they have a share in the things that Christ has. Bliss (1998:318) explains that the metaphor of their lives being hidden (*ἡ ζωὴ ὑμῶν κέκρυπται*) is not a contradiction of Paul’s previous death metaphors, but rather a further development in the theme. The theme first appears in Colossians 2:12 to communicate the Colossians’ death to their sinful nature, then in Colossians 2:13 to communicate that they were dead to God, and then again in Colossians 2:20 to communicate their freedom from the powers of the world. In Colossians 3:3, the metaphor communicates their pre-resurrection separation from God’s kingdom and therefore this text is seen as a *paradox* – this is a seemingly self-contradictory statement (Lanham, 1991:184). The Colossians have been raised to a new life, but they do not yet have that new life. It is hidden in God with Christ. The force of Paul’s argument is that while they are still bound in the world of the perishable, they should

not live in its ways since their actual home and genuine existence are in the coming imperishable kingdom. For Chrysostom, Paul’s motive in his Epistles is to show that they have a share in Christ, and this is the reason why he uses the imagery of a κεφαλὴν and σῶμα – to show that they are part of the body of Christ.

4.8. HOMILY VIII

4.8.1. Rhetorical aspects

i) Colossians 3:5 (Nestlé-Aland 28th)

⁵ Νεκρώσατε οὖν τὰ μέλη τὰ ἐπὶ τῆς γῆς, πορνείαν ἀκαθαρσίαν πάθος ἐπιθυμίαν κακὴν, καὶ τὴν πλεονεξίαν, ἣτις ἐστὶν εἰδωλολατρία,

Field, 5:384E	NPNF ¹ 13:525
Ἐπειδὴ οὖν ἔστησεν αὐτοὺς ἄνω παρὰ τὸν θρόνον, τότε φησὶ, “Νεκρώσατε οὖν τὰ μέλη ὑμῶν τὰ ἐπὶ τῆς γῆς.”	When therefore he has placed his hearers above, near the throne, he then says, “Mortify your members which are upon the earth.”

In Colossians 3:5, Paul begins his list of vices. Vice lists, according to Bird (2009:100), are a prominent feature in Paul’s letters, as well as in Jewish and Greco-Roman literature. The objective of the vice list in this context is to provide the audience with the necessary perspective on the prohibited acts and attitudes. Before he comments on Paul’s vice list, Chrysostom rightfully recognises that in the previous argument, Paul has placed his hearers above, near the throne (ἔστησεν αὐτοὺς ἄνω παρὰ τὸν θρόνον). Chrysostom is referring to Colossians 3:1 and 2 where Paul encouraged the Colossians to seek the things above where Christ is (τὰ ἄνω ζητεῖτε, οὗ ὁ Χριστός ἐστιν), and to set their minds on the things above (τὰ ἄνω φρονεῖτε). Paul begins his list of vices with the following appeal: νεκρώσατε οὖν τὰ μέλη τὰ ἐπὶ τῆς γῆς. Bliss (1998:320) notices that once again, Paul presents the audience with a metaphor of death, however, this time the death is not yet complete but must be carried out. The use of the phrase τὰ μέλη is the rhetorical figure of *catachresis* – this is when the author is implying a metaphor (Lanham, 1991:189). In this case τὰ μέλη is a metaphor for sin, even though the two notions are only slightly related.

Field, 5:384D	NPNF ¹ 13:524
<p>“Νεκρώσατε, φησί, τὰ μέλη.” Τὸ νεκρὸν ἴστε οἷόν ἐστι, μισητὸν, βδελυκτὸν, διαρρέον. Ἄν νεκρώσης, οὐ μένει νεκρὸν, ἀλλὰ φθείρεται εὐθέως, καθάπερ τὸ σῶμα. Σβέσον οὖν τὴν θερμότητα, καὶ οὐδὲν νεκρὸν μένει. Δείκνυσιν αὐτὸν τοῦτο ἐργαζόμενον, ὅπερ ὁ Χριστὸς ἐπὶ τοῦ λουτροῦ. Διὰ τοῦτο καὶ μέλη καλεῖ καθάπερ ἀριστέα τινὰ εἰσάγων, καὶ εἰς μείζονα ἄγων ἔμφασιν.</p>	<p>“Put to death,” he says, “your members.” Ye know of what sort that is which is dead, namely, hated, loathed, dropping to decay. If thou put anything to death, it doth not when dead continue dead, but presently is corrupted, like the body. Extinguish then the heat; and nothing that is dead will continue. He shows one having the same thing in hand, which Christ wrought in the Laver; therefore also he calleth them “members,” as though introducing some champion, thus advancing his discourse to greater emphasis.</p>

Here Chrysostom explains what Paul means when he says that they should put τὰ μέλη (τὰ ἐπὶ τῆς γῆς) to death. Chrysostom remarks that when Paul encourages the Colossians to put to death the impure natures (τὰ μέλη), he does not merely ask them to lay down these behaviours (ὀργήν, θυμόν, κακίαν, βλασφημίαν, αἰσχρολογίαν), but also to extinguish the desire for them. Chrysostom explains that Paul presented the Colossians with an image of a champion who can overcome these impure natures. Paul is showing the audience that they can lay down these behaviours since Christ had already won the battle against the powers of the world. This can be an example of the rhetorical figure of *hypotyposis* – the imaginative and vivid description of a fictitious scenario (Lanham, 1991:64). For Chrysostom, this image gives greater emphasis to what Paul is saying. Chrysostom uses the term ἔμφασιν to describe the implied emphasis. According to Anderson (2000:41), the term ἔμφασις is used in the sense of a hint or suggestion.

Field, 5:385F	NPNF ¹ 13:526
<p>Ἐδῶκουν μοι ἐξ ἔθνῶν εἶναι μᾶλλον οὗτοι.</p>	<p>They whom he has in view, appear to me rather to be of the Gentiles.</p>

According to Chrysostom, Paul is saying these things with the Gentiles in mind. Anderson (2019:50) also believes that the list of vices and the mention of the way walked before, is a clue to an audience of Gentiles. This is because sexual immorality

and idolatry are frequently associated with Gentiles in the Pauline letters and Jewish traditions.

Field, 5:380D + E	NPNF¹ 13:520
“Πορνείαν, ἀκαθαρσίαν,” φησί. Πᾶρῆκε τὰ πράγματα, ἃ οὐδὲ εἰπεῖν καλόν, καὶ διὰ τῆς ἀκαθαρσίας ἅπαντα ἐνέφηνε.	Fornication, uncleanness,” he saith. He has passed over the actions which it is not be coming even to mention, and by “uncleanness” has expressed all together.
Field, 5:384B	NPNF¹ 13:524
Διὰ τί δὲ ἐπὶ τὴν πορνείαν πρώτην ἦλθεν; Ὅτι μάλιστα τοῦτο κρατεῖ τὸ πάθος·	But why did he begin his list with fornication? Because this passion has the greatest sway.

Chrysostom notices that Paul passes over impure actions that he feels should not be mentioned by name. Instead, Paul uses the word ἀκαθαρσίαν to refer to “uncleanness” since it is representing the unmentioned actions as well. Dunn (1996:214) explains that the term ἀκαθαρσίαν is almost exclusively a Pauline word in the New Testament and is usually associated with πορνείαν. Chrysostom remarks that Paul mentions πορνείαν first because he knew that this passion (πάθος) had the greatest power (μάλιστα κρατεῖ). Bliss (1998:320) explains that the sexual sins that Paul mentions are nearly synonymous with one another. Therefore the overall sense of the list is “sexual impurity and greed”.

Field, 5:380E–381A	NPNF¹ 13:520
Διὰ πολλῶν ἀπήγαγεν αὐτοὺς· διὰ τῶν εὐεργεσιῶν τῶν ὑπαρξασῶν, διὰ τῶν μελλόντων ἐξ ὧν ἀπηλλάγημεν κακῶν, τίνες ὄντες, καὶ διὰ τί. Καὶ ὅλα ἐκεῖνα, οἷον, τίνες ἦμεν καὶ ἐν τίσιν, καὶ ὅτι ἀπηλλάγημεν αὐτῶν, πῶς καὶ τίνι τρόπῳ, καὶ ἐπὶ τίσι, ταῦτα ἱκανὰ ἀποστρέψαι· ἀλλὰ πάντων σφοδρότερον τοῦτο, ἀηδὲς μὲν εἰπεῖν, οὐ μὴν ἀνωφελές, ἀλλὰ καὶ ὠφέλιμον·	By many things he had been withdrawing them; by the benefits which are already given, by the evils to come from which we had been delivered, being who, and wherefore; and all those considerations, as, for instance, who we were, and in what circumstances, and that we were delivered therefrom, how, and in what manner, and on what terms. These were enough to turn one away, but this one is of greater force than all; unpleasant indeed to speak of, not however to disservice, but even serviceable.

Chrysostom summarises Paul’s rhetorical argument thus far as follow: First Paul showed his audience the benefits that was already given to them. Secondly he showed them who they were and that they were in darkness but that they have been delivered from it. Paul also then showed them how the reconciliation took place and on what terms. Chrysostom notices that Paul’s argument in Colossians 3:5 is perhaps the most forceful of them all, and even though it is unpleasant to speak about it, it is necessary for them to hear this.

ii) Colossians 3:6 (Nestlé-Aland 28th)

⁶ δι’ ἧ ἔρχεται ἡ ὀργὴ τοῦ θεοῦ [ἐπὶ τοὺς υἱοὺς τῆς ἀπειθείας].

Field, 5:385D	NPNF ¹ 13:525
Υἱοὺς ἀπειθείας λέγει, ἀποστερῶν αὐτοὺς συγγνώμης, καὶ δεικνὺς ὅτι παρὰ τὸ μὴ πεισθῆναι ἐν τούτοις εἰσὶν.	“Sons of disobedience”, he calls them, to deprive them of excuse, and to show that it was because they would not be obedient, that they were in that condition.

Chrysostom notes that Paul deliberately calls them τοὺς υἱοὺς τῆς ἀπειθείας (Col 3:6) to deprive them of any excuses and to show that they are in these circumstances because they were disobedient. Bird (2009:101) explains that the phrase τοὺς υἱοὺς τῆς ἀπειθείας may be interpreted as a euphemism for “sons of perdition” and echoes the Hebrew idiom that a son’s actions reflect his parental heritage. The significance of this portrayal is that Paul says that they *formerly* walked and lived in these things. He draws a sharp distinction between what believers were before the Messiah and what they are now in the Messiah. Those who walked and lived in such disobedience felt the impact of sin and separation from the Creator.

iii) Colossians 3:7 (Nestlé-Aland 28th)

⁷ ἐν οἷς καὶ ὑμεῖς περιεπατήσατέ ποτε, ὅτε ἐζήτε ἐν τούτοις.

Field, 5:381A	NPNF ¹ 13:520
Ἐντρεπτικῶς, “ὅτε ἐζήτε, φησὶν, ἐν αὐτοῖς,” καὶ μετ’ ἐγκωμίων, ὡς νῦν οὐ ζώντων· τότε ἐξῆν.	In order to shame them, he says, “when you lived in them”, and implying praise, as now no more so living: at that time they might.

According to Chrysostom, Paul says *ὅτε ἐζήτε* (Col 3:7) as if he is shaming them, but yet he praises them for not living like this in the present. Dunn (1996:218) explains that Paul uses the phrase *ὅτε ἐζήτε* as a reminder that many of the earliest Christian converts had participated in such sexual immorality and materialism. Many Gentiles were probably drawn to Judaism since such a culture repulsed them. However, the pressures of society meant that the temptation for Gentile Christians to relapse must have been relatively constant.

iv) Colossians 3:8 (Nestlé-Aland 28th)

⁸ νυνὶ δὲ ἀπόθεσθε καὶ ὑμεῖς τὰ πάντα, ὀργήν, θυμόν, κακίαν, βλασφημίαν, αἰσχρολογίαν ἐκ τοῦ στόματος ὑμῶν.

Field, 5:385D	NPNF ¹ 13:525
Δείκνυσιν αὐτοὺς ἔτι ἐν αὐτοῖς, καὶ ἐγκωμιάζει λέγων· “Νυνὶ δὲ καὶ ὑμεῖς ἀπόθεσθε τὰ πάντα, ὀργήν, θυμόν, κακίαν, βλασφημίαν, αἰσχρολογίαν.” Ἄλλ’ ἐφ’ ἐτέρους προάγει τὸν λόγον.	He points them out as still in them, and praises them, saying, “But now do ye also put away all these, anger, wrath, malice, railing, shameful speaking”. But against others he advances his discourse.

Chrysostom explains that Paul praises the Colossians for their progress thus far for leaving the old way of living behind. They have already laid down the behaviours mentioned in Colossians 3:5 (*πορνείαν ἀκαθαρσίαν πάθος ἐπιθυμίαν κακὴν, καὶ τὴν πλεονεξίαν, ἣτις ἐστὶν εἰδωλολατρία*). However in Colossians 3:8, Paul shows them that there are still some behaviours (*τὰ πάντα, ὀργήν, θυμόν, κακίαν, βλασφημίαν, αἰσχρολογίαν*) of the old live that needs to be laid down. Chrysostom notes that Paul is advancing his argument against others.

Field, 5:381A	NPNF ¹ 13:520
Καὶ καθολικῶς αἰεὶ λέγει, καὶ ἰδικῶς ταῦτα δὲ ἐστὶ διαθέσεως.	He speaks always both universally and particularly; but this is from earnestness.

Chrysostom notes that Paul usually refers to matters in a universal *and* specific manner. When Paul therefore says *νυνὶ δὲ ἀπόθεσθε καὶ ὑμεῖς τὰ πάντα* (Col 3:8), he is first speaking universally by referring to *τὰ πάντα*, but then he gives the specific things

they need to put off. Bliss (1998:324) explains that just as in Colossians 3:5, the vices are stated through the rhetorical figure of *enumeratio* – the author divides a subject into subheadings, amplifying a general fact or idea by giving all of its details (Lanham, 1991:55). The effect of this technique is to maintain brevity while drawing attention to the terms specified, giving them prominence that might otherwise be lacking.

v) Colossians 3:11 (Nestlé-Aland 28th)

¹¹ ὅπου οὐκ ἔνι Ἑλλην καὶ Ἰουδαῖος, περιτομὴ καὶ ἀκροβυστία, βάρβαρος, Σκύθης, δοῦλος, ἐλεύθερος, ἀλλὰ [τὰ] πάντα καὶ ἐν πᾶσιν Χριστός.

Field, 5:381E + F	NPNF ¹ 13:521
Ἰδοὺ τρίτον ἐγκώμιον τοῦ ἀνδρὸς τούτου, ὅταν μήτε ἔθνους, μήτε ἀξιώματος, μήτε προγόνων διαφορὰ ἐπεισέρχεται, ὅταν ἔχη τῶν ἕξωθεν μηδὲν, μηδὲ δέχεται τούτων·	Lo! Here is a third encomium of this man. With him, there is no difference admitted either of nation, or of rank, or of ancestry, seeing he has nothing of externals, nor needs them;

Chrysostom remarks that in Colossians 3:11, one finds the third praise for this “new” man, who leaves behind the old life. For this new man, there is no difference in nation, rank, ancestors or any external factors. Bliss (1998:324) explains that once again the rhetorical figure of *enumeratio* is present in Colossians 3:11. The aim is still to emphasise the particular groups presented concisely, but its primary goal is to demonstrate the universal equality of all believers.

v) Colossians 3:12 (Nestlé-Aland 28th)

¹² Ἐνδύσασθε οὖν, ὡς ἐκλεκτοὶ τοῦ θεοῦ ἅγιοι καὶ ἠγαπημένοι, σπλάγχνα οἰκτιρμοῦ χρηστότητα ταπεινοφροσύνην πραῦτητα μακροθυμίαν,

Field, 5:382A + B	NPNF ¹ 13:522
Τὸ εὐκολον δείκνυσι τῆς ἀρετῆς, καὶ ὥστε καὶ διηλεκῶς ἔχειν, καὶ ὥστε ὡς μεγίστῳ κόσμῳ κεχρησθαι. Καὶ μετ’ ἐγκωμίου ἢ παραίνεσις· τότε γὰρ μάλιστα ἰσχύει. Ἐγένοντο γὰρ ἅγιοι, ἀλλ’ οὐκ ἐκλεκτοί· νυνὶ δὲ καὶ ἐκλεκτοὶ καὶ ἅγιοι καὶ ἠγαπημένοι.	He shows the easiness of virtue, so that they might both possess it continually, and use it as the greatest ornament. The exhortation is accompanied also with praise, for then its force is greatest. For they had been before holy, but not elect;

	but now both elect, and holy, and beloved.
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For Chrysostom, it is vital to see that in Colossians 3:12, Paul shows his audience the easiness of moral virtue (τὸ εὐκόλον δείκνυσι τῆς ἀρετῆς). He shows them that it is possible to be both holy and beloved. Dunn (1996:227) explains that here the appeal is founded not only on the event of conversion-initiation but also on the Colossians' status as ἐκλεκτοὶ τοῦ θεοῦ ἅγιοι καὶ ἠγαπημένοι. These phrases, individually, but especially in this context, can only be understood in relation to Israel. More than anywhere else in Colossians it is apparent that the Gentile recipients of the Epistle were being exhorted to consider themselves full participants in Israel's heritage. Chrysostom focuses on moral virtue since in his context believers should always strive to do the right thing. Chrysostom notices that praise (ὡς ἐκλεκτοὶ τοῦ θεοῦ ἅγιοι καὶ ἠγαπημένοι) accompanies this exhortation for Paul knows it has greater force. Paul shows his audience that they were holy, but now there are also the elected ones of God.

Field, 5:382B	NPNF¹ 13:522
“Σπλάγχνα οἰκτιρμοῦ.” Οὐκ εἶπεν ἔλεον, ἀλλ’ ἐμφαντικώτερον διὰ τῶν δύο.	A heart of compassion. He said not mercy, but with greater emphasis used the two words.

For Chrysostom, it is significant that Paul said σπλάγχνα οἰκτιρμοῦ (Col 3:12) and not simply ἔλεον. According to Chrysostom, Paul uses these two words for greater emphasis. Melanchthon (2015:98) explains that the phrase σπλάγχνα οἰκτιρμοῦ is the rhetorical figure of *hebraism* – the use of a Hebrew idiom (Lanham, 1991:82). Melanchthon explains that in this context, the word σπλάγχνα typically refers to what is said from the heart. Paul, therefore, emphasises that compassion for others should come from the heart.

vi) Colossians 3:13 (Nestlé-Aland 28th)

¹³ ἀνεχόμενοι ἀλλήλων καὶ χαριζόμενοι ἑαυτοῖς ἐάν τις πρὸς τινὰ ἔχη μομφήν· καθὼς καὶ ὁ κύριος ἐχαρίσατο ὑμῖν, οὕτως καὶ ὑμεῖς·

Field, 5:382C + D	NPNF ¹ 13:522
<p>Και ὄρα πῶς αὐτὸ οὐδὲν ἔδειξε, μομφὴν καλέσας, καὶ εἰπὼν, “καθὼς καὶ ὁ Χριστὸς ἐχαρίσατο ὑμῖν.” Μέγα τὸ ὑπόδειγμα· ὅπερ αἰεὶ ποιεῖ, ἀπὸ τοῦ Χριστοῦ προτρέπων αὐτούς. Μομφὴν φησι. Ἐκεῖ μὲν μικρὸν αὐτὸ ἔδειξεν· ὅτε δὲ τὸ ὑπόδειγμα παρήγαγεν, ἔπεισεν ὅτι κἂν μεγάλα ἔχωμεν ἐγκαλεῖν, δεῖ χαρίζεσθαι. Τὸ γὰρ, “καθὼς καὶ ὁ Χριστός,” τοῦτο σημαίνει· καὶ οὐ τοῦτο μόνον, ἀλλ’ ὅτι καὶ ἐξ ὅλης καρδίας· καὶ οὐ τοῦτο μόνον, ἀλλ’ ὅτι καὶ φιλεῖν δεῖ.</p>	<p>And see, how he has shown it to be nothing, by calling it a complaint, and saying, “even as Christ forgave you”. Great is the example! And thus he always does; he exhorts them after Christ. Complaint, he calls it. In these words indeed he showed it to be a petty matter; but when he has set before us the example, he has persuaded us that even if we had serious charges to bring, we ought to forgive. For the expression, “Even as Christ”, signifies this, and not this only, but also with all the heart; and not this alone, but that they ought even to love.</p>

According to Chrysostom, Paul deliberately uses the word *μομφήν* in Colossians 3:13 to show it to be nothing when someone has a charge to bring against them. Paul shows the Colossians that if someone has a charge against them, they should consider it to be a small thing and forgive one another since Christ has forgiven them for much more. Chrysostom explains that Paul then uses *καθὼς καὶ ὁ κύριος ἐχαρίσατο ὑμῖν* to persuade them towards Christ. For Chrysostom, this is an excellent example of Paul persuading his audience towards Christ. When Paul said *μομφήν*, he shows it to be of lesser importance, but when he gives the example of Christ’s forgiveness, he persuades them even further to forgive one another. According to Bliss (1998:326), the force of this argument stems from the deliberative aim of the just. Paul further indicates that this forgiveness is from the whole heart but it is also necessary to love.

vii) Colossians 3:14 (Nestlé-Aland 28th)

¹⁴ ἐπὶ πᾶσιν δὲ τούτοις τὴν ἀγάπην, ὃ ἐστὶν σύνδεσμος τῆς τελειότητος.

Field, 5:383A + B	NPNF ¹ 13:523
<p>Οὐκ εἶπεν, ὅτι κορυφὴ ἐστὶν, ἀλλ’ ὁ μεῖζον ἐστὶ, σύνδεσμος· ἀναγκαιότερον τοῦτο, ἢ ἐκεῖνο. Κορυφὴ μὲν γὰρ ἐπίτασις τελειότητος,</p>	<p>He said not that it is the summit, but what is greater, the bond; this is more necessary than the other. For summit indeed is an intensity of perfectness, but bond is the holding fast together of those</p>

<i>σύνδεσμος δὲ συγκράτησις τῶν τὴν τελειότητα ποιούντων, ὡσανεὶ ἡ ῥίζα.</i>	things which produce the perfectness; it is, as it were, the root.
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For Chrysostom, it is significant that Paul did not merely say that the love is the κορυφή, but instead, he called it σύνδεσμος (Col 3:14). To call love the σύνδεσμος shows that it is the root, the very thing holding everything together that produces perfection.

viii) Colossians 3:15 (Nestlé-Aland 28th)

¹⁵ και ἡ εἰρήνη τοῦ Χριστοῦ βραβευέτω ἐν ταῖς καρδίαις ὑμῶν, εἰς ἣν και ἐκλήθητε ἐν ἐνὶ σώματι· και εὐχάριστοι γίνεσθε.

Field, 5:383B	NPNF¹ 13:523
<i>Καίτοι τὸ καθολικὸν εἶπε, τὴν ἀγάπην, ἀλλὰ πάλιν ἐπὶ τὸ ἰδικὸν ἔρχεται.</i>	Although he had spoken of love universally, yet again he comes to the particular.

Once again, Chrysostom notes that in Colossians 3:14, Paul spoke universally about love, but in Colossians 3:15, he mentions the specifics of this love. Bird (2009:107) explains that this appeal to love is an important aspect to Paul's integrity and his exhortation for righteous deeds. Paul is not teaching doctrine for the sake of accurate doctrine, nor is he encouraging virtuous life for righteousness. Instead, he aims to warn his audience about the instructors, to conform them to the nature of the gospel, and to see them transformed by the power of the Spirit. He aims to preserve their integrity as Messiah-believing Gentiles and to see them in harmony with other Gentile Christians, both of which may be threatened if the philosophers win them over. Chrysostom recognises that Paul uses this appeal to love first in a universal manner in Colossians 3:14 when he encourages them to add love to all the previously mentioned virtues. Paul, however, mentions explicitly in Colossians 3:15 that if love is the perfect bond of all the virtues, then peace will rule their hearts.

Field, 5:383B	NPNF¹ 13:523
<i>Στάδιον ἔνδον ἐποίησεν ἐν τοῖς λογισμοῖς, και ἀγῶνα και ἀθλησιν και βραβευτήν.</i>	He has represented an arena within, in the thoughts, and a contest, and a wrestling, and an umpire.

Field, 5:386A	NPNF ¹ 13:526
“Καὶ εὐχάριστοι, φησὶ, γίνεσθε.” Μάλιστα γὰρ τοῦτο πανταχοῦ ζητεῖ, τὸ κεφάλαιον τῶν ἀγαθῶν.	And be thankful, he says. For this is what he everywhere especially seeks; the chiefest of good things.

Chrysostom remarks that in Colossians 3:15, Paul has presented an image of an arena in one’s thoughts where there is a battle and an umpire. Paul again uses the rhetorical figure of *hypotyposis* to give an imaginative and vivid description of a fictitious scenario. Bird (2009:108) also notices that Paul uses the image of an arena to present to his audience the internal struggle of choosing peace. The peace of Christ serves as an umpire, referee, or arbitrator. Bird explains that living at peace with fellow Christians is a way of expressing gratitude to God for his work in Jesus Christ. According to Chrysostom, Paul always aims to encourage his audience to be thankful (εὐχάριστοι γίνεσθε) because he wanted them to do the most important of all the good things (τὸ κεφάλαιον τῶν ἀγαθῶν). According to Dunn (1996:235), Paul emphasises that a spirit of thanksgiving should be the fundamental attitude of the Colossian Christians. This evident in Paul’s repetition of this point within three lines and again in Colossians 3:17.

Field, 5:383B	NPNF ¹ 13:523
Εἶτα πάλιν προτροπή· “εἰς ἣν καὶ ἐκλήθητε,” φησὶ· τουτέστιν, ἐφ’ ἧ ἐκλήθητε. Ἀνέμνησεν ὅσων ἀγαθῶν αἰτία ἡ εἰρήνη. Διὰ ταύτην σε ἐκάλεσεν, ἐπὶ ταύτῃ ἐκάλεσεν, ὥστε ἀξιόπιστον ἀναδέξασθαι τὸ βραβεῖον.	Then again, exhortation, “to which you were called”, he says, that is, for which you were called. He has reminded them of how many good things peace is the cause; on account of this He called you, for this He called you, so as to receive a worthy prize.

Paul once again exhorts his audience when he says εἰς ἣν καὶ ἐκλήθητε (Col 3:15), he reminds them that peace is important for many things and that they should strive towards this peace. According to Bird (2009:108), the word εἰρήνη has three basic meanings or uses in Paul’s writings, all of which are present in Colossians: i) as a greeting and blessing, along with χάρις (Col 1:2); ii) indicating the end of hostilities between God and the believer as a result of the death and resurrection of Jesus (Col 1:20); and, iii) as part of ethical instruction about good relations and unity (Col 3:15). The exhortation to allow peace to arbitrate in the heart is offered as a consequence of

being called to be a part of one body. Chrysostom notices that Paul uses the phrase as an exhortation for unity and reminds them that peace is responsible for this unity. According to Bliss (1998:327), the appeal is based upon duty.

4.9. HOMILY IX

4.9.1. Rhetorical situation

Colossians 3:17 (Nestlé-Aland 28th)

¹⁷ και πᾶν ὅ τι ἐὰν ποιῆτε ἐν λόγῳ ἢ ἐν ἔργῳ, πάντα ἐν ὀνόματι κυρίου Ἰησοῦ, εὐχαριστοῦντες τῷ θεῷ πατρὶ δι' αὐτοῦ.

Field, 5:408E	NPNF ¹ 13:535
ἼΗ τοῦτό φησι, κατὰ θρόνῳ πάντα και λέγετε, και πράττετε· μη τοὺς ἀγγέλους ἐπεισάγετε.	Or he means this; after God say ye and do everything, do not introduce the Angels besides.

In Colossians 3:17, Paul reminds his audience to say and do everything (ὅ τι ἐὰν ποιῆτε ἐν λόγῳ) in the name of Jesus, and to give thanks to God through Him. Chrysostom indicates that Paul probably had a secondary message or exhortation in mind with this verse. If the Colossians commit to do everything through Christ, they should not continue with old practices like worshipping through angels on the side (μη τοὺς ἀγγέλους ἐπεισάγετε). According to Dunn (1996:235–236) it is important to keep in mind that one aspect of the Colossian philosophy that appeared to be appealing was its followers' experience of worship, and in particular the worship with and of angels. Therefore, it should not be a surprise that Paul concludes the argument with a description of the worship that the Colossian Christians should be enjoying instead. This is the worship they should find fulfilling, and it should at least be sufficient to lessen the appeal of Jewish angel worship.

4.9.2. Rhetorical aspects

i) Colossians 3:16 (Nestlé-Aland 28th)

¹⁶ Ὁ λόγος τοῦ Χριστοῦ ἐνοικεῖτω ἐν ὑμῖν πλουσίως, ἐν πάσῃ σοφίᾳ διδάσκοντες και νουθετοῦντες ἑαυτοῦς, ψαλμοῖς ὕμνοις ᾠδαῖς πνευματικαῖς ἐν [τῇ] χάριτι ἄδοντες ἐν ταῖς καρδίαις ὑμῶν τῷ θεῷ·

Field, 5:390B	NPNF¹ 13:531
ΠΑΡΑΙΝΕΣΑΣ εὐχαρίστους εἶναι, καὶ τὴν ὁδὸν δείκνυσι, ταύτην ἢ πρῶην ἡμεῖς διελέχθημεν πρὸς ὑμᾶς.	Having exhorted them to be thankful, he shows also the way, that, of which I have lately discoursed to you.

In Colossians 3:15, Paul exhorts the Colossians, amongst other things, to be thankful (εὐχάριστοι γίνεσθε). Chrysostom refers back to this exhortation and notes that Paul shows them in Colossians 3:16–17 how to be thankful. Heil (2010:162) also recognises that in Colossians 3:16, Paul gives his audience practical examples on how to be thankful. They can express their gratitude to God in communal worship by joyfully singing psalms, hymns, and spiritual songs. These practical examples enable them to be in the realm of the Spirit of God, not only externally with, but inwardly in their hearts.

Field, 5:390C	NPNF¹ 13:531
“Ἐνοικεῖτω, φησὶν, ἐν ὑμῖν πλουσίως,” μὴ ἀπλῶς, ἀλλὰ μετὰ πολλῆς τῆς περιουσίας.	“Let it dwell in you”, he says, “richly”, not simply dwell, but with great abundance.
Field, 5:390E	NPNF¹ 13:531
Καὶ ὄρα τὴν σύνεσιν τοῦ μακαρίου τούτου. Οὐκ εἶπεν, ὁ λόγος τοῦ Χριστοῦ ἐν ὑμῖν ἔστω, ἀπλῶς, ἀλλὰ τί; “ἐνοικεῖτω,” καὶ “πλουσίως.”	And mark the wisdom of this blessed man. He said not, Let the word of Christ be in you, simply, but what? “dwell in you, and richly.”
Field, 5:390E	NPNF¹ 13:531
Τὴν ἀρετὴν φησι σοφίαν· καὶ ἡ ταπεινοφροσύνη σοφία ἐστὶ, καὶ ἡ ἐλεημοσύνη, καὶ ὅσα τοιαῦτα, σοφία ἐστίν· ὡςπερ οὖν τάναντία, ἄνοια· καὶ γὰρ ὠμότης ἐξ ἀνοίας.	Virtue he calls wisdom, and lowliness of mind is wisdom, and almsgiving, and other such like things, are wisdom; just as the contraries are folly, for cruelty too comes of folly.

For Chrysostom, it is significant that Paul said ἐνοικεῖτω ἐν ὑμῖν πλουσίως. He said not merely *let it dwell*, but instead *let it dwell with great abundance*. He also notices that Paul did not say ὁ λόγος τοῦ Χριστοῦ ἐν ὑμῖν ἔστω, but ἐνοικεῖτω ἐν ὑμῖν πλουσίως. Chrysostom highlights the idea that the word of God (ὁ λόγος τοῦ Χριστοῦ) should live abundantly in the believers. Paul encourages the Colossians to let the word of God live in them and not merely “be” in them. The focus, for Chrysostom, is thus on the words πλουσίως and ἐνοικεῖτω. For Chrysostom, the phrase ἐν πάσῃ σοφία διδάσκοντες καὶ

νουθετοῦντες ἑαυτοῦ comes down to virtue. For him, Paul is referring to virtue, humility and charity as wisdom. However, everything that is opposite of this is foolishness.

Field, 5:392B	NPNF ¹ 13:533
<p>“Διδάσκοντες, φησί, καὶ νουθετοῦντες ἑαυτοῦς, ψαλμοῖς ὕμνοις ᾠδαῖς πνευματικαῖς.” Ὅρα καὶ τὸ ἀνεπαχθὲς τοῦ Παύλου. Ἐπειδὴ ἡ ἀνάγνωσις ἔχει πόνον, καὶ πολὺ τὸ φορτικόν. οὐκ ἐφ’ ἱστορίας ἤγαγεν, ἀλλ’ ἐπὶ ψαλμοῦς, ἵνα ὁμοῦ καὶ τέρπης τὴν ψυχῆς ἄδων, καὶ ὑποκλέπτῃς τὸν πόνον.</p>	<p>“Teaching,” he saith, “and admonishing one another with psalms and hymns and spiritual songs.” Mark also the considerateness of Paul. Seeing that reading is toilsome, and its irksomeness great, he led them not to histories, but to psalms, that you might at once delight your soul with singing, and gently beguile your labours.</p>

Chrysostom remarks that in Colossians 3:16, Paul has not laid anything upon them that is burdensome. Chrysostom explains that Paul knows that reading takes much effort, and for this reason, he has instructed them to read psalms rather than history. By reading psalms, they might delight their souls and at the same time relief any anxious thoughts. Bird (2009:109) also acknowledges that Christian teaching is not supposed to be heavy but rather to be filled with joyful praise. Similarly, singing is not intended to be dependent on doctrines but rather to be a pointer to the truth of Jesus Christ. Chrysostom explains that Paul deliberately does not burden his audience with more doctrines or instructions since he has already addressed unpleasant matters. Paul uses Colossians 3:16–17 to uplift the audience's spirits and prepare them for his last argument.

4.10. HOMILY X

4.10.1. Rhetorical situation

Field, 5:395E	NPNF ¹ 13:537
<p>Διὰ τί μὴ πανταχοῦ καὶ ἐν πάσαις ταῖς ἐπιστολαῖς ταῦτα ἐπιτάττει, ἀλλ’ ἐνταῦθα, καὶ τῇ πρὸς Ἐφεσίους, καὶ τῇ πρὸς Τιμοθεον, καὶ τῇ πρὸς Τίτον; Ὅτι εἰκὸς ἐν ταύταις ταῖς πόλεσιν εἶναι τὰς διχοστασίας· ἢ εἰκὸς τὰ ἄλλα αὐταῖς κατωρθῶσθαι, ὥστε δεῖν περὶ τούτων</p>	<p>Why does he not give these commands everywhere, and in all the Epistles, but only here, and in that to the Ephesians, and that to Timothy, and that to Titus? Because probably there were dissensions in these cities; or probably</p>

αὐτοὺς ἀκούειν. Μᾶλλον δὲ ἅ προς τοῦτους λέγει, πρὸς πάντας λέγει.	they were correct in other respects, so that it was expedient they should hear about these things. Rather, however, what he saith to these, he saith to all.
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At the beginning of Homily X, Chrysostom raises the question why Paul is not giving the commands of Colossians 3:18–4:1 “everywhere” (πανταχοῦ) or in all the Epistles (πάσαις ταῖς ἐπιστολαῖς), but only in Colossians and three other letters. Chrysostom identifies the additional letters as the Epistles to the Ephesians, Timothy and Titus. Chrysostom answers his own question when he explains that these commands seem to be given to the churches who had conflict about some matters. He also mentions that even churches without similar issues would benefit. Chrysostom, however, concludes that they need to hear what Paul says, and that what he writes to the Colossians he is actually saying to all the churches (ἅ προς τοῦτους λέγει, πρὸς πάντας λέγει). According to Moo (2008:293), several sections in the New Testament also includes at least partial similarities to Colossians 3:18–4:1. For example, Paul instructed Titus to urge wives to submit to their husbands in Titus 2:5, and slaves are to submit to their masters in Titus 2:9. However, its closest similarity is found in Ephesians 5:22–6:9 where the author discusses the same household roles in the same sequence and calls for essentially the same conduct as in the Colossians passage.

Field, 5:396A	NPNF¹ 13:537
Ὡστε στοχάζομαι ἐνταῦθα λοιτὸν ἐδραίαν εἶναι τὴν ἐκκλησίαν, καὶ πρὸς τῷ τέλει ταῦτα λέγεσθαι.	So that I conjecture, that in this place the Church was now well-grounded, and that these things are said as in finishing.

Chrysostom notes that Paul gives these commands to a church that was probably well-grounded (ἐδραίαν εἶναι τὴν ἐκκλησίαν) and by implication also to an audience that could benefit from hearing these commands. In addition, Chrysostom notes that Paul is saying these things (ταῦτα), probably referring to the commands given in this pericope, as a conclusion (finishing). Chrysostom’s remark may imply that Paul is giving the commands of Colossians 3:18–4:1 as an ending to his argument or as an ending to his letter. Either way, Paul ends by giving the Colossians practical examples of how they should live and behave. It is also possible that Paul is aware that the church has

a strong foundation, and for this reason he is giving these commands as the last encouragement.

4.10.2. Rhetorical aspects

i) Colossians 3:18–19 (Nestlé-Aland 28th)

¹⁸ Αἱ γυναῖκες, ὑποτάσσεσθε τοῖς ἀνδράσιν ὡς ἀνήκεν ἐν κυρίῳ. ¹⁹ Οἱ ἄνδρες, ἀγαπᾶτε τὰς γυναῖκας καὶ μὴ πικραίνεσθε πρὸς αὐτάς.

Field, 5:396A	NPNF ¹ 13:537
Ὅρα πῶς πάλιν τὸ κατάλληλον παρήγεσε. Καθάπερ ἐκεῖ φόβον καὶ ἀγάπην τίθησιν, οὕτω καὶ ἐνταῦθα·	See how again he has exhorted to reciprocity. As in the other case he enjoins fear and love, so also does he here.

Chrysostom remarks that in Colossians 3:18–19, Paul exhorts the husband and wife to be in a reciprocal relationship. He also emphasises that Paul enjoins fear and love (φόβον καὶ ἀγάπην τίθησιν) in his commands to the wives and husbands. It seems as if Chrysostom himself is emphasising these aspects since he says to his audience very clearly that Paul has referred to this more than once.

ii) Colossians 3:20–21 (Nestlé-Aland 28th)

²⁰ Τὰ τέκνα, ὑπακούετε τοῖς γονεῦσιν κατὰ πάντα, τοῦτο γὰρ εὐάρεστόν ἐστιν ἐν κυρίῳ.

²¹ Οἱ πατέρες, μὴ ἐρεθίζετε τὰ τέκνα ὑμῶν, ἵνα μὴ ἀθυμῶσιν.

Field, 5:396E	NPNF ¹ 13:538
Πάλιν τὸ, “ἐν κυρίῳ,” τέθεικε, καὶ νόμους τιθεὶς ὑπακοῆς, καὶ ἐντρέπων, καὶ καταβάλλων. “Τοῦτο γὰρ, φησὶν, ἔστιν εὐάρεστόν τῷ κυρίῳ.”	Again he has put that, “in the Lord,” at once laying down the laws of obedience, and shaming them, and casting them down. “For this”, says he, “is well-pleasing to the Lord.”

Chrysostom notes that in Colossians 3:20, Paul repeats the phrase ἐν κυρίῳ that was used in verse 18. The repetition is rhetorically significant because it shows that Paul is not only giving these commands in his own authority but that these things are also from the Lord. Paul therefore highlights the fact that the Colossians should adhere to these

commands because they are from the Lord. The audience are thus reminded that they should do everything (including the instructions of the household code) through and for the Lord. Paul uses their relationship with the Lord as a motivation for compliance to these instructions. If they strive to do what pleases the Lord then they will also give attention to the relationships in the household. According to Bliss (1998:328), there is an appeal for *proprietas* and honour in this section. One would expect this in a deliberative exhortation where what is proper is a significant issue (Witherington, 2007:192). For Chrysostom, Paul uses the phrase *ἐν κυρίῳ* to show his audience the law of obedience, and at the same time, he is shaming them. Bliss (1998:328) explains that the appeal to what is pleasing to the Lord is based on honour. It may also be an appeal to the obedience of the Christian code of behaviour and hence to what is just or right.

Field, 5:396E + F	NPNF ¹ 13:538
<p>Ἴδου πάλιν καὶ ἐνταῦθα ὑποταγὴ καὶ φίλτρον. Καὶ οὐκ εἶπεν, ἀγαπᾶτε τὰ τέκνα· περιττὸν γὰρ ἦν· αὐτὴ γὰρ ἡ φύσις καταναγκάζει· ἀλλ' ὅπερ ἔδει διώρθωσε, τὸ καὶ τὸ φίλτρον ἐνταῦθα εἶναι σφοδρότερον, ἐπειδὴ καὶ ἡ ὑπακοὴ μείζων.</p>	<p>Lo! Again here also is subjection and love. And he said not, Love your children, for it had been superfluous, seeing that nature itself constrains to this; but what needed correction he corrected; that the love should in this case also be the more vehement, because that the obedience is greater.</p>

Chrysostom focuses on the fact that the obedience between children and fathers should be more than the natural act of obedience, or obedience as required by society. Chrysostom emphasises that Paul enjoins obedience and love (*ὑποταγὴ καὶ φίλτρον*) in his command to fathers. He also notices that Paul is setting right the things that needed to be corrected (*ἀλλ' ὅπερ ἔδει διώρθωσε*). In this case, Paul wants them to realise that obedience should come from a place of love and not only from an authoritative father. Chrysostom explains that the love between a father and a child is more remarkable since the obedience required is so much more.

Field, 5:397A + B	NPNF ¹ 13:539
<p>Ὁ μάλιστα αὐτοὺς ἤδει δυνατὸν δακεῖν, τοῦτο τέθεικε, καὶ φιλικώτερον εἶπεν ἐπιτάττων</p>	<p>He has set down what he knew had the greatest power to seize upon them; and while commanding them he has spoken</p>

αὐτοῖς, καὶ οὐδαμοῦ τὸν θεὸν τίθησιν· ἐπέκλασε γὰρ τοὺς γονέας, καὶ κατέκαμψεν αὐτῶν τὰ σπλάγχνα.	more like a friend; and nowhere does he mention God, for he would overcome parents, and bow their tender affections.
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Chrysostom then remarks that in Colossians 3:21, Paul has mentioned the aspect he knew had the greatest power to cause harm to young children and he warns the fathers against it – οἱ πατέρες, μὴ ἐρεθίζετε τὰ τέκνα ὑμῶν. Dunn (1996:251) states that it is noticeable that the emphasis is once again on the father’s obligations, rather than his authority. Paul usually instructs the father on how to raise and teach their children. Therefore, it is interesting to note that here, Paul gives an instruction to the fathers that has mainly to do with the negative outcome of that particular action. Dunn (1996:251) explains that this instruction is not a random occurrence since it represents the situation in Colossae. It implies that Paul’s objective was to avoid aggravating the issue at hand. The youngest members of the Christian households were in a difficult position. Either they were drawn to the alternatives offered by the false philosophy, or a forceful fatherly reaction would drive them away. In addition, they were ashamed, as Gentiles, to be members of an ethnic group like Christian Judaism. Therefore, to keep the generations of the Christian family together, fatherly subtlety would be required, not just a laying down of the rules. Chrysostom also mentions that while Paul commands them, he speaks more like a friend (καὶ φιλικώτερον εἶπεν ἐπιτάττων αὐτοῖς). Chrysostom probably notes that the manner in which Paul addressed the Colossians contributed greatly to the successful delivery of his message.

iv) Colossians 3:22 (Nestlé-Aland 28th)

²² Οἱ δοῦλοι, ὑπακούετε κατὰ πάντα τοῖς κατὰ σάρκα κυρίοις, μὴ ἐν ὀφθαλμοδουλίᾳ ὡς ἀνθρωπάρεσκοι, ἀλλ’ ἐν ἀπλότῃ καρδίας φοβούμενοι τὸν κύριον.

Field, 5:397B	NPNF¹ 13:539
Εἶτα ἐπὶ τρίτην ἦλθεν ἀρχήν.	Next he comes to the third kind of authority.
Field, 5:397B	NPNF¹ 13:539
Ἐπεὶ οὖν ἐνταῦθα τὸ μὲν τοῦ φίλτρου ὑποτέμνεται, τὸ δὲ τῆς ὑπακοῆς ἐπιτέταται,	Seeing then that in this case the sphere of love is narrowed, while that of obedience is amplified.

Field, 5:397C	NPNF ¹ 13:539
<p>Ὡστε οὐχ ὑπὲρ τῶν δεσποτῶν τοῖς οἰκέταις μόνοις διαλέγεται, ἀλλὰ καὶ ὑπὲρ αὐτῶν, ἵνα ποθεινοὺς ἑαυτοὺς ἐργάζωνται τοῖς δεσπότηταις. Ἄλλ' οὐ τίθησι τοῦτο φανερώς· ἢ γὰρ ἂν ὑπτίους αὐτοὺς ἐποίησεν.</p>	<p>So that what he discourses with the servants alone is not for their masters' sakes, but for their own also, that they may make themselves the objects of tender affection to their masters. But he sets not this forth openly; for so he would doubtless have made them supine.</p>

Chrysostom notes that Paul addresses a third kind of authority in Colossians 3:21. Chrysostom explains that when Paul refers to the relationship between masters and slaves, he focusses more on the aspect of obedience (τὸ δὲ τῆς ὑπακοῆς ἐπιτέταται) than love (ἐνταῦθα τὸ μὲν τοῦ φίλτρου ὑποτέμνεται). Chrysostom further explains that Paul's focus on obedience shows that what he discourses to the slaves is not on behalf of the masters alone but also on behalf of the slaves to make themselves desirable to the masters. Paul, however, does not say this directly because this would have made the slaves careless.

Field, 5:397C + D	NPNF ¹ 13:539
<p>Καὶ ὄρα πῶς ἀεὶ τὰ ὀνόματα τίθησι, γυναῖκες, τὰ τέκνα, οἱ δοῦλοι. Εὐθέως δικαίωμα τοῦ ὑπακούειν. Ἄλλ' ἵνα μὴ ἀλγήσῃ, ἐπήγαγε, “τοῖς κατὰ σάρκα κυρίοις.” Τὸ κρεῖττον σου ἢ ψυχὴ ἠλευθέρωται, φησί· πρόσκαιρος ἢ δουλεία. Ἐκεῖνο τοίνυν ὑπόταξον, ἵνα μηκέτι ἀνάγκης ἢ ἡ δουλεία.</p>	<p>And see how always he sets down the names, wives, children, servants, being at once a just claim upon their obedience. But that none might be pained, he added, to your masters according to the flesh. Your better part, the soul, is free, he says; your service is for a season. It therefore do thou subject, that your service be no more of constraint.</p>

Chrysostom notices that Paul calls the subordinates of each pair on their names. He recognises that it is part of Paul's rhetorical strategy to address the subordinates directly since it immediately demands their obedience. Chrysostom also remarks that Paul uses the phrase *κατὰ σάρκα κυρίοις* to ensure the slaves that their physical service is only temporary. He instructs them to be obedient to their masters on earth since they know that their souls have been set freed by their Master in heaven. Chrysostom explains that if the slaves are ensured that their souls are freed and that their earthly service is only temporary, then they might accept Paul's instructions willingly. Dunn

(1996:253–254) explains that Paul uses the qualification *κατὰ σάρκα κυρίως* to emphasise the slave’s vulnerability in the relationships; even though their masters are earthly masters, they must be obedient in everything. However, it serves as a reminder that, even when trapped in such relationships, slaves should enjoy another set of relationships in which Christ is the Master, and everyone are brothers and sisters, even the earthly masters. Chrysostom recognises that Paul uses the qualification to remind the slaves that even though they are required to stay obedient to their earthly masters, they are set free in Christ.

Field, 5:397E	NPNF ¹ 13:539
<p>Ὅρα τοίνυν πῶς αὐτῶν φείδεται, καὶ αὐτοὺς ῥυθμίζει. “Ἄλλ’ ἐν ἀπλότῃτι, φησὶ, καρδίας, φοβούμενοι τὸν θεόν.”</p>	<p>See then how he spares them, and brings them to order. But in singleness of heart, he says, fearing God.</p>

Chrysostom remarks that Paul does not leave the slaves after telling them to serve their masters in flesh but continues to inform them on *how* they should do it. They should do it with sincerity in heart (*ἀλλ’ ἐν ἀπλότῃτι καρδίας*), while fearing the Lord (*φοβούμενοι τὸν κύριον*). In other words, Paul is telling them that they should be obedient to God in the first place, or above all. Dunn (1996:255) confirms that the fundamental argument for obedience is not the human relationship of a slave to a master, but the necessity that, regardless of one’s status in human society, one should live before and for the Lord. He explains that it is worth noting that the motif of fear is limited to the relationship between the believer and Christ. The underlying argument is not just a strategy of mere social acceptance to avoid drawing unwanted attention from civil authorities. It is also a theology of continuity with traditional Jewish principles that should help counter the attractiveness of the false philosophy.

v) Colossians 3:24–25 (Nestlé-Aland 28th)

²⁴ εἰδότες ὅτι ἀπὸ κυρίου ἀπολήμψεσθε τὴν ἀνταπόδοσιν τῆς κληρονομίας. τῷ κυρίῳ Χριστῷ δουλεύετε. ²⁵ ὁ γὰρ ἀδικῶν κομίζεται ὃ ἠδίκησεν, καὶ οὐκ ἔστιν προσωποληψία.

Field, 5:398A	NPNF ¹ 13:540
Ἐνταῦθα βεβαιοῖ τὸν πρότερον λόγον. Ἴνα γὰρ μὴ δόξη κολακείας εἶναι τὰ ῥήματα, λήψεται, φησὶν, ὃ ἠδίκησε· τουτέστι, καὶ τιμωρίαν δίδωσιν.	Here he confirms his former statements. For that his words may not appear to be those of flattery, he shall receive, he says, the wrong he has done, that is, he shall suffer punishment also.

Chrysostom notes that in Colossians 3:25, Paul confirms the statement he made in verse 24. In verse 24, Paul ensured the slaves that they will receive their inheritance as a reward from the Lord (εἰδότες ὅτι ἀπὸ κυρίου ἀπολήμψεσθε τὴν ἀνταπόδοσιν τῆς κληρονομίας). Here in verse 25, Paul amplifies the idea that everyone will receive what they deserve, whether it is a reward or punishment for their wrongdoings. Chrysostom also notes that Paul does not want his audience to think that they would only receive the reward of inheritance because they may feel flattered (ἵνα γὰρ μὴ δόξη κολακείας εἶναι τὰ ῥήματα). According to Chrysostom, Paul, therefore, added the words κομίζεται ὃ ἠδίκησεν, to make them aware of the fact that they can also receive punishment for their wrongdoing. Dunn (1996:258) confirms that the verb κομίζομαι in Colossians 3:25, translated as “get back or receive”, overlaps with the idea of getting the ἀνταπόδοσιν (repayment, reward) in Colossians 3:24. Dunn also considers this to be a warning rather than praise, and for him the warning had two effects: i) it encouraged harshly treated slaves to believe that their masters would be held accountable; and, ii) it urged slaves to uphold their own standards of integrity.

vi) Colossians 4:2 (Nestlé-Aland 28th)

² Τῇ προσευχῇ προσκαρτερεῖτε, γρηγοροῦντες ἐν αὐτῇ ἐν εὐχαριστίᾳ,

Field, 5:398D + E	NPNF ¹ 13:540–541
Ἐπειδὴ γὰρ τὸ καρτερεῖν ἐν ταῖς εὐχαῖς ῥαθυμεῖν πολλάκις ποιεῖ, διὰ τοῦτο φησι, “γρηγοροῦντες,” τουτέστι, νήφοντες, μὴ ῥεμβόμενοι. Οἶδε γὰρ, οἶδεν ὁ διάβολος ὅσον ἀγαθὸν εὐχή· διὸ βαρὺς ἔγκειται. Οἶδε δὲ καὶ Παῦλος πῶς ἀκηδιῶσι πολλοὶ εὐχόμενοι· διὸ φησι, “προσκαρτερεῖτε τῇ προσευχῇ,” ὡς περί	For, since continuing in prayers frequently makes persons listless, therefore he says, “watching”, that is, sober, not wandering. For the devil knows, he knows, how great a good prayer is; therefore he presses heavily. And Paul also knows how careless many are when they pray, wherefore he says, “continue in prayer”, as of somewhat

τινος ἐπιπόνου. “Γρηγοροῦντες ἐν αὐτῇ ἐν εὐχαριστίᾳ,”	laborious, “watching therein with thanksgiving”.
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In Colossians 4:2, Paul is exhorting the Colossians to continue or persist in prayer (προσκαρτερεῖτε τῇ προσευχῇ). Bird (2009:120) also notices that after clarifying the nature of relationships in the Christian households, Paul exhorted the Colossians to live the faithful life that he had previously mentioned in Colossians 1:4 and 2:5. They are to keep praying, in the sense of remaining committed to the discipline of its practice. Chrysostom notes that Paul knows how wearisome it can be to endure in prayer, and for this reason, he used the word γρηγοροῦντες to encourage them to be sober, to stay awake and alert during prayer. Thompson (2005:98) explains that Paul encourages his audience to commit to being sensitive to the difficulties and temptations that threaten unwavering faith. He wants them to have a realistic view of their circumstances and to practice appropriate alertness. Chrysostom also states that Paul knew how careless many of them are when they pray (οἶδε δὲ καὶ Παῦλος πῶς ἀκηδιῶσι πολλοὶ εὐχόμενοι) and for this reason, he specifically said προσκαρτερεῖτε τῇ προσευχῇ. Chrysostom, therefore, recognises that Paul emphasises *how* they should pray (continuously and persistently), and not simply *that* they should pray. A third aspect that Chrysostom notes here is the fact that Paul knew that for some, prayer is a laborious act and therefore he said γρηγοροῦντες ἐν αὐτῇ ἐν εὐχαριστίᾳ. Not only does he want them to be watchful, but he wants them to realise that prayer can and should be an act of thanksgiving. Bliss (1998:332) confirms that in Colossians 4:2, Paul gives the command for prayer with the words τῇ προσευχῇ προσκαρτερεῖτε. The encouragement for prayer commitment is stated once more in the words γρηγοροῦντες ἐν αὐτῇ, and a further element is introduced with ἐν εὐχαριστίᾳ.

vii) Colossians 4:3 (Nestlé-Aland 28th)

³ προσευχόμενοι ἅμα καὶ περὶ ἡμῶν, ἵνα ὁ θεὸς ἀνοίξῃ ἡμῖν θύραν τοῦ λόγου λαλῆσαι τὸ μυστήριον τοῦ Χριστοῦ, δι’ ὃ καὶ δέδεμαι,

Field, 5:399C	NPNF ¹ 13:541
“Προσευχόμενοι ἅμα καὶ περὶ ἡμῶν.” “Ὁρα τὴν ταπεινοφροσύνην· μετ’ ἐκείνους ἑαυτὸν τίθησιν.	Withal praying for us also. See his lowlymindedness; he sets himself after them.

In Colossians 4:3 Paul requests the Colossians to pray for him and his co-workers as well. It is clear that Chrysostom notices the modesty (or even vulnerability) of Paul when he says ὄρα τὴν ταπεινοφροσύνην in reference to Paul’s prayer request. Chrysostom also deduced another aspect from Paul’s request – that he sets himself after his audience (μετ’ ἐκείνους ἑαυτὸν τίθησιν). Bird (2009:120) remarks that even though the Colossians have a lot to say in response to a specific doctrinal threat, the letter is barely dogmatic. It is filled with appeals for thanksgiving, praise, prayer, and behaviour that is fitting for the Lord. Chrysostom rightfully notices that Paul places the interest of the audience above all else. So, when Paul asks the audience to pray for him and his co-workers, he again appeals to prayer to remind them that they (he and his co-workers) are suffering on their behalf, and that it is for the best of their interest.

Field, 5:399E	NPNF ¹ 13:541
Καὶ ὄρα πῶς μεταφορικῶς εἶπεν· “Ἴνα ὁ θεὸς ἀνοίξῃ ἡμῖν θύραν τοῦ λόγου.” “Ὁρα πῶς ἄτυφός ἐστιν· ἐν τοῖς δεσμοῖς ὧν πῶς φθέγγεται. Τουτέστιν, ἵνα μαλάξῃ τὰς καρδίας αὐτῶν.	And see, how he has expressed himself in metaphor, that God may open to us a door for the word; (see, how unassuming he is; even in his bonds, how he expresses himself;) that is, that He would soften their hearts.
Field, 5:399E + F	NPNF ¹ 13:542
Ἄλλ’ οὐκ εἶπεν οὕτως, ἀλλ’ ἵνα ἡμῖν παρρησίαν δῶ, ταπεινοφρονῶν οὕτως εἶρηκε, καὶ τοῦτο ὅπερ εἶχεν, ἀξιοῖ λαβεῖν.	Still he said not so; but, that He would give us boldness; out of lowlymindedness he thus spoke, and that which he had, he asks to receive.

Chrysostom also mentions that in verse 3 Paul has expressed himself in a metaphor: ἵνα ὁ θεὸς ἀνοίξῃ ἡμῖν θύραν τοῦ λόγου. Bird (2009:121) confirms that the metaphor is a prayer for God’s leadership, assistance, and guidance in establishing new opportunities to continue their missionary task. This missionary task is characterised in Colossians 1:28 as proclaiming the gospel and admonishing and teaching all people. Chrysostom explains that Paul uses this metaphor to show the audience that God will

keep on assisting them on their journey of missionary work. With this knowledge, the audience would be at peace with the task that Paul has instructed them to continue with. Chrysostom notices that Paul writes to the Colossians while being in prison (ἐν τοῖς δεσμοῖς ὧν). He explains that Paul refers to his imprisonment to soften the hearts of his audience (ἵνα μαλάξῃ τὰς καρδίας αὐτῶν). Chrysostom recognises that Paul uses his bonds to appeal to the emotion of the audience. The fact that Paul is in prison would cause the Colossians to have sympathy towards him and they would accept his instructions voluntarily. Chrysostom, once again, notices how modest Paul is and that he speaks loud and clear even though he is in bonds. For Chrysostom, Paul’s modesty (ταπεινοφρονῶν οὕτως εἴρηκε) is evident in the metaphor of Colossians 4:3 (ἵνα ὁ θεὸς ἀνοίξῃ ἡμῖν θύραν τοῦ λόγου). He explains that Paul desires from God to present him with the opportunity to give witness about the gospel. In effect, Paul wishes that God would give him boldness to speak when the opportunity presents itself. For Chrysostom, Paul’s modesty is noticeable since Paul did not say this openly, but instead used the metaphor to allude to this boldness. Thompson (2005:99) also highlights Paul’s modesty, as he uses this metaphor to demonstrate his standpoint that it was God’s actions, not his persuasive speech or the prayers of the Colossians, that opened the door for him to continue with his mission.

4.11. HOMILY XI

4.11.1. Rhetorical situation

Colossians 4:11 (Nestlé-Aland 28th)

¹¹ καὶ Ἰησοῦς ὁ λεγόμενος Ἰοῦστος, οἱ ὄντες ἐκ περιτομῆς, οὗτοι μόνοι συνεργοὶ εἰς τὴν βασιλείαν τοῦ θεοῦ, οἵτινες ἐγενήθησάν μοι παρηγορία.

Field, 5:408E	NPNF ¹ 13:551
“Οἵτινες ἐγενήθησάν μοι, φησὶ, παρηγορία.” Δείκνυσιν ἑαυτὸν ἐν πειρασμοῖς ὄντα μεγάλοις. “Ὡστε οὐδὲ τοῦτο μικρὸν,	“Men that have been, he says, a comfort unto me.” He shows himself to be set in the midst of great trials. So that neither is this a small thing.

Chrysostom notes that when Paul says *οἵτινες ἐγενήθησάν μοι παρηγορία* he shows his audience that he himself is in trials and that what he is saying is not a small thing. For Chrysostom, the focus here is on Paul's environment and situation. He explains that Paul confirms that when he was suffering and needed support, his co-workers stood by him and provided him comfort (*οἵτινες ἐγενήθησάν μοι παρηγορία*). This is significant for Chrysostom since, here, Paul shows his audience that he overcame his trials with the comfort of his co-workers. This should be an encouragement to them because although Paul is in bonds, he still stands firm in his faith.

4.11.2. Rhetorical aspects

i) Colossians 4:5 (Nestlé-Aland 28th)

⁵ Ἐν σοφίᾳ περιπατεῖτε πρὸς τοὺς ἔξω τὸν καιρὸν ἐξαγοραζόμενοι.

Field, 5:404C	NPNF ¹ 13:547
Ὅπερ ὁ Χριστὸς πρὸς τοὺς μαθητὰς ἔλεγε, τοῦτο καὶ νῦν Παῦλος παραινεί.	What Christ said to His disciples, that does Paul also now advise.

In Colossians 4:5, Paul is exhorting his audience to be wise in their conduct towards outsiders (*ἐν σοφίᾳ περιπατεῖτε πρὸς τοὺς ἔξω*) and to make the most of every opportunity (*τὸν καιρὸν ἐξαγοραζόμενοι*). Chrysostom emphasises the fact that Paul exhorts the Colossians with the same words used by Christ (*ὅπερ ὁ Χριστὸς πρὸς τοὺς μαθητὰς ἔλεγε*). Chrysostom is probably referring to Matthew 10:16 where Christ commanded his disciples to be wise as he sent them out on their mission (*Ἴδού ἐγὼ ἀποστέλλω ὑμᾶς ὡς πρόβατα ἐν μέσῳ λύκων· γίνεσθε οὖν φρόνιμοι ὡς οἱ ὄφεις καὶ ἀκέραιοι ὡς αἱ περιστεραί*). Bliss (1998:332) confirms that Colossians 4:5–6 provides a more concise elaboration on the subject of attentiveness in dealing with outsiders. Thompson (2005:101) states that it is suitable for Paul to conclude his instructions to the Colossians with the words *ἐν σοφίᾳ περιπατεῖτε*. He now exhorts the Colossians to live in ways that draw upon and display the wisdom they have received in Christ, especially in their interactions with people outside the community of faith.

Field, 5:404D + E	NPNF ¹ 13:547
Εἶτ' ἐπειδὴ ἐφόβησεν, ὄρα πῶς πάλιν θαρρύνει. “Τὸν καιρὸν, φησὶν, ἐξαγοραζόμενοι.” τουτέστι, βραχὺς ὁ παρὼν καιρὸς. Ταῦτα δὲ ἔλεγεν, οὐ ποικίλους εἶναι βουλόμενος, οὐδὲ ὑποκριτάς· τοῦτο γὰρ οὐ σοφίας, ἀλλὰ ἀνοίας·	Then because he had alarmed them, see how again he encourages them; “Redeeming, he says, the time:” that is, the present time is short. Now this he said, not wishing them to be crafty, nor hypocrites, (for this is not a part of wisdom, but of senselessness,)

It is interesting to note that Chrysostom focusses on the fact that what Paul had said would maybe leave the audience with some concerns (εἶτ' ἐπειδὴ ἐφόβησεν). One could assume that Chrysostom notices that the instructions of Colossians 3:18–4:1 could have made the audience anxious. In the household code, Paul gave specific instructions about obedience and this could leave the audience with questions. Therefore, Chrysostom remarks that in Colossians 4:5, Paul now again encourages the Colossians when he says τὸν καιρὸν ἐξαγοραζόμενοι. The exhortation would assist the audience in accepting their roles in the household code. It also encourages them to be on the lookout for the opportunity to give witness about their faith. According to Thompson (2005:101), Paul’s appeal for opportunities to proclaim the mysteries of Christ (Col 4:4) is mirrored by his exhortation to the Colossians to make smart use of their time, giving special attention to the impact of their words on outsiders. Chrysostom notes that Paul uses this metaphor of time to encourage his audience not to be deceitful or hypocrites since this is not wisdom but foolishness. Thompson (2005:101) confirms that with this metaphor, Paul encourages his audience to remain on the lookout for opportunities to share their testimony about the gospel.

Field, 5:406E	NPNF ¹ 13:549
Καὶ οὐκ εἶπεν ἀπλῶς, ἀγοράζετε, ἀλλ' “ἐξαγοράζετε,” ὑμέτερον αὐτὸν ποιοῦντες ἐτέρως.	And he said not simply, Buy, but redeem, making it yours after another manner.

For Chrysostom, it is of significance to note that Paul deliberately says ἐξαγοράζετε and not merely ἀγοράζετε to emphasise the idea of making the most of their opportunities one way or another.

ii) Colossians 4:6 (Nestlé-Aland 28th)

⁶ ὁ λόγος ὑμῶν πάντοτε ἐν χάριτι, ἄλατι ἡρτυμένος, εἰδέναι πῶς δεῖ ὑμᾶς ἐνὶ ἐκάστῳ ἀποκρίνεσθαι.

Field, 5:407A	NPNF ¹ 13:550
Εἶτα, ἵνα μὴ νομίσης χρήματα λέγειν αὐτὸν, ἐπάγει· “Ὁ λόγος ὑμῶν πάντοτε ἐν χάριτι, ἄλατι ἡρτυμένος, εἰδέναι πῶς δεῖ ὑμᾶς ἐνὶ ἐκάστῳ ἀποκρίνεσθαι.”	Next, lest you think that he is speaking of money, he adds, Let your speech be always with grace, seasoned with salt, that you may know how ye ought to answer each one.

Chrysostom explains that Paul’s audience might have thought that he was speaking about money in Colossians 4:5, and for this reason, he added ὁ λόγος ὑμῶν πάντοτε ἐν χάριτι, ἄλατι ἡρτυμένος, εἰδέναι πῶς δεῖ ὑμᾶς ἐνὶ ἐκάστῳ ἀποκρίνεσθαι in the very next verse. Thompson (2005:102) says that for Paul, *making the most of one’s opportunities* has something to do with the nature of Christian speech. The notion that communication should be seasoned with salt appears to be an idiomatic expression in Greek culture. Words that have not been seasoned with salt will be bland, much as food without salt might be.

iii) Colossians 4:7–9 (Nestlé-Aland 28th)

⁷ Τὰ κατ’ ἐμὲ πάντα γνωρίσει ὑμῖν Τύχικος ὁ ἀγαπητὸς ἀδελφὸς καὶ πιστὸς διάκονος καὶ σύνδουλος ἐν κυρίῳ, ⁸ ὃν ἔπεμψα πρὸς ὑμᾶς εἰς αὐτὸ τοῦτο, ἵνα γνῶτε τὰ περὶ ἡμῶν καὶ παρακαλέση τὰς καρδίας ὑμῶν, ⁹ σὺν Ὀνησίμῳ τῷ πιστῷ καὶ ἀγαπητῷ ἀδελφῷ, ὅς ἐστιν ἐξ ὑμῶν· πάντα ὑμῖν γνωρίσουσιν τὰ ὧδε.

Field, 5:405C + D	NPNF ¹ 13:548
Βαβαί, ὄση σοφία Παύλου; πῶς οὐ πάντα ἐντίθησιν εἰς τὰς ἐπιστολάς, ἀλλὰ τὰ ἀναγκαῖα καὶ τὰ κατεπείγοντα; πρῶτον μὲν, οὐ βουλόμενος αὐτὰς εἰς μῆκος ἐκτείνειν· δεύτερον δὲ, καὶ τὸν ἀπερχόμενον αἰδεσιμώτερον ποιῶν, ἵνα ἔχη τι καὶ διηγεῖσθαι· τρίτον, δεικνὺς πῶς πρὸς αὐτὸν διάκειται· οὐ γὰρ ἂν αὐτῷ ταῦτα ἐνεχείρισεν.	Admirable! How great is the wisdom of Paul! Observe, he does not put everything into his Epistles, but only things necessary and urgent. In the first place, being desirous of not drawing them out to a length; and secondly, to make his messenger more respected, by his having also somewhat to relate; thirdly, showing his own affection

	towards him; for he would not else have entrusted these communications to him.
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Chrysostom notices the brilliance of Paul. He observes that Paul did not put everything in this Epistle but only the things that were necessary and urgent. Chrysostom explains that Paul does not want the Epistle to be too long, and for this reason, he does not spend too much time writing about himself. Paul leaves it to Tychicus to inform the Colossians about him and his situation. Chrysostom then identifies three possible reasons to why Paul does this: i) if he writes about himself, he fears that the letter will be too long; ii) Paul advances the ethos and respect that Tychicus would receive from the Colossians since he is the one who will inform them about Paul's situation; and, iii) Paul has already showed the audience that Tychicus is one of his beloved (ὁ ἀγαπητὸς ἀδελφὸς) and faithful (πιστὸς διάκονος) co-workers, and now he shows them that he can be trusted.

Field, 5:405D + E	NPNF¹ 13:547
Ἐνταῦθα τὴν ἀγάπην δείκνυσι τὴν πολλήν, εἶγε διὰ τοῦτο αὐτὸν ἀπέσταλκε, καὶ τῆς ἀποδημίας αἰτία γέγονεν·	Here he shows his great love, seeing that for this purpose he sent him, and this was the cause of his journey.
Field, 5:405E + F	NPNF¹ 13:547
Ὅρα τί φησιν· οὐχ ἵνα ὑμεῖς τὰ ἐμὰ μάθητε, ἀλλ' ἵνα ἐγὼ τὰ ὑμέτερα· οὕτως οὐδαμοῦ τὸ αὐτοῦ τίθησι. Δείκνυσιν αὐτοὺς καὶ ἐν πειρασμοῖς ὄντας τῷ εἰπεῖν, “ἵνα παρακαλέσῃ τὰς καρδίας ὑμῶν.”	See what he saith, not “that ye might know my estate,” but “that I might know yours.” So in no place doth he mention what is his own. He shows that they were in trials too, by the expression, “comfort your hearts.”

In Colossians 4:8, Paul explains why he had sent Tychicus to the Colossians. For Bliss (1998:339), Paul confirms the authority of Tychicus when he says ὃν ἔπεμψα πρὸς ὑμᾶς. Chrysostom observes that in Colossians 4:8, Paul explains that he is sending Tychicus to the Colossians to enquire about *their* wellbeing. He is not only sending him to let them know how he (Paul) is doing. Paul, however, does not say this directly. Chrysostom explains that this is an indication of Paul's love and care for the Colossians. He shows his love by sending Tychicus to them with the aim to receive feedback on how *they* are doing. Chrysostom notices that when Paul says ἵνα

παρακαλέση τὰς καρδίας ὑμῶν, he indirectly indicates that they are also to be in trials. According to Bliss (1998:336), Paul uses the phrase ἵνα παρακαλέση τὰς καρδίας ὑμῶν to indicate that one of Tychicus' duties is to comfort the Colossians. Bird (2009:123) explains that this might be a subtle way of suggesting that he would encourage the Colossians to keep to the gospel in the face of the invading philosophy.

Field, 5:406A	NPNF ¹ 13:547
<p>Καὶ τὸ ἐγκώμιον δὲ προστίθησι τῆς πόλεως, ἵνα καὶ ἐγκαλλωπίζωνται, μὴ μόνον ἐπαισχύνωνται· “Ὁς ἐστίν, φησὶν, ἐξ ὑμῶν· πάντα ὑμῖν γνωριοῦσι τὰ ὧδε.”</p>	<p>And he adds too the praise of their city, that they might not only not be ashamed, but even pride themselves on him. “Who is one of you,” he says. “They shall make known unto you all things that are done here.”</p>

In Colossians 4:9, Paul indicates that Tychicus and Onesimus were actually sent to Colossae together. It is interesting to note that Paul describes both of them with the adjectives πιστός and ἀγαπητός and therefore emphasises his affection for both. Chrysostom, however, notices that in Colossians 4:9, Paul adds another aspect of praise when he refers to Onesimus. Chrysostom remarks that Paul also praises the city when he says ὅς ἐστιν ἐξ ὑμῶν. According to Chrysostom, Paul want the audience to be proud that Onesimus is one of them and not to feel any shame. Bliss (1998:336) also confirms that this phrase connects Onesimus with the audience. A noteworthy rhetorical element of the conclusion is its use of what may be described as *recommendation* rhetoric that praises or promotes individuals. The language is extremely close to that found in the praise of Epaphras in Colossians 1:7–8. The actual rhetoric of recommendation is saved for the letter's carriers, Tychicus and Onesimus, and possibly Mark because he is a potential visitor to Colossae. That is not to imply that there is a distinguishable difference in the praise for these individuals; instead, they are in a position that would necessitate any recommendation (Bliss, 1998:339). Bird (2009:199) explains that the main aim of the final greeting of the letter is to strengthen the bond between the Colossian believers and the Pauline churches. This is stressed in a variety of ways. Paul underlines that he wants them to be aware of his own circumstances, which is why Tychicus and Onesimus have been assigned the responsibility of relaying first-hand details of his situation to them. There is also a reference to Onesimus and Epaphras as being one of their own (ἐξ ὑμῶν) on two

occasions. In other words, the Colossians are already participating in the Pauline mission through Epaphras and Onesimus. They can also feel solidarity Paul and his co-workers when they are made fully aware of the situation regarding Paul and his colleagues. Paul deliberately makes the assumption for their support and interest, but if they do not remain in the gospel and supports the philosophy, it potentially brings shame upon them.

iv) Colossians 4:10 (Nestlé-Aland 28th)

¹⁰ Ἀσπάζεται ὑμᾶς Ἀριστάρχος ὁ συναιχμάλωτός μου καὶ Μάρκος ὁ ἀνεψιὸς Βαρναβᾶ περὶ οὗ ἐλάβετε ἐντολάς, ἐὰν ἔλθῃ πρὸς ὑμᾶς, δέξασθε αὐτόν

Field, 5:406D	NPNF ¹ 13:549
Ἐπειδὴ εἶπε, “συναιχμάλωτός,” ἵνα μὴ συγκατενέγκῃ τὴν ψυχὴν τῶν ἀκουόντων, ὅρα πᾶς τοῦτο τίθησι, καὶ διανίστησιν αὐτούς..”	After having said, fellow-prisoner; in order that he may not therewith depress the soul of his hearers, see how by this expression he rouses them up.

Chrysostom explains that the word *συναιχμάλωτός* (Col 4:10) might have caused his audience to have some depressing thoughts, and for this reason, he added verse 11 in order to lift them up again. Dunn (1996:276) explains that in a society dominated by the concept of honour and shame, acceptance of the stigma of imprisonment would show a high level of personal devotion to Paul on behalf of those he refers to as his *συναιχμάλωτός*.

Field, 5:406C	NPNF ¹ 13:549
“Μάρκος ὁ ἀνεψιὸς Βαρναβᾶ.” Καὶ τοῦτον ἐνεκωμίασε τέως ἀπὸ τῆς συγγενείας· μέγας γὰρ ἦν ἀνὴρ ὁ Βαρνάβας. “Περὶ οὗ ἐλάβετε ἐντολάς· ἐὰν ἔλθῃ πρὸς ὑμᾶς, δέξασθε αὐτόν.”	And Mark, the cousin of Barnabas; even this man he has praised still from his relationship, for Barnabas was a great man; touching whom you received commandments; if he come unto you, receive him.

According to Chrysostom, Paul also praises Mark simply because he was a relative of Barnabas and Paul knew that Barnabas was a great man. Bliss (1998:340) notices that Mark is singled out as a possible guest and therefore Paul praises him. The remarks for Aristarchus, Justus, and Luke would suggest that the main focus of this praise is

simply the outpouring of Paul's love and goodwill towards his close friends and co-workers. Bliss (1998:399) explains that those who remain with Paul are praised, however briefly. His Jewish co-workers, Aristarchus, Mark, and Jesus Justus, are each characterised by a unique trait before a joint eulogy.

v) Colossians 4:11 (Nestlé-Aland 28th)

¹¹ καὶ Ἰησοῦς ὁ λεγόμενος Ἰοῦστος, οἱ ὄντες ἐκ περιτομῆς, οὗτοι μόνοι συνεργοὶ εἰς τὴν βασιλείαν τοῦ θεοῦ, οἵτινες ἐγενήθησάν μοι παρηγορία.

Field, 5:406C + D	NPNF ¹ 13:549
Εἶτα πᾶσι τὸ ἐγκώμιον κοινὸν ἀποδίδωσιν, εἰπὼν τὸ ἰδιάζον ἐκάστου· “Οἱ ὄντες ἐκ περιτομῆς· οὗτοι μόνοι συνεργοὶ εἰς τὴν βασιλείαν τοῦ θεοῦ, οἵτινες ἐγενήθησάν μοι παρηγορία.”	Next, he bestows a common praise on all, having already spoken that of each one in particular; who are of the circumcision: these only are my fellow-workers unto the kingdom of God, men that have been a comfort unto me.

Chrysostom explains that after Paul gave praise to each of his fellow-workers individually, he gives a general praise in Colossians 4:11: οἱ ὄντες ἐκ περιτομῆς, οὗτοι μόνοι συνεργοὶ εἰς τὴν βασιλείαν τοῦ θεοῦ, οἵτινες ἐγενήθησάν μοι παρηγορία.

Field, 5:408E	NPNF ¹ 13:551
Καταστέλλει τῶν Ἰουδαίων τὸ φύσημα, ἐπαίρει τούτων τὰς ψυχὰς,	He represses the swelling pride of the Jews, and inspires the souls of these, [the Colossians,]

Chrysostom remarks that with verse 11, Paul is retaining the pride of the Jews, and at the same time, he is exciting the people of Colossae.

4.12. HOMILY XII

4.12.1. Rhetorical situation

Colossians 4:13 (Nestlé-Aland 28th)

¹³ μαρτυρῶ γὰρ αὐτῷ ὅτι ἔχει πολὺν πόνον ὑπὲρ ὑμῶν καὶ τῶν ἐν Λαοδικείᾳ καὶ τῶν ἐν Ἱεραπόλει.

Field, 5:412C + D	NPNF¹ 13:556
“Καὶ τῶν ἐν Λαοδικείᾳ, φησὶ, καὶ τῶν ἐν Ἱεραπόλει.” Κάκεινοις αὐτὸν συνίστησιν. Ἀλλὰ πόθεν τοῦτο ἐμελλον εἰδέναι; Μάλιστα μὲν οὖν ἤκουσαν ἂν· πλὴν καὶ τῆς ἐπιστολῆς ἀναγινωσκομένης, ἐμάνθανον. “Ποιήσατε γὰρ, φησὶν, ἵνα καὶ ἐν τῇ Λαοδικέων ἐκκλησίᾳ ἀναγνωσθῇ.”	And them in Laodicea, and them in Hierapolis. He commends him to those also. But whence were they to know this? They would assuredly have heard; however, they would also learn it when the Epistle was read. For he said, “Cause that it be read also in the church of the Laodiceans.”
Field, 5:413B	NPNF¹ 13:557
Ἔμοι δοκεῖ εἶναι τινα τῶν γραφέντων ἐκεῖ, ἃ καὶ τούτους ἐχρῆν ἀκοῦσαι.	I suppose there are some of the things therein written, which it was needful that those also should hear.

When Paul says καὶ τῶν ἐν Λαοδικείᾳ καὶ τῶν ἐν Ἱεραπόλει (Col 4:13), he is also encouraging the people of Laodicea and Hierapolis to accept Epaphras because he has sent him to them (κάκεινοις αὐτὸν συνίστησιν). Chrysostom explains that these people would have heard about the letter Paul had sent with Epaphras, but also that they would have the opportunity to hear the content when it is read to them. Paul instructed Epaphras in Colossians 4:16 to see to it that the letter is read before the church of Laodicea. Chrysostom remarks that it was also *necessary* for the people of Laodicea and Hierapolis to hear the things Paul had written in his letter to the Colossians.

4.12.2. Rhetorical aspects

i) Colossians 4:12 (Nestlé-Aland 28th)

¹² ἀσπάζεται ὑμᾶς Ἐπαφρᾶς ὁ ἐξ ὑμῶν, δοῦλος Χριστοῦ [Ἰησοῦ], πάντοτε ἀγωνιζόμενος ὑπὲρ ὑμῶν ἐν ταῖς προσευχαῖς, ἵνα σταθῆτε τέλειοι καὶ πεπληροφορημένοι ἐν παντὶ θελήματι τοῦ θεοῦ.

Field, 5:412C	NPNF¹ 13:556
“ἐξ ὑμῶν,” ἵνα καὶ σεμνύνωνται ἐπὶ τῷ ἀνδρὶ, ἅτε τοιοῦτους φέροντες ἄνδρας.	“One of you”, in order that they might pride themselves upon the man, as producing such men.
Field, 5:413D	NPNF¹ 13:557
Μέγα ἐγκώμιον, καὶ μείζον ἢ τῶν ἄλλων ἀπάντων, τὸ λέγειν περὶ τοῦ Ἐπαφρᾶ, “Ὁ ἐξ ὑμῶν, δοῦλος Χριστοῦ.”	It is great praise, and greater than all the rest, his saying of Epaphras, who is [one] of you, a servant of Christ.

Field, 5:413D	NPNF¹ 13:557
Εἰς τὸ αὐτὸ ἀξίωμα ἀναφέρει τὸν ἄνδρα, καὶ σύνδουλον ἀνωτέρω καλεῖ, καὶ ἐνταῦθα δοῦλον.	To the same dignity he advances this man; and above he calls him a fellow-servant, and here, a servant.
Field, 5:413E	NPNF¹ 13:558
Ἄλλὰ τοῦτο φθόνον ἂν ἔτεκε τὸ ἐγκώμιον. Διὰ τοῦτο οὐκ ἀπὸ τούτων αὐτὸν συνίστησι μόνον, ἀλλὰ καὶ ἐκ τῶν πρὸς αὐτούς· καὶ ἐκεῖ φθόνον λύει, καὶ ἐνταῦθα.	But this praise might have gendered envy; therefore he commends him not from these things only, but also from what had regard to themselves; and so he does away with envy, both in the former place, and here.

Paul uses the phrase ὁ ἐξ ὑμῶν, δοῦλος Χριστοῦ in Colossians 4:12 to describe Epaphras. According to Chrysostom, Paul uses ὁ ἐξ ὑμῶν to let his audience know that they can be proud of themselves since they have produced (from their midst) a man such as Epaphras. Chrysostom further remarks that it is an even greater praise, in fact, greater than the rest (μέγα ἐγκώμιον, καὶ μεῖζον ἢ τῶν ἄλλων ἀπάντων), when Paul also adds δοῦλος Χριστοῦ. Bird (2009:124) confirms that Epaphras is described as δοῦλος Χριστοῦ to emphasise the dedicated nature of his service. Epaphras is portrayed as a man who struggles for them in prayer that not only emphasises his pastoral concern for the Colossians but also demonstrates that he fulfils the exhortation in Colossians 4:2 regarding dedication in prayer. Chrysostom also highlights the fact that Epaphras is not only called a servant (δοῦλος) now but that he was already called a fellow servant (σύνδουλος) earlier. Chrysostom refers back to Colossians 1:7 where Epaphras was called τοῦ ἀγαπητοῦ συνδούλου ἡμῶν, ὅς ἐστιν πιστὸς ὑπὲρ ὑμῶν διάκονος τοῦ Χριστοῦ. Chrysostom then explains that this praise (calling Epaphras one of them and a fellow-servant in Christ) might have caused the audience to become envious of Epaphras (τοῦτο φθόνον ἂν ἔτεκε τὸ ἐγκώμιον). For this reason, Paul did not only praise him for what he has done but showed them that this man also struggled on their behalf. In this way, Paul prevents his audience from becoming envious.

Field, 5:412C	NPNF¹ 13:556
Οὐχ ἀπλῶς εἶπεν, εὐχόμενος, ἀλλ' "ἀγωνιζόμενος," τρέμων καὶ δεδοικῶς.	He said not simply praying, but striving, trembling and fearing

For Chrysostom, it is significant that Paul not merely said *εὐχόμενος*, but that he used the word *ἀγωνιζόμενος* instead. The use of *ἀγωνίζομαι* implies great struggle and fear and therefore places greater emphasis on what Epaphras has done for them.

Field, 5:412D	NPNF¹ 13:556
“Ἴνα στήτε, φησί, τέλειοι.” Ἄμα καὶ κατηγορεῖ αὐτῶν, καὶ ἀνεπαχθῶς παραινεῖ καὶ συμβουλεύει.	That ye may stand perfect, he says. At once he both accuses them, and without offensiveness gives them advice and counsel.
Field, 5:412D + E	NPNF¹ 13:556
Ἄλλ’ οὗτος ἀμφοτέρα εὔχεται, “Ἴνα στήτε, φησί, τέλειοι.” Ὅρα ποῦ πάλιν αὐτοὺς ὑπέμνησε τοῦ περὶ τῶν ἀγγέλων λόγου, καὶ περὶ τοῦ βίου.	But this man prays for both: That ye may stand perfect, he says. See how again he has reminded them of what he said about the Angels, and about life.

According to Chrysostom, Paul is simultaneously accusing his audience and giving them advice without offence when he says *ἵνα σταθῆτε τέλειοι* in Colossians 4:12. On the one hand, Paul uses these words in the prayer of Epaphras to encourage the Colossians to stand perfect (and fully assured in the will of God), but on the other hand, he indirectly accuses them for not being in such a place (yet). Paul adds a second aspect to the prayer in Colossians 4:12 – that the Colossians may be fully assured or complete in the will of God (*πεπληροφορημένοι ἐν παντὶ θελήματι τοῦ θεοῦ*). However, when Chrysostom says that Epaphras prays for two aspects (*οὗτος ἀμφοτέρα εὔχεται*), he does not mention the second aspect in his homily like he mentions the first. Instead, he explains the meaning behind that specific part of the prayer – to remind them about what he said about angels and life. Bliss (1998:340–341) explains that Paul connects Epaphras with the prayer expressed in the beginning of the Epistle: *ἵνα πληρωθῆτε τὴν ἐπίγνωσιν τοῦ θελήματος αὐτοῦ ἐν πάσῃ σοφίᾳ καὶ συνέσει πνευματικῇ* (Col 1:9). In Colossians 4:12, Paul refers to the fact that Epaphras is always earnestly praying that they may stand mature and fully assured in all the will of God (*ἵνα σταθῆτε τέλειοι καὶ πεπληροφορημένοι ἐν παντὶ θελήματι τοῦ θεοῦ*). This shows that, rather than the letter adding to Epaphras’ apostolic recommendation, Paul obtains acceptance for the letter by connecting both his and Epaphras’ prayers. This appeal towards Epaphras would lead to the audience accepting the letter since he already has a good ethos in the eyes of the church at Colossae, a congregation he established. Bird (2009:125) confirms

that Epaphras' prayer is that they will have the maturity, insight, and confidence to oppose the false teachers' philosophical invasions.

ii) Colossians 4:13 (Nestlé-Aland 28th)

¹³ μαρτυρῶ γὰρ αὐτῷ ὅτι ἔχει πολὺν πόνον ὑπὲρ ὑμῶν καὶ τῶν ἐν Λαοδικείᾳ καὶ τῶν ἐν Ἱεραπόλει.

Field, 5:413E + F	NPNF ¹ 13:558
Μεγάλην προθυμίαν ἔδειξε τῷ εἰπεῖν, “ἀγωνιζόμενος.” Εἶτα, ἵνα μὴ δόξῃ κολακεύειν αὐτούς, ἐπήγαγεν, ὅτι “ζῆλον ἔχει πολὺν πόνον ὑπὲρ ὑμῶν, καὶ τῶν ἐν Λαοδικείᾳ καὶ τῶν ἐν Ἱεραπόλει.” Καὶ τὸ, “ἵνα στήτε τέλειοι,” καὶ τοῦτο οὐ κολακείας, ἀλλ’ αἰδεσίμου διδασκάλου.	By saying, striving, he has showed his great earnestness. Then, that he might not seem to be flattering them, he added, that he has much zeal for you, and for them in Laodicea, and for them in Hierapolis. And the words, that you may stand perfect, are not words of flattery, but of a reverend teacher.

Chrysostom explains that the word ἀγωνιζόμενος (Col 4:12) demonstrates Epaphras' eagerness to serve the Colossians. Paul, however, is careful to make it seem as if he flatters the Colossians and therefore adds the phrase ὅτι ἔχει πολὺν πόνον ὑπὲρ ὑμῶν καὶ τῶν ἐν Λαοδικείᾳ καὶ τῶν ἐν Ἱεραπόλει (Col 4:13) to show that Epaphras has the same eagerness to serve other churches. For Chrysostom, it is also important to note that the statement ἵνα σταθῆτε τέλειοι (Col 4:12) is not a statement of flattery but rather something that a respected teacher would say. Bird (2009:125) confirms that Paul shows that Epaphras has worked hard for the Colossians and the other churches in Laodicea and Hierapolis. They should therefore take pride in his achievements as their representative and respect him by adhering to the teaching that he delivered to them.

iii) Colossians 4:14 (Nestlé-Aland 28th)

¹⁴ ἀσπάζεται ὑμᾶς Λουκᾶς ὁ ἰατρός ὁ ἀγαπητὸς καὶ Δημᾶς.

Field, 5:412F	NPNF ¹ 13:556
Οὐ τοῦτον δὲ ταπεινῶν, ὕστερον τίθησιν, ἀλλ’ ἐκεῖνον ἐπαίρει.	It is not to lower this man that he places him after, but to raise the other.

Field, 5:412F + 413A	NPNF ¹ 13:557
“Καὶ Δημᾶς,” φησὶν. Εἰπὼν δὲ, “Ἀσπάζεταιται ὑμᾶς Λουκᾶς ὁ ἰατρός,” προσέθηκεν, “ὁ ἀγαπητός.” Ἐγκώμιον καὶ τοῦτο οὐ μικρὸν, ἀλλὰ καὶ σφόδρα μέγα, τὸ Παύλου εἶναι ἀγαπητόν.	“Luke, the physician, salutes you,” he added, “the beloved.” And no small praise is this, but even great exceedingly, to be beloved of Paul.

Chrysostom explains that in Colossians 4:14, Paul does not mention Luke last to lower him, but instead, to raise the praise of Epaphras. Paul, do, however, add the special descriptor ὁ ἀγαπητός after Luke’s name. According to Chrysostom, this is indeed a great praise since it is a great thing to be a beloved of Paul.

iv) Colossians 4:15–16 (Nestlé-Aland 28th)

¹⁵ Ἀσπάσαθε τοὺς ἐν Λαοδικείᾳ ἀδελφοὺς καὶ Νύμφαν καὶ τὴν κατ’ οἶκον αὐτῆς ἐκκλησίαν.

¹⁶ καὶ ὅταν ἀναγνωσθῇ παρ’ ὑμῖν ἡ ἐπιστολή, ποιήσατε ἵνα καὶ ἐν τῇ Λαοδικέῳ ἐκκλησίᾳ ἀναγνωσθῇ, καὶ τὴν ἐκ Λαοδικείας ἵνα καὶ ὑμεῖς ἀναγνώτε.

Field, 5:413A	NPNF ¹ 13:557
“Ὅρα πῶς αὐτοὺς συγκολλᾷ καὶ συνάπτει πρὸς ἑαυτοὺς, οὐ τῷ ἀσπάσασθαι μόνον, ἀλλὰ καὶ τῷ τὰς ἐπιστολάς ἀντιδοῦναι. Εἶτα πάλιν χαρίζεται, κατ’ ἰδίαν αὐτὸν προσαγορεύων. Ποιεῖ δὲ τοῦτο οὐχ ἀπλῶς, ἀλλὰ καὶ τοὺς ἄλλους εἰς τὸν αὐτὸν ἄγων ζῆλον. Οὐδὲ γὰρ μικρὸν ἐστίν, ὅταν μὴ μετὰ τῶν λοιπῶν ἀριθμῆται.	See how he cements, and knits them together with one another, not by salutation only, but also by interchanging his Epistles. Then again he pays a compliment by addressing him individually. And this he does not without a reason, but in order to lead the others also to emulate his zeal. For it is not a small thing not to be numbered with the rest.

Paul once again gives praise to an individual, to Nympha (Νύμφα). According to Chrysostom, this praise is not done without reason since Paul is encouraging his audience to follow the example of this individual. Chrysostom explains that it is a great thing not to be counted with the rest of the people and for this reason, the praise to Nympha is a great one. Chrysostom notices that Paul is joining his audience together with people from other churches by mentioning all of them in his salutation, but also by encouraging (instructing) them to interchange his letters. Bird (2009:125) confirms that

a letter has already been sent to the Christians in Laodicea. Paul encourages the households and churches to exchange letters and read them to the believers for the primary purpose of encouragement. The reading of letters in the congregations, emphasises the oral and audible aspects of early Christian literature.

v) Colossians 4:17 (Nestlé-Aland 28th)

¹⁷ και εἶπατε Ἀρχίππῳ· βλέπε τὴν διακονίαν ἣν παρέλαβες ἐν κυρίῳ, ἵνα αὐτὴν πληροῖς.

Field, 5:414A	NPNF ¹ 13:558
<p>“Καὶ εἶπατε Ἀρχίππῳ· βλέπε τὴν διακονίαν ἣν παρέλαβες ἐν κυρίῳ.” Μάλιστα αὐτοὺς αὐτῷ ὑποτάττει. Οὐκέτι γὰρ ἂν ἔχοιεν ἐγκαλεῖν ἐκείνῳ ἐπιτιμῶντι αὐτοὺς, ὅταν αὐτοὶ ὧσιν ἀναδεδεγμένοι τὸ πᾶν· ἐπεὶ οὐκ ἔχει λόγον τοῖς μαθηταῖς περὶ τοῦ διδασκάλου λέγειν. Ἄλλ’ ἐπιστομίζων αὐτοὺς, ταῦτα γράγει. “Εἶπατε, φησὶν, Ἀρχίππῳ· βλέπε.”</p>	<p>“And say to Archippus, Take heed to the ministry which you have received in the Lord.” His chief aim is to subject them to him entirely. For they could no more have complaint against him for rebuking them, when they themselves had taken it all upon them; for it is not reasonable to talk to the disciples about the teacher. But to stop their mouths, he writes thus to them ““Say to Archippus, he says, Take heed.</p>

Chrysostom notices that When Paul says και εἶπατε Ἀρχίππῳ· βλέπε τὴν διακονίαν ἣν παρέλαβες ἐν κυρίῳ, ἵνα αὐτὴν πληροῖς. (Col 4:17), he is showing his authority and making sure his audience obey him. Chrysostom explains that now the audience could no longer blame Paul for rebuking them, for they have already accepted everything he has written. According to Chrysostom, Paul used the words και εἶπατε Ἀρχίππῳ· βλέπε (Col 4:17) to silence his audience.

vi) Colossians 4:18 (Nestlé-Aland 28th)

¹⁸ Ὁ ἀσπασμὸς τῆ ἐμῆ χειρὶ Παύλου. μνημονεύετέ μου τῶν δεσμῶν. ἡ χάρις μεθ’ ὑμῶν.

Field, 5:413E + D	NPNF ¹ 13:557
<p>Τοῦτο γνησιότητος καὶ φιλίας τεκμήριον, τὸ καὶ τὰ γράμματα ὄρᾶν, καὶ πάσχειν τι πρὸς ταῦτα. “Μνημονεύετέ μου τῶν δεσμῶν.” Βαβαί, πόση παράκλησις; Τοῦτο γὰρ ἱκανὸν εἰς πάντα αὐτοὺς προτρέψαι, καὶ</p>	<p>This is a proof of their sincerity and affection; that they both looked at his handwriting, and that with emotion. “Remember my bonds.” Wonderful! How great the consolation! For this is enough</p>

γενναιοτέρους ποιῆσαι πρὸς τοὺς ἀγῶνας· οὐ μόνον δὲ γενναιοτέρους, ἀλλὰ καὶ οἰκειοτέρους αὐτοὺς ἐποίει.	to cheer them on to all things, and make them bear themselves more nobly in their trials; but he made them not only the braver, but also the more nearly interested
Field, 5:414C	NPNF¹ 13:558
“Μνημονεύετέ μου τῶν δεσμῶν. Ἡ χάρις μεθ’ ὑμῶν. Ἀμήν” Τὸν φόβον ἔλυσεν, εἰ γὰρ ὁ διδάσκαλος ἐν δεσμοῖς, ἀλλ’ ἡ χάρις αὐτὸν λύει. Καὶ τοῦτο τῆς χάριτος τὸ συγχωρεῖν αὐτὸν δεθῆναι·	“Remember my bonds. Grace be with you. Amen.” He has released their terror. For although their teacher be in bonds, yet grace releases him. This too is of grace, the granting him to be put in bonds.

Bliss (1998:336–337) confirms that the letter’s last verse includes a strong emotional charge. It begins with Paul’s statement of his own signature, then it intensifies with his desire that the audience remembers his imprisonment, and lastly concludes with his personal blessing. Chrysostom remarks that when the audience read the phrase ὁ ἀσπασμὸς τῆ ἐμῆ χειρὶ Παύλου (Col 4:18) they look at his handwriting, and they will look at it with emotion. This is then proof of the serenity and affection the audience have towards Paul. Bliss (1998:337) explains that the use of rhetorical figures strengthens the emotion of Colossians 4:18. First he identifies the rhetorical figure of *metonymy* of subject. This technique is known for the substitution of cause for effect; it is when a noun is substituted for one of its qualities (Lanham, 1991:189). In Colossians 4:18, the figure is used when χειρὶ is substituted for “signature”. Another rhetorical figure identified is *synecdoche*. This technique is used for substitution of part for whole (Lanham, 1991:189). In Colossians 4:18, the figure is used when δεσμῶν represent “imprisonment”. For Chrysostom, the words μνημονεύετέ μου τῶν δεσμῶν (Col 4:18) is an excellent exhortation. These words are enough to persuade the Colossians to do everything Paul asks from them. Paul also encourages them with these words. He wants them to endure their trials with more nobility, and he desires to make them braver to face their trials. Chrysostom refers to the phrase μνημονεύετέ μου τῶν δεσμῶν ἢ χάρις μεθ’ ὑμῶν for a second time, but then also immediately refers to ἡ χάρις μεθ’ ὑμῶν. According to Chrysostom, Paul in diminishing the fear of the audience for their trial. He tells them that although he, as their teacher, is in bonds, he is still released by grace.

5. PHASE 2: EXISTING RHETORICAL ANALYSES OF COLOSSIANS

5.1. WITHERINGTON (2007)

Witherington (2007:104) classifies the letter of Colossians as an example of deliberative rhetoric. For his rhetorical analysis, the letter is divided into traditional rhetorical categories such as *exordium*, *narratio*, *propositio*, *probatio*, and *peroratio*. According to Witherington (2007:104), Colossians has some elements of the Asiatic rhetoric style. For Witherington, Colossians consists of arguments that address specific problems, such as false teachings. In Colossians, one would also find newly combined words that can be identified as a category of rhetorical “invention”. This rhetorical “invention” was generally used in Greek oratory and particularly in Asiatic oratory (Witherington, 2007:105). Colossians 1:9–20 is an excellent example of the Asiatic rhetorical long sentences (Witherington, 2007:106).

The letter is divided into the following classical rhetorical categories:

Epistolary Prescript		1:1–2
<i>Exordium</i> /Thanksgiving Prayer		1:3–14
<i>Narratio</i>		1:15–20
<i>Propositio</i> / <i>Partitio</i>		1:21–23
<i>Probatio</i>	Argument One	1:24–2:5
<i>Probatio</i>	Argument Two	2:6–3:4
<i>Probatio</i>	Argument Three	3:5–4:1
<i>Peroratio</i>		4:2–6
Epistolary Closing		4:7–18

5.1.1. Rhetorical analysis

Epistolary Prescript – Colossians 1:1–2

Paul calls himself *ἀπόστολος* (Col 1:1) to show his audience that he writes this letter in his official apostolic capacity. The effect is that his audience will see his discourse as a teaching from an authoritative figure. Witherington (2007:116) explains that in

deliberative rhetoric, the speaker's authority was an essential aspect of persuading the audience. Paul constantly calls Jesus, Χριστοῦ Ἰησοῦ, and in this specific word order. The reason for this is that Paul knew that the people of Colossae were aware that Jesus was a Jewish messianic figure – Χριστοῦ was seen as a title and Ἰησοῦ the personal name. The word ἀγίοις might be interpreted as a reference to the Jewish Christians in Colossae, and πιστοῖς ἀδελφοῖς could refer to the Gentile Christians. In Paul's greeting statement of χάρις ὑμῖν καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς ἡμῶν, he places the Greek component first and the Jewish component second (Witherington, 2007:116–117).

Exordium/Thanksgiving Prayer – Colossians 1:3–14

The function of the *exordium* is to set out the speaker's ethos in such a way that the speaker has established contact with the audience. The *exordium* is also used to indicate the aim of the discourse. Colossians 1:3–14 summarises the upcoming themes of the letter. Here Paul builds a positive relationship with his audience when he expresses his thankfulness for their faith; acknowledges the fruitfulness of the gospel in their lives; and assures them that he constantly prays for them. With this *exordium*, the audience can see that Paul cares for them; he lifts up his audience before he exhorts them (Witherington, 2007:118–119)

The words πατρὶ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ (Col 1:3) explains who God is. In this context, He is known for his relationship with Jesus, He is His Father. Witherington (2007:120) explains that perhaps Paul includes this phrase to explicitly declare that God is the Father of Christ. One reason might be to ensure that Christ does not overshadow the Father, for as the letter progresses, Paul's focus is more on Christ. The phrase τὴν πίστιν ὑμῶν ἐν Χριστῷ Ἰησοῦ (Col 1:4) shows that the letter is focussing on Christ. It also indicates to the Colossians that they cannot seek worthless things; instead, they should remain in Christ to achieve their glory. When Paul says διὰ τὴν ἐλπίδα τὴν ἀποκειμένην ὑμῖν ἐν τοῖς οὐρανοῖς (Col 1:5), the argument is based on a future eschatological point of view. The hope is made a reality in Christ's resurrection (Witherington, 2007:120–121). Paul makes use of two agricultural metaphors, showing his audience that the gospel is spreading over the world: καθὼς καὶ ἐν παντὶ τῷ κόσμῳ ἐστὶν καρποφορούμενον καὶ αὐξανόμενον (Col 1:6). The metaphors are used again in

Colossians 1:10, where it applies to the believer. It is clear from the *exordium* that the Colossians have been grounded in their faith for a while. However, they needed guidance in some of the more profound mysteries of faith and practices. For this reason, Paul is confident when he writes about Christ and other matters that they would understand these more profound mysteries as well (Witherington, 2007:122–123).

In Colossians 1:4–6 and 9–11, one finds repetition of language that is characteristic of the Asiatic rhetoric: *πάντας* (Col 1:4) and *πᾶσαν* (Col 1:11), *ἀκούσαντες* (Col 1:4) and *ἠκούσαμεν* (Col 1:9), and *καὶ ἐπέγνωτε τὴν χάριν τοῦ θεοῦ ἐν ἀληθείᾳ* (Col 1:6) and *αὐξανόμενοι τῇ ἐπιγνώσει τοῦ θεοῦ* (Col 1:10). Paul uses repetition for emphasis, and he is also building towards a climax. In Colossians 1:9, Paul raises his concern about them not fully understanding the gospel and being misled by a Colossian Jewish philosophy. Witherington explains that for Paul, ethics and theology are always linked; therefore, in Colossians 1:9, Paul says that the gospel is the motive for a worthy life (Witherington, 2007:123–124). In true deliberative rhetoric fashion, Paul places emphasis on that which is beneficial and pleasing (*εἰς πᾶσαν ἀρεσκείαν*) in Colossians 1:10. The aim is to encourage his audience to live a virtuous life. In Colossians 1:11, the Asiatic rhetorical redundancy is on full display where one finds three words for power and two for patience *δυναμούμενοι, δυνάμει, κράτος* and *ὑπομονήν, μακροθυμίαν*. Colossians 1:13 is the only place where Paul calls Jesus *τοῦ υἱοῦ τῆς ἀγάπης αὐτοῦ* and this is to prepare the audience for what Paul is going to say in the Christ Hymn (Witherington, 2007:126).

Narratio – Colossians 1:15–20

The function of the *narratio* is to state the problem that has caused the speaker to write the letter in a concise manner. In the case of Colossians, it is evident that there has been a false Christology that caused the church to add additional practices to the gospel. Paul's rhetorical strategy to address this problem is the same as when he addressed the people of Galatia. Paul shows his audience that they already have everything they need in Christ and in the true message of the gospel and that there is no need to add these false philosophies (Witherington, 2007:128). The rhetorical function of this hymn is to establish a Christocentric basis for all the arguments that will follow. The words *τά πάντα* is repeated and constantly connected to Christ. The hymn

is used to defend the gospel against the Gnostic dualistic thought, and it also shows that there is no other mediator between God and humankind than Christ. Angels and other authorities no longer apply. The story of how Jesus came to existence then directly flows over to the next part of the discourse in Colossians 1:21–23. Paul addresses a Jewish philosophy by showing his audience a Jewish Christology (Witherington, 2007:129–130).

The hymn is not only of earlier origin, but also touches on the cosmic Christ. In addition to using the Jewish wisdom literature, Paul also added references to the story of Christ's death. It also seems possible that Paul used an existing hymn, with modifications to fit into Asiatic rhetoric, or composed it himself specifically for this discourse. In this hymn, there is emphasis on the *τό πλήρωμα* of God that dwells in Christ. This *τό πλήρωμα* will be amplified later in Colossians 2:9 (Witherington, 2007:130–131). The parallelism of the two strophes in the hymn is easy to recognise. The use of parallelism with the language being repeated slightly differently is another characteristic of the Asiatic rhetorical style (Witherington, 2007:133). In Colossians 1:21–3:4, Paul echoes and develops some aspects found in the Christ hymn as part of the theological portion of his discourse (Witherington, 2007:136).

Propositio/Partitio – Colossians 1:21–23

The *propositio* is divided into several parts when the orator has a complex issue that he is about to address. Witherington explains that it is remarkable to see how Paul sets out these parts of the *propositio* in a reverse order, the order in which he also addresses them in his discourse:

<i>Propositio:</i>	Discourse:
Colossians 1:23c	Colossians 1:24–2:5
Colossians 1:23a	Colossians 2:6–3:4
Colossians 1:21–22	Colossians 3:5–4:1

Paul deliberately sets out these parts of the *propositio* in a reverse order to first present himself as an example before he goes on to address his audience's behaviour and beliefs. Colossians 1:21–23 is where Paul begins applying the knowledge given in the

Christ Hymn, and these aspects will be discussed in detail further on in Colossians 1:24–4:1 (Witherington, 2007:137). In Colossians 1:15–20, Paul has just given his audience an inspiring hymn about Christ and what Christ has done for them. The hymn was both intense and emotional, leading the audience right into the thesis statement of Colossians 1:21–23. It is then noticed that the *propositio* is brief compared to the passages that precede and follow it. For this reason, the characteristic of rhetorical redundancy of the Asiatic rhetoric is not so noticeable in the *propositio* (Witherington, 2007:138). In Colossians 1:21, the contrast between what the audience once was and what they now are, is noticeable. In Colossians 1:22, Paul places emphasis on the concrete facts of the manner of reconciliation. The conditional clause εἴ γε ἐπιμένετε τῇ πίστει in Colossians 1:23 indicates that Paul does not doubt the outcome of what he is instructing. If they remain in the faith, they cannot be misled by mystical and ritual practices (Witherington, 2007:140).

Probatio: Argument One – Colossians 1:24–2:5

After the introductory statement of his argument in Colossians 1:21–23, Paul immediately leads with the most compelling argument, for he knows that this argument will cause his audience to do what is expected of them. According to Witherington (2007:142), it is noticeable that in his first argument, Paul speaks of some personal matters regarding himself *and* the audience. By speaking of personal matters, Paul ensures that his audience cannot deny their own experience. It will therefore be unlikely for them to dispute Paul's apostolic authority, since he also suffers on their behalf. This aspect also contributes to the *ethos* of Paul's character, and it would also cause his audience to admire him, something that contributes to the *pathos* of their relationship (Witherington, 2007:142).

The *probatio* aims to show the audience that what is being said is beneficial and honourable while showing that different behaviour is pointless. For this reason, one finds persuasion and dissuasion. Colossians 1:24–2:5 is primarily an argument based on persuasion and the second argument in Colossians 2:6–3:4 is mainly based on dissuasion (Witherington, 2007:142). Paul still establishes empathy with his audience in the first argument before addressing the problem. He first presents his audience with an argument with which they will readily agree; and by doing this, he builds trust and

credibility. It is evident that from the beginning of Colossians, Paul has been building up his argument to address the problem in Colossae. A prayer first moves the audience, and then they willingly accept the theology of the Christ Hymn. When Paul gets to the first argument, they will now freely accept it and critically look at the false philosophy and deeply consider rejecting it (Witherington, 2007:143).

In Colossians 1:24, Paul probably talks about partaking in the messianic sufferings instead of dying for or with Christ. Paul already and will again emphasise that the death of Christ is the only manner of reconciliation. Paul demonstrates that he is already in a period of eschatological suffering, which they will also go through before the end can come (Witherington, 2007:144–145). In Colossians 1:26, Paul speaks about the apocalyptic secret: τὸ μυστήριον τὸ ἀποκεκρυμμένον ἀπὸ τῶν αἰώνων. He explains that this secret is revealed as the redemption plan for all in Christ. In Colossians 1:28, πάντα ἄνθρωπον is seen as a *hyperbole*, and it is used to show that the salvation through Christ is not only for a select few but for everyone (Witherington, 2007:146–147). The word νοθετοῦντες in Colossians 1:28 indicates that some people in Colossae were confused about what represented true wisdom and knowledge. One can mark the Asiatic redundancy in Colossians 2:1 when Paul writes οὐχ ἑώρακαν τὸ πρόσωπόν μου ἐν σαρκί. The redundancy is deliberate and not a result of the lack of rhetorical skills. Witherington explains that Paul has balanced the first proof with careful consideration, for the proof can be divided into two parts: Colossians 1:24–29 and Colossians 2:1–5. Paul repeats critical terms such as χαίρω (Col 1:24) and χαίρων (Col 2:5), γνωρίσαι (Col 1:27) and ἐπίγνωσιν (Col 2:2), πλοῦτος (Col 2:2), ἀγωνιζόμενος (Col 1:29) and ἀγῶνα (Col 2:1) in both parts (Witherington, 2007:148).

In Colossians 2:1, Paul explains that he works hard for the gospel, and perhaps he also explicitly shows the hard work going into the letter in that he will be addressing the false philosophy. The purpose of this discourse is to bring them together, encourage them, and strengthen their faith. Paul desires for them to stand firm in the gospel they have heard. He reaffirms the knowledge of the mystery, that is, their knowledge of Christ. This argument is based on the argument on unity that is generally found in deliberative discourse. The alliteration and piling up of terms in Colossians 2:2 have the effect of completeness: πᾶν πλοῦτος τῆς πληροφορίας. This is then followed by

the redundant Χριστοῦ in the phrase τοῦ θεοῦ, Χριστοῦ. Paul emphasises that it is in Christ that the wisdom and hidden mystery can be found and not in some observations or teachings about angels (Witherington, 2007:148–149). In Colossians 2:4, Paul states why he is saying these things: so that plausible arguments may not mislead his audience. The term *πιθανολογία* is used to convey the idea of a plausible but groundless argument. Paul will address the nature of the false teaching, but it is already clear that someone is proclaiming a philosophy that includes rhetorical arguments to convince them. In Colossians 2:5, Paul confirms that the Colossian church has a good foundation and that they need to keep moving towards the true message of the gospel, but that there are specific problems that need to be corrected. Paul then uses one of his most common phrases, namely *εἰ γὰρ καὶ τῆ σαρκί*, which is an elaborate rhetorical expression saying that he is in some sense with them (Witherington, 2007:149–150).

Probatio: Argument Two – Colossians 2:6–3:4

Witherington (2007:151) explains that in the middle of the arguments, Paul discusses the main problem in Colossians. Paul discusses the main issue in much detail in Colossians 2:16–23, and this argument consists of two sections: Colossians 2:6–15 and Colossians 3:1–4. It is evident that Paul presents his argument in a more forceful way. Witherington (2007:151) explains that this section of Colossians has the Asiatic rhetorical characteristic of unending clauses and phrases, redundancy, euphony, accumulation, and amplification. Even the overall argument in this section is arranged in an orderly manner. In Colossians 2:6, Paul begins to explain to a greater extent the aspects of faith which the Colossians have already accepted and have as a foundation. Paul is building on what he has already said in Colossians 1; that they have received Christ, have Him as a foundation; they are to walk in Him, and keep building further on Him. In this section, Paul is mixing his metaphors. It is once again a characteristic of the Asiatic rhetoric to give the audience different images and metaphors, hoping that one or the other will persist with them. Paul's desire is for the Colossians to build on what they have already heard and learned and not go in the direction of some misleading teaching (Witherington, 2007:153–154).

In Colossians 2:8, Paul does not merely state that the false teaching is a philosophy; he further explains that it is a philosophy *κατὰ τὴν παράδοσιν τῶν ἀνθρώπων*; he also calls

it *κενῆς ἀπάτης*. It should be noted that Paul is speaking to an audience who are used to a rhetorical and philosophical environment, since some of them have already been misled by this person who is well versed in rhetoric. He is, however, aware that he must offer a greater argument of persuasion than those who are misleading the Colossians (Witherington, 2007:154). The phrase *κατὰ τὰ στοιχεῖα τοῦ κόσμου* (Col 2:8) can be interpreted in many ways. The most applicable here is to say that Paul is opposing some sort of elementary teaching or principles of the world that entails food rules, Jewish observances, asceticism, and the worshipping of angels. In Colossians 2:9, Paul then builds on the foundation he gave them in the Christ Hymn by clearly stating that in Christ, the fullness of God dwells (Witherington, 2007:155). The interpretation of the word *σωματικῶς* in the phrase *τὸ πλήρωμα τῆς θεότητος σωματικῶς* (Col 2:9) is also somewhat difficult. The main point that Paul wants to bring across is that God dwells in the body of Christ in fullness or in person. In Colossians 2:10, Paul then explains that if God is in Christ and Christ is in the believer, they too have God and should not be filled with anything or anyone else (Witherington, 2007:156).

In Colossians 2:12 and 13, Paul uses the language of circumcision and baptism; he does this to describe the conversion experience of the believers in a language they would understand. It is evident in Colossians 2:13 that Paul assumes that most of his audience is to be uncircumcised Gentiles. It is evident then that the circumcision language is used here for the double metaphor of the physical death of Christ and the spiritual death of the old life of a believer (Witherington, 2007:157–158). With Colossians 2:14, Paul explains that Christ has wiped out any debt of the believers. Paul uses this metaphor to say to his audience that they need no longer pay attention to anyone who records such debts or sins, or they should no longer feel that they owe something to these rules and regulations, because Christ paid it all. In Colossians 2:15, Paul then says that God is the one who have also demolished any form of power this false philosophy might have over them (Witherington, 2007:158–159). Paul desires for his audience to know that if they have Christ in them, then there should be no need to pay attention to lesser supernatural beings. It is these forces that God has disposed of and humiliated in public. For this reason, Paul then explains in Colossians 2:16 that no one should judge them regarding the rules about food, festivals, or the Sabbath requirements (Witherington, 2007:160–161).

In Colossians 2:18, one encounters one of the most problematic issues of this discourse; that is, the issue whether the phrase *θρησκεία τῶν ἀγγέλων* refers to the worshipping of angels or to the act of worship done by angels. The following phrase in the verse refers to some sort of visionary experience: *ἃ ἑώρακεν ἐμβατεύων*. This leads to the inference that humans worshipping angels would not require a visionary experience. It also seems that *τῶν ἀγγέλων* modifies both *θέλων* and *θρησκεία*, which then indicates that they stand in the same relation to *τῶν ἀγγέλων*. According to Witherington (2007:161), some in Colossae were promoting asceticism - which then included an ecstatic state where one had a vision of angels worshipping. Some Colossians have declared that they have entered into such an ecstatic state of heavenly worship (Witherington, 2007:161–162). These type of practices are an indication of an inadequate Christology and disbelief that Christ is the only one to meet all their spiritual needs. Paul uses the image of ligaments in Colossians 2:19 to remind his audience that Christ causes the body to grow and that it is the actual growth of God and not some deceptive illusion.

With this image, Paul emphasises the Christocentric message of this discourse, meaning that all believers are bound to Christ. It is likely that in Colossians 2:21, Paul is using the words of those who encourage asceticism. Paul then asks a rhetorical question in Colossians 2:20; asking that if they had died with Christ, together with these elementary rules, then why are they living as if these principles rule their lives. The essence of Colossians 2:22 is to show that these rules are human in nature and relate to with things that will perish. The main point is that believers are not obligated to partake in the practices, because they already have Christ who can meet their spiritual needs (Witherington, 2007:162). In Colossians 3:1–4, Paul then concludes his argument with an encouragement urging the Colossians to seek the things above - even beyond angels - to where Christ is seated on the throne. With Colossians 3:1, Paul explains that if they have accepted Christ as their Lord, they should continue seeking the things above where He is. Paul urges his audience to keep their minds on the things above and not pay attention to the human self-help conspiracies the false philosophy offers. Paul uses the word *κέκρυπται* since he knows that the false philosophy claims to be able to reveal hidden mysteries by the visionary experience of

angels worshipping. Paul opposes this claim and says that wisdom and life are to be found in Christ (Witherington, 2007:167–168).

Probatio: Argument Three – Colossians 3:5–4:1

For his third and final argument, Paul focuses on the ethical implications of the theology he has set forth thus far in the discourse. The height of Paul’s argument is when he is dealing with the issue of how the Colossians should live after he has just argued that believers should live in Christ and that nothing else is required. He also wants to clarify that even though he rejects the idea of asceticism, he also does not endorse a careless sexual ethos. This argument is an argument that strives to unify the community and to recommend a way of life for believers as new creatures in Christ. The unifying rhetoric that encourages unity and opposes any practices that divide the community is characteristic of a deliberative discourse (Witherington, 2007:174). The third argument can be divided into two sections: In Colossians 3:5–17 Paul discusses vice and virtue, where Paul uses the language of *putting off* and *putting on*. In Colossians 3:18–4:1, he addresses the behaviour in the Christian household. The first discussion reinforces the second (Witherington, 2007:174).

The first section (Col 3:5–17) begins with an exhortation to put off self-centeredness and is in contrast to the subsequent exhortation in Colossians 3:12 that has to do with putting something on. Paul urges them to put off τὰ μέλη and τὰ ἐπὶ τῆς γῆς; these two phrases are most likely both referring to the earthly passions. Once again, Paul uses redundancy to emphasise the use of one’s limbs for sinful purposes. Paul then begins his list of shameful behaviours with four kinds of sexual sin: πορνείαν, ἀκαθαρσίαν, πάθος and ἐπιθυμίαν κακήν. It is then both sexual desire and sexual deeds that Paul renounces (Witherington, 2007:176). Paul’s ethos is based on Christ, how Christ transforms a believer’s life, and not on his beliefs about the rituals and practices. His objective is to show his audience that they should not fall back into their old pattern of life. It appears that Paul is mainly addressing the Gentiles among his audience (Witherington, 2007:176–177).

In Colossians 3:8, Paul continues his list of vices; these are grouped together as sins of speech. Paul claims that it is unlikely for a believer to fall back into the old pattern of life, but he does however reason that a believer might sometimes act or have the

attitude of the old life. Colossians 3:12 is where Paul begins his list of qualities believers should put on. The Asiatic rhetoric is noticeable when Paul piles up the synonyms *ἐκλεκτοί*, *ἅγιοι* and *ἠγαπημένοι* at the beginning of the verse (Witherington, 2007:178–179). In Colossians 3:13, Paul encourages his audience to forgive one another when someone has done them wrong, just as the Lord forgives them. Above all of these virtues, Paul sees love as the apex. Paul then goes on to say that peace should be the ruling principle in their lives. In a culture where there was rivalry for honour, the audience is reminded that they are called to peace as part of the body of Christ. Paul first states the ethical principles of love, faith and peace and then applies them in the household code. The exhortation given in Colossians 3 verses 16 and 17 is not only directed at the audience, but also to everyone (Witherington, 2007:180–181).

Once again, Paul uses a pre-existing piece in Colossians 3:18–4:1. Paul either created this segment with an existing household code in mind, or the more likely option is that Paul modified an earlier Christian household code. The latter option fits perfectly within the context of the discussion on wisdom Paul has right through Colossians. It is noticeable that this household code has Christological and eschatological stances that set it apart from other secular or Jewish household codes (Witherington, 2007:182–183). Paul's first address is to *αἱ γυναῖκες* and the content of his exhortation should only be applied in her relationship with her husband. It should be noted that Paul is exhorting responsible believers who are capable of hearing and paying attention to the exhortations (Witherington, 2007:188). The verb *ὑποτάσσεσθε* is significant in this exhortation, for here Paul is not instructing the husbands to subordinate their wives or the wives to submit to their husbands. This verb is also used when the relationship between Christ and the Father, or between believers is illustrated. It does not describe an inferior type of relationship, but instead the nature of the relationship between the persons. The phrase *ὡς ἀνῆκεν ἐν κυρίῳ* is fitting since this is still a deliberative discourse where the speaker is to discuss what is proper and beneficial. The exhortation to *οἱ ἄνδρες* involves the virtue of love. The exhortation to the husbands is followed by a negative repercussion that shows that Paul aims to limit any immoral conduct by the head of the household. For Witherington (2007:190–192), Chrysostom understands what Paul was trying to achieve with the exhortation to the husband and wife: *“Ὁρα πῶς πάλιν τὸ κατάλληλον παρήνεσε.*

In Colossians 3:20, Paul directly addresses the children while exhorting them to obey their parents. Here the verb *ὑπακούετε* is used to imply undisputed obedience. For Witherington, Chrysostom understands what Paul was trying to achieve with the exhortation to the children: Ἴδου πάλιν καὶ ἐνταῦθα ὑποταγὴ καὶ φίλτρον. Καὶ οὐκ εἶπεν, ἀγαπᾶτε τὰ τέκνα· περιττὸν γὰρ ἦν· αὐτὴ γὰρ ἡ φύσις καταναγκάζει· ἀλλ' ὅπερ ἔδει διώρθωσε, τὸ καὶ τὸ φίλτρον ἐνταῦθα εἶναι σφοδρότερον, ἐπειδὴ καὶ ἡ ὑπακοὴ μείζων. Once again, the words *τοῦτο γὰρ εὐάρεστόν ἐστιν ἐν κυρίῳ* are fitting, given that a discussion of what is proper and beneficial is expected in a deliberative discourse. The following exhortation is to *οἱ πατέρες*, where Paul instructs them not to provoke their children (Witherington, 2007:192–193).

The longest exhortation is then addressed to the slaves in Colossians 3:22–25. The exhortation to the slaves should be understood in light of what Paul said in Colossians 3:11. Paul instructs the slaves to be obedient in everything, assuming that a Christian master will treat his slave fairly (Col 4:1). In Colossians 3:24, Paul states that he is giving the slaves these exhortations because they could receive a reward from the Lord. In this household code, there are five references to Christ as Lord that clarify the focus on the ideal relationship between a master and slave. This is then an unusual motivation for proper behaviour for masters and slaves in a general household code (Witherington, 2007:193–194). Colossians 4:1 concludes the final argument with a statement for *οἱ κύριοι*. The relationship between a slave and master signifies the relationship between believers and the Lord. For this reason, the last clause in Colossians 3:24 *τῷ κυρίῳ Χριστῷ δουλεύετε* is a command to everyone and the slaves.

Paul's aim with this household code is for the people of Colossae to view all subordinate members of the household as persons with rights and that they too deserve fair treatment. He encourages the head of the household to alter his conduct regarding his wife, children and slaves by what is pleasing to the Lord. The most striking aspect in these exhortations is the limiting and Christianising of the roles and rights of the head of the household in order to steer the household away from existing institutions of slavery and patriarchy (Witherington, 2007:195–196).

Peroratio: Prayer and Wisdom – Colossians 4:2–6

Traditionally the *peroratio* is used to summarise the essential aspects of the previous discourse. The *peroratio* would also amplify some important matters that needed to be addressed. In Colossians, the *peroratio* focuses on the themes of prayer and behaviour in public. Paul's request for prayer and his focus on deeds and speech is brought together by his desire to spread the gospel among the outsiders. In Colossians 4:3, Paul uses the metaphor ἵνα ὁ θεὸς ἀνοίξῃ ἡμῖν θύραν τοῦ λόγου λαλῆσαι τὸ μυστήριον τοῦ Χριστοῦ to say that God is the one who provides the opportunities for the preaching of the gospel in many new places. The phrase δι' ὃ καὶ δέδεμαι is a reminder that Paul suffers for the sake of the gospel. He did mention this at the beginning of the discourse in Colossians 1:24 as well. Paul uses the language of a tight-knit community in Colossians 4:5 when he refers to the non-Christian community τοὺς ἔξω. The exhortation to τὸν καιρὸν ἐξαγοραζόμενοι is to remind his audience to make use of any opportunity to bear witness. However, it can also be Paul's way of letting his audience know that they should make up for the lost time spent on the false philosophy. In Colossians 4:6, Paul says that the speech of believers should be πάντοτε ἐν χάριτι, ἄλατι ἡρτυμένος. It seems as if Paul is referring to speeches that are winsome and also rhetorically effective (Witherington, 2007:198–200).

Epistolary Closing – Colossians 4:7–18

The epistolary closing of Colossians consists of the typical Pauline letter closings; that is, mentioning of travel plans (Col 4:7–9), the final greeting (Col 4:10–15), the final instructions (Col 4:16–17), a personal note (Col 4:18) and the final benediction (Col 4:18) (Witherington, 2007:201). This section aims to heighten the authority of Paul's co-workers such as Epaphras, Onesimus, and Tychicus since they are visiting the Colossians on his behalf and even that of Nympha who continues her ministry in Colossians. These people are from different social backgrounds, such as someone who is financially well enough off to travel for the gospel, slaves, a doctor, and an estate owner (Witherington, 2007:202). Paul mentions three times that Tychicus is the one who will deliver the letter and news about Paul, which is a characteristic of the Asiatic rhetoric. The fact that Paul calls him a πιστὸς διάκονος and a σύνδουλος ἐν κυρίῳ indicates that Tychicus is a co-worker of the gospel. It was a standard practice to write a note of commendation for the one who delivers the letter, so that his authority might not be in question. Paul also mentions his Jewish co-workers: Mark, Aristarchus and

Jesus Justus. Paul calls Aristarchus *συναιχμάλωτός μου* to show his audience that his co-workers are also captives of Christ, just like himself (Witherington, 2007:203–204).

Colossians 4:15 is a reminder that church meetings took place mainly in the houses of the believers. Therefore, Paul's letter is meant to be read aloud during such a meeting. It is a possibility that Nympha was a widow who became the head of a household. Significantly, Paul focused on the church meeting at her house, suggesting that she was a well-known leader. When Paul says *ποιήσατε ἵνα καὶ ἐν τῇ Λαοδικέων ἐκκλησίᾳ ἀναγνωσθῆ* in Colossians 4:16, the idea is that Paul's letters were exchanged or copied and exchanged, since they were kept and recycled. In Colossians 4:17, Paul encourages the people of Colossae to support Archippus in his ministry among them. Paul concludes his letter with his signature, possibly to prevent forgery. He asks his audience to remember his chains, and he wants them to keep him in their prayers since his chains hinder him from proclaiming the gospel and visiting them. With this conclusion, Paul leaves his audience on a note of *pathos* before he wishes on them the grace of God - just as he did at the beginning of the letter with the phrase *ἡ χάρις μεθ' ὑμῶν* (Witherington, 2007:206–207).

5.1.2. Summary of the letter's argument / Summary of the arguments in the letter / Main argument of the letter

This discourse is clearly focused on encouragement to growth, rather than problem solving alone. Paul is aware that the Colossians were devout Christians. He, therefore, desires that they continue to develop in Christ, both in their faith and in their behaviour. In Chapter 2, Paul addresses the primary issue that he is aware of. Paul instructs the Colossians to stay on the path they began with when they were converted. He warns his audience not to be convinced by false teaching or philosophy that diminishes the notion of Christ's sufficiency, his grace, and their faith in Christ, in order for them to achieve the desired outcome of glorification and union with God. Christology (Colossians 1:15–20) serves as the letter's foundation, but it also explains how and why the Colossians' status changed as they were transferred from the domain of darkness to the realm of light (Witherington, 2007:119–120).

The aim of Paul's first (Colossians 1:24–2:5) argument is to persuade the Colossians to not adopt the Colossian philosophy. Paul emphasises the effect of the preaching and how it was accepted among the Colossians. An essential element is the appeal to both the audience and the apostle's experience. In the first argument, Paul is still establishing connection and empathy with the audience before addressing the root of disagreement, the false philosophy in Colossae (Witherington, 2007:143). Paul addresses his main concern in his second argument (Colossians 2:6–3:4), which he has placed in the middle of his discourse to bestow even greater emphasis on this issue. The false philosophy motivated the writing of the letter, but Paul utilises the perceived threat to construct a broader discourse of encouragement, in which the concerns and language of the philosophy are incorporated into a new framework and therefore given new significance (Witherington, 2007:151). For the letter's last argument (Colossians 3:5–4:1), Paul turns to the ethical consequences of the theology he has articulated thus far in the discourse. Because the problem at Colossae is as much about behaviour as it is about belief, Paul brings his arguments to a close by addressing the issue of how the Colossians should live. The emphasis is on uniting the community, dismissing claims of special status, and promoting a style of living that allows each member to live in the world as a believer in Christ (Witherington, 2007:174).

5.2. COPENHAVER (2018)

Copenhaver (2018:91) divides Colossians into three sections: introduction (Col 1:1–2), body (Col 1:3–4:6), and conclusion (Col 4:7–18). He then divides the body of the letter into the following traditional categories: *Exordium*, *paraenesis* and *peroratio*.

Copenhaver (2018:91) divides the rhetorical structure of Colossians as follows:

Epistolary Greeting	1:1–2
<i>Exordium</i>	1:3–2:5
Major <i>transitio</i>	2:6–7
<i>Paraenesis</i>	2:8–4:1
<i>Peroratio</i>	4:2–6
Epistolary Closing	4:7–18

5.2.1. Rhetorical analysis

Epistolary Greeting – Colossians 1:1–2

Already in the greeting, one can identify the senders and the recipients of the letter. Here Paul establishes a relationship with his audience as well as seeking their favour. Although it is only a greeting, it already has a share in the rhetorical function of the *exordium* (Copenhaver, 2018:92).

Exordium – Colossians 1:3–2:5

The *exordium* functions as the introduction of the discourse and mainly aims to seek the goodwill of the audience, setting up the speaker's ethos and introducing the arguments of the discourse. Paul accomplishes these functions by modifying the epistolary prayer and thanksgiving and adding a discussion of his ministry. In this section, Paul introduces the most important proofs that will be the foundation of the arguments in the letter. When Paul discusses his ministry, he talks in universal terms, and as he progresses, he applies the specific aspects to the Colossians (Copenhaver, 2018:92).

Copenhaver further divides the *exordium* into smaller sections:

Exordium: Prayers – Colossians 1:3–2:3

The first part of the *exordium* is mainly made up of Paul's thanksgiving and intercession prayers for the Colossians. Paul has incorporated the Christ Hymn (Col 1:15–20) into the prayer of intercession (Col 1:9–20). In the thanksgiving prayer, Paul establishes his relationship with the Colossians and foreshadows the letter's primary themes. What Paul and his co-workers have heard about the Colossians has motivated the gratitude. A chiasmic structure based on the theme of hearing along with love and truth can be identified in the thanksgiving prayer:

A: ἀκούσαντες τὴν πίστιν ὑμῶν καὶ τὴν ἀγάπην ἣν ἔχετε (Col 1:4)

B: προηκούσατε ἐν τῷ λόγῳ τῆς ἀληθείας τοῦ εὐαγγελίου (Col 1:5)

B: ἠκούσατε καὶ ἐπέγνωτε τὴν χάριν τοῦ θεοῦ ἐν ἀληθείᾳ (Col 1:6)

A: δηλώσας ἡμῖν τὴν ὑμῶν ἀγάπην (Col 1:8)

The aim of Paul's prayers is ἵνα πληρωθῆτε τὴν ἐπίγνωσιν τοῦ θελήματος αὐτοῦ ἐν πάσῃ σοφίᾳ καὶ συνέσει πνευματικῇ; this is, however not the sole purpose of the prayer, for he also gives the purpose of πληρωθῆτε: περιπατῆσαι ἀξίως τοῦ κυρίου εἰς πᾶσαν ἀρεσκείαν. Throughout his letters, Paul employs the verb περιπατέω to refer to how believers should conduct their life. This way of life, according to Paul, should be worthy of the Lord and should give the believer a desire to please the Lord. His objective for the Colossians is to live in a way that pleases the Lord, and being filled with knowledge is a way towards this objective. The importance of walking worthy as a fundamental concept throughout this prayer, and indeed the entire letter, is demonstrated by the additional explanation it receives in Colossians 1:10–12 (Copenhaver, 2018:94–95). In Colossians 1:13, Paul describes the new kingdom as τοῦ υἱοῦ τῆς ἀγάπης αὐτοῦ after defining and contrasting the two realms in terms of light and darkness. As a result, the subject shift from Father to Son is necessary for the Christ Hymn to follow. In Colossians 1:14, the transition is completed when Paul explains that the work of the Father is completed in Christ (Copenhaver, 2018:96).

Copenhaver considers Colossians 1:15–20 as Paul presenting his first proof of the discourse. The hymn is divided into two strophes, each of which is introduced by relative pronouns, with a third strophe serving as a linking abridgement:

First strophe:	Abridging (second) strophe:	third strophe:
15 ὅς ἐστιν	17 καὶ αὐτός ἐστιν	18 ὅς ἐστιν
16 ὅτι ἐν αὐτῷ	18 καὶ αὐτός ἐστιν	19 ὅτι ἐν αὐτῷ
16 δι' αὐτοῦ καὶ εἰς αὐτόν		20 δι' αὐτοῦ εἰς αὐτόν

The first strophe establishes the Son's image in connection to God, assigns Him a vital role in the process of creation, and affirms his sovereignty over all creation. According to the bridge, He is also known as the pillar of creation and the Head of the ἐκκλησία. The second strophe establishes the Son as the firstborn from the dead; the dwelling place of the fullness of God; the one who brings reconciliation and peace through His cross. The hymn has epideictic features because of its elevated Christology and structural rhetoric. By honouring the Son, whom the Colossians already serve, the hymn helps the broader *exordium* gain favour with the audience. The hymn's use throughout the letter suggests that Paul is presenting a topic that he will later use as evidence in his argument (Copenhaver, 2018:97–100).

In Colossians 1:21, Paul then moves from the prayer of intercession to applying what he said to the Colossians situation. The second-person personal pronoun ὑμᾶς pulls the Colossians directly into the cosmic act of Christ's reconciliation whilst applying the hymn to them. However, Paul quickly lessens the promising outcome of the reconciliation with a condition in Colossians 1:23 εἰ γὰρ that serves as a warning. The warning is the first hint of a potential problem or shortcoming within the Colossian church, and it foreshadows the warnings in the second chapter. In Colossians 1:23, Paul indicates that the gospel is being proclaimed widely; only then he presents to his audience his own ministry within this universal preaching (Copenhaver, 2018:102–103).

***Exordium*: Paul's suffering and ministry – Colossians 1:24–2:5**

Here Paul moves on to discuss his suffering and ministry. He splits the topic into universal and specific parts, first presenting the broad extent of his ministry to the church and then applying it specifically to his listeners (Copenhaver, 2018:103). Paul's universal ministry discussion in Colossians 1:24–29 describes his ministry's relationship to Christ and the worldwide church (Copenhaver, 2018:104). In Colossians

2:1–5, Paul again shifts from the general idea of the ministry to the specific application for the context of the Colossians, because the universal ministry is even for those he has never met. In Colossians 2:2, Paul's objective is for their hearts to be strengthened, and this strength occurs through their unification. Paul portrays this unity inside the sphere of love, with the fullness of knowledge and wisdom as its ultimate goal. In Colossians 2:3, Paul emphasises Christ's supremacy as the one in whom all the riches of wisdom and understanding have been concealed. However, the treasure is not to be disclosed but safeguarded and sought after solely in Christ.

Paul emphasises these statements about knowledge in Christ by giving a warning in Colossians 2:4 against individuals who use persuasive language to mislead the Colossians with opposing viewpoints. This is the first time that any dispute or opposition is mentioned (Copenhaver, 2018:105–106). Colossians 2:4 refers to persons who may present arguments that, while sounding convincing, eventually deceive their followers with false conclusions. By linking this to the preceding Christological arguments, Paul contrasts such mistaken reasoning with the wisdom and treasures hidden in Christ, demonstrating the intended purpose in his previous discourse, which is to safeguard his audience from being misled. Any uneasiness this subtle warning may have created within the audience is quickly dissolved in Colossians 2:5 by a positive affirmation. Despite his absence, Paul is present in spirit, observing them and rejoicing in their faith in Christ. This suggests that Paul's concern for the Colossians being deceived has not yet come true (Copenhaver, 2018:106–107).

Major *transitio*: Colossians 2:6–7

Colossians 2:6–7 serves as the transitional verses between the two main sections of the letter's body. The transition is essential to the overall rhetoric of the letter, connecting its two key sections. At the same time, it echoes the *exordium* and forecasts the upcoming *paraenesis*. The transition is centred on the first imperative of the discourse, which recalls Paul's prayer of intercession and establishes the theme for the following *paraenesis*. Paul alters the command in numerous ways. First, Paul argues that *περιπατεῖτε* should be done with Christ as the compass. Second, he utilises the conjunction *ὡς* to compare the command to their acceptance of Christ. Paul makes *Χριστόν* the object of *παρελάβετε* to recall the *εὐαγγέλιον* that the Colossians received

from Paul's co-workers (Col 1:5 and 7), and he emphasises the importance of their relationship with Christ (Col 1:21–22 and 27). Third, Paul qualifies *περιπατεῖτε* with participles, emphasising their rootedness and also the necessity for ongoing growth, even though he had earlier cautioned them about the dangers of enduring in Colossians 1:23. The effectiveness of the imperative, together with the strong application in *Χριστόν*, demonstrates that Paul is moving towards focusing on their continuation and obedience (Copenhaver, 2018:109–110).

Paraenesis: Colossians 2:6–4:6

This section of the discourse progresses to a more argumentative and exhortation rhetoric marked by shortened sentences and the more frequent use of the conjunction *οὖν* to connect different segments of this section. The unity of Colossians 2:6–4:6 is evident based on several aspects. First, apart from the epistolary conclusion, this unit is anchored by the imperative *περιπατεῖτε*, which is the first (Col 2:6) and last (Col 4:5) imperative of the discourse. This command unites both the polemic of Colossians 2:8–23 and the exhortations of Colossians 3:1–4:6 into a single mandate concerning how life in Christ should be lived. Second, while Colossians 2:20–23 is thematically related to the previous section, its structural relationship to Colossians 3:1–4 does not allow it to be seen as a break between Colossians 2:23 and Colossians 3:1. As a result, Colossians 2:6–4:6 constitutes a coherent unit in which Paul employs argumentative rhetoric to make an appeal centred on the imperative *περιπατεῖτε* (Copenhaver, 2018:111).

In Colossians 2:8, Paul returns to the general warning he introduced in Colossians 2:4, but this time he is more specific with his warnings. The negative polemic in Colossians 2:8–23 is organised around three warning statements and a rhetorical question:

Colossians 2:8 – Βλέπετε μή τις ὑμᾶς ἔσται ὁ συλαγωγῶν

Colossians 2:16 – Μή οὖν τις ὑμᾶς κρινέτω

Colossians 2:18 – μηδεὶς ὑμᾶς καταβραβεύετω

Colossians 2:20 – τί ... δογματίζεσθε;

Each warning is accompanied by a Christological explanation that contrasts Christ with the warning's inaccurate premise. After the first warning in Colossians 2:8, the explanation progresses to a proof in Colossians 2:9–15 similar to the epideictic proof of Colossians 1:15–20, before returning to the warning in Colossians 2:16. The warnings are used as antithetical rhetoric by Paul to explain the body in connection to Christ and contrast to the world. As a result, Paul's exhortations about Christ and the body serve as the rhetorical thread that connects the warnings (Copenhaver, 2018:111).

The **first warning from Colossians 2:8–15** starts with βλέπετε and is followed by μή. Paul cautions the Colossians against ὁ συλαγωγῶν as a significant repercussion. The deceit is accomplished through a philosophy that Paul demeans as κενῆς in comparison to the fullness of Christ. Paul continues to criticise ἡ φιλοσοφία with three parallel prepositional sentences, each beginning with κατά. The first two sentences are παράδοσιν τῶν ἀνθρώπων and τὰ στοιχεῖα τοῦ κόσμου. However, the third οὐ κατὰ Χριστόν is rhetorically speaking the most significant. The negative serves as the last criticism that links the previous accusations together, because Paul rejects this philosophy in terms of its ultimate flaw, namely that it opposes Christ. As a result, Paul sets the philosophy against Christ, whom he introduced as proof in Colossians 1:15–20 (Copenhaver, 2018:212). The word ὅτι in Colossians 2:9 introduces the three reasons for the warning, each of which then recalls and expands on the themes from the Christ hymn. The first (ἐν αὐτῷ κατοικεῖ πᾶν τὸ πλήρωμα) and third (ὅς ἐστιν ἡ κεφαλὴ πάσης ἀρχῆς καὶ ἐξουσίας) reasons highlight Christ's superiority. In contrast, the second reason (ἐστὲ ἐν αὐτῷ πεπληρωμένοι) strengthens Paul's argument by linking the primary proof from Colossians 1:15–20 to the warning in Colossians 2:8.

Paul then presents his second proof in Colossians 2:11–15 where he elaborates on the second statement of ἐστὲ ἐν αὐτῷ πεπληρωμένοι. He employs a variety of metaphors to create a visual recollection. The proof is divided into two sections, the first of which describes the believer's soteriological encounter with Christ in figurative terms in Colossians 2:11–13. The second proof describes Christ's achievements on the cross in Colossians 2:14–15. Paul employs metaphors to express the fullness of Christ that the Colossians have received. First, the metaphor of them being circumcised in Christ.

Paul uses the Jewish ritual of circumcision, whereby the covenant community members were distinguished, as a basis for his metaphor. However, he does so in a distinct metaphorical sense, because this circumcision is not performed with the hands. Christ's circumcision is a metaphorical representation of his death, and the believer's circumcision is a figurative representation of them dying alongside him.

Christ's death then leads to the second metaphor of baptism in Colossians 2:12. The believer is buried with Christ and has been risen with him by the God who raised Christ from the dead (Copenhaver, 2018:114–115). In Colossians 2:13, Paul again makes use of the second-person personal pronoun *ὑμεῖς* to apply what he just said to the Colossians. Here Paul contrasts the Colossians' status before and after their relationship with Christ and depicts the Colossians' current position due to their circumcision and baptism. Colossians 2:13 shows the Colossians' state before and after the transformation, whereas Colossians 2:11–12 describes the salvation experience of unity with Christ through whom the transformation took place (Copenhaver, 2018:115–116).

The second half of the evidence in Colossians 2:14–15 refers back to Christ's cross. It highlights two important achievements of Christ on the cross: removing the written code and triumphing over the authorities and powers. Paul's primary goal with Colossians 2:11–15 is for it to serve as proof for his statement of *ἐν αὐτῷ κατοικεῖ πᾶν τὸ πλήρωμα*. What Paul says in this section is crucial for his underlying argument, because without it, Paul's statement of *ἐν αὐτῷ κατοικεῖ πᾶν τὸ πλήρωμα* would fall apart (Copenhaver, 2018:116–117).

In Colossians 2:16–23, Paul goes on to expand on the warning from Colossians 2:8. Paul begins his **second warning in Colossians 2:16** by returning to his first warning and by giving more details. The warning exhorts them to withstand such influence by rejecting any form of judgment (Copenhaver, 2018:117). In Colossians 2:17, Paul uses a basic comparison between *σκιά* and *σῶμα* to explain why this warning is necessary. The contrast between *σκιά* and *σῶμα* is eminent in Platonism, where reality was denoted by *εἰκων* and occasionally *σῶμα*. Nonetheless, *σῶμα* has become a widely used term in this letter, and here it might refer to Christ's body rather than shadows. This

contrast appears to be a reinforcement of Paul's first warning against the false philosophy and the fullness of Christ. However, Paul modifies *σῶμα* with *μελλόντων*, implying that the contrast is not just metaphysical, but also temporal, because *σικιά* signifies something that was revealed in Christ. The implication is that those who have been filled with Christ is then also part of the new age of Christ. They should therefore not allow any form of judgment according to the regulations of those who belong to the earlier age of shadows (Copenhaver, 2018:118).

Paul issues the **third warning in Colossians 2:18–19**. This warning's content is grammatically challenging to understand, as Paul refers to individuals who indulge in humility and angel worship, both of which are linked in some way to visions and entrance. Paul shifts his focus from the warning's content to his own assessment, drawing a contrast between the warning and the proofs he has presented thus far (Copenhaver, 2018:119). Paul returns to the Christ hymn to demonstrate that the primary issue he is concerned about is that the Colossians are not holding fast to the head, who is Christ (Copenhaver, 2018:119–120).

The fourth warning in Colossians 2:20–23 serves as half of the transition, together with Colossians 3:1–4, connecting the warnings of Colossians 2:8–18 to the exhortations of Colossians 3:5–4:6. The fourth warning is thematically related to the previous warnings in that it recalls and summarises several concepts. The conditional clause in Colossians 2:20 (*Εἰ ἀπεθάνετε σὺν Χριστῷ*) is in parallel to the one in Colossians 3:1 (*Εἰ οὖν συνηγέρθητε τῷ Χριστῷ*). The death in Colossians 2:20 should be read in conjunction with the resurrection in Colossians 3:1. Hence, Paul makes use of Colossians 2:20–23 to link the warnings to the exhortation. Paul uses three *enthymemes* as the explanation of the warning in Colossians 2:20–23. One in the apodosis of Colossians 2:20 (*τί ὡς ζῶντες ἐν κόσμῳ δογματίζεσθε*) and the others are introduced by the use of the relative pronouns in Colossians 1:22 (*ἃ*) and Colossians 1:23 (*ἃτινά*). Paul is using a first-class condition to draw a logical inference in Colossians 2:20. He depends on his second proof in the protasis to express what he indicated metaphorically in Colossians 2:11, which is that believers have died with Christ. Paul adds the words *ἀπὸ τῶν στοιχείων τοῦ κόσμου*, suggesting that the Colossians have been delivered from the *στοιχείων*, which was used in Colossians 2:8 in contrast

with Christ. Paul then concludes with the question *τί ὡς ζῶντες ἐν κόσμῳ δογματίζεσθε*; This recalls *δόγμασιν* in Colossians 2:14, and the passive *δογματίζεσθε* alludes to the conforming to these principles, with instances given in Colossians 2:21. The rhetorical question signifies that these dogmatisms must not be allowed in the community of the Colossians (Copenhaver, 2018:120–121). Colossians 2:20–23 ties together the warnings of Colossians 2:8–19 and contrast them with the arguments about the fullness received in Christ. The rhetorical question in Colossians 2:20 is crucial to Paul’s argument, because it establishes a clear distinction between those who believe in Christ and those who do not. The refusal of these dogmas ensures a smooth transition into the exhortations on how one should live in Christ (Col 3:1–4:6) (Copenhaver, 2018:122–123).

After Paul gave the dissuasion (Col 2:8–23) in the form of warnings about the customs and doctrines embraced by the world, he shifts to **persuasion about the church as the body of Christ in Colossians 3:1–4:1**. He first addresses the entire body generically in Colossians 3:1–17. Then he instructs individuals in their social roles in the household code of Colossians 3:18–4:1. The section concentrates on life as the body of Christ, addressing problems such as unity, personal relationships, gatherings, and engagement with the world. All these aspects are addressed to establish a contrast between the old and new life. In Colossians 3:1–4, Paul completes the transition he begins in Colossians 2:20–23. This section recounts the Colossians’ unity with Christ in the resurrection, as stated in the second proof in Colossians 2:11, and builds the upcoming paraenesis on this new life in Christ (Copenhaver, 2018:127). In Colossians 3:1, Paul uses the imperative *ζητεῖτε*, which is paired with *φρονεῖτε* in Colossians 3:2, to urge the Colossians to focus their lives, and particularly their minds, on the things above where Christ is. In Colossians 3:3–4, Paul explains this command, using apocalyptic imagery of hiddenness to emphasise the present realities of the believer’s position in Christ. He adds to this statement a promise that they will be revealed with Christ when he appears. Paul uses the words *ζωὴ ὑμῶν* as an appositional statement referring to Christ. With this appositional phrase, Paul recalls the idea of Colossians 2:20, where believers should not consider themselves as part of this world, and here in Colossians 3:3, he says that their life is in Christ and it is hidden in Him. Paul concludes his contrast between life according to the world and of Christ. The premise

for the following exhortations is the new position of life in Christ (Copenhaver, 2018:128).

In Colossians 3:5–11, Paul exhorts the Colossians to reject any behaviour associated with their old way of life. First, Paul urges them to put to death τὰ μέλη related to earthly things, and then he accompanies this with an appositional statement of vices that illustrate earthly vices. In Colossians 3:6–7, Paul contrasts the believer's old life to show that they once walked in these vices when they lived among the sons of disobedience. In Colossians 3:8, Paul continues with his command to put off the vices. This list concludes with Paul's instruction to not lie to one another. Paul describes this new person using phrases that recall the Christ hymn, incorporating the new humanity into Christ's reconciling work. In Colossians 3:11, Paul explains that there is unity among the members of this new humanity as the conflicting classifications that once characterised the community are replaced by the prominent place of Christ. Paul recalls Colossians 1:15–20 to contrast the old and new humanity arguing that the new humanity has Christ as its foundation (πάντα καὶ ἐν πᾶσιν Χριστός) (Copenhaver, 2018:128–129).

In Colossians 3:12–4:1, Paul focuses on the putting on of virtue. This section consists of two parts, the one dealing with the behaviour of the members of the body towards each other in Colossians 3:12–17, and the other with the body's behaviour within the world's social structures in Colossians 3:18–4:1 (Copenhaver, 2018:129). To counteract the vices in Colossians 3:5, Paul offers a list of five virtues in Colossians 3:12, each describing interpersonal attitudes, and concludes with an exhortation in Colossians 3:13 to bear and forgive one another just as Christ forgave. Lastly, in Colossians 3:14, Paul emphasises the supremacy of love above all other virtues since ὁ ἐστὶν σύνδεσμος τῆς τελειότητος. In addition to love, Paul describes peace as the binding agent in Colossians 3:15, and he uses the imperative form of Colossians 2:16–19 (Copenhaver, 2018:130). Paul explains the command of Colossians 3:15 just as he did Colossians in 2:19 by referring to the body. The Colossians have been called to peace as well as unity in one body. The addition of ἐνί that modifies σώματι establishes a forceful message about unity. In Colossians 3:16, Paul commands them to be thankful and encourages them to allow the word of Christ to live fully in them as they take up their apostolic mission (διδάσκοντες καὶ νοουθετοῦντες). This section about the new way of

life concludes at Colossians 3:17 with another transition to the following exhortation. It summarises the vices and virtues of Colossians 3:1–16 by stating that *πάν* should be conducted as if doing it for Christ (Copenhaver, 2018:131).

Paul begins the following exhortation in Colossians 3:18 with clear instructions to Colossian church based on their social roles within the household. His instructions confirm the typical social norms for these roles, but with a drastic adjustment taking into account that Christ is their master, as expressed in his instructions to the wives and children to uphold their roles in a way that is acceptable to the Lord (Copenhaver, 2018:131–132). Copenhaver makes the following remarks about the household code: i) Paul addressed the relationship's submissive half first (wives, children, and slaves). He does not liberate them from their responsibilities. Instead, he encourages them to carry out their responsibilities with tremendous enthusiasm and commitment as a duty that is pleasing for the Lord; ii) Paul's exhortation to the head of the house encourages him to implement the insights and virtues he gave in Colossians 3:1–17; iii) Paul does not concentrate on the ethical or moral standing of each role. Instead, he focuses on how these individuals live within their roles as part of the body of Christ; iv) Paul instructs these individuals to perform their roles with earnestness irrespective of whether the other member of the household is also a believer who reciprocates the virtues and perspectives of the new life in Christ; and, v) Paul does not envision the reshaping of these social roles in light of Christ. He instead calls on each member to carry out the same tasks and duties, but with a different perspective provided by Christ (Copenhaver, 2018:132–133).

Peroratio: Summary and Final Instructions – Colossians 4:2–6

Paul progresses from the household code to the final instructions that apply to the entire body. He encourages them to pray for him as he continues his apostolic mission and delivers the final imperative of the letter. The verb *περιπατεῖτε* in Colossians 4:6 completes the *inclusio* that began with the first imperative in Colossians 2:6. At this stage of the discourse, Paul provides another word of separation, describing the body as the believers who are inside, and all non-members are outsiders. They are to salvage the time and use appropriate speech to have the opportunity to communicate the gospel to people on the outside. Paul's ultimate goal is for them to understand how

to speak to one another, an indirect reference to the *κόσμος*, regardless of ethnic, socioeconomic, or religious beliefs (Copenhaver, 2018:134–135). This *peroratio* has a missionary point of view. Paul's summary concentrates on his personal apostolic efforts and asks the Colossians to pray for his missionary goals. All of the commands in his discourse now have an evangelistic tone since the new life will intrigue the people outside the body, and believers should then answer any questions they might have. As a result, the conclusion substantially broadens the purpose of the household code and invites the Colossians to embrace their world as ambassadors striving to bring others into the body of Christ, and by doing so, they are helping the body grow. This completes Paul's initial praise for expanding and spreading the gospel in Colossians 1:6 (Copenhaver, 2018:135–136).

Epistolary Closing – Colossians 4:7–18

In Colossians 4:7, Paul redirects his focus from his discourse to instructing them about the letter itself. In the final section, Paul provides instructions to the messenger, sends greetings from his co-workers, and concludes with a personal greeting. Paul refers to Tychicus as *ἀδελφός*, *διάκονος*, and *σύνδουλος*, but he deliberately refers to Onesimus only as *ἀδελφός*, to recall Colossians 3:11. This places emphasis on the removal of Onesimus' slave status inside the body in preference of his role as a brother in Christ. Paul delivers greetings from six of his co-workers, each with a brief message. He defines the first three as *ἐκ περιτομῆς*, then introduces three more co-workers who were noticeably not Jewish. For the audience, this is an example of unity since even within his apostolic mission, Paul ensures that there is an equal number of Jews and non-Jew co-workers. Paul instructs the Colossians to exchange the letter with Laodicea, compelling them to interact with the other churches. Copenhaver explains that even though the gender of *Νύμφαν* is textually unclear, it would be fitting to assume that Paul uses the feminine gender of this word to emphasise once again the condemnation of the social barriers mentioned in Colossians 3:11 (Copenhaver, 2018:136).

From a rhetorical standpoint, the epistolary closing accomplishes more than simply providing instructions. Paul illustrates the unity he has been advocating for by mentioning his co-workers, including slaves and free people, men and women, and finally Jews and Gentiles. Paul also establishes a community knitted together by

showing his audience that they have the same purpose within the new body. Paul uses Epaphras as the mutual connection that connects Paul and his co-workers to the Colossians. Paul then encourages the growth of relationships between the church at Colossae and surrounding churches. Therefore, he not only promotes unity for the church of Colossae but also amongst the secluded churches scattered around the region (Copenhaver, 2018:136–137).

5.2.2. Summary of the letter's argument / Summary of the arguments in the letter / Main argument of the letter

The first argument is introduced in the *exordium* and is further described in detail in Colossians 1:15–20. The fullness that dwells in Christ serves as the foundation for the remainder of the letter's arguments. By glorifying Christ in this way, Paul employs epideictic rhetoric, which reminds the Colossians of what they already believe and strives to strengthen their commitment to it. With the major *transitio* of Colossians 2:6–7, which leads into the *paraenesis*, Paul introduces the second argument of believers being filled in Christ with the same fullness that dwells in Him (Col 2:10–15). This introduction to the second argument is essential to the *paraenesis* that follows, even though Paul has already shown his audience that they are situated in Christ earlier in the discourse (Copenhaver, 2018:137).

The warnings in the negative polemic of Colossians 2:8–19 and exhortations of Colossians 3:1–17 amplify the argument of the believers being filled in Christ. It reminds the audience of what they have already received in Christ. Paul's main argument throughout the discourse is about the believer's union with Christ and its moral consequences. Leading up to the second argument, Paul contrasts two groups of people throughout the discourse. The first are those who are in Christ and the second are those who are on the outside. In Paul's argument, Christ is the underlying principle. He acts as the fundamental distinction between these two groups. In both the major *transitio* (Colossians 2:6–7) and the *paraenesis* (Colossians 2:8–4:6), this contrast between these two groups is evident as life in the world (Col 2:20) against life in Christ (Col 3:3). Paul clearly states that Christ functions as the boundary between the two worlds (Copenhaver, 2018:138).

The Colossians have been transferred from the old world into a new life in Christ, and Paul urges them to live accordingly within this new lifestyle. This new way of living includes three components. First and foremost, they must reject worldly regulations and norms (Col 2:16–23). Second, Paul discusses the communal aspect of the new lifestyle in Christ, since believers are members of the body as a whole (Col 3:1–17). Finally, after establishing a contrast between the new body and the world, Paul places the body back into the world. Paul suggests that even though they are now part of a new community, they should still live in the world they have been transported from - but now live a lifestyle made new by Christ (Col 3:18–4:1). As a result, the discourse is deliberate rhetoric. Paul's main argument is to induce change in behaviour in his audience by persuading them to embrace the new lifestyle in Christ and to reject the old lifestyle of the world.

Paul has prayed for this since the beginning of the discourse (Col 1:9–10), and it is the underlying imperative *περιπατέω* throughout the letter. Paul's affirmations about Christ (Col 1:15-20) and the believers being filled with the same fullness that dwells in Him (Col 2:9–15) effectively persuades his audience towards his deliberate purpose. This allows Paul to contrast the new life in Christ with the meaninglessness of their old life. Paul's main argument is that the Colossians have been transported out of the world and into the body of Christ, which then results in a new life they have gained in unity with Christ. Thus, they should live as a new and unified body within the world while separating them from the world's principles and doctrines, forgetting about the old virtues and embracing the new virtues of life in Christ, and living in the world in a way that is fitting to the Lord and is appealing to outsiders (Copenhaver, 2018:140).

5.3. COLLINS (1995)

Collins (1995:62) uses Jean-Noël Aletti's rhetorical arrangement as a guideline to identify rhetorical units, which also includes the traditional rhetorical categories. Concerning the rhetorical situation, Collins (1995:103–104) states that the main focus of the rhetorical argument is on Christ's position in the cosmos. It is clear for Collins that the threat, known as the Colossian heresy, is a potential future threat - since Paul places their current position within the gospel. He also mentions that there is no evidence of a specific opponent, as the description of the opponents is indefinite.

Collins (1995:102) divides Colossians into the following eight rhetorical units:

The Epistolary Prescript:		1:1–2
The first unit:	<i>Exordium, Narratio and Propositio</i>	1:3–2:7
The first proof:	Christ vs. the Philosophy	2:8–19
The second proof:	Dying and Living	2:20–3:4
The third proof:	Putting Off and Putting On	3:5–17
The Final proof:	Household and Cosmos	3:18–4:1
The Closing:	<i>Peroratio</i>	4:2–6
The Postscript:		4:7–18

5.3.1. Rhetorical analysis

The Epistolary Prescript: Colossians 1:1–2

The prescript of Colossians 1:1–2 keeps to the traditional epistolary form of the sender to recipient and greetings. However, some alterations are noticeable to show the sender and receiver's status and relationship. Paul identifies himself as *ἀπόστολος Χριστοῦ Ἰησοῦ διὰ θελήματος θεοῦ*, which defines and confirms his role as an authority figure in the larger Christian community. The purpose is to show Paul's ethos as a trustworthy speaker. The Colossians are described as *ἀγίοις καὶ πιστοῖς ἀδελφοῖς*, which gives them a position and identity related to Christ. With the use of familial language, this description appeals to the emotions of the Colossians, creating a close link between Paul and the Colossians. This rhetorical effect is strengthened by Paul referring to Timothy as *ἀδελφός* and God as *πατρός*. The characterisation of Paul and the Colossians by status serves the purpose of gaining the audience's favour. The

reference to Christ in the prescript seeks to reinforce Paul's connection to Christ and, therefore, to the gospel (Collins, 1995:62–64).

The first unit: *Exordium, Narratio* and *Propositio* – Colossians 1:3–2:7

***Exordium* – Colossians 1:3–11**

The classification of Colossians as a deliberative discourse indicates that the discourse should begin with an *exordium*. The use of *εὐχαριστοῦμεν* in Colossians 1:3 denotes the beginning of the *exordium*, while *εὐχαριστοῦντες* in Colossians 1:12 marks the end of the section. There are several notable repetitions in this section. First, the idea of Paul thinking of the Colossians in his prayers is repeated in both Colossians 1:3 (*πάντοτε περὶ ὑμῶν προσευχόμενοι*) and Colossians 1:9 (*ὑπὲρ ὑμῶν προσευχόμενοι*). The effect of this is to represent Paul as a reliable and trustworthy speaker and gain the Colossians' goodwill and attention to what he is about to say. Second, the word *ἀκούω* appears in different forms in Colossians 1 verses 4, 5, 6, and 9, emphasising the Colossians' hearing of the gospel and also Paul's hearing about the church of Colossae. The emphasis on what has been heard by the Colossians is directly related to the letter's message of them remaining firm in the gospel of Christ, which they initially received (Collins, 1995:66). Third, the *epanaphora* of *καθώς* in Colossians 1:6–7 emphasises the Colossians' relation to the gospel. The purpose is to emphasise that the gospel, which they received from Epaphras, is still the same gospel that is *καρποφορούμενον καὶ αὐξανόμενον* across the world. It also strengthens the Colossians' bond with Paul through the gospel. It is furthermore the foundation for the letter's main argument of them staying faithful to the gospel, because it is the same gospel accepted by everyone and the world. Finally, the implications of this gospel are emphasised in Colossians 1 verses 10, 11a, and 11b. This is to reinforce a behaviour indicated in Colossians 1:10, denoting that the Colossians should *περιπατῆσαι ἀξίως τοῦ κυρίου εἰς πᾶσαν ἀρεσκείαν* (Collins, 1995:67).

Paul has achieved the following with the *exordium*: The Colossians are praised for their previous judgment (*ἦν προηκούσατε ἐν τῷ λόγῳ τῆς ἀληθείας τοῦ εὐαγγελίου* Col 1:5); they are held in high regard (*οὐ παυόμεθα ὑπὲρ ὑμῶν προσευχόμενοι* Col 1:9); and their future judgment is anticipated (*καρποφοροῦντες καὶ αὐξανόμενοι* Col 1:10). The inclusion of the

Colossians' connection to Paul through Epaphras establishes a strong connection between the gospel, the congregation, and Paul. Paul's prayers and compassion for the Colossians emphasises his ethos. The references to ἦν προηκούσατε further emphasise the gospel, stressing the significance of them listening to Paul (Collins, 1995:68).

***Narratio* – Colossians 1:12–2:5**

Colossians 1:12 functions as a transitional verse; it relates to both units; and it links them together. A smooth transition from the *exordium* to the *narratio* is a characteristic of a deliberative discourse. Colossians 1:12–2:5 should be considered as a unit for the following reasons. The topic matter moves to a discussion about God, the Son, the Colossians, and Paul. The shift in the topic matter is evident by the use of several rhetorical figures. The first rhetorical figure Paul employs is the *epanaphorical* use of the relative pronoun ὅς in Colossians 1:13, 15 and 18. Colossians 1:21–23 forms an antithesis together with a condition, and its content is closely connected to Colossians 1:12–20 (Collins, 1995:69–70). The section of Colossians 1:12–20 transitions from a prayer for the Colossians to a prayer of thanksgiving to God. In Colossians 1:12, God is represented as the one who acts on behalf of the Colossians. In Colossians 1:13, the focus turns to a broader depiction of God's work on behalf of a generalised first-person plural ἡμᾶς. Colossians 1:12 and 13 turns the focus of the audience towards God and Christ. By doing this, Paul ties himself and the Colossians together in God's actions. It establishes the tone for the rest of the discourse by demonstrating to the Colossians that it concerns them directly.

According to Collins (1995:72), the Christ hymn begins in Colossians 1:13 and ends in verse 20. The reason for this resides in the numerous repetitions and parallels in this section. The Christ hymn is marked by the repetition of the relative pronoun ὅς in Colossians 1:13, 15 and 18b. He then divides the Christ hymn into three sections: Colossians 1:13–14, where Paul discusses the action of God, then in the following sections of Colossians 1:15–18a and Colossians 1:18b–20 Paul describes characteristics of Christ (Collins, 1995:71–72). In Colossians 1:13–14, God is described as the agent who brought the Colossians out of darkness and εἰς τὴν βασιλείαν τοῦ υἱοῦ τῆς ἀγάπης αὐτοῦ. Colossians 1:14 elaborates on the statement of

verse 13 (τὴν βασιλείαν τοῦ υἱοῦ τῆς ἀγάπης αὐτοῦ) in light of the Colossians and Paul. The first section's rhetorical function is to present God as the one who acts together with Christ, linking the Colossians to God and Christ, including them into the narrative (Collins, 1995:72).

The section of Colossians 1:15–18a begins with ὅς ἐστιν, and so does its parallel section of Colossians 1:18b–20. The first section of the parallel unit discusses Christ's relation concerning other ruling powers and the second deals with His relation to God and God's action through Him. The repetition of τὰ πάντα in Colossians 1:15–18a stresses that Christ is the unifying source of everything. His exalted status is reinforced further by the *epanaphorical* use of εἶτε as well as the emphatic statements of καὶ αὐτός ἐστιν in Colossians 1:17a and 18a. Paul uses verse 18a to bring his audience back to the present by incorporating the Colossians by mentioning the church. In the second section of the parallel unit, the focus is on Christ's preeminent position. Paul accomplishes this by the use of the words ἀρχή, πρωτότοκος and πρωτεύων. The explanation of πλήρωμα in Colossians 1:19 and the extensive discussion of reconciliation in Colossians 1:20 adds greater emphasis. Colossians 1:20 once again brings the audience back to the present by referring to Christ's reconciling work on behalf of everyone. The first section of the *narratio* (Colossians 1:12–20) explains the history of Christ, His prominent place in the κόσμος, and His exalted status in connection to God (Collins, 1995:73).

The following section of the *narratio* in Colossians 1:21–23 is distinguished by describing the Colossians' past and current circumstances. This section is marked by the direct address to the Colossians in verse 21 and an antithesis in verses 21–22. In the antithesis, the former status of the Colossians is contrasted with their current state, which was a result of Christ's reconciliation work. By recalling the reconciliation work of Christ that was discussed in Colossians 1:12–20, Paul now shows his audience that it is directly related to them. The main argument of the letter is foreshadowed in Colossians 1:23 by a conditional clause that demonstrates that the Colossians' existing status is dependent on their faithfulness to the gospel. To further emphasise their faithfulness to the gospel, Paul describes the Colossians' relationship to the gospel in

the same manner as he did in the *exordium*, and he recalls the hearing of the gospel (Collins, 1995:74).

Colossians 1:24–2:5 is the last section of the *narratio* and is connected with the preceding section by the continuous discussion of Paul's mission, which he began in verse 23. Paul describes his connection to the gospel, which includes his sufferings, hardships, hard work, and his responsibility to proclaim it. The recurrence of the emphatic phrase οὐ ἐγενόμην ἐγὼ Παῦλος διάκονος in verses 23 and 25 emphasises Paul's devotion to the gospel. Here the gospel is not simply linked to the Colossians, but it is given a broader scope when Paul repeats the words πάντα ἄνθρωπον in verse 28. This repetition is used in connection with Paul's mission and the gospel, hence highlighting his work and unifying the Colossians with the gospel. It also emphasises the spoken element of the gospel, in addition to the already mentioned προηκούσατε (Col 1:5). Colossians 2:4 maintains this emphasis on hearing and speaking and foreshadows Paul's argument in Colossians 2:8 with a warning about being misled by πιθανολογία. In Colossians 2:5, Paul increases his authority by using the rhetorical figure of addition when 5a begins with ἄπειμι, and 5b ends with εἶμι. This emphasises Paul's presence over his audience and his concerns about the proper handling of community affairs in his absence (Collins, 1995:75).

The *narratio* describes previous events that the audience should be familiar with, especially Colossians 1:13–23. The hymn (Colossians 1:12–20) and the discussion of historical events (Colossians 1:21–2:5) are closely linked. These two sections establish the mutual agreement between the audience members and lay the foundation for Paul's argument in the letter. He is doing the groundwork for the rest of the discourse, while also anticipating the argument. The *narratio* reassures the Colossians of the gospel's content and persuades them to accept Paul's authority. Colossians 1:12–2:4, defines who Christ is and proves his pre-eminence in the κόσμος while confirming Paul's point of view and establishing a common ground on which the argument can build forth (Collins, 1995:76).

Propositio – Colossians 2:6–7

This section repeats and summarises the most important statements of the previous verses. The verb *περιπατεῖτε* in Colossians 2:6 recalls the use of *περιπατήσαι* in Colossians 1:10 where it is used as an exhortation to live according to the gospel. The word *καθώς* is used in Colossians 2:7 in the same way that it was in Colossians 1:6–7, stressing the significance of the gospel as first received. The three participles in verse 7 (*ἔρριζωμένοι*, *ἐποικοδομούμενοι* and *βεβαιούμενοι*) reiterates the motif of staying true to the original gospel, which is evident throughout the discourse. Paul also makes a direct plea to the Colossians to continue with the previously heard gospel (Collins, 1995:77).

The *probatio* – Colossians 2:8–4:1

After the subject matter of the discourse had been introduced and some facts have been given, the rhetorical argument would then proceed to the *probatio* or proofs would be given for the *propositio*. Collins considers the following four units as proof to the *propositio*: Colossians 2:8–19, Colossians 2:20–3:4, Colossians 3:5–17 and Colossians 3:18–4:1 (Collins, 1995:78).

The first proof – Colossians 2:8–19

Paul introduces three arguments in the first section of the *probatio* to convince the Colossians to continue with the gospel they originally first heard. In Colossians 2:8–15, the first argument contrasts an unnamed philosophy with Christ. The contrast is achieved by the description of the philosophy as *κενῆς ἀπάτης*, as well as the *epanaphorical* use of the word *κατά* that describes the origin of the philosophy as from *κατὰ τὴν παράδοσιν τῶν ἀνθρώπων* and *κατὰ τὰ στοιχεῖα* rather than from Christ. The emptiness and the origin of the philosophy are contrasted with the fullness of Christ and His pre-eminent position as the ruler over authorities. In Colossians 2:8, the Colossians' possible affiliation with the philosophy is described as being *ὁ συλαγωγῶν*, whereas in Colossians 2:9–15 the Colossians' relationship with Christ is described as a new life and liberation from bondage. The benefits for Colossians of remaining on Christ is emphasised when Paul stipulates the advantages of their existing relationship with Christ through *περιτομή* and by dying and rising with Christ (Collins, 1995:81).

The second (Colossians 2:16–17) and third (Colossians 2:18–19) sections of the first proof are both primarily based on the reasoning of Colossians 2:8–15 that the

Colossians are already united with Christ. Colossians 2:16–17 stipulates that since they are now attached to the Head (Christ), any regulations concerning the physical body should not be a concern to them. They should not allow anyone to judge them in this respect. Colossians 2:18–19 expands on this premise, stating that because of their relation to Christ's body, they do not need to be concerned with worship rituals that are unrelated to Christ, and as a result, no one should pass judgment on them on these matters (Collins, 1995:82).

The second proof – Colossians 2:20–3:4

In the second proof of Colossians 2:20–3:4, Paul uses the figure of an antithesis, where he contrasts the leaving behind the things of the world with living a life with Christ and the things above. The parallel conditional clauses in Colossians 2:20 and Colossians 3:1 illustrates this contrast: *Εἰ ἀπεθάνετε σὺν Χριστῷ* and *Εἰ οὖν συνηγέρθητε τῷ Χριστῷ*. The second proof is built on the conclusions of the preceding proof and is presented in the form of two consecutive *epicheiremes*. An *epicheireme* generally includes a main argument, a secondary argument, and a conclusion, with proof or an explanation as an extra element. The major argument of the first *epicheirema* in Colossians 2:20–23 is established on the assumption of the first conditional clause of *εἰ ἀπεθάνετε σὺν Χριστῷ*. The presumption is that the Colossians did indeed leave behind *τῶν στοιχείων τοῦ κόσμου*. In Colossians 2:20b, the second argument is presented, saying that the Colossians should not follow the laws and regulations of the world, since they have died with Christ (Collins, 1995:83).

Colossians 2:21–22 is the explanation of these regulations. The first *epicheirema* concludes in Colossians 2:23, saying that these laws no longer apply to them, because they add no value to the physical body. The primary argument of the second *epicheirema* in Colossians 2:20–23 is established on the assumption of the second conditional clause of *εἰ οὖν συνηγέρθητε τῷ Χριστῷ*. The presumption is that if the Colossians are raised with Christ, they should seek the things above where Christ is. The explanation of the argument follows in Colossians 3:2. In Colossians 3:3–4, the conclusion is given that *ἡ ζωὴ ὑμῶν κέκρυπται σὺν τῷ Χριστῷ ἐν τῷ θεῷ* and that when Christ appears *τότε καὶ ὑμεῖς σὺν αὐτῷ φανερωθήσεσθε ἐν δόξῃ*. The paired *epicheiremes* has the effect of sharply contrasting life *ἀπὸ τῶν στοιχείων τοῦ κόσμου* and life in

accordance with Christ. It also emphasises that the Colossians should be concerned about worldly regulations regulating spiritual practices because they belong to a separate life in connection to God. The second proof expands on the premise of the preceding by demonstrating the benefit of remaining with the original gospel, in addition to not having to obey laws and regulations, as well as the promise of future glory (Collins, 1995:83).

The third proof – Colossians: 3:5–17

This section builds on the idea of the preceding proof of the contrast between life according to the world and according to Christ. Colossians 3:5–17 forms an antithesis with the parallel in Colossians 3:5 (*νεκρώσατε*) and Colossians 3:12 (*ἐνδύσασθε*). The argument shifts from stating that the Colossians have a relationship with Christ and are no longer governed by the regulations according to the world to arguing that this relationship should positively influence their behaviour. The antithesis consists of a list of behaviours, contrasting a list of vices in Colossians 3:5, 8–9 with a list of virtues in Colossians 3:12. The vices are described as *τὰ μέλη τὰ ἐπὶ τῆς γῆς* which correlates with the worldly sphere that has already been demonstrated to be of little value. In Colossians 3:6, it is explicitly stated that these actions describe a group predestined to suffer God’s judgement and that the Colossians formerly belonged to this group; this serves as a reminder that they no longer belong to this group and should avoid these behaviours to avoid God’s judgment. In Colossians 3:9, the Colossians are reminded to leave the old life behind (*ἀπεκδυσάμενοι τὸν παλαιὸν ἄνθρωπον σὺν ταῖς πράξεσιν αὐτοῦ*), and in Colossians 3:10 they are encouraged to embrace the new life in Christ (*ἐνδυσάμενοι τὸν νέον τὸν ἀνακαινούμενον εἰς ἐπίγνωσιν*). In Colossians 3:11, the Creator’s image is emphasised when the same terminology is used as in Colossians 1:15–20. However, here it is used in reference to the general classification of the human race that are then overcome in Christ (Collins, 1995:84).

The second half of the antithesis begins in Colossians 3:12 with *ἐνδύσασθε*. The Colossians are described as *ἐκλεκτοὶ τοῦ θεοῦ ἅγιοι*, which is in direct contrast with the vices list and the description of *ἐπὶ τοὺς υἱοὺς τῆς ἀπειθείας* in Colossians 3:6. Here Paul encourages them to take up behaviours caused by their new life in Christ. The exhortation in Colossians 3:13 to forgive echoes the proof of Colossians 2:8–15,

emphasising that forgiveness is a benefit of serving Christ. Colossians 3:16–17 provides a summary for the entire antithesis. The necessity of correct speech is emphasised again in Colossians 3:16, just as in the preceding unit in Colossians 3:8–9. The primary purpose of the proof is to illustrate and contrast the behaviours of the two possible ways of living (Collins, 1995:85).

The final proof – Colossians: 3:18–4:1

The last proof of the *probatio* should be the strongest and most persuasive in the discourse, and it should be presented in a way that the audience will remember. Colossians 3:8–4:1 does exactly this with its paired descriptions of the household order now under the management of Christ as the ruler of the *κόσμος*. The last proof is represented as an enthymematic maxim (giving a common opinion on a topic). A clear description of the correct order of the *οἶκος* is stated, and the typical subordinate – superordinate relation between each pair is conveyed. The traditional view of the *οἶκος* has, however, been modified as part of the argument of Christ's pre-eminence in the *κόσμος*. The exhortation to *αἱ γυναῖκες* in Colossians 3:18 instructs them to submit to their husbands, which confirms the traditional concept of the *οἶκος*. The rationale offered to support this exhortation is that such behaviour is fitting for the Lord and not from nature itself. This motivation demonstrates that the order of *οἶκος* and, therefore, also the nature of the *κόσμος* is the order instituted by the Lord. The same premise appears to be the foundation of the exhortation to *τὰ τέκνα* in Colossians 3:20 (Collins, 1995:87).

The notion that the natural order is, in actuality, the Lord's order, is further on developed in the prolonged exhortation to *οἱ δοῦλοι* in Colossians 3:22 and then amplified in the exhortation to *οἱ κύριοι* in Colossians 4:1. *οἱ δοῦλοι* are therefore urged to work *φοβούμενοι τὸν κύριον* rather than fearing their human masters. The focus on the natural order of the Lord is emphasised by stating it explicitly: *ὁ ἐὰν ποιῆτε, ἐκ ψυχῆς ἐργάζεσθε ὡς τῷ κυρίῳ καὶ οὐκ ἀνθρώποις*. The slaves are also encouraged to be slaves for the Lord (*τῷ κυρίῳ Χριστῷ δουλεύετε*), emphasising that they belong to both a divine Master and household order. Even the *οἱ κύριοι* are urged in Colossians 4:1 to conform to the traditional behaviour of the *οἶκος*. However, the motivation reminds them that they, too, have a place in the Lord's cosmic order. The Christological motive to the

οἱ κύριοι emphasises the central premise of Colossians 3:18–4:1 of Christ as the cosmic Lord. Paul provides a clear reminder that Christ is superior and that He has a place in heaven. The Christological rationale to each of the subordinate pairs and the masters demonstrates that the natural order of the οἶκος is indeed the order of the οἶκος in connection to the Lord. As the κύριος of this order, Christ is shown as having a preeminent position in the κόσμος (Collins, 1995:88). The prolonged exhortation to οἱ δοῦλοι leads to the question of why the slaves have an extended exhortation. Paul makes several attempts to gain the favour of the people of Colossae. It would have been essential to winning over the community's κύριοι since they would have managed resources and gathering places. They were also the most influential people in both the Christian and the larger community. For this reason, Paul prolonged the exhortation to the slaves, especially considering the complexity of the statement in Colossians 3:11. Colossians 3:22–25 then suggests that Paul had a problem with πῖ κύριοι rather than οἱ δοῦλοι (Collins, 1995:90).

Christ is identified to be the κύριος of the cosmic οἶκος, mirroring the perception of Christ provided in Colossians 1:15–20, where He is the firstborn, who created all things and who holds all things together. The subordinate group would have benefited the most from the new perspective of the natural, meaning that the Lord's order for the οἶκος is better for them. The inclusion of the Christological motives was necessary to persuade them that the traditional order was already part of Christ's order and that their place in this His order had already been determined (Collins, 1995:89). The main effect of the last proof is to strengthen the notion that Christ is supreme and the κύριος of the κόσμος. Colossians 3:18–4:1 provides a solid final proof by using the recognised order of the οἶκος to demonstrate that Christ does truly govern and regulate the κόσμος (Collins, 1995:91–92).

The Closing: Peroratio – Colossians 4:2–6

The unit begins with the word προσευχῆ that Paul used to characterise his efforts on behalf of the Colossians at the beginning of the discourse. However, rather than expressing that he is praying for them, Paul exhorts the Colossians to continue in prayer. In Colossians 4:2, the term εὐχαριστία is used in combination with προσευχῆ just

as it is in the *exordium*. The effect of this verse is to recall the letter's opening and the mutual affection of Paul and the Colossians. Paul repeats the exhortation to prayer in Colossians 4:3; here, he applies it to his mission. This plea on Paul's part underscores his demand that the Colossians must continue with the original gospel. With Colossians 4:3, Paul appeals for sympathy to persuade the Colossians by stating that he is a prisoner for preaching the mystery of Christ. Paul mentions his mission and the difficulties it entails as part of his appeal for the *pathos* of his audience. Colossians 4:5–6 summarises the letter's argument, emphasising the Colossians' relationship to the people on the outside and advising them on how to talk to them. This language warning echoes the letter's argument, in which the necessity of correct speech is constantly emphasised. This is noticeable in the *exordium*, where the emphasis is placed on the word *ἀκουω*, and in the *probatio*, where the *φιλοσοφίας* is described as *κενῆς ἀπάτης*. In Colossians 2:20–3:17, the vices and virtues are mostly centred on speaking (Collins, 1995:94–95).

The Postscript: Colossians 4:7–18

The first unit begins with the phrase *τὰ κατ' ἐμὲ πάντα γνωρίσει* and ends with the almost identical phrase *πάντα ὑμῖν γνωρίσουσιν τὰ ἄδε*. In Colossians 4:8, another form of the same verbal root appears (*γνώτε*). The purpose of using the root of the word *γνώσις* in connection with Paul's messengers is to emphasise that there is knowledge being conveyed from Paul to the Colossians. The significance of this knowledge is emphasised in Colossians 4:16 when Paul mentions that the letter should be read in the community and should be passed on to the community of Laodicea. Both Tychicus and Onesimus are described as *ἀδελφός*, *ἀγαπητός* and *πιστός*. This highlights that they are trustworthy messengers. Onesimus is then also described as *ἐξ ὑμῶν*, emphasising his connection with the community. Tychicus is further characterised as *διάκονος καὶ σύνδουλος ἐν κυρίῳ*. The function of these depictions is to improve the letter's reception by portraying a close link between Paul and the Colossians through the messengers (Collins, 1995:95–96).

The *epanaphora* marks the second unit in Colossians 4:10–18. The statements beginning with *ἀσπάζεταιται* signify a different section of greetings. The greetings from Aristarchus, Mark, and Jesus, called Justus, serve as a praise. Paul's use of these

names as the first persons to greet them, even before Epaphras, demonstrates the respect he has for them. Colossians 4:12–13 is praise on Epaphras' character. The praise commences with the words ἐξ ὑμῶν and proceeds with details of Epaphras' efforts on behalf of the Colossians and what Epaphras intended to achieve with these efforts. These verses of praise are an attempt to promote Paul's status in the eyes of his audience by also praising the community that produced a man such as Epaphras (Collins, 1995:97). In Colossians 4:15–17, Paul appeals to the significant value of his message. He first extends a greeting to the community of Laodicea that Paul knows well enough to be able to specifically name a member of the community and their gathering place. Secondly, he emphasises the importance of reading the letter as a group. Moreover, he stresses the importance of reading Laodicea's letter. Colossians 4:17 is the letter's only explicit command to a specific community member. Its placement right before Paul's greeting has the function of adding emphasis and ensuring adherence through its link with the letter being read in the broader community (Collins, 1995:97–98).

5.3.2. Summary of the letter's argument / Summary of the arguments in the letter / Main argument of the letter

The main focus of the argument is connected to the necessity that the Colossians remain with the gospel as it was delivered to them by Epaphras. The most significant component of the gospel in the letter is Christ's pre-eminence above other doctrines and elements of the κύριος. The value of the spoken word is emphasised as a secondary theme throughout the argument. This is highlighted in the *exordium*, where the hearing of the original gospel is emphasised. In the *propositio* and first unit of the *probatio*, Paul issues a warning against the hearing of logical arguments. In the second and third units of the *probatio*, the Colossians are warned and instructed about the morality of their speech to one another and people with different views (Collins, 1995:101).

6. PHASE 3: COMPARING EXISTING RHETORICAL ANALYSES WITH THE RHETORICAL ASPECTS THAT CHRYSOSTOM IDENTIFIED IN COLOSSIANS

6.1. RHETORICAL STRUCTURES OF COLOSSIANS

6.1.1. Chrysostom's structure

The following rhetorical structure of Colossians was compiled after an analysis of the rhetorical aspects and arguments identified in Chrysostom's Homilies on Colossians:

<u>OUTLINE</u>	<u>COLOSSIANS</u>
<u>Greeting</u> Paul reminds the audience what God and Christ have done for them	1:1–14
<u>Underlying argument</u> The nature of Christ	1:15–20
<u>Manner of reconciliation</u>	1:21–25
<u>Supporting argument</u> Strengthens previous statement about Christ	1:26–2:5
<u>Argument one– Part I</u> Paul addresses the false teaching	2:6–15
<u>Argument one – Part II</u> Paul addresses the false teaching	2:16–23
<u>Argument two</u> Paul connects his audience with Christ in heaven	3:1–4
<u>Supporting argument</u> Old versus new life in Christ	3:5–15
<u>Exhortation to be thankful</u>	3:16–17
<u>Argument three</u> Household code	3:18–4:1
<u>Exhortation to pray and be attentive to outsiders</u>	4:2–6
<u>Salutation</u>	4:7–18

6.1.2. Witherington's rhetorical structure (traditional method)

Witherington (2007:104) classifies the letter of Colossians as an example of deliberative rhetoric; for his rhetorical analysis, the letter is divided into the traditional rhetorical categories such as *exordium*, *narratio*, *propositio*, *probatio*, and *peroratio*.

<u>OUTLINE</u>		<u>COLOSSIANS</u>
Epistolary prescript		1:1–2
<i>Exordium</i> /Thanksgiving prayer		1:3–14
<i>Narratio</i>		1:15–20
<i>Propositio</i> /Partitio		1:21–23
<i>Probatio</i>	Argument One	1:24–2:5
<i>Probatio</i>	Argument Two	2:6–3:4
<i>Probatio</i>	Argument Three	3:5–4:1
<i>Peroratio</i>		4:2–6
Epistolary closing		4:7–18

6.1.3. Copenhaver's rhetorical structure (traditional method)

Copenhaver (2018:91) divides Colossians into three sections: introduction (Col 1:1–2), body (Col 1:3–4:6), and conclusion (Col 4:7–18). He then divides the body of the letter into the following traditional categories: *exordium*, *paraenesis* and *peroratio*.

Copenhaver (2018:91) presents the rhetorical structure of Colossians as follows:

<u>OUTLINE</u>		<u>COLOSSIANS</u>
<u>Introduction</u>		
Epistolary greeting		1:1–2
<u>Body</u>		
<i>Exordium</i>		1:3–2:5
Major <i>transitio</i>		2:6–7
<i>Paraenesis</i>		2:8–4:1
<i>Peroratio</i>		4:2–6
<u>Conclusion</u>		
Epistolary closing		4:7–18

6.1.4. Collins's rhetorical structure (traditional method)

Collins (1995:102) divides Colossians into the following eight rhetorical units:

<u>OUTLINE</u>		<u>COLOSSIANS</u>
The epistolary prescript:		1:1–2
The first unit:	<i>Exordium, Narratio and Propositio</i>	1:3–2:7
The first proof:	Christ vs. the Philosophy	2:8–19
The second proof:	Dying and Living	2:20–3:4
The third proof:	Putting Off and Putting On	3:5–17
The Final proof:	Household and Cosmos	3:18–4:1
The Closing:	<i>Peroratio</i>	4:2–6
The Postscript:		4:7–18

6.2. DISCUSSION OF COLOSSIANS' RHETORICAL STRUCTURE AND ARGUMENTS

The discussion below will be organised according to the proposed structure based on the identified aspects from Chrysostom's homilies.

6.2.1. Greeting (Colossians 1:1–14): Paul reminds the audience what God and Christ have done for them

It is clear that for **Chrysostom**, Colossians 1:1–14 is the greeting and introduction of the letter. With this section, Paul aims to remind the audience what God, and by implication Christ, have done for the believers of Colossae. Chrysostom explains that Paul relies heavily on an argument based on the audience's experience in this section. Paul uses the phrase *ἵνα πληρωθῆτε* (Col 1:9) to show that they have already received the gospel and that they should be filled with the things they lack. In this way, Paul gives the refutation without offence, and the praise does not cause the audience to think highly of themselves. Paul explicitly states that they already have the true message of the gospel, which is Christ, so any false doctrine cannot mislead them. It is both a praise and an accusation in the sense that Paul is almost in disbelief that it is even possible for them to not remain in the true gospel. Early on in his Homilies, Chrysostom clarifies that Paul addresses many Jewish and Greek observations of the

Colossian people - especially that they seem to have approached God through angels. For Chrysostom, the underlying argument of this letter is to show the believers the full significance of Christ, so that they no longer need to add additional practices to the gospel. Believers should no longer approach God through angels, since they have already received what is needed to do so through Christ. For Chrysostom, it is of significance that Paul does not explicitly say that they are deprived of everything, but he instead says that they lack in some matters. Although Paul is about to exhort them, he does not mention any of the charges he has against them. Up until Colossians 1:11, Paul mentions only the things they already have, because mentioning the things they are sure of will help to persuade them.

For **Witherington**, Colossians 1:1–14 consists of the greeting (Col 1:1–2) and the *exordium* (Col 1:3–14). He explains that Paul knows that his audience are faithful Christians, and he encourages them to continue growing towards Christ. Paul will, however, address his primary concern in Colossians 2. Colossians 1:3–14 focuses on the reconciliation plan of God for the Colossians, which then continues in Colossians 1:21 after the Christ Hymn (Col 1:15–20) (Witherington, 2007:119–120). Witherington (2007:143) observes that Paul first presents his audience with an argument with which they will readily agree, and by doing this, he builds trust and credibility. It is evident that from the beginning of Colossians, Paul has been building up his argument to address the problem in Colossae. A prayer first moves the audience, and then they willingly accept the theology of the Christ Hymn. When Paul gets to the first argument, they will now freely accept it and critically look at the false philosophy and deeply consider rejecting it.

Copenhaver views Colossians 1:1–2 as the epistolary greeting. He, however, classifies Colossians 1:3–2:5 as the *exordium*, which is then divided into two sections: First, the prayers in Colossians 1:3–23, and then Paul's suffering and ministry in Colossians 1:24–2:5. The first part of the *exordium* is mainly made up of Paul's thanksgiving and intercession prayers for the Colossians. Paul has incorporated the Christ Hymn (Col 1:15–20) into the prayer of intercession (Col 1:9–20) (Copenhaver, 2018:93–94). Copenhaver (2018:92) explains that in this section, Paul introduces the most important proofs that will be the foundation of the arguments in the letter. Copenhaver (2018:93–94) remarks that although this thanksgiving lacks the "warm

style” of other Pauline thanksgiving prayers, Paul makes up for it with praise and commendation. This praise could just be a ploy to earn the goodwill he will need to reprimand them later; there is no indication in the thanksgiving prayer that Paul’s judgment of the Colossians’ situation is anything but positive. As a result, he embraces them as a devoted and advancing community, rather than a threatened or embattled community. **Collins** views Colossians 1:1–2 as the epistolary prescript and Colossians 1:3–11 as the *exordium*. He explains that Paul’s aim in this section is to praise the audience for their previous judgment, inform them that they are held in high regard, and let them know their future judgment is anticipated. This section directs the Colossians’ attention to the subject of the gospel. Paul also obtains a favourable hearing for the discourse by appealing to the audience’s kindness and employing various figures to keep their attention. Paul begins in subtly persuading his audience by introducing the letter’s theme, the gospel, as something on which everyone agrees (Collins, 1995:68).

Inferences drawn from the comparison between Chrysostom’s interpretation of the rhetoric in Colossians 1:1–14 and the three rhetorical analyses presented in this study indicate the following key aspects: Firstly, Paul uses an argument based on an appeal to the audience’s own experiences. He reminds them that they have received the gospel and that they have a share in the spreading of the gospel. Chrysostom focuses on the fact that Paul wants to remind his audience of God’s work through Christ. Secondly, in this section, Paul praises the audience before condemning them later in his discourse. For Chrysostom, it is important that Paul does not openly state that they are lacking in some matters. Paul does, however, hint that there are some matters that need to be addressed, but he first praises them for receiving the gospel and he also exhorts them to remain true to this message. Thirdly, Paul uses this section to establish a foundation for the rest of the letter. The gospel, which points towards Christ, and its full significance, is the foundation of this letter. Chrysostom explains that Paul shows them that they already have the true message of the gospel, so it should not be possible for any false doctrine to mislead them. Furthermore, a new insight Chrysostom recognises is that Paul, in this section, mentions only the things the audience already have.

6.2.2. Underlying argument (Colossians 1:15–20): The nature of Christ

The purpose of Colossians 1:15–20, according to **Chrysostom**, is to convince the audience that they should not approach God through angels. His argument is to persuade them that Christ is not a recent creation. They used to approach God through angels, but that is no longer the case; instead, they should approach God through Christ. Chrysostom stresses early in his Homilies that Paul addresses several Jewish and Greek observations about the Colossian Christians, including that they appear to have approached God through angels. Chrysostom emphasises that the significance of Christ is the letter's underlying argument. Chrysostom asks what the followers of Paul of Samosata have to say when Paul says *ὅτι ἐν αὐτῷ ἐκτίσθη τὰ πάντα*.

Witherington classifies Colossians 1:15–20 as the *narratio* of the letter. He explains that a *narratio* is added when there are facts that need to be said in order to form the basis of the argument to follow. The function of the *narratio* is to state the problem that has caused the speaker to write the letter in a concise manner. In the case of Colossians, it is evident that there has been a false Christology that caused the church to add practices to the gospel. Paul's rhetorical strategy to this problem is the same as when he addresses the people of Galatia. Paul shows his audience that they already have everything they need in Christ and the true message of the gospel and that there is no need to add these false philosophies (Witherington, 2007:128). **Copenhaver** considers Colossians 1:15–20 the first proof of Paul's discourse. The hymn's inclusion in the letter implies that the hymn subsequently serves as proof incorporated within the *exordium*. It functions as the common ground for Paul's argumentation, providing a starting point and a foundation (Copenhaver, 2018:101–102). According to **Collins** (1995:72), the Christ hymn begins in Colossians 1:13 and ends in verse 20; he also considers this section to be part of the *narratio* of the letter. The Christ hymn is marked by the repetition of the relative pronoun *ὃς* in Colossians 1:13, 15 and 18b. He then divides the Christ hymn into three sections: Colossians 1:13–14, where Paul discusses the action of God, then in the following sections of Colossians 1:15–18a and Colossians 1:18b–20 Paul describes characteristics of Christ (Collins, 1995:71–72).

Inferences drawn from the comparison between Chrysostom's interpretation of the rhetoric in Colossians 1:15–20 and the three rhetorical analyses presented in this study

indicate the following key aspects: Firstly, throughout his Homilies, Chrysostom makes it clear that Paul encourages his audience to not approach God through angels. Paul achieves this by showing them that they understand the mystery in Christ and that there is no need to add additional rules and practices. As mentioned throughout the study, there seems to be false teachers advocating for additional practices to better understand the mystery, which is Christ. Whether these practices included the worship of or through angels is uncertain. However, for Chrysostom, it is clearly a matter that Paul addresses; therefore, it is the underlying argument of this letter. Secondly, it is clear that Paul uses the Christ-Hymn as a basis for the rest of his arguments. Paul establishes the nature of Christ, His pre-eminence, to combat the false philosophy. In addition, a new insight from Chrysostom's understanding of this section is the fact that Chrysostom uses Paul's argument also to combat the false teaching of Paul of Samosata.

6.2.3. Manner of reconciliation (Colossians 1:21–25)

Chrysostom argues that Paul uses Colossians 1:21 to demonstrate once more that angels lacked authority in the past. Paul is always emphasising how Christ has reconciled them to God. In Colossians 1:22, he does so once again with the words *ἐν τῷ σώματι τῆς σαρκὸς αὐτοῦ*. Paul also highlights their lack of concern, suggesting that they have drifted away from the gospel. Paul encourages his audience to persevere in their faith despite their doubts and unsteadiness. According to Chrysostom, Paul has not yet inflicted anything burdensome on them, but instead, he concentrates on faith and hope. Paul employs the phrase *οὗ ἠκούσατε* (Col 1:23) to bring his audience as witnesses - and later in the verse, he calls the entire world as witnesses.

According to **Witherington** (2007:137), Colossians 1:21–23 forms part of the *propositio* of the letter. He explains that Paul continues the previously mentioned reconciliation plan of Colossians 1:13–14 in Colossians 1:21. Here, however, he focuses more on Christ while making an ethical plea (Witherington, 2007:119–120). For Copenhaver, Colossians 1:21–23 is still part of the *exordium*. The second-person personal pronoun *ὑμᾶς* pulls the Colossians directly into the cosmic act of Christ's reconciliation whilst applying the hymn to them. However, Paul quickly lessens the

promising outcome of the reconciliation with a condition in Colossians 1:23 that serves as a warning. The warning is the first hint of a potential problem or shortcoming within the Colossians, and it foreshadows the warnings in the second chapter. This section concludes with a transition to the section on Paul's ministry (Copenhaver, 2018:102–103). **Collins** remarks that the section of the *narratio* in Colossians 1:21–23 is distinguished by describing the Colossians' past and current circumstances. The former status of the Colossians is contrasted with their current state, which is a result of Christ's reconciliation work. By recalling the reconciliation work of Christ that was discussed in Colossians 1:12–20, Paul now shows his audience that it is directly related to them. The main argument of the letter is foreshadowed in Colossians 1:23 by a conditional clause that demonstrates that the Colossians' existing status is dependent on their faithfulness to the gospel (Collins, 1995:74).

Inferences drawn from the comparison between Chrysostom's interpretation of the rhetoric in Colossians 1:21–25 and the three rhetorical analyses presented in this study indicate the following key aspects: Firstly, Chrysostom highlights the fact that Paul once again uses an argument based on the experience of the audience. Paul reminds his audience that what he has said so far is not new information; instead, they have already been reconciled through Christ. Secondly, Paul contrasts the believers' previous state with their newly reconciled condition. This is once again an argument based on shared experiences. Lastly, in this section, Paul encourages his audience to remain faithful to the original gospel they had received. He reminds them of the manner of reconciliation, but he also warns them that their status as reconciled believers are dependent on them staying in Christ. In addition, for Chrysostom, it is important that here Paul has not yet accused them of anything - but instead, he focuses on faith and hope.

6.2.4. Supporting argument (Colossians 1:26–2:5): Strengthens the previous statement of Christ

Chrysostom explains that Paul demonstrates Christ's kindness and dignity from the beginning of the Epistle by establishing Christ's pre-eminence. In Colossians 1:26, Paul introduces another argument that strengthens his earlier arguments about

Christ's pre-eminence by emphasising that no one knew Christ before them. Chrysostom acknowledges that Paul uses the words τοῦ μυστηρίου τούτου (Col 1:27) to encourage his audience not to seek angels and to remind them that Christ is in them. According to Chrysostom, Paul's aim thus far is to explain what the following statement means: τί τὸ πλοῦτος τῆς δόξης τοῦ μυστηρίου τούτου ἐν τοῖς ἔθνεσιν, ὃ ἐστὶν Χριστὸς ἐν ὑμῖν. Paul wishes to demonstrate to his audience that God, who is above everything and governs over angels and other powers, came down and became a man. Christ had to go through the crucifixion, yet he was resurrected and was brought up to heaven. In Colossians 2:2–3, Paul is eager to confront false teaching that has to be addressed.

For **Witherington**, Paul presents his first argument in Colossians 1:24–2:5. He explains that the first argument should be classified as an artificial proof argument since Paul is not able to call on previous authorities about this τὸ μυστήριον (Col 1:26 and 27). It is a mystery that has only been recently revealed to many people. Paul is about to address this mystery by speaking about the gospel and for this reason, he focuses on the effect of the preaching and how it was received among them. The mentioning of Paul and the audience's experience is an essential aspect of the first argument. Paul attempts to persuade his audience in his first argument with emotion drawn from their own experience to prepare them to take heed of the dissuasion in the second argument. Witherington explains that in Colossians, Paul first reminds his audience in argument one; he then rebukes and encourages in argument two; and lastly, he advises in argument three (Witherington, 2007:143). **Copenhaver** considers Colossians 1:24–2:5 as the last section of the *exordium*. Paul's universal ministry discussion in Colossians 1:24–29 describes his ministry's relationship to Christ and the worldwide church. (Copenhaver, 2018:104–105). In Colossians 2:1–5, Paul again shifts from the general idea of the ministry to the specific application for the context of the Colossians. In Colossians 2:3, Paul emphasises Christ's supremacy as the one in whom all the riches of wisdom and understanding have been concealed. However, the treasure is not to be disclosed, but safeguarded and sought after solely in Christ. Paul emphasises these statements about knowledge in Christ by giving a warning in Colossians 2:4 against individuals who use persuasive language to mislead the Colossians with opposing viewpoints. This is the first time that any dispute or opposition is mentioned (Copenhaver, 2018:105–106). According to **Collins**, Colossians 1:24–2:5 is the last section of the *narratio* and is connected to the preceding

section by the continuous discussion of Paul's mission that he began in verse 23. Paul describes his connection to the gospel, which includes his sufferings, hardships, hard work, and his responsibility to proclaim it. Colossians 2:4 maintains this emphasis on hearing and speaking and foreshadows Paul's argument in Colossians 2:8 with a warning about being misled by *πιθανολογία* (Collins, 1995:75).

Inferences drawn from the comparison between Chrysostom's interpretation of the rhetoric in Colossians 1:26–2:5 and the three rhetorical analyses presented in this study indicate the following key aspects: Firstly, once again, Chrysostom recognises the underlying argument of the letter in Colossians 1:27. Paul takes the pre-eminence of Christ a step further by placing the focus on the phrase *τοῦ μυστηρίου τούτου*. This is to remind them that the mystery is Christ and that they should no longer pay attention to the angels. A new insight that Chrysostom adds to this section is that he believes Paul's argument thus far explains the meaning of Colossians 1:27. Chrysostom explains that Paul aims to explain the mystery of Christ and why the Gentiles should also know it. Furthermore, it is clear that Paul intensifies his argument about the pre-eminence of Christ by emphasising that this mystery has been hidden with God, but has since been revealed in the coming of Christ. This is a reminder that they should only seek answers and greater understanding through Christ.

6.2.5. Argument 1 - Part I (Colossians 2:6–15): Paul addresses the false teaching

Chrysostom explains that in this section, Paul first shows his audience the good things they have experienced in Colossians 2:6–7, and then he moves on to the accusation in Colossians 2:8. Paul uses the audience's own experiences as confirmation once again. Paul has noticed that the people of Colossae observe various observances, which is precisely what Paul condemns them for. Paul first attacks the Jewish observances originating from the law and then the Grecian observances originating from philosophy. His argument addresses the days of observation when he employs the phrase *κατὰ τὰ στοιχεῖα τοῦ κόσμου* (Col 2:8). Because Paul is attacking a specific component of the false philosophy, it is clear that the argument is based on the nature of the opponent's argument. While his argument addresses the accusation of the Grecian customs, he is also breaking down the Jewish customs by first presenting the

solution and then his objection. After Paul issued his warning in Colossians 2:8, he then added the advantages of Christ in Colossians 2:13–15.

Witherington explains that in the middle of the arguments, Paul discusses the main problem in Colossians. By positioning the main problem in the middle of the arguments, the audience is reminded that this false teaching has aggravated Paul to write this letter. Paul uses this opportunity to start his discourse with a general exhortation where the danger of this philosophy is still eminent. Paul discusses the main issue in much detail in Colossians 2:16–23, and this argument consists of two sections: Colossians 2:6–15 and Colossians 3:1–4 (Witherington, 2007:151–152). Paul is opposing some sort of elementary teaching or principles of the world, which entails food rules, Jewish observances, asceticism and the worshipping of angels. In Colossians 2:9, Paul then builds on the foundation he gave them in the Christ Hymn, clearly stating that in Christ, the fullness of God dwells (Witherington, 2007:155).

For **Copenhaver**, Colossians 2:6–7 serves as the transitional verses between the two main sections of the letter's body, both recounting what was already said and shortly stating what is to come. It echoes the *exordium* and forecasts the upcoming *paraenesis* (Copenhaver, 2018:109–110). According to him, Colossians 2:8–4:1 forms part of the *paraenesis* of the letter. In Colossians 2:8, Paul gets back to the general warning he introduced in Colossians 2:4, but this time he is more specific with his warnings. The negative polemic in Colossians 2:8–23 is organised around three warning statements and a rhetorical question. Each warning is accompanied by a Christological explanation that contrasts Christ with the warning's inaccurate premise. After the first warning in Colossians 2:8, the explanation progresses to a proof in Colossians 2:9–15, which is similar to the epideictic proof of Colossians 1:15–20, before returning to the warning in Colossians 2:16 (Copenhaver, 2018:111). The first warning from Colossians 2:8–15 starts with βλέπετε and is followed by μή. The warning refers to an indefinite person τις, rather than focusing on the opponents' identity. Paul is concerned about the implication and effects of the warning's repercussions on the Colossians (Copenhaver, 2018:212). Paul then presents his second proof in Colossians 2:11–15, where he elaborates on the second statement, ἐστὲ ἐν αὐτῷ πεπληρωμένοι. The proof is divided into two sections, the first of which describes the believer's soteriological

encounter with Christ in figurative terms in Colossians 2:11–13. The second describes Christ's achievements on the cross in Colossians 2:14–15. Paul employs metaphors to express the fullness of Christ that the Colossians have received (Copenhaver, 2018:114–115).

Collins explains that Paul introduces three arguments in the first section of the *probatio* to convince the Colossians to continue with the gospel they first heard. In Colossians 2:8–15, the first argument contrasts an unnamed philosophy with Christ in connection with the benefits each offers the Colossians. The emptiness and the origin of the philosophy are contrasted with the fullness of Christ and His pre-eminent position as the ruler over authorities. In Colossians 2:8, the Colossians' possible affiliation with the philosophy is described as being *ὁ συλαγωγῶν*, and in Colossians 2:9–15 the Colossians' relationship with Christ is described as a new life and liberation from bondage. The benefits for Colossians of remaining in Christ are emphasised when Paul stipulates the advantages of their existing relationship with Christ through *περιτομή* and by dying and rising with Christ (Collins, 1995:81).

Inferences drawn from the comparison between Chrysostom's interpretation of the rhetoric in Colossians 2:6–2:15 and the three rhetorical analyses presented in this study indicate the following key aspects: Firstly, Chrysostom highlights that Paul once again uses an argument based on the experience of the audience in Colossians 2:6–7. Paul uses the audience's experience to make them more perceptive to the warnings he is about to give. For Chrysostom, it is important to note that when Paul introduces his following argument in Colossians 2:8, the argument is based on the nature of the opponent's argument - because he addresses a specific component of the false teaching, namely the various observances that the teachers are advocating for. Secondly, it is clear that Paul addresses Jewish and Grecian customs. However, Chrysostom adds some new insight to Paul's rhetorical technique to how Paul confronts them about this issue. He explains that Paul first addresses the Grecian customs since he knew it was urgent and at the same time, he corrected the Jewish observances. Paul's strategy is first to present the solution to these observances and then give the accusation. Lastly, in Colossians 2:11–15, Paul provides his audience with the proof for his argument. Paul highlights the soteriological encounter with Christ in figurative terms in Colossians 2:11–13, and then he explains Christ's achievements

on the cross in Colossians 2:14–15. Chrysostom observes that in these verses, Paul shows his audience the advantages they have when they are in Christ.

6.2.6. **Argument 1 - Part II (Colossians 2:16–23): Paul addresses the false teaching**

Chrysostom explains that when Paul issued the two warnings in Colossians 2:4 and 2:8, he preoccupied his audience’s minds with anxious thoughts. After Paul had issued these warnings, he added the advantages of Christ in Colossians 2:13–15. In the following section, starting with Colossians 2:16, Paul presents his final reproof argument. Paul says they should not endure those who judge them, and he also silences them by instructing them that they should not judge, but he does not express this openly. In Colossians 2:17, Paul reminds his audience that they can approach God only through Christ. Chrysostom argues that Paul achieves this throughout the letter by reminding them what Christ has accomplished. Paul demonstrates Christ’s accomplishments by continually referring to the manner of reconciliation. Paul purposefully stated *θηρησκεία τῶν ἀγγέλων* with the idea that the one who worships angels has not yet seen angels, but he is affected as if he has. In Colossians 2:21–22, Paul practically mocks his opponents by saying *μὴ ἄψη μηδὲ γεύση μηδὲ τίγῃς*. Because Paul is attacking a specific component of the false philosophy, it is clear that the argument is based on the nature of the opponent’s argument.

Witherington explains that Paul continues his second argument in Colossians 2:16. He desires for his audience to know that if they have Christ in them, then there should be no need to pay attention to lesser supernatural beings. For this reason, Paul then explains in Colossians 2:16 that no one should judge them regarding the rules about food, festivals or the Sabbath requirements. Paul is saying that the believers are now new creatures in Christ and inherently part of the new covenant and that they should not allow anyone to convince them to submit to any rules or regulations. Christ had fulfilled all these rules and paid the price so that the believer should no longer feel the need to submit to rules or debt (Witherington, 2007:160–161). This type of practice is an indication of an inadequate Christology and disbelief that Christ is the only one to meet all their spiritual needs. Paul uses the image of ligaments in Colossians 2:19 to remind his audience that Christ causes the body to grow and that it is the actual growth

of God and not some deceptive illusion. With this image, Paul emphasises the Christocentric message of this discourse, meaning that all believers are bound to Christ. The main point is that believers are not obligated to partake in the practices since they already have Christ who can meet their spiritual needs (Witherington, 2007:162).

Copenhaver remarks that in Colossians 2:16–23, Paul expands on the warning in Colossians 2:8. Paul begins his second warning in Colossians 2:16 by returning to his first warning and giving more details. The structure of the second warning is parallel to the warning of Colossians 2:8. Just as he did in Colossians 2:8, he uses the conjunction *οὖν* to tie the warnings of Colossians 2:16–23 to the prior context as a conclusion, and he warns them not to let an unspecified third party *τις* have control over them. Paul changes the verb to *κρίνω* and employs the third person imperative form to forbid the third party from judging the Colossians, but also to urge the Colossians to do so as well. The warning exhorts them to withstand such influence by rejecting any form of judgment. Paul then explains several specific principles under which any form of judgment should not be allowed (Copenhaver, 2018:117).

Collins also explains that Paul continues his argument of first proof in Colossians 2:16–19. The second (Colossians 2:16–17) and third (Colossians 2:18–19) sections of the first proof are both primarily based on the reasoning of Colossians 2:8–15 that the Colossians are already united with Christ. Colossians 2:16–17 stipulates that since they are now attached to the Head (Christ), any regulations concerning the physical body should not be a concern to them. They should not allow anyone to judge them in this respect. Colossians 2:18–19 expands on this premise, stating that because of their relation to Christ's body, they do not need to be concerned with worship rituals that are unrelated to Christ, and as a result, no one should pass judgment on them on these matters (Collins, 1995:82). For Collins, Colossians 2:20–3:4 forms part of Paul's second proof. The primary argument of Colossians 2:20–23 is established on the assumption of the first conditional clause of *Εἰ ἀπεθάνετε σὺν Χριστῷ*. The presumption is that the Colossians did indeed leave behind the *τῶν στοιχείων τοῦ κόσμου*. In Colossians 2:20b, the second argument is presented, saying that the Colossians

should not follow the laws and regulations of the world since they have died with Christ. Colossians 2:21–22 is the explanation of these regulations (Collins, 1995:83).

Inferences drawn from the comparison between Chrysostom's interpretation of the rhetoric in Colossians 2:16–2:23 and the three rhetorical analyses presented in this study indicate the following key aspects: Firstly, for Chrysostom, it is important to note that when Paul gives his final argument of reproof in Colossians 2:16, he does not direct the accusation directly at the audience. He encourages them not to allow anyone to judge them, but at the same time, he condemns them for judging others. Chrysostom explains that this is part of Paul's rhetorical strategy to not say things directly. Secondly, Chrysostom once again recognises the underlying argument of the letter in Colossians 2:17. Paul reminds the audience that they can approach God only through Christ by continuously referring to the things already accomplished by Christ. It is clear that in this section, Paul highlights the fact that in Christ, believers have everything they need to understand the mystery; there is no need to add additional practices. Paul emphasises that believers should hold on to Christ, who is the Head of the body, to grow and have the necessary knowledge. Lastly, Paul's argument in this section is based on the nature of the opponent's argument because he addresses another aspect of the false teaching. In addition and interestingly, Chrysostom notes that in Colossians 2:21–22, Paul almost mocks his audience.

6.2.7. Argument 2 (Colossians 3:1–4): Paul places his audience above with Christ

Based on the identified rhetorical aspects from **Chrysostom's** homilies, Colossians 3:1–4 can be classified as a section on its own. Chrysostom explains that after Paul had presented his last argument of reproof against the false philosophy, he brings his audience together with Christ in Colossians 3:1. In Colossians 3:2–4, Paul demonstrates that life is not here on earth, but rather above with Christ. Chrysostom says that Paul uses *κέκρυπται* (Col 3:3) and *τότε καὶ ὑμεῖς σὺν αὐτῷ φανερωθήσεσθε* (Col 3:4) to direct his audience's minds to heaven, where Christ is. Paul is always eager to demonstrate to his audience that they have a share in what Christ has. Chrysostom mentions that Paul tends to jump between arguments. Paul establishes one argument while quickly moving on to another. According to Chrysostom, Paul employs this technique because the argument of proof is significantly stronger when delivered

unexpectedly. Another aspect emphasised by Chrysostom is the fact that Paul always aims to encourage his audience to be thankful, since it is the principle of good things. The phrase *καὶ εὐχάριστοι γίνεσθε* (Col 3:15) indicates this.

Witherington explains that in Colossians 3:1–4, Paul concludes his second argument with an encouragement urging the Colossians to seek the things above, even beyond angels, to where Christ is seated on the throne. Paul urges his audience to keep their minds on the things above and not pay attention to the human self-help conspiracies the false philosophy offers. Paul uses the word *κέκρυπται* since he knows that the false philosophy claims to be able to reveal hidden mysteries by the visionary experience of angels worshipping. Paul opposes this claim and says that wisdom and life are to be found in Christ. Colossians 3:4 once again features an eschatological perspective where believers will be made like Christ when He returns (Witherington, 2007:167–168).

Copenhaver explains that in Colossians 3:1, Paul uses the imperative *ζητεῖτε*, which is paired with *φρονεῖτε* in Colossians 3:2, to urge the Colossians to focus their lives, and particularly their minds, on the things above where Christ is. In Colossians 3:3–4, Paul explains this command, using apocalyptic imagery of hiddenness to emphasise the present realities of the believer's position in Christ. He adds to this statement a promise that they will be revealed with Christ when he appears. Paul concludes his contrast between life according to the world and life in Christ. He emphasises the transfer to a new era and identity due to the new life in Christ. The premise for the following exhortations is the new position of life in Christ (Copenhaver, 2018:128).

Inferences drawn from the comparison between Chrysostom's interpretation of the rhetoric in Colossians 3:1–4 and the three rhetorical analyses presented in this study indicate the following key aspects: Chrysostom views Colossians 3:1–4 as a section on its own, because he notices that Paul tends to jump between arguments. This division is not made by any of the other analyses presented in this study. Paul addressed the false teaching in Colossians 2:8–23, and he will continue to support his main argument in Colossians 3:5–15. He, however, first jumps to another argument where he exhorts his audience to seek the things above. According to Chrysostom, Paul uses this technique, because an argument is stronger when it is delivered

unexpectedly. The other rhetorical analyses consider Colossians 3:1–4 as a conclusion to Paul's main argument against the false philosophy. The essence of this section is that Paul exhorts his audience to seek the things above, implying that they have a new life in Christ and that they should leave the old sinful life behind.

6.2.8. Supporting argument (Colossians 3:5–15): Old vs new life in Christ

Chrysostom summarises Paul's rhetorical argument thus far. Paul demonstrated to his audience the advantages that had been granted to them already, and then showed them who they were and how they had been in darkness but had been delivered from it. Paul then explained how and on what terms the reconciliation occurred. Paul's argument in Colossians 3:5 is possibly the most forceful of all, and even if it is unpleasant to discuss, they must hear it. In the preceding argument, Paul has directed his audience's thoughts above where Christ is. In Colossians 3:7, Paul praises his audience for not living in the old manner, but in Colossians 3:8, he demonstrates that some still do. The final praise for this "new" man who puts behind the old life can be found in Colossians 3:11.

Witherington identifies Colossians 3:5–4:1 as the third and final argument of the letter. The third argument can be divided into two sections: Colossians 3:5–17 discusses vice and virtue, where Paul uses the language of putting off and putting on. In Colossians 3:18–4:1, Paul addresses the behaviour in the Christian household. The first discussion reinforces the second (Witherington, 2007:174). The first section (Col 3:5–17) begins with an exhortation to put off self-centeredness that contrasts with the following exhortation in Colossians 3:12, which has to do with putting something on (Witherington, 2007:176). In Colossians 3:8, Paul continues his list of vices; these are grouped since they are all sins of speech. Paul believes that it is unlikely for a believer to fall back into the old pattern of life. He does, however, believe that a believer might have the attitude of the old life. In Colossians 3:12 Paul begins his list of qualities the believers should put on (Witherington, 2007:178–179).

Copenhaver notices that after Paul gave the dissuasion (Col 2:8–23) in the form of warnings about the customs and doctrines embraced by the world, he shifts to persuasion about the church as the body of Christ in Colossians 3:1–4:1. He first

addresses the entire body generically in Colossians 3:1–17. Then he instructs individuals in their social roles in the household code of Colossians 3:8–4:1 (Copenhaver, 2018:127). Copenhaver explains that in Colossians 3:5–11, Paul exhorts the Colossians to reject any behaviour associated with their old way of life. In Colossians 3:6–7, Paul contrasts the believer’s old life to show that they once walked in these vices when they lived among the sons of disobedience. This implies that the lifestyle to be abandoned was the old lifestyle of the Colossians to whom he is writing. In Colossians 3:8, Paul continues with his command to put off the vices (Copenhaver, 2018:128–129). To counteract the vices in Colossians 3:5, Paul offers a list of five virtues in Colossians 3:12, each describing interpersonal attitudes, and concludes with an exhortation in Colossians 3:13 to bear and forgive one another just as Christ forgave them (Copenhaver, 2018:130).

Collins explains that the third proof (Col 3:5–17) builds on the idea of the contrast between life according to the world and according to Christ in the preceding proof. The argument shifts from stating that the Colossians have a relationship with Christ and are no longer governed by the regulations according to the world, to arguing that this relationship should influence their behaviour positively. This section consists of a list of behaviours, contrasting a list of vices in Colossians 3:5, and 8–9 with a list of virtues in Colossians 3:12. In Colossians 3:9, the Colossians are reminded to leave the old life behind, and in Colossians 3:10, they are encouraged to embrace the new life in Christ (Collins, 1995:84). The primary purpose of the proof is to illustrate and contrast the behaviours of the two possible ways of living. Paul also reminds them of their new lifestyle, with Christ as a foundation, and the different outcomes of this lifestyle (Col 3:12) (Collins, 1995:85).

Inferences drawn from the comparison between Chrysostom’s interpretation of the rhetoric in Colossians 3:5–15 and the three rhetorical analyses presented in this study indicate the following key aspects: Firstly, it is clear that in this section, Paul uses the images of the old sinful life and the new life in Christ. He encourages his audience to leave the old behaviours behind and to take up the new behaviours that are called for if they are part of the body of Christ. From a rhetorical viewpoint, Chrysostom remarks that the argument of this section is most likely the most forceful of them all. Chrysostom also recognises the flow of Paul’s argument from the start of the letter. He explains that

Paul first focused on the benefits of Christ; then highlighted the reconciliation work of God through Christ; and then explained the manner of reconciliation. This is to show the audience that they have a new life in Christ and that they should live in accordance with this status. Secondly, an important aspect is that Chrysostom recognises that Paul once again uses praise in his argument. Paul praises the Colossians for leaving behind the behaviours he mentioned in Colossians 3:5. However, he implies condemnation in Colossians 3:8 when he lists the behaviours they should also leave behind. To make this praise and condemnation motive stonger, Paul then also instructs them to take up the new behaviours that are pleasing to the Lord.

6.2.9. Exhortation to be thankful (Colossians 3:16–17)

Based on the identified rhetorical aspects from Chrysostom’s homilies, it seems as if **Chrysostom** considers Colossians 3:16–17 to be a unit. In Colossians 3:15, Paul exhorted his audience to be thankful, and in Colossians 3:16–17, he instructs them on how to give thanks. According to Chrysostom, Paul always aims to encourage his audience to be thankful since it is the principle of good things. This is probably the reason why Chrysostom considers these verses as a separate unit. In Colossians 3:17, Paul encourages his audience to approach God through Christ rather than through angels. They must speak and do everything for the sake of God, not for the sake of angels.

6.2.10. Argument 3 (Colossians 3:18–4:1): Household code

Chrysostom observes that in this section, Paul gives commands to a well-founded church as well as an audience that may profit from hearing them. Paul expresses these things almost as a conclusion because he is nearing the end of his letter. Paul uses the term *ἐν κυρίῳ* many times because it has rhetorical significance. According to Chrysostom, Paul employs the term to demonstrate the requirement of submission while also condemning his audience. Paul identifies various pairs when he addresses authority in this section; for example, masters and slaves, wives and husband, and parents and children. Chrysostom observes that Paul addresses each pair’s subordinates by their names. He recognises that addressing the subordinates directly is part of Paul’s rhetorical technique, because it instantly demands their compliance.

According to **Witherington**, Colossians 3:18–4:1 is Paul’s final argument. It is noticeable that this household code has a Christological and an eschatological point of view that sets it apart from other secular or Jewish household codes (Witherington, 2007:182–183). It is noticeable that Paul gives strong exhortations to the superior person in the household, meaning the husband, father and master. The following aspects are noticeable in this household code: i) Paul addresses the subordinate member of a given relationship first; however, always linked together with the head of the household. The head of the household is given three sets of exhortations, while everyone else gets one; ii) The exhortations involve an address together with a warning and in some cases a reason for the exhortation; iii) Paul arranged the groupings from strong personal relationships to less personal relationships: wife-husband, children-parents, slaves-masters (Witherington, 2007:187–188).

For **Copenhaver**, Colossians 3:18–4:1 is the continuation of Paul’s attempt to persuade the audience that the church is the body of Christ. Paul instructs individuals in their social roles in the household code (Copenhaver, 2018:127). Paul begins his exhortation in Colossians 3:18 with clear instructions to the Colossian church based on their social roles within the household. His instructions confirm the typical social norms for these roles, but with a drastic adjustment – taking into account that Christ is their master. This is expressed in his instructions to the wives and children to uphold their roles in a way that is acceptable to the Lord. The relationship between slaves and masters take up most of Paul’s exhortation, as he provides three commands with detailed explanations. Slaves are expected to obey their masters. Paul ends his exhortation to slaves with a generalised statement about future judgment, where offenders will be judged fairly and receive their punishment. In the exhortation to the masters, Paul emphasises the importance of justice (Copenhaver, 2018:131–132).

Collins considers Colossians 3:18–4:1 to be Paul’s final argument. He explains that the last proof of the *probatio* should be the strongest and most persuasive in the discourse, and it should be presented in a way that the audience will remember. Colossians 3:8–4:1 does exactly this with its paired descriptions of the household order now under the management of Christ as the ruler of the *κόσμος*. The last proof consists of a sequence of parallel exhortations. Each exhortation starts with a direct address,

then a command linked to the subordinates of the pair, and finally a motivation for the encouraged behaviour indicated in the command. Each pair's first member is given a Christological incentive, while the second member is offered various reasons to comply. An exception to this pattern occurs in Colossians 3:22–25 where the exhortation to *δοῦλοι* is presented in a prolonged form, and the paired member, *κύριοι*, is given a Christological motive in Colossians 4:1 (Collins, 1995:86).

Inferences drawn from the comparison between Chrysostom's interpretation of the rhetoric in Colossians 3:18–4:1 and the three rhetorical analyses presented in this study indicate the following key aspects: Firstly, it is clear that this is Paul's final argument. He continues his instructions on expected behaviour, but here he applies them to the members of a Christian household. The motivation for the expected behaviour is given a Christological perspective. Secondly, Paul gives these instructions and argues that it is beneficial for them to comply, because it is what the Lord expects of them. Chrysostom observed that Paul uses the phrase *ἐν κυρίῳ* as a rhetorical technique to persuade the audience to obey these commands, because it is what is pleasing to the Lord. In addition, Chrysostom adds another rhetorical insight to this section when he notices that Paul addresses the subordinates of the household directly. This will ensure that they are ready to listen to what he is saying and to obey his commands.

6.2.11. Exhortation to pray and attentiveness to outsiders (Colossians 4:2–6)

a) Exhortation to pray (Colossians 4:2–4)

Chrysostom considers Colossians 4:2–4 as a unit since here Paul is exhorting his audience to persist in prayer. Chrysostom explains that Paul knows that the believers need encouragement to continue with prayer, because for some it is a strenuous activity. Chrysostom however notices that Paul highlights that their prayers should be done in thanksgiving and that they should also pray for him and his co-workers (Col 4:3). Chrysostom explains that Paul expresses himself metaphorically in Colossians 4:3 (*ἵνα ὁ θεὸς ἀνοίξῃ ἡμῖν θύραν τοῦ λόγου*) and that he uses this metaphor to soften the hearts of his audience.

Witherington classifies Colossians 4:2–6 as the *peroratio* of the letter. Traditionally, the *peroratio* is used to sum up the essential aspects of the previous discourse. Here one would also attempt to cause the audience to feel deeper emotions such as love, hate, passion or envy. In Colossians, the *peroratio* focuses on the themes of prayer and behaviour in public. The first section of the *peroratio* concentrates on amplifying the main themes of the discourse, particularly prayer from Colossians 1:12, 2:7, 3:15–17 (Witherington, 2007:197). Paul’s request for prayer and his focus on deeds and speech are brought together by his desire to spread the gospel among the outsiders. It is typical for Paul to conclude his discourse with an exhortation to prayer, linking watchfulness with thanksgiving. **Copenhaver** also views Colossians 4:2–6 as the *peroratio* of the letter. He explains that Paul encourages his audience to pray for him as he continues his apostolic mission and delivers the final imperative of the letter. Paul incorporates the prepositional phrase *πρὸς τοὺς ἔξω*, modifying the general command in Colossians 2:6 for a new lifestyle in Christ into a lifestyle with attention to those on the outside (Copenhaver, 2018:134–135). **Collins** also considers Colossians 4:2–6 to be part of the *peroratio* of the letter. The unit begins with the word *προσευχῆ* that Paul uses to characterise his efforts on behalf of the Colossians at the beginning of the discourse. However, rather than expressing that he is praying for them, Paul exhorts the Colossians to continue praying. Paul repeats the exhortation to pray in Colossians 4:3; here, he applies it to his mission. With Colossians 4:3, Paul appeals for sympathy to persuade the Colossians by stating that he is a prisoner for preaching the mystery of Christ. Paul mentions his mission and the difficulties it entails as part of his appeal to the *pathos* of his audience (Collins, 1995:94–95).

b) Exhortation to be attentive to outsiders (Col 4:5–6)

According to **Chrysostom**, in Colossians 4:5–6, Paul is exhorting his audience to do the same thing that Christ had commanded his disciples to do: Ἐν σοφίᾳ περιπατεῖτε πρὸς τοὺς ἔξω τὸν καιρὸν ἐξαγοραζόμενοι. Throughout the epistle, Paul addresses the people on the outside, meaning the Greeks. Chrysostom remarks that although Paul alludes to the Greeks as “outsiders”, he comforted them when he said ἡ ζωὴ ὑμῶν κέκρυπται σὺν τῷ Χριστῷ ἐν τῷ θεῷ (Col 3:3). After Paul had alarmed his audience with his prior argument (Colossians 3:18–4:1), he now encourages them by saying τὸν καιρὸν ἐξαγοραζόμενοι.

Witherington explains that the *peroratio* aims to inspire the Colossians to go back to their regular acts of devotion instead of the practices of the false philosophy and also to encourage appropriate behaviour towards the outsiders. Paul uses the language of a tight-knit community in Colossians 4:5 when he refers to the non-Christian community τοὺς ἕξω. The effect is that the believers should know that their behaviour may impact how other people view the gospel. The exhortation to τὸν καιρὸν ἐξαγοραζόμενοι is to remind his audience to make use of any opportunity to bear witness (Witherington, 2007:198–200). **Copenhaver** observes that this *peroratio* has a missionary point of view. In Paul's summary, he concentrates on his personal apostolic efforts and asks the Colossians to pray for his missionary goals. Paul brings together the *paraenesis* and presents it in the context of interaction with individuals outside the body. All of the commands in his discourse now have an evangelical tone, given that the new life will intrigue the people outside the body, and believers should then answer any questions they might have (Copenhaver, 2018:135–136). **Collins** considers Colossians 4:2–6 to be part of the *peroratio*. Colossians 4:5–6 summarises the letter's argument by emphasising the Colossians' relationship to the people on the outside and advising them on how to talk to them. This warning about the use of language echoes the letter's argument in which the necessity of correct speech is constantly emphasised (Collins, 1995:94–95).

Inferences drawn from the comparison between Chrysostom's interpretation of the rhetoric in Colossians 4:2–6 and the three rhetorical analyses presented in this study indicate the following key aspects: It is noticeable that the three rhetorical analyses consider Colossians 4:2–6 to be a unit and classifies it as the *peroratio* of the letter; whereas, Chrysostom divides the unit into two sections. Chrysostom considers Colossians 4:2–4 to be the exhortation to pray and Colossians 4:5–6 to be attentive to outsiders.

6.2.12. Salutation (Colossians 4:7–18)

According to **Chrysostom**, in Colossians 4:8, Paul expresses his affection for Tychicus while explaining why he is sending him to Colossae. When Paul says ὃς ἐστὶν ἐξ ὑμῶν

(Col 4:9), he praises the city. Aristarchus receives the most substantial commendation of all in Colossians 4:10. Paul also praises Mark since he is Barnabas' cousin. Paul gives praise individually to Νύμφαν, but this praise is not done without reason; Paul is encouraging his audience to follow the example of this individual. In Colossians 4:11, Paul gives general praise after praising each of them personally. Chrysostom explains that Paul uses the phrase ὁ ἐξ ὑμῶν (Col 4:12) to let his audience know that they can be proud of themselves since they have produced a man such as Epaphras. In the salutation (Col 4:16), Chrysostom observes that Paul is now connecting his audience with people from other churches by encouraging the exchanging of his letters. Chrysostom remarks that the phrase ὁ ἀσπασμὸς τῆ ἐμῆ χειρὶ Παύλου (Col 4:18) is proof of the sincerity and affection of the audience. The audience looked at the handwritten letters of Paul, and they could experience the emotions.

Witherington remarks that the epistolary closing of Colossians consists of the typical Pauline letter closing with the mentioning of travel plans (Col 4:7–9), the final greeting (Col 4:10–15), the final instructions (Col 4:16–17), a personal note (Col 4:18) and the final benediction (Col 4:18) (Witherington, 2007:201). This section aims to enhance the authority of Paul's co-workers such as Epaphras, Onesimus, and Tychicus, as they are visiting the Colossians on his behalf, and even that of Nympha who continues her ministry in Colossae. **Copenhaver** notes that the epistolary closing accomplishes more than simply providing instructions. Paul illustrates the unity he has been advocating for by mentioning his co-workers, including slaves and free people, men and women, and finally Jews and Gentiles. Paul uses Epaphras as the mutual connection that connects Paul and his co-workers to the Colossians. Paul then encourages the growth of relationships between the church at Colossae and surrounding churches. Therefore, Paul not only promotes unity for the church of Colossae but also amongst the secluded churches scattered around the region (Copenhaver, 2018:136–137). Collins notices that the postscript consists of praise for both individuals and the community of Colossae (Collins, 1995:95–96). The naming of specific individuals in each section of the postscript suggests that Paul anticipated that the Colossians should recognise their identity and status. In Colossians 4:15–17, Paul appeals to the significant value of his message. He first extends a greeting to the community of Laodicea. Second, he emphasises the importance of reading the letter as a group. Colossians 4:17 is the

letter's only explicit command to a specific community member. Its placement right before Paul's greeting has the function of adding emphasis. It also ensures adherence through its link with the letter being read in the broader community. The closing greeting of Paul in Colossians 4:18 serves as a stamp of authenticity, whether the letter was written by Paul or an acquaintance (Collins, 1995:97–98).

Inferences drawn from the comparison between Chrysostom's interpretation of the rhetoric in Colossians 4:7–18 and the three rhetorical analyses presented in this study indicate the following key aspects: Firstly, it is clear that Paul uses the rhetorical strategy of praise in the salutation. Paul first praises individuals from different backgrounds to emphasise the unity believers have in Christ. Paul then also gives general praise to the people of Colossae. Chrysostom notes that Paul uses this general praise to allude praise to Epaphras once again since they can be proud that he is one of them. Secondly, Paul uses the salutation to establish unity among the churches scattered around the region by encouraging them to exchange letters. In addition, an interesting aspect Chrysostom notices is the emotion of Paul's personal signature at the end of the letter. He explains that if the audience knows that Paul has written the letter himself (*ὁ ἀσπασμὸς τῆ ἐμῆ χειρὶ Παύλου*), it will strengthen their affection towards Paul.

7. **CONCLUSION**

Chapter 6 (*phase 3: comparing existing rhetorical analyses with the rhetorical aspects that Chrysostom identified in Colossians*) can already be considered as a conclusion of this study since it provides a further interpretation of the data gathered in phases 1 (*overview of the rhetorical aspects that Chrysostom identifies in Colossians*) and 2 (*overview of existing rhetorical analyses of Colossians*). The conclusion below will briefly discuss some general aspects with regards to the findings and the interpretation of the findings of this study. Some recommendations and shortcomings will be presented as a final conclusion.

7.1. **FINDINGS**

This study therefore attempts to investigate how John Chrysostom interprets the rhetoric of Colossians in his homilies on this letter and to compare his interpretation with the current understanding of the rhetoric of Colossians.

During the first phase of this study, all twelve of Chrysostom's homilies on Colossians were studied both in translation (Schaff) and in the Greek text (Field 1855). The aim of this exploration was to identify: i) any comments that Chrysostom made on why Paul used specific phrases and words to persuade his audience; and, ii) any rhetorical aspects that Chrysostom identified in Colossians and referred to in his homilies. The findings of Phase 1 were presented and discussed in detail in Chapter 4 but a brief overview is given here.

When one reads Chrysostom's homilies on Colossians, it is strikingly noticeable that Chrysostom makes remarks on *why Paul uses specific phrases and words*. After an analysis of the data, it seems as if there are six basic reasons for Paul's use of specific phrases and words or rhetorical strategies.

7.1.1. **Chrysostom homilies**

Amplification

Chrysostom often remarks that Paul uses specific phrases and words to show that he amplifies the meaning of a specific verse. Some examples to illustrate this: In

Colossians 1:5 (ἦν προηκούσατε ἐν τῷ λόγῳ τῆς ἀληθείας τοῦ εὐαγγελίου), Chrysostom observes that Paul deliberately states that the message of truth is τοῦ εὐαγγελίου and not merely τοῦ κηρύγματος. The reason why Paul does this is to remind his audience of God's benefits since here the gospel refers to Christ. Another example is found in Colossians 3:16 where Paul said ἐνοικεῖτω ἐν ὑμῖν πλουσίως. Chrysostom remarks that Paul did not merely say *let it dwell*, but instead *let it dwell with great abundance*. He also notices that Paul did not say ὁ λόγος τοῦ Χριστοῦ ἐν ὑμῖν ἔστω, but ἐνοικεῖτω ἐν ὑμῖν πλουσίως. The reason why Paul does this is to encourage the Colossians to let the word of God live in them and not merely “be” in them. For Chrysostom, the focus is thus on the words πλουσίως and ἐνοικεῖτω.

Repetition

Another aspect often recognised by Chrysostom is the fact that Paul repeats phrases and words throughout his arguments. Two examples to illustrate this: In Homily II Chrysostom observes that Paul repeats the word πᾶς in the following verses: εἰς πᾶσαν ἀρεσκείαν, ἐν παντὶ ἔργῳ ἀγαθῷ (Col 1:10), ἐν πάσῃ δυνάμει δυναμούμενοι (Col 1:11) and εἰς πᾶσαν ὑπομονὴν καὶ μακροθυμίαν (Col 1:11). According to Chrysostom, the repetition of πᾶς enables Paul to ensure the audience that they are successful in many aspects even though not in everything (τὸ γὰρ “πᾶσαν” ἀεὶ προστιθέναι, μαρτυροῦντός ἐστι καὶ τι τοῖς κατορθοῦσιν, εἰ καὶ μὴ τὸ πᾶν). Another example is found in Colossians 3:18–4:1 (*the household code*) where Paul repeats the phrase ἐν κυρίῳ two times to claim the obedience of the audience (πάλιν τὸ, “ἐν κυρίῳ,” τέθεικε, καὶ νόμους τιθεὶς ὑπακοῆς, καὶ ἐντρέπων, καὶ καταβάλλων.). For Chrysostom the repetition is rhetorically significant because it shows that Paul is not only giving these commands in his own authority but that these things are also from the Lord (Τοῦτο γὰρ, φησὶν, ἔστιν εὐάρεστόν τῷ κυρίῳ.).

Praise before accusation

Another aspect that is highlighted by Chrysostom in his homilies is Paul's use of praise before an accusation. It is evident that praise and accusation is part of Paul's continuous rhetorical strategy. Two examples to illustrate this: Chrysostom remarks that Paul uses praise in his greeting to make the audience more perceptive to what he is about to say. Paul uses the following words in Colossians 1:6 as praise: καθὼς καὶ ἐν

παντὶ τῷ κόσμῳ ἐστὶν καρποφορούμενον καὶ αὐξανόμενον καθὼς καὶ ἐν ὑμῖν. Chrysostom explains that Paul show his audience that they have a share in the growing of the gospel across the world. It is considered to be a praise since they also have the same gospel as others, and they continue to remain faithful to it. Chrysostom says that with this confirmation Paul wins over his audience by first praising them to ensure that they listen to what is to come (Προκαταλαμβάνει τὸν ἀκροατὴν τοῖς ἐπαίνοις, ὥστε μηδὲ ἄκοντα ἀποστῆναι.). Another example is in Colossians 1:9 where Paul uses the words ἵνα πληρωθῆτε as both a praise and an accusation. He implies that there are some matters that they are not fully comprehending. In this way, Paul gives the refutation without offence, and the praise does not cause the audience to think highly of themselves. (οὕτω καὶ ὁ ἔλεγχος ἀνεπαχθῆς ἐγένετο, καὶ τὸ ἐγκώμιον οὐκ ἠφίει αὐτοὺς καταπεσεῖν καὶ γενέσθαι ὑπτίους, ὀλοσχερὲς γενόμενον).

Identification of main and supporting arguments

The investigation of Chrysostom's homilies also indicated that Chrysostom makes remarks on what Paul's arguments might possibly be. It is clear, as presented in Chapters 4 and 6, that Chrysostom recognises the following main and supporting arguments of Colossians.

Main arguments:

Underlying Argument: The nature of Christ (Col 1:15–20)

Argument 1 Paul addresses the false teaching Part 1 (Col 2:6–15)

Paul addresses the false teaching Part 2 (Col 2:16–23)

Argument 2 Paul connects his audience with Christ in heaven (Col 3:1–4)

Argument 3 The household code (Col 3:18–4:1)

Supporting Arguments:

Amplification of the nature of Christ (Col 1:26–2:5)

Old versus New life in Christ (Col 3:5–15)

A few examples of the arguments: For Chrysostom the underlying argument of the letter is to confirm the full significance of Christ (Col 1:15–20) in order to show the audience that there is no need to add additional practices. Chrysostom focusses

especially on the matter of believers approaching God through angels. Next, Chrysostom recognises that Paul amplifies the nature of Christ (Col 1:26–2:5) by adding the statement that Christ is the mystery revealed by God. Chrysostom then explains that after Paul has established that only Christ is needed to understand the mysteries of God, he addresses the false teaching that are misleading the Colossians. Chrysostom recognises that Paul's main argument is to address Jewish and Grecian customs (Col 2:6–15). He also condemns those who adds additional practices to the gospel (Col 2:16–23). Chrysostom interestingly notes that after Paul has addressed the false teaching, he first connect the audience with Christ in heaven Col 3:1–4) and only then he continues with his supporting argument of the new life in Christ (Col 3:5–15). Chrysostom then explains that the commands of the household code (Col 3:18–4:1) is Paul's final argument.

Arguments based on experience

Chrysostom also observes that Paul uses arguments based on experience. If he refers to the experience of the audience and their knowledge of certain words or expressions it is easier to confirm matters they already know. Three examples to illustrate this: Chrysostom explains that in Colossians 1:6, Paul uses the phrase *καθώς και ἐν παντί τῷ κόσμῳ* to show the audience that the gospel is the thing they have in common with other people. Chrysostom explains that Paul knows that if the audience recognise they have much in common with others believers, it would confirm his argument (*εἶτα, ἐπειδὴ μάλιστα οἱ πολλοὶ ἐκ τοῦ κοινωνοῦς ἔχειν πολλοὺς τῶν δογμάτων στηρίζονται*). Another example is in Colossians 1:23 where Paul uses the phrase *οὗ ἤκούσατε* to confirm the audience's own experience, and the phrase *τοῦ κηρυχθέντος ἐν πάσῃ κτίσει τῇ ὑπὸ τὸν οὐρανόν* for experience of the world. Chrysostom recognises that Paul uses the audience's own experiences to apply even more pressure on them (*καὶ πάλιν αὐτοὺς φέρει μάρτυρας, εἶτα τὴν οἰκουμένην ἅπασαν*).

Rhetorical situation

In most of his homilies Chrysostom provides some background information on a specific verse. These remarks were taken as an indication of the rhetorical situation of the letter. Chrysostom makes remarks on the general situation of the believers at Colossae as well as the situation of Paul and the writing of the letter. Two examples to

illustrate this: In Homily I, Chrysostom observes that Paul was a prisoner when he sent the Epistle to the Colossians (*καὶ αὕτη δεσμίου ὄντος ἐπέμπετο*). Later in Homily X, Chrysostom remarks that in Colossians 3:18–4:1, Paul gives the commands of the *household code* to a church that was probably well-grounded (*ἐδραΐαν εἶναι τὴν ἐκκλησίαν*).

7.1.2. Existing rhetorical analyses of Colossians

A second set of data was gathered during Phase 2 of the study. In this phase, three existing rhetorical analyses of Colossians were examined to determine how scholars are currently interpreting the rhetoric of Colossians. The analyses of Witherington (2007:155–207), Copenhaver (2018:90–143) and Collins (1995:60–102) were examined. The findings of Phase 2 were presented and discussed in detail in Chapter 5, but a brief overview is given here.

It is clear from the data that all three scholars followed a traditional approach during their analysis of Colossians. The overall structures and arguments identified in their analyses seem to overlap. However, there are also small differences with regards to their focus areas.

7.2. INTERPRETATION OF FINDINGS

The data gathered during Phases 1 and 2 was carefully analysed and thoroughly examined. During the analysis and examination of the data, a few interesting aspects clearly emerged. Most of these aspects were presented in detail in Chapter 6, but a few important aspects will be discussed here.

7.2.1. Rhetorical analysis of Colossians (by Chrysostom)

Chrysostom did not use specific rhetorical terminology or set out to write (or make) a rhetorical analysis of Colossians in his homilies. However, the aspects identified and discussed in this study clearly demonstrate that Chrysostom used his knowledge of rhetoric to interpret what Paul wanted to achieve with this letter. One of the research questions addressed in this study was: How can Chrysostom's understanding of the rhetoric in Colossians enhance existing interpretations of the rhetoric of Colossians?

Although the aim was to address this question only by discussing similarities with and/or differences between aspects in the existing rhetorical analyses of the letter and the aspects identified by Chrysostom, the researcher was also able to construct a new (alternative) rhetorical structure of Colossians.

The following rhetorical structure of Colossians emerged during the study:

Outline	Theme	Colossians
Greeting	Paul reminds the audience what God and Christ have done for them	1:1–14
Underlying argument	The nature of Christ	1:15–20
Manner of reconciliation		1:21–25
Supporting argument	Strengthens previous statement about Christ	1:26–2:5
Argument one – Part I	Paul addresses the false teaching	2:6–15
Argument one – Part II	Paul addresses the false teaching	2:16–23
Argument two	Paul connects his audience with Christ in heaven	3:1–4
Supporting argument	Old versus New life in Christ	3:5–15
Exhortation to be thankful		3:16–17
Argument three	Household code	3:18–4:1
Exhortation to pray and be attentive to outsiders		4:2–6
Salutation		4:7–18

7.2.2. Structure and arguments of Chrysostom and the current rhetorical analyses

One of the objectives of the study was to discuss similarities and/or differences between rhetorical aspects in the existing analyses of Colossians and the aspects identified and referred to by Chrysostom in his homilies. A detailed discussion of the similarities and differences of the structures and arguments identified in various analyses was presented in Chapter 6. In fact, the content of Chapter 6 actually reflects the interpretation (and integration) of all the data. A few key aspects are highlighted below.

The structures of the analyses by Witherington (2007:155–207), Copenhaver (2018:90–143) and Collins (1995:60–102) are the result of a more traditional approach to rhetorical analysis. This is evident in the description of sections where the scholars refer to categories and aspects such as, *exordium*, *narratio*, *propositio*, *probatio*, *paraenesis* and *peroratio*.

Although Chrysostom did not specifically make a rhetorical analysis of Colossians, he identified the structural flow and the arguments of the letter in the letter and referred to it in his homilies. Chrysostom identified mostly the same arguments that are present in the traditional rhetorical analyses. For example all four recognise that Paul's primary purpose of this letter is to warn the Colossians against a type of false teaching that advocated for additional practices to get a better understating of the mysteries of Christ. For this reason, Paul focusses on the full significance of Christ and the implication of the new life in Christ regarding certain behaviours. They all agree that Paul's main argument is in Colossians 2:8 where he addresses his primary concerns about the false teaching. It is also evident that all four considers the nature of Christ (Christology) to be the foundation of Paul's arguments. However, it is also evident that Chrysostom highlights some rhetorical aspects more than the other three scholars who have analysed Colossians. For example throughout his homilies, Chrysostom states that Paul encourages his audience not to approach God through angels. This underlying argument does not receive much attention in the traditional rhetorical analyses. Chrysostom also focusses more on the argument of Paul connecting his audience with Christ in Colossians 3:1–4. It is evident from Chrysostom's homilies that he views Paul as continuously exhorting his audience toward Christ. For this reason, Colossians 3:1–4 is so significant since here Paul encourages the audience to seek the things above in heaven where Christ is. Chrysostom also highlights the exhortation to be thankful in Colossians 3:16–17.

7.2.3. Praise and accusation in Paul's rhetorical strategy

One rhetorical insight that Chrysostom highlights is the **rhetorical technique of praise**. Throughout his homilies, Chrysostom notices that praise is a crucial element in Paul's rhetorical strategy. He explains that Paul usually begins by praising his audience before he moves on to the accusation. When Paul has something to accuse the audience of, he praises them first and then accuses them. He first earns his audience's affection with praise and by doing this, he clears the way for the upcoming accusation. Paul also demonstrates to his audience that if he could, he would continually praise them, but due to the circumstances of the case, he is sometimes compelled to accuse them.

7.2.4. Honour and shame in Paul's rhetorical strategy

Another interesting aspect that Chrysostom mentions in some of his homilies is the aspect of **honour**. The aspect of honour and shame in the context of Paul, as well as Chrysostom, are often overlooked by modern scholars. As mentioned before, De Wet (2012:299) explains that it is necessary to keep in mind that both Paul and Chrysostom's historical contexts were strongly centred on honour. Witherington (2007: 158–159) has recognised that in Colossians 2:15, Paul uses the verb *ἐδειγμάτισεν* to show the audience that God is the one who demolished any form of power this false philosophy might have over them. He explains that this term refers to a public shaming that the audience would see as the ultimate humiliation since they are aware of the honour and shame culture. In Homily II Chrysostom notices that in Colossians 1:12 the phrase *τῷ πατρὶ τῷ ἰκανώσαντι* (the Father, who has qualified) indicates that God is the one who makes believers suitable for the honour (*καὶ ἰκανὸν πρὸς τὴν οἰκονομίαν, τότε τιμὴ τὸ πρᾶγμα ἐστίν*). Chrysostom explains that God does not only give believers the honour, but He also makes them strong enough to receive it (*ὅτι οὐ μόνον ἡμῖν ἔδωκε τὴν τιμὴν, ἀλλὰ καὶ ἰσχυροὺς πρὸς τὸ λαβεῖν ἐποίησε*). He therefore states that the honour is twofold: God gives believers honour and makes them suitable for it (*Διπλῆ γὰρ αὕτη τιμὴ τὸ καὶ δοῦναι, καὶ ἐπιτηδείους κατασκευάσαι τῆς δωρεᾶς*).

7.2.5. Chrysostom's great appreciation for Paul

The final observation deducted from Chrysostom's homilies on Colossians, is that it is evident that Chrysostom had a **great appreciation for Paul**. An interesting aspect that Chrysostom notices in his homilies is the modesty of Paul. Chrysostom remarks in his 12th homily on Colossians that Paul's request for the Colossians to pray for him and his co-workers is an indication of Paul's modesty (or even vulnerability). Chrysostom explains that Paul puts himself after his audience (*Ὅρα τὴν ταπεινοφροσύνην*). Chrysostom also notices that Paul writes to the Colossians while being in prison (*ἐν τοῖς δεσμοῖς ὢν*). He explains that Paul refers to his imprisonment to soften the hearts of his audience (*ἵνα μαλάξῃ τὰς καρδίας αὐτῶν*). For Chrysostom, Paul's modesty (*ταπεινοφρονῶν οὕτως εἶρηκε*) is also evident in the metaphor of Colossians 4:3 (*ἵνα ὁ θεὸς ἀνοίξῃ ἡμῖν θύραν τοῦ λόγου*).

7.3. RECOMMENDATIONS & LIMITATIONS

In light of the findings of the study the following limitation should be mentioned: Chrysostom's homilies on Colossians are quite extensive and it is evident that he often makes remarks on Paul's rhetoric. For the purpose of the study only the most important rhetorical remarks and aspects were discussed. For this reason there is a possibility that not every rhetorical remark or aspects were identified. It is however, possible to present a study that presents an in depth study of ALL of these rhetorical aspects. In terms of recommendations the following are suggested: As mentioned throughout the study, the translation of Schaff was used to identify the rhetorical remarks in Chrysostom's homilies. The identified aspects were translated from the Greek text (Field's text) to comprehend the true meaning of Chrysostom's understanding of the rhetorical comments. It is suggested that a new translation of Chrysostom's homilies on Colossians should be made, while keeping in mind the underlying rhetorical interpretations of Chrysostom. An interesting outcome of this study was that Chrysostom's understanding of the rhetoric of Colossians led to the alternative rhetorical structure of Colossians presented in 7.2. With this finding a new world opens up for the possibility to study other homilies of Chrysostom to also grasp a new understanding of the rhetoric of other New Testament texts. One could even look at how other Early Church Fathers understood the rhetoric of New Testament texts.

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