

The following is quoted from

“*Colossians and the Pauline School*” ANGELA STANDHARTINGER **New Testament Studies** / Volume 50 / Issue 04 / October 2004, pp 572–593 DOI: 10.1017/S0028688504000323, Published online: 11 October 2004

“The sentence structure is retained but the order of objects is reversed. Instead of ‘love and faith’, Colossians has ‘faith . . . and love’. The order of objects b–e in Philemon becomes c–e–b–d.”

Phlm 5:

- (a) ἀκούων
- (b) σου τὴν ἀγάπην
- (c) καὶ τὴν πίστιν
- (d) ἣν ἔχεις
- (e) πρὸς τὸν κύριον Ἰησοῦν
- (f) καὶ εἰς πάντας τοὺς ἁγίους

Col 1.4:

- (a) ἀκούσαντες
- (c) τὴν πίστιν ὑμῶν
- (e) ἐν Χριστῷ Ἰησοῦ
- (b) καὶ τὴν ἀγάπην
- (d) ἣν ἔχετε
- (f) εἰς πάντας τοὺς ἁγίους

“All the names of the greeting list in Philemon are repeated without exception in Colossians. The list of names is not, however, merely copied: Colossians adds distinctive remarks to the short list of greetings in Philemon. It is also surprising that Colossians generally reverses the order of names. Archippus, who is named in the *adscriptio* of Philemon (2), is mentioned at the conclusion of Colossians (4.17). Demas and Luke have switched places (Phlm 24/Col 4.14). Likewise, Aristarchus and Epaphras appear in reversed order in Colossians (Col 4.10, 12–13/Phlm 23–4). The more specific description ‘my fellow prisoner’ retains its original position and is thus transferred from Epaphras (Phlm 23) to Aristarchus (Col 4.10), although Epaphras is also portrayed as a companion of Paul in prison (cf. Col 1.7–8; 4.12–13). Finally, one can observe a similar phenomenon in the case of Jesus (Justus) and Mark, if one follows Ernst Amling and Theodor Zahn in reading Jesus as a proper name in front of Mark (Phlm 23–4/Col 4.10–11).