PHILEMON

TITLE AND GREETINGS

EXEGESIS VERSES 1 – 2:

GNT **Philemon 1:1** Παῦλος δέσμιος Χριστοῦ Ἰησοῦ καὶ Τιμόθεος ὁ ἀδελφὸς Φιλήμονι τῷ ἀγαπητῷ καὶ συνεργῷ ἡμῶν

NAS **Philemon 1:1 (REVISED) Paul, a prisoner of Christ Jesus, and Timothy the brother, to Philemon our beloved and fellow worker,** *(Παῦλος ([proper n-nm-s; "Paul"] δέσμιος [n-nm-s {bound, in bonds, captive; used 16x; cognate of desmos and deo cf.Col.4:3,18; desmios emphasizes an actual imprisonment over figurative}; "a prisoner"] Χριστός [proper n-sub.gm-s] + Ἰησοῦς [proper n-gm-s; "of Christ Jesus"] καί [cc] + Τιμόθεος [proper n-nm-s; "and Timothy"] ὁ ἀδελφός [d.a. + n-nm-s; {appos. to Timothy} "being the brother"] Φιλήμων [proper n-dm-s; "to Philemon" {dative of recipient; no verb in construction cp. to indirect object that must have a transitive verb}] ὁ ἀγαπητός [d.a. governs both adjs.; restr.attr.a--dm-s; "the beloved"] καί [cc] + συνεργός [restr.attr.a--dm-s; "and fellow worker" {used 13x; cf.Col.4:11; Phlm.24}] ἐγώ [npg-1p; "of us/our" {ref. Paul and Timothy}])*

GNT **Philemon 1:2** καὶ Ἀπφίᾳ τῇ ἀδελφῇ καὶ Ἀρχίππῳ τῷ συστρατιώτῃ ἡμῶν καὶ τῇ κατ᾽ οἶκόν σου ἐκκλησίᾳ,

NAS **Philemon 1:2 (REVISED) and to Apphia the sister, and to Archippus our fellow soldier, and to the church according to your house:** *(καί [cc] + Ἀπφία [n-df-s; {dative of recip.; used 1x} "and to Apphia"] ἡ ἀδελφή [d.a. + n-df-s {apposit. to Apphia; lit. sister; used 26x} "the sister"] καί [cc] + Ἄρχιππος [n-dm-s; "and to Archippus" {used 2x, Col.4:17; dat. of recip.}] ὁ συστρατιώτης [d.a. + n-dm-s; {appos. to Archippus; {used 2x; Phi.2:25}; "the fellow soldier"] ἐγώ [npg-1p; "of us" {ref. Paul/Timothy}] καί [cc] + ἡ [d.a.dfs; {encapsulates the prep. phrase following with its antecedant ekklesia}] + κατά [pa] + οἶκος [n-am-s] + σύ [npg-2s; {poss. gen.}] ἐκκλησία [n-df-s; {dat. of recip.}; "and the church according to your house" {same phraseology used in Col.4:15 to identify the church at Hieropolis with Nympha; here to identify the church at Colossae with Philemon])*

ANALYSIS VERSES 1 – 2:

1. The opening structure of the introduction in vs.1a is closely associated with the epistle to Colossians. Cf.Col.1:1
2. This would be natural considering the close relationship between the two letters as to both recipients and time of writing.
3. The one primary difference with Col.1:1 and Philemon is that Paul refers to himself now as "**a prisoner of Christ Jesus**" (δέσμιος Χριστός᾽Ιησοῦς – desmios Christos Iesous) rather than "***an apostle***".

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4. This because now he wants to set the tone for the letter as a matter of grace orientation compared to Colossians emphasizing his authority with respect to the recipients.
5. While in the letter he will defer to his authority for contrast (vs.8), his approach is designed to appeal to the benevolence of authority as the force for compliance (vs.9).
6. His approach in this way is apropos as the letter addresses a relationship between a slave owner and his slave having previously offended his master now seeking reconciliation.
7. Paul looks to himself as being a subordinate enslaved to others, even holding the highest office afforded CA believers.
8. Paul's choice of term in designation as "**a prisoner**" is a term that is to always be taken literally, even in the context having a spiritual overtone. *Introduction to Philemon; O'Brien, pg.271*
9. Paul literally is in chains and a prisoner for the gospel.
10. Yet he is not ultimately Caesar's prisoner, but the prisoner of Christ Jesus. Cp. Eph.3:1; 4:1; 2Tim.1:8; Phlm.9
11. He had become a Roman prisoner through Divine providence to present the Gospel and defend the faith against the false charges levied towards him (cf.Act.9:15-16).
12. His incarceration was part of underserved suffering he was to experience in his ministry (cf.Col.1:24) and he considered being "**a prisoner**" an honorable distinction.
13. In chains or freedom, he was enslaved to God and if for the time being God wanted him to be an ambassador under military custody, His directive must be obeyed.
14. **Paul** immediately identifies himself as the author and sets the tone of the letter in this way along with "**and Timothy the brother**".
15. The connective "**and**" grammatically unites Timothy with Paul as a **brother** (ὁ ἀδελφός – ho adelphos; w/the d.a.) having a distinct relationship with him.
16. While the term **brother** in general recognizes the spiritual relationships between believers, here Paul is emphasizing that aspect of relationship singularly between the two of them.
17. They are two like spiritual brothers +V to BD and adjusted to the POG.
18. Timothy joined Paul early in Paul's ministry after the split with Barnabas (cf.Act.15:36-40 cp.16:1-3) and remained faithful to his ministry throughout the remainder of Paul's life.
19. He appears to be Paul's closest companion in friendship and Paul acknowledges that with endearing tributes in reflection (cp.1Tim.1:2; 1Tim.1:18; 2Tim.1:2).
20. While Paul looked upon Timothy as a "*son*" in his ministry subordinate to Paul's authority, the term "**brother**" in our verse elevates his spiritual status as equal to Paul.
21. In other words, while Paul was the Apostolic authority and chronologically older (vss.8,9), Timothy is deserving of all the respect in grace that God bestows upon any adjusted believer.
22. Just as Paul would expect for himself.
23. By equating their relationship in this way Paul is further setting the tone of the epistle pointing to grace orientation (i.e., relationships between spiritual brothers obedient to God).
24. The next English phrase "**to Philemon**" introduces the primary and first recipient of the letter in a list of recipients.
25. The Greek introduction is rare as it does not utilize a verb in its construction.
26. Paul instead utilizes the dative case of recipient (rather than indirect object) followed by 3 more uses of the dative in the same way "**to Apphia**", "**to Archippus**" and "**to the church**".
27. All the recipients together abstractly/conceptually are intended beneficiaries as to having access to what the epistle discloses (i.e., Paul perceives an inclusive need for the letter).

28. Only in this letter do we get insight to the believer **Philemon**.
29. He was a slave owner to the believer Onesimus (vs.10).
30. He was a member of the Colossian church as inferred by Onesimus being "*one of your own*" in Col.4:9.
31. He was an adjusted believer +V to BD applying at a high level (vss.4-7).
32. He provided his home for the assembly of the Colossian church (vs.2).
33. He was exception to the main body of the church and those in the Lycus Valley in that he had met Paul personally beforehand having been evangelized by Paul (vs.19b).
34. When he and Paul had met is speculation.
35. His spiritual reputation was solid being firmly established and known by Paul (vs.21).
36. Paul anticipates that Philemon will be a prime candidate to example grace orientation to marquee the epistle as to its inspired design for application by those +V to BD.
37. That is his grace orientation will exemplify the theological theme of grace intended in the epistle propelling its purpose as instruction for the Church.
38. Paul's expectance of Philemon's obedience to Paul's appeal affords the author the liberty to construct a letter designed to become a doctrinal standard for all concerned (an open letter for all to read).
39. That is, the integrity of the letter in its intent theologically rests on the doctrinal orientation and application by the 3 primary subjects in view: Paul (intercession), Onesimus (+V seeking grace under the adjustments) and Philemon (authority applying grace in conflict resolution).
40. Paul and Onesimus are the supplied subjects of will/+V; Philemon is the main subject of will to independently (sovereignly) address +V in settlement.
41. The settlement depends upon applying mercy in grace accepting the advocate's defense for forgiveness. 1Joh.2:1 cp. Heb.4:16
42. By Divine inspiration it holds the qualities in teaching and application qualifying it as part of the NT canon.
43. Paul's statement of confidence in Philemon and its inclusion in the NT removes any need for further accounting as to his actions being anything less than that expected.
44. Paul's confidence in this believer is further implied with the adjoining characterizations of Philemon as "**our beloved and fellow worker**" (ὁ ἀγαπητός καί συνεργός ἐγω – ho agapetos kai sunergos ego).
45. The plural pronoun "**our**" means Timothy was in full agreement with Paul's assessment.
46. The pronoun is at the end of the Greek phrase (end of vs.1) conceptually encapsulating **Paul**, **Timothy** and **Philemon** together.
47. Both adjectives are restrictive attributive in the Greek highlighting virtues not commonly found with others.
48. "**Beloved**" means one that is endeared to God (cf.Rom.1:7) and other believers based on spiritual orientation.
49. It was a term used of Epaphras, Tychicus and Luke in Col.1:7; 4:7,14 as believers that had their spiritual act together.
50. Further it was used of Onesimus in Col.4:9 and will be reused of him in Phlm.16.
51. Paul is further fostering the necessity of spiritual equity to be afforded between +V believers no matter rank or authority (i.e., they are all "**beloved**" for the same reason: +V to BD).

52. The descriptive "**fellow worker**" was ascribed to those contributing to the POG with Paul in his ministry in Col.4:11 to be restated similarly in Phlm.23-24.
53. This term recognizes Philemon's role in support of these adjusted ministries as a layman.
54. It equates his role in the POG as equal in importance to the support of the ministry overall no matter what spiritual gift qualified him in ministry.
55. Again, we see authoritarian barriers removed as to the grace of God afforded to all believers.
56. In vs.2, the remaining recipients are addressed.
57. "**And to Apphia the sister**" (καί ᾽Αφία ἡ ἀδελφή - kai aphia he adelphe) is only mentioned here in the NT.
58. Her name was Phrygian (Turkish) and the commentary "*An die Kolosser, Epheser, an Philemon*", Dibelius-Greeven, 111, cites a grave inscription for an Apphia from Colossae.
59. "**The sister**" (with the d.a.) adjoins her relationship with Philemon as Timothy "**the brother**" did with Paul.
60. Some suggest she was his wife, but to discount her as possibly his sister (or even daughter) is remiss.
61. The importance of her mention is the fact that she was of Philemon's household.
62. The familial relationship she had with him would implicate her as to the situation with Onesimus on her part.
63. Obviously Philemon's application or lack of as the authority of the house will have direct impact on Apphia.
64. That she is acknowledged by Paul infers that she was also an adjusted believer.
65. She becomes the hinge in the letter to expand its purpose beyond just a personal note to Philemon (i.e., Philemon's application impacts others).
66. That it has further reaching purpose is then seen with the next two recipients.
67. "**To Archippus our fellow soldier**" (᾽Αρχιππος ἡ συστρατιότης ἐγώ - Archippos he sustratiotes ego) is the same **Archippus** mentioned in Col.4:17 being the present pastor at Colossae.
68. This designation is determined by the descriptive "**fellow soldier**", a term only used one other time in the NT and that as to fellow under-shepherds (cf.Phi.2:25).
69. It has been suggested he was Philemon's son and part of the immediate family.
70. This too is speculative and what we are to focus on is his role as the churches communicator.
71. This distinction in his relationship is seen in the pronoun "**our**" relating him back to Paul and Timothy rather than a familial relationship with Philemon as to Apphia (as with the pronominal use regarding Philemon in vs.1a).
72. He will be the overseer as to the situation impacting the body of Christ at Colossae and the interpreter of the letter for spiritual edification.
73. The full expansionary purpose for the letter ultimately as recipient to its contents is addressed in the final phrase "**and to the church according to your house**" (καί ἡ κατά οἶκος σύ ἐκκλησία – kai he data oikos su ekklesia).
74. The connective "**and**" adjoins the mention of Archippus with the church.
75. The phraseology is similar to Col.4:14 in mention of Nympha representing the church at Hierapolis and likewise is now used to represent the church at Colossae.
76. The singular pronoun "**your**" means that Philemon sponsored their assembly in his abode.
77. His participation and application to the church placed him in a fishbowl for observation.

78. His application is to personify the POG as the center of priority and study by others assembled as intended by the letter.
79. The idea of the consolidated salute to all the recipients is to recognize the broad range of impact that the relationship between Philemon and his slave Onesimus has on others.
80. That is their relationship effects all concerned in witness and example in grace.
81. Their new relationship can serve to impact others in either a negative or positive way.
82. Onesimus left an unbeliever, now he is returning an adjusted believer to BD.
83. He will be the newest member of the Colossian church upon his arrival (Col.4:9).
84. How will his return affect the cohesive nature of the church as otherwise revealed in the epistle to Colossae?
85. While most commentaries want to force the epistle into an apologetic against the institution of slavery, it is rather a treatise on grace orientation and forgiveness no matter rank or file.
86. It is designed to reflect the spiritual equity in grace afforded all believers +V to doctrine.
87. Doctrinal orientation to this situation extends beyond just the master/slave relationship, but is to be an integral part in the relationships between believers individually and corporately.
88. It becomes a pattern for exacting a level playing field in grace towards others in order to facilitate +V to run their course in an environment of harmonious fellowship.
89. Forgiveness in grace orientation resulting in peace is to be the theme for all concerned and thus taught as such.
90. Archippus is to teach what Paul, Philemon and Onesimus example to the church at Colossae.
91. The reader should observe this epistle as part of the background to the epistle at Colossae.
92. Paul is not dealing with maladjusted believers such as at Corinth, Galatia, etc., but reinforcing applications to sustain the level of +V that are potential candidates for the prize.
93. So the letter to Philemon follows the same train of thought.
94. The Colossian church is on the straight and narrow of BD in like-mindedness to doctrine to ultimately be found without censure corporately before Christ.
95. The letter to Philemon addresses a major potential obstacle to that goal i.e., conflict between believers.
96. Based on the nature of volition and the STA, offenses towards others are a common hurdle that the church must overcome to retain a bond of unity in divine love (cp.Col.3:12-15).
97. Philemon is an example of a believer that can have a dynamic and broad impact on others and thus the importance in making the right applications of doctrine in grace.

EPIGRAPH

EXEGESIS VERSE 3:

GNT **Philemon 1:3** χάρις ὑμῖν καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς ἡμῶν καὶ κυρίου Ἰησοῦ Χριστοῦ.

NAS **Philemon 1:3 Grace to you and peace from God our Father and the Lord Jesus Christ.** *(χάρις [n-nf-s; "grace"] σύ [npd-2p; {eliptic eimi "be"} "to you all" {dat. of recip.}] καί [cc] + εἰρήνη [n-nf-s; "and peace"] ἀπό [pAbl] + θεός [n-Ablm-s] + πατήρ [n-Ablm-s; {appos. to theos}] + ἐγώ [npg-1p; {gen. of relationship}; "and peace from God our Father"] + καί [cc] + κύριος [n-Ablm-s; {abl. source}; "and the Lord"] Ἰησοῦς [n-gm-s] + Χριστός [n-gm-s; {gen. of relationship + appos. title; "Jesus Christ")*

ANALYSIS VERSE 3:

1. Vs.3 stands as both invocation and establishing the theme of the epistle i.e., an epigraph.
2. It follows the grammatical structure of vss.1-2 having no verb.
3. This parallel further allows duplicity of the intentions by Paul to address the recipients and the extended purpose for the letter.
4. As invocation it reflects the desire of the writer on behalf of the recipients.
5. As theme, it affixes the doctrines of grace and peace as foundational to the remaining structure of the letter in application.
6. "**Grace to you *all***" (χάρις σύ - charis su) characterizes the POG as designed for the corporate church.
7. Grace is the doctrine the recipients individually and corporately must remain oriented to in order to meet Paul's expectations in the letter.
8. "**And peace**" (καί εἰρήνη – kai eirene) is the doctrine as result.
9. That grace and peace are "**from God our Father and the Lord Jesus Christ**" recognizes that both find origination in the POG and are fulfilled through Christ.
10. The **Father** is the architect of the POG and the **Lord Jesus Christ** was handed the authority to execute the plan in His office of Messiah as a Son of Man. Cf.Joh.5:26-27; 17:1-2
11. The pronoun "**our**" is universal as both the Father and the Son are integrated together in God's relationship with all believers. Cf.Joh.5:19-23; 1Joh.1:3
12. The Greek preposition ἀπό - apo (**from**) emphasizes grace and peace as continued from the Father and Son in application more so than being the source (i.e., ἐκ – ek *"out from"*).
13. That is, as would be implemented by their Persons, the believer finds the standards from which grace and peace are applied.
14. Paul invokes the titles "**God**" (θεός – theos) and "**Lord**" (κύριος – kurios) with respect to the Father and Son.
15. That to showcase their ultimate authority in determining the standards by which the epistle appeals both in application and in theme.
16. He sets the record straight that the spiritual equity towards one another in grace and peace as applied by +V is by submission to the authority of God superseding all other authority.

17. This to answer why the contrasting removal of authoritative barriers between believers that was infused implicitly by the terms used in the introduction of vss.1-2 ("*prisoner, brother, beloved, fellow worker, fellow soldier*).
18. This puts all believers on a level playing field before one another and as intended by the POG and Christ (BD/the Word is to rule all conduct, application and judgment between believers).
19. **Grace** is the principle to bestow favor or blessing upon another apart from deserving such superlative treatment otherwise.
20. **Grace** provides maximum blessing upon those that adhere to it. Cp.Psa.45:2 *highly prophetic and Messianic*
21. While grace underwrites all of the POG, here it refers to experiential grace Ph_2.
22. All God provides the believer in Ph_2, whether spiritual or physical, is a direct result of His grace (saving, living, dying, surpassing and greater grace).
23. Grace applied is mercy in action. Cp.Heb.4:16
24. Its emphasis in application for the combined recipients is that God's grace continues on their behalf so they may stay on course as believers acquiring the ultimate reward (in theme).
25. This means continued spiritual advance for all concerned (cp.2Pet.3:18).
26. That conflict has occurred with respect to the master/slave relationship per the epistle, then the standard for grace needed contextually is with respect to forgiveness (Eph.1:7-8a).
27. Believers are to draw from their own experience God's grace in forgiveness for their transgressions to find the compassion to forgive others. Cp.Mat.5:7 cf.18:23-35
28. The forgiveness in view is in light of a believer that has repented meeting the criteria for forgiveness (e.g., in application Onesimus). Cf.Luk.17:3-4
29. Repentance by the transgressor is always a prerequisite for forgiveness by God (e.g., Ph_1 Mar.1:14-15; Act.2:38; 19:4; Ph_2 Assumed in 1Joh.1:9 cp. Luk.15:6-7 cf. 3:3; 5:29 for both phases).
30. And so is that standard to be held by a transgressed believer as mandatory with irrevocable consequences otherwise (Luk.17:3-4 cf. Mat.6:14-15).
31. To forgive is to rescind/cancel any retribution towards the offender as payment in judgment for the offense.
32. At no time is the victim to engage in revenge tactics even if the offender does not repent. Rom.12:19
33. The result of the grace orientation is **peace**.
34. Peace is the absence of conflict.
35. In application, to give grace provides conflict resolution among like-likeminded believers to maintain harmony in the ranks both individually and corporately. Col.3:13-14; Rom.14:18-19 cp.Psa.34:14; Pro.12:20
36. The implementation of grace in wisdom leads to peace. Pro.3:17
37. In theme it reflects the reconciliation between God and man in orientation of +V to the adjustments to God via forgiveness of sin(s). Rom.5:1-2; 8:6; 14:17; Col.1:20-22
38. *Review the Doctrine of Grace.*
39. *Review the Doctrine of Peace.*

THANKSGIVING FOR SPIRITUALLY ADJUSTED +V

EXEGESIS VERSES 4 – 6:

GNT **Philemon 1:4** Εὐχαριστῶ τῷ θεῷ μου πάντοτε μνείαν σου ποιούμενος ἐπὶ τῶν προσευχῶν μου,

NAS **Philemon 1:4** REVISED **I thank my God always in remembrance of you, when making mention by my prayers,** *(εὐχαριστέω [vipa--1s; "I keep on giving thanks"] ὁ θεός [d.a. + n-dm-s; "to the God"] ἐγώ [npg-1s; "of me/my" {gen. of relationship}] πάντοτε [adv.; "always"] μνεία [n-af-s {lit. memory, recall, recollection; used 7x; d.o. of ref.; points to what the action of thanksgiving refers to, i.e., Paul's memory of Philemon} "in remembrance"] σύ [npg-2s; "of you" {obj.gen.}] ποιέω [v/ptc/p/m/nm1s {lit. to do; temp. circ. ptc.} "when I myself am mentioning in recall"] ἐπί [pg {gen. of means via contact with God}] + ἡ προσευχή [d.a. n-gf-p; {lit. prayer}] + ἐγώ [npg-1s; "by means of my prayers"])*

GNT **Philemon 1:5** ἀκούων σου τὴν ἀγάπην καὶ τὴν πίστιν, ἣν ἔχεις πρὸς τὸν κύριον Ἰησοῦν καὶ εἰς πάντας τοὺς ἁγίους,

NAS **Philemon 1:5** REVISED **because I am continually hearing about you -- the love and the faith which you have toward the Lord Jesus, and for all the saints,** *(ἀκούω [v/ptc/p/a/nm1s; {causal circ.} "because I am continually hearing"] σύ [npg-2s {obj.gen.}; "about you ---"] ἡ ἀγάπη [d.a. + n-af-s; {d.o. of hearing} "the love"] καί [cc] + ἡ πίστις [d.a. + n-af-s; {d.o. of hearing} "and the faith"] ὅς [rel.pro./af-s {the singular views love and faith together} "which"] ἔχω [vipa--2s; "you keep on having"] πρός [pa {indicates direction} "toward"] ὁ κύριος Ἰησοῦς [d.a. + n-am-s + n-am-s; "the Lord Jesus"] καί [cc] + εἰς [pa {denotes purpose}] + πᾶς [a--am-p] + ὁ ἅγιος [d.a. + ap-am-p {holy, dedicated, set apart for a purpose}"and for all the saints"])*

GNT **Philemon 1:6** ὅπως ἡ κοινωνία τῆς πίστεώς σου ἐνεργὴς γένηται ἐν ἐπιγνώσει παντὸς ἀγαθοῦ τοῦ ἐν ἡμῖν εἰς Χριστόν.

NAS **Philemon 1:6** REVISED **so that the fellowship of your faith may become effective by the true knowledge of every good thing which is in us for Christ.** *(ὅπως [conj. {with subjunctive indicates purpose explaining love and faith he keeps on having vs.5}; "so that"] ἡ κοινωνία [d.a. + n-nf-s {lit. relationship sharing in common; fellowship, participation in likeness; used 19x} "the fellowship" ἡ πίστις [d.a. + n-gf-s {gen. of relationship; active faith} "of the faith"] σύ [npg-2s {sub.gen.} "of you"] ἐνεργής [a--nf-s {means to be effective, able to cause something to happen, powerful; used 3x 1Cor.16:9; Heb.4:12; describes the effect of Philemon's faith as the subject of potential for the following verb} "effective/powerful"] γίνομαι [vsad--3s; "it might become"] ἐν [pI; "by means of"] ἐπίγνωσις [n-If-s {true or complete knowledge; used Col.2:2; 3:10} "true knowledge"] πᾶς [a--gn-s] ἀγαθός [ap-gn-s {gen. of content; modifies knowledge adjectively;*

intrinsically good; attributive adj.} "of every good thing"] τό [d.a.gns; {following the noun-adj. grouping is rare and ascribes the intrinsic good of knowledge pronominally as a personal virtue while assuming the predicate position} "which"] ἐν [pL {loc. of place} ἐγώ [npL-1p; " is in us"] εἰς [pa] Χριστός [n-am-s; "for Christ"])

ANALYSIS VERSES 4 – 6:

1. Vss.4-6 are one sentence in the Greek text.
2. The sentence conveys 3 primary thoughts: One of affirmation in acknowledgment (vs.4), one of cause (vs.5) and one of effect i.e., purpose/result (vs.6).
3. The main verb for thanksgiving (vs.4a; "**I thank**") underwrites all 3.
4. The subordinate verb for having (vs.5:b; "**you have**") then governs the cause and effect for why thanksgiving exists (i.e., what Philemon has in impact on others fuels Paul's thanks).
5. Paul begins transitioning from summoning all recipients for necessary adherence to the letter (vss.1-3) to now addressing Philemon individually.
6. He launches from the theme of grace and peace (vs.3) to the doctrine of thanksgiving as essential to the thematic doctrines.
7. Thanksgiving stems from the MA and should be a natural response to grace and peace. E.g., 1Cor.1:4; 2Cor.4:15; Col.1:12; 3:15,17
8. To be thankful having gratitude towards others and life is the mark of contentment and happiness. Cf.1The.3:9
9. It is antidote to discontentment, unhappiness and general displeasure with people and life.
10. When used appropriately, it is a powerful tool to dismantle anger and gives traction to forgiveness when conflict arises.
11. While believers are to always give thanks in their prayers (cf.Col.3:17), Paul tailors thanksgiving as it is to be applied to operation Onesimus.
12. He does so by using himself in example of his attitude towards Philemon.
13. That is a thankfulness of one +V adjusted believer for another +V adjusted believer.
14. This feature of thankfulness interprets Paul's opening address to Philemon, "**I thank my God always in remembrance of you**" (εὐχαριστέω ὁ θεός ἐγώ πάντοτε μνεία σύ - eucharisteo ho theos ego pantote mneia su).
15. Paul is not grateful simply for the relationship, but what that relationship has demonstrated before God in effective applications.
16. Paul isn't engage in flattery here (cf.Psa.12:3; Pro.26:28; 28:23), but is appealing to the character of Philemon as a standard for thanksgiving acceptable by God.
17. While some may claim Paul risks feeding STA approbation or pride, his acknowledgement towards this believer rebukes that notion.
18. When doctrine is being recognized in application, thanksgiving is appropriate. Cf.Rom.1:8; 16:2; Eph.1:15-16; Phi.1:3-5; Col.1:3-4; 1The.1:2-4; 1Tim.2:1-3
19. That God is to be the standard by which thanksgiving is fitting is indicated in the phrase "**my God**".
20. It is God whom Paul holds priority in his relationships (pers.pro. of relationship "**my God**") and therefore his attitude towards others must first be filtered through the POG.

21. That grace and peace are from God (vs.3), then Paul's thanksgiving centers on grace orientation resulting in a harmonious relationship he has with Philemon.
22. That is he recognizes God's grace in working in the lives of others that are +V producing a bond of spiritual unity with other +V (cf.Col.3:15).
23. While Philemon is the object of thanksgiving in acknowledgment, it is indirectly through prayer to God that its validity or affirmation finds authority for expression.
24. This is the idea in the subordinate clause, "**when making mention by my prayers**" (ποιέω ἐπί ἡ προσευχή - poieo epi he proseuche).
25. The temporal participle "**when making mention**" is literally in the Greek "**when *doing***" looking to Paul's recall in memory of Philemon.
26. That is his recall was manufactured/developed as thoughts acceptable to God in affirmation.
27. By means of doctrinally oriented prayer, Paul could present Philemon to God as an attested candidate for thanksgiving as orchestrated by the POG.
28. While Paul's thankfulness for Philemon directly is relegated to this epistle, it is an ongoing attitude in his prayers.
29. That Paul constructs his thanksgiving as filtered and affirmed through God in prayer is the highest form of gratitude he could bestow upon Philemon.
30. It defers to spiritual reality as critique to the physical acknowledgment.
31. Otherwise it is just another act of human good designed to appeal to the flesh.
32. Paul's thoughts of Philemon in prayer are always of thankfulness for his +V as a result of God's grace providing the means to find God and understand Him and His plan. Cf.Act.17:26-27; cp.Jer.9:23-24
33. This believer did not incite *lupe* (sorrow) or troubled concern, but evoked happiness and content in Paul's talk with God (cf.vs.7).
34. That Philemon's spiritual orientation is the cause for thankfulness is then made clear by Paul in vs.5.
35. The cause finds its foothold in the next clause, "**because I am continually hearing about you –**" (ἀκούω σύ - akouo su).
36. The ongoing news that Paul consistently heard regarding Philemon promoted his gratitude.
37. The force of the participle "**hearing**" means every time his name was brought up by others.
38. Who passed on the news is not mentioned though Epaphras is logical, and any others familiar with the church at Colossae having had contact with them and Paul.
39. Since particulars are omitted, at least two primary things readers are to focus on regarding his statement include:
    A. First and foremost, it is Philemon's reputation in witness that provides the intelligence for Paul's confidence in his prayer in thanksgiving (not conjecture or hearsay but with cross examination).
    B. Secondarily, his words implicitly include Onesimus offering input alleviating any additional pressures in forgiveness by Philemon as he seeks to field the conflict (i.e., Onesimus didn't badmouth Philemon).
40. The witness of Philemon was not based on isolated or sporadic measure, but a reputation having tenure and stability.
41. The news regarding his witness of the life found broad favor by others over time.
42. The *em* dash fits best for punctuation between this clause and the following as pause intended for additional readers to consider their own reputation as to the CWL.

43. That is, does news of your CWL instill thanksgiving in others – even so by matching the cause and effect that follows?
44. In other words, does thanksgiving for your person stand upon your sound spiritual orientation?
45. Paul then succinctly defines Philemon's witness on two levels in harmony as one, "**the love and the faith which you have toward the Lord Jesus, and for all the saints**" (ἡ ἀγάπη καί ἡ πίστις ὅς ἔχω πρός κύριος Ἰησοῦς καί εἰς πᾶς ὁ ἅγιος – he agape kai he pistis hos echo pros kurios Iesous kai eis pas ho hagios).
46. A definite article is attached to both nouns **love** and **faith** pointing to a specific trait of each virtue.
47. "**The love**" is from the *agape* family of words in the Greek indicating love expressed based on the attributes of the one providing love.
48. This love is a product of the H.S. and thus Divine in nature as its specific feature. Col.1:8
49. It is a result of applying the virtues of the new man towards others showing mercy in forgiveness for the sake of fellow +V. Col.3:12-14
50. It is the application of BD via FHS and unites +V together. Cf.2Joh.1:6 *See doctrine of Love*
51. "**The faith**" is active faith Ph_2 as its specific feature. E.g.,1The.1:3
52. This faith believes the truth of BD evidenced in their application of it. E.g., Jam.2:24
53. Philemon's faith is characterized as positive volition (+V) to BD as it parallels his love.
54. The connective *kai* in the Greek unites the two definitive nouns together.
55. Other examples of love and faith with both having the definite article in this vein (i.e., Divine love and active faith): Eph.1:15; Col.1:4; 1The.3:6; Rev.2:19.
56. Love and faith/+V are integrated together as only obedience to BD pursuing the FHS in application (i.e., Divine love) over time is accomplished with +V Ph_2 (i.e., active faith).
57. The singular relative pronoun "**which**" recognizes this singular concept of an adjusted believer before God.
58. The present tense of *echo* (lit. **you *keep on having***) further shows a continued measure of the spiritually adjusted over time as essential to the cause for thanksgiving.
59. That Philemon possesses both love and faith views regeneration in harmony with the +V soul (the cause behind being spiritually adjusted).
60. Philemon's causative virtues are said to be directed towards serving **Christ** (prep. *pros*) first and then for the purpose of serving **all the saints** (prep. *eis*).
61. To serve Christ is priority and then serving men has Divine purpose. Cp.Rom.14:17-18; Col.3:24
62. That the effect of +V applying doctrine is designed to find its target in witness on behalf of Christ towards other +V is then the idea of vs.6.
63. Commentators (and the NAS) approach vs.6 as now emphasizing Paul's desire for Philemon as that generating his prayer in vs.4 (i.e., *"**and I pray** so* **that**"… i.e., change from thanksgiving to intercessory).
64. While this would naturally be Paul's desire, it severs the force of thanksgiving with Philemon as the object providing the spiritual virtues addressed as the reason for prayer.
65. Vs.6 points to Philemon's continued spiritual orientation with him recognizing the doctrinal effect it is designed to have towards others on behalf of the POG evoking further thanks.
66. It is derivative from his spiritual orientation Ph_2 (vs.5) continuing to affirm and acknowledge Paul's thanksgiving as the primary intention for prayer in vs.4.

67. I.e., the continued subordinate clauses following the main clause of vs.4 grammatically are demonstrating the cause and effect of Paul's gratitude.
68. With the cause centered on +V applying doctrine in FHS over time (vs.5), the potential effect it accomplishes further affirms and acknowledges the spiritual realities for thanksgiving.
69. The effect of Philemon's witness of vs.5 is introduced in vs.6 with the Greek conjunction ὅπως – hopos translated "**so that**".
70. Contextually it can be interpreted to indicate both purpose and result.
71. Purpose as it is designed to serve Christ; result as it is designed in witness to others.
72. Both together demonstrate the entire effect of the spiritually adjusted +V believer.
73. The effect of Ph_2 spiritual orientation is first addressed as result "**so that the fellowship of your faith may become effective** (ὅπως ἡ κοινωνία ἡ πίστις σύ ἐνεργής γίνομαι – hopos he koinonia he pistis su energes ginomai).
74. Paul will end the effect denoting its purpose with the concluding phrase "**for Christ**" (εἰς Χριστός – eis Christos).
75. "**The fellowship** (with the d.a.) **of your faith**" looks to true fellowship unique to +V.
76. "**Your faith**" is the same **faith** of +V possessed by Philemon as stated in vs.5.
77. To have fellowship means to participate in a relationship sharing in common with others.
78. True fellowship adheres to Divine love that means first and foremost the fellowship in view is based on spiritual realities over physical.
79. This means that fellowship of positive faith is grounded in the Father, Son and H.S. Cp.2Cor.13:13,14; Phi.2:1; 1Joh.1:3
80. This is made possible via the FHS (1Joh.1:3 per 1Joh.1:9) putting on the new man created in righteousness and truth (Eph.4:24).
81. Believers sharing in fellowship with one another are believers that further walk in the truth of BD. 1Joh.1:6-7
82. So the result of Philemon's fellowship in said way is in impact upon other +V striving for true fellowship in their lives.
83. This assumes his role in witness to those around him including the corporate church at Colossae in his house (vs.2).
84. For those that are +V to doctrine, his fellowship with them is to be an example of a Spirit filled believer in application of BD.
85. This will have a positive impact upon other +V encouraging them in continued spiritual advance.
86. This is the sense of the subjunctive phrase of potential "**may become effective**" assuming +V.
87. The **effective** nature of +V in witness depends upon the kind of volition existing in the fellowship.
88. If +V, then the resultant effect will have positive impact as a witness to them to also apply in like manner; if –V, not so much.
89. Active faith builds upon active faith (Rom.1:17); thus by application +V is fueled by +V (cf.Rom.1:12; Eph.4:29; Col.4:6; 1The.5:11; Heb.10:24-25.
90. The means or effective power +V uses in this vein is then stated as "**by the true knowledge of every good thing which is in us**" (ἐν ἐπίγνωσις πᾶς ἀγαθός τό ἐν ἐγώ - en epignosis pas agathos to en ego).

91. The *epignosis* (**true knowledge**) is the accurate truth of the entire counsel of BD. Col.1:9,10; 2:2; 3:10
92. The WOG is alive and "***powerful*/effective**": Heb.4:12 (same Greek word *energes* translated "*active*" in the NAS).
93. This is the content of sound teaching implanted in the new man (hm.sp.).
94. "**Of every good thing**" is the intrinsic Divine good in BD when applied using the virtues of the new man (cf.Col.3:10).
95. "**Which is in us**" acknowledges the presence of a new spiritual man universally inherent in all believers through regeneration/new birth. Joh.3:6-8
96. While the plural pronoun "**us**" is collective as applied to the purpose of the epistle in its teaching corporately, it finds foundation in Paul and Philemon as example.
97. That is via BD in the soul/hm.sp., pursuing FHS and applying doctrine, both men in a like way have a positive impact upon each other and in fellowship with other potential +V.
98. "**For Christ**" concludes that the whole purpose for +V is to serve Christ in this manner. Cf.Col.1:7; 3:23-24 (invoking once again the spiritual equality before God no matter station otherwise)
99. Philemon clearly understood the issue at hand in his importance of a Spirit filled witness to others and the designed impact it was to have upon the faith/volition of others.
100. The thankfulness of Paul for Philemon is one of true appreciation for another spiritually adjusted believer with a record of applying at a level of maturity and understanding.
101. His accolade to Philemon in this way is designed to focus on the real issue at hand as it concerns the situation with Onesimus.
102. That is the soul of Onesimus is the real issue.
103. Philemon's continued application of doctrine as intended in service to Christ and for the benefit of other +V as expected by Paul will reveal the real nature of Onesimus' volition as Paul has already observed.
104. If Onesimus remains +V, evidence will follow in love and faith having a positive effect on other +V; if ultimately –V, that too would be revealed.
105. In either case, at the present, Philemon is to have thanksgiving himself towards Onesimus going on +V as traction for applying grace in forgiveness.
106. To continue to support that +V, Philemon is to provide a harmonious environment so that Onesimus can realize the full power of BD that grace provides true seekers.
107. Philemon has opportunity to carry on the witness to Onesimus Paul has started and will for himself find evidence of why Paul's appeal on Onesimus' behalf is with such passion.
108. These verses are not to lose sight that Paul anticipates Philemon making the right application towards Onesimus and show why Paul is instilled with such confidence (vs.21).

+H, ENCOURAGEMENT AND REINFORCEMENT AS AN EFFECT OF +V

EXEGESIS VERSE 7:

GNT **Philemon 1:7** χαρὰν γὰρ πολλὴν ἔσχον καὶ παράκλησιν ἐπὶ τῇ ἀγάπῃ σου, ὅτι τὰ σπλάγχνα τῶν ἁγίων ἀναπέπαυται διὰ σοῦ, ἀδελφέ.

NAS **Philemon 1:7** REVISED **For I have had much joy and comfort in *response to* your love, because the hearts of the saints have been refreshed through you, brother.** *(χαρά [n-af-s {joy, happiness; used 59x e.g., Col.1:11}] + γάρ [explanatory conj.] + πολύς [pred.adj--af-s; {much, many; denotes an assertion about joy; emphasizes it being stimulated}; "For much joy"] ἔχω [viaa--1s; "I have had"] καί [cc] + παράκλησις [n-af-s {lit. to call alongside; encouragement, comfort, exhortation; used 29x}; "and comfort"] ἐπί [pL; emphasizes position; to rest upon/dependent upon/affixed to] + ἡ ἀγάπη [d.a. + n-Lf-s; "in response to the love"] σύ [npg-2s; {subj.gen.} "of you"] ὅτι [causal conj; "because"] τό σπλάγχνον [d.a. + n-nn-p {lit. bowels, inward parts; fig. inner seat of emotions as stirred by the soul; strong affinity or care for another; cp.2Cor.7:15; used 11x cf.Col.3:12} "because the hearts"] ὁ ἅγιος [d.a. + ap-gm-p {gen. of poss.}; "of the saints"] ἀναπαύω [viPFpass--3s {actively to rest; passively to receive encouragement, refresh, be reinforced; used 12x; note the singular subject of the verb that points to a particular aspect of the plural "hearts of the saints"}; "have been refreshed"] διά [pg; {denotes agency}] + σύ [npg-2s; "through you") ἀδελφός [n-vm-s "brother" {case of address = exclamatory emphasis!; indicates a soulish relationship spiritually}])*

ANALYSIS VERSE 7:

1. Vs. 7 expounds upon vss.4-6 in two parts beginning with the explanatory conjunction "**For**" (γάρ – gar):
   A. It explains the effect thanksgiving had upon Paul himself from vs.4.
   B. It defines the cause of that effect in summary clarification of vs.5-6.
2. Both explanations are as a result of +V in spiritual orientation having impact on other +V in true fellowship.
3. Paul defers first to himself in effect, "**I have had much joy and comfort in *response to* your love**".
4. The verb "**I have had**" (ἔχω – echo) is an aorist tense and recognizes the specific times Paul recalled Philemon in prayer and hearing of his witness in vss.4-5a.
5. Each time Paul's experience was the same as it gave him "**much joy and comfort**" (χαρά πολύς καί παράκλησις – chara polus kai paraklesis).
6. "**Joy**" (happiness) is an emotional response stimulated by an expectation of good.
7. It is a product of the FHS producing inner joy or +H no matter the overt emotions or circumstances. Cp.Gal.5:22
8. Inner +H is the result of a mind preoccupied with doctrine content with God's grace in life.
9. It is stimulated by spiritual realities. Cf.1Pet.1:8

10. With the spiritual realities as Paul's focus regarding Philemon, his joy transcends or is expansive of inner +H as he proclaims it to be "**much joy**".
11. He places the noun "**joy**" and its adjective "**much**" first in the sentence before the verb "**I have had**" to draw attention to the distinctive nature of this virtue.
12. He asserts that his joy is predicated by the adjective "**much**" stating that its presence does not stand alone spiritually but extends in measure as an emotional experience.
13. In other words, the emphasis on joy is quantitative rather than qualitative.
14. It is language recognizing Jesus' teaching that His joy is designed to make the believer's joy complete/full (cp.Joh.15:11).
15. Paul was physically elated by Philemon's +V in witness to others.
16. In bringing Paul spiritual joy, he lifted Paul's spirits emotionally providing a motivating source of energy for Paul as he faced his own trials and imprisonment.
17. Other verses that recognize joy experientially: Mat.2:10; 28:8; Luk.10:17; Act.8:8; Rom.15:32; Heb.13:17; etc.
18. So the effect of Paul's thanksgiving was that it was charged with **joy** as a source of emotional support for Paul to keep his eyes on the grace and blessings of God in his own life.
19. Philemon's +V in witness aided Paul's +V in said manner (emotion by definition is the appreciator/responder of the soul e.g., Ecc.7:9; Pro.2:10).
20. This to battle sorrow, melancholy, unhappiness, disappointment and other fleshly liabilities that can deflate the drive of +V.
21. "**And comfort**" is the by-product of "**much joy**".
22. *Paraklesis* (**comfort**) means to call alongside and views Philemon's orientation as exhortative by example for Paul to enjoin himself with Philemon in like-minded witness.
23. Paul's joyous thanksgiving served as a call of encouragement to stay spiritually oriented. Cf.Rom.15:5 "*encouragement/paraklesis*"
24. Paul recognizes Philemon's +V as a grace provision for Paul to fuel and rally his own +V.
25. The phrase "**in *response to* your love**" solidifies this premise.
26. The Greek preposition *epi* (**in *response to***) means literally upon or on and recognizes that joy and comfort rest upon the merit of Philemon's **love**.
27. "**Love**" is the same Divine love attributed to Philemon in vs.5 parallel to his faith.
28. Paul here simply characterizes Philemon's +V as evidenced in his application of doctrine under the FHS aka Divine love.
29. Philemon's zeal and spiritual integrity in application energizes Paul's own motivation to stay +V.
30. Love succinctly explains the cause of Philemon's witness stipulated in vs.5b as springboard for its effect in vs.6.
31. Philemon is to recognize this principle and see the importance to stimulate as much other +V as possible (i.e., Onesimus) that will return to him as fuel and support in his own CWL.
32. That this quality of +V is designed to have such affect upon other +V Paul then makes clear in vs.7b, "**because the hearts of the saints have been refreshed through you, brother**" (ὅτι τό σπλάγχνον ὁ ἅγιος ἀναπαύω διά σύ ἀδελφός – hoti to splagchnon ho hagios anapauo dia su adelphos).
33. The cause of joy and comfort in thanksgiving is further based on the effect of Philemon's witness to others stipulated in vs.6 now explained in its definitive concept.
34. That is spiritually adjusted +V believers motivate and unite other +V believers.

35. "**The hearts**" (*to splagchnon*) is literally the inward parts of the body and is used figuratively as the inner seat of emotions of the soul. 2Cor.7:15 "*affection*"; Col.3:12
36. This alludes to the joy finding roots in a positive soul having spiritual grounds for overt expression.
37. "**The saints**" (*ho hagios*) looks to the souls of the believers that have been set apart for the purpose of God in service to him Ph_2.
38. Contextually it is inclusive of all the other recipients per the introduction vs.2.
39. The perfect passive tense of the verb "**have been refreshed**" (*avapauo*) looks to Philemon's applications towards these in the past having existing results.
40. Actively it means to rest providing a revitalization and able to "arise to the occasion". Cf.Mt.26:45; Mar.6:31
41. Passively it means to receive encouragement in a sense of reviving or refreshing one's expectation of hope in the POG. Cp.1Cor.16:17-18; 1Pet.4:14
42. It is a benefit Paul expects from Philemon for his own soulish invigoration as he will state in his closing remarks in vs.20.
43. The singular person of the verb pinpoints the singular +V of the believers in view as the audience that finds this refreshment.
44. "**Through you**" (*dia su*) employs a preposition of agency marking Philemon as the grace provision for all concerned.
45. Whether spiritually adjusted believers overtly recognize it or not, they have a positive effect upon all other believers seeking to also be spiritually adjusted.
46. Paul's final address "**Brother**" in the vocative case is exclamatory.
47. This to highlight equal grounds between +V adjusted believers in harmony with one another.
48. There is to be no barrier in willingness between +V souls as to applying doctrine in order to facilitate +V expressing itself in orientation to the POG.
49. One's attitude towards the other is to suspend any authoritative rights otherwise to accommodate the priority of +V retaining its drive in spiritual advance.
50. Paul uses this term of camaraderie in reciprocation to Philemon's +V as a like source for Philemon to have thankfulness producing joy, comfort and refreshment for himself.
51. Now the challenge is for Philemon to look upon Onesimus in the same way.
52. The caliber of Philemon's +V and spiritual adjustment is that which highlights Paul's thanksgiving explained in joy, comfort and refreshment for others.
53. His was applications engaged in a variety of selfless works towards the body of Christ.
54. He was a believer that utilized his means for the glory of God and not just his own benefit.
55. He was blessed with an overabundance of this world's goods and utilized this means to prosper the +V of others. Cp.1Tim.6:17,18
56. This motivates others to also do good to all men when opportunity arises. Gal.6:10
57. Those who fail to do so have an empty profession of +V. Cp.Jam.2:14-17; 1Joh.3:17-24
58. Philemon's love was measured by his works (1Joh.3:18).
59. The teaching of BD brings spiritual refreshment to +V. Cf.2Cor.4:16
60. We are also refreshed by those that apply that doctrine towards us in grace.
61. It's not the matter of generosity, but the manner in which it is practiced--Divine love/+V (cf.vs.5b).
62. *Review the Doctrine of Faith.*
63. *Review the Doctrine of Happiness.*

PAUL'S APPEAL TO PHILEMON

EXEGESIS VERSES 8 – 9:

GNT **Philemon 1:8** Διὸ πολλὴν ἐν Χριστῷ παρρησίαν ἔχων ἐπιτάσσειν σοι τὸ ἀνῆκον

NAS **Philemon 1:8 Therefore, though I have enough confidence in Christ to order you** *to do* **that which is proper,** *(διό [infer.conj.; "Therefore/For this reason"] πολύς [pred.adj--af-s {makes assertion; modifies parresia; denotes magnitude}; "much/great"] ἐν [pL] + Χριστός [n-Lm-s {Loc. denotes sphere of magnitude}; "in Christ"] παρρησία [n-af-s {used 31x e.g., Col.2:15; denotes openness that stems from freedom and lack of fear}; "confidence"] ἔχω [v/ptc/p/a/nm1s {circ. of condition i.e., conditional on the standards of Christ}; "even though I have it"] ἐπιτάσσω [vnpa {inf. purpose; used 10x; to command, give order, instruct} "to order"] σύ [npd-2s; "you" {ref. Phlm}] τό ἀνήκω [d.a. + v/subs.ptc/p/a/an-s {used 3x; Eph.5:4; Col.3:18; that which is right/proper/fitting} "to do the proper thing"])*

GNT **Philemon 1:9** διὰ τὴν ἀγάπην μᾶλλον παρακαλῶ, τοιοῦτος ὢν ὡς Παῦλος πρεσβύτης νυνὶ δὲ καὶ δέσμιος Χριστοῦ Ἰησοῦ·

NAS **Philemon 1:9** (REVISED) **because of love's sake I rather appeal** *to you***-- since I am such a person as Paul the aged now, yet also a prisoner of Christ Jesus--** *(διά [pa; "because of/yet for"] + ἡ ἀγάπη [d.a. + n-af-s; "the love" {definitive for expressing Divine love}] μᾶλλον [compar. adv.; {more so/rather; denotes contrast to the conditional right to command in vs.8} "rather" παρακαλέω [vipa--1s; "I am appealing/encouraging--"] τοιοῦτος [demonstr.adj-nm-s; {attr.adj. denotes quality} "such a one/a person"] εἰμί [v/ptc/p/a/nm1s {circ. of condition} "since I am"] ὡς [compar.conj. denoting manner} "in such a way/as"] Παῦλος [proper n-nm-s; "Paul"] πρεσβύτης [n-nm-s {used 3x, elder, aged, older; in appos. to Paul}; "the aged"] νυνί [adv. of time; "now at the present"] δέ [advers.c {picks up on contrast to Paul's authoritative freedom vs.8] + καί [adjunct.conj; "yet also"] δέσμιος [n-nm-s {to be bound; used 16x; "a prisoner"] Χριστός [n-gm-s {gen. of relationship}] + Ἰησοῦς [n-gm-s; "of Christ Jesus"])*

ANALYSIS VERSES 8 – 9:

1. The inferential conjunction "**therefore**" (διό - dio) looks back to vss. 4-7 to explain Paul's words in vss.8-9.
2. That is Philemon's undeniable record of spiritual orientation to the POG generating thanksgiving and joy in Paul.
3. It is "**therefore**" Philemon's caliber of +V that sets the tone on how Paul determines to directly broach the subject at hand concerning Onesimus.
4. As vss.8-9 make clear, Paul chooses to simply encourage Philemon in **appeal** rather than order or insist that he complies with Paul's wishes.

5. Paul's approach to this believer is in contrast to how he might approach another believer maladjusted to doctrine, inconsistent in application or otherwise spiritually undeveloped.
6. Paul first makes clear that his approach in no way abrogates his Apostolic authority to command Philemon otherwise, "***even* though I have enough confidence in Christ to order you *to do* that which is proper**" (πολύς ἐν Χριστός παρρησία ἔχω ἐπιτάσσω σύ τό ἀνήκω – polus en Christos parresia echo epitasso su to aneko).
7. The conditional participle "***even* though I have**" finds foundation upon Paul's ongoing commission as an Apostle whose office he claimed in Col.1:1.
8. As one of the 12 Apostles he was given authority of office over all the local churches within his canon of jurisdiction and their other functionary gifts and offices. 1Cor.12:28 cp.2Cor.10:13-15
9. As an Apostle, he had the right to order those within his canon to make applications that was necessary to ensure a properly functioning local church and correct any spurious teaching. E.g., 1The.5:12; 2The.3:14; 1Tim.1:3; 2:11-12; 6:17-18
10. His conviction of having that authority is defined in the phrase "**enough confidence in Christ to order you**".
11. The English "**enough**" is the Greek predicate adjective *polus* which asserts that his **confidence in Christ**" was literally "***great***" or "***much***" as it aligned with the authoritative rights given him by Christ. Cf.Eph.4:7-11
12. The prepositional phrase "**in Christ**" is grammatically inserted between the adjective "**enough**" and the noun "**confidence**" in the Greek text.
13. This emphasizes that the great confidence he possessed finds its orientation/balance in the sphere of positional truth.
14. His greatness in confidence is encapsulated in all of the spiritual assets afforded him at saving faith that his confidence is built upon.
15. That is when he was baptized into union with Christ at saving faith (1Cor.12:13) he received the spiritual gift of apostle by the H.S. (1Cor.12:4,11,12) affording him the spiritual authority to fulfill his commission as hand-picked by Christ on the Damascus road (cf.Act.9:15).
16. This as integrated with the I/FHS and the virtues of the new man as applied in time having eternal results in glory by Divine design. Cf.2Tim.4:7-8
17. This instilled certainty in conviction and assurance that his authority was divinely bestowed.
18. The noun "**confidence**" (*parresia*) means to freely and openly act without fear.
19. Paul had the option to deal with Philemon as he discerned fit and necessary in order to ensure the right doctrine was applied to the situation.
20. Even if it meant "**to order you *to do* that which is proper**".
21. The "**proper *thing***" here is to apply grace towards Onesimus enabling continued harmony among all in Philemon's house and the church at Colossae on behalf of +V.
22. While Paul had this authoritative right to insist, he chooses to address Philemon on a level of equality between them.
23. His alternative in contrast to a command is expressed in the phrase "**I rather appeal *to you***…" (μᾶλλον παρακαλέω – mallon parakaleo) in vs.9.
24. The comparative adverb *mallon* (**rather**) points to the quality of a much better reason than an order.
25. That quality is defined in the causative prepositional phrase "**because of love's sake**" (διά ἡ ἀγάπη – dia he agape) that begins vs.9.

26. "***The* love**" is the same divine love that characterized Philemon's spiritual orientation in application accompanying his +V in vs.5.
27. Paul concedes his authority to the authority of the H.S. as the ultimate authority in any influence over Philemon's application (balance of confidence applied).
28. The *Spirit of grace* (cf.Zec.12:10; Heb.10:29) when followed leads the believer to apply grace as appropriate.
29. That Philemon is so grounded spiritually, Paul determines it is only necessary to appeal to Philemon's continued practice of letting the H.S. guide him in application.
30. He trusts God that Philemon will GAP his letter as intended by Paul for application towards Onesimus ensuring a doctrinally beneficial impact on all +V concerned.
31. Paul is acknowledging the H.S. as the surpassing authority that governs the positive spiritually adjusted believer's life.
32. For those that practice this lifestyle, it is not always necessary to be insistent as to applications.
33. I.e., a clear and well-versed objective evaluation of the doctrinal integrals/essentials to a situation suffices for orientation in application.
34. The English verb "**appeal**" (*parakaleo*) literally means to call along-side and here has the nuance of encouraging.
35. The present tense of the verb here is best viewed as punctiliar action recognizing that Paul's approach remains intact at the present time.
36. It otherwise further assumes that if spiritual conditions were contrary to sound orientation by Philemon, so would Paul's tact be different.
37. The NAS then implements correctly the bookend punctuations *em* (--) enclosing Paul's final words of vs.9, "**-- since I am such a person as Paul, the aged now, yet also a prisoner of Christ Jesus--**".
38. It effectively regards his statement as parenthetical, though not as explanatory or qualifying as much as providing further contrast in Paul's approach to Philemon.
39. That is, "*even though*" Paul could exercise his authority, he chooses not in the contrasting light of ...
40. The demonstrative adjective "**a person**" (τοιοῦτος – toioutos; lit. "*this man*") points to a certain quality that demonstrates/explains an aspect of Paul personally.
41. That quality finds meaning with the conditional present active participle "**since I am**" (εἰμί - eimi) that finds foundation in the conditional participle "**though I have**" in vs.8 (both match in person, number, gender, tense and voice).
42. What quality he possesses presently (vs.8) and remains ongoing "**now**" (νυνί - nuni; vs.9) is his authoritative gift "**as Paul**" (ὡς Παῦλος – hos Paulos) the Apostle.
43. The comparative sense of *hos* (**as**) again points back to that authority he could express in command (vs.8) but defers to the H.S. in appeal (divine love) in vs.9a.
44. The noun "**aged**" (πρεσβύτης – presbutes) means one that is older and is used 3x in the Greek.
45. It is used chronologically in Luk.1:18.
46. It is used to define those with tenure in doctrine having prominence in age over the younger to demonstrate their maturity with spiritual qualities found in a mature believer in Tit.2:1,2.
47. It is one who has matured through life experience.
48. Lightfoot (pgs.336, 337) and Lohmeyer (pg.185) have shown the term could be rendered as ambassador or envoy emphasizing authority attributed to another.

49. Otherwise, context is to determine its nuance of meaning.
50. The MAJG recognizes that spiritual maturity advances with chronological maturity.
51. While some commentaries focus on Paul's physical age (as compared maybe to Philemon), physical age alone is not here the standard Paul views of himself and leaves his words without teeth.
52. It must be inclusive of his spiritual acumen or it renders his intentions as only a fleshly condition making no contextual sense.
53. It is spiritual reality that gives the Apostle his authority as an ambassador through life experience sharpening his discernment and wisdom in application.
54. It is used here in apposition to the name "**Paul**" for the purpose to delicately identify his person as the Apostle Paul while maintaining emphasis on the spiritual over physical in his relationship with Philemon.
55. The identification as Apostle is not otherwise specifically mentioned in the letter so not to upset the balance of spiritual equity being emphasized.
56. It defines his spiritual maturity paralleling his Apostolic office that highlights his own spiritual caliber determining how to exercise authoritative rights.
57. A spiritual stature shared with Philemon.
58. The final phrase "**yet also a prisoner of Christ Jesus**" redefines the original authority over even Apostolic authority (i.e., Messianic office over under-pastoral).
59. The contrasting "**yet**" (δέ - de) brings out a distinct irony associated with his authoritative office over others.
60. That is he is not free to exercise his authority willy-nilly, but has been led by the H.S. under divine love to be imprisoned to Christ in its application of ministry.
61. "**A prisoner of Christ Jesus**" (δέσμιος Χριστός Ἰησοῦς – desmios Christos Iesous) is the exact phraseology used by Paul in the introduction in vs.1.
62. Paul reiterates that adjusted believers intern themselves to the will of the Head of the body and as such orient to the right and proper applications they are to make in life.
63. As each believer has their own distinct niche, chaining themselves to the directive and geographical will of God with BD they make decisions that both comply and glorify Christ. E.g., Col.1:25-29
64. In essence Paul continues the thread of thought sewed into this epistle that +V is to be considered in equality before God in terms of grace and peace no matter rank or file.
65. Vss.8-9 frames Paul's approach to Philemon as approaching a +V like-minded spiritually oriented believer as an equal friend and co-worker in the ministry.
66. Both pursue life under divine love and are acclimated to God's authority over matters.
67. He could not effectively appeal to Philemon in this way without first having established his authority otherwise and Philemon being acclimated to that authority.
68. How Paul established his authority with others was through the teaching of BD under GAP.
69. All need this authority to move them as it is exercised through the offices of Eph.4:11.
70. Paul places this matter with Onesimus on the highest spiritual plane in application.
71. The Divine love Philemon was to utilize additionally finds a love for Paul on his part as motivation to be stirred to action.
72. Hence the impact of reciprocating divine love between believers adjusted to doctrine (cf.vss.4-7).

THE SUBJECT FOR APPEAL REVEALED

EXEGESIS VERSES 10 – 11:

GNT **Philemon 1:10** παρακαλῶ σε περὶ τοῦ ἐμοῦ τέκνου, ὃν ἐγέννησα ἐν τοῖς δεσμοῖς, Ὀνήσιμον,

NAS **Philemon 1:10 I appeal to you for my child, whom I have begotten in my imprisonment, Onesimus,** *(παρακαλέω {vipa--1s; {same as vs.9; Paul as the subject}; "I appeal"] σύ [npa-2s; "to you" {ref. Philemon} περί [pg; "concerning/about/for"] ὁ [d.a./gns] + ἐμός [attr.a--gn1s {qualitative; describes relationship to Paul as a convert}; "my/mine"] τέκνον [n-gn-s; "child" {same as Col.3:20,21; emphasizes a spiritual relationship as a child to a father}] ὅς [rel.pro./am-s {obj. accusative; object of Paul's appeal}; "whom" γεννάω [viaa--1s {lit. to begot, became a father of; fig. can be used as producing a result cf.2Tim.2:23; used 97x; here points to Paul's evangelizing Onesimus}; "I begot"] ἐν [pL] + ὁ δεσμός [d.a. + n-dm-p; "in bondage/imprisonment" {same as Col.4:18}] Ὀνήσιμος [proper n-am-s; "Onesimus")*

GNT **Philemon 1:11** τόν ποτέ σοι ἄχρηστον νυνὶ δὲ [καὶ] σοὶ καὶ ἐμοὶ εὔχρηστον,

NAS **Philemon 1:11 who formerly was useless to you, but now is useful both to you and to me;** *(ὁ [d.a./ams {governs both attributive adjectives useless and useful; denotes quality}; "the one/who"] + ποτέ [indef.adv. of time; here of past time "formerly/previously"] + σύ [npd-2s; "to you" {dative of recipient}] ἄχρηστος [a--am-s {hapax; useless, unprofitable, worthless; a play on the following word euchrestos for contrast; an attributive adj. used as a predicate accusative case to denote a quality as a state of being}; "useless"] νυνί [adv. of time] + δέ [mild adv.] καί [adjunct.conj.; {brackets in text denotes word or its position is disputed; does not alter interpretation; its inclusion points to both recipients} "yet now also"] σύ [npd-2s] + καί [cc] + ἐγώ [npd-1s; "to you and to me" {datives of recipient}] εὔχρηστος [a--am-s {used 3x, 2Tim.2:21; 4:11; useful, helpful, very profitable} "useful"])*

ANALYSIS VERSES 10 – 11:

1. Vs.10 begins the main body of the letter.
2. Paul reveals the subject of matter alluded to in vs.9, "**I appeal to you for my child, whom I have begotten in my imprisonment, Onesimus**".
3. The verb "**I appeal**" (παρακαλέω – parakaleo) is the same verb used in vs.9 and means to encourage as a call to comply.
4. Paul makes no command, nor is he making a request (as in a favor) in the appeal.
5. Rather he simply intercedes on behalf of the subject.
6. Paul regards defense of the truth concerning Onesimus the needed encouragement for Philemon to make the right decision.
7. I.e., he looks to the merits of Onesimus doctrinally as the catalyst for application.

8. Paul first addresses the spiritual merit to be observed and then identifies to whom it belongs placing Onesimus' name last.
9. This to emphasize the doctrinal focus that is designed to rule Philemon's thinking in consideration of whom Paul is talking about.
10. Further, it would soften any knee-jerk reaction by just blurting out Onesimus' name first revealing Paul's sensitivity to the matter effecting Philemon (Christian tact/courtesy).
11. The spiritual quality ascribed is appealed to in terms of a parental relationship, "**for my child, whom I have begotten**" (περί ὁ ἐμος τέκνον ὃς γεννάω – peri ho emos teknon hos gennao).
12. Not at all related to Paul in the physical sense, Onesimus stood in a new and special relationship to the Apostle.
13. This by virtue of Paul evangelizing Onesimus who responded in conversion via the SAJG.
14. So the spiritual quality that Philemon is to first focus on is an individual who went on +V to the POG.
15. This approach sustains the line of thought centering on +V as emphasized in vss.4-9.
16. Further, that one becomes a believer would be fact enough to stimulate thanksgiving with Philemon (sustaining the subtheme vs.4).
17. Upon Onesimus' conversion, Paul became his spiritual parent and authority with respect to the POG.
18. Onesimus was not a believer when he arrived in Rome.
19. When individuals are born of God, it is God who effects their birth. Cp.Joh.1:12-13
20. God is the principle agent of the birth into the family of God that is then produced through the regenerative work of the H.S. Joh.3:6
21. Yet, there is a sense in which the person that evangelizes affects birth to the convert. 1Cor.4:15
22. What is born is +V having been inseminated with the truth of the gospel by the evangelist.
23. Either Onesimus was brought to Paul or he arrived on his own.
24. During that encounter Onesimus was saved and so Paul "*begot*" him and all this while Paul was "**in my imprisonment**" (ἐν ὁ δεσμός – en ho desmos).
25. Contrasted to the fundy world that suggests believers need always to be out pursuing converts, Paul was in total confinement yet still had opportunity to evangelize.
26. Paul was accustomed to speaking of converts as his "*children*" as a form of endearment and the bond as believers oriented to the royal COC. Cf.1Cor.4:14,17; Gal.4:19; 1The.2:10-11; 1Tim.1:2, 18; Tit.1:4
27. That Paul considers his subject as his child is his endorsement of Onesimus' +V.
28. And that the indorsement extended beyond Ph_1 into Ph_2 +V is revealed in vs.11, "**who formerly was useless to you, but now is useful both to you and to me**".
29. Paul obviously followed up Ph_1 with the Ph_2 gospel and the necessity of faith + works.
30. Having opportunity to respond to the news of Onesimus' conversion in thankfulness, Philemon can further find grounds for much joy and comfort experientially (cf. subtheme vs.7).
31. Paul in no uncertain terms endorses Onesimus as a believer willing and able to be of service to +V Ph_2.
32. The name "**Onesimus**" (Ὀνήσιμος – Onesimos) is from the Greek ὀνίνημι – onimemi meaning benefit, useful or profitable.

33. Paul uses a play on words to contrast Onesimus as he was in his negative pre-salvation state as "**formerly useless to you**" (ποτέ σύ ἄχρηστος – pote su achrestos) to his current +V state as "**useful both to you and to me**" (καί σύ καί ἐγώ εὔχρηστος – kai su kai ego euchrestos).
34. The adjective "**useless**" points to his state of –V as that which was worthless before God.
35. That God is in view is seen in the contrasting adjective "**useful**" that is used in 2Tim.2:21 as a vessel for honor, useful to the Master, prepared for every good work.
36. That the spiritual virtue is to reign in interpretation maintains the concept of serving Christ first providing Divine purpose in serving men (vss.5-7).
37. The two terms together bridge Onesimus' volition spanning –V to +V Ph_1 and Ph_2 demonstrating his usefulness immediately upon conversion.
38. The question is how at the present (**now**; νυνί - nuni) Onesimus is useful to both Paul and Philemon at the same time.
39. The adverb *nuni* can be perceived at the time of Paul writing the letter or at the time Philemon is reading it.
40. In either case both men are apart geographically with Paul in Rome and Onesimus previously with Paul now having returned to his owner at Colossae.
41. The answer lies in the principle being emphasized that spiritually oriented +V is beneficial through effective application to other +V no matter spatial division. (i.e., Philemon to Paul vss.4-7 cf.Col.4:7-9 cp.2:1-5)
42. Principle: Spiritually oriented +V believers act on behalf of all spiritually oriented believers by pursuing and applying the POG no matter time or place in history. Cf.1Pet.1:10-12 esp.vs.12
43. On the one hand Onesimus in spiritual orientation and application effectively filled in for Philemon in application to Paul while imprisoned (cf.Phlm.13).
44. Now on the other hand in Paul's absence from Colossae, Onesimus fills in for him as to +V bringing joy and comfort to Philemon as would be provided by Paul if present.
45. Upon Onesimus return to Colossae he became a living epistle from Paul to Philemon and saints as a note of the power of BD when coupled with +V and its effect upon other +V. Cf.2Cor.3:2,3
46. The English punctuation in the NAS is best served as a semi-colon rather than a period to accommodate the continuing thoughts in vss.12-13.

ONESIMUS' USEFULNESS TYPIFIED/EXEMPLIFIED

EXEGESIS VERSES 12 – 14:

GNT **Philemon 1:12** ὃν ἀνέπεμψά σοι, αὐτόν, τοῦτ᾽ ἔστιν τὰ ἐμὰ σπλάγχνα·

NAS **Philemon 1:12 (REVISED) whom I have sent back to you in person, that is,** *sending* **my very heart,** *(ὅς [obj.rel.pro./am-s; {ref. Onesimus}; "whom"] ἀναπέμπω [viaa--1s {used 5x; to send back or send up; epistolary aorist w/author viewing himself at the time Philemon is reading the letter}; "I have sent back"] σύ [npd-2s; "to you"] αὐτός [npam3s; "him/in person" {personalizes the objective pronoun}] οὗτος [near dem.pro./nn-s {abstractly personalizes the action of sending back subjectively by Paul}; "this act of sending/that is, sending"] εἰμί [vipa--3s; "keeps on being/is"] τό [d.a./anp] + ἐμός [possessive attr.adj.a--an1p; "my" {the possessive quality lies in Paul's application of sending being doctrinally oriented in the plurality of facets describing his +V}] σπλάγχνον [n-an-p; {lit. inward parts; same as vs.7}; "heart"])*

GNT **Philemon 1:13** ὃν ἐγὼ ἐβουλόμην πρὸς ἐμαυτὸν κατέχειν, ἵνα ὑπὲρ σοῦ μοι διακονῇ ἐν τοῖς δεσμοῖς τοῦ εὐαγγελίου,

NAS **Philemon 1:13 whom I wished to keep with me, that in your behalf he might minister to me in my imprisonment for the gospel;** *(ὅς [obj.rel.pro/am-s; "whom"] ἐγώ [npn-1s; "I myself"] βούλομαι [v/i/IPF/dep--1s; {used 37x; to wish, want, desire; has the nuance of intentions cp.2Cor.1:15}; "I wished"] πρός [pa] + ἐμαυτοῦ [reflex.pro./am1s; "with myself"] κατέχω [vnpa; {used 17x; actively to hold fast, keep in possession; inf. of purpose}; "to keep"] ἵνα [conj. purp.; "in order that"] ὑπέρ [pAbl; "on behalf of"] σύ [npg-2s; "you"] ἐγώ [npd-1s; "to me"] διακονέω [vspa--3s; {used 37x; to serve, care for, support, minister to}; "he might minister"] ἐν [pL] + ὁ δεσμός [d.a. + n-Lm-p; "the imprisonment" {same as vs.10}] τό εὐαγγέλιον [d.a. + n-gn-s; {lit. good news, gospel; same as Col.1:5,23; it is a sub.gen. carrying the same idea of Paul's imprisonment as a result of Jesus Christ in vs.1 i.e., now explained in the effect of the gospel, truth of BD} "for the gospel"])*

GNT **Philemon 1:14** χωρὶς δὲ τῆς σῆς γνώμης οὐδὲν ἠθέλησα ποιῆσαι, ἵνα μὴ ὡς κατὰ ἀνάγκην τὸ ἀγαθόν σου ᾖ ἀλλὰ κατὰ ἑκούσιον.

NAS **Philemon 1:14 but without your consent I did not want to do anything, that your goodness should not be as it were by compulsion, but of your own free will.** *(χωρίς [adv.; "apart from/without"] δέ [mild advers.; "but"] ἡ [d.a./gfs] + σός [possessive attr.adj./gf2s ; {denotes contrast to Paul's wish in vs.13; equates the quality of choice between both believers being +V}; "your"] + γνώμη [n-gf-s; {used 9x; basically the mind as the instrument of knowing; the direction of thinking; as the result of sharing another's consideration; i.e., consent, agreement}; "consent"] οὐδείς [neg.card.adj./an-s; {lit. not one thing}] + θέλω [viaa--1s {verb emphasizes*

exercise of will; used in Col.1:27; 2:1,18}; "I did not want/wish"] ποιέω [complimentary inf./aa; "to do anything"] ἵνα [conj.purp; "in order that"] μή [neg.] + ὡς [compar.conj] + κατά [pa; {lit. not as according to}; "not as by"] ἀνάγκη [n-af-s; {used 17x; necessity, compulsion, force, compelling obligation}; "compulsion"] ὁ ἀγαθός [d.a. + ap-nn-s; {the goodness}] + σύ [npg-2s}] + εἰμί [vspa--3s; "it keeps on being your goodness"] ἀλλά [advers.; "but"] κατά [pa] + ἑκούσιος [ap-an-s; {hapax; voluntary; used substantively of one's own free will/volition}; "according to free will"])

ANALYSIS VERSES 12 – 14:

1. Vss.12-14 continues Paul's thought in appeal (vs.10) now pointing to specifics on how Onesimus is useful to himself and Philemon (vs.11).
2. This as it examples grace and peace in application as derived from God (vs.3).
3. He utilizes metaphorical language to express his thoughts in vs.13, "**whom I have sent back to you in person, that is *sending* my very heart**".
4. As mentioned in the analysis of vss.10-11, Onesimus is a living letter to Philemon from Paul reflecting the power of BD on +V as a result of sound teaching.
5. Paul now accentuates just how +V and spiritually oriented he considers Onesimus as such and as the object of the grace and peace of God.
6. The objective relative pronoun "**whom**" (ὃς – hos) points to Onesimus as that object.
7. I.e., his return to Philemon is a gift to him that translates to opportunity for Paul to apply grace to Philemon as a token of their unity as +V believers in application towards one another.
8. Onesimus effectually becomes a link in that unity.
9. The aorist tense of the verb "**I have sent back**" (ἀναπέμπω – anapempo) looks to Paul that now initiates the opportunity for a grace application towards Philemon.
10. This compound verb pictures a reciprocal action between parties essential to maintaining a legal and harmonious relationship between them. Cp.Luk.23:6-15 used in vss.7,11,15.
11. This sets the tone for the figurative language Paul adopts for how Onesimus is to be construed in the sphere of grace and peace between +V adjusted believers.
12. He expects reciprocation from Philemon in establishing peace with Onesimus maintaining unity and harmony in his household and at Colossae according to divine love.
13. As like-minded +V believers we are to live in a harmonious relationship with one another in the reciprocal applications of grace applied. Cf.Col.3:12-15
14. The phrase "**to you in person**" (σύ αὐτός – su autos) personalizes Onesimus as to his representation as a grace epistle.
15. It points to the quality of his +V adjusted character as the gift of grace Paul is sending back to Philemon.
16. Paul then metaphorically characterizes the spiritual acumen of Onesimus as same-same sending his "**heart**" (σπλάγχνον – splagchnon).
17. The Greek *splagchnon* means inward bowels and is the same noun used in vs.7 and Col.3:12.
18. It emphasizes the affections of the soul manifested by applying the virtues of the new man in FHS towards others.

19. It harks to the true affections +V believers are to have for other +V believers by extending the application of divine love in a bond of unity.
20. He regards Onesimus as reflecting the same affection that he himself has for Philemon and thus willing to serve Philemon at the highest level.
21. A trait that Paul himself would reflect if he had opportunity to physically be with Philemon.
22. Onesimus' willingness to serve Philemon in the sphere of divine love finds the same momentum Paul possesses for himself and is a compliment to Philemon for his caliber of application in grace in reciprocation.
23. In vs.13, Paul then makes clear that his application of grace is as a result of freely choosing to apply on the merits of his own +V.
24. Again, another objective relative pronoun continues the line of thought, "**whom**" (ὅς – hos).
25. Paul then makes clear in no uncertain terms that Onesimus possessed the caliber of spiritual orientation that he himself sought in life of whom "**I wished to keep with me**".
26. The imperfect tense "**I wished**" (βούλομαι – boulomai) states that under normal circumstances it would have been Paul's intentions to keep Onesimus on board to assist in his ministry.
27. The Greek language is strong expressing Paul's desire in this fashion as it literally states that "**I wished *with myself*** (πρός ἐμαυτοῦ - pros emautou; reflexive pro.) for the purpose "**to keep**" (κατέχω – katecho; means to energetically hold fast in possession) Onesimus.
28. Paul then introduces a secondary purpose as to why his wish was so strong, "**that in your behalf he might minister to me in my imprisonment for the gospel**".
29. The phrase "**in your behalf**" (ὑπέρ σύ - huper su) states unequivocally that Onesimus spiritual drive further mirrored that of Philemon.
30. Onesimus was in service to Paul as Philemon would be if given opportunity.
31. Onesimus was useful to Paul as substitute for Philemon's absence and in essence represented Philemon's +V in his stead.
32. In his **imprisonment**, Paul was restricted in his movement and depended, in great measure, on the personal services of others.
33. While Timothy and others were part of Paul's inner circle of ministry, much of the time their need to be away to attend the matters of other believers left Paul short-handed.
34. Some commentators recognize that Paul is now inferring that he expects/desires Philemon to send Onesimus back to him.
35. While inherently true, it is not to overshadow the spiritual teaching that Paul is expressing.
36. That is his real motivation is to extend by an application of grace the usefulness Onesimus can now be to Philemon (vs.11).
37. Some commentators' further project that Paul was obligated otherwise to send Onesimus back legally/ethically and now expects him to be returned.
38. Again, while inherently true, this does not present the full picture of the situation.
39. In the Roman Empire at this time, fugitive slaves who sought sanctuary in a household were to be given temporary protection by the householder until either a reconciliation with the master had been effected or else the slave was sold in market and the resulting price paid to the owner (*Goodenough, HTR 22 (1929) 181-83* denotes an Athenian law to this effect).
40. Further, that this law survived in Egypt under the Ptolemies and into the Roman Empire was further attested in Ulpian's legislation early 3rd Century A.D. Word Biblical Commentary; Colossians, Peter T. O'Brien; pg.292-293

41. Its initial legislation in Egypt can find influence per the Hebrew presence per Deu.23:15,16, *"You shall not hand over to his master a slave who has escaped from his master to you. He shall live with you in your midst, in the place which he shall choose in one of your towns where it pleases him, you shall not mistreat him".*
42. While Paul is expressing his desire to have kept Onesimus, his primary motive is not to solicit Philemon's application to return him to Paul.
43. Rather it is to point out the usefulness of Onesimus as a grace asset given to Paul and now a grace application to Philemon as opportunities to increase their own divine good production in divine love.
44. This based on the +V and spiritual character characterizing all concerned.
45. To embrace +V is an opportunity to extend grace in the field of its intentions i.e., accomplishing its divine purpose of producing fruit among all concerned. Cf.Col.1:5-6
46. Paul could have kept Onesimus knowing that Philemon would not have denied Paul's choice of action (pictures foreseeable grace).
47. But the higher spiritual principle is that grace is only a beneficial gift if freely accepted by +V based on choice. Cp.Rom.3:23-24; 5:14-17; Eph.2:8
48. Thus grace applied is only true grace when freely given and freely received.
49. This pictures grace fueling grace and peace wherever +V exists turning it into experiential grace.
50. This principle underwrites vs.14a, "**but without your consent I did not want to do anything**".
51. "**Without your consent**" (χωρίς σός γνώμη – choris sos gnome) denotes that the act of grace is to be applied in consideration of the object of grace.
52. The spiritually adjusted believer doesn't try to force their own wants of application by placing the burden upon others to apply on their behalf. Cp.1Tim.2:3-4 *yet God does not force salvation and BD upon men.*
53. That means the expected applications of others should be free of overt pressure and entrapment.
54. The phrase "**I did not want to do anything**" (οὐδείς θέλω ποιέω – oudeis thelo poieo) is further strong language that Paul's personal wishes are not to be construed as ever violating another believer's Christian life in such fashion.
55. The approach otherwise does not fuel grace, but tries to force or manipulate it.
56. In turn, the applications become victim to man's authority rather than from God through the +V of the individual in tune with Him.
57. This is the meaning of the final clause, "**that your goodness should not be as it were by compulsion, but of your own free will**".
58. Paul's language recognizes the difference between human good and divine good.
59. "**Goodness**" (ὁ ἀγαθός – ho agathos) is the same adjective used in vs.6 and points to the quality of good as the result of the power of BD serving Christ as the by-product of +V.
60. "**By compulsion**" (ἀνάγκη – anagke) means of necessity which is to be avoided in the application of grace giving. Cp.2Cor.9:7
61. The proper application of grace is to be driven by the authority of +V determining to apply of their "**own free will**" (ἑκούσιος – ekousios).
62. This principle accepts the volition of the individual in orientation or disorientation to the POG as that which determines what will be divine good vs. human good in life.

63. The Greek adjective *ekousios* means to do "willingly" exercising a freedom of choice.
64. This is how the grace and peace from God operates: It allows volition to determine the acceptance or rejection of God's offer.
65. With adjusted believers, even an authority will not impose his will over the will of the other in forced applications.
66. Rather they will appeal to the believer simply with what is desired or needed and should be able to expect the needed application to be voluntarily effected through spiritual orientation.
67. For the maladjusted types, insistence may be required as pertinent to maintaining doctrinal standards otherwise (decorum of assembly, marriage, family, jobs, etc.).
68. Paul expects Philemon to apply grace in his life at the highest level knowing that the only real legitimate pressure is the sound BD of the one pursuing divine love.
69. That which is done "willingly" is divine good; that which is done "of necessity" (or "grudgingly") is not.
70. If (3rd class condition) Philemon was to send Onesimus back, it would be according to divine guidance as filtered under GAP and the FHS by Philemon, not on Paul's personal desires.
71. Onesimus' usefulness to Philemon is as his potential for Philemon to apply grace back to Paul if by divine directive and/or service to him and the church at Colossae otherwise.
72. That mean's Onesimus has the caliber of +V to utilize in such a fashion of service to the positive will of others.
73. Paul in the passage has been slipping into the theological teaching embedded in the epistle.
74. Paul, as a type of Christ laid aside his rights towards Philemon being a type of the Father (vs.8).
75. As the Creator (vs.10b), he could expect the Father to give Him what was rightly His by Law. Cp.Col.1:15-17
76. Instead He appeals to the Father in His humbled estate of humanity foregoing His rights applying in grace (vs.9).
77. His appeal is on behalf of +V typed by Onesimus (vs.10a,c).
78. Paul's return of Onesimus to Philemon demonstrates the harmony in the God-head between the Father and the Son in the plan of salvation (vs.12). Cp.Joh.5:19; 17:4-5
79. Vs.12 further teaches that the return of the "child" pictures grace and peace in application only being validated with the accompanied spiritual assets of the Son i.e., His **heart**.
80. This personifies the human spirit of Christ's humanity given to God voluntarily by His +V under the doctrines of redemption and reconciliation.
81. Paul will later highlight the redeeming nature of Christology and Soteriology in offering to pay any debt of Onesimus (vs.18).
82. Paul denying his own desires to keep possession of Onesimus apart from first giving him to Philemon pictures Christ's orientation to the Sovereign will of the Father in authority (vs.13).
83. Only if the Father wills to accept the grace gift of His Son can salvation be realized (vs.14).
84. This establishes the principle of Divine good through grace by virtue of volition.
85. The Father's Sovereign will in authority of the God-head determined that the free will of man would determine the blessing of Divine good in salvation. Cp.Mat.12:33
86. If Philemon did return Onesimus to Paul, it would complete the picture of interaction between the Son and Father with the Father giving the Son those that are +V. Cp.Joh.6:37

CONSIDERING DIVINE PROVIDENCE

EXEGESIS VERSES 15 – 16:

GNT **Philemon 1:15** Τάχα γὰρ διὰ τοῦτο ἐχωρίσθη πρὸς ὥραν, ἵνα αἰώνιον αὐτὸν ἀπέχῃς,

NAS **Philemon 1:15 For perhaps he was for this reason parted *from you* for a while, that you should have him back forever,** *(τάχα [adv.; {used 2x; Rom.5:7; perhaps, possibly, probably; Dank Lexicon defines it as 'at an indeterminate level of chance'}] + γάρ [infer.conj; "For perhaps"] διά [pa; "for/because of"] οὗτος [demon.pro/an-s; "this reason/this thing"] χωρίζω [viap--3s {used 13x; actively to separate, divide, part; passively to separate oneself, depart, sever a relationship}; "he was parted"] πρός [pa] + ὥρα [n-af-s {lit. an hour}; "for a time/while"] ἵνα [cs {denotes purpose}; "so that"] αἰώνιος [adv/a--am-s {adv. used adjectively to describe a condition as a result of action}; "eternally/forever"] αὐτός [npam3s; ref. Onesimus] + ἀπέχω [vspa--2s; {used 19x; commercially of receipts received in full payment; of persons, to receive back, have back; intransitively it denotes a measurement of distance}; "you should have him back"])*

GNT **Philemon 1:16** οὐκέτι ὡς δοῦλον ἀλλ᾽ ὑπὲρ δοῦλον, ἀδελφὸν ἀγαπητόν, μάλιστα ἐμοί, πόσῳ δὲ μᾶλλον σοὶ καὶ ἐν σαρκὶ καὶ ἐν κυρίῳ.

NAS **Philemon 1:16 no longer as a slave, but more than a slave, a beloved brother, especially to me, but how much more to you, both in the flesh and in the Lord.** *(οὐκέτι [adv.; {neg. of time}; "no longer"] ὡς [comp.conj.; "as"] δοῦλος [n-am-s; "a slave"] ἀλλά [strong. advers.; "but in stark contrast"] ὑπέρ [pa; {beyond,more}; "more than"] δοῦλος [n-am-s; "a slave"] ἀδελφός [n-am-s; "a brother"] ἀγαπητός [pred.a--am-s; "one that is beloved"] μάλιστα [superlative adv; "especially/exceedingly"] ἐγώ [npd-1s {ref. Paul}; "to me"] πόσος [interr.pro/dn-s; "how much?" {rhetorical}] + δέ [conj; "but/now"] μᾶλλον [compar.adj; {denotes degree of comparison}; "more so"] σύ [npd-2s {ref. Philemon}; "to you"] καί [ascenc.cc; "even"] + ἐν [pL] + σάρξ [n-Lf-s; "in the flesh"] καί [cc] + ἐν [pL] + κύριος [n-Lm-s; "and in the Lord"])*

ANALYSIS VERSES 15 – 16:

1. Paul steers Philemon's thoughts to Divine providence.
2. That is, why God permitted Onesimus to run away.
3. Paul calls upon Philemon to consider God's will as it now applies to +V that underwrites the theme of grace and peace so artfully portrayed in vss.12-14 (both spiritually and theologically).
4. Philemon's doctrinal orientation to God's will recognizes that as Sovereign, it is expressed as:
   A. Directive: What he wants man to think, say and do. E.g., Luk.1:5-6
   B. Geographic: Where he wants man to be at any given time. E.g., Act.8:26

C. Permissive: Allowing man to choose to disobey Him. E.g., Mat.12:33
D. Overruling: His execution of judgment halting actions under permissive will as necessary to fulfill His Sovereign will in the POG. E.g., the Flood

5. Onesimus fled Philemon under God's permissive will. Cp.Col.3:22-25 *demonstrates his disobedience*
6. As an unbeliever, spiritually he was always under God's permissive will and if pursued to the end of his life his destiny would have been eternal damnation. Cp.Joh.3:36
7. In his –V he sought to carve out a destiny of his own.
8. However, Onesimus' went on +V and his destiny changed spiritually and experientially.
9. Indeed, he went on +V Ph_2 and oriented to God's directive and geographical wills evidenced by returning to Philemon.
10. God in eternity past foreknew that Onesimus would go on +V. Cf.Rom.8:28-30
11. As Rom.8:28 proclaims, God causes all things to work together for good for those that align with the POG and thus Onesimus' faith had impact on all +V in relation to him.
12. God rules over heaven and creation and is in control of all circumstances of life. Cp.Psa.24:1; 103:19; 135:6; Pro.16:9; 19:21; Isa.45:7; Dan.4:17; Col.1:16
13. He orchestrated behind the scenes events associated with Onesimus' choices in life bringing him into the company of Paul and delivered the truth of BD befitting Onesimus' +V.
14. Onesimus has now become a source of good from God not only for himself, but also Paul and Philemon.
15. This is the doctrinal insight underwriting verses 15-16.
16. Paul assumes God's omniscience/foreknowledge as it relates to volition in vs.15, "**For perhaps he was for this reason parted *from you* for a while…**".
17. The adverbial and prepositional phrases "**for perhaps …for this reason**" (τάχα γάρ ... διά οὗτος – tacha gar … dia houtos) harks to the issue of volition as highlighted in the preceding verses as the cause behind Onesimus actions becoming truant.
18. The Greek adverb *tacha* (**perhaps**) indicates possibility or probability and has been defined as an indeterminate level of chance.
19. It is designed to picture Philemon as to the odds of a negative unbelieving runaway slave being returned now an adjusted spiritually oriented believer!! Mat.22:14
20. Obviously, there was no "chance" involved as God was always in control ready to provide for his +V.
21. While Onesimus left under the corruption and disobedience of STA influence, beneath it all he was a "seeker". Cf.Heb.11:6
22. God read his tape and orchestrated his path in life so that he came into contact with Paul and the gospel with perfect timing to bring his +V to surface.
23. God accommodated under grace Onesimus' choice to temporarily sever his relationship with Philemon i.e., he "**parted *from you* for a while**" (χωρίζω πρός ὥρα – chorizo pros hora).
24. The passive tense of the verb "**parted *from you***" points to the outside force of Onesimus volition that was driving his life.
25. In one set of circumstances, his volition persisted as negative; in another it went +V.
26. Only God truly knows the depths of peoples' souls and what situation or circumstance might "begat" (cp.vs.10b) +V. Cf.Luk.23:43
27. Onesimus' bolting from Philemon, as wrong as it was and becoming a test for Philemon, culminated into a time and circumstance that sparked his +V to fruition.

28. The first part of vs.15 focuses on the good bestowed upon Onesimus as a result of his +V in spite of his previous negative and STA driven life (grace abounds; cp.Rom.5:15,20).
29. Even when people run under God's permissive will, he still is in control!!
30. Paul then focuses Philemon's thoughts on the good that God caused on his behalf in light of the situation in the remainder of vs.15, "**that you should have him back forever**".
31. While having lost Onesimus temporarily under a relationship already severed spiritually, he is now returned as a gift of an everlasting relationship.
32. Paul first addresses Philemon and Onesimus' relationship on the eternal level.
33. Paul's comment implies that Philemon had affection for Onesimus characteristic of an adjusted believer desiring the well-being of others spiritually (cf.vss.4-7).
34. What concerns Philemon may have had as to the fate of Onesimus spiritually can now be put to rest.
35. Philemon's testing was turned into blessing of Divine good resulting in an everlasting union with Onesimus (**forever**; αἰώνιος – aionios).
36. The subjunctive verb of potential "**you should have back**" (ἀπέχω – apecho) continues to carry the weight of +V as making the potential a reality.
37. *Apecho* in the business world means to receive back in full or receipt.
38. Intransitively it denotes a measurement of distance.
39. There appears to be nuance of both meanings that can be applied.
40. To be received back as receipt would point to any witness of Philemon to Onesimus as his slave and opportunity to evangelize now finding his work being reimbursed in full.
41. Onesimus personifies the receipt of being evangelized by Paul now given to Philemon for his share in witness beforehand.
42. Secondarily, any measure of distance spiritually between Philemon and Onesimus as to their eternal destiny has been eliminated.
43. They both now are on the "glory road" seeking maximum inheritance in salvation.
44. While commentaries generally focus on the physical relationship between owner and slave in emphasis, that relationship hasn't changed, but their spiritual relationship has.
45. This is made clear in vs.16a, as Paul continues "**no longer *just* as a slave, but more than a slave, a beloved brother**".
46. Paul strikes a stark contrast of physical to spiritual conditions utilizing the comparative conjunction ὡς – hos (lit. ***just* as**) and the strong adversative ἀλλά - alla (**but**).
47. Philemon is to embrace Onesimus as more than physical property, **but** a new spiritual equal as "**a beloved brother**" (ἀδέλφός ἀγαπητός – adelphos agapetos).
48. The predicate adjective "**beloved**" denotes Onesimus' new spiritual state of being a fellow believing "**brother**" (cp.use Col.4:9).
49. Positive adjusted saints do not place emphasis on the temporal stations in life as to one's spiritual status before God, but on their spiritual orientation to the POG (cf.Col.3:11).
50. Paul then reflects upon the premium of Onesimus' new state of +V as a blessing of good to himself in the phrase "**especially to me**" (μάλιστα ἐγώ – malista ego).
51. The adverb **especially** means ***exceedingly*** and denotes a superlative degree.
52. This as Onesimus was brought into Paul's life as a +V individual to both Ph_1 and Ph_2 BD.
53. How encouraging that was to Paul spiritually in his ministry especially with the applications Onesimus made Ph_2 on Paul's behalf while imprisoned.

54. This caliber of +V in spiritual orientation placed Onesimus +V in the exceptional category to Paul.
55. Further, he not only had the privilege of "begetting" Onesimus in his ministry, but it was an associate of his dear friend Philemon familiar to his household and church at Colossae.
56. As endeared as Onesimus was to Paul, Paul then points out that that is second as to the blessing he would be to Philemon in the phrase "**but how much more to you**" (πόσος δέ μᾶλλον σύ - posos de mallon su).
57. The interrogative pronoun *posos* (**how much*?***) is rhetorical expecting Philemon to having GAP'd what Onesimus +V actually means in the POG.
58. It harks back to the contrast of Onesimus earlier as "*useless*" to now being "*useful*" in vs.11.
59. The expected answer is "beyond" temporal and experiential blessing to "eternal" in their new spiritual relationship as they strive together in union of +V for the prize.
60. The comparative adjective *mallon* (**much more**) looks to the benefit Onesimus will ultimately be to Philemon in contrast to his time with Paul.
61. While being temporarily absent from Philemon and having that time with Paul, Onesimus now is returned to apply indefinitely from now on out towards Philemon.
62. This as it is applied to serving Philemon as a +V adjusted **slave** harmonizing with his service to God adding to the body of Christ in application at Colossae (contrasting disobedience to obedience in the slave/master relationship in Col.3:22-25).
63. These two realities are expressed in the final phrase "**both in the flesh and in the Lord**" (καί ἐν σάρξ καί ἐν κύριος – kai en sarx kai en kurios).
64. The first *kai* (**both**) has ascensive force "***even***" elevating Paul's intentions as to Onesimus representing good from God as not only the physical in application but also the spiritual realties (divine good all around).
65. Exactly portraying the good from God towards +V in both the physical and spiritual realms in life accurately interpreting the good of Rom.8:28.
66. A reality absent in –V and/or disorientation to the POG.

THE EXPECTATION IN APPLICATION ASSERTED

EXEGESIS VERSE 17:

GNT **Philemon 1:17** εἰ οὖν με ἔχεις κοινωνόν, προσλαβοῦ αὐτὸν ὡς ἐμέ.

NAS **Philemon 1:17 (REVISED) If therefore you regard me a partner, *then* accept him as** *you would* **me.** *(εἰ [cond.conj.1st class; "if" {...and you do; has the nuance of "since"}] οὖν [infer.conj; "therefore" {introduces logical conclusion in the bond of +V via divine providence vss.15-16}] ἐγώ [npa-1s] + ἔχω [vipa--2s; "you keep on having/regarding me"] κοινωνός [n-am-s {apposition to "me"; used 10x; one in close association with, a partner, one who fellowships and shares something in common with another; what is shared in common is the +V and spiritual orientation between Paul and Philemon under divine love vs.9}; "a partner"] προσλαμβάνω [vImp/a/m--2s; {used 12x; lit. obtain to meet a need; take aside; in the middle voice to take to oneself; hence accept, embrace; receive hospitably}; "accept"] αὐτός [npam3s; "him" {ref. Onesimus}] ὡς [compar.conj.; "just as"] ἐγώ [npa-1s; "me" {ref. Paul}])*

ANALYSIS VERSE 17:

1. Paul closes the main body of the letter in an adamant/resolute fashion in vss.17-22.
2. In other words, in his thinking there is no alternative or other means for application with respect to the situation at hand other than what he envisions in these verses.
3. This as it effects all 3 personages in view and their relationships together.
4. In spite of having set aside his Apostolic authority and instead addressing Philemon in "*appeal*" (vss.9-10), he now employs 4 imperatives in contrast:
   A. "**Accept him as *you would* me**" (vs.17).
   B. "*Charge that to my account*" (vs.18).
   C. "*Refresh my heart in Christ*" (vs.20).
   D. "*Prepare me a lodging*" (vs.22).
5. Paul is not now asserting his Apostolic authority, but uses the commands to assert the doctrinal authority and teaching underwriting the commands.
6. That is, Paul fully expects Philemon to make the right applications (cf.vs.21) and now further appeals to the doctrine in view underwriting each command as the authority to which Philemon ultimately submits (cf.vs.5).
7. So the commands are to be understood as assertions by Paul in his confidence in the power of BD resident in Philemon as that which will be unequivocally applied.
8. To appeal with BD is to elevate it as a force of command.
9. The full force of the commands recognize that there is no higher authority as alternative to the dictates of BD in the CWL in harmony with Paul's deferring to divine love (cp.vs.9a). Cp.Psa.138:2 "*For You have magnified Your words above Your very name* (עַל-כֹּל-שִׁם - al kol shem).
10. The imperatives are also to be understood in the framework of Paul's teaching in vss.8-16.
11. That is both the theological and doctrinal intentions underwriting those verses.

12. The conditional imperatives (vss.17,18) resume the theological teaching explicitly typified in vss.12-14.
13. Vss.20 links the theological with the spiritual in application by the believer.
14. Vss.21-22 hark back to Divine providence orchestrating life on behalf of +V in vss.15-16.
15. This as it points to virtues seen in +V transcending Ph_1 to Ph_2 application being "useful" (vs.11) as one "beloved" (vs.16) by other positive believers in tune with God (cp.Rom.8:28).
16. Paul's first assertion begins addressing his and Philemon's relationship, "**If therefore you regard me a partner**" (ἐι οὖν ἐγώ ἔχω κοινωνός – ei oun ego echo koinonos).
17. The 1st class protasis (the condition) is assumed as true i.e., "**If…*and it is!***".
18. That the conditional relationship expects an affirmative application (vs.21), the phrase could be rendered "***Since* therefore, you regard me a partner**".
19. The inferential conjunction "**therefore**" harks back to the doctrine of +V that determined the spiritual orientation underwriting vss.10-16.
20. In other words, "***Since** +V harmonizing with BD reigns…*" is the idea.
21. It is the like-mindedness in doctrine between Paul and Philemon that creates the bond in regards to one another.
22. Since Philemon is like-minded with Paul, he enjoys a unique and spiritually legit fellowship with him sharing in their particular ministries in the A/C.
23. The Greek noun *koinonos* (**a partner**) means one that shares in common in their relationship (e.g.,2Cor.1:7; 8:23; Heb.10:33; 1Pet.5:1).
24. No matter rank and file in believers' ministries, +V adjusted believers support one another in a bond of unity by adhering to the mind of Christ (cp.Rom.15:5-6; 1Cor.1:10; 1Cor.2:16) functioning as a body of Christ (cf.Col.3:15).
25. Since both derive their applications with the same doctrine under divine love, then what Paul can expect from Philemon with respect to Onesimus is "**accept him as *you would* me**" (προσλαμβάνω αὐτός ὡς ἐγώ - proslambano autos hos ego: the apodosis/conclusion "***then***").
26. The first imperative "**accept**" assumes the application of "forgiveness" by Philemon towards Onesimus receiving him back into his household and the fold at Colossae.
27. Rom.15:7 uses the verb 2x: To exemplify the unity in like-mindedness with fellow believers (vs.7a cf.vss.5-6) paralleling Christ's willingness to accept the believer in a fashion that glorifies the POG (vs.7b).
28. The same terms and condition applies here understood in the comparative phrase "**as …me**".
29. To accept Paul would be to embrace and receive him for his +V and fidelity to the POG.
30. With Paul's validation of Onesimus +V and Ph_2 orientation, all other physical matters are secondary extending to him the grace in forgiveness in continued support of his +V.
31. Paul expects Philemon to receive Onesimus on a level of equality with Paul.
32. Using this command under an affirmative condition of relationship, Paul is now unveiling further theological significance adjoining the typology illustrated in vss.12-14.
33. That as it applies to the doctrine of justification as a result of "*my heart*" being sent typologically.
34. Justification views the believer presented before the Father on equal terms as the Son spiritually. Cp.1Pet.3:18
35. This is accomplished Ph_1 through faith in Christ (cp.Rom.3:28) and Ph_2 through faith in BD and application (cp.Jam.2:21).
36. The condition and terms for justification will underwrite the next verses of 18-19.

EXEGESIS VERSES 18 – 19:

REDEMPTION PERSONIFIED

GNT **Philemon 1:18** εἰ δέ τι ἠδίκησέν σε ἢ ὀφείλει, τοῦτο ἐμοὶ ἐλλόγα.

NAS **Philemon 1:18 But if he has wronged you in any way, or owes you anything, charge that to my account;** *(εἰ [cond.part. {the first class cond. is determined by the indicative mood; any tense may be associated with it, though primarily it is the present tense /300x/ with the 2nd class less than 50x usually employing the particle ἄν - an in the apodosis "then"}; "if...assuming true"] δέ [cc; "but/now"] τὶς [indef.pro./an-s; "in any way"] ἀδικέω [viaa--3s; {used 28x; same as Col.3:25; to do harm, act unjustly, injure or cheat; the aorist tense places the condition of being wronged as applied only to the event of Onesimus' going AWOL}; "he has wronged"] σύ [npa-2s; "you" {ref. Philemon}] ἤ [disjunctive: "or" {specifies a specific alternative to the wrong committed in the general disobedience of being AWOL; could be translated "or rather"}] ὀφείλω [vipa--3s {used 35x; lit. of financial/fiscal indebtedness}; "he is owing you"] οὗτος [near dem.pro./an-s; "anything"] ἐγώ [npd-1s; "to me" {dat. of recipient; forward for emphasis}] ἐλλογέω [v/Imp/p/a--2s; {used 2x, Rom.5:13; accounting term to reckon, or charge to account; spiritually denotes imputation}; "charge it to my account"])*

REDEMPTION GUARANTEED

GNT **Philemon 1:19** ἐγὼ Παῦλος ἔγραψα τῇ ἐμῇ χειρί, ἐγὼ ἀποτίσω· ἵνα μὴ λέγω σοι ὅτι καὶ σεαυτόν μοι προσοφείλεις.

NAS **Philemon 1:19 I, Paul, am writing this with my own hand, I will repay it (lest I should mention to you that you owe to me even your own self as well).** *(ἐγώ [emphatic/npn-1s; "I myself"] Παῦλος [n-nm-s; "Paul"] γράφω [viaa--1s; "write this"] ἡ [d.a.Ifs] + ἐμός [poss.adj--If1s] + χείρ [n-If-s; "with my own hand"] ἐγώ [emphatic/npn-1s; "I myself"] ἀποτίνω [vifa--1s {hapax; to repay, compensate, reimburse}; "will repay"] ἵνα [cs; purpose] + μή [neg.; "in order that not" {introduces a parenthetic or side view Paul wishes to avoid}] λέγω [vspa--1s; "I should mention/I might speak of"] σύ [npd-2s; "to you" {ref. Philemon; dative of ref.}] ὅτι [cc; intro. indirect discourse; "that"] καί [ascensive conj.; "even"] σεαυτοῦ [reflex.pro./am2s; "you yourself"] ἐγώ [npd-1s; "to me" {ref. Paul; dative of recipient}] προσοφείλω [vipa--2s {hapax; owe besides}; "keep on owing in return"])*

ANALYSIS VERSES 18 – 19:

1. Paul invoked the doctrine of justification as the grounds upon which he expects Philemon to accept Onesimus back into the fold as one being absolved from blame or guilt (vs.17).
2. Yet Onesimus was guilty of disobedience to his master by running away.
3. In all fairness to Philemon, he should have some recourse as to recouping any loss or damage as a result of Onesimus' disobedience.

4. Onesimus was enslaved to Philemon and as such was a financial investment expected to be a source of value and productivity inherent to the slave market.
5. Being AWOL Onesimus was completely useless as a slave.
6. Paul is obviously aware of the adverse ramifications that had on Philemon.
7. Paul now takes advantage of that situation to incorporate the next doctrines designed to purge any hesitancy Philemon might have accepting Onesimus in such carte blanche fashion.
8. He first addresses any outstanding claims that might be *bona fide* as a result of Onesimus' wrongdoings in vs.18a, "***Now* if he has wronged you in any way, or owes you anything**".
9. Again, Paul employs a first class conditional clause using the particle εἰ – ei (**if**).
10. The condition assumes that the action of both verbs that follow "**wronged…or owes**" (ἀδικέω …ἤ ὀφείλω – adikeo …e opheilo) are factually true.
11. Paul's use of the Greek grammar here for a first class condition is rare.
12. He employs both aorist tense "**he has wronged**" and present tense "**owes**" verbs to describe the condition/protasis.
13. While some commentaries want to make the condition 2nd class (if…assumed as false) based on the first verb as an aorist, context and a better grasp of koine Greek refutes that notion.
14. Their interpretational approach is to presume Paul did not consider Onesimus as bringing any real harm to Philemon i.e., the episode was more a nuisance than injury.
15. Otherwise, any outstanding debt is another matter that needs to be addressed.
16. However, the Greek *adikeo* (**he has wronged**) is the same verb used in Col.3:25 (2x) to address the consequences of a disobedient slave towards their master.
17. Who can rationally argue that Onesimus flight from home was anything less than disobedient deserving of punitive consequences?
18. Paul chooses this verb to emphasize the principle of "disobedience" in context.
19. Further, grammatically the indicative mood of the verb with any tense can project a 1st class condition (*Wallace, Greek Grammar Beyond the Basics*).
20. The writer will often employ an additional unspoken particle ἄν – an before the apodosis (the "then" clause) when a 2nd class condition is intended.
21. Paul's use of the aorist tense contextually is to accentuate a point of time with that time being the period that Onesimus was absent from his post.
22. The indefinite pronoun "**in any way**" (τίς – tis) accommodates any disobedient infractions also associated with Onesimus' abandonment (e.g., all of his responsibilities left vacuous).
23. The present tense verb "**owes**" (ὀφείλω – opheilo) looks to any ongoing financial indebtedness that Onesimus incurred as a result of his rebellious act/disobedience.
24. The disjunctive "**or**" (ἤ - e) would be better translated "**or *rather***" to point to the tangible harm being financial that Onesimus brought upon Philemon.
25. The financial indebtedness could have occurred through Onesimus' stealing to support his flight, which is a favorite claim by commentaries.
26. Yet, it also could relate to loss of income via the loss of productivity Onesimus would have supplied if still on duty.
27. However Onesimus' indebtedness to Philemon occurred, Paul's point is that he considered Philemon being owed fiscal compensation due to Onesimus' disobedience.
28. That being the case, Paul then provides remedy in vs.18b in his second imperatival assertion, "**charge that to my account**" (ἐγώ ἐλλογέω – ego ellogeo: the apodosis).

29. Commercially, *ellogeo* (**charge to account**) means to reckon/account a debt placing responsibility of payment on the account holder.
30. Here, Paul is offering himself as a substitute to pay Onesimus' debt.
31. The verb is only used 2x, with the other use figurative as to the principle of imputation with respect to sin in Rom.5:13.
32. Conservative interpreters recognize broadly that vs.18 theologically points to the doctrine of redemption i.e., to pay the debt of another (*See notes Introduction to Philemon*).
33. Paul's offer to Philemon personifies Christ in His work on the cross as applied to the Father on behalf of believers. Cp.Col.1:14; Gal.3:13; 4:4-5; Tit.2:13-14; 1Pet.1:18
34. Christ takes upon himself to pay back to the Father the debt of disobedience by mankind as a result of the fall in the Garden.
35. The consequence of that sin resulted in spiritual death and the forfeiting of the human spirit that was a part of man's creative makeup originally. Gen.1:27; 2:7 ("*the breath of lives*" – *nishemath chayyim* {plural}) cp. 2:17 *"dying you will die" – muth tamuth*).
36. It is the human spirit that was the spiritual essence of man in original creation that was the evidence/token of value of *man's* innocence in the possession of God's +R. Cf.Eph.4:24
37. As a result of the original sin in the Garden, the nature of man became corrupt and sinful.
38. That nature has been passed down through the progeny of man through procreation, with the father being the transmitter of the genetic code that salivates in expression. *See the Doctrine of the STA/OSN*
39. When Christ was judged for sins on the cross, He assumed payment of the debt of sin owed to the Father using the value of His human spirit as the commodity of +R.
40. Two phenomena occurred during sin bearing:
    A. All acts of personal sin a.k.a. disobedience to God's directive/geographical will, were literally judged in the body of Christ's humanity. Cp.1Pet.2:24
    B. This is pictured with the verb "**he has wronged**".
    C. He died spiritually during this 3 hour judgment a.k.a. the doctrine of blood. Cp.Eph.1:7 *See Doctrine of the Blood*
    D. This is reflected in the verb "**owed**".
41. In this way, the debt that mankind owed to God was payed paving the way for the doctrine of justification. Rom.3:24
42. Believers share in Christ's spirit through saving faith. Cf.1Cor.6:17
43. Christ's work on the cross is visualized as setting up an account from which believers could draw upon to repay their sin debt to God. E.g., Lambs book of life, Rev.21:27 balanced with the book of life, Psa.69:28; Rev.3:5
44. Christ took it upon Himself to be the substitute of mankind in judgment and indebtedness of sin.
45. In verse 19a, Paul then extends his personal guarantee to repay Philemon, "**I, Paul, am writing this with my own hand, I will repay it**" (ἐγώ Παῦλος γράφω ἡ ἐμός χείρ ἐγώ ἀποτίνω – ego Paulos grapho he emos cheir ego apotino).
46. Timothy (cf.vs.1) was obviously scribing the epistle being dictated by Paul and now Paul picks up a pen to ensure that his promise was legal.
47. Paul gives Philemon a guarantee that he was absolutely determined to personally make a future payment to Philemon.
48. The future tense of the verb "**I will repay**" looks to a future certainty.

49. Paul trusts God to supply him with any tangible resources he needs to keep his promise.
50. Paul's determined promise typifies the +V of the humanity of Christ to personally fulfill His mission as Messiah in hypostasis. Cp.Joh.4:34; 5:30; 6:38
51. In this way, Paul sustains the principle of volition contextually and recognizes that the humanity of Jesus also had free will.
52. It points to the fact that the true doctrine of Impeccability is not that Jesus' humanity couldn't sin, but that He didn't (chose not to) sin.
53. He of His own free will voluntarily and determinably went to the cross to provide salvation. Cp. Mat.26:39,42,44
54. The Father foreknew this and thus destined Jesus as Messiah. Cf.Act.2:23; 1Pet.1:18-20
55. Paul uses this accounting scenario to depict the process of justification.
56. Christ work on the cross is envisioned as a direct deposit to the Father of +R to pay for the indebtedness of humanity (i.e., unlimited atonement; Rom.6:10; 1Pet.3:18).
57. The Lamb's book of life depicts the accounting record of the availability of +R for those that will believe.
58. That book illustrates the imputation (reckoning) of +R accredited to believers. Cp.Rom.4:3-5
59. This points to justification Ph_1.
60. An actual allocating of funds (+R/hm.sp.) is then afforded the believer through the new birth/regeneration. Joh.3:6
61. +R opens the door for blessing from God. Cp.Psa.5:12; 106:3; Pro.3:33; 10:6,7; Mat.5:6,10
62. With Christ's victory on the cross, His reward was to inherit all of God's creation. Cf.Col.1:16 cp.Mat.21:38
63. +R is key to obtaining a share of that inheritance. 1Pet.1:3-5, 17-19
64. +R is of such value that when it is coupled with BD it is accepted by God as legal tender to "buy in" further eternal blessing/SG_3. Cp.1Cor.3:12-15 cf.Col.1:9-12; Rev.3:18
65. To exercise the use of the new birth is to be in FHS, walking in the truth of BD and application of it that experientially justifies the believer Ph_2. Jam.2:21,24
66. Because the debt of sin has been paid, all the believer has to do experientially to exercise the new man is R_B. 1Joh.1:9
67. Paul finishes vs.19 with a parenthetical insert **(lest I mention to you that you owe to me even your own self as well)**.
68. This aside statement is to reorient the readers back to the relationship between Paul and Philemon having concluded the theological/soteriological imagery.
69. Paul is reminding Philemon of his own indebtedness to Paul as a result of Paul's sacrifices.
70. It implicitly recognizes Paul's participation in the evangelizing process regarding Philemon.
71. But the thought is much deeper contextually.
72. Yes, Philemon suffered wrong and financial loss due to Onesimus' desertion.
73. Yet is this not a small price to pay for his return under these new spiritual circumstances?
74. +V oriented to God's directive will for their lives, endure sufferings in order to be able to apply on behalf of +V (cf.Col.1:24; 2Tim.1:8).
75. +V sacrifices on behalf of +V in the chain of +V being evangelized (from the +V of the humanity of Christ to every believer).
76. To the +V adjusted believer, each sacrifice is worth it especially when +V emerges as result.
77. The debt Philemon owes Paul is all that he is, in Christ, as a new man and candidate for maximum blessing.

THE BENEFIT OF REDEMPTION APPLIED

EXEGESIS VERSE 20:

GNT **Philemon 1:20** ναὶ ἀδελφέ, ἐγώ σου ὀναίμην ἐν κυρίῳ· ἀνάπαυσόν μου τὰ σπλάγχνα ἐν Χριστῷ.

NAS **Philemon 1:20 Yes, brother, let me benefit from you in the Lord; refresh my heart in Christ.** *(ναί [part. of affirmation; "Yes/Certainly"] ἀδελφός [n-vm-s; "brother"] ἐγώ [npn-1s; "I" {ref. Paul}] σύ [npAbl-2s; "from you" {ref. Philemon}] ὀνίνημι [voam--1s {hapax; to enjoy favor, receive profit, benefit; optative mood of wish desire}; "may I myself receive benefit] ἐν [pL or pI] + κύριος [n-L or Im-s; "in/by the Lord"] ἀναπαύω [vmaa--2s {same as vs.7; actively cause to refresh, invigorate}; "refresh"] ἐγώ [npg-1s {possessive gen.}; "my"] τό σπλάγχνον [d.a. + n-an-p {same as vs.7; lit. inner parts/bowels; fig. soulish affection} "heart"] ἐν [pL] + Χριστός [n-Lm-s; "in Christ"])*

ANALYSIS VERSE 20:

1. Vs.20 links together the theological doctrine illustrated by Paul in his promise to pay Onesimus' debt with a practical application experientially.
2. That is, having personified the doctrine of justification by redemption (vss.17-19), he now draws upon that doctrine for application by Philemon.
3. A like-mindedness of adherence to the doctrine by Philemon is emphasized in vs.20a, "**Yes, brother, let me benefit from you in*/by* the Lord**" (ναί ἀδελφός ἐγώ σύ ὀνίνημι ἐν κύριος – nai adelphos ego su oninemi en kurios).
4. The Greek particle *nai* (**yes**) is an exclamation of affirmation.
5. The affirmation is addressed to Philemon with the vocative case "**brother**" asserting Paul's certainty of the doctrine finding agreement with Philemon.
6. Paul addressing Philemon as a brother using the vocative case harks back to vs.7 where it was used in the exact form with a similar intent.
7. Its use highlights the equal grounds between +V spiritually adjusted believers in harmony with one another.
8. As we noted in vs.7, there is to be no barrier in willingness between +V to apply doctrine in order to facilitate +V expressing itself in orientation to the POG.
9. As Lightfoot aptly states, "*It is the entreaty of a brother to a brother on behalf of a brother*". *Word Biblical Commentary, Philemon; Peter T. O'Brien, pg.301*
10. Paul now appeals to that principle adjoined with the doctrine of redemption as the catalyst for Philemon in application.
11. In other words, in some way, Paul appeals to Philemon in like-mindedness to utilize the doctrine of redemption as a way to edify and encourage Paul himself.
12. This is the idea behind the **benefit** Paul desires from Philemon.
13. The optative mood of the verb "**let benefit**" (*oninemi*) is only used here and expresses a wish or desire and a little less forceful in potential as with the subjunctive.
14. The middle voice looks to Paul himself acquiring this profit in view and emphasizes his desire of +V meshing with that of Philemon in reciprocation (**let me…from you**).

15. The prepositional phrase "**in the Lord**" would be better translated with the instrumental use of the preposition *en* (**by the Lord**) denoting the means which grace is ultimately provided.
16. Paul's choice of title for Jesus in this first reference as **Lord** emphasizes Him in authority as He was literally God in the flesh (cf.Joh.1:15b).
17. There is no higher authority for men to appeal to enjoy the effects of redemption than from Jesus. Cp.Col.1:18-20
18. Paul in essence is seeking to derive from the theme of grace and peace underwriting this epistle as to the experiential effect it is designed to produce.
19. Having received a guarantee of debt to be repaid by Paul on Onesimus' behalf, Philemon is to draw upon that grace application to apply grace back to Paul.
20. This by way of honoring Paul's appeal to accept Onesimus' back *carte blanche* under the terms of redemption (spiritual liberation) and forgiveness (justification).
21. All this based on Onesimus' going on +V becoming spiritually oriented to the POG.
22. Paul in application is utilizing the doctrine of grace as made available by Christ whereas grace builds upon grace. Cp.Joh.1:14-16
23. Grace precedes peace and sustains and maintains the peace accord. Cp.Rom.1:7; 16:20; 1Cor.1:3; 2Cor.1:3; Gal.1:3; Eph.1:2; Phi.1:2; Col.1:2; 1The.1:1; 2The.1:2; 1Tim.1:2; 2Tim.1:2; Tit.1:4; Phlm.1:3; 1Pet.1:2; 2Pet.1:2; 2Joh.1:3; Rev.1:4
24. So Paul desires Philemon to forgive Onesimus adhering to the grace and peace accord of doctrine made possible through Christ's sacrificial work on the cross in redemption and justification.
25. This as exampled by Paul in the conditional statement of doctrinal acceptance portraying justification in vs.17 and his willingness to cover Onesimus' debt in vss.18-19.
26. In so doing, Philemon extends grace to back to Paul in his desire for grace and peace to be experienced by all concerned. Cf.Eph.5:1-2
27. In the remainder of vs.20, Paul then defines the specific effect of the benefit he expects to receive from Philemon experientially with the 3rd imperative in series, "**refresh my heart in Christ** (ἀναπαύω τό σπλάγχνον ἐν Χριστός – anapauo to splagchnon en Christos).
28. His language to "**refresh**" and "**heart**" is reminiscent of his acknowledgment of Philemon's sterling reputation doctrinally and spiritually in vs.7 in application to believers overall.
29. The doctrine is understood in the verb "**refresh**" that means to invigorate ones soul in expectation of fulfillment of the POG. Cp.Mat.11:28; 1Cor.16:18; 2Cor.7:13; 1Pet.4:14
30. This doctrine is akin to edification being spiritually encouraged, a building up spiritually and enhancing or embolden one's ability in application. Cf.Rom.15:2; 1Cor.8:1; 1Cor.14:3,4; 26; Eph.4:29
31. What is edified or refreshed is the **heart** (*to splagchnon*) that looks to the soulish desire of affection for others. Cp.Col.3:12; Phlm.7,12
32. As Col.3:12 points out, the heart is a.k.a. "*the new man*" (Col.3:10) and Phlm.7 equates refreshing the heart as an application of "*divine love*" and vs.12 signified the presence of +V.
33. Whereas the refreshing in vs.7 was through Philemon, here is finds its recourse "**in Christ**".
34. "**Christ**" means Messiah (cp.Joh.1:41; 4:25) and points to his Person as the promised Savior of the world.
35. The language points to positional truth and the assets/virtues given to believers made possible **by the Lord** under redemption and justification in deliverance from sin.

36. The process of revitalizing the heart finds its source through regeneration/the new birth of the human spirit that is created in +R and truth. Cf.Eph.4:24
37. When the believer applies BD in FHS according to the authority of the **Lord** (BD; 1Cor.2:16) they wear the virtues of the new man and their applications towards others is designed to edify all +V concerned. Cf.Col.3:12-17
38. This is the doctrines of redemption and justification applied experientially among spiritually oriented saints.
39. It is this refreshment that Paul so desires by virtue of Philemon complying with his appeal regarding Onesimus.
40. It is a doctrinally like-minded concert of +V making the right spiritual application with respect to the issue at hand.
41. This promotes a spiritual energy among +V believers to continue on fighting the good fight for the truth of doctrine themselves.
42. An encouragement Paul would be so desirous to have in his present imprisonment.
43. Commentaries tend to focus on the physical relationships between these believers.
44. This with tunnel vision that Paul was modestly trying to convince Philemon to return Onesimus to serve Paul in prison based on Paul's words in vss.13,14.
45. As we pointed out in the analysis of those verses that was not Paul's intentions.
46. Rather those verses were meant to exemplify the quality of +V now evidenced in Onesimus Ph_2 equaling that of both Paul and Philemon as doctrinal facts underwriting his appeal.
47. Further, the same commentaries/exegetes gloss over the matter that Paul has expectation to be released from prison soon and that God will direct him for visitation to Colossae in vs.22.
48. Why would he expect Philemon to return Onesimus if he is going to join them within a relative short matter of time (~ 36 days by ship; longer by land)?

VIRTUES EVIDENCING +V

EXEGESIS VERSES 21 – 22:

GNT **Philemon 1:21** Πεποιθὼς τῇ ὑπακοῇ σου ἔγραψά σοι, εἰδὼς ὅτι καὶ ὑπὲρ ἃ λέγω ποιήσεις.

NAS **Philemon 1:21 REVISED Having confidence by your obedience, I write to you, while knowing that you will do even more than what I say.** *(πείθω [v/ptc/PF/a/nm1s {lit. convince, persuade; with the PF and PluPF with a present meaning: have become convinced; hence to trust firmly in, rely on, be confident about or self-assurance e.g., Mat.27:43; used 52x; circ. of means} "Having confidence"] ἡ ὑπακοή [d.a. + n-If-s; {obedience, compliance; used 15x; Instru. of manner denoting the conduct providing the means of confidence} "by the obedience"] σύ [npg-2s {sub.gen.} "of you/your"] γράφω [viaa--1s {epistolary aorist} "I write"] σύ [npd-2s; "to you" {ref. Philemon}] οἶδα [v/ptc/PF/a/nm1s {attendant circ.; action coordinate with the verb "write"} "while knowing"] ὅτι [conj; intro. content of knowledge} "that"] καί [ascenc.; "even"] ὑπέρ [pa; {above, over} "more than"] ὅς [-rel.pro./an-p; "those things which/what"] λέγω [vipa--1s; "I keep on saying"] ποιέω [vifa--2s; "you will do"])*

GNT **Philemon 1:22** ἅμα δὲ καὶ ἑτοίμαζέ μοι ξενίαν· ἐλπίζω γὰρ ὅτι διὰ τῶν προσευχῶν ὑμῶν χαρισθήσομαι ὑμῖν.

NAS **Philemon 1:22 And at the same time also prepare me a lodging; for I hope that through your prayers I shall be given to you.** *(ἅμα [adv. of time] + δέ [cc; "Now at the same time"] καί [adjunct; "also"] ἑτοιμάζω [vmpa--2s {used 19x; to prepare, make ready; points to service towards Paul} "prepare"] ἐγώ [npd-1s; {dat. of reference} "for me"] ξενία [n-af-s {used 2x; Act.28:23; a place where a guest is lodged} "a lodging"] ἐλπίζω [vipa--1s {used 31x; confident expectation} "I keep on hoping"] γάρ [explanatory conj; "that"] ὅτι [causal conj; "because of/since"] διά [pg {denotes agency} "through" ἡ προσευχή [d.a. + n-gf-p; [same as vs.4} "the prayers"] σύ [npg-2p {subj.gen; "of you/your" χαρίζομαι [vifd--1s {used 23x; to give or grant freely as a favor or by grace}; "I shall be given"] σύ [npd-2p; "to you])*

ANALYSIS VERSES 21 – 22:

1. Paul completes his doctrinally oriented thoughts to Philemon in a short paragraph of affirmation in vs.21 and expectation in vs.22.
2. The affirmation is understood; the expectation is commanded employing the 4th imperative of sequence.
3. Coupled together, the verses exemplify two essential virtues that demonstrate +V.
4. His thoughts on the matter serve as a type of post script to his signatory of promissory note highlighting the doctrines of redemption and justification in vss.17-19.
5. Thoughts that Philemon is to ponder and then follow up in application.

6. His applications will validate having GAP'ed (Grace Apparatus for Perception) the spiritual intentions underwriting the epistle.
7. Philemon is to epitomize the type of volition that chooses to avail itself of the grace and peace that the doctrines are designed to impart spiritually and experientially in application.
8. The verses in essence illustrate the kind of volition that God's foreknowledge anticipates to ensure grace is provided for peace to be established as Paul denoted in vss.15-16.
9. Paul asserts his affirmation of Philemon's +V in the strongest of terms, "**Having confidence by your obedience, I write to you, while knowing that you will do even more that what I say**" (vs.21).
10. The perfect participle "**have confidence**" (πείθω – peitho) denotes self-assurance void of doubt.
11. The perfect tense indicates action in the past having existing results with the participle including an ongoing seamless certainty in mind.
12. The force of the perfect participle types God's omniscience in foreknowledge being exercised under Divine providence. Cp.Rom.8:29a
13. The manner by which the confidence is assured is then depicted by the instrumental force of the phrase "**by your obedience**" (ἡ ὑπακοή σύ - he hupakoe su).
14. To be obedient is complying with the POG in conduct as He has revealed it to men.
15. It begins by obeying the command to believe under saving faith Ph_1. Cp.Joh.3:36
16. Ph_2 obedience is submitting to the truth of BD experientially in application. Cf.Rom.16:17-20 esp.vs.19a; 1Pet.1:14-18
17. This demands a willingness to jettison human viewpoint embracing the truth (2Cor.10:5-6) pursuing Divine love with like-minded believers as priority (1Pet.1:22).
18. Paul's personal confidence was intact based on Philemon's spiritual reputation expounded upon in vss.4-7.
19. It is the virtue of volition that God foresees ensuring a receipt of all the grace needed for obedience to His word to become reality both Ph_1 and $_2$.
20. That BD is central to Paul thoughts are captured in the phrase "**I write to you**" (γράφω σύ - grapho su).
21. While Paul is the human author, the Spiritual author of the epistle is the Holy Spirit operating with Divine inspiration. Cp.2Pet.1:19
22. Prophecy is Divine revelation endued upon men and can be understood as active (effective; e.g., the spiritual gift; 1Cor.12:8) or passive (affective; e.g., the written canon of Scripture).
23. That a prophetic tone is inherent now in Paul's words is strongly suggested in the final clause, "**while knowing that you will do even more than what I say**".
24. Again, the strongest terms of affirmation is illustrated with another perfect participle of the verb "**while knowing**" (οἶδα – oida).
25. The knowledge is then tied into a future certainty that Philemon "**will do even more than what I say**" (καί ὑπέρ ὃς λέγω ποιέω – kai huper hos lego poieo).
26. Paul's words begs the question for any interpreter that even though Philemon has proven +V over the years, how can he be absolutely certain that he will remain positive beyond the receipt of this letter?
27. Even Paul recognized the two-edged sword of volition meant no guarantee to remain +V (cp.1Cor.9:27) and not until he finished his course does he claim certainty (2Tim.4:6-8).
28. Inspiration by the H.S. provides the only absolute answer.

29. Based on past history, Paul trusts that Philemon will apply at a doctrinal level excelling even beyond the doctrine Paul has drawn upon.
30. Humanely it points to the trust +V adjusted believers are to have in other +V adjusted believers that have proven themselves over time.
31. However, that trust is always to be mitigated by trusting the Lord that God's plan will be fulfilled on behalf of +V no matter the volitional proclivity of others.
32. Just as Paul first trusts the H.S. in penning these words with such absolute certainty.
33. The assurance that Philemon will do more than what Paul has said illustrates the willingness of +V Ph_2 to not only believe BD, but are willing to apply it.
34. This types the Ph_2 volition operating under God's protective grace. Jam.1:22
35. His words are as if reading Philemon's soulish tape with perfect anticipation of compliance emulating God reading the hearts of men and responding accordingly. Cp.Psa.44:20-21; 95:10-11; 139:23; Luk.16:15; Act.1:24; 15:7-8; Rom.8:26-27
36. Volitional obedience is to be understood in the role of Divine providence ensuring the manifestation of +V in time. Rom.8:28-30
37. In vs.22, Paul asserts a combined virtue expected of +V with that affirmed in obedience in vs.21.
38. This by way of explicit example, "**And at the same time also prepare me a lodging**".
39. The adverb of time "**at the same time**" (ἅμα – hama) combines two actions simultaneously bound in one event but distinctly characterized. E.g., Mat.13:29; 20:1 {neither ref. showing a literal English translation in the NAS); Act.24:26; Col.4:3
40. What Paul expects of Philemon here is to synchronize his applications towards Onesimus with a distinct application towards Paul.
41. He then employs the 4th imperative in sequence as to also "**prepare me a lodging**" (ἑτοιμάζω ἐγώ ξένία – etoimazo ego xevia).
42. The imperatival verb *etoimazo* - etoimazo (**prepare**) means to make ready and here in the present tense means to keep in readiness or preparation.
43. The object for preparation is "**lodging**" or accommodations to facilitate a visit from Paul.
44. His visit is also of expectation as a result of honoring Philemon's prayer request, "**for I hope that through your prayers I shall be given to you**".
45. The present indicative verb "**hope**" (ἐλπίζω – elpizo) is a confident expectation though mitigated by God's will in the matter. E.g., Phi.2:19,23; 1Tim.3:14; 4:10; 5:5; Heb.11:1; 1Pet.1:13; etc.
46. Paul's travel plans were never inflexible; they were always subject to his conviction of Divine guidance.
47. Prayer is the venue by which the hope is focused; grace is the application by God that will be extended to Paul and Philemon as emphasized in the phrase "**I shall be given to you**" (χαρίζομαι σύ - charizomai su).
48. The "giving" is an act of grace or favor and was used in the sense of "forgiveness" in Col.2:13; 3:13.
49. The doctrine underwriting the "always be prepared" is the doctrine of serving one another.
50. A virtue of the +V adjusted believer in obedience to BD is evidenced to other +V adjusted believers by prioritizing Divine good towards like-minded believers for application. Cf.Gal.6:10

51. Doctrinal commands are replete for believers in the N.T. in application towards others to be directed towards "others of the same kind" (ἀλλήλων – allelon) i.e., adhering to the faith. Cp.Gal.5:13; Eph.4:2,25,32; 5:19,21; Phi.2:3; Col.3:9,13,16; 1The.3:12; 4:9,18; 1The.5:11,13,15; 2The.1:3; Jam.4:11; 5:9,16; 1Pet.1:22; 4:8,9,10; 5:5; 1Joh.1:7; 3:11; 2Joh.1:5; et al.
52. The associate virtue accompanying this priority is the desire for fellowship with the same caliber of +V believers (1Joh.1:7).
53. The +V adjusted believer is always at the ready to provide for and embrace the fellowship of like-minded +V believers.
54. For Philemon, this is especially true as it befits his appreciation for all that his right Apostle had done in sacrifice for his spiritual well-being (vs.19b). Cf.1Tim.5:17
55. Grace upon grace, honor towards honor exemplify +V believers in their relationship with other +V.
56. These virtues point to the maximum grace provided for +V under Divine providence facilitating maximum usefulness towards +V both in time and eternity (vs.15-16).
57. This all made possible and realized through the new birth under the doctrines of grace and peace.

FINAL GREETINGS AND BENEDICTION

EXEGESIS VERSES 23 – 25:

GNT **Philemon 1:23** Ἀσπάζεταί σε Ἐπαφρᾶς ὁ συναιχμάλωτός μου ἐν Χριστῷ Ἰησοῦ,

NAS **Philemon 1:23 Epaphras, my fellow prisoner in Christ Jesus, greets you,** *(ἀσπάζομαι [vipd--3s {lit. to embrace; to greet, express good wishes; same as Col.4:10,12,14,15; singular reflects a Hebraism as collective?}; "He greets"] σύ [npa-2s; "you" {ref. Philemon}] Ἐπαφρᾶς [n-nm-s; "Epaphras" {same as Col.1:7; 4:12}] ὁ συναιχμάλωτος [d.a. + n-nm-s; "the fellow prisoner" {same as Col.4:10; apposition to Epaphras }] ἐγώ [npg-1s; "of me" {ref. Paul; gen. of relationship}] ἐν [pL] + Χριστός [n-Lm-s] + Ἰησοῦς [n-Lm-s; "in Christ Jesus"])*

GNT **Philemon 1:24** Μᾶρκος, Ἀρίσταρχος, Δημᾶς, Λουκᾶς, οἱ συνεργοί μου.

NAS **Philemon 1:24** *as do* **Mark, Aristarchus, Demas, Luke, my fellow workers.** *(Μᾶρκος [n-nm-s; "Mark" {same as 4:10 i.e., cousin of Barnabas}] Ἀρίσταρχος [n-nm-s; "Aristarchus" {same as Col.4:10; the Macedonian of Act.27:2 cf. Act.19:29; 20:4}] Δημᾶς [n-nm-s; "Demas" {same as Col.4:14 cp. 2Tim.4:10}] Λουκᾶς [n-nm-s; "Luke" {the physician; same as Col.4:14; 2Tim.4:11}] ὁ συνεργός [d.a. + ap-nm-p {same as vs.1 and Col.4:11; ascript. attrib. adj. = parallel position} "the fellow workers"] ἐγώ [npg-1s; "of me/my" {ref. Paul; gen. of relationship}]*

GNT **Philemon 1:25** Ἡ χάρις τοῦ κυρίου Ἰησοῦ Χριστοῦ μετὰ τοῦ πνεύματος ὑμῶν.

NAS **Philemon 1:25 The grace of the Lord Jesus Christ be with your spirit.** *(ὁ χάρις [d.a. + n-nf-s; "The grace" {same as 1:3}] ὁ κύριος {d.a. + n-gm-s {subj. gen}] + Ἰησοῦς [n-gm-s {gen. of appos}] + Χριστός [n-gm-s {gen. of appos}; "of the Lord Jesus Christ"] μετά [pg] + τό πνεῦμα [d.a. + n-gn-s; "with the spirit"] σύ [npg-2p {poss.gen.} "of you/your"])*

ANALYSIS VERSES 23 – 25:

1. Paul ends his letter to Philemon with greetings in similar fashion to Colossians though more succinctly (Cf.Col.4:10-15).
2. The greetings are from the same mentioned in Colossians excepting the exclusion of Jesus called Justus in Col.4:11.
3. One would conclude that Justus had departed Paul's company between the penning of the two epistles.
4. Paul's listing now is most natural as it begins with one Philemon would be well acquainted, "**Epaphras, my fellow prisoner in Christ Jesus, greets you**".
5. Epaphras, being the original evangelist and under-shepherd at the church in Colossae (cp.Col.1:7cf.2:1c), would have a strong interest in the Philemon-Onesimus relationship.

6. He would have known both personally and reflects another +V adjusted believer that would have been a witness for the truth to Onesimus before he ran off and converted under Paul.
7. While his presence with Paul at the time Onesimus arrived in Rome is not known, he would still be privy to the situation as he was present upon Onesimus departure back to Colossae (cf.Col.4:9 cp. vs.12).
8. He serves as another example of +V in the A/C doing their part in witness to others.
9. This not with any competitive spirit, but only in service to God recognizing the nature of volition and God's timing accordingly (cf.Phlm.15).
10. Epaphras could identify with Philemon having any emotional or spiritual struggles that deflate +V as if there could have been more they could have done to "win" over Onesimus.
11. The fundies feed this kind of pressure as a way to control by guilt.
12. Epaphras' comradery in the matter is implied in Paul's descriptive phrase "**my fellow prisoner in Christ Jesus** (ὁ συναιχμάλωτος ἐγώ - ho sunaichmalotos ego).
13. The Greek noun *sunaichmalotos* (**fellow prisoner**) is only used here and in Rom.16:7 and Col.4:10.
14. Its use by Paul seems to be strictly figurative.
15. His reference to Andronicus and Junias as fellow prisoners in Rom.16:7, is in light of the fact that Paul was not in prison when he wrote Romans (written during his 3rd missionary journey during his stay at Corinth ~57 AD).
16. As we dealt with Aristarchus as a fellow prisoner in Col.4:10, we saw the emphasis of believers being POW's in the A/C experiencing sufferings by the –V and STA of others based on their fidelity to the truth (e.g. operation Demetrius and the idolatry business).
17. Believers that stand for the truth will share in the sufferings of Christ (cp.Col.1:24; 1Pet.4:13).
18. The emphasis of being a prisoner in the sphere of positional truth (i.e., **in Christ Jesus**) highlights the spiritual bondage to the POG that salvation is designed to represent.
19. It begins Ph_1 and then finds means for expression experientially Ph_2 via divine love (cp.Col.1:4).
20. +V endures suffering in order to refresh their +V and others (cp.Col.2:1a).
21. Epaphras is another believer close to Philemon that he can draw upon for comfort in any sufferings he endured previously due to Onesimus' rebellion.
22. Further, just as Paul validated the teaching of Epaphras in Col.1:7; now Epaphras by way of personal acknowledgment to Philemon is validating the terms of Paul's appeal.
23. The singular person of the main verb "**greets**" (ἀσπάζομαι – aspazomai) is placed forward in the sentence for emphasis on Epaphras.
24. This because of Epaphras unique relationship with Philemon.
25. Yet, it has the air of a Hebraism being a collective singular as the greeting contextually also includes those in vs.24, "***as do*** **Mark, Aristarchus, Demas, Luke, my fellow workers**".
26. Mark is the same Mark, the cousin of Barnabas in Col.4:10.
27. Aristarchus is mentioned first in the Colossian greetings in 4:10.
28. His reference as a fellow prisoner was contextually designed to complement the Colossians fighting the good fight against religious reversionists by one who was a vet having served on the front in the A/C as its use now emulates Epaphras as companion.
29. Demas and Dr. Luke were still present with Paul at this time and serve to extend encouragement to Philemon by virtue of fidelity to their ministries.

30. Even if Philemon did not personally know each in the list in vs.24, he is to draw from the fact that all +V known personally or not, are all following the same path of BD Ph_2 in application.
31. +V spiritually oriented believers are spiritually bound together no matter physical circumstances and all +V should take comfort from that.
32. The plural phrase "**my fellow workers**" (ὁ συνεργός ἐγώ – ho sunergos ego) unites all the aforementioned believers together in this concept.
33. It is the same noun used in Col.4:11 uniting a likeness of believers for encouragement to another.
34. It harmonizes with the collective singular intentions of greetings with each noun placing emphasis pertinent to context.
35. The grace-benediction of vs.24 is directed to Philemon, "**The grace of the Lord Jesus Christ be with your spirit**".
36. It is quite apropos that the grace is said to be "**with your spirit**" (μετά τό πνεῦμα – meta to pneuma).
37. This as this epistle of grace and peace centers on the doctrines of justification and redemption (cp.Phlm.17-18).
38. The human spirit is afforded the believer by grace Ph_1 via the new birth and of necessity must be exercised experientially (by grace) for Philemon to establish a peace accord with Onesimus.
39. By applying in such manner, grace and peace will be extended to all concerned in the household of Philemon and the local church in his house (vss.1-3).
40. Grace precedes peace and by grace peace is sustained. 2Pet.1:2
41. The title **Lord** appeals to the authority of Christ as the Word that became flesh; **Jesus** appeals to His humanity in providing redemption; **Christ** recognizes His Person as the savior of the world fulfilling God's plan of grace and peace.
42. Paul's benediction is akin to his closings in Gal.6:18 and Phi.4:23 addressed to those churches corporately.
43. *Review the Doctrine of Volition.*
44. *Review the Doctrine of the Importance of Bible Doctrine.*
45. *Review the Doctrine of Redemption.*
46. *Review the Doctrine of Justification.*