



Philemon

Text and study helps



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inductive biblestudy

An introduction to Philemon. [3](#)

The Text of the letter to Philemon.. [4](#)

Observing the content -> giving each paragraph a title. [7](#)

Observing the content - asking questions. [8](#)

Observing the content -> focussing on the main characters. [10](#)

Observing the content -> focussing on the many people. [11](#)

Observing structure -> the letter structure Paul used. [12](#)

Observing and interpreting structure -> the appeals of Paul. [13](#)

Application -> How do you apply this to your life?. [14](#)

Application -> A possible suggestion. [15](#)

Proclamation -> Is there anything to proclaim?. [16](#)

Appendix 1 - Textversions of Philemon. [17](#)

Appendix 2 - Content of Philemon, the three main Characters. [18](#)

Appendix 3 - The many Persons mentioned - see Page 11. [19](#)

Appendix 4 - Analysing the terms in the Benediction. [21](#)

Summarizing the Overview -> drawing a Horizontal Chart. [22](#)

Book overview Philemon. [23](#)

The letter of Paul to Philemon is a very much neglected letter in the New Testament. Neglected in the sense, that many people do not even know that it exists, and many have not bothered reading it - at least not carefully.

This is not doing justice to this marvellous letter, which is like a precious miniature, a very small painting yet painted with a lot of skill and with a lot of detail.

Paul composed a letter, using all his skills of personal persuasion and of careful communication at the same time.

Philemon is praised, begged for, exhorted, reminded, challenged, persuaded... in short, Paul is doing everything he can, in order to bring about a good relationship between Onesimus and Philemon.

Looking at the letter, we see, that it's structure corresponds with the letter-form present in most of the New Testament letters. It is made up of the correspondence part at the beginning, then followed by a prayer-report, which leads into the main body (the content) of the letter. Then it is closed off with some final exhortation and leading into the correspondence-part at the end of the letter. You will find more on that on the page with the letter-structure.

Now, how can you see the precious content, without me giving it away ahead of time. That is rather easy. Just read this letter several times, look at it, and listen to it. Look at it again and again, and you will almost automatically see the rich communication that Paul is using here.

Of course you should look at it using a rather literal translation, since other translations tend to cover up these fine little details - partly because they appear to be boring, according to modern standards of grammar.

Well, since the letter is so short, I guess it is also time to stop with the introduction, otherwise this will be longer than the letter itself.

Enjoy reading

1 Paul, a prisoner for Christ Jesus, and Timothy our brother, To Philemon our beloved fellow worker 2 and Apphia our sister and Archippus our fellow soldier, and the church in your house:

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

4 I thank my God always when I remember you in my prayers, 5 because I hear of your love and of the faith that you have toward the Lord Jesus and all the saints, 6 and I pray that the sharing of your faith may become effective for the full knowledge of every good thing that is in us for the sake of Christ. 7 For I have derived much joy and comfort from your love, my brother, because the hearts of the saints have been refreshed through you.

8 Accordingly, though I am bold enough in Christ to command you to do what is required, 9 yet for love's sake I prefer to appeal to you – I, Paul, an old man and now a prisoner also for Christ Jesus – 10 I appeal to you for

my child, Onesimus, whose father I became in my imprisonment. 11 Formerly he was useless to you, but now he is indeed useful to you and to me. 12 I am sending him back to you, sending my very heart. 13 I would have been glad to keep him with me, in order that he might serve me on your behalf during my imprisonment for the gospel, 14 but I preferred to do nothing without your consent in order that your goodness might not be by compulsion but of your own free will.

15 For this perhaps is why he was parted from you for a while, that you might have him back forever, 16 no longer as a slave but more than a slave, as a beloved brother – especially to me, but how much more to you, both in the flesh and in the Lord.

17 So if you consider me your partner, receive him as you would receive me. 18 If he has wronged you at all, or owes you anything, charge that to my account. 19 I, Paul, write this with my own hand: I will repay it – to say nothing of your owing me even your own self. 20 Yes, brother, I want some benefit from you in the Lord. Refresh my heart in Christ. 21 Confident of your obedience, I write

to you, knowing that you will do even more
than I say.

22 At the same time, prepare a guest
room for me, for I am hoping that through
your prayers I will be graciously given to you.

23 Epaphras, my fellow prisoner in Christ
Jesus, sends greetings to you, 24 and so do
Mark, Aristarchus, Demas, and Luke, my fel-
low workers.

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

English Standard Version (ESV)

One tool - as already mentioned - is to give each paragraph a proper title. This title shall serve the purpose of giving you a quick access to the content of each paragraph. I would be the “handle on the drawer” so to say, in order to help you opening the content of the paragraph.

This implies, that for each paragraph in any given book you would define a distinctive title. It also means that it should be a title, and thus not consist of too many words. We have seen that a maximum of 4 words is sufficient to use as a title of any given paragraph in the bible.

The main aspect though is to remember that we are still engaged in observing, not interpreting or applying yet. This means that we should define some procedure that would encourage us to observe, and hinder us to interpret too quickly. What has served as a good solution is, that the title of each paragraph has to consist of words which are to be found in that paragraph you are trying to entitle. Not inserting any of your own words, or modifying any word in the text will force you to look very carefully and thus to observe in a better way.

The title will focus on either events or persons or ideas or locations, and it should reflect the most important thing stated in the paragraph.

Why not have a go, and try to write your own titles of the paragraphs in Philemon. A good help might be to do this together in small groups of two or three, and “argue your case” why you would choose a certain title and not another one.

Just one caution about important theological or “christian” terms. Just because a word like grace or redemption is important for christian belief, doesn't mean, that it is the most important term in any given paragraph...

- 1-2
- 3
- 4-7
- 8-14
- 15-16
- 17-21
- 22
- 23-24
- 25

There are two ways of asking questions. There is a series of questions, which can be used in every paragraph of the Bible, and we will always find some answers to these, yet not always all answers. These questions are very simply **“Who, did what, to whom, when, where, why, why, with what results”**.

Besides this, there might be questions that “emerge” out of any given paragraph. They would either come almost “automatically” or they might be especially helpful in the specific paragraph we are working on. We have in all of the study papers on this course always a set of questions for every individual paragraph. You may use those, or you may even come up with some more or different questions.

So, whether you use the “general” questions or the “specific” questions - what is important is, that these all will force you to observe carefully, and hopefully find many answers.

Also, I have included in this list all of my paragraph-titles. Not meaning that these are the right ones, but these are simply the ones that I gave. They may help you as a feedback to your titles.

1 - 2 Philemon, Our Fellow Worker

- How does Paul describe himself?
- Who is associated with him?
- To whom is the letter addressed?

3 Grace and peace

- What do these terms actually mean?
- From whom is this grace and peace? (Watch the preposition)
- Why does it say “grace AND peace”? (is interpretation)
- Who is you (here it is in plural)

4 - 7 Love and Faith

- Now the term “you” is always in singular - who is meant with it?
- For what specific things does Paul continue to give thanks?
- What specific petition is expressed?
- What reason is given?

8 - 14 Appeal for Onesimus

- What is the appeal?
- How is Onesimus described?
- How is the request built up?
- How can an affirmative answer be expected?
- How is the contrast established between Philemon's former slave and Onesimus as he is now?
- How does Paul indicate that he is returning a part of himself?

Observing the content -> focussing on the main characters

Vs	Paul	Philemon	Onesimus
1	a prisoner / Timothy OUR brother	OUR beloved fellow worker	
2	our sister / our fellow soldier	church in your house	
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Observing structure -> the letter structure Paul used

1 Paul, a prisoner of Christ Jesus, and Timothy our brother, To Philemon our dear friend and co-worker, 2 to Apphia our sister, to Archippus our fellow soldier, and to the church in your house:	Sender & recipient(s)
3 Grace to you and peace from God our Father and the Lord Jesus Christ.	Opening blessing
4 When I remember you in my prayers, I always thank my God 5 because I hear of your love for all the saints and your faith toward the Lord Jesus. 6 I pray that the sharing of your faith may become effective when you perceive all the good that we may do for Christ. 7 I have indeed received much joy and encouragement from your love, because the hearts of the saints have been refreshed through you, my brother.	Prayer or prayer report
8 For this reason, though I am bold enough in Christ to command you to do your duty, 9 yet I would rather appeal to you on the basis of love—and I, Paul, do this as an old man, and now also as a prisoner of Christ Jesus. 10 I am appealing to you for my child, Onesimus, whose father I have become during my imprisonment. 11 Formerly he was useless to you, but now he is indeed useful both to you and to me. 12 I am sending him, that is, my own heart, back to you. 13 I wanted to keep him with me, so that he might be of service to me in your place during my imprisonment for the gospel; 14 but I preferred to do nothing without your consent, in order that your good deed might be voluntary and not something forced.	Main body of the letter
15 Perhaps this is the reason he was separated from you for a while, so that you might have him back forever, 16 no longer as a slave but more than a slave, a beloved brother—especially to me but how much more to you, both in the flesh and in the Lord.	
17 So if you consider me your partner, welcome him as you would welcome me. 18 If he has wronged you in any way, or owes you anything, charge that to my account. 19 I, Paul, am writing this with my own hand: I will repay it. I say nothing about your owing me even your own self. 20 Yes, brother, let me have this benefit from you in the Lord! Refresh my heart in Christ. 21 Confident of your obedience, I am writing to you, knowing that you will do even more than I say.	
22 One thing more—prepare a guest room for me, for I am hoping through your prayers to be restored to you.	Final exhortation
23 Epaphras, my fellow prisoner in Christ Jesus, sends greetings to you, 24 and so do Mark, Aristarchus, Demas, and Luke, my fellow workers.	Greetings
25 The grace of the Lord Jesus Christ be with your spirit.	Final benediction

There is ONE major appeal that Paul states very clearly in the letter which is obviously in Vers 10, where Paul is appealing to Philemon on behalf of Onesimus. Introducing this appeal, he also clearly states that he wants to appeal on the basis of love:

I am appealing to you for my child Onesimus - On the basis of love

But in total there are many more appeals “hidden” in the text - some are better visible than others. Try to find these appeals yourself, and then check your findings with the following list:

- 4-5 Love’s appeal.
- 10 Evangelical appeal.
- 11 Practical appeal.
- 12 Personal appeal.
- 13 Service appeal.
- 15 Theological appeal.
- 16 Brotherly appeal.
- 17 Partnership appeal.
- 19 Personal Indebtness appeal (if it is not interpreted as clarifying and keeping this out of the question).
- 22 Personal appearance appeal.

All this is centered on the basis of love - the love that Paul commends at the beginning of the letter, the love that Philemon has and that he also shares with others.

Therefore Paul can also be confident, that his appeal is enough, and that there is no command needed.

Application -> How do you apply this to your life?

Put yourself in the Role of Paul, of Philemon and of Onesimus, and re-read the book for each of these characters once more. What truth do you see, that you could apply to your own life. What is God eventually speaking to you? (You may want to use the “Devotional Questions” as a tool to better focus.)

In a second step you may want to think, how this could be applied in your church or family or society...

Paul:

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Philemon:

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Onesimus:

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Now consider the following suggestion of a devotional study of the letter to Philemon (the application is out of the book of Dr. Earl W. Morey "Search the Scriptures for yourself" as well as the next page about proclamation).

In personally applying Philemon, you might find it helpful to identify with the prominent persons:

- If the Lord has placed you in a position of leadership analogous to that of Paul, how do you exercise spiritual authority? Do you appeal "on the basis of love" or are you tempted to demand obedience on the basis of your position? Spiritual authority recognized does not need to be exercised. Spiritual authority that needs to be exercised is never really recognized!
- If you are a "fellow worker" within the church, do you aspire to be known for expressing love toward and trust in all the saints, as well as the Lord Jesus? Do you, as good stewards, properly use your material resources to "refresh" the saints? Is the atmosphere in your home appropriate for there to be a "church in your house?" Do you practice hospitality by having a guest room prepared for visiting saints? If you are confronting an ethical decision, are you aware that your attitude and actions will have its inevitable effect upon your fellow church members?
- Can you readily identify with Onesimus. Like him, you have rebelled against, robbed and fled from your rightful Master to whom you owe your total loyalty and service. You were under a just sentence of death. In the far country, in your lostness and alienation, you were found by a co-worker and partner of your Master, who as your elder brother interceded for you and willingly paid the debt you could not pay. Your indebtedness was reckoned to His account. Your elder brother appealed, on the basis of your Master's love and faithfulness, for you to be accepted as saints and partners, assuring your Master that you, who were created to be useful but willfully became useless, have now been redeemed to usefulness. You have the potential to be of continuing "benefit" and "service" as partners in ministry. This is the liberating Gospel of your salvation that once experienced can be shared person-to-person and publicly proclaimed.

Whenever you are led to return to and reread Philemon, our Lord may well have still more light for you spiritual pilgrimage.

What and how you share the spiritual truths and principles that you have discovered by employing the Inductive Approach to the Bible will depend upon your personal continuing illumination and guidance by the Holy Spirit. The study of homiletics is beyond the scope of this paper. But some suggestions are provided to stimulate your thinking.

Reflect on the following:

Expository preaching or teaching should follow the structure--the compositional arrangement--of the passage. If your theme for a message or a teaching was Love's Appeal, [v. 9-10], you would begin by affirming your hearer's "love for" and faith [trust] in" all who are saints [forgiven sinners in Christ] (v. 4-7), and support your basic appeal with an evangelical (v. 10), practical (v. 11), personal(v. 12), service (v. 13), theological (v. 15), brotherhood (v. 16), partnership (v. 17), common indebtedness (v.19) and personal presence (v. 22) appeals.

Or suppose you faced a problem of reconciliation, and were led to share on a theme, such as
Resolving or Reconciling Our Differences

You might consider an outline such as this:

Introduction: The Problem: Our Contemporary Conflict

I. Consider Persons before Christ

A. The External Division:

1. Onesimus--the rebellious servant: the exploited
2. Philemon--the offended master: the exploiter

B. The Inward Source:

1. The wrong attitude and resulting action of Onesimus.
2. The wrong attitude and resulting action of Philemon.

II. Consider Persons after Christ

A. Inward Changes

1. In Onesimus--useless becomes useful and willing seeks reconciliation
2. In Philemon--master becomes a brother and a partner.

III. Consider the Mediator and Intercessor: Paul and Jesus

A. Intercedes for Love's Sake

B. Pays the Cost of Forgiveness and Reconciliation

C. Promises His Personal Presence.

Conclusion: Be Reconciled in Christ Jesus!

Greek - the way in which the reading would be most accurate ...

ΠΡΟΣ ΦΙΛΗΜΟΝΑ

¹Παῦλος δέσμιος Χριστοῦ Ἰησοῦ καὶ Τιμόθεος ὁ ἀδελφὸς Φιλήμοι
τῷ ἀγαπητῷ καὶ συνεργῷ ἡμῶν ²καὶ Ἀπφία τῇ ἀδελφῇ καὶ
³Ἀρχίππῳ τῷ συστρατιώτῃ ἡμῶν καὶ τῇ κατ' οἶκον σου ἐκκλησίᾳ,
³χάρις ὑμῖν καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς ἡμῶν καὶ κυρίου Ἰησοῦ
Χριστοῦ.

Again Greek Text, but this time with a word-by-word translation - is called Interlinear translation

¹Παῦλος δέσμιος Χριστοῦ Ἰησοῦ καὶ Τιμόθεος ὁ ἀδελφὸς
Paul prisoner of Christ Jesus and Timothy the brother
Φιλήμοι τῷ ἀγαπητῷ καὶ συνεργῷ ἡμῶν ²καὶ Ἀπφία τῇ ἀδελφῇ
to Philemon the loved and co-worker of us and Apphia the sister
καὶ Ἀρχίππῳ τῷ συστρατιώτῃ ἡμῶν καὶ τῇ κατ' οἶκον σου
and Archippus the co-soldier of us and to the by house of you
ἐκκλησίᾳ, ³χάρις ὑμῖν καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς ἡμῶν καὶ κυρίου
assembly favor to you and peace from God father of us and Master
³Ἰησοῦ Χριστοῦ.
Jesus Christ

Philemon - our English text (ESV) the way the Greek has been written in NT times:

PAULPRISONERFORCHRISTJESUSANDTIMOTHYOURBROTHERTOPHILEMONOURBELOVEDFELLOWWORKERANDAPP
HIAOURSISTERANDARCHIPPUSOURFELLOWSOLDIERANDTHECHURCHINYOURHOUSEGRACETOYOUANDPEACEFROMG
ODOURFATHERANDTHELORDJESUSCHRISTITHANKMYGODALWAYSWHENIREMEMBERYOUINMYPRAYERSBECAUSEIHE
AROFYOURLOVEANDOFTHEFAITHTHATYOUHAVETOWARDTHELORDJESUSANDALLTHESAINTSANDIPRAYTHATTHESHA
RINGOFYOURFAITHMAYBECOMEEFFECTIVEFORTHEFULLKNOWLEDGE OFEVERYGOODTHINGTHATISINUSFORTHESAKE
OFCHRISTFORIHAVEDERIVEDMUCHJOYANDCOMFORTFROMYOURLOVEMYBROTHERBECAUSETHEHEARTSOFTHE SAIN
TSHAVEBEENREFRESHEDTHROUGHYOU

(Verses 1-7)

Appendix 2 - Content of Philemon, the three main Characters

Verses	Paul	Philemon	Onesimus
1	prisoner/ Timothy our Brother	our dear friend & co-worker	
2	our sister/ our fellow soldier	the church in your house	
3	our father	our father	
4	prays for Philm	Is prayed for	
5	hears of love faith - How?	Has love & faith to all saints & Jesus	
6		shares his faith--How?	
7	joy & encouragement from Philm.'s love	refreshes the saints	
8	bold to command		
9	appeals/now a prisoner		
10	for my child/father in prison		Paul's child in prison
11	useful to Paul	formerly useless to Philm.	Useless, now useful
12	sends back his heart	O. came from Philm.	being sent back
13	wanted to keep O./prison for Gospel	O. serves P. in Philm.'s place	O. serves in Philemons place
14	wants Philm's consent	voluntary good deed	
15		separated for a while	separated for a while
16	Onesimus brother to me	O. more than slave to Philm.	was Philmemon's slave
17	P. & Philm.--partners	welcome Onesimus as Paul	O. is a new partner
18	charge my account	wronged by Onesimus	owes Philmon
19	I will repay it.	owes Paul	
20	benefit/refresh my heart	brother to Paul	
21	confidence in Philm.	Will do even more	
22	hopes to visit Philm.	prays for Paul/prepares room	
23	Epaphras, my fellow prisoner		
24	my fellow workers		
25		with your (plural) spirit	

Let us now re-examine these references together. Let's begin with:

Philemon: The name occurs nowhere else in the New Testament. All that we know about Philemon must be ascertained from the letter addressed to him. You have already learned quite a bit from your verse by verse observations.

Apphia: The name occurs nowhere else in the New Testament. What precisely is meant when Paul describes her as "our sister" cannot be determined by Observation because there is no evidence. It is therefore a matter for Interpretation, which depends entirely on the context.

Archippus: The name is found only twice in the New Testament. In Philemon, he is distinguished as "our fellow soldier;" and in Colossians 4:17, he is urged to "complete the task" that he has "received in the Lord."

Onesimus: Although he is the main subject of Paul's letter to Philemon, his name only occurs once in the letter in verse 10; but there is a second occurrence in the New Testament, where Paul describes him as "the faithful and beloved brother" who is accompanying Tychicus on his mission to the church in Colossae. Our most vital clue, however, is in Colossians 4:9 where it is clear that Onesimus is from Colossae: "one of you."

Epaphras: The name occurs only three times in the New Testament, but how significant those are! In Philemon, he is set apart from Paul's other fellow workers who are sending greetings and described as "my fellow prisoner." We are not told why nor how he came to be a "prisoner." In Colossians 1:7 & 8, we discover that Paul affirms him as "our beloved fellow servant" and "a faithful minister of Christ." It is also evident that he was the first to proclaim the Gospel to the Colossians, and that he is the source of Paul's information concerning this church: "the Gospel, you learned from Epaphras," and "he has made known to us your love in the spirit." We should not be surprised, then, that when Paul sends the closing greetings from those gathered around him that again Epaphras is singled out from the others for two reasons:

[1] like Onesimus, he is a Gentile according to Colossians 4:11-12 from Colossae – "one of you" and [2] therefore has a special concern on his heart for the members of this church: "He is always wrestling in his prayers on your behalf, so that you may stand mature and fully assured in everything that God wills."

- Is there a pattern emerging from the comparative evidence?
- Is there a special correlation between Paul's letters to Philemon and to the Colossians?

Mark: Mark, who had accompanied Paul and Barnabas, his cousin, on a portion of the first missionary journey, was not a companion of Paul on his subsequent missions. Yet Mark was with Paul when he wrote his letters to Philemon and the Colossians, but not with him when he wrote 2Timothy.

Aristarchus: Aristarchus was with Paul when he wrote to Philemon and to the Colossians, but apparently not present when Paul wrote his other letters. Paul describes him in Colossians 4:10 as "my fellow prisoner." Luke informs us that he was a native of Thessalonica in Macedonia, a traveling "companion" of Paul's, who suffered some abuse in Ephesus and was part of the entourage that sailed from Caesarea to Italy. Was he at that time among the "other prisoners" mention in Acts 27:1? Since he was a Jew according to Colossians 4:10-11 had he also been taken into Roman protective custody from the assassination plots of the Jews and confined together with Paul in Caesarea? Luke's purpose in Acts was not to tell us everything we would like to know about the leaders in the early church. The space available on a papyrus scroll obviously required drastic selectivity.

Demas: Demas was only with Paul when he wrote to Philemon and the Colossians. By the time Paul wrote his Second Letter to Timothy, "Demas, in love with the present world" had "deserted" Paul and "gone to Thessalonica," perhaps his hometown.

Luke: Luke was with Paul when he wrote Philemon, Colossians, and 2 Timothy. Luke was a Gentile as indicated by Colossians 4:11, a "beloved physician" as stated in Colossians 4:14 who apparently encountered the Apostle to the Gentiles for the first time in Troas. This is where the first of the intermittent "we-passages" begin in Acts 16:11.

Tychicus: Tychicus was Paul's "postman." He conveyed Paul's letters to the Ephesians and the Colossians, together with an oral report concerning how the Apostle was doing. The nearly exact phraseology in both Ephesians 6:21-22 and Colossians 4:7 would appear to indicate that both letters were written and sent at the same time. Although Tychicus is not mentioned in the letter to Philemon, his name arose in our comparative study, and the fact that Tychicus accompanied Onesimus to Colossae strongly suggests that the letters to Philemon and the Colossians were written and delivered at the same time, and that the Colossian church met in the home of Philemon.

Timothy: The name occurs twenty-six times in the New Testament. In five of those occurrences in the salutation of 1 & 2 Thessalonians, 2 Corinthians, Philippians and Colossians, Paul associates Timothy with himself in writing to some of the churches. It is the opening verse of the letter to the Colossians that should interest us the most in our study of Philemon.

Paul: It is evident that Paul was a "prisoner" when he wrote the letters to Philemon, the Colossians, and Ephesians. It is recorded that Paul was imprisoned overnight at Philippi in Acts 16:23-35, for two years at Caesarea in Acts 23:33-27:1, and for two years at Rome in Acts 28:16-31. From which of these cities did he send these letters? Incidentally, there is no evidence that Paul was ever imprisoned in Ephesus as some commentators have speculated. All the people mentioned in Philemon and Colossians were certainly not with Paul either in Philippi or Caesarea; but they were all with him when he was under house-arrest in Rome. There is no evidence in the New Testament that Paul ever visited Colossae, unless he did so after writing the letter to Philemon which would place such a visit beyond the historical account in Acts. However, according to Acts 19:1-10, Paul did preach and teach for more than two years in Ephesus, the chief city in the Roman province of Asia, during which time "all the residents of Asia, both Jews and Greeks, heard the word of the Lord." This certainly would have included Colossae, Laodicea and Hierapolis, cities mentioned in Colossians 4:13,16. No doubt Epaphras first heard the Gospel from Paul in Ephesus and subsequently proclaimed the message in Colossae, Laodicea and Hierapolis.

What conclusions can we reasonably draw from the biblical evidence?

Do these enable us to answer some of our previously unanswered historical questions when we surveyed the letter? Paul was under house-arrest in Rome awaiting the disposition of his appeal "to the emperor's tribunal," according to Acts 25:10 when he dispatched his letters to Philemon, the Colossians, and the Ephesians. A little earlier, he had sent his letter to the Philippians. The letters would then be dated between A.D. 62-64, before the outbreak of the Neronian persecution in the summer of 64.

Colossae was the home-town of both Onesimus and Epaphras. The later was probably the founding pastor of the church in Colossae which subsequently met in Philemon's home. The letter to the church at Colossae and the personal letter to Philemon were probably intended to be delivered at the same time. This hypothesis should be tested during your detailed analysis.

You should record these historical conclusions outside your provisional Vertical Chart and of course we will have to re-evaluate this all, as we proceed in our study of the book.

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

Grace - charis

Keyword for the Christian faith - sums up all the blessings of God, which are undeserved and are given to us for free and which lead to Peace - eirene.

Addit.: Grace - unmerited favour of God on our behalf (We receive, what we do not deserve)

Mercy - God holding back on us - unmerited (We do not receive what we actually have deserved)

Chara (Joy) - actually Charein, the usual Greek Greeting becomes Charis (Grace)

(Artile Letter - IBD / and TDNT (Kittel) Art. Chara / NT use)

Peace - Eirene (Hebr. Shalom)

Keyword for the Relationship of Man with God and amongst Man. In the OT the first term used for that was the "Rest of God". (See also Book of Joshua)

Addit.: Peace is the consequence of Grace and is more than the absence of war. It is being reconciled with God, with one self and with the people around us - a complete well-being.

Paul has taken the Chara (Joy - usually Charein - Greetings), which was in the usual Greek Letter-form, and has changed it into Charis - Grace. But he also combined it with the Hebrew Shalom (Peace - but using the Greek term). So from the usual "Gentile" and "Jewish" Greeting he has made a new "Pauline" Greeting. It is Grace AND Peace - so, none without the other! (See also Acts 15:23 typical "Greek" Letter-start using "Greeting" (charein) at the beginning.)

The Source of this Peace is God the Father AND the Lord Jesus Christ. We do not have two prepositions here (only 1x FROM), so it does not come from two but from the ONE God. Supports thought of trinity - but this is not the issue here.

And - Kai

does not always mean "and" in the sense of something additional, but also means "this is". So "God the Father, THAT IS Jesus Christ (Question of interpretation, cannot be seen in varying characters in the text). So it can also be understood as the Father AND the Son being one.

The Lord - Kyrios

(Translation of OT term "Adonai" Lord into Greek - LXX) Jesus is the Lord who is above all, and to whom Dominion belongs.

Jesus - The Man

Jesus is the only Man without sin, he is the only COMPLETE man. We are not, since we are not without sin. So Jesus is completely Man and he is completely Messiah, the anointed one.

Christ - means (Greek) the Anointed (in Hebrew - Messiah)

In the OT the Kings (all), Prophets (Elisha) and Priests (Aaron) were anointed.

Jesus is also the perfect King, Prophet and Priest, and they can only be in the light of Christ. The Prophet spoke the Word of God - Jesus WAS the Word of God. The Priest interceded for the People and sacrificed for them - Jesus WAS the Sacrifice and the Intercession. The King should have been shepherd for the People, none really was as God wanted - Jesus WAS the perfect Shepherd who gave his life for his Sheep (see also in Hebrews) - and it is not only that he WAS - Jesus still IS and REMAINS.

Confession of the early Church: Jesus Christ is Lord - actually means, the Man Jesus, that is the Christ (Anointed), is Jahweh (I Am). This is Dynamite for any Hebrew Person. Jesus Christ is Lord - he is Jahweh of the OT, that is God's personal Name -> See Philippians 2:9 "was given to him a Name that is above all Names, and that in his Name every knee shall bow... The Name of the Father has been given to Jesus and he is now Lord - who is Jahweh.

Adonai & Jahweh (Adonai always spoken when in OT the Term YHWH occurs - since the time of the Babylonian Exile). Masoretes then added the vowel-points for Adonai to YHWH. In the 18th Century this was read as YaHoWaH - out of which the name Jehovah was created. So this is not a Name of God, but rather a mistake of a Theologian.

Summarizing the Overview -> drawing a Horizontal Chart

Here you see a suggestion, how a Survey- or (as we call it) Horizontal-Chart may be drawn on one Page. The height of the Paragraphs (Right Column) reflects the proportions of the amount of Text, so they are visually obvious. In a short book, only the column to the right and the Letter-Structure (colored) would be all that is needed. A longer book has several levels of structure. The two left columns are additional information - optional.

Plural (to all)	Sender & Recipients	Letter-Head	1 Philemon, our co-worker
	Opening Blessing		3 Grace and Peace
Singular to Phlm.	Prayer or Prayer-report	Body of Letter	4 Your love and Faith
	Body of the Letter		8 Appeal for Onesimus
			15 Brother in the Lord
			17 Charge my account
(briefly Plural)	Final Exhortations	Closing of Letter	22 Prepare Guest Room
Greetings	23 greetings ... Epaphras		
Plural to all	Final Benediction		25 With your Spirit 25

Booktitle could be: **Paul's plea to Philemon - For Love's sake !**

The **Key-Verse is obviously Verse 10** where the appeal is expressed. Without this Verse the whole book would not really make sense - or no sense at all.

Literature

Content

Atmosphere

Terms/Themes

Structure

Reason / Effect

Author / Place

Recipient / Place

Date

Book title

Keyverse

Chapters : _____ Verses : _____ Read in : _____