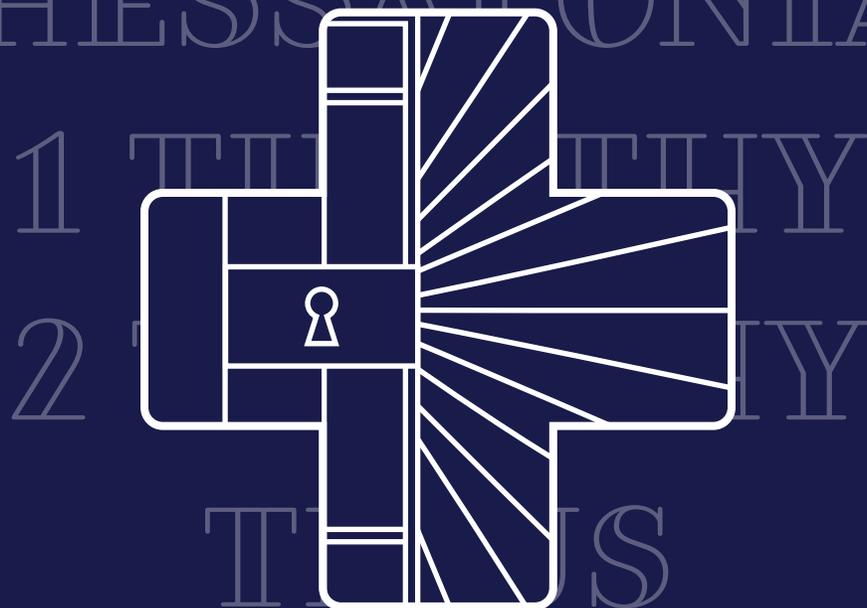


COLOSSIANS

1 THESSALONIANS

2 THESSALONIANS



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# PHILEMON

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**PART 2**

HEBREWS

JAMES

**OUR SUNDAY SCHOOL**

NEW TESTAMENT SERIES, VOLUME 18



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# PHILEMON

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## **PART 2**

A WORD-BY-WORD RESOURCE FOR OUR SUNDAY SCHOOL

**OUR SUNDAY SCHOOL**

NEW TESTAMENT SERIES, VOLUME 18

STUART HEIGHTS BAPTIST CHURCH, CHATTANOOGA, TN

For Our Sunday School...

Fully knowing an infinite God is impossible,  
but we will strive to as he is worth the effort.

May this resource help us to experience, know, and enjoy God—  
so we can make him known with our words and works.

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OurSundaySchool.com

*Nestle-Aland, Novum Testamentum Graece, 28th Revised Edition*, edited by Barbara and Kurt Aland, Johannes Karavidopoulos, Carlo M. Martini, and Bruce M. Metzger in cooperation with the Institute for New Testament Textual Research, Münster/Westphalia, © 2012 Deutsche Bibelgesellschaft, Stuttgart. Used by permission.

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## Introduction

### About Our Sunday School

Our Sunday School is a Sunday school class at Stuart Heights Baptist Church in Hixson, Tennessee. We meet basically every week (dv), and we would love for you to visit.

Our purpose is to experience, know, and enjoy God—so we can make him known with our words and works. We take this seriously. It is our entire purpose, so everything we do is wrapped around this central tenet.

We focus on three basic practices:

- We study the Bible (engaging our heads with a substantive interaction with truth). This is orthodoxy, and our goal is to grow in lifelong learning.
- We pray for others (engaging our hearts with meaningful connection with believers). This is orthopathy, and our goal is to grow in lifelong connection.
- We serve others (engaging our hands with ministry training). This is orthopraxy, and our goal is to grow in lifelong service.

Our Bible study process in Our Sunday School is simple. We pray with others, hear with others, think with others, study with others, share with others, and invite others. I even wrote a small book about this process, *Toward a More Biblical Approach to Bible Study*—available online at [OurSundaySchool.com](http://OurSundaySchool.com) and in print at Amazon.

## About This Resource

This resource contains the material used by Our Sunday School to study the second part of **The Epistle to Philemon (Philemon)**. Additional audio and video resources associated with this book are available at OurSundaySchool.com. Additionally, this resource is part of a larger series of Our Sunday School resources—all of which are available at OurSundaySchool.com.

This tool is primarily for members of Our Sunday School and Stuart Heights Baptist Church. But if you find it outside of these, then I pray it helps you too.

Bible study can be overwhelming at first, but our Lord Jesus Christ tells us in **Mark 12:30** we are to **Love the Lord your God with all your heart, with all your soul, with all your mind, and with all your strength.**

To assist you in understanding how this document is laid out, a brief overview of the formatting is provided below.

**Bold black text is the Nestle-Aland 28th edition (NA28) of the Greek New Testament** (Novum Testamentum Graece, © 2012 Deutsche Bibelgesellschaft). This text serves as our primary source for Bible study.

**Bold red text is from the Christian Standard Bible**

**Bold blue text are Bible references**

The layout formatting is generally as follows (two words of **Philemon 1:1** are used as the example): the NA28, then the CSB, then the word-by-word analysis is shown in brackets for each word in the NA28. The word order for the CSB is used.

### NA28

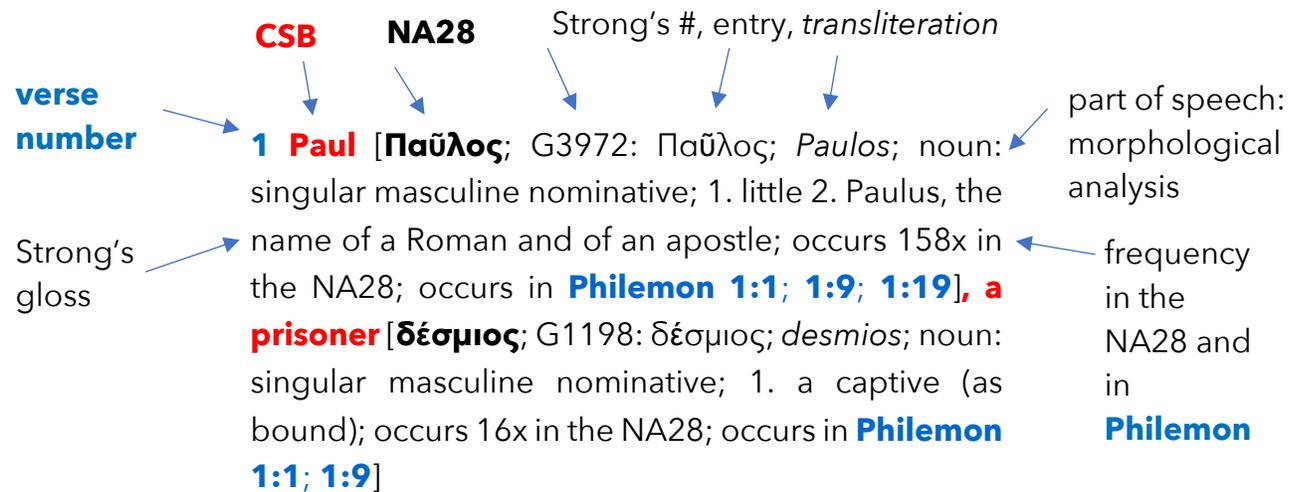
**1 Παῦλος δέσμιος**

### CSB

**1 Paul, a prisoner**

## Word-by-word analysis

**Verse number** **CSB text** [**NA28 text**; Strong's #: Strong's entry; *Strong's transliteration*; part of speech: morphological analysis; Strong's gloss; frequency in the NA28; frequency in **Philemon**] ... repeated for each word:



A few things to know about the formatting above:

- This is not new content. The CSB is used for the English text, the NA28 is used for the Greek text, Strong's Concordance is used for all the associated Strong's entries, and source code from CrossWire.org is used for the morphological analysis (using Robinson's Morphological Analysis Codes).
- This is a new view of existing content. After gathering and cross-checking the data, I regrouped, analyzed, and formatted the data in Excel and then pasted it into Word for additional formatting. The final output is this document.

Finally, space is left at the bottom of each page to document applications (what the point of the text is) and personalizations (what we are to do with those points).

This resource is not a commentary on **Philemon**. As such, if you get an opportunity to listen to the podcasts or view the videos associated with this series, you will hear me (primarily, but not exclusively) refer to the following commentaries. I suggest you consider purchasing and engaging with them. Each brings a different perspective and focus.

- Beale, G. K. *Colossians and Philemon*. Baker Exegetical Commentary on the New Testament. Baker, 2019.

- Bruce, F. F. *The Epistles to the Colossians, to Philemon, and to the Ephesians*. New International Commentary on the New Testament. Eerdmans, 1984.
- Garland, David. *Colossians, Philemon*. NIV Application Commentary. Zondervan, 1998.
- Lucas, R. C. *The Message of Colossians and Philemon: Fullness and Freedom*. Bible Speaks Today. IVP, 1980.
- Moo, Douglas J. *The Letters to the Colossians and to Philemon*. Pillar New Testament Commentary. Eerdmans, 2008.
- \*Pace, R. Scott and Daniel L. Akin. *Exalting Jesus in Colossians, Philemon*. Christ-Centered Exposition Commentary. B&H Publishing Group, 2021.
- \*Pao, David W. *Colossians & Philemon*. Zondervan Exegetical Commentary. Zondervan, 2012.
- \*Wright, N. T. *The Epistles of Paul to the Colossians and to Philemon*. Tyndale New Testament Commentary. Eerdmans, 2007.

\* Jim's favorites

I claim no infallibility for this resource. This resource is, as many have said before, one beggar showing other beggars where to find bread.

I hope this resource assists in enabling you to better understand this epistle. As errors are found, please let me know so I can correct them. Feel free to contact me at [jim314@yahoo.com](mailto:jim314@yahoo.com) with edits, questions, or feedback.

To paraphrase a tweet from CityAlight, I pray this resource might join the many thousands of resources written throughout history to encourage the church, and when it has played its part, to make way for the next.

Grace and peace,

Jim Fleming  
Hixson, Tennessee  
October 2024

## Cheat Sheet for Greek Verbs

Summarized and adapted from Corey Keating (ntgreek.org) and Strong's Concordance

A Greek verb can have a person, number, tense, voice, and mood.

### Person (the form of the verb, which will agree with its subject)

- First: the person speaking
- Second: the person being spoken to
- Third: the person/thing being spoken of or about

### Number (the reference of the verb, which will agree with its subject)

- Singular: referencing one
- Plural: referencing more than one

### Tense (the time and kind of action of the verb from the perspective of the speaker)

- Present: right-now continuous action
- Aorist: occurrence without regard for time (undefined action), usually in the past
- Imperfect: regular or continuous ongoing action usually in the past
- Perfect: completed action with the effects felt in the present
- Future: anticipated action
- Pluperfect: completed action with the effects no longer felt in the present
- Future perfect: uncompleted action in the present, but completed in the future

### Voice (the performer of the verb)

- Active: the subject performs the action
  - Passive: the subject receives the action
  - Middle: the subject performs the action in a way that affects the subject
- Deponent: a verb that is middle or passive in form, but active in meaning

### Mood (the relationship to reality of the verb, from the perspective of the subject)

- Indicative: statement of fact
- Imperative: command (or entreat when the subject is God)
- Subjunctive: probability, possibility, exhortation, or self-evident
- Optative: possibility (more remotely possible than subjunctive)
- Participle: verbal adjective—the word plus “ing”
- Infinitive: verbal noun—“to” plus the word

## Cheat Sheet for Greek Nouns

Summarized and adapted from William D. Mounce's *Basics of Biblical Greek*

A Greek noun has a number, gender, and case.

### Number (the reference of the noun)

- Singular: referencing one
- Plural: referencing more than one

### Gender (the grammatical gender of the noun)

- Masculine: masculine gender
- Feminine: feminine gender
- Neuter: neuter gender

### Case (the function the noun performs in the sentence)

- Nominative: the subject of the sentence
- Accusative: the direct object of the sentence
- Genitive: can indicate possession (i.e., 's or "of")
- Dative: can indicate the ideas "to" (indirect object), "in," and "with"
- Vocative: the case of direct address

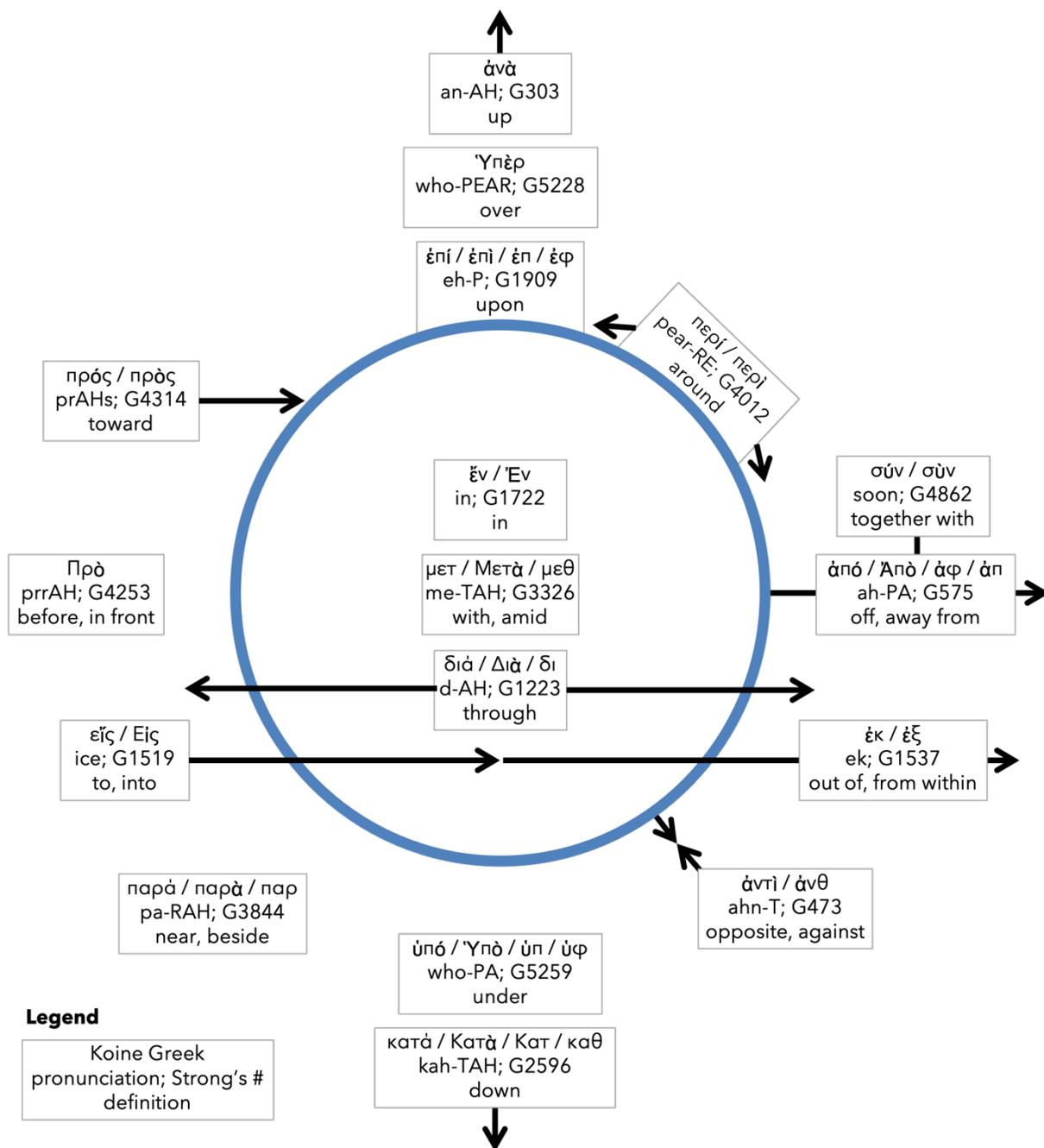
Note that Greek nouns also have a declension, but this only affects the case, not the meaning, so it is not addressed in this resource.

Greek adjectives follow the same morphology as Greek nouns, so the cheat sheet above applies to Greek adjectives as well.

## Cheat Sheet for Greek Prepositions

Adapted from Dana and Mantey, *A Manual Grammar of the Greek New Testament*, William D. Mounce's *Basics of Biblical Greek*, and Mount Vernon Grace Brethren Church

A Greek preposition indicates the relationship between two words. For most prepositions, the preposition circle below visually represents their spatial relationships.



For some prepositions, the meaning of a preposition can depend upon the case of its object. The table below summarizes those scenarios.

<b>Preposition</b>	<b>Genitive (away from)</b>	<b>Dative (at rest)</b>	<b>Accusative (motion)</b>
διὰ	instead of, for	beside, in the presence of	
ἐκ			on account of
ἔνεκα	on, over, when	on the basis of, at	toward, upon
κατὰ	against		according to
μετ			after
παρά	from	at/in the vicinity of	
περί	concerning, about		
πρός	the side of	by the side of, near to	the place, time, occasion, or respect
ὑπὲρ	above, in behalf of		superior to, more than
ὑπό	beneath, by		

Finally, there are non-spatial prepositions:

ἔμπροσθέν / ἔμπροσθεν  
EM-pros-then; G1715  
in front

ἔνεκα / ἔνεκεν / εἵνεκεν  
HEN-eh-kuh; G1752  
on account of

ἄτερ  
OT-ehr; G817  
without, apart from

ἄνευ  
ahn-OO; G427  
without

## Greek Punctuation

Taken from page 13 of William D. Mounce's *Basics of Biblical Greek*

<b>Character</b>	<b>Looks like the English</b>	<b>Greek meaning</b>
θεός,	comma	comma
θεός.	period	period
θεός·	period above the line	semicolon
θεός;	semicolon	question mark

### Broad Overview of Geography Relevant to Paul of Tarsus

Monozigote. (2012). *Broad Overview of Geography Relevant to Paul of Tarsus* [Map]. Wikipedia.



**Philemon 1:15-25**

# Preparing for Philemon 1:15-25 - REMINDER: THIS PAGE IS A ONE-PAGE SUMMARY OF THE LITTLE RED BOOK

## In-class practice

### Process Step #1: Pray with others - 9:09

- **Our attitudes:** Fear, dependence, and expectancy
- **Our actions:** Pray for hearing, illumination, and wisdom
- **Our homework:** Pray for help with the text - Jim: PRAY THE PRAYER ON P. 90 OF THE LITTLE RED BOOK

### Process Step #2: Hear with others - 9:12

- **Our attitudes:** Respect and deference
- **Our actions:** Read the Bible aloud and hear the Bible read aloud
- **Our homework:** Hear the text read aloud - Jim: READ PHILEMON

### Process Step #3: Think with others - 9:16

- **Our attitudes:** Humility, delight, and steadfastness
- **Our actions:** Think about God's word day and night and think up
- **Our homework:** Think slowly about the text - TAKE 1 MIN & PICK A PERICOPH AS A TABLE - SPEND 5 MINS THINKING ABOUT THE VERSES AND WRITING DOWN Q'S + OBSERVATIONS (REMINDER: NOT TALKING)

### Process Step #4: Study with others - 9:25

- **Our attitudes:** Resolve, incompleteness, and teachableness
- **Our actions:** Talk to teachers and use available resources - PICK 2-3 Q'S TO FOCUS ON
- **Our homework:** Study the text with all available resources - SPEND 5 MINUTES STUDYING THE ANSWER BY USING THE BLUE BOOK, CROSS-REFERENCES, FOOTNOTES, BLB.ORG, ETC.

### Process Step #5: Share with others - 9:33

- **Our attitudes:** Intention, lowliness, calm, and patience
- **Our actions:** Speak the truth in love and trust God
- **Our homework:** Share with love and trust - SPEND 4 MINS SHARING WHAT YOU LEARNED ABOUT YOUR Q'S + OBSERVATIONS W/ THE TABLE

## After-class homework

### Process Step #6: Invite others - 9:41

- **Our attitudes:** Urgency and obedience
- **Our actions:** Invite those inside and invite those outside
- **Our homework:** Invite everyone

LAST: COMMENTARY REMINDER: BY THURSDAY NIGHT

#8

#9

CLASS

TABLE

- WRITE DOWN MORE Q'S + OBSERVATIONS
- TALK THROUGH WHAT RESOURCES YOU USED TO ANSWER YOUR QUESTIONS
- AND/OR HAVE EACH TABLE REPORT OUT 1-2 Q'S & ANS TO THE CLASS

## Philemon 1:15-22: An Appeal for Onesimus (2/2)

vv. 15-16 = 1 SENT.  
vv. 17-20 = 4 SENT.

NA28

**15** Τάχα γὰρ διὰ τοῦτο ἐχωρίσθη πρὸς ὥραν, ἵνα αἰώνιον αὐτὸν ἀπέχης, **16**

Mo

οὐκέτι ὡς δοῦλον ἀλλ' ὑπὲρ δοῦλον, ἀδελφὸν ἀγαπητὸν, μάλιστα ἐμοί,

πόσω δὲ μᾶλλον σοὶ καὶ ἐν σαρκὶ καὶ ἐν κυρίῳ. **17** εἰ οὖν με ἔχεις κοινωνόν,

προσλαβοῦ αὐτὸν ὡς ἐμέ. **18** εἰ δὲ τι ἠδίκησέν σε ἢ ὀφείλει, τοῦτο ἐμοὶ

ἐλλόγα. **19** ἐγὼ Παῦλος ἔγραψα τῇ ἐμῇ χειρὶ, ἐγὼ ἀποτίσω· ἵνα μὴ λέγω

σοι ὅτι καὶ σεαυτὸν μοι προσοφείλεις. **20** ναὶ ἀδελφέ, ἐγὼ σου ὀναίμην ἐν

κυρίῳ· ἀνάπαυσόν μου τὰ σπλάγχνα ἐν Χριστῷ.

Applications

Personalizations

**21** Πεποιθῶς τῇ ὑπακοῇ σου ἔγραψά σοι, εἰδῶς ὅτι καὶ ὑπὲρ ἃ λέγω ποιήσεις. **22** ἅμα δὲ καὶ ἐτοίμαζέ μοι ξενίαν· ἐλπίζω γὰρ ὅτι διὰ τῶν προσευχῶν ὑμῶν χαρισθήσομαι ὑμῖν.

### CSB

**15** For perhaps this is why he was separated from you for a brief time, so that you might get him back permanently, **16** no longer as a slave, but more than a slave—as a dearly loved brother. He is especially so to me, but how much more to you, both in the flesh and in the Lord.

**17** So if you consider me a partner, welcome him as you would me. **18** And if he has wronged you in any way, or owes you anything, charge that to my account. **19** I, Paul, write this with my own hand: I will repay it—not to mention to you that you owe me even your very self. **20** Yes, brother, may I benefit from you in the Lord; refresh my heart in Christ. **21** Since I am confident of your obedience, I am writing to you, knowing that you will do even more than I say. **22** Meanwhile, also prepare a guest room for me, since I hope that through your prayers I will be restored to you.

**Applications**

**Personalizations**



**Word-by-word analysis**

**1:15 For** [γὰρ; G1063: γάρ; *gar*; conjunction or conjunctive particle; 1.

(properly) assigning a reason; occurs 1,039x in the NA28; occurs in **Philemon**

**1:7; 1:15; 1:22] perhaps** [Τάχα; G5029: τάχα; *tacha*; adverb or adverb and

particle combined; 1. shortly 2. (figuratively) possibly; occurs 2x in the NA28;

↳ Rom 5:7

BDA6

occurs in **Philemon 1:15] [διὰ; G1223: διά; *dia*; preposition; 1. through; occurs**

665x in the NA28; occurs in **Philemon 1:7; 1:9; 1:15; 1:22] this** [τοῦτο; G3778:

οὗτος; *houtos*; demonstrative pronoun: singular neuter accusative; 1. the he

(she or it), i.e., this or that (often with article repeated); occurs 1,362x in the

NA28; occurs in **Philemon 1:12; 1:15; 1:18] is why he was separated**

[ἐχωρίσθη; G5563: χωρίζω; *chorizo*; verb: third singular aorist passive

↳ "DIVINE PASSIVE"

indicative; 1. to place room between, i.e., part 2. (reflexively) to go away; occurs

13x in the NA28; occurs in **Philemon 1:15] from you for** [πρὸς; G4314: πρὸς;

*pros*; preposition; 1. forward to, i.e., toward 2. (genitive case) the side of, i.e.,

pertaining to 3. (dative case) by the side of, i.e., near to 4. (accusative case,

usually) the place, time, occasion, or respect (which is the destination of the

relation, i.e., whither or for which it is predicated); occurs 687x in the NA28;

**Applications**

1. NOT EVERYTHING IN THE BIBLE IS CONCRETE

2. GOD IS ALWAYS SOVEREIGN

**Personalizations**

1. CAVEAT LECTOR x2 (LET THE READER BEWARE)

2. REJOICE (Rom 8:28) → WRIGHT x4 → MACARTHUR

Q: WHAT WERE THE DETAILS OF HOW & WHY ONESIMOS LEFT PHILEMON?

occurs in **Philemon 1:5; 1:13; 1:15**] **a brief time** [ὥραν; G5610: ὥρα; hora;

noun: singular feminine accusative; 1. **an "hour"**; occurs 103x in the NA28;

occurs in **Philemon 1:15**], **so that** [ἵνα; G2443: ἵνα; hina; conjunction or

conjunctive particle; 1. **in order that** (denoting the purpose or the result); occurs

663x in the NA28; occurs in **Philemon 1:13; 1:14; 1:15; 1:19**] **you might get**

**him** [αὐτὸν; G846: αὐτός; autos; personal pronoun: singular masculine

accusative; 1. self; occurs 5,512x in the NA28; occurs in **Philemon 1:12; 1:15;**

**1:17**] **back** [ἀπέχης; G568: ἀπέχω; apecho; verb: second singular present

active subjunctive; 1. (actively) to have out, i.e., receive in full 2. (intransitively) to

keep (oneself) away 3. (literally or figuratively) to be distant; occurs 18x in the

NA28; occurs in **Philemon 1:15**] **permanently** [αἰώνιον; G166: αἰώνιος;

adjective: singular masculine accusative; 1. **perpetual** (also used of past

time, or past and future as well); occurs 72x in the NA28; occurs in **Philemon**

**1:15**], **16 no longer** [οὐκέτι; G3765: οὐκέτι; ouketi; adverb: accusative

negative; 1. not yet, no longer; occurs 47x in the NA28; occurs in **Philemon**

**1:16**] **as** [ὥς; G5613: ὥς; hos; adverb or adverb and particle combined; 1.

## Applications

1. CHRISTIAN BROTHERHOOD IS PERMANENT

## Personalizations

1. REJOICE  
(LOOK WHAT THE GOSPEL HAS DONE!)



which how, i.e., in that manner (very variously used, as follows); occurs 499x in the NA28; occurs in **Philemon 1:9; 1:14; 1:16; 1:17**] **a slave** [**δοῦλον**; G1401: δοῦλος; *doulos*; noun: singular masculine accusative; 1. (involuntarily) a slave 2. (of necessity) a bondservant 3. (figuratively) a voluntary, fully devoted servant; occurs 126x in the NA28; occurs in **Philemon 1:16 (2)**], **but** [**ἀλλ**; G235: ἀλλά; *alla*; conjunction or conjunctive particle; 1. (properly) other things 2. (adverbially) contrariwise (in many relations); occurs 635x in the NA28; occurs in **Philemon 1:14; 1:16**] **more than** [**ὑπέρ**; G5228: ὑπέρ; *hyper*; preposition; 1. "over" 2. (with the genitive case) of place, **above, beyond**, across, or causal, for the sake of, instead, regarding 3. (with the accusative case) superior to, more than; occurs 152x in the NA28; occurs in **Philemon 1:13; 1:16; 1:21**] **a slave** [**δοῦλον**; G1401: δοῦλος; *doulos*; noun: singular masculine accusative; 1. (involuntarily) a slave 2. (of necessity) a bondservant 3. (figuratively) a voluntary, fully devoted servant; occurs 126x in the NA28; occurs in **Philemon 1:16 (2)**]-  
 x **as a dearly loved** [**ἀγαπητόν**; G27: ἀγαπητός; *agapetos*; adjective: singular masculine accusative; 1. **beloved**]; occurs 61x in the NA28; occurs in **Philemon**

**Applications**

**Personalizations**

**1:1; 1:16] brother** [ἀδελφὸν; G80: ἀδελφός; *adelphos*; noun: singular masculine accusative; 1. a brother 2. (of faith) a brother in our Lord, Jesus; occurs

MELICK

343x in the NA28; occurs in **Philemon 1:1; 1:7; 1:16; 1:20]. He is especially**

**so** [μάλιστα; G3122: μάλιστα; *malista*; adverb: accusative superlative; 1. (adverbially) most (in the greatest degree) or particularly; occurs 12x in the

NA28; occurs in **Philemon 1:16] to me** [ἐμοί; G1473: ἐγώ; *ego*; personal pronoun: first singular dative; 1. (emphatically, of the first person) I; occurs

2,557x in the NA28 and 21x in **Philemon], but** [δὲ; G1161: δέ; *de*; conjunction or conjunctive particle; 1. but, and, etc.; occurs 2,755x in the NA28; occurs in

**Philemon 1:9; 1:11; 1:14; 1:16; 1:18; 1:22] how much** [πόσῳ; G4214: πόσος; *posos*; correlative or interrogative pronoun: singular neuter dative; 1.

interrogative pronoun (of amount) how much (large, long or (plural) many); occurs 27x in the NA28; occurs in **Philemon 1:16] more** [μᾶλλον; G3123:

μᾶλλον; *mallon*; adverb or adverb and particle combined; 1. (adverbially) more (in a greater degree)) or rather; occurs 81x in the NA28; occurs in **Philemon 1:9;**

**1:16] to you** [σοι; G4771: σύ; *su*; personal pronoun: second singular dative; 1.

ONESI'MUS IS MORE A BELOVED BROTHER TO PHILEMON THAN TO PAUL ⇒ LOOK WHAT THE GOSPEL HAS DONE!

(ESPECIALLY SO NOW WE KNOW O WAS PAUL'S HEART)

**Applications**

- I. BROTHERS...
  - a. LOVE
  - b. ENGAGE
  - c. REMIND

**Personalizations**

- I. LOVE, ENGAGE, & REMIND
  - MATT SMETKURST: "CHURCH IS WHERE 'IT'S NOT MY BUSINESS' GOES TO DIE."

thou; occurs 2,889x in the NA28 and 24x in **Philemon**, **both** [καί; G2532: καί;

kai; conjunction or conjunctive particle; 1. and, also, even, so then, too, etc.;

▶ BOTH ARE IMPORTANT: FLESH + SPIRIT: WE ARE BOTH + BOTH ALWAYS MATTER

occurs 8,913x in the NA28 and 18x in **Philemon** **in** [ἐν; G1722: ἐν; en;

preposition; 1. "in," at, (up-)on, by, etc.; occurs 2,726x in the NA28; occurs in

**Philemon 1:6 (2); 1:8; 1:10; 1:13; 1:16 (2); 1:20 (2); 1:23** **the flesh** [σαρκί;

G4561: σάρξ; *sarx*; noun: singular feminine dative; 1. flesh (as stripped of the

skin) 2. (strictly) the meat of an animal (as food) 3. (by extension) the body (as

opposed to the soul (or spirit), or as the symbol of what is external, or as the

means of kindred) 4. (by implication) human nature (with its frailties (physically

or morally) and passions) 5. (specially) a human being (as such); occurs 146x in

the NA28; occurs in **Philemon 1:16** **and** [καί; G2532: καί; kai; conjunction or

conjunctive particle; 1. and, also, even, so then, too, etc.; occurs 8,913x in the

NA28 and 18x in **Philemon** **in** [ἐν; G1722: ἐν; en; preposition; 1. "in," at, (up-

)on, by, etc.; occurs 2,726x in the NA28; occurs in **Philemon 1:6 (2); 1:8; 1:10;**

**1:13; 1:16 (2); 1:20 (2); 1:23** **the Lord** [κυρίῳ; G2962: κύριος; *kurios*; noun:

singular masculine dative; 1. supreme in authority 2. (as noun) controller 3. (by

MEYER

## Applications

[ BOTH FLESH & SPIRIT ARE IMPORTANT

## Personalizations

1. Rejoice! THERE IS NO PART OF OUR BEING THE GOSPEL IGNORES.

(LOOK WHAT THE GOSPEL HAS DONE!)

- HERE  
- NOW  
- TEMPORAL  
- HUMAN  
REL.

- FOREVER  
- ALWAYS  
- SPIRITUAL  
REL.

implication) Master (as a respectful title); occurs 714x in the NA28; occurs in

**Philemon 1:3; 1:5; 1:16; 1:20; 1:25**. *Q: DOES IT MATTER IF O IS STILL A SLAVE? NO. WHY? B/C THE POINT IS RECONCILIATION, NOT RANK OR STATE OR STATUS*

**17 So** [οὖν; G3767: οὖν; *oun*; conjunction or conjunctive particle; 1.

*↳ B/C OF WHAT WAS JUST WRITTEN (I LOVE YOU, GOD IS SOVEREIGN, O IS A BELIEVER), I WILL (adverbially) certainly 2. (conjunctively) accordingly; occurs 498x in the NA28;*

occurs in **Philemon 1:17** **if** [εἰ; G1487: εἰ; *ei*; conditional particle or

conjunction; 1. if, whether, that, etc.; occurs 499x in the NA28; occurs in

**Philemon 1:17; 1:18** **you consider** [ἔχεις; G2192: ἔχω; *echo*; verb: second

singular present active indicative; 1. to hold (such as possession, ability,

*↳ IN THE MOMENT OF READING / HEARING THE LETTER* continuity, relation, or condition); occurs 705x in the NA28; occurs in **Philemon**

**1:5; 1:7; 1:8; 1:17** **me** [με; G1473: ἐγώ; *ego*; personal pronoun: first singular

accusative; 1. (emphatically, of the first person) I; occurs 2,557x in the NA28 and

21x in **Philemon** **a partner** [κοινωνόν; G2844: κοινωνός; *koinonos*; noun:

singular masculine accusative; 1. a sharer, i.e., associate; occurs 10x in the NA28;

occurs in **Philemon 1:17**, **welcome** [προσλαβοῦ; G4355: προσλαμβάνω;

*proslambano*; verb: second singular second aorist middle **imperative**; 1. to take

to oneself, i.e., use (food), lead (aside), admit (to friendship or hospitality); occurs

*↳ PAUL'S FIRST COMMAND (PART 1: p. 9 PART 2: pp. 9, 24, 26, 30, 33)*

**Applications**

**Personalizations**

ROM 15: 7

12x in the NA28; occurs in **Philemon 1:17**] **him** [αὐτόν; G846: αὐτός; *autos*; personal pronoun: singular masculine accusative; 1. self; occurs 5,512x in the NA28; occurs in **Philemon 1:12; 1:15; 1:17**] **as** [ὥς; G5613: ὥς; *hos*; adverb or adverb and particle combined; 1. which how, i.e., in that manner (very variously used, as follows); occurs 499x in the NA28; occurs in **Philemon 1:9; 1:14; 1:16; 1:17**] **you would me** [ἐμέ; G1473: ἐγώ; *ego*; personal pronoun: first singular accusative; 1. (emphatically, of the first person) I; occurs 2,557x in the NA28 and 21x in **Philemon**]. **18 And** [δέ; G1161: δέ; *de*; conjunction or conjunctive particle; 1. but, and, etc.; occurs 2,755x in the NA28; occurs in



**Philemon 1:9; 1:11; 1:14; 1:16; 1:18; 1:22**] **if** [εἰ; G1487: εἰ; *ei*; conditional particle or conjunction; 1. if, whether, that, etc.; occurs 499x in the NA28; occurs

in **Philemon 1:17; 1:18**] **he has wronged** [ἠδίκησέν; G91: ἀδικέω; *adikeo*; verb: third singular aorist active indicative; 1. to be unjust 2. (actively) to do wrong (morally, socially or physically); occurs 28x in the NA28; occurs in

**Philemon 1:18**] **you** [σε; G4771: σύ; *su*; personal pronoun: second singular accusative; 1. thou; occurs 2,889x in the NA28 and 24x in **Philemon**] **in any way**

**Applications**

- 1. CHRISTIANS WELCOME CHRISTIANS
- 2. " CAN WRONG "

**Personalizations**

- 1. WELCOME CHRISTIANS (SYLVAN STORY)
- 2.

REMINDS ME OF...  
 ~ MATT 25:31-40  
 &  
 COC 3:11

HAS O WRONGED P?  
 AT MINIMUM, P WOULD HAVE TO REPLACE THE LABOR OR SUFFER THE GAP IN SERVICE... SO... YES.

← THE LAST TIME O IS DIRECTLY REFERENCED ⇒ IT'S ABOUT PAUL + PHILEMON FROM HERE ON

[τι; G5100: τίς; *tis*; indefinite pronoun: singular neuter accusative; 1. some or any person or object; occurs 529x in the NA28; occurs in **Philemon 1:18**], or [ἢ; G2228: ἢ; *e*; disjunctive particle; 1. (disjunctive) or 2. (comparative) than.; occurs

343x in the NA28; occurs in **Philemon 1:18** **owes** [ὀφείλει; G3784: ὀφείλω; *opheilo*; verb: third singular present active indicative; 1. to owe (financially) 2. (figuratively) to be under obligation, indebted (ought, must, should) 3. (morally) to fail in duty; occurs 35x in the NA28; occurs in **Philemon 1:18** **you anything**

[τοῦτο; G3778: οὗτος; *houtos*; demonstrative pronoun: singular neuter accusative; 1. the he (she or it), i.e., this or that (often with article repeated); occurs 1,362x in the NA28; occurs in **Philemon 1:12; 1:15; 1:18**], **charge**

[ἐλλόγα; G1677: ἐλλογέω; *ellogeo*; verb: second singular present active

imperative; 1. to reckon in, i.e., attribute; occurs 2x in the NA28; occurs in

**Philemon 1:18** **that to my account** [ἐμοί; G1473: ἐγώ; *ego*; personal pronoun: **MELICK**

first singular dative; 1. (emphatically, of the first person) I; occurs 2,557x in the

NA28 and 21x in **Philemon**]. **19 I** [ἐγώ; G1473: ἐγώ; *ego*; personal pronoun:

first singular nominative; 1. (emphatically, of the first person) I; occurs 2,557x in

Q: WHAT DOES THE 1<sup>st</sup> CENTURY SLAVE OWE HIS MASTER?  
A: EVERYTHING

ACCOUNTING TERM

PAUL'S SECOND COMMAND

OTHER IS ROM 5:13

WRONG → FATHER → OLTC  
" → P → PAUL (P.I.C OF THE GOSPEL) ~ 1 COR. 6:7



**Applications**

1. CHRISTIANS REFLECT THE GOSPEL

**Personalizations**

1. PURSUE RECONCILIATION

the NA28 and 21x in **Philemon**], **Paul** [Παῦλος; G3972: Παῦλος; *Paulos*; noun: singular masculine nominative; 1. little 2. Paulus, the name of a Roman and of an apostle; occurs 158x in the NA28; occurs in **Philemon 1:1; 1:9; 1:19**], **write** [ἔγραψα; G1125: γράφω; *grapho*; verb: first singular aorist active indicative; 1. to "grave", especially to write 2. (figuratively) to describe; occurs 190x in the NA28; occurs in **Philemon 1:19; 1:21**] **this with my own** [ἐμῆ; G1699: ἐμός; *emos*; possessive pronoun: first singular feminine dative; 1. my; occurs 76x in the NA28; occurs in **Philemon 1:10; 1:12; 1:19**] [τῆ; G3588: ὁ; *ho*; definite article: singular feminine dative; 1. the; occurs 19,705x in the NA28 and 36x in **Philemon**] **hand** [χειρί; G5495: χεῖρ; *cheir*; noun: singular feminine dative; 1. the hand 2. (figuratively) power 3. (especially by Hebraism) a means or instrument; occurs 173x in the NA28; occurs in **Philemon 1:19**]: **I** [ἐγώ; G1473: ἐγώ; *ego*; personal pronoun: first singular nominative; 1. (emphatically, of the first person) I; occurs 2,557x in the NA28 and 21x in **Philemon**] **will repay** [ἀποτίσω; G661: ἀποτίνω; *apotino*; verb: first singular future active indicative; 1. to pay in full; occurs 1x in the NA28; occurs in **Philemon 1:19**] **it** [ἵνα; G2443:

AMMANUELS'S STEPS ASIDE.

OTHER EXS:  
- 1 COR 16:21  
- GAL 6:11  
- COL 4:18  
- 2 THESS 3:17

LOT OF COMMENTATORS SEE THIS AS PAUL SIGNING AN IOU

WITH WHAT?  
POSSIBLY THE GIFTS FROM THE PHILIPPIANS B/C LOVE UNDERGIRDS GOSPEL WORK.  
GOD USES THE GOSPEL HERE TO SPREAD THE GOSPEL HERE.

**Applications**

CHRISTIANS TAKE RECONCILIATION...  
1. PERSONALLY (B/C THE GOSPEL IS PERSONAL)  
2. FINANCIALLY (B/C " " DEMANDS RESTITUTION)

**Personalizations**

TAKE THE GOSPEL...  
1. PERSONALLY  
2. FINANCIALLY

ἵνα; *hina*; conjunction or conjunctive particle; 1. in order that (denoting the purpose or the result); occurs 663x in the NA28; occurs in **Philemon 1:13; 1:14; 1:15; 1:19**]-not [μὴ; G3361: μή; *me*; negative particle; 1. (adverb) not 2. (conjunction) lest 3. (interrogative) whether; occurs 1,040x in the NA28; occurs in **Philemon 1:14; 1:19**] to mention [λέγω; G3004: λέγω; *lego*; verb: first singular present active subjunctive; 1. (properly) to "lay" forth 2. (figuratively) to relate 3. (by implication) to mean; occurs 2,226x in the NA28; occurs in **Philemon 1:19; 1:21**] to you [σοι; G4771: σύ; *su*; personal pronoun: second singular dative; 1. thou; occurs 2,889x in the NA28 and 24x in **Philemon**] that [ὅτι; G3754: ὅτι; *hoti*; conjunction or conjunctive particle; 1. (demonstrative) that (sometimes redundant) 2. (causative) because; occurs 1,283x in the NA28; occurs in **Philemon 1:7; 1:19; 1:21; 1:22**] you owe [προσopheίλεις; G4359: προσopheίλω; *prosopheilo*; verb: second singular present active indicative; 1. to be indebted additionally; occurs 1x in the NA28; occurs in **Philemon 1:19**] me [μοι; G1473: ἐγώ; *ego*; personal pronoun: first singular dative; 1. (emphatically, of the first person) I; occurs 2,557x in the NA28 and 21x in **Philemon**] even [καὶ;

BUT PAUL DOES MENTION IT TO PHILEMON

## Applications

1. CHRISTIANS ARE INDEBTED TO CHRISTIANS

CHAT GPT

## Personalizations

1. REMEMBER & REJOICE

- SOMEONE SHARES THE GOSPEL W/ YOU
- THOUSANDS WORSHIP SO YOU COULD HEAR GOD'S WORD

G2532: καί; *kai*; conjunction or conjunctive particle; 1. and, also, even, so then, too, etc.; occurs 8,913x in the NA28 and 18x in **Philemon**] **your very self**

[**σεαυτόν**; G4572: σεαυτοῦ; *seautou*; reflexive pronoun: second singular masculine accusative; 1. of (with, to) thyself; occurs 41x in the NA28; occurs in

**Philemon 1:19**. **20 Yes** [vaì; G3483: vaì; *nai*; disjunctive particle; 1. yes; occurs

33x in the NA28; occurs in **Philemon 1:20**], **brother** [ἀδελφέ; G80: ἀδελφός;

*adelphos*; noun: singular masculine vocative; 1. a brother 2. (of faith) a brother

in our Lord, Jesus; occurs 343x in the NA28; occurs in **Philemon 1:1**; **1:7**; **1:16**;

**1:20**], **may I** [ἐγώ; G1473: ἐγώ; *ego*; personal pronoun: first singular nominative; 1. (emphatically, of the first person) I; occurs 2,557x in the NA28 and

21x in **Philemon**] **benefit** [ὀναίμην; G3685: ὀνίμημι; *oninemi*; verb: first singular

↳ cf. *Onesimos*

second aorist middle deponent optative; 1. to gratify 2. (middle voice) to derive

pleasure or advantage from; occurs 1x in the NA28; occurs in **Philemon 1:20**]

**from you** [σου; G4771: σύ; *su*; personal pronoun: second singular genitive; 1.

thou; occurs 2,889x in the NA28 and 24x in **Philemon**] **in** [ἐν; G1722: ἐν; *en*;

preposition; 1. "in," at, (up-)on, by, etc.; occurs 2,726x in the NA28; occurs in

### Applications

1. CHRISTIANS CHALLENGE CHRISTIANS

### Personalizations

1. SPEAK THE TRUTH IN LOVE



LOCATION MATTERS

NOT ABOUT  
FINANCIAL GAIN,  
BOT SPIRITUAL

**Philemon 1:6 (2); 1:8; 1:10; 1:13; 1:16 (2); 1:20 (2); 1:23] the Lord** [κυρίῳ;

G2962: κύριος; *kurios*; noun: singular masculine dative; 1. supreme in authority

2. (as noun) controller 3. (by implication) Master (as a respectful title); occurs

714x in the NA28; occurs in **Philemon 1:3; 1:5; 1:16; 1:20; 1:25]; refresh**

[ἀνάπαυσόν; G373: ἀναπαύω; *anapauo*; verb: second singular aorist active

imperative; 1. (reflexively) to repose, to rest 2. (literally or figuratively) to be

↳ THIRD COMMAND

exempt, to remain 3. (by implication) to refresh; occurs 12x in the NA28; occurs

in **Philemon 1:7; 1:20] my** [μου; G1473: ἐγώ; *ego*; personal pronoun: first

↳ YOU HAVE DONE THIS IN THE PAST, DO IT AGAIN

singular genitive; 1. (emphatically, of the first person) I; occurs 2,557x in the

NA28 and 21x in **Philemon] τὰ**; G3588: ὁ; *ho*; definite article: plural neuter

accusative; 1. the; occurs 19,705x in the NA28 and 36x in **Philemon] heart**

↳ PAUL... & POSSIBLY  
ONESIMUS (v.12)

[σπλάγχνα; G4698: σπλάγχνον; *splagchnon*; noun: plural neuter accusative; 1.

an intestine (plural) 2. (figuratively) pity or sympathy; occurs 11x in the NA28;

occurs in **Philemon 1:7; 1:12; 1:20] in** [ἐν; G1722: ἐν; *en*; preposition; 1. "in,"

at, (up-)on, by, etc.; occurs 2,726x in the NA28; occurs in **Philemon 1:6 (2); 1:8;**

**1:10; 1:13; 1:16 (2); 1:20 (2); 1:23] Christ** [Χριστῷ; G5547: Χριστός;

## Applications

1. CHRISTIANS REMIND CHRISTIANS

## Personalizations

1. TELL OF PAST FAITHFULNESS

*Christos*; noun: singular masculine dative; 1. (literally) Anointed 2. (transliterated) "Christ" 3. (properly) the Messiah, the Anointed One of the God of Abraham, Isaac and Jacob 4. (by function) the (kinsman) Redeemer, the Savior # 10  
 5. (by identity) Jesus, Yeshua, Ἰησοῦς, Ἰησοῦ;

occurs in **Philemon 1:1; 1:3; 1:6; 1:8; 1:9; 1:20; 1:23; 1:25**. 21 **Since I am**

**confident** [Πειθοῶς; G3982: πείθω; *peitho*; verb: singular masculine

Perfect: completed action with the effects felt in the present

nominative second **perfect active participle**; 1. to convince (by argument, true

or false) 2. (by analogy) to pacify or conciliate (by other fair means) 3. (reflexively

or passively) to assent (to evidence or authority), to rely (by inward certainty);

occurs 52x in the NA28; occurs in **Philemon 1:21** **of your** [σου; G4771: οὐ; *su*;

personal pronoun: second **singular** genitive; 1. thou; occurs 2,889x in the NA28

PHILEMON

and 24x in **Philemon**] [τῆ; G3588: ὁ; *ho*; definite article: singular feminine

dative; 1. the; occurs 19,705x in the NA28 and 36x in **Philemon** **obedience**

[ὑπακοῆ; G5218: ὑπακοή; *hupakoe*; noun: singular feminine dative; 1. attentive

hearkening 2. (by implication) compliance or submission; occurs 15x in the

NA28; occurs in **Philemon 1:21**, **I am writing** [ἔγραψά; G1125: γράφω;

# 11  
 ★  
 i) Moo → Wright #2  
 → Pace (Anin & Y)  
 z) Moo views v. 21  
 AS THE BEGINNING  
 OF THE CLAUSE B/C  
 THERE IS NO CONNECTIVE  
 CONJUNCTION TO START  
 V. 21.

▶ ABOUT AS FIRM / HARSH AS PAUL  
 GETS IN THE ENTIRE EP.  
 BUT PAUL'S NORMAL USE  
 OF THIS WORD IS RELATED  
 TO THE GOSPEL, NOT PAUL  
 Moo

**Applications**

1. SALVATION RESULTS IN CONFIDENCE  
 (NOT JUST IN / OF SELF SALVATION,  
 BUT OF EXPECTED GOSPEL-DRIVEN ACTION)

**Personalizations**

1. SHARE OUR CONFIDENCE W/ OTHERS  
 (THIS IS A MECHANISM OF ENCOURAGEMENT)

*grapho*; verb: first singular aorist active indicative; 1. to "grave", especially to write 2. (figuratively) to describe; occurs 190x in the NA28; occurs in **Philemon 1:19; 1:21** **to you** [σοι; G4771: σύ; *su*; personal pronoun: second **singular** **PHILEMON** dative; 1. thou; occurs 2,889x in the NA28 and 24x in **Philemon**], **knowing** [εἰδώς; G1492: εἶδω; *eido*; verb: singular masculine nominative perfect active participle; 1. (properly) to see 2. (by implication, in the perfect tense only) to know; occurs 317x in the NA28; occurs in **Philemon 1:21** **that** [ὅτι; G3754: ὅτι; *hoti*; conjunction or conjunctive particle; 1. (demonstrative) that (sometimes redundant) 2. (causative) because; occurs 1,283x in the NA28; occurs in **Philemon 1:7; 1:19; 1:21; 1:22** **you will do** [ποιήσεις; G4160: ποιέω; *poieo*; verb: second **singular** **PHILEMON** future active indicative; 1. to make or do; occurs 566x in the NA28; occurs in **Philemon 1:4; 1:14; 1:21** **even** [καί; G2532: καί; *kai*; conjunction or conjunctive particle; 1. and, also, even, so then, too, etc.; occurs 8,913x in the NA28 and 18x in **Philemon** **more than** [ὑπέρ; G5228: ὑπέρ; *hyper*; preposition; 1. **"over"** 2. (with the genitive case) **of place, above, beyond**, across, or causal, for the sake of, instead, regarding 3. (with the accusative case)

### Applications

1. CHRISTIANS DO MORE THAN ASKED  
(NOT IN A LEGALISTIC, CHECK-THE-BOX MINDSET)

### Personalizations

1. LOOK FOR WAYS TO DO MORE  
FOR OTHER BELIEVERS

superior to, more than; occurs 152x in the NA28; occurs in **Philemon 1:13;**

**1:16; 1:21**] [ὃς; G3739: ὅς; *hos*; relative pronoun: plural neuter accusative; 1. the

relatively (sometimes demonstrative) pronoun, who, which, what, that; occurs

1,390x in the NA28; occurs in **Philemon 1:5; 1:10; 1:12; 1:13; 1:21**] **I say** ~ 3 5 4 4

[λέγω; G3004: λέγω; *lego*; verb: first singular present active indicative; 1.

(properly) to "lay" forth 2. (figuratively) to relate 3. (by implication) to mean;

occurs 2,226x in the NA28; occurs in **Philemon 1:19; 1:21**]. **22 Meanwhile**

[ἅμα; G260: ἅμα; *hama*; adverb or adverb and particle combined; 1. (properly)

at the "same" time; occurs 10x in the NA28; occurs in **Philemon 1:22**], [δέ;

G1161: δέ; *de*; conjunction or conjunctive particle; 1. but, and, etc.; occurs

2,755x in the NA28; occurs in **Philemon 1:9; 1:11; 1:14; 1:16; 1:18; 1:22**] **also**

[καί; G2532: καί; *kai*; conjunction or conjunctive particle; 1. and, also, even, so

then, too, etc.; occurs 8,913x in the NA28 and 18x in **Philemon**] **prepare**

[ἑτοιμάζέ; G2090: ἐτοιμάζω; *hetoimazo*; verb: second singular present active

PHILEMON

imperative; 1. to prepare; occurs 38x in the NA28; occurs in **Philemon 1:22**] **a**

↳ FOURTH (A FINAL) COMMAND

**guest room** [ξενίαν; G3578: ξενία; *xenia*; noun: singular feminine accusative;

## Applications

[. CHRISTIANS MAKE SPACE FOR CHRISTIANS

## Personalizations

1. PREPARE TO SUPPORT THE GOSPEL  
(B/C CHRISTIANITY IS NOT A  
REACTIVE RELIGION, BUT A  
PROACTIVE RELATIONSHIP)



1. hospitality 2. (by implication) a place of lodging; occurs 2x in the NA28; occurs in **Philemon 1:22** **for me** [μοι; G1473: ἐγώ; ego; personal pronoun: first

↳ Acts 28:23; READ 16-31

singular dative; 1. (emphatically, of the first person) I; occurs 2,557x in the NA28 and 21x in **Philemon**, **since** [γὰρ; G1063: γάρ; gar; conjunction or conjunctive

**Philemon 1:7; 1:15; 1:22** **I hope** [ἐλπίζω; G1679: ἐλπίζω; elpizo; verb: first singular present active indicative; 1. to expect or confide; occurs 30x in the

↳ PAUL ALSO WANTED TO GO TO SPAIN (Rom 15:24,28) & PACTICE (Phl 2:24)

- AND DIDN'T  
- BUT STILL...  
FACE/ARIN

NA28; occurs in **Philemon 1:22** **that** [ὅτι; G3754: ὅτι; hoti; conjunction or conjunctive particle; 1. (demonstrative) that (sometimes redundant) 2. (causative) because; occurs 1,283x in the NA28; occurs in **Philemon 1:7; 1:19;**

**1:21; 1:22** **through** [διὰ; G1223: διά; dia; preposition; 1. through; occurs 665x in the NA28; occurs in **Philemon 1:7; 1:9; 1:15; 1:22** **your** [ὑμῶν; G4771: οὐ;

su; personal pronoun: second plural genitive; 1. thou; occurs 2,889x in the NA28 and 24x in **Philemon** [τῶν; G3588: ὁ; ho; definite article: plural feminine

↳ v. 2 ← ⇒ LETTER BE READ TO THIS ENTIRE CHURCH

genitive; 1. the; occurs 19,705x in the NA28 and 36x in **Philemon** **prayers** [προσευχῶν; G4335: προσευχή; proseuche; noun: plural feminine genitive; 1.

51P|5|P PRAYER PRAYERS  
YOUR(S) 1, 1x 1, >1x  
YOUR(P) >1, 1x >1, >1x

**Applications**

1. HOPE IS GOOD

2. PRAYER IS A GROUP ASSIGNMENT

**Personalizations**

1. HOPE IN THE EFFECTS OF THE GOSPEL

2. PRAY TOGETHER

FACE/ARIN x2

prayer 2. (by implication) an oratory (chapel); occurs 36x in the NA28; occurs in

**Philemon 1:4; 1:22**] **I will be restored** [χαρισθήσομαι; G5483: χαρίζομαι; *charizomai*; verb: first singular **future passive indicative**; 1. to grant as a favor, i.e., gratuitously, in kindness, pardon or rescue; occurs 23x in the NA28; occurs in **Philemon 1:22**] **to you** [ὑμῖν; G4771: σύ; *su*; personal pronoun: second plural dative; 1. thou; occurs 2,889x in the NA28 and 24x in **Philemon**].

*γὰρ*

BDA6: 3 options

2) → WHO IS THE EFFECTIVE AGENT? GOD? PRAYERS?

### Applications

1. CHRISTIANS ARE GIFTS TO THE CHURCH
2. GOD IS RESPONSIBLE FOR THE GIVING

### Personalizations

1. BE GIVEN + BE RECEIVING
2. Rejoice! (IT'S NOT UP TO US)

#11

#12



## Philemon 1:23-25: Final Greetings

NA28

**23** Ἀσπάζεται σε Ἐπαφρᾶς ὁ συναιχμάλωτός μου ἐν Χριστῷ Ἰησοῦ, **24**

Μάρκος, Ἀρίσταρχος, Δημᾶς, Λουκᾶς, οἱ συνεργοί μου.

**25** Ἡ χάρις τοῦ κυρίου Ἰησοῦ Χριστοῦ μετὰ τοῦ πνεύματος ὑμῶν.

CSB

**23** Epaphras, my fellow prisoner in Christ Jesus, sends you greetings, and so do **24** Mark, Aristarchus, Demas, and Luke, my coworkers.

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

Applications

Personalizations



### Word-by-word analysis

**23 Epaphras** [Ἐπαφρᾶς; G1889: Ἐπαφρᾶς; *Epaphras*; noun: singular masculine nominative; 1. Epaphras, a Christian; occurs 3x in the NA28; occurs in

→ Col 4:12 - "SERVANT OF CHRIST JESUS"

→ Col 1:7 - "DEARLY LOVED SERVANT"

**Philemon 1:23**, **my** [μου; G1473: ἐγώ; ego; personal pronoun: first singular

genitive; 1. (emphatically, of the first person) I; occurs 2,557x in the NA28 and

21x in **Philemon**] [ὁ; G3588: ὁ; *ho*; definite article: singular masculine

nominative; 1. the; occurs 19,705x in the NA28 and 36x in **Philemon**] **fellow**

**prisoner** [συναιχμάλωτός; G4869: συναιχμάλωτος; *sunaichmalotos*; adjective:

①

singular masculine nominative; 1. a co-captive; occurs 3x in the NA28; occurs in

→ Col 4:10: ARISTARCHUS

→ Rom 16:7: ANDRONICUS + JUNIA

**Philemon 1:23** **in** [ἐν; G1722: ἐν; *en*; preposition; 1. "in," at, (up-)on, by, etc.;

occurs 2,726x in the NA28; occurs in **Philemon 1:6 (2); 1:8; 1:10; 1:13; 1:16**

**(2); 1:20 (2); 1:23** **Christ** [Χριστῷ; G5547: Χριστός; *Christos*; noun: singular

masculine dative; 1. (literally) Anointed 2. (transliterated) "Christ" 3. (properly)

the Messiah, the Anointed One of the God of Abraham, Isaac and Jacob 4. (by

function) the (kinsman) Redeemer, the Savior 5. (by identity) Jesus, Yeshua,

Ἰησοῦς, ישׁוּעַ, ישׁוּעָה; occurs 525x in the NA28; occurs in **Philemon 1:1; 1:3; 1:6;**

**1:8; 1:9; 1:20; 1:23; 1:25**] **Jesus** [Ἰησοῦ; G2424: Ἰησοῦς; *Iesus*; noun:

He is  
ALSO IN  
PRISON FOR  
THE GOSPEL

### Applications

1. BELIEVERS CAN BE KNOWN  
FOR MORE THAN ONE GOOD THING

### Personalizations

1. RECOGNIZE, RELAY, & REJOICE  
@ WHAT GOD HAS DONE

singular masculine dative; 1. Jesus (i.e., Jehoshua), the name of our Lord and two (three) other Israelites; occurs 910x in the NA28; occurs in **Philemon 1:1;**

**1:3; 1:5; 1:9; 1:23; 1:25**], **sends you** [σε; G4771: σύ; *su*; personal pronoun:

second **singular** accusative; 1. thou; occurs 2,889x in the NA28 and 24x in **Philemon**

**Philemon**] **greetings** [Ἀσπάζεται; G782: ἀσπάζομαι; *aspazomai*; verb: third

2

singular present middle or passive deponent indicative; 1. to enfold in the arms

2. (by implication) to salute, (figuratively) to welcome; occurs 60x in the NA28;

occurs in **Philemon 1:23**], <sup>x x x</sup> **and so do 24 Mark** [Μάρκος; G3138: Μάρκος;

*Markos*; noun: singular masculine nominative; 1. Marcus, a Christian; occurs 8x →

in the NA28; occurs in **Philemon 1:24**], **Aristarchus** [Ἀρίσταρχος; G708:

Ἀρίσταρχος; *Aristarchos*; noun: singular masculine nominative; 1. best ruling 2.

Aristarchus, a Macedonian; occurs 5x in the NA28; occurs in **Philemon 1:24**],

**Demas** [Δημᾶς; G1214: Δημᾶς; *Demas*; noun: singular masculine nominative;

1. Demas, a Christian; occurs 3x in the NA28; occurs in **Philemon 1:24**], **and**

**Luke** [Λουκᾶς; G3065: Λουκᾶς; *Loukas*; noun: singular masculine nominative;

1. Lucas, a Christian; occurs 3x in the NA28; occurs in **Philemon 1:24**], **my** [μου;

→ 2 Tim 4:11; Col 4:14



Col 4:10  
Acts 12:12, 25;  
15:37, 39  
2 Tim 4:11  
1 Pet 5:13

## Applications

1. GREETINGS ARE STILL IMPORTANT

## Personalizations

1. GREET ONE ANOTHER

G1473: ἐγώ; ego; personal pronoun: first singular genitive; 1. (emphatically, of the first person) I; occurs 2,557x in the NA28 and 21x in **Philemon**] [οἱ; G3588:

ὁ; ho; definite article: plural masculine nominative; 1. the; occurs 19,705x in the NA28 and 36x in **Philemon**] coworkers [συνεργοί; G4904: συνεργός;

sunergos; adjective: plural masculine nominative; 1. a co-laborer, i.e., coadjutor; occurs 13x in the NA28; occurs in **Philemon 1:1; 1:24**].

**25 The** [ἡ; G3588: ὁ; ho; definite article: singular feminine nominative; 1. the; occurs 19,705x in the NA28 and 36x in **Philemon**] grace [χάρις; G5485: χάρις;

charis; noun: singular feminine nominative; 1. graciousness (as gratifying), of manner or act 2. (especially) the divine influence upon the heart, and its reflection in the life 3. (also) gratitude; occurs 155x in the NA28; occurs in **Philemon 1:3; 1:25**] of the [τοῦ; G3588: ὁ; ho; definite article: singular masculine genitive; 1. the; occurs 19,705x in the NA28 and 36x in **Philemon**]

**Lord** [κυρίου; G2962: κύριος; kurios; noun: singular masculine genitive; 1. supreme in authority 2. (as noun) controller 3. (by implication) Master (as a respectful title); occurs 714x in the NA28; occurs in **Philemon 1:3; 1:5; 1:16**;

**5** Lord [κυρίου; G2962: κύριος; kurios; noun: singular masculine genitive; 1. supreme in authority 2. (as noun) controller 3. (by implication) Master (as a respectful title); occurs 714x in the NA28; occurs in **Philemon 1:3; 1:5; 1:16**;

**5** Lord [κυρίου; G2962: κύριος; kurios; noun: singular masculine genitive; 1. supreme in authority 2. (as noun) controller 3. (by implication) Master (as a respectful title); occurs 714x in the NA28; occurs in **Philemon 1:3; 1:5; 1:16**;

APPEARS TO ALMOST ALWAYS BE USED PERSONALLY  
★



~ Phil. 4:23  
~ Gal 6:8

Timothy  
EPAPHRODITUS  
CLEMENT, ET. AL.  
Timothy  
PHILEMON  
ARISTARCHUS, MARK, JUSTUS  
TITUS  
PAUL + TIMOTHY  
Petrus + Aquila  
URBANUS

**Applications**

1. COWORKERS AROUND

**Personalizations**

1. RECOGNIZE, ENCOURAGE, & REJOICE

PACE | AKIN x3

PACE | AKIN x2

**1:20; 1:25**<sup>A</sup> **Jesus** <sup>6</sup> [Ἰησοῦ; G2424: Ἰησοῦς; *Iesus*; noun: singular masculine

genitive; 1. Jesus (i.e., Jehoshua), the name of our Lord and two (three) other Israelites; occurs 910x in the NA28; occurs in **Philemon 1:1; 1:3; 1:5; 1:9; 1:23;**

**1:25** <sup>8</sup> **Christ** [Χριστοῦ; G5547: Χριστός; *Christos*; noun: singular masculine

genitive; 1. (literally) Anointed 2. (transliterated) "Christ" 3. (properly) the Messiah, the Anointed One of the God of Abraham, Isaac and Jacob 4. (by

function) the (kinsman) Redeemer, the Savior 5. (by identity) Jesus, Yeshua, Ἰησοῦς, *ישׁוּעַ*, *ישׁוּעָה*; occurs 525x in the NA28; occurs in **Philemon 1:1; 1:3; 1:6;**

**1:8; 1:9; 1:20; 1:23; 1:25** **be with** [μετά; G3326: μετά; *meta*; preposition; 1.

(properly) denoting accompaniment 2. "amid" (local or causal); occurs 464x in the NA28; occurs in **Philemon 1:25** **your** [ὑμῶν; G4771: σύ; *su*; personal

pronoun: second plural genitive; 1. thou; occurs 2,889x in the NA28 and 24x in **Philemon** <sup>CHURCH</sup> [τοῦ; G3588: ὁ; *ho*; definite article: singular neuter genitive; 1. the;

occurs 19,705x in the NA28 and 36x in **Philemon** **spirit** [πνεύματος; G4151: πνεῦμα; *pneuma*; noun: singular neuter genitive; 1. a current of air, i.e., breath

**Philemon** **spirit** [πνεύματος; G4151: πνεῦμα; *pneuma*; noun: singular neuter genitive; 1. a current of air, i.e., breath

THIS CHURCH  
HAD A SPIRIT  
ABOUT IT  
THAT NEEDED  
GRACE

<sup>A</sup> Other mss read *our Lord* ✕

### Applications

1. CHRISTIANS TALK ABOUT OLJC (5 + 6 + 8 = 19)
2. CHURCHES NEED THE GRACE OF THE LJC

### Personalizations

1. TALK ABOUT OLJC
2. ENCOURAGE CHURCHES WITH THE GRACE OF THE LJC

(blast) or a breeze 2. (by analogy or figuratively) a spirit 3. (humanly) the rational soul 4. (by implication) vital principle, mental disposition, etc. 5. (superhumanly) an angel, demon 6. (divinely) God, Christ's spirit, the Holy Spirit; occurs 376x in the NA28; occurs in **Philemon 1:25**].

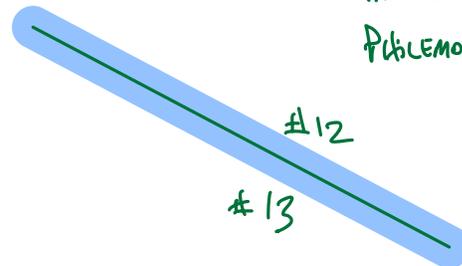
FINAL THOUGHTS:

FACE/ALIN x 1

MELICK x 1

LUTHER x 2

NEXT WEEK: WHAT DID GOD DO IN YOU  
THROUGH OUT STUDY IN  
PHILEMON?



WHAT DID GOD DO IN YOU  
THROUGH OUT STUDY IN PHILEMON?

**Applications**

**Personalizations**





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Also available at [OurSundaySchool.com](http://OurSundaySchool.com)  
A Resource from Stuart Heights Baptist Church