

Experiencing the Life Changing  
Power of Learning the Word of God

# A STUDY OF PHILEMON

PART 2

# Review: Philemon 1-7

62 AD

Paul, a prisoner of Christ Jesus, and  
Timothy our brother,  
Rome  
Italy

## Applied Christianity

Sanctification, Sons, Forgiveness, and Sacrifice

To Philemon (one who kisses) our dear friend and fellow worker (probably a spiritual grandchild),  
to Apphia (fruitful) our sister,  
to Archippus (master of the horse) our fellow soldier and  
to the church (founded by Paul's sons: Epaphras and Tychicus) that meets in your home:  
Colossi  
Asia

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

I always thank my God as I remember you in my prayers, because I hear about your faith in the Lord Jesus and your love (agape – sacrificial action) for all the saints. I pray that you may be active in sharing (koinonia) your faith (conviction and worldview), so that you will have a full understanding of every good (agathos: good => alignment with God) thing we have in Christ. Your love has given me great joy and encouragement, because you, brother, have refreshed the hearts of the saints.

Text in blue is added

# Review: Philemon 8-10

Therefore, although in Christ I could be bold (parrhesia: freedom in speaking, unreservedness in speech, openly, frankly, without concealment, without ambiguity) and order you to do what you ought to do, yet I appeal to you on the basis of love (apage – sacrificial action). I then, as Paul - an old man (=> respect your elders) and now also a prisoner of Christ Jesus - I appeal to you for my son Onesimus, who became my son while I was in chains.

## Authority

As an apostle, Paul had authority over those he oversaw

## Disciples (Spiritual Sons)

Paul was a spiritual father (1 Cor 4:15)

Spiritual sons are birthed through the impartation of the heart (see next verse)

## Macedonia

Aristarchus (Thessalonica) (Act 19:29; 20:4; 27:2; Col 4:10; Phm 1:24)

Secundus (Thessalonica) (Acts 20:4)

Sopater (Berea) (Act 20:4)

## Asia

Tychicus (Acts 20:4; Eph 6:21; Col 4:7; 2 Tim 4:12; Tit 3:12)

Trophimus (Ephesus) (Acts 20:4; 21:29; 2 Tim 4:20)

Epaphras (Colossi) (Col 1:7; 4:12; Phm 1:23)

Archippus (Colossi) (Col 4:17; Phm 1:2)

Onesimus (Colossi) (Col 4:9; Phm 1:10)



Apostle Paul  
(a.k.a. Saul of Tarsus)

Paul's Disciples

## Corinth

Justus (Act 18:7; Col 4:11)

Erastus (public works director) (Act 19:22; Rom 16:23; 2 Tim 4:20)



## Galatia

Gaius (Derbe) (Act 20:4)

Timothy (Lystra) (Act 16:1; Phil 1:1; Col 1:1; 1 Thess 1:1, etc.)

## Others

Titus (2 Cor 2:13; 7:6,13,14, 8:6,16, 17, 23; 12:18; Gal 2:1,3; 2 Tim 4:10; Tit 1:4)

Luke (Col 4:14; 2 Tim 4:11; Phm 1:24)

Demas (Col 4:14; 2 Tim 4:10; Phm 1:24)

Tertius (amanuensis for Romans) (Rom 16:22)

Crescens (2 Tim 4:10)

## Judea

John Mark (cousin of Barnabas) (Acts 12:12; 12:25; 15:37-39; Col 4:10; 2 Tim 4:11; Phm 1:24; 1 Pet 5:13)

# Philemon 11-16

Formerly he was useless (*achrestos* => without Christ) to you, but now he has become useful (*euchrestos* => with Christ) both to you and to me. I am sending him (=> Onesimus may deliver the letter) – who is my very heart (*splagchnon* => seat of tender affections) – back to you. I would have liked to keep him with me so that he could take your place in helping me while I am in chains for the gospel. But I did not want to do anything without your consent (Paul recognizes Onesimus as the property of Philemon), so that any favor you do will be spontaneous (*hekousion* – voluntary) and not forced. Perhaps the reason he was separated from you for a little while was that you might have him back for good (not *agathos* but *aionios* => without end) – no longer as a slave, but better than a slave, as a dear brother (=> a request for freedom). He is very dear to me but even dearer to you, both as a man and as a brother in the Lord (*forgiveness* opens the door for restoration and freedom).

## Basis for Restoration: Character

Impartation of Paul's heart to Onesimus, which clearly led to his sanctification

## Four levels of discipleship according to Dennis Peacocke

1. Teaching (imparting truth)
2. Mentoring (training in a specific area)
3. Discipleship proper (training in all areas)
4. Sonship (impartation of the heart)



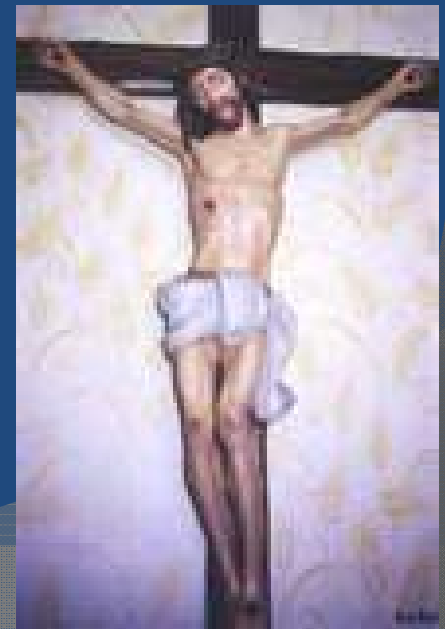
# Philemon 17-21

So if you consider me a partner (*koinonos* – *koinos*: common => equal yoking), welcome him as you would welcome me. If he has done you any wrong (*adikeo* : to act unjustly or wickedly, to sin, to be a criminal, to have violated the laws in some way, to do wrong) or owes you anything (=> he may have stolen something from Philemon), charge it to me (*ellogeo* : lay to one's charge, impute). I, Paul, am writing this with my own hand. I will pay it back – not to mention that you owe me your very self. I do wish, brother, that I may have some benefit from you in the Lord; refresh my heart in Christ. Confident of your obedience, I write to you, knowing that you will do even more than I ask.

Illustration of substitutionary atonement:

our sin was put on Christ's account (legal reckoning)

*But God demonstrates his own love for us in this:  
While we were still sinners, Christ died for us.* Romans 5:8 [NIV]

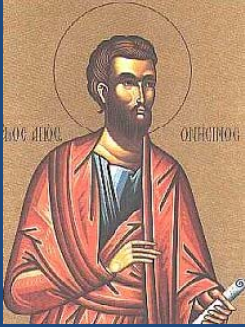


# Philemon 22-25

**P.S.** And one thing more: prepare a guest room for me, because I hope to be restored to you in answer to your prayers. Epaphras, my fellow prisoner in Christ Jesus, sends you greetings. And so do Mark, Aristarchus, Demas and Luke, my fellow workers.

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

# Take Away



Onesimus, Bishop of Ephesus

Fellowshipping in  
faith (conviction)  
and  
the faith (biblical  
worldview)

Maturity in Christ  
Knowledge of the good we  
have in Christ

Growing capacity to:  
Refresh the Saints  
Forgive

Restoration of  
Relationships that  
Facilitate the  
Kingdom of God

In the early part of the 2<sup>nd</sup> Century, Ignatius of Antioch wrote about Onesimus, bishop (episkopos – overseer) of Ephesus.



Ignatius of Antioch