

Philemon

I. Overview.

Philemon is a personal letter to a man bearing the same name as the letter. Paul writes this letter from prison in Rome concerning Onesimus, Philemon's slave, who had stolen money from him (verse 18) and ran away. While in Rome he looked up Paul in prison and was saved. Paul then writes this letter to Philemon to request him to receive and forgive Onesimus since he was now a changed man (saved). A slave in those days was absolutely at his master's disposal. He could be scourged, mutilated, crucified, or thrown to the wild beasts by his master for even the smallest offense. But Philemon was himself a Christian brother, which put a kindlier complexion on the situation and gave Paul his basis of appeal. This letter was sent by Tychicus and Onesimus along with the letter of Colossians to the church which met in Philemon's house in Colosse. (Col. 4:7-8; Phm. 2)

The Bible does not say how the master received the returning slave. But there is a tradition that his master did receive him, and took Paul's hint and gave the slave his liberty. Also there is a tradition that Onesimus afterward became a pastor in Berea.

Of course, the main lesson of the letter is its picture of Christ. Just as Paul was willing to pay the price for disobedient Onesimus (verses 17-18), so Christ paid the price on the cross for us. The Christian will never enter heaven on his own merits. When the believer stands before the Father, Christ will have to say, "Receive him as Myself!" The typeology in this letter is:

- A. Paul, a type of Christ--intercessor for a slave.
- B. Onesimus a type of us (sinners)--slaves in bondage.
- C. Philemon, a type of God the Father--owner and Master who can have mercy.

II. Introduction. V. 1-3

V. 1

1. "Paul" = Gentile name; the human instrument God used to write this letter (II Peter 1:21); it was customary in those days to open a letter with the writers name and greeting rather than place them at the end as we do today.

2. "Prisoner" = a captive; to be in bounds; Paul identifies himself as a prisoner of Jesus Christ not a prisoner of Caesar, even though he was in prison in Rome; he states this for two possible reasons:

A. He was in prison because it was the will of God to be there.

B. He is reminding Philemon of the price he is paying for the cause of Christ in hope that Philemon would have mercy on Onesimus. He did not identify himself as an apostle since he is writing to a friend.

3. "Timothy" = translated Timotheus 17 times in the Bible; a resident of Lystra whose father was a Gentile and mother a Jewess (Acts 16:1); he was Paul's travelling companion and fellow laborer; being from that region of the country he may have been acquainted with Philemon.

4. "Brother" = from the same womb; refers to him as being a believer, for all saved are from the womb of God in Holy Ghost conviction.

5. "Philemon" = a resident of Colosse; master of Onesimus; and convert of Paul; he seems to have come under the influence of Paul at Ephesus during Paul's three year stay there for there was much coming and going between Ephesus, the capital, and cities such as Colosse. (Acts 20:31)

6. "Dearly beloved" = one word in the Greek; esteemed; dear; means "divinely loved ones" or those loved by God and when coupled with "our" refers to Philemon being loved by Paul and Timothy as a result of divine love shed abroad in their hearts by the Holy Spirit. (Rom. 5:5)

7. "Fellowlabourer" = companion in work--the Lord's work; this does not mean Philemon held an office in the church; he was a helper sometimes referred to as laymen who are needed in church work.

V. 2

1. "Beloved" = esteemed; dear; Paul and Timothy loved Apphia with the same kind of love as they did Philemon in verse 1.

2. "Apphia" = probably the wife of Philemon.

3. "Archippus" = believed to be the son of Philemon.

4. "Fellowsoldier" = an associate in labors and conflicts for the cause of Christ; preacher in battle--same battle but different battle grounds; Archippus may have been what we call "an interim pastor" at Colosse to fill Epaphras' place as pastor of the church in Colosse during his absence (verse 23).

5. "Church" = a called out assembly; a local visible body of baptized believers who meet together to glorify the Lord; the only called out assembly that exists today is the local church of which there are many which are only types of the church of the firstborn (Heb. 12:23) which will be called out at the rapture and then these will be a called out assembly in heaven.

6. "In thy house" = refers to Philemon's house where the church (people, not the building) assembled for there was no building designated as church buildings in the days of the early church.

7. Notice this letter, even though of a personal nature, was written unto Philemon and also to Apphia, Archippus, and to the church in Philemon's house. This indicates this letter was also to be read publicly, therefore it is preserved to be read by all today. We might call this an "open" letter to Philemon just as letters are written to our president but published in the newspaper, open for all to read.

V. 3

1. "Grace" = sanctifying grace, not justifying, for he is writing to Philemon who is already justified; this grace enables the saints of God to overcome obstacles in their daily living and keep on keeping on for the glory of God. We have access (freedom) to enter through the assistance or favor of another into this grace by faith (Rom. 5:2).

2. "Peace" = sanctifying peace, not justifying of Rom. 5:1, for he is writing to Philemon who is already justified; this peace is the peace of God that passes all understanding, even in troubled times (Phil. 4:6-7); a state of Christian tranquility; we are fighting *from* victory not *for* victory.

3. This grace and peace comes from God whom he identifies as our Father (personal) and the Lord Jesus Christ.

4. "From" = as a fountain head and source of grace and peace.

5. "Lord" = supreme in authority; becomes one's Lord at the instant he is saved, not at some later time.

6. "Jesus" = the earthly name of God incarnate (God robed with flesh); the Saviour of mankind.

7. "Christ" = the Anointed One; the Messiah of the Old Testament.

8. The Greek construction refers to God who is our Father as the source of this grace and peace and also to God who is our Lord Jesus Christ as the source of this grace and peace.

III. Paul's appreciation of Philemon. V. 4-7

V. 4

1. "Thank" = to be grateful; feel thankful; give thanks; failure to do so leads to idolatry and ruin (Rom. 1:21-23); this resulted from what Paul had heard (verse 5) concerning

Philemon, probably from Epaphras who was pastor of the church at Colosse or from Onesimus. (Col. 1:7-8)

2. "Making" = the tense reveals a continuous action.

3. "Mention" = the act of referring to Philemon (thee).

4. "Always" = at all times; refers to every time Philemon was brought to Paul's remembrance, he thanked God for him in prayer.

5. "Prayers" = prayers addressed to God.

V. 5

1. "hearing" = to perceive by the ear what is announced in one's presence; Paul probably heard from Epaphras or Onesimus or both.

2. "Thy" = Philemon.

3. "Love" = agape; love in action; God kind of love produced by the presence of the Holy Spirit. (Rom. 5:5; Gal. 5:22)

4. "Faith" = to trust; to rely on; to commit; refers to living or serving faith which issues from saving faith; his faith was in Christ who cannot be shaken or moved.

5. "Hast" = have; the tense is continuous.

6. First "toward" = with regard to.

7. Second "toward" = different word in the Greek than the first "toward"; means for or to.

8. "All" = each and every one.

9. "Saints" = to set apart for God; the root idea is "separation from" to "separation to"; God's designation for believers because they have had the "sanctification work" of the Holy Spirit completed in them. (I Peter 1:2; II Thess. 2:13)

10. Philemon's love and faith had a two-fold outreach: 1) upward to Christ and 2) outward toward others. The first must be present before the second will be effective. (I John 4:19-21)

V. 6

1. "That" = so that; the contents of this verse is the subject of Paul's prayer for Philemon.

2. "Communication" = fellowship; participation; means the making of the faith common to others, that is, enabling others to partake of the fruits of it by good deeds.
3. "Faith" = serving faith; living faith; see notes on verse 5.
4. "Become" = to come into existence.
5. "Effectual" = operative; active; effective.
6. "By the acknowledging" = "in acknowledgment" = so as to secure from others the proper recognition of the existence of faith in one's heart; in other words, so that others may see that you are truly faithful and understand to what extent you have faith; this is what James means in Jam. 2:17-20 and he does not contradict what Paul said in Rom. 3:28; James is referring to faith seen by man--"ye" (James 2:24) while Paul is speaking of being before God. (Rom. 4:2)
7. "Every" = each; all.
8. "Good thing" = upright; honorable; refers to every good principle and every benevolent trait which is in your character; a proper outward expression.
9. "In you" = refers to your inner being; in context speaking of Philemon, Apphia, Archippus, and the church in Philemon's house; doing good to others would be a development of the benevolence which existed in their heart.
10. "In Jesus Christ" = through Jesus Christ in whom all fullness and grace dwells and from whom all is imparted; indicates that every good thing done is by the strength and grace of Christ.

V. 7

1. "For" = because.
2. "We" = Paul, Timothy, and those with Paul.
3. "Have" = the tense is continuous action.
4. "Joy" = gladness; the cause for joy; described as "great" = much; large.
5. "Consolation" = encouragement; this could also be described as "great."
6. "Love" = agape; love in action; see notes on verse 5.
7. "Because" = since.
8. "Bowels" = hearts; refers to the seat of the more tender affections especially kindness, benevolence, and compassion; the inner being; the inmost feelings; the very

self; the sense is that the kindness which he had shown to Christians had done much to make them happy.

9. "Are refreshed" = to give rest; a relief; refers to Philemon ministering to the saint's needs; the tense is perfect which indicates a complete action at a point in past time with existing results, thus, Philemon's actions refreshed the saints sometime in the past and they remain in a state of being refreshed.

10. "Thee" = Philemon whom he addressed as "brother" = from the same womb; refers to Philemon as being Paul's brother in Christ.

11. Instead of immediately pleading for Onesimus' life, Paul expresses sincere appreciation for his friend, Philemon. This is not just empty flattery. It is sincere Christian appreciation and love shown because of "the love of God shed abroad" in Paul's heart. (Rom. 5:5)

IV. Paul's appeal for Onesimus. V. 8-17

V. 8

1. "Wherefore" = on account of; refers to the fact that Paul could have had much boldness as an apostle of Christ to command Philemon to do a certain thing in this matter of receiving Onesimus but instead he appealed to love. (verse 9)

2. "Bold" = freedom in speaking.

3. "In Christ" = refers to Paul as being saved but more--as an apostle.

4. "To enjoin" = to charge or command.

5. "Convenient" = fitting; that which is proper, in this case referring to Onesimus.

6. Paul implies that what he was about to ask, was proper to be done under the circumstances, but he does not command it as an apostle but asks it as a personal favor.

V. 9

1. "Yet for the sake" = because of.

2. "Love" = agape; love in action; God kind of love produced by the presence of the Holy Spirit. (Rom. 5:5; Gal. 5:22)

3. "Rather" = prefer to.

4. "Beseech" = entreat; beg; this Greek word is a strong word and the use of it shows humility and tact of Paul.

5. "Thee" = Philemon; placed by the translator because it is implied.

6. "Such an one" = of this kind or sort.

7. "Aged" = an old man; Paul may have been about 60 years old but because of the suffering he had endured his body showed age well beyond his actual age; Paul is reminding Philemon of the gray hairs that came no doubt as the result of his labor in the ministry.

8. "Now" = at this very moment.

9. "Also" = indeed.

10. "Prisoner" = a captive; to be in bounds.

11. "Of Jesus Christ" = he did not say he was a prisoner of Caesar even though he was in a prison in Rome; he was a prisoner due to his endeavor to make Jesus Christ known to the world.

12. It is believed that Paul's appeal to Philemon was made in such a way that he would not refuse Paul's request. This is not stated to get Philemon's pity but this was inspired by God. (II Peter 1:21; II Tim. 3:16)

V. 10

1. "Beseech" = entreat; to beg; Paul is saying it is your choice but please grant my request.

2. "Onesimus" = name means profitable or useful; a slave of Philemon who stole from him and run away. (verse 18)

3. "My son" = refers to his son in the sense of Paul being the one who was the human instrument the Lord used which resulted in Onesimus being saved.

4. "Begotten" = used of one who brings another over to his way of life; the Lord uses men as human instruments to carry the gospel message but "salvation is of the Lord."

5. "In bonds" = fastened with chains; Paul was bound but the Word of God was not bound.

6. Paul reminds Philemon that Onesimus is now a brother in Christ because the mention of his name might not have been good in the ears of Philemon because he stole and ran away.

V. 11

1. "Time past" = refers to time Onesimus was in Philemon's house when he may have been of the rebellious nature and especially when he stole from him and ran away.
2. "Unprofitable" = useless.
3. "But" = reveals contrast.
4. "Now" = at this very moment.
5. "Profitable" = useful.
6. "Thee" = Philemon.
7. "Me" = Paul.
8. This may have been a play on words since Onesimus means profitable. Paul seems to say, "Profitable he is named, but in times past he was (I confess it) not profitable but now in the future he will be of use (profitable) to both of us." This is a very vivid description of the results of true salvation.

V. 12

1. "Whom" = Onesimus.
2. "Have sent again" = to send back; this word reflects a struggle in Paul for he wanted to keep him in Rome for two possible reasons:
 - A. Because of the deep affection he had for Onesimus, as the rest of this verse brings out.
 - B. Because he was assisted and encouraged by Onesimus while he was in prison and no doubt in poor health. (verse 13)
3. "Receive" = to take to one's self.
4. "Mine own" = my; Paul.
5. "Bowels" = heart; regarded as the seat of tender affections.
6. Paul ask Philemon to receive Onesimus as if he was receiving Paul himself. Paul seems to say, "Receive one whom I so tenderly love that where ever he goes my heart goes with him." Later Paul said, "Receive him as myself." (verse 17)

V. 13

1. "Would have" = was desiring.

2. "Retained" = kept; to restrain from going back.
3. "Thy" = Philemon.
4. "Stead" = in behalf of; for the sake of; refers to what he would do for Paul might be regarded as done by Philemon himself.
5. "Might have ministered" = to serve; to wait upon; to render assistance.
6. "Bonds" = bound with chains.
7. "Gospel" = good tidings; the good news of Jesus Christ's death, burial, and resurrection (I Cor. 15:1-4) and everything around it such as His virgin birth, sinless life, vicarious death, burial, resurrection, ascension, ministry of intercession, and His bodily coming again.
8. This could be stated as, "That he might render me the service which I know you would if you were here."

V. 14

1. "But" = shows contrast.
2. "Without" = apart from.
3. "Thy" = Philemon.
4. "Mind" = opinion; judgment; knowledge; decision; agreement; refers to Philemon's cordial consent.
5. "Would" = desired; wished; negated by "nothing."
6. "Benefit" = goodness.
7. "Necessity" = by law of duty; implies force; negated by not; forced service is not genuine.
8. "Willingly" = voluntary.
9. "But" = reveals contrast.
10. Paul's aim was to motivate the best in Philemon.
11. Paul could not keep Onesimus without the knowledge and consent of Philemon for four possible reasons:
 - A. Roman law had serious penalties upon one who received and retained fugitive slaves.

B. He might not keep back something which belonged to Philemon.

C. Onesimus may have chosen to go back as a result of repentance--bridges had to be burned--restitution made.

D. That the gospel might not be slandered. If other slaves heard of what happened if he stayed in Rome, it might cause them to make a false profession to get out of servitude.

12. Forced service is not genuine. Paul's aim was to motivate the best in Philemon.

V. 15

1. "For" = indicated a deeper purpose.

2. "Perhaps" = possibility; maybe.

3. "He" = Onesimus.

4. "Therefore" = because of this.

5. "Departed" = to go away; to separate one's self from.

6. "Season" = for a short time.

7. "Shouldest receive" = might possess; might have.

8. "For ever" = eternally; here and hereafter.

9. The meaning is, that Onesimus was allowed by the Lord to steal from Philemon, leave him, and go to Rome where he was brought under the influence of the gospel, thus making an evil circumstance work for good. (Rom. 8:28) An insignificant loss resulted in an immeasurable gain. Philemon did not have the services of Onesimus for a short time (season) but now because he is saved, he will serve voluntarily (Exo. 21:5-6) and they would be together for ever (eternally) because both were saved.

V. 16

1. "Not now" = no more; no longer; no further; implies that he had been before in this condition but was not to be now.

2. "Servant" = slave.

3. "But" = shows contrast.

4. "Above" = more than.

5. "Brother" = from the same womb; refers to being saved, since all saved are from the womb of God in Holy Ghost conviction.

6. "Beloved" = esteemed; dear; means "divinely loved ones" or those loved by God and also by Paul (me) as a result of divine love shed abroad in their heart by the Holy Spirit. (Rom. 5:5)

7. "Specially" = especially; most of all.

8. "How much more" = to a greater degree.

9. "Thee" = Philemon.

10. "In the flesh" = this phrase is used in reference to any relation which may exist pertaining to the present world; in the natural plane he will now be a dependable Christian servant.

11. "In the Lord" = refers to him being saved or a Christian; on the spiritual plane he was a fellow believer.

12. This shows that Paul expects Philemon, a Christian, to treat Onesimus as a brother in Christ, not as a slave. There is at least a hint in this that Philemon should consider the possibility of changing Onesimus' status as a slave.

V. 17

1. "If" = since; in the Greek this is a condition of first-class sentence assumed as being true, not a hypothetical condition.

2. "Thou" = Philemon.

3. "Count" = to regard or consider; the Greek construction reveals Paul assumed Philemon did count him a partner--a partner in the gospel.

4. "Me" = Paul.

5. "Partner" = sharer in anything; applied to those who hold the same principles of religion; the Lord had not called Philemon to fulfill the same function in the NT church as He had called Paul to fulfill nor had He given to Philemon the same responsibility He had placed upon Paul but still they were "partners."

6. "Receive" = to take one's self.

7. "Myself" = me; Paul; Paul is asking Philemon to treat Onesimus as he would him if he were there.

V. Paul's assurance of payment. V. 18-21

V. 18

1. "If" = since; in the Greek this is a condition of first class sentence assumed as being true, not a hypothetical condition; Onesimus had wronged Philemon.
2. "He" = Onesimus.
3. "Hath wronged" = to act unjustly or wickedly; to do wrong either by escaping from you, or by failing to perform what he had agreed to, or by unfaithfulness when he was with you as a servant, or by taking your property when he went away.
4. "*Thee*" = Philemon; not in the original but supplies by the translators because Philemon is implied.
5. "Oweth" = be in debt for; this may suggest that a monetary loss was involved either through theft, embezzlement, or perhaps simply careless handling of funds.
6. "Ought" = anything.
7. "Put that on account" = one word in the Greek; lay to one's charge; impute; to put to one's account what properly belongs to him.
8. "Mine" = Paul.
9. This is a beautiful doctrine of imputation:
 - A. Man was created by God and was His property just as Onesimus was Philemon's property.
 - B. In sinning, man departed from God as Onesimus did Philemon.
 - C. As Onesimus fled to Rome and was in a serious position so it is with man.
 - D. Roman law gave a slave no right of asylum and neither does the law of God--no resting place--no way of escape. It only administers death and condemnation (I John 3:4; Ezk. 18:20)
 - E. Just as Philemon had a partner willing to pay that which Onesimus owed, God has a partner--Jesus who says, "Put that (sin) on mine account." We owed a debt that we never could have paid to God, but Jesus took the debt upon Himself and paid a debt He really did not owe.
 - F. Onesimus sought out Paul and sinners need to seek Jesus.
 - G. A sinner who turns to God is received not as a sinner or runaway slave but as Christ, Himself.

H. By faith His righteousness, the only thing God accepts for entrance into heaven, is imputed to your account. (James 2:23)

I. The Psalmist says that man is blessed. (Rom. 4:6-8; Psa 32:2)

V. 19

1. "I Paul have written it with mine own hand" = Paul's custom was to dictate his letter to a secretary due to his poor eye-sight; but it seems Paul wrote this entire letter to Philemon as a special favor to him and as furnishing security that he would certainly be bound for what he had promised; this is Paul's promissory note to Philemon.

2. "Repay" = to pay off; to pay back.

3. "Albeit I do not say to thee how thou owest unto me even thine own self besides" = this is a delicate way of reminding Philemon that Paul had been the human instrument in his life whom the Lord used in getting the gospel to him so that he was saved; Paul says that this was equivalent to Philemon owing himself to him--his very life and his eternal welfare was to be traced to Paul's labors.

V. 20

1. "Yea" = verily; truly; assuredly.

2. "Brother" = from the same womb; refers to being saved.

3. "Have joy" = to receive profit or advantage; be helped, by showing me this favor in receiving my friend and brother as I request.

4. "In the Lord" = phrase seems to mean that, he would recognize the hand of the Lord in it, and would receive it as a favor from Him as well as Philemon.

5. "Refresh" = to give rest; to free from sorrow or care; refers to a calm and patient expectation.

6. "Bowels" = heart; refers to the seat of the more tender affections especially kindness, benevolence, and compassion; the inner being; the inmost feelings; the very self; this word expresses the deepest emotions possible for a person to feel.

V. 21

1. "Having confidence" = having been persuaded; the tense is perfect which indicates at some time in the past Paul came to a settled persuasion concerning Philemon's obedience and he still remained persuaded.

2. "Obedience" = compliance; Paul was persuaded that Philemon would comply with all the desires he expressed.
3. "Wrote" = have written; refers to this epistle.
4. "Knowing" = perceive; indicates that Paul "believed" Philemon would do the right thing.
5. "Also" = indeed.
6. "Wilt do" = will carry out or execute.
7. "More than" = above; beyond.
8. "Say" = to speak; refers to Paul writing this letter.
9. Paul had asked a great favor of Philemon but he knew that he would go even beyond what he had asked. Paul knows he will set Onesimus free but he wants Philemon to exercise his liberty as a Christian and do what was right in releasing Onesimus. As an apostle, Paul could have commanded Philemon to set him free but he wanted him to make the decision by himself for love's sake. (Gal. 5:1,13)

VI. Conclusion. V. 22-25

V. 22

1. "Withal" = at the same time; while you are granting this favor also prepare me a lodging.
2. "Prepare" = get everything ready.
3. "Lodging" = a place for a guest; this showed that early believers provided for traveling ministers.
4. "For" = because; Paul planned on coming to see Philemon in person.
5. "Trust" = to hope; desire for something good with the expectation of obtaining it.
6. "Through" = by means of; primary preposition denoting the channel of an act.
7. "Prayers" = prayers addressed to God.
8. "Shall be given" = shall be granted; refers to his being released from prison and his being able to go see Philemon in person.
9. Paul expected to be released from prison in answer to the prayers of those who loved him.

V. 23

1. "There salute thee Epaphras" = Epaphras salutes you.
2. "Salute" = to greet; to enfold in the arms; embrace; to draw to one's self; to receive joyfully; refers to Epaphras sending his love to Philemon.
3. "Epaphras" = probably Paul's convert at Ephesus who carried the gospel message to Colosse and became the pastor of the church which met in Philemon's house (verse 2); he is now at Rome with Paul.
4. "Fellowprisoner" = word meaning to be in prison together; he may have been in prison for his stand for Christ like Paul was or this may mean he voluntarily shared Paul's captivity by being faithful to "stick by" Paul through thick and thin.
5. "In Christ Jesus" = for the cause of Christ.

V. 24

1. Marcus, Aristarchus, Demas, and Lucas salute you. The reason "there" was placed in verse 23 is because it applies not only to Epaphras but also to these four mentioned in this verse.
2. "Marcus" = John Mark; John being his Jewish name and Marcus (Mark) being his Latin surname; the one who was the human instrument the Lord used to write the book of Mark.
3. "Aristarchus" = name means the best ruler; a Christian of Thessalonica who accompanied Paul on his third missionary journey and was with him during the Ephesian riot where he was singled out as a leading Christian. (Acts 19:29); he was also with Paul during the terrible storm enroute to Rome. (Acts 27:2)
4. "Demas" = a companion of Paul at the time of his writing this epistle; he later deserted Paul when Paul was in prison in Rome his second time. (II Tim. 4:10)
5. "Lucas" = Luke, a Gentile Christian and a physician; the human instrument the Lord used to write the book of Luke and Acts; he accompanied Paul on part of his second and third missionary journeys, as well as on his voyage to Rome.
6. These five are also referred to in Col. 4:10, 12-14 with these four in this verse being referred to as "fellowlabourers" = companion in work--the Lord's work.

V. 25

1. "Grace" = sanctifying grace, not justifying, for he is writing to Philemon who is already justified (saved); this grace enables the saints of God to overcome obstacles in their daily living and keep on keeping on for the glory of God; we have access (freedom) to enter through the assistance or favor of another into grace by faith (Rom. 5:2); the Greek construction reveals that Jesus Christ is the source of this grace.
2. "Our" = a pronoun denoting possession; this is Paul's way of saying that Jesus Christ was his Lord as well as Timothy's; He becomes Lord at the instant one is saved not sometime later in life.
3. "Lord" = supreme in authority; master; controller; boss; the Greek construction refers to Paul's Lord as Jesus the Christ.
4. "Jesus" = the earthly name of God incarnate (God robed with flesh); the Saviour of mankind.
5. "Christ" = the English word for the Hebrew word for Messiah of the OT; the Anointed One.
6. "With" = to accompany.
7. "Your" = Philemon's.
8. "Spirit" = refers to man's spirit which is that part of man that is dead before saved (Eph. 2:1), but is quickened (made alive) when saved and becomes capable of God-consciousness and of communication with God.
9. "Amen" = so be it; surely; truly; indeed.
10. Even though it is not recorded in the Bible it is believed that Philemon granted Onesimus his liberty from slavery because Paul had appealed to him on the basis of love. (verse 9)

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