

**Richard Todd Merz serving Christ meaning maturing each day / this occurs through study and then living!! Scripture, the most accurate book on the planet written over 1,500 years by an approximate (give or take a few per the dictionary) 40 authors [MOD 1 applied January 16, 2022]**

### **APPLIED FORMAT PHILEMON**

**Scripture passage included then commentary underneath each verse**

**King James Version**

**(KJV)**

**Introduction: No Foundational guide, Philemon is one book with no chapters.**

**What we see here in Philemon is the criticalness of the generations. What God starts in one person may or may not get completed in their lifetime. The Apostle Paul was a strong follower of Christ. However, the Apostle Paul was well seasoned at this point. Therefore, God provided a younger follower to strategically join the calling of God in that of Timothy (Fee & Stuart, 2002).**

**In the book of Philemon, the especial note is that the Apostle Paul never leaned on his Apostleship authority but instead on the love of the Gospel where strategic partners multiplied as officially recognized (Fee & Stuart, 2002). Notice this, Paul expected his strategic other partner, Philemon, to do more than the Apostle Paul envisioned to not take away from the grace of God's callings. All of this is brought forth in the forgiveness of Onesimus – a runaway (Scofield, 1996). There is no limit to God's love.**

Fee, G. D. & Stuart, D. (2002). *How to read the bible*. Grand Rapids, MI: Zondervan

Scofield, C. I. (Ed.). 1996. *The holy bible*. New York, NY: Oxford University Press

Verse (1): Paul, a prisoner of Jesus Christ, and Timothy our brother, unto Philemon our dearly beloved, and fellow labourer,

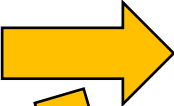
**The Apostle Paul, a prisoner of the 'Sacred Scripture'. But why is the question: The Word became flesh in the person of Jesus Christ. Paul was recognized as rightly dividing the 'Word of Truth – the Gospel of Jesus Christ'. The Apostle Paul explicitly had the ability to reach people of all backgrounds, education levels, and ethnicity. The Apostle Paul's boundary reached beyond his ability to contain. As such, Paul became a prisoner of God's truth on passion not knowledge (uneasiness and strength). Timothy was young and not yet obtained such stature, but is a strategic brother. Philemon is greatly loved and a fellow strategic worker. Timothy is an Evangelist having a more specialized calling (closer to the calling of the Apostle Paul) and Philemon had a general or standard calling of Pastor (Henry, 2008). **God uses Strategic Partners as such.****

Henry, Matthew. (2008). *Matthew henry's commentary on the whole bible*. Peabody, MA: Hendrickson Publishers Marketing, LLC

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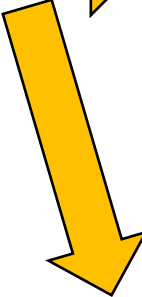
Verse (2): And to our beloved Apphia, and Archippus our fellowsoldier, and to the church in thy house:

**To build off the introduction and Verse (1) for depth:**



**The Apostle Paul is a Jew, the Pastor Philemon is a Gentile, Apphia is with the highest probability Philemon's wife, Archippus a teacher (Colossians 4:17), and Onesimus a Runaway, so God assures that there will be a strategic joint reconciliation impacting the entire house of Philemon and the Church (Fee & Stuart, 2002). Of note, Henry uses sturdier language of Philemon and Apphia as joined husband and wife but there were domestic matters to resolve as the principal party of the letter. (Henry, 2008).**

Fee, G. D. & Stuart, D. (2002). *How to read the bible*. Grand Rapids, MI: Zondervan



**Of Colossians 4:17, it is God's requirement to stand complete in God by the will of God's providence in civility, humility, and respect of the impact of the ministry (Henry, 2008).**

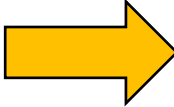
Henry, Matthew. (2008). *Matthew henry's commentary on the whole bible*. Peabody, MA: Hendrickson Publishers Marketing, LLC

Verse (3): Grace to you, and peace, from God our Father and the Lord Jesus Christ.

**For Philemon and Apphia, God begins with grace. The significance is that grace is unmerited giving from God our Father and the Lord Jesus Christ. This is what brings peace. Sin brings hardship, but there is freedom in Salvation. Receive the grace, repent, turn away, forgive, and press forward. God provided Philemon and Apphia the way to not let sin overburden.**

**God knew what Philemon did not in that the sin of Onesimus being a runaway in the grace and peace of God through the lives of Philemon and Apphia would serve a greater purpose of especially joining the Gospel. Go back to Verse (2) - strategic joint reconciliation impacting the entire house of Philemon and the Church (Fee & Stuart, 2002).**

Fee, G. D. & Stuart, D. (2002). *How to read the bible*. Grand Rapids, MI: Zondervan



**There was victory in the grace and peace of God. The consequence of sin was dispensed and replaced by the grace and peace of God.**

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Verse (4): I thank my God, making mention of thee always in my prayers,

**Notice the replacing of Verse (3) turns to thanksgiving of the unmerited grace and peace received.**

**Of significance, the Apostle Paul understood this before Philemon and Apphia in their domestic trouble. The Apostle Paul had the highest calling of all parties. The Apostle Paul was able to bring the pieces together again in joint reconciliation.**

**Thus, the Apostle Paul had the letter shared in the house of Philemon and Apphia and the church. The witness of the grace and peace of God was the greatest lesson of victory. No one would cesspool in the sin, but would eternally embrace the grace and peace of God.**

**For depth:**

**Verse (5) emphasized love and faith, but verses (6 and 7) emphasized the reverse of faith and love (Fee & Stuart, 2002). Verse (7) was the anticipation of what was coming in the Appeal where the Apostle Paul took on the debt of the sin for Onesimus, but the slate was wiped clean because Paul was in prison with no way to pay (Fee & Stuart, 2002). **In other words, the joint reconciliation paid the debt.****

Fee, G. D. & Stuart, D. (2002). *How to read the bible*. Grand Rapids, MI: Zondervan

Verse (5): Hearing of thy love and faith, which thou hast toward the Lord Jesus, and toward all saints;


**What is seen here is not the person of discussion, but the love and faith that testified toward the Lord Jesus and all saints. As an individual, the sin nature is reality. An individual whose testimony is established points toward the Lord Jesus and all saints.**

**The “hearing” is essential because it represents an individual’s life when no one can view what an individual does behind the curtain. The behind the curtain life in this verse matched the public life. There is no double life going on here with Philemon.**

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Verse (6): That the communication of thy faith may become effectual by the acknowledging of every good thing which is in you in Christ Jesus.



The communication of an individual's faith may become effectual because from Verse (5) the "hearing" of the behind the curtain life does match the public life as an acknowledgement. There is no double life regarding Philemon.

There are conflicts within the life of Philemon as true of all people, but there is no double life.

**Result: Philemon can communicate his faith strategically. Strategic communication is not given, it is earned, it is diligently worked for. Philemon earned being able to strategically communicate the faith.**

**For depth, the Apostle Paul had Great joy regarding Philemon because Paul got the confirmation from the Community (Henry, 2008).**

Henry, Matthew. (2008). *Matthew Henry's commentary on the whole bible*. Peabody, MA: Hendrickson Publishers Marketing, LLC

Verse (7): For we have great joy and consolation in thy love, because the bowels of the saints are refreshed by thee, brother.

To build off Verses (4, 5 and 6), notice what is written: "For we have **Great joy...**"



**Philemon earning strategic communication of God's Word brings Great joy – this reaches the greater community and is beyond containment. So, strategically partnering with Philemon is of great advantage.**



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Verse (8): Wherefore, though I might be much bold in Christ to enjoin thee that which is convenient,

**The Apostle Paul had Great authority over standard Pastors, so the lesson here is of critical significance (Henry, 2008). The Apostle Paul could have simply enjoined meaning displaying Great authority well beyond standard Pastors (Henry, 2008). However, the Apostle Paul choose a path to lift Onesimus up as an individual who repented and turned away from the sins Onesimus engaged (Henry, 2008). The Apostle Paul demonstrated to Philemon and the Church that the work of God in the lives of people is eternally critical (Henry, 2008).**

Henry, Matthew. (2008). *Matthew henry's commentary on the whole bible*. Peabody, MA: Hendrickson Publishers Marketing, LLC

Verse (9): Yet for love's sake I rather beseech thee, being such an one as Paul the aged, and now also a prisoner of Jesus Christ.

**Instead of using his Great Authority to simply enjoin, the Apostle Paul came from the love of God to entreat (Henry, 2008). The Apostle Paul placed eternal matters first. Onesimus was the Apostle Paul's lesson to the standard Pastor Philemon and the Church (Henry, 2008).**

Henry, Matthew. (2008). *Matthew henry's commentary on the whole bible*. Peabody, MA: Hendrickson Publishers Marketing, LLC

**The Apostle Paul demonstrated his seasoned wisdom while understanding his human nature of the lifecycle. Eternal matters take precedence over the lifecycle. The Apostle Paul was more concerned with working matters out than empowering the lifecycle to decree the eternal.**

Verse (10): I beseech thee for my son Onesimus, whom I have begotten in my bonds:

**This verse demonstrated that the Apostle Paul was purview to Onesimus as a convert while in bonds. This made the request of the Apostle Paul vivid because he was working out his own faith in the process.**

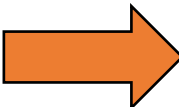
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Verse (11): Which in time past was to thee unprofitable, but now profitable to thee and to me:

This verse needs to come from the perspective that the Apostle Paul was seasoned in years and in bonds, so he did not want to be consumed with an unsteady individual. This explains the authenticity of the conversion of Onesimus. Notice, the Apostle Paul says that under this condition, the conversion of Onesimus was profitable to Philemon and the Apostle Paul. That then demonstrated that the conversion of Onesimus was valuable to the church and to those whom his testimony would influence.

For depth:



This condition of the Apostle Paul being seasoned in years and in bonds necessitates a stronger understanding. There is a specific emphasis on the name of Onesimus by the Great Authority of the Apostle Paul as useless to useful (Fee & Stuart, 2002). The anticipation of the Apostle Paul was for the standard Pastor Philemon to fully take away the debt of Onesimus (Fee & Stuart, 2002). However, in case the standard Pastor Philemon did not get the message, the Apostle Paul said he would pay the debt even though he had no income in bonds because he knew Philemon would do the right thing.

Fee, G. D. & Stuart, D. (2002). *How to read the bible*. Grand Rapids, MI: Zondervan

Verse (12): Whom I have sent again: thou therefore receive him, that is, mine own bowels:

Notice the Apostle Paul in his Great Authority, well beyond the standard Pastor Philemon, says I the Apostle Paul sent Onesimus (again), to be received by the Apostle Paul's Great Authority. This would work for the standard Pastor Philemon to make a worse circumstance significantly improved and more appropriate. Also, notice the Apostle Paul did not lord over Philemon he guided by requesting to a greatly improved result.

For depth:

The Apostle Paul released any of standard Pastor Philemon's resentments (Henry, 2008). It is thought that, most likely, the standard Pastor Philemon was rough around the edges in nature and instead the Apostle Paul moved him towards reconciliation (Henry, 2008).

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Verse (13): Whom I would have retained with me, that in thy stead he might have ministered unto me in the bonds of the gospel:

**Christianity upholds Civil Rights (Henry, 2008). That is what is seen in this verse.**

Henry, Matthew. (2008). *Matthew henry's commentary on the whole bible*. Peabody, MA: Hendrickson Publishers Marketing, LLC

**In other words, the Apostle Paul did not detain Onesimus to be with him to grow and develop (Henry, 2008). Contrary, the Apostle Paul upheld Civil Rights and sent Onesimus (again) to the standard Pastor Philemon because Civil Rights required it (Henry, 2008).**

Henry, Matthew. (2008). *Matthew henry's commentary on the whole bible*. Peabody, MA: Hendrickson Publishers Marketing, LLC

Verse (14): But without thy mind would I do nothing; that thy benefit should not be as it were of necessity, but willingly.

**Notice here that the Apostle Paul recognized that the very best spirit of anyone is willingness in controversial matters (Henry, 2008). God specifically identifies willingness as a critical attribute (Henry, 2008). Onesimus had the critical spirit of willingness in resolving controversial matters with the standard Pastor Philemon (Henry, 2008).**

Henry, Matthew. (2008). *Matthew henry's commentary on the whole bible*. Peabody, MA: Hendrickson Publishers Marketing, LLC

**This concept of willingness was derived from the depths of study from the book of Philemon. Willingness is specifically set aside for controversial matters. It was not a necessity for Onesimus, but Onesimus was willing. Willingness overrides necessity as a greater matter in controversial issues. Onesimus could have stayed with the Apostle Paul. However, Onesimus was willing for the controversial. The Apostle Paul accounted willingness unto Onesimus because God specifically identified this as a critical attribute. In other words, the Apostle Paul suppressed himself for the greater good.**

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Verse (15): For perhaps he therefore departed for a season, that thou shouldest receive him for ever;

**The eternal impact is the significance. Onesimus departed for a season. However, in discovery, Onesimus repented and turned away from his sin. In this, the Apostle Paul recognized the eternal receiving of foreverness the standard Pastor Philemon would obtain.**

Verse (16): Not now as a servant, but above a servant, a brother beloved, specially to me, but how much more unto thee, both in the flesh, and in the Lord?

**The Great Authority of God is all inclusive and reaches higher levels of authority for a specific reason. Thus, the Apostle Paul was included in this scenario as a necessary higher level of Great Authority well beyond the standard Pastor Philemon. Notice: Onesimus was not a servant but above a servant as a beloved brother.**

**God indicates that a wise minister of the Lord will have a Great care for youth (Henry, 2008). Youth could be years or, as in this case, Onesimus was young in conversion.**

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Verse (17): If thou count me therefore a partner, receive him as myself.

**In this verse, the Apostle Paul demonstrated the strategic partnering of Scripture at work.**

Verse (18): If he hath wronged thee, or oweth thee ought, put that on mine account;

**The Apostle Paul demonstrated flawless imputation in Verses 17 and 18, which is accounting the righteousness of the Christ to the believer to vindicate matters of law (Scofield, 1996).**

Scofield, C. I. (Ed.). 1996. *The holy bible*. New York, NY: Oxford University Press

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Verse (19): I Paul have written it with mine own hand, I will repay it: albeit I do not say to thee how thou owest unto me even thine own self besides.

**The Apostle Paul here enters the life matter that he and the standard Pastor Philemon are strategic partners and in that the benefit is of mutual multiplication in the Christ, "...I do not say to thee how thou owest unto me even thine own self besides". The Apostle Paul had a completer picture of the Christ.**

Verse (20): Yea, brother, let me have joy of thee in the Lord: refresh my bowels in the Lord.

**The Apostle Paul is seasoned in life and in bonds and did not want to be consumed with anything not authentic in Christ, "...let me have joy of thee [standard Pastor Philemon] in the Lord".**

Verse (21): Having confidence in thy obedience I wrote unto thee, knowing that thou wilt also do more than I say.

**The Apostle Paul in his Great Authority then enters that he has confidence in the standard Pastor Philemon of his obedience. Again, the Apostle Paul knew the standard Pastor Philemon would do the right thing. It is like the Apostle Paul being seasoned and in bonds talking his life through in this circumstance. Faith and works.**

**The confidence of the Apostle Paul was that he knew the standard Pastor Philemon would do more than the Apostle Paul would say.**

Verse (22): But withal prepare me also a lodging: for I trust that through your prayers I shall be given unto you.

**For depth:**

**Hospitality should be a Great concern for the Christian and in understanding that the prayers offered are a gift of God; earning is not the value (Henry, 2008). In other words, the Apostle Paul understood that humility would raise his faith to yet a higher level even as an Apostle because the Christ's purchase is the gain (Henry, 2008).**

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Verse (23): There salute thee Epaphras, my fellowprisoner in Christ Jesus;

**Verse 23 and 24 are greetings of the Apostle Paul likened to Colossians Chapter 4:10-15 (Fee & Stuart, 2002).**

Fee, G. D. & Stuart, D. (2002). *How to read the bible*. Grand Rapids, MI: Zondervan

Verse (24): Marcus, Aristarchus, Demas, Lucas, my fellowlabourers.

**Verse 23 and 24 are greetings of the Apostle Paul likened to Colossians Chapter 4:10-15 (Fee & Stuart, 2002).**

Fee, G. D. & Stuart, D. (2002). *How to read the bible*. Grand Rapids, MI: Zondervan

Verse (25): The grace of our Lord Jesus Christ be with your spirit. Amen.

**This verse accentuates grace (how we fellowship) to be with your spirit (personal accounting).**

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