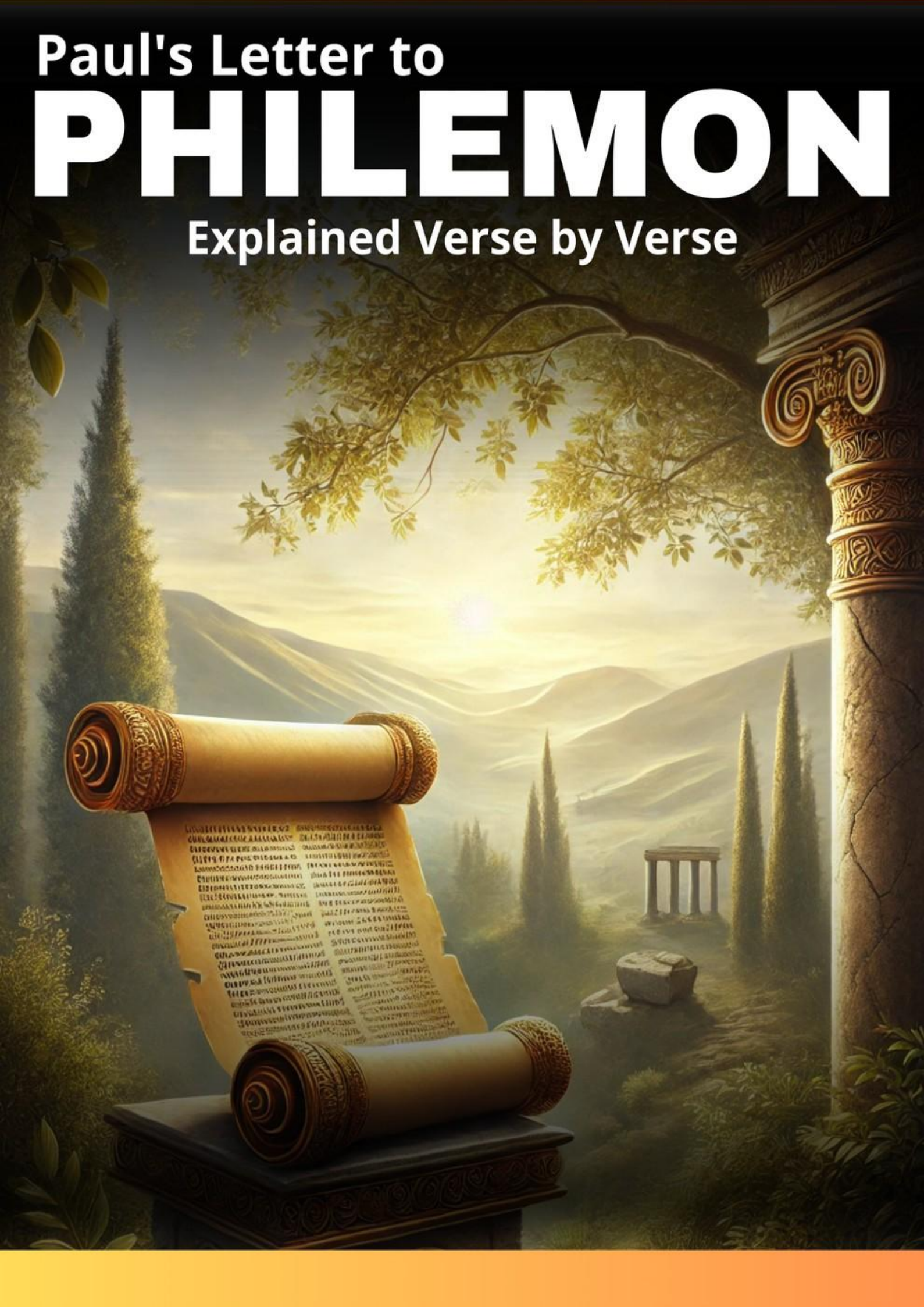
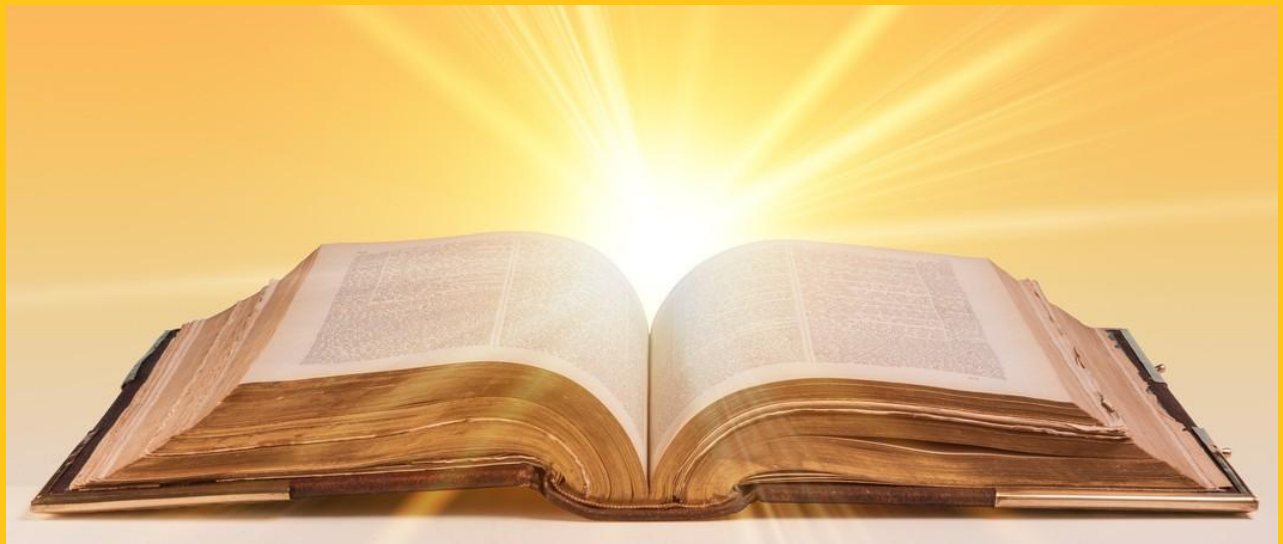


Paul's Letter to **PHILEMON**

Explained Verse by Verse





Introduction to Paul's Letter to Philemon

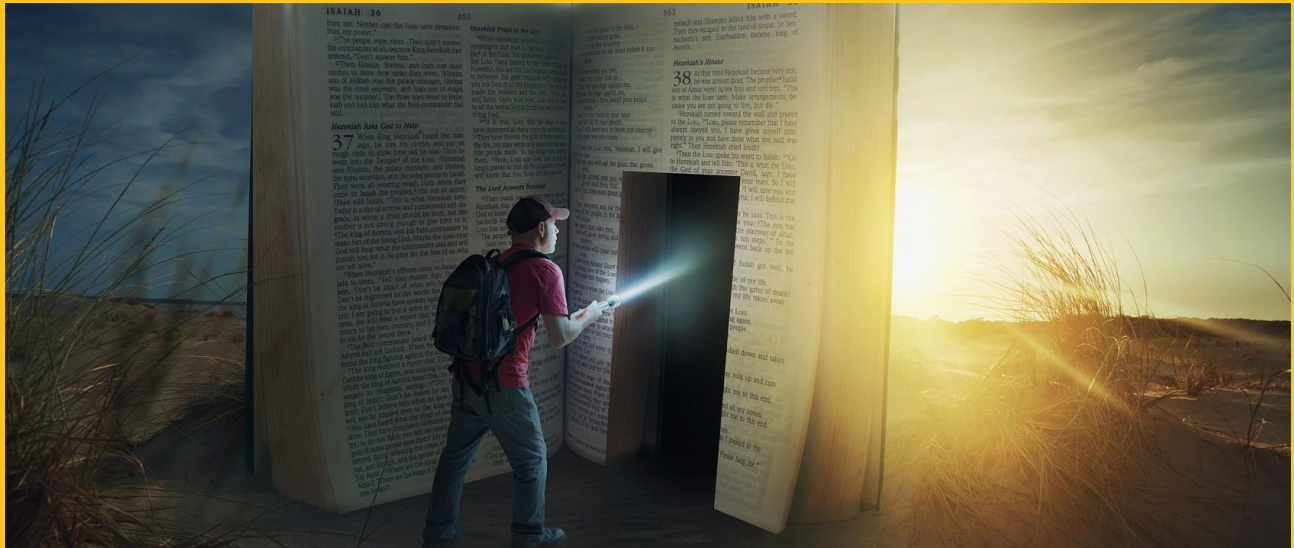
1. Authorship

- Authorship is indisputably attributed to the apostle Paul, as clearly indicated at the beginning of the letter (Philemon 1:1).
 - He writes with Timothy, his ministry partner.
 - It is one of the most personal and emotional letters in the New Testament.
-

2. □ Date of composition



- Probably written between 60 and 62 AD, during Paul's first imprisonment in Rome, along with Ephesians, Colossians and Philippians (the so-called “Prison Letters”).
- The letter was sent along with Colossians, through Tychicus and Onesimus (cf. Colossians 4:7–9).



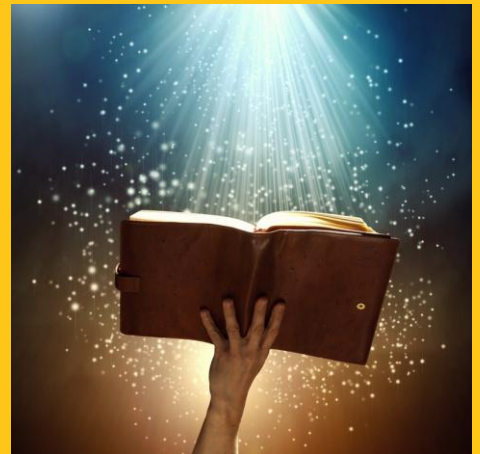
3. 👤 Recipients

- Addressed to Philemon, an influential Christian in the church at Colossae, probably wealthy and a slave owner.
- The letter also mentions Apphia (probably Philemon's wife), Archippus (possibly his son and local leader), and “the church that is in your house” (v. 2).

✓ **Philemon was a respected leader, hospitable and a man of faith, known for his love for his brothers.**

4. □ Historical context

- 1** • Onesimus, a slave of Philemon, had run away from home (possibly taking possessions or money) and ended up meeting Paul in Rome.
- 2** • Converted through Paul's ministry in prison, Onesimus became a transformed and useful Christian (the name "Onesimus" means "useful").
- 3** • Paul writes to intercede for Onesimus, asking that Philemon receive him no longer as a slave but as a brother in Christ (v. 16).



This is a real case of Christian reconciliation, with profound implications for grace, forgiveness, freedom and equality in Christ.

5. □ Purpose

- 1** • Ask for forgiveness and reconciliation between Philemon and Onesimus.
- 2** • Show that the gospel transforms relationships, even the most delicate ones.
- 3** • Present a practical example of Christian love, intercession, and restoration.
- 4** • Encouraging hospitality and generosity, possibly by asking Philemon to release Onesimus voluntarily.

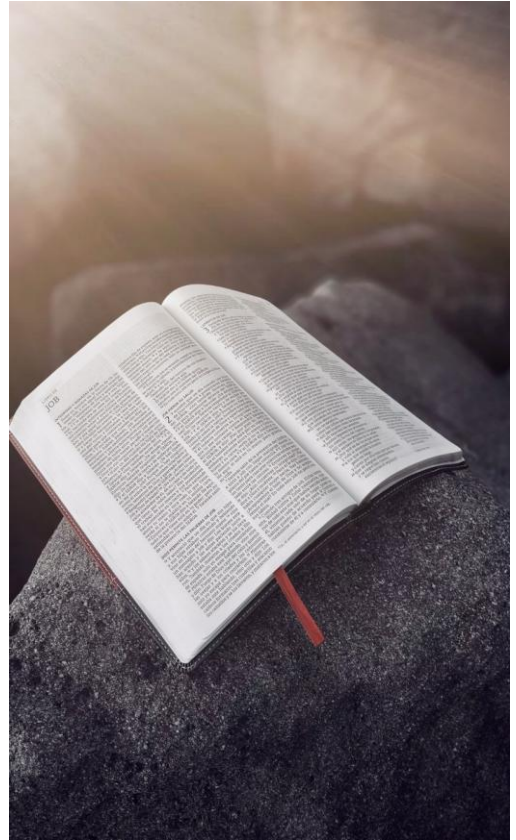


6. □ Main themes

- Christian reconciliation
 - The Power of the Gospel to Restore Broken Relationships
 - The new spiritual identity that transcends social status
 - The practice of forgiveness, love and acceptance in the Body of Christ
 - Pastoral intercession as an expression of grace
-

7. 📖 Literary and theological characteristics

- It is Paul's shortest letter (only 25 verses), but rich in applied theology.
- Written with tenderness, tact, and refined rhetorical skill, utilizing emotional and spiritual appeals.
- It reflects the ethics of the gospel in the Roman social context, especially regarding slavery.
- Illustrates how personal redemption completely changes human structures.



8. 📖 Key Verse

“No longer as a slave, but rather, much more than a slave, as a beloved brother...”

—Philemon 1:16

9. □ Simplified Letter Outline

I. Greeting and Praise for Philemon's Faith (1–7)

- Thanksgiving for Philemon's fruitful and generous life

II. Appeal by Onesimus (8–16)

- Paul intercedes with love, not with imposition
- Onesimus is now a brother in faith, not just a servant

III. Personal offering and trust (17–22)

- Paul offers himself as guarantor for Onesimus' debt
- Expresses confidence in Philemon's obedience

IV. Final greetings (23–25)

- Greetings from Paul's co-workers
- Blessing of grace



10. □ Practical applications for today's reader

- 1 • The gospel is life-changing and relationship-changing—it restores what has been broken.
 - 2 • Forgiveness is not just doctrine: it is a concrete action of love and obedience to Christ.
 - 3 • There are no longer absolute human divisions between brothers in Christ — neither social, nor racial, nor economic.
 - 4 • The Christian leader must intercede with gentleness and wisdom, seeking reconciliation between brothers.
-



We are called
to live with
grace,
hospitality,
and generosity,
even when it
costs us
something.

Study of Paul's Letter to Philemon -

Chapter 1 (Verse by Verse Explanation)

The Philemon chapter is a personal letter from Paul to a Christian named Philemon, asking him to forgive and welcome back Onesimus, a runaway slave who had converted to Christianity. Paul appeals to the love and grace of Christ, interceding on Onesimus's behalf and suggesting a radical transformation in their relationship from master and slave to brotherhood in faith. This short but powerful chapter reveals Christian principles of forgiveness, reconciliation, and generosity, showing how God's grace can restore broken lives and relationships.

Verse 1: *"Paul, a prisoner of Christ Jesus, and Timothy our brother, to Philemon our beloved and fellow worker."*

Explanation: Paul begins the letter by identifying himself as a "prisoner of Christ Jesus," meaning that he saw himself as someone bound not only by physical chains but also by the calling of Christ. His identity was totally tied to Christ, and he did not see himself as a prisoner of the Roman Empire but as a servant of the Lord. Timothy is mentioned as a co-author of the letter, emphasizing their collaboration in the work of the gospel. Philemon is the recipient, a Christian whom Paul considers a friend and co-worker.

Theological Proofs: The expression "prisoner of Christ" shows how Paul saw himself as completely submitted to the Lord, something that is also emphasized in Philippians 1:1 and Ephesians 3:1. The emphasis on Timothy's co-authorship is also a pattern in Paul's writings, as we see in 1 Corinthians 1:1 and 2 Corinthians 1:1.

Reflection: Paul teaches us about the importance of our identity in Christ. He challenges us to view our lives as expressions of service to God, regardless of our circumstances.

Verse 2: *"Sister Apphia, to Archippus, our fellow soldier, and to the church that is in your house:"*

Explanation: Paul greets Apphia, probably Philemon's wife, and Archippus, who may be her son or a leader in the church in her home. "Fellow soldier" is an expression that highlights partnership in the gospel and joint effort for the Christian faith. The mention of a house church shows that churches were often held in the homes of believers at the time.

Theological Proofs: House church was a common practice in the early decades of Christianity (Acts 2:46; Romans 16:5). The "fellow soldier" reflects the idea of collaboration in the gospel, as Paul does with Timothy (Philippians 1:27).

Reflection: Collaboration in ministry is essential. Paul teaches that the Christian family should be united in serving God, and each member has an important role, whether as a husband, wife, or leader.

Verse 3: *"Grace to you and peace from God our Father and Christ Jesus our Lord."*

Explanation: This greeting is a common expression in Paul's letters, wishing God's grace and peace to be upon the recipients. "Grace" is God's unmerited favor, and "peace" is the result of reconciliation with Him through Jesus Christ. The greeting reflects the central relationship between God the Father and Christ.

Theological Proofs: The greeting "grace and peace" appears in many of Paul's epistles, such as Romans 1:7 and 1 Corinthians 1:3. It emphasizes the importance of living in peace with God as a result of the grace we have received in Christ.

Reflection: The peace that comes from God is a gift for all Christians. Our lives should be marked by this peace, the fruit of understanding God's grace in our lives.

Verse 4: *"I give thanks to my God, remembering you in my prayers,"*

Explanation: Paul expresses his gratitude to God for Philemon. He mentions that he is praying for him constantly, which indicates the care and concern that Paul has for his fellow believers.

Theological Proofs: The practice of praying for others is emphasized in several of Paul's letters (Ephesians 1:16; Philippians 1:3). This shows Paul's pastoral care and his commitment to intercede for others.

Reflection: Paul teaches us the importance of intercession. We must remember to pray for one another, with gratitude, seeking God's blessing on the lives of others.

Verse 5: *"Hearing of your love and faith toward the Lord Jesus and toward all the saints,"*

Explanation: Paul highlights Philemon's reputation for being full of love and faith. Philemon's love for Christ translates into a genuine love for other believers, the "saints." This indicates that Christian love must be visible and practical.

Theological Proofs: Love for other believers is central to the gospel. Jesus said that love for one another is a distinguishing mark of his followers (John 13:35). Faith, in turn, must be reflected in works, as we see in James 2:14–26.

Reflection: True love for Christ must overflow to others. The way we treat our fellow believers is evidence of our love for God. Christian love is something active, seeking the good of others.

Verse 6: *"That the communication of your faith may become effective in the knowledge of every good thing that is in you through Christ Jesus."*

Explanation: Paul prays that Philemon's faith would be effective, that it would have a positive impact, through the knowledge of the good that Christ has brought to him. True faith leads to a deep knowledge of the work of Christ and manifests itself in good works.

Theological Proofs: Christian faith is more than an intellectual belief; it results in actions and knowledge of Christ (James 2:17). Paul often emphasizes the importance of practical knowledge of the faith, as in Colossians 1:10.

Reflection: Our faith must be effective, that is, it must produce fruit in the lives of others. The knowledge of Christ must transform us and lead us to a life of good works that glorify God.

Verse 7: *"For I have found great joy and comfort in your love, because through the saints the hearts of many are comforted."*

Explanation: Paul expresses the joy he feels in learning of Philemon's love, which has been an encouragement to many Christians. Philemon's "love" is not just something inward, but something that has a real and positive impact on the lives of others.

Theological Proofs: Christian love is a source of edification and comfort to the church (1 Corinthians 13:4–7). Philemon was an example of how the Christian life should be a source of encouragement to others.

Reflection: Our Christian love is a means of encouragement to others. We must be aware of how our attitude and actions impact our brothers and sisters in Christ and how we can strengthen each other's faith.

Verse 8: *"Therefore, although I have great liberty in Christ to command you what is fitting,"*

Explanation: Paul recognizes his authority as an apostle and his freedom in Christ to give orders. However, he chooses not to act authoritarily, but to appeal to Philemon's will.

Theological Proofs: The use of Christian authority is always tempered with love and respect for the freedom of others, as we also see in 2 Corinthians 10:8. Paul chooses to use his authority with wisdom and discernment.

Reflection: Christian authority must be exercised with wisdom and compassion. We must be careful when influencing others, always seeking the well-being and freedom of our brothers.

Verse 9: *"But I prefer to appeal to you on the basis of love, being such an one as Paul, the aged, and now also a prisoner of Christ Jesus."*

Explanation: Paul prefers to make an appeal to Philemon based on love, not using his authority to command. He introduces himself as "the old man" and "a prisoner," probably appealing to his experience and the suffering he endured for Christ, which made him worthy of being heard.

Theological Proofs: Paul uses suffering and his age as part of his appeal, something he had done in other letters (Philippians 1:12–14). The appeal through love is a characteristic of Paul's teaching.

Reflection: Paul teaches us to use love as the basis for our interactions. We should be humble and rely on love rather than always making demands or using authority.

Verse 10: *"I beg you for my son Onesimus, whom I begot in prison,"*

Explanation: Paul makes an appeal to Philemon, asking him to accept Onesimus, a runaway slave who became a Christian through Paul's ministry while in prison. Onesimus is now Paul's spiritual "son."

Theological Proofs: The story of Onesimus, who went from being a runaway slave to becoming a Christian, is an example of transformation and redemption. This is similar to what Paul writes in 2 Corinthians 5:17 about the new creation in Christ.

Reflection: God's grace can reach anyone, regardless of their past. We must

see others as God sees them, as new creatures in Christ, ready to be restored.

Verse 11: *"Which at one time was useless to you, but now is useful both to you and to me."*

Explanation: Paul is referring to Onesimus, Philemon's slave, who had previously been "useless" to his master. The term "useless" here may refer to the fact that Onesimus had run away from Philemon or perhaps had not fulfilled his role as a slave well. However, Paul reveals that now, after his conversion, Onesimus has become "useful" both to Philemon and to himself. Onesimus' spiritual transformation has made him a valuable person for the Kingdom of God and for those around him.

Theological Proofs: Onesimus' conversion is a clear example of the transformation that Christ can bring to a person's life. It reflects the idea that in Christ we are made new, as in 2 Corinthians 5:17. He was restored not only spiritually, but also in his interpersonal relationships.

Reflection: The transformation that Christ brings not only changes our spiritual condition, but also the impact we have on our relationships and the lives of others. Even the most difficult aspects of our past can be redeemed by God.

Verse 12: *"I sent him back to you, and you will receive him, not as a slave but as a beloved brother, especially to me, but how much more to you, both in the flesh and in the Lord."*

Explanation: Paul sends Onesimus back to Philemon, but makes one crucial request: that he be received, not as a slave, but as a "beloved brother." He appeals

for Christian relationships, where the value of each person is recognized as a member of God's family. Paul emphasizes that Onesimus is more than a slave; he is now a brother in Christ. This underscores the equality of believers in Christ, regardless of their social status.

Theological Proofs: The new identity in Christ completely transforms social relationships. In Galatians 3:28, Paul writes that in Christ "there is neither Jew nor Greek, slave nor free, male nor female," for all are one in Christ Jesus. Paul's appeal is a practical example of this Christian equality.

Reflection: In Christ, social and personal divisions must be overcome. Our brothers in faith must not be seen through the lens of status or social standing, but as equals in Christ, with dignity and value before God.

Verse 13: *"I would have liked to keep him with me, so that in your place he might serve me in the chains of the gospel;"*

Explanation: Paul expresses his desire to keep Onesimus by his side, taking advantage of his newly transformed heart to help him in the ministry. Onesimus, now converted, becomes a useful person in the work of the gospel, and Paul would like him to stay by his side while he is in prison. This shows Onesimus' usefulness for the kingdom of God, not only as Philemon's servant, but also as Paul's co-worker in the ministry.

Theological Proofs: The idea of serving the gospel, even in adverse circumstances, is recurrent in Paul's letters (Philippians 1:12–14). Paul valued each Christian, not for their position in society, but for the service they rendered in the Kingdom of God.

Reflection: Serving God can occur in any circumstance, even in difficult times. Sometimes God uses our limitations and bondages (whether physical or spiritual) to make us more effective in His service.

Verse 14: *"But I wanted to do nothing without your consent, so that your benefit would not be as if by obligation, but of your own free will."*

Explanation: Paul does not want to force Philemon to act in a certain way; he prefers that Philemon make the decision to welcome Onesimus voluntarily and spontaneously, in response to the love of Christ. Paul is acting with respect for Philemon's freedom, valuing his choice. This demonstrates the importance of free will in serving God, and how love must be motivated by will and not by obligation.

Theological Proofs: The love that should characterize Christian actions is always a voluntary love, not a forced one. In 2 Corinthians 9:7, Paul says that God loves "a cheerful giver," indicating that the act of kindness must be done from the heart and freely.

Reflection: Love and kindness should always be given freely, not out of obligation. God calls us to act from the heart, seeking the good of others with an attitude of generosity and free choice.

Verse 15: *"For perhaps he was separated from you for a while, that you might receive him forever,"*

Explanation: Paul suggests that the separation between Philemon and Onesimus, including their escape, may have been part of God's plan. Sometimes circumstances

Difficult or unexpected situations can be used by God for a greater purpose. The temporary separation resulted in a permanent transformation in the life of Onesimus, who is now a brother in the faith. Paul is suggesting that this experience was, in fact, part of God's plan to restore the relationship between Philemon and Onesimus in a deeper, more spiritual way.

Theological Proofs: In Romans 8:28, Paul states that "all things work together for good to those who love God." Even situations that seem contrary to our understanding can be used by God to accomplish His redemptive purposes.

Reflection: God can use even the most challenging circumstances for His good and for ours. transformation. What seems like a temporary obstacle may be part of a larger plan of restoration and spiritual growth.

Verse 16: *"No longer as a slave, but more than a slave, as a beloved brother, especially to me, but how much more to you, both in the flesh and in the Lord."*

Explanation: Paul reinforces the idea that Onesimus should no longer be treated as a slave, but as a beloved brother. The emphasis here is on Onesimus' new position, who is now equal to Philemon before God. Paul still recognizes the relationship between them as masters and servants in the physical world, but he appeals to Philemon to treat Onesimus with respect, considering him also a brother in Christ.

Theological Proofs: In Christ, all social distinctions are overcome. The concept of Christian brotherhood is vital to understanding the new community of faith. In 1 Corinthians 12:13, Paul speaks

about the unity of believers, regardless of social or ethnic divisions.

Reflection: Our understanding of Christian equality and brotherhood should directly affect the way we treat others. Someone's position in Christ should be the primary criterion in our relationships, not their social standing or status.

Verse 17: *"If you consider me a partner, receive him as you would receive me."*

Explanation: Paul asks Philemon to accept Onesimus as if he were himself. Paul's appeal reflects the idea that by receiving Onesimus, Philemon would be receiving Paul himself, as a sign of honor and respect for the work of Christ. This way of identifying with the other is an expression of brotherly love, which is central to Christianity.

Theological Proofs: The idea of treating others as ourselves is a fundamental principle of the gospel (Matthew 7:12; Luke 6:31). Christian brotherhood requires a love so deep that it is reflected in the way we treat one another.

Reflection: As Christians, we are called to see others through the eyes of Christ. We must treat our brothers and sisters in faith with the same respect and love that we would have for Christ, recognizing the value that each one has before God.

Verse 18: *"And if he has wronged you or owes you anything, charge it to my account."*

Explanation: Paul offers to pay any debt or reparation that Onesimus has caused Philemon. This attitude is a reflection of love and

Paul's willingness to act as an intermediary in the reconciliation between the two. In saying this, Paul is asking Philemon to forgive Onesimus completely, without demanding anything in return, trusting Paul's "account", as if he himself had committed the error.

Theological Proofs: This act of Paul is reminiscent of the sacrifice of Christ, who paid for our sins on the cross. In 2 Corinthians 5:21, Paul writes that "God made him who knew no sin to be sin for us, so that we might become the righteousness of God in him." Just as Paul takes on Onesimus's debt, Christ takes on our debt to God.

Reflection: Sometimes true reconciliation requires one of us to put ourselves in the other's shoes, forgiving and taking responsibility for things that are not ours. This reflects the generous heart of God, who forgives us and welcomes us despite our mistakes.

Verse 19: *"I, Paul, write with my own hand: I will repay you so that I may not say that I owe you even my life."*

Explanation: Paul makes a point of writing personally, assuring Paul that he will take responsibility for Onesimus' debt. The emphasis here is that Paul is not just asking for a favor, but is personally committing to pay whatever amount is owed, and that Philemon is also in some way indebted to Paul, possibly because of his conversion and preaching of the gospel.

Theological Proofs: Paul's gesture demonstrates the principle of care and commitment within the Christian community. In 1 John 3:16, we learn that we are to lay down our lives for the brothers,

which, on a practical level, involves acting on behalf of others when necessary. Paul, as a Christian leader, is an example of sacrifice and willingness to act for those he loves.

Reflection: In Christianity, sometimes love requires more than words—it requires concrete actions. Like Paul, we must be willing to sacrifice ourselves for the good of others, going above and beyond what is expected to restore and reconcile.

Verse 20: *"Yes, brother, may I have profit from you in the Lord: Recreate my soul in Christ."*

Explanation: Paul is asking Philemon to consider the act of accepting Onesimus back not just as a matter of human relationship, but as a source of spiritual joy for Paul. The expression "refreshes my soul" indicates that by doing this, Philemon would be bringing great joy to Paul, as if he were giving him a new life, especially in the context of his imprisonment. Onesimus' reconciliation with Philemon would be a great spiritual victory.

Theological Proofs: The joy that comes from reconciliation is one of the hallmarks of the gospel. In 2 Corinthians 7:9–10, Paul talks about how sorrow that leads to repentance results in joy. True reconciliation not only restores relationships, but brings a sense of renewal and life in Christ.

Reflection: When we seek reconciliation, we are not only restoring a human relationship; we are also bringing joy to the heart of God and to those who, through that reconciliation, see God's grace in action.

Verse 21: *"I write to you confident in your obedience, knowing that you will do more than I ask."*

Explanation: Paul expresses his confidence that Philemon will not only respond to his request to restore Onesimus, but that he will do more than that. Paul believes that because of the transformation Christ has wrought in Philemon, he will go above and beyond what is asked, demonstrating generosity and grace. He knows Philemon's character well, knowing that he is someone who responds to God's work with kindness and willingness.

Theological Proofs: Paul's confidence in Philemon is a reflection of God's confidence in His children to do more than the minimum. In Ephesians 3:20, Paul speaks of God's power that can do "immeasurably more than all we ask or imagine." When we live in Christ, we are empowered to do more than expected.

Reflection: Our Christian life is called to be marked by generosity and overcoming. Faith in Christ drives us to give the best of ourselves, not just enough, but what exceeds expectations, reflecting the character of God.

Verse 22: *"At the same time, also prepare a lodging for me, because I hope that, through your prayers, I will be granted the grace of seeing you."*

Explanation: Paul, in addition to talking about Onesimus, also asks Philemon to prepare to receive him in his home, as he hopes that through the prayers of the church he will be released from prison and have the opportunity to visit Philemon. This shows the

Paul's trust in divine providence and the role of the church's prayers in interceding for him.

Theological Proofs: The importance of prayer in the Christian life is central. In Philippians 1:19, Paul writes that the prayers of the church would be the key to their deliverance. This verse also reflects the Christian practice of welcoming and supporting missionaries and ministers of God.

Reflection: Prayer is a powerful tool of intercession and is fundamental in the Christian life. We must pray for one another, interceding for their needs and waiting with hope for God's answers.

Verse 23: *"Epaphras, my fellow prisoner in Christ Jesus, greets you,"*

Explanation: Paul mentions Epaphras, who is in prison with him for the gospel. Epaphras was a co-worker of Paul and, like him, was suffering for the ministry. This shows that Paul was not alone in his mission and that other brothers were at his side, facing similar difficulties.

Theological Proofs: Solidarity among believers is an important aspect of the Christian life. In 1 Corinthians 12:26, Paul speaks of unity in the body of Christ, stating that when one member suffers, all suffer. The imprisonment of Paul and Epaphras is a reflection of this unity.

Reflection: In our Christian journey, we are not alone. God calls us to be a community of solidarity, where, when we suffer, we can count on each other, sharing our burdens and joys.

Verse 24: *"Mark, Aristarchus, Demas, and Luke, my fellow workers."*

Explanation: Paul mentions additional co-workers who were with him in prison, emphasizing that even in hardship, he was not isolated. These men were united in the ministry of the gospel and helped Paul while he was in prison, demonstrating teamwork and fellowship among believers.

Theological Proofs: Teamwork in ministry is an important Christian principle. In Philippians 2:4, Paul teaches that we should look not only to our own interests, but also to the interests of others. Unity in the work of God reflects this principle.

Reflection: Christian ministry is always a partnership, with each person contributing his or her gifts and abilities. Fellowship in serving God is a demonstration of the Body of Christ in action.

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

Explanation: Paul ends the letter with a blessing, asking that the grace of Jesus be with Philemon and all believers. He desires that divine grace, which is the source of our salvation and our life in Christ, be continuous in Philemon's life, strengthening him in his faith.

Theological Proofs: Grace is a central theme in the New Testament. In Ephesians 2:8–9, Paul affirms that we are saved by God's grace, and in 2 Corinthians 12:9, he reminds us that "God's grace is sufficient" for us in our weaknesses.

Reflection: The grace of God is the foundation of our Christian life and is something that must accompany us at all times. We need to depend on God's grace to live the Christian life, knowing that without it, we can do nothing.

Philemon's Final Reflection

The chapter of Philemon, especially verses 18 to 25, teaches us about the transforming power of God's grace and the importance of reconciliation in the body of Christ. Paul's attitude in interceding for Onesimus is a profound example of how Christian faith is not limited to words, but is expressed in concrete actions of forgiveness, love, and sacrifice.

Paul, in assuming Onesimus' debt, reflects the heart of Christ, who offered to pay the price for our sins, a gesture that is much greater than simple words of forgiveness. He not only seeks to restore a relationship, but also to encourage Philemon to act in accordance with Christ's love, welcoming Onesimus back as a brother and no longer as a slave.

Paul's confidence in Philemon that he will do even more than is asked reveals the power of the gospel to transform lives and hearts. The apostle not only expects the fulfillment of the obligation, but he knows that God's grace is capable of moving Christians to actions that exceed human expectations. When we live under God's grace, we not only fulfill our duties, but we seek to be generous, exceeding what is expected of us.

Furthermore, Paul reminds us of the importance of Christian community. Even in prison, he is not alone. He relies on his fellow believers, and his prayer is that through the prayers of others he may be restored and be in fellowship with believers again. This teaches us

about the power of intercession and how we are called to support one another, especially in difficult times.

In the end, Paul blesses Philemon with the grace of Christ, reminding him that it is this grace that allows reconciliation and the restoration of relationships. God's grace is the foundation of all that we do and all that we are in Christ. Without it, the transformation we see in Onesimus' life would not be possible, nor would it be possible to restore broken relationships.

In our own Christian journey, we are called to experience this reconciliation, forgiveness, and grace, knowing that just as Paul interceded for Onesimus, Christ also intercedes for us before God, taking on our failures and offering us a new life. May we imitate this example of sacrificial love, always seeking the restoration of our relationships, both with God and with others.