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**Philemon**

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*To the Students of the Words, Works and Ways of God:*

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# THE EPISTLE TO PHILEMON

FROM ROME A.D. 63

## BY WAY OF INTRODUCTION

This little letter was sent to Philemon by Onesimus, a converted runaway slave of Philemon, along with Tychicus who is going to Colossae with Onesimus (<sup><5007></sup>Colossians 4:7-9) as the bearer also of the so-called Epistle to the Ephesians (<sup><4021></sup>Ephesians 6:21f.). Hence it is clear that these three Epistles were carried to the Province of Asia at the same time. Colossians was probably written before Ephesians which appears to be a general treatment of the same theme. Whether Philemon was actually penned before the other two there is no way of knowing. But it is put first here as standing apart. Probably Paul wrote it himself without dictation because in verse 19 it constitutes a note in his own hand to Philemon for what Onesimus may owe him. Paul applies the spirit of Christianity to the problem of slavery in words that have ultimately set the slaves free from bondage to men.

<sup><5001></sup>**Philemon 1:1** *A prisoner of Christ Jesus* (*desmios Christou Ieesou*). As verse 9 and in <sup><4001></sup>Ephesians 3:1; 4:1. Old adjective from *desmos* (bond, *deoo*, to bind). Apparently used here on purpose rather than *apostolos* as more effective with Philemon and a more touching occasion of pride as Paul writes with his manacled right hand.

*Timothy* (*Timotheos*). With Paul in Ephesus (<sup><4122></sup>Acts 19:22) and probably known to Philemon. Associated with Paul also in I and II Thess., II Cor., Philipp., Col.

*To Philemon* (*Phileemoni*). A resident of Colossae and a convert of Paul's (verse 19), perhaps coming to Ephesus while Paul was there when his ministry had so much influence over the province of Asia (<sup><4120></sup>Acts 19:9f., 26; <sup><6129></sup>1 Corinthians 16:19). The name Philemon occurs in the legend of Baucis and Philemon (Ovid's *Metamorphoses*), but with no connection with the brother here. He was active in the church in Colossae ("our co-worker," *sunergooi heemoon*) and was beloved (*agapeetooi*) by Paul.

<5002> **Philemon 1:2** *To Apphia our sister* (*Apphiai teei adelpheei*). Dative case in address. A common name in Phrygian inscriptions and apparently the wife of Philemon. “Sister” is in the Christian sense.

*To Archippus* (*Archippooi*). Dative case in address. It is uncertain whether he is the son of Philemon or not. Apparently he is prominent in the church in Colossae, possibly even pastor, probably not in Laodicea as some understand <5047>Colossians 4:17 to imply.

*Fellow-soldier* (*sunstratiooteei*). Old word, only here and <50725>Philippians 2:25 in N.T. In metaphorical sense. Perhaps while Paul was in Ephesus.

*To the church in thy house* (*teei kat' oikon sou ekkleesiai*). The church that met in the house of Philemon. In large cities there would be several meeting-places. Before the third century there is no certain evidence of special church buildings for worship (White, *Exp. Grk. T.*). See <44212>Acts 12:12 for Mary's house in Jerusalem, <6169>1 Corinthians 16:19 for the house of Aquila and Prisca in Ephesus, <6105>Romans 16:5 for the house of Prisca and Aquila in Rome, <5045>Colossians 4:15 for the house of Nympha in Laodicea.

<5004> **Philemon 1:4** *Always* (*pantote*). Goes with *eucharistoo* though so far away in the Greek sentence.

*Making mention of thee* (*mneian sou poioumenos*). See <5002>1 Thessalonians 1:2 for this phrase.

*In* (*epi*). Upon the occasion of.

<5005> **Philemon 1:5** *Hearing* (*akouoon*). Through Epaphras (<5007>Colossians 1:7,8; 4:12), possibly from Onesimus also.

*And towards all the saints* (*kai eis pantas tous hagious*). He spoke of “thy love and faith” (*sou teen agapeen kai teen pistin*) “towards the Lord Jesus” (*pros ton Kurion Ieesoun*) and by a sort of momentum (Vincent) he carries both words over to the saints, though it can be explained as chiasm (<8004>Galatians 4:4) also.

<5006> **Philemon 1:6** *That* (*hopoos*). Rather than the more common final particle *hina*. Connected with *mneian poioumenos*.

*The fellowship of thy faith* (*hee koinoonia tees pisteos sou*). Partnership like <sup><3005></sup>Philippians 1:5 in (objective genitive, *pisteos*).

*Effectual* (*energees*). Common adjective, like *energōs* (at work), in N.T. only here, <sup><4649></sup>1 Corinthians 16:9; <sup><3042></sup>Hebrews 4:12. Papyri use *energōs* of a mill in working order, of ploughed land, etc.

*In you* (*en humin*). Some MSS. have *en heemin* (in us), itacism and common.

<sup><5007></sup>**Philemon 1:7** *I had* (*eschon*). Ingressive second aorist active indicative of *echōō*, not *eichomeen* as the Textus Receptus has it. Paul refers to his joy when he first heard the good news about Philemon's activity (verse 5).

*The hearts* (*ta splagchna*). See <sup><3008></sup>Philippians 1:8 for this use of this word for the nobler viscera (heart, lungs, liver) and here for the emotional nature.

*Have been refreshed* (*anapepautai*). Perfect passive indicative of old compound verb *anapaūōō* as in <sup><4028></sup>Matthew 11:28, a relief and refreshment whether temporary (<sup><4061></sup>Mark 6:31) or eternal (<sup><6413></sup>Revelation 14:13).

<sup><5009></sup>**Philemon 1:8** *Though I have* (*echoon*). Concessive participle (present active).

*That which is befitting* (*to aneekon*). Neuter singular accusative of the articular participle (present active) of *aneekōō*, to come up to requirements and so to be befitting. For idea in *aneekōō*, see <sup><5038></sup>Colossians 3:18; <sup><4004></sup>Ephesians 5:4. This idiom is in later writers.

*I rather beseech* (*mallon parakalōō*). Rather than command (*epitassōō*) which he has a perfect right to do.

<sup><5009></sup>**Philemon 1:9** *Paul the aged* (*Paulos presbutees*). Paul is called *neanias* (a young man) at the stoning of Stephen (<sup><4078></sup>Acts 7:58). He was perhaps a bit under sixty now. Hippocrates calls a man *presbutees* from 49 to 56 and *geroon* after that. The papyri use *presbutees* for old man as in <sup><4008></sup>Luke 1:18 of Zacharias and in <sup><5002></sup>Titus 2:2. But in <sup><4061></sup>Ephesians 6:20 Paul says *presbeuōō en halusei* (I am an ambassador in a chain). Hence Lightfoot holds that here *presbutees* = *presbeutees* because of common

confusion by the scribes between *u* and *eu*. In the LXX four times the two words are used interchangeably. There is some confusion also in the papyri and the inscriptions. Undoubtedly ambassador (*presbeutes*) is possible here as in <sup><403></sup>Ephesians 6:20 (*presbeuoo*) though there is no real reason why Paul should not term himself properly “Paul the aged.”

<sup><5011></sup>**Philemon 1:10** *For my child* (*peri tou emou teknou*). Tender and affectionate reference to Onesimus as his spiritual child.

*Whom I have begotten in my bonds* (*hon egenneesa en tois desmois*). First aorist active indicative of *gennaoo*, to beget. See <sup><4015></sup>1 Corinthians 4:15 for this figurative sense. Paul is evidently proud of winning Onesimus to Christ though a prisoner himself.

<sup><5011></sup>**Philemon 1:11** *Onesimus* (*Onesimon*). A common name among slaves and made like Chresimus, Chrestus. The word is from *oneesis* (profit) and that from *onineemi*, to profit, to help.

*Who was aforesite unprofitable to thee* (*ton pote soi achreeston*). “The once to thee useless one.” Play (pun) on the meaning of the name Onesimus (*onesimos*, useful) as once “useless” (*achreestos*, verbal adjective, *a* privative and *chraomai*, to use).

*But now is profitable to thee and to me* (*nuni de soi kai emoi euchreeston*). “But now to thee and to me useful.” Still further play on the name Onesimus by *euchreeston* (verbal adjective from *eu* and *chraomai*, to use). Ethical dative here (*soi, emoi*).

<sup><5012></sup>**Philemon 1:12** *I have sent back* (*anepempsa*). Epistolary aorist. As it will look when Onesimus arrives.

*In his own person* (*auton*). “Himself,” intensive pronoun with *hon* (whom).

*My very heart* (*ta ema splagchna*). As in verse 7. He almost loves Onesimus as his own son.

<sup><5013></sup>**Philemon 1:13** *I would fain have kept* (*eboulomeen katechein*). Imperfect middle and present infinitive, “I was wishing to hold back.” Again from the standpoint of the arrival of Onesimus.

*In thy behalf* (*huper sou*). So “in thy stead,” “in place of thee.”

*He might minister* (*diakoneei*). Present active subjunctive (retained after *eboulomeen*) with *hina*, purpose continued, “that he might keep on ministering.”

<sup><5014></sup>**Philemon 1:14** *Without thy mind* (*chooris tees sees gnoomees*). Judgment, purpose (<sup><4010></sup>1 Corinthians 1:10; 7:25). Ablative case with *chooris* (apart from).

*I would do nothing* (*ouden eetheleesa poiesai*). First aorist active indicative of *theloo*, I decided, I wished, decision reached (cf. *eboulomeen* in verse 13).

*Thy goodness* (*to agathon sou*). Neuter articular adjective (thy good deed).

*As of necessity* (*hoos kata anagkeen*). “As if according to compulsion.” See <sup><4007></sup>2 Corinthians 9:7.

*But of free will* (*alla kata hekousion*). According to what is voluntary (<sup><0453></sup>Numbers 15:3). Perhaps *tropon* (way, manner) is to be understood with the adjective *hekousios* (old word, here alone in N.T.), from *hekoon* (<sup><4017></sup>1 Corinthians 9:17; <sup><4031></sup>Romans 8:20).

<sup><5015></sup>**Philemon 1:15** *Perhaps* (*tacha*). Old adverb, in N.T. only here and <sup><4037></sup>Romans 5:7.

*That thou shouldst have him* (*hina auton apecheeis*). Final clause with *hina* and present active subjunctive of *apechoo*, to have back, “that thou might keep on having him back.”

*For ever* (*aioonion*). “Eternal,” here and hereafter. Surely a noble thing for Paul to say and a word that would touch the best in Philemon.

<sup><5016></sup>**Philemon 1:16** *No longer as a servant* (*ouketi hoos doulon*). “No longer as a slave.” So it has to be here. So it should be always. Paul sends Onesimus, the converted runaway slave, back to his legal master, but shows that he expects Philemon the Christian to treat Onesimus as a brother in Christ, not as a slave.

*But more than a servant* (*all’ huper doulon*). “But beyond a slave.”

*A brother beloved* (*adelphon agapeeton*). A brother in Christ.

*How much rather to thee* (*posooi de mallon soi*). “By how much more to thee,” because of Philemon’s legal ownership of this now Christian slave.

“In the flesh Philemon had the brother for a slave; in the Lord he had the slave for a brother” (Meyer).

**Philemon 1:17** *If then thou countest me a partner* (*ei oun me echeis koinoonon*). As I assume that you do, condition of the first class.

*Receive him as myself* (*proslabou auton hoos eme*). “Take him to thyself (indirect second aorist middle of *proslambanoo* as in ~~41826~~ Acts 18:26) as myself.” Surpassing delicacy and consummate tact. These words sound the death-knell of human slavery wherever the spirit of Christ is allowed to have its way. It has been a long and hard fight to break the shackles of human bondage even in Christian countries and there are still millions of slaves in pagan and Mohammedan lands. Paul wrote these words with wisdom and courage and sincerity.

**Philemon 1:18** *But if he hath wronged thee at all* (*ei de ti eedikeese se*). Condition of the first class, assumed to be true. Onesimus did wrong (*eedikeese*, first aorist active indicative of *adikeeo*, to wrong, without justice). He had probably robbed Philemon before he ran away.

*Or oweth* (*ee opheilei*). Delicate way of putting the stealing.

*Put that to mine account* (*touto emoi elloga*). Present active imperative of *ellogaoo*. In the *Koin*, verbs in *-eoo* often appear in *-aoo* like *eleeeo*, *eleaoo*. So with *ellogeoo* as *ellogaoo*, late verb in inscriptions and papyri (Deissmann, *Light, etc.*, p. 84), though in N.T. only here and ~~47613~~ Romans 5:13. It means to set to one’s account.

**Philemon 1:19** *Write* (*egrapsa*). Epistolary aorist.

*With mine hand* (*teei emeei cheiri*). Instrumental case and a note of hand that can be collected. See ~~5187~~ 2 Thessalonians 3:17; ~~4162~~ 1 Corinthians 16:21; ~~51048~~ Colossians 4:18.

*I will repay it* (*egoo apotisoo*). Future active indicative of *apotinoo* (*apotioo*) to pay back, to pay off. The more usual word was *apodoosoo*. This is Paul’s promissory note. Deissmann (*Light, etc.*, p. 331) notes how many of the papyri are concerning debts.

*That I say not* (*hina mee legoo*). Neat idiom as in ~~47006~~ 2 Corinthians 9:4, delicately reminding Philemon that Paul had led him also to Christ.

*Thou owest to me even thine own self besides (kai seauton moi prosopheileis).* Old verb, only here in N.T., Paul using the verb *opheiloo* of verse 18 with *pros* added. He used every available argument to bring Philemon to see the higher ground of brotherhood in Christ about Onesimus.

**Philemon 1:20** *Let me have joy of thee (egoo sou onaimen).*

Second aorist middle optative of *onineemi*, old verb, only here in N.T. Optative the regular construction for a wish about the future. “May I get profit from thee in the Lord.”

*Refresh my heart in Christ (anapauson mou ta splagchna en Christooi).*

See verse 7 for *anapauson* (first aorist active imperative of *anapauoo*) and *splagchna* (3 times in this letter, 7,12,20).

**Philemon 1:21** *Obedience (hupakoei).* “Compliance” seems less harsh to us in the light of 9.

*I write (egrapsa).* Epistolary aorist again.

*Even beyond what I say (kai huper ha legoo).* That can only mean that Paul “knows” (*eidoos*, second perfect active participle of *oida*) that Philemon will set Onesimus free. He prefers that it come as Philemon’s idea and wish rather than as a command from Paul. Paul has been criticized for not denouncing slavery in plain terms. But, when one considers the actual conditions in the Roman empire, he is a wise man who can suggest a better plan than the one pursued here for the ultimate overthrow of slavery.

**Philemon 1:22** *But withal (hama de).* Along with your kindly reception of Onesimus. On *hama*, see <sup>440b</sup>Acts 24:26; 27:40.

*A lodging (xenian).* Old word from *xenos*, stranger. In N.T. only here and <sup>442b</sup>Acts 28:23.

*I shall be granted unto you (charistheesomai humin).* First future passive of *charizomai*. Used either as a favour as here and <sup>441b</sup>Acts 3:14 or for destruction (<sup>445b</sup>Acts 25:11).

**Philemon 1:23** *Epaphras (Epaphras).* The Colossian preacher who apparently started the work in Colossae, Hierapolis, and Laodicea, and who had come to Rome to enlist Paul’s help in the fight against incipient Gnosticism in the Lycus Valley.



*My fellow-prisoner* (*ho sunaichmalootos mou*). See on ~~<5167>~~ Romans 16:7 for this word, also in ~~<51040>~~ Colossians 4:10. Used metaphorically like the verb *aichmalootizoo* in ~~<47005>~~ 2 Corinthians 10:5, though some hold that Epaphras became a prisoner with Paul in Rome.

~~<51024>~~ **Philemon 1:24** The other “co-workers” (*sunergoi*) here (Mark, Aristarchus, Demas, Luke) are all named in detail in ~~<51040>~~ Colossians 4:10-14 with kindly words.

~~<51025>~~ **Philemon 1:25** *Grace* (*hee charis*). This great word occurred in the greeting (verse 3) as it does in the farewell.