

# Philemon 1

written and compiled by Gary Kukis (first draft)

**Philemon 1:1–25**

**Paul Requests Philemon to Manumit His Slave, Onesimus**

These studies are designed for believers in Jesus Christ only. If you have exercised faith in Christ, then you are in the right place. If you have not, then you need to heed the words of our Lord, Who said, “For God so loved the world that He gave His only-begotten [or, uniquely-born] Son, so that every [one] believing [or, trusting] in Him shall not perish, but shall be have eternal life! For God did not send His Son into the world so that He should judge the world, but so that the world shall be saved through Him. The one believing [or, trusting] in Him is not judged, but the one not believing has already been judged, because he has not believed in the Name of the only-begotten [or, uniquely-born] Son of God.” (John 3:16–18). “I am the Way and the Truth and the Life! No one comes to the Father except through [or, by means of] Me!” (John 14:6).

Every study of the Word of God ought to be preceded by a naming of your sins to God. This restores you to fellowship with God (1John 1:8–10).

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These exegetical studies are *not* designed for you to read each and every word. For instance, the Greek exegesis is put into lightly colored tables, so that if you want to skip over them, that is fine. If you question a translation, you can always refer back to the appropriate Greek tables to sort it all out. These tables provide all of the words their meanings and morphology for each and every verse. The intent is to make this particular study the most complete and most accurate examination of Philemon 1 which is available in writing. The idea is to make every phrase, verse and passage understandable and to make correct application of all that is studied.

Besides teaching you the doctrinal principles related to this chapter, this commentary is also to help bring this narrative to life, so that you can understand the various characters, their motivations, and the choices that they make. Ideally, you will be able to visualize the peoples, their temporal and spiritual leaders, and their armies as they move across the landscape of the Land of Promise. I hope to provide not only an accurate exegesis of the chapter in view, but to also quote many of the great insights that past commentators have offered us.

Although the bulk of this chapter is based upon narrative from the book of Philemon, I will make every attempt possible to provide enough historical information and theological context so that you will have a sufficient background to understand what is going on.

**Preface:** Paul writes a letter to Philemon to ask him to manumit his slave, Onesimus, who has come to Paul in Rome (while Paul is under house arrest). We can only speculate why Onesimus ended up with Paul.

*Bible Summary: Paul, a prisoner, to Philemon. I ask that you receive Onesimus back, not as a slave, but as a brother. Put his wrongs on my account.<sup>1</sup>*

In the third or fourth draft form, this document should be the most extensive examination of Philemon 1 available, where you will be able to examine in depth every word of the original text.

### Brief Overview:<sup>2</sup>

Date	Events	Historical Events	Rome
A.D. 60–62	Philemon was written by Paul during his first Roman imprisonment. Compare with Acts 28	Felix was the procurator of Judæa until A.D. 59, when Festus replaces him	Nero (54–68 A.D.)
Paul wrote the books of Philemon, Colossians, Ephesians and Philippians at this time.			

### Quotations:

### Outline of Chapter 31:

#### Preface Introduction

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#### Chapter Summary Addendum

### Charts, Graphics and Short Doctrines:

Preface      **Preface**  
 Preface      **Brief Overview**  
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<sup>1</sup> From <https://biblesummary.info/Philemon> accessed January 3, 2023.

<sup>2</sup> Light of World chart, from <https://www.lightofword.org/images/stories/teachings/Acts/timeline4.pdf>



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Summary	<b>A Set of Summary Doctrines and Commentary</b>
Summary	<b>Why Philemon 1 is in the Word of God</b>
Summary	<b>What We Learn from Philemon 1</b>
Summary	<b>Jesus Christ in Philemon 1</b>
Summary	<b>A Brief Review of Philemon 1</b>
Summary	
Summary	

Addendum	
Addendum	
Addendum	<b>A Complete Translation of Philemon 1</b>
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<a href="http://www.kukis.org">www.kukis.org</a>	<b>Exegetical Studies in Philemon</b>	

Doctrines Covered or Alluded To			

## Chapters of the Bible Alluded To or Appropriately Exegeted with this Chapter

Many who read and study this chapter are 1<sup>st</sup> or 2<sup>nd</sup> generation students of R. B. Thieme, Jr., so that much of this vocabulary is second nature. One of Bob's contributions to theology is a fresh vocabulary along with a number of concepts which are theologically new or reworked, yet still orthodox. Therefore, if you are unfamiliar with his work, the definitions below will help you to fully understand all that is being said. Also included are various technical terms from Christian theology along with a few new terms and concepts which I have developed.

Sometimes the terms in the exegesis of this chapter are simply alluded to, without any in-depth explanation of them. Sometimes, these terms are explained in detail and illustrated. A collection of all these terms is found here: ([HTML](#)) ([PDF](#)) ([WPD](#)). Often, the terms below are linked to complete doctrines.

The links allow you to go back and forth between the definition and the first occurrence of this word. So, in some documents, where going back and forth is not as straightforward, here it is easy. One-click to get to the definition; and one click to get back where you were in the exegetical study.

In the book of Philemon, this tends to be a long list.

### Definition of Terms

#### **Rebound (Restoration to fellowship with God)**

In the New Testament, this is naming your sins to God, so that you are both restored to temporal fellowship with God and are then filled with the Spirit of God. In the Old Testament, naming your sins to God would result in a restoration of fellowship and, in some cases, the empowerment of the Holy Spirit once again (the Holy Spirit was not given to all Old Testament believers). The **Doctrine of Rebound** ([HTML](#)) ([PDF](#)).

Some of these definitions are taken from  
<https://www.gotquestions.org/>  
<http://rickhughesministries.org/content/Biblical-Terms.pdf>  
<http://www.gbible.org/index.php?proc=d4d>  
<http://www.wordoftruthministries.org/terms-and-definitions/>  
<http://www.theopedia.com/>

[Chapter Outline](#)

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## An Introduction to Philemon 1

**Introduction:** The primary purpose of Philemon 1 was for Paul to reach out to Philemon, who allowed one of the assembly's meeting place to be his home, and ask him to manumit his slave, Onesimus. Paul knows about this slave because his slave, Onesimus, ran away from home and came to Paul (who is a prisoner in Rome under house arrest—arguably a worse position to be in than the slave).

Liberals continually attack the Bible, claiming that the Bible is pro-slavery. The Bible is not pro-slavery; nor does the Bible advocate for sweeping societal changes or governmental changes. We were not placed on this earth to end slavery, hunger or war. These three institutions will probably continue to exist till the end of time (at least the latter two will, as Jesus guaranteed that they would).

Although many believers in a society will change that society—and generally for the good (the United States was founded by Protestant believers in Jesus); that is not why we are placed on this earth. God does not need us to

whitewash the devil's world.<sup>3</sup> That being said, Paul, in the book of Galatians, says there is no difference between slave and free; and in this book, he will ask Philemon to free his slave Onesimus. However, this will be Philemon's decision, not Paul's. And although Paul could bring to bear the social pressure of the church at Colosse upon Philemon's head, he did not. Paul wrote two letters at this time—one to the Colossians and one to Philemon—and Paul does not say a word about this situation to the believers in Colosse.

There are a number of misconceptions regarding the Bible and slavery that need to be cleared up.

### Some Points on Slavery for the Book of Philemon

1. No matter what you have heard and no matter what you believe, there are different kinds of slavery.
2. The Law of Moses allowed for three types of slavery in Israel:
  - 1) A person who was down on his luck could sell himself into slavery and essentially pull himself up by his bootstraps with the assistance of his owner. If this was a Jew selling himself to a fellow Jew, the slave owner was supposed to set this man free in the seventh year.
  - 2) If a thief was to pay back an owner for his thievery, but could not cover the costs, he could be sold into slavery and the owner received all or a portion of the proceeds in payment for what was stolen.
  - 3) In war, if a number of people were beaten down, Israel could take them into slavery (as opposed to just killing them all). Combine this with the fact that Israel only fought offensive wars to take the land of Canaan, which was under the direct order of God (the Canaanites had reached an untenable level of degeneracy by this time). However, once Israel took the land, they did not go into the neighboring countries in order to take their land and make them all slaves. So, the only way a people could end up either dead or as slaves to Israel, they would have to attack Israel. As far as I am concerned, it serves them right.
  - 4) We may want to designate these three as examples of good slavery.
3. We have subtle systems of slavery in our society today which are worse than the slavery practiced by the Israelites.
  - 1) A person who is give the chance to work as an intern of makes no money or barely starvation wages. They do this to get their foot in the door and there are no guarantees.
  - 2) Minimum wage jobs are certainly never enough to live on. A slave received meals, shelter and clothing. A person working a minimum wage is guaranteed none of these things.
4. There is one form of bad slavery mentioned in the Bible. It is called man stealing. Man stealing meant that, you either went out and stole a slave from someone else or you simply took a person who used to be free and force him into a life of slavery. We practiced the latter type of slavery in the United States up until the mid-1860s. In the Bible, practicing this kind of slavery was punishable by death.
5. Therefore, the next time that you are told that the Bible condones slavery and is morally bankrupt for that reason, recognize this: the only kind of slavery that you actually know about is actually outlawed in the Bible and those who practiced it could be executed. When someone claims that the Bible is pro-slavery, they do not really know what they are talking about.
6. No matter what form of slavery that Onesimus is subjected to, Paul will ask his master to free him.

What you read on the internet about the Bible and slavery, especially when presented by anti-Bible types, is generally misinformed and wrong.

[Chapter Outline](#)

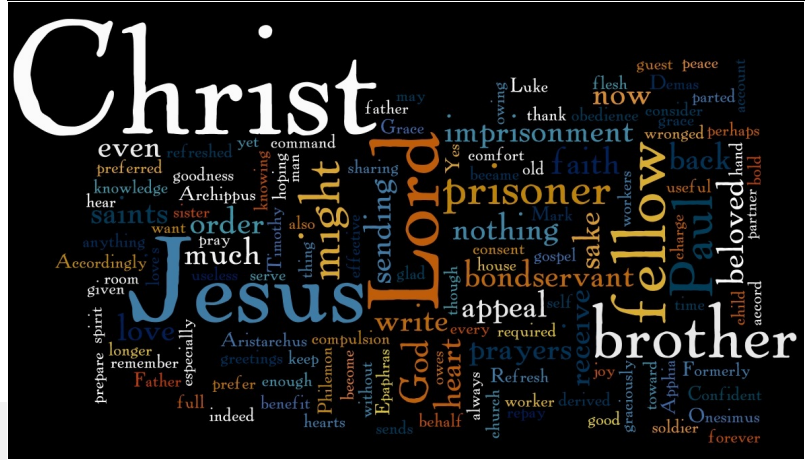
[Charts, Graphics and Short Doctrines](#)

There is a lot to learn from Paul's very informal missive to a fellow believer—perhaps a believer who came to Jesus Christ through Paul. Paul's approach is more relaxed and more personal.

<sup>3</sup> A saying I picked up from R. B. Thieme, Jr.

There are things which I notice concerning the vocabulary of this chapter as I go through it word-by-word. The name *Onesimus* occurs but once. The word *slave* or *bond-servant* is not found until v. 14. This is all about Paul making a request to Philemon to free his slave Onesimus, but Paul has many more important topics to deal with. Even though Paul's primary request is for the freedom of Onesimus, his focus in this missive was clearly upon *Christ Jesus*.

**Word Cloud for Philemon (ESV)**; created using Wordle on February 27, 2025. I just found out that this program is no longer available. The text from the 2001 ESV was used.



A title or one or two sentences which describe Philemon 1.

### Titles and/or Brief Descriptions of Philemon 1 (by Various Commentators)

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[Charts, Maps and Short Doctrines](#)

Sometimes, a commentator will begin with a good observation of this chapter of the Bible.

### Brief, but insightful observations of Philemon 1 (various commentators)

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

As I study a chapter, questions will occur to me—some of them important and many of them minor. Not all of these questions will be satisfactorily answered.

### Fundamental Questions About Philemon 1

Some of these questions may not make sense unless you have read Philemon 1. There are **two translations** at the very end of this chapter if you wanted to do that before proceeding any further in this study.

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It is important to understand what has gone before.

### The Prequel to Philemon 1

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We need to know who the people are who populate this chapter.

### The Principals of Philemon 1

**Characters**

**Biographical Material**

Characters	Biographical Material

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We need to know where this chapter takes place. I may need to eliminate this one.

### The Places of Philemon 1

**Place**

**Description**

Place	Description

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### By the Numbers

**Item**

**Date; duration; size; number**

Item	Date; duration; size; number



By the Numbers	
Item	Date; duration; size; number

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At this point, we begin to gather up more details on this chapter.

A Synopsis of Philemon 1	

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The ESV (capitalized) is used below:

Outlines and Summaries of Philemon 1 (Various Commentators)	

[Chapter Outline](#)
[Charts, Maps and Short Doctrines](#)

The text of the verses was added in, using the ESV (capitalized).

A Synopsis of Philemon 1 from the Summarized Bible	

Keith L. Brooks, *Summarized Bible; Complete Summary of the Bible*; ©1919; from e-Sword, Philemon 1 (edited).

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**Changes—additions and subtractions:**

I began to include Benjamin Brodie's original translation. Also, R. B. Thieme, Jr. did pretty much a complete corrected translation for the book of Philemon, so that is included as well. These two translations could have been placed in the very literal category or in the expanded translation category (most Bible translations fall under more than one category).

I have begun to include two translations from doctrinal teachers: James Allen and Bill Puryear (where they are available).

I continue to avoid using corrections or clarifications in the mostly literal translation, preferring instead to insert words which are not there in order to coincide with good English sense. So, instead of *they came to...*, I might instead write, *[Paul and Silas] came to...* In the past, I would have written, *they [that is, Paul and Silas] came to...* I believe that this provides a better flow for the reader.

I continue to place my nearly literal translation at the end of each verse and at the end of each passage. My paraphrase will also be placed at the end of every passage.

Most recently, I began a slightly different approach to writing the three translations. I have tried to make the ultra literal translation more readable, yet I try to stay with the same word order (when possible) and use the first words given in the definition list. The mostly literal translation I develop from the ultra literal translation, moving the words around and occasionally making reference to literal translations which I have easy access to through e-sword (this would be every other verse or every third verse). The more significant change is this. I used to write all three translations at once. Now I do the first two and then do my first approach at commentary. I have found that my brain works best in the mornings, so I do nearly all translating and commentary in the AM. Then, after doing the commentary, I write the paraphrase, which is developed based upon both the mostly literal translation *and* the commentary. So, the commentary which I have written is very fresh in my mind when I do the paraphrase.

I drew from hundreds of sources for this chapter. I literally stand on the shoulders of thousands of men in order to write and assemble this document.

## Chapter Outline

## Charts, Graphics and Short Doctrines

As always, 3 separate translations will be produced for each verse. The slavishly literal translation attempts to preserve word order and number, making it more literal than Young's translation (however, I do not preserve the consistency of the translation that Young does). The moderately literal translation may add or delete a definite article, change the number of a noun to correspond with the English sense of thinking, and the order is often changed in order to better represent our English sentence structure. The paraphrase is an attempt to give a thought-for-thought interpretation of what each verse tells us.

Kukis slavishly literal:

**Paulos, a prisoner of Christ Jesus, and Timothy the brother, to Philemon, the beloved (one) and a fellow worker of us; and to Apphia the sister, [the beloved (one)]; and to Archippus, a fellow soldier of us; and to the church, according to the house of you. Grace to you (all) and peace from God a Father of us and a Lord Jesus Christ.**

Philemon  
1:1–3

Kukis nearly literal:

**Paul, the prisoner of Christ Jesus, and Timothy the brother, to Philemon, the beloved (one) and our fellow worker; and to Apphia the [beloved] sister; and to Archippus, our fellow soldier; and to the church at your house. Grace and peace to you (all) from God our Father and [from] the Lord Jesus Christ.**

## Kukis paraphrase

**From Paul, the prisoner of Christ Jesus, and from Timothy our brother, to Philemon, our beloved and our fellow worker; and to Apphia, the beloved sister; and to Archippus, our fellow soldier; and to the church which meets at your home. I send the greetings of grace and peace from God our Father and from the Lord Jesus Christ.**

Here is how others have translated this verse:

**Ancient texts:**

I will use the Westcott-Hort Greek text as the basis for my English translation. I use that text primarily because e-sword has a nice module by Rob Wolfram which has the interlinear English text, Strong's #'s, and the Greek morphology. The e-sword tab is IWH+P. I do not use their English text for my translation. Also, throughout, I take in consideration alternate readings.

As a young Christian, I was quite interested in the alternative readings. After many decades of study, I have found that, as with the Hebrew text, disputed readings rarely have any affect on the interpretation of a text (apart from perhaps a half-dozen fairly well-known alternate readings, like the end of the book of Mark).

I will compare the Greek text to English translations of the Latin and Syriac (= Aramaic) texts, using the Douay-Rheims translation<sup>4</sup> and George Lamsa's translation from the Syriac. I often update these texts with non-substantive changes (e.g., *you* for *thou*, etc.).

In general, the Latin text is an outstanding translation from the Hebrew text into Latin and very trustworthy (I say this as a non-Catholic). Unfortunately, I do not read Latin—apart from some very obvious words—so I am dependent upon the English translation of the Latin (principally, the Douay-Rheims translation).

The Septuagint and the Dead Sea Scrolls are irrelevant, as they preceded the writing of the New Testament by over 200 years.

Underlined words indicate differences in the text.

**Ancient texts:**

Westcott-Hort Text (Greek)	<b>Paulos, a prisoner of Christ Jesus, and Timothy the brother, to Philemon, the beloved (one) and a fellow worker of us; and to Apphia the sister, [the beloved (one)]; and to Archippus, a fellow soldier of us; and to the church, according to the house of you. Grace to you (all) and peace from God a Father of us and a Lord Jesus Christ.</b>
Complete Apostles' Bible	<b>Paul, a prisoner of Christ Jesus, and Timothy our brother, to Philemon our beloved and fellow worker, to Apphia the beloved, and to Archippus our fellow soldier, and to the church at your house: Grace to you and peace from God our Father and the Lord Jesus Christ.</b>
Douay-Rheims 1899 (Amer.)	<b>Paul, a prisoner of Christ Jesus, and Timothy, a brother: to Philemon, our beloved and fellow labourer, And to Appia, our dearest sister, and to Archippus, our fellow soldier, and to the church which is in thy house. Grace to you and peace, from God our Father and from the Lord Jesus Christ.</b>

<sup>4</sup> I have begun to doubt my e-sword Douay-Rheims version, so I now use [www.latinvulgate.com](http://www.latinvulgate.com).

Holy Aramaic Scriptures<sup>5</sup>  
Original Aramaic NT<sup>6</sup>

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Paul a prisoner of Yeshua The Messiah, and brother Timotheaus, to beloved Philemon and our companion laborer,  
And to Apphia our beloved\* and to Archippus our fellow laborer and to the church that is in your house.  
Grace be with you and peace from God Our Father and from Our Lord Yeshua The Messiah.

Lamsa Peshitta (Syriac)

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Significant differences:

**English Translations:**

I have included translations which I disagree with and footnotes that I do not necessarily agree with. If I believe that the author is too far from the truth, I may even address that at the footnote. However, nearly all of the correct commentary will be found following the Greek text box and the translation of each phrase.

**Limited Vocabulary Translations:**

Bible in Basic English

Paul, a prisoner of Jesus Christ, and Timothy our brother, to Philemon, our dear helper in the faith,  
And to Apphia, our sister, and to Archippus, our brother in God's army, and to the church in your house:  
Grace to you and peace from God our Father and the Lord Jesus Christ.

Bible in Worldwide English

I am Paul. I am in prison because I belong to Christ Jesus. Our brother Timothy and I send greetings to you, Philemon. We love you very much. And you work with us. We also send greetings to our sister Apphia; to Archippus who is worker in Gods army as we are; and to the people who meet as a church in your house. May God our Father and the Lord Jesus Christ bless you in their kindness and give you peace.

Easy English

Easy-to-Read Version–2008

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Greetings from Paul, a prisoner for Jesus Christ, and from Timothy, our brother. To Philemon, our dear friend and worker with us. Also to our sister Apphia, to Archippus, who serves with us in the Lord's army, and to the church that meets in your home. Grace and peace to you from God our Father and the Lord Jesus Christ.

*God's Word*<sup>TM</sup>

From Paul, who is a prisoner for Christ Jesus, and our brother Timothy. To our dear coworker Philemon, our sister Apphia, our fellow soldier Archippus, and the church that meets in your house. Good will and peace from God our Father and the Lord Jesus Christ are yours!

Good News Bible (TEV)

From Paul, a prisoner for the sake of Christ Jesus, and from our brother Timothy--- To our friend and fellow worker Philemon, and the church that meets in your house, and our sister Apphia, and our fellow soldier Archippus: May God our Father and the Lord Jesus Christ give you grace and peace.

J. B. Phillips

*The Message*

NIRV

New Life Version

Radiant New Testament

New Simplified Bible

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<sup>5</sup> From <https://theholycaramaicscriptures.weebly.com/>

<sup>6</sup> The Aramaic English Interlinear New Testament (7th edition), translated by Rev. David Bauscher. <http://www.aramaicnt.com/> ©2006.

**Thought-for-thought translations; dynamic translations; paraphrases:**

Casual English Bible <sup>7</sup>	.
Contemporary English V.	From Paul, who is in jail for serving Christ Jesus, and from Timothy, who is like a brother because of our faith. Philemon, you work with us and are very dear to us. This letter is to you and to the church that meets in your home. It is also to our dear friend Apphia and to Archippus, who serves the Lord as we do. I pray that God our Father and our Lord Jesus Christ will be kind to you and will bless you with peace!
Goodspeed New Testament	.
The Living Bible	.
New Berkeley Version	.
New Living Translation	.
The Passion Translation	From Paul, a prisoner of the Anointed One, Jesus, and Timothy our brother, to Philemon, our precious friend and companion in this work, and to the church that meets in his house, along with our dear sister Apphia and our fellow soldier Archippus. May God our Father and the Lord Jesus Christ pour out his grace and peace upon you.
Plain English Version <sup>8</sup>	.
UnfoldingWord Simplified T.	I, Paul, am a prisoner who serves the Messiah Jesus. I am here with Timothy, our fellow believer. I am writing this letter to you, Philemon, our dear friend and fellow worker. I am also writing to Apphia, our fellow believer, and to Archippus, who is like a soldier who serves along with us. And I am writing to the group of believers that meets in your house. I pray that God our Father and our Lord Jesus the Messiah will continue to act kindly toward you all. I pray that he will continue to cause you to have peace.
Williams' New Testament <sup>9</sup>	Paul, a prisoner for Christ Jesus, and my brother Timothy, to our dearly loved fellow-worker Philemon, to our sister Apphia, to our fellow-soldier Archippus, and to the church that meets at your house: spiritual blessing be with you and peace from God our Father and the Lord Jesus Christ.

**Partially literal and partially paraphrased translations:**

American English Bible	.
Beck's American Translation	.
Breakthrough Version	<i>From:</i> Paul (a prisoner for <i>the</i> Anointed King Jesus) and Timothy (the brother). <i>To:</i> Philemon (the loved one and our co-worker), Apphia (the sister), Archippus (our fellow soldier), and the assembly throughout your house. Generosity to you and peace out from God, our Father, and Master Jesus, <i>the</i> Anointed King.
Common English Bible	.
Len Gane Paraphrase <sup>10</sup>	Paul, a prisoner for Jesus Christ, and Timothy, our brother, to Philemon, our dearly beloved fellow worker. Also to our beloved Apphia and Archippus, our fellow soldier, and to the congregation in your house. May grace and peace be yours from God our Father and the Lord Jesus Christ.
A. Campbell's Living Oracles	Paul, a prisoner of Jesus Christ, and Timothy, the brother, to Philemon, the beloved, and our fellow-laborer; and to Apphia, the beloved; and to Archippus, our fellow-soldier, and to the congregation in your house: Favor to you, and peace from God our Father, and from our Lord Jesus Christ.
New Advent (Knox) Bible	.
NT for Everyone	.

<sup>7</sup> The Casual English Bible is found here: <https://www.casualenglishbible.com/>

<sup>8</sup> From <https://www.bible.com/versions/2530-PEV-plain-english-version>

<sup>9</sup> William's New Testament - 1937 by Charles B. Williams.

<sup>10</sup> Paraphrase by Len Gane ©2006-2012 All Rights Reserved. Based on the Textus Receptus. Aka the Welcome Bible.

20<sup>th</sup> Century New Testament From Paul, now a prisoner for Christ Jesus, and from Timothy, a Brother. To our dear friend and fellow-worker Philemon, to our sister Apphia, to our fellow-soldier Archippus; and to the Church that meets at Philemon's house; May God, our Father, and the Lord Jesus Christ bless you and give you peace.

### Mostly literal renderings (with some occasional paraphrasing):

An Understandable Version	.
Berean Study Bible	.
Christian Standard Bible	.
Conservapedia Translation	.
Revised Ferrar-Fenton Bible	. Place a footnote here
Free Bible Version <sup>11</sup>	This letter is sent from Paul, prisoner of Jesus Christ, and from our brother Timothy, to Philemon, our good friend and co-worker; to our sister Apphia, to Archippus who fights alongside us, and to your house church. May you have grace and peace from God our Father and the Lord Jesus Christ.
International Standard V	<i>The Letter of Paul to Philemon</i> <b>Philemon</b> <b>Greetings</b> From: [1 The Gk. lacks From] Paul, a prisoner of the Messiah [1 Or Christ] Jesus, and Timothy our brother. To: Philemon our dear friend [1 Or our beloved Philemon] and fellow worker, to Apphia our sister, to Archippus our fellow soldier, and to the church in your house. May grace and peace from God our Father and the Lord Jesus, the Messiah, [3 Or Christ] be yours! [3 The Gk. yours is pl.]
The Heritage Bible Lexham Bible	. <b>Greeting</b> Paul, a prisoner of Christ Jesus, and Timothy our brother, to Philemon, our dear friend and fellow worker, and to Apphia our sister, and to Archippus our fellow soldier, and to the church in your house. Grace to you and peace from God our Father and the Lord Jesus Christ.
Montgomery NT NIV, ©2011	.
Riverside New Testament	.
Leicester A. Sawyer's NT	.
The Spoken English NT <sup>12</sup>	.
UnfoldingWord Literal Text	.
Urim-Thummim Version	Paul, a prisoner of Jesus Christ and Timothy our brother, to Philemon our dearly beloved, and fellow laborer, and to our beloved Apphia, and Archippus our fellow soldier, and to the ekklesia in your house: Grace to you and peace from Elohim our Father and the LORD Jesus Christ.
Weymouth New Testament	Paul, a prisoner for Christ Jesus, and Timothy our brother: To Philemon our dearly-loved fellow labourer-- and to our sister Apphia and our comrade Archippus--as well as to the Church in your house. May grace be granted to you all, and peace, from God our Father and the Lord Jesus Christ.
Wikipedia Bible Project	.
Worsley's New Testament	.

<sup>11</sup> From [www.freebibleversion.org](http://www.freebibleversion.org) Copyright © 2011, Free Bible Ministry.

<sup>12</sup> The Spoken English New Testament by J. Webb Mealy; Copyright © 2012 James Webb Mealy.

**Catholic Bibles (those having the imprimatur):<sup>13</sup>**

Christian Community (1988) <sup>14</sup>	From Paul, a prisoner of Christ Jesus, and from our brother Timothy to Philemon, our friend and fellow worker, to our dear sister Apphia, to Archippus faithful companion in our soldiering, and to all the Church gathered in your house. Col 4:10; Phil 1:7 Romans 16:5; 1Cor 16:19 Grace and peace be with you from God the Father and Jesus Christ the Lord.
New American Bible (2011)	.
New Catholic Bible	.
New Jerusalem Bible	.
NRSV (Anglicized Cath. Ed.)	.
Revised English Bible–1989	.

**Jewish/Hebrew Names Bibles:**

Complete Jewish Bible	.
Eth Cipher Translation	<b>PA'AL</b> , a prisoner of <b>Yahusha Ha'Mashiach</b> , and Timotheus our brother, unto Philemon our dearly beloved, and fellowlaborer, And to our beloved Apphia, and Archippus our fellowsoldier, and to the called out assembly in your house: Grace to you, and peace, from <b>Elohiym</b> our Father and the <b>Adonai Yahusha Ha'Mashiach</b> .
Hebraic Roots Bible <sup>15</sup>	.
Holy New Covenant Trans.	From Paul, a prisoner of Christ Jesus, and from Timothy, our brother. To: Philemon, our co-worker (you to whom we give ourselves, for your good, expecting nothing in return); also the group that meets in your home; Apphia, our sister; and Archippus, our co-soldier. May God our Father and the Lord Jesus Christ give you help in time of need and peace.
The Scriptures 2009	Sha'ul, a prisoner of Messiah עשוהי, and Timotiyos the brother, to Pileymon our beloved one and fellow worker, and Apphia our sister, and Archippos our fellow soldier, and the assembly at your house: Favour to you and peace from Elohim our Father and the Master עשוהי Messiah.
Tree of Life Version	Paul, a prisoner of Messiah Yeshua, and Timothy our brother, to Philemon our beloved and fellow worker. To Apphia our sister, to Archippus our fellow soldier, and to the community that meets in your house: Grace to you and shalom from God our Father and the Lord Messiah Yeshua!

**Weird English, ©Idε English, Anachronistic English Translations:**

Accurate New Testament <sup>16</sup>	Paul Prisoner [of] christ jesus and Timothy The Brother [to] philemon the [man] loved and working (together) [of] us and [to] apphia the sister and [to] archippus the soldier (sharing) [of] us and [to] the in house [of] you congregation Favor {be!} [to] you* and Peace from god father [of] us and [from] lord jesus christ...
Alpha & Omega Bible	<i>(Letter to Philemon)</i> · PAULOS, A PRISONER OF CHRIST JESUS, AND TIMOTHEOS ( <i>Timothy</i> ) OUR BROTHER, TO PHILEMON OUR BELOVED BROTHER AND FELLOW WORKER, AND TO APPHIA OUR SISTER, AND TO ARCHIPPUS OUR FELLOW SOLDIER, AND TO THE CALLED OUT PEOPLE IN YOUR HOUSE:

<sup>13</sup> Much as I have problems with many Catholic doctrines, over the past 30 or more years, they have given the imprimatur to many excellent Bible translations. Also, bear in mind, some people are in Catholic churches.

<sup>14</sup> From <https://www.bibliacatolica.com.br/christian-community-bible/Acts/>

<sup>15</sup> There are two slightly different versions of the HRB. The basic text can be found as a [module](#) for the e-sword Bible. [Online](#), there is nearly the same text, but with the addition of many footnotes.

<sup>16</sup> The Accurate New Testament; First Edition; Copyright 2008 Mark D. Harness. [www.lookhigher.com](http://www.lookhigher.com)

GRACE TO YOU AND PEACE FROM THEOS (*The Alpha & Omega*) OUR FATHER AND THE LORD JESUS CHRIST.

Awful Scroll Bible

Paul, a prisoner for Jesus, the Anointed One, and Timothy, a brother: To Philemon, our beloved and undertaker-together, and to the beloved Apphia and Archippus, our soldiers-together, and the called-out, down along you all's houses, Grace to yous and Peace from God, our Father, and the Lord Jesus, the Anointed One.

Concordant Literal Version  
exeGesés companion Bible

**SALUTATION**

Paulos, a prisoner of Yah Shua Messiah  
and Timo Theos our brother:

To Philemon our beloved and co-worker,  
and to beloved Apphia  
and Archippus our co-warrior  
and to the ecclesia in your house.

Charism to you, and shalom,  
from Elohim our Father  
and Adonay Yah Shua Messiah.

God's Truth (Tyndale)  
Orthodox Jewish Bible

**MOSHIACH'S LETTER  
THROUGH THE SHLIACH SHA'UL  
TO PHILEMON**

Sha'ul, a prisoner of Rebbe, Melech HaMoshiach Yehoshua and Timotiyos acheinu [(our) brother]. To Philemon ha'ahuv (the beloved) and our fellow po'el (worker) And to Apphia achoteinu (our sister) and to Archippus our chaver leneshek (comrade arms) and to the Kehillah in your bais.

Chen v'Chesed Hashem and Shalom Hashem to you from Elohim Avinu and from Rebbe, Melech HaMoshiach Adoneinu Yehoshua.

Rotherham's Emphasized B. .

**Expanded/Embellished Bibles:**

*The Amplified Bible*

An Understandable Version

[*This letter is from*] Paul, a prisoner of Christ Jesus, and Timothy our brother, [*and is being sent*] to Philemon our dearly loved [*brother*] and fellow-worker, and to Apphia our sister [*Note: This was probably Philemon's wife*], and to Archippus our fellow-soldier [*Note: This was probably Philemon's preacher son. See Col. 4:17*] and to the church [*that meets*] in your house. May there be unearned favor to you and peace from God our Father and the Lord Jesus Christ.

Benjamin Brodie's trans.<sup>17</sup>

Paul, a prisoner of Christ Jesus [not Nero], and Timothy [amanuensis], our brother, to Philemon, our beloved and fellow-worker,  
And to Apphia [his wife], our sister [in Christ], and to Archippus [their son], our fellow soldier [seasoned veteran in the ministry], and to the [local] assembly [at Colossia] which meets at your home:

Grace [experiential sanctification] to you and prosperity [super-abounding grace blessings] from God our Father and the Lord Jesus Christ .

The Expanded Bible  
Jonathan Mitchell NT

Paul, a bound-one of Christ Jesus (or: a prisoner pertaining to, because of and belonging to Christ Jesus), and Timothy, the brother, to Philemon, the loved one, and our fellow worker,  
and to Apphia, the sister, and to Archippus, our fellow soldier, and to the called-out community which corresponds to (or: down in; = at) your house:

<sup>17</sup> From [https://www.versebyverse.com/uploads/1/0/1/0/101034580/new\\_testament\\_translation\\_-\\_2022.pdf](https://www.versebyverse.com/uploads/1/0/1/0/101034580/new_testament_translation_-_2022.pdf)



**Grace** (the influence and boon of undeserved favor, kindness, joy and goodwill) **and peace** (or: harmony; [= shalom]) **from God, our Father and Lord: Jesus Christ** (or: from our Father God, and [the] Owner, Jesus [the] Anointed One [= Messiah]).

P. Kretzmann Commentary .  
 Syndein/Thieme .  
 Translation for Translators .  
 The Voice .

### Bible Translations with Many Footnotes:

Lexham Bible .  
 NET Bible® .  
 New American Bible (2011) .  
 The Passion Translation .  
 Rotherham's Emphasized B.

Paul, prisoner of Christ Jesus, and Timothy my brother,—  
 Unto Philemon the beloved, and a fellow worker of ours,  
 And unto Apphia our sister.  
 And unto Archippus<sup>a</sup> our fellow-soldier,  
 And unto the assembly which meeteth [at thy house]:  
 Favour unto you, and peace,  
 From God our Father, and Lord Jesus Christ.

<sup>a</sup> Col. iv. 17.

The Spoken English NT<sup>18</sup>

### Greeting and Prayer of Thanks

From Paul, a prisoner for<sup>a</sup> Christ Jesus, and from my brother Timothy. To Philemon,<sup>b</sup> our dear friend and co-worker, and to our sister Apphia,<sup>c</sup> and to Archippus<sup>d</sup> our fellow soldier, and to the community<sup>e</sup> that meets in your house.

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

a. Lit. "Christ Jesus' prisoner". He is literally in prison.

b. Prn. *fye-lee-man*.

c. Prn. *ap-fee-a*.

d. Prn. *ar-kipp-us*.

e. That is, the Christian community.

Updated ASV

### Greetings

Paul, a prisoner of Christ Jesus, and Timothy our[1] brother,  
 To Philemon[2] our beloved fellow worker, and Apphia our[3] sister and Archippus  
 our fellow soldier, and the congregation[4] in your house:

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

[1] Lit *the*

[2] Gr *Philemoni*, meaning *loving*

[3] Lit *the*

[4] Gr *ekklesia* ("assembly;" "congregation, i.e., of Christians")

Wilbur Pickering's New T.

### Greeting

Paul, a prisoner for Jesus Christ,<sup>1</sup> and brother Timothy, to the beloved Philemon, our fellow worker, and to the beloved Apphia and our fellow soldier Archippus, and to the congregation at your (sg)<sup>2</sup> house: Grace to you (pl) and peace from God our Father and the Lord Jesus Christ.

(1) Since Paul elsewhere calls himself a slave of Jesus, he would also be a prisoner of Jesus, but in this context I understand him to be saying that he is in prison because of Jesus.

<sup>18</sup> The Spoken English New Testament by J. Webb Mealy; Copyright © 2012 James Webb Mealy.

(2) Since English is ambiguous as to whether the second person personal pronoun is singular or plural, and since Paul mixes both in this letter, it becomes necessary to let the reader know which is which.

WEB — Messianic Edition .

### Literal, almost word-for-word, renderings:

A Faithful Version .

Analytical-Literal Translation Paul, a prisoner of Christ Jesus, and Timothy the brother, To Philemon our beloved [brother] and co-worker, and to the beloved Apphia and to Archippus our fellow-soldier and to the assembly [or, church] in your house: Grace to you<sub>p</sub> and peace from God our Father and [the] Lord Jesus Christ!

Berean Literal Bible .

Bill Puryear translation

Paul, the prisoner of Christ Jesus, and Timothy, our fellow-believer, to Philemon, our beloved and fellow-worker and to Apphia our sister and to Archippos our fellow-soldier and to those in your assembly, grace is yours and prosperity from God our Father and the Lord Jesus Christ.

Brodie's Expanded Trans. .

C. Thomson updated NT .

Charles Thomson NT .

Context Group Version

Paul, a prisoner of the Anointed Jesus, and Timothy our brother, to Philemon our beloved and co-worker, and to Apphia our sister, and to Archippus our fellow-soldier, and to the governing assembly in your house: Favor to you (pl) and peace from God our Father and the Lord Jesus the Anointed.

English Standard Version .

Far Above All Translation<sup>19</sup> .

Green's Literal Translation .

James Allen translation .

Legacy Standard Bible .

Literal New Testament .

Literal Standard Version .

Modern English Version .

Modern Literal Version 2020

Paul, a prisoner of Christ Jesus and Timothy the brother, to Philemon our beloved and fellow worker, and to the beloved Apphia and to Archippus our fellow soldier and to the congregation\* in your house: grace to you<sup>o</sup> and peace from God our Father and the Lord Jesus Christ.

New American Standard B. .

New European Version .

New King James Version .

New Matthew Bible .

NT (Variant Readings) .

Niobi Study Bible . Title

R. B. Thieme, Jr. translation

Paul, a prisoner of Christ Jesus, and Timothy our brother, to Philemon, our beloved and fellow worker also to Apphia, our sister, and Archippus, our fellow soldier, and to the church in your home. Grace to you and peace/prosperity from God our Father and the Lord Jesus Christ.

R. B. Thieme, Jr. trans2

Paul and Timothy, SLAVES of Christ Jesus, To the great advantage of all the saints, Royal Family of God in Christ Jesus, who are located at Philip'pi, with the Pastor Teacher overseer Guardian of the system and deacons the system of the Local Church:

Logistical Grace and Super-Grace blessings to you and so prosperity from God our Father and the Lord Jesus Christ.

<sup>19</sup> Online: <http://www.faraboveall.com/> by Graham Thomason.

Revised Geneva Translation .  
 Ron Snider translation

Paul, a prisoner of Christ Jesus, and Timothy our brother to Philemon our beloved brother and fellow worker, and to Apphia our sister, and to Archippus our fellow soldier, and to the church in your house: Grace to you and peace from God our Father and the Lord Jesus Christ.

A Voice in the Wilderness .  
 Webster's Translation .  
 World English Bible .  
 Worrell New Testament .

**The gist of this passage:**  
 1-3

Philemon 1:1a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
Paûlos (Παῦλος) [pronounced POW-loss]	<i>small, little; transliterated, Paul, Paulos, Paulus</i>	masculine singular proper noun; a person; nominative case	Strong's #3972
Thayer: <i>Paul or Paulus [was] Paul was the most famous of the apostles and wrote a good part of the NT, the 14 Pauline epistles.</i>			
désmios (δέσμιος) [pronounced DEHS-mee-oss]	<i>prisoner, bound, in bonds, a captive</i>	masculine singular noun; nominative case	Strong's #1198
Christos (χριστός) [pronounced kreeS-TOHSS]	<i>anointed, anointed one, Messiah; transliterated, Christ</i>	masculine singular noun; genitive/ablative case	Strong's #5547
Iêsous (Ἰησοῦς) [pronounced ee-ay-SOOCE]	<i>Jehovah is salvation; transliterated Jesus, Joshua</i>	proper singular noun; genitive/ablative case	Strong's #2424

**Translation:** Paul, the prisoner of Christ Jesus,...

Paul's salutation in this ancient letter is reasonably standard. The letter comes from Paul, and he calls himself a prisoner of Christ Jesus.

At this point in time, Paul is under house arrest in Rome. He made a very wrong decision to go to Jerusalem, using an offering from the gentile saints to try to bribe the Jerusalem believers for the chance to teach them. This was completely wrong on the part of Paul, as he was a missionary to the gentiles. He left a place where there was positive volition toward his teaching and went to Jerusalem, which had turned against Paul. When he arrived, they gave him no forum.

This was not just a misjudgment on the part of Paul, but a grave mistake. Many believers along the way warned him not to go to Jerusalem, but he did anyway. This put Paul under divine discipline and God had him hauled forcefully back to Rome, which is where he belonged. He belonged in the Roman Empire evangelizing and teaching the gentiles.

He was the man for this job because he was a grace believer all the way, recognizing that his conversion was 100% grace and 0% Paul. So he had the extensive religious background but he also had the clear understanding

that he was saved by Jesus Christ by the grace of God. Therefore, God wanted him proclaiming the gospel throughout the Roman Empire, making disciples of Jews and gentiles throughout the Roman Empire.

As the church continued to grow outside of Judæa, the believers in Jerusalem were either being forced out of that city or they were becoming more and more legalistic (as per the document which they originated and began to circulate in the gentile churches).

Although Paul does not tend to emphasize his wrong decisions in going to Jerusalem; he recognizes completely that he is a prisoner in Rome under the hand of Christ Jesus. He is not saying, “Well, damn that Nero and damn this system of injustice that has taken me to Rome. People, we need some empire-wide changes.” Paul says nothing like that, and he recognizes that he is the prisoner of Jesus Christ and that, when the time is right, he will no longer be under Roman imprisonment.

Furthermore, Paul is under house arrest. He is renting a house and he has food and he is a lot of interaction with other believers under these circumstances. Now, at least part of the time, he is chained to one or more Roman soldiers or chained to some stationary object. It is not clear to me whether this is a 24/7 situation or not. Having the chains might be. Having at least one Roman soldier there is also 24/7. However, whether he is chained to the Roman soldier the entire time is unknown to me.

In any case, Paul recognizes that this is all by the will of God and that when it is God’s will to remove him from this situation, he will be removed.

Philemon 1:1b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
καί (καί) [pronounced <i>kī</i> ]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong’s #2532
Τιμόθεος (Τιμόθεος) [pronounced <i>tee-MOTH-eh-oss</i> ]	<i>honoring God; an honorable one of God, valuable to God; transliterated, Timothy, Timotheos, Timotheaus, Timotiyos</i>	masculine singular proper noun; a person; nominative case	Strong’s #5095
ho (ὁ) [pronounced <i>ho</i> ]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong’s #3588
adelphos (ἄδελφός) [pronounced <i>ad-el-FOSS</i> ]	<i>a brother (literally or figuratively)</i>	masculine singular noun, nominative case	Strong’s #80

**Translation:** ...and Timothy the brother,...

This letter is also from Timothy, whom he calls a brother. This means that they are both members of the royal family of God.

Timothy is a young man—perhaps young enough to be of the next generation—and he will pastor several churches. At this point, however, he is with Paul. We do not know how this works. I lean toward there being enough room for Timothy to stay with Paul, but he is free to come and go.

Onesimus is also with Paul, but he will be carrying this letter back to Philemon, who is his master. Onesimus ran away from his master and ran to Paul.

Philemon 1:1a-b **Paul, the prisoner of Christ Jesus, and Timothy the brother,...** (Kukis mostly literal translation)

Philemon 1:1c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
Philēmōn (Φιλῆμων) [pronounced <i>fil-AY-mone</i> ]	<i>one who kisses; transliterated, Philemon</i>	masculine singular proper noun; a person; dative, locative or instrumental case	Strong's #5371 hapax legomenon
Thayer: <i>Philemon [was] a resident of Colosse, converted to Christianity by Paul, and the recipient of the letter bearing his name.</i>			
tō (τῷ) [pronounced <i>toh</i> ]	<i>in the; by the, to the; by means of the; for the benefit [advantage] of; for the disadvantage of</i>	masculine singular definite article; locative, dative, or instrumental case	Strong's #3588
agapētos (ἀγαπητός) [pronounced <i>ag-ap-ay-TOSS</i> ]	<i>[dearly, well] beloved, esteemed, dear, favourite, worthy of love</i>	masculine singular adjective, dative, locative or instrumental case	Strong's #27

**Translation:** **...to Philemon, the beloved (one)...**

In the salutation of an ancient letter, the sender (s) is named first and then the recipient. Because Philemon is in the dative case, we know the letter is sent *to him*. There will be others who receive the letter as well. Although Philemon will personally receive this letter, he will give it to at least the others named for them to read it as well.

One local church in Colosse meets in the home of Philemon. He owns Onesimus, who ran away from him; and who is carrying this letter back to him.

Philemon 1:1d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i> ]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
sunergós (συνεργός) [pronounced <i>soon-er-GOSS</i> ]	<i>fellow worker (laborer), fellow workman, workfellow, co-worker</i>	masculine singular adjective, dative, locative or instrumental case	Strong's #4904
hēmōn (ἡμῶν) [pronounced <i>hay-MOHN</i> ]	<i>us, of us, from us, our, [of] ours</i>	1 <sup>st</sup> person plural, personal pronoun; genitive/ablative case	Strong's #2257 (from Strong's #1473)

**Translation:** **...and our fellow worker;...**

Philemon is recognizes as a fellow worker or fellow laborer of Paul and Timothy.

Philemon 1:2a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i> ]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
Απφία (Άπφία) [pronounced <i>ap-FEE-a</i> ]	<i>fruitful; transliterated, Apphia</i>	feminine singular proper noun; a person; dative, locative or instrumental case	Strong's #682 hapax legomenon
τῆ (τῆ) [pronounced <i>tay</i> ]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of; who</i>	feminine singular definite article; dative, locative and instrumental cases	Strong's #3588
αδελφῆ (ἀδελφή) [pronounced <i>ad-ehl-FAY</i> ]	<i>sister (actual, spiritual)</i>	feminine singular noun, dative, locative or instrumental case	Strong's #79
Instead of <i>the sister</i> (as is found in the Westcott Hort text and Tischendorf's Greek text); we have this next word in the Byzantine Greek text and in Scrivener Textus Receptus:			
αγαπητός (ἀγαπητός) [pronounced <i>ag-ap-ay-TOSS</i> ]	<i>[dearly, well] beloved, esteemed, dear, favourite, worthy of love</i>	feminine singular adjective, dative, locative or instrumental case	Strong's #27

**Translation:** ...and to Apphia the [beloved] sister;...

This letter is also addressed to Apphia. We do not know the situation here. Is Apphia the wife of Philemon? Is she is literal sister? She is only named here. However, since this letter is coming to her, we would be inclined to think her to be a part of Philemon's household. It is even possible that she is a slave of Philemon.

The manuscripts differ on how she is referred to. Some speak of her as *the sister* (we could understand this as *our sister*); and other manuscripts speak of her as being *beloved*.

Philemon 1:2b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i> ]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
Archippus (Αρχιππος) [pronounced <i>AHR-hip-poss</i> ]	<i>master of the horse; transliterated, Archippus</i>	masculine singular proper noun; a person; dative, locative or instrumental case	Strong's #751
sustratiôtēs (σουστρατιώτης) [pronounced <i>soos-trat-ee-OH-tace</i> ]	<i>fellow soldier; (figuratively) an associate in Christian toil, an associate in labours and conflicts for the cause of Christ</i>	masculine singular noun; dative, locative or instrumental case	Strong's #4961

Philemon 1:2b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hēmōn (ἡμῶν) [pronounced hay-MOHN]	us, of us, from us, our, [of] ours	1 <sup>st</sup> person plural, personal pronoun; genitive/ablative case	Strong's #2257 (from Strong's #1473)

**Translation:** ...and to Archippus, our fellow soldier;...

This letter is also addressed to Archippus, who is called *our fellow soldier*. We do not know exactly how Archippus is tied to the church in Colosse or how he is tied to Philemon. Could he be Philemon's brother or could he be Philemon's slave?

Archippus is only mentioned in one other place, in Colossians 4:17, where he is a part of the greetings made by Paul. There he is admonished, **Look to the ministry which you received in the Lord, that you may fulfill it.** (Colossians 4:17b; Green's literal translation)

Just as interesting, Philemon is not named in the letter to the Colossians; nor is Apphia.

Philemon 1:2c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kaí (καί) [pronounced kī]	and, even, also; so, too, then, that; indeed, but, along with, while, when	conjunction	Strong's #2532
tê (τῇ) [pronounced tay]	to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of; who	feminine singular definite article; dative, locative and instrumental cases	Strong's #3588
katá (κατά) [pronounced kaw-TAW]	according to, after, according to a norm or standard; throughout, over, in, at; to, toward, up to; before, for, by, along	preposition with the accusative case	Strong's #2596
oikos (οἶκος) [pronounced OY-koss]	house, building, palace; home, abode, dwelling place, [including a city, country]; used for believers in a group [household of God]; a household, family; descendants	masculine singular noun, accusative case	Strong's #3624
sou (σου) [pronounced sow]	of you, your, yours; from you	2 <sup>nd</sup> person singular personal pronoun, genitive/ablative case	Strong's #4771 (genitive is given Strong's #4675)
ekklêsía (ἐκκλησία) [pronounced ek-klay-SEE-ah]	church, assembly, gathering, company; transliterated, ekklêsía	feminine singular noun, dative, locative or instrumental case	Strong's #1577

**Translation:** ...and to the church at your house.

Finally the church at Philemon's house is addressed in this letter. This would suggest that, even though this is a private letter, it should become a part of the local church's documents.

Interestingly enough, the believers in Colosse are meeting at Philemon's home, which suggests that his home is large enough to receive many guests. Early on in the Church Age, believers often met at private houses. This is where the people met in any geographical area.

Interestingly enough, Philemon was not named in the epistle to the Colossians; but there were probably several local churches in Colosse. One was meeting in the home of Philemon.

Philemon 1:1c–2 ...to Philemon, the beloved (one) and our fellow worker; and to Apphia the [beloved] sister; and to Archippus, our fellow soldier; and to the church at your house. (Kukis mostly literal translation)

Apphia and Archippus have some sort of connection to Philemon. All of the people in Colosse know this connection but we do not. Given the nature of this letter, it is possible that Apphia is Philemon's wife and Archippus is a slave who has shown tremendous spiritual potential. Or could these both be slaves in Philemon's household? I lean toward one of them at least being a slave to Philemon included in this letter simply because one or both of them are fundamental to the running of Philemon's home. They are also included in this letter because there is no free and no slave in Christ. We have become free by the gospel to become Christ's slaves.

Philemon is clearly wealthy. We know that he has a large enough house for a local church to meet. He owns at least one slave (Onesimus); and he likely owns more. When one comes to his home, one comes into contact not just with Philemon but with Apphia and Archippus, suggesting a close relationship (as family members) or as slaves. There is nothing more important to a wealthy household than the slave who is in charge of the entire house. There must be a system of authority, even among slaves.

If you saw any of the series Downton Abbey, there were two people among the servants who were in charge. It was obvious that they kept the other servants in line and made the home run smoothly.

It would not be crazy for Paul to address two of Philemon's servants in this letter. They would be fundamental in running Philemon's household.

Philemon 1:3a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
charis (χάρις) [pronounced KHAHR- iç]	<i>grace, graciousness; acceptable, benefit, favour, gift, joy, liberality, pleasure, thanks</i>	feminine singular noun; nominative case	Strong's #5485
humin (ὑμῖν) [pronounced hoo- MEEN]	<i>you [all]; in you; to you; in you; by you, with you</i>	2 <sup>nd</sup> person plural personal pronoun; locative, dative or instrumental case	Strong's #5213; an irregular dative of #5210; a form of #4771
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
eirênê (εἰρήνη, ης, ῆ) [pronounced eye-RAY- nay]	<i>peace, tranquility, harmony, order, welfare; security, safety; prosperity, felicity; unity</i>	feminine singular noun; nominative case	Strong's #1515

**Translation:** Grace and peace to you (all)...

Paul often greeted the recipients of his letters with the words *grace and peace*. The relationship which we have with God is based upon grace (which is all that God is free to do for us based upon the cross).



Peace is the word eirênê (εἰρήνη, ης, ῆ) [pronounced eye-RAY-nay], and it means, *peace, tranquility, harmony, order, welfare; security, safety; prosperity, felicity; unity*. It was part of a common greeting in the ancient world, and these are certainly things we would want to be blessed with in our lives.

Philemon 1:3b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ἀπό (ἀπό) [pronounced aw-PO]; spelled ἄφ´ before a vowel.	<i>from, away from, by; after; at; with, because of, since; before; in; of; out (from)</i>	preposition or separation or of origin	Strong's #575
θεός (θεός) [pronounced theh- OSS]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, genitive/ablative case	Strong's #2316
πατήρ (πατήρ) [pronounced pat-AYR]	<i>father, parent; forefather, ancestor; metaphorically, originator or transmitter; author of a family; a paternal figure; a title of honor; a teacher</i>	masculine singular noun; genitive/ablative case	Strong's #3962
ἡμῶν (ἡμῶν) [pronounced hay- MOHN]	<i>us, of us, from us, our, [of] ours</i>	1 <sup>st</sup> person plural, personal pronoun; genitive/ablative case	Strong's #2257 (from Strong's #1473)

**Translation:** ...from God our Father...

Paul has this grace and peace as coming from *God our Father*, which makes this greeting so much the stronger. It is one thing to be wished *grace and peace from Paul and Timothy*; it is a whole other thing to be wished *grace and peace from God our Father*. Paul was of enough authority to speak for God.

Philemon 1:3c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
κύριος (κύριος) [pronounced KOO-ree- oss]	<i>lord, master; Lord; he to whom a person or thing belongs, owner, possessor; a prince, chief, sovereign</i>	masculine singular noun; genitive/ablative case	Strong's #2962
Ἰησοῦς (Ἰησοῦς) [pronounced ee-ay- SOOCE]	<i>Jehovah is salvation; transliterated Jesus, Joshua</i>	proper singular noun; genitive/ablative case	Strong's #2424
Χριστός (χριστός) [pronounced krees- TOHSS]	<i>anointed, anointed one, Messiah; transliterated, Christ</i>	masculine singular noun; genitive/ablative case	Strong's #5547

**Translation:** ...and [from] the Lord Jesus Christ. (Kukis mostly literal translation)

Paul also speaks on behalf of the Lord Jesus Christ.

Philemon 1:3 Grace and peace to you (all) from God our Father and [from] the Lord Jesus Christ. (Kukis mostly literal translation)

God the Father and God the Son both commend grace and peace to Philemon and his household and the church which meets in his home.

Philemon 1:1–3 Paul, the prisoner of Christ Jesus, and Timothy the brother, to Philemon, the beloved (one) and our fellow worker; and to Apphia the [beloved] sister; and to Archippus, our fellow soldier; and to the church at your house. Grace and peace to you (all) from God our Father and [from] the Lord Jesus Christ. (Kukis mostly literal translation)

Philemon 1:1–3 From Paul, the prisoner of Christ Jesus, and from Timothy our brother, to Philemon, our beloved and our fellow worker; and to Apphia, the beloved sister; and to Archippus, our fellow soldier; and to the church which meets at your home. I send the greetings of grace and peace from God our Father and from the Lord Jesus Christ. (Kukis paraphrase)

I keep on being grateful to the God of me, always a remembrance of you, continually doing at the prayers of me, continually hearing of you the agapê love and the faith which you keep on having toward the Lord Jesus and toward all the holy (ones), in order that the fellowship of the faith of you effective it becomes in full knowledge of every good (thing), the (good) in us to Christ. For joy—much [of it] I keep on having and encouragement on the agapê love of you, that the bowels of the holy (ones) have been refreshed through you, brother.

Philemon  
1:4–7

I keep on being grateful to my God, always remembering you, continually during my prayers. [I am] continually hearing of your agape love and of the faith which you keep on having toward the Lord Jesus and toward all the saints, in order that the fellowship of your faith becomes effective (active and operative) by the full knowledge of every good (thing)—[that is], the (good) in us on account of Christ. For I keep on having much joy and encouragement on the basis of your agapê love, that the mercy (and affections) of the saints have been refreshed through you, [my] brother.

I keep on being grateful to my God, always remembering you, when I pray to the Living God. I keep on hearing about your agapê love and your faith which you keep on having toward the Lord Jesus Christ and toward all the saints in your periphery. As a result, the fellowship of your faith has become active, operational and effective by means of the epignôsis knowledge of every good doctrine, which good is in us because of Jesus Christ. So I keep on having great joy and encouragement on the basis of your agapê love, which results in the mercy and affections of the saints around you are refreshed through you, my brother in Christ.

Here is how others have translated this passage:

#### Ancient texts:

Westcott-Hort Text (Greek) I keep on being grateful to the God of me, always a remembrance of you, continually doing at the prayers of me, continually hearing of you the agapê love and the faith which you keep on having toward the Lord Jesus and toward all the holy (ones), in order that the fellowship of the faith of you effective it becomes in full knowledge of every good (thing), the (good) in us to Christ. For joy—much [of it] I keep on having and encouragement on the agapê love of you, that the bowels of the holy (ones) have been refreshed through you, brother.

Complete Apostles Bible	I thank my God, always making mention of you in my prayers, hearing of your love and faith which you have toward the Lord Jesus and toward all the saints, that the sharing of your faith may become effective in full knowledge of every good thing which is in us in Christ Jesus. For we have much thanksgiving and encouragement over your love, because the affections of the saints have been refreshed through you, brother.
Douay-Rheims 1899 (Amer.)	I give thanks to my God, always making a remembrance of thee in my prayers. Hearing of thy charity and faith, which thou hast in the Lord Jesus and towards all the saints: That the communication of thy faith may be made evident in the acknowledgment of every good work that is in you in Christ Jesus. For I have had great joy and consolation in thy charity, because the bowels of the saints have been refreshed by thee, brother.
Holy Aramaic Scriptures Original Aramaic NT	. I thank my God always, and I remember you in my prayers, Behold, from the time that I heard of your faith and love which you have toward Our Lord Yeshua and toward all The Holy Ones, That the sharing of your faith would produce fruit in works and in the knowledge of every good thing which you have in Yeshua The Messiah. For we have great joy* and comfort, for by your love the affections of the Saints have been refreshed.
Lamsa Peshitta (Syriac)	.

Significant differences:

#### Limited Vocabulary Translations:

Bible in Basic English	I give praise to God at all times and make prayer for you, Hearing of the love and the faith which you have to the Lord Jesus and to all the saints; That the faith which you have in common with them may be working with power, in the knowledge of every good thing in you, for Christ. For I had great joy and comfort in your love, because the hearts of the saints have been made strong again through you, brother.
Bible in Worldwide English	I always thank my God when I talk to him about you. I have heard that you love all of Gods people and that you believe in our Lord Jesus Christ. You believe as I do. I ask God that he may help you to know more and more of every good thing that we have in Christ. My brother, your love made me very glad and it comforted my heart. I know that Gods people were glad because you loved them.
Easy English Easy-to-Read Version–2008	. I remember you in my prayers. And I always thank my God for you. I thank God because I hear about the love you have for all of God's holy people and the faith you have in the Lord Jesus. I pray that the faith you share will make you understand every blessing we have in Christ. My brother, you have shown love to God's people, and your help has greatly encouraged them. What a great joy and encouragement that has been to me.
<i>God's Word™</i>	Philemon, I always thank my God when I mention you in my prayers because I hear about your faithfulness to the Lord Jesus and your love for all of God's people. As you share the faith you have in common with others, I pray that you may come to have a complete knowledge of every blessing we have in Christ. Your love for

	God's people gives me a lot of joy and encouragement. You, brother, have comforted God's people.
Good News Bible (TEV)	Brother Philemon, every time I pray, I mention you and give thanks to my God. For I hear of your love for all of God's people and the faith you have in the Lord Jesus. My prayer is that our fellowship with you as believers will bring about a deeper understanding of every blessing which we have in our life in union with Christ. Your love, dear brother, has brought me great joy and much encouragement! You have cheered the hearts of all of God's people.
J. B. Phillips	.
<i>The Message</i>	.
NIRV	.
New Life Version	.
Radiant New Testament	.
New Simplified Bible	.

### Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Version	.
Contemporary English V.	Philemon, each time I mention you in my prayers, I thank God. I hear about your faith in our Lord Jesus and about your love for all of God's people. As you share your faith with others, I pray that they may come to know all the blessings Christ has given us. My friend, your love has made me happy and has greatly encouraged me. It has also cheered the hearts of God's people.
Goodspeed New Testament	.
The Living Bible	.
New Berkeley Version	.
New Living Translation	.
The Passion Translation	I am always thankful to my God as I remember you in my prayers because I'm hearing reports about your faith in the Lord Jesus and how much love you have for all his holy followers. I pray for you that the faith we share may effectively deepen your understanding of every good thing that belongs to you in Christ. Your love <i>has impacted me</i> and brings me great joy and encouragement, for the hearts of the believers have been greatly refreshed through you, dear brother.
Plain English Version	.
UnfoldingWord Simplified T.	When I pray for you, I always thank God, because I keep hearing about how you trust in the Lord Jesus. I also hear about how you keep on loving and helping all the believers. I pray that because you trust in the Messiah the same as we do, you may be able to know every good thing that we have to give you regarding the Messiah. I have greatly rejoiced and have much courage because you, my dear friend, have been loving God's people and helping them.
Williams' New Testament	I always thank my God every time I mention you in my prayers, because I continue to hear of the love and faith you have in the Lord Jesus and all His people, and I pray that their sharing of your faith may result in their recognition in us of everything that is right with reference to Christ. Yes, I have felt great joy and encouragement over your love, because the hearts of God's people have been refreshed by you, my brother.

### Partially literal and partially paraphrased translations:

American English Bible	.
Beck's American Translation	.
Breakthrough Version	I am always thankful to my God, making mention of you over my prayers, as I hear of your love and trust that you have toward the Master Jesus and for all the sacred people in order that the sharing of your trust might become active in a correct

	understanding of every good <i>thing</i> in us for <i>the</i> Anointed King. You see, I had much generosity and encouragement based on your love because the sacred <i>people's</i> sympathy has been relaxed through you, brother.
Common English Bible Len Gane Paraphrase	. I thank my God--always mentioning you in my prayers--hearing of your love and faith, which you have for the Lord Jesus and all God's people. That the fellowship of your faith may be effective by acknowledging every good thing, which is in you because of Christ Jesus. For we have great joy and comfort by your love, because the hearts of God's people have been refreshed by you, brother.
A. Campbell's Living Oracles	I give thanks to my God always, making mention of you in my prayers--(having heard of the faith which you have toward the Lord Jesus, and of your love to all the saints)--that the communication of your faith may become effectual by the acknowledgment of every good thing that is among us, toward Christ Jesus. For we have much joy and consolation in your love; because the souls of the saints are refreshed by you, brother.
New Advent (Knox) Bible NT for Everyone 20 <sup>th</sup> Century New Testament	. . . I always mention you in my prayers and thank God for you, Because I hear of the love and the faith which you show, not only to the Lord Jesus, but also to all his People; And I pray that your participation in the Faith may result in action, as you come to a fuller realization of everything that is good and Christlike in us. I have indeed found great joy and encouragement in your love, knowing, as I do, how the hearts of Christ's People have been cheered, brother, by you.

#### Mostly literal renderings (with some occasional paraphrasing):

An Understandable Version	.
Berean Study Bible	.
Christian Standard Bible	.
Conservapedia Translation	.
Revised Ferrar-Fenton Bible	.
Free Bible Version	I always thank my God for you, remembering you in my prayers, because I hear of your trust in the Lord Jesus and your love for all believers. I pray that you will put the generous nature of your trust in God into action as you recognize all the good things we share in Christ. Your love, my dear brother, has brought me much happiness and encouragement. You have revived the hearts of those of us who believe!
The Heritage Bible	I thank my God, making mention of you always upon my prayers, Hearing of your love and faith, which you have toward the Lord Jesus, and toward all saints, So that the sharing of your faith may be with supernatural working in full knowledge of every inherently good thing in you for Christ Jesus, Because we have great joy and comfort over your love, that the insides of the saints have been given rest through you, brother.
International Standard V	<b><i>Paul's Prayer for Philemon</i></b> I always thank my God when I mention you [From verse 4 through verse 21, you and your are singular.] in my prayers, because I keep hearing about your love for all the saints and the faith that you have in the Lord Jesus. I pray [The Gk. lacks I pray] that your partnership in the faith may become effective as you fully acknowledge every blessing that is ours [Other mss. read yours (pl.)] in the Messiah. [Or Christ] For I have received considerable joy and encouragement from your love, because the hearts of the saints have been refreshed, brother, through you.
Lexham Bible Montgomery NT	. .

NIV, ©2011	.
Riverside New Testament	.
Leicester A. Sawyer's NT	.
The Spoken English NT	.
UnfoldingWord Literal Text	.
Urim-Thummim Version	I thank my Elohim, making mention of you always in my prayers, hearing of your brotherly love and Faith that you have toward the LORD Jesus and toward all saints; That the association of your Faith may become effectual by the acknowledging of every good thing that is in you in Christ Jesus. Because we have great joy and consolation in your brotherly love, because the bowels of the saints are refreshed by you brother.
Weymouth New Testament	I give continual thanks to my God while making mention of you, my brother, in my prayers, because I hear of your love and of the faith which you have towards the Lord Jesus and which you manifest towards all God's people; praying as I do, that their participation in your faith may result in others fully recognizing all the right affection that is in us toward Christ. For I have found great joy and comfort in your love, because the hearts of God's people have been, and are, refreshed through you, my brother.
Wikipedia Bible Project	Thanks be to God, for making mention of you always in my prayers, Having heard of the love and faith, that you have toward the Lord Jesus, and all the Saints; That the sharing of your faith may develop, so you may have knowledge of everything that is ours in Christ Jesus. For we have much delight and consolation in the love that you hold, because the hearts of the Saints are rested by you brother.
Worsley's New Testament	.

#### Catholic Bibles (those having the imprimatur):

Christian Community (1988)	I never cease to give thanks to my God when I remember you in my prayers, for I hear of your love and faith towards the Lord and all the holy ones. And I pray that the sharing of your faith may make known all the good that is ours in Christ. I had great satisfaction and comfort on hearing of your charity, because the hearts of the saints have been cheered by you, brother.
New American Bible (2011)	.
New Catholic Bible	.
New Jerusalem Bible	.
NRSV (Anglicized Cath. Ed.)	.
Revised English Bible—1989	.

#### Jewish/Hebrew Names Bibles:

Complete Jewish Bible	.
Eth Cipher Translation	I thank my <b>Elohiym</b> , making mention of you always in my prayers, Hearing of your love and faith, which you have toward <b>Adonai Yahusha</b> , and toward all the qodeshiym; That the communication of your faith may become effectual by the acknowledging of every good thing which is in you in <b>Mashiach Yahusha</b> . For we have great joy and consolation in your love, because the hearts of the qodeshiym are refreshed by you, brother.
Hebraic Roots Bible	.
Holy New Covenant Trans.	I always thank my God for you. I always remember you in my prayers. I hear about your faith in the Lord Jesus and for your giving of yourself to all of the saints, for their good, expecting nothing in return. I pray that you will actively share your faith with a real understanding of every good thing which we have in Christ. I feel very happy and encouraged because of your giving to others, for their good, expecting nothing in return. Brother, you have lifted up the hearts of the saints.

The Scriptures 2009	I always thank my Elohim when I mention you in my prayers, hearing of your love and the belief which you have toward the Master עשוהי and toward all the set-apart ones, so that the sharing of your belief might become working in the knowledge of all the good which is in you toward Messiah עשוהי. For we have much joy and encouragement in your love, because the tender affections of the set-apart ones have been refreshed by you, brother.
Tree of Life Version	I thank my God always when mentioning you in my prayers, hearing of your love and the trust you have toward the Lord Yeshua and all the kedoshim. May the fellowship of your faith become effective, with the recognition of all the good that is ours in Messiah. For I've received much joy and comfort in your love, brother, because the hearts of the kedoshim have been refreshed through you.

### **Weird English, Old English, Anachronistic English Translations:**

Accurate New Testament	...[I] thank the god [of] me always mention [of] you Making on the prayers [of] me Hearing [of] you the love and the faith whom [You] have to the lord jesus and to all the [men] pure so The Sharing [of] the faith [of] you Effective may become in knowledge [of] every [thing] good the [thing] in us to Christ happiness for much [I] have and comfort at the love [of] you for The Parts (Inner) [of] the [men] pure has~ been refreshed through you Brother...
Alpha & Omega Bible Awful Scroll Bible	. I give good-favor to my God, myself making mention of you, as-when-at-all times in my wishes-with-regards-to, hearing of your dear love and confidence, which you hold towards the Lord Jesus and to all the awful ones, how that the participation of your confidence, shall come about undertaking-from-among, from-within the coming knowledgeable-upon of everything good, which is from-within you in the Anointed One, Jesus. For I hold of much thanks and calling-by over your dear love, certainly-of-which the bowels of compassion of the awful ones, have been ceased-up by you, brother.
Concordant Literal Version	I am thanking my God always, making mention of you in my prayers, hearing of your love and the faith which you have toward the Lord Jesus and for all the saints, so that the fellowship of your faith may become operative in the realization of every good thing which is in us for Christ Jesus. For much joy have I had and consolation in your love, seeing that the compassions of the saints are soothed through you, brother."
exeGesés companion Bible	I eucharistize my Elohim, making remembrance of you always in my prayers, hearing of your love and trust toward Adonay Yah Shua and to all the holy; to energize the communion of your trust by the knowledge of all the good in you in Messiah Yah Shua. For we have vast charism and consolation in your love, because through you, brother, the spleens of the holy rest.
God's Truth (Tyndale) Orthodox Jewish Bible	. I always offer a bracha to my G-d when I mention you in my tefillos (prayers), Because I hear of your ahavah (agapé) and emunah, which you have for Rebbe, Melech HaMoshiach Adoneinu Yehoshua and for all the Kadoshim. [I pray] that your emunah (faith) being shared in Moshiach's kiruv rechokim (bringing near the far away ones) may become effective in the da'as of every mitzvah we may do for Moshiach.

For I had simcha gedolah (much joy) and chizzuk (encouragement) because of your ahavah, for the levavot of the Kadoshim have been refreshed through you, Ach b'Moshiach.

Rotherham's Emphasized B. .

### Expanded/Embellished Bibles:

*The Amplified Bible*

An Understandable Version

I always thank my God [for you] as I mention you in my prayers, hearing of your love for all saints [i.e., God's holy people], and your faith toward the Lord Jesus. [I pray] that the sharing of your faith [with others, or possibly with Paul] will be effective when you fully realize all the good you can do for Christ. For I have much joy and encouragement from [observing] your love, because you have cheered the hearts of the saints [i.e., God's holy people], brother.

Brodie's Expanded Trans.

I keep thanking my God always [on a continual basis], making mention of you [remembering Philemon] during the time of my prayers, (because from time-to-time [recurring reports] I hear about your [Philemon's] virtue love [as fruit of the Spirit] and the doctrine which you have [in your soul] by way of application face-to-face with the Lord Jesus [in spiritual self-esteem] and toward all the saints [in spiritual autonomy]),

In order that our association [fellowship], with reference to your doctrine [fruits of your Bible study], might be operational [produce continual spiritual momentum] towards Christ [category 1 love in spiritual self-esteem] by means of the full knowledge of every good of intrinsic value thing [divine good] in you;

For I have come to have great inner happiness and encouragement due to your virtue love [category 3 friendship], because the deep and tender affections [emotional response] of the saints [royal family] have been repeatedly refreshed through you [blessing by association], my brother [Philemon].

The Expanded Bible  
Jonathan Mitchell NT

I always and progressively give thanks to (or: for; with) my God (or: experience gratitude in my God; express the ease of grace in my God; experience the happy fortune of abundant grace by my God; observe my God's competent and prosperous grace), repeatedly forming a recollection of you upon my prayers (or: habitually making mention concerning you, upon my thinking and speaking toward having things go well, and projecting goodness, ease and well-being), constantly hearing of your love and faith (or: of the love and the loyal, trusting allegiance which is associated with you [and]) which you are continuously holding (or: having) toward [other MSS: {projected} into] the Lord Jesus and unto all the set-apart folks,

so that the common existence, sharing, partnership, fellowship and participation of your faith, trust and loyalty can come to be inwardly operative (may birth itself active, energized and effective) within a full and accurate intimate and experiential knowledge and insight of every good thing (or: of all virtue) – of that within us [other MSS: you] [directed and leading] into Christ (or: into the midst of [the] Anointing)! For you see, I have much joy and comfort (relief; consolation; encouragement – the provision from a paraclete), based upon your love, because the compassions (tender affections of the very inner being; inward parts; intestines) of the set-apart people (the saints; the holy ones) have been soothed and refreshed (caused to rest again), through you, brother (= my fellow believer and Family member),...

P. Kretzmann Commentary  
Syndein/Thieme  
Translation for Translators  
The Voice



## Bible Translations with Many Footnotes:

Lexham Bible

### Thanksgiving and Prayer for Philemon

I thank my God, always making mention of you in my prayers, because I [\*Here “because” is supplied as a component of the participle (“hear about”) which is understood as causal] hear about your love and faith which you have toward the Lord Jesus and for all the saints. I pray that the fellowship of your faith may become effective in the knowledge of every good thing that is in us for Christ. For I have great joy and encouragement from your love, because the hearts of the saints have been refreshed through you, brother.

NET Bible®

New American Bible (2011)

The Passion Translation

Rotherham’s Emphasized B.

I am giving thanks unto my God—

[Always] making [mention of thee] in my prayers,

Hearing of thy love, and of the faith which thou hast towards the Lord Jesus and towards all’ the saints,—

To the end that [the fellowship of thy faith] may become [energetic] by a personal knowledge of every’ good thing that is in us<sup>b</sup> towards Christ;

For [much joy] have I had, and encouragement, by occasion of thy love,

In that [the tender affections of the saints] have had rest given them by thee, brother.

<sup>b</sup> Or (WH): “you.”

The Spoken English NT

I give thanks to God for you all the time, as I mention you in my prayers.

Because I am hearing about your love, and about the faith that you show<sup>f</sup> towards the Lord Jesus, and to all the holy ones.

I’m praying that your partnership in the faith<sup>g</sup> will result<sup>h</sup> in your recognition of all the goodness that’s in us in Christ.

Because I’ve had a lot of joy and encouragement from your love: you’ve refreshed the hearts of the holy ones,<sup>i</sup> my brother!

f. Lit. “have,” or “hold”.

g. Lit. “the partnership of your faith”.

h. Lit. “will become effective”. Some translations have, “that the sharing of your faith will become effective by the knowledge of all the good that’s in us in Christ”.

i. Lit. “...your love, because the innards of the holy ones have been refreshed through you”.

Updated ASV

### Philemon’s Love and Faith

I thank my God always, making mention of you in my prayers, because I hear of your love and of the faith that you have toward the Lord Jesus and for all the holy ones, and I pray that the fellowship of your faith may become effective<sup>[5]</sup> through the accurate knowledge<sup>[6]</sup> of every good thing that is in you<sup>[7]</sup> for the sake of Christ. For I have come to have much joy and comfort in your love, because the hearts<sup>[8]</sup> of the holy ones have been refreshed through you, brother.

[5] Lit *might become active or operative within*

[6] *Epignosis* is a strengthened or intensified form of *gnosis* (*epi*, meaning “additional”), meaning, “true,” “real,” “full,” “complete” or “accurate,” depending upon the context. Paul and Peter alone use *epignosis*.

[7] “In you” has strong textual support (P<sup>61</sup> κ G P 33 1739Byz it<sup>g</sup>, vg syr<sup>p, h</sup> cop<sup>sa, bo</sup> arm al), while “in us” has weaker textual support (A C D K Ψ 81 614 it<sup>d</sup> syr<sup>hmg</sup> al).

[8] Lit *the bowels* or *inward parts*

Wilbur Pickering’s New T.

### Paul commends Philemon

I always thank my God as I make mention of you (sg) in my prayers, hearing of your love and faith that you have toward the Lord Jesus, and for all the saints, so that the sharing of your (sg) faith may become powerful through a full understanding of

every good thing that is among you (pl) who are in Christ Jesus;<sup>3</sup> yes, we have much thanksgiving and encouragement because of your (sg) love, in that the hearts of the saints have been refreshed through you, brother.

(3) Verse 6 probably reads quite differently in your version of the Bible. Were you aware that the “your” refers to Philemon while the “you” refers to the congregation? [The MSS evidence is about evenly divided between ‘you’ and ‘us’, but I follow what I consider to be the best line of transmission, as in AV and NKJV.] The verse usually ends with “you/us in Christ Jesus”, but the preposition is properly “into”, which doesn’t make good English. The reference is to those who have believed into Jesus (as He Himself invariably said)—they were outside but have moved inside. So Paul is referring to a group of regenerated people and to the aggregate of ‘good things’ to be found among them; which I assume would certainly include the gifts of the Spirit, as well as His fruit. As Philemon’s understanding of these resources increases, the sharing of his faith will become more powerful, and for this Paul prays.

WEB — Messianic Edition .

### Literal, almost word-for-word, renderings:

A Faithful Version	. innermost
Analytical-Literal Translation	I give thanks to my God, always making mention of you in my prayers, hearing of your love and faith which you have toward the Lord Jesus and for all the holy ones [or, saints], in order that the fellowship of your faith shall become effective in the full [or, true] knowledge of every good [thing], the [good] in us in [or, for] Christ Jesus. For I have much thankfulness and comfort [or, encouragement] over your love, because the bowels [fig., hearts] of the holy ones [or, saints] have been refreshed through you, brother.
Berean Literal Bible	.
Bill Puryear translation	I give thanks to my God at all times, while making mention of you on the occasion of my prayers, because I keep hearing about your virtue-love and faith, which you keep on having toward the Lord Jesus and toward all the saints, in order that the fellowship through your doctrine might become effective [active, powerful] by means of the full-knowledge of all the intrinsic good which [is] in you because of Christ. For you see I have begun to have great happiness and encouragement [comfort] on account of your virtue-love, because the affections [compassions] of the saints have been refreshed through you, brother.
C. Thomson updated NT	I thank my God, making mention of you always in my prayers, hearing of the faith which you have in the Lord Jesus, of your love for all the saints, so that every good man among you must acknowledge that your participation of the faith is operative for Christ Jesus. (Or literally, "that your participation of the faith may, in the acknowledgment of every good man among you, be operative for Christ Jesus.") For we have great joy and comfort for this love of yours, because the affections of the saints are refreshed by you, brother.
Charles Thomson NT	.
Context Group Version	I recognize my indebtedness to my God always, making mention of you in my prayers, hearing of your allegiance, and of the trust which you have toward the Lord Jesus, and toward all the special ones; that the fellowship of your trust may become effectual, in the knowledge of every good thing which is in us, to the Anointed. For I had much joy and comfort in your allegiance, because the hearts of the special ones have been refreshed through you, brother.
English Standard Version	. derived
Far Above All Translation	.
Green’s Literal Translation	.
James Allen translation	.

Legacy Standard Bible	.
Literal New Testament	.
Literal Standard Version	.
Modern English Version	.
Modern Literal Version 2020	I am always giving-thanks to my God, making* a remembrance of you in my prayers, hearing of your love* and the faith which you have toward the Lord Jesus and toward all the holy-ones; *that the fellowship of your faith might become effective in the full knowledge of every good thing, the <i>good</i> in us, to Christ Jesus. For* we have much gratitude and comfort in your love*, because the heart* of the holy-ones have been given-rest through you, brother.
New American Standard	.
New European Version	.
New King James Version	.
New Matthew Bible	.
NT (Variant Readings)	I thank my God always, making mention of thee in my prayers, hearing of thy love, and of the faith which thou hast toward the Lord Jesus, and toward all the saints; that the fellowship of thy faith may become effectual, in the knowledge of every good thing which is in °us, unto Christ. For *I had much joy and comfort in thy love, because the hearts of the saints have been refreshed through thee, brother. °TR-you; *MT-I have much thankfulness.—TR- I have much joy...
Niobi Study Bible	. Title
R. B. Thieme, Jr. translation	I keep thanking my God at all times, making mention of you at the time of my prayers. Because I hear of your love and doctrine in the soul, which you keep on having face to face with the Lord Jesus, also toward all of the saints. In order that our association with reference to your doctrine [resident in the soul] may become operational toward Christ by means of epignôsis (ἐπίγνωσις) [pronounced <i>ehp-IHG-noh-sis</i> ] [full knowledge] of all the intrinsic good. For I have come to much happiness and encouragement by your [Category #1] love [occupation with Christ], because the tender affections of the royal family have been refreshed through you, brother.
R. B. Thieme, Jr. trans2	I keep thanking or always thank my God at all times, at that time when I make mention of you at that time in my prayers. Because I hear reports of your love, trust or confidence from faith or Metabolized Bible Doctrine in the Stream of Consciousness of your Soul, which you keep having face to face with or toward the Lord Jesus of Nazareth, the Christ and your love toward all saints. And I Pray [v4 cont], In order that the Sharing of the Gospel of Jesus of Nazareth, the Christ (witnessing) and Metabolized Bible Doctrine, may become operational (Positive Volition-Operation Z - GAP) by means of epignosis knowledge (Wisdom - communication) of every intrinsic good doctrine resident in the Stream of Consciousness of your soul, you being positionally in Christ. For I have come to have great or much happiness and encouragement in your Category I love for God or Occupation with the Person of Jesus of Nazareth, The Christ because the tender or deep affections of the saints or Royal Family of God have been and continue being refreshed through you, brother.
Revised Geneva Translation	.
Ron Snider translation	I thank my God always, making mention of you in my prayers, because I keep hearing of your love and of the faith which you have toward the Lord Jesus and for all the saints; and I pray that the fellowship of your faith may become effective through the knowledge of every good thing which is in us for Christ's sake. For I have experienced much joy and encouragement on the basis your love, because the hearts of the saints have been refreshed through you, brother.
Updated ASV	.

Updated Bible Version 2.17 .  
 A Voice in the Wilderness .  
 Webster's Translation .  
 World English Bible .  
 Worrell New Testament .

**The gist of this passage:**

4-7

Philemon 1:4a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
eucharisteō (εὐχαριστέω) [pronounced yew- khahr-ih-STEh-oh]	<i>to be grateful, to feel thankful; to give thanks</i>	1 <sup>st</sup> person singular, present active indicative	Strong's #2168
tō (τῷ) [pronounced toh]	<i>in the; by the, to the; by means of the; for the benefit [advantage] of; for the disadvantage of</i>	masculine singular definite article; locative, dative, or instrumental case	Strong's #3588
theos (θεός) [pronounced theh- OSS]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, dative, locative or instrumental case	Strong's #2316
emou (ἐμοῦ) [pronounced eh-MOO]; mou (μου) [pronounced moo]	<i>me; of me; from me; my, mine</i>	1 <sup>st</sup> person singular pronoun, genitive/ablative case	Strong's #1473 (also, this is known as Strong's #3450; the simpler form of Strong's #1700)

**Translation:** I keep on being grateful to my God,...

Paul is continually grateful to God. For what is given in the next phrase.

Philemon 1:4b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
pántote (πάντοτε) [pronounced PAHN- toht-eh]	<i>always, at all times, ever</i>	adverb	Strong's #3842
mneía (μνεία) [pronounced MNI-ah]	<i>remembrance, memory, mention, recollection; recital</i>	feminine singular noun; accusative case	Strong's #3417
sou (σου) [pronounced sow]	<i>of you, your, yours; from you</i>	2 <sup>nd</sup> person singular personal pronoun, genitive/ablative case	Strong's #4771 (genitive is given Strong's #4675)
poieō (ποιέω) [pronounced poi-EH- oh]	<i>doing, making, constructing, producing; accomplishing; the one carrying out, those executing [a plan, an intention]; practicing; acting</i>	masculine singular, present middle participle; nominative case	Strong's #4160

Philemon 1:4b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ἐπί (ἐπί) [pronounced <i>eh-PEE</i> ]; spelled eph (ἐφ) [pronounced <i>ehf</i> ] before a vowel	<i>on, close by, at; before; at the time of, during [the reign of], in; [of sovereignty or oversight] over; on the basis of, in accordance with</i>	preposition of superimposition; used of motion and rest; with the genitive/ablative case	Strong's #1909
τῶν (τῶν) [pronounced <i>tohn</i> ]	<i>the, of the, from the; of this, from that, [away, out] from the; from the source of; by the; than the</i>	feminine plural definite article; genitive and ablative cases	Strong's #3588
προσευχαί (προσευχαί) [pronounced <i>pros-yoo-KHYE</i> ]	<i>(earnest) prayers (of worship); by implication oratories (in the chapel)</i>	feminine plural noun; genitive/ablative case	Strong's #4335
ἐμοῦ (ἐμοῦ) [pronounced <i>eh-MOO</i> ]; μου (μου) [pronounced <i>moo</i> ]	<i>me; of me; from me; my, mine</i>	1 <sup>st</sup> person singular pronoun, genitive/ablative case	Strong's #1473 (also, this is known as Strong's #3450; the simpler form of Strong's #1700)

**Translation:** ...always remembering you, continually during my prayers.

Paul continually expresses his gratitude in his prayers when thinking about Philemon, the person to whom this letter is addressed.

Philemon 1:4 I keep on being grateful to my God, always remembering you, continually during my prayers. (Kukis mostly literal translation)

**Application:** If you recall the book of Colossians, you will recall that Paul encouraged the Colossians to pray expressing gratitude to God. It is very easy to become discouraged in this life, particularly when you are faced with enemies. You may have no interest in cultivating relationships of animus, but you will nevertheless find yourself facing enemies in this life. And/or you have problems and pressures that bear down on you. Certainly, you will find yourself praying about such things, but you should always express gratitude in your prayers to God. You have to be able to recognize what things there are in your life to be grateful for. You cannot focus only on the things which bother you.

Paul, more than any of us, is under the pressure of being under house arrest. Rent is due, he is running out of money, and the pantry is nearly bare. Paul is not saying any of this, but this is logically his state of affairs at this time. I say this based upon his letter to the Philippians where they send him a sizable gift, which helps take care of these problems (which Paul does not talk about, save his being under house arrest, which he mentions at the outset of this epistle). Paul, having all of these pressures, thinks about Philemon and he expresses thanksgiving to God because of him.

**Application:** The spiritual battle is one person at a time.

Philemon 1:5a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ακούô (ἀκούω) [pronounced ah-KOO-oh]	<i>hearing; hearing and paying attention to; listener, listening; one who hears and understands</i>	masculine singular, present active participle; nominative case	Strong's #191
sou (σου) [pronounced sow]	<i>of you, your, yours; from you</i>	2 <sup>nd</sup> person singular personal pronoun, genitive/ablative case	Strong's #4771 (genitive is given Strong's #4675)
tên (τήν) [pronounced tayn]	<i>the, to the; toward the; this, that</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun)
agápē (ἀγάπη) [pronounced ag-AH-pay]	<i>agape love, mental attitude love, volitional love; brotherly love, affection, good will, love, benevolence; a relaxed mental attitude; love feasts</i>	feminine singular noun, accusative case	Strong's #26
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
tên (τήν) [pronounced tayn]	<i>the, to the; toward the; this, that</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun)
pistis (πίστις) [pronounced PIHS-tihs]	<i>faith, assurance, belief, believe; the content of what is believed, doctrine; persuasion, that is, credence; moral conviction</i>	feminine singular noun; accusative case	Strong's #4102

**Translation:** [I am] continually hearing of your agape love and of the faith...

Paul is hearing about Philemon's relaxed mental attitude and of his faith. Now, who would Paul hear this from? Let me suggest that Paul has quizzed Onesimus—Philemon's slave who has come to him—and he learns about Philemon's character.

Onesimus and Philemon are both believers. Maybe Paul gave them the gospel message and they believed; or maybe Paul gave Philemon the gospel message and he gave the gospel message to his slave Onesimus.

Anyway, what Paul hears indicates that Philemon is growing in the faith. He is filled with the Spirit, he has a relaxed mental attitude toward life and toward people (which indicates a stage of spiritual growth), and he is learning Bible doctrine (the word *faith* is a synonym for Bible doctrine).

Philemon 1:5b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hên (ἧν) [pronounced hayn]	<i>whom, which, what, that; to whom, to that, whose, whomever</i>	feminine singular relative pronoun; accusative case (occasionally a demonstrative pronoun)	Strong's #3739
echô (ἔχω) [pronounced EHKH-oh]	<i>to have [and/or] hold; to own, to possess, to adhere to, to cling to</i>	2 <sup>nd</sup> person singular, present active indicative	Strong's #2192
eis (εἰς) [pronounced ICE]	<i>to, toward; in, into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519
ton (τόν) [pronounced tahn]; also to (το) [pronounced toh]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588
kurios (κύριος) [pronounced KOO-ree-oss]	<i>lord, master; Lord; he to whom a person or thing belongs, owner, possessor; a prince, chief, sovereign</i>	masculine singular noun; accusative case	Strong's #2962
lêsous (Ἰησοῦς) [pronounced ee-ay-SOOCE]	<i>Jehovah is salvation; transliterated Jesus, Joshua</i>	proper singular noun; accusative case	Strong's #2424

**Translation:** ...which you keep on having toward the Lord Jesus...

Philemon has a relaxed mental attitude toward others and he is growing in Bible doctrine and in faith, which things he also has toward the Lord Jesus Christ. That is, he is learning to have category #1 love toward God and faith toward God and His plan.

At salvation, we express (out loud or in our thinking) faith toward Jesus Christ; but then, we learn more and we grow, and we have more faith in Christ Jesus because we come to know and understand Him.

When I came to Christ, I knew next to nothing about Jesus. I knew to put my trust in Him for salvation, but not much beyond that. I did not even know exactly what happened after the cross, despite hunting for many Easter eggs and Easter baskets over my young life. After being saved (I read John 3:16 and some other passages in the Bible), I found out about the resurrection, ascension and session. So what I knew about Jesus expanded as did my faith in Him and what He had done.

Philemon also grew in his faith toward the Lord.

Philemon 1:5c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532

Philemon 1:5c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
eis (εἰς) [pronounced ICE]	<i>to, toward; in, into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519
pantas (πάντας) [pronounced PAHN-tas]	<i>the whole, all (of them), everyone; anything</i>	masculine plural adjective, accusative case	Strong's #3956
tous (τοὺς) [pronounced tooç]	<i>the; these, to those; towards them; some</i>	masculine plural definite article; accusative case; also used as a demonstrative pronoun	Strong's #3588
hagios (ἅγιος) [pronounced HA-gee-oss]	<i>holy (ones), set apart (ones); angels, saints</i>	masculine plural adjective used as a substantive; accusative case	Strong's #40

**Translation:** ...and toward all the saints,...

Philemon has a relaxed mental attitude toward the saints—that is, toward fellow believers.

Now, Paul is building toward something here, because Onesimus is a fellow believer.

Philemon 1:6a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hopôs (ὅπως) [pronounced HOP-oce]	<i>in order that, how, that; what (-ever); how, that is, in the manner that; because, how, (so) that, to, when; so that</i>	adverb, particle	Strong's #3704
hê (ἡ) [pronounced hey]	<i>the; this, that; these; who, which</i>	feminine singular definite article; nominative case	Strong's #3588 (article, demonstrative pronoun)
koinônia (κοινωνία, ας, ῆ) [pronounced koi-nohn-EE-ah]	<i>fellowship, [close] association, communion, [joint] participation, sharing, personal involvement [or, interaction]; communication, distribution; a metonym for contribution</i>	feminine singular noun; nominative case	Strong's #2842
tês (τῆς) [pronounced tayç]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588



Philemon 1:6a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
pistis (πίστις) [pronounced <i>PIHS-tih</i> s]	<i>faith, assurance, belief, believe; the content of what is believed, doctrine; persuasion, that is, credence; moral conviction</i>	feminine singular noun; genitive/ablative case	Strong's #4102
sou (σου) [pronounced <i>sow</i> ]	<i>of you, your, yours; from you</i>	2 <sup>nd</sup> person singular personal pronoun, genitive/ablative case	Strong's #4771 (genitive is given Strong's #4675)
energês (ἐνεργής) [pronounced <i>ehn-er-GACE</i> ]	<i>effective, active, operative, effectual, powerful; energetic</i>	masculine singular adjective; nominative case	Strong's #1756
gínomai (γίνομαι) [pronounced <i>GHIN-oh-mī</i> ]	<i>to become [something it was not before]; to come to be [about], to happen; to be born; to arise; to be made, to be created; to happen, to take place</i>	3 <sup>rd</sup> person singular, aorist (deponent) middle/passive subjunctive	Strong's #1096

**Translation:** ...in order that the fellowship of your faith becomes effective (active and operative)...

As Philemon grows so does his relationship with other believers. He enjoys fellowship with other believers and this gathering together (which is what he would do when teaching takes place) would cause his faith to become more effective, active and operative. That is, his faith expands and grows and finds more application in life.

Philemon 1:6b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
en (ἐν) [pronounced <i>en</i> ]	<i>in, in the sphere of, into, on, by means of, with; through; among; against; when, while</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
epignôsis (ἐπίγνωσις) [pronounced <i>ehp-IHG-noh-sis</i> ]	<i>precise and correct knowledge; used in the NT of the knowledge of things ethical and divine; over and above knowledge, full knowledge</i>	feminine singular noun; dative, locative or instrumental case	Strong's #1922
pantos (παντός) [pronounced <i>pan-TOSS</i> ]	<i>each, every; of any; from all; an entire; of anyone, from some</i>	neuter singular adjective, genitive/ablative case	Strong's #3956
agathos (ἀγαθός) [pronounced <i>ag-ath-OSS</i> ]	<i>good (of intrinsic value), benefit, well; of good constitution or nature; useful, salutary; pleasant, agreeable, joyful, happy; excellent, distinguished; upright, honourable</i>	neuter singular adjective; genitive/ablative case	Strong's #18

**Translation:** ...by the full knowledge of every good (thing)...

This all takes place by or in the sphere of epignosis, which is a necessary stage of Operation Z. In Operation Z, we hear the teaching of Bible doctrine. This is what takes place when Philemon gathers with other believers in his home. There is teaching and this teaching takes residence in Philemon’s mind. We call that knowledge gnosis. Then Philemon believes what he is being taught and that knowledge become epignosis. Here, it is called epignosis of every good thing, which is a reference to divine information, which is intrinsically good.

**Operation Z** (a graphic); from [Country Bible Church](#); accessed February 24, 2025. This graphic and approach is original with R. B. Thieme, Jr.

When Philemon gathers (or fellowships) with the saints, this takes place at his house and someone is teaching the doctrines of the Church Age, as well as covering divine knowledge found in the Old Testament. When believers hear this information, it is understood by the ministry of the Holy Spirit. The Holy Spirit makes Bible doctrine understandable to us.

This information then goes to the staging area of the thinking of each believer, that staging area also being called the mind. At this stage, it is gnôsis. The believer considers this information and if he believes it, that knowledge is transferred from the mind to the heart (from the left lobe to the right lobe of the soul), and gnôsis becomes epignôsis.

Spiritual growth only takes place based upon the full knowledge (epignôsis) which is in your soul. You do not move forward in the Christian life on the basis of gnôsis alone.



Philemon 1:6c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
tou (τοῦ) [pronounced tu]	of the; from the, [away, out] from the; from the source of; by the; than the	neuter singular definite article, genitive/ablative case	Strong’s #3588
en (ἐν) [pronounced en]	in, in the sphere of, into, on, by means of, with; through; among; against; when, while	preposition with the locative, dative and instrumental cases	Strong’s #1722
hêmin (ἡμῖν) [pronounced hay-MEEN]	to us, of us, by us; for us	1 <sup>st</sup> person plural pronoun; locative, dative or instrumental case	Strong’s #2254 (from Strong’s #1473)
eis (εἰς) [pronounced ICE]	to, toward; in, into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against	directional preposition	Strong’s #1519
Christos (χριστός) [pronounced krees-TOHSS]	anointed, anointed one, Messiah; transliterated, Christ	masculine singular noun; accusative case	Strong’s #5547

**Translation:** ...—[that is], the (good) in us on account of Christ.

We have the definite article just hanging out there, not affixed to any noun. Therefore, it acts as a relative pronoun, referring back to the most recent neuter singular noun in the genitive case (which is *the good*).

The good in us is the building up of Bible doctrine in the soul. We are able to do this because of Christ or on account of Christ. This spiritual growth does not take place in just any person. You cannot show up to church as an unbeliever and get anything out of it. You do not have a human spirit so there is no place to put spiritual information. You must believe in Jesus Christ first, and because of what He did for you on the cross, you can begin advancing in the spiritual life.

Philemon 1:5–6 [I am] continually hearing of your agape love and of the faith which you keep on having toward the Lord Jesus and toward all the saints, in order that the fellowship of your faith becomes effective (active and operative) by the full knowledge of every good (thing)—[that is], the (good) in us on account of Christ. (Kukis mostly literal translation)

Paul is describing the growth process taking place in Philemon. Paul knows that this is taking place because he has talked to Philemon's slave, Onesimus. In fact, it is very possible that Onesimus heard the gospel message from Philemon.

I want you to think back to our Civil War in the 1860s. What took place prior to this? The north was filled with self-righteousness and the south, who should have known better, was accepting slavery under conditions which were outlawed in the Old Testament. That is, man-stealing was a capital offense for the Jews; and every slave in the south had been originally procured through man-stealing.

Nevertheless, many slave owners or their family taught the gospel message to their slaves and taught them some Bible doctrine. So, what was taking place in the Negro mind prior to the Civil War was conversion through Jesus Christ and they were even learning some Bible doctrine, often expressed in the spirituals which they sang. Many of these slaves were being taught to read and they understood that in the Bible was the Word of Life.

Having great self-righteousness is not the Christian way of life. As a result, those in the north suffered many casualties. Believers in the south often used the Bible to justify themselves and their actions, but they ignored much of the important information found in the Bible about slavery. There are three conditions in which Israel was allowed to have slaves. But the south had slaves as a result of man-stealing. A person honestly studying the Scriptures when it comes to slavery had to come to the conclusion that they possessed slaves in opposition to God's Old Testament laws. At the same time, slaves were learning the gospel message, they were believing it, and they were growing spiritually. On top of this, God had a manifest destiny for the United States, for it to spread across from sea to sea, to include both the north and the south. All of this suggests that the Civil War would be bloody, to discipline the north and the south. We know that the union would be preserved because of manifest destiny. Finally, we know that the slaves would all be manumitted because they had believed in Jesus Christ and were growing in the faith. The exact outcome that we would have expected took place in the 1860s.

And what happened in the late 1800s? There was a great boom in the United States. In just a few decades, we went from war, shacks, and cowboys to great cities with skyscrapers and electricity. The United States then experienced growth and blessing as never before. Why did this happen? God reshuffled the deck, gave the slaves their just freedom, and then blessed the United States because they moved forward in faith (not everyone, obviously), but the pivot grew and became well-established in the Word of God.

### Philemon 1:7a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
chara (χαρά) [pronounced <i>khahr-AH</i> ]	<i>joy, rejoicing, gladness; the joy received from you; the cause or occasion of joy; used of persons who are one's joy</i>	feminine singular noun, nominative case	Strong's #5479

Philemon 1:7a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
gár (γάρ) [pronounced gahr]	<i>for, for you see; and, as, because (that), but, even, for indeed, no doubt, seeing, then, therefore, verily, what, why, yet</i>	postpositive explanatory particle	Strong's #1063
polus, pollos (πολύς, πολλός) [pronounced poll-OOS, pol-LOSS]	<i>many, much, great, large; often, mostly, long, lengthy, largely as a substantive: many things</i>	feminine singular adjective; accusative case	Strong's #4183
echô (ἔχω) [pronounced EHKH-oh]	<i>to have [and/or] hold; to own, to possess, to adhere to, to cling to</i>	1 <sup>st</sup> person singular, aorist active indicative	Strong's #2192

**Translation:** For I keep on having much joy...

Paul continues to have great joy. Given all that he has said about Philemon and the church that meets in his home—all of this is a reason for Paul to experience great inner happiness.

Bear in mind, being under house arrest and potentially facing execution by a cruel and vicious Cæsar (Nero), Paul had to think about places where God has used him and how much things are growing and taking place in the Roman Empire. Paul had a hand in all of that, and he has great inner joy as a result.

**Application:** When you grow to the point where you know what your spiritual gift is and you begin to produce in accordance with your spiritual growth and the opportunities which God has given you, then you can have great inner joy, peace and happiness as a result. What God allows us to do is a gracious gift from Him. When you begin to understand, appreciate and do what God has planned for you, you develop a great appreciation for life.

**Illustration:** When I was in 7<sup>th</sup> grade, I was the exact opposite of an athlete. I was always picked last or second to the last for any team. At this time in California, we played team sports, whatever the sport was at that time. This is how I found myself playing football. Ed Nagle, an eighth grader, when we huddled, told me to step across the goal line (whatever that is called in football) and he would throw the football to me. He knew he could get away with this because no one would be guarding me. I was a non-entity on the field. So I ran to the line, turned around, and Ed put the ball right into my hands. I could catch a football, especially one thrown perfectly. This took place fifty years ago, but I still remember it with a smile on my face. I remember this as the winning touchdown of the game and class was over. This is what your spiritual life can be. You might be the greatest doofus in the world, but God has a place for you in His plan, and if you follow His plan, on occasion, He will throw the football right into your hands for the winning touchdown.

Philemon 1:7b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
paráklêsis (παράκλησις) [pronounced par-AK-lay-sis]	<i>exhortation, encouragement, solace, comfort, consolation, imploration, entreaty</i>	feminine singular noun; accusative case	Strong's #3874

Philemon 1:7b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ἐπί (ἐπί) [pronounced eh-PEE]; spelled eph (ἐφ) [pronounced ehf] before a vowel	<i>on, close by, at; before; at the time of, during [the reign of], in; [of sovereignty or oversight] over; on the basis of, in accordance with</i>	preposition of superimposition; used of motion and rest; with the genitive/ablative case	Strong's #1909
tê (τῆ) [pronounced tay]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of; who</i>	feminine singular definite article; dative, locative and instrumental cases	Strong's #3588
agápē (ἀγάπη) [pronounced ag-AH-pay]	<i>agape love, mental attitude love, volitional love; brotherly love, affection, good will, love, benevolence; a relaxed mental attitude; love feasts</i>	feminine singular noun, dative, locative or instrumental case	Strong's #26
sou (σου) [pronounced sow]	<i>of you, your, yours; from you</i>	2 <sup>nd</sup> person singular personal pronoun, genitive/ablative case	Strong's #4771 (genitive is given Strong's #4675)

**Translation:** ...and encouragement on the basis of your agapê love,...

Paul is greatly encouraged by Philemon on the basis of His agapê love, which is an indication of is spiritual growth. This provides Paul with no little encouragement and inner happiness.

Philemon 1:7c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hóti (ὅτι) [pronounced HOH-tee]	<i>that, because, for, since; as concerning that; as though; before a quotation, this can mean, quote</i>	demonstrative or causal conjunction	Strong's #3754
ta (τά) [pronounced tay]	<i>the (things); this, that; those (things)</i>	neuter plural definite article; nominative case	Strong's #3588
splagchna (σπλάγχνα) [pronounced SPLANGKH-nah]	<i>bowels, intestines, inward parts, spleen; pity, sympathy; tenderness, mercy; tender mercy; affections</i>	neuter plural noun; nominative case	Strong's #4698
tôn (τῶν) [pronounced tohn]	<i>the, of the, from the; of this, from that, [away, out] from the; from the source of; by the; than the</i>	masculine plural definite article; genitive and ablative cases	Strong's #3588
hagios (ἅγιος) [pronounced HA-gee-oss]	<i>holy (ones), set apart (ones); angels, saints</i>	masculine plural adjective used as a substantive; genitive/ablative case	Strong's #40

Philemon 1:7c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
αναπαύω (ἀναπαύω) [pronounced <i>ahn-ahp-OW-oh</i> ]	<i>to take ease, to refresh, to give (take) rest; (reflexively) to repose, to relax; (literally or figuratively) to be exempt, to remain</i>	3 <sup>rd</sup> person singular, perfect passive indicative	Strong's #373
διά (διά) [pronounced <i>dee-AH</i> ]; spelled di (δι´) [pronounced <i>dee</i> ] before a vowel.	<i>through; with; in; of time; throughout; during; by, by the means of, by reason of; on account of; because of, for this reason; therefore; on this account</i>	preposition	Strong's #1223
sou (σου) [pronounced <i>sow</i> ]	<i>of you, your, yours; from you</i>	2 <sup>nd</sup> person singular personal pronoun, genitive/ablative case	Strong's #4771 (genitive is given Strong's #4675)
adelphos (ἀδελφός) [pronounced <i>ad-el-FOSS</i> ]	<i>a brother (literally or figuratively)</i>	masculine singular noun, vocative	Strong's #80

**Translation:** ...that the mercy (and affections) of the saints have been refreshed through you, [my] brother. (Kukis mostly literal translation)

By what Philemon does, by providing his home as a church; by growing himself spiritually—the mercy and affections of the saints are refreshed. Philemon has enjoyed great blessing from finding his place in the local church in Colosse, and Paul has great inner happiness and encouragement from knowing about this.

Again, it would be Onesimus who provides much of that information for Paul.

This certainly suggests that Onesimus attended church in Philemon's home. Did he serve and function as a slave prior to this gathering and possibly during the gathering? Certainly he did. But he was also allowed, apparently, to take in Bible doctrine while church was taking place.

Philemon 1:7 For I keep on having much joy and encouragement on the basis of your agapê love, that the mercy (and affections) of the saints have been refreshed through you, [my] brother. (Kukis mostly literal translation)

Paul knows what is taking place in the home of Philemon; he knows about the spiritual growth of Philemon, and this gives Paul great inner happiness and encouragement.

Philemon 1:4–7 I keep on being grateful to my God, always remembering you, continually during my prayers. [I am] continually hearing of your agape love and of the faith which you keep on having toward the Lord Jesus and toward all the saints, in order that the fellowship of your faith becomes effective (active and operative) by the full knowledge of every good (thing)—[that is], the (good) in us on account of Christ. For I keep on having much joy and encouragement on the basis of your agapê love, that the mercy (and affections) of the saints have been refreshed through you, [my] brother. (Kukis mostly literal translation)

Philemon 1:4–7 I keep on being grateful to my God, always remembering you, when I pray to the Living God. I keep on hearing about your agapê love and your faith which you keep on having toward the Lord Jesus Christ and toward all the saints in your periphery. As a result, the fellowship of your faith has become active, operational and effective by means of the epignôsis knowledge of every good doctrine, which good is in us because of Jesus Christ. So I keep on having great joy and encouragement on the basis of your agapê love, which results in the mercy and affections of the saints around you are refreshed through you, my brother in Christ. (Kukis paraphrase)

There appears to be general agreement to end a sentence at vv. 14, 16, 17, 19, 20, 22, 24 and 25. Vv. 8–14 is a bit much to put together, so I will divide those into two or three passages.

The translations below will follow the perspective of the translator. So, if the thought is completed at verse 9 or 11, that is how the translation will be given. However, if the translator gives vv. 8–14 as a single sentence, I will only show this in a few instances.

**Consequently, great frankness in Christ one keeps on having (and holding) to enjoin you [to do] that which keeps on being proper. Through the agapê love, more I keep on exhorting such as this, continually being like Paul, an old man, but now even a prisoner of Christ Jesus. I keep on exhorting you about the child of mine whom I sired in the bonds, Onesimus.**

Philemon  
1:8–10

**Therefore, having (and holding) much boldness in Christ to command you [to do] the thing being proper. By reason of agapê love, [it is] better I keep on encouraging this thing, continually being even as Paul, an elder, but now even a prisoner of Christ Jesus. I keep on encouraging you concerning my child whom I sired in these bonds, Onesimus.**

**Acknowledging who you are and your relationship with the believers in Colosse, I certainly have the confidence to command you to do the right thing. However, because of our relationship in agapê love, I believe that it is better for me to simply encourage you to do the right thing. I reach out to you as a prisoner of Christ Jesus, as an elder, having been around the block more than you. I intend to keep on encouraging you about my son, Onesimus, who was reborn by the gospel message which I gave to him while in these bonds.**

Here is how others have translated this passage:

**Ancient texts:**

- Westcott-Hort Text (Greek)    Consequently, great frankness in Christ one keeps on having (and holding) to enjoin you [to do] that which keeps on being proper. Through the agapê love, more I keep on exhorting such as this, continually being like Paul, an old man, but now even a prisoner of Christ Jesus. I keep on exhorting you about the child of mine whom I sired in the bonds, Onesimus.
- Complete Apostles Bible        Therefore, having much boldness in Christ to command you what is fitting, rather on account of love I appeal to you--being such a one as Paul, the elder, and now also a prisoner of Jesus Christ--  
I appeal to you for my child Onesimus, whom I begot in my bonds,...
- Douay-Rheims 1899 (Amer.)    Wherefore, though I have much confidence in Christ Jesus to command thee that which is to the purpose:  
For charity sake I rather beseech, whereas thou art such a one, as Paul, an old man and now a prisoner also of Jesus Christ.  
I beseech thee for my son, whom I have begotten in my bands, Onesimus,...
- Holy Aramaic Scriptures  
Original Aramaic NT                .  
Because of this, I have great freedom in The Messiah to command you those things that are right.  
But for love's sake, I beg of you, I Paul, who am The Elder, as you know, and now also a prisoner of Yeshua The Messiah,  
I beg of you concerning my son Onesimus, whom I begot in my bondage,...
- Lamsa Peshitta (Syriac)         .

Significant differences:

**Limited Vocabulary Translations:**

Bible in Basic English	And so, though I might, in the name of Christ, give you orders to do what is right, Still, because of love, in place of an order, I make a request to you, I, Paul, an old man and now a prisoner of Christ Jesus: My request is for my child Onesimus, the child of my chains,...
Bible in Worldwide English	Because I am Christ's apostle, I could tell you what you must do. But because I love you, I would rather not tell you, but ask you to do this for me. I, Paul, am an old man and now I am in prison because I belong to Jesus Christ. I am asking you to do something for my son. He became a Christian here in prison. This son is Onesimus.
Easy English Easy-to-Read Version–2008	. There is something that you should do. And because of the authority I have in Christ, I feel free to command you to do it. But I am not commanding you; I am asking you to do it out of love. I, Paul, am an old man now, and I am a prisoner for Christ Jesus. I am asking you for my son Onesimus. He became my son while I was in prison.
God's Word™	Christ makes me bold enough to order you to do the right thing. However, I would prefer to make an appeal on the basis of love. I, Paul, as an old man and now a prisoner for Christ Jesus, appeal to you for my child Onesimus [Useful]. I became his spiritual father here in prison.
Good News Bible (TEV)	For this reason I could be bold enough, as your brother in Christ, to order you to do what should be done. But because I love you, I make a request instead. I do this even though I am Paul, the ambassador of Christ Jesus, and at present also a prisoner for his sake. So I make a request to you on behalf of Onesimus, who is my own son in Christ; for while in prison I have become his spiritual father.
J. B. Phillips <i>The Message</i>	.
NIRV	.
New Life Version	.
Radiant New Testament	.
New Simplified Bible	.

**Thought-for-thought translations; dynamic translations; paraphrases:**

Casual English Version	.
Contemporary English V.	Christ gives me the courage to tell you what to do. But I would rather ask you to do it simply because of love. Yes, as someone in jail for Christ, I beg you to help Onesimus! He is like a son to me because I led him to Christ here in jail.
Goodspeed New Testament	.
The Living Bible	.
New Berkeley Version	.
New Living Translation	.
The Passion Translation	Even though I have enough boldness in Christ that I could command you to do what is proper, I'd much rather make an appeal because of our friendship. So here I am, an old man, a prisoner for Christ, making my loving appeal to you. It is on behalf of my child, whose spiritual father I became while here in prison; that is, Onesimus.
Plain English Version	.
UnfoldingWord Simplified T.	So I want to ask you to do something. I am completely confident that I have the authority to command you to do what you should do, because I am an apostle of the Messiah. But because I know that you love God's people, I request this instead of commanding you to do it. It is I, Paul, an old man and now also a prisoner because



I serve the Messiah Jesus, who am requesting it. I request that you do something for Onesimus. He is now like a son of mine because I told him about the Messiah here in prison.

Williams' New Testament

So, although through union with Christ I have full freedom to order you to do your duty, yet I prefer to appeal to you for love's sake, although I am such as I am, Paul an envoy of Christ Jesus but now a prisoner for Him too; yes, I appeal to you for my child Onesimus, whose father I have become while wearing these chains.

### Partially literal and partially paraphrased translations:

American English Bible .

Beck's American Translation .

Breakthrough Version

For this reason, having much openness in *the* Anointed King to be giving the directive to you for what arrives up to the high standards, because of the love instead I am encouraging you, being this type of *person* as Paul, an old man, but right now also a prisoner for *the* Anointed King Jesus. V. 10 will be placed with the next passage for context.

Common English Bible .

Len Gane Paraphrase

Therefore, though I can be very assertive in Christ to command you to do what is right, yet for love's sake, I would rather plead with you, I, Paul, an old man and now also a prisoner for Jesus Christ. V. 10 will be placed with the next passage for context.

A. Campbell's Living Oracles

Wherefore, thought I might be bold in Christ, to enjoin you what is fit; yet, for love's sake, I rather beseech, being such a one as Paul, an old man, and now, also a prisoner of Jesus Christ. V. 10 will be placed with the next passage for context.

New Advent (Knox) Bible .

NT for Everyone .

20<sup>th</sup> Century New Testament

And so, though my union with Christ enables me, with all confidence, to dictate the course that you should adopt, Yet the claims of love make me prefer to plead with you--yes, even me, Paul, though I am an ambassador for Christ Jesus and, now a prisoner for him as well. I plead with you for this Child of mine, Onesimus, to whom, in my parson, I have become a Father.

### Mostly literal renderings (with some occasional paraphrasing):

An Understandable Version .

Berean Study Bible .

Christian Standard Bible .

Conservapedia Translation .

Revised Ferrar-Fenton Bible .

Free Bible Version

That's why even though I'm brave enough in Christ to order you to do your duty, I would rather ask you this favor out of love. Old Paul, now also a prisoner of Christ Jesus, is appealing to you on behalf of Onesimus who became my adopted son during my imprisonment.

The Heritage Bible

Therefore, having much outspokenness in Christ to order you that which is proper,

Particularly for love's sake I call on you, being such a one as Paul the aged, and now also a prisoner of Jesus Christ. V. 10 will be placed with the next passage for context.

International Standard V

#### ***Paul's Plea for Onesimus***

For this reason, although in the Messiah [Or Christ] I have complete freedom to order you to do what is proper, I prefer to make my appeal on the basis of love. I, Paul, as an old man and now a prisoner of the Messiah [Or Christ] Jesus, appeal to you on behalf of my child Onesimus, whose father I have become during my imprisonment.

Lexham Bible Montgomery NT	.	And so, although I might be bold in Christ to dictate to you what is fitting, yet for love's sake, I rather beseech you, I, Paul, an old man, and now a prisoner for Christ Jesus! I beseech you for my son, Onesimus, whom I have begotten in these chains.
NIV, ©2011	.	
Riverside New Testament	.	
Leicester A. Sawyer's NT	.	
The Spoken English NT	.	
UnfoldingWord Literal Text	.	
Urim-Thummim Version		Therefore, though I might be very frank in Christ to enjoin you to what is fitting, yet for love's sake I rather exhort you, being such a one as Paul the old man, and now also a prisoner of Jesus Christ. V. 10 will be placed with the next passage for context.
Weymouth New Testament		Therefore, though I might with Christ's authority speak very freely and order you to do what is fitting, it is for love's sake that--instead of that--although I am none other than Paul the aged, and am now also a prisoner for Christ Jesus, I entreat you on behalf of my own child whose father I have become while in my chains--I mean Onesimus.
Wikipedia Bible Project		Although I have faith in Christ Jesus to command you how to conduct things, Yet because of love I implore you, be like Paul the elder, now bound for the sake of Christ. I implore you concerning my son Onesimus, who became so because of my being bound.
Worsley's New Testament		Wherefore though I have sufficient authority in Christ to enjoin thee what is meet, I <i>would</i> rather intreat <i>thee</i> out of love <i>to me</i> , being such a one as Paul the aged, and now a prisoner too <i>for the sake</i> of Jesus Christ. V. 10 will be placed with the next passage for context.

### Catholic Bibles (those having the imprimatur):

Christian Community (1988)		Because of this, although in Christ I have the freedom to command what you should do, yet I prefer to request you in love. The one talking is Paul, the old man, now prisoner for Christ. And my request is on behalf of Onesimus, whose father I have become while I was in prison. 1Cor 4:15; Col 4:9
New American Bible (2011)	.	
New Catholic Bible	.	
New Jerusalem Bible	.	
NRSV (Anglicized Cath. Ed.)	.	
Revised English Bible–1989	.	

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible	.	
Eth Cipher Translation		Wherefore, though I might be much bold in <b>Mashiach</b> to enjoin you כן that which is convenient, Yet for love's sake I rather beseech you, being such one as Pa'al the aged, and now also a prisoner of <b>Yahusha Ha'Mashiach</b> . V. 10 will be placed with the next passage for context.
Hebraic Roots Bible	.	
Holy New Covenant Trans.		And so, in Christ, I have plenty of freedom to order you to do what you should do. But because of giving myself to you, expecting nothing in return, I would rather encourage. I, Paul, am an old man and also now a prisoner of Christ Jesus. I appeal to you for my child, Onesimus. He became my child while I was in prison.
The Scriptures 2009		Therefore, although I have much boldness in Messiah to command you what is fitting, because of love, I rather appeal – being such a one as Sha'ul, the aged, and

now also a prisoner of עֶשׂוּרִי Messiah –I appeal to you for my child Onesimos, whom I brought forth while in my chains,...

Tree of Life Version Therefore, though I have plenty of boldness in Messiah to order you to do what's right, yet for love's sake I appeal to you instead. I, Paul, am an old man and now also a prisoner belonging to Messiah Yeshua. I beg you for my child Onesimus—for whom I became a spiritual father while in chains.

### Weird English, 𐤀𐤋𐤁𐤀 English, Anachronistic English Translations:

Accurate New Testament ...so much in christ boldness Having to command you the [thing] fitting because of the love more [I] call (near) {you I am} This Being as Paul {I am} Man (Old) now but and {I am} Prisoner [of] christ Jesus [I] call (near) you about the [of] me child whom [I] birth in the bonds onesimus...

Alpha & Omega Bible  
Awful Scroll Bible .  
Through-which, holding many coming-about-near, by-within the Anointed One, am to appoint-upon you that arriving-upon, because of dear love I call- you -by the more, being certainly-of-this as Paul, an old man, but now even a prisoner for Jesus, the Anointed One. I call- you -by, concerning my child Onesimus, whom I beget from-within my bonds,...

Concordant Literal Version  
exeGesés companion Bible .  
So, though I have much boldness in Messiah to order you to do what is proper, yet for sake of love, I rather beseech you - being such a one as Paulos the elder and now also a prisoner of Yah Shua Messiah. I beseech you concerning my child Onesimus, whom I birthed in my bonds:...

God's Truth (Tyndale)  
Orthodox Jewish Bible .  
Therefore, though I have much boldness in Rebbe, Melech HaMoshiach that I could in fact order you to do your chovah musarit (moral duty) of avodas hakodesh (holy service),  
Yet I would rather make an appeal on the mekor (basis) of ahavah (agapé)-- I, [Rav] Sha'ul, the Zaken (Elder) but also a prisoner of Rebbe, Melech HaMoshiach Yehoshua.  
I appeal to you concerning beni, having "fathered" him (to a new birth) while in bais hasohar (prison) --that is, Onesimus (T.N. the slave boy Onesimus' name means "Useful")

Rotherham's Emphasized B. .

### Expanded/Embellished Bibles:

*The Amplified Bible*  
An Understandable Version .  
Therefore, although in *[the fellowship of]* Christ I have enough boldness to order you to do the proper thing, yet out of *[mutual]* love, I appeal to you *[to do what I ask]*. For I Paul, am an old man, and now also a prisoner of Christ Jesus. *[Note: Most calculations suggest that Paul was approximately 60 years old, which was considered a relatively advanced age in that day]*. I appeal to you on behalf of my son, Onesimus, whom I *[spiritually]* conceived while *[here]* in prison.

Brodie's Expanded Trans. Therefore, though I have maximum authority [as an apostle] by means of Christ to command you to do what is fitting and proper under the given circumstances [apply virtue love as a problem-solving device],  
Instead, because of your virtue love [category 3 friendship], I encourage you [grace orientation] even more [allowing him to make his own decision], being such a

The Expanded Bible  
Jonathan Mitchell NT

person as Paul, an ambassador and now also a prisoner of Christ Jesus. V. 10 will be placed with the next passage for context.

...through which (or: on account of which), continuing in having much boldness and freedom of speech inherent in citizenship within Christ to be repeatedly setting-on and fully arranging the thing (or: the situation) for you to be habitually coming back up to (or: = to be proceeding in progressively laying out what is proper and fitting behavior for you)

[and] because of this love, I – being such a one as Paul, an old man, yet now also a bound-one (or: prisoner) of Christ Jesus – am rather now progressively calling [you] alongside to comfort, encourage and entreat (or: appeal):

I am now calling you to [my] side to encourage and entreat (or: appeal to) you about my child (born-one), whom I, myself, gave birth to within my bonds: Onesimus (means: Useful),...

P. Kretzmann Commentary  
Syndein/Thieme  
Translation for Translators  
The Voice

### Bible Translations with Many Footnotes:

Lexham Bible

#### *Paul's Appeal for Onesimus*

Therefore, although I [\*Here “although” is supplied as a component of the participle (“have”) which is understood as concessive] have great confidence in Christ to order you to do what is proper, instead I appeal to you because of love, since I [\*Here “since” is supplied as a component of the participle (“am”) which is understood as causal] am such a one as Paul, now an old man and also a prisoner of Christ Jesus. I am appealing to you concerning my child whom I became the father of during my imprisonment, Onesimus.

NET Bible®

New American Bible (2011)

The Passion Translation

Rotherham's Emphasized B.

Wherefore <though I have ||much|| freedom of speech |in Christ| to be enjoining upon thee that which is befitting>

Yet ||for love's sake|| I rather' exhort,—

Being |such a one| as Paul the aged,

||Now|| also, even a prisoner of Christ Jesus,—

I exhort thee concerning |my own| child,

Whom I have begotten in my bonds,—

Onesimus<sup>c</sup>:...

<sup>c</sup> = “Helpful”—cp. ver. 20, also ver. 11.

The Spoken English NT

#### *Paul Calls in a Favor on Behalf of Onesimus*

So, although I have plenty of confidence in Christ that I could order you to do what's right, I'd rather appeal to you on the basis of<sup>j</sup> love. I'll just speak as<sup>k</sup> Paul the elder<sup>l</sup>-and now, also as a prisoner for<sup>m</sup> Christ Jesus. I appeal to you about my child, Onesimus,<sup>n</sup> that I fathered while I was in prison.<sup>o</sup>

j. Lit. “because of”.

k. Lit. “Being such a person as”.

l. Or, possibly, “ambassador”.

m. Lit. “of” See the nt. on v. 1.

n. Prn. *oh-ness-im-us*.

o. Lit. “chains”.

Updated ASV

#### *Paul's Plea for Onesimus*

Therefore, though I have much confidence in Christ to order you to do what is proper, yet for love's sake I rather appeal to you—since I am such a person as Paul,

an aged man,[9] and now also a prisoner of Christ Jesus— I appeal to you for my child Onesimus,[10] whom I have begotten[11] in my prison bonds, who formerly was useless to you, but now is useful both to you and to me. V. 11 is included for context.

[9] Or *an ambassador*

[10] *Onesimus* means *useful*

[11] I.e. *became a father*

Wilbur Pickering's New T.

### Paul intercedes for Onesimus

Now then, though I have all boldness in Christ to order you (sg) to do what is right,<sup>4</sup> I—being none other than Paul the old man and now also a prisoner for Jesus Christ—would rather appeal to you, for love's sake. I appeal to you on behalf of the son that I begot while in my chains, Onesimus, whom I am sending back—formerly he was unprofitable to you, but now he is profitable, both to you and to me. V. 11 is included for context.

(4) Paul starts out by asserting his authority, but softens it with an emotional appeal, appealing to Philemon's emotions in various ways.

WEB — Messianic Edition .

### Literal, almost word-for-word, renderings:

A Faithful Version

Therefore, I have much boldness in Christ to require of you that which is fitting, Yet for the sake of love I am encouraging you to do it instead, being such a one as Paul the aged, and now also the prisoner of Jesus Christ. V. 10 will be placed with the next passage for context.

Analytical-Literal Translation

For this reason, having much boldness [or, confidence] in Christ to be commanding you [to be doing] the proper [thing], [yet] on account of love I rather appeal, being such a one as Paul, an old man, but now also a prisoner of Jesus Christ. I appeal to you concerning my child, whom I fathered in my bonds, Onesimus ["useful"], the one once useless to you, but now useful to me and to you, whom I sent back. V. 11 is included for context.

Berean Literal Bible

Bill Puryear translation

For this reason, though I have much confidence because of Christ that I could command you [to do] your duty, because of your great virtue-love, I appeal to—since I am none other than Paul, the ambassador, but now also the prisoner for Christ Jesus—I appeal to you on behalf of my son, whom I have fathered in my chains, Onesimus,...

C. Thomson updated NT

Charles Thomson NT

Wherefore though I have much boldness in Christ to enjoin thee what is fit; yet on account of this love I rather use entreaty. Vv. 9b–10 will be placed with the next passage for context.

Context Group Version

Therefore, though I have a full disregard as to class or status in the Anointed to enjoin you [to do] that which is befitting, yet for allegiance's sake I rather urge, being such a one as Paul the aged, and now a prisoner also of the Anointed Jesus: I urge you for my child, whom I have given birth to in my bonds, Onesimus, who once was unprofitable to you, but now is profitable both to you and to me: whom I have sent back to you. Vv. 11–12a are included for context.

English Standard Version

Far Above All Translation

Green's Literal Translation

Because of this, having much boldness in Christ to enjoin you to do what is becoming, rather because of love I entreat, being such a one as Paul the aged, and now also a prisoner of Jesus Christ; I entreat you concerning my child Onesimus, whom I fathered in my bonds, the one once worthless to you, but now useful to you and to me; whom I sent back to you. V. 11 is included for context.

James Allen translation .

Legacy Standard Bible	.
Literal New Testament	.
Literal Standard Version	.
Modern English Version	.
Modern Literal Version 2020	Hence, having much boldness in Christ to command you what is proper, but because of love* I would rather encourage you, being such a one as Paul the elderly-man and now also a prisoner of Jesus Christ. V. 10 will be placed with the next passage for context.
New American Standard	.
New European Version	.
New King James Version	.
New Matthew Bible	.
NT (Variant Readings)	.
Niobi Study Bible	. Title
R. B. Thieme, Jr. translation	Therefore, though I might have maximum authority by means of Christ to command you to do your duty because of your love for Jesus Christ, I encourage you even more, being such a person as Paul, an ambassador and also right now a prisoner of Christ Jesus. I appeal to you on behalf of my son whom I have fathered in my chains, Onesimus,... [Onesimus was the slave of Philemon who had run away after stealing a large sum of money]
R. B. Thieme, Jr. trans2	Therefore or because of which or based on everything else already said, though I might have maximum or great authority by means of Christ to command or order you to do your duty or what is correct yet because of your Impersonal Love for Mankind and Reciprocal Love for Jesus of Nazareth, the Christ, I appeal to or encourage you even more; since I am or being the sort of person or such a one as Paul (you know what to expect from me), the ambassador on your own level, and also right now a prisoner of Jesus Christ I encourage or appeal to you on behalf of my theological student or spiritual child, whom I have fathered or generated in salvation and spiritual growth, in my chains, Onesimos (profitable).
Revised Geneva Translation	.
Ron Snider translation	Therefore, although I have great confidence in Christ to order you to do what is proper, rather, I appeal to you because of love-- since I am such a person as Paul, the aged, and now also a prisoner of Christ Jesus--I appeal to you for my child whom I have begotten in my imprisonment: Onesimus, who formerly was useless to you, but now is useful both to you and to me... V. 11 is included for context.
Updated ASV	.
Updated Bible Version 2.17	.
A Voice in the Wilderness	.
Webster's Translation	. convenient
World English Bible	Therefore though I have all boldness in Christ to command you that which is appropriate, yet for love's sake I rather appeal to you, being such a one as Paul, the aged, but also a prisoner of Jesus Christ. V. 11 will be placed with the next passage for context.
Worrell New Testament	.

**The gist of this passage:**  
8-10

Philemon 1:8a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
dio (διό) [pronounced DEE-oh]	<i>consequently, as a consequence; for which cause, for this reason; therefore, wherefore, on account of; in fact (?)</i>	conjunction	Strong's #1352
polus, pollos (πολύς, πολλός) [pronounced poll-OOS, pol-LOSS]	<i>many, much, great, large; often, mostly, long, lengthy, largely as a substantive: many things</i>	feminine singular adjective; accusative case	Strong's #4183
en (ἐν) [pronounced en]	<i>in, in the sphere of, into, on, by means of, with; through; among; against; when, while</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
Christos (χριστός) [pronounced krees-TOHSS]	<i>anointed, anointed one, Messiah; transliterated, Christ</i>	masculine singular noun; dative, locative or instrumental case	Strong's #5547
parrhêsia (παρρησία) [pronounced par-rhay-SEE-ah]	<i>frankness, bluntness, confidence; assurance; bold (-ly, -ness, -ness of speech), freely, openly, plainly(-ness); conspicuous; in public; all out-spokenness</i>	feminine singular noun; accusative case	Strong's #3954
echô (ἔχω) [pronounced EHKH-oh]	<i>having [and/or] holding; the one who owns, the possessor, adhering to, clinging to</i>	masculine singular, present active participle; nominative case	Strong's #2192

**Translation:** Therefore, having (and holding) much boldness in Christ...

It is Paul himself who keeps on having and holding much boldness in Christ.

We are going to find that Paul can take two different approaches with Philemon. One of these approaches can be with great boldness or confidence.

Philemon 1:8b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
epitassô (ἐπιτάσσω) [pronounced ep-ee-TAS-so]	<i>to enjoin [upon], to order, to command, to charge</i>	present active infinitive	Strong's #2004
soi (σοι) [pronounced soy]	<i>you; to you; in you; by you, with you</i>	2 <sup>nd</sup> person singular personal pronoun; locative, dative or instrumental case	Strong's #4771 (dative, locative or instrumental case given as Strong's #4671)
to (τό) [pronounced toh]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588

Philemon 1:8b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
anêkō (ἀνήκω) [pronounced an-AY-ko]	<i>being proper, having come up to, arriving at, one who reaches to; pertaining to what is due, doing one's duty, that which is fitting</i>	neuter singular, present active participle; accusative case	Strong's #433

**Translation:** ...to command you [to do] the thing being proper.

Paul is saying, in somewhat of a detached way, that he could command Philemon to do what the proper or right thing for him to do.

As we explore further in this epistle, that proper thing is to manumit his slave, Onesimus.

Philemon 1:8 **Therefore, having (and holding) much boldness in Christ to command you [to do] the thing being proper.** (Kukis mostly literal translation)

In a very impersonal way, Paul indicates that he has great confidence in Christ to command Philemon to do the right thing. However, in the next verse, he says, essentially, *but I am not going to do this.*

Philemon 1:9a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
diá (διά) [pronounced dee-AH]; spelled di (δι´) [pronounced dee] before a vowel.	<i>through; with; in; of time; throughout; during; by, by the means of, by reason of; on account of; because of, for this reason; therefore; on this account</i>	preposition	Strong's #1223
tên (τὴν) [pronounced tayn]	<i>the, to the; toward the; this, that</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun)
agápē (ἀγάπη) [pronounced ag-AH-pay]	<i>agape love, mental attitude love, volitional love; brotherly love, affection, good will, love, benevolence; a relaxed mental attitude; love feasts</i>	feminine singular noun, accusative case	Strong's #26

**Translation:** By reason of agapê love,...

Because of agapê love or by reason of agapê love, Paul is going to take a different approach with Philemon than telling him what he must do.

Philemon 1:9b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
mallon (μᾶλλον) [pronounced MAL-lon]	<i>more, to a greater degree, rather; much [more], better, by far, sooner; more willingly, more readily</i>	adverbial comparative	Strong's #3123



Philemon 1:9b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
parakaleō (παρακαλέω) [pronounced <i>pahr-ahk-ahl-EH-oh</i> ]	<i>to exhort, to console; to encourage; to call [near, for]; to invite, to invoke; to (be of good) comfort, to desire, to (give) exhort (-ation), to entreat, to pray</i>	1 <sup>st</sup> person singular, present active indicative	Strong's #3870
τοιούτος (τοιιοῦτος) [pronounced <i>toy-OO-toss</i> ]	<i>such as this, of this kind or sort, this thing</i>	neuter singular adjective, nominative case	Strong's #5108

**Translation:** ...[it is] better I keep on encouraging this thing,...

"Instead of command you to do the right thing, I am going to encourage you to do this thing." Paul writes Philemon.

Philemon 1:9c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ὄν/ουσα/όν (ὄν/οὔσα/ὄν) [pronounced <i>own/OO-sah/on</i> ]	<i>(keeps on) being, be, is, are; coming; having</i>	masculine singular, present participle; nominative case	Strong's #5607 (present participle of Strong's #1510)
ἥος (ὡς) [pronounced <i>hohç</i> ]	<i>like, as; how; about; in such a way; even as; when, while</i>	comparative particle, adverb	Strong's #5613
Παῦλος (Παῦλος) [pronounced <i>POW-loss</i> ]	<i>small, little; transliterated, Paul, Paulos, Paulus</i>	masculine singular proper noun; a person; nominative case	Strong's #3972
presbutês (πρεσβύτες) [pronounced <i>pres-BOO-tace</i> ]	<i>an old man, an aged man, elder; ambassador</i>	masculine singular noun; nominative case	Strong's #4246 (identical meaning to #4245)

**Translation:** ...continually being even as Paul, an elder,...

Paul approaches Philemon as an elder, as an ambassador even. As an Apostle, Paul has a great deal of authority, yet Paul does not contact Philemon saying, "I, Paul, an Apostle in the Lord." Paul approaches Philemon as a prisoner of Christ Jesus (vv. 1 and 9) and as an elder. Paul presenting himself as an elder to Philemon means, *I've been around the block a few more times than you; I have had a lot more experience in life; and I am going to advise you on the basis of my life experiences.*

Philemon 1:9d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
nuní (νυνί) [pronounced <i>noo-NEE</i> ]	<i>(just) now, at this very moment</i>	adverb	Strong's #3570

## Philemon 1:9d

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
dé (δέ) [pronounced deh]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
Together, these two words are translated, <i>now, but now, yet now, but right now, even now</i> (in Colossians 1:21–22).			
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
désmios (δέσμιος) [pronounced DEHS-mee-oss]	<i>prisoner, bound, in bonds, a captive</i>	masculine singular noun; nominative case	Strong's #1198
Christos (χριστός) [pronounced krees-TOHSS]	<i>anointed, anointed one, Messiah; transliterated, Christ</i>	masculine singular noun; genitive/ablative case	Strong's #5547
Iêsous (Ἰησοῦς) [pronounced ee-ay-SOOCE]	<i>Jehovah is salvation; transliterated Jesus, Joshua</i>	proper singular noun; genitive/ablative case	Strong's #2424

Notice another repeated theme from Philemon 1:1.

**Translation:** ...but now even a prisoner of Christ Jesus.

Paul does not simply present himself as an elder but also as a prisoner of Christ Jesus. That is the correct perspective to have. He is not a prisoner of Nero or a prisoner of Rome or a prisoner because of those legalistic Jews back in Jerusalem; he is a prisoner of Christ Jesus.

Paul fully understands and accepts this circumstance and, in the letter to the Philippians, he will rejoice in it.

Philemon 1:9 **By reason of agapê love, [it is] better I keep on encouraging this thing, continually being even as Paul, an elder, but now even a prisoner of Christ Jesus.** (Kukis mostly literal translation)

We Christians interact with one another through agapê love, and Paul knows, because of this love, that he should not command Philemon to do anything, but rather to encourage him to do the right thing.

Remember that Onesimus and another from Paul deliver this letter. Philemon, before he addresses his runaway slave Onesimus directly, he reads this letter. He is a third of the way through this letter, and naturally, Philemon is wondering, *what is it that you are encouraging me to do?*

## Philemon 1:10a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
parakaleô (παρακαλέω) [pronounced pah-ahk-ahl-EH-oh]	<i>to exhort, to console; to encourage; to call [near, for]; to invite, to invoke; to (be of good) comfort, to desire, to (give) exhort (-ation), to entreat, to pray</i>	1 <sup>st</sup> person singular, present active indicative	Strong's #3870

This verb is repeated with the same morphology.

## Philemon 1:10a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
se (σέ) [pronounced seh]	<i>you, to you, towards you</i>	2 <sup>nd</sup> person singular personal pronoun; accusative case	Strong's #4771 (Strong's #4571)
peri (περί) [pronounced per-EE]	<i>about, concerning, on account of, because [of], around, near</i>	preposition	Strong's #4012
tou (του) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
The masculine singular and neuter singular form of the definite article in the genitive case is the same. I believe that this should be considered a neuter singular to match with <i>child</i> below.			
emou (ἐμοῦ) [pronounced eh-MOO]; mou (μου) [pronounced moo]	<i>me; of me; from me; my, mine</i>	1 <sup>st</sup> person singular pronoun, genitive/ablative case	Strong's #1473 (also, this is known as Strong's #3450; the simpler form of Strong's #1700)
teknon (τέκνον) [pronounced TEK-non]	<i>child, daughter, son; metaphorically, citizens; those produced</i>	neuter singular noun; genitive/ablative case	Strong's #5043

**Translation:** I keep on encouraging you concerning my child...

Then Paul says, *I keep on encouraging about my child*. Paul isn't married. He is not having affairs with anyone. He has not sired a son from his own loins. But now he starts talking about his child.

## Philemon 1:10b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hon (ὃν) [pronounced hawn]	<i>whom, which, what, that; to whom, to that, whose, whomever</i>	masculine singular relative pronoun; accusative case	Strong's #3739
This is not the same as the neuter singular relative pronoun.			
gennáō (γεννάω) [pronounced gen-NAH-oh]	<i>to sire [father] [a child], to bear [a child]; metaphorically, it means to engender, cause to arise, excite; in a Jewish sense, of one who brings others over to his way of life, to convert someone</i>	1 <sup>st</sup> person singular, aorist active indicative	Strong's #1080
en (ἐν) [pronounced en]	<i>in, in the sphere of, into, on, by means of, with; through; among; against; when, while</i>	preposition with the locative, dative and instrumental cases	Strong's #1722

Philemon 1:10b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tois (τοῖς) [pronounced <i>toiç</i> ]	<i>(to, in by) the; these [things]; in these; to those; by all of this; for these</i>	masculine plural definite article; dative, locative or instrumental case	Strong's #3588
desmon (δεσμὸν) [pronounced <i>dehs-MON</i> ]	<i>bands, bonds, chains, shackles; figuratively, imprisonments; figuratively, an impediments or disabilities</i>	neuter plural noun, dative, locative or instrumental case	Strong's #1199
Onêsimos (Ὀνήσιμος) [pronounced <i>on-AY-sihm-oss</i> ]	<i>profitable; transliterated, Onesimus</i>	masculine singular proper noun; person; accusative case	Strong's #3682

**Translation:** ...whom I sired in these bonds, Onesimus. (Kukis mostly literal translation)

The child that Paul has sired, when in these bonds, is Onesimus.

Philemon 1:10 I keep on encouraging you concerning my child whom I sired in these bonds, Onesimus. (Kukis mostly literal translation)

We have two possibilities here. Onesimus has become a child of God through Paul giving him the gospel message. This seems to be the most likely understanding, as Paul speaks of this as taking place *in these bonds*. He gave the gospel to Onesimus and he responded.

The second possibility is, Onesimus was already saved, yet he came to Paul to plead his case, and he got turned around through Paul's teaching. This I lean toward less, because this is not really spoken of a birth in Paul's epistles.

This leaves us with the question: *why did Onesimus go to see Paul?* The church is held at Philemon's home. As a slave, Onesimus would have tended to room used as a church. Onesimus would have heard about Paul and heard about him being under house arrest in Rome. Whether this came from being in the room when teaching was taking place or as a result of talking with his master, Philemon.

For whatever reason, Onesimus decided to come see Paul. Was he there to complain about Philemon or about slavery? Was he there to make light of Paul's imprisonment? Did he just seem to find himself drawn there as he made his escape from Philemon's home? Did he feel reasonably safe coming to Paul, knowing that Paul could do nothing to him? All of these things could have been contributing factors.

Philemon 1:8–10 Therefore, having (and holding) much boldness in Christ to command you [to do] the thing being proper. By reason of agapê love, [it is] better I keep on encouraging this thing, continually being even as Paul, an elder, but now even a prisoner of Christ Jesus. I keep on encouraging you concerning my child whom I sired in these bonds, Onesimus. (Kukis mostly literal translation)

Philemon 1:8–10 Acknowledging who you are and your relationship with the believers in Colosse, I certainly have the confidence to command you to do the right thing. However, because of our relationship in agapê love, I believe that it is better for me to simply encourage you to do the right thing. I reach out to you as a prisoner of Christ Jesus, as an elder, having been around the block more than you. I intend to keep on encouraging you about my son, Onesimus, who was reborn by the gospel message which I gave to him while in these bonds. (Kukis paraphrase)

Once the useless (one) to you, but now to you and me, useful, whom I sent back to you. This same one keeps on being the bowels, ours; whom I, [even] I was willing face to face with me to keep on having (and holding), that over you to me he might keep on serving in the bonds of the gospel. Now separate from the purpose of you, to none I will to do, that not like according to need the good of you he might keep on being, but according to free will.

Philemon  
1:11–14

Previously, [he was] useless to you, but now useful to you and me, whom I sent back to you. This same one [receive, for] he keeps on being our inward parts; whom I, [even] I desired to retain with me, that, on behalf of you, he might attend to me in the imprisonment of the gospel. But apart from the decision of you, I willed to do nothing, so that the good of you might not be as by compulsion but according to [your] free will.

While Onesimus has been gone, he has been useless to you, but as of late, he has been very useful to both of us. In any case, I have sent him back to you and receive him knowing that he is very near and dear to all of us here. In fact, I wanted to keep him here, on your behalf, to attended to me, while I am temporarily in chains. However, apart from your freewill decision, I could not do this because your divine good would have been by compulsion instead of by your own freewill choice.

Here is how others have translated this passage:

#### Ancient texts:

Westcott-Hort Text (Greek)	Once the useless (one) to you, but now to you and me, useful, whom I sent back to you. This same one keeps on being the bowels, ours; whom I, [even] I was willing face to face with me to keep on having (and holding), that over you to me he might keep on serving in the bonds of the gospel. Now separate from the purpose of you, to none I will to do, that not like according to need the good of you he might keep on being, but according to free will.
Complete Apostles Bible	...who once was unprofitable to you, but now is useful to you and to me, whom I am sending back. You then receive him, that is, my very heart; whom I wished to keep with myself, in order that on your behalf he might serve me in the bonds of the gospel. But I wished to do nothing without your consent, in order that your good might not be by necessity, but by being voluntary.
Douay-Rheims 1899 (Amer.)	Who hath been heretofore unprofitable to thee but now is profitable both to me and thee: Whom I have sent back to thee. And do thou receive him as my own bowels. Whom I would have retained with me, that in thy stead he might have ministered to me in the bands of the gospel. But without thy counsel I would do nothing: that thy good deed might not be as it were of necessity, but voluntary.
Holy Aramaic Scriptures Original Aramaic NT	. He who was not useful to you at times, but now also is very useful to you and to me, And I sent him to you, so receive him as my son*. For I was willing to keep him with me to minister to me on your behalf in the bondage of The Gospel. But I did not want to do anything without your counsel, so that your benefit would not be by necessity, but by your will.
Lamsa Peshitta (Syriac)	.

Significant differences:

**Limited Vocabulary Translations:**

Bible in Basic English	Who in the past was of no profit to you, but now is of profit to you and to me: Whom I have sent back to you, him who is my very heart: Though my desire was to keep him with me, to be my servant in the chains of the good news, in your place: But without your approval I would do nothing; so that your good works might not be forced, but done freely from your heart.
Bible in Worldwide English	At one time he was no help to you. But now he is a big help to you and to me. I am sending him back to you and it is like sending you my own heart. I would like to keep him with me. He can help me while I am in prison for the sake of the good news. That would be just as if you were here to help me. But I did not want to do anything unless you agreed. I did not want you to do this because you were forced to do it, but because you wanted to do it.
Easy English Easy-to-Read Version—2008	. In the past he was useless to you. But now he has become useful for both you and me. I am sending him back to you, but it's as hard as losing part of myself. I would like to keep him here to help me while I am still in prison for telling the Good News. By helping me here, he would be representing you. But I did not want to do anything without asking you first. Then whatever you do for me will be what you want to do, not what I forced you to do.
God's Word™	Once he was useless to you, but now he is very useful to both of us. I am sending him back to you. This is like sending you a part of myself. I wanted to keep him here with me. Then he could have served me in your place while I am in prison for spreading the Good News. Yet, I didn't want to do anything without your consent. I want you to do this favor for me out of your own free will without feeling forced to do it.
Good News Bible (TEV)	At one time he was of no use to you, but now he is useful both to you and to me. I am sending him back to you now, and with him goes my heart. I would like to keep him here with me, while I am in prison for the gospel's sake, so that he could help me in your place. However, I do not want to force you to help me; rather, I would like for you to do it of your own free will. So I will not do anything unless you agree.
J. B. Phillips	.
<i>The Message</i>	.
NIRV	.
New Life Version	.
Radiant New Testament	.
New Simplified Bible	.

**Thought-for-thought translations; dynamic translations; paraphrases:**

Casual English Version	.
Contemporary English V.	Before this, he was useless to you, but now he is useful both to you and to me. Sending Onesimus back to you makes me very sad. I would like to keep him here with me, where he could take your place in helping me while I am here in prison for preaching the good news. But I won't do anything unless you agree to it first. I want your act of kindness to come from your heart, and not be something you feel forced to do.
Goodspeed New Testament	.
The Living Bible	.
New Berkeley Version	.

New Living Translation  
The Passion Translation

Formerly he was not useful or valuable to you, but now he is valuable to both of us. He is my very heart, and I've sent him back to you *with this letter*. I would have preferred to keep him at my side so that he could take your place as my helper during my imprisonment for the sake of the gospel. However, I did not want to make this decision without your consent, so that your act of kindness would not be a matter of obligation but out of willingness.

Plain English Version  
UnfoldingWord Simplified T.

Although his name, as you know, means "useful," he was useless to you in the past. But now he is useful both to you and to me! Although he is very dear to me, I am sending him back to you. I would like to have kept him with me, in order that he might serve me in your place. I need him because I am in prison because of my preaching the message about the Messiah. However, because I had not yet asked you and you had not yet permitted me to keep him here with me, I decided not to keep him here. I decided that you should help me only if you really want to help me.

Williams' New Testament

Once he proved to be useless, but now he is useful to you and me; I am sending him back to you, which is all the same as sending my very heart. I would have liked to keep him with me, to wait on me in your stead while I wear these chains for the good news, but I would not do a single thing about it without your consent, so that this kindness of yours to me might not seem to come by compulsion but voluntarily.

#### Partially literal and partially paraphrased translations:

American English Bible  
Beck's American Translation  
Breakthrough Version

I am encouraging you concerning my child whom I gave birth to in my imprisonment, Onesimus (*his name means Profitable*), the one not useful to you in the past, but right now he is very useful both to you and to me, whom I am sending up to you himself (this is my sympathy), whom I was intending to steadily be having for myself so that he may serve me on your behalf in the imprisonment of the good news. But without your opinion, I didn't want to do anything, so that your good may not be, as it were, in line with an obligation, but in line with volunteering. V. 10 is included for context.

Common English Bible  
Len Gane Paraphrase

I plead with you for my son Onesimus, whom I have begotten in my imprisonment, whom in times past was of no profit to you but now is profitable to you and to me. I send [him] back [to you]. Therefore welcome him, that is, my own heart. I would have kept him with me, so that in your place he could have helped me in [this] imprisonment for the gospel, but without your opinion I don't want to do anything, so that your help to me shouldn't be from duress but willingly. V. 10 is included for context.

A. Campbell's Living Oracles

I beseech you for my son, whom I have begot, in my bonds, even Onesimus; who formerly was to you unprofitable, but now will be very profitable to you, even as he has been to me--whom I have sent back: do you, therefore, receive him as an object of my tenderest affection; whom I was desirous to have detained with myself, that, in your stead, he might have ministered to me, in these bonds, for the gospel: but without your mind I would do nothing, that the good derived might not be as if by constraint, but as voluntary. V. 10 is included for context.

New Advent (Knox) Bible  
NT for Everyone  
20<sup>th</sup> Century New Testament

Once he was of little service to you, but now he has become of great service, not only to you, but to me as well; And I am sending him back to you with this letter--though it is like tearing out of my very heart. For my own sake I should like to keep him with me, so that, while I am in prison for the Good News, he might attend to my

wants on your behalf. But I do not wish to do anything without your consent, because I want your generosity to be voluntary and not, as it were, compulsory.

### Mostly literal renderings (with some occasional paraphrasing):

An Understandable Version	.	
Berean Study Bible	.	
Christian Standard Bible	.	
Conservapedia Translation	.	
Revised Ferrar-Fenton Bible	.	
Free Bible Version	.	In the past he was of no use to you, but now he's useful to both you and me! I send him to you with my fondest wishes.* I'd have preferred to keep him here with me so that he could have helped me as you would have done while I am in chains for telling the good news. But I decided not do anything without your permission. I didn't want you to be forced to do good, but to do so willingly.
The Heritage Bible	.	I call on you concerning my son, Onesimus, whom I have begotten in my bonds, Who in time past was to you unprofitable, and now profitable to you and to me, Whom I sent back to you, and this one is of my insides; take him to yourself, Whom I willed to hold to myself, that he might minister to me in the bonds of the good news for you, But apart from your knowing I willed to do absolutely not one thing, in order that your inherent good not be according to necessity, but voluntarily. V. 10 is included for context.
International Standard V	.	Once he was useless to you, but now he is very useful [The Gk. name Onesimus means useful] both to you and to me. As I send him back, it's like I'm coming along with him. [Lit. back, it's with my innards] I wanted to keep him with me so that he could serve me in your place during my imprisonment for the gospel. Yet I did not want to do anything without your consent, so that your good deed might not be something forced, but voluntary.
Lexham Bible	.	
Montgomery NT	.	
NIV, ©2011	.	
Riverside New Testament	.	
Leicester A. Sawyer's NT	.	Wherefore, having great boldness to command you what is fit, on account of love I rather request; being such as Paul the aged, and now also a prisoner of Christ Jesus, I request you for my son Onesimus, whom I obtained in my bonds, who was formerly not useful to you but is now most useful to you and me, whom I have sent back. And do you receive him, that is, my soul, whom I should like to retain for myself, that he might serve me for you in the bonds of the gospel, but without your consent I will do nothing, that your service may not be compulsory but voluntary; for perhaps he has been separated from you for a time that you may have him back forever, no longer as a servant, but above a servant, a brother beloved, especially to me, but how much more to you, both in the flesh and in the Lord. Vv. 8–16 is a single sentence in Sawyer's translation.
The Spoken English NT	.	
UnfoldingWord Literal Text	.	I am asking you concerning my child Onesimus, whom I have fathered in my chains. For he once was useless to you, but now he is useful both to you and to me. I have sent him back to you in person, he who is my very heart. I wish I could have kept him with me, so he could serve me for you, while I am in chains for the sake of the gospel. But I did not want to do anything without your consent. I did not want your good deed to be from necessity but from good will. V. 10 is included for context.
Urim-Thummim Version	.	



Weymouth New Testament	Formerly he was useless to you, but now--true to his name--he is of great use to you and to me. I am sending him back to you, though in so doing I send part of myself. It was my wish to keep him at my side for him to attend to my wants, as your representative, during my imprisonment for the Good News. Only I wished to do nothing without your consent, so that his kind action of yours might not be done under pressure, but might be a voluntary one.
Wikipedia Bible Project	I implore you concerning my son Onesimus, who became so because of my being bound. Who before would have been useless, but today is useful to both you and me. Who I have sent, so you may receive him. For he is a man after my own heart. The one who I wanted to remain with me, so that in your place he could aid me while I am bound for the sake of the Gospel. But I wish to do nothing without your counsel, in order that any good you do will not be out of obligation, but voluntarily. V. 10 is included for context.
Worsley's New Testament	.

### **Catholic Bibles (those having the imprimatur):**

Christian Community (1988)	This Onesimus has not been helpful to you, but now he will be helpful both to you and to me. In returning him to you, I am sending you my own heart. I would have liked to keep him at my side, to serve me on your behalf while I am in prison for the Gospel, but I did not want to do anything without your agreement, nor impose a good deed upon you without your free consent.
New American Bible (2011)	.
New Catholic Bible	.
New Jerusalem Bible	.
NRSV (Anglicized Cath. Ed.)	.
Revised English Bible--1989	.

### **Jewish/Hebrew Names Bibles:**

Complete Jewish Bible	.
Eth Cipher Translation	I beseech you for my son Onesimus, whom I have begotten in my bonds: Which in time past was to you unprofitable, but now profitable to you and to me: Whom I have sent again: therefore receive him, that is, my own generation: Whom I would have retained with me, that in your stead he might have ministered unto me in the bonds of the Besorah: But without your mind would I do nothing; that your benefit should not be as it were of necessity, but willingly. V. 10 is included for context.
Hebraic Roots Bible	.
Holy New Covenant Trans.	Before this, he was not useful to you but now he is useful to you and me. I send him — my very heart — back to you. I was wanting to keep him for myself. While in prison for the Good News, he could have helped me as your servant. But I did not want to do anything unless you knew about it. Then your goodness would not be forced. It would be because you really wanted to do it.
The Scriptures 2009	I appeal to you for my child Onesimos, whom I brought forth while in my chains, who formerly was of no use to you, but now is of good use to you and to me, whom I sent back to you, and receive him, that is, my own tender affections, whom I wished to keep with me, that on your behalf he might serve me in my chains for the Good News. But without your opinion I wished to do none at all, so that your good deed should not be by way of necessity, but voluntary.
Tree of Life Version	.

### **Weird English, Old English, Anachronistic English Translations:**

Accurate New Testament	...the [man] ever [to] you useless now but and [to] you and [to] me useful whom [I] send [to] you him This is The Mine* Parts (Inner) whom I wanted to myself to hold that for you me [He] may serve in the bonds [of] the news (good) apart but [from] the yours purpose no [thing] [I] want to make that not as in need The [Thing] Good [from] you may be but in [thing] willing {It may be}...
Alpha & Omega Bible	I APPEAL TO YOU FOR MY CHILD ONESIMUS, WHOM I HAVE BEGOTTEN IN MY IMPRISONMENT, WHO FORMERLY WAS USELESS TO YOU, BUT NOW IS USEFUL BOTH TO YOU AND TO ME. I HAVE SENT HIM BACK TO YOU IN PERSON, THAT IS, SENDING MY VERY HEART, WHOM I WISHED TO KEEP WITH ME, SO THAT ON YOUR BEHALF HE MIGHT MINISTER TO ME IN MY IMPRISONMENT FOR THE GOSPEL; BUT WITHOUT YOUR CONSENT I DID NOT WANT TO DO ANYTHING, SO THAT YOUR GOODNESS WOULD NOT BE, IN EFFECT, BY COMPULSION BUT OF YOUR OWN FREE WILL. V. 10 is included for context.
Awful Scroll Bible	...who at one time was un-useful to you, but now is well-useful to you and me, whom I direct-back to you. Moreover, be yourself received- him -near, that-is my own bowels of compassion, whom I was intending to accordingly-hold with respects to myself, in order that in your behalf, he should minister to me from-within the bonds, of the announcing-of-the-Good-Tidings. But apart from knowing your decision, I purpose to effect not-even-one thing, in-order-that- your good thing, may -not be as according to an enfolding-over, however accordingly voluntarily.
Concordant Literal Version	Onesimus, who once was useless to you, yet now is useful to you as well as to me, whom I send back to you. Him - this means my very compassions - take to yourself, whom I intended to be retaining for myself that, for your sake, he may be serving me in the bonds of the evangel." Yet apart from your opinion I want to do nothing, that your good may not be as of compulsion but voluntary."
exeGesés companion Bible	...who in time past was useless to you, and now useful to you and to me: whom I send again: so take him to yourself as my own spleen: whom I had willed to hold back with me, to minister to me in your stead in the bonds of the evangelism: and apart from your decision, I will to do naught; that your good not be as of necessity, but voluntarily.
God's Truth (Tyndale)	.
Orthodox Jewish Bible	The one once "Useless" to you, but, now, both to you and to me "Useful" (Onesimus). I am sending him who is my very lev (heart) back to you. I was wanting to detain him with me, in order that he might function as a keli kodesh (minister), ministering to me in your place, as your murshe (proxy), while I'm detained in the imprisonment of the Besuras HaGeulah. But I wanted to do nothing without your haskamah (consent, approval), in order that the mitzvah you do might not be meshabed (caused to be obligated) or forced, but voluntary.
Rotherham's Emphasized B.	.

### Expanded/Embellished Bibles:

*The Amplified Bible* .

- An Understandable Version He was once useless to me, but is now useful to [both] you and me. [Note: Since the name Onesimus means “useful,” it appears Paul is making an intentional play on the word]. [Now] I am sending him back to you in person, [as though he were] part of my very self. I really wanted to keep him [here] with me so that, on your behalf, he could minister to me while in prison for the sake of the Gospel. But I did not want to do anything without your permission, so that your goodness [of heart] would not be shown out of a feeling of obligation, but out of willingness.
- Brodie’s Expanded Trans. I am appealing to you [to be grace oriented] on behalf of my student, Onesimus, whom I have fathered [spiritually] while in chains [to a Roman Praetorian Guard], The one formerly useless [in spite of his name which means “useful”] to you [as a runaway slave], but now [after regeneration] highly useful both to you [as an improved slave] and to me [as a friend and ambassador for Christ], Whom I am sending back [to resume his duties] to you [along with Tychicus], that same one who has my very own deep and tender affections [Paul loves Onesimus as if he were his own son], Whom I wish [would have liked] to detain for myself [I’ve procrastinated in returning him to you], so that on your behalf [instead of you being here in person], he might keep on ministering to me in my chains [imprisonment] for the sake of the gospel. However, I did not want to do anything without your consent, in order that your intrinsic good [produced by doctrine in your soul] should not have to manifest itself by means of compulsion [not through Paul’s compelling arguments or legal action regarding runaway slaves], but rather voluntarily. V. 10 is included for context.
- The Expanded Bible  
Jonathan Mitchell NT . . .the one once useless (unprofitable) to and for you, yet now abundantly and easily useful and profitable to and for you as well as to and for me, him whom I sent back again to you – this person exists being my inward parts (tender affections and compassions; intestines; = he is a part of my very heart) – you, yourself, reach toward, take in your arms, and receive hospitably; [he] whom I, myself, had been intending (or: would have liked) to continue holding down (to continue retaining) to myself, so that over you (or: on your behalf) he could continue giving service to me, within the bonds of the message of goodness (the ideal message of ease; the happy, beautiful and prospering tidings). Yet, apart from your opinion (consent; the effect of your intimate, experiential knowledge), I purposed to do nothing, to the end that your goodness (virtue) may and would not be as accords with necessity (or: as along the lines of compulsion or the force of compression; thus: obligation), but to the contrary, corresponding to what is from out of your being (on the level of being spontaneous and voluntary).
- P. Kretzmann Commentary  
Syndein/Thieme  
Translation for Translators  
The Voice

### Bible Translations with Many Footnotes:

- Lexham Bible Once he *was* useless to you, but now *he is* useful to you [Some manuscripts have “both to you”] and to me, whom I have sent back to you himself, that is, my heart, whom I wanted to keep with me, in order that he might serve me on behalf of you during my imprisonment for the gospel. But apart from your consent, I wanted to do nothing, in order that your good deed might be not as according to necessity, but according to *your own* free will.
- NET Bible®  
New American Bible (2011)  
The Passion Translation  
Rotherham’s Emphasized B. Him who [at one time] was [unto thee] ||unserviceable||,

But ||now|| |unto thee<sup>d</sup> and unto me| ||serviceable||;  
 Whom I have sent back unto thee—||Him||,  
 That is |my own| tender affections!—  
 Whom ||I|| was minded |with myself| to detain,  
 That ||in thy behalf|| |unto me| he might be ministering in the bonds of the  
 joyful message;  
 But ||apart from thy' mind|| I wished to do ||nothing||,  
 That ||not as by necessity|| thy goodness should be, but ||by choice||.  
<sup>d</sup>Or (WH): “both unto thee.”

The Spoken English NT

Once he was no use to you, but now he's valuable both to you and to me. I've sent him to you—which means I'm sending my very heart! I had wished that I could keep him here with me—that way, he could help me on your behalf, while I'm in prison<sup>p</sup> for the good news. But I didn't want to do anything without your permission. That way, your good deed wouldn't be forced: it would be by choice.<sup>q</sup>

p. Lit. “chains”.

q. Lit. “...permission, so that your good deed wouldn't be as though according to necessity, but rather according to willingness”.

Updated ASV

I am sending him back to you, that is, sending my very heart, whom I wished to keep with me, so that on your behalf he might minister to me in my prison bonds for the gospel; but without your consent I did not want to do anything, so that your goodness would not be, in effect, by necessity[12] but of your own free will. V. 10 was placed with the previous passage for context.

[12] Or *compulsion*

Wilbur Pickering's New T.

So receive him, who is my very heart—I would have liked to keep him with me, so that he might minister to me in your place, while I'm in chains for the Gospel, but I didn't want to do anything without your consent, so that your contribution might be voluntary, not as an imposition. V. 11 was placed with the previous passage for context.

WEB — Messianic Edition

### Literal, almost word-for-word, renderings:

A Faithful Version

I beseech you for my son, Onesimus, whom I begot in my bonds; Who was once of no service to you, but now he is profitable both to you and to me; whom I am sending back to you. But you (as if from the innermost part of my being) receive him, Whom I was desiring to retain with me, so that in your stead he might serve me while I am in prison for the gospel's sake. But without your consent I would do nothing, so that your good deed might not be of constraint, but of willingness. V. 10 is included for context.

Analytical-Literal Translation

He was once useless to me, but is now useful to [both] you and me. [Note: Since the name Onesimus means “useful,” it appears Paul is making an intentional play on the word]. [Now] I am sending him back to you in person, [as though he were] part of my very self. I really wanted to keep him [here] with me so that, on your behalf, he could minister to me while in prison for the sake of the Gospel. But I did not want to do anything without your permission, so that your goodness [of heart] would not be shown out of a feeling of obligation, but out of willingness.

Berean Literal Bible

Bill Puryear translation

...the one who was formerly useless to you, but now is useful to you and me, whom I have sent back for your benefit; that very same one; that is, [the representation] of my affections. Whom I myself kept on wanting to keep with myself, in order that on your behalf he might serve me in my chains for the gospel. But I did not desire to do anything apart from your consent, in order that your intrinsic goodness might not be as it were under obligation, but voluntary.

C. Thomson updated NT

Charles Thomson NT	Being such as I am, Paul an old man, and now indeed a prisoner on account of Jesus Christ, I entreat thee in respect to this son of mine whom I have begotten in my bonds; namely, Onesimus, who was formerly unprofitable to thee; but is now profitable both to thee and me whom I have sent back; do thou then receive him kindly, that is, as one whom I tenderly love, whom I was determining to keep with me that for thee he might wait on me during my being in bonds for the glad tidings; but I would not do any thing without thy consent, that the benefit derived from thee might not be as it were forced, but of free will. Vv. 9b–10 are included for context.
Context Group Version	Therefore, receive him who is my very heart: whom I was hoping to keep with me, that in your behalf he might serve me in the bonds of the Imperial <b>News</b> : but without your mind I would do nothing; that your goodness should not be as of necessity, but of free will. Vv. 11–12a were placed with the previous passage for context.
English Standard Version Far Above All Translation	. I exhort you concerning my own child, whom I begot in my bonds, Onesimus, who <i>was</i> at one time useless to you, but <i>is</i> now really useful to you and me, whom I have sent back – now <i>would</i> you receive him, that is <i>to say</i> my own inner heart, whom I would have liked to hold on to for myself, in order that instead of you he might minister to me in the bonds of the gospel, but I did not want to do anything without your opinion, so that your good <i>deed</i> would not be as <i>it were</i> under compulsion, but of free will. V. 10 is included for context.
Green’s Literal Translation	.
James Allen translation	.
Legacy Standard Bible	.
Literal New Testament	.
Literal Standard Version	.
Modern English Version	.
Modern Literal Version 2020	But you, receive him, this is my heart*; whom I was planning to hold <i>here</i> for myself, in-order-that he might serve me in the bonds of the good-news on your behalf. But I wished to do* nothing without your viewpoint; in-order-that as your good deed may not be according-to necessity, but according-to <i>your</i> voluntary <i>deed</i> . V. 11 was placed with the previous passage for context.
New American Standard	.
New European Version	.
New King James Version	.
New Matthew Bible	.
NT (Variant Readings)	.
Niobi Study Bible	. time past
R. B. Thieme, Jr. translation	...the one formerly useless to you, but now to you Philemon and to me Paul highly profitable, highly useful, that is truly Onesimus, whom I sent back the same one, that is, my very own tender affections, whom I kept desiring to detain for myself, in order that on behalf of you he might keep on ministering to me in my chains of the gospel. But without your consent I did not want to do anything in order that your intrinsic good [doctrine resident in the soul] should not be as from compulsion but from your own free will.
R. B. Thieme, Jr. trans2	(Onesimos) 'Useful', (profitable), the one formerly 'Useless' to you, but now to you and to me 'Highly Profitable or Highly Useful' Whom I have sent back to you for your advantage, the same one that is my own very tender affections or great blessing. Whom, Onesimos, I keep desiring from very deep thinking to detain, from his super grace destiny, for myself, in order that on behalf of you he, Onesimos, might keep on ministering to me in my chains of imprisonment a part of my gospel ministry. But, without your consent, I did not want or desire to do anything in order that your intrinsic good deeds from Metabolized Bible Doctrine in your Stream of

Consciousness of the Soul should not be as it were from compulsion, but from your own free will.

Revised Geneva Translation .  
Ron Snider translation

...whom I have sent back to you himself, that is, sending my very heart, whom I wished to keep with me, so that on your behalf he might minister to me during my imprisonment for the gospel; but without your consent I did not want to do anything, so that your goodness would not be, in effect, by compulsion but of your own free will. V. 11 was placed with the previous passage for context.

Updated ASV .  
Updated Bible Version 2.17 .  
A Voice in the Wilderness .  
Webster's Translation .  
World English Bible .  
Worrell New Testament . beneficence

**The gist of this passage:**  
11-14

### Philemon 1:11a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ton (τόν) [pronounced <i>tahn</i> ]; also to (το) [pronounced <i>toh</i> ]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588
This definite article is used as a relative pronoun, referring back to Onesimus.			
poté (ποτέ) [pronounced <i>poht-EH</i> ]	<i>once, at some time, ever, before, previously, (any, some) time(s), at length (the last), (n) ever, in the old time, formerly, in time past, when</i>	indefinite, disjunctive particle	Strong's #4218
soi (σοι) [pronounced <i>soy</i> ]	<i>you; to you; in you; by you, with you</i>	2 <sup>nd</sup> person singular personal pronoun; locative, dative or instrumental case	Strong's #4771 (dative, locative or instrumental case given as Strong's #4671)
áchrēstos (ἄχρηστος) [pronounced <i>AKH-race-toss</i> ]	<i>useless, unprofitable; inefficient, that is, (by implication) detrimental</i>	masculine singular adjective; accusative case	Strong's #890 hapax legomenon

**Translation:** *Previously, [he was] useless to you,...*

*Onesimus* means *useful*. Paul plays with the meaning of his name as he proposes something to Philemon. Onesimus has been useless to you, Paul says. This does not mean that Onesimus was a lousy slave. However, Onesimus ran off, and while he is gone, he is completely useless to Philemon.

### Philemon 1:11b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
nuní (νυνί) [pronounced <i>noo-NEE</i> ]	<i>(just) now, at this very moment</i>	adverb	Strong's #3570

Philemon 1:11b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
dé (δέ) [pronounced deh]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
Together, these two words are translated, <i>now, but now, yet now, but right now, even now</i> (in Colossians 1:21–22).			
soi (σοι) [pronounced soy]	<i>you; to you; in you; by you, with you</i>	2 <sup>nd</sup> person singular personal pronoun; locative, dative or instrumental case	Strong's #4771 (dative, locative or instrumental case given as Strong's #4671)
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
emoi (ἐμοί) [pronounced ehm-OY]	<i>I, to [for, by] me, mine, my, myself</i>	1 <sup>st</sup> person singular, personal pronoun; dative, locative or instrumental case	Strong's #1698 (a form of #3427)
eúchrēstos (εὐχρηστος) [pronounced YOO-khrays-toss]	<i>useful, easy to make use of, easy to use; profitable; serviceable</i>	masculine singular adjective; accusative case	Strong's #2173

**Translation:** ...but now useful to you and me,...

At this time, Paul says, Onesimus has been useful to you and me.

So, Onesimus ran off, and during that time, he was useless to Philemon. He ended up on my doorstep, and he has been useful both to you and to me, Paul writes.

Philemon 1:12a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hon (ὃν) [pronounced hawn]	<i>whom, which, what, that; to whom, to that, whose, whomever</i>	masculine singular relative pronoun; accusative case	Strong's #3739
anapémō (ἀναπέμπω) [pronounced an-ap-EHM-poe]	<i>to send (back, again, up)</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #375
soi (σοι) [pronounced soy]	<i>you; to you; in you; by you, with you</i>	2 <sup>nd</sup> person singular personal pronoun; locative, dative or instrumental case	Strong's #4771 (dative, locative or instrumental case given as Strong's #4671)

**Translation:** ...whom I sent back to you.

Which person, I sent back to you. Onesimus is going to show up back at the home of Philemon bearing this letter from Paul. Because the local church is held in the home of Philemon, he is aware of the letter which Paul sent to the church at Colosse, which letter may have already been read and explained.

Philemon 1:11–12a **Previously, [he was] useless to you, but now useful to you and me, whom I sent back to you.** (Kukis mostly literal translation)

Onesimus (useful) was useless to you because he ran off. However, he was here with me and was useful to both of us. Therefore, I sent him back to you.

Philemon 1:12b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
auton (αὐτόν) [pronounced ow- TAHN]	<i>him, to him, towards him; same</i>	3 <sup>rd</sup> person masculine singular personal pronoun, accusative case	Strong's #846
touto (τοῦτο) [pronounced TOO-toh]	<i>to this, for this one, this, this thing, that thing</i>	intermediate demonstrative pronoun; accusative singular neuter form	Strong's #3778 (also known as Strong's #5124)
esti (ἐστί) [pronounced ehs-TEE] or estin (ἐστίν) [pronounced ehs-TIN]	<i>is, are, to be, keeps on being, continues having</i>	3 <sup>rd</sup> person singular, present indicative	Strong's #2076 (3 <sup>rd</sup> person present form of #1510)
Many translators render these two words, <i>that is</i> , which is sort of literal but then sort of not. Other English translations are, <i>that is to say, this is, which is</i> .			
ta (τά) [pronounced taw]	<i>the (things); this, that; those (things)</i>	neuter plural definite article; nominative case	Strong's #3588
ema (ἐμά) [pronounced eh-MAH]	<i>us, we [ourselves]; we [as an emphatic]</i>	1 <sup>st</sup> person neuter plural possessive pronoun; nominative case	Strong's #1699 (a form of Strong's #1473)
splagchna (σπλάγχνα) [pronounced SPLANGKH-nah]	<i>bowels, intestines, inward parts, spleen; pity, sympathy; tenderness, mercy; tender mercy; affections</i>	neuter plural noun; nominative case	Strong's #4698
The Byzantine Greek text and Scrivener Textus Receptus both add this verb:			
proslambánō (προσλαμβάνω) [pronounced pros-lam- BAHN-oh]	<i>take to, take in addition, take to one's self; take (food), lead (aside), admit (to friendship or hospitality); receive; welcome</i>	2 <sup>nd</sup> person singular, aorist middle imperative	Strong's #4355
This verb is not found in the Westcott Hort text or in Tischendorf's Greek text.			

**Translation:** This same one [receive, for] he keeps on being our inward parts;...



The verb *receive* is not here, but this sentence does not appear to work without it. Paul says that this same one, this Onesimus, keeps on being our bowels. This means that he keeps on being thought of with great tenderness and affection by Paul and those with him.

Philemon 1:13a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hon (ὅν) [pronounced <i>hawn</i> ]	<i>whom, which, what, that; to whom, to that, whose, whomever</i>	masculine singular relative pronoun; accusative case	Strong's #3739
egó (ἐγώ) [pronounced <i>ehg-OH</i> ]	<i>I, me, my; primarily used as an emphatic</i>	1 <sup>st</sup> person singular, personal pronoun; nominative case	Strong's #1473
boulomai (βούλομαι) [pronounced <i>BOO-lohm-ahēē</i> ]	<i>to will deliberately, to have a purpose, to be minded; to be willing as an affection, to desire; to intend (to)</i>	1 <sup>st</sup> person singular, imperfect (deponent) middle/passive indicative	Strong's #1014
prós (πρός) [pronounced <i>prahç</i> ]	<i>facing, face to face with; to, towards, unto; for; about, according to, against, among, at, because of, before, between, by, with; directly to</i>	directional preposition with the accusative case	Strong's #4314
emautou/emautô/emauton (ἐμαυτοῦ/ἐμαυτῶ/ἐμαυτόν) [pronounced <i>em-ow-TOO, em-ow-TOE, em-ow-TON</i> ]	<i>I, me, myself, mine, my own self</i>	1 <sup>st</sup> person, masculine singular; reflexive compound pronoun; accusative case	Strong's #1683 (compound of #1700 & #846)
katechô (κατέχω) [pronounced <i>kaht-EH-khoh</i> ]	<i>to hold in a firm grasp, to suppress; to have in full and secure possession; to keep in possession; to have clear title to</i>	present active infinitive	Strong's #2722

Complete list of Thayer meanings: 1) *to hold back, detain, retain; 1a) from going away; 1b) to restrain, hinder (the course or progress of); 1b1) that which hinders, Antichrist from making his appearance; 1b2) to check a ship's headway, i.e. to hold or head the ship; 1c) to hold fast, keep secure, keep firm possession of; 2) to get possession of, take; 2b) to possess.*

**Translation:** ...whom I, [even] I desired to retain with me,...

Paul really wanted to keep Onesimus there with him. He has been useful to Paul and those with Paul.

Philemon 1:13b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hina (ἵνα) [pronounced <i>HEE-na</i> ]	<i>that, in order that, so that, to the intent that; because</i>	conjunction which denotes purpose or result	Strong's #2443

Philemon 1:13b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hupér (ὑπέρ) [pronounced hoop-AIR]	<i>above, over, beyond, across; for, regarding, on behalf of, for the sake of, instead of; in favor of, because of, on account of; as a substitute for</i>	preposition with the genitive case	Strong's #5228
sou (σου) [pronounced sow]	<i>of you, your, yours; from you</i>	2 <sup>nd</sup> person singular personal pronoun, genitive/ablative case	Strong's #4771 (genitive is given Strong's #4675)
emoi (ἐμοί) [pronounced ehm-OY]	<i>I, to [for, by] me, mine, my, myself</i>	1 <sup>st</sup> person singular, personal pronoun; dative, locative or instrumental case	Strong's #1698 (a form of #3427)
diakoneô (διακονέω) [pronounced dee-ak-on-EH-oh]	<i>to serve, to attend to, to be an attendant, to wait upon (mentally or as a host, friend or [figuratively] teacher); technically to act as a Christian deacon; to (ad-) minister (unto), to function in the office of a deacon</i>	3 <sup>rd</sup> person singular, present active subjunctive	Strong's #1247
en (ἐν) [pronounced en]	<i>in, in the sphere of, into, on, by means of, with; through; among; against; when, while</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
tois (τοῖς) [pronounced toiç]	<i>(to, in by) the; these [things]; in these; to those; by all of this; for these</i>	masculine plural definite article; dative, locative or instrumental case	Strong's #3588
desmon (δεσμόν) [pronounced dehs-MON]	<i>bands, bonds, chains, shackles; figuratively, imprisonments; figuratively, an impediments or disabilities</i>	neuter plural noun, dative, locative or instrumental case	Strong's #1199
του (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	neuter singular definite article, genitive/ablative case	Strong's #3588
euangelion (εὐαγγέλιον) [pronounced yoo-ang-GHEL-ee-on]	<i>gospel, good news; an announcement [proclamation, declaration, preaching] of good news [the gospel], evangelization; the bringing (declaring, showing) of glad (good) tidings</i>	neuter singular noun; genitive/ablative case	Strong's #2098

**Translation:** ...that, on behalf of you, he might attend to me in the imprisonment of the gospel.

Paul wanted to retain Onesimus, on behalf of Philemon, so that Onesimus might attend to Paul in the imprisonment of the gospel.

Obviously, Paul is imprisoned; he is in bonds; and the gospel message is not. Yet it was up to Paul to bring the gospel message throughout the Roman Empire. That was God's plan for Paul. In his current set of

circumstances, Paul really needed Onesimus to take care of things for him. Food needed to be purchased, messengers needed to be secured to send out Paul's letters, rent needed to be paid. Onesimus could take care of many of these things while Paul is under house arrest.

Philemon 1:12b–13 **This same one [receive, for] he keeps on being our inward parts; whom I, [even] I desired to retain with me, that, on behalf of you, he might attend to me in the imprisonment of the gospel.** (Kukis mostly literal translation)

Philemon 1:14a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
chôris (χωρίς) [pronounced <i>khoh-REECE</i> ]	<i>separate [ly], apart [from]; without [any]; beside [s]; by itself</i>	adverb of separation	Strong's #5565
dé (δέ) [pronounced <i>deh</i> ]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
tês (τῆς) [pronounced <i>tayç</i> ]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588
oῆς [pronounced <i>sayç</i> ]	<i>of you, from you</i>	2 <sup>nd</sup> person, feminine singular, possessive pronoun; genitive/ablative case	Strong's #4674 (from #4771)
gnômê (γνώμη) [pronounced <i>GNOH-may</i> ]	<i>purpose; opinion; decision; (objectively) resolve (counsel, consent); advice, agree, judgment, mind, will</i>	feminine singular noun, genitive/ablative case	Strong's #1106
oudeís (οὐδεὶς, οὐδεμία, οὐδέν) [pronounced <i>oo-DICE, oo-deh-MEE-ah; oo-DEHN</i> ]	<i>no, no one, none, not one, nothing, not a thing; not in any respect, in no way, not in any way; an invalid, senseless, useless matter;</i>	neuter singular adjective; accusative case; used as an absolute denial; emphatic negation; designates exclusivity	Strong's #3762
thélô (θέλω) [pronounced <i>THEH-loh</i> ]	<i>to will, to have in mind, to wish, to desire, to purpose, to intend, to please; to take delight [pleasure] in</i>	1 <sup>st</sup> person singular, aorist active indicative	Strong's #2309
poieô (ποιέω) [pronounced <i>poi-EH-oh</i> ]	<i>to do, to make, to construct, to produce; to accomplish; to carry out, to organize, to execute [a plan, an intention]; to practice; to act</i>	aorist active infinitive	Strong's #4160

**Translation:** **But apart from the decision of you, I willed to do nothing,...**

Paul needed from Philemon the specific decision to allow Onesimus to take care of these things for him. However, he could not simply keep Onesimus there. Onesimus had to be there on the basis of Philemon's decision, as Philemon owned Onesimus. Paul chose to not take advantage of the situation. He could have thought, Onesimus should be free to make these choices to help me out. He made that decision, so everything is cool. But it was

not. Onesimus belonged to Philemon, and therefore could only handle these needs for Paul if Philemon agreed that Onesimus do these things.

Philemon 1:14b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hina (ἵνα) [pronounced HEE-na]	<i>that, in order that, so that, to the intent that; because</i>	conjunction which denotes purpose or result	Strong's #2443
mē (μή) [pronounced may]	<i>not, neither, never, no; lest; nothing, without; not even; also [in a question requiring a negative answer]</i>	adverb; a qualified negation	Strong's #3361
hōs (ὡς) [pronounced hohç]	<i>like, as; how; about; in such a way; even as; when, while</i>	comparative particle, adverb	Strong's #5613
katá (κατά) [pronounced kaw-TAW]	<i>according to, after, according to a norm or standard; throughout, over, in, at; to, toward, up to; before, for, by, along</i>	preposition with the accusative case	Strong's #2596
anakê (ἀναγκή) [pronounced ahn-ahg-KAY]	<i>need, needful, necessity, constraint, compulsion; duty [by advantage, custom, argument]; calamity, distress, straits</i>	feminine singular noun, accusative case	Strong's #318
to (τό) [pronounced toh]	<i>the, this, that; who, which</i>	neuter singular definite article; nominative case	Strong's #3588
agathos (ἀγαθός) [pronounced ag-ath-OSS]	<i>good (of intrinsic value), benefit, well; of good constitution or nature; useful, salutary; pleasant, agreeable, joyful, happy; excellent, distinguished; upright, honourable</i>	neuter singular adjective; nominative case	Strong's #18
sou (σου) [pronounced sow]	<i>of you, your, yours; from you</i>	2 <sup>nd</sup> person singular personal pronoun, genitive/ablative case	Strong's #4771 (genitive is given Strong's #4675)
ō, ês, ê (ὦ, ἦς, ἦ) [pronounced oh, ace, ay] (there are other forms)	<i>to be, will be, is</i>	3 <sup>rd</sup> person singular, present subjunctive	Strong's #5600 (subjunctive of Strong's #1510)

**Translation:** ...so that the good of you might not be as by compulsion...

Onesimus being there and helping Paul was divine good. However, Philemon really had no say in the matter and Onesimus is his slave. Philemon's free will needed to be a part of all this.

Philemon 1:14c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
allá (ἀλλά) [pronounced <i>ahl-LAH</i> ]	<i>but, but rather, but on the contrary, instead, nay (rather); yea, yes, in fact, moreover; nevertheless</i>	adversative particle	Strong's #235
katá (κατά) [pronounced <i>kaw-TAW</i> ]	<i>according to, after, according to a norm or standard; throughout, over, in, at; to, toward, up to; before, for, by, along</i>	preposition with the accusative case	Strong's #2596
hekoúsion (ἐκούσιον) [pronounced <i>hek-OO-see-on</i> ]	<i>willing, of free will, voluntary, spontaneous</i>	neuter singular adjective; accusative case	Strong's #1595

**Translation:** ...but according to [your] free will. (Kukis mostly literal translation)

Onesimus need to be there with Paul by Philemon's choice. He needed to make this decision. Paul could not take advantage of this situation. Paul could not decide, "Look, God dropped Onesimus into my lap to take care of many things on my behalf. Thank you, God." Onesimus is a slave and he had duties toward Philemon.

Philemon 1:14 **But apart from the decision of you, I willed to do nothing, so that the good of you might not be as by compulsion but according to [your] free will.** (Kukis mostly literal translation)

The divine good taking place here due to the service of Onesimus to Paul was problematic, because his owner, Philemon, had not given his consent to this matter.

Philemon 1:11–14 **Previously, [he was] useless to you, but now useful to you and me, whom I sent back to you. This same one [receive, for] he keeps on being our inward parts; whom I, [even] I desired to retain with me, that, on behalf of you, he might attend to me in the imprisonment of the gospel. But apart from the decision of you, I willed to do nothing, so that the good of you might not be as by compulsion but according to [your] free will.** (Kukis mostly literal translation)

Philemon 1:11–14 **While Onesimus has been gone, he has been useless to you, but as of late, he has been very useful to both of us. In any case, I have sent him back to you and receive him knowing that he is very near and dear to all of us here. In fact, I wanted to keep him here, on your behalf, to attended to me, while I am temporarily in chains. However, apart from your freewill decision, I could not do this because your divine good would have been by compulsion instead of by your own freewill choice.** (Kukis paraphrase)

**For shortly, by this, he separated face to face with an hour that forever him you might keep on receiving; no more as a slave but more than a slave, a brother, a beloved one, especially to me; now, how much more to you and in flesh and in a Lord.**

Philemon  
1:15–16

**For perhaps because of this, he was separated [from you] for a season that you might keep on receiving [him] forever, no longer as a slave but [as] more than a slave, [but as] a beloved brother—especially to me—but how much more [he is] to you even in the flesh and in the Lord.**

**Perhaps Onesimus was separated from you for a short time that he might serve me. I ask that you receive him back, however, but not as a slave but as a member of the royal family of God, as an equal, and how much more he will be to you as a brother in person.**

Here is how others have translated this passage:

#### Ancient texts:

Westcott-Hort Text (Greek)	For shortly, by this, he separated face to face with an hour that forever him you might keep on receiving; no more as a slave but more than a slave, a brother, a beloved one, especially to me; now, how much more to you and in flesh and in a Lord.
Complete Apostles Bible	For perhaps he was taken away for a time on account of this, in order that you might keep him eternally, no longer as a slave but more than a slave--a beloved brother, especially to me but how much more to you, both in the flesh and in the Lord.
Douay-Rheims 1899 (Amer.)	For perhaps he therefore departed for a season from thee that thou mightest receive him again for ever: Not now as a servant, but instead of a servant, a most dear brother, especially to me. But how much more to thee, both in the flesh and in the Lord?
Holy Aramaic Scriptures Original Aramaic NT	. But perhaps also for this cause he departed for a time, so that you may have him for eternity, Not as a Servant from now on, but more than a Servant; as my particularly beloved brother, how much moreso yours, both in the flesh and in Our Lord?
Lamsa Peshitta (Syriac)	.

Significant differences:

#### Limited Vocabulary Translations:

Bible in Basic English	For it is possible that for this reason he was parted from you for a time, so that you might have him for ever; No longer as a servant, but more than a servant, a brother, very dear to me specially, but much more to you, in the flesh as well as in the Lord.
Bible in Worldwide English	Maybe it was good for him to be away from you for a while. Now you will have him with you for ever. Now he is not like a slave who must work for you. He is better than a slave. He is a Christian brother and you will love him. I love him very much. But you will love him even more because he belongs to you and he is a Christian.
Easy English Easy-to-Read Version--2008	. Onesimus was separated from you for a short time. Maybe that happened so that you could have him back forever, not to be just a slave, but better than a slave, to be a dear brother. That's what he is to me. And I know he will mean even more to you, both as your slave and as one who shares your faith in the Lord.
God's Word™	Maybe Onesimus was gone for a while so that you could have him back forever--no longer as a slave but better than a slave--as a dear brother. He is especially dear to me, but even more so to you, both as a person and as a Christian.
Good News Bible (TEV)	It may be that Onesimus was away from you for a short time so that you might have him back for all time. And now he is not just a slave, but much more than a slave: he is a dear brother in Christ. How much he means to me! And how much more he will mean to you, both as a slave and as a brother in the Lord!
J. B. Phillips	.

<i>The Message</i>	.
NIRV	.
New Life Version	.
Radiant New Testament	.
New Simplified Bible	.

### Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Version	.
Contemporary English V.	Perhaps Onesimus was taken from you for a little while so that you could have him back for good, but not as a slave. Onesimus is much more than a slave. To me he is a dear friend, but to you he is even more, both as a person and as a follower of the Lord.
Goodspeed New Testament	.
The Living Bible	.
New Berkeley Version	.
New Living Translation	.
The Passion Translation	Perhaps <i>you could think of it this way</i> : he was separated from you for a short time so that you could have him back forever. So welcome him no longer as a slave, but more than that, as a dearly loved brother. He is that to me especially, and how much more so to you, both humanly speaking and in the Lord.
Plain English Version	.
UnfoldingWord Simplified T.	Perhaps the reason that God permitted Onesimus to be separated from you was so you could have him back forever! You will no longer have him only as a slave. Instead, you will have him as someone who is more than a slave. You will have him as a fellow believer! He is very dear to me, but he certainly will be even more dear to you. This is because now he not only belongs to you as a slave, but he also belongs to the Lord.
Williams' New Testament	For perhaps it was for this reason that he was parted from you for a while, that you might have him back forever, not as a slave any longer but more than a slave, a dearly loved brother, especially to me and much more to you, both as a servant and as a Christian.

### Partially literal and partially paraphrased translations:

American English Bible	.
Beck's American Translation	.
Breakthrough Version	You see, possibly because of this he was separated <i>from you</i> for an hour, so that you may have all of him that spans <i>all</i> time, no longer as a slave, but above a slave, a loved brother, especially to me, but how much more to you, both in <i>the</i> physical body and in <i>the</i> Master.
Common English Bible	.
Len Gane Paraphrase	Perhaps he left you for a time, so that you would have him back forever, Phm 1:16 not as a servant but more than a servant, now a dearly loved brother especially to me but how much more to you both in the flesh and in the Lord?
A. Campbell's Living Oracles	Perhaps, also, for this reason he was separated for a little while, that you might have him for ever: no longer as a slave only, but above a slave, a beloved brother, especially to me-and how much more to you, both in the flesh and in the Lord.
New Advent (Knox) Bible	.
NT for Everyone	.
20 <sup>th</sup> Century New Testament	It may be that he was separated from you for an hour, for this very reason, that you might have him back for ever, No longer as a slave, but as something better--a dearly loved Brother, especially dear to me, and how much more so to you, not only as your fellow man, but as your fellow Christian!

**Mostly literal renderings (with some occasional paraphrasing):**

An Understandable Version	.
Berean Study Bible	.
Christian Standard Bible	.
Conservapedia Translation	.
Revised Ferrar-Fenton Bible	.
Free Bible Version	Maybe you lost him for a while so that you could have him back forever! He's not a servant anymore, because he's more than a servant. He's a specially-loved brother, particularly to me, and even more to you, both as a man and as a fellow-believer in the Lord.*
The Heritage Bible	Because perhaps through this he was separated for an hour, that you might have him in full forever, Absolutely no longer as a servant, but above a servant, a brother beloved, particularly to me, and how much more to you, both in the flesh, and in the Lord!
International Standard V	Perhaps this is why he was separated from you for a while, so that you could have him back forever, no longer as a slave but better than a slave—as a dear brother, especially to me, but even more so to you, both as a person and as a believer. [16 Or both in the flesh and in the Lord]
Lexham Bible	After all, maybe this was why he was separated from you for a while-so that you'd get him back forever. But not as a slave anymore-no, more than a slave. Now he's a dear brother-especially to me, but how much more to you, both humanly and in the Lord!
Montgomery NT	.
NIV, ©2011	.
Riverside New Testament	.
Leicester A. Sawyer's NT	.
The Spoken English NT	After all, maybe this was why he was separated from you for a while-so that you'd get him back forever. But not as a slave anymore-no, more than a slave. Now he's a dear brother-especially to me, but how much more to you, both humanly and in the Lord!
UnfoldingWord Literal Text	.
Urim-Thummim Version	For perhaps he therefore departed for a season, that you should receive him for the ages; not now as a slave, but above a slave, a brother beloved, especially to me, but how much more to you, both in the flesh and in the LORD?
Weymouth New Testament	For perhaps it was for this reason he was parted from you for a time, that you might receive him back wholly and for ever yours; no longer as a slave, but as something better than a slave--a brother peculiarly dear to me, and even dearer to you, both as a servant and as a fellow Christian.
Wikipedia Bible Project	.
Worsley's New Testament	.

**Catholic Bibles (those having the imprimatur):**

Christian Community (1988)	Perhaps Onesimus has been parted from you for a while so that you may have him back forever, no longer as a slave, but better than a slave. For he is a very dear brother to me, and he will be even dearer to you. 1Cor 7:22; 1Tim 6:2
New American Bible (2011)	.
New Catholic Bible	.
New Jerusalem Bible	.
NRSV (Anglicized Cath. Ed.)	.
Revised English Bible—1989	.

**Jewish/Hebrew Names Bibles:**



Complete Jewish Bible	.
Eth Cipher Translation	.
Hebraic Roots Bible	.
Holy New Covenant Trans.	Perhaps this is why Onesimus was separated from you for a while. Now you can have him back forever. Onesimus is not really a slave anymore. No, he is more than a slave; he is a brother — to whom we give ourselves — especially a brother to me. But this is even truer for you, both as a man and as a brother in the Lord.
The Scriptures 2009	.
Tree of Life Version	For perhaps he was separated from you for a while in order that you might have him back forever, no longer as a slave but more than a slave—as a beloved brother, especially to me but even more so to you, both in the flesh and in the Lord.

### Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...perhaps for because of this [He] is separated to hour that continual him [You] may have no more as servant but {him You may have} above servant brother loved especially [by] me [by] (how) much but more [by] you and in flesh and in lord...
Alpha & Omega Bible	.
Awful Scroll Bible	For because of this sooner, he is being departed for a season, in order that you hold-of him always, no-longer as a devoted slave, all the same, more than a devoted slave, a brother beloved, above all to me but how much more to you, even from-within the flesh and by-within the Lord!
Concordant Literal Version	For perhaps therefore is he separated for an hour, that you may be collecting him as an eonian repayment, no longer as a slave, but above a slave, a brother beloved, especially to me, yet how much rather to you, in the flesh as well as in the Lord!"
exeGesés companion Bible	For perhaps he separated for an hour, so that you have him eternally - no longer as a servant but above a servant - a beloved brother, especially to me - but how much more to you both in the flesh and in Adonay?
God's Truth (Tyndale)	.
Orthodox Jewish Bible	Eppis (for some reason) perhaps he was separated from you for a while in order that you might have him back for Yamim HaOlam, No longer as a bond servant, but, more than a bond servant, an ach ahuv (a beloved brother [in Moshiach]), especially to me, and how much more to you, both as a man and in Adoneinu.
Rotherham's Emphasized B.	For <peradventure [for this cause] was he separated for an hour> That   as an age-abiding possession   thou mightest have him back,— No longer' as a servant. But above a servant—  A brother beloved  ,— Very greatly to me' But   how much rather   to thee'—  Both in the flesh and in the Lord  !

### Expanded/Embellished Bibles:

The Amplified Bible	.
An Understandable Version	For possibly Onesimus left you for a short time so that you could have him [back] forever, not as a slave [only], but more than a slave, as a dearly loved brother. [He is that] to me especially, but how much more to you, both in a physical way [i.e., by continuing to serve as your slave] and in [the fellowship of] the Lord [i.e., now also as your brother in Christ].
Brodie's Expanded Trans.	Perhaps for this purpose [by divine design] he was separated from you [by God] for an hour [short vacation], in order that you might have him [Onesimus] back forever [lifelong service],

No longer as a mere slave, but more than a slave, a beloved [exhibiting spiritual momentum] brother [Christian], most of all to me, but now much more to you, both in the flesh [Onesimus continues to be a slave of Philemon in the human realm] and in the Lord [Onesimus and Philemon are equals in the spiritual realm].

The Expanded Bible  
Jonathan Mitchell NT

.  
For perhaps (possibly) on account of this he was separated (parted; dissociated; or, a euphemism?: = ran away?) for an hour (= for a brief time), to the end that you could (may; would) for a lifetime (age-lastingly; or: in the character of the Age [of the Messiah]) fully have him (or: continue receiving full benefits from holding him) – no longer as a slave, but in contrast, above (over; = more than) a slave: a dearly loved brother (= fellow believer; = member of [His] family), most of all (especially) by and to me, yet how much rather by and to you, both in [the] flesh (= in person; or: = in the natural realm) as well as within [the] Lord [= in Christ or Yahweh]!

P. Kretzmann Commentary  
Syndein/Thieme  
Translation for Translators  
The Voice

### Bible Translations with Many Footnotes:

Lexham Bible  
NET Bible®  
New American Bible (2011)  
The Passion Translation  
Rotherham's Emphasized B.  
The Spoken English NT  
Updated ASV  
Wilbur Pickering's New T.

.  
Perhaps this is why he was removed<sup>5</sup> for a while, so that you would have him forever—no longer as a slave, but more than a slave, a beloved brother, very much to me but even more to you, both in flesh and in the Lord.<sup>6</sup>

(5) "Removed" is passive; Paul implies that God was behind the flight of Onesimus. (6) What does "both in flesh and in the Lord" mean? Onesimus is now a brother in the Lord, but was he also Philemon's physical brother? But if a brother, how did he become his slave? I don't know. If I had to guess I would imagine that Philemon's father begot Onesimus of a slave woman. Whatever the messy consequences of people's lives without Christ, this letter illustrates nicely how the Gospel can straighten things out.

WEB — Messianic Edition

### Literal, almost word-for-word, renderings:

A Faithful Version

For perhaps on account of this he was separated from you for a time in order that you might receive him for eternity; No longer as a slave, but above a slave--as a beloved brother, especially to me, and how much more to you, both in the flesh and in the Lord?

Analytical-Literal Translation

For perhaps for this reason he departed for an hour [fig, for a while], so that you shall be having him eternally, no longer as a slave, but above a slave, a beloved brother, especially to me, but how much more to you, both in [the] flesh and in [the] Lord!

Berean Literal Bible  
Bill Puryear translation

.  
For he was probably taken away for a short time, in order that you might have him back forever, no longer as a slave but more than a slave, a beloved brother, especially to me, but how much more surely to you both in the flesh and in the Lord.

C. Thomson updated NT

Charles Thomson NT	For perhaps he was separated from thee for a short time for this very purpose, that thou mightest have him ever after, not as a slave, but above a slave, as a brother beloved in a special manner by me, (and how much more ought he to be by thee) both in flesh, and in the Lord.
Context Group Version	For perhaps he was therefore parted [from you] for a season, that you should have him age-enduring; no longer as a slave, but more than a slave, a brother beloved, especially to me, but how much rather to you, both in the flesh and in the Lord.
English Standard Version Far Above All Translation	. For perhaps he absconded for a while for this <i>reason</i> : that you should receive him back permanently, no longer as a slave, but above a slave, a beloved brother, especially to me, and how much more to you <i>with him</i> both in <i>the</i> flesh and in <i>the</i> Lord.
Green's Literal Translation	.
James Allen translation	.
Legacy Standard Bible	.
Literal New Testament	.
Literal Standard Version	For this reason, having in Christ much boldness to command you that which is fit—because of the love I rather plead, being such a one as Paul the aged, and now also a prisoner of Jesus Christ; I beg you concerning my child—whom I begot in my bonds—Onesimus, who once was to you unprofitable, and now is profitable to me and to you, whom I sent again to you—he who is my own heart, whom I intended to retain to myself, that in your behalf he might minister to me in the bonds of the good news, but apart from your mind I willed to do nothing, so that your good deed may not be as of necessity, but of willingness, for perhaps because of this he departed for an hour, that you may have him continuously, no longer as a servant, but above a servant—a beloved brother, especially to me, and how much more to you, both in the flesh and in the LORD! Vv. 6–16 is a single sentence in the LSV.
Modern English Version	.
Modern Literal Version 2020	For* perhaps because of this, he was separated <i>from you</i> for a short-time, in-order-that you may fully have him <i>in the</i> everlasting <i>world</i> ; no longer as a bondservant, but beyond a bondservant, a beloved brother, especially to me, but how-much rather to you, both in the flesh and in the Lord.
New American Standard	.
New European Version	.
New King James Version	.
New Matthew Bible	.
NT (Variant Readings)	.
Niobi Study Bible	.
R. B. Thieme, Jr. translation	Perhaps for this reason he was separated for an hour in order that you should have him back forever. No longer a slave, but more than a slave, a beloved brother, most of all to me, but how much more to you, both in the flesh, and in the Lord?
R. B. Thieme, Jr. trans2	Perhaps or probably, for this reason, he was separated for a 'short period of time' or hour in order that you should have this same one back again forever. No longer as or like a slave, but more than a slave, a beloved brother, most of all or especially to me, but how much more to you, both in the flesh, and in the Lord?
Revised Geneva Translation	.
Ron Snider translation	For perhaps because of this he left you for a while, that you might have him back forever, no longer as a slave, but more than a slave, a beloved brother, especially to me, but how much more to you, both in the flesh and in the Lord.
Updated ASV	For perhaps he was therefore parted from you for a while, that you would have him forever; no longer as a slave, but more than a slave, a beloved brother, especially to me, but how much more to you, both in the flesh and in the Lord.
Updated Bible Version 2.17	.

A Voice in the Wilderness .  
 Webster's Translation .  
 World English Bible .  
 Worrell New Testament .

**The gist of this passage:**  
 15-16

Philemon 1:15a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tácha (τάχα) [pronounced <i>takh'-ah</i> ]	<i>shortly, hastily, quickly, soon; possibly, peradventure, perhaps</i>	adverb	Strong's #5029
gár (γάρ) [pronounced <i>gahr</i> ]	<i>for, for you see; and, as, because (that), but, even, for indeed, no doubt, seeing, then, therefore, verily, what, why, yet</i>	postpositive explanatory particle	Strong's #1063
diá (διά) [pronounced <i>dee-AH</i> ]; spelled di (δι´) [pronounced <i>dee</i> ] before a vowel.	<i>through; with; in; of time; throughout; during; by, by the means of, by reason of; on account of; because of, for this reason; therefore; on this account</i>	preposition	Strong's #1223
touto (τοῦτο) [pronounced <i>TOO-toh</i> ]	<i>to this, for this one, this, this thing, that thing</i>	intermediate demonstrative pronoun; accusative singular neuter form	Strong's #3778 (also known as Strong's #5124)
chôrizô (χωρίζω) [pronounced <i>kho-RIHD-zoh</i> ]	<i>to depart, to separate, to part; reflexively, to go away; to leave a spouse; to divorce</i>	3 <sup>rd</sup> person singular, aorist passive indicative	Strong's #5563
prós (πρός) [pronounced <i>prahç</i> ]	<i>facing, face to face with; to, towards, unto; for; about, according to, against, among, at, because of, before, between, by, with; directly to</i>	directional preposition with the accusative case	Strong's #4314
hôra (ώρα) [pronounced <i>HO-rah</i> ]	<i>day, hour, instant, season, time</i>	feminine singular noun; accusative case	Strong's #5610

**Translation:** For perhaps because of this, he was separated [from you] for a season...

Because *this* refers to Paul's recent interactions with Onesimus. Paul has just told Philemon that Onesimus has become very useful to him (v. 11) so much so that Paul would have wanted to keep him there with him to keep on assisting him (v. 13). For these reasons, Onesimus was separated from Philemon for a short time.

Philemon 1:15b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hina (ἵνα) [pronounced <i>HEE-na</i> ]	<i>that, in order that, so that, to the intent that; because</i>	conjunction which denotes purpose or result	Strong's #2443

Philemon 1:15b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
αιῶνιος (αἰώνιος) [pronounced ahee-OH-nee-oss]	<i>eternal, forever, everlasting; perpetual (also used of past time, or past and future as well)</i>	masculine singular adjective, accusative case	Strong's #166
αυτον (αὐτόν) [pronounced ow-TAHN]	<i>him, to him, towards him; same</i>	3 <sup>rd</sup> person masculine singular personal pronoun, accusative case	Strong's #846
απεχῶ (ἀπέχω) [pronounced ap-EKH-oh]	<i>to have [out], to receive [in full]; (intransitive) to keep (oneself) away, that is, be distant (literally or figuratively)</i>	2 <sup>nd</sup> person singular, present active subjunctive	Strong's #568

**Translation:** ...that you might keep on receiving [him] forever,...

Philemon has been without Onesimus for a short time with the result that Philemon might take back Onesimus forever.

Philemon 1:15 For perhaps because of this, he was separated [from you] for a season that you might keep on receiving [him]... (Kukis mostly literal translation)

Philemon 1:16a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
οὐκέτι (οὐκέτι) [pronounced ook-EHT-ee]	<i>no more, no longer, no further; not as yet (now), now no more (not), yet (not)</i>	adverb	Strong's #3765
ὡς (ὡς) [pronounced hohç]	<i>like, as; how; about; in such a way; even as; when, while</i>	comparative particle, adverb	Strong's #5613
δουλος (δοῦλος) [pronounced DEW-loss]	<i>slave, servant, attendant</i>	masculine singular noun; accusative case	Strong's #1401
Interestingly enough, this is the first time this word occurs in this epistle.			
ἀλλά (ἀλλά) [pronounced ah-LAH]	<i>but, but rather, but on the contrary, instead, nay (rather); yea, yes, in fact, moreover; nevertheless</i>	adversative particle	Strong's #235
ὑπέρ (ὑπέρ) [pronounced hoop-AIR]	<i>superior to, more, more than, greater than; beyond, over</i>	preposition with the accusative case	Strong's #5228
δουλος (δοῦλος) [pronounced DEW-loss]	<i>slave, servant, attendant</i>	masculine singular noun; accusative case	Strong's #1401

**Translation:** ...no longer as a slave but [as] more than a slave,...

However, Paul does not want Philemon to receive Onesimus back as a slave but as more than a slave, as someone who is superior to a slave or greater than a slave.

Normally, we would understand someone superior to a slave to be a freedman.

Philemon 1:16b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
adelphos (ἄδελφός) [pronounced <i>ad-el-FOSS</i> ]	<i>a brother (literally or figuratively)</i>	masculine singular noun, accusative case	Strong's #80
agapêtos (ἀγαπητός) [pronounced <i>ag-ap-ay-TOSS</i> ]	<i>[dearly, well] beloved, esteemed, dear, favourite, worthy of love</i>	masculine singular adjective, accusative case	Strong's #27
málista (μάλιστα) [pronounced <i>MAHL-is-tah</i> ]	<i>above all, especially, chiefly, most of all</i>	superlative adverb	Strong's #3122
emoi (ἐμοί) [pronounced <i>ehm-OY</i> ]	<i>I, to [for, by] me, mine, my, myself</i>	1 <sup>st</sup> person singular, personal pronoun; dative, locative or instrumental case	Strong's #1698 (a form of #3427)

**Translation:** ...[but as] a beloved brother—especially to me—...

Receive him back, Paul says, as a beloved brother. Paul previously spoke of Onesimus as his child, suggesting that either Onesimus believed in Jesus through Paul and thus became his spiritual son; or that he began to learn Bible doctrine from Paul, as a father might teach his child.

Here, Paul speaks of Onesimus as a beloved brother. This clearly indicates that he is saved and a part of the royal family of God. Paul adds the words *especially to me*, suggesting Paul very much sees Onesimus in this light. Onesimus is a runaway slave, and Paul could have chosen to see him in that way. However, Paul sees him as a beloved brother, one who was separated from Philemon for a short time.

Philemon 1:16c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
posos (πόσος) [pronounced <i>POHS-oss</i> ]	<i>how much (large, long or [plural] many): - how great (long, many), what</i>	neuter singular, interrogative or correlative pronoun of amount; dative, locative or instrumental case	Strong's #4214
dé (δέ) [pronounced <i>deh</i> ]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
mallon (μᾶλλον) [pronounced <i>MAL-lon</i> ]	<i>more, to a greater degree, rather; much [more], better, by far, sooner; more willingly, more readily</i>	adverbial comparative	Strong's #3123

Philemon 1:16c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
soi (σοι) [pronounced soy]	<i>you; to you; in you; by you, with you</i>	2 <sup>nd</sup> person singular personal pronoun; locative, dative or instrumental case	Strong's #4771 (dative, locative or instrumental case given as Strong's #4671)

**Translation:** ...but how much more [he is] to you...

Paul has known Onesimus for a short period of time. Perhaps he met or came across him at the home of Philemon, or perhaps he has only become acquainted with him here in Rome.

We are still left with the question, *how did Onesimus choose to come to Paul in Rome?* That would have implied some previous interaction between the two men. Perhaps the interaction between the two men was so genuine that Onesimus was moved to see Paul again. Remember that he would have been a slave when Paul met him, and some people would have chosen not to engage with a slave. For Paul, every place was a mission field and every person was a potential believer (remember that in your own interactions).

Philemon 1:16d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
en (ἐν) [pronounced en]	<i>in, in the sphere of, into, on, by means of, with; through; among; against; when, while</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
sarx (σάρξ) [pronounced sarx]	<i>flesh; body [as opposed to soul/spirit]; meat [of an animal]; figuratively for, human nature, [frailties of] the flesh; sin nature; carnal, fleshly; man, mankind, humanity</i>	feminine singular noun; dative, locative or instrumental case	Strong's #4561
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
en (ἐν) [pronounced en]	<i>in, in the sphere of, into, on, by means of, with; through; among; against; when, while</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
kurios (κύριος) [pronounced KOO-ree-oss]	<i>lord, master; Lord; he to whom a person or thing belongs, owner, possessor; a prince, chief, sovereign</i>	masculine singular noun; dative, locative or instrumental case	Strong's #2962

**Translation:** ...even in the flesh and in the Lord. (Kukis mostly literal translation)

Paul writing *in the flesh* suggests to me *being in person*. That is, Onesimus will bring this letter to Philemon and be there with him in person as he opens and reads the letter.

Philemon 1:16 ...no longer as a slave but [as] more than a slave, [but as] a beloved brother—especially to me—but how much more [he is] to you even in the flesh and in the Lord. (Kukis mostly literal translation)

Philemon 1:15–16 For perhaps because of this, he was separated [from you] for a season that you might keep on receiving [him] forever, no longer as a slave but [as] more than a slave, [but as] a beloved brother—especially to me—but how much more [he is] to you even in the flesh and in the Lord. (Kukis mostly literal translation)

Paul writes, *Onesimus was separated from you for a short time, but that was only so that you might receive him back, but not as a slave but as a beloved brother in Christ.*

Philemon 1:15–16 Perhaps Onesimus was separated from you for a short time that he might serve me. I ask that you receive him back, however, but not as a slave but as a member of the royal family of God, as an equal, and how much more he will be to you as a brother in person. (Kukis paraphrase)

If then me you keep on having, an associate, take to him like me. But if [in] anything he acted unjustly to you or he keeps on owing [you], this to me you will keep on charging. I, Paul, wrote with the my own hand, I, [even] I, will repay [you], that I might not speak to you, for even [you] yourself to me you keep on owing.

Philemon  
1:17–19

If you keep on having me [as] a partner, [then] receive him as [you would receive] me. Now, if he has done you wrong in any way or [if] he keeps on owing [you], [then] keep on charging this to me. I, Paul, wrote [this] with my own hand, [and] I, [even] I, will repay [you] (that I might not say to you that even you keep on owing me).

Now, if you keep on seeing me as a partner and colleague, I urge you to receive Onesimus in the same way, just as you would receive me. However, if he has done you wrong in any way or if he owes you money, then charge this to my account. In fact, with my own hand, I write out this open IOU for your benefit (however, keep in mind that you are indebted to me as well).

Here is how others have translated this passage:

#### Ancient texts:

Westcott-Hort Text (Greek) If then me you keep on having, an associate, take to him like me. But if [in] anything he acted unjustly to you or he keeps on owing [you], this to me you will keep on charging. I, Paul, wrote with the my own hand, I, [even] I, will repay [you], that I might not speak to you, for even [you] yourself to me you keep on owing.

Complete Apostles Bible If then you count me as a partner, receive him as me. But if he has wronged you or owes anything, charge this to me. I, Paul, am writing with my own hand. I will repay--lest I say to you that even yourself you owe to me!

Douay-Rheims 1899 (Amer.) If therefore thou count me a partner, receive him as myself. And if he hath wronged thee in any thing or is in thy debt, put that to my account.

I Paul have written it with my own hand: I will repay it: not to say to thee that thou owest me thy own self also.

Holy Aramaic Scriptures  
Original Aramaic NT

.  
If, therefore, you are my partner, receive him as mine.  
And if you lack anything or he owes you a debt, put it to my account.



I, Paul, have written with my hand; I myself will pay, without saying to you also that you owe me your soul.

Lamsa Peshitta (Syriac) .

Significant differences:

### Limited Vocabulary Translations:

Bible in Basic English	If then you take me to be your friend and brother, take him in as myself. If he has done you any wrong or is in debt to you for anything, put it to my account. I, Paul, writing this myself, say, I will make payment to you: and I do not say to you that you are in debt to me even for your life.
Bible in Worldwide English	So if you think of me as a real friend, take him back just as you would take me back. If he has done you any wrong, or if he owes you a debt, then ask me to pay it. I, Paul, write this with my own hand. I will repay it. I do not need to tell you that you have your life because of what I did for you.
Easy English Easy-to-Read Version—2008	. If you accept me as your friend, then accept Onesimus back. Welcome him like you would welcome me. If he has done any wrong to you or owes you anything, charge that to me. I, Paul, am writing this in my own handwriting: I will pay back anything Onesimus owes. And I will say nothing about what you owe me for your own life.
God's Word™	If you think of me as your partner, welcome him as you would welcome me. If he wronged you in any way or owes you anything, charge it to me. I, Paul, promise to pay it back. I'm writing this with my own hand. I won't even mention that you owe me your life.
Good News Bible (TEV)	So, if you think of me as your partner, welcome him back just as you would welcome me. If he has done you any wrong or owes you anything, charge it to my account. Here, I will write this with my own hand: I, Paul, will pay you back. (I should not have to remind you, of course, that you owe your very self to me.)
J. B. Phillips <i>The Message</i>	.
NIRV	.
New Life Version	.
Radiant New Testament	.
New Simplified Bible	.

### Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Version	.
Contemporary English V.	If you consider me a friend because of Christ, then welcome Onesimus as you would welcome me. If he has cheated you or owes you anything, charge it to my account. With my own hand I write: I, PAUL, WILL PAY YOU BACK. But don't forget that you owe me your life.
Goodspeed New Testament	.
The Living Bible	.
New Berkeley Version	.
New Living Translation	.
The Passion Translation	So if you consider me your friend and partner, accept him the same way you would accept me. And if he has stolen anything from you or owes you anything, just place it on my account. I, Paul, have written these words in my own handwriting. I promise to pay you back everything, to say nothing of the fact that you owe me your very self.
Plain English Version	.

UnfoldingWord Simplified T.	So if you believe that you and I are doing God's work together, welcome him as you would welcome me. If he has done you any kind of harm, or if he is in debt to you, let me take the responsibility for that. I, Paul, am now writing this in my own handwriting: I will repay you what he owes you. I could say to you that you owe me even more than Onesimus owes you, because what I told you saved your own life.
Williams' New Testament	So, if you consider me a comrade, take him to your bosom as you would me. And if he has done you any wrong and owes you anything, charge it to my account, I, Paul, write it with my own hand, I will pay it in full -- not to mention the fact that you owe me your very self besides.

### Partially literal and partially paraphrased translations:

American English Bible	.
Beck's American Translation	.
Breakthrough Version	So if you have me as a partner, take him in as me. But if he wronged you or owes anything, put this to me on account. I, Paul, wrote it with my hand (I will pay it in full) so that I may not tell you that you also owe yourself to me.
Common English Bible	.
Len Gane Paraphrase	Therefore, if you consider me as a partner, receive him as you would me. If he has wronged you or owns anything, put it on my account. I, Paul, have written [this] with my own hand, "I will repay." Although I must say to you how much you own me, even your own life.
A. Campbell's Living Oracles	If, then, you hold me as a partner, receive him as myself. And if he had injured you in anything, or owes you, place it to my account. I, Paul, have written with my own hand-I will repay. I forbear to urge upon you, that you owe to me even your own self.
New Advent (Knox) Bible	.
NT for Everyone	.
20 <sup>th</sup> Century New Testament	If, then, you count me your friend, receive him as you would me. If he has caused you any loss, or owes you anything, charge it to me. I, Paul, put my own hand to it--I will repay you myself. I say nothing about your owing me your very self..

### Mostly literal renderings (with some occasional paraphrasing):

An Understandable Version	.
Berean Study Bible	.
Christian Standard Bible	.
Conservapedia Translation	.
Revised Ferrar-Fenton Bible	.
Free Bible Version	So if you consider me as a colleague working together with you for the Lord,* welcome him as if you were welcoming me. If he has done you any wrong, or owes you anything, charge it to my account. I Paul am signing this with my own hand: I will repay you. Of course I won't mention what you owe me, including your very self! Yes, brother, I'm expecting this favor from you in the Lord; please make me happy in Christ. V. 20 is included for context.
The Heritage Bible	.
International Standard V	So if you consider me a partner, welcome him as you would welcome [The Gk. lacks you would welcome] me. If he has wronged you in any way or owes you anything, charge it to my account. I, Paul, am writing this with my own hand: I will repay it. (I will not mention to you that you owe me your very life.)
Lexham Bible	.
Montgomery NT	.
NIV, ©2011	.
Riverside New Testament	.
Leicester A. Sawyer's NT	.

The Spoken English NT	.
UnfoldingWord Literal Text	.
Urim-Thummim Version	.
Weymouth New Testament	If therefore you regard me as a comrade, receive him as if he were I myself. And if he was ever dishonest or is in your debt, debit me with the amount. I Paul write this with my own hand--I will pay you in full. (I say nothing of the fact that you owe me even your own self.)
Wikipedia Bible Project	If then you hold me to be an ally, welcome him as me. If to some extent he has hurt you or is indebted to you, then charge me. I, Paul, have composed this with my own hand. I will pay back all: without declaring that you yourself are indebted to me.
Worsley's New Testament	.

### Catholic Bibles (those having the imprimatur):

Christian Community (1988)	And so, because of our friendship, receive him as if he were I myself. And if he has caused any harm, or owes you anything, charge it to me. I, Paul, write this and sign it with my own hand: I will pay it... without further mention of your debt to me, which is you yourself. So, my brother, please do me this favor for the Lord's sake. Give me this comfort in Christ. V. 20 is included for context.
New American Bible (2011)	.
New Catholic Bible	.
New Jerusalem Bible	.
NRSV (Anglicized Cath. Ed.)	.
Revised English Bible–1989	.

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible	.
Eth Cipher Translation	If you count me therefore a partner, receive him as myself. If he has wronged you, or owes you ought, put that on my account; I Pa'al have written it with my own hand, I will repay it: albeit I do not say to you how you owe unto me even your own self besides.
Hebraic Roots Bible	.
Holy New Covenant Trans.	If you think of me as your partner in the Faith, accept Onesimus as you would accept me. If he did anything wrong toward you or if he owes you money, put that on my bill. I, Paul, am writing this with my own hand: "I will pay you back." (I won't mention that you owe me your very life.)
The Scriptures 2009	So, if you regard me as your partner, receive him as you would me. But if he has wronged you or owes you whatever, put that on my account. I, Sha'ul, wrote with my own hand. I shall repay – not to mention to you that you indeed owe yourself to me also.
Tree of Life Version	.

### Weird English, ©lɔɛ English, Anachronistic English Translations:

Accurate New Testament	...if so me [You] have sharing receive! him as {You receive} me if but something [He] wrongs you or [He] owes {something} this [to] me account! I Paul write [by] the mine hand I will repay {it} that not [I] may say [to] you for and yourself [to] me [You] owe...
Alpha & Omega Bible	.
Awful Scroll Bible	If you hold me therefore as a partner, be yourself received- him -near as to myself. Moreover, if he abuses you or owes anything, be accounting- this -by-within me, I, Paul, write of my own hand, I will recompense- it -out, in-order-that- I shall -not confirm to you, certainly-of-what you owe- to me even your own self -besides!

Concordant Literal Version	If, then, you have me for a mate, take him to yourself as me." Now if in anything he injures you, or is owing aught, this be charging to my account." I, Paul (I write with my own hand), I will refund it. (Not that I may say to you that you are owing me even yourself!)"
exeGesés companion Bible	So if you regard me a communicant, take him to you as myself. If he has injured or has indebted aught reckon that to me; I Paulos scribe with my own hand, I - I fully satisfy the penalty: that I word not to you how you are indebted to me - even your own self.
God's Truth (Tyndale) Orthodox Jewish Bible	. So if you consider me partnered to you as a chaver in our [common orthodox Jewish emunah], receive him as you would me. But if in anything he wronged you or owes you, charge this to my cheshbon (account, bill). I, [Rav] Sha'ul, am writing this with my own hand: I will repay. This is not to meorer (point out) the fact that on your cheshbon you owe me your very neshamah.
Rotherham's Emphasized B.	<If, therefore, thou holdest me as one in thy fellowship> Take him unto thee [as myself]; And <if he hath wronged thee at all or oweth thee aught>   The same, unto me   do thou reckon:—   I, Paul   have written [it] with [my own] hand,—   I   will repay [it]; That I may not tell thee—That   thyself, unto me   thou still owest.

### Expanded/Embellished Bibles:

<i>The Amplified Bible</i> An Understandable Version	. If then you consider me to be a partner [in the faith], welcome him [back] as [you would] me. But if he has done anything wrong to you, or owes you any [money], charge it to my account. I, Paul, am writing this in my own handwriting: I will pay you back. [But] I will not mention that you owe me your own self, as well.
Brodie's Expanded Trans.	Therefore, if you continue to have me as a partner [close spiritual relationship], then please receive him [Onesimus] as you would receive me [as a grace partner]. And if he has wronged you [by running away or staying with Paul too long] or if he owes you anything [due to indebtedness, theft or over-spending], then charge it to my account [a grace-oriented business transaction]. "I, Paul," have written by my own hand [binding legal signature]: "I will compensate [promissory note or IOU] you," so that I do not have to mention to you that you owe, even yourself, to me [Paul led him to Christ and taught him Bible doctrine]. .
The Expanded Bible Jonathan Mitchell NT	. Since (or: If), then, you continue holding (having) me a partner (a fellow participant; a sharer; one equally belonging and in communion), reach toward and receive him in your arms (= take him as a partner), as [you would] (or: like) me. Now if he did you any wrong (anything contrary to the Way pointed out; anything unfair or inequitable) or continues indebted, charge this account to me. I, Paul, write this (= spell this out) myself – with my own hand. I, myself, will proceed in paying it off. This is not to say that I am presently saying to you that you continue owing toward me even yourself!
P. Kretzmann Commentary Syndein/Thieme	. .

Translation for Translators .  
The Voice .

### Bible Translations with Many Footnotes:

Lexham Bible

#### **Paul's Request to Philemon**

If therefore you consider me a partner, receive him as you would me.  
But if in anything he has caused you loss or owes you anything, charge this to my account [Literally "this to me charge to my account"]. I, Paul, write this with my own hand: I will pay it back, lest I mention to you that you owe me even your very self besides [Literally "even yourself to me you owe besides"]. Yes, brother, I ought to have some benefit of you in the Lord; refresh my heart in Christ. V. 20 is included for context.

NET Bible® .

New American Bible (2011) .

The Passion Translation .

Rotherham's Emphasized B. .

The Spoken English NT

So if you consider<sup>r</sup> me your partner, welcome him as you would welcome me.  
And if he's done you any wrong, or owes you something, charge that to my account.  
I, Paul, am writing this myself: I will pay you back. (That way I don't have to mention to you that you also owe me yourself!)  
r. Lit. "hold".

Updated ASV .

Wilbur Pickering's New T.

#### **Paul asks for obedience**

So if you consider me a partner, receive him as if it were me.<sup>7</sup>  
If he wronged you or owes anything, charge it to me.  
I, Paul, am writing with my own hand, "I will repay" (rather than say to you that you actually owe me your very self!).<sup>8</sup>  
(7) Verses 17-19 are often used as an illustration of substitutionary atonement, wherein Philemon would represent the Father, Paul the Son, and Onesimus the sinner—what Onesimus owes is charged to Paul, so Onesimus can go free. (Of course the second half of verse 19 doesn't fit; the Father doesn't owe His life to the Son.)  
(8) Dear me, Paul builds such a strong case that there's really no way that Philemon can refuse!

WEB — Messianic Edition .

### Literal, almost word-for-word, renderings:

A Faithful Version .

Analytical-Literal Translation

. indebted  
Therefore, since you have fellowship with me, receive him as me. But since he wronged you or owes [something], be charging this to me [or, to my account]. I Paul wrote [this] with my [own] hand. I will repay—lest I say to you [fig., not to mention] that you owe even yourself to me!

Berean Literal Bible .

Bill Puryear translation

Therefore, if you consider me [your] partner [and you do], receive him as [you would] me.  
However, if he has wronged or owes you anything, charge it to my account.  
I, Paul, have written with my own hand, 'I will pay damages,' so that I do not have to mention that certainly you owe me yourself.

C. Thomson updated NT .

Charles Thomson NT

If therefore thou esteemest me as a companion, receive him as thou wouldst myself. And if he hath wronged thee, or oweth thee any thing, place it to my account. I Paul myself have written with my own hand. I will make compensation. Not to mention to thee that thou owest me even thine own self.

Context Group Version	.
English Standard Version	.
Far Above All Translation	So if you consider me as a partner, receive him as <i>you would</i> me. And if he has wronged you in any <i>matter</i> or owes you <i>anything</i> , reckon that to me. I Paul have written with my own hand, "I will repay" – not to mention to you that you are for your part indebted to me for your own self.
Green's Literal Translation	.
James Allen translation	.
Legacy Standard Bible	.
Literal New Testament	.
Literal Standard Version	.
Modern English Version	.
Modern Literal Version 2020	Therefore, if you have me <i>like</i> a partner, receive him like me. But if he wronged you <i>in anything</i> or owes you <i>anything</i> , charge this to my account. I, Paul, wrote <i>this</i> with my own hand. I will be compensating <i>you</i> ; in-order-that I may not say to you, You are even owing yourself to me. Yes, brother, may I derive benefit from you in <i>the</i> Lord. Give-rest to my heart* in <i>the</i> Lord. V. 20 is included for context.
New American Standard	.
New European Version	.
New King James Version	.
New Matthew Bible	.
NT (Variant Readings)	.
Niobi Study Bible	.
R. B. Thieme, Jr. translation	If therefore you have me as a partner [and you do], receive him [Onesimus] as you would receive me [Paul]. If he has wronged you or owes you [and he does], charge this to my account. I Paul have written this by my own hand, I will pay damages so that I do not have to mention to you that you owe me even yourself.
R. B. Thieme, Jr. trans2	If therefore you consider or have me as a partner and you do {1st class condition}, receive him, Onesimos, as you would receive me. If he has caused you some loss or he owes you anything and he has and does, charge this all to me or my account. I, Paul, have written this by my own hand, I will pay the damages, so that I do not have to mention to you that you owe EVEN YOURSELF to me.
Revised Geneva Translation	.
Ron Snider translation	If then you regard me as a partner, accept him as you would me. Now if he has wronged you in any way or owes you in any way, charge that to my account; I, Paul, am writing this with my own hand: I myself will repay (not to mention to you that you owe to me even your own self as well).
Updated ASV	<b>The Guarantee and the Reminder</b> If then you consider me your partner, receive him as you would receive me. But if he has wronged you at all, or owes you anything, charge that to my account; I, Paul, write this with my own hand: I will repay it, to say nothing of your owing me even your own self. Yes, brother, let me benefit from you in the Lord; refresh my heart in Christ. V. 20 is included for context.
Updated Bible Version 2.17	.
A Voice in the Wilderness	.
Webster's Translation	.
World English Bible	.
Worrell New Testament	.

**The gist of this passage:**  
17-19

Philemon 1:17a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ei (εἰ) [pronounced /]	<i>if; whether; that; though; suppose; when</i>	conditional conjunction	Strong's #1487
oun (οὖν) [pronounced oon]	<i>so [then], certainly; then, therefore, accordingly, consequently, and [so], but, now; these things being so</i>	adverbial particle	Strong's #3767
me (μέ) [pronounced meh]	<i>I, me, my, mine</i>	1 <sup>st</sup> person personal pronoun; accusative case	Strong's #3165; a shorter (and probably original) form of #1691
echō (ἔχω) [pronounced EHKh-oh]	<i>to have [and/or] hold; to own, to possess, to adhere to, to cling to</i>	2 <sup>nd</sup> person singular, present active indicative	Strong's #2192
koinōnos (κοινωνός) [pronounced koy-no-NOS]	<i>associate, partner, colleague, partaker, sharer</i>	masculine singular adjective; accusative case	Strong's #2844

**Translation:** *If you keep on having me [as] a partner,...*

Paul further presses Philemon, saying, *if you keep on having me as a partner, a colleague, an associate.*

Philemon 1:17b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
proslambánō (προσλαμβάνω) [pronounced pros-lam-BAHN-oh]	<i>take to, take in addition, take to one's self; take (food), lead (aside), admit (to friendship or hospitality); receive; welcome</i>	2 <sup>nd</sup> person singular, aorist middle imperative	Strong's #4355
auton (αὐτόν) [pronounced ow-TAHN]	<i>him, to him, towards him; same</i>	3 <sup>rd</sup> person masculine singular personal pronoun, accusative case	Strong's #846
hōs (ὡς) [pronounced hohç]	<i>like, as; how; about; in such a way; even as; when, while</i>	comparative particle, adverb	Strong's #5613
eme (ἐμέ) [pronounced ehm-EH]	<i>I, me, myself, my</i>	1 <sup>st</sup> person personal pronoun; accusative case	Strong's #1691 (a form of #3165)

**Translation:** *...[then] receive him as [you would receive] me.*

Paul suggests that Philemon receive Onesimus back in the same way. *Take him back or receive him back as you would me*, Paul writes.

Philemon 1:17 *If you keep on having me [as] a partner, [then] receive him as [you would receive] me.* (Kukis mostly literal translation)

*Just as you keep on having me as a partner and colleague, so I want you to receive Onesimus upon his return.*

Philemon 1:18a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ei (εἰ) [pronounced <i>ī</i> ]	<i>if; whether; that; though; suppose; when</i>	conditional conjunction	Strong's #1487
dé (δέ) [pronounced <i>deh</i> ]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
tina (τινα) [pronounced <i>tihn-ah</i> ]; ti (τι) [pronounced <i>tih</i> ]	<i>one, someone, a certain one; any, anyone, anything; thing; something; some, some time, awhile; only</i>	neuter singular, enclitic, indefinite pronoun; adjective; accusative case	Strong's #5100
adikeô (ἀδικέω) [pronounced <i>aw-dih-KEH-oh</i> ]	<i>to act unjustly or wickedly, to sin; to be a criminal, to have violated the laws in some way; to do wrong; to do hurt; [transitively] to do some wrong or sin in some respect; to wrong some one, act wickedly towards him; to hurt, damage, harm</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #91
se (σέ) [pronounced <i>seh</i> ]	<i>you, to you, towards you</i>	2 <sup>nd</sup> person singular personal pronoun; accusative case	Strong's #4771 (Strong's #4571)

**Translation:** *Now, if he has done you wrong in any way...*

When Onesimus left, apparently he took some money or valuables from Philemon. He would have had very little money of his own, and it does take money to travel. His simple leaving, running away—this would have been a wrong committed against Philemon.

Philemon 1:18b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ê (ἢ) [pronounced <i>ā</i> ]	<i>or; either, rather; than; but; save, except; when used twice, it can mean, either, or</i>	disjunctive particle	Strong's #2228
opheilô/opheileô (ὀφείλω/ὀφειλέω) [pronounced <i>of-ī-low, of-ī-LEH-oh</i> ]	<i>to owe; to owe money, to be in debt for; to owe that which is due, to be obligated for the debt; metaphorically, to be under obligation, to be bound by debt</i>	3 <sup>rd</sup> person singular, present active indicative	Strong's #3784

**Translation:** *...or [if] he keeps on owing [you],...*

These two words suggest even more clearly that Onesimus possibly even stole from Philemon when he ran off.



Philemon 1:18c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
touto (τοῦτο) [pronounced TOO-toh]	<i>to this, for this one, this, this thing, that thing</i>	intermediate demonstrative pronoun; accusative singular neuter form	Strong's #3778 (also known as Strong's #5124)
emoi (ἐμοί) [pronounced ehm-OY]	<i>I, to [for, by] me, mine, my, myself</i>	1 <sup>st</sup> person singular, personal pronoun; dative, locative or instrumental case	Strong's #1698 (a form of #3427)
ellogéō (ἐλλογέω) [pronounced el-log-EH-oh]	<i>charge to one's account; reckon, put into (to set to) one's account, lay to one's charge, impute</i>	2 <sup>nd</sup> person singular, present active imperative	Strong's #1677

**Translation:** ...[then] keep on charging this to me.

Paul says, "Charge this to me, whatever he owes you."

One of the reasons that I believe Philippians to be written after Colossians and Philemon is, Paul could have taken some money and sent it to Philemon, having had a large sum of money sent to him.

Philemon 1:18 **Now, if he has done you wrong in any way or [if] he keeps on owing [you], [then] keep on charging this to me.** (Kukis mostly literal translation)

Philemon 1:19a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
egó (ἐγώ) [pronounced ehg-OH]	<i>I, me, my; primarily used as an emphatic</i>	1 <sup>st</sup> person singular, personal pronoun; nominative case	Strong's #1473
Paûlos (Παῦλος) [pronounced POW-loss]	<i>small, little; transliterated, Paul, Paulos, Paulus</i>	masculine singular proper noun; a person; nominative case	Strong's #3972
graphô (γράφω) [pronounced GRAF-oh]	<i>to write, to delineate (or form) letters on a tablet, parchment, paper, or other material, to commit to writing, to give information, directions; to fill with writing; to compose</i>	1 <sup>st</sup> person singular, aorist active indicative	Strong's #1125
tê (τῇ) [pronounced tay]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of; who</i>	feminine singular definite article; dative, locative and instrumental cases	Strong's #3588

Philemon 1:19a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ema (ἐμά) [pronounced eh-MAH]	<i>us, we [ourselves]; we [as an emphatic]</i>	1 <sup>st</sup> person feminine singular possessive pronoun; dative, locative or instrumental case	Strong's #1699 (a form of Strong's #1473)
cheir (χείρ, χειροός, ἡ) [pronounced khīr]	<i>hand; handwriting; found in a figurative sense: by [or from] the power [might, activity, means, help, hand] of someone, agency of</i>	feminine singular noun; dative, locative or instrumental case	Strong's #5495

**Translation:** I, Paul, wrote [this] with my own hand,...

Paul will affirm two things with this next sentence. He will write this last sentence of two himself, which means that the letters will be larger than normal, due to his eye condition.

This not only identifies Paul as the writer of this letter (he did not personally write it, but he dictated it); and this is his signature on an IOU to Philemon.

Philemon 1:19b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
egó (ἐγώ) [pronounced ehg-OH]	<i>I, me, my; primarily used as an emphatic</i>	1 <sup>st</sup> person singular, personal pronoun; nominative case	Strong's #1473
apotínō (ἀποτίνω) [pronounced ap-ot-EE-no]	<i>to repay, to pay what is due, to pay off</i>	1 <sup>st</sup> person singular, future active indicative	Strong's #661 hapax legomenon

**Translation:** ...[and] I, [even] I, will repay [you]...

By writing out this sentence, Paul is affirming pretty much an open debt of whatever to be paid back to Philemon.

Philemon 1:19c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hina (ἵνα) [pronounced HEE-na]	<i>that, in order that, so that, to the intent that; because</i>	conjunction which denotes purpose or result	Strong's #2443
mê (μή) [pronounced may]	<i>not, neither, never, no; lest; nothing, without; not even; also [in a question requiring a negative answer]</i>	adverb; a qualified negation	Strong's #3361
légō (λέγω) [pronounced LEH-goh]	<i>to speak (of, out), to say; to teach; to tell; to exhort, to advise, to command, to direct; to call, to name; to mention</i>	1 <sup>st</sup> person singular, present active subjunctive	Strong's #3004

Philemon 1:19c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
soi (σοι) [pronounced soy]	<i>you; to you; in you; by you, with you</i>	2 <sup>nd</sup> person singular personal pronoun; locative, dative or instrumental case	Strong's #4771 (dative, locative or instrumental case given as Strong's #4671)
hóti (ὅτι) [pronounced HOH-tee]	<i>that, because, for, since; as concerning that; as though; before a quotation, this can mean, quote</i>	demonstrative or causal conjunction	Strong's #3754
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
seauton (σεαυτόν) [pronounced seh-ow-TOM]	<i>yourself; you; to you, towards you</i>	2 <sup>nd</sup> person masculine singular reflexive pronoun; accusative case	Strong's #4572
moi (μοί) [pronounced moy]	<i>I, to [for, by] me, mine, my</i>	1 <sup>st</sup> person singular, personal pronoun; dative, locative or instrumental case	Strong's #3427
prosopheíō (προσopheίλω) [pronounced pros-of-ī-low]	<i>to owe besides, to owe in addition to, to be additionally indebted to</i>	2 <sup>nd</sup> person singular, present active indicative	Strong's #4359 hapax legomenon

**Translation:** ...*(that I might not say to you that even you keep on owing me)*. (Kukis mostly literal translation)

Just in case Philemon tries to take advantage of this, Paul reminds him that he keeps on owing Paul. I would assume that this is primarily a spiritual debt. Paul gave Philemon the gospel, he believed, and now has eternal life.

**Application:** Christians have financial interactions with one another. When money becomes a part of the translation, believers need to work things out. In most cases, both sides must give in a little when money is involved. I have to keep this in mind when I return a deposit. Do I keep out every single cent that I can, or do I take into consideration what had been done by the tenant, even if it was not enough. The simple solution is, always try to place yourself in the other person's position and understand it from their perspective. I learned this the hard way, having early on in my career as a landlord, keeping too much out from a tenant. Although in my own mind, I had justified this, in retrospect, I realize that I should not have kept out anything. So, I attempt to see things from the side of the other person as much as possible.

Paul, to some extent, approaches this potential debt in this same way. Philemon could, potentially, nickle and dime Paul to end up with a huge amount of money owed. He could determine a daily fee for the time that Onesimus has been gone, an inconvenience fee. He could consider the amount stolen and double or triple that as the amount that should be paid back. Paul, without saying specifically, *you had better not charge me too much*; says instead, *remember that you have a spiritual debt owed to me*. That debt would be Paul gave Philemon the gospel message, Philemon believed, and now has eternal life forever.

Philemon 1:19 I, Paul, wrote [this] with my own hand, [and] I, [even] I, will repay [you] (that I might not say to you that even you keep on owing me). (Kukis mostly literal translation)

Paul essentially, writing out this sentence himself, agrees that he owes Philemon for whatever Onesimus owes. However, Paul cautions Philemon not to go overboard on this.

Philemon 1:17–19 If you keep on having me [as] a partner, [then] receive him as [you would receive] me. Now, if he has done you wrong in any way or [if] he keeps on owing [you], [then] keep on charging this to me. I, Paul, wrote [this] with my own hand, [and] I, [even] I, will repay [you] (that I might not say to you that even you keep on owing me). (Kukis mostly literal translation)

Philemon 1:17–19 Now, if you keep on seeing me as a partner and colleague, I urge you to receive Onesimus in the same way, just as you would receive me. However, if he has done you wrong in any way or if he owes you money, then charge this to my account. In fact, with my own hand, I write out this open IOU for your benefit (however, keep in mind that you are indebted to me as well). (Kukis paraphrase)

Yes, brother, I of you, I wish be useful in a Lord. Refresh of me the bowels in Christ. Having been convinced to the obedience of you to write to you, seeing that even more than which I keep on speaking you will do. Now, at the same time, even you make ready for me a place (for a guest), for I keep on hoping that, through the prayers of you (all), I will receive grace to you (all).

Philemon  
1:20–22

Yes, brother, may I have benefit from you in the Lord. Refresh my inward parts in Christ. Having been convinced of your obedience, I wrote to you, knowing that you will do even more than I keep saying. Now, at the same time, even make ready for me a lodging, for I keep on having full confidence that, through your prayers, I will be graciously given to you (all).

Yea, brother, I wish to have a benefit from you in the Lord, namely Onesimus. Refresh my inner being in Christ by allowing Onesimus to return to me. I have written to you, being convinced of your obedience to the Lord, knowing that you will in fact do more than I am requesting. Also, right now, start making a lodging ready for me, for I am completely confident that, through your prayers, I will be graciously given to you all (that God will allow me to come there in person).

Here is how others have translated this passage:

#### Ancient texts:

- Westcott-Hort Text (Greek) Yes, brother, I of you, I wish be useful in a Lord. Refresh of me the bowels in Christ. Having been convinced to the obedience of you to write to you, seeing that even more than which I keep on speaking you will do. Now, at the same time, even you make ready for me a place (for a guest), for I keep on hoping that, through the prayers of you (all), I will receive grace to you (all).
- Complete Apostles Bible Yes, brother, may I have profit from you in the Lord; refresh my heart in the Lord. Having been persuaded of your obedience, I am writing to you, knowing that you will do even beyond what I say. But meanwhile, also prepare for me a guestroom, for I hope that through your prayers I will be graciously given to you.
- Douay-Rheims 1899 (Amer.) Yea, brother. May I enjoy thee in the Lord! Refresh my bowels in the Lord. Trusting in thy obedience, I have written to thee: knowing that thou wilt also do more than I say.

But withal prepare me also a lodging. For I hope that through your prayers I shall be given unto you.

Holy Aramaic Scriptures  
Original Aramaic NT

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Yes, my brother, I am refreshed by you in Our Lord. Satisfy my love in The Messiah\*.

Because I trust that you will listen to me, I have written to you and I know that you will do more than what I have said.

But prepare for me at once a dwelling place, for I hope soon to be given to you by your prayers.

Lamsa Peshitta (Syriac)

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Significant differences:

### Limited Vocabulary Translations:

Bible in Basic English

So brother, let me have joy of you in the Lord: give new life to my heart in Christ. Being certain that you will do my desire, I am writing to you, in the knowledge that you will do even more than I say.

And make a room ready for me; for I am hoping that through your prayers I will be given to you.

Bible in Worldwide English

Yes, my brother, give me some help in the Lord. Make me happy in Christ.

I believe that you will do what I ask you to do. And so I am writing to you. I know that you will do even more than I ask you to do.

At the same time, please make a place ready for me to stay. I know you are asking God to set me free, so I believe he will let me come to see you.

Easy English

Easy-to-Read Version—2008

.  
So, my brother, as a follower of the Lord please do this favor for me. It would be such a great encouragement to me as your brother in Christ. I write this letter knowing that you will do what I ask, and even more than I ask. Also, please prepare a room for me. I hope that God will answer your prayers and that I will be able to come and see you.

God's Word™

So, because we're brothers in the Lord, do something for me. Give me some comfort because of Christ. I am confident as I write to you that you will do this. And I know that you will do even more than I ask. One more thing—have a guest room ready for me. I hope that, because of your prayers, God will give me back to you.

Good News Bible (TEV)

So, my brother, please do me this favor for the Lord's sake; as a brother in Christ, cheer me up! I am sure, as I write this, that you will do what I ask---in fact I know that you will do even more. At the same time, get a room ready for me, because I hope that God will answer the prayers of all of you and give me back to you.

J. B. Phillips

*The Message*

NIRV

New Life Version

Radiant New Testament

New Simplified Bible

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### Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Version

Contemporary English V.

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My dear friend and follower of Christ our Lord, please cheer me up by doing this for me. I am sure you will do all I have asked, and even more. Please get a room ready for me. I hope your prayers will be answered, and I can visit you.

Goodspeed New Testament

The Living Bible

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New Berkeley Version	.
New Living Translation	.
The Passion Translation	Yes, my brother, enrich my soul in the Lord—refresh my heart in Christ! I'm writing to you with confidence that you will comply with my request and do even more than what I'm asking. And would you do one more thing for me? Since I'm hoping through your prayers to be restored to you soon, please prepare a guest room for me.
Plain English Version	.
UnfoldingWord Simplified T.	Indeed, my brother, let me benefit from you because of the Lord. Since we are both joined to the Messiah, make my heart glad. I have written this letter to you, because I am sure that you will do what I am asking you to do. In fact, I know that you will do even more than what I am asking you to do. Also, get a guest room ready for me to stay in, because I confidently expect that as a result of your prayers for me, I will be released from prison and will come to you all.
Williams' New Testament	Yes, brother, I would like some return myself from you in the Lord's work. Through Christ refresh my heart. I write you in perfect confidence in your compliance with my wish, because I am sure that you will do even more than I ask. And have a guest-room ready for me, too, for I hope that through your prayers I shall have the gracious privilege of coming to you.

#### Partially literal and partially paraphrased translations:

American English Bible	.
Beck's American Translation	.
Breakthrough Version	Yes, brother, may I profit from you in <i>the</i> Master. Relax my sympathy in <i>the</i> Anointed King. Having been confident of your obedience, I wrote you realizing that you will do even above what I say. Also at the same time get a place ready for me to stay. You see, I anticipate that through your prayers I will be given to you as an act of generosity.
Common English Bible	.
Len Gane Paraphrase	Yes, brother, let me have this benefit from you in the Lord. Refresh my heart in the Lord. Having confidence in your obedience, I wrote to you knowing that you will also do more than I ask. Also prepare for me a place to stay, for I trust that through your prayers, I will be given to you.
A. Campbell's Living Oracles	I beseech you brother, let me have joy of you in the Lord- gratify my tender affections for Christ's sake. Having confidence in your obedience, I have written to you, knowing that you will even do more than I ask. But at the same time, prepare me also a lodging; for I hope that through your prayers, I shall be granted to you.
New Advent (Knox) Bible	.
NT for Everyone	.
20 <sup>th</sup> Century New Testament	Yes, Brother, let me gain something from you because of your union with the Lord. Cheer my heart by your Christlike spirit. Even as I write, I have such confidence in your compliance with my wishes, that I am sure that you will do even more than I am asking. Please also get a lodging ready for me, for I hope that I shall be given back to you all in answer to your prayers.

#### Mostly literal renderings (with some occasional paraphrasing):

An Understandable Version	.
Berean Study Bible	Yes, brother, let me have some benefit from you in the Lord. Refresh my heart in Christ. Confident of your obedience, I write to you, knowing that you will do even

	more than I ask. In the meantime, prepare a guest room for me, because I hope that through your prayers, I will be restored to you.
Christian Standard Bible	.
Conservapedia Translation	.
Revised Ferrar-Fenton Bible	.
Free Bible Version	I'm writing about this to you because I'm convinced you'll do as I ask—in fact I know you'll do even more than I've asked! In the meantime please have a room ready for me, for I hope to be able to return to see you soon in answer to your prayers. V. 20 was placed with the previous passage for context.
The Heritage Bible	Yes, brother, that I may be gratified by you in the Lord, rest my insides in the Lord. Being convinced of your attentive hearing I wrote to you, seeing that you will even do more than I say. And at the same time also prepare hospitality for me, because I expect that through your prayers I shall be graced to you.
International Standard V	Yes, brother, I desire this favor from you in the Lord. Refresh my heart in the Messiah! [Or Christ] Confident of your obedience, I am writing to you because I know that you will do even more than I ask. Meanwhile, prepare a guest room for me, too, for I am hoping through your prayers to be returned to you.
Lexham Bible	.
Montgomery NT	Come my brother, let me have joy in the Lord because of you! Refresh my heart in Christ! Because I am thoroughly persuaded of your obedience, I have written you, knowing full well that you will do by me what I am asking. Please also prepare for me a lodging, for I am hoping by your prayers to be restored to you again.
NIV, ©2011	.
Riverside New Testament	.
Leicester A. Sawyer's NT	.
The Spoken English NT	Yes, my brother, I'd like this favor from you in the Lord. Refresh my heart in Christ. I've written to you convinced that you'll obey me. I know that you'll do even more than I ask. And at the same time, get a room ready for me too. Because I'm hoping to be given to you through your prayers.
UnfoldingWord Literal Text	.
Urim-Thummim Version	.
Weymouth New Testament	Yes, brother, do me this favour for the Lord's sake. Refresh my heart in Christ. I write to you in the full confidence that you will meet my wishes, for I know you will do even more than I say. And at the same time provide accommodation for me; for I hope that through your prayers I shall be permitted to come to you.
Wikipedia Bible Project	Brother, let me profit by you in the Lord; restore my heart to the Lord. Being confident of your obedience, I write to you in the knowledge that you will do more than I say. Furthermore, provide for me hospitality, for I hope to be brought to you through your prayers.
Worsley's New Testament	. satisfaction

### **Catholic Bibles (those having the imprimatur):**

Christian Community (1988)	Confident of your obedience I write to you, knowing you will do even more than I ask. And one more thing, get a lodging ready for me because, thanks to all your prayers, I hope to return to you. V. 20 was placed with the previous passage for context.
New American Bible (2011)	.
New Catholic Bible	.
New Jerusalem Bible	.
NRSV (Anglicized Cath. Ed.)	.
Revised English Bible–1989	.

**Jewish/Hebrew Names Bibles:**

Complete Jewish Bible	Yea, brother, let me have joy of you in <b>Yahuah</b> : refresh my heart in <b>Mashiach</b> . Having confidence in your obedience I wrote unto you, knowing that you will also do more than I say. But withal prepare me also a lodging: for I trust that through your prayers I shall be given unto you.
Eth Cipher Translation	.
Hebraic Roots Bible	.
Holy New Covenant Trans.	Yes, brother, I hope in the Lord that you will lift up my heart in Christ. As I write this letter, I'm sure you will obey. I know that you will do even more than I am asking for. Oh yes, prepare a guest room for me. I hope to be given back to you because you are praying for this.
The Scriptures 2009	.
Tree of Life Version	.

**Weird English, Old English, Anachronistic English Translations:**

Accurate New Testament	...yes Brother I [from] you may benefit in lord refresh! [of] me the parts (inner) in Christ Having Agreed [in] the obedience [of] you [I] write [to] you Having Seen for and above what* [I] say [You] will make {something} together but and prepare! [for] me lodging [I] expect for for through the prayers [of] you* [I] will be granted [to] you*...
Alpha & Omega Bible	.
Awful Scroll Bible	Assuredly brother, would I be given convenience of you, by-within the Lord, be ceasing-up my bowels of compassion from-within the Lord, having confided in your listening-under, I write to you having perceived, certainly-of-what you will even effect more than I instruct. In addition meanwhile, be readying for me also a lodging, for I anticipate, certainly-of-which through you all's wishes-with-regards-to, I will be graced to yous.
Concordant Literal Version	Yea, brother, may I be "profitingfrom you in the Lord! Soothe my compassions in Christ!" Having confidence in your obedience, I write to you, being aware that you will do even above what I say." Now, at the same time, make ready also a lodging for me, for I am expecting that, through your prayers, I shall be graciously granted to you."
exeGesés companion Bible	Yes brother, so that I benefit of you in Adonay: I rest my spleen in Adonay. Being convinced of your obedience I scribe to you, knowing that you also do more than I word: and simultaneously also prepare me a lodging: for I hope that through your prayers you grant me charism.
God's Truth (Tyndale)	.
Orthodox Jewish Bible	Yes, Ach b'Moshiach, I would have some "usefulness" from you in Adoneinu. Refresh my lev in Rebbe, Melech HaMoshiach. Confident of you as one who is shomer mitzvot, I am writing to you, knowing that you will do even above what I say. Also, this too, prepare a heimishe mekom linah (guest room, lodging place) for me, for I have the tikvah (hope) that through your tefillos I will be restored to you.
Rotherham's Emphasized B.	Yea! brother [  I ] would [from thee] have help_ in the Lord: Give rest unto my tender affections in Christ.



||Confident of thine obedience|| I have written unto thee,  
 Knowing that ||even beyond what I say|| thou wilt do:—  
 ||At the same time|| moreover, be also getting ready for me [a lodging];  
 For I am hoping that [through your prayers] I shall be granted as a favour  
 unto you.

### Expanded/Embellished Bibles:

*The Amplified Bible*

An Understandable Version

.  
 So, brother, I would like to have your help in [the fellowship of] the Lord; cheer me up in Christ [i.e., by welcoming Onesimus back on good terms]. I am writing you, confident that you will be obedient [to my requests], and I know that you will do even more than I am asking [of you]. And another thing: Prepare a place for me to stay, because I hope that through [an answer to] your prayers I will be returned to you. [Note: Paul was hoping to be released from imprisonment to visit Philemon at Colosse].

Brodie's Expanded Trans.

Okay, brother, let me benefit [as a return on doctrinal investment] from you [in this matter] because of the Lord. Refresh my deep affections [inner happiness] for you in Christ.

Although I have confidence in your obedience [proper application of Bible doctrine], I have written to you, knowing that you will do even more [reading between the lines] than what I am suggesting [treat Onesimus well and setting an example to others]. And at the same time [along with your reception of Onesimus], also prepare for me a lodging [guest room], for I anticipate that through your prayers, I shall be graciously given back to you [just like Onesimus].

The Expanded Bible

Jonathan Mitchell NT

.  
 Yes, brother (= fellow believer), I, myself, might derive advantage (receive benefit or profit; enjoy help, support and delight) of you (from you as a source) – in [the] Lord! Soothe and refresh (cause to rest again) my tender affections (inward parts; compassions; intestines) within Christ (in union with the Anointed One).

Having confidence (Having come to a settled persuasion) in your submissive hearing, paying attention and obedience, I write to you – having seen and thus knowing that you will proceed in doing even above (over; = more than) the things which I now am saying.

Now at the same time, also proceed to prepare and set in readiness a guest quarter (or: lodging) for me, for I am increasingly expecting that – through the projected thoughts and words with a view to having things go well (or: prayers) from you folks – I will, from favor, proceed being graciously given to you people.

P. Kretzmann Commentary

Syndein/Thieme

Translation for Translators

The Voice

### Bible Translations with Many Footnotes:

Lexham Bible

Confident of your obedience, I am writing to you because I [\*Here "because" is supplied as a component of the participle ("know") which is understood as causal] know that you will do even beyond what I say. At the same time also, prepare a guest room for me, for I hope that through your prayers I will be restored to you. V. 20 was placed with the previous passage for context.

NET Bible®

New American Bible (2011)

The Passion Translation

Rotherham's Emphasized B.

The Spoken English NT	.
Updated ASV	.
Wilbur Pickering's New T.	Yes brother, let me have this benefit from you in the Lord; refresh my heart in the Lord. Being confident of your obedience, I write to you, knowing that you (sg) will do even more than I say. But meanwhile, do prepare a guest room for me, because I hope that through your (pl) prayers I will be graciously bestowed on you (pl). <sup>9</sup> (9) Might verse 22 be a veiled threat, that Paul could show up to check up on Philemon?
WEB — Messianic Edition	.

### Literal, almost word-for-word, renderings:

A Faithful Version	Yes, brother, so that I may have this benefit from you in the Lord, refresh me in the Lord, even to the innermost part of my being. I wrote to you because I am fully persuaded of your willing compliance, knowing that you will do above and beyond what I have asked. But in addition, also prepare lodging for me; for I hope that through your prayers I will be granted release to you.
Analytical-Literal Translation	Yes, brother, may I have profit of you [or, let me benefit from you] in the Lord. Refresh my bowels [fig., heart] in [the] Lord. Having been confident of your obedience, I wrote to you, knowing that even more than what I say you will do. But at the same time also be preparing for me a lodging [or, guest room], for I hope [or, expect] that through your <sub>p</sub> prayers I will be graciously given to you <sub>p</sub> .
Berean Literal Bible	.
Bill Puryear translation	Yes indeed, brother, let me have maximum happiness from you because of the Lord; refresh my deep affections in Christ. Having confidence in your obedience, I wrote to you, knowing that you will do even more than these things which I am saying. But at the same time also prepare a guest room for me; for I am confident that through your prayers I will be given to you all.
C. Thomson updated NT	I beseech you, brother, let me have joy of you in the Lord: gratify my tender affections in the Lord. I have written to you in a confidence of your compliance, knowing that you will do even more than I express. In the mean while prepare a lodging for me, for I hope that, by means of your prayers, I will be granted to you.
Charles Thomson NT	.
Context Group Version	Yes, brother, let me have joy of you in the Lord: refresh my heart in the Anointed. Having confidence in your obedience I write to you, knowing that you will do even beyond what I say. But as well, also prepare a lodging for me: for I securely expect that through your (pl) prayers I shall be granted to you (pl).
English Standard Version	.
Far Above All Translation	.
Green's Literal Translation	. Trusting
James Allen translation	.
Legacy Standard Bible	.
Literal New Testament	.
Literal Standard Version	. yearning
Modern English Version	.
Modern Literal Version 2020	I wrote to you, having confidence in your obedience, knowing that you will be doing* even beyond what I am saying. But also at the same-time, prepare me a lodging. For* I am hoping that through your° prayers I will be granted to you°. V. 20 was placed with the previous passage for context.
New American Standard	.
New European Version	.
New King James Version	.
New Matthew Bible	.
NT (Variant Readings)	.

- Niobi Study Bible .
- R. B. Thieme, Jr. translation Okay, brother, let me have profit from you in the Lord, refresh my deep affections in Christ, having confidence in your obedience [to the doctrine resident in your soul] I wrote to you knowing that you will do even over and above what I say. And at the same time also prepare me a lodging: for I hope that through your prayers I shall be graciously given to you
- R. B. Thieme, Jr. trans2 Yes or OK, brother, let me have benefit or profit from you because of the Lord and my having taught you the gospel and Bible Doctrine resulting in your spiritual growth. Refresh my deep affections for you in Christ. Having confidence in your obedience to Metabolized Bible Doctrine in the Stream of Consciousness of your Soul, I write to you knowing that you will do even more or over and above what I say. And at the same time also prepare me a lodging for I anticipate that through your prayers I shall be graciously provided for you.
- Revised Geneva Translation .
- Ron Snider translation Yes, brother, let me benefit from you in the Lord; refresh my heart in Christ. Having confidence in your obedience, I write to you, since I know that you will do even more than the things I am asking. Now, at the same time also prepare me a lodging, for I hope that through your prayers I will be given to you.
- Updated ASV **The Guest Room**  
Having confidence in your obedience, I write to you, knowing that you will do even more than what I say. At the same time, prepare me a lodging, for I hope that through your prayers I will be given to you. V. 20 was placed with the previous passage for context.
- Updated Bible Version 2.17 .
- A Voice in the Wilderness .
- Webster's Translation .
- World English Bible .
- Worrell New Testament .

**The gist of this passage:**  
20-22

<b>Philemon 1:20a</b>			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
nai (ναί) [pronounced nahee]	yes, surely, of a truth, yea, verily, truly, assuredly, even so	affirmative/emphatic particle	Strong's #3483
adelphos (ἀδελφός) [pronounced ad-el-FOSS]	a brother (literally or figuratively)	masculine singular noun, vocative	Strong's #80
egó (ἐγώ) [pronounced ehg-OH]	I, me, my; primarily used as an emphatic	1 <sup>st</sup> person singular, personal pronoun; nominative case	Strong's #1473
sou (σου) [pronounced sow]	of you, your, yours; from you	2 <sup>nd</sup> person singular personal pronoun, genitive/ablative case	Strong's #4771 (genitive is given Strong's #4675)
onínēmi (ὀνίνημι) [pronounced on-IN-ay-mee]	to be useful, to profit, help; to receive profit or advantage, be helped [or have joy], to have benefit of	1 <sup>st</sup> person singular, aorist (deponent) middle optative	Strong's #3685 hapax legomenon

## Philemon 1:20a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
en (ἐν) [pronounced en]	<i>in, in the sphere of, into, on, by means of, with; through; among; against; when, while</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
kurios (κύριος) [pronounced KOO-ree-oss]	<i>lord, master; Lord; he to whom a person or thing belongs, owner, possessor; a prince, chief, sovereign</i>	masculine singular noun; dative, locative or instrumental case	Strong's #2962

**Translation:** Yes, brother, may I have benefit from you in the Lord.

Paul now uses the base for the name *Onesimus*. He uses the aorist (deponent) middle optative of *onínēmi* (ὀνίνημι) [pronounced *on-IN-ay-mee*], which means, *to be useful, to profit, help; to receive profit or advantage, be helped [or have joy], to have benefit of*. Strong's #3685. The aorist tense refers to the point in time that Paul will visit Philemon (and the church meeting in his home). The middle voice means that the subject, Paul, participates in the action of the verb. The optative mood indicates that this is something which Paul wants to do.

Because of the ablative of *you*, Paul desires to derive or receive benefit from Philemon. What is that benefit which Paul wishes to have from Philemon? *Onesimus*. By using this verb, upon which the name of *Onesimus* is built, Paul wishes to have to benefit from Philemon, which benefit would be *Onesimus*, as he is beneficial to Paul.

## Philemon 1:20b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
anapaúō (ἀναπαύω) [pronounced <i>ahn-ahp-OW-oh</i> ]	<i>take (it) easy, refresh, give (take) rest; (reflexively) repose, relax; (literally or figuratively) be exempt, remain</i>	2 <sup>nd</sup> person singular, aorist active imperative	Strong's #373
emou (ἐμοῦ) [pronounced <i>eh-MOO</i> ]; mou (μου) [pronounced <i>moo</i> ]	<i>me; of me; from me; my, mine</i>	1 <sup>st</sup> person singular pronoun, genitive/ablative case	Strong's #1473 (also, this is known as Strong's #3450; the simpler form of Strong's #1700)
ta (τά) [pronounced <i>taw</i> ]	<i>the; these, those, to this, towards that; the [things]</i>	neuter plural definite article; accusative case	Strong's #3588
splagchna (σπλάγχνα) [pronounced <i>SPLANGKH-nah</i> ]	<i>bowels, intestines, inward parts, spleen; pity, sympathy; tenderness, mercy; tender mercy; affections</i>	neuter plural noun; accusative case	Strong's #4698
en (ἐν) [pronounced en]	<i>in, in the sphere of, into, on, by means of, with; through; among; against; when, while</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
Christos (χριστός) [pronounced <i>krees-TOHSS</i> ]	<i>anointed, anointed one, Messiah; transliterated, Christ</i>	masculine singular noun; genitive/ablative case	Strong's #5547

**Translation:** Refresh my inward parts in Christ.

Paul implores to be refreshed inwardly in Christ by Philemon. The imperative is directed toward him. What would refresh Paul? Having Onesimus help him out.

Philemon 1:20 Yes, brother, may I have benefit from you in the Lord. Refresh my inward parts in Christ. (Kukis mostly literal translation)

Philemon 1:21a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
peithō (πείθω) [pronounced PIE-thoh]	<i>convincing (by argument, true or false), persuading; agreeing, assuring, believing, having confidence in, trusting; obeying; being contented; being yielded to</i>	masculine singular, perfect active participle; nominative case	Strong's #3982
tê (τῆ) [pronounced tay]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of; who</i>	feminine singular definite article; dative, locative and instrumental cases	Strong's #3588
hupakoê (ὑπακοή) [pronounced hoop-ak-oh-AY]	<i>obedience, compliance, submission</i>	feminine singular noun; dative, locative or instrumental case	Strong's #5218
sou (σου) [pronounced sow]	<i>of you, your, yours; from you</i>	2 <sup>nd</sup> person singular personal pronoun, genitive/ablative case	Strong's #4771 (genitive is given Strong's #4675)

**Translation:** Having been convinced of your obedience,...

Paul is convinced or persuaded of Philemon's obedience. He is not talking about Philemon's obedience to him but to the Lord.

Philemon 1:21b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
graphō (γράφω) [pronounced GRAF-oh]	<i>to write, to delineate (or form) letters on a tablet, parchment, paper, or other material, to commit to writing, to give information, directions; to fill with writing; to compose</i>	1 <sup>st</sup> person singular, aorist active indicative	Strong's #1125
soi (σοι) [pronounced soy]	<i>you; to you; in you; by you, with you</i>	2 <sup>nd</sup> person singular personal pronoun; locative, dative or instrumental case	Strong's #4771 (dative, locative or instrumental case given as Strong's #4671)

**Translation:** ...I wrote to you,...

Because Paul has been convinced of Philemon's obedience to the Lord, he wrote to him (that letter being the letter that we are studying).

Philemon 1:21c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
eidô (εἶδω) [pronounced Ī-doh]	<i>seeing, having seen, perceiving, observing, discerning, knowing; passive/middle: having seen, having been seen, coming to know, being discerned</i>	masculine singular, perfect active participle; nominative case	Strong's #1492
hóti (ὅτι) [pronounced HOH-tee]	<i>that, because, for, since; as concerning that; as though; before a quotation, this can mean, quote</i>	demonstrative or causal conjunction	Strong's #3754
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
hupér (ὑπέρ) [pronounced hoop-AIR]	<i>superior to, more, more than, greater than; beyond, over</i>	preposition with the accusative case	Strong's #5228
ha (ἃ) [pronounced ha]	<i>whom, which, what, that, whose</i>	neuter plural relative pronoun; accusative case	Strong's #3739
légô (λέγω) [pronounced LEH-goh]	<i>to speak (of, out), to say; to teach; to tell; to exhort, to advise, to command, to direct; to call, to name; to mention</i>	1 <sup>st</sup> person singular, present active indicative	Strong's #3004
poiéō (ποιέω) [pronounced poi-EH-oh]	<i>to do, to make, to construct, to produce; to accomplish; to carry out, to organize, to execute [a plan, an intention]; to practice; to act</i>	2 <sup>nd</sup> person masculine singular, future active indicative	Strong's #4160

**Translation:** ...knowing that you will do even more than I keep saying.

Paul keeps on knowing that Philemon will do even more than Paul requests.

Philemon 1:21 **Having been convinced of your obedience, I wrote to you, knowing that you will do even more than I keep saying.** (Kukis mostly literal translation)

Philemon 1:22a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
háma (ἅμα) [pronounced HAM-ah]	<i>as an adverb: at the same time, at once, together; as a preposition: together with</i>	adverb; preposition	Strong's #260
dé (δέ) [pronounced deh]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161

Philemon 1:22a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i> ]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
hetoimazô (ἐτοιμάζω) [pronounced <i>het-oy-MAHD-zoh</i> ]	<i>make ready, prepare; make the necessary preparations, get everything ready</i>	2 <sup>nd</sup> person singular, present active imperative	Strong's #2090
moi (μοί) [pronounced <i>moy</i> ]	<i>I, to [for, by] me, mine, my</i>	1 <sup>st</sup> person singular, personal pronoun; dative, locative or instrumental case	Strong's #3427
xenia (ξενία) [pronounced <i>xen-EE-ah</i> ]	<i>a place for a guest, a lodging for a foreigner, hospitality, hospitable reception; lodging (place)</i>	feminine singular noun, accusative case	Strong's #3578

**Translation:** Now, at the same time, even make ready for me a lodging,...

Paul, in writing to the Colossians, indicated that he expected to come to them. To Philemon, he says, *prepare a lodging for me*, indicating that Paul expected to come to him specifically.

When Paul expresses this twice in two letters (even though these letters are delivered simultaneously), let me suggest that he is stating a prophetic certainty. Based upon what we read here and in Colossians, Paul was released from Rome—and let me suggest that this took place in the very near future from writing these letters. Perhaps three or four months later.

How does that happen? How does this come to pass? Paul needs to accomplish God's purpose for putting him under house arrest in Rome. God did want Paul in Rome; God did want Paul in the midst of the Roman Empire. But God needed for Paul to write two more epistles—Ephesians and Philippians—and then he could go.

The way I see this is, Paul, writing Colossians and Philemon, and suggesting to the Colossians to copy their letter and distribute it, decided, *I should write just an open letter to the churches around here*, and so he wrote Ephesians. Then he receives that marvelous gift from the Philippians, and he has to write a thank you to them. After that, Paul has completed his mission while in Rome, and God can let him out of Roman custody.

Philemon 1:22b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
elpizô (ἐλπίζω) [pronounced <i>el-PID-zoh</i> ]	<i>to hope; to trust; to expect; to confide; in a religious sense, to wait for salvation with joy and full confidence; hopefully to trust in</i>	1 <sup>st</sup> person singular, present active indicative	Strong's #1679
gár (γάρ) [pronounced <i>gahr</i> ]	<i>for, for you see; and, as, because (that), but, even, for indeed, no doubt, seeing, then, therefore, verily, what, why, yet</i>	postpositive explanatory particle	Strong's #1063

Philemon 1:22b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hóti (ὅτι) [pronounced HOH-tee]	<i>that, because, for, since; as concerning that; as though; before a quotation, this can mean, quote</i>	demonstrative or causal conjunction	Strong's #3754
diá (διὰ) [pronounced dee-AH]; spelled di (δι´) [pronounced dee] before a vowel.	<i>through; with; in; of time; throughout; during; by, by the means of, by reason of; on account of; because of, for this reason; therefore; on this account</i>	preposition	Strong's #1223
tôn (τῶν) [pronounced tohn]	<i>the, of the, from the; of this, from that, [away, out] from the; from the source of; by the; than the</i>	feminine plural definite article; genitive and ablative cases	Strong's #3588
proseuchai (προσευχαί) [pronounced pros-yoo-KHYE]	<i>(earnest) prayers (of worship); by implication oratories (in the chapel)</i>	feminine plural noun; genitive/ablative case	Strong's #4335
humôn (ὑμῶν) [pronounced hoo-MONE]	<i>of yours, from you; concerning you; you, yourselves</i>	2 <sup>nd</sup> person plural pronoun; genitive/ablative case	Strong's #5216 (genitive case of #5210)

**Translation:** ...for I keep on having full confidence that, through your prayers,...

Paul is convinced; he has full confidence. He believes that this will take place through the prayers offered up by the believers in Colosse, those who meet at Philemon's home.

The plural pronoun here suggests that Philemon will share this letter with the other believers who come to his home to meet for church.

Philemon 1:22c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
charizomai (χαρίζομαι) [pronounced khar-ID-zohm-ahee]	<i>to show one's self gracious, kind, benevolent; to grant forgiveness, to forgive, to pardon; to give (graciously, freely), to bestow; graciously to restore one to another</i>	1 <sup>st</sup> person singular, future passive indicative	Strong's #5483
humín (ὑμῖν) [pronounced hoo-MEEN]	<i>you [all]; in you; to you; in you; by you, with you</i>	2 <sup>nd</sup> person plural personal pronoun; locative, dative or instrumental case	Strong's #5213; an irregular dative of #5210; a form of #4771

**Translation:** ...I will be graciously given to you (all). (Kukis mostly literal translation)

I believe that God will graciously give Paul to the Colossians, which will be beneficial to them and to Paul.



Philemon 1:22 Now, at the same time, even make ready for me a lodging, for I keep on having full confidence that, through your prayers, I will be graciously given to you (all). (Kukis mostly literal translation)

Philemon 1:20–22 Yes, brother, may I have benefit from you in the Lord. Refresh my inward parts in Christ. Having been convinced of your obedience, I wrote to you, knowing that you will do even more than I keep saying. Now, at the same time, even make ready for me a lodging, for I keep on having full confidence that, through your prayers, I will be graciously given to you (all). (Kukis mostly literal translation)

Philemon 1:20–22 Yea, brother, I wish to have a benefit from you in the Lord, namely Onesimus. Refresh my inner being in Christ by allowing Onesimus to return to me. I have written to you, being convinced of your obedience to the Lord, knowing that you will in fact do more than I am requesting. Also, right now, start making a lodging ready for me, for I am completely confident that, through your prayers, I will be graciously given to you all (that God will allow me to come there in person). (Kukis paraphrase)

Salutes you, Epaphras, the fellow prisoner of me in Christ Jesus; Markos, Aristarchos, Demas, Lukas, the fellow workers of me. The grace of the Lord Jesus Christ [be] with the spirit of you (all). [Amen. Face to face with Philemon, written from Rome, through Onesimus, a servant.]

Philemon  
1:23–25

Epaphras greets you, [who is] my fellow prisoner in Christ; [along with] Mark, Aristarchus, Demas, and Luke, my fellow workers. [Let] the grace of the Lord Jesus Christ [be] with your (human) spirit. [Amen. Face to face with Philemon, written from Rome, (carried) by Onesimus, a servant.]

Here is how others have translated this passage:

#### Ancient texts:

Westcott-Hort Text (Greek)	Salutes you, Epaphras, the fellow prisoner of me in Christ Jesus; Markos, Aristarchos, Demas, Lukas, the fellow workers of me. The grace of the Lord Jesus Christ [be] with the spirit of you (all). [Amen. Face to face with Philemon, written from Rome, through Onesimus, a servant.]
Complete Apostles Bible	Epaphras, my fellow captive in Christ Jesus, greets you, as do Mark, Aristarchus, Demas, Luke, my fellow workers. The grace of our Lord Jesus Christ be with your spirit. Amen.
Douay-Rheims 1899 (Amer.)	There salute thee Epaphras, my fellow prisoner in Christ Jesus: Mark, Aristarchus, Demas and Luke, my fellow labourers. The grace of our Lord Jesus Christ be with your spirit. Amen.
Holy Aramaic Scriptures Original Aramaic NT	. Epaphra, a fellow captive in Yeshua The Messiah, invokes your peace, And Marcus, Aristarkaus, Dema and Luqa, my helpers. The grace of Our Lord Yeshua The Messiah be with your spirit. Amen.
Lamsa Peshitta (Syriac)	.

Significant differences:

#### Limited Vocabulary Translations:

Bible in Basic English	Epaphras, my brother-prisoner in Christ Jesus, sends you his love; And so do Mark, Aristarchus, Demas, and Luke, my brother-workers. The grace of our Lord Jesus Christ be with your spirit. So be it.
Bible in Worldwide English	Epaphras is in prison with me for the sake of Christ Jesus. He sends greetings to you. Mark, Aristarchus, Demas, and Luke are working with me. They all send greetings too. May the loving kindness of the Lord Jesus Christ be with your spirit. Amen! May it be so!
Easy English Easy-to-Read Version—2008	. Epaphras is a prisoner with me for Christ Jesus. He sends you his greetings. Also Mark, Aristarchus, Demas, and Luke send their greetings. They are workers together with me. The grace of our Lord Jesus Christ be with your spirit.
God's Word™	Epaphras, who is a prisoner because of Christ Jesus like I am, and my coworkers Mark, Aristarchus, Demas, and Luke send you greetings. The good will of our Lord Jesus Christ be yours.
Good News Bible (TEV)	Epaphras, who is in prison with me for the sake of Christ Jesus, sends you his greetings, and so do my co-workers Mark, Aristarchus, Demas, and Luke. May the grace of the Lord Jesus Christ be with you all.
J. B. Phillips <i>The Message</i>	.
NIRV	.
New Life Version	.
Radiant New Testament	.
New Simplified Bible	.

#### Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Version	.
Contemporary English V.	Epaphras is also here in jail for being a follower of Christ Jesus. He sends his greetings, and so do Mark, Aristarchus, Demas, and Luke, who work together with me. I pray that the Lord Jesus Christ will be kind to you!
Goodspeed New Testament	.
The Living Bible	.
New Berkeley Version	.
New Living Translation	.
The Passion Translation	Epaphras, my fellow prisoner in the Anointed One, Jesus, sends his greetings of peace to you, and so does Mark, Aristarchus, Demas, and Luke, my companions in this ministry. May the unconditional love of the Lord Jesus, the Anointed One, be with your spirit!
Plain English Version	.
UnfoldingWord Simplified T.	Epaphras, who is suffering with me in prison because he is joined to the Messiah Jesus, sends his greetings to you. Mark, Aristarchus, Demas, and Luke, who are my other fellow workers, also send their greetings to you. I pray that the Lord Jesus the Messiah will continue to be kind to you.
Williams' New Testament	Epaphras, my fellow-prisoner in the cause of Christ Jesus, wishes to be remembered to you. So do Mark, Aristarchus, Demas, and Luke, my fellow-workers. The spiritual blessing of the Lord Jesus Christ be with your spirit.

#### Partially literal and partially paraphrased translations:

American English Bible	.
------------------------	---

Beck's American Translation	.
Breakthrough Version	Epaphras, the person incarcerated together with me in <i>the</i> Anointed King Jesus, says hello to you, as <i>do</i> Mark, Aristarchus, Demas, Luke, my co-workers. <i>May the generosity of the Master Jesus, the Anointed King, be with your spirit.</i>
Common English Bible	.
Len Gane Paraphrase	Say hello to Epaphras, my fellow prisoner for Christ Jesus, [and] Mark, Aristarchus, Demas, Luke, my fellow workers. The grace of our Lord Jesus Christ be with your spirit. Amen.
A. Campbell's Living Oracles	. These salute
New Advent (Knox) Bible	.
NT for Everyone	.
20 <sup>th</sup> Century New Testament	Epaphras, who is my fellow-prisoner for Christ Jesus, sends you his greeting; And Marcus, Aristarchus, Demas, and Luke, my fellow-workers, send theirs. May the blessing of the Lord Jesus Christ rest on your souls.

### Mostly literal renderings (with some occasional paraphrasing):

An Understandable Version	.
Berean Study Bible	.
Christian Standard Bible	.
Conservapedia Translation	.
Revised Ferrar-Fenton Bible	.
Free Bible Version	Epaphras who is here in prison with me sends his greetings, as do my co-workers Mark, Aristarchus, Demas, and Luke. May the grace of our Lord Jesus Christ be with all of you.
The Heritage Bible	Embrace Epaphras, my fellow-prisoner in Christ Jesus, Marcus, Aristarchus, Demas, Lucas, my co-workers. The grace of our Lord Jesus Christ be with your spirit. Amen.
International Standard V	<b>Greetings from Paul's Fellow Workers</b> Epaphras, my fellow prisoner in the Messiah [Or Christ] Jesus, sends you [The Gk. you is sing.] greetings, as do Mark, Aristarchus, Demas, and Luke, my fellow workers. May the grace of our [Other mss. read the] Lord Jesus, the Messiah, [Or Christ] be with your spirit! Amen. [Other mss. lack Amen.]
Lexham Bible	<b>Final Greetings and Benediction</b> Epaphras, my fellow prisoner in Christ Jesus, greets you, and so do Mark, Aristarchus, Demas, and Luke, my fellow workers. The grace of the Lord Jesus Christ be with your spirit.
Montgomery NT	.
NIV, ©2011	.
Riverside New Testament	.
Leicester A. Sawyer's NT	.
The Spoken English NT	.
UnfoldingWord Literal Text	.
Urim-Thummim Version	There greet you Epaphras, my fellow prisoner in Christ Jesus; Marcus, Aristarchus, Demas, Lucas, my fellow laborers. The Grace of our LORD Jesus Christ be with your spirit. Amen.
Weymouth New Testament	Greetings to you, my brother, from Epaphras my fellow prisoner for the sake of Christ Jesus; and from Mark, Aristarchus, Demas, and Luke, my fellow workers. May the grace of our Lord Jesus Christ be with the spirit of every one of you.
Wikipedia Bible Project	Greetings from Epaphras, captive with me for the sake of Christ Jesus. And also from Mark, Aristarchus, Demas and Luke, my assistants. Amen to you, the grace of the Lord Jesus Christ be with your spirit.
Worsley's New Testament	.

**Catholic Bibles (those having the imprimatur):**

Christian Community (1988)	Epaphras, my fellow prisoner in Christ Jesus, sends greetings. 24 So do Mark, Aristarchus, Demas and Luke, my assistants. May the grace of the Lord Christ be with you. Amen! Col 4:12 Col 4:14
New American Bible (2011)	.
New Catholic Bible	.
New Jerusalem Bible	.
NRSV (Anglicized Cath. Ed.)	.
Revised English Bible–1989	.

**Jewish/Hebrew Names Bibles:**

Complete Jewish Bible	.
Eth Cipher Translation	There salute you Epaphras, my fellowprisoner in <b>Mashiach Yahusha</b> ; Marqus, Aristarchus, Demas, Luqas, my fellowlaborers. The grace of our <b>Adonai Yahusha Ha'Mashiach</b> be with your ruach. Amein.
Hebraic Roots Bible	Epaphras, my fellow-prisoner in Messiah Yahshua, greets you, also my fellow-workers Mark, Aristarchus, Demas, and Luke. The grace of our Master Yahshua Messiah be with your spirit. Amen.
Holy New Covenant Trans.	Epaphras, my cellmate in Christ Jesus, sends greetings to you. My co-workers — Mark, Aristarchus, Demas, and Luke — send you their greetings too. May the help in time of need of our Lord Jesus Christ be with your spirit.
The Scriptures 2009	Epaphras, fellow prisoner of me in Messiah עשוהי, greets <i>you, and</i> Marqos, Aristarchos, Demas, Luqas, my fellow workers. The favour of our Master עשוהי Messiah be with your spirit. Amēn.
Tree of Life Version	Epaphras, my fellow prisoner in Messiah Yeshua, greets you. So do Mark, Aristarchus, Demas, and Luke, my fellow workers. May the grace of our Lord Messiah Yeshua be with your spirit. Amen.

**Weird English, Ⓢ English, Anachronistic English Translations:**

Accurate New Testament	...greet you Epaphras The [Man] Captured (Together) [of] me in christ Jesus {greet you} Mark Aristarchus Demas Luke The [Men] Working (Together) [of] me The Favor [of] the lord jesus christ {be!} with the spirit [of] you*...
Alpha & Omega Bible	EPAPHRAS, MY FELLOW PRISONER IN CHRIST JESUS, GREET YOU, AS DO MARCUS ( <i>Mark</i> ), ARISTARCHUS, DEMAS, LUCAS ( <i>Luke</i> ), MY FELLOW WORKERS. THE GRACE OF THE LORD JESUS CHRIST BE WITH YOUR SPIRIT.
Awful Scroll Bible	There greets you Epaphras, my captured-together from-within the Anointed One, Jesus, Mark, Aristarchus, Demas, Luke, my undertakers-together. The Grace of our Lord Jesus, the Anointed One, be with you all's breath! Of certainty!
Concordant Literal Version	Greeting you are Epaphras, my fellow captive in Christ Jesus, Mark, Aristarchus, Demas, Luke, my fellow workers." The grace of our Lord Jesus Christ be with your spirit! Amen!
exeGeses companion Bible	<b><u>SALUTE AND BENEDICTION</u></b> These salute you: Epaphras, my co-captive in Messiah Yah Shua; Markos, Aristarchus, Demas, Loukas, my co-workers. The charism of our Adonay Yah Shua Messiah be with your spirit. Amen.

God's Truth (Tyndale)  
Orthodox Jewish Bible

.  
Drishat Shalom to you from Epaphras, my coprisoner in Rebbe, Melech HaMoshiach Yehoshua.  
Drishat Shalom, also, from Markos, Aristarchus, Demas, and Lukas, my fellow po'alim (workers).  
The Chen v'Chesed Hashem of Rebbe, Melech HaMoshiach Yehoshua be with your neshamah.

Rotherham's Emphasized B. .

### Expanded/Embellished Bibles:

*The Amplified Bible*

An Understandable Version

.  
Epaphras, my fellow-prisoner in [the service of] Christ sends you his greetings, along with [John] Mark [Note: This shows that Mark was now back in the good graces of Paul. See Acts 15:36-40], Aristarchus, Demas [Note: This man later deserted Paul. See II Tim. 4:10] and Luke, who are [also] my fellow-workers. [Note: These men, unlike Epaphras who was imprisoned with Paul, were free to minister for Christ there in Rome].

May the unearned favor of our Lord Jesus Christ be with your spirit. May it be so.  
Epaphrus, my fellow prisoner [inmate], salutes you in Christ Jesus;  
Also Mark, Aristarchus, Demas, and Luke: my co-workers.  
May the grace of our Lord Jesus Christ be with your [human] spirit.

Brodie's Expanded Trans.

The Expanded Bible  
Jonathan Mitchell NT

.  
Epaphras, my fellow captive within Christ Jesus, continues embracing and greeting you,  
[also] Mark, Aristarchus, Demas, [and] Luke, my fellow workers.  
The grace (the influence and boon of non-deserved favor, kindness, joy and goodwill) of our Lord, Jesus Christ, [is] with the spirit of you folks. It is so (or: The act producing joy and happiness, which was granted as a favor from our Owner, Jesus [the] Anointed One [= Messiah]), [is] with your breath, and in accompany with your attitude. Count on it; Amen)! [written circa A.D. 58 – Based on the critical analysis of John A.T. Robinson]

P. Kretzmann Commentary  
Syndein/Thieme  
Translation for Translators  
The Voice

### Bible Translations with Many Footnotes:

Lexham Bible

NET Bible®

New American Bible (2011)

The Passion Translation

Rotherham's Emphasized B.

.  
There salute thee—Epaphras,<sup>a</sup> my fellow-captive in Christ Jesus, Mark, Aristarchus, Demas, Luke,—my fellow-workers.  
||The favour of the<sup>b</sup> Lord Jesus Christ|| be with your spirit.

<sup>a</sup> Col. iv. 12.

<sup>b</sup> Or (WH): "our."

The Spoken English NT

#### **Final Greeting**

Epaphras,<sup>s</sup> my fellow prisoner in Christ Jesus, says hello to you.  
So do Mark, Aristarchus,<sup>t</sup> Demas,<sup>u</sup> and Luke, my co-workers.  
The grace of the Lord Jesus Christ be with your<sup>v</sup> spirit!

s. Prn. **epp-a-fras**.

t. Prn. **arr-i-stark-us**.

- u. Prn. **deem-us**.
- v. This is plural.

Updated ASV

**Final Greetings**

Epaphras, my fellow prisoner in Christ Jesus, greets you, and so do Mark, Aristarchus, Demas, and Luke, my fellow workers. The grace of the Lord Jesus Christ be with your spirit.[13]

[13] One early MS adds *Amen*

Wilbur Pickering's New T.

**Farewell**

Epaphras, my fellow prisoner for Christ Jesus, greets you (spiritual gift), as do Mark, Aristarchus, Demas and Luke, my fellow workers.<sup>10</sup>

The grace of our Lord Jesus<sup>11</sup> be with your (pl) spirit.<sup>12</sup> Amen.

(10) Evidently Epaphras was also in prison, but not the others.

(11) I follow the best line of transmission (albeit representing only some 20% of the Greek manuscripts here) in not adding 'Christ'. Being a very personal letter, Paul is less formal.

(12) In what sense does the regenerated spirit need grace? It must, but I'm not sure how it works.

WEB — Messianic Edition .

**Literal, almost word-for-word, renderings:**

A Faithful Version .

Analytical-Literal Translation Epaphras greets you (my fellow-prisoner in Christ Jesus), [as do] Mark, Aristarchus, Demas, [and] Luke, my co-workers!

The grace of our Lord Jesus Christ [be] with your<sub>p</sub> spirit! So be it!

Berean Literal Bible .

Bill Puryear translation

Epaphras, my fellow-prisoner because of Christ Jesus, greets you, [also] Mark, Aristarchus, Demas, Luke, my fellow-workers.

The grace of the Lord Jesus Christ [be] with your spirit.

C. Thomson updated NT .

Charles Thomson NT .

Context Group Version

Epaphras, my fellow-prisoner in the Anointed Jesus, greets you; [and so do] Mark, Aristarchus, Demas, Luke, my co-workers.

The favor of the Lord Jesus the Anointed be with your (pl) spirit.

English Standard Version .

Far Above All Translation

Epaphras my fellow prisoner in Christ Jesus, Marcus, Aristarchus, Demas and Luke, my fellow workers, greet you.

The grace of our Lord Jesus Christ be with your spirit. Amen.

Green's Literal Translation .

James Allen translation .

Legacy Standard Bible .

Literal New Testament

SALUTE THEE EPAPHRAS FELLOW PRISONER MY IN CHRIST JESUS; MARK, ARISTARCHUS, DEMAS, LUKE, MY FELLOW WORKERS.

THE GRACE OF OUR LORD JESUS CHRIST [BE] WITH YOUR SPIRIT. AMEN.

TO PHILEMON WRITTEN FROM ROME, BY ONESIMUS A SERVANT.

Literal Standard Version .

Modern English Version .

Modern Literal Version 2020

Epaphras, my fellow captive in Christ Jesus, greets you; so do my fellow workers Mark, Aristarchus, Demas, Luke.

The grace of our Lord Jesus Christ is with your<sup>o</sup> spirit. Amen.

New American Standard .

New European Version .

New King James Version .

New Matthew Bible .

NT (Variant Readings)	Epaphras, my fellow-prisoner in Christ Jesus, greeteth thee; [and so do] Mark, Aristarchus, Demas, Luke, my fellow-workers. The grace of our Lord Jesus Christ be with your spirit. [Amen. Written from Rome to Philemon, through Onesimus a servant].
Niobi Study Bible	.
R. B. Thieme, Jr. translation	Epaphras, my fellow prisoner in Christ Jesus, greets you. Likewise Mark, Aristarchus, Demas, Luke, my fellow workers. The grace of our Lord Jesus Christ be with your spirit.
R. B. Thieme, Jr. trans2	Epaphras, my fellow prisoner of war in Christ Jesus conveys greetings to you. Likewise, Mark, Aristarchus, Demas, Lucas my fellow workers greet you. The grace of our Lord Jesus Christ be with your spirit. Amen or 'I believe it'.
Revised Geneva Translation	.
Ron Snider translation	Epaphras, my fellow prisoner in Christ Jesus, greets you, as do Mark, Aristarchus, Demas, Luke, my fellow workers. The grace of the Lord Jesus Christ be with your spirit.
Updated ASV	.
Updated Bible Version 2.17	.
A Voice in the Wilderness	.
Webster's Translation	.
World English Bible	.
Worrell New Testament	.

**The gist of this passage:**

23-25

Philemon 1:23a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
aspazomai (ἀσπάζομαι) [pronounced as-PAD-zom-ah-ee]	<i>to enfold in the arms, that is, (by implication) to salute, (figuratively) to welcome, to embrace, to greet, to take leave</i>	3 <sup>rd</sup> person singular, present (deponent) middle indicative	Strong's #782
se (σέ) [pronounced seh]	<i>you, to you, towards you</i>	2 <sup>nd</sup> person singular personal pronoun; accusative case	Strong's #4771 (Strong's #4571)
Epaphrâs (Ἐπαφρᾶς) [pronounced ep-af-RASS]	<i>lovely; transliterated, Epaphras</i>	masculine singular proper noun; a person; nominative case	Strong's #1889

**Translation:** Epaphras greets you,...

In Paul's closing remarks, he conveys greetings from Epaphras. Although Epaphras is apparently short for Epaphroditus, these are two different men. Both of them are associated with Paul.

Epaphras was mentioned twice in Colossians.

Philemon 1:23b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ho (ὁ) [pronounced <i>ho</i> ]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
sunaiχmálōtos (συναιχμάλωτος) [pronounced <i>soon-ah-eekh-MAL-oh-toss</i> ]	<i>fellow prisoner, co-captive</i>	masculine plural adjective; nominative case	Strong's #4869
emou (ἐμοῦ) [pronounced <i>eh-MOO</i> ]; μου (μου) [pronounced <i>moo</i> ]	<i>me; of me; from me; my, mine</i>	1 <sup>st</sup> person singular pronoun, genitive/ablative case	Strong's #1473 (also, this is known as Strong's #3450; the simpler form of Strong's #1700)
en (ἐν) [pronounced <i>en</i> ]	<i>in, in the sphere of, into, on, by means of, with; through; among; against; when, while</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
Christos (χριστός) [pronounced <i>krees-TOHSS</i> ]	<i>anointed, anointed one, Messiah; transliterated, Christ</i>	masculine singular noun; genitive/ablative case	Strong's #5547
Iêsous (Ἰησοῦς) [pronounced <i>ee-ay-SOOCE</i> ]	<i>Jehovah is salvation; transliterated Jesus, Joshua</i>	proper singular noun; genitive/ablative case	Strong's #2424

**Translation:** ...[who is] my fellow prisoner in Christ;...

Interestingly enough, Epaphras is called Paul's fellow prisoner here, but he was not so designated in the book of Colossians. In Colossians, a letter written at the same time, Aristarchus is referred to as a fellow prisoner of Paul's in Colossians 4:10, but Epaphras is not (see Colossians 4:12).

I do not think that there is a mixup here, and would reasonably assert that both men are imprisoned with Paul, perhaps at his rented home under the same conditions (that would make more sense than for them to be in a different place from Paul).

Since Paul left this fact out of the letter to the Colossians; perhaps he believed it necessary to include here in this missive to Philemon. Maybe at the insistence of Epaphras, maybe not.

There is nothing to suggest a typo or miscopying taking place with either manuscript. To me, it seems like a meaningful difference, as it seems to just jump out at me, having studied both epistles around the same time period. However, I do not as of yet know what meaning I ought to derive from this (if any).

I would, in any case, understand both of these *fellow-prisoner* designation to indicate that these are real prisoners, just as Paul is a real prisoner, as opposed to being a spiritual prisoner of the Lord simply by virtue of being there in Rome with Paul.



## Philemon 1:24a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
Márkos (Μάρκος) [pronounced MAHR-koss]	<i>a defense</i> ; transliterated, <i>Mark</i> , <i>Marcos</i> , <i>Markos</i>	masculine singular proper noun person; genitive/ablative case	Strong's #3138 (of Latin origin)

From Thayer: *[Mark was] an evangelist, the author of the Gospel of Mark. Marcus was his Latin surname, his Jewish name was John. He was a cousin of Barnabas and a companion of Paul in some of his missionary journeys.*

**Translation:** ...[along with] Mark,...

Mark and Barnabas came together as a package deal. However, because Mark deserted Paul and Barnabas, Paul did not want him to come with them on the next missionary journey. A strong disagreement erupted between the two men, and they went on separate missionary journeys as a result.

Nevertheless, Mark is with Paul and Paul appears to be happy that he is.

## Philemon 1:24b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
Arístarchos (Ἀρίσταρχος) [pronounced ar-IHS-tar-khoss]	<i>the best ruler</i> ; transliterated, <i>Aristarchus</i> , <i>Aristarchos</i>	masculine singular proper noun; a person; accusative case	Strong's #708

Thayer: *Aristarchus [was]...a certain Christian of Thessalonica, and accompanied Paul on his third missionary journey.*

**Translation:** ...Aristarchus,...

Aristarchus is called a fellow-prisoner of Paul's in Colossians 4, but simply named here.

## Philemon 1:24c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
Dēmâs (Δημᾶς) [pronounced day-MASS]	<i>governor of the people</i> ; transliterated, <i>Demas</i>	masculine singular proper noun; person; nominative case	Strong's #1214

Thayer: *Demas [was] a companion of Paul, who deserted the apostle when he was a prisoner at Rome and returned to Thessalonica.*

**Translation:** ...Demas,...

Demas if named both here and in Colossians. Unfortunately, he is also named in 2Timothy 4:10 as one who has deserted Paul, being in love with this present world.

As we have seen with many Bible personalities in the past, it is possible for someone to be gung ho and then, suddenly make an about face.

## Philemon 1:24d

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
Loukâs (Λουκᾶς) [pronounced loo-KASS]	<i>light-giving; transliterated, Lukas, Luke</i>	masculine singular proper noun; person; nominative case	Strong's #3065

Thayer: *Luke or Lucus [was] a Gentile Christian, the companion of Paul in preaching the gospel and on his many journeys; he was a physician and author of the book of Luke and Acts in the NT.*

**Translation:** ...and Luke,...

Luke traveled with Paul and logically developed many connections to people along these journeys from whom he received firsthand account of the Lord. This was the basis for his biography of Jesus (which biography is named *Luke* in your Bibles).

Luke is a gentile and, having written both Luke and Acts, is a writer of more of the New Testament than any other writer (including Paul). He wrote 27.5% of the New Testament. John is second, having written 25% of the NT.

## Philemon 1:24e

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hoi (οἱ) [pronounced hoy]	<i>the; this, that, these; they</i>	masculine plural definite article; nominative case	Strong's #3588
sunergós (συνεργός) [pronounced soon-er-GOSS]	<i>fellow worker (laborer), fellow workman, workfellow, co-worker</i>	masculine plural adjective, nominative case	Strong's #4904
μου (ἐμοῦ) [pronounced eh-MOO]; μου (μου) [pronounced moo]	<i>me; of me; from me; my, mine</i>	1 <sup>st</sup> person singular pronoun, genitive/ablative case	Strong's #1473 (also, this is known as Strong's #3450; the simpler form of Strong's #1700)

**Translation:** ...my fellow workers.

These men are referred to as Paul's fellow workers. All of them are named in the book of Colossians.

Philemon 1:23–24 *Epaphras greets you, [who is] my fellow prisoner in Christ; [along with] Mark, Aristarchus, Demas, and Luke, my fellow workers.* (Kukis mostly literal translation)

## Philemon 1:25a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hê (ἡ) [pronounced hey]	<i>the; this, that; these; who, which</i>	feminine singular definite article; nominative case	Strong's #3588 (article, demonstrative pronoun)

Philemon 1:25a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
charis (χάρις) [pronounced KHAHR- iç]	<i>grace, graciousness; acceptable, benefit, favour, gift, joy, liberality, pleasure, thanks</i>	feminine singular noun; nominative case	Strong's #5485
του (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
kurios (κύριος) [pronounced KOO-ree- oss]	<i>lord, master; Lord; he to whom a person or thing belongs, owner, possessor; a prince, chief, sovereign</i>	masculine singular noun; genitive/ablative case	Strong's #2962
Iêsous (Ἰησοῦς) [pronounced ee-ay- SOOCE]	<i>Jehovah is salvation; transliterated Jesus, Joshua</i>	proper singular noun; genitive/ablative case	Strong's #2424
Christos (χριστός) [pronounced krees- TOHSS]	<i>anointed, anointed one, Messiah; transliterated, Christ</i>	masculine singular noun; genitive/ablative case	Strong's #5547
This exact same reference to Jesus Christ is made in v. 3.			
meta (μετά) [pronounced meht-AH]	<i>with, along with, among, in the company of, in the midst of</i>	preposition with the genitive/ablative case	Strong's #3326
του (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	neuter singular definite article, genitive/ablative case	Strong's #3588
pneuma (πνεῦμα) [pronounced PNYOO- mah]	<i>spirit, Spirit; breath; wind [blast], air</i>	neuter singular noun, genitive/ablative case	Strong's #4151
humôn (ὑμῶν) [pronounced hoo- MONE]	<i>of yours, from you; concerning you; you, yourselves</i>	2 <sup>nd</sup> person plural pronoun; genitive/ablative case	Strong's #5216 (genitive case of #5210)

**Translation:** [Let] the grace of the Lord Jesus Christ [be] with your (human) spirit.

Paul calls for the grace of Jesus Christ to be with the spirit of the believers in Philemon's local church. This would be their human spirits. The human spirit is where doctrine is stored.

Philemon 1:25a [Let] the grace of the Lord Jesus Christ [be] with your (human) spirit. (Kukis mostly literal translation)

## Philemon 1:25b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
amên (ἀμήν) [pronounced am-ANE]	<i>firm; metaphorically faithful; verily, amen; at the beginning of a discourse: surely, truly, of a truth; point of doctrine; at the end - so it is, so be it, may it be fulfilled; I believe it</i>	transliterated from the Hebrew; indeclinable particle	Strong's #281

This word is added to the Byzantine Greek text and Scrivener Textus Receptus. It is not found in the Westcott Hort text or in Tischendorf's Greek text.

**Translation:** [Amen.]

In some manuscripts, there is a final *Amen*.

## Philemon 1:25c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
The Scrivener Textus Receptus adds the following words (not found in the Westcott Hort text, the Byzantine Greek text or Tischendorf's Greek text):			
πρός (πρός) [pronounced prahç]	<i>facing, face to face with; to, towards, unto; for; about, according to, against, among, at, because of, before, between, by, with; directly to</i>	directional preposition with the accusative case	Strong's #4314
Philêmōn (Φιλήμων) [pronounced fil-AY-mone]	<i>one who kisses; transliterated, Philemon</i>	masculine singular proper noun; a person; dative, locative or instrumental case	Strong's #5371 hapax legomenon
graphō (γράφω) [pronounced GRAF-oh]	<i>to write, to delineate (or form) letters on a tablet, parchment, paper, or other material, to commit to writing, to give information, directions; to fill with writing; to compose</i>	3 <sup>rd</sup> person singular, aorist passive indicative	Strong's #1125
ἀπό (ἀπό) [pronounced aw-PO]; spelled ἄφ' before a vowel.	<i>from, away from, by; after; at; with, because of, since; before; in; of; out (from)</i>	preposition or separation or of origin	Strong's #575
Rhômē (Ῥώμη) [pronounced HROH-may]	<i>strength; transliterated, Rome</i>	feminine singular proper noun; a location; genitive/ablative case	Strong's #4516
διά (διά) [pronounced dee-AH]; spelled di (δι') [pronounced dee] before a vowel.	<i>through; with; in; of time; throughout; during; by, by the means of, by reason of; on account of; because of, for this reason; therefore; on this account</i>	preposition	Strong's #1223

## Philemon 1:25c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
Onêsimos (Ὀνήσιμος) [pronounced <i>on-AY-sihm-oss</i> ]	<i>profitable</i> ; transliterated, <i>Onesimus</i>	masculine singular proper noun; person; genitive/ablative case	Strong's #3682
oikétēs (οἰκέτης) [pronounced <i>oy-KEHT-ace</i> ]	<i>domestic servant, menial domestic</i> ; <i>one who serves in home of his master</i>	masculine singular noun, genitive/ablative case	Strong's #3610

In Scrivener Textus Receptus, every one of these words is put in quotation marks, suggesting that they were not found in the original text. They were added sometime after the fact.

This simply indicates to us that, traditionally, this was seen as an epistle sent to the Colossians from Rome by the hand of Tychicus and Onesimus.

**Translation:** [Face to face with Philemon, written from Rome, (carried) by Onesimus, a servant.] (Kukis mostly literal translation)

I include this final line, even though it was clearly not in any of the original manuscripts. It represents the agreed upon view of tradition regarding this letter, and a similar addition is made to about half the books of the New Testament (it is found in all of Paul's epistles and in Hebrews).

Philemon 1:25b-c [Amen. Face to face with Philemon, written from Rome, (carried) by Onesimus, a servant.] (Kukis mostly literal translation)

Philemon 1:23–25 Epaphras greets you, [who is] my fellow prisoner in Christ; [along with] Mark, Aristarchus, Demas, and Luke, my fellow workers. [Let] the grace of the Lord Jesus Christ [be] with your (human) spirit. [Amen. Face to face with Philemon, written from Rome, (carried) by Onesimus, a servant.] (Kukis mostly literal translation)

We do not know what exactly drew Onesimus to Paul, which apparently caused a chain-reaction of letter writing (in my opinion). Paul first writes to Philemon, then decides to dash off a quick letter to the Colossians in general. About the only clue that is given us is, Paul refers to Onesimus as being his son. Now, most would understand this to mean that Onesimus heard the gospel from Paul and became *his son in the Lord* in that way. Some might assert that Onesimus became a student of Paul's and was called a son for that reason.

My speculation ran into several roadblocks. Had Paul founded the church at Colosse, or even spoken there, then Onesimus would have heard him, perhaps believed in Christ, and come to Paul in Rome. But it appears that Paul did not found the Colosse church (Epaphras appears to have done this) and at this point, Paul has not spoken at Colosse.

Therefore, Onesimus going to Rome to see Paul is even a greater mystery. He could have become aware of Paul by his association with Philemon and the local church being held there. But did he go directly to Paul? Did he go to Rome to hide out, and then realize that Paul was there and drop in on him? Why would he do that?

What we can conclude is this: God the Holy Spirit drew Onesimus to Paul—how and through the set of circumstances, we can barely speculate—but that is how God sometimes works. Was he drawn to Paul as a believer or as an unbeliever? I would lean toward him being converted by Paul, but we really do not know.

<a href="#">Beginning of Document</a>	<a href="#">Verse Navigation</a>	<a href="#">Introduction and Text</a>
<a href="#">First Verse</a>	<a href="#">Chapter Summary</a>	<a href="#">Addendum</a>
<a href="http://www.kukis.org">www.kukis.org</a>		<a href="#">Exegetical Studies in Philemon</a>

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## A Set of Summary Doctrines and Commentary

When I study a chapter of the Bible, one of the questions which I nearly always have is, *why is this chapter in the Word of God?*

### Why Philemon 1 is in the Word of God

- 1.
- 2.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

When studying a chapter in the Bible, there are a number of topics which that study leads to.

### What We Learn from Philemon 1

- 1.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Originally, I was going to remove this, as I have used it in the Old Testament to look forward. However, it is certainly reasonable to summarize how our Savior is portrayed in this chapter.

### Jesus Christ in Philemon 1

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

## A Brief Review of Philemon 1

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### Addendum

It may be helpful to see this chapter as a contiguous whole:







Dr. Robert Dean	<a href="https://deanbible.org/new-testament-menuitem/collossians-menuitem">https://deanbible.org/new-testament-menuitem/collossians-menuitem</a>	Philemon 1–4
Dr. Grant C. Richison	<a href="https://www.gracenotes.info/Philemon/Philemon.pdf">https://www.gracenotes.info/Philemon/Philemon.pdf</a> (Grace notes)	Philemon 1–4
Mike Smith	<a href="http://www.countrybiblechurch.us/Philemon/index.html">http://www.countrybiblechurch.us/Philemon/index.html</a>	Philemon 1–4
Wayne Binnicker / Benjamin Brodie	<a href="http://www.versebyverse.com/sitebuildercontent/sitebuilderfiles/colos.pdf">http://www.versebyverse.com/sitebuildercontent/sitebuilderfiles/colos.pdf</a> (Is this Benjamin Brodie's translation?)	Philemon 1–4
<a href="https://www.yumpu.com/en/document/read/12429311/Philemon-verse-by-verse-biblical-exegesis">https://www.yumpu.com/en/document/read/12429311/Philemon-verse-by-verse-biblical-exegesis</a> had this same document, but with Benjamin Brodie's name attached. Who wrote the commentary?		
Benjamin Brodie	<a href="http://www.versebyverse.com/uploads/1/0/1/0/101034580/Philemon_expanded_translation.pdf">http://www.versebyverse.com/uploads/1/0/1/0/101034580/Philemon_expanded_translation.pdf</a>	Philemon 1–4 (translation only)
Syndein	<a href="http://syndein.com/Philemon.html">http://syndein.com/Philemon.html</a>	Philemon 1–4
Billy J. Puryear	<a href="http://www.amadorbiblestudies.org/Notes/Philemon/">http://www.amadorbiblestudies.org/Notes/Philemon/</a>	Philemon 1–4
Ron McMurray	<a href="https://gracebiblechurchpullman.org/biblestudies.html">https://gracebiblechurchpullman.org/biblestudies.html</a>	Philemon 1–4

\* By doctrinal teacher, I mean a man whose primary focus is the teaching of the Word of God, verse-by-verse and book by book. A believer under the teaching of such a man should fully understand the gospel and rebound after less than a month in attendance.

When it comes to teaching, I should think that a 45 minute teaching session would be the bare minimum; and that, at least 3x a week (with provisions for getting teaching in some way on the other days of the week). Although this man may interact or even learn from other teachers, he should clearly be the authority over his church; and the authority over him is the Word of God and God the Holy Spirit (Who guides the pastor in his study).

ICE teaching would also be a part of the package, ICE being an acronym standing for Isagogics (a teaching of the history of that time in order to understand a passage), Categories (a study of categories of Bible doctrine), and Exegesis (a close study of each passage).

Mark Perkins has posted notes on the book of Philemon, but I can no longer find those notes. If anyone has access to these notes, I will post them at my website.

## Word Cloud from the Kukis Paraphrase of Philemon 1

### Word Cloud from Exegesis of Philemon 1<sup>20</sup>

These two graphics should be very similar; this means that the exegesis of Philemon 1 has stayed on topic and has covered the information found in this chapter of the Word of God.

Chapter Outline	Charts, Graphics and Short Doctrines	
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<sup>20</sup> Some words have been left out of this graphic; including *Strong*, *BDB*, and *pronounced*.