



Lord



Jesus



Christ

in the 1611 KJV

Teaching Philemon

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God's Way to Study His Word:

This book was developed as a web page on ljc1611kjv.com. It was then converted to print format and to e-book format. On the web page, and in the e-book format, there are links which can be used to go to the referenced information. The print format, unfortunately, requires the reader to physically go to the referenced material.

Some of the supporting web pages have been included in the print format and e-book format but some of the supporting material is not included but is available on the web site.

This book is part of a series which, God willing, will be published for the entire New Testament and prove that there are **NO** errors nor conflicts within the New Testament. The Detail Studies, which this series is based upon, cover every sentence, every verse, every phrase, every punctuation mark and every doctrinally significant word in every Bible book studied. People have looked for about twenty (20) years and failed to find any other work that covers all that this series cover and yet no one has found any other work which covers the level of detail found in the Detail Studies. Further, the Detail Studies have literally several million Bible references to support the interpretation provided and to show that "[the perfect word of God](#)" is consistent all across it for word definitions and doctrines.

Again, no one has found any other work which has this quantity of Bible references supporting what is presented. I do not write this to brag but to inform the reader the depth of study which supports what is presented in this series. This is because I did not write any of these things on my own but only wrote what the Holy Ghost showed me.

In [2Timothy 2:15](#) we read: "[Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth](#)". The true definition of the word "dividing" is: **'a Mathematical function whereby we separate pre-defined units according to a precise procedure which produces a precise result'**. However, while most people understand that **'there is one interpretation but many applications of the word of God'**, they fail to separate the procedures of each. And, as a result, they fail to separate the **'one interpretation of the word of God'** from the **'many applications of the word of God'**. This leads to many errors which people blame on "[the perfect word of God](#)" instead of their use of the wrong procedure.

The result, of men using the wrong way, is that men claim that there are errors and conflicts in God's word. In, God tells us how to understand His word. In addition, God preserved the message of His word; He preserves every word of His sentences; and God preserves every punctuation mark ("[jot and tittle](#)") of His sentences. Therefore, God preserved what He wanted us to understand and God told us how to understand His word so that we have no errors and no conflicts. Unfortunately, for at least one hundred and fifty (150) years men have been taught to use man's way to understand "[the word of God](#)", instead of using God's way.

In [Isaiah 55:8-9](#) we read: "[For my thoughts are not your thoughts, neither are your ways my ways, saith the LORD, For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts](#)". Thus, God warns us that our ways are wrong and that using God's "[way](#)" produces better results, which have no errors and no conflicts.

In addition, [1Corinthians 2:14](#) tells us: "[But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned](#)". Therefore, we can not properly understand the spiritual "[word of God](#)" using man's way. We must use God's way to understand God's preserved "[word of God](#)". And, the basics of God's way is to understand His preserved "[word of God](#)" is using the sentence format and true Biblical definitions for Bible words.

This Study follows the [Biblical Way to understand God's Word](#). It applies "precepts" ('truths that never change for any circumstance'). It then goes through the Bible book sentence-upon-sentence ("line upon line"). This is different from the ways of men which use verse-upon-verse or some other method which generates errors. God's sentence-upon-sentence method also pays attention to what 'the word of God' tells us that God preserved, which are the true Biblical meanings of words and the Biblical usage of punctuation. (These two are the components of sentences and do not give us verses.) The 'the word of God' tells us that God preserved punctuation ("one jot or one tittle") in [Matthew 5:18](#); [Luke 16:17](#). And, the 'the word of God' tells us that God preserved "every word" when God wrote: "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God" in [Deuteronomy 8:3](#); [Matthew 4:4](#) and [Luke 4:4](#).

The summary of each Bible book comes from the summary of each chapter within that book. Every chapter summary comes from the summary of each sentence within that chapter. And, the sentence summaries come from analysis using the punctuation and true word definitions, as already explained. As a result, we have what God literally had written and see that there are no conflicts even when we consider the smallest part of a sentence compared to the entire Bible book. God is consistent from the start of a Bible book to the end and is consistent in His doctrines and word definitions across the entire Bible. What we have is an integrated whole (single) message, with no errors and no conflicts. This particular book Study is part of a detailed analysis of the entire New Testament which shows this truth.

Other than cults, all claims of errors and conflicts are based upon the New Testament. This Study is part of a series which interprets the preserved "word of God" using God's way and proving that there are no errors, nor any conflicts, if we obey God and use His way to interpret His word. And, this series concentrates on the New Testament, since that is the basis of these lies about the perfect "word of God".

I have read, or at least skimmed, every book which has been written in the last hundred and fifty (150) years and which claims to teach people how to study and understand "the word of God". In every case, they use a method which comes from man and do not use God's way ([Isaiah 55:8](#)) to study and understand "the word of God". And, while there are variations from one man-written method to another man-written method, every one of them ends up with problems. The end result of those problems is that people blame God's perfect word for their own problems and either turn to a man-written 'bible' or skip verses. (By skipping the interpretation of certain verses, they can hide the conflict which their method has produced.)

Now, many people find that the Detail Studies to be overwhelming because they have everything required to prove that there are **NO** errors in "the perfect word of God". This summary level is easier to understand for most people. At the same time, if someone has an argument with what is presented here, the matching Detail Study provides all of the proof required in order to show that what is here matches exactly what God wrote in His word. Again, this is not a matter of my opinion versus their opinion. I have over thirty (30) years' experience as a professional Systems Analyst with an international reputation for accuracy in how to prove things. And, this series of books are the result of using recognized methods of analysis to prove what God actually wrote. This series does not present a religious opinion. Therefore, a religious opinion, which was arrived at from using wrong methods, is not superior to a true analysis of what God wrote.

People have looked for over twenty (20) years and failed to find any other work that covers everything this series cover. In addition, no one has found any other work which covers the level of detail found in the Detail Studies. Further, the Detail Studies literally have several million Bible references to support the interpretation provided and to show that "the perfect word of God" is consistent all across it for word definitions and doctrines. Again, no one has found any other work which has this quantity of Bible references supporting what is presented. I do not write this to brag but to inform the reader the depth of study which supports what is presented in this series.

Let any who disagree show their method and the results of their method and try to explain how their method, which produces errors, is greater than God's "way" which produces no errors and no conflicts.



Overview of Philemon

Non-preachers Obey the Gospel of Christ

I know of no reason to doubt the historical explanation of this epistle. Reportedly, Onesimus was a slave. Other people have written all kinds of commentaries on this epistle. You can find many disagreements between these commentaries. The commentaries that teach doctrinal error ignore the context as they try to justify their doctrine. Such action is motivated by devils and the resulting doctrinal error can bring the judgment of God upon His people instead of the blessings that God wants to give. [1John 4:1](#) tells us “Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world.” The commentaries which do base their comments upon what is actually written, with consideration of context and proper methods of interpretation, will agree on doctrine even while presenting different views of that doctrine.

of Philemon who ran away and went to Rome. While there, he was converted and trained in the [gospel](#) by Paul and was sent back to Philemon. Later we see Paul mentioning him in [Colossians 4:9](#) as one of the people sent from Rome to Colossi. Therefore, it appears as if Philemon freed Onesimus as a slave so that he could welcome a preacher and traveling missionary.

There are probably more references to God (especially to the various roles of the Son of God) than any other book in the Bible when considered as a ratio of the number of references to the number of verses / sentences. What this signifies is that Paul based his appeal upon the personal relationship between Philemon and his “[Lord Jesus Christ](#)”. Paul did not base it upon his personal position in the church or on religious doctrine or on anything else that people usually use to win an argument. Many times, we are less effective than we should be because we use the wrong basis for our appeal to others.

The references to the Son of God are found in [1:1](#), [1:3](#), [1:5](#), [1:6](#), [1:9](#), [1:10](#), [1:16](#), [1:20](#), [1:23](#). We also see references to God the Father in [1:3](#) (“[Grace to you, and peace, from God](#)”) and [1:4](#) (“[thank God](#)”).

Details on how Paul uses Spirit in this epistle can be found in the [Word study on Spirit](#) in the note for [1:24](#).

Sentence Summary in Philemon

1. [1:1-3](#): Salutation and opening of the epistle.
 - a. The phrase "Paul, a prisoner of Jesus Christ" lets us know that this is one of the '*Prison Epistles*'.
 - b. The phrase "and Timothy our brother" lets us know that Timothy was also an author of this epistle. Timothy would take over the ministry from Paul and Paul was preparing him for that job.
 - c. The phrase "Philemon our dearly beloved, and fellowlabourer" lets us know that Philemon is the main person whom this epistle is written to. The word "fellowlabourer" is only applied to non-preachers who are in the ministry, most often as missionaries.
 - d. The phrase "And to our beloved Apphia, and Archippus our fellowsoldier". Although commentators can not be positive, it is believed that they are Philemon's daughter-in-law ("Apphia") and son ("Archippus"). The word "fellowsoldier" is only applied to preachers who are in the ministry, most often as missionaries. "Archippus" is also mentioned in [Colossians 4:17](#) where we read: "Take heed to the ministry which thou hast received in the Lord, that thou fulfil it". This is the basis for believing that he is a preacher and the pastor of "the church in thy house".
 - e. The phrase "and to the church in thy house" lets us know that "Philemon" sponsored a church "in his house". There are a lot of doctrinal reasons for a new mission work to be started in a person's house and for it to stay there, even after becoming a "church", until a "church" can pay cash for land and building. And as the Bible makes it clear, and as this sentence makes it clear, the "church" is the people, not the building. (Have you ever heard of a building in a building?)
 - f. The phrase "Grace to you, and peace, from God our Father and the Lord Jesus Christ" tells us the blessings offered by God through Paul. As with Paul's other epistles, he offers these blessings to people who obey the commandments of the epistle.
2. [1:4-6](#): Paul's prayer for Philemon.
 - a. Paul starts his letter with good things that he can say about Philemon. This is the way to start when you have something to say, or write, that the recipient probably will object to.
 - b. The phrase "I thank my God, making mention of thee always in my prayers" tells us that Paul starts with an expression of his own personal love.
 - c. The phrase "Hearing of thy love and faith, which thou hast toward the Lord Jesus, and toward all saints" tells us that Paul, next, recognized the ministry and spiritual maturity of Philemon.
 - d. The phrase "That the communication of thy faith may become effectual" tells us of Paul's hope for the increased spiritual maturity and ministry of Philemon.
 - e. The phrase "by the acknowledging of every good thing which is in you in Christ Jesus" tells us of the source of all blessings which Philemon has received. It is important to remind people about the source of their blessings before we ask them to do something in the ministry, especially if it will be a difficult thing to do.
3. [1:7](#): Paul's praise of the ministry belonging to Philemon.
 - a. The phrase "For we have great joy and consolation in thy love" not only recognizes what others receive from Philemon but also recognizes the motivation behind the ministry of Philemon.
 - b. The phrase "because the bowels of the saints are refreshed by thee, brother" tells Philemon the effect he has on other "saints". People wonder if they are accomplishing this type of thing and people often forget to let others know this type of message as a way to encourage their continuance.
4. [1:8-9](#): Paul's conclusion about Philemon.

- a. The phrase "Wherefore, though I might be much bold in Christ to enjoin thee that which is convenient" tells us that "Christ" would tell him to do what Paul is about to ask him to do. However, as our next phrase makes it clear, Paul does not want to make this a command. (The word "enjoin" is defined as 'a command'.) (In addition, the word "convenient" is defined as "Fit; suitable; proper; adapted to use or to wants'.) That is: Paul could command Philemon to do what was "Fit; suitable; proper" "in Christ".
 - b. The phrase "Yet for love's sake I rather beseech thee" means that Paul would rather beg "for love's sake" than to command as the higher authority (Apostle).
 - c. The phrase "being such an one as Paul the aged, and now also a prisoner of Jesus Christ" Here, we read how Paul is using emotions as part of his begging.
5. 1:10-14: Paul's request for Onesimus.
- a. The phrase "I beseech thee for my son Onesimus, whom I have begotten in my bonds" tells us what the main request of Paul was. The word "son" means that he had received Paul's character in the ministry. Only Titus and Timothy were also called "son" by Paul, even though we can be sure that Paul trained many other preachers. In addition, the phrase "whom I have begotten in my bonds" means that Paul led him to salvation and trained him while he was in the Roman prison waiting to be executed.
 - b. The phrase "Which in time past was to thee unprofitable" supports the historical claim that Onesimus used to be a slave of Philemon who, reportedly, robbed Philemon and then ran away. Reportedly, in that culture, Philemon could have him killed for what he did.
 - c. The phrase "but now profitable to thee and to me" lets us know that Onesimus was now "profitable" spiritually. He could not be "profitable" physically to Paul and he probably could not pay his physical debt to Philemon. However, if Philemon supported him as he went out as a missionary, then Onesimus could be "profitable" spiritually to Philemon.
 - d. The phrase "Whom I have sent again" tells us that Paul sent Onesimus back to Philemon so that Onesimus could make things right even though Philemon could have Onesimus legally killed or beat or suffer any other thing that he chose for his running away.
 - e. The phrase "thou therefore receive him, that is, mine own bowels" tells us of the attitude that Paul is telling Philemon to have with Onesimus.
 - f. The phrase "Whom I would have retained with me, that in thy stead he might have ministered unto me in the bonds of the gospel" tells Philemon that Onesimus had been working for Philemon, even though Philemon did not realize it.
 - g. The phrase "But without thy mind would I do nothing; that thy benefit should not be as it were of necessity, but willingly" tells us that Paul wanted to be sure that Philemon agreed to have Onesimus serving Paul in his stead.
6. 1:15-16: Paul's encourages Philemon to do "right".
- a. The phrase "For perhaps he therefore departed for a season, that thou shouldest receive him for ever" is Paul giving Philemon reason to believe that God caused Onesimus to run away so that he could be spiritually saved.
 - b. The phrase "Not now as a servant, but above a servant, a brother beloved" tells Philemon the new status and attitude that he is to give to Onesimus.
 - c. The phrase "specially to me, but how much more unto thee" tells us that Onesimus was important to Paul because Paul had led him to salvation and trained him in the Gospel. However, Onesimus should be "much more" important to Philemon personally ("thee") because Philemon legally owned Onesimus and Philemon could legally send Onesimus out as a missionary and preacher. If Philemon did this, then he would be adding "fruit" to his Heavenly account.
 - d. The phrase "both in the flesh, and in the Lord" lets us know that Onesimus could help Philemon here in this world but could also help him add "fruit" to his Heavenly account.
7. 1:17: Second encouragement.

- a. The phrase "If thou count me therefore a partner" lets us know that Paul was lifting up the position of Philemon in the ministry. Paul was an apostle and Philemon was just a church member. Therefore, Paul making Philemon a "partner" lifted up the position of Philemon.
 - b. In the phrase "receive him as myself", Paul is telling Philemon to treat Onesimus the same way as Paul treated Philemon.
8. 1:18-19: Concerns dealt with.
- a. The phrase "If he hath wronged thee, or oweth thee ought, put that on mine account" tells Philemon how to deal with what Onesimus owed him. As a run-away slave, there could be no doubt that Onesimus owed Philemon. However, as the rest of this sentence says, Philemon owed Paul a greater debt. Many times, people get so wrapped up in what is owed to them in this physical world that they fail to consider their own spiritual debts.
 - b. The phrase "I Paul have written it with mine own hand, I will repay it" lets us know that Paul expected Philemon to write off the debt. It was highly unlikely that Paul could pay a debt while he was in prison.
 - c. The phrase "albeit I do not say to thee how thou owest unto me even thine own self besides" tells us that Paul is reminding Philemon of his greater spiritual debt.
9. 1:20: Eternal consideration. The phrase "in the Lord" reminds Philemon of Who keeps the spiritual accounts. In this sentence, Paul is telling Philemon to keep the spiritual in mind when considering how to respond. We will all be judged by "the Lord" for how we treat other saved and especially for how we treat God preachers and missionaries. Philemon responder to this letter by funding Onesimus as a missionary.
10. 1:21: Paul's confidence in the character of Philemon. Consider the circumstances and honestly answer if your pastor could write the same thing about you.
11. 1:22: Hope for the future.
12. 1:23-24: Ending salutations.
13. 1:24: Ending blessing.
14. 1:25: "Amen". This doubles the prior promise.

God in Philemon

Grace to you, and peace, from God	1:3
thank God	1:4

Q&A for Philemon Class

1. Why did Paul write this letter?
 - a. Paul was writing a saved slave owner on behalf of a runaway slave who was led to salvation by Paul and then trained in the gospel to become a preacher.
2. Where else is the runaway slave (Onesimus) found mentioned in the Bible?
 - a. Colossians 4:9
3. What is the equivalent of the slave-owner relationship that we have today?
 - a. Employee and employer.
4. What is the basis that Paul used when appealing to Philemon for Onesimus?
 - a. The personal relationship that Philemon had with God through our Lord Jesus Christ.
 - b. “for Love's sake”, his personal relationship with Paul.
5. Why did Paul send Onesimus back instead of just keeping him and using him?
 - a. God always wants us to have proper relationships with others, especially with other saved people. Onesimus could not go forward in his service to the Lord until after he made things right with Philemon.
6. What did Paul expect Philemon to do?
 - a. Everything requested and more.
7. Why did Paul expect this behavior from Philemon?
 - a. Because of the testimony which Philemon had already established.
8. Why was the church meeting in Philemon's house?
 - a. Because he had the financial resources and was given that spiritual gift and responsibility by God. He took care of the physical needs of the church while the pastor concentrated on the spiritual needs and did not have to deal with the physical needs.
9. What did Paul offer to do for the debt owed by Onesimus?
 - a. He offered to personally pay the debt so that Onesimus could devote his life to being a preacher instead of spending his life paying off a debt.
10. How is this a picture of Christ?
 - a. The “blood of Jesus” is used “for the remission of sins that are [past](#)” (Romans 3:25) when we first get saved. The “blood of Christ” is used to pay for sins which we do after we are saved so that we can concentrate on learning how to be a child of God, and do right, instead of spending our life paying for the sins which we do as saved people.

Questions for Philemon Class

1. Why did Paul write this letter?
 - a.
2. Where else is the runaway slave (Onesimus) found mentioned in the Bible?
 - a.
3. What is the equivalent of the slave-owner relationship that we have today?
 - a.
4. What is the basis that Paul used when appealing to Philemon for Onesimus?
 - a.
 - b.
5. Why did Paul send Onesimus back instead of just keeping him and using him?
 - a.
6. What did Paul expect Philemon to do?
 - a.
7. Why did Paul expect this behavior from Philemon?
 - a.
8. Why was the church meeting in Philemon's house?
 - a.
9. What did Paul offer to do for the debt owed by Onesimus?
 - a.
10. How is this a picture of Christ?
 - a.

Promises in Philemon

1. In [Philemon 1:1-3](#), grace and peace are offered to people who obey the doctrine of this epistle.
2. In [Philemon 1:24](#), adds a second blessing to people who obey the doctrine of this epistle.