

**Handout 1: THE LIFE OF PAUL: “Apostle to the Goyim (Gentiles)”**

<u>EVENT</u>	<u>Year AD</u> (all dates are approximate)
Born at Tarsus (modern Turkey) sometime between 7 and 12 AD of Jewish parents who are Roman citizens and traced their ancestry to the tribe of Benjamin (Rom 11:1; Phil 3:5)	10?
Arrival in Jerusalem to study with Gamaliel (Acts 22:3)	30
Sent as an officer of the Sanhedrin to arrest Christians in Damascus & conversion (Acts 9; 22:6-16; 26:12-18)	36
Three-year sojourn in Arabia and mission to Damascus (Gal 1:17)	36-39
Visit to Jerusalem (Gal 1:18)	39
Sojourn in Tarsus (Acts 9:30)	?
Arrival in Antioch, Syria to serve the Christian community (Acts 11:25)	43-44
1 <sup>st</sup> Missionary Journey (Acts 13-14) -Cyprus -Roman Province of south Galatia (Antioch Pisidia) -Lycaonia (Iconium, Lystra)	45-49
Visit to Jerusalem for the Council of the Jerusalem (Acts 15)	49/50
2 <sup>nd</sup> Missionary Journey (Acts 15:36-18:21): -at Athens & Corinth (Greece); meets Roman governor Gallio* -wrote 1 & 2 Thessalonians	50-52 50?52 51-52
3 <sup>rd</sup> Missionary Journey (Acts 18:23-21:14) -visited Phrygia & Galatia -at Ephesus (Turkey) -wrote 1 Corinthians -mission to Macedonia -wrote 2 Corinthians -at Corinth (Greece) -wrote letter to the Romans	53-58 53 54-57 54 57 57?58 57-58 57/58
Return to Jerusalem (Acts 21:15-23:22)	Spring of 58
*Roman Governor Felix; two- year imprisonment at Caesarea. Hearing with Governor Festus at Caesarea = sent to Rome (Acts 24-25)	58-60
4 <sup>th</sup> Journey: Voyage to Rome & shipwreck off the coast of Malta (Acts 27)	60?61
Paul imprisoned in Rome (Acts 28) -wrote letters to the churches at Colossus, Ephesus, Philippi (letters to Colossus and Philemon might have been written from Colossus)	61-63
Voyage to the east and the west (Spain? Voyage to Britain?) letters 1 Timothy & Titus	63-67
Final Roman captivity: 2 Timothy letter	67
Martyrdom by beheading	67

Handout 2: Letter to Philemon  
**SUMMARY OF ST. PAUL'S LETTER TO PHILEMON**

Biblical Period	#12 The Kingdom of the Church			
Covenant	The New Covenant in Christ Jesus			
Focus	Greeting and thanksgiving	Petition for Onesimus		Closing remarks
Scripture	1-----8-----17-----23-----25			
Division	Commendation for Philemon	Intercession for Onesimus	Confidence in Philemon	Greeting from fellow prisoners
Topic	Praise for Philemon	Paul's plea for Onesimus	Paul's pledge	Greeting from co-workers
	Character of Philemon	Conversion of Onesimus	Paul's confidence in the outcome	Benediction
Location	A temporary imprisonment in Ephesus or a two-year house arrest in Rome			
Time	Ephesus = c. 57/58 AD Rome = sometime between 61-63 AD			
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In the majority of St. Paul's letters, he gives a greeting followed by a thanksgiving for those to whom he is writing. His greeting follows a standard form with only slight variations. The three basic elements are:

1. Paul's name (along with any co-senders)
2. The name or identity of the addressee
3. The personal greeting and blessing in the name of the Lord

The identity of the three people Paul mentions:

- Since Paul mentioned Apphia after Philemon and before Archippus, St. John Chrysostom believed she was his wife and Archippus their son.
- St. Pelagius thought she was either Philemon's sister or spouse and that Archippus was a deacon or pastor of the church, citing Colossians 4:17, *And tell Archippus, "See that you fulfill the ministry that you received in the Lord."*
- Some think Philemon is the pastor of the community, but others think the pastor and owner of Onesimus is Archippus who Paul identifies as "our fellow soldier." They cite Paul asking Archippus "to fulfill the service he has received in the Lord" by sending Onesimus back to minister to Paul in his captivity (Col 4:17 and Phlm 20).
- St. Jerome thought that Archippus was the bishop of the church at Colossae.

*Grace to you and peace from God our Father and the Lord Jesus Christ.* The difference in Paul's greetings from a traditional Greek letter is that he does not use the customary Greek greeting *chara* or *chaire*, meaning "joy" or "rejoice." →over

Instead, he substitutes the Greek word *charis*, meaning “favor” and the Hebrew sense of *hen*, which means the favor or gift of God’s grace. To the greeting giving the blessing of God’s grace, Paul adds the Greek word for “peace,” *eirene*, which reflects the typical Semitic greeting of *shalom*.

*7 For I have experienced much joy and encouragement from your love, because the hearts of the holy ones have been refreshed by you, brother.* Paul’s word “hearts” is literally “bowels” or “internal organs.” It was a Semitic idiom for the place where emotion resides, whereas “hearts” symbolized the moral essence of a person. Paul uses the same expression in verses 12 and 20. The “holy ones” refers to fellow baptized Christians, made holy by the indwelling of the Holy Spirit.

*10 I urge you on behalf of my child, Onesimus, whose father I became in my imprisonment, 11 who was once useless to you but now he is useful to [both] you and to me.* Onesimus’ name means “useful” or “beneficial,” and Paul makes a wordplay on his name. He may have made himself “useless” to his master when he ran away; however, with his new birth in Christ as a child in the family of God, he now has the opportunity to live up to the meaning of his name to both Paul and his master.

In verse 14, the word translated “voluntary” is the Greek word *hekousion* (Interlineal Bible Greek-English, vol. IV, page 585). It appears only here in the New Testament; however, it appears twelve times in the Septuagint Greek translation of the Old Testament. In those passages, the main reference is to the type of Temple sacrifice known as the “free-will offering (e.g., Lev 7:16; 23:38; Num 15:3; 29:39). Paul’s request of Philemon concerning Onesimus could, therefore, be seen as an offering not by compulsion but as a free-will offering.

The men named in verse 23-24:

1. Epaphras founded the church at Colossus (Col 1:7; 2:1; 4:12-13).
2. Aristarchus was a native of Thessalonica and missionary companion of Paul’s (Acts 19:29; 20:4; 27:2).
3. Mark was a relative of Jesus’ disciple Barnabas and the son of the Jewish-Christian Mary of Jerusalem and a Roman father (Acts 12:12-16; Col 4:10). He accompanied Paul and Barnabas on their first missionary journey (Acts 13:13) and accompanied Barnabas on a mission to Cyprus (Acts 15:39). Mark became St. Peter’s secretary in Rome (1 Pt 5:13; *Church History*, 2.15; 3.39) and is the writer of the Gospel of Mark. In Rome, he was reunited with Paul and stayed with him in prison (Col 4:10; 2 Tim 4:11; Phlm 24). Later, St. Mark went to Alexandria, Egypt and was the first bishop of the Church in Alexandria where he suffered martyrdom.
4. Demas was a resident of Thessalonica and a disciple of Paul’s (Phlm 24; Col 4:14) until he abandoned him (2 Tim 4:10).
5. Luke was Paul’s “beloved physician,” a Gentile convert, a missionary companion, and the writer of the Gospel of Luke and Acts of Apostles (Col 4:11, 14; 2 Tim 4:11; Phlm 24).