

Philemon handout #5

“Philemon was among those who had believed; he lived in the city of Colossae. (His house, in fact, has remained to this day.)”—from “An Exposition of the Epistle to Philemon by the Blessed Theodoret Bishop of Cyrhus”, trans. by James T. Dennison, Jr., et al. *Westminster Theological Journal* 61 (1999): 113. [Theodoret of Cyrhus (ca. 393-457/58 A.D.) in Syria east of ancient Antioch]

v. 2—the question of the audience of the epistle

Spatial element—two venues: (1) _____ ; (2) _____

More specific space information: space in general versus space in particular

(1) _____ ; (2) _____

Interface:

Does Philemon’s home contain dual spatial elements? If so, what are they?

Are these spaces distinguished as to occupants? If so, how?

NB: symmetry of expression

recipient (dative) + adj + adj (co-/fellow-, *sy*-word in Greek) + 1st per pl pronoun

_____ (synergō) _____

recipient (dative) + noun + recipient + noun (co-/fellow-, *sy*-word in Greek) + 1st per pl pronoun

_____ (systratiōtē) _____

Parallel expression (literary-grammatical form) implies:

Why co- or fellow-worker? (cf. 1 Thess 3:2; Rom 16:21)

Why co- or fellow-soldier? (cf. Phil 1:13; Acts 28:16, 20)

Philemon _____ (“beloved,” text variant) and _____

Apphia _____

Archippus (_____) _____

v. 3—contains Greek and Hebrew elements. Explain

Hebrew: grace (חֵן, *hēn*); peace (שְׁלוֹמִי, *shalôm*)

Greek: grace (χάρις, *charis*); peace (εἰρήνη, *eirēnē*)

Why does Paul use χάρις (*charis*), but not χαίρειν (*chairein*)?

Define grace

Comment on the relationship of the Father and the Lord Jesus Christ