

PHILEMON

- 1. Paul, a bound-one of Christ Jesus (or: a prisoner pertaining to and belonging to Christ Jesus), and Timothy, the brother, to Philemon, the loved one, and our fellow worker,**
- 2. and to Apphia, the sister, and to Archippus, our fellow soldier, and to the called-out assembly which corresponds to (or: down in; at) your house:**
- 3. Grace (the influence and boon of undeserved favor, kindness, joy and goodwill) and peace [= shalom] from God, our Father and Lord: Jesus Christ (or: from our Father God, and [the] Owner, Jesus [the] Anointed One [= Messiah]).**
- 4. I always and progressively give thanks to (for) my God (or: experience gratitude in my God; express the ease of grace in my God; experience the happy fortune of abundant grace in my God; observe my God's competent and prosperous grace), repeatedly forming a recollection (habitually making mention) of you upon my prayers,**
- 5. constantly hearing of your love and faith (of the love and the faith which is associated with you [and]) which you are continuously holding (having) toward [and projected] into the Lord Jesus and into all the set-apart ones,**
- 6. so that the common sharing, partnership, fellowship and participation of your faith can come to be (or: may birth itself) inwardly operative (active, energized and effective) within a full and accurate intimate and experiential knowledge of every good thing (or: of all virtue) – of that within us [other MSS: you] [directed and leading] into Christ!**
- 7. For I have much joy and comfort (consolation; encouragement – the provision from a paraclete), based upon your love, because the compassions (tender affections; inward parts; intestines) of the set-apart ones (the saints; the holy ones) have been soothed and refreshed (caused to rest again), through you, brother**
- 8. – through which, continuing having much boldness and freedom of speech within Christ to be repeatedly setting-on and fully arranging the thing (or: the situation) for you to be habitually coming back up to [= laying out what is proper and fitting behavior for you],**
- 9. because of the love, I am rather continually calling [you] alongside to comfort, aid and encourage [you], being such a one as Paul, an old**

man, yet now also a bound-one (prisoner) of Christ Jesus –

10. I am calling you aside to encourage you about my child (born-one), whom I, myself, gave birth to within my bonds: Onesimus,

11. the one once useless (unprofitable) to (for) you, yet now abundantly and easily useful (profitable) to (for) you as well as to (for) me,

12. him whom I sent back again to you – this one 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;

13. [he] whom I, myself, intended to continue holding down (to continue retaining) to myself, so that over you (on your behalf) he could continue giving service to me, within the bonds of the good news (the ideal message of ease; the happy, beautiful and prospering tidings).

14. 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 not be as accords with necessity (compulsion; the force of compression; thus, obligation), but to the contrary, corresponding to what is from out of your being (spontaneous and voluntary).

15. For perhaps (possibly) on account of this he was separated (parted; dissociated) for an hour [= for a brief time], to the end that you could (may) for a lifetime (age-lastingly) fully have him (or: continue receiving full benefits from holding him) –

16. no longer as a slave, but in contrast, above (over; = more than) a slave: a dearly loved brother, most of all (especially) by (to) me, yet how much rather by (to) you, both in [the] flesh as well as within [the] Lord [= in Christ or Yahweh]!

17. Since (or: If), then, you continue holding (having; = considering) me a partner (a fellow participant; a sharer; one equally belonging and in communion), reach toward and receive him in your arms, as [you would] me.

18. 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.

19. I, Paul, write this myself – with my own hand. I, myself, will pay it

off.

To the end that, I am not presently saying to you that you continue owing toward me even yourself!

20. Yes, brother, 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.

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

22. Now, at the same time, also proceed to prepare and set in readiness a guest quarter (lodging) for me, for I am increasingly expecting that through the prayers of you folks I will in favor be graciously given to you people.

23. Epaphras, my fellow captive within Christ Jesus, continues embracing and greeting you,

24. [also] Mark, Aristarchus, Demas, [and] Luke, my fellow workers.

25. The grace (the influence and boon of ill-deserved favor, kindness, joy and goodwill) of our Lord (Owner [may = Yahweh]), Jesus Christ (or: Jesus [the] Anointed One [= Messiah]) [is] with the spirit of you folks. It is so! (Amen.)