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GREEK TEXT · TRANSLATION · INTERLINEAR · DISCOURSE STRUCTURE

The Epistle to Philemon, Chapter 1

ΠΡΟΣ ΦΙΛΗΜΟΝΑ Α΄

Each verse opens with the running Greek, an English translation, and a **discourse note** (its connective, relation, and role in the argument). Below follows the word-by-word breakdown in six tiers: gloss, case (color), parsing, *syntax*, **semantic force**, and a | lexical note.

CASE ■ Nominative ■ Genitive ■ Dative ■ Accusative ■ Vocative ■ Verb (no case) ■ Indeclinable

Discourse notes head each verse: **relation** · connective · clause-flow. Indentation marks prominence — flush-left = main line of argument; indented = supporting / subordinate material.

Discourse structure of the chapter

A · 1:1–3

Salutation

Paul, a prisoner, writes with Timothy (1) to Philemon, Apphia, Archippus and the house-church (2), pronouncing the grace-and-peace blessing (3). The opening's self-designation as 'prisoner' (not 'apostle') sets the disarming, personal tone of the appeal to come.

B · 1:4–7

Thanksgiving for Philemon's love and faith

A thanksgiving period: Paul thanks God always (4), hearing of Philemon's love and faith toward the Lord and the saints (5); he prays that the fellowship of his faith may be effective (6), for Philemon's love has refreshed the hearts of the saints and given Paul great joy (7). The thanksgiving quietly lays the groundwork — the very love that 'refreshes hearts' is about to be invoked for Onesimus.

C · 1:8–16

The appeal for Onesimus

The heart of the letter: though Paul could command, he appeals on the basis of love (8–9), interceding for Onesimus, his child begotten in chains (10), once 'useless' but now 'useful' to both (11). Paul sends him back — his own heart (12) — though he would gladly have kept him; yet he will do nothing without Philemon's consent, that the good be voluntary (13–14). Perhaps Onesimus was parted for a season precisely so that Philemon might have him back forever — no longer as a slave but as a beloved brother (15–16).

D · 1:17–20

Paul's pledge to repay

The decisive request and guarantee: receive Onesimus as you would receive me (17); charge any wrong or debt to my account (18) — Paul writes the bond in his own hand (19a), while gently reminding Philemon that he owes Paul his very self (19b). 'Let me have benefit (ὀναίμην) from you in the Lord; refresh my heart' (20) — a tender wordplay on Onesimus's name.

E · 1:21–25

Confidence, travel plans, and final greetings

Paul closes confident of Philemon's obedience — indeed of more than he asks (21); he asks that a guest room be prepared, hoping to be granted to them through their prayers (22). Greetings follow from Epaphras his fellow-prisoner and the co-workers Mark, Aristarchus, Demas, Luke (23–24), sealed by the grace benediction (25).

1 Παῦλος δέσμιος Χριστοῦ Ἰησοῦ καὶ Τιμόθεος ὁ ἀδελφὸς Φιλήμονι τῷ ἀγαπητῷ καὶ συνεργῷ ἡμῶν

Paul, a prisoner of Christ Jesus, and Timothy our brother, to Philemon our beloved fellow worker,

LETTER OPENING **ASYNDETON** The epistolary superscription. Strikingly, Paul styles himself not 'apostle' but 'prisoner of Christ Jesus' — the self-designation that frames the whole letter as a personal appeal from a captive, not a command from on high.

Παῦλος

Paul

Nominative

subject (nominative of superscription)

Παῦλος; the apostle's Roman cognomen; the Greek letter-opening names the sender first.

δέσμιος

prisoner

Nominative

apposition to Παῦλος

δέσμιος: 'bound one, prisoner' (from δεσμός, 'bond'); Paul's chosen self-title here — not 'apostle' — disarms the appeal and lends it pathos.

Χριστοῦ

of Christ

Genitive

genitive of possession/relation

Χριστός: 'Anointed,' the Messiah; here functionally a name-title. Paul is Christ's prisoner — captive for and belonging to him, not merely Rome's.

Ἰησοῦ

Jesus

Genitive

genitive in apposition to Χριστοῦ

<p>καὶ and <i>coordinating conjunction</i></p>	<p>Τιμόθεος Timothy Nominative <i>co-sender (coordinate subject)</i></p> <p>Τιμόθεος: 'honoring God'; Paul's trusted associate, co-named as sender though Paul alone writes in the first person from v.4 on.</p>	<p>ὁ the Nominative <i>article</i></p>	<p>ἀδελφός brother Nominative <i>apposition to Τιμόθεος</i></p> <p>ἀδελφός: 'brother'; the Christian family term — sounded here at the outset and climactically of Onesimus in v.16.</p>
<p>Φιλήμονι to Philemon Dative <i>indirect object (addressee)</i></p> <p>Φιλήμων: a Colossian believer in whose house the church met; the slave-owner whom the letter seeks to persuade.</p>	<p>τῷ the Dative <i>article</i></p>	<p>ἀγαπητῷ beloved Dative <i>attributive adjective</i></p> <p>ἀγαπητός: 'beloved'; from ἀγαπάω — warm affection toward Philemon, and a key-word: Onesimus too will be ἀγαπητός (v.16).</p>	<p>καὶ and <i>coordinating conjunction</i></p>
<p>συνεργῷ fellow worker Dative <i>apposition (second predicate of Philemon)</i></p> <p>συνεργός: 'co-worker' (σύν + ἔργον); Philemon shares in Paul's gospel labor — a partnership Paul will leverage in the appeal.</p>	<p>ἡμῶν our Genitive <i>genitive of relationship</i></p>		

2 καὶ Ἀπφία τῇ ἀδελφῇ καὶ Ἀρχίππῳ τῷ συστρατιώτῃ ἡμῶν καὶ τῇ κατ' οἶκόν σου ἐκκλησίᾳ·

and to Apphia our sister and to Archippus our fellow soldier, and to the church in your house:

CO-ADDRESSEES **καὶ** The address widens: Apphia (likely Philemon's wife), Archippus (a 'fellow soldier'), and the whole house-church. A private matter is thus made semi-public — the community will witness Philemon's response.

καὶ
and

coordinating conjunction

Ἀπφία

to Apphia

Dative

indirect object (co-addressee)

Ἀπφία: a Phrygian woman's name; traditionally taken as Philemon's wife, named because the household management (and a slave) would concern her too.

τῆ

the

Dative

article

ἀδελφῆ

sister

Dative

apposition to Ἀπφία

ἀδελφῆ: 'sister'; the feminine of the family term, marking Apphia as a fellow believer.

καὶ
and

coordinating conjunction

Ἀρχίππῳ

to Archippus

Dative

indirect object (co-addressee)

Ἀρχίππος: 'master of the horse'; possibly Philemon's son, charged in Col 4:17 to fulfill his ministry.

τῷ

the

Dative

article

συστρατιώτῃ

fellow soldier

Dative

apposition to Ἀρχίππῳ

συστρατιώτης; 'fellow soldier' (σύν + στρατιώτης); the gospel mission cast as a shared military campaign (cf. Phil 2:25).

ἡμῶν

our

Genitive

genitive of relationship

καὶ

and

coordinating conjunction

τῆ

the

Dative

article

κατ'

in

preposition + accusative (distributive/local)

κατά: 'according to, at'; κατ' οἶκον = 'at the house' — the idiom for a domestic congregation.

οἶκόν

house

Accusative

object of κατά (location)

οἶκος: 'house, household'; early churches met in homes — here Philemon's, the setting of the whole affair.

σου

your

Genitive

genitive of possession

ἐκκλησία

church

Dative

indirect object (final co-addressee)

ἐκκλησία: 'assembly, called-out body'; the gathered congregation — here the witnessing community of the appeal.

3 χάρις ὑμῖν καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς ἡμῶν καὶ κυρίου Ἰησοῦ Χριστοῦ.

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

GREETING **ASYNDETON** The standard Pauline grace-and-peace blessing, closing the salutation. The doubled source — Father and Lord Jesus Christ — sets the gifts under one divine origin.

χάρις

grace

Nominative

subject (nom. in greeting formula)

χάρις: 'grace, favor'; Paul reshapes the Greek χαίρειν greeting into the theological 'grace.'

ὑμῖν

to you

Dative

dat. of recipient

καὶ

and

coordinating conjunction

εἰρήνη

peace

Nominative

subject (coordinate)

εἰρήνη: 'peace'; the Hebrew šālôm — wholeness and well-being, the second half of the doubled blessing.

ἀπὸ

from

preposition + genitive (source)

θεοῦ

God

Genitive

object of ἀπό (source)

πατρὸς

Father

Genitive

apposition to θεοῦ

πατήρ: 'Father'; the relational name for God shared by Father and people.

ἡμῶν

our

Genitive

genitive of relationship

καὶ

and

coordinating conjunction

κυρίου

the Lord

Genitive

object of ἀπό (coordinate source)

κύριος: 'Lord'; Father and Lord set in parallel as one source of grace and peace.

Ἰησοῦ

Jesus

Genitive

apposition

Χριστοῦ

Christ

Genitive

apposition

4 Εὐχαριστῶ τῷ θεῷ μου πάντοτε μνείαν σου ποιούμενος ἐπὶ τῶν προσευχῶν μου,

I thank my God always, making mention of you in my prayers,

THANKSGIVING **ASYNDETON** The epistolary thanksgiving period opens (vv.4–7). Paul's constant gratitude and prayerful remembrance of Philemon establish the warm relational footing on which the appeal will rest.

Εὐχαριστῶ

I give thanks

Pres Act Indic 1 Sg · εὐχαριστέω

main verb

→ customary present

εὐχαριστέω: 'give thanks'; the standard verb opening a Pauline thanksgiving period.

τῷ

the

Dative

article

θεῷ

God

Dative

indirect object (recipient of thanks)

μου

my

Genitive

genitive of relationship

πάντοτε

always

adverb (frequency)

πάντοτε: 'always, at all times'; the regular hyperbole of the Pauline thanksgivings.

μνείαν

mention/remembrance

Accusative

direct object (cognate w/ ποιούμενος)

μνεία: 'remembrance, mention'; μνείαν ποιοῦμαι = the idiom 'I make mention / remember.'

σου

of you

Genitive

objective genitive

ποιούμενος

making

Pres Mid Ptc · Nom Sg Masc · ποιέω

adverbial ptc. (manner/attendant circ.)

→ present (concurrent)

ποιέω (mid.): in the idiom μνείαν ποιούμενος, 'making mention' — i.e. praying for.

ἐπὶ

in/at

preposition + genitive (occasion)

τῶν

the

Genitive

article

προσευχῶν

prayers

Genitive

object of ἐπί (occasion)

προσευχή: 'prayer'; the regular occasions of Paul's praying.

μου

my

Genitive

genitive of possession

5 ἀκούων σου τὴν ἀγάπην καὶ τὴν πίστιν ἣν ἔχεις πρὸς τὸν κύριον Ἰησοῦν καὶ εἰς πάντας τοὺς ἁγίους,

because I hear of your love and the faith that you have toward the Lord Jesus and for all the saints,

GROUND OF THANKSGIVING ASYNDETON The causal participle gives the basis of thanks: reports of Philemon's love and faith. The chiasmic pairing — love and faith / toward the Lord and for the saints — binds devotion to Christ with practical love for his people, the very love about to be invoked.

ἀκούων

hearing

Pres Act Ptc · Nom Sg Masc · ἀκούω

causal participle

→ present (ongoing)

ἀκούω: 'hear'; Paul's thanks rests on continuing reports of Philemon's character.

σου

your

Genitive

genitive of possession

τὴν

the

Accusative

article

ἀγάπην

love

Accusative

direct object of ἀκούων

ἀγάπη: 'love'; self-giving care — the leading virtue here, and the lever of the whole appeal (vv.7, 9).

καὶ

and

coordinating conjunction

τὴν

the

Accusative

article

πίστιν

faith

Accusative

direct object (coordinate)

πίστις: 'faith, faithfulness'; here paired with love — trust toward Christ issuing in loyalty to his people.

ἣν

which

Accusative

relative pronoun (object of ἔχεις)

ἔχεις

you have

Pres Act Indic 2 Sg · ἔχω

main verb (rel. clause)

→ stative present

ἔχω: 'have, hold'; the relative clause modifies primarily πίστιν (chiasmically), naming its objects.

πρὸς

toward

preposition + accusative (direction/relation)

τὸν

the

Accusative

article

κύριον

Lord

Accusative

object of πρὸς (object of faith)

κύριος: 'Lord'; the object of Philemon's faith.

Ἰησοῦν

Jesus

Accusative

apposition to κύριον

καὶ

and

coordinating conjunction

εἰς

for

preposition + accusative (direction)

εἰς: 'to, for'; the shift from πρὸς (Christ) to εἰς (the saints) lightly distinguishes faith's object from love's recipients.

πάντας

all

Accusative

attributive adjective

τοὺς

the

Accusative

article

ἀγίους

saints

Accusative

object of εἰς (recipients of love)

ἅγιος: 'holy one, saint'; the set-apart people of God — the sphere of Philemon's love, soon to include Onesimus.

6 ὅπως ἡ κοινωνία τῆς πίστεώς σου ἐνεργῆς γένηται ἐν ἐπιγνώσει παντὸς ἀγαθοῦ τοῦ ἐν ἡμῖν εἰς Χριστόν.

that the fellowship of your faith may become effective in the knowledge of every good thing that is in us for Christ.

CONTENT OF THE PRAYER

ὅπως

The substance of Paul's intercession: that Philemon's faith-fellowship prove powerfully active through a deepened grasp of every good thing — a prayer whose 'good' will shortly take concrete shape in the reception of Onesimus.

ὅπως

that

conjunction (purpose/content of prayer)

ὅπως: 'so that, in order that'; here introducing the content/aim of the prayer of v.4.

ἡ

the

Nominative

article

κοινωνία

fellowship/sharing

Nominative

subject

κοινωνία: 'partnership, sharing'; the active participation that faith generates — here the sharing of goods and love within the body.

τῆς

of the

Genitive

article

πίστεώς

faith

Genitive

genitive (source/subjective)

πίστις: 'faith'; the κοινωνία springs from (or is constituted by) Philemon's faith.

σου

your

Genitive

genitive of possession

ἐνεργῆς

effective

Nominative

predicate adjective

ἐνεργῆς: 'active, effective, at work' (cf. 'energy'); the fellowship is to be no mere sentiment but operative power.

γένηται

may become

Aor Mid Subj 3 Sg · γίνομαι

main verb (ὅπως clause, subjunctive)

→ ingressive aorist

γίνομαι: 'become, come to be'; the subjunctive states the prayed-for outcome.

ἐν

in

preposition + dative (means/sphere)

ἐπίγνωσει

knowledge

Dative

dat. of means/sphere

ἐπίγνωσις: 'full knowledge, recognition' (ἐπί-intensive of γνώσις); experiential discernment — the medium in which the fellowship grows effective.

παντός

every

Genitive

attributive adjective

ἀγαθοῦ

good thing

Genitive

objective genitive (object of knowledge)

ἀγαθός: 'good'; the substantival neuter — 'every good thing! The deed for Onesimus is implicitly one such 'good.'

τοῦ

that (which is)

Genitive

article (attributive, w/ ἐν ἡμῖν)

ἐν

in

preposition + dative (sphere)

ἡμῖν

us

Dative

object of ἐν (sphere; var. 'you')

ἡμῖν: 'us'; the good resides 'in us' as a community (a well-attested variant reads ὑμῖν, 'in you').

εἰς

for

preposition + accusative (goal)

Χριστόν

Christ

Accusative

object of εἰς (ultimate goal)

Χριστός; here the goal — every good is oriented toward Christ (or 'unto Christ's honor').

7 χαράν γὰρ πολλήν ἔσχον καὶ παράκλησιν ἐπὶ τῇ ἀγάπῃ σου, ὅτι τὰ σπλάγχνα τῶν ἁγίων ἀναπέπαιται διὰ σοῦ, ἀδελφέ.

For I had much joy and comfort from your love, because the hearts of the saints have been refreshed through you, brother.

GROUND / COMMENDATION γὰρ The thanksgiving's climax and pivot: Philemon's love has 'refreshed the hearts' (σπλάγχνα) of the saints. The verbs ἀναπαύω (refresh) and the noun σπλάγχνα recur in vv.12, 20 — Paul will ask that the same heart-refreshing love now reach Onesimus and himself.

χαράν

joy

Accusative

direct object

χαρά: 'joy'; the glad effect of Philemon's love on Paul.

γὰρ

for

explanatory conjunction

πολλήν

much

Accusative

attributive adjective

ἔσχον

I had

Aor Act Indic 1 Sg · ἔχω

main verb

→ constative aorist

ἔχω: 'have'; the aorist ἔσχον looks back on the joy Paul received on hearing of Philemon.

καὶ
and

coordinating conjunction

παράκλησιν

comfort/encouragement

Accusative

direct object (coordinate)

παράκλησις: 'encouragement, comfort'
(from παρακαλέω, the verb of the appeal in
v.9); a gentle anticipation of the request.

ἐπὶ

from/at

preposition + dative (ground/basis)

τῇ

the

Dative

article

ἀγάπη

love

Dative

dat. of basis (ground of the joy)

ἀγάπη: 'love'; named for the third time –
the recurring lever of the letter.

σου

your

Genitive

genitive of possession

ὅτι

because

causal conjunction

τῷ

the

Nominative

article

σπλάγχνα

hearts/affections

Nominative

subject

σπλάγχνα: lit. 'inward parts, bowels'; the
seat of deep affection – 'hearts.' A keyword
recurring at vv.12, 20.

τῶν

of the

Genitive

article

ἁγίων

saints

Genitive

possessive/subjective genitive

ἅγιος: 'holy one, saint!'; the believers whose
hearts Philemon's love has gladdened.

ἀναπέπαιται

have been refreshed

Perf Pass Indic 3 Sg · ἀναπαύω

main verb (ὅτι clause)

→ *intensive perfect (abiding result)*

ἀναπαύω: 'give rest, refresh' (ἀνά + παύω);
the perfect marks a settled state of
refreshment – Paul will ask the same favor
in v.20.

διὰ

through

preposition + genitive (agency)

σοῦ

you

Genitive

object of διὰ (intermediate agent)

ἀδελφέ

brother

Vocative

vocative of address

ἀδελφός: 'brother!'; the affectionate direct
address that seals the commendation and
opens the appeal.

8 Διό, πολλήν ἐν Χριστῷ παρρησίαν ἔχων ἐπιτάσσειν σοι τὸ ἀνήκον,

Therefore, though I have much boldness in Christ to command you to do what is fitting,

Διό The hinge of the letter. On the basis of the commended love, Paul turns to his request — disavowing the apostolic authority he could wield ('though I could command') in favor of a personal entreaty (v.9).

Διό

therefore

inferential conjunction

διό: 'wherefore, therefore' (δι' ὅ); draws the inference from the thanksgiving into the appeal.

πολλήν

much

Accusative

attributive adjective

ἐν

in

preposition + dative (sphere)

Χριστῷ

Christ

Dative

dat. of sphere (the realm of the boldness)

Χριστός: 'in Christ' — the sphere from which Paul's authority would derive, were he to use it.

παρρησίαν

boldness/freedom

Accusative

direct object of ἔχων

παρρησία: 'frankness, boldness' (lit. 'all-speech'); the freedom to speak plainly — here, to command, which Paul declines.

ἔχων

having

Pres Act Ptc · Nom Sg Masc · ἔχω

concessive participle ('though having')

→ present (concurrent)

ἔχω: 'have, possess'; concessive — 'although I have' the right to command.

ἐπιτάσσειν

to command

Pres Act Inf · ἐπιτάσσω

complementary (exegetical) infinitive

→ present (general)

ἐπιτάσσω: 'order, command' (ἐπί + τάσσω, 'arrange'); strong word of authoritative command — set aside in favor of παρακαλῶ (v.9).

σοι

you

Dative

dat. (recipient of the command)

τὸ

the

Accusative

article (substantizes ptc.)

ἀνῆκον

what is fitting

Pres Act Ptc · Acc Sg Neut · ἀνήκω

substantival ptc. (object of ἐπιτάσσειν)

→ present (general)

ἀνήκω: 'be fitting, be one's duty'; τὸ ἀνῆκον = 'the proper thing' — the duty Paul could enjoin but prefers to evoke.

9 διὰ τὴν ἀγάπην μᾶλλον παρακαλῶ, τοιοῦτος ὢν ὡς Παῦλος πρεσβύτης, νυνὶ δὲ καὶ δέσμιος Χριστοῦ Ἰησοῦ·

for love's sake I appeal instead — being such a one as Paul, an old man, and now also a prisoner of Christ Jesus —

THE BASIS OF APPEAL ASYNDETON Paul names his chosen method: not command but entreaty 'for love's sake.' He stacks pathos — an aged man, now also a prisoner — reinforcing that the request comes from weakness and affection, not coercion.

διὰ

for the sake of

preposition + accusative (cause/motive)

τὴν

the

Accusative

article

ἀγάπην

love

Accusative

object of διὰ (motive of appeal)

ἀγάπη: 'love'; the motive Paul appeals to — possibly Philemon's love, or love as such, the higher principle than command.

μᾶλλον

rather/instead

adverb (comparative)

μᾶλλον: 'rather, more'; sets the appeal over against the command renounced in v.8.

<p>παρακαλῶ I appeal</p> <p>Pres Act Indic 1 Sg · παρακαλέω</p> <p><i>main verb</i></p> <p>→ present (performative)</p> <p>παρακαλέω: 'urge, entreat, exhort' (παρά + καλέω, 'call alongside'); the verb of personal appeal, deliberately gentler than ἐπιτάσσω.</p>	<p>τοιοῦτος such a one</p> <p>Nominative</p> <p><i>predicate of ὧν (correlative pronoun)</i></p> <p>τοιοῦτος: 'such, of this kind'; sums up the persona Paul presents — aged and imprisoned.</p>	<p>ὧν being</p> <p>Pres Act Ptc · Nom Sg Masc · εἰμί</p> <p><i>causal/concessive participle</i></p> <p>→ stative present</p> <p>εἰμί: 'be'; the participle introduces the self-portrait grounding the appeal.</p>	<p>ὡς as</p> <p><i>comparative particle</i></p> <p>ὡς: 'as, namely'; introduces the descriptive apposition 'Paul, an old man.'</p>
<p>Παῦλος Paul</p> <p>Nominative</p> <p><i>apposition (the persona named)</i></p> <p>Παῦλος: Paul names himself, lending personal weight to the entreaty.</p>	<p>πρεσβύτες an old man</p> <p>Nominative</p> <p><i>apposition to Παῦλος</i></p> <p>πρεσβύτες: 'old man, aged person'; (some read 'ambassador, πρεσβευτής) — here the pathos of advanced years.</p>	<p>νυνὶ now</p> <p><i>adverb (time, emphatic form)</i></p> <p>νυνὶ: 'now' (intensive of νῦν); marks the present aggravating circumstance — imprisonment.</p>	<p>δὲ and/but</p> <p><i>connective particle (development)</i></p>
<p>καὶ also</p> <p><i>adverbial (ascensive)</i></p>	<p>δέσμιος a prisoner</p> <p>Nominative</p> <p><i>apposition (second descriptor)</i></p> <p>δέσμιος: 'prisoner'; repeated from v.1 — Paul's chains are pressed into the service of the plea.</p>	<p>Χριστοῦ of Christ</p> <p>Genitive</p> <p><i>genitive of relation/possession</i></p>	<p>Ἰησοῦ Jesus</p> <p>Genitive</p> <p><i>apposition to Χριστοῦ</i></p>

10 παρακαλῶ σε περὶ τοῦ ἔμοῦ τέκνου, ὃν ἐγέννησα ἐν τοῖς δεσμοῖς Ὀνήσιμον,

I appeal to you for my child, whom I begot in my chains, Onesimus —

THE PETITION STATED **ASYNDETON** The verb παρακαλῶ resumes (from v.9) and at last names its object. Paul withholds the name 'Onesimus' until the end of the clause — first presenting him only as 'my child, whom I begot in chains,' so that affection precedes the loaded name of the runaway slave.

παρακαλῶ

I appeal

Pres Act Indic 1 Sg · παρακαλέω

main verb (resumptive)

→ present (performative)

παρακαλέω: 'entreat, appeal'; resumed from v.9 after the parenthetical self-description, now with its object.

σε

you

Accusative

direct object (person appealed to)

περὶ

concerning

preposition + genitive (reference)

τοῦ

the

Genitive

article

ἐμοῦ

my

Genitive

possessive adjective (emphatic)

ἐμός: 'my'; the emphatic possessive — 'my own child' — stressing Paul's tender ownership of the convert.

τέκνου

child

Genitive

object of περί (the one appealed for)

τέκνον: 'child'; spiritual offspring — Paul's metaphor for one he led to faith (cf. 1 Cor 4:15).

ὄν

whom

Accusative

relative pronoun (object of ἐγέννησα)

ἐγέννησα

I begot

Aor Act Indic 1 Sg · γεννάω

main verb (rel. clause)

→ constative aorist

γεννάω: 'beget, father'; metaphor of spiritual fatherhood — Paul converted Onesimus during his imprisonment.

ἐν

in

preposition + dative (circumstance)

τοῖς

the

Dative

article

δεσμοῖς

chains/imprisonment

Dative

dat. of circumstance/place

δεσμός: 'bond, chain'; the plural denotes imprisonment — the very chains of vv.1, 9, now the cradle of a conversion.

Ὀνήσιμον

Onesimus

Accusative

apposition to τέκνου (delayed name)

Ὀνήσιμος: 'useful, profitable' (from ὀνίνημι, 'to benefit'); a common slave name. Held to the clause's end, it sets up the wordplay of vv.11, 20.

11 τόν ποτέ σοι ἄχρηστον νυνὶ δὲ σοὶ καὶ ἐμοὶ εὐχρηστον,

who was once useless to you but now is useful both to you and to me —

WORDPLAY / CHARACTERIZATION **ASYNDETON** The famous pun on the name Onesimus ('useful'): once ἄχρηστον (useless), now εὐχρηστον (well-useful). The former-vs.-now contrast (ποτέ ... νυνὶ) captures the conversion that has transformed the runaway into an asset — and to Paul as well as Philemon.

τόν

the (one)

Accusative

article (substantival, w/ adjectives)

ΠΟΤΕ

once/formerly

adverb (past time)

ποτέ: 'once, formerly'; marks Onesimus's prior state, set against the νυνὶ ('now') of conversion.

σοι

to you

Dative

dat. of (dis)advantage

ἄχρηστον

useless

Accusative

predicate/attributive adjective

ἄχρηστος: 'useless, unprofitable' (ἀ- + χρηστός); a pointed play on the name 'Onesimus' — belying it in his runaway past.

νυνὶ

now

adverb (present time)

νυνὶ: 'now' (intensive); the conversion's decisive 'now' — the new reality reversing the old.

δὲ

but

adversative particle

σοὶ

to you

Dative

dat. of advantage

καὶ

and

coordinating conjunction

ἐμοὶ

to me

Dative

dat. of advantage (coordinate)

ἐμοὶ: 'to me'; Paul joins himself to the benefit — Onesimus is now useful to both, binding their interests.

εὐχρηστον

useful

Accusative

predicate/attributive adjective

εὐχρηστος: 'very useful, serviceable' (εὖ + χρηστός); the redeemed counterpart to ἄχρηστος — the name 'Onesimus' now made true.

12 ὃν ἀνέπεμψά σοι, αὐτόν, τοῦτ' ἔστιν τὰ ἐμὰ σπλάγχνα·

whom I have sent back to you — him, that is, my very heart.

THE ACT OF SENDING **ASYNDETON** Paul states the concrete deed: he is sending Onesimus back. The startling apposition 'my very heart' (τὰ ἐμὰ σπλάγχνα) identifies Onesimus with Paul's own affections (cf. v.7) — to receive him is to receive Paul himself (v.17).

ὃν

whom

Accusative

relative pronoun (object of ἀνέπεμψα)

ἀνέπεμψά

I have sent back

Aor Act Indic 1 Sg · ἀναπέμπω

main verb (epistolary aorist)

→ epistolary aorist

ἀναπέμπω: 'send back, send up' (ἀνά + πέμπω); epistolary aorist — from the reader's standpoint the sending is past (Onesimus carries the letter).

σοι

to you

Dative

dat. of recipient

αὐτόν

him

Accusative

intensive/resumptive pronoun (in apposition)

αὐτός: 'him(self)'; resumes the relative emphatically — 'him, I say' — focusing attention before the striking identification.

τοῦτ'

this

Nominative

demonstrative (subject of ἔστιν)

οὗτος: 'this!'; τοῦτ' ἔστιν = the explanatory formula 'that is to say.'

ἔστιν

is

Pres Act Indic 3 Sg · εἰμί

main verb (copula, in the formula)

→ stative present

εἰμί: 'be!'; in the idiom τοῦτ' ἔστιν, 'that is!'

τὰ

the

Accusative

article

ἐμὰ

my

Accusative

possessive adjective (emphatic)

ἐμός: 'my own!'; the emphatic possessive intensifies the identification — Onesimus is Paul's very self.

σπλάγχνα

heart/affections

Accusative

predicate (apposition to αὐτόν)

σπλάγχνα: 'inward parts,' the seat of affection — 'my heart.' The keyword of v.7 now applied to Onesimus himself.

13 ὄν ἐγὼ ἐβουλόμην πρὸς ἑμαυτὸν κατέχειν, ἵνα ὑπὲρ σοῦ μοι διακονῇ ἐν τοῖς δεσμοῖς τοῦ εὐαγγελίου,

I was wanting to keep him with myself, so that on your behalf he might serve me in my chains for the gospel;

PAUL'S WISH **ASYNDETON** Paul discloses his own preference: he would gladly have retained Onesimus as a stand-in for Philemon, serving him in prison. The phrase 'on your behalf' delicately credits Philemon with the service Onesimus could render — yet Paul will not presume (v.14).

ὄν

whom

Accusative

relative pronoun (object of κατέχειν)

ἐγὼ

I

Nominative

subject (emphatic pronoun)

ἐγὼ: 'I'; the expressed pronoun stresses Paul's personal wish, set against Philemon's prerogative (v.14).

ἐβουλόμην

I was wanting

Impf Mid Indic 1 Sg · βούλομαι

main verb

→ desiderative imperfect (unrealized wish)

βούλομαι: 'wish, want, intend'; the imperfect softens it — 'I was inclined / would have liked,' a wish not acted on.

πρὸς

with

preposition + accusative (association)

ἑμαυτὸν

myself

Accusative

object of *πρός* (reflexive)

ἑμαυτὸν: 'myself'; the reflexive pronoun — Paul would have kept him at his own side.

κατέχειν

to keep/retain

Pres Act Inf · κατέχω

complementary infinitive (of *ἐβουλόμην*)

→ present (general)

κατέχω: 'hold fast, retain' (κατά + ἔχω); the verb of holding back — what Paul refrains from doing.

ἵνα

so that

conjunction (purpose)

ὑπὲρ

on behalf of

preposition + genitive (substitution/benefit)

ὑπὲρ: 'on behalf of, in place of'; Onesimus's service would stand in for Philemon's own.

σοῦ

you

Genitive

object of *ὑπὲρ* (the one represented)

μοι

me

Dative

dat. (object of *διακονῆ*)

διακονῆ

he might serve

Pres Act Subj 3 Sg · διακονέω

main verb (*ἵνα* clause, subjunctive)

→ present (ongoing)

διακονέω: 'serve, minister' (cf. 'deacon'); practical service — the help Onesimus could render Paul in prison.

ἐν

in

preposition + dative (circumstance)

τοῖς

the

Dative

article

δεσμοῖς

chains

Dative

dat. of circumstance

δεσμός: 'bond, chain'; Paul's imprisonment again — the setting of the longed-for service.

τοῦ

of the

Genitive

article

εὐαγγελίου

gospel

Genitive

genitive of cause ('chains for the gospel')

εὐαγγέλιον: 'good news, gospel'; the cause of Paul's imprisonment — the chains are 'of/for the gospel!'

14 χωρίς δὲ τῆς σῆς γνώμης οὐδὲν ἠθέλησα ποιῆσαι, ἵνα μὴ ὡς κατὰ ἀνάγκην τὸ ἀγαθὸν σου ᾗ ἀλλὰ κατὰ ἐκούσιον.

but without your consent I wanted to do nothing, so that your good deed might not be as by compulsion but of your own free will.

COUNTER-BALANCE / PRINCIPLE **δὲ** The δὲ answers the wish of v.13: Paul will do nothing without Philemon's consent. The principle is stated — the good must be voluntary, not coerced — which both honors Philemon's freedom and quietly maximizes the moral appeal.

χωρίς

apart from/without

preposition + genitive (separation)

χωρίς: 'apart from, without'; Paul refuses to act behind Philemon's back.

δὲ

but

adversative particle

τῆς

the

Genitive

article

σῆς

your

Genitive

possessive adjective

σός: 'your'; the possessive — the decision must be Philemon's own.

γνώμης

consent/opinion

Genitive

object of χωρίς

γνώμη: 'mind, opinion, consent'; Philemon's considered judgment, which Paul will not preempt.

οὐδὲν

nothing

Accusative

direct object (of ποιῆσαι)

οὐδείς: 'no one, nothing'; the absolute object — Paul presumed to do nothing on his own.

ἠθέλησα

I wanted

Aor Act Indic 1 Sg · θέλω

main verb

→ *constative aorist*

θέλω: 'will, wish'; the decisive aorist — Paul's settled resolve not to act unilaterally.

ποιῆσαι

to do

Aor Act Inf · ποιέω

complementary infinitive (of ἠθέλησα)

→ *constative aorist*

ποιέω: 'do, make'; the action Paul withheld pending Philemon's consent.

ἵνα

so that

conjunction (purpose)

μὴ

not

negative particle (w/ subjunctive)

ὡς

as

comparative particle (manner)

ὡς: 'as, as if'; here qualifying — 'as though by compulsion.'

κατὰ

by

preposition + accusative (manner/norm)

<p>ἀνάγκην compulsion</p> <p>Accusative <i>object of κατά (manner)</i></p> <p>ἀνάγκη: 'necessity, constraint'; the coerced manner Paul wishes to avoid.</p>	<p>τὸ the</p> <p>Nominative <i>article</i></p>	<p>ἀγαθόν good (deed)</p> <p>Nominative <i>subject of ἦ</i></p> <p>ἀγαθός: 'good'; τὸ ἀγαθόν = 'the good deed' — Philemon's anticipated kindness toward Onesimus.</p>	<p>σου your</p> <p>Genitive <i>genitive of possession/source</i></p>
<p>ἦ might be</p> <p>Pres Act Subj 3 Sg · εἰμί <i>main verb (ἵνα clause, subjunctive)</i></p> <p>→ stative present</p> <p>εἰμί: 'be'; the subjunctive states the desired quality of the deed — free, not forced.</p>	<p>ἀλλὰ but</p> <p><i>strong adversative conjunction</i></p>	<p>κατὰ of</p> <p><i>preposition + accusative (manner/norm)</i></p>	<p>ἐκούσιον free will</p> <p>Accusative <i>object of κατά (manner)</i></p> <p>ἐκούσιος: 'voluntary, willing'; κατὰ ἐκούσιον = 'of one's own accord' — the manner Paul prizes.</p>

15 τάχα γὰρ διὰ τοῦτο ἐχωρίσθη πρὸς ὥραν, ἵνα αἰώνιον αὐτὸν ἀπέχης,

For perhaps this is why he was parted from you for an hour: that you might have him back forever —

PROVIDENTIAL EXPLANATION **γάρ** Paul ventures a tentative theology of the runaway's flight: 'perhaps' a brief separation under God's hand was for a permanent reunion. The passive ἐχωρίσθη ('he was parted') discreetly avoids blaming Onesimus, reframing the wrong as providence.

<p>τάχα perhaps</p> <p><i>adverb (modal, tentative)</i></p> <p>τάχα: 'perhaps, possibly'; the cautious 'perhaps' — Paul offers an interpretation, not a dogma.</p>	<p>γάρ for</p> <p><i>explanatory conjunction</i></p>	<p>διὰ for</p> <p><i>preposition + accusative (cause/reason)</i></p>	<p>τοῦτο this</p> <p>Accusative <i>object of διὰ (forward-pointing)</i></p> <p>οὗτος: 'this'; διὰ τοῦτο = 'for this reason,' anticipating the ἵνα clause.</p>
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ἐχωρίσθη

he was parted

Aor Pass Indic 3 Sg · χωρίζω

main verb

→ constative aorist (theological passive)

χωρίζω: 'separate, part'; the passive ('he was separated') tactfully veils Onesimus's act and hints at divine agency.

πρὸς

for

preposition + accusative (duration/extent)

πρὸς: with the accusative of time, 'for' a span; πρὸς ὥραν = 'for an hour, briefly.'

ὥραν

an hour

Accusative

object of πρὸς (extent of time)

ὥρα: 'hour, season'; πρὸς ὥραν = 'for a short while,' set against αἰώνιον ('forever').

ἵνα

that

conjunction (purpose)

αἰώνιον

forever/eternally

Accusative

adjective (predicate/adverbial w/ ἀπέχης)

αἰώνιος: 'eternal, everlasting'; the contrast with πρὸς ὥραν — a fleeting loss for a permanent gain.

αὐτὸν

him

Accusative

direct object (of ἀπέχης)

ἀπέχης

you might have (back) in full

Pres Act Subj 2 Sg · ἀπέχω

main verb (ἵνα clause, subjunctive)

→ present (resultant possession)

ἀπέχω: 'have in full, receive back' (ἀπό + ἔχω); a commercial nuance ('have the receipt in full') — Philemon would gain Onesimus completely and lastingly.

16 οὐκέτι ὡς δοῦλον ἀλλὰ ὑπὲρ δοῦλον, ἀδελφὸν ἀγαπητόν, μάλιστα ἐμοί, πόσω δὲ μᾶλλον σοὶ καὶ ἐν σαρκὶ καὶ ἐν κυρίῳ.

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.

THE TRANSFORMED RELATIONSHIP ASYNDETON The theological climax of the appeal: the master-slave bond is transcended. Onesimus returns 'no longer as a slave but more than a slave — a beloved brother.' The double 'both in the flesh and in the Lord' covers the whole relationship: he is kin in the human household and in Christ.

οὐκέτι

no longer

adverb (negation of time)

οὐκέτι: 'no longer'; the decisive break with the old status — the relationship is permanently changed.

ὡς

as

comparative particle (manner)

ὡς: 'as'; not 'as a slave' — i.e. no longer regarded merely in that capacity.

δοῦλον

slave

Accusative

object (of implied 'have/receive')

δοῦλος: 'slave, bondservant'; Onesimus's legal status — here transcended, not merely softened.

ἀλλὰ

but

strong adversative conjunction

ὑπέρ

more than/above

preposition + accusative (comparison)

ὑπέρ: with the accusative, 'beyond, more than'; Onesimus is now 'above a slave.'

δοῦλον

a slave

Accusative

object of ὑπέρ (comparison)

ἀδελφόν

brother

Accusative

apposition (the new status)

ἀδελφός: 'brother'; the keyword of vv.1, 7 now crowns Onesimus — family, not property.

ἀγαπητόν

beloved

Accusative

attributive adjective

ἀγαπητός: 'beloved'; the very word applied to Philemon in v.1 — now to Onesimus, leveling them as objects of love.

μάλιστα

especially

adverb (superlative degree)

μάλιστα: 'most of all, especially'; Onesimus is beloved 'especially to me' — Paul's personal bond.

ἐμοί

to me

Dative

dat. of reference/advantage

πόσῳ

how much

Dative

dat. of measure (degree of difference)

πόσος: 'how much/many'; πόσῳ μάλλον = the a fortiori 'how much more' — if dear to Paul, far more to Philemon.

δὲ

but

connective particle (contrast/development)

μᾶλλον

more

adverb (comparative)

μᾶλλον: 'more, rather'; completes the πόσῳ ... μᾶλλον construction.

σοί

to you

Dative

dat. of reference/advantage

καί

both

correlative conjunction (καί ... καί)

καί ... καί: 'both ... and'; the doubled conjunction joins the two spheres of the new kinship.

ἐν

in

preposition + dative (sphere)

σαρκί

flesh

Dative

dat. of sphere (human relationship)

σάρξ: 'flesh'; here the natural, earthly sphere — the human household and its ties, where Onesimus is now a brother.

καί

and

correlative conjunction (καί ... καί)

ἐν

in

preposition + dative (sphere)

κυρίῳ

the Lord

Dative

dat. of sphere (the Christian bond)

κύριος: 'Lord'; ἐν κυρίῳ — the spiritual sphere, where master and slave are brothers in Christ.

17 Εἰ οὖν με ἔχεις κοινωνόν, προσλαβοῦ αὐτὸν ὡς ἐμέ.

So if you consider me a partner, receive him as you would receive me.

THE DECISIVE REQUEST **οὖν** The inferential οὖν gathers the appeal into its central petition. The conditional is real ('if — as is true — you hold me a partner'); the imperative προσλαβοῦ is the one explicit command of the letter: receive Onesimus exactly as you would receive Paul.

Εἰ

if

conjunction (1st-class condition, assumed true)

εἰ: 'if'; introducing a condition Paul treats as factual — 'if (as you do) you regard me a partner.'

οὖν

therefore/so

inferential conjunction

οὖν: 'therefore'; draws together the foregoing into the climactic request.

με

me

Accusative

direct object (of ἔχεις)

ἔχεις

you have/regard

Pres Act Indic 2 Sg · ἔχω

main verb (protasis)

→ stative present

ἔχω: 'have, hold, regard'; here 'consider, count' — 'if you reckon me a partner!'

κοινωνόν

partner

Accusative

object complement (of με)

κοινωνός: 'partner, sharer'; cognate with κοινωνία (v.6) — the partnership now cashed out as: receive my representative as me.

προσλαβοῦ

receive/welcome

Aor Mid Impv 2 Sg · προσλαμβάνω

main verb (imperative, apodosis)

→ ingressive aorist (decisive command)

προσλαμβάνω (mid.): 'take to oneself, welcome' (πρός + λαμβάνω); the warm verb of reception (cf. Rom 14:1; 15:7) — the letter's sole imperative.

αὐτόν

him

Accusative

direct object (of προσλαβοῦ)

ὡς

as

comparative particle (manner)

ὡς: 'as'; ὡς ἐμέ = 'as (you would receive) me' — the identification of v.12 made operative.

ἐμέ

me

Accusative

accusative (standard of comparison)

18 εἰ δέ τι ἠδίκησέν σε ἢ ὀφείλει, τοῦτο ἐμοὶ ἐλλόγα·

But if he has wronged you in anything or owes you anything, charge it to my account.

ASSUMPTION OF DEBT **δέ** Paul anticipates the practical obstacle — a debt or wrong (likely loss from the flight, perhaps theft). With a commercial term (ἐλλόγα, 'charge to my account') he assumes the liability himself, removing every financial pretext for refusal.

εἰ

if

conjunction (condition)

εἰ: 'if'; a delicately phrased condition — conceding the possibility of wrong without dwelling on it.

δέ

but

connective/adversative particle

τι

anything

Accusative

direct object (of ἠδίκησεν)

τις: 'anyone, anything'; the indefinite 'in any way' — generalizing whatever the offense might be.

ἠδίκησέν

he has wronged

Aor Act Indic 3 Sg · ἀδικέω

main verb (protasis)

→ constative aorist

ἀδικέω: 'do wrong, injure' (ἀ- + δίκη, 'justice'); the wrong of the runaway — perhaps loss or theft.

σε

you

Accusative

direct object (person wronged)

ἢ

or

disjunctive conjunction

ὀφείλει

owes

Pres Act Indic 3 Sg · ὀφείλω

main verb (protasis, coordinate)

→ **stative present**

ὀφείλω: 'owe, be indebted'; a financial debt
— distinguished from, or specifying, the
'wrong!'

τοῦτο

this

Accusative

direct object (of ἔλλογα), proleptic

οὗτος: 'this'; the debt/wrong, fronted for
emphasis — 'this, put on my account!'

ἐμοί

to me

Dative

dat. of recipient (the one charged)

ἐμοί: 'to me'; emphatic by position — the
debt is to fall on Paul.

ἐλλόγα

charge it (to my account)

Pres Act Impv 2 Sg · ἐλλογάω

main verb (imperative)

→ **present (command)**

ἐλλογάω/ἐλλογέω: 'reckon, put to one's
account' (ἐν + λόγος); a commercial
bookkeeping term — Paul assumes the
ledger entry himself.

19 ἐγὼ Παῦλος ἔγραψα τῇ ἐμῇ χειρὶ, ἐγὼ ἀποτίσω· ἵνα μὴ λέγω σοι ὅτι καὶ σεαυτὸν μοι προσοφείλεις.

I, Paul, write this with my own hand: I will repay it — not to mention to you that you owe me your very self besides.

SIGNED BOND / GENTLE LEVERAGE ASYNDETON Paul makes the pledge a formal IOU in his own hand ('I, Paul!'), a legally weighty promissory note. Then with a deft praeteritio ('not to mention ...') he reminds Philemon that he is, in fact, in Paul's debt for his own conversion — outweighing any sum owed.

ἐγὼ

I

Nominative

subject (emphatic pronoun)

ἐγὼ: 'I'; the emphatic, repeated 'I' lends the pledge the solemnity of a signature.

Παῦλος

Paul

Nominative

apposition (the signatory named)

Παῦλος: Paul names himself — the bond is personally underwritten, as in a legal note of hand.

ἔγραψα

I write/have written

Aor Act Indic 1 Sg · γράφω

main verb (epistolary aorist)

→ epistolary aorist

γράφω: 'write'; the epistolary aorist — 'I write (herewith)!' marking the autograph guarantee.

τῇ

the

Dative

article

ἐμῇ

my own

Dative

possessive adjective

ἐμός: 'my own'; emphasizing the handwritten authenticity of the bond.

χειρί

hand

Dative

dat. of means/instrument

χείρ: 'hand'; the autograph (cf. 1 Cor 16:21; Gal 6:11) — giving the promise legal force.

ἐγὼ

I

Nominative

subject (emphatic, repeated)

ἐγὼ: the repeated 'I' — 'I myself will pay' — underscoring personal responsibility.

ἀποτίσω

I will repay

Fut Act Indic 1 Sg · ἀποτίνω

main verb

→ predictive future (promissory)

ἀποτίνω: 'pay back, make compensation'; a formal legal term for discharging a debt — Paul's binding promise.

ἵνα

that

conjunction (introducing praeteritio)

ἵνα: here in the idiom ἵνα μὴ λέγω, 'not to say, to say nothing of' — a rhetorical 'I won't mention.'

μὴ

not

negative particle

λέγω

I should say

Pres Act Subj 1 Sg · λέγω

main verb (ἵνα clause, subjunctive)

→ present (general)

λέγω: 'say'; in the praeteritio formula — Paul mentions precisely by claiming not to.

σοι

to you

Dative

dat. of indirect object

ὅτι

that

conjunction (content of λέγω)

καί

even/also

adverbial (ascensive)

καί: 'even, also'; intensifies — 'your very self as well!'

σεαυτόν

yourself

Accusative

direct object (of προσοφείλεις)

σεαυτόν: 'yourself'; the reflexive — Philemon's own self/soul is the debt, owed for his conversion through Paul.

μοι

to me

Dative

dat. of recipient (creditor)

προσοφείλεις

you owe besides

Pres Act Indic 2 Sg · προσοφείλω

main verb (ὅτι clause)

→ stative present

προσοφείλω: 'owe in addition' (πρός + ὀφείλω); the προ-/πρός- 'over and above' — Philemon's greater, prior debt to Paul dwarfs Onesimus's.

20 ναί, ἀδελφέ, ἐγώ σου ὀναίμην ἐν κυρίῳ· ἀνάπαυσόν μου τὰ σπλάγχνα ἐν Χριστῷ.

| Yes, brother, let me have some benefit from you in the Lord; refresh my heart in Christ.

PERSONAL ENTREATY / WORDPLAY ASYNDETON Paul presses home with a final, tender appeal. The verb ὀναίμην ('may I have benefit/profit') puns on the name Onesimus ('useful') — 'let me get some "Onesimus" out of you.' And he asks for the very refreshment of heart (ἀνάπαυσον ... σπλάγχνα) that Philemon has given others (v.7).

ναί

yes

particle of affirmation

| ναί: 'yes, indeed'; an emphatic, heartfelt affirmation introducing the personal plea.

ἀδελφέ

brother

Vocative

vocative of address

| ἀδελφός: 'brother'; the affectionate address again (cf. v.7), warming the climactic request.

ἐγώ

I

Nominative

subject (emphatic pronoun)

| ἐγώ: 'I'; the emphatic pronoun — 'let me, even me, benefit.'

σου

from you

Genitive

genitive (source of benefit, w/ ὀναίμην)

ὄναίμην

may I benefit/have profit

Aor Mid Opt 1 Sg · ὄνιμημι

main verb (optative of wish)

→ *voluntative optative (wish)*

ὄνιμημι: 'benefit, profit, have joy of'; the optative of wish — and a pun on Ὀνήσιμος ('useful'), 'let me have my "Onesimus" from you.'

ἐν

in

preposition + dative (sphere)

κυρίῳ

the Lord

Dative

dat. of sphere

κύριος: 'Lord'; the Christian sphere in which the benefit is sought — not a worldly favor.

ἀνάπαυσόν

refresh

Aor Act Impv 2 Sg · ἀναπαύω

main verb (imperative)

→ *ingressive aorist (entreaty)*

ἀναπαύω: 'refresh, give rest'; the same verb as v.7 — Paul asks for himself the heart-refreshment Philemon has given the saints.

μου

my

Genitive

genitive of possession

τὰ

the

Accusative

article

σπλάγχνα

heart/affections

Accusative

direct object (of ἀνάπαυσον)

σπλάγχνα: 'heart, inward affections'; the keyword of vv.7, 12 — to refresh Paul's heart is to receive Onesimus well.

ἐν

in

preposition + dative (sphere)

Χριστῷ

Christ

Dative

dat. of sphere

Χριστός: 'Christ'; the request, like all in the letter, is set within the bond of Christ.

21 Πεποιθὼς τῇ ὑπακοῇ σου ἔγραψά σοι, εἰδὼς ὅτι καὶ ὑπὲρ ἃ λέγω ποιήσεις.

Confident of your obedience, I write to you, knowing that you will do even more than I say.

CONFIDENCE / CLOSING OF THE APPEAL **ASYNDETON** Paul rounds off the appeal with an expression of confidence — a rhetorical 'compliance device' that itself exerts gentle pressure. He expects not bare obedience but generosity beyond the request ('more than I say'), perhaps hinting at Onesimus's manumission or return to Paul's service.

Πεποιθώς

being confident

Perf Act Ptc · Nom Sg Masc · πείθω

causal/attendant-circumstance participle

→ intensive perfect (settled conviction)

πείθω (perf. πέπειθα): 'be persuaded, confident, trust'; the perfect denotes a settled assurance — Paul's trust in Philemon's compliance.

τῇ

the

Dative

article

ὑπακοῇ

obedience

Dative

dat. (object of confidence, w/ πεποιθώς)

ὑπακοή: 'obedience' (lit. 'hearing under'); Philemon's anticipated compliant response.

σου

your

Genitive

genitive of possession

ἔγραψά

I write/have written

Aor Act Indic 1 Sg · γράφω

main verb (epistolary aorist)

→ epistolary aorist

γράφω: 'write'; the epistolary aorist — 'I am writing,' from the reader's vantage point.

σοι

to you

Dative

dat. of indirect object

εἰδώς

knowing

Perf Act Ptc · Nom Sg Masc · οἶδα

causal/attendant-circumstance participle

→ perfect-as-present (settled knowledge)

οἶδα: 'know' (perfect with present sense); Paul's confident knowledge of Philemon's generous character.

ὅτι

that

conjunction (content of εἰδώς)

καὶ

even

adverbial (ascensive)

καί: 'even'; intensifies — Philemon will do 'even beyond' what is asked.

ὑπὲρ

beyond

preposition + accusative (comparison/excess)

ὑπέρ: with the accusative, 'beyond, more than'; ὑπὲρ ἃ λέγω = 'above what I say!'

ἃ

what things

Accusative

relative pronoun (object of λέγω)

λέγω

I say

Pres Act Indic 1 Sg · λέγω

main verb (rel. clause)

→ present (general)

λέγω: 'say, ask'; what Paul has requested — the baseline Philemon will exceed.

ποιήσεις

you will do

Fut Act Indic 2 Sg · ποιέω

main verb (ὄτι clause)

→ predictive future

ποιέω: 'do'; the confident prediction of Philemon's deed — surpassing the request.

22 ἅμα δὲ καὶ ἐτοίμαζέ μοι ξενίαν, ἐλπίζω γὰρ ὅτι διὰ τῶν προσευχῶν ὑμῶν χαρισθήσομαι ὑμῖν.

At the same time also prepare a guest room for me, for I hope that through your prayers I will be graciously given to you.

TRAVEL PLAN / PERSONAL NOTE **δὲ** A pastoral postscript that also reinforces accountability: Paul plans to visit and to see for himself how Onesimus has been received. His expected release is framed as God's gracious gift in answer to their prayers, binding the community in shared hope.

ἅμα

at the same time

adverb (simultaneity)

ἅμα: 'at the same time, together'; the request runs alongside the appeal — 'and meanwhile.'

δὲ

but/and

connective particle (transition)

καὶ

also

adverbial (additive)

ἐτοίμαζέ

prepare

Pres Act Impv 2 Sg · ἐτοιμάζω

main verb (imperative)

→ present (durative command)

ἐτοιμάζω: 'make ready, prepare'; the present imperative — 'be getting ready' — expecting Paul's coming.

<p>μοι for me</p> <p>Dative <i>dat. of advantage</i></p>	<p>ξενίαν a guest room/lodging</p> <p>Accusative <i>direct object</i></p> <p>ξενία: 'hospitality, guest lodging' (from ξένος, 'stranger/guest'); the spare room expected for the visiting apostle.</p>	<p>ἐλπίζω I hope</p> <p>Pres Act Indic 1 Sg · ἐλπίζω <i>main verb</i></p> <p>→ present (state of hoping)</p> <p>ἐλπίζω: 'hope, expect'; Paul's confident expectation of release and reunion.</p>	<p>γάρ for</p> <p><i>explanatory conjunction</i></p>
<p>ὅτι that</p> <p><i>conjunction (content of ἐλπίζω)</i></p>	<p>διὰ through</p> <p><i>preposition + genitive (means)</i></p>	<p>τῶν the</p> <p>Genitive <i>article</i></p>	<p>προσευχῶν prayers</p> <p>Genitive <i>object of διὰ (means)</i></p> <p>προσευχή: 'prayer'; the prayers of the community as the means of Paul's hoped-for release.</p>
<p>ὑμῶν your</p> <p>Genitive <i>genitive of possession (plural 'your')</i></p> <p>ὑμῶν: 'your' (plural); now addressing the whole house-church of v.2.</p>	<p>χαρισθήσομαι I will be graciously given</p> <p>Fut Pass Indic 1 Sg · χαρίζομαι <i>main verb (ὅτι clause)</i></p> <p>→ predictive future</p> <p>χαρίζομαι: 'give graciously, grant as a favor' (from χάρις); Paul's restoration to them would be a gift of grace.</p>	<p>ὑμῖν to you</p> <p>Dative <i>dat. of advantage (plural 'you')</i></p>	

23 Ἀσπάζεται σε Ἐπαφρᾶς ὁ συναιχημάλωτός μου ἐν Χριστῷ Ἰησοῦ,

Epaphras, my fellow prisoner in Christ Jesus, greets you,

GREETINGS **ASYNDETON** The closing greetings begin (vv.23–24). Epaphras — the Colossian evangelist (Col 1:7; 4:12) — heads the list as Paul's 'fellow prisoner,' lending the wider mission's solidarity to the appeal.

Ἀσπάζεται

greet

Pres Mid Indic 3 Sg · ἀσπάζομαι

main verb

→ present (epistolary greeting)

ἀσπάζομαι: 'greet, salute'; the standard verb of letter-closing greetings.

σε

you

Accusative

direct object (Philemon)

Ἐπαφρᾶς

Ephras

Nominative

subject

Ἐπαφρᾶς: 'Ephras' (short for Eraphroditus); the founder of the Colossian church (Col 1:7), Paul's companion.

ὁ

the

Nominative

article

συναιχμάλωτός

fellow prisoner

Nominative

apposition to Ἐπαφρᾶς

συναιχμάλωτος: 'fellow captive' (σύν + αἰχμάλωτος, 'war-prisoner'); a vivid term — Ephras shares Paul's captivity.

μου

my

Genitive

genitive of relationship

ἐν

in

preposition + dative (sphere)

Χριστῷ

Christ

Dative

dat. of sphere

Χριστός: 'Christ'; the captivity is 'in Christ Jesus' — for the gospel's sake, not mere misfortune.

Ἰησοῦ

Jesus

Dative

apposition to Χριστῷ

24 Μάρκος, Ἀρίσταρχος, Δημᾶς, Λουκᾶς, οἱ συνεργοί μου.

as do Mark, Aristarchus, Demas, and Luke, my fellow workers.

GREETINGS (CONTINUED) ASYNDETON Four named co-workers add their greetings — the same circle as Colossians 4:10–14. Naming Paul's whole team subtly widens the witnessing audience of Philemon's decision and binds him to the larger fellowship of the gospel.

Μᾶρκος

Mark

Nominative

subject (of implied ἀσπάζονται)

Μᾶρκος: 'Mark' (John Mark); the evangelist and cousin of Barnabas (Col 4:10).

Ἀρίσταρχος

Aristarchus

Nominative

subject (coordinate)

Ἀρίσταρχος: 'Aristarchus'; the Thessalonian who shared Paul's travels and imprisonment (Acts 27:2; Col 4:10).

Δημᾶς

Demas

Nominative

subject (coordinate)

Δημᾶς: 'Demas'; a co-worker who would later desert Paul (2 Tim 4:10) — here still in the circle.

Λουκᾶς

Luke

Nominative

subject (coordinate)

Λουκᾶς: 'Luke'; the physician (Col 4:14) and author of the Third Gospel and Acts, Paul's loyal companion.

οἱ

the

Nominative

article

συνεργοί

fellow workers

Nominative

apposition to the four names

συνεργός: 'co-worker'; the same title given Philemon in v.1 — quietly enrolling him among Paul's collaborators.

μου

my

Genitive

genitive of relationship

25 Ἡ χάρις τοῦ κυρίου Ἰησοῦ Χριστοῦ μετὰ τοῦ πνεύματος ὑμῶν.

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

BENEDICTION **ASYNDETON** The closing grace-benediction, framing the letter (with v.3) in grace.

'Your spirit' is plural — the blessing reaches the whole house-church, sealing a deeply personal letter as a word to the gathered community.

Ἡ

the

Nominative

article

χάρις

grace

Nominative

subject (of implied optative 'be')

χάρις: 'grace'; the letter closes as it opened (v.3) — framed by grace.

τοῦ

of the

Genitive

article

κυρίου

Lord

Genitive

genitive of source

κύριος: 'Lord'; the grace's source is the Lord Jesus Christ.

Ἰησοῦ

Jesus

Genitive
apposition

Χριστοῦ

Christ

Genitive
apposition

μετὰ

with

preposition + genitive (accompaniment)

τοῦ

the

Genitive
article

πνεύματος

spirit

Genitive
object of μετά

πνεῦμα: 'spirit'; 'your spirit' — the inner person of the addressees, here plural for the whole house-church.

ὑμῶν

your

Genitive
genitive of possession (plural 'your')

ὑμῶν: 'your' (plural); the benediction embraces the entire community addressed in v.2.

On the text. Philemon is a single-chapter letter; its 25 verses are here numbered as 'Philemon 1' for consistency with the multi-chapter volumes. Verse punctuation is editorial and conventional. Where editions differ trivially (e.g. the spelling Ἀπία / Ἀπία τῆ ἀδελφῆ in v.2, or the order of the closing benediction in v.25), the more widely printed reading is given without a marginal note.

On the labels. Parsing gives Tense·Voice·Mood·Person·Number (+ Case·Number·Gender for participles) and lemma. The *syntactic-function* and **semantic-force** tiers follow standard intermediate-grammar categories (e.g. Wallace, *Greek Grammar Beyond the Basics*); both involve interpretive judgment, and the majority reading has been chosen where opinions differ. Lexical notes condense commonly cited data (etymology, sense range, synonym contrasts, NT frequency, OT/LXX echoes) and are no substitute for a lexicon.

On the discourse tier. Discourse structure operates above the word, so it is shown at the clause/verse level (the connective, the relation it signals, and the role of the clause) and summarized in the chapter outline. Relation labels, any proposed chiasm, and the paragraph divisions reflect a common reading of the argument; other discourse analyses segment and label some relations differently.