



# The Canadian *Lord's Day* Association

**Bible Course**  
**Acts to Revelation**  
**Lesson 48**

Name: \_\_\_\_\_

## Philemon

A slave (servant) named Onesimus stole from his master Philemon. Onesimus ran from the city of Colosse to the great city of Rome. In Rome, Onesimus met Paul who knew Philemon, Onesimus' master. By the providence, goodness, and mercy of God this poor wandering sinner is brought under the means of grace, which God made effectual for his conversion. The book of Philemon shows the great and endearing affection between a true convert and Paul whom God used to be the instrument of his conversion. Paul regards this poor fugitive now as his son in the faith, and beloved brother. Onesimus readily serves Paul in prison, and would gladly have continued to do so, would duty have permitted; but, being another man's servant, he must return and submit himself to his master. The tender and good spirit of this blessed apostle Paul is witnessed in the concern he has for this poor slave! Since Paul knew Philemon, he writes a personal letter from prison in Rome to relate to Philemon the conversion of Onesimus and request that he be received as a Christian brother with Christian love. (Adapted from Matthew Henry)

1. Who wrote the book of Philemon? \_\_\_\_\_
2. To whom was the book written? \_\_\_\_\_
3. What other two NT books are written to individuals? \_\_\_\_\_
4. In terms of the recipient of this letter, how is this book different from the other NT books? \_\_\_\_\_
5. What is a key theme of Philemon? (v. 18) \_\_\_\_\_

6. Of what value is this theme to us today?

---

---

---

7. Circle the approximate location of Rome and Colosse on the map below and connect the two as being the likely route of travel.

8. Paul's preaching was made effectual by the Holy Spirit. Effectual means: producing the intended result.

9. Philemon was dearly beloved of Paul and a fellow \_\_\_\_\_ who had the church in his \_\_\_\_\_ (v.1-2).



10. Paul always made mention of Philemon in his \_\_\_\_\_ and had great joy and consolation in Philemon's \_\_\_\_\_. God had made Philemon a great benefit to the Church.

11. Philemon had a slave. When we think of slave, we may think of beatings and mistreatment that occurred to a number of slaves that America used to have. As a Christian, Philemon would know the Old Testament laws regarding having slaves. Read the text and summarize in your own words:

- a) Lev. 25: 53 \_\_\_\_\_
- b) Gen. 17:27 \_\_\_\_\_
- c) Ex. 21: 1 \_\_\_\_\_
- d) Ex. 21:26,27 \_\_\_\_\_
- e) Ex. 21: 20 \_\_\_\_\_
- f) Deut. 23: 15,16 \_\_\_\_\_

12. When Onesimus ran away to Rome, he came in contact with Paul. The Lord used Paul even as a prisoner. Onesimus, the servant of Philemon was saved, therefore Paul calls him his \_\_\_\_\_, begotten in my bonds. (v. 10)

13. **Begotten** means: to procreate, to produce or to cause, to get. How does this compare with the familiar phrase "only begotten Son of God?" \_\_\_\_\_

14. Write out Isaiah 65:1 \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_
15. How does Isaiah 65: 1 fit Onesimus' case? \_\_\_\_\_
16. Why is there often a deep affection between a minister and those that are the fruit of his ministry? \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_
17. Before his conversion, Onesimus was un-\_\_\_\_\_, but now \_\_\_\_\_ (v. 11). God makes all things new. Onesimus was worth nothing or worse than nothing as a thief, but with a new heart, he is now worth so much. So grace, makes a much better employee, one who does not steal (goods or time). Why? \_\_\_\_\_  
\_\_\_\_\_
18. Paul says he kept Onesimus with him (v. 13) that he would \_\_\_\_\_ unto Paul in the bonds of the \_\_\_\_\_. Just as Satan binds a person to sin, so the gospel binds a person to Christ and out of the abundance of his heart, the \_\_\_\_\_ speaks (Luke 6:45.) This accounts for the close bond between Onesimus and Paul.
19. Paul now pleads that Philemon would \_\_\_\_\_ him (Onesimus) forever (v. 15). Think about it. Would you hire an employee back that stole and ran away? Not likely, but if you knew of his conversion, that would make it easier. He is no longer to be called a \_\_\_\_\_, but above a servant, a \_\_\_\_\_ beloved. Not only is Onesimus a son (the fruit of Paul's preaching), but now also a brother (fellow-laborer in the gospel).
20. It is not easy to take a thief back, so Paul continues his application to Philemon. If Onesimus had wronged Philemon, or owed anything, Paul says to put it on his \_\_\_\_\_ (v. 18). But then Paul turns the tables. He says to Philemon in essence, "you owe me." Onesimus is a changed man, a better man. You owe me \_\_\_\_\_ besides.

21. Paul then concludes by asking Philemon to prepare him a \_\_\_\_\_, for I trust that through your \_\_\_\_\_, I shall be given unto you. See what strong emphasis Paul put on prayer.

**Evaluator:** \_\_\_\_\_

**Meditation:** *"The grace of our Lord Jesus Christ be with your spirit." Philemon 25*

It is the regenerating breath of the Lord Jesus Christ which makes the soul alive unto Himself. This is manifest from His own language: "It is the Spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit and they are life" (John 6:63). Then for the first time "the grace of our Lord Jesus Christ is with our spirit." For you will observe that the grace of our Lord Jesus Christ is not with our carnal mind: *that* ever remains the same, a body of sin and death, flesh, corrupt flesh, "in which dwelleth no good thing," and therefore not the grace of our Lord Jesus Christ. His grace is with our spirit, that "new man" of which we read that "it is after God, (that is, after the image of God) created in righteousness and true holiness." This is called our "spirit," because it is born of the Spirit, as the Lord Himself unfolded the solemn mystery to Nicodemus: "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." This is no subtle, wire-drawn distinction, but a very important truth; for unless we see the difference between the two natures, the spirit and the flesh, the law in the members and the law of the mind, we shall always be in bondage, as looking for holiness in the flesh. The grace of our Lord Jesus Christ being thus with our spirit, it breathes from time to time upon that spirit, moves and acts in it and upon it; for there is what I may call a gracious or spiritual union between the two. Thus we can no more live without the grace of the Lord Jesus Christ than the earth can live without the sun. He must shine, or we have no light; He must revive, or we have no warmth; and He must fertilize, or we bring forth no fruit. Thence time after time there is an outgoing of the single desire of the soul to the Lord Jesus Christ that His grace would be with our spirit; that this grace may be ever flowing forth into us, so as to make us new creatures, dispel all doubt and fear, break to pieces all bonds and fetter, fill us with love and humility, conform us to His suffering image, produce in us every fruit that shall redound to His praise, be with us in life and death, and land us safe in eternity.

*Taken from: Ears of Harvested Sheaves by J.C. Philpot*