

The Letter of Paul the Apostle of YHWH to Philemon

(A Commentary)

First Edition in English: 13 August 2021

**Published by www.David4Messiah.com
Apollo Beach, Florida, USA**

Dr. David d'Albany

Copy freely without profit.

Distribute freely without profit.

Share freely without profit.

Content	Page
The Text in Aramaic Estragelo	4
The Text in Aramaic AENT	5
The Text in English	6-9
Eleven Persons	10 - 13
Timothy	14 - 22
Philemon	23 - 24
Apphia	25
Archippus	26 - 27
Onesimus	28 - 33
Epaphras	34 - 35
Mark	36 - 45
Aristarchus	46
Demas	47 - 48
Luke	49 - 53
Paul	54 - 60
Commentary verse by verse	61 - 193
The Priestly Benediction	194

The Text in the original Western Aramaic Text (from AENT Aramaic English New Testament)

: דלות פילמון א :

1 פולוס אסירה דישוע משיחא וטימחאוס אחא לפילמון חביבא ופלחא דעמן:
2 ולאפיא חביבתן ולארכיפוס פלחא דעמן ולעדתא דבביתן: 3 טיבותא עמכון
ושלמא מן אלהא אבון ומן מרן ישוע משיחא: 4 מודא אנא לאלהי בכלזבן
ומתדבר אנא לך בצלנתי: 5 הא מן דשמעת הימנותך וחובא דאית לך לנת מרן
ישוע ולנת כלהון קדישא: 6 דתהוא שותפותא דהימנותך יהבא פארא בעבדך
ובידעתא דכל טבן דאית לכון בישוע משיחא: 7 חרותא גיר סגיאא אית לן
ובריאא דביד חובך אתתניחו רחמא דקדישא: 8 מטל ה'א פרהסיא סגיאא
אית לי במשיחא דאפקוד לך אילין דודקן: 9 מטל חובא דין מבצא ה'ו בצא אנא
מנך אנא פולוס דאיתי סבא איך דינע אנת השא דין אף אסירא דישוע משיחא:
10 ובצא אנא מנך על ברי אינא דילדת באסורי אנסימוס: 11 ה'ו דבזבן לית הנא
לך בה חשחו השא דין אף לך אף לי טב חשח: 12 ושרתה לך אנת דין איך
דלילדא דילי הכנא קבליהי: 13 צבא ה'וית גיר דלנתי אחדיוהי דנהוא משמש
לי חלפיד באסורא דאננגליון: 14 בלעד מלכך דין לא צבית מדם למעבד דלא
איך דבקטירא תהוא טבתך אלא בצביןך: 15 כבד דין אף מטל ה'א שני דשעתא
דלעלם תאחדיוהי: 16 לא מכיל איך עבדא אלא יתיר מן עבדא אחא חביבא דילי
חד כמא דילך ובבסר ובמרן: 17 אן הכיל איתיד לי שותפא קבליהי איך דלי:
18 ואן מדם חסרך או חיב ה'א עלי חשוב: 19 אנא פולוס כתבת באידי אנא פרע
אנא דלא אמר לך דאף נפשך חיב אנת לי: 20 אין אחי אנא אתתניח בך במרן
אניח רחמי במשיחא: 21 מטל דתכיל אנא דשמע אנת לי כתבת לך וידע אנא
דיתיר מן מא דאמר אנא עבד אנת: 22 בחדא דין אף טיב לי בית משריא מסבר
אנא גיר דבצלנתכון מתיהב אנא לכון: 23 שאל בשלמך אפפרא שביא דעמי
בישוע משיחא: 24 ומרקוס וארסטרכוס ודמא ולוקא מעדנני: 25 טיבותא דמרן
ישוע משיחא עם רוחכון אמין:

THE LETTER OF PAUL TO PHILEMON

1. PAUL, a prisoner of Jesus Yeshua the Mashiyach Messiah (the Anointed One), and Timothy, a brother; to the dearly beloved Philemon, a laborer with us,

2. and to our dearly beloved Apphia, and to Archippus a laborer (worker) with us, and to the assembly (ekklyssia) in your house.

3. Grace be with you and peace from God our Father and from our Lord Jesus the Messiah (the Anointed One).

4. I give thank unto my God always and I remember you in my prayers,

5. Behold, from the time that I heard of your faith and of the love you have towards our Lord Jesus, and towards all the Set Apart believers (the holy ones - the saints);

6. so that there may be a fellowship (communion) of your faith, yielding fruits in works, and in the knowledge of all the good things, which are for you (you possess - you have) in Jesus the Messiah (the Anointed One).

7. For, we have great joy for you and

consolation (encouragement), because your love (mercies - kind hearts) have refreshed the bowels (the hearts - the inner being) of the Set Apart (the saints) believers.

8. Therefore, I might have great freedom (boldness) in the Messiah to enjoin upon you (give a command) the things that are right (proper).

9. But, because of love, I ask it, inquiring from you, (I earnestly beseech you) even I, Paul, who am aged, as you know, and now also a prisoner for Jesus the Messiah.

10. I beseech you (I inquire from you about) for my son whom I had begotten in my bonds (chains in prison), for Onesimus

11. that one who once wasn't useful to you (useless - non-profitable), but now he is greatly useful (very profitable) both to you and to me, and whom I have sent to you.

12. And receive him as one begotten by me (my own child).

13. For I have been desiring to retain him with me that he might minister to me in your stead (in place of you), in these bonds (chain -

prison) for the Good News (Evangelion).

14. But I would do nothing without consulting you; or else your benefit should be as if by compulsion (force) and not with your will.

15. And perhaps, also, he therefore departed from you (ran away from you) for a season that you might retain him (he become yours) forever;

16. from now on though, not as a slave, but rather, better than a slave, a beloved brother dear to me and much more to you, both in the flesh and in our Lord Jesus.

17. If therefore you are in fellowship (partner - associate) with me, you must receive him as you would me (one of mine).

18. And if he has wronged you (caused you a loss) or owes anything to you, place it (reckon this) to my account.

19. I, Paul, have written (this letter) with my own hand, I will repay. Of course, I should not say to you that to me you owe your very life (soul)!

20. Truly, my brother, let me be refreshed by

you in our Lord Jesus. Refresh my bowels (my heart - my inner being) in the Messiah (the Anointed One).

21. Because I am confident that you will listen to me (obey me), I have written to you: and I know that you will do even more than I say.

22. And meanwhile, prepare also a house (a guest house) for me to lodge in; for I hope that, by your prayers, I will be given (released from prison) to you.

23 Pray in regards to the well-being of Epaphra, a fellow captive with me, who is with me in Jesus Messiah (the Anointed One}. He sends peace to you;

24. and Mark and Aristarchus, and Demas, and Luke, my fellow laborers (my helpers).

25. The grace (goodness) of our Lord Jesus the Messiah (the Anointed One) be with your spirit, my brothers. Amen.

Eleven Persons

Before we start, we need to have a brief idea about who are the the persons involved or mentioned in this Letter of Paul to Philemon.

We will present them in the following order:

- ◆ Timothy**
- ◆ Philemon**
- ◆ Apphia**
- ◆ Archippus**
- ◆ Onesimus**
- ◆ Epaphras**
- ◆ Mark (John Mark)**
- ◆ Aristarque**
- ◆ Demas**
- ◆ Luke**
- ◆ Paul**

Jesus the Messiah came to care for individuals; he heals individuals, He saves individuals, He loves individuals of whom you and me are called. Therefore, we need to focus on the people mentioned in this Letter, then we examine the commentary verse by verse.

Jesus neither established, nor ordained, nor

built the Church. The Church is a business organization. I called it properly, a Socio-Political-Pyramidal-Religious organization.

Churches appear and pretend to care for people, but in truth, Churches care for the top of the pyramid, his family and his rich supportive friends. All other people are used to generate money and produce excellent image and social activities to promote the business of the Church.

Churches are social organizations and as such they can do whatever they want. But, the problem is that they claim falsely that:

(1) Jesus built the Church. No, Jesus built the believers who had ekklyssias "house assemblies" and never churches. They are not the same. They are opposite in their structures.

(2) The Church belongs to Christ. No, the Church belongs to the top of the pyramid, the pastor and the Christian leaders. Also most churches belong to the mortgage holding banks. And all the churches are under legal obligations to the pagan government as they

are 501(c)3 organizations.

(3) Jesus is the Head of the Church. No, the pastor and the committee board members are the head of each church. They are on top of the pyramid which is called church.

(4) The Church is one family. No, the Church is divided into more than 5000 denominations (Churches) and each denomination is composed of hundreds of churches.

Each church family is the top of the pyramid, the pastor and his family and friends.

If you please the pastor and give him thousands of dollars in donations in envelopes, then you become part of the family.

If you are poor or different, you will remain a visitor even after twenty five years of faithful attendance.

(5) The Church is unstoppable. No, the ekklyssia (the chosen believers) are unstoppable.

(6) The Church cares for the people, the poor and the needy. No, only 2% and up to 7% of all the moneys that are coming to a church go to help the poor and the needy.

(7) The Church cares about its members. No, the church sacrifices any person who disagree with the top of the pyramid.

The church two main priorities are:

(A) Its financial preservation,

(B) Its success and expansion of its projects which are falsely called "ministry projects."

(8) The Church's goal is to bring God's Word to the people. No, the Church is a political organization. It uses the Word of God to achieve its goals.

Jesus Christ came, suffered, was killed unjustly and rose from the dead to save individuals. Jesus did not come for philosophical or ideological ideas.

Every person is important in the sight of God.

TIMOTHY

His Greek name is composed of two words: "timaw" + "Theos" which means "He honors or worships God."

He is a Hebrew. He had olive skin. His mother "Eunice" and his grandmonther "Lois" were faithful pious Jewesses.

Timothy was 35 years old or younger. He is of a city called Lystra which was his family residence.

His father was Greek and Timothy was not circumcised as a child although he was taught to believe on YHWH.

Timothy learned the Scriptures (the TaNaKh) since his childhood. Paul said: "Timothy, you know that from childhood you have known the sacred Scriptures, which are able to give you wisdom for salvation through faith in Christ Jesus, (2 Timothy 3:15).

"Paul went on to Derbe and Lystra, where there was a disciple named Timothy, the son of a believing Jewish woman, but his father was a Greek. The brothers at Lystra and

Iconium spoke highly of him. Paul wanted Timothy to go with him, so he took him and circumcised him because of the Jews who were in those places, since they all knew that his father was a Greek," (Acts 16:1-3).

The fact that Timothy was not circumcized and also that his father is not mentioned anywhere could mean:

(1) Timothy's father was not a believer. He loved his mother and did not love YHWH, or

(2) Timothy's father died young.

The second proposition may not be true because Timothy was able to leave his family and travel with Paul. If his father was dead, then he would have stayed to care for his family.

Paul calls Timothy "My beloved child": "This is why I have sent Timothy to you. He is my dearly loved and faithful son in the Lord. He will remind you about my ways in Christ Jesus, just as I teach everywhere in every ekklyssia (house assembly)," (1 Corinthians 4:17).

Timothy came to the knowledge of Jesus

Christ through Paul, i.e., Paul was instrumental in Timothy's redemption according to 1 Timothy 1:2 "To Timothy, a true son in the faith: Grace, mercy, and peace from God our Father and Jesus Christ our Lord."

Timothy was dedicated by the laying of hand of Apostle Paul and the elders of the ekklyssia (house assembly) where Timothy attended. Such laying of hand is a dedication and a committment that Timothy would dedicate his life to serve the Lord Jesus YHWH.

Timothy received special spiritual gifts which were confirmed and the laying of hands was a dedication and a commissioning service by Paul and the elders. Paul reminded Timothy:

(1) "Do not neglect the gift that is in you; it was given to you through prophecy, with the laying on of hands by the council of elders," (1 Timothy 4:14).

(2) "Timothy, my son, I am giving you this instruction in keeping with the prophecies previously made about you, so that by them you may strongly engage in battle," (1 Timothy 1:18)

(3) "Therefore, I remind you to keep ablaze the gift of God that is in you through the laying on of my hands," (2 Timothy 1:6).

Timothy accompanied Paul in Galatia, Troas, Philippi, Thessalonica, and Berea where he stayed with Silas while Paul went with others to Athens.

Then Timothy travelled to Athens where he joined Paul.

Paul sent Timothy to Thessalonica where he joined Silas.

Then Timothy and Silas traveled from Macedonia to Corinth where he joined Paul.

In Corinth, the ekklyssias were divided; the loved some persons and rejected others. They preferred Apollos and rejected the Hebrew (olive skin) Paul. Timothy went there to support and encourage Paul. Apollos was an Egyptian of Greek (white skin) family. Apollos backed up Paul and Timothy against the prejudice and discrimination manifested by the Corinthians.

"When Silas and Timothy had come from

Macedonia, Paul was compelled by the Spirit, and testified to the Jews that Jesus is the Christ," (Acts 18:5).

Timothy accompanied Paul in his third missionary trip.

"And Sopater of Berea accompanied him to Asia--also Aristarchus and Secundus of the Thessalonians, and Gaius of Derbe, and Timothy, and Tychicus and Trophimus of Asia," (Acts 20:4).

While Paul was in prison in Rome, Timothy accompanied him and served him.

"Paul and Timothy, bondservants of Jesus Christ, To all the saints in Christ Jesus who are in Philippi, with the bishops and deacons." (Philippians 1:1).

"But I trust in the Lord Jesus to send Timothy to you shortly, that I also may be encouraged when I know your state. For I have no one like-minded, who will sincerely care for your state. For all seek their own, not the things which are of Christ Jesus. But you know his proven character, that as a son with his father he served with me in the gospel,"

(Philippians 2:19-22).

Paul calls Timothy our brother.

“Paul, an apostle of Jesus Christ by the will of God, and Timothy our brother,” (Colossians 1:1).

“Paul, a prisoner of Christ Jesus, and Timothy our brother, To Philemon our beloved friend and fellow laborer,” (Philemon 1:1).

Timothy became a kind of representative and ambassador of Paul to many ekklyssias in Macedonia, and Asia Minor.

Timothy was a teacher at one of the hundreds of the ekklyssias in Ephesus.

The Church falsify the history claiming that he was "the Pastor lord of the Church in Ephesus." The Church pretended that Timothy was a bishop, and a patriarch just to promote its system and its financial gain and powers.

There were no churches in Ephesus, but there were hundreds of house assemblies (ekklyssias) and Timothy served as one of

their teachers and may be one of its shepherds.

Timothy was not paid. Some of his expenses such as travel and food were covered, but he was not paid and did not make profit from serving Jesus. The pastors today are in violation of Jesus Christ if they use God's money (the tithes and offerings) for themselves.

Timothy was not lord. He had no authority more than everyone else. He was a servant, just as Paul and Jesus were.

“Let no one despise your youth, but be an example to the believers in word, in conduct, in love, in spirit, in faith, in purity. Till I come, give attention to reading, to exhortation, to doctrine. Do not neglect the gift that is in you, which was given to you by prophecy with the laying on of the hands of the eldership. Meditate on these things; give yourself entirely to them, that your progress may be evident to all. Take heed to yourself and to the doctrine. Continue in them, for in doing this you will save both yourself and those who hear you,” (1 Timothy 4:12-16).

“Be diligent to come to me quickly; for Demas has forsaken me, having loved this present world, and has departed for Thessalonica--Crescens for Galatia, Titus for Dalmatia. Only Luke is with me. Get Mark and bring him with you, for he is useful to me for ministry. And Tychicus I have sent to Ephesus. Bring the cloak that I left with Carpus at Troas when you come--and the books, especially the parchments,” (2 Timothy 4:9-13).

“Do your utmost to come before winter. Eubulus greets you, as well as Pudens, Linus, Claudia, and all the brethren,” (2 Timothy 4:21).

“Know that our brother Timothy has been set free, with whom I shall see you if he comes shortly,” (Hebrews 13:23).

Paul charged and commissioned Timothy to focus on serving the Lord and the believers and not to be discouraged or distracted by life affairs.

“You therefore must endure hardship as a good soldier of Jesus Christ. No one engaged in warfare entangles himself with the affairs

of this life, that he may please him who enlisted him as a soldier. And also if anyone competes in athletics, he is not crowned unless he competes according to the rules. The hard-working farmer must be first to partake of the crops,” (2 Timothy 2:3-6).

Timothy remained in Ephesus and he was martyred by order of emperor Domitian or emperor Nerva.

PHILEMON

The name Philemon comes from the root “philew” and the suffix “monos” which means “lover” or “beloved.” The name Philemon occurs in the legend of Baucis and Philémon (Ovid's Metamorphoses)

Philemon was native to Colosse.

Colosse was a religious center, a commercial center and the capital of Asia Minor while Ephesus was the political and provincial capital of Asia Minor.

During the second missionary trip of Paul the Apostle, it is possible that Paul met Philemon either at Colosse or nearby. Philemon converted to the faith of the Lord Jesus.

“Now when they had gone through Phrygia and the region of Galatia, they were forbidden by the Holy Spirit to preach the word in Asia,” (Acts 16:6).

But, there is a possibility that Paul either did not stop at Colosse or did not visit many ekklyssias or synagogues in Colosse based on Colossians 2:1 "For I want you to know

how great a struggle I have for you, for those in Laodicea, and for all who have not seen me in person."

It is also possible that Philemon met Paul in Ephesus while Paul was teaching almost every day at the Hall of Tyrannus which he rented for that purpose, according to Acts 19:10 "And this went on for two years, so that all the inhabitants of Asia, both Jews and Greeks, heard the message about the Lord."

Philemon at the time of Paul writing the letter to him was around 55 years old.

The historian Theodoret said that Philemon's house was well known in the region until the fifth century.

Philemon accompanied Paul in some of his trips and visits. Paul calls him "co-worker."

Philemon was a well to do (rich) man. He had fields and slaves who worked in these fields.

Philemon was martyred by orders of emperor Nero.

APPHIA (APPIA)

The name Apphia is the feminine of Greek origin "appion" and of Latin origin "appiu."

"Now the believers from there had heard the news about us and had come to meet us as far as the Forum of Appius and the Three Taverns. When Paul saw them, he thanked God and took courage," (Acts 28:15).

Apphia was the faithful believer and wife of Philemon.

ARCHIPUS

Archipus is a Greek name composed of two words: "arch" + "hippos" which means master of horses or the most powerful horse.

He is a converted Messianic believer.

His home city is Colosse.

“And tell Archippus, "Pay attention to the ministry you have received in the Lord, so that you can accomplish it,” (Colossians 4:17).

Some commentators believe that Archippus was the son of Philemon and Apphia as evidenced by his mention in the opening greetings.

Archippus had a ministry at his ekklyssia, home assembly which could have been Philemon ekklyssia because he knew Philemon.

But, he could belonged to a different ekklyssia. The Church falsely call him a “pastor of a Church” after its own humanistic invention.

While we do not know if his ministry was shepherding, or teaching, or helping the poor, or helping in general, yet we know that there were no churches in the world until the fourth century when arrogant people who call themselves "bishops" created it.

Some commentators think that he was a teacher in Laodicea.

Some traditions claim that Archipus was among the seventy disciples who were martyred in Chonae, in the Laodician region.

ONESIMUS

The name Onesemus in Greek is "Onêsimon" or "Onêsimonos" which means "useful" from the root "onêsis" which means "profit" and also from the Greek root "oninêmi" which means "to help and to profit."

Paul, the Apostle in his letter used the meaning of the word to indicate to Philemon that Onesimus became profitable to him and to Paul.

This name could indicate that Onesimus was born a slave because it was a common name for servants and slaves at that period of time. If this is the case then one or both of his parents were slaves already.

Onesemus was Philemon's slave.

Onesimus stole money from Philemon's house and ran away. The expected punishment according to the Roman and Greek laws was: upon catching the escaped slave, he or she is to be tortured and then killed.

There was no refuge city in the entire empire, except Rome. Onesimus knew that he will be

hunted down, tortured and killed. Therefore, he escaped to Rome.

In Rome, he could be arrested for other crimes, but not for escaping slavery, unless his master finds him and presses charges, then the Senate must approve such charges.

Onesimus could not stop his criminal behavior, therefore, he was arrested for something else.

He was thrown in prison and God in His providence had Onesimus meet the Apostle Paul in prison.

For the first time in his life, Onesimus saw the Light of God as Paul taught him the Gospel of salvation of Jesus YHWH.

Onesimus showed a sincere repentance and began serving Paul and the prison.

He was born again, converted as a Messianic believers while he was in prison.

For this reason, Paul calls Onesimus "my child."

God called Onesimus and God wanted to free Onesimus from the slavery of sin and eventually from the civil slavery and that is the goal of the letter of Paul to Philemon.

While true faith promotes grace and forgiveness, yet it equally establishes justice and equality at the very same time.

When Onesimus accepted Jesus YHWH as his Messiah and Savior, all his sins were forgiven, but the consequences of his sins (theft and breaking the law) must be paid, otherwise his repentance would be fake.

Churches teaches that when all sins are forgiven, then all debt and damages to others must be forgotten. This is lawlessness. And it is false teaching.

This may be is the reason why 90% of all Christians are false believers.

Paul did not ask Philemon to forget what Onesimus did, but rather Paul is saying I want to pay his debt. Paul became a civil redeemer to Onesimus.

Someone may say that since his conversion,

Onesimus had an easier life. Actually, Onesimus proved his faith and commitment to repent even if it cost him his life: Onesimus took the Letter from Paul to Philemon, but while he was on the trip back to Philemon to Colosse from Rome, any Roman or local soldier or officer could arrest him, torture him and kill him. The letter had no effect to the civil magistrates.

Therefore, leaving Rome was dangerous for Onesimus. Also, after arriving to Philemon's house, Onesimus had no idea if Philemon would forgive him or kill him.

And, another possibility that Onesimus might had offended greatly other members of Philemon's house, hence they would not forget or forgive Onesimus.

But, Onesimus proved that his faith was true by his true repentance and willingness to pay his debt to Philemon and to the society.

Under contemporary law, almost limitless vengeance could be wreaked on Onesimus by his owner: Graeco-Roman society was never free from the phobia of a servile war, and even an otherwise good master might think it

is his duty to society to make an example of the runaway.

Frightful penalties also awaited those who harbored runaways. Paul, while respected the laws of the land, knew that Philemon had the power to forgive and restore a life which Jesus YHWH restored and redeemed.

Onesimus is a type and symbol of all the redeemed believers.

Onesimus left prison because he completed the sentence for which he was imprisoned.

Paul highly valued Onesimus; his departure caused him great sorrow not only for the loss of service of Onesimus, but also for the loss of a friend. Paul hoped to continue this friendship with Onesimus for life with the permission of Philemon.

Just in case Onesimus was intercepted on the road, he was to meet Tychicus who accompanied him.

"Tychicus, our dearly loved brother, faithful servant, and fellow slave in the Lord, will tell you all the news about me. I have sent him to

you for this very purpose, so that you may know how we are and so that he may encourage your hearts. He is with Onesimus, a faithful and dearly loved brother, who is one of you. They will tell you about everything here. Aristarchus, my fellow prisoner, greets you, as does Mark, Barnabas's cousin (concerning whom you have received instructions: if he comes to you, welcome him), and so does Jesus who is called Justus. These alone of the circumcision are my coworkers for the kingdom of God, and they have been a comfort to me. Epaphras, who is one of you, a slave of Christ Jesus, greets you. He is always contending for you in his prayers, so that you can stand mature and fully assured in everything God wills," (Colossians 4:7-12).

The same names are mentioned in Philemon 1:23 with the addition of Tychicus and Jesus Justus.

EPAPHRAS

The word Epaphras in Greek means "beautiful," or "cute," or "fascinating."

Epaphras was born in Colosse. He served in several ekklyssias (house assemblies) in Colosse, Hierapolis, Laodicea, and Rome.

Epaphras accompanied Paul during some of his missionary work in Colosse.

“You learned this from Epaphras, our dearly loved fellow slave. He is a faithful servant of the Messiah on your behalf, He was, beside an evangelist with Paul, a teacher in one of the hundreds of the ekklyssias, as well as, a servant "diakonos,” (Colossians 1:7).

Epaphras was allowed to visit Paul in prison to serve him. Paul was busy in writing and teaching. Prison never stopped him and since he was a Roman citizen, he was not thrown into a dungeon.

Some commentators think, (without evidence), that Epaphras and Epaphrodite are the same person, Philippians 2:25; 4:18.

But, this theory (hypothesis) is not true for the following reasons:

1) Paul does not use two names for one person.

2) Epaphras was in an ekklyssia (house assembly) in Colosse, according to Col 4:12, then he arrived to Rome to help Paul.

Meanwhile Epaphrodite was serving in an ekklyssia (house assembly) in Philippi, then arrived to Rome, Philippians 2:25.

3- Epaphras worked in the Phrygian region, while Epaphrodite worked north of Greece, in Macedonia.

Epaphras taught against the Gnosticism, the Ebionites, and the Marcionism. But, we do not have his writings. They probably were destroyed by the Roman Christians beginning in the fourth century. He would support worshiping God on the Sabbath (Saturday) and the Church had to purge all Messianic teachings in this regard.

Epaphras was martyred at Colosse.

MARK

Mark original name is Yohanan John. Then he was called John Mark. Then he was called Mark to distinguish him from other Johns.

The name in Latin "Marcus" means a "big hammer."

"When he realized this, he went to the house of Mary, the mother of John Mark, where many had assembled and were praying," (Acts 12:12).

"After they had completed their relief mission, Barnabas and Saul returned to Jerusalem, taking along John who is called Mark," (Acts 12:25).

"Arriving in Salamis, they proclaimed God's message in the Jewish synagogues. They also had John as their assistant. (This John is John Mark)," (Acts 13:5).

"Paul and his companions set sail from Paphos and came to Perga in Pamphylia. John, however, left them and went back to Jerusalem," (Acts 13:13).

John Mark separated from the Apostle Paul when they were going to Paphos. John Mark went to Perge in Pamphylia, and from there to Jerusalem. This caused contention with Paul. Paul was disappointed in Mark.

For some unknown reason, John Mark left Paul against his wishes and returned to Jerusalem according to Acts 13:5 "Arriving in Salamis, they proclaimed God's message in the Jewish synagogues. They also had John as their assistant."

And, Acts 13:13 "Paul and his companions set sail from Paphos and came to Perga in Pamphylia. John, however, left them and went back to Jerusalem."

"There was such a sharp disagreement that they parted company, and Barnabas took Mark with him and sailed off to Cyprus," (Acts 15:39).

After that incident, Paul did not trust John Mark according to Acts 15:38 "But Paul did not think it appropriate to take along this man who had deserted them in Pamphylia and had not gone on with them to the work."

Consequently, Barnabas separated himself

from Paul in order to start a new mission to Cyprus with John Mark, his cousin according to Colossians 4:10 “Aristarchus, my fellow prisoner, greets you, as does Mark, Barnabas's cousin (concerning whom you have received instructions: if he comes to you, welcome him),”

John Mark accompanied his cousin Barnabas as Paul did not trust the commitment of John Mark at that time.

“Aristarchus, my fellow prisoner, greets you, as does Mark, Barnabas's cousin (concerning whom you have received instructions: if he comes to you, welcome him),” (Colossians 4:10).

“Only Luke is with me. Bring Mark with you, for he is useful to me in the ministry,” (2 Timothy 4:11).

“Mark, Aristarchus, Demas, and Luke, my coworkers,” (Philemon 1:24).

Most educated Jews carried a second Greek or Latin name in order to be accepted in the society. For example, the Apostle Kefa carried the name of Peter or Petros and

Yossef (Joseph) was called Barsabbas and Justus.

“So they proposed two: Joseph, called Barsabbas, who was also known as Justus, and Matthias,” (Acts 1:23).

John Mark wrote the Gospel of Mark.

Some Church scholars say falsely that Mark copied some of his Gospel from others. This is false, because these scholars do not believe in God's direct inspiration.

John Mark was a scholar and a historian. This may explain his weaknesses or reticency in his earlier years regarding the hardship and suffering of the mission work with Paul at that time.

John Mark was more of an academic than manual or handy man.

John Mark was an evangelist with more emphasis on teaching.

Papias of Hierapolis AD 140 said that John Mark was an interpreter to Peter and his translator.

**Peter was fluent in Aramaic and in Hebrew.
Jean Mark was fluent also in Latin and Greek.**

The Gospel of Mark, it is said, contains many of the Peter's events and history which Mark wrote down, inspired by God.

John Mark was a disciple of Jesus Christ, probably one of the seventy disciples.

It is also probable that he had seen Christ several times and learned from Him directly.

Epiphanius of Salamis said that John Mark along with Luke were among the seventy disciples and they left Jesus according to John 6:60 "Therefore, when many of His disciples heard this, they said, "This teaching is hard! Who can accept it?"

And, John 6:66-67 "From that moment many of His disciples turned back and no longer accompanied Him. Therefore Jesus said to the Twelve, "You don't want to go away too, do you?"

The mother of John Mark was Mary who was among the women watching the crucifixion of Jesus the Lord on the Cross.

The mother of John Mark had an ekklyssia (house assembly) meeting at her house in Jerusalem according to Acts 12:12-17 "When Peter realized this, he went to the house of Mary, the mother of John Mark, where many had assembled and were praying. He knocked at the door in the gateway, and a servant named Rhoda came to answer. She recognized Peter's voice, and because of her joy, she did not open the gate but ran in and announced that Peter was standing at the gateway. "You're crazy!" they told her. But she kept insisting that it was true. Then they said, "It's his angel!" Peter, however, kept on knocking, and when they opened the door and saw him, they were astounded. Motioning to them with his hand to be silent, he explained to them how the Lord had brought him out of the prison. "Report these things to James and the brothers," he said. Then he departed and went to a different place."

John Mark accompanied Barnabas, his cousin and Paul, from Jerusalem to Antioch.

"After they had completed their relief mission, Barnabas and Saul returned to Jerusalem, taking along John who is called Mark," (Acts 12:25).

When we follow the historical events of John Mark, we notice that there are ten years missing.

Ten years of silence regarding John Mark had passed. Probably, during these ten years, John Mark was writing the Gospel of Mark and being taught by Peter in Babylon.

Peter never went to Rome, but he went east where he settled among the diaspora in Babylon.

Peter called John Mark, "my son."

"The ekklyssia in Babylon, also chosen, sends you greetings, as does Mark, my son," (1 Peter 5:13).

The term "my son" does not mean that Peter was instrumental in the salvation (the redemption) of John Mark because John Mark was a disciple of Jesus. Rather, it means that they had a ten years working together in Babylon and probably John Mark was a disciple of Peter. (A funny hypothesis can be that Peter thought of John Mark marrying one of his daughters, thus he is a son to him.)

There is some false scholars who lie to make Peter a Roman god. They call Peter the "Patron of Rome" which according to the Greek and Roman mythology, Peter would be a kind of angel/demon protector of Rome. The assignment of "Patrons" of cities or of professions or of aspects of social life is an assignment of a demon protector or watcher. This is opposite to the teaching of Jesus Christ.

They claim that when Peter says Babylon, he meant to say Rome. No, Peter was in Babylon and never in Rome.

Then, we hear again about John Mark. John Mark is called by Paul to Rome to assist him.

"Only Luke is with me. Bring Mark with you, for he is useful to me in the ministry," (2 Timothy 4:11).

"Aristarchus, my fellow prisoner, greets you, as does Mark, Barnabas's cousin (concerning whom you have received instructions: if he comes to you, welcome him)," (Colossians 4:10)

"Mark, Aristarchus, Demas, and Luke, my

coworkers,” (Philemon 1:24).

Marc described himself as a young immature scared man during the evening of the arrest of Jesus in Mark 14:50-52 “Then they all deserted Him and ran away. Now a certain young man, having a linen cloth wrapped around his naked body, was following Him. They caught hold of him, but he left the linen cloth behind and ran away naked.”

This incident is unique in the Gospel of Mark. It refers to John Mark himself.

Later, John Mark went to Egypt where he joined the Apostle John and the diaspora in Alexandria.

John Mark was instrumental in establishing several ekklyssias (house assemblies) in Alexandria.

The Coptic Orthodox Church recognized John Mark as the "founder of the Church in Egypt." But, this is false history because the Apostle John did much more work in Egypt and also there was no churches in Egypt until the fourth century.

But the Coptic Orthodox Church wants to have some sense of legitimacy not from the Lord but from Mark. They call him the Pope of Alexandria which is a lie. John Mark was a servant and not a lord.

The Church teaches falsely that in the first century there were five popes: Pope of Jerusalem (false), Pope of Alexandria (Mark) (false), Pope of Antioch (Antakia) (false), Pope of Rome (Peter) (false), and Pope of Constantinopolis (Istanbul) (false). Such falsified history is written to promote the business of the Church and the money collected by the bishops.

John Mark was martyred in Alexandria.

ARISTARCHUS

The name in Greek means "he who governs best," or "chief governor." It comes from two Greek words: "Aristos" and "Arche."

Aristarchus was from Troas or Thessalonica in Macedonia.

Aristarchus was a co-worker with Paul in Ephesus.

When the mob attacked them, they took Aristarchus to the public theater (the arena) and beat him up. He was not severely injured.

"When they had heard this, they were filled with rage and began to cry out, "Great is Artemis of the Ephesians!" So the city was filled with confusion, and they rushed all together into the amphitheater, dragging along Gaius and Aristarchus, Macedonians who were Paul's traveling companions. Aristarchus supported Paul while he was in prison in Ephesus and in Rome," (Acts 19:28-29).

DEMÁS

The name Demas is contracted (shortened) from "Démétrius" or "Démarchos."

Demas believed that he was a true Messianic believer and he participated in missionary work with Paul for a while, then he abandoned Paul and the faith. He was not a true believer.

"Luke, the dearly loved physician, and Demas greet you."

"Mark, Aristarchus, Demas, and Luke, my coworkers," (Philemon 1:24).

After these mentions above, it appears that Demas had to make a clear sacrificial choice; either to follow Jesus all the way or to follow the world in full or in part. Demas decided that the world is more attractive and seductive.

Demas left not only Paul, but also the faith which is an evidence that he was not a true believer.

"For Demas has deserted me, because he loved this present world, and has gone to

Thessalonica. Crescens has gone to Galatia, Titus to Dalmatia,” (2 Timothy 4:10).

“Hold on to the pattern of sound teaching that you have heard from me, in the faith and love that are in Christ Jesus. Guard, through the Holy Spirit who lives in us, that good thing entrusted to you. This you know: All those in Asia have turned away from me, including Phygelus and Hermogenes,” (2 Timothy 1:13-15).

This is indicative that since the time of the Apostles in the first century, sects and compromise of faith began to occur culminating in the fourth century.

In the Church today, probably 90% of the confessing believers are not true believers, i.e., are not born from above. When life becomes tough, they will make wrong choices leaving Jesus behind for whatever logical reason they may say.

LUKE

The Greek name "Loukas" is probably a diminutive of "Lucanus." In Latin, its equivalent is "Lucius."

Luke was a medical doctor. He was an evangelist and he accompanied the Apostle Paul in his travels and missionary work.

In Rome, when Paul was in prison and alone, Luke remained faithful to him, helping and serving him.

“Only Luke is with me. Bring Mark with you, for he is useful to me in the ministry,” (2 Timothy 4:11).

Luke was mentioned in three verses:

(1) 2 Timothy 4:11 “Only Luke is with me. Bring Mark with you, for he is useful to me in the ministry.”

(2) Colossians 4:14 “Luke, the dearly loved physician, and Demas greet you.”

(3) Philemon 1:24 “Mark, Aristarchus, Demas, and Luke, my coworkers.”

There is a mention of Lucius in Actes 13:1 and

Romans 16:21. But, Lucius was not Luke.

Luke, probably, was one of the seventy disciples of Jesus. He indicated that he was an eye witness of what Jesus and other Apostles and disciples have done in Luke 1:1-2 "Inasmuch as many have taken in hand to set in order a narrative of those things which have been fulfilled among us, just as those who from the beginning were eyewitnesses and ministers of the word delivered them to us."

Epiphanius of Salamis said that Luke was of the seventy disciples and he was among those who left Jesus for a time as in John 6:60, 66-67 "Therefore, when many of His disciples heard this, they said, "This teaching is hard! Who can accept it?" "From that moment many of His disciples turned back and no longer accompanied Him. Therefore Jesus said to the Twelve, "You don't want to go away too, do you?"

Luke participated in Paul's missionary trips.

Luke wrote two books inspired by God, the Gospel of Luke and the Book of Acts of the Apostles. We have many details of the work of

the Apostle Paul because Luke accompanied Paul throughout most of his travel and service to the Lord.

There has been hundreds of pictures and later icons carrying the supposed face of Jesus Christ. A tradition mentioned by Nicephorus during emperor Basil claims that Luke, the physician, had the closest picture to reality of Jesus. This picture is found in the monastery of Sainte Catherine in the Sinai desert in Egypt. But, as you examine this picture, you notice that it appears to be professionally made. This brings the question, if Luke is the real author or not.

Theophylact believes that Luke was one of the two disciples who met Jesus on the Road to Emmaus as in Luke 24:13-35 "Now behold, two of them were traveling that same day to a village called Emmaus, which was seven miles from Jerusalem. And they talked together of all these things which had happened. So it was, while they conversed and reasoned, that Jesus Himself drew near and went with them. But their eyes were restrained, so that they did not know Him. And He said to them, "What kind of conversation is this that you have with one

another as you walk and are sad?" Then the one whose name was Cleopas answered and said to Him, "Are You the only stranger in Jerusalem, and have You not known the things which happened there in these days?" And He said to them, "What things?" So they said to Him, "The things concerning Jesus of Nazareth, who was a Prophet mighty in deed and word before God and all the people, and how the chief priests and our rulers delivered Him to be condemned to death, and crucified Him. But we were hoping that it was He who was going to redeem Israel. Indeed, besides all this, today is the third day since these things happened. Yes, and certain women of our company, who arrived at the tomb early, astonished us. When they did not find His body, they came saying that they had also seen a vision of angels who said He was alive. And certain of those who were with us went to the tomb and found it just as the women had said; but Him they did not see." Then He said to them, "O foolish ones, and slow of heart to believe in all that the prophets have spoken! Ought not the Christ to have suffered these things and to enter into His glory?" And beginning at Moses and all the Prophets, He expounded to them in all the Scriptures the things concerning Himself. Then they drew

near to the village where they were going, and He indicated that He would have gone farther. But they constrained Him, saying, "Abide with us, for it is toward evening, and the day is far spent." And He went in to stay with them. Now it came to pass, as He sat at the table with them, that He took bread, blessed and broke it, and gave it to them. Then their eyes were opened and they knew Him; and He vanished from their sight. And they said to one another, "Did not our heart burn within us while He talked with us on the road, and while He opened the Scriptures to us?" So they rose up that very hour and returned to Jerusalem, and found the eleven and those who were with them gathered together, saying, "The Lord is risen indeed, and has appeared to Simon!" And they told about the things that had happened on the road, and how He was known to them in the breaking of bread."

THE APOSTLE PAUL (RABBI SHA-UL)

It is impossible to describe, even briefly, the full life and works of this man who never slows down or stops even when he was in chains. Therefore, we will present a very brief picture of Paul.

Paul was a Hebrew and also a Jew. He was a real Hebrew, i.e., had olive skin. He was born between AD 5 to AD 10 in Tarsus which is in Cilicia (south of Asia Minor and near northern Macedonia.

He was a Jew, obeying and fulfilling strictly not only the Scriptures, but also the rabbinic traditions: the Teachings and the Customs.

Paul met God YHWH whos is Jesus Christ who spoke to him from a cloud.

Paul repented of his Judaism and obedience to the rabbis. Paul became a true Messianic Hebrew and was redeemed by the blood of Jesus the Lord.

Before his repentance, (which the Christians call conversion), he had a zeal for Judaism and for the rabbinic teaching to the point that

he became angry and attacked and persecuted the Messianic believers.

He terrorized the Messianic believers.

Paul was married to a beautiful Orthodox Jewess in Tarsus. Paul was a disciple of Gamalael. Paul was a candidate to become a member of the Jewish Sanhedrin.

He was entrusted by the Jewish rabbis who hated the Messianic believers to take a platoon of Jewish soldiers and arrest and charge the Messianic believers between Jerusalem and Damascus.

Paul and his troop left Jerusalem from the Damascus Gate and were headed towards Damascus. Jesus YHWH met Paul on the road.

Let us read the text to get all the details in Acts 9:1-19 "Then Saul, still breathing threats and murder against the disciples of the Lord, went to the high priest and asked letters from him to the synagogues of Damascus, so that if he found any who were of the Way, whether men or women, he might bring them bound to Jerusalem. As he journeyed he came near

Damascus, and suddenly a light shone around him from heaven. Then he fell to the ground, and heard a voice saying to him, "Saul, Saul, why are you persecuting Me?" And he said, "Who are You, Lord?" Then the Lord said, "I am Jesus, whom you are persecuting. It is hard for you to kick against the goads." So he, trembling and astonished, said, "Lord, what do You want me to do?" Then the Lord said to him, "Arise and go into the city, and you will be told what you must do." And the men who journeyed with him stood speechless, hearing a voice but seeing no one. Then Saul arose from the ground, and when his eyes were opened he saw no one. But they led him by the hand and brought him into Damascus. And he was three days without sight, and neither ate nor drank. Now there was a certain disciple at Damascus named Ananias; and to him the Lord said in a vision, "Ananias." And he said, "Here I am, Lord." So the Lord said to him, "Arise and go to the street called Straight, and inquire at the house of Judas for one called Saul of Tarsus, for behold, he is praying. And in a vision he has seen a man named Ananias coming in and putting his hand on him, so that he might receive his sight." Then Ananias answered, "Lord, I have heard from many

about this man, how much harm he has done to Your saints in Jerusalem. And here he has authority from the chief priests to bind all who call on Your name." But the Lord said to him, "Go, for he is a chosen vessel of Mine to bear My name before Gentiles, kings, and the children of Israel. For I will show him how many things he must suffer for My name's sake." And Ananias went his way and entered the house; and laying his hands on him he said, "Brother Saul, the Lord Jesus, who appeared to you on the road as you came, has sent me that you may receive your sight and be filled with the Holy Spirit."

Immediately there fell from his eyes something like scales, and he received his sight at once; and he arose and was baptized. So when he had received food, he was strengthened. Then Saul spent some days with the disciples at Damascus."

After this event, Paul's wife left him. She thought that he became a heretic or a lunatic.

Paul went into a state of depression and self-examination wherein he isolated himself from everyone for three years which he spent in the Nabatean region (Arabia) east of the Jordan. There he began to study the

Scripture anew and the Holy Spirit YHWH was with him teaching him again the truth without rabbinic fanatic (or demonic) false interpretations. These three years were equally important for Paul to surmount the loss of his wife.

Paul's wife continued, with her strict Jewish family, the fanatic hatred to YHWH Jesus the Messiah, partly because of ignorance and partly because they decided to follow the rabbis instead of searching their hearts and the truth.

Evidence to Paul's loss of his wife can be seen in God's inspired writing to Paul, which may appear non-personal, but its nature is personal. These evidence are in:

- (1) 1 Corinthians 7:15.
- (2) 1 Corinthians 9:1-5.
- (3) Acts 11:25-26. The verses in Acts show that Barnabas went to search for Paul in his native town, Tarsus. He could not find him, but when he found him, he took him to Antioch. Why was Paul not out in the public? Why was he hiding? Paul was hiding because of the real probability of attack from his in-laws who thought that Paul became a heretic when he believed in YHWH Jesus the

Savior.

Paul went to Jerusalem in AD 40 and he joined Barnabas in the missionary work in Antioch to the diaspora and to the Gentiles.

Paul was imprisoned more than once, in Ephesus and in Rome AD 61. Paul wrote some of his epistles while he was in prison, such as the Epistle to the Colossians and the Letter to Philemon.

Paul is a builder. He builds people, teams and brings the Gospel of redemption to the lost and the dead in spirit:

- 1) He brings God's blessing of Grace and Peace.**
- 2) He recognizes the love of Philemon to YHWH God.**
- 3) He appreciates the practical love of Philemon in the past.**
- 4) He expresses appreciation of Philemon.**
- 5) He expresses trust and positive expectation of Philemon, verses 4-7, 20.**
- 6) He appreciates the communion of the service (koinonia) shared by the saints for each other, verse 17.**
- 7) He is grateful that Philemon presented his house as a meeting place for the ekklyssia**

(house assembly).

A brief chronology of the life of Paul:

- ◆ Repentance to the true YHWH . . . A.D. 37
- ◆ First visit to Jerusalem A.D. 40
- ◆ Second visit to Jerusalem A.D. 44
- ◆ First missionary trip A.D. 45
- ◆ Third visit to Jerusalem
 (Council of Jerusalem) A.D. 50
- ◆ Second missionary trip A.D. 51
- ◆ Fourth visit to Jerusalem A.D. 54
- ◆ Third missionary trip A.D. 54
- ◆ Fifth visit to Jerusalem A.D. 58
- ◆ Imprisonment in Caesarea Maritima
 . . . A.D. 58-60
- ◆ Trip to Rome as a prisoner A.D. 60-61
- ◆ Imprisonment in Rome A.D. 61-63
- ◆ Acquittance from prison in Rome . . . A.D. 63
- ◆ Second imprisonment in Rome. A.D. 65-67
- ◆ Martyrdom in Rome A.D. 68

1. PAUL, a prisoner of Jesus Yeshua the Mashiyach Messiah (The Anointed One), and Timothy, a brother; to the dearly beloved Philemon, a laborer with us,

1 (Textus Receptus Stéphaneus 1550) παυλος δεσμιος χριστου ιησου και τιμοθεος ο αδελφος φιλημονι τω αγαπητω και συνεργω ημων

1 (Nesle) Παυλος δεσμιος Χριστου Ιησου και Τιμοθεος ο αδελφος Φιλημονι τω αγαπητω και συνεργω ημων

1 (Louis Segonde 1910) Paul, prisonnier de Jésus-Christ, et le frère Timothée, à Philémon, notre bien-aimé et notre compagnon d'oeuvre,

1 (Ostervald 1744) Paul, prisonnier de Jésus-Christ, et Timothée notre frère, à Philémon notre bien-aimé, et notre compagnon d'oeuvres;

Philemon was called laborer or co-laborer. This indicates that Philemon did join Paul in some of his missionary work.

This is also confirmed from verse 13 where Paul is saying: "that he might minister to me in your stead" which means that Philemon did

in the past and is expected if he could to serve Paul.

Therefore, we can say that Philemon was not only the host of an ekklyssia (a house assembly) in his house, but he was also an evangelist and a servant with Paul at times.

Paul describes himself as the prisoner. He was a prisoner because of the testimony of the Good News of Jesus Christ. Therefore, he is the prisoner of Jesus Christ.

The prison was the unexpected meeting place of Paul with Onesimus which led to the conversion of Onesimus.

Prison is neither comfortable nor honorable. Paul is not bragging that he is in prison, but rather he is reminding us that suffering for the testimony of the Gospel is honorable. James tells us, count it all joy when we suffer for Christ.

It is a great pure joy to receive Christ and the new life from Him and at the same time, we need to be ready to suffer.

Timothy, the companion and servant of Paul

in his prison, was free. Timothy chose to spend his days in prison to serve the Gospel with Paul.

Paul's identification as the "prisoner of Jesus Christ" reflects:

- 1) Identification with all who are imprisoned, including Onesimus.
- 2) All true believers are submissive to Jesus Christ, including Paul and Philemon.
- 3) He was imprisoned because of Jesus Christ.
- 4) His intercession for Onesimus is real and personal, because he is equally experiencing the heavy hand of the authorities and the law.

In this verse, Paul mentions Timothy, in the beginning of the Letter, while he mentions the names of the other assistants and helpers at the end of the Letter. This practice of Paul is also observed in seven out of a total of twelve Epistles of Paul.

We know that all the Apostles wrote the Scriptures in the Hebrew Language which was destroyed by the Roman Church beginning in the fourth century. The Roman Church had civil powers to command the

Roman soldiers to destroy and to arrest.

The fact that seven Epistles out of twelve Epistles mentioned a name such as Sosthenes, or Timothy, or Silvanus indicates that Paul requested a translation into Greek of these seven Epistles. Therefore, Paul wrote the name of the translator in the very beginning of the salutation, while he wrote the names of all the other assistants in the end of the Epistle.

Paul was a Hebrew (and a Jew until his repentance). His command of the Greek or Latin languages were not great. He relied on these above mentioned assistants to translate and as they translated these seven Epistles, they discussed it with Paul, and Paul approved when he found that it matches in meaning the inspired Word of God to him in Hebrew and Aramaic. Here is a list of the seven Epistles:

(1) 1 Corinthians 1:1 "Paul, called to be an apostle of Jesus Christ through the will of God, and Sosthenes our brother, to the ekklyssia in Corinth ..."

(2) 2 Corinthians 1:1 "Paul, an apostle of

Jesus Christ by the will of God, and Timothy our brother, To the church of God which is at Corinth, with all the saints who are in all Achaia."

(3) Philippians 1:1 "Paul and Timothy, bondservants of Jesus Christ, To all the saints in Christ Jesus who are in Philippi, with the bishops and deacons."

(4) Colossians 1:1 "Paul, an apostle of Jesus Christ by the will of God, and Timothy our brother."

(5) 1 Thessalonians 1:1 "Paul, Silvanus, and Timothy, To the church of the Thessalonians in God the Father and the Lord Jesus Christ: Grace to you and peace from God our Father and the Lord Jesus Christ."

(6) 2 Thessalonians 1:1 "Paul, Silvanus, and Timothy, To the church of the Thessalonians in God our Father and the Lord Jesus Christ."

(7) Philemon 1:1 "Paul, a prisoner of Christ Jesus, and Timothy our brother, To Philemon our beloved friend and fellow laborer."

While the Greek manuscripts are translations

from the destroyed Hebrew Apostolic epigrapha, yet these seven Epistles were translations to Greek approved directly by Paul.

Paul calls Timothy "a brother" not only because he is of a true Hebrew (olive skin) family origin, but also because Timothy is a true believer, hence he is a child of God just as Paul is. They belong to one family, the family of God.

2. and to our dearly beloved Apphia, and to Archippus a laborer (worker) with us, and to the assembly (ekklyssia) in your house.

2 και απφια τη αγαπητη και αρχιππω τω
συστρατιωτη ημων και τη κατ οικον σου
εκκλησια

2 και Απφια τη αδελφη και Αρχιππω τω
συστρατιωτη ημων και τη κατ οικον σου
εκκλησια

2 à la soeur Apphia, à Archippe, notre compagnon de combat, et à l'Église qui est dans ta maison:

2 Et à notre bien-aimé Apphie, et à Archippe, notre compagnon d'armes, et à l'Église qui est dans ta maison.

Paul calls Apphia his sister which is true as both are true believers in the same Family of God YHWH. In Romans 16:1, Paul calls Phoebe "sister."

The Greek text of Nestle and Textus Receptus call Apphia "beloved" instead of "sister."

Paul builds families and not only individuals. He does not focus on achieving tasks, but on the people who are working together.

Paul addresses Apphia as Philemon with similar words of endearment.

Apphia is as important as Philemon. Paul sees men and women as of equal value and respect.

Apphia was mentioned before Archippus.

Paul called Archippus "comrade in arms" which may indicate that Archippus was enlisted in the Roman army in some capacity and Paul is comparing his military discipline to the missionary discipline.

Philemon hosted an ekklyssia in his house. There were hundreds of ekklyssias in Colosse.

Three characteristics of the ekklyssia (house assembly):

A- It is a true family numbering up to 30 persons.

B- Onesimus was part of the family of Philemon, as a slave. Now, after his conversion, he became a true member of the family, even while he is still a slave.

C- The ekklyssia family is solid together against all attacks. The priority is the people not the organizaiton.

3. Grace be with you and peace from God our Father and from our Lord Jesus the Messiah (the Anointed One).

3 χαρις υμιν και ειρηνη απο θεου πατρος ημων
και κυριου ιησου χριστου

3 χαρις υμιν και ειρηνη απο θεου πατρος ημων
και κυριου Ιησου Χριστου

3 que la grâce et la paix vous soient données de la
part de Dieu notre Père et du Seigneur Jésus-Christ!

**3 La grâce et la paix vous soient données de
la part de Dieu notre Père, et du Seigneur
Jésus-Christ!**

**Paul's salution is grace and peace. Both
grace and peace can come only from YHWH
Messiah our the Redeemer.**

**Many people salute each other with empty
words. Pastors who are focused on how
much money they are getting from their
donors always have words of blessings and
love stamped with a sweet smile.**

**Paul was a true servant and not a lord. He
was not after the donatoions of anyone. His**

salutation are prayers to God to bless and to give grace and peace to the ekklyssia at Philemon's house.

The term "grace" means unmerited gift and in this context, it is unmerited pardon of sin which is the redemption of Jesus Christ who is YHWH.

This grace is given only by a sovereign king to his undeserving vassals (servants) without merit from them.

This grace is given to them only because the sovereign king loves them and He choses to redeem them.

This grace was given to the ekklyssia beginning at the time of Adam and his Wife.

From the beginning God chose (in Greek: ekklew) sinners who were dead in their sin to be saved.

Thus the ekklyssia was born in Paradise. God kept His chosen ones throughout the ages. God revealed to Moses in the Torah that Israel was chosen by God to continue the ekklyssia.

When Jesus came in His First Messianic Coming, He redeemed the chosen ones who were waiting for His Coming.

Not all Israel is chosen, but a remnant. Even that remnant, did not deserve their redemption, but they received the grace of YHWH Messiah Jesus.

God YHWH in Nehemiah 9 is revealing to us that His grace is undeserved neither by the converted Gentiles who were pagans, nor by the remnant Israelites who disobeyed God.

“You gave them bread from heaven for their hunger, And brought them water out of the rock for their thirst, And told them to go in to possess the land Which You had sworn to give them.” But they and our fathers acted proudly, Hardened their necks, And did not heed Your commandments. They refused to obey, And they were not mindful of Your wonders That You did among them. But they hardened their necks, And in their rebellion They appointed a leader To return to their bondage. But You are God, Ready to pardon, Gracious and merciful, Slow to anger, Abundant in kindness, And did not forsake them.” Even when they made a molded calf for

themselves, and said, 'This is your god That brought you up out of Egypt,' And worked great provocations, yet in Your manifold mercies You did not forsake them in the wilderness. The pillar of the cloud did not depart from them by day, to lead them on the road; nor the pillar of fire by night, to show them light, and the way they should go. You also gave Your good Spirit to instruct them, and did not withhold Your manna from their mouth, and gave them water for their thirst," (Nehemiah 9:15-20).

Jesus Messiah is YHWH God. He completed the long awaited redemption in His own incarnate body.

“And the Word became flesh and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth. John bore witness of Him and cried out, saying, "This was He of whom I said, 'He who comes after me is preferred before me, for He was before me.' " And of His fullness we have all received, and grace for grace. For the law was given through Moses, but grace and truth came through Jesus Christ. No one has seen God at any time. The only begotten Son, who is in the

bosom of the Father, He has declared Him,”
(John 1:14-18).

No one can merit God's redemption. The grace given by the will of God YHWH through the Messiah Jesus is essential to effect the redemption.

By this redemption, our spirits which were dead in sins become alive and our death sentence due to our sins is paid for.

This grace is not against the Law, but rather it fulfills the Law. This is the reason why Jesus YHWH came in the flesh, suffered, died and rose from the dead in the flesh.

“But now the righteousness of God apart from the law is revealed, being witnessed by the Law and the Prophets, even the righteousness of God, through faith in Jesus Christ, to all and on all who believe. For there is no difference; for all have sinned and fall short of the glory of God, being justified freely by His grace through the redemption that is in Christ Jesus, whom God set forth as a propitiation by His blood, through faith, to demonstrate His righteousness, because in His forbearance God had passed over the

sins that were previously committed,”
(Romans 3:21-25).

“Moreover the law entered that the offense might abound. But where sin abounded, grace abounded much more, so that as sin reigned in death, even so grace might reign through righteousness to eternal life through Jesus Christ our Lord,” (Romans 5:20-21).

Paul describes this grace well in Ephesians 2:1-10 “And you He made alive, who were dead in trespasses and sins, in which you once walked according to the course of this world, according to the prince of the power of the air, the spirit who now works in the sons of disobedience, among whom also we all once conducted ourselves in the lusts of our flesh, fulfilling the desires of the flesh and of the mind, and were by nature children of wrath, just as the others. But God, who is rich in mercy, because of His great love with which He loved us, even when we were dead in trespasses, made us alive together with Christ (by grace you have been saved), and raised us up together, and made us sit together in the heavenly places in Christ Jesus, that in the ages to come He might show the exceeding riches of His grace in His

kindness toward us in Christ Jesus. For by grace you have been saved through faith, and that not of yourselves; it is the gift of God, not of works, lest anyone should boast. For we are His workmanship, created in Christ Jesus for good works, which God prepared beforehand that we should walk in them.”

4. I give thank unto my God always and I remember you in my prayers,

4 ευχαριστω τω θεω μου παντοτε μνηcian σου
ποιουμενος επι των προσευχων μου

4 Ευχαριστω τω θεω μου παντοτε μνηcian σου
ποιουμενος επι των προσευχων μου

4 Je rends continuellement grâces à mon Dieu,
faisant mention de toi dans mes prières,

**4 Je rends grâces à mon Dieu, faisant
toujours mention de toi dans mes prières; en
apprenant la foi que tu as au Seigneur
Jésus,**

Paul was a true shepherd who cared about the people. He calls them sons, daughters and children.

Scholars assume that Paul was a doctor in theology, therefore he was a geek or a nerd or a heady type person. The Church thinks that Paul was another lord of the Church, a pastor or a bishop who rules the people's affairs. That is not true.

The term "pastor" is actually a shepherd. The

Church had nullified the meaning of the word "pastor" and modified it into "ruling lord."

This is exactly what happened throughout the history of Israel.

In Israel, the shepherd were morally a very low class because most of them (the rabbis say all of them) were thieves. They are entrusted with the sheep of the owner. They receive a salary, they take the sheep to different pastures, and then you discover that:

1) They eat the sheep and they invite their family and friends to eat the sheep. (This happens today from the pastors of the churches who keep God's money in their pockets or who use members of their congregations).

2) They sell some sheep and pocket the money. (This also happens today from the pastors of churches).

3) They milk the sheep and drink the milk and sell the milk to merchants. (This happens today as the pastors of the churches enjoy all sources and commodities of the church for

themselves).

4) When a wolf comes appears on the horizon, they run away and leave the sheep exposed. They come back when the wolf is gone. (The pastors today are doing exactly the same.)

They expose their people to extreme danger and some collaborate with Marxism and obligate their members to receive experimental medication (misnomer: vaccine) just to keep their business).

5) They feed their sheep bad food. They do not care about what the sheep eat because this would require them to exert more work. (Pastors today feed their sheep either nothing, or 10 minutes, or 20 minutes of scripture per week. Some pastors and preachers teach false teaching (humanitarian or psychological or even mixed demonic doctrine)).

6) They leave the weak sheep behind. They do not care for injured sheep or unhealthy sheep. (Pastors today do exactly the same. They consider that the weak are a burden on their churches and they ignore them or openly reject them while pretending to pray

for them.)

7) They punish severely any sheep that is not in submission to them. The nature of sheep is submission. (Pastors today do not hesitate to slander and isolate any member who opposes them. They call this member Satan and thus they begin a local holy war against that member who ends up feeling uncomfortable and leave).

(Not all pastors are bad shepherds. The percentage of faithful true believers pastors is probably about 5% of all pastors).

All pastors pretend and say with enthusiasm that they are Bible based preachers. The truth is far away from them.

In the history of Israel, the wise men and the good rabbis and the official exposed these shepherds and made a law stating:

"A shepherd's testimony is null and void in a court of law, always. A shepherd cannot be a witness in a court of law."

They treated the shepherd as among the lowest moral class.

When the Messiah Jesus came, He declared about Himself: "I am the Good Shepherd." That was a novelty in the ears of the Pharisees and the Scribes.

Paul was a good shepherd (pastor) who cared for the people after the manner of Jesus Christ.

Today the word "pastor" represent a man who takes the money of God to himself; who demands obedience; who teaches mixed messages; false, demonic, psychological, mixed with the Bible; who obliterate any difference or disobedience claiming that he is protecting the church.

**How do we know who is a good pastor (who represent 5% of all pastors) from an evil pastor (who represent 95%)?
Here are some criteria:**

(A) Is this pastor a true believer or not? (See "Twenty Measures of Every True Believer, by Dr. David d'Albany on www.David4Messiah.com).

While 90% of all Christians are false believers who deceive themselves or others, we can find 95% of all pastors to be false shepherds.

(B) Very important criterion: Does this pastor receive a salary from the church (from God's money)? If the answer is yes, then this pastor is a false pastor. God's money is not collected to run business. It should be given 100% to the poor and the needy and not to overhead or the pocket of the leaders.

People have the right to spend their money in support of the Hilary, the Fauci, the Birks, the Rothchild, the Rockefeller, the Planned Murder of the Children Foundation, and any other organization they wish.

In this perspective, they can support the business of the church disregarding the fact that Jesus is not the head of the church.

The problem is if they offer their tithe and offering to God, they cannot give this offering to any organization at all. All offerings to God must go to the poor and the needy.

**(3) How much money is in the pocket?
Pastors are expert in covering up their income. Pastors become pastors because
(a) They feel love to the Lord, and
(b) They know and expect a life of luxury and glory.**

Here is a brief list of income of an average pastor who is not doing TV shows or radio shows:

- (1) Monthly salary,**
- (2) Bonuses,**
- (3) Cash and gifts for occasions such as family members birthdays,**
- (4) Cash and gifts of appreciation because of their lovely smile and sweet words,**
- (5) Cash incentives,**
- (6) Cash and Travel gifts,**
- (7) Paid conferences,**
- (8) Stipends and Cash for speaking engagements,**
- (9) Free housing,**
- (10) Some have free utilities,**
- (11) Some have free transportation (car),**
- (12) Cash for officiating weddings,**
- (13) Cash for presiding and coordinating funerals,**
- (14) Cash from donors whom they call prayer partners. The average cash from each donor is estimated to be around \$2000 per year per donor (according to some Christian poll). Some pastors have two hundred or more than three hundred donors.**

I worked in a mission and I was the database manager. They have more than 500 hundred active donors and the money comes in the

name of the pastor.

(15) Cash for projects which are called ministry projects or called "spreading the Gospel projects."

(16) Cash for events.

(17) Cash to support their churches which do not really need support since the church building is in good shape.

(18) Free labor and repairs from experts who are members.

(19) Cash to compensate for accidents or losses.

It is amazing to me to see these millionaire pastors who live in very nice and expensive homes with all the luxury while there are hundreds or thousands of homeless people living within a few miles away from them.

The homeless and the poor have difficulty buying good food, while these pastors throw food in the trash.

Normally, pastors never tell you anything about their (non salary) income. They all pretend to be poor and have nothing. Some may blurt out that they are millionaires. Then we can guess that they must be multi-millionaires.

(C) The fruit of their mouth.

Do they teach humiliiy or arrogance?

Do they teach separation from the world or inclusion and enjoyment of the world?

Do they teach a life of sexual purity and abstinence or compromise and acceptance of everything people do?

(D) The fruit of their lives. All pastors appear pious, sweet and pure. When you know them closely, do they really live this facade or do they have another (they call practical) way of life. Some pastors take advantage of women (married or single) for their own lust which they call love.

(E) The pastoral visits. A pastor must be in touch with each member twice or more every week. How can a shepherd care of his sheep if he just glances at that sheep once a week.

A pastor who shakes your hand once a week and does not see you or talk with you twice or more every week is NOT a real pastor.

Pastors say that in a congregation of hundred or thousand or more member, there is no way to talk with everyone twice or more a week. Then, be honest; you are NOT a pastor. You

are a preacher, a teacher, a Sunday conference speaker, but not a pastor.

(F) Discrimination and Prejudice. Most pastors visit the rich and not the poor. Most pastors visit people who are fun to be with but not everyone. These are not real pastors.

Jesus Christ and Paul did not participate in this wolf in sheep's clothing pastoral vocations of the Church.

As a personal testimony, I was a pastor for over forty years in different Churches and missions in seven countries. I had five ordinations from five different conservative Bible denominations (Churches). I received salaries which I returned back to the churches. I received no donations or very small donations which were not sufficient to buy food. I praise the Lord because He enabled me to work and to provide for His service (the ministry). People used to say, "Ah, you are doing like Paul." They were mistaken, I was doing like Jesus and all the Apostles, not only Paul. They all worked to support themselves and their families.

This experience allowed me to see in detail

and from the inside what is really going on with the pastors and Church business.

God called us to serve and not to be lords over others.

I thank God that I am poor financially, but rich in the spirit because this is what really counts.

We live a few years on earth, but we will live for eternity in the New Earth with Jesus.

Pastors call me "not smart man" and women call me "loser," but what they say is not the truth of Jesus Christ.

Paul was, according to them is "not smart" and is a "loser" but in reality Paul was a true pastor like all the other Apostles who sacrificed themselves for the service of the Lord.

Jesus Christ lived as a poor man with no income when He began his ministry. Jesus was the Good Shepherd.

Paul lived also as a poor man and he had to work to make an income which he spent on

the service of the Lord and on others.

All the Apostles sold their houses and moved with their families. They shared what they had without neglecting their families, and they worked with their hands to provide an income to support their families and the service of the Lord.

The pastors today are not pastors, although 5% of them are true servant and true pastors.

RECOMMENDATIONS FOR PASTORS AND CHRISTIAN LEADERS

(1) Repent and follow only Jesus Christ. Reject your traditions. Reject your Church traditions. Reject all denominations' traditions. Reject people's manipulation of your performance.

(2) Repent and return all the money and the gifts which belong to God's back to God. Give it all to the poor and the needy.

The people will think that you are not smart and your wives may leave you because you may become poorer, but you will be righteous in the eyes of the Lord YHWH where it counts.

And, reject any donation that is of God's money.

You may receive financial support only if it is not God's money.

People can support any project or any business, but we should never confuse or misuse God's money (the tithes and the offerings to God) with our money.

All God's money must go to the poor and the needy.

(3) Begin building a few people in a House Assembly, an ekklyssia after the manner of the Lord Jesus Christ. Do not seek glory and fame with hundreds or thousands of people.

If you have more than thirty people coming to a fellowship, teach true believers, men of honor to open ekklyssias (house assemblies) in their homes. There is no money exchange in these ekklyssias.

(4) Teach only the Word of God and not the commentaries or opinions.

(5) Care for each individual and not for the

projects.

Focus on the success of Jesus and not yours.

Do not call yourself a pastor if you are not caring at least twice a week for every individual in the house assembly.

Respect women, do not visit women whether they are singles or married unless their husbands or parents are present.

(6) Pastors need to be servants of people and stop dominating, controlling, making executive decisions or becoming lords over people.

The Apostles alone had authority over people. Yet, they followed Jesus and became servants of all. "For neither at any time did we use flattering words, as you know, nor a cloak for covetousness, God is witness. Nor did we seek glory from men, either from you or from others, when we might have made demands as apostles of Christ. But we were gentle among you, just as a nursing mother cherishes her own children," (1 Thessalonians 2:5-7).

LOVE

When we hear words of love, they have no meaning and no value unless they are practical to meet the needs of the other.

Paul proved to love his children in the Lord and his brothers in the Lord truly. He cares for them not by words only.

Paul is reminding us in Ephesians 5:1-2 "Therefore be imitators of God as dear children. And walk in love, as Christ also has loved us and given Himself for us, an offering and a sacrifice to God for a sweet-smelling aroma."

Paul intercedes in his prayers continually for his spiritual children. He is filled with joy when he sees them advancing in the Kingdom of God and their lives and love to each other is manifested truly.

Paul's motivation to support and care for Philemon, Apphia, Archippus and the ekklyssia (the members of the house assembly in their home) is without personal gain or interest.

Prayer is a "means of grace" by which we talk directly to Abba Father YHWH.

We cannot, physically now, enter into the holy of holiness and see God YHWH. But, we can talk to Him.

We, as human narcissists, want to hear from God as if we are on equal level.

We talk to Him, then He must answer us. This is like a child talking and want the immediate and full attention of his father and of his mother.

We are acting like ego-centric children, or in other words selfish immature children.

We need to understand that in prayer we are before the Holy YHWH God. We need to bow down before Him and not assume equality with Him.

Let us remember the words of Habkuk every time we pray: Habakkuk 2:20 "But the LORD is in His holy temple. Let all the earth keep silence before Him."

Prayer needs to be constant. Prayer is "worship." Singing in church is not worship, unless singing is a prayer.

Prayer is a "means of grace" which means through it we come before God to empty ourselves and open our hearts to learn from God.

Prayer is not only to be during the times of need, but also during all times. The Jews have the habit of reading certain verses as prayers which is true. These verses remind them of who God is and of His sovereign power. For example, the "Shema' Yisrael - Hear Israel, YHWH is One" is a prayer and affirmation of faith.

Prayer is not to be for our personal gain, but only for the establishment of the Name of YHWH and of His Kingdom. This may mean that we may have personal losses, but Jesus' name will be glorified.

Paul prayed for others; for individuals, for families, and for their faith and love.

"We give thanks to the God and Father of our Lord Jesus Christ, praying always for you,

since we heard of your faith in Christ Jesus and of your love for all the saints,” (Colossians 1:3-4).

“For this reason we also, since the day we heard it, do not cease to pray for you, and to ask that you may be filled with the knowledge of His will in all wisdom and spiritual understanding,” (Colossians 1:9).

The expression "I give thanks" means that Paul is grateful to the Lord for His work in Philemon, Apphia and Archippus. When you see a beautiful tree or plant, we cannot but look up to heaven and be amazed how God makes them grow. Out of the mud and dirt, grows beautiful plants with stunning flowers and delicious fruits. This is what God YHWH does to the true believers. It does not matter what was the past. Philemon, Apphia and Archippus were pagan worshippers, but when they met YHWH and accepted Jesus in their hearts, they blossomed beyond human imagination. Do not get the wrong impression, this comes along with suffering and discipline for the Lord.

Paul explains this thought in Romans 1:8-9
“First, I thank my God through Jesus Christ

for you all, that your faith is spoken of throughout the whole world. For God is my witness, whom I serve with my spirit in the gospel of His Son, that without ceasing I make mention of you always in my prayers.”

The joy of the Apostle Paul was because of Philemon's and his family's true faith and love which was demonstrated practically in having his house as an ekklyssia (house assembly) and his participation in evangelism.

Philemon, Apphia and Archippus did the work of righteousness as evidence of their true faith.

5. Behold, from the time that I heard of your faith and of the love you have towards our Lord Jesus, and towards all the Set Apart believers (the holy ones - the saints);

5 ακουων σου την αγαπην και την πιστιν ην
εχεις προς τον κυριον ιησουν και εις παντας
τους αγιους

5 ακουων σου την αγαπην και την πιστιν ην
εχεις προς τον κυριον Ιησουν και εις παντας
τους αγιους

5 parce que je suis informé de la foi que tu as au
Seigneur Jésus et de ta charité pour tous les saints.

**5 Et ta charité envers tous les Saints; afin
que la communication de la foi soit efficace,**

The acts of love of Philemon were known by the Messianic believers who travel from city to city in Colosse. Even the ekklyssias in other regions hear of the good men and women such as Philemon and Apphia.

Paul is emphasizing the love as a foundation in serving others as in Galatians 5:5-6 "For we through the Spirit eagerly wait for the hope of righteousness by faith. For in Christ Jesus

neither circumcision nor uncircumcision avails anything, but faith working through love."

Paul is saying I heard, but in Greek it says "I hear" (present indicative) which means I am hearing.

◆ Love without works is false and dead.

◆ Faith without works is false and dead.

James explains the same thesis in James 2:17-20 "Thus also faith by itself, if it does not have works, is dead. But someone will say, "You have faith, and I have works." Show me your faith without your works, and I will show you my faith by my works. You believe that there is one God. You do well. Even the demons believe and tremble! But do you want to know, O foolish man, that faith without works is dead?"

Therefore, we can distinguish among the Christians two clear categories of people: the false believers (90%) and the true believers (10%). We can distinguish them by the fruit of their faith and love.

“They profess to know God, but in works they deny Him, being abominable, disobedient, and disqualified for every good work,” (Titus 1:16).

The question of love is very tricky because since the beginning of time, people associate their feelings, their lusts, their emotions, their moods as indication of love.

The demonic Hollywood controls the morality not only of the Americans, but also the Europeans and Asians through its hundreds of thousands of films, videos and news. Hollywood teaches that sex is love.

When I was teaching, I met many women teachers who were telling the pure young children that love is nothing but sex. As a psychotherapist, I met thousands of patients of all ages (including old ages) who do not know how to love someone without sex.

Therefore, it is very tricky to judge someone based on their love because of the variations of meanings and feelings and hormonal elevation levels.

SIMPLE DEFINITION OF LOVE

"Love is three practical things:

(1) Respect the other no matter what he or she does or say.

Resepct is 24 hours every day.

The other, whether born again or not, deserves respect unconditionally.

Respect is not earned as some false preacher teach. If respect is earned, then it is fear not respect.

(2) Accept the other as equal to you (or better than you) no matter what they look like, or the color of their skin, or what they do, or what they say.

Acceptance as equal is unconditional 24 hours every day.

(3) Do good to the other as much as you can.

Do good for the others and not to satisfy your feelings. Having sex with someone (who is not your spouse) is not love because it is for your

lust, even if the other woman or man tell you that they need and enjoy sex with you. Sex outside the marriage or before the marriage is not love, it is "domination" and "lust."

Since we cannot evaluate if people love truly or if they just express variants of what they feel love, then the definition of the true believer should be based on the practical fruits of the faith in Jesus Christ.

The true faith produces true love. But, let us not fall into the maze of the confusion and ambiguity of the definitions of love.

Should we judge our brothers and sisters who profess to be Christians?

Never, we should use these guidelines for self examine and to repent if we are not straight and right in the faith of Jesus.

As Paul is mentioning the faith and love of Philemon, God is using this salutation to remind every confessing believer that we need to live in true faith and true love.

HOLINESS AND HOLY PEOPLE

**Paul mentioned "the holy ones - the saints."
The holy ones are the true believers. They became holy not because they became gods or have an angelic nature, but because they are separated from the world and also because the Holy Spirit YHWH lives in them.**

They are the true believers.

Separation from the world will keep us without spots and blame. If we claim to be true believers and compromise.

90% of professing Christians compromise their faith, i.e., live partially according to the world lifestyle and partially pretending to be believers.

"... Christ loved the church and gave Himself for her to make her holy, cleansing her with the washing of water by the word. He did this to present the church to Himself in splendor, without spot or wrinkle or anything like that, but holy and blameless," (Ephesians 5:25-27).

Jesus the Son of God is Holy in the flesh not only as God. He is Holy because He never sinned and His spirit is God. He is the true

Temple of God and we are the Temple of God when Jesus (the Holy Spirit YHWH) lives in us as adopted sons of God.

“who by the mouth of Your servant David have said: 'Why did the nations rage, And the people plot vain things?

The kings of the earth took their stand, And the rulers were gathered together Against the LORD and against His Christ.'"For truly against Your holy Servant Jesus, whom You anointed, both Herod and Pontius Pilate, with the Gentiles and the people of Israel, were gathered together,” (Acts 4:25-27).

“For whom He foreknew, He also predestined to be conformed to the image of His Son, that He might be the firstborn among many brethren,” (Romans 8:29).

“He is the image of the invisible God, the firstborn over all creation,” (Colossians 1:15).

“Yeshua Jesus, who being the brightness of His glory and the express image of His person, and upholding all things by the word of His power, when He had by Himself purged our sins, sat down at the right hand of the Majesty on high,” (Hebrews 1:3).

HOLY PLACES

In Exodus 25 and 29 we read about the holy place. A holy place, similar to a holy person, is a place separated from all the evil in the world and a place where God abides.

The Church teaches falsely that the church is the House of God and a Holy place. This is false. The Church (churches) are buildings similar to any social club and God comes in the company of the believers and not in the building itself.

The Church also teaches falsely that when you pray for items, such as oil or water, then they become holy oil and holy water. This is false.

The Church again teaches falsely that certain men and women who died are saints when they are canonized by a man called Pape or the Pope based on evidence of them doing a miracle. This is false and foreign to the Bible.

YHWH GOD IS HOLY

The holiness of God is a fundamental or innate attribute of God's nature.

Man cannot have any communion or reconciliation with the Holy YHWH God, because man is sinful, selfish and rebellious. When we meet Jesus the Son of God, He alone regenerates us and purifies us from our sins. Then, we become members of the Family of God.

We read in Isaiah 6:1-3 "In the year that King Uzziah died, I saw the Lord sitting on a throne, high and lifted up, and the train of His robe filled the temple. Above it stood seraphim; each one had six wings: with two he covered his face, with two he covered his feet, and with two he flew. And one cried to another and said: "Holy, holy, holy is YHWH the LORD of hosts; The whole earth is full of His glory!"

Isaiah 57:15 "For thus says the High and Lofty One Who inhabits eternity, whose name is Holy: "I dwell in the high and holy place, With him who has a contrite and humble spirit, To revive the spirit of the humble, And to revive

the heart of the contrite ones.”

Holiness is not only the being and an innate attribute of God, but also we, by the presence of the Holy Spirit and the Light of God in our redeemed spirits, become reflectors. Thus, we are called holy.

Our holiness is analogical. It is never equal to God.

Our holiness depends on our redemption by Jesus Messiah who is YHWH, and depends on our separation from this world.

The true believer must bring the fruit of the Holy Spirit. The true believer must reflect the purity and holiness which is a reflection from God.

Pastors and preachers who claim that every Christian must sin because we are weak humans do not understand the high calling and the power of God in the redeemed.

Genesis 6:4 teaches us this concept in simple and clear language. "The fallen ones (who were giants - Nephilim) were on the earth both in those days and afterward, when the

sons of God came to the daughters of mankind, who bore children to them. They were the powerful men of old, the famous men."

God is saying the holy race was those who believed in YHWH and lived righteously. While the unholy race was those who rejected YHWH, the children of Cain.

How did the holy children of God (sons of God) prove that they belong to YHWH?

First, they offered a typical ritual blood sacrifice once a year on Yom Kippur (the Day of Atonement).

Second, they obeyed the Ten Commandments as evidence of their faith.

Someone may say, but the Ten Commandments were given to Moses, thus all the people before Moses never heard of the Ten Commandments. This is false, because the Ten Commandments were given to Moses to 'write' down.

For example, the Fourth Commandment says: "Remember the Sabbath..." Also, when Cain

killed his brother, he broke the Sixth Commandment. If the Ten Commandments did not exist then Cain did not commit any sin.

When the holy believers, the sons of God, decided to go and take women of the world (who hate YHWH), God said the believers are "fallen - nephilim," that is they are corrupt.

This corruption in the believers continued until the last righteous man died except for Noah and his children and wives and the global flood commenced to drown every non-believer at that time.

Some Churches falsely teach saying: "In the Old Testament, the term "sons of God" means always angels, while in the New Testament, the term "sons of God" means always the elect believers in Christ."

This is false because first there is no Old and New books, and second, the meaning is one and the same. Jesus Himself identified the "sons of God" as the true believers in Him and the "sons of the devils" as the rabbis and the religious teachers.

The term in Greek "hagios" which is "holy" has another meaning which is being consecrated.

For example, marriage is holy because it is consecrated the man to the woman and the woman to the man. Also, the first born is consecrated to the Lord, but he can be redeemed to have a normal life like his brothers. If he is not redeemed, then he belongs in the service of the Lord.

“Just as it is written in the law of the Lord: Every firstborn male will be holy (dedicated) to the Lord, and to offer a sacrifice (according to what is stated in the law of the Lord: a pair of turtledoves or two young pigeons),” (Luke 2:23-24).

6. so that there may be a fellowship (communion) of your faith, yielding fruits in works, and in the knowledge of all the good things, which are for you (you possess - you have) in Jesus the Messiah (the Anointed One).

6 οπως η κοινωνια της πιστεως σου ενεργης
γενηται εν επιγνωσει παντος αγαθου του εν υμιν
εις χριστον ιησουν

6 οπως η κοινωνια της πιστεως σου ενεργης
γενηται εν επιγνωσει παντος αγαθου του εν ημιν
εις Χριστον

6 Je lui demande que ta participation à la foi soit
efficace pour la cause de Christ, en faisant
reconnaître en nous toute espèce de bien.

**6 Par la connaissance de tout le bien qui se
fait parmi vous, pour Jésus-Christ.**

In this verse Paul connects true faith (working faith) with the right knowledge of the Scriptures.

A great wisdom sees that true faith and love must be founded on the knowledge of the Scriptures.

Young Christians assume that if they love the Lord, then the Holy Spirit YHWH will guide them to know and to do what is right without studying the Scriptures.

I heard from many young people, after making very wrong choices, a painful question: “Why did God allowed me to do that? I thought God will guide me to do what is right.” They presupposed that when they accept Jesus, they cannot commit sins or they cannot make mistakes. This requires the “wisdom” of God which requires studying the Scriptures and discipline in life.

Studying the Scriptures does not mean that you must get a university degree in the Bible, but it means that you read a portion of the Bible in prayer every day.

It is vital to remember the words of James in James 1:22-25 “But be doers of the word, and not hearers only, deceiving yourselves. For if anyone is a hearer of the word and not a doer, he is like a man observing his natural face in a mirror; for he observes himself, goes away, and immediately forgets what kind of man he was. But he who looks into the perfect law of liberty and continues in it, and is not a

forgetful hearer but a doer of the work, this one will be blessed in what he does.”

Paul said in Philippians 1:9-11 “And I pray this: that your love will keep on growing in knowledge and every kind of discernment, so that you can approve the things that are superior and can be pure and blameless in the day of Christ, filled with the fruit of righteousness that comes through Jesus Christ to the glory and praise of God.”

And he said in Colossians 1:9-10 “For this reason also, since the day we heard this, we haven't stopped praying for you. We are asking that you may be filled with the knowledge of His will in all wisdom and spiritual understanding, so that you may walk worthy of the Lord, fully pleasing to Him, bearing fruit in every good work and growing in the knowledge of God.”

Pauls warns us against false knowledge whether by professing Christians, or false teachers, or pastors, or missionaries, or Christian workers. He says in Colossians 3:9-10 “Do not lie to one another, since you have put off the old self with its practices and have put on the new self. You are being

renewed in knowledge according to the image of your Creator.”

Is the faith opposite to knowledge?

No, if the knowledge is the knowledge of the Bible, then it is the substance of faith.

Biblical knowledge tells us that God Jesus YHWH is our redeemer and He will never leave us or forsake us. This knowledge is the substance of my faith.

I do not seek other demonic, or humanistic knowledge which is oftentimes falsely called logical, or scientific knowledge.

Logic is illogic. Science is very limited to the point of primitivity and even absurdity. We claim to be scientists and we really do not know much at all.

For example, by demonic knowledge people believe in the evolution theory which is contrary to real science. By the Word of God, we know that the heavens and the earth were created in six twenty-four hours days. Thus, our true faith is grounded on the knowledge of the Scriptures.

If there is a professing believer who refuses to study the Bible, or at least to read a portion every day in prayer, then his (her) faith does not have a solid ground.

For example, one of my patients in California who was more attractive than international models and Hollywood stars, (physically and facially), told me that she has to have a man to cuddle (meaning sex) every night. She had many casual men every months.

Since she was professing Christian and she pays good portion of her money to the Church, I told her that she needs to read the Bible every day, even a few verses. She told this is out of the question because she does not understand the Bible. She added that she needs someone to explain it to her. This means she does not want to learn from the Holy Spirit, but she wants to remain a blind sheep following some false pastor who makes her feel comfortable and happy and who approves her lifestyle.

This young lady, based on her lifestyle and her refusal to read the Bible, is probably a false believer.

Some Churches and Sects teach that we need special knowledge to know God, such as the Gnostics, the Pentecostals and others. This is false. They are seeking some supernatural knowledge, or emanations, or elitist knowledge. This is demonic teaching.

A softer but the same philosophy I find in women who believe that their intuitions and feelings are infallible.

God gave us His Word so that a child can understand it. It may take time and repeated readings, but a child can understand the Bible which lead him or her to the true practical faith.

The knowledge of the Scripture does not require an interpreter or a commentator. At times, we may not understand certain expressions. We need to wait and share in a fellowship of believers so that we all can learn together from each other.

Jesus said: "Do not call yourselves teachers or rabbis." this means that everyone has access to the Word of God and to the Holy Spirit YHWH, if the person is truly redeemed by faith in Christ.

The term "fellowship - communion - Greek: koinonia) means a family environment where each one serves the other as members of one family.

This is evident in the first two chapters of the Book of Acts where people shared together: encouragement, the Word of God, prayers for each other, the rich supported the needs of the poor and acted as real family.

The ekklyssia (house assembly) is a small number of people around 30 members or less.

This fellowship (communion) is practical faith.

The communion of the saints does not destroy distinction of property.

Being united is not a fellowship or communion. But, being united in doing good (loving) to each other according to the Scriptures is a true fellowship in Christ.

To explain this more; the communists and marxists are united, but they obliterate the individual needs and liberty. Also, Churches are united for the goal of self-preservation

and self-advancement even when they exclude people who are weak, or poor or of skin color or who are different in opinions.

We can say that Churches are not true Christian fellowship or communion, even though they speak of Jesus all day long (meaning only on Sunday and Wednesday).

And, the Ecumenical movement is in the final analysis a communist movement which worships and glorifies the powers of Church leaders (eventually the Pope).

7. For, we have great joy for you and consolation (encouragement), because your love (mercies - kind hearts) have refreshed the bowels (the hearts - the inner being) of the Set Apart (the saints) believers.

7 χαριν (– χαραν) γαρ εχομεν πολλην και παρακλησιν επι τη αγαπη σου οτι τα σπλαγχνα των αγιων αναπεπαυται δια σου αδελφε

7 χαραν γαρ πολλην εσχον και παρακλησιν επι τη αγαπη σου οτι τα σπλαγχνα των αγιων αναπεπαυται δια σου αδελφε

7 J'ai, en effet, éprouvé beaucoup de joie et de consolation au sujet de ta charité; car par toi, frère, le coeur des saints a été tranquilisé.

7 Car, mon frère, ta charité nous a donné une grande joie et une grande consolation, en ce que tu as réjoui les entrailles des Saints.

The use of the term "bowels - Greek: ta splanchna" is a Greek idiom meaning my heart and my inner being. It is where one feels emotions of being tired or energized.

It sounds strange that while Paul was

suffering in prison, yet he says that "he has great joy and encouragement."

He, as a good pastor and father, was joyful to hear of the good news about Philemon, Apphia and Archippus.

When we go through difficulties in life, let us remember the reason for our life and be joyful. Let us keep our eyes focus and Jesus and then we discovered that we just walked on water without knowing. Let us be joyful when we see our friends strong in the faith.

Paul shared a similar experience and joy for the people who were faithful in Corinth, in 2 Corinthians 7:4, 13 "Great is my boldness of speech toward you, great is my boasting on your behalf. I am filled with comfort. I am exceedingly joyful in all our tribulation."
"Therefore we have been comforted in your comfort. And we rejoiced exceedingly more for the joy of Titus, because his spirit has been refreshed by you all."

Paul is emphasizing that the Joy of the Lord is a Fruit of the Holy Spirit which must be evidence in every true believer. "The fruit of the Holy Spirit is love, joy, peace,

longsuffering, kindness, goodness, faithfulness, gentleness, self-control. Against such there is no law," (Galatians 5:22-23).

It is natural that we may feel sad or tired at times, but we need to remember that our Father YHWH cares for us much more than the worthless birds, or insect, or flowers of the field. And our joy needs to be increased when we hear of our brothers and sisters in faith who are honoring God and living accordingly.

Our focus and the drive for our thoughts and feelings need to be the Kingdom of God and Christ.

"Therefore I say to you, do not worry about your life, what you will eat or what you will drink; nor about your body, what you will put on. Is not life more than food and the body more than clothing?

Look at the birds of the air, for they neither sow nor reap nor gather into barns; yet your heavenly Father feeds them. Are you not of more value than they?

Which of you by worrying can add one cubit to his stature?

So why do you worry about clothing?

Consider the lilies of the field, how they grow:

they neither toil nor spin; and yet I say to you that even Solomon in all his glory was not arrayed like one of these.

Now if God so clothes the grass of the field, which today is, and tomorrow is thrown into the oven, will He not much more clothe you, O you of little faith?

Therefore do not worry, saying, 'What shall we eat?' or 'What shall we drink?' or 'What shall we wear?'

For after all these things the Gentiles seek. For your heavenly Father knows that you need all these things.

But seek first the kingdom of God and His righteousness, and all these things shall be added to you.

Therefore do not worry about tomorrow, for tomorrow will worry about its own things. Sufficient for the day is its own trouble," (Matthew 6:25-34).

The joy which true believers have for the growth and success of their brothers and sisters is shared by all true believers. John the Apostle says in 2 John 1:4 "I rejoiced greatly that I have found some of your children walking in truth, as we received commandment from the Father."

“For I rejoiced greatly when brethren came and testified of the truth that is in you, just as you walk in the truth. I have no greater joy than to hear that my children walk in truth. Beloved, you do faithfully whatever you do for the brethren and for strangers, who have borne witness of your love before the church. If you send them forward on their journey in a manner worthy of God, you will do well,” (3 John 1:3-6).

This joy of Paul is not a selfish joy. Paul is not saying "You belong to me and you better succeed in life."

Paul and all the true believers are truly happy and joyful to see the spiritual growth and maturity of all our brothers and sisters all over the world.

We are truly a family and when Jesus comes, we will know that we are a real family in Christ.

8. Therefore, I might have great freedom (boldness) in the Messiah to enjoin upon you (give a command) the things that are right (proper).

8 διο πολλην εν χριστω παρρησιαν εχων
επιτασσειν σοι το ανηκον

8 Διο πολλην εν Χριστω παρρησιαν εχων
επιτασσειν σοι το ανηκον

8 C'est pourquoi, bien que j'aie en Christ toute liberté
de te prescrire ce qui est convenable,

**8 C'est pourquoi, bien que j'aie en Christ une
grande liberté pour te commander ce qui est
convenable,**

Paul, as an Apostle, had authority to command Philemon. This authority is not given to anyone else, but the Twelve Apostles. It belongs only to the Twelve Apostles.

Good deeds are most acceptable to God and man when done with most freedom.

The Church teaches falsely that pastors, priests, bishops, elders, missionaries, and

Christian leaders have the same authority as the Apostles. This is absolutely false.

"For neither at any time did we use flattering words, as you know, nor a cloak for covetousness--God is witness. Nor did we seek glory from men, either from you or from others, when we might have made demands as apostles of Christ. But we were gentle among you, just as a nursing mother cherishes her own children," (1 Thessalonians 2:5-7).

Today, while some pastors claim that they reject the "Replacement Theology," yet they claim that they have the authority of the Apostles. They are deceiving themselves because they are pretending to replace the Apostles by fraud.

We know also that many pastors are in their positions for their own interest, powers and gains. Some people like to be doctors, others politicians, others pastors, and others salesmen. But, the most important thing is that none of them should be paid or keep God's money. God's money belongs to the poor and the needy.

Paul's affirmation of his authority as Apostle is not to command Philemon, but to let him know that he truly wishes that Philemon does what is right and proper as a child of God. Paul expresses in the next verses his hope and love that Philemon and Apphia will do what is right before God.

I used to think that pastors, elders, and deacons have authority in the congregations. But, the real issue today is: if we are servants why do we claim to be lords.

A good servant does what is right for the others and takes on the responsibility to make sure everyone and everything is well. We, as servants, are not allowed to control or dominate others.

Real pastors who are truly born again are servants and they do not demand authority or power even when the people ask them to lead them. Some people want to be blind sheep.

It is very dangerous for any man or woman to ask someone else to be their leader (god) in life. If you do that, then you are creating a tyrant, a Hitler in varying degrees.

There is difference between guidance and leadership.

In the human body, one may say that the head is the leader of the whole body. But, in the ekklyssia (house assembly) the head should be Jesus Christ only. No man or woman should be the head, or the lord, or the leader.

Some Churches falsely teach that their pastors are "Apostles." This is false and slightly arrogant. They say that they mean that they are sent to evangelize. But, it is a title of prestige, lordship and domination.

The call and gift of Apostleship is given to twelve men.

Furthermore, we are all equal and no one should assume authority over anyone else in the ekklyssia.

There is a general term "apostle" which strictly means someone is sent with a message. It does not mean one of the Twelve Apostles or one who is a lord.

"Therefore the wisdom of God also said, 'I will send them prophets and apostles, and some

of them they will kill and persecute,” (Luke 11:49).

“And He Himself gave some to be apostles, some prophets, some evangelists, and some pastors and teachers,” (Ephesians 4:11).

In business and the kingdoms of the world, you find a boss in charge who is the head and the leader. But, our ekklyssias (house assemblies) need to have one head, namely Jesus Christ. The Churches do not have Jesus Christ as the Head because the Churches are not the ekklyssias and also because the churches are pyramidal structure.

“Then the mother of Zebedee's sons came to Him with her sons, kneeling down and asking something from Him. And He said to her, "What do you wish?" She said to Him, "Grant that these two sons of mine may sit, one on Your right hand and the other on the left, in Your kingdom." But Jesus answered and said, "You do not know what you ask. Are you able to drink the cup that I am about to drink, and be baptized with the baptism that I am baptized with?" They said to Him, "We are able, So He said to them, "You will indeed

drink My cup, and be baptized with the baptism that I am baptized with; but to sit on My right hand and on My left is not Mine to give, but it is for those for whom it is prepared by My Father." And when the ten heard it, they were greatly displeased with the two brothers. But Jesus called them to Himself and said, "You know that the rulers of the Gentiles lord it over them, and those who are great exercise authority over them. Yet it shall not be so among you; but whoever desires to become great among you, let him be your servant. And whoever desires to be first among you, let him be your slave just as the Son of Man did not come to be served, but to serve, and to give His life a ransom for many," (Matthew 20:20-28).

Paul is expressing his respect and confidence in Philemon and Apphia.

9. But, because of love, I ask it, inquiring from you, (I earnestly beseech you) even I, Paul, who am aged, as you know, and now also a prisoner for Jesus the Messiah.

9 δια την αγαπην μαλλον παρακαλω τοιουτος
ων ως παυλος πρεσβυτης νυνι δε και δεσμιος
ιησου χριστου

9 δια την αγαπην μαλλον παρακαλω τοιουτος
ων ως Παυλος πρεσβυτης νυνι δε και δεσμιος
Χριστου Ιησου

9 c'est de préférence au nom de la charité que je
t'adresse une prière, étant ce que je suis, Paul,
vieillard, et de plus maintenant prisonnier de Jésus-
Christ.

**9 Cependant je te prie plutôt, étant ce que je
suis, Paul avancé en âge, et même
actuellement prisonnier de Jésus-Christ, au
nom de la charité,**

Prisoner (in chains) of Jesus Christ, identifies Paul with Onesimus and with all the slaves who are bound.

Paul is saying that he is not better than the other slaves except by the grace of Jesus Christ God.

Paul is reminding Philemon that we all are equal before God.

In humility, Paul does not insist on obedience, but on good faith and righteousness from Philemon and Apphia.

While Paul had needs for physical assistance while in prison, yet he preferred that Philemon and Apphia make their own decision and hopefully allow Onesimus to come back to Paul to serve him while in prison.

The term "old" or "advanced in age" in Greek is "presbutês" which means elder or presbyter.

By comparison in Acts 7:58, at the time of the stoning of Stephen, Paul was watching the clothes of the evil Jews who killed Stephen. Paul was called in Greek "neanias " which means a young (immature) man.

In the Greek culture, Hippocrates calls those who are 49 - 56 years old in Greek "presbutês" elders. Those who are over 56 years old are called in Greek "gerôn."

Older men and women are encouraged to be responsible in their lives according to Titus 2:1-5 “But as for you, speak the things which are proper for sound doctrine: that the older men be sober, reverent, temperate, sound in faith, in love, in patience; the older women likewise, that they be reverent in behavior, not slanderers, not given to much wine, teachers of good things that they admonish the young women to love their husbands, to love their children, to be discreet, chaste, homemakers, good, obedient to their own husbands, that the word of God may not be blasphemed.”

**10. I beseech you (I inquire from you about)
for my son whom I had begotten in my bonds
(chains in prison), for Onesimus**

10 παρακαλω σε περι του εμου τεκνου ον
εγεννησα εν τοις δεσμοις μου ονησιμον

10 παρακαλω σε περι του εμου τεκνου ον
εγεννησα εν τοις δεσμοις Ονησιμον

10 Je te prie pour mon enfant, que j'ai engendré étant
dans les chaînes, Onésime,

**10 Je te prie pour mon fils Onésime, que j'ai
engendré étant dans les chaînes,**

The term "I had begotten" is a metaphore indicating that Paul was instrumental in the salvation of Onesimus. They met in prison, they talked may be for hours. Paul prayed for him and the Lord called Onesimus his son after regenerating his dead spirit.

This is also a term of endearment and love.

Paul is asking or begging Philemon for the sake of Onesimus life. The term "beseech," in Greek "parakalew," is used of the Holy Spirit God, and now Paul is using it to defend and to

intercede for Onesimus.

The focus of the Letter to Philemon is saving the physical life of Onesimus. God Jesus saved his spirit and Paul wants this man, Onesimus, to live and to mature in the work of righteousness and faith.

Paul had other children in faith. He taught and led many others to the salvation of Jesus Christ. And, he explains this relationship well in his address to the Corinthians in 1 Corinthians 4:14-16 "I do not write these things to shame you, but as my beloved children I warn you. For though you might have ten thousand instructors in Christ, yet you do not have many fathers; for in Christ Jesus I have begotten you through the gospel. Therefore I urge you, imitate me."

Orthodox and Catholic Churches call their priests and bishops "fathers" and they call dead old scholars "Church fathers." Such titles are false. You can only be a father if you have a child physically or if you lead someone to the salvation of Jesus Christ.

However, Peter called John Mark "son" after ten years of co-working together and

discipleship.

As a father, you deserve highest respect. This does not mean that you own the child's life and you become lord or tyrant in his or her life.

Titus and Timothy were brought to the salvation of Jesus Christ by Paul.

“To Titus, a true son in our common faith: Grace, mercy, and peace from God the Father and the Lord Jesus Christ our Savior,” (Titus 1:4).

“To Timothy, a true son in the faith: Grace, mercy, and peace from God our Father and Jesus Christ our Lord,” (1 Timothy 1:2).

Jesus who is YHWH alone saves and redeems our souls. The person who brings the Word of God and helps the person to be saved is considered a father, but not a savior.

Parents do not make the child. Each child is created, body and spirit by God. The parents are only instruments or secondary causes in God's creation of the child.

Our children belong to God alone. We are entrusted to care, love and watch over them and above all to lead them to salvation.

Children need immense amount of education, discipline, and protection like weak seedling which if left alone for a few hours may shrivel and die.

I know a Christian woman who calls herself "evangelist" and she had become very rich from many private (undeclared) cash donations. She led two women to salvation in England, and since that time, she claims almost all their lives, their attentions, and their loyalty to her. She even controls their feelings. And, she tells them how to live their lives. She loves to be dominant (and rich). I confronted her and told her that she is acting like a goddess and not like a sister in the Lord. No true believer has the right to dominate or exploit others.

Can a false believer lead others to salvation? The answer is yes. God saves and He uses any means He chooses to use.

God uses good and bad events to bring us to Him.

God used the prison to bring salvation to Onesimus.

Muslims are saved even in oppressive or demonic environment. God is a sovereign ruler in all circumstances.

Paul does not dominate or exploit people. To the contrary, he let down his Apostolic authority in order to allow Philemon and Apphia to act righteously.

11. that one who once wasn't useful to you (useless - non-profitable), but now he is greatly useful (very profitable) both to you and to me, and whom I have sent to you.

11 τον ποτε σοι αχρηστον νυνι δε σοι και εμοι
ευχρηστον ον ανεπεμψα

11 τον ποτε σοι αχρηστον νυνι δε και σοι και
εμοι ευχρηστον

11 qui autrefois t'a été inutile, mais qui maintenant
est utile, et à toi et à moi.

**11 Qui t'a été autrefois inutile, mais qui
maintenant te sera utile, aussi bien qu'à moi,
et que je te renvoie.**

The name Onesimus means "useful." Paul is using the meaning of the name to bring forth that Onesimus is converted truly. His faith is not by words or feelings, but he proved to be very useful to Paul while in prison.

When the Lord regenerates our dead spirits, then we have a completely new nature. The old is gone and our new nature reflects some communicable characters of God.

Paul teaches that when we accept Jesus Christ as our Lord and Savior, we have a true change of nature and all the old things; habits, sins, desires, weakness, lusts, and fears had passed away in 2 Corinthians 5:16-17 "Therefore, from now on, we regard no one according to the flesh. Even though we have known Christ according to the flesh, yet now we know Him thus no longer. Therefore, if anyone is in Christ, he is a new creation; old things have passed away; behold, all things have become new."

Remember these powerful words and teach them to others: "Behold, all things have become new."

A person who is a true believer (born again) has one new nature. He does not have old and new natures mixed up together. One cannot be a sheep and a goat at the same time. Jesus does not make us hybrids; partly godly and partly demonic. This is false doctrine which most Christians believe.

A person who is a true believer becomes a well of fresh water (pure and clean.) He cannot produce fresh water and bitter water from time to time.

Onesimus was not changed or converted because of the prison, but rather because of Jesus Christ who redeemed and revived his dead spirit.

The conversion of Onesimus was not a prison rehabilitation program. His physical nature, behavior, or condition did not effect such conversion.

In fact, every person who is a true believer (born from above) becomes useful like Onesimus.

People who do not know Jesus as God YHWH and Redeemer, they work hard to improve their behavior. But, when things are difficult, they go back to their primitive animalistic passions and lusts for power and money.

Without the redemption of Jesus Christ, every human being is described as in Romans 3:10-18 "As it is written: "There is none righteous, no, not one; There is none who understands; There is none who seeks after God. They have all turned aside; They have together become unprofitable; There is none who does good, no, not one.""Their throat is an open tomb; With their tongues they have

practiced deceit"; "The poison of asps is under their lips"; "Whose mouth is full of cursing and bitterness." "Their feet are swift to shed blood; Destruction and misery are in their ways; And the way of peace they have not known." "There is no fear of God before their eyes."

Good behavior is not the subject of Paul's Letter to Philemon. Paul is speaking of real nature change in Onesimus.

Jesus explained to us that when we have the true redemption and regeneration of our spirits, we must be good servants.

Doing good work is evidence of our true faith and true salvation.

Here is the parable which Jesus gave us and which applies to all of us in Matthew 25:14-30
"For the kingdom of heaven is like a man traveling to a far country, who called his own servants and delivered his goods to them. And to one he gave five talents, to another two, and to another one, to each according to his own ability; and immediately he went on a journey. Then he who had received the five talents went and traded with them, and made

another five talents. And likewise he who had received two gained two more also. But he who had received one went and dug in the ground, and hid his lord's money. After a long time the lord of those servants came and settled accounts with them. So he who had received five talents came and brought five other talents, saying, 'Lord, you delivered to me five talents; look, I have gained five more talents besides them.' His lord said to him, 'Well done, good and faithful servant; you were faithful over a few things, I will make you ruler over many things. Enter into the joy of your lord.' He also who had received two talents came and said, 'Lord, you delivered to me two talents; look, I have gained two more talents besides them.' His lord said to him, 'Well done, good and faithful servant; you have been faithful over a few things, I will make you ruler over many things. Enter into the joy of your lord.' Then he who had received the one talent came and said, 'Lord, I knew you to be a hard man, reaping where you have not sown, and gathering where you have not scattered seed. And I was afraid, and went and hid your talent in the ground. Look, there you have what is yours.' But his lord answered and said to him, 'You wicked and lazy servant, you knew that I reap where I

have not sown, and gather where I have not scattered seed. So you ought to have deposited my money with the bankers, and at my coming I would have received back my own with interest. Therefore take the talent from him, and give it to him who has ten talents. For to everyone who has, more will be given, and he will have abundance; but from him who does not have, even what he has will be taken away. And cast the unprofitable servant into the outer darkness. There will be weeping and gnashing of teeth.”

While we are good servants obeying the Lord Jesus, He reminds us to be humble and gratefully confess that any goodness or righteousness in us is God's work in us.

“So likewise you, when you have done all those things which you are commanded, say, 'We are unprofitable servants. We have done what was our duty to do,' (Luke 17:10).

There is also a similarity between the prodigal son parable and Onesimus' life:

First point, the prodigal son was lost in the world with its lust, filth, and pleasures. But, he was always a son. Similarly Onesimus,

while he was a thief and a criminal, yet God called him a son and God arranged for him to be imprisoned to meet the Apostle Paul who taught him the Gospel of salvation.

If God did not elect Onesimus to be His son, then God would let Onesimus live his own life in the world.

Second point, the prodigal son finally repented. When he repented he came back home as a true son. Onesimus repented and God declared him a true son.

“For this my son was dead and is alive again; he was lost and is found.’ And they began to be merry,” (Luke 15:24).

As Paul is affirming that Onesimus is now "useful," he is actually affirming that his salvation and faith are true and are not just feelings or mental assent.

Paul is not saying the Onesimus will be useful, but rather he is saying that Onesimus is already useful.

**12. And receive him as one begotten by me
(my own child - my bowels - my inner self).**

12 συ δε αυτον τουτεστιν τα εμα σπλαγχνα
προσλαβου

12 ον ανεπεμψα σοι αυτον τουτ εστιν τα εμα
σπλαγχνα

12 Je te le renvoie lui, mes propres entrailles.

**12 Reçois-le donc comme mes propres
entrailles.**

The Greek manuscripts (translation of the Hebrew and Aramaic state "Receive him as my own bowel." The original Aramaic say "Receive him as my own son."

Paul is sending Onesimus back to his mater. At the same time, Paul is saying that Onesimus is like my own heart and my own son.

The reason of sending Onesimus back is to clean up his debt to Philemon, Apphia and the society.

There is a great risk that Onesimus will be killed as a legal punishment for his escaping

from Philemon. But, Onesimus decided to do what is right and submitted himself to God and to the directions of Paul.

Paul respects the laws.

Paul is expecting of Philemon and of all of us to treat each other with respect, acceptance and do good for each other, as he says in Ephesians 4:31-32 "Let all bitterness, wrath, anger, clamor, and evil speaking be put away from you, with all malice. And be kind to one another, tenderhearted, forgiving one another, just as God in Christ forgave you."

13. For I have been desiring to retain him with me that he might minister to me in your stead (in place of you), in these bonds (chain - prison) for the Good News (Evangelion).

13 ον εγω εβουλομην προς εμαυτον κατεχειν ινα υπερ σου διακονη μοι εν τοις δεσμοις του ευαγγελιου

13 ον εγω εβουλομην προς εμαυτον κατεχειν ινα υπερ σου μοι διακονη εν τοις δεσμοις του ευαγγελιου

13 J'aurais désiré le retenir auprès de moi, pour qu'il me servît à ta place, pendant que je suis dans les chaînes pour l'Évangile.

13 Je voulais le retenir auprès de moi, afin qu'il me servît à ta place dans les liens où je suis pour l'Évangile.

The expression "that he might minister (serve - help) me in your stead (your place)" signifies that Philemon did serve Paul in some of his previous missionary trips as a co-worker.

Paul is saying, I like you, Philemon, to come to prison and be my co-worker, but Onesimus is doing a very good job. Therefore, I like to

keep him, but only with your permission.

The term "that he might minister to me" indicates a continuation of ministry and help to him by Onesimus.

Why did Paul needed help while he was in prison?

This need for assistance is not because Paul wanted to live a more luxurious life in prison. The reason is that Paul did not stay idle.

Paul preached and taught the Gospel to fellow prisoners. He was writing epistles to the ekklyssias. He was studying the Bible and explaining the Scriptures. He was a missionary even in chains.

We see evidence that Paul continues writing and studying the Scriptures to encourage and build the believers throughout the world in 2 Timothy 4:13 "Bring the cloak that I left with Carpus at Troas when you come--and the books, especially the parchments."

14. But I would do nothing without consulting you; or else your benefit should be as if by compulsion (force) and not with your will.

14 χωρίς δε της σης γνώμης ουδεν ηθελησα ποιησαι ινα μη ως κατα αναγκην το αγαθον σου η αλλα κατα εκουσιον

14 χωρίς δε της σης γνώμης ουδεν ηθελησα ποιησαι ινα μη ως κατα αναγκην το αγαθον σου η αλλα κατα εκουσιον

14 Toutefois, je n'ai rien voulu faire sans ton avis, afin que ton bienfait ne soit pas comme forcé, mais qu'il soit volontaire.

14 Mais je n'ai rien voulu faire sans ton avis, afin que ton bienfait ne fût pas comme forcé, mais volontaire.

Paul speaks to Philemon and Apphia of love without coercion or pressure.

Paul appreciates and defends his children, his brothers and sisters and he is not partial.

Paul encourages people to do good out of their own free will. This means that if they choose to do evil, Paul will be saddened but

he will not control them or micro-manage them. This is a character of God; God allows evil people to do harm and to sin. God can stop them, but He allows them because He created their "free will."

Paul wanted Philemon and Apphia to act rightly out of their own free will.

Paul respects the laws of the land. This is the main reason for sending Onesimus back to his owner Philemon, (see verses 12,13,14,15,16,17).

Paul believes and practices freedom in Christ. This is also demonstrated in 2 Corinthians 9:7 "So let each one give as he purposes in his heart, not grudgingly or of necessity; for God loves a cheerful giver."

Paul was a Pharisee and in the past, he enjoyed observing very strict laws of the rabbis. He used to judge others who did not observe the minutest of these laws.

He does not do that after his conversion. He encourages the true believers to do what is right before God and allows them to act willfully without constraint from him.

Peter and the other Apostles acted exactly the same as Paul as we see in 1 Peter 5:1-4
“The elders who are among you I exhort, I who am a fellow elder and a witness of the sufferings of Christ, and also a partaker of the glory that will be revealed: Shepherd the flock of God which is among you, serving as overseers, not by compulsion but willingly, not for dishonest gain but eagerly; nor as being lords over those entrusted to you, but being examples to the flock; and when the Chief Shepherd appears, you will receive the crown of glory that does not fade away.”

To "shepherd the flock" is to care for and to serve the people and not to be lord over them or take their money or the money that belongs to God.

The example of Paul and Peter and all the Apostles shows us how to serve others.

If you are an elder or a teacher or if you have the gift of shepherding, then you are a servant and you are not to profit in any way from serving others.

15. And perhaps, also, he therefore departed from you (ran away from you) for a season that you might retain him (he become yours) forever;

15 ταχα γαρ δια τουτο εχωρισθη προς ωραν ινα αιωνιον αυτον απεχης

15 ταχα γαρ δια τουτο εχωρισθη προς ωραν ινα αιωνιον αυτον απεχης

15 Peut-être a-t-il été séparé de toi pour un temps, afin que tu le recouvres pour l'éternité,

15 Car peut-être n'a-t-il été séparé de toi pour quelque temps, qu'afin que tu le recouvresses pour toujours;

Paul is introducing excellent theology of the sovereignty of God.

God arranges every detail in our lives. Some of these small things happened years ago, to discover that they have a great impact on events in our lives today.

Paul is saying that "may be the wrong that Onesimus did was allowed by God to bring him back to you willingly for ever.

We do not understand God's ways or plans.

We esteem that our logic is right always.

Oftentimes, we forget that God is our Abba Father who loves us so much. He allows sufferings to discipline us and to make use stronger as James reminds us.

We are never abandoned even when we feel that no one loves us.

“Let your conduct be without covetousness; be content with such things as you have. For He Himself has said, "I will never leave you nor forsake you." So we may boldly say: "The LORD is my helper; I will not fear. What can man do to me?" (Hebrews 13:5-6).

When we as true believers face trials, we need to remember that we are not alone. The God of the universe Abba Father YHWH is watching over us.

“Be strong and of good courage, do not fear nor be afraid of them; for the LORD your God, He is the One who goes with you. He will not leave you nor forsake you." Then Moses called Joshua and said to him in the sight of

all Israel, "Be strong and of good courage, for you must go with this people to the land which the LORD has sworn to their fathers to give them, and you shall cause them to inherit it. And the LORD, He is the one who goes before you. He will be with you, He will not leave you nor forsake you; do not fear nor be dismayed," (Deuteronomy 31:6-8).

Even Onesimus, before his conversion, thought that there is no God. He thought that he has to take care of himself by himself, therefore, lying, cheating, robbing, sleeping with every available woman, breaking the law, and living like a fugitive is the way to survive. He did not know then that God was watching over him.

How many times do we hate the criminals and we write them off and condemn them as if there is no hope.

If we have the heart and the mind of Jesus, we would have hope in everyone. For this reason, the Bible says that Jesus died for everyone. But, only those who are called to believe will repent and be redeemed.

"For God so loved the world that He gave His

only begotten Son, that whoever believes in Him should not perish but have everlasting life," (John 3:16).

The word "whoever" applies to people like Paul who arrested Messianic believers and handed them to be killed, or to people like Onesimus who had no moral value except his lust. We should continue believing and praying for them because God chose some of them to repent and have everlasting life.

The Will of God can be divided into two categories:

(1) The Will of Decree, which is one single will. God willed everything to exist and nothing that does not exist.

(2) The Will of Pleasure, which represents God's moral qualities. God wills the salvation of every human being. God wills the redemption of Jerusalem. But, since God gave the "free will" to mankind and to angels, their will can lead them to destruction or to obedience to God's will of pleasure.

“O Jerusalem, Jerusalem, the one who kills the prophets and stones those who are sent

to her! How often I wanted to gather your children together, as a hen gathers her chicks under her wings, but you were not willing!" (Matthew 23:37).

We can also divide God's will into two:

(1) God's Secret Will which include God's Will of Decree and all the unknown events in our lives since our childhood.

"But as it is written: "Eye has not seen, nor ear heard, Nor have entered into the heart of man The things which God has prepared for those who love Him," (1 Corinthians 2:9).

(2) God's Revealed Will which is written in the inspired books of the Bible. At times, it can be revealed through known events in our lives.

The conversion of Onesimus is a revealed Will of God for Onesimus.

"For it is God who works in you both to will and to do for His good pleasure," (Philippians 2:13).

Theologians work hard to discover all the details about God's Will and about God's

Nature. There is no way that we can know or understand that.

We need to submit and not demand knowing everything, or else we are attempting to dominate and control God.

Nothing can escape God's sovereign control.

Paul is encouraging Philemon and Apphia to widen the horizon of their vision, that maybe the bad events in the life of Onesimus were planned for good, for you and for him. As Paul said in Romans 8:28 "And we know that all things work together for good to those who love God, to those who are the called according to His purpose."

Psalm 76:10 speaks of the wrath of man. This verse appear difficult, but we can understand it in the light of the fact that God allows man to sin, yet He is in control and the end will bring praise to God's name. Psalm 76:10 "Surely the wrath of man shall praise You; With the remainder of wrath You shall gird Yourself."

Paul is directing the focus of Philemon and Apphia to God and to His plan for Onesimus,

rather than their previous anger and demand for punishment required of escaped slaves. Philemon's attention is directed to God's providence which has made the wrongs in Onesimus work for good.

When we forgive someone, that person needs to pay the damages according to the civil laws of the land. Justice must be established.

But, the question is: "What if the repentant person does not have the money to pay back the damages?"

The answer comes from Jesus when he told us to go "the second mile."

What is the second mile?

It is you paying for the repentant criminal who became a true believer.

Philemon and Apphia, if they choose to go the second mile after forgiving Onesimus, then they would pay themselves for the damages he caused them. However, Paul anticipated that and also offered to be indebted to them for the damages Onesimus caused them.

"But I tell you not to resist an evil person. But

whoever slaps you on your right cheek, turn the other to him also. If anyone wants to sue you and take away your tunic, let him have your cloak also. And whoever compels you to go one mile, go with him two (the second mile),” (Matthew 5:39-41).

God YHWH is calling all of us to repent, whether we committed small sins or big sins.

16. from now on though, not as a slave, but rather, better than a slave, a beloved brother dear to me and much more to you, both in the flesh and in our Lord Jesus.

16 ουκετι ως δουλον αλλ υπερ δουλον αδελφον αγαπητον μαλιστα εμοι ποσω δε μαλλον σοι και εν σαρκι και εν κυριω

16 ουκετι ως δουλον αλλα υπερ δουλον αδελφον αγαπητον μαλιστα εμοι ποσω δε μαλλον σοι και εν σαρκι και εν κυριω

16 non plus comme un esclave, mais comme supérieur à un esclave, comme un frère bien-aimé, de moi particulièrement, et de toi à plus forte raison, soit dans la chair, soit dans le Seigneur.

16 Non plus comme un esclave, mais comme supérieur à un esclave, comme un frère, particulièrement chéri de moi, et bien plus de toi, selon la chair, et selon le Seigneur.

The pagan Greeks had a common saying: "Phrygian slaves are neither loyal nor responsible." It is a prejudice against the Phrygian. Did Onesimus fulfill this expectation? Or, did he act on his own for his own self interest?

This is similar to the Jewish saying: "Nothing good comes out of Galilee." This is false because Jesus came out of Galilee and I believe that Job also came from the city of Uz which was in Galilee, according to my calculations.

Paul speaks of Onesimus as a slave. This means that Paul does not contest the slavery system as it is an economic system.

Slavery is an very important topic, therefore we will discuss it.

Slavery in the Bible was mentioned first in relation to Canaan (Can'an) the son of Ham as mentioned in Genesis 9:20-27 "And Noah began to be a farmer, and he planted a vineyard. Then he drank of the wine and was drunk, and became uncovered in his tent. And Ham, the father of Canaan, saw the nakedness of his father, and told his two brothers outside. But Shem and Japheth took a garment, laid it on both their shoulders, and went backward and covered the nakedness of their father. Their faces were turned away, and they did not see their father's nakedness. So Noah awoke from his wine, and knew what his younger son had done to him. Then he

said: "Cursed be Canaan; A servant of servants He shall be to his brethren." And he said: "Blessed be the LORD, The God of Shem, And may Canaan be his servant. May God enlarge Japheth, And may he dwell in the tents of Shem; And may Canaan be his servant."

The term "servant" means "slave" also.

Notice, Noah did not curse Ham or all the Hamites. Only Canaan was cursed to be a slave. Throughout history the Canaanites were full-heartedly involved in demonic idol worship. Later, when the Palesta sea conquerers intermingled with them, emperor Hadrian called the land of Judea (Israel) the land of Palestina in AD 135.

The Canaanites are not Arabs. Today, many Arabs live among the Palestinians and it is impossible to distinguish who is of Canaanite or Palesta or Arab origin. Also, a percentage of the Palestinian have Jewish Hebrew blood, according to their DNA. This is due to the mixing of cultures for two thousand years.

It is false claim to say that the Palestinians are all Canaanites.

Most of the Arabs living in Palestine are Muslims, but among them, there are many Arabs who are Christians and who are our brothers and sister in Christ. Some Zionists treat all the Palestinians as slaves of Canaanites origin which is false.

Later, we see the pagans, through wars, kidnap men and women and use them as slaves. Then, they began selling them for money.

Almost all countries passed laws which allow the master to do anything they want with their slave man or slave woman. These cruel masters considered their slaves as dogs or even less than a dog. They are not considered as a full human being, so that if they are killed or tortured, then there is no consequences on the owner.

An irate master could flog or torture, maim or kill a slave with complete impunity. Runaway slaves were scourged and crucified (killed) if caught. Other slave owners took it for granted that a master would treat an escaped slave in this way.

American slavery history matches these cruel

masters in their treatment of Black Americans.

MOSAIC LAW AND SLAVERY

The Civil Law of the Laws of God given to Moses forbid mistreatment of a man slave or a woman slave. It forbids having sex with a woman slave, i.e., using her as a sex slave.

And, all the Jews who are slaves to other Jews, must be released as free men and women by the end of the Seventh Year, the Shmita. When a slave is released, their master must give them a severance pay to help them begin their lives on their own.

Exodus 21:1-11

“ Now these are the judgments which you shall set before them: If you buy a Hebrew servant, he shall serve six years; and in the seventh he shall go out free and pay nothing. If he comes in by himself, he shall go out by himself; if he comes in married, then his wife shall go out with him.

If his master has given him a wife, and she has borne him sons or daughters, the wife and her children shall be her master's, and he shall go out by himself.

But if the servant plainly says, 'I love my master, my wife, and my children; I will not go out free,' then his master shall bring him to the judges. He shall also bring him to the door, or to the doorpost, and his master shall pierce his ear with an awl; and he shall serve him forever.

"And if a man sells his daughter to be a female slave, she shall not go out as the male slaves do.

If she does not please her master, who has betrothed her to himself, then he shall let her be redeemed. He shall have no right to sell her to a foreign people, since he has dealt deceitfully with her.

And if he has betrothed her to his son, he shall deal with her according to the custom of daughters.

If he takes another wife, he shall not diminish her food, her clothing, and her marriage rights.

And if he does not do these three for her, then she shall go out free, without paying money."

The reason for slavery in Israel was poverty, especially during famines.

When there is no food a father or a mother sell themselves or sell one of their children to

get some food.

This is cruel. They think that the alternative is to die from hunger. God is there, but they do not see Him.

The main reason is people who cannot pay their debt may choose to be slaves to a Jew (or sell their children) rather than go to prison. This is also cruel.

“The rich rules over the poor, And the borrower is servant to the lender,” (Proverbs 22:7).

We have also the example of Hagar the Egyptian slave. She was treated with dignity but without freedom by Abraham and Sarah.

Sarah, not trusting God, decided to have the promised child from her slave Hagar.

Abraham obey his wife and had Ishmael from Hagar.

“Now Sarai, Abram's wife, had borne him no children. And she had an Egyptian maidservant whose name was Hagar. So Sarai said to Abram, "See now, the LORD has

restrained me from bearing children. Please, go in to my maid; perhaps I shall obtain children by her." And Abram heeded the voice of Sarai. Then Sarai, Abram's wife, took Hagar her maid, the Egyptian, and gave her to her husband Abram to be his wife, after Abram had dwelt ten years in the land of Canaan. So he went in to Hagar, and she conceived. And when she saw that she had conceived, her mistress became despised in her eyes," (Genesis 16:1-4).

Another example was Joseph who was sold by his selfish evil brothers in Genesis 37:28 "Then Midianite traders passed by; so the brothers pulled Joseph up and lifted him out of the pit, and sold him to the Ishmaelites for twenty shekels of silver. And they took Joseph to Egypt."

Joseph accepted his destiny and became an excellent slave and received promotions. When the wife of the governor Potifar wanted to use him as a sex slave (today we say "boyfriend" or "boytoy") which is against God's moral laws, he refused to obey her. She put him in prison, but God YHWH brought him out of prison with high honors in all the land of Egypt.

There is an interesting verse in the Book of Deuteronomy which may imply freedom of all slaves at the End of Times, in Deuteronomy 32:35-36 "Vengeance is Mine, and recompense; Their foot shall slip in due time; For the day of their calamity is at hand, And the things to come hasten upon them." "For the LORD will judge His people And have compassion on His servants, When He sees that their power is gone, And there is no one remaining, bond or free."

While Paul does not contest the common laws of slavery in the land, he applies God's moral laws in treating everyone as equal.

Slaves are equal in humanity, in respect, and in love, although their tasks are different.

Remember also that any slave when he or she has the money he or she can free himself or herself even before the Shmitta year.

Paul speaks of the faith given to all men, either free or slaves and he is encouraging everyone to be a faithful servant whether he is free or a slave in 1 Corinthians 7:20-24 "Let each one remain in the same calling in which he was called. Were you called while a slave?

Do not be concerned about it; but if you can be made free, rather use it. For he who is called in the Lord while a slave is the Lord's freedman. Likewise he who is called while free is Christ's slave. You were bought at a price; do not become slaves of men. Brethren, let each one remain with God in that state in which he was called."

Also, Paul is asking the slaves to be faithful to God in their lives in the following references:

(1) 1 Timothy 6:2 "And those who have believing masters, let them not despise them because they are brethren, but rather serve them because those who are benefited are believers and beloved. Teach and exhort these things."

(2) Ephesians 6:5 "Bondservants, be obedient to those who are your masters according to the flesh, with fear and trembling, in sincerity of heart, as to Christ."

(3) Colossians 3:22 "Bondservants, obey in all things your masters according to the flesh, not with eyeservice, as men-pleasers, but in sincerity of heart, fearing God."

Even if Philemon did not release Onesimus

from his slavery, Onesimus will become a brother in Christ and slave in tasks.

Onesimus, on his part, becomes an honest and profitable slave to Philemon.

When Onesimus earns and saves enough money, he can buy his freedom.

Jesus is teaching us that we need to treat slaves as brothers worthy of grace, compassion and respect in Matthew 18:23-27
“Therefore the kingdom of heaven is like a certain king who wanted to settle accounts with his servants. And when he had begun to settle accounts, one was brought to him who owed him ten thousand talents. But as he was not able to pay, his master commanded that he be sold, with his wife and children and all that he had, and that payment be made. The servant therefore fell down before him, saying, 'Master, have patience with me, and I will pay you all.' Then the master of that servant was moved with compassion, released him, and forgave him the debt.”

Paul and Jesus respect the human dignity of all men, and women, and children disregarding their economic status if they are

free or slaves. He says in Galatians 3:26-29
“For you are all sons of God through faith in Christ Jesus. For as many of you as were baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus. And if you are Christ's, then you are Abraham's seed, and heirs according to the promise.”

MODERN SLAVERY

Modern slavery is most horrific form of slavery. People are kidnaped, trafficked and treated worse than dogs in every aspect.

Slavery today is vile abomination. People, adults and children are kidnapped and locked up, then they are forced to become sex slaves, or to go under horrific biological experiments, or forced to produce children with chimeric (animal) genes, or extract the serum from their blood to make "adrenochrome" which gives energy to very old and very rich people, or be offered as a sacrifice while alive, or have their organs cut out and sold, or have their meat processed for a horrific industry.

There is about one million children who disappear in America alone every year. 800,000 are reported to the CPS (Child Protective Services!!!) And many others come from Illegal aliens (unaccompanied children with no name) and from children farms. This is a very stinking abomination in America.

Christians enjoy their luxury and riches and ignore the million children kidnapped and abused every year.

The modern (contemporary) slavery has nothing to do with the economic slavery mentioned in the Bible.

The Nazi and the Japanese applied these forms of modern slavery as they abused thousands of women and children and the Germans did horrific biologic experimentation on children while alive.

When people talk about slavery, they usually have in mind Modern Slavery.

17. If therefore you are in fellowship (partner - associate) with me, you must receive him as you would me (one of mine).

17 ει ουν εμε εχεις κοινωνον προσλαβου αυτον
ως εμε

17 Ει ουν με εχεις κοινωνον προσλαβου αυτον
ως εμε

17 Si donc tu me tiens pour ton ami, reçois-le comme
moi-même.

**17 Si donc tu me regardes comme uni à toi
reçois-le comme moi-même.**

Paul, without hesitation, presents Onesimus as himself.

The work of Christ in Onesimus is true and had changed Onesimus to be of the same family as Paul's family which is God's family.

Paul sees Philemon also as an equal brother, co-worker and a friend similar to Onesimus.

When Paul spoke of the pagans (the Gentiles) and now he speaks of a slave who becomes member of the body of Christ (member of the ekklyssia house assembly), he describes

them as equal, co-heirs, and sons of God.

“For this reason I, Paul, the prisoner of Christ Jesus for you Gentiles, if indeed you have heard of the dispensation of the grace of God which was given to me for you, how that by revelation He made known to me the mystery (as I have briefly written already, by which, when you read, you may understand my knowledge in the mystery of Christ), which in other ages was not made known to the sons of men, as it has now been revealed by the Spirit to His holy apostles and prophets: that the Gentiles should be fellow heirs, of the same body, and partakers of His promise in Christ through the gospel, of which I became a minister according to the gift of the grace of God given to me by the effective working of His power,” (Ephesians 3:1-7).

18. And if he has wronged you (caused you a loss) or owes anything to you, place it (reckon this) to my account.

18 ει δε τι ηδικησεν σε η οφειλει τουτο εμοι
ελλογει

18 ει δε τι ηδικησεν σε η οφειλει τουτο εμοι
ελλογα

18 Et s'il t'a fait quelque tort, ou s'il te doit quelque chose, mets-le sur mon compte.

18 S'il t'a fait quelque tort, ou s'il te doit quelque chose, mets-le sur mon compte.

Paul is presenting a clear comparison and contrast between the spiritual and physical debts.

Jesus is the judge and He alone will require the death of all sinful humanity for their sins and non belief. Jesus offered Himself as the substitute Lamb of God and thus redeemed all those who believe on Him.

Paul is not requesting that Philemon forgets the justice due Onesimus, but rather Paul is saying, he offers himself to pay off the debt.

Paul said: "if he owes you anything, reckon it on my account."

Also Paul is directing Philemon's vision to the treasures in heaven and not only on his property on earth.

The term "place it to my account" is in the imperative mood.

The expression "if he wronged you" does not mean that Paul did not know what Onesimus had done. When Onesimus repented and accepted Jesus as Savior and Lord, he must have confessed everything to Paul. If he did not confess everything, then his salvation may not be authentic. Therefore, Paul knows what happened in detail.

This expression "if he wronged you" is an expression inclusive of every harm Onesimus had done to Philemon's family.

Paul was equally concerned about Philemon's rights and well being. Paul did not ask Philemon to become a willing victim, but rather to follow the forgiveness delineated by Jesus Christ.

Paul, like a compassionate father is willing to pay for his son in order to give his son the chance to life.

Paul did not serve the Lord to make money like almost all the pastors today. Paul cared about the lives of the people and not the money.

Verses 17 and 18 bring the concept of the imputation of righteousness.

Onesimus had no righteousness in this world.

Jesus met Onesimus and imputed His righteousness unto Onesimus spirit.

Paul also imputed his name, himself, and his money unto Onesimus in his request of Philemon. Paul imputed three things of his:

- (1) Paul imputed his name unto Onesimus.**
- (2) Paul imputed himself unto Onesimus.**
- (3) Paul imputed his money unto Onesimus.**

Without Jesus, we have no stand at all before the Holy God. Now that we are born from above, we are true members of the family of God. We need to stand in support of each other defending and protecting each other

throughout all our trials and difficulties in life. This is what Paul did and this is our model towards each other.

How many of us are willing to stand by our brothers and sisters who are poor, or hurt, or attacked, or suffer greatly?

Most of us learn to stand back and watch, as if we derive pleasure from feeling safer than them. Most of us pray for them and turn our back and move on.

This model is called in the book of Isaiah which all true believers must follow as in Isaiah 53:4-7 "Surely He has borne our griefs And carried our sorrows; Yet we esteemed Him stricken, Smitten by God, and afflicted. But He was wounded for our transgressions, He was bruised for our iniquities; The chastisement for our peace was upon Him, And by His stripes we are healed. All we like sheep have gone astray; We have turned, every one, to his own way; And the LORD has laid on Him the iniquity of us all. He was oppressed and He was afflicted, Yet He opened not His mouth; He was led as a lamb to the slaughter, And as a sheep before its shearers is silent, So He opened not His

mouth.”

Paul life and actions, honoring Jesus Christ, is also a model for all of us.

SIN AND TRESPASSES

Paul recognizes that Onesimus did sin and committed trespasses and violations.

What is Sin?

What is Trespass?

♦ Sin is: “A concrete act which is limited to: Breaking, or ignoring, or changing God's Moral Law, the Ten Commandments.”

Sin is not a philosophical concept.

Sin is not a matter of mind.

Sin is not defined by how we feel.

Sin is not determined as a violation of our conscious.

Sin is not dependent on feelings of self or of others.

Sin is not defined by people or societies or nations.

Sin is not missing the mark or missing the target.

Sin is not a comparative deficiency.

Sin is not defined by pastors, or elders, or deacons, or rabbis, or others.

◆ A trespass is: “A concrete act breaking the boundaries of someone else. Breaking God's Social Law as given to Moses or to the nations leads to a trespass and not a sin.”

For example, stealing something from someone is a sin. It is breaking the 8th Commandment of God's Moral Law.

But, misplacing some objects to annoy or frustrate someone is a trespass and it needs to be restored and confessed with all due respect and honor to the victim.

Breaking the Civil Laws can be either be a sin or a trespass depending on the act if it violates the Ten Commandments or not.

A trespass can be remedied by restoration of the damages and respect returned.

A sin can be remedied only by blood. The blood of the Messiah which is shed on the Cross (the Tree) to wash our sins and redeem us.

19. I, Paul, have written (this letter) with my own hand, I will repay. Of course, I should not say to you that to me you owe your very life (soul)!

19 εγω παυλος εγραψα τη εμη χειρι εγω αποτισω
ινα μη λεγω σοι οτι και σεαυτον μοι
προσοφειλεις

19 εγω Παυλος εγραψα τη εμη χειρι εγω
αποτισω ινα μη λεγω σοι οτι και σεαυτον μοι
προσοφειλεις

19 Moi Paul, je l'écris de ma propre main, -je paierai,
pour ne pas te dire que tu te dois toi-même à moi.

**19 Moi, Paul, je te l'écris de ma propre main,
je te le rendrai, sans te dire que tu te dois
toi-même à moi.**

The expression "I have written this Letter with my own hand" has two significant meanings:

(1) Paul is placing his personal guarantee that he will pay the debt of Onesimus. This is a legal I.O.Y. Promissory Note which is binding.

(2) Paul wrote this letter not only in Hebrew and Aramaic, similar to all the books of the Apostolic writings, but because of Timothy,

(who was fluent in Greek), Paul translated it into Greek and then transcribed the Greek.

Paul was not fluent in Greek while Timothy and Luke were fluent. It appears that Timothy translated the Hebrew Letter which is inspired by God into Greek.

Philemon did not read Hebrew or Greek, or he might had some knowledge.

Paul, due to the urgency of the situation, asked the help of Timothy to translate it to Greek. Paul transcribed it with his own hand.

Also, honorable men usually write their own letters to honorable recipients by hand.

Paul reminded Philemon and Apphia that we all are indebted to Christ and to our fathers in faith (who led us to the salvation of Christ). He reminded him by saying "Of course, I should not say .."

This is one of the seven epistles which were translated into Greek with the approval of Paul. The other five Epistles were written in Hebrew and Aramaic. They were translated later by Greek Christians.

20. Truly, my brother, let me be refreshed by you in our Lord Jesus. Refresh my bowels (my heart - my inner being) in the Messiah (the Anointed One).

20 ναι αδελφε εγω σου οναιμην εν κυριω
αναπαυσον μου τα σπλαγχνα εν κυριω

20 ναι αδελφε εγω σου οναιμην εν κυριω
αναπαυσον μου τα σπλαγχνα εν Χριστω

20 Oui, frère, que j'obtienne de toi cet avantage, dans
le Seigneur; tranquillise mon cœur en Christ.

**20 Oui, frère, que je reçoive ce plaisir de toi
dans le Seigneur; réjouis mes entrailles dans
le Seigneur.**

Paul is expressing his good hope of having a favorable response from Philemon regarding Onesimus.

Paul's joy is not due to selfish gain, but he is joyful to see one of his spiritual sons freed from sin and have the consequences of sin paid for by him.

Paul's joy is based on true love. Love does good to the others. Today, love became a feeling and selfish benefit.

True love is manifested in Paul as we see also in Philippians 2:1-2 “Therefore if there is any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any affection and mercy, fulfill my joy by being like-minded, having the same love, being of one accord, of one mind.”

The Apostle John expressed the same thought in 3 John 1:2-4 “Beloved, I pray that you may prosper in all things and be in health, just as your soul prospers. For I rejoiced greatly when brethren came and testified of the truth that is in you, just as you walk in the truth. I have no greater joy than to hear that my children walk in truth.”

21. Because I am confident that you will listen to me (obey me), I have written to you: and I know that you will do even more than I say.

21 πεποιθως τη υπακοη σου εγραψα σοι ειδως
οτι και υπερ ο λεγω ποιησεις

21 Πεποιθως τη υπακοη σου εγραψα σοι ειδως
οτι και υπερ α λεγω ποιησεις

21 C'est en comptant sur ton obéissance que je
t'écris, sachant que tu feras même au delà de ce que
je dis.

**21 Je t'écris, persuadé de ton obéissance,
sachant que tu feras même plus que je ne
dis.**

Obedience is a clear sign of respectful children.

Of course, there is obedience out of fear. In this case Paul is not employing fear tactics.

Paul is encouraging and allowing Philemon and Apphia to do what is right before God. He is hopeful and expecting obedience leaving the decision entirely up to them.

The expression "I know that you will do even more than what I say" is not a psychological manipulation, but it is based on Paul's knowledge of Philemon's faith and character as they worked together in missions in the past.

Boaz and Philemon are similar in many ways. Both were owners and rich. Boaz honored the name of YHWH and treated his employees with respect and care. He also cared for a lonely Moabite girl and gave her to eat abundantly. Later, he protected her from the farmers and harvesters in the fields who might have had lustful or evil eyes towards her. This woman, Ruth, became the grandmother of King David.

"Then Boaz said to Ruth, "You will listen, my daughter, will you not? Do not go to glean in another field, nor go from here, but stay close by my young women," (Ruth 2:8).

22. And meanwhile, prepare also a house (a guest house - a guest room) for me to lodge in; for I hope that, by your prayers, I will be given (released from prison) to you.

22 αμα δε και ετοιμαζε μοι ξενιαν ελπιζω γαρ
οτι δια των προσευχων υμων χαρισθησομαι
υμιν

22 αμα δε και ετοιμαζε μοι ξενιαν ελπιζω γαρ
οτι δια των προσευχων υμων χαρισθησομαι
υμιν

22 En même temps, prépare-moi un logement, car
j'espère vous être rendu, grâce à vos prières.

**22 Mais en même temps prépare-moi un
logement, car j'espère que je vous serai
rendu par vos prières.**

The word "house" in Greek is "xenian" which means a place for a stranger, or as we say today "a guest house."

Paul is not planning to move and reside in Colosse, but only temporarily.

It does not need a rich man to have a guest room (guest house). Most people in Greece and Macedonia have extra rooms for their

many children and for family and guests.

Paul expressed his wish that his prison hold would be brief. He planned, once released, to go directly to Colosse and rest at Philemon's house for a while.

The wish to spend time for respite with Philemon was not a lazy vacation lying on the beaches of Colosse. Paul may rest a few days, but we believe that Paul will get back into his mission very quickly.

Paul has confidence in the true believers as we can see in 2 Thessalonians 3:4-5 “And we have confidence in the Lord concerning you, both that you do and will do the things we command you. Now may the Lord direct your hearts into the love of God and into the patience of Christ.”

True believers, similarly, need to have trust and confidence in other true believers, in all the brothers and sisters in Christ.

Someone who lives in fear would say, this is not smart because people will deceive you and take advantage of you. This is only true with the false believers and the non-believers.

The prayers of the believers are always heard by God.

Paul requested the assistance of Philemon and Apphia by praying for him so that his residence in the prison be shortened.

“You also helping together in prayer for us, that thanks may be given by many persons on our behalf for the gift granted to us through many,” (2 Corinthians 1:11).

23 Pray in regards to the well-being of Epaphra, a fellow captive with me, who is with me in Jesus Messiah (the Anointed One). He sends peace to you;

23 ασπαζονται σε επαφρας ο συναιχμαλωτος μου εν χριστω ιησου

23 Ασπαζεται σε Επαφρας ο συναιχμαλωτος μου εν Χριστω Ιησου

23 Épaphras, mon compagnon de captivité en Jésus-Christ, (1:24) te salue,

23 Épaphras, mon compagnon de captivité en Jésus-Christ,

Paul considered Epaphras as his prison companion which may indicate that Epaphras was also imprisoned, or that Epaphras spends a lot of time in prison assisting Paul.

24. and Mark and Aristarchus, and Demas, and Luke, my fellow laborers (my helpers).

24 μαρκος αρισταρχος δημας λουκας οι
συνεργοι μου

24 Μαρκος Αρισταρχος Δημας Λουκας οι
συνεργοι μου

24 ainsi que Marc, Aristarque, Démas, Luc, mes
compagnons d'oeuvre.

**24 Marc, Aristarque, Démas et Luc, mes
compagnons de travaux, te saluent.**

This is the only verse which indicates that John Mark and Luke were together in the same place at the same time.

Since Mark's death is generally accepted at circa AD 62 in Alexandria, then this is an internal evidence that the Letter to Philemon was written prior to AD 62.

The co-workers are not just volunteers, but rather a family.

Demas proved later that he was a false believer. See the discussion about Demas in the beginning of this book, page 47.

The persons mentioned in verses 23 et 24 are the same (except Justus and Tychicus) as those mentioned in Colossians 4:10-15

“Aristarchus my fellow prisoner greets you, with Mark the cousin of Barnabas (about whom you received instructions: if he comes to you, welcome him), and Jesus who is called Justus. These are my only fellow workers for the kingdom of God who are of the circumcision; they have proved to be a comfort to me. Epaphras, who is one of you, a bondservant of Christ, greets you, always laboring fervently for you in prayers, that you may stand perfect and complete in all the will of God. For I bear him witness that he has a great zeal for you, and those who are in Laodicea, and those in Hierapolis. Luke the beloved physician and Demas greet you. Greet the brethren who are in Laodicea, and Nymphas and the church that is in his house.”

Paul wrote the Letter to Philemon and the Epistle to the Colossians about the same time from the prison in Rome.

25. The grace (goodness) of our Lord Jesus the Messiah (the Anointed One) be with your spirit, my brothers. Amen.

25 η χαρις του κυριου ημων ιησου χριστου μετα του πνευματος υμων αμην [προς φιλημονα εγγραφη απο ρωμης δια ονησιμου οικετου]

25 Η χαρις του κυριου Ιησου Χριστου μετα του πνευματος υμων

25 Que la grâce de notre Seigneur Jésus-Christ soit avec votre esprit!

25 La grâce de notre Seigneur Jésus-Christ soit avec votre esprit! Amen.

Paul begins his Letter with grace and ends it with grace.

Paul uses the expression "grace be with your spirit" which is the realm of the warfare of Satan against the true believers. But, in Jesus Christ we have the victory and we have the peace of mind by the grace of Jesus YHWH.

Paul sees that a true believer is not just flesh and blood, but also a living spirit by the redemption and regeneration of the spirit by Jesus Messiah YHWH.

False believers and non-believers are dead in their spirits though physically they appear very healthy and very attractive.

What really matters is the spirit and not the temporary body.

Paul made a similar salutation in the Epistle to Timothy in 2 Timothy 4:22 "The Lord Jesus Christ be with your spirit. Grace be with you."

Amen.

(FIN)

**The Beautiful Aaronic Blessing
for all who believe in YHWH Yeshua Jesus**

יְבָרְכֶךָ יְהוָה וַיִּשְׁמְרֶךָ

YHWH the Lord bless you and watches over you

יָאֵר יְהוָה פָּנָיו אֵלֶיךָ וַיַּחֲנֶךָ

YHWH the Lord shines His face towards you
and be gracious to you

יִשָּׂא יְהוָה פָּנָיו אֵלֶיךָ וַיִּשֶׂם לָךְ שְׁלוֹם

YHWH the Lord lifts His face upon you
and gives you wholesome complete peace

AMEN
