

## Philemon

### 1. Paul, a prisoner of Christ Jesus, and Timothy *our* brother, To Philemon our beloved *friend* and fellow laborer,

A. For years I wondered why this short story made it into the New Testament. It is so different from any other New Testament book. It seems to be like a few of the Old Testament story books like Ruth and Esther. I came to understand it is exactly like those Old Testament books. For instance Ruth was a true story but really painted a beautiful picture of Jesus as our kinsmen redeemer. Well, Paul does the same thing in and through this short true story. The three characters in this true drama are Paul, Philemon, and Onesimus. We will look at this true story and what happened but also see how it represents our redemption in Christ. Paul, Philemon, and Onesimus stand for Christ, God the Father, and sinful man.

B. This true drama details a runaway slave named Onesimus who stole from His master and fled. He found himself in Rome and obviously got into more trouble and ended up in prison where he met Paul and got saved. Not long after that Onesimus was released from prison and Paul sent Onesimus to Philemon to be reconciled. Onesimus was freed but he had to make the decision to be reconciled to Philemon.

C. It is important to note that this is a true story of a runaway slave from his master. However, we can draw from this story pictures of Christ and redemption. The Bible is the story of Christ and redemption. Every book of the Bible speaks of and pictures Christ. This book is no different. It is important to note that even though we can see pictures of Christ and redemption in this story, not every little aspect of this story correlates to Christ and redemption. With that in mind let's look at this great true drama that reveals Christ and His redemption to us!

D. Paul- Gr. **Paulos**- *little*

E. a prisoner of Christ Jesus,

1. prisoner- Gr. **desmios**- *one who is bound*

- a. Paul was imprisoned in Rome for his testimony for Christ.
- b. Jesus was born free from the slavery of sin, but of His own accord He became sin for us. Jesus freely entered into the prison of sin and death for us in order to set us free and send us to the Father. He was personally innocent and entered prison, just like Paul did.

**F. and Timothy our brother,**

1. **Timothy-** Gr. *timotheos*- *one who honors God; honored by God*
2. **brother-** Gr. *adelphos*- *to share the same womb*

**G. to Philemon our beloved and fellow laborer**

1. **Philemon-** Gr. *means one who kisses*
  - a. Philemon was from Colossae. He had a church that met in his home. Epaphras was the pastor of the church.
  - b. Philemon is a type of God the Father in this story. Philemon had a slave Onesimus that stole from him and then departed from Him. Although Onesimus wronged Philemon, Philemon had a good and forgiving nature. His name means one who kisses. God the Father's nature is love. He is one that kisses. Even after Adam robbed from God's glory and departed from Him, the Father still loved Adam and desired for him to be reconciled to Him.
2. **beloved-** *agapetos*
  - a. God the Father is love
3. **fellow laborer-** Gr. *sunergos*
  - a. Paul called Philemon a fellow laborer.
  - b. Both God the Father and Jesus Christ were co-laborers in redemption.

**2. to the beloved Apphia, Archippus our fellow soldier, and to the church in your house:**

**A. to the beloved Apphia,**

1. **Apphia-** Gr. *means fruitful*

**B. Archippus our fellow soldier,**

1. **Archippus-** Gr. *means master of the horse*
  - a. This was probably Philemon's son.
2. **fellow soldier-** Gr. *sustratiotes*- *companion in military maneuvers*
  - a. In [Col. 4:17](#) Paul tells him to finish his ministry assignment and not to go AWOL. We are to stick to our assigned post and endure as a good soldier of Jesus Christ.

**C. and to the church in your house**

1. **church-** Gr. *ekklesia*- *called out ones*
  - a. This referring to Philemon and not Archippus
2. **house-** Gr. *oikos*

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

#### A. **Grace to you**

1. **Grace-** Gr. **charis-** *unmerited favor, God's ability and resources freely given through Christ.*
2. This is one of the most repeated phrases in the NT. It is not just a nice greeting but God's empowering presence to equip us for every good work and to bear fruit.

#### B. **Peace-** Gr. **eirene-** *to join in harmony, peace, tranquility, and prosperity*

1. Peace only flows out of grace.

#### C. **God our Father**

1. This is the one who kisses! He has a heart of grace towards sinful man.

#### D. **the Lord Jesus Christ**

1. Christ came and took on man's sin and bondage in order to redeem us back to the Father.

### 4. **I thank my God, making mention of you always in my prayers,**

#### A. **I thank my God,**

1. **thank-** Gr. **eucharisteo-** *good grace; the root of this word is charis- grace*
  - a. Charis or grace is the root and center piece of thanksgiving. Those who are legalistic and prideful do not give thanks to God. If they do give thanks they thank God for how good they are like the Pharisee in Jesus' parable. [Luke 18:11](#) The more you receive God's grace, the more thankful you become.
2. Thanksgiving is a missing element to faith that is often missed.  
Thanksgiving is the voice of faith and love.

#### B. **making mention of you always in my prayers**

##### 1. **making mention-** Gr. **poieo mneia**

- a. Many think you must make long intercession for people for it to be effective. Here Paul merely says he makes mention of them to God. Simply lifting up people names and thanking God for them in faith will receive a response of grace. Now it is not wrong to intercede for people according to the known needs you know about them, but if you do not know what is going on with someone, then just lift up their name and thank God for them in faith.

##### 2. **my prayers-** Gr. **proseuche-** *face to face communion with God*

- a. Paul stands for Jesus in this story. Jesus is always praying for us making mention of us with thanksgiving before the Father! [Rom. 8:34](#)

**5. hearing of your love and faith which you have toward the Lord Jesus and toward all the saints,**

A. **hearing-** Gr. **akouo**

B. **love-** Gr. **agape**

C. **faith-** Gr. **pistis**

1. Genuine faith works by love- [Gal. 5:6](#)

D. **toward the Lord Jesus**

1. Faith and love must be first be toward the Lord Jesus before it can be genuinely shared toward all the saints. If love and faith are not toward the Lord first, then love and faith will only be given to some of the saints- you like!
2. Faith and love go together- [Eph 1:15](#), [Col 1:4](#), [1 Cor. 13:13](#)
3. These are hallmarks of true believers. [1Jo 5:1](#)

E. **toward all the saints**

1. Genuine love and faith will be toward ALL the saints, not just some saints.

**6. that the sharing of your faith may become effective by the acknowledgment of every good thing which is in you in Christ Jesus.**

A. **that the sharing of your faith**

1. **sharing-** Gr. **koinonia-** *the share which one has in anything, participation, to impart to another of what one has*

B. **may become effective**

1. **become effective-** Gr. **ginomai energe-** *become energetic and working*
  - a. Our faith will be ineffective without revelation knowledge of who we are in Christ Jesus. One of the greatest things Christians need today is a revelation knowledge of who they are in Christ Jesus in their spirit.
  - b. We are to know no Christian after the flesh any longer. We must see ourselves and them by the revelation knowledge of the Word of God and who they are in Christ Jesus. [2 Cor. 5:16](#)

C. **by the acknowledgment of every good thing**

1. **acknowledgment-** Gr. **epignosis-** *revelation knowledge- higher than mere*

*natural knowledge*

**2. good thing-** Gr. **agathos-** *divine good*

- a. This is opposite of what religion tells you. Religion says that to become more godly then you must acknowledge every bad thing in you and try to overcome it by determination to be holy.
- b. NO! Our faith will become powerful, working, and energetic when we acknowledge [get a revelation of] every good thing in us in Christ Jesus!
- c. Trying to overcome your bad by our self effort is like trying to rid darkness out of a room. The only way darkness is going to leave is to turn on the light! Trying to rid your flesh by your own self-effort is hopeless as trying to make darkness leave. Turn on the revelation light of who you are in Christ and you will find victory!

**D. which is in you in Christ Jesus**

1. The only good that we have in us is Christ in us. Christ shares [**koinonia**] with us all that He has and is.

**7. For we have great joy and consolation in your love, because the hearts of the saints have been refreshed by you, brother.**

**A. For we have great joy and consolation in your love,**

1. **great joy-** Gr. **polus charis-** *much grace; thanks*
  - a. God has given us much grace. This should lead to great thanks and joy!
2. **consolation-** Gr. **paraklesis-** *to call to oneself to fill with courage and comfort; call to action.*
3. **love-** Gr. **agape-** *God's love*
  - a. As Philemon stands for God the Father in the story, we also have great joy and comfort in the love of God the Father.
  - b. If we are thankless and joyless, we are not receiving much grace from the Father.

**B. because the hearts of the saints have been refreshed by you, brother**

1. **hearts-** Gr. **splagchnon-** *intestines; the deepest part of our soul*
  - a. God desires to refresh the deepest parts of us with His presence.
  - b. Often the saints are reticent or fearful to come near to God. God just wants to refresh our inner beings. Praying in the Spirit helps refresh our inner being. This is the refreshing...[Is. 28:12](#)
2. **saints-** Gr. **hagios-** *holy set apart ones*

3. **refreshed**- Gr. **anapauo**- *to cause or permit one to cease from any movement or labor in order to recover and collect his strength; to give rest, refresh, to give one's self rest, take rest to keep quiet, of calm and patient expectation.*

a. So many see God as a taskmaster. They think if they draw near to God, He will find fault and place more burdens on them. God wants us to cease from any movement or self labor when we come to Him. He wants us to recover and collect our strength. He wants us to rest, soak, and refresh ourselves in the warm waters of His love that wash over us!

b. We are called to refresh others, not cause them to need refreshing after spending time with us and our constant drama. [Phm 1:20](#); [2Co 7:13](#); [2Ti 1:16](#)

8. **Therefore, though I might be very bold in Christ to command you what is fitting,**

A. **Therefore,**

1. because of Philemon's proven goodness, love, and grace Paul had no need to command him to do something that he was willing and eager to do in the first place.

2. God does not need to be commanded by Christ to forgive us. God has a good, loving, and gracious attitude towards us all ready! That is why He sent Jesus to die for us. He is willing and eager to forgive!

B. **though I might be very bold in Christ to command you what is fitting**

1. **very bold**- Gr. **polus parrhesia**- *much freedom to speak frankly and openly; free and fearless confidence, cheerful courage, boldness, assurance*

2. **command**- Gr. **epitasso**- *to enjoin upon, order, command, charge*

3. **fitting**- Gr. **anecho**- *to have come up to again, arrived at again, to reach to pertain to what is due, duty, as was fitting*

a. Jesus could confidently, boldly, and freely command the Father to forgive our debt because of what He did in His finished work. It was a legal right for us to be forgiven because of the shed blood of Christ. However, Jesus does not do this because it is already in the heart of the Father to forgive us and show us favor.

b. God does not want us to forgive just because we have been forgiven. He wants us to want to forgive and show grace to others

because it is in our hearts to do so.

9. **yet for love's sake I rather appeal *to you*—being such a one as Paul, the aged, and now also a prisoner of Jesus Christ—**

A. **yet for love's sake I rather appeal to you**

1. **love's sake-** Gr. **agape**

a. Paul could have made Philemon forgive Onesimus out of duty, but Paul knew that true forgiveness only comes by love. Philemon means one who kisses. It was the inner disposition of Philemon to love and forgive. So it is with our Heavenly Father. He does not forgive us just because He must legally. He forgives us because of His great love and mercy towards us. [John 3:16](#), [Titus 3:5](#), [Eph. 2:4](#)

2. **appeal-** Gr. **parakaleo-** *to call near to comfort and exhort to action*

B. **being such a one as Paul**

C. **the aged,**

1. **aged-** Gr. **presbutes-** *mature one*

D. **and now also a prisoner of Jesus Christ**

1. **prisoner-** Gr. **desmios-** *one who is bound*

10. **I appeal to you for my son Onesimus, whom I have begotten *while* in my chains,**

A. **I appeal to you for my son Onesimus,**

1. **appeal-** Gr. **parakaleo-** *to call near to comfort and exhort to action*

a. Jesus intercedes for us before the Father.

2. **son-** Gr. **teknon-** *young child*

a. He was not the physical child of Paul, but a convert of Paul.

3. **Onesimus-** Gr. *means profitable, useful*

a. Before someone is born again they are unprofitable and not useful to God. They must be born again. Once someone is born again they become profitable and useful for God's kingdom.

B. **who I have begotten while in my chains**

1. **begotten-** Gr. **gennao-** *to give birth to*

a. This refers to his spiritual birth, not physical birth

2. **chains-** Gr. **desmon**

11. **who once was unprofitable to you, but now is profitable to you and to me.**

A. **who once was unprofitable to you,**

1. **once**

a. before he was born again

2. **unprofitable**- Gr. **achrestos**- *useless*

a. This is a word play on Onesimus' name. His name means profitable. Before he was born again he was actually unprofitable to God.

**B. but now is profitable to you and to me**

1. **now**

a. Now that he is born again

2. **profitable**- Gr. **euchrestos**- *easy to make use of, useful*

a. Again a word play on his name- profitable.

b. Someone that is born again is useable by God as a witness to God's grace and power!

3. **to you and to me**

a. Onesimus was now useful for both Philemon and Paul.

b. When we are born again we are both useful to Jesus and God the Father.

12. **I am sending him back. You therefore receive him, that is, my own heart,**

**A. I am sending him back**

1. **sending**-Gr. **anapempo**- *to send up to a higher place; to a person higher in office, authority, or power*

a. Now that Onesimus was freed from prison Paul was sending him back to Philemon to be reconciled. It was up to Onesimus to receive reconciliation from Philemon or not. He had to choose to go back or not.

b. In the same way, Jesus paid the price for us to be freed from prison, but it is our choice to accept and receive reconciliation with God the Father, by accepting and receiving what Jesus did for us. Onesimus could have chosen not to be reconciled to Philemon. Sinners have their ransom paid by Jesus but they must choose to be reconciled to be saved.

c. Jesus has paid the ransom price and now directs all people to be reconciled back to God. When we accept by faith Christ and redemption we are sent up to a higher place to be seated at the right hand of God in heavenly places. When a saint dies we go to the Father, to the person who is highest in authority.

**B. You therefore receive him, that is, my own heart**

1. **receive-** Gr. **proslambano-** *to take to, take in addition, to take to one's self; to take as one's companion; to take or receive into one's home, with the collateral idea of kindness; to receive, i.e. grant one access to one's heart to take into friendship and intercourse*

- a. Philemon means one who kisses. His heart was to receive Onesimus into kind and covenant relationship.
- b. Jesus sends us back to the Father who loves us. He confidently requested the Father to receive us into His home with collateral kindness, as His own heart.

**13. whom I wished to keep with me, that on your behalf he might minister to me in my chains for the gospel.**

**A. whom I wished to keep with me**

1. **wished-** Gr. **boulomai-** *to desire, will, or wish*

2. **keep-** Gr. **katecho-** *to hold back, retain, detain*

- a. Paul wanted to keep Onesimus for himself but his love would not allow him to be selfish but to share him with Philemon.
- b. Jesus purchased us, but He is not selfish. He sends us to the Father as well to be received of Him as well.

**B. that on your behalf he might minister to me in my chains for the gospel**

1. **minister-** Gr. **diakoneo-** *to serve, deacon, minister*

2. **chains-** Gr. **desmon-** *bonds*

3. **gospel-** Gr. **euaggelion-** *good news or message*

- a. After we are reconciled with the Father He indeed sends us to minister in His behalf the message of the gospel.

**14. But without your consent I wanted to do nothing, that your good deed might not be by compulsion, as it were, but voluntary.**

**A. But without your consent I wanted to do nothing,**

1. **consent-** Gr. **gnome-** *the faculty of knowledge, mind, reason; view, judgment, opinion; mind concerning what ought to be done; decree*

- a. Paul did not want to act without the consent of Philemon.
- b. Jesus never did or does anything without the approval of God the Father. He is perfectly submitted to the Father in all things.

**B. that your good deed might not be by compulsion,**

1. **good deed-** Gr. **agathos-** *good*

a. God's act of forgiveness is good. That is all that comes from God to us. Every good and perfect thing comes down from the Father of lights! [James 1:17](#)

2. **compulsion**- Gr. **anagke**- *necessity, imposed either by the circumstances, or by law of duty regarding to one's advantage, custom, argument*

a. Although God was required by the law of duty to accept Jesus' legal sacrifice for us, He does not forgive us and bless us out of obligation.

C. **as it were, but voluntary**

1. **voluntary**- Gr. **kata hekousion**- *governed by what is offered willingly.*

a. The Father blesses us out of love and mercy, which is from the bowels of His own nature. He willingly and voluntarily blesses us.

15. **For perhaps he departed for a while for this purpose, that you might receive him forever,**

A. **For perhaps he departed for a while for this purpose,**

A. **departed**- Gr. *to place room between, that is, part; reflexively to go away*

1. It is interesting that Philemon was a believer but he did not win Onesimus to the Lord himself. Paul did it. This shows us that sometimes those closest to us will not be reached by us. They will not listen to us. Familiarity breeds contempt often times. A stranger, Paul, was in a position to win him. If family members or those in close relations with us do not listen to us, we need to trust God to reach them through others they will listen to.

B. **while**- Gr. **hora**- *hour, an time or season*

1. Just as Onesimus departed from Philemon, man departed from God for a season.

B. **that you might receive him forever**

A. **might receive**- Gr. **apecho**- *to have wholly or in full, to have received*

1. might means there is a choice people have on whether to come back to God or not. Some will and some will not.

2. God allowed man to leave because love allows someone to freely love them back. God had to let man go his way, so that when he did come back he would have them wholly and in full surrender of their heart.

B. **forever**- Gr. **aionios**- *ages without end*

1. Man departed from God, but through faith in the finished work of

Christ, they are restored to the Father forever! Our redemption is eternal!

**16. no longer as a slave but more than a slave—a beloved brother, especially to me but how much more to you, both in the flesh and in the Lord.**

**A. no longer as a slave but more than a slave**

**1. no longer as a slave**

a. Onesimus was not just a slave anymore of Philemon. He was in covenant relationship.

**2. more than a slave**

a. When we get saved we are still God servants but become more than a servant. Paul in many places called himself a slave of Jesus Christ. However, in the New Covenant we are more than a servant to God. We are also friends and sons! [John 15:15](#), [Gal. 4:7](#), [Rom 8:15](#)

**B. a beloved brother,**

**1. beloved-** Gr. **agapetos**

a. God's love is the highest revelation we can have of God, because He is love.

**C. especially to me but how much more to you,**

1. We are beloved of Christ and of the Father.

**D. both in the flesh and in the Lord**

1. God not only loves our born again spirits, but loves our whole being—spirit, soul, and body. Christ has purchased all three and they are equally important to him. That is why we are to honor God with our spirit, soul, and body.

**17. If then you count me as a partner, receive him as *you would* me.**

**A. If then you count me as a partner,**

1. **count-** Gr. **echo-** *hold or have*

2. **partner-** Gr. **koinonos-** *a partner, sharer, in anything; a partner, associate, comrade, companion*

a. As Paul and Philemon were partners together, so God the Father and Jesus Christ are partners together.

**B. receive him as you would me**

1. **receive him-** Gr. **proslambano-** *take in addition, to take to one's self; to take or receive into one's home, with the collateral idea of kindness; to*

*receive, i.e. grant one access to one's heart*

**2. as you would me**

- a. Jesus and the Father are in partnership together. When we come to God the Father He receives us as He does Jesus! That is why Jesus told us to pray and ask the Father in His name! [John 14:13-14](#), [John 15:16](#), [John 16:23-24](#), [26](#)
- b. When we approach God, He sees us in His Son's righteousness. He loves us the same as Jesus! [John 17:23](#) WOW!!
- c. Jesus prayer in John 17 to the Father is basically what Paul is speaking of here to Philemon. God the Father receives us just like He receives Jesus His Son!

**18. But if he has wronged you or owes anything, put that on my account.**

**A. But if he has wronged you or owes anything,**

**1. wronged-** Gr. **adikeo-** *to commit injustice*

- a. When we sin we do an injustice to God, others, and to ourselves.

**2. owes-** Gr. **opheilo-** *a debt*

- a. Onesimus probably stole items from Philemon when he ran away. Paul was willing to pay for the loss.
- b. Mankind has both wronged God and owes God. Sin always incurs a debt to God. Sin always has these two aspects. Sin does wrong to God, others, and to ourself, and incurs a debt that must be paid.  
[Rom. 6:23](#)

**B. put that on my account**

**1. put on account-** Gr. **ellogeo-** *to reckon in, set to one's account, lay to one's charge, impute*

- a. As Paul was willing to stand in for Onesimus wrongs and debts, so Christ stood in for our wrongs and debts to God. Jesus took the full penalty of the wrongs we have done in His body and overpaid our debt to God by His shed blood. That is why Jesus cried out "**It is Finished!**" on the cross. The Greek word means **PAID IN FULL!!!**
- b. Jesus bore the punishment for all our wrongs in the afflictions in His body from the Garden of Gethsemane to the cross. Jesus paid for our debts by His shed blood poured out from the Garden of Gethsemane to the cross. All our wrongs and debts were placed on Jesus' account. In place of our injustices and debts, Jesus' righteousness and riches were placed into our account! It was the

great exchange. Jesus was treated exactly like we deserved, so we can now be treated exactly like Jesus Christ deserves!

**19. I, Paul, am writing with my own hand. I will repay—not to mention to you that you owe me even your own self besides.**

**A. I Paul am writing it with mine own hand,**

1. **written-** Gr. **grapho**

2. **own hand-** Gr. **emos cheir**

a. Paul promised to be good for the debt with his own hand. Jesus was good for our debt by his hands being nailed to the cross.

**B. I will repay**

1. **repay-** Gr. **apotino-** *to pay a penalty in full:*

a. Jesus paid in full our debts that sin incurred.

**C. not to mention to you that you owe me even your own self besides**

1. **owe-** Gr. **prosopheilo-** *to be indebted additionally*

a. God the Father owes it to Jesus to be eternally gracious to Him for His righteous act on the cross. We get to share in that graciousness.

**20. Yes, brother, let me have joy from you in the Lord; refresh my heart in the Lord.**

**A. Yes, brother**

1. **brother-** Gr. **adelphos-** *to share the womb*

**B. let me have joy from you in the Lord**

1. **joy-** Gr. **oninemi-** *to receive profit or advantage, be helped [or have joy]*

a. It gives Jesus great joy when the Father treats us graciously because of what He did. Jesus profits from our being blessed by God!

**C. refresh my heart in the Lord**

1. **refresh-** Gr. **anapauo-** *to give rest, refresh, to give one's self rest, take rest*

a. Jesus is refreshed when we are blessed by the Father because of what He did for us. Our being blessed blesses God the Father and especially Jesus more than it does us!

b. God not only enjoys blessing us because He loves us, but He enjoys blessing us because of the great joy and refreshing it gives His Son Jesus!

**21. Having confidence in your obedience, I write to you, knowing that you will do even more than I say.**

**A. Having confidence in your obedience,**

1. **confidence-** Gr. **peitho-** *being persuaded*

a. Paul's confidence in Philemon was based on what Paul knew of Philemon and his character.

b. Jesus had full confidence in the Father hearing Him because He knew the Father and His character.

c. We can also have full confidence in prayer because we know Jesus and the Father and their character.

2. **obedience-** Gr. **hupokoe-** *to hearken to what is heard*

a. God the Father is not under Christ's command but He does hearken to the words of His intercession for us.

**B. I write to you,**

1. **write-** Gr. **grapho**

**C. knowing that you will do even more than I say**

1. **knowing-** Gr. **eido-** *to know by perception or sight*

2. **even more**

a. God does exceeding more than what we ask Him for. [Eph. 3:20](#)

b. God even does exceeding more than what Jesus asks Him for in our behalf. [Eph. 2:7](#)

**22. But, meanwhile, also prepare a guest room for me, for I trust that through your prayers I shall be granted to you.**

**A. But, meanwhile, also prepare a guest room for me,**

1. **prepare-** Gr. **hetoimazo-** *to make ready, prepare to make the necessary preparations, get everything ready*

a. As Philemon would prepare and make ready for the return of Paul, so God the Father made ready for the return of His Son into heaven after He rose from the dead.

b. Likewise Christ said to His disciples that he would go and prepare [**hetoimazo**] a place for them, so they could be where He was.

Christ is preparing us lodgings in heaven. [John 14:2-3](#)

c. Making preparation is a hallmark of faith. If you believe you have received from God what you asked, then make preparation for it!

2. **guest room-** Gr. **xenia-** *lodging place*

a. In the Father's house there are many mansions [Gr. abodes].

**B. for I trust that through your prayers I shall be granted to you**

1. **prayers**- Gr. **proseuche**- *face to face communion with God*
2. **granted**- Gr. **charizomai**- *to be given graciously*

**23. Epaphras, my fellow prisoner in Christ Jesus, greets you,**

**A. Epaphras**- Gr. *lovely*

1. Epaphras was a pastor in Colossae, but now imprisoned with Paul.

**B. fellow prisoner**- Gr. **sunachmalotos**- *a co-captive; prisoner of war*

1. We are in a war, not on a pleasure cruise. Paul was a temporary prisoner of war with Epaphras.

**C. greets**- Gr. **aspozomai**- *to welcome*

**24. as do Mark, Aristarchus, Demas, Luke, my fellow laborers.**

**A. Mark**- Gr. *means defense*

1. Mark had deserted Paul on his first missionary journey and refused to take him on his second journey. Paul had written off Mark. Later Paul realized his mistake and viewed Mark as profitable for the ministry. [2 Tim 4:11](#) Just because people blow it does not mean that we should write them off. God does not write us off, but still uses us if we repent and trust Him.

**B. Aristarchus**- Gr. *the best prince*

1. Aristarchus was a faithful helper of Paul.

**C. Demas**- *means governed by the people, or popular*

1. Demas was faithful to Paul in the beginning but deserted him at the end when Paul needed him. [2 Tim. 4:10](#) If we allow people's opinions and have a desire for popularity, it will affect us and we will end up going after this present evil world. It was not popular to be Paul's friend when he was about to be be-headed!

**D. Luke**- Gr. *means light giving*

1. Luke stayed faithful to Paul till the end. [2 Tim. 4:11](#)

**E. fellow laborers**- Gr. **sunergos**

1. This list of men shows us that some people will be faithful to you and others will not be. We must keep our eyes on Jesus and not those around us. We will stand before the Lord for our work, not others. We must be careful not to judge others for their failures. If it were not for the grace of God, so go !!

25. **The grace of our Lord Jesus Christ *be with your spirit.* Amen.**

A. **grace-** Gr. **charis-** *unmerited favor, God's ability and resources freely given though Christ.*

B. **Lord Jesus Christ-** Grace flows freely when Jesus Christ is your Lord. Making Jesus Lord is the obedience of faith.

C. **be with your spirit-** Gr. *is with your spirit*

D. **Amen-** *So be it! It is so!*