

Lois and Eunice (Mother's Day)

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Water of Life

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Review of Philemon

1. Paul wishes grace and peace from the Father and Christ to the household of a beloved fellow-worker, Philemon, and to the [Colossian] church in his home (1:1-3).
2. [Paul thankfully prays for his loving & faithful friend to gain greater recognition of Christ's work in His body to energize him] because he is thankful that Philemon already refreshes believers (1:4-7)
3. [Based on praying for Philemon to gain a greater recognition of Christ's work in His body] Paul appeals for Philemon to receive voluntarily the formerly useless Onesimus as a beloved brother forever, though Paul could have commanded this & though Paul wanted to keep Onesimus (8-16)
4. [As an inference from Paul appealing to Philemon, rather than forcing him] he ought to receive Onesimus as he would receive Paul (1) because they are partners, and (2) [because] Paul—who saved Philemon's life—commits to repay anything stolen by Onesimus, so Philemon ought to give Paul joy and refresh him in the Lord—which he will do—because Paul knows that he will exceed Paul's request; and Philemon ought to prepare the guest room for Paul, because he expects to visit (17-22)
5. Paul's fellow-prisoners & fellow-laborers in Rome wish grace from Christ upon Philemon (23-25)

NEW MATERIAL: Where is Galatia?

North (Ethnic) View of Galatia



South (Roman Province) View of Galatia



When did Paul first go to Galatia?

North Galatian theory: Acts 16:6 (after the Jerusalem Council of Acts 15)

South Galatian theory: Acts 13-14 (Pisidian Antioch, Lystra, Derbe, and Iconium)

One validation that the South Galatian Theory is correct

Acts 20:4 (cf. 1 Corinthians 16:1) mentions Gaius and Timothy as delegates for the offering for the Jerusalem saints. There are no delegates from ethnic Galatia, but only from the southern (non-ethnic) portion of the Roman province of Galatia.

Gaius is from Derbe (per Acts 20:4)

Timothy is from Derbe (or Lystra) Cf. Acts 16:1,

Conclusion: Timothy was from Galatia, whose churches had many legalistic Judaizers

Paul's Synagogue Sermon in Pisidian Antioch (Acts 13:16-41)

Who was present?

	Jews	(13:16)
Gentiles (13:42)	{ God-fearers	(13:16)
	{ Proselytes	(Acts 13:43)

Initial Response to the Message (Acts 13:42-43)

Subsequent Response to the Message (Acts 13:44-50)

Explanation of 13:48

Does the passage say who appointed the people?

Does the passage say when the people were appointed?

Calvinists assume that (1) God did the appointing (2) in eternity past

However, context may offer a different answer

Ministry in Iconium to both Jews and Gentiles (Acts 13:51–14:5)

Ministry in Lystra (Acts 14:6-19)

Ministry in Derbe (Acts 14:20-21a)

Return Ministry in Lystra, Iconium, and Antioch (Acts 14:21b-23)

Fast Forward to Acts 16:1-3 (Second Missionary Journey): Intro to Timothy & his Parents

(2 Tim 1:3-5) Paul thanks God in remembering Timothy for his unhyprocritical faith that also was [his heritage from] his grandmother (Lois) and his mother (Eunice)