

<p>A</p>	<p><u>Another Look at the Prison or Captivity Letters</u></p> <ul style="list-style-type: none"> • Ephesians, Philippians, Colossians, Philemon – all these letters portray details about Paul’s imprisonment. (Also in 1Tim, but it is generally included in the Pastorals.) • These letters generally believed to have been written between A.D. 60 and 62 during Paul’s house arrest in Rome (Acts 28:16,30); it is also possible that Paul wrote these letters during his imprisonment in Ephesus (see Overview of Philemon). • Acts recorded Paul’s four imprisonments: spent a night in prison in Philippi (16:23-30); threatened by the Jews in the Temple, protected by the Romans (21:27-23:30); imprisoned for 2 years by Felix at Caesarea (23:34-24:26), Felix’s successor, Por’ci-us Festus, moved Paul to prison in Rome; spent 2 years under imperial house arrest in Rome (28:16-31). • Paul had been imprisoned many times “for the gospel” and for the “defense of the gospel”, accused of “acting against the decrees of Caesar, saying that there is another king Jesus”. In other words, both Paul and Jesus were deemed traitors of Rome who rejected Caesar’s kingship and proclaimed their own kingdom. • In the Captivity Letters, Ephesians and Colossians belong to the 6 texts whose authorship of Paul is being questioned (the other 4 are 2Tim, 1Tt and 2 Tt). There are some logic explanations to such doubts; however, according to our designated reference materials and the Church’s traditions, we believe that Paul is the authentic author. 	<p>CCSS 15-19, CSB 363, SK 1817</p> <p>CSB 363, SK 1817, CCSS 18</p> <p>CCSS 17</p> <p>CCSS 19, Phm 13, Phil 1:16, Acts 17:7</p> <p>CCSS 24-25, 2019-20 Notes A1</p>
<p>B</p>	<p><u>Overview of Philemon</u></p> <ul style="list-style-type: none"> • Not only does this text reveals Paul’s method and philosophy of his pastoral ministry, but also reflects the life of the early Church. Philemon, directly brought to the Church by Paul, lived in Colossae. It is believed that the location of Paul’s imprisonment at that time was Ephesus due to the fact that when Onesimus asked Paul for help, Ephesus and Colossae are only 100 miles away from each other. If we connect this assumption and Paul’s experience in Ephesus, this hypothesis becomes more plausible and clear. Through this text, we observe the complex relationships between Paul, the slave owner Philemon, and the slave Onesimus. 	<p>CCSS 27-29</p> <p>Acts 19:35-40, 20:16-17</p>

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	<ul style="list-style-type: none"> • The purpose of Paul’s letter is to facilitate the reconciliation between the master and his slave and to mend this broken relationship. Paul appeals to Philemon, urging him not only to forgive Onesimus but also set him free, just as God has forgiven Philemon. • The first key point of this letter is that regardless of one’s identity or status in society, including slaves, all those who are committed to following Christ are children of God; servants of God and Christians are all brothers and sisters in Christ. Another key point is that the Church may learn true leadership and the correct ways to do ministry through Paul’s authority and compassion. 	<p>CCSS 29-30, CSB 409</p> <p>CCSS 29-30</p>
<p>C</p>	<p><u>Salutation</u></p> <ul style="list-style-type: none"> • “Paul, a prisoner for Christ Jesus” – Calling himself a prisoner reveals his fidelity and love for God, he is indeed imprisoned in God’s mission for him, “because Christ has made me his own”. The location of his prison – see B1. • Highlighted the co-authorship with Timothy, similar to these 5 letters: 2Cor, Phil, Col, 1,2 Tim. Since this is an open letter, Timothy has also become a witness as demanded by the letter. He may be the scribe of this letter. • The letter is addressed to “Philemon our beloved fellow worker, and Ap’pia our sister and Archip’pus our fellow soldier, and the church in your house”. To Paul, “fellow worker” means a leader of evangelization (see Rm 16:3, 9, 21; Phil 2:25, 4:2-3); all Christians are brothers and sisters (see Mk 3:31-35); and also fellow soldiers (2Cor 10:3-6). • “Church”, ekklesia (Gk), used in the Greek Bible, the Septuagint, to refer to the Israelites; in the New Testament it refers to the Christian communities. The earliest Christians gathered for liturgy and fellowship in private homes. Paul sees the Church as a community and not a building; it belongs to the Holy Spirit; this community of faith gathers as a response to God’s call. The community of believers unites as a new family, calling God their Father with Paul. They don’t gather because of the building but use different building materials to bring the good news to others, Jesus 	<p>1-3</p> <p>CCSS, Rm 1:1, Phil 1:1, Gal 1:10, Phil 3:12.</p> <p>CCSS, 2Cor 1:1, Phil 1:1, Col 1:1, 1Tim 1:1, 2Tim 1:1</p> <p>1-2, CCSS, CSB</p> <p>CCSS 36-37</p> <p>CCSS 40-41 1Cor 3:16-17 Mt 12:50</p>

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	<p>is God became man, Emmanuel (God with us), we are God’s temple.</p> <ul style="list-style-type: none"> Note that Paul called Jesus, “Christ Jesus”: Christ = Christos (GK), the “anointed one” and Messiah (HB). Israel’s anticipation of the Messiah includes the Davidic King, a priest, and a prophet like Moses. Christians called Jesus the Messiah, embodying the 3 roles of the Messiah foretold in OT; all are fulfilled in Him. Calling him Lord “Kyrios” (GK) = recognizing that He is Yahweh, God. 	<p>3, CCSS, 2Sam7:12-13, 2019-20 BSP 2 SN2, Dt 18:15-18</p> <p>CCC 446</p>
<p>D</p>	<p><u>Thanksgiving</u></p> <ul style="list-style-type: none"> The thanksgiving begins with “I give thanks to my God always”. Thanksgiving is the very foundation of the Christian faith, reflecting our relationship to God and one another. Thus, the New Covenant was established by Jesus by celebrating the Last Supper, “the Eucharist” or “thanksgiving”. We also celebrate and renew this Covenant with a thankful heart in the same eucharistic liturgy. This thankfulness is expressed not only in the Mass liturgy, but also in our daily life. Notice the phrase “all the holy ones”. Paul always call the church faithful the holy ones or “the saints”. The Septuagint uses the same phrase to refer to the Israelites. They are holy not because they are particularly righteous in deeds, but because they’ve been chosen by God to be His people; separated from other nations; set up to be their model. Keep in mind the Septuagint was the Bible used by the NT authors. Therefore, they were probably influenced by it when they wrote, sometimes quoting from it directly. The Septuagint is therefore like a Greek concordance for the NT books, which is also why we refer to it often. 	<p>4-7</p> <p>CCSS 46</p> <p>CCSS 42-43</p> <p>Ex 19:4-6, Rm 12:1-2</p> <p>CCSS 45</p>