

1 – The **word list** of characters chosen to be on stage

Slowly read aloud the list of words and savour them – you want to know the actors, their form, accent and gender; see if you can spot where they come from. We introduce new words only, recognizing that as you attend to more text, you are becoming familiar with the words you have met before.

The little symbol < means that the word that follows is a 'root' word of the vocabulary presented. Following Abbott-Smith, when the meanings of the word are listed, where there are more than one usage of the word in the NT then they are listed as 1. and 2. etc.

δέσμιος, -ον - [<δεσμός] 1. binding, 2. bound, captive

συνεργός, -ου, ὁ [<συνεργέω to work together] a fellow-worker.

συστρατιώτης, ου ὁ – a fellow soldier, campaigner. Abbott –Smith lists for as soldier the word στρατιώτης, ου ὁ . Here we simply add the συ- on the front of the word to suggest a "fellow" soldier, someone a person soldiers with or alongside.

2 – Read the passage **aloud slowly**.

- 1 ^a Παῦλος δέσμιος^a ^bΧριστοῦ Ἰησοῦ ^bκαὶ Τιμόθεος ὁ
ἀδελφὸς Φιλίμονι τῷ ἀγαπητῷ καὶ συνεργῷ ἡμῶν,^{d e}
2 καὶ Ἀφία τῇ ἀδελφῇ καὶ Ἀρχίπῳ τῷ συστρατιώτῃ
ἡμῶν καὶ τῇ ἑκατ' οἶκόν σου^c ἐκκλησίᾳ
3 χάρις ὑμῖν καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς ἡμῶν καὶ
κυρίου Ἰησοῦ Χριστοῦ.

3 – Finding what is being revealed – **recognizing the author's choices**

A preliminary meaning of each word is in your hands, now we turn to recognizing structures we understand from grammar and syntax.

The use of superscript letters, such as ^a followed by another ^a, enclose a word, or a construction, which you need to consider. The list is not exhaustive, but selective. Try and make quick notes - one liners – beside each. As with all this process, you accumulate knowledge as you go along.

The left margin records the traditional verse numbers, preceded by punctuation where necessary to identify the word that begins the verse. Eg. „2 standing beside a line of text, implies that the word after the second comma starts the traditional verse number indicated according to UBS⁴.

Here are some prompts for the first section:

a-a Construction?

b-b What sort of Genitive is this? Suggest two ways that it might be construed.

c-c Notice how this is enclosed in the dative of τῇ ἐκκλησίᾳ. How do we normally understand κατὰ with the Accusative? What does this construction suggest here?

6 – Make **your own rough** translation in pencil. Do this in your note book.

7 – **Exposition** is not translation.

This expository step is informed by the word colour of step 1, the impact conveyed to the reader by the word order of step 2, the self disclosure of the writer's concerns and mood as considered in steps 3 and 4, the careful thinking at the back of the writer's syntax and presentation of step 5. It may even reflect the difficulty of conveying concisely the matters of step 6 – for to attempt a translation is often to uncover to yourself a nuance or implication that you can hardly state in your own language, to say nothing of the target language of your intended readers.

Make your expository, teaching notes here, I use subscript numbers [eg. _{1,2} etc], and insert them into the text I have printed [or enlarged] to alert me to what I want to say in exposition. This means that I attempt to teach off the Greek text keeping it before me.

This may seem ambitious but it is a tacit acceptance that now we are reading Greek and we need to stay with it, get fluent in it, and speak from it. It also makes possible the accumulation of previous work.

Matters for **revision**, as an accumulating list that I shall have to take into account in the final understanding of the full text.