

## PHILEMON

### Introduction:

\*1 Chapter, 25 verses, 445 words.

\*Right at the end of the Pauline Books, before Book of Hebrews.

\*Book Of Hebrews, doesn't state Paul wrote it, but pretty obvious that he did when read Chapter 13.

\*Philemon is the last book that Paul writes, not chronologically.

\*But the last one in the group of books to the Gentile church, to the church & people he ministered to in Europe and Asia.

\*It is interesting to note the chronology of the book, how it fits into history.

\*Go back to the crucifixion-there you have the gospels.

-Next you have beginning of the Church and God's final dealing with Israel-takes place in Book of Acts.

-That's the next period of time in history after the crucifixion.

-Right after the Acts period, you have Books written to new believers and they are in Gentile churches, such as Romans.

-You have Romans on through Philemon.

-Then the next book you have is the Book of Hebrews & that take you through the Book of Revelation.

-Those are called Hebrew Epistles or Epistles to the Jews.

\*What is interesting is that it is the chronology of history, Past, Present & Future.

\*We have seen the life of Jesus Christ laid out in the Gospels.

\*The early church in the Book of Acts.

\*Right now, you and I are the period between Romans & Philemon.

-The next thing God is going to do on His prophetic clock is call out the church as it is right now.

-Jew and Gentile in one body.

-There will be a Rapture, a taking out off of this earth every born again believer, regardless of what church he is in.

-If you are saved and not in a church, you still are leaving.

-See I Thess. 4:16-17.

-After the rapture, the very next thing God begins to do is deal with his people, the Jews again.

-Therefore, right after the last Book written to the Gentile churches, comes the Book of Hebrews.

-The Book of Hebrews has some real difficult doctrine in it.

-There are some things in the Book of Hebrews that better match the period of time, called the Great Tribulation than it does the church age.

-I am not saying that you can't get some good doctrinal information out of the Book of Hebrews.

-There are some tremendous, doctrine on the atonement, on the death of Christ, how much better, he was than the law and all of that.

- But a few things in Hebrews that will not doctrinally fit today.
- Hebrews through Revelation takes you to the end of time.
- Takes you through the Tribulation, Millennium, and on out through eternity.
- The word "Philemon" is a man's name.
- Paul writes this man a letter.
- He finishes out writing personal letters.
- He starts out writing to churches - Romans, Corinthians, Galatians, Ephesians, Phil., Col., Thess.
- Then he switches to personal letters - Timothy, Titus, Philemon.
- Just, because books layed out in your Bible that way, isn't the order he wrote them.
- Thessalonians thought to be the first actual Book he wrote.
- II Timothy, last Book he wrote.
- But not how layed; God didn't want it that way.
- Philemon, Titus, & Timothy, personal letters Paul wrote & those are the last four books in the Pauline Section, that written to the church.
- Philemon is written to a friend of his, that owed him a great deal.
- The word "Philemon" comes from "Phileo".
- A word for love or friend.
- "Philadelphia" suppose to be the city of brotherly love.
- You have the same prefix here "Phile" "e" like "a".
- The word Philemon means "my friend" or "my loved one" or "my dearly beloved".
- Date Of Book: Around 64 or 65 AD.
- Right at the end of Paul's life:
- The last Book, he writes from prison.
- He is at Rome when writes & He is in prison when he writes it.
- Notice vs. 23 - Read.
- Turn to Acts 28 to when this takes place.
- Paul gets to Rome not immediately put into prison.

-He is carried there to speak to Caesar as a Rome citizen which he gets to do.

-Acts 28:30 - Read.

-He arrives at Rome, goes before Caesar, at that time no conviction of guilt, that he has done anything wrong that he is accused of.

-So, he is set a liberty to dwell in his own hired house.

-Wherever Paul went, he would stir up the Jews.

-Jews stir up the officials, officials then would come down on Paul.

-Many times that is why he wound up in jail and why he was beaten.

-Evidently, that is what happens at Rome also.

-He gets to Rome, proves his innocence before Caesar, dwells 2 years, in his own hired or rented house.

-But then trouble comes which is usual for the life of the Apostle Paul and he is put into a Roman prison.

-And that is the last you really hear of him.

-Some say, "He got out and went to Spain", but no real proof of that.

-He wanted to go to Spain, says it in the Book of Romans.

-So, he gets to Rome around 63 AD, if stays in a rented house then gets put into prison, it is at least 65 or 66 AD before he is in jail.

-And that is where he writes the Book of Philemon.

-He writes it in prison to this man.

-While in prison Paul meets another character, see vs. 10.

-While in prison, he writes Philemon about this man - read vs. 10

-Paul is put in jail, and while he is there, he wins this man, Onesimus to the Lord.

-Turn to Philippians.

-What I love about Paul, he is not finish until he is finish.

-He has been in and out of jail, in and out of trouble.

-Here in Philemon vs 9., he is called "Paul the aged"

-He is very old.

-Don't know exactly how old, but quite old.

-People talk about retiring.

-But Paul didn't retire, right down to the end of his ministry, he is still doing the same things, that he was doing at the beginning of his ministry.

-And that is telling people about that experience he had on the road to Dasmascus.

-He says in Phil. 4:22 - Read.

-He is winning people right in the household of Caesar.

-I tell you that is about as good as you can get.

-Turn to II Timothy.

-We know when he was brought before King Agrippa, Paul witnessed to Agrippa.

-Well, Paul was brought before Caesar in the same fashion.

-Because to defend himself, Paul appealed to Caesar, so to Caesar, he went. (Paul able to do because was a Rome citizen).

-Doesn't say what the conversation was that went on between Paul and Caesar.

-But notice in II Tim. 4 - Paul in writing from Rome and is giving Timothy some instructions.

\*II Tim. 4

-vs. 9 - read, Paul says I need you quick Timothy.

-vs. 10 - read.

-vs. 11-12 - read.

-vs. 13 - He didn't have a cloke on and the Roman jails where bitterly cold during the wintertime.

-He told him to come before winter.

-"parachments" - probably early scriptures.

-vs. 14-15, Run down to the end, Paul warning about Christians who are dangerous.

-vs. 16 - Read, Looks at this time when Caesar asked him for a reason - this Caesar could have been Nero.

-Around 68 AD, Nero burns Rome and blames partly on Christians.

-70 AD Titus, beseiges Jerusalem and destroys it, but before he finishes Jerusalem off, Nero dies and Titus called back to Rome & takes Nero's place.

-So, could very well be it is Nero who Paul stood before.

-Whatever Caesar it was, when he asked Paul a reason for what he was doing & why he was brought before him, Paul said-read vs. 16.

-It look like in context, Alexander, coopersmith spoke against Paul.

-Paul just told Nero, he was going to hell and needed to be saved, just as plain as that.

-And at about that time, the Christians, who were in that area, when Paul told Nero he was going to hell, they went every direction.

-They wouldn't stand with him, Nero's presence.

-I know only one other man in history that did something quite like that.

-That was Martin Luther.

-He stood in the same type situation as Paul, against all the power of the world & was told to recant about what he believed.

-He was was told to give up his beliefs & destroy his theses.

-He said, "If you can prove me wrong with the scriptures, I'll recant."

- "But if you can't, then then here I stand on these scriptures"

-And he died of old age.

-He is one of the few men that spoke like that to a Roman Caesar and a Roman Prelate.

-Not only was the papal legate there but also said that in the presence of the emperor.

-If it hadn't been for a German, Federick the Great, they would have killed, Luther.

-Paul did that, he spoke to Caesar, just like he was anybody else, just like a sinner, who needed to be saved by the grace of God.

-And here was the man, the whole world thought was God (Caesar).

-Paul was winning people right in Caesar's household.

-Then when they put him prison, that doesn't stop him, he is winning the prisoners.

-Right down to the end, the old guy is just sailing on for God.

-Paul won this man Onesimus to the Lord.

-The thing that makes this Book, so important is the types in it.

- We are going to go back through the whole Book verse by verse.
- Some great doctrinal and practical things a Christian can learn from it.
- But the main theme of the Book is the salvation of Onesimus, the intercession & deliverance by Paul.
- This letter is written to Philemon who Onesimus owed a great debt.
- I think you can begin to see just a great picture of salvation.
- The types - certain people in this Book, picture or are types of individuals or men in the Bible.
- \*Philemon - picture or type of God, the Father.
- \*The Bible says the Lord Jesus, "ever liveth to make intercession for us."
- \*Paul is writing or interceding to Philemon for the sins or the wrongdoings of the man, Onesimus.
- \*Paul - picture or type of God, the Son - Lord Jesus Christ.
- Since, this letter is a letter of beseeching Philemon or explaining to Philemon, how Onesimus has been converted,
- And how he has been made right and become profitable to Paul.
- This is a letter of deliverance.
- And now Philemon sees Onesimus in an entirely different way, in a different light.
- And because of what Paul has said about him and done for him, obviously Philemon is going to forgive him.
- Obviously, Philemon is going to allow Paul to use Onesimus as his own servant, because that is what Paul asks.
- Therefore, the letter itself is a great picture of the Bible.
- The Bible is the letter, God gave to man in order to teach man, show man, a way of redemption, a way of deliverance from a debt that's owed that cannot be paid in a human way.
- In other words, if there was some way humanly possible we could work this thing out, salvation, then God would have just let us go ahead and do it.
- Since there isn't, God has given us a divine letter showing us a godly plan, where by we as sinners can be made right with God who we owe.
- We owe Him a great debt! Amen!
- The Bible says "we are sold under sin"

-Therefore we owe a debt we could not pay.

-Christ paid a debt he did not owe.

-Really, only he could pay.

-vs. 8, Paul has spoken about Philemon in early part of letter, about his love and faith and so forth.

-vs. 8 - read.

-vs. "enjoin", means to command.

-vs. 9, "yet for love's sake I rather beseech thee"

-He says, "I am not commanding you to this thing, but rather I am asking you to do this thing"

-vs. 9, finish

-vs. 10 - Read

-Comment: Paul is a picture of Onesimus's deliverer here and his interceder.

-So, who is that a picture of?

-Answer - the Lord Jesus Christ.

-Paul pictures Christ.

-When he brings about the begotting of Onesimus, he says, "I have begotten in my bonds."

-Do you know where Jesus Christ was when he fulfilled and completed the plan of salvation for you and I?

-We were begotten in His bonds.

-He was in bondage to Rome and under Roman punishment, for crimes he hadn't committed but God put him there, the foreknowledge of God put him there to pay for our crime.

-He was in jail for us, he was beaten for us, he was sacrificed for us.

-Therefore, like Paul says, "I led this man to God, I begotten him in my bonds,"

-So, just like that the Lord Jesus Christ has begotten is in His bonds.

-vs. 17 - Read.

-Comment: And that is exactly what God does for you and I, when you receive Jesus Christ, God receives you as Christ.

-Everything Christ is, is imputed to you, and you become a son of God, by Jesus Christ.

- You become a child of the Father, like Jesus Christ was, begotten of the Father.
- vs. 16 - Paul says, Don't receive him, "Not now as a servant, but above a servant, a brother beloved..."
- The man's position has changed, being received not as himself but in a person of another.
- He is now no longer a servant, but he is in the family.
- If you go back to the Book of Galatians, you see that is exactly what happened to us.
- Turn to Galatians 4.
- You see a servant is under the law to his master.
- And this man, Onesimus had broken that law and run away from Philemon.
- And when he got to Rome, he got caught & was put in jail.
- There Paul spoke to him about his soul and won him to the Lord.
- While, he was there, Onesimus helped Paul, and really proved, that he was saved and had some good fruit.
- And Paul is writing Philemon - who is Onesimus's master and explaining all of this.
- Paul tells Philemon, when "he left your place, he was a servant."
- "But when receive his back now, don't receive him as a servant but as a brother."
- he said, "Don't receive him as Onesimus but receive him as you would me."
- That is exactly what happens to you and I.
- Before we got saved, we servants under the law.
- Galatians 4:1-3, Read.
- That's the way, Onesimus was when he worked for Philemon, he was under bondage, he was a slave.
- A slave to Philemon and a slave to the law of Philemon.
- Just like the sinner is a slave to the law of God.
- Serving that law and breaking that law, like Onesimus did.
- Galatians 4:4-5, Read "But"
- He said, "this guy was your servant, but when you take him back, receive him as brother, as one of the family."



- Therefore, the man, "Onesimus" - word means, "profitable".
- Is a picture of the sinner converted.
- He is begotten by an intercessor, someone who speaks to him, then intercedes between him and God, like Jesus Christ does.
- See I Tim. 2:5.
- He is no longer considered a servant.
- Paul, asks that he be received as even as himself.
- Also, as a brother.
- Notice this - vs. 17. - "If thou count me therefore a partner"
- Comment:
- Jesus Christ and the Father were partners in the plan of salvation.
- vs. 18, "If he", Onesimus, read verse.
- Comment:
- That is exactly what Jesus Christ said to the Father, when he accepted me.
- When I trusted the Lord Jesus Christ, God the Son said to God the Father, "If he owes you anything, put that on my account."
- And he became my substitute.
- Anything and everything that I was indebted to God, Jesus paid for.
- We owed God, a debt to the law.
- We had broken His law, we had broken His will and ran from Him.
- Just like Onesimus had broken Philemon's law and run from him.
- But you see, you can't run from God.
- And Onesimus couldn't run from Philemon.
- In the providence of God, God made it possible to bring that servant or that slave back to the master but in the right way.
- vs. 17, "partner" is equal, (Paul picture of Christ).
- Well, Jesus Christ is said to be equal with God.
- The Bible says in Phil 2:6, in regards to Jesus, "Who, being in the form of God, thought it not robbery to be equal with God."
- vs. 17, Read.

-When you get saved, God receives you as His son. - John 1:12.

-Here is Philemon forgiving Onesimus, - why?

-Because of the letter Paul wrote to him.

-Because of the intercession.

-Why did God forgive you and I?

-Because Jesus Christ interceded for you & I.

-He paid the debt, we owed.

-He took away my unrighteousness and gave to me His righteousness as a free gift.

-Just as Paul does for Onesimus here.

-Paul says, "if he owes you anything, put it on my account, charge it to my account.

-I am still under that charge account.

-So, that business where you can lose your salvation is nothing but nonsense.

-I am accepted as Christ.

-Therefore, anything that I owe God is has already been paid for.

-So may say, Well, since your debt has been paid then that will give you a license to sin.

-No, it doesn't if you read your Bible.

-It gives me a responsibility to live for him who loved me that much to die in my place.

-It may give you a license to sin but not me.

-I have a responsibility to serve.

-I'm not serving to be saved.

-But I'm serving because I am saved.

-The love of Christ constraineth me.

-When I think of how much He loved, what he did for me.

-It makes it real difficult to go out and blantly spit in his face & bring reproach upon his name.

-I can do not, but I suffer the meanest torment from mine own conscience when I do not.

-If you don't, you just need to get saved.

-The Holy Spirit is inside the believer and anytime, you go against the Holy Spirit, you grieve that power, that drive that is within you.

-You cannot but suffer if you are a Christian.

-I don't have a license to sin.

-I really have liberty to serve.

-My debt has been paid, in the person of another.

-I have been accepted in the person of a sinless man.

-God accepts me just as he accepts Jesus Christ.

-He sees me just as he sees Jesus Christ.

-The Bible says in Ephesians 5:30, that we bone of his bone and flesh of his flesh.

-I may not look to good on the outside, but on the inside, when God looks at me He sees Christ, in you and in me, the hope of glory.

-What a great picture of redemption.

-Paul buying back not the position that he had before, but a greater, grandeur more noble position.

-One of now, equal to the Father.

-Not a servant to the Father, but one of the family.

-When you get saved, you are not brought back to where you were but lifted far above.

\*\*Some other things the Book will teach us.

#Primary purpose of the Book

-Is a beautiful picture of salvation, redemption.

-The paying for sins, what the Bible term "propitiation" means.

-Propitiation = it is a payment, that both parties are satisfied with.

-When Jesus Christ saved me it satisfied God and satisfied me.

-I have never been dissatisfied with the salvation, God has given me.

-I have been dissatisfied with myself many, many times.

-I have been dissatisfied with the performance of others.

-But I was never dissatisfied when I was thinking straight, wasn't having a pity party.

-When I wasn't mad at God, I was satisfied with what God had done for me completely.

-That is what propitiation is.

-Onesimus, you know is satisfied with the situation because he is carrying this letter back.

-If he is the least bit afraid, he isn't acting like it.

-He knows this letter from Paul has great weight, with Philemon, his previous master.

-I'm taking my letter all the way back.

-Dr. Mangus said, "Don't mess with my letter"

-You see this is my letter (the Bible) of forgiveness & my letter of payment.

-The debt has been paid and I have it written down right in here (Bible), that it is paid by the blood of Jesus Christ."

-I did what God told me to do & I don't like the idea of someone messing with my letter.

-That is what the cults do, teach other ways to be saved.

-That is what the Bible correctors (so-called scholars) do changing words, leaving words out, especially the blood which paid for my sins.

-So, leave my letter alone, Amen!!!

\*\*Some other things that the Book Teaches.

1) The idea of restoration.

-Paul says in vs. 18, "If he owes you anything put it on my account"

-I am sure Onesimus has told Paul, "He did this or that, stole this or stole that from the master & I owe him"

-And Paul, knew that and Onesimus knew that he should make it right, should pay back what was owed.

-Although, he didn't have it.

-He was in jail, a slave & had no money.

-But that did not relieve him of that responsibility.

-But he paid it himself.

-If before you got saved, you did somebody wrong, or stole something.

-You ought to do, what you can to restore it.

2) The Book has a little bit of information on the early church and will look at when get to the verse by verse study.

3) It has the teaching of submission to institutions of Government or society.

-No where in Book does Paul attack the Roman Institution of slavery.

- I am not saying that slavery is right.
- I am just saying, Paul doesn't attack it.
- It is obviously brought up that Onesimus is a slave.
- He doesn't attack it.
- I am not saying that it is right or is Paul saying that it is right.
- Just that it was an institution of the society in which Paul lived and he had no mandate from God specifically to attack that particular institution.
- Paul attacked sin and individual personnel sins just like adultery, idolatry, fornication, murder, disobeying the gospel, etc.
- You will never find one time where he attacked the person of the head of the Roman Government.
- No time did he ever come out and say the Government of Roman was to be disobeyed.
- We are not hearing that from many of our Christian leaders today.
- Abortion - not wrong to picket place but shouldn't break any laws in regard to it.
- You have every right as an American citizen to vote against it.
- To protest it openly.
- It teaches not to attack institutions of Government & society that are not condemned by the scriptures..
- Slavery is wicked and ungodly personally as far as I am concerned.
- I wouldn't promote it.
- I am just saying Paul didn't attack that institution.
- He in some ways respected it.
- He knew Onesimus had been a slave.
- He asked Philemon to restore him as a brother and not as a servant.
- But he knew Philemon did not have to do that by law.
- In fact, by law Philemon could have had that slave murdered, killed and nobody would have done anything to Philemon.
- Great picture of salvation.