

JUDE & PHILEMON

As the Scripture Says...

Tomas Zatel

All rights reserved. No part of this publication
may be reproduced, stored in a retrieval system,
or transmitted in any form or by any means,
electronic, photocopying, recording or otherwise,
without the prior permission in writing of the publisher.

Jude & Philemon
Published by
Bethany Literature, 112/B Upper Myingyi Road,
East Ywama, Insein, Yangon.
First Printing - 2023

Printed in Baptist Publication, Yangon, Myanmar
Computer Layout & Design - Lynn Aung

Forward

Rev. Dr. Tomas is the moderator of Bethany Independent-Presbyterian Church in Myanmar and principal of Bethany Theological Seminary. I have the privilege to be friend and prepare together with him for Bethany ministry in Myanmar for many years. Along the journey of the preparation for ministry I saw in him the love for the Word of God and passion to building the people of God with the Word.

In the field of ministry God anointed him to shepherd his flock at Bethany IPC Insein. As a pastor-teacher he is laying the foundation to nurture and build up the flock with pure milk of biblical teaching. This pursuit can be seen in the publication of the books of the epistle of John the Apostle.

I follow all the series and see that all the publications unpack the Word of God in a simple and understandable for the lay people. I recommend that “As the Scripture Says” series (the book of Jude and Philemon) will be useful for pastors for their daily devotional reading and the lay people for their daily search for the truth.

Van Lal Thawng
Academic Dean
Bethany Theological Seminary

Contents

Chapters	Pages
INTRODUCTION	
JUDE -----	2
PHILEMON -----	54

JUDE

The Author Jude

*Jude, a bondservant of Jesus Christ, and a brother of James, to those who are called, sanctified by God the Father, and preserved in Jesus Christ:
(Jude 1)*

Jude

1. The name “Jude” is sometimes written “Judas”
2. This author of the epistle is
 - a. One of the four half-brothers of the Lord Jesus (Mark 6:3)
 - b. A brother of James, one of the main leaders of Jerusalem Church (Acts 12:17, Galatians 2:9)

Jude, a bondservant of Jesus Christ...

1. Jude sees himself
 - a. Merely as a slave of the Lord Jesus
 - b. Not as a half-brother of the Lord Jesus
2. Jude thus identifies himself
 - a. As a bondservant of the Lord Jesus
 - b. As a brother of James (who led the Jerusalem Church and wrote the book of James)
3. Jude volitionally chooses to be a slave of the Lord Jesus for his lifetime, and he then is bound to the Lord Jesus as His slave (Cf. Exo. 21:5-6)

To those who are called...

1. Jude writes this letter to a group of Christian brethren
2. These Christian audience of his letter are
 - a. The called ones of God
 - b. The ones having been sanctified by God the Father
 - c. The ones having been preserved in the Lord Jesus
3. We, the called ones of God, have been sanctified and preserved!

Interpretative Challenges

1. Some Greek texts have “beloved by God” instead of “sanctified by God”
2. This alternative way of reading helps us to see that God sanctifies us on account of His love (Cf. Eph.2:4; Romans 5:8)
3. No doubt, God’s love, grace, mercy, and kindness are a cluster of things, and they are always the primary reason for what He has done for us in Christ Jesus

Jude's Theology of Greetings

*Mercy, peace and love be multiplied to you
(Jude 2)*

Greetings

1. Jewish people send greetings
2. Epistle writers of the New Testament send greetings respectively
3. Greetings in a theological analysis
 - a. Are part of what we hope for
 - b. Are part of our prayer for the others in question

Mercy, and peace

1. A Jewish common greeting includes
 - a. Mercy
 - b. Peace
2. Some Biblical writers include 'grace' in their greetings
3. Examples
 - a. The Apostle John (2 John 3)
 - b. The Apostle Peter (2 Peter 1:2)
 - c. The Apostle Paul (2 Timothy 1:2)

Mercy, peace and love...

1. Jude adds 'love' in his greetings to the brethren
2. His addition of love in the greeting makes it so distinctive
 - a. As a Christian greeting (Cf. John 13:34-35)
 - b. As his own version in every sense of the word
3. His prayer is that God's mercy, peace, and love are granted to his audience in abundance

Jude's Theology of greetings

1. Jude's greeting speaks of his theology of God
 - a. God is merciful, caring (loving), and able to give us His peace
 - b. A cluster of 'mercy, peace, and love' is to be received in multiplication
2. Let us read Jude's theology of greetings with the help of Ephesians 2:4 -14:
 - a. Where mercy triumphs, there is love
 - b. Where love prevails, there is salvation
 - c. Where salvation is granted, peace reigns
3. Let us learn to appreciate the thoughts behind the words of greetings
4. Let us seek to greet one another with the influence and inspiration of the Word of God!

Contending earnestly for the faith

Beloved, while I was very diligent to write to you concerning our common salvation, I found it necessary to write to you exhorting you to contend earnestly for the faith which was once for all delivered to the saints.

(Jude 3)

Beloved, while I was very diligent to write to you concerning our common salvation

1. Jude addresses his audience as “beloved”
 - a. They are truly God’s beloved ones in Christ (1, Romans 5:8)
 - b. We too must regard one another as such
2. Jude was very diligent (making all his effort speedily) to write to them about salvation
3. The salvation Jude speaks of is
 - a. Something we all share in common
 - b. The salvation of our souls (1 Peter 1:9)
 - c. The salvation and all its attendants, the angels desire to look into (1 Peter 1:12)
4. The subject of salvation is of importance. However, something else needs prompt attention!

I found it necessary to write to you exhorting you to contend earnestly for the faith

1. Jude found it necessary to write the subject of faith instead
2. To be more specific, he chose to write exhorting them to contend earnestly for faith
3. Put it differently, Jude urgently urged his brethren
 - a. To battle for the faith – the body of truths
 - b. To fight for what is true and right
 - c. To war against all forms of errors and deceptions
4. This necessity (of contending in earnest for the faith), as for Jude, is established in light of the false teachers approaching

The faith which was once for all delivered to the saints

1. What is this ‘the faith’ for which Jude called his brethren to contend?
2. The phrase “the faith” refers to
 - a. The body of truths believed in
 - b. The content of the Gospel preached
3. This is ‘the faith’ which was once for all delivered to the saints
 - a. The faith was passed onto the believers
 - b. The faith was given to us (the saints)
 - i. Once for all
 - ii. As a complete unit of truth
4. Let us accept the truth of the Gospel handed down to us as revealed in the Scriptures
5. Let us seek to contend in earnest for the faith we have inherited

Marking the marked-out ones for condemnation

*For certain men have crept in unnoticed, who long ago were
marked out for this condemnation, ungodly men, who turn the
grace of our God into lewdness and deny the only Lord God
and our Lord Jesus Christ.
(Jude 4)*

For certain men have crept in unnoticed...

1. The conjunction 'for' explains the reason why Jude's readers must contend for the faith
2. The reason why the faith must be contended for is none other than the presence of the false teachers among the congregation of the believers

Who long ago were marked out for this condemnation

1. Who are these 'certain men' who have crept in unnoticed?
2. They are false teachers who
 - a. Are ungodly
 - b. Turn the grace of God into lewdness
 - c. Deny the Lord Jesus Christ
3. They were marked out (pre-written in the Scriptures) long ago for God's judgement
 - a. The Lord Jesus has warned us of the false prophets/teachers (Matt. 7:15-20, 24:23-26)
 - b. The Apostle Peter has also warned us about them (2 Peter 2:3,17)

The Four characteristics of the false teachers/preachers

1. They creep in unnoticed, meaning, they come in stealthily
 - a. They are superficial.
 - b. They are just like true and humble believers, to the eyes of the undiscerning ones
2. They are ungodly
 - a. They may be religious
 - b. But they do not revere God in practice
3. They turn the grace of God into lewdness
 - a. They pervert the grace of God
 - b. They abuse the grace of God
 - c. They live a life of unrestrained immorality (open immorality)
4. They deny “only Lord God and our Lord Jesus Christ”
 - a. They deny the Lord Jesus as their sovereign Master
 - b. They deny the Lord Jesus as our Kurios-Lord

Calls for Action

1. Let us be more discerning as to false teachers/preachers among us
2. Let us hold fast to the Lordship of the Lord Jesus Christ in doctrine and practice
3. Let us never exchange the grace of God for some worldly gains in life

Be reminded of the history

But I want to remind you, though you once knew this, that the Lord, having saved the people out of the land of Egypt, afterward destroyed those who did not believe.

(Jude 5)

But I want to remind you...

1. To remind is to bring into remembrance
2. Jude seeks to remind his audience of what God did in history
3. Jude reminds his audience of one of Israeli's historical incidents
 - a. Though his readers knew the incident before
 - b. Though his readers knew it so well

That the Lord, having saved the people out of the land of Egypt

1. The Lord (Kurios) had saved His people out of the land of Egypt
2. The Lord had delivered them out of Egypt because
 - a. He loved them (Deut.7:8)
 - b. He would keep His oath sworn to their fathers (Deut.7:8)
3. The Lord had delivered them out of Egypt, that
 - a. They would be a people for God Himself (Deut.7:6)
 - b. They would be a special treasure above all the peoples on the face of the earth (Deut. 7:6)
4. How privileged they were!

Afterward destroyed those who did not believe

1. Privilege at hand does not guarantee what would come next!
2. The people who were led out of the land of Egypt with the might hand of God
 - a. Struggled in their journey of faith
 - b. Started rebelling against God and His chosen leader Moses in the wilderness
3. Thus, God was not pleased with them
4. Finally, He destroyed most of them in the wilderness due to their unbelief (Cf. 1 Cor.10:1-5)
5. What a terrible end of life!

Reminders to All

1. The Lord will definitely hold all false teachers accountable
2. The Lord will surely deal with those who follow the false teachers and their doctrines
3. Let us be instructed through the examples recorded in the Scriptures (1 Cor.10:11)

Keeping the fallen Angels for Judgment

*And the angels who did not keep their proper domain, but left their own abode, He has reserved in everlasting chains under darkness for the judgment of the great day;
(Jude 6)*

And the angels

1. God created angels (Colossians 1:16)
2. They are God's servants (Psalm 91:11)
3. They are ministering spirits (Heb.1:14)
4. They are immortal (Luke 20:36)

And the angels who did not keep their proper domain...

1. The angels specified
 - a. They did not keep their proper domain (Gk- "arche" - beginning)
 - b. They did not keep their original authority
2. What did they do instead?
 - a. They left their own abode
 - b. They forsook their own habitation
3. Authority and abode
 - a. They are related
 - b. To not keep one's authority is the same as leaving his/her abode (status)!

He has reserved in everlasting chains ...

1. He is none other than the Lord God
2. How has He responded to the angels mentioned above?
 - a. He has reserved (Gk- Perfect Active Indicative)
 - i. The angels were kept
 - ii. They are still kept
 - b. He has bound them in everlasting chains under darkness

For the judgment of the great day

1. God has kept the fallen angels for the judgment of the great day
2. The angels that had fallen have been bound for the judgement to come

Reflections

1. God judges all who sin
2. God destroyed the Israelites who did not continue to believe in Him (5)
3. God has chained the angels who did not continue to abide in their original status (6)

Setting forth as an Example

*As Sodom and Gomorrah, and the cities around them in a similar manner to these, having given themselves over to sexual immorality and gone after strange flesh, are set forth as an example, suffering the vengeance of eternal fire.
(Jude 7)*

As Sodom and Gomorrah, and the cities around them....

1. What God would definitely do to the fallen angels is compared to what God did to Sodom and Gomorrah and their neighboring cities
2. How did God judge Sodom and Gomorrah and the cities surrounding them?
 - a. The Lord rained brimstone and fire on Sodom and Gomorrah (Gen.19:24)
 - b. The Lord overthrew the cities surrounding (Gen.19:25)
3. How God judged Sodom and Gomorrah serves as an example of He would finally judge the angels who did not keep their proper domain

Having given themselves over to sexual immorality and gone after strange flesh

1. Sodom and Gomorrah and the surrounding cities were
 - a. Those committing themselves to sexual immorality
 - b. Those going after strange (which in Greek is *heteros* = different) flesh

2. The kind of sexual immorality as implied by the term “strange/different flesh” is
 - a. Unnatural use of sex
 - b. Homosexual practice
3. The people in Sodom, Gomorrah and their neighboring cities gave themselves up to the homosexual practices (Cf. Gen. 19:5)

Are set forth as an example, suffering the vengeance of eternal fire

1. What did Sodom, Gomorrah and their surrounding cities suffer?
2. They suffered the vengeance (Gk-*dike*= execution of justice) of eternal fire
 - a. God punished them for their sins
 - b. They suffered the penalty from the Lord Himself
3. What do Sodom, Gomorrah and the cities around them mean to us today?
 - a. They are set forth as an example
 - b. Put differently, they are placed before us as a warning

Vital to note

1. That God punishes all who sin against Him
2. That God destroyed Sodom, Gomorrah and their surrounding cities for their sins
- 3 That God would definitely destroy the fallen angels
4. That God would hold us accountable for our great transgressions like homosexual practices

Dreamers

*Likewise also these dreamers defile the flesh, reject authority,
and speak evil of dignitaries
(Jude 8)*

Likewise

1. The word is of comparative conjunction
2. It speaks of
 - a. A similar way of committing sin(s)
 - b. A similar kind of sin(s) committed
3. “Comparing spiritual things with spiritual” is the way to learn the deep things of God (1 Cor; 2:13)
4. Let us learn to compare what is written in the Scriptures with what we see happening around us today

Also these dreamers

1. The word “also” simply points to the dreamers – the subject of the verbs, such as, *defile*, *reject*, and *speak evil of*.
2. Who are these dreamers?
 - a. They are apostates (verses 10,12,14,16,19)
 - b. They are merely dreamers of dreams (Cf. Duet.13)
 - i. They call themselves prophets or dreamers of dreams/
visions
 - ii. They give people signs or wonders
 - iii. They promote other gods apart from the Lord our
God

3. The point being conveyed thus is that the dreamers are guilty in a similar way that Sodom and Gomorrah were guilty before the Lord

Defile the flesh, reject authority, and speak evil of dignitaries

1. What do the dreamers do that makes them sinful?
2. The dreamers
 - a. Defile the flesh
 - i. It refers to homosexual practice
 - ii. It is a similar sin charged against people of Sodom and Gomorrah
 - b. Reject authority (Gk- *kurioteta* = lordship)
 - i. It refers to a denial of the lordship of God
 - ii. It is a similar sin committed by the fallen angels
 - c. Speak evil of dignitaries (Gk-*doxas*= glories)
 - i. “Dignitaries” are taken to refer to angels with glory
 - ii. It is a similar sin people of Sodom and Gomorrah committed against the two angels (Gen. 19)
3. Let us be aware of people who glory in their visions and dreams

The Example of Michael the Archangel

Yet Michael the archangel, in contending with the devil, when he disputed about the body of Moses, dared not bring against him a reviling accusation, but said, "The Lord rebuke you!"
(Jude 9)

Yet Michael the archangel

1. Who is this Michael?
 - a. He is the archangel
 - b. He is the chief among all the angels of God
 - c. Michael watches over the affairs of Israel as a nation
(Daniel 10-12)
 - d. He leads the holy angels of God in fighting against the dragon and his cohorts (Rev. 12:7ff)
2. Michael, the chief angel, contends with the devil

In contending with the devil

1. Michael, not any angel of God, is the one who contends with the devil
2. What does Michael do as he contends with the devil?
 - a. He opposes the devil
 - b. He resists the devil – Satan

When he disputed about the body of Moses

1. Michael actually disputed with the devil about the body of Moses
2. In other words,
 - a. Michael argued against the devil about the body of Moses
 - b. The archangel said things in disagreement with the devil concerning the body of Moses
3. Michael once again fought with Satan to do the will of God, as he did before with reference to Daniel (Daniel 10:13)
4. Michael must have finally buried the body of Moses in Mt. Nebo in Moab with no possibility of Satan's invasion at all (Cf. Deut.34)

Dared not bring against him a reviling accusation, but said, "The Lord rebuke you!"

1. What Michael did not do
 - a. He dared not bring a reviling accusation against the devil
 - b. He did not pronounce a blasphemous judgement against Satan
2. What Michael did instead
 - a. He simply said to the devil, "The Lord rebuke you!"
 - b. He actually wished that the Lord rebuke Satan.
3. Rather than cursing Satan (who was once a powerful angel), Michael resorts to ultimate wisdom and power of God
4. Let us bear this example of Michael in mind!

Like Brute Beasts

But these speak evil of whatever they do not know; and whatever they know naturally, like brute beasts, in these things they corrupt themselves.
(Jude 10)

But these speak evil of whatever they do not know

1. Who are 'these' in this context? They are the apostates who
 - a. Dream of dreams
 - b. Defile the flesh
 - c. Disregard the lordship of God or the authority of God
 - d. Disrespect the glorious ones (verse 8)
2. A more literal translation of the sentence is 'These men blaspheme whatever (things) they have not known well'
 - a. The lack of knowledge of the things in question is due to the past action or for that matter, the past inaction
 - b. The lack of knowledge of the things they are speaking evil of is the present reality as the result of the past
3. What are these things they have not known well?
 - a. These are the things of God, in fact, the deep things of God (1 Cor.2:10ff)
 - b. These are the heavenly things (Cf. John 3)
4. The apostates speak evil of the spiritual things they have not known well

And whatever they know naturally, like brute beasts

1. What else the apostates do?
2. They speak evil also of whatever they know naturally, like brute beasts
3. What does it mean by the clause ‘whatever they know naturally, like brute beasts’?
 - a. There are things they know with no help of reason at all
 - i. Sex
 - ii. Food
 - b. These are the earthly things they know naturally as animals do
4. They, however, abuse the earthly things as they speak of them

In these things they corrupt themselves

1. The apostates corrupt themselves in both the heavenly things and the earthly things
2. They corrupt themselves
 - a. As they keep teaching what they do not know spiritually
 - b. As they abuse what they know naturally like animals

Woe to Apostates!

*Woe to them! For they have gone in the way of Cain,
have run greedily in the error of Balaam for profit,
and perished in the rebellion of Korah
(Jude 11)*

Woe to them!

1. This is an expression of grief
2. The Lord Jesus uttered woe to Pharisees (Matt.23)
3. Jude the author does the same with reference to the apostates
4. This should be done only once theological reasons for such utterance are well established

For the have gone in the way of Cain

1. Why woe is uttered against the apostates at all?
2. There are definite reasons why the apostates are cursed
3. One of the reasons for which they are cursed is that they have gone after the way of Cain
 - a. He was wicked and his works were evil (1 John 3:12)
 - b. He offered to God his sacrifice without faith (Heb. 11:4)
 - c. He did not offer to God sacrifice in obedience ((Gen. 11:1-15)
4. The apostates have not abided by the way of the Lord regarding sacrifice

Have run greedily in the error of Balaam for profit

1. Another theological reason is that they have run greedily in the error of Balaam for profit/reward
2. What is the error of Balaam (Number 22-25)?
 - a. He worked for Balak, the wicked king of Moab against Israel
 - b. He came up with a plan to alter God's blessing upon Israel
 - c. All that he did was primarily for the sake of profit/reward
3. The apostates have hastily erred in the same way Balaam did

And perished in the rebellion of Korah

1. How will they end in life?
2. Jude has this to say that the apostates have perished in the rebellion of Korah
3. What is the rebellion (*Gk-antilogia*= anti-saying) of Korah (Number 16)?
 - a. Korah and 250 leaders rose up against Moses and Aaron (Num. 16:1-3)
 - b. They accused Moses of imposing his will upon them (Num. 16:4, Cf. 16:28)
 - c. The earth swallowed them up alive and they were perished
4. The apostates too are guilty of what they say against God's appointed leaders
5. They too will definitely end while rebelling against God/God's servants

Apostates bear no fruit

**These are spots in your love feasts, while they feast with you without fear, serving *only* themselves. *They are* clouds without water, carried about by the winds; late autumn trees without fruit, twice dead, pulled up by the roots;
(Jude 12)**

These are spots in your love feasts

1. Jude describes what the apostates actually are
2. The sentence in a more literal sense goes like this: “These are the ones in your feasts of love”
3. The pronoun “these” refers to the apostates
4. The phrase “love feasts” refer to the partaking of bread and cup as a Christian community (Acts 4, 1 Cor. 11)
5. The apostates are
 - a. The dirt spots in the Christian common meal
 - b. The ones easily spotted among Christian brethren during a regular communal meal fellowship

While they feast with you without fear, serving *only* themselves

1. How do they conduct themselves during the time of love feasts?
2. The apostates feast with the brethren in the time of love feasts
 - a. They do so fearlessly
 - b. In other words, they arrogantly join the brethren in the love feasts
3. They serve only themselves during the love feasts

They are clouds without water, carried about by the winds

1. The apostates are likened to clouds without water
 - a. They only look promising
 - b. They are spiritually empty
2. They therefore are easily carried about by the winds

Late autumn trees without fruit, twice dead, pulled up by the roots

1. The apostates are like late autumn trees without fruit
 - a. They are 'falling' trees with no fruit
 - b. They carry within themselves only death and famine
2. They will have no fruit of their own because
 - a. They are twice dead
 - b. They are uprooted
3. The spiritually dead will always be fruitless (Cf. Psalm 92:14)

The Destiny of the Apostates

**Raging waves of the sea, foaming up their own shame;
wandering stars for whom is reserved the blackness of
darkness forever
(Jude 13)**

Raging waves of the sea

1. Apostates are likened to the raging waves of the sea
 - a. The raging waves of the sea are wild and ferocious
 - b. The apostates appear to be strong and fearless
2. Apostates may claim to have a powerful and promising ministry
3. The reality of course is that they are not that mighty in word and deeds

Foaming up their own shame

1. What apostates appear to be is one thing
2. What they really are is entirely another thing
3. The apostates are in fact weak and empty
4. Apostates actually end up
 - a. In foaming up their own shame
 - b. In losing their face in public

Wandering stars

1. The apostates are once again likened to wandering stars
2. Wandering stars refer to meteors or shooting stars
 - a. They lose control
 - b. They go astray
 - c. They fade away
3. Like any star of brightness, the apostates are popular for a moment
4. Like wandering stars, they amount to nothing at the end of the day

For whom is reserved the blackness of darkness forever

1. Obviously, the apostates are in mind
2. They are going to be judged
 - a. The blackness of darkness refers to the gloom of the doom
 - b. This blackness of darkness is [has been (Gk- Perfect Indicative Passive)] reserved for them
 - c. They would suffer in darkness forever
3. That they would end up in darkness is a matter of predetermination
4. Let us stay watchful and prayerful, lest
 - a. We might yield to the deception of the apostates
 - b. We might end up in sharing the evils of the apostates
- c. We might become part of the apostates

Enoch's prophecy about the apostates

*Now Enoch, the seventh from Adam, prophesied about these men also, saying, "Behold, the Lord comes with ten thousands of His saints,
(Jude 14)*

Now Enoch....

1. Who was Enoch?
 - a. He was the seventh man from Adam
 - b. He was the father of Methuselah
 - c. He walked with God, after the birth of Methuselah his son
 - d. God took him alive
2. This biography is written in Genesis 5:21-23

Prophesized about these men also

1. What did Enoch do?
 - a. He prophesized about the apostates
 - i. Who went astray from the faith
 - ii. Who persuaded gullible ones to follow after them
 - b. He too must have meant that these apostates would be judged by the Lord Himself
2. That Enoch prophesized is recorded in 1 Enoch
3. Jude makes full use of the information available to him, namely,
1 Enoch 1:9

Saying, “Behold, the Lord comes with ten thousands of His saints,

1. This sentence concerns the content of the prophecy proclaimed by Enoch
2. The content of the prophecy
 - a. The Lord
 - b. The saints of the Lord
3. What Enoch prophesized
 - a. The Lord comes with ten thousands of His saints
 - b. The Lord comes with myriads of His angels to judge
4. A similar picture of the majesty of the Lord was proclaimed also by Moses

And he (Moses) said: “The Lord came from Sinai, and dawned on them from Seir; He shone forth from mount Paran, and He came with ten thousands of His saints; From His right hand came a fiery law for them” (Deut.33:2)

Challenges

1. Let us take heed to every prophecy from the Lord
2. Let us be challenged all the more to be careful, lest we become part of the apostates
3. May the Lord have mercy on us, as we seek to fear Him alone!

The Lord Judges

*To execute judgment on all, to convict all who are ungodly among them of all their ungodly deeds which they have committed in an ungodly way, and of all the harsh things which ungodly sinners have spoken against Him.”
(Jude 15)*

To execute judgment on all

1. This is the final judgement God will carry out
 - a. God will be seated at the great white throne in the person of the Lord Jesus
 - b. He will judge only those who are not found in the book of life (Rev.20:11ff)
2. All the guilty will be condemned to eternal hell (Rev.20:11ff)

To convict all who are ungodly ...

1. What is that which God actually takes action against when He judges?
2. Irreverence of God
 - a. The ungodly will be convicted of their sin of irreverence toward God
 - b. God will judge those who did not revere God as they should

Their ungodly deeds...the harsh things which they ungodly sinners have spoken against Him

1. How was the sin of irreverence of God manifested?
 - a. In the deeds the ungodly did
 - b. In the words they ungodly spoke
2. The ungodly will be judged according to their actions and words
3. They will receive different degrees of punishment in hell
(Cf. Luke 12:47-48)

Who are the ungodly in this context?

1. The ungodly are apostates
2. They committed sin of irreverence of God
 - a. As they did what was ungodly
 - b. As they committed the ungodly deeds in an ungodly manner
 - c. As they uttered harsh things against the Lord (Cf. Matt.12:31ff)
3. They would end up
 - a. Being judged guilty
 - b. In suffering punishments as they deserve

The Challenges laid out

1. Let us seek to honor God with our actions and words
2. Let us seek to revere God in every way possible
3. Let us stay aloof from those who do not revere God (Psalm 1)

The Apostates further described

*These are grumblers, complainers, walking according to their own lusts; and they mouth great swelling words, flattering people to gain advantage.
(Jude 16)*

These are grumblers...

1. "These" refers to the apostates
2. They did not revere God as they should
3. In addition, they grumble and complain
4. In a sentence, they are just like the people of Israel in the wilderness
(Cf. Exodus 16-17)

Walking according to their own lusts

1. Walking according to their own lusts means
 - a. They follow their own hearts (Jeremiah 23:17)
 - b. They fulfill their own lusts (Cf. Jeremiah 9:14)
2. The heart is so deceitful above all (Jeremiah 17:9)
 - a. Hence, let us not be dictated by our own hearts
 - b. Let us rather guard our hearts

And they mouth great swelling words

1. What do we make sense of the great swelling words?
2. The words the apostates speak are
 - a. Boastful
 - b. Proud
 - c. Profane
3. They speak as if they were lords over all (Cf. Psalm 12:2-4)

Flattering people to gain advantage

1. What do the apostates do with their words?
2. They draw people to their advantage
3. They flatter people for the sake of their own benefit
4. More seriously, by their swelling words, they cause others to err
(Cf. Jeremiah 23:13-14)

Challenges to take up

1. Let us cultivate a spirit of gratitude
2. Let us guard our hearts against that which is evil
3. May our 'yes' be 'yes' and our 'no,' 'no'! Nothing more, nothing less
(Matthew 5:37)
4. Let us humbly seek to speak only what the Lord commands us as His servants

Remembering the Word

**But you, beloved, remember the words which were spoken
before by the apostles of our Lord Jesus Christ:**

But you, beloved

1. The word “but” makes the addressees stand in sharp contrast with the apostates
2. The readers of the Epistle being referred to as “you” are
 - a. Beloved
 - b. The ones God (and Jude himself) love
3. How natural it is that God’s people reflect God’s kind of love
 - a. Toward each other
 - b. Toward one another

Remember the words which were spoken before ...

1. The Apostles of the Lord had spoken what they had been taught
2. The Apostles whose words we are to remember were
 - a. Called together with many others
 - b. Chosen, out of many, to be His Apostles (Cf. Luke 6:12-13)
3. The words of the Apostles thus include
 - a. The death and resurrection of the Lord Jesus – the Gospel
 - b. The second coming of the Lord Jesus
 - c. The final judgment to come

4. The beloved readers of the Jude Epistle are to remember the Apostles' teaching
5. This instruction of Jude is totally in line with that of Peter (1 Peter 3:2)
6. How vital it is for us to continue in the teaching of the Apostles (Acts 2:42)!

Our Lord Jesus Christ

1. Who is Jesus?
2. According to the Apostles, He is
 - a. Both Lord and Christ (Acts 2:36)
 - b. The Christ, the Son of the living God (Matthew 16:16)
3. Because He 'died ...buried and rose again for us,' He is our Lord (1 Cor.15:3-5)
4. This is the core meaning of the phrase "our Lord Jesus Christ"

Remembering the Word

1. Let us be challenged to go deeper in our appreciation of the Word
2. Let us not turn aside from the Word
3. May the Lord help us to hold on to the Word written for us!

Mockers in the last time (1)

*How they told you that there would be mockers in the last time who would walk according to their own ungodly lusts.
(Jude 18)*

How they told you

1. “They” refer to the Apostles of the Lord Jesus (verse 17)
2. The Apostles of the Lord Jesus told us about many things
3. We are to recall and remember what they told us

That there would be mockers in the last time ...

1. The Apostles of the Lord Jesus specifically told us
 - a. That the last time will come, meaning, the end would come
 - b. That there would be mockers in the last days
2. The mockers in the last time
 - a. Scoff at God’s plans, including judgement (2 Peter 3:3)
 - b. Mock God and God’s Word (Cf. Psalm 1:1-2)
 - c. Walk according to their own ungodly lusts
 - i. They do things out of their own passions
 - ii. They follow after their wickedness of their concupiscence

3. What is the period of the last time?
 - a. The Messiah Time from His first coming until His return (second coming)
 - b. This is a chronological end of the current era of the Messiah Time
 - c. Read 2 Timothy 3:1, 2 Peter 3:3, 1 John 2:18
4. In this period of the last time
 - a. Many false teachers abound
 - b. Many mockers arise
 - c. Many apostates appear

Challenges to consider

1. Let us take heed to the words of the Apostles
 - a. Let us never scoff or mock God and His Word
 - b. Let us always pay attention to what the Bible teaches
2. Let us be aware of the mockers in our days – the last time
3. Let us never be part of the mockers, scoffers, and apostates in our generation

Mockers in the last time (2)

*These are sensual persons, who cause divisions,
not having the Spirit.
(Jude 19)*

These are sensual persons

1. The demonstrative pronoun “these” refer to the mockers
 - a. Who appear in the last time
 - b. Who arise in our present generations
2. They are sensual (Gk-psuchikos = of the soul) persons
 - a. They merely look spiritual
 - b. They are not spiritual (Gk-pneumatikos = spiritual)
 - c. They are in reality unbelievers/unconverted ones
3. The Apostle Paul teaches that there are three levels of life
 - a. Some people are spiritual (Gk-pneumatikos)
They are people fully controlled by the Spirit of God (1 Cor.3:1)
 - b. Other people are carnal (Gk-sarkinos)
These Christians are still controlled by the fallen flesh (1 Cor.3:1)
 - c. Still others are natural (Gk-psuchikos)
These are the unconverted ones (1 Cor.2:14)

Who cause divisions

1. What are they capable of doing?
2. They cause divisions
 - a. In the church
 - b. Among believers
3. This is contrary to what we are called to become
 - a. We are called to be one (Ephesians 4:1-6, Galatians 3:26-29)
 - b. We are called to grow into a holy temple (Ephesians 2:19-22)

Not having the Spirit

1. They do not have the Spirit inside
 - a. The natural (Gk- psuchikos) people do not receive the Spirit (1 Cor.2:14)
 - b. One who is not born of the Spirit cannot enter the kingdom of God (John 3:5)
2. They are worldly-minded
3. They, therefore, are preoccupied with the worldly things

Applications

1. Let us distinguish the spiritual (fully mature ones in faith) from the carnal (babes in faith)
2. Let us further separate the carnal from the mockers who are sensual/natural (unconverted ones)
3. Let us watch out for the mockers around us in our midst

Building up on your faith

*But you, beloved, building yourselves up on
your most holy faith, praying in the Holy Spirit,
(Jude 20)*

But you, beloved

1. This “you” is a reference to the audience of Jude
2. Jude addresses them as “beloved”
3. John the Apostle also does the same thing (Cf. 1 John 3:2)
4. We have every reason to address one another as ‘beloved’
 - a. Christ Jesus is God’s Beloved (Ephesian 1:6)
 - b. We are God’s beloved in Christ (Ephesians 2:4, 1 John 3:1)

Building yourselves up on your most holy faith

1. What should the beloved of Jude keep doing?
2. They are to build themselves up on the faith
3. This faith of course refers to
 - a. The body of truths believed in
 - b. The Apostolic Teaching (Cf. 17)
 - c. The objective faith handed down to us (Cf. 3)
4. The same faith is subjective to the beloved of Jude
 - a. It is something they are given
 - b. It is something they hold on as their own foundation

Praying in the Holy Spirit

1. We are helped by the Spirit of God (Romans 8:26)
 - a. In our weaknesses
 - b. In our prayers
2. How does the Spirit of God help us in prayers?
 - a. He intercedes for us when we do not know what we should pray for
 - b. He groans with us when we groan (Cf. Romans 8:23)
 - c. He prays for us according to the will of God (Romans 8:27)
3. "Praying in the Holy Spirit," thus, includes
 - a. Walking according to the Spirit (Romans 8:14)
 - b. Relating to God as Abba Father (Romans 8:15)
 - c. Staying confident as God's heirs in spite of all our weaknesses (Romans 8:26)

Applications

1. Let us seek to build up ourselves on the faith intentionally
2. Let us always delight in praying in the Holy Spirit as we learn
 - a. To walk following the leading of the Spirit of God
 - b. To relate to God as Abba Father in spite of all our weaknesses

Keep Yourselves in the love of God

*Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life.
(Jude 21)*

Keep yourselves in the love God

1. That God loves us is worthy of all acceptance
 - a. It is demonstrated when Christ died for us (Romans 5:8)
 - b. It is affirmed when we have become adopted as God's children (Romans 8:15-17; 1 John 3:1-2)
2. It thus is vital that we keep ourselves in the love of God, lest
 - a. We do not go astray from the love of God
 - b. We do not become mechanic in our relationship with the Lord
3. How do we keep ourselves in the love of God? We must keep ourselves in the love of God
 - a. By believing that the Lord Jesus loves us to the end (John 13:1)
 - b. By abiding in the Word of God (John 14:21)

Looking for the mercy of our Lord Jesus Christ

1. "The mercy of our Lord Jesus Christ"
 - a. It refers to the second coming of the Lord Jesus Christ
 - b. The second coming of the Lord Jesus embodies the concrete and ultimate expression of God's mercy upon us in Christ Jesus

2. "Looking for"
 - a. It has a connotation of anticipation
 - b. We are to anticipate the return of the Lord Jesus
 - c. We must love the appearing (return) of the Lord Jesus
(2 Timothy 3:8)
3. How crucial it is for us to await the return of the Lord Jesus with a great sense of excitement!

Unto eternal life

1. This is the reason why we are eagerly excited about the return of the Lord Jesus
2. He will give us eternal life in its fulness when He returns to the earth
3. Let us look forward to the return of the Lord Jesus
 - a. With faith (Luke 18:8)
 - b. With holiness (1 John 3:3)

Applications

1. Let us bring ourselves to believe that God's love for us in Christ knows no end
2. May we always rest assured that nothing separates us from the love of God in Christ
3. May we grow so confident in the love of God like Paul (Rom. 8:31-39)

Making a Distinction (I)

*And on some have compassion, making a distinction;
(Jude 22)*

And on some have compassion

1. Who are these some (people) deserving compassion?
2. They may be
 - a. Innocent victims of the apostate teachers
 - b. Sincere doubters of the Christian faith due to the influence of the apostates
 - c. The weak in faith (Cf. 1 Corinthians 9:22)
3. Such people deserve mercy (compassion)
 - a. From Jude the author himself
 - b. From the audience (of Jude)
 - c. From all Christians, strong and steady
4. "Have compassion"
 - a. This is the present imperative active
 - b. We are commanded to have compassion on them
5. Having compassion on them, we can win them back to
 - a. Christ
 - b. The truth
 - c. The faith

Making a distinction

1. Distinction made is between
 - a. The people who deserve mercy and the people who do not deserve mercy
 - b. The weak in faith and the wicked
 - c. The sincere victims of the apostate teachers and the apostates
2. This is a necessary work
3. This is a work to be executed through wisdom

Applications

1. There are many weak brethren around
2. There are also many false brethren in our midst
3. Let us make a distinction between the two – weak brethren and false brethren
4. May we take up the challenge to exercise mercy on those
 - a. Who are weak in faith
 - b. Who are innocently swayed to that which is not faith by false teachers
 - c. Who have sincere doubts about Jesus Christ and eternal life He gives
5. Let us find ways to reach out and win them back to Christ

Making a distinction (II)

But others save with fear, pulling them out of the fire, hating even the garment defiled by the flesh.

(Jude 23)

But others save with fear

1. We do not just make a distinction between
 - a. The weak brethren and the wicked
 - b. The innocent victims of the apostates and the apostate teachers(Cf. 22)
2. What we need is to save others with fear
3. The word “save” in this context means
 - a. To rescue
 - b. To restore
 - c. Only God can save a person; we can only restore the sinning ones before it is too late (Cf. Galatians 6:1)
4. We are to rescue such victims of the apostates, fearing that we too can become trapped in sin (Read also Galatians 6:1)

Pulling them out of the fire

1. How do we actually rescue the sincere yet doubtful Christians influenced by the apostates?
2. With immediate and forthright attention, we must help them get out of the fire

- a. Being the danger of being further entrenched on the road to the eternal fire
 - b. Being the risk of losing their own souls in the fire of hell
3. We shall rescue them by snatching them out of whatever the danger may be

Hating even the garment defiled by the flesh

1. What needs to be done while pulling the victims of the apostates is
 - a. To hate even the garment defiled by the flesh
 - b. To hate the unholy
2. What is the “garment defiled by the flesh”?
 - a. It is the defiled clothing
 - b. It speaks of the immoral life of apostates
3. We are to hate not only the apostates but also their corrupt life

Applications

1. Let us waste no time to rescue our weak and indecisive brethren
2. Let us seek to restore the victims of the false teachings, while taking heed to ourselves lest we become tempted and tainted with sins

To Him (the Lord Jesus)

*Now to Him who is able to keep you from stumbling,
And to present you faultless before the presence of
His glory with exceeding joy,
(Jude 24)*

Now to Him who is able to keep....

1. To Him
 - a. This is a reference to the Lord Jesus
 - b. The Lord Jesus as the focus is not to be lost sight of
2. He is able to
 - a. Keep us from stumbling
 - b. Preserve us from falling (Cf. 1 Peter 1:5)
3. We are eternally secured in Him (John 10:28)

And to present you faultless

1. The keeping of us from stumbling takes place on earth, whereas the presenting of us in heaven
2. Whoever has been kept and preserved will be presented
 - a. Before God the Father
 - b. Before the presence of His glory
3. We will be presented
 - a. Faultless
 - b. Blameless (1 Thessalonians 5:23)
4. This too is the Lord's doing

Therefore, whoever confesses Me before men, him I will also confess before My Father who is in heaven. But whoever denies Me before men, him I will also deny before My Father who is in heaven (Matthew 10:32-33)

Before the presence of His glory with exceeding joy

1. This is Divine presence
 - a. Full of the Person of the Lord Himself
 - b. Thus, full of His glory
2. There will be joy shared by many
 - a. Many angels
 - b. Many saints
 - c. Read also 1 Thessalonians 3:13; Matthew 25:31, 16:27
3. The presenting of us before the father will be marked with great and exceeding joy
4. Let us walk righteously with that Day in sight!

To God

*To God our Savior, who alone is wise,
Be glory and majesty, dominion and power,
Both now and forever. Amen.
(Jude 25)*

To God our Savior...

1. This is the God of the Bible
 - a. He creates
 - b. He judges
 - c. He redeems
2. God truly is our Savior
 - a. Who desires all men to be saved (1 Timothy 2:3)
 - b. Who has originated the plan of Salvation for mankind (Titus 3:4)
 - c. Who has sent the Son as the Savior (1 John 4:14)
3. May we ever seek to ascribe to God
 - a. Our salvation in Christ Jesus
 - b. Our blessings of salvation

Who alone is wise...

1. This God alone is wise
 - a. His wisdom is embodied in Christ Jesus
 - b. His wisdom is displayed in the Salvation He has granted to us in Christ Jesus

2. To Him be
 - a. Glory
 - b. Majesty
3. These qualities must be completely ascribed to Him
 - a. By the angels
 - b. By the saints
 - c. By all of us

Both now and forever ...

1. God is eternal and so are all His attributes
2. May glory and majesty be His now and always in eternity
3. May we learn to praise God for who He really is

PHILEMON

Greetings (I)

*Paul, a prisoner of Christ Jesus, and Timothy our brother,
to Philemon our beloved friend and fellow laborer
(Philemon 1)*

Paul, a prisoner of Christ Jesus

1. This letter of Paul was one of the prison Epistles. The other prison Epistles are
 - a. Ephesians
 - b. Philippians
 - c. Colossians
2. Paul wrote this letter at the same time he wrote other prison letters (ca. A.D. 60-62)
 - a. He wrote it from Rome
 - b. He wrote it while he was imprisoned in Rome
3. Paul as a prisoner
 - a. He was a prisoner in Rome (literally)
 - b. He saw himself as a prisoner of Christ Jesus
 - i. He was imprisoned for the sake of the mystery of Christ (Col.4:3)
 - ii. He was imprisoned for the sake of Gentiles by the will of God (Eph.3:1)

And Timothy our brother

1. Paul's mention of Timothy in this letter is
 - a. A way of honoring him (Timothy) his son in faith
 - b. A beautiful way of introducing his fellow minister Timothy to Philemon
2. Paul regards Timothy
 - a. As "our brother"
 - b. As a true son in the faith (1 Timothy 1:2)
 - c. As a man of God (1 Timothy 6:11)

To Philemon our beloved friend and fellow laborer

1. Paul addresses Philemon as "our beloved friend and fellow laborer"
2. Philemon, a member of Colossian Church,
 - a. Was wealthy (Philemon 2)
 - b. Owned a slave named Onesimus
 - c. Opened his house for the Church at Colossae (Col.4:9)
3. Philemon, therefore, is a man
 - a. Loved by many Church members in Colossae
 - b. Regarded by many ministers like Paul and Timothy as
 - i. A fellow laborer
 - ii. A beloved friend

Applications

1. Let us cultivate the same spirit of faith Paul exhibited
2. Let us seek to emulate the example of service Philemon rendered to the Lord

Greetings (II)

*To the beloved Apphia, Archippus our fellow soldier,
and to the Church in your house
(Philemon 2)*

To the beloved Apphia

1. Who is Apphia?
 - a. Certainly, she must be a fellow-member of the Church
 - b. Probably she may be the wife of Philemon
2. Paul addresses Apphia as
 - a. The beloved
 - b. The sister

Archippus

1. Who is Archippus?
 - a. Definitely, he must be a fellow Christian
 - b. Perhaps he may be the son of Philemon
2. Paul addresses Archippus as
 - a. The beloved
 - b. The fellow-soldier (of Christ Jesus)

To the Church in your house

1. The “Church” in this context is the Church at Colossae
 - a. The Churches in those days met in houses
 - b. The Colossian Church meets in Philemon’s house
2. The “Church in your house” refers to

- a. The Christians meeting at the house of Philemon
- b. How privileged we are! We are the “Church” of Christ,
 - i. Regardless of the place we gather for worship
 - ii. Irrespective of the size of population we belong to

Example of Philemon’s Family

- 1. They serve the Lord with what they have
 - a. They allow the believers to use their house for Church worship
 - b. Let us also learn to offer whatever we have for worship
- 2. They serve the Lord as they are enabled respectively
 - a. Philemon serves the Lord as a fellow laborer
 - b. Apphia serves the Lord as a sister
 - c. Archippus serves the Lord as a fellow soldier

Greetings (III)

*Grace to you and peace from God our Father
and the Lord Jesus Christ
(Philemon 3)*

Grace to you ...

1. Grace
 - a. It is an unmerited favor of God
 - b. No one attains it
 - c. All of us obtain it (as the Lord gives)
2. Peace
 - a. It refers to
 - i. The quietness of the mind
 - ii. The wellbeing of the people in actual life
 - b. This is much needed in this world of trials and temptations
3. Both grace and peace from God the Father and the Lord Jesus Christ are
 - a. Something to look for in life
 - b. Something to be prayed for
 - c. Something to be pronounced upon one another

God our Father

1. This phrase “God the Father” speaks of God in volumes
2. What is meant by the phrase “God the Father”?
 - a. He is the God and Father of the Lord Jesus (Eph.1:3)
 - b. He is the God and Father of us – all the believers (Eph.4:6)

3. The Fatherhood of God and the Godness of the Father
 - a. One cannot stand without the other
 - b. The Fatherhood of God is constitutive of the Godness of the Father and vice versa
4. This is a doctrine to be well appropriated

And the Lord Jesus Christ

1. Who is Jesus of Nazareth?
2. He is both Lord and Christ
 - a. The Father revealed to Peter of Jesus as the Christ, the Son of the living God (Matthew 16:16-17)
 - b. God has made Jesus both Lord and Christ (Acts 2:36)
3. The Lordship of Jesus and the Messiahship of Jesus
 - a. One without the other makes any theology defective
 - b. May we confess Jesus of Nazareth well and worthily (Cf. 1 Corinthians 12:3)

Thanking God

*I thank my God, making mention of you
always in my prayers
(Philemon 4)*

I thank God

1. "I thank"
 - a. Present Active Indicative
 - i. This is iterative present
 - ii. It describes that which occurs at successive intervals
 - b. It speaks of repeated action
2. Paul thanks God repeatedly
3. Let us learn to thank God frequently every time we pray

Making mention of you always

1. "Making mention of"
 - a. Present Participle Middle
 - i. It denotes the "making mention of" takes place at the same time with the main verb being "(I) thank"
 - ii. It speaks of the two things happening together
 - b. Thanking God and making mention of take place simultaneously
2. Wherever Paul thanks God, he always mentions Philemon who honours God.

3. May we too learn to thank God, making mention of people honoring God
 - a. With their possessions (Proverbs 3:9-10)
 - b. With their talents/abilities (Matthew 25:14f)
 - c. With their bodies (Romans 12:1-2; Cf. Hebrews 10:5ff)

In my prayers

1. Paul prays with all prayers (Ephesians 6:18)
2. What are some of the prayers Paul engages himself in?
 - a. General prayer (Colossians 1:9 a)
 - b. Specific (Asking) prayer (Colossians 1:9 b)
 - c. Appealing prayer
 - d. Intercessory prayer
 - e. Thanking prayer (1 Timothy 2:1-2)
3. Paul thanks God, making mention of Philemon always in all of prayers he engages in

Applications

1. Let us emulate the example of Paul in thanking God for our friends
2. May the Lord enable us to thank Him in all our prayers

Hearing of your faith and love

*Hearing of your faith and love which you have toward
the Lord Jesus and toward all the saints
(Philemon 5)*

Hearing of your faith and love

1. Why does Paul thank God, making mention of Philemon in prayers?
2. Paul thanks God because he hears of the faith and love of Philemon
3. Philemon's faith and love
 - a. They are being identified
 - b. They are being spoken of
 - c. They are being heard of

Which you (Philemon) have toward the Lord Jesus

1. This "which" refers to the faith and love
 - a. Being heard of by Paul
 - b. Philemon possesses as his own
2. Philemon believes in and loves the Lord Jesus
 - a. As his Lord
 - b. As the Lord of his life
3. It is vital that we too
 - a. Place our faith in the Lord Jesus
 - b. Grow our love for Him

And toward all the saints

1. A literal translation of the phrase goes like this:
 - “And for all the saints”
 - a. This is theologically sensitive
 - b. Philemon must not put ‘the same faith and love he has toward the Lord Jesus’ in the brethren
 - c. To do so would be a betrayal of discipleship
2. Philemon’s faith and love he has toward the Lord Jesus
 - a. Are not stative but dynamic
 - b. Are not hidden but expressed
3. They (the faith and love he has toward the Lord Jesus) are
 - a. Manifested in his regard for all the saints
 - b. Expressed in his relationship with all the brethren
4. May our faith in and love for the Lord Jesus be visible to and evident before others!

The sharing of your faith

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

That the sharing of your faith

1. The Greek word for the “sharing” of your faith is “Koinonia”
 - a. It speaks of partnership
 - b. It stands for contributory help
2. Philemon’s faith contributes to the furtherance of the Gospel
3. Our faith in Christ is capable of contributing much in the course of the Gospel

That the sharing of your faith may become effective

1. The conjunction “that” is indicative of a purpose/intention
 - a. It speaks of the intention of Paul’s prayer
 - b. Paul prays that the sharing of Philemon’s faith may be effective
2. The sharing of Philemon’s faith in a tangible way is
 - a. At work in the lives of many others
 - b. Meaningful
 - c. Impactful
3. Forgiving Onesimus will be proves how Philemon will share his faith

By the acknowledgement of every good thing...

1. How will the sharing of Philemon's faith become effective?
2. As he forgives Onesimus, the message of forgiveness Philemon lives out
 - a. Will be operative in the lives of others
 - b. Will be impactful
3. People then will acknowledge every good thing in Philemon, which
 - a. Are given in Christ (Cf. Ephesians 1:3-4)
 - b. Are given towards the glory of Christ

Applications

1. Let us bear in mind that our faith in Christ is something to be shared!
2. The sharing of our faith in a concrete way
 - a. Will bring honor to the Name of the Lord Jesus Christ
 - b. Will be of great impact to many
3. Let us be challenged to put into action what our faith in Christ entails

Refreshed by you

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

For we have great joy ...

1. The main verb “have” is Aorist Active Indicative
 - a. To be specific, epistolary Aorist
 - b. Thus, it is rendered into English with the present in this context
2. Paul places himself in the time frame of his future reader Philemon
 - a. Whatever Paul writes in this epistle at the present would have taken place by the time Philemon reads this letter
 - b. This a common practice in New Testament epistles
3. We (Paul and Timothy) have great joy and consolation in Philemon’s love

For we have great joy and consolation in your love

1. Paul and Timothy do not have great joy and consolation in a vacuum
2. They have such great joy and consolation/encouragement
 - a. In the kind of love that Philemon possesses
 - b. In the agape-kind of love Philemon owns
3. Whenever Paul thinks of Philemon’s love, he is confident that he (Philemon) will definitely forgive Onesimus

Because the hearts of the saints have been refreshed by you, brother

1. Paul's confidence in Philemon and his love has a good reason
2. The reason Paul highlights is that the hearts of the saints have been refreshed by Philemon
 - a. Philemon has refreshed many brethren (the saints)
 - b. Many brethren remain refreshed up to now
3. Philemon has refreshed the hearts of the saints
 - a. As a brother
 - b. As a beloved
 - c. As a co-worker (Cf. verse 1)

Applications

1. May we be challenged to grow in our love for the saints of Christ
2. May many find great joy and consolation in the kind of love we have
 - a. Toward the Lord
 - b. Toward the brethren around us

Bold in Christ

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

Therefore

1. The Greek word *dio* is a combination of *dia* and *hos*
2. The literally meaning of the word is “through which”
3. Thus, the conjunction – therefore –
 - a. Is a word of logical conclusion
 - b. Is a word of inference
4. Paul has Philemon’s love for the saints as his reason
 - a. For telling him to forgive Onesimus
 - b. For urging him to accept Onesimus
5. May our love for the saints grow evident to many

Though I might be very bold in Christ ...

1. Paul may appear to Philemon and others
 - a. That he is too daring in asking Philemon to forgive Onesimus
 - b. That he is too bold in urging Philemon to accept Onesimus
2. Paul is very bold in this regard simply because of the relationship Philemon, Onesimus and he himself enjoy in Christ
 - a. They are brethren in Christ
 - b. They are members of the same family in Christ

3. May we learn to relate to one another on the basis of our relationships in Christ

What is fitting

1. What is fitting in general refers to
 - a. Something proper
 - b. Something suitable
2. What is fitting in terms of character is
 - a. Something becoming
 - b. Something honorable
3. Paul seeks to urge Philemon to do what is fitting – to forgive Onesimus
4. Let us attempt to do whatever is proper in light of Christian faith

Yet for love's sake

*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—
(Philemon 9)*

Yet for love's sake

1. Would it be too bold for Paul to command what is fitting?
2. Does Paul command Philemon to do what is fitting at all?
3. Paul chooses not to command Philemon what is fitting
 - a. Even if that which is fitting is right and righteous
 - b. Even if Paul, Philemon, and Onesimus are related to one another in Christ
4. Let us opt for other ways of urging one another to do whatever is fitting

I rather appeal to you

1. Paul rather appeals (Gk-parakaleo – to encourage) to Philemon to
 - a. Pursue whatever is proper
 - b. Do whatever is due
2. He does so
 - a. For the sake of love
 - b. In the name of agape-love

3. Let us learn to encourage one another in the name of agape-love
 - a. To do what is required of us
 - b. To forgive one another as we are forgiven

Being such a one as Paul, the aged ...

1. How does Paul appeal to Philemon?
2. He does so
 - a. As the elderly (the aged)
 - b. As the prisoner of Christ Jesus
3. Paul literally begs Philemon for the sake of Onesimus
4. This is Paul's petition at its best

Applications

1. Let us seek to appeal to one another
2. Let us indeed urge one another on the ground of love
 - a. To do what is right
 - b. To pursue what is righteous
 - c. To forgive one another

I appeal to you for my son Onesimus

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

I appeal to you

1. The word “appeal” is the Greek word “parakaleo”
2. The Greek word means
 - a. To encourage
 - b. To urge
3. Paul strongly urges Philemon to do what is fitting
4. Let us also seek to encourage one another
 - a. To do what fitting
 - b. To perform what is right and righteous

For my son Onesimus...

1. Who is this Onesimus?
 - a. Legally
 - i. He ran away from Philemon his master
 - ii. Hence, he is now a run-away slave of Philemon of Colossae
 - b. Spiritually
 - i. He has become a believer of Jesus Christ through Paul
 - ii. He thus is a son to Paul

2. The preposition “for” can also mean
 - a. Concerning
 - b. With reference to
3. Paul urges Philemon to do what is fitting
 - a. Concerning Onesimus
 - b. For the good of Onesimus
4. May we learn to plead for the sake of others!

While in my chain

1. When was Onesimus converted to Christianity?
2. Onesimus came to know Christ Jesus through Paul while the latter (Paul) was still in chain in Rome (A.D. 60-62)
3. Nothing stops Paul from reaching out people with the Word
4. Let us always seek to reach out people with the Word everywhere we find ourselves in

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

Sentence Structure

1. There is no verb in this sentence as can be observed in its Greek version
2. Adjectives that describe the kind of noun they modify
 - a. Play an important role
 - b. Make sense of the sentence
3. The use of adjectives with no verb of any kind in this sentence speaks of
 - a. The kind of person Onesimus was and is
 - b. The character of Onesimus as a person

Who once was unprofitable to you

1. What was Onesimus like before?
2. He was once unprofitable to Philemon
3. Unprofitable means
 - a. Useless
 - b. Not beneficial
4. This was the past character of Onesimus

But now is profitable to you and to me

1. There comes something different
 - a. The conjunction “but” introduces to us something opposite
 - b. The “now” stands in contrast with the “once”
2. The character of Onesimus comes out clearly by this time “now”
3. Onesimus is no longer unprofitable but profitable to Philemon and Paul
4. Onesimus in reality is
 - a. Now is useful to Paul
 - b. Will definitely be useful to Philemon (by the time Philemon receives him as Paul urges him (Philemon))

Applications

1. One who is truly converted does not remain the same
2. A person has become a truly different kind of person – God’s kind of person – when she is born again
3. Let us thank God for the kind of persons we all have become through grace

You therefore receive him

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

I am sending him back

1. This is aorist active indicative
2. It thus denotes the kind of action found in the verb (Gk-anepempsi)
 - a. Paul is certain to send Onesimus to Philemon
 - b. Paul will surely send Onesimus soon
3. Paul writes this with the certitude that he will send Onesimus to Philemon
4. Let us stay determined to do whatever is proper in prior

You therefore receive him

1. There is no verb in this Greek sentence
2. “You” is a reference to Philemon
3. “Him” is a reference to Onesimus
4. The word “therefore” is indicative of
 - a. Consequence
 - b. Implication
5. The verb in absence therefore is to be implied
 - a. English translators come up with the verb “receive”
 - b. It is good and proper to have “receive” as a logically implied verb of the sentence
6. Philemon is to receive Onesimus as Paul sends him (Onesimus) to him

That is, my own heart

1. “My own heart” means my own heart desire
2. What is Paul’s own heart desire?
3. Paul truly desires that Philemon receives Onesimus
4. How important it is that we too learn to speak of not only our mind but also our inner desire
5. Let us seek to emulate the example of Paul
 - a. As to how he pleads for Onesimus (10)
 - b. As to how he writes to Philemon with determination and certitude (12a)
 - c. As to how he openly expresses to Philemon his inner desire (12c)

Applications

1. Let us seek to relate to one another on the basis of faith commonly shared
2. May there always be an expression of heart desire toward one another

Whom I wished to keep with me

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

(Philemon 13)

Whom I wished to keep with me

1. The verb “wished” in Greek is Imperative active indicative
 - a. It is voluntative
 - b. It thus speaks of a continuing desire in the past
 - c. Paul was wanting to keep Onesimus with him
 - d. But as of now Paul no longer wants to keep Onesimus with him
2. Onesimus, as for Paul, is
 - a. A son (10)
 - b. Useful (11)
 - c. The one whom he (Paul) wished to keep with him

That on your behalf he might minister to me in my chains

1. “That” (Gk-hina) is indicative of the purpose for which Paul wanted to keep Onesimus with him
2. The purpose thus is: -
 - a. Onesimus would minister to Paul in prison
 - b. Onesimus would do so on behalf of Philemon
3. How would Onesimus minister (Gk-diakoneo) to Paul?
 - a. He would attend to the needs of Paul
 - b. He would serve Paul menially

For the gospel

1. A more literal translation of the phrase would be “of the gospel”
2. It thus connects the gospel and “my chains”
3. Paul’s imprisonment of course is
 - a. For the sake of Christ Jesus (1,9)
 - b. For the gospel (13)
4. Paul’s view of his imprisonment (suffering)
 - a. Speaks of his own conscience
 - b. Intimates to us of his commitment to the gospel of Christ Jesus

Applications

1. Let us seek to emulate the example of the Apostle Paul
2. Let us be challenged to cultivate the same spirit of faith that Paul displays even in the midst of his suffering

Voluntary good deeds

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

But without your consent I wanted to do nothing

1. The verb form of “I wanted” in Greek is aorist active indicative
 - a. It denotes the kind of action found in the verb
 - b. It thus speaks of how definitely Paul wished to do nothing without Philemon’s consent
2. Paul simply wished not to do anything without Philemon’s consent
3. Let us learn to consult with people concerned
 - a. Even if what we desire to pursue is good and noble
 - b. When we are privileged to do good for and on behalf of them

That your good deed might not be by compulsion, as it were

1. “That” is indicative of purpose for getting Philemon’s consent
2. The purpose thus is that Philemon’s good deed might not be
 - a. Compulsory
 - b. Out of necessity
3. Let us learn to do kind and good deed not out of necessity

But voluntary

1. Paul wishes to do things only with Philemon's consent
2. The reason behind is that Philemon's good deed may be
 - a. Volitional
 - b. Out of willingness
3. Any good and kind deed we do must be
 - a. Voluntary
 - b. Spontaneous
 - c. Willingly
 - d. With

Applications

1. Let us not get down to doing things, no matter how good and noble they are, without the consent of people concerned
2. Let us always give people chances to do good things
 - a. Voluntarily
 - b. Out of willingness
3. May we be challenged to do of our own account whatever is good and kind

Perhaps

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

For perhaps ...

1. The word “perhaps” is an adverb
 - a. It modifies the verb “departed”
 - b. It speaks of the possible *why* Onesimus departed from Philemon
2. The word “perhaps” is
 - a. Possibly
 - b. Is suggestive of Paul’s opinion
3. Paul estimates that Onesimus left Philemon for a purpose
 - a. Hidden to those concerned
 - b. Known to God alone
4. It is right and safe to place God in the center of all that come to our way

For this purpose

1. This phrase “for this purpose” can also be taken as
 - a. Because of this
 - b. On account of this
2. To put it differently, Onesimus was separated from Philemon for a while on account of what God might have purposed

3. That Onesimus left Philemon for a while might be part of this – the unknown purpose God might have for both Onesimus and Philemon
4. This line of thinking truly speaks of Paul’s unwavering conviction that God is in control of all things (Cf. Romans 8:28)

That you might receive him forever

1. The conjunction “that” is indicator of purpose here
2. Paul’s estimation of why Onesimus left Philemon for a while comes out clearly
 - a. That Philemon might have Onesimus eternally
 - b. That Philemon might receive Onesimus forever
3. Onesimus left Philemon for a while, that the latter might receive the former
 - a. Not just, as a slave
 - b. But also, as a brother (16)

Applications

1. There is always a good and godly reason/purpose behind everything
God allows to come to our way
2. May we follow Paul’s example of placing God in the center of all things!

More than a slave

*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.
(Philemon 16)*

No longer as a slave...

1. What was Onesimus like before?
 - a. He ran away from his master Philemon
 - b. He was unfaithful
 - c. He was useless
2. What is Paul's regard for Onesimus now?
3. To Paul, Onesimus is
 - a. No longer as a slave
 - b. More than a slave
 - c. A beloved brother
 - d. A son (10)
 - e. Useful (11)
4. What is behind all of these changes in the life of Onesimus?

The grace of God prevails in the life of Onesimus

But how much more to you...

1. What Onesimus means to Philemon is much more
 - a. Than what he (Onesimus) means to Paul
 - b. Than what he (Onesimus) is to Paul
2. Yes, Onesimus is
 - a. Not mere a slave whose life is truly an example of God's masterpiece
 - b. But a brother in Christ, who has embraced the same precious faith Philemon has
3. Who Onesimus has become by the grace of God
 - a. Means much to Paul
 - b. Means much more to Philemon because they (Philemon and Onesimus)
 - i. Are bound as a master and a slave in the flesh
 - ii. Are brethren in the Lord

Applications

1. Change of life – what God's grace has wrought about in life – is truly wonderful
2. Let us not lose our heart but keep interceding for our sinning brethren
3. Family – a group of people God has put together in Christ – matters
 - a. Spiritually
 - b. Practically

Receive him as you would me

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

If then you count me as a partner

1. This is called protasis
2. This is a conditional sentence
3. The condition sentence “if you count me as a partner” in different fashion would be
 - a. If you have me as a partner
 - b. If you hold me as a sharer Paul as a sharer
4. Philemon’s response to this ‘if sentence’ would
 - a. Speak of how he (Philemon) regards Paul in the sight of the Lord
 - b. Indicate how he (Philemon) views partnership in the course of the Gospel

Receive him as you would me

1. This is known as apodosis
2. This is a result desired once the protasis is fulfilled
3. The Greek word for the word “receive” is “proslambano”
 - a. It has the idea of welcoming
 - b. Philemon is to welcome Onesimus
 - i. To himself
 - ii. To his home
 - iii. To his family

4. "As you would me"
 - a. Philemon is to receive Onesimus
 - i. In the way he would receive Paul
 - ii. In the same way he would welcome Paul
 - b. This speaks of how Philemon would receive Onesimus

Paul and Philemon

1. Paul obviously knows how to motivate people to do good
2. Paul encourages Philemon
 - a. To do good to Onesimus
 - b. To do favor to himself (Paul)
3. Let us seek to encourage one another to do good

Applications

1. No meaningful apodosis without the fulfillment of protasis in the first place
2. Let us always seek to fulfill our parts in all aspects of life
3. Our regard for one another must affect how we treat our respective friends

Put that on my account

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

But if he has wronged you

1. The word “wronged” in Greek
 - a. Has to do with unrighteous act(s) done toward a victim
 - b. Is Aorist active indicative
2. It thus indicates how one wrongs the other
 - a. Morally
 - b. Physically
 - c. Socially
3. “If he has wronged you” can be taken to mean
 - a. If he (Onesimus) has wronged you (Philemon) morally
 - b. If Onesimus has injured Philemon physically
 - c. If Onesimus has offended Philemon socially

Or owes anything

1. This is present active indicative
2. It thus connotes the continual nature of the action
 - a. Onesimus owes Philemon something, and
 - b. He is still owing him (Philemon) that thing in question

3. What Paul actually means by this “Or owes anything” is
 - a. If Onesimus owes anything to Philemon
 - b. If Onesimus ought to return to Philemon anything

Put that on my account

1. This is obviously Present imperative active
2. Paul in fact asks Philemon
 - a. To charge him for Onesimus’ failures
 - b. To impute to him for Onesimus’ wrongs
 - c. To put Onesimus’ debts to his account
3. This is the redemptive story of the Lord Jesus
 - a. Applied
 - b. Appropriated

Applications

1. Blessed are the peacemakers (Matthew 5:9)
2. Paul consistently chose to walk in the path of the blessed
3. Let us emulate the example of Paul as we seek to make peace among fellow brethren

I will repay

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.

(Philemon 19)

I, Paul, am writing with my own hand

1. This sentence in Greek text is aorist active indicative
2. The use of aorist active indicative indicates the kind of action found in the verb
3. Hence, what Paul actually meant is that he wrote this letter
 - a. Intentionally
 - b. Determinedly
4. The phrase “with my own hand” serves as an additional support to the idea of the aorist active indicative “egrapsa” (which means he wrote)
5. Let no one doubt that Paul himself wrote the letter, and he meant what he said in the letter

I will repay

1. This is Paul’s intention in the future
2. Paul intends to repay Philemon
 - a. Whatever is due
 - b. That which ought to be reimbursed
 - c. Material debts

3. The word “repay” in Greek is a combination of “apo” and “tino,” meaning
 - a. To pay in full
 - b. Paul is determined to pay Philemon material debts in full
4. Paul puts into action what he preaches
 - a. Owe no one anything
 - b. But to love one (Romans 13:8)

Not to mention to you that you owe me even your own self besides

1. Paul must have led Philemon to Christ
2. And this makes Philemon indebted to Christ and Paul
 - a. This is not a material kind of debt
 - b. This is a far greater debt than whatever kind of debt Onesimus might owe Philemon
3. This is the debt Philemon could never repay

Applications

1. Let us have no other debts except love
2. Let us love one another determinedly

In the Lord

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

Yes, brother

1. Philemon is much younger than Paul (9)
2. Philemon has come to faith in Christ through the ministry of Paul (19)
3. Paul however addresses Philemon as closely as possible
 - a. Beloved and fellow worker (1)
 - b. Brother (7, 20)
 - c. Partner (implicitly in 17)
4. This is something exemplary
5. Let us seek to imitate this example of Paul

Let me have joy from you in the Lord

1. The word “onaimen” has “oninemi” as its root word
2. This is of optative mood
 - a. It thus expresses a wish
 - b. May I have gratification/joy
3. Paul is expressing his wish – having joy from Philemon
4. The phrase “in the Lord” means
 - a. In accordance with the teaching of the Lord
 - b. In agreement with the way of the Lord
5. Let us seek to want to have joy from one another only in the Lord

Refresh my heart in the Lord

1. Philemon has refreshed the hearts of the saints (7)
 - a. It speaks of his love and faith
 - b. He is well spoken of in this area
2. Paul entreats Philemon to refresh his heart –
 - a. His inner parts
 - b. His affections
3. As for Paul, the refreshing of the heart must also be “in the Lord”
4. What a wonderful principle of “in the Lord” to abide by!

Applications

1. Let us uphold the principle of “in the Lord”
2. It is “in the Lord” that we are brethren
3. It is “in the Lord” that we may urge one another to do what is fitting
4. Let us also seek joy and refreshment from our brethren only “in the Lord”

You will do even more than I say

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

Having confidence in your obedience

1. Why did Paul write to Philemon the way he did?
2. It is simply because he has been confident in Philemon's obedience
3. Paul has been confident that Philemon would
 - a. Obey him (Paul)
 - b. Submit to him (Paul)
 - c. Do what he was told – to forgive Onesimus
4. What an example of Philemon in terms of obedience!

I write to you

1. This is aorist active indicative
2. It thus indicates the kind of action found in the verb
 - a. Paul confidently writes to Philemon
 - b. Paul knowingly writes to Philemon
3. There is no doubt in Paul's heart while writing this epistle
 - a. That Philemon would obey
 - b. That Philemon would forgive Onesimus

Knowing that you will do even more than I say

1. Paul knows very well that Philemon
 - a. Would obey
 - b. Would do exactly what he is told
 - c. Would do even more than what he (Paul) says
2. What Philemon has always been as a person inspires in Paul
 - a. Confidence that he would obey
 - b. Assurance (assured knowledge) that he would do even more than what he is told
3. What a wonderful example of Philemon!

Applications

1. Let us seek to obey what is true and righteous, no matter how costly it may be!
2. May our example of obedience inspire in others
 - a. Confidence in our good character
 - b. Assurance in our goodness

Through your prayers

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

But, meanwhile

1. This phrase can be read as follows:
 - a. At the same time
 - b. At this moment
2. Paul instructs Philemon what to focus on in the meantime
3. What follows next is that which Philemon gets himself engaged in

Also prepare a guest room for me

1. The word “prepare” is written in Present Imperative in the Greek text
 - a. It speaks of a command or a request
 - b. Philemon has no choice but to comply with
2. Philemon at this moment will focus on
 - a. Preparing a lodging for Paul
 - b. Making ready a guest room for Paul
3. Philemon will carry to the end what he is instructed to do
 - a. Obediently
 - b. Faithfully

For I trust that through your (Philemon and others) prayers...granted to you

1. The word “trust” can also be translated as “hope”
2. Trust brings about hope, to state the obvious
3. Paul hopes to visit Philemon one day
 - a. Because he trusts that God will answer the prayers of Philemon and the Colossian Church members
 - b. Because he trusts that God will grants him His favors through the prayers of Philemon and the Colossian Church members
4. Let there always be a hope in the God who answers our prayers, humble and sincere

Applications

1. Let us never lose heart to pray (Luke 18:1)
2. Let us trust that God always hear our prayers
3. Let us also hope that God will grant us favors
 - a. Through intercessions made
 - b. Because prayers we utter before the Lord

Epaphras

*Epaphras, my fellow prisoner in Christ Jesus, greets you,
(Philemon 23)*

Epaphras

1. He is one of the Colossian Church (Col.4:12)
2. He is a servant of the Lord Jesus
3. He intercedes for the Colossian church members that
 - a. They may be mature
 - b. They may be assured in all the will of God
4. He has zealously worked hard for
 - a. Colossian Christians
 - b. Laodicean Christians
 - c. Christians in Hierapolis (Col.4:13)
5. He is believed to be the founder of the Church in Colossae
 - a. Paul served the Lord in Ephesus for about three years (Acts 20:31)
 - b. Epaphras came to faith when he visited Ephesus through the ministry of Paul
 - c. Epaphras, not Paul who had never been to Colossae, must have started the Church in Colossae when he returned

My fellow prisoner in Christ Jesus

1. Both Paul and Epaphras were prisoners of Rome (AD. 60-62)
 - a. Historically
 - b. Literally
2. However, Paul sees 'something more' in what happens to him (and others, in this case, Epaphras)
3. Paul regards Epaphras
 - a. As his fellow prisoner in Christ Jesus
 - b. A prisoner of Christ Jesus like him
4. A larger part of what we go through in life needs being spiritually discerned

Greets you

1. Greeting one another
 - a. It is good and right
 - b. Let us learn to greet one another
2. Epaphras greets you (Philemon)
 - a. Philemon individually
 - b. Philemon personally
3. Let us seek to emulate the example of Epaphras

Mark and others (I)

*As do Mark, Aristarchus, Demas, Luke, my fellow laborers
(Philemon 24)*

As do Mark

1. Who else greets Philemon apart from Epaphras?
2. There are a few of Paul's coworkers greeting Philemon
3. They are
 - a. Mark
 - b. Aristarchus
 - c. Demas
 - d. Luke
4. Mark
 - a. He is John Mark (Acts 13:13)
 - b. He is cousin of Barnabas (Col.4:10)
 - c. He accompanied Paul and Barnabas on their first missionary journey, but deserted them and returned to Jerusalem (Acts 12-13), which caused Paul to refuse him when Barnabas wanted to take him (Mark) on their second missionary journey (Acts 15)
 - d. He later became useful to Paul in ministry (2 Tim.4:11), which could possibly be due to the impact Peter played in his (Mark's) life (Read 1 Peter 5:13 "Mark, my son")
 - e. Paul eventually regarded him as one of his fellow workers (Philemon 24)

The Listing of Mark

1. Paul lists Mark as one of his fellow workers
2. He places him first on the list
3. Paul may have wanted to remind Philemon that
 - a. He (Paul) himself understands the issues of forgiveness
 - b. A broken relationship can always be restored
 - c. Forgiving Onesimus would actually do good to both of them – Philemon and Onesimus

Applications

1. Paul teaches Philemon what he himself practices
 - a. He puts into practice forgiveness, when it comes to his relationship with Mark
 - b. He now asks Philemon to forgive Onesimus
2. May we seek to forgive one another
 - a. As disciples of Christ
 - b. As brethren in the Lord
3. May we too become a concrete example of faith and life to others

Mark and others (II)

*As do Mark, Aristarchus, Demas, Luke, my fellow laborers
(Philemon 24)*

Aristarchus, Demas, Luke

1. Aristarchus a prisoner with Paul in Rome (Col.4:10)
 - a. A native of Thessalonica (Acts 20:4)
 - b. One of Paul's companions seized by the raging mob in Ephesus (Acts 19:29)
 - c. One accompanying Paul to his trip to Jerusalem and Rome (Acts 27:2)
2. Demas
 - a. A man who was with Paul at the time of writing this Epistle
 - b. One who was prominent enough to be mentioned in the books of
 - i. Colossians (Col.4:14)
 - ii. Philemon (Phil.24)
 - c. One who however abandoned Paul in his (Paul's) second Roman imprisonment (after 5 or 6 years of his first Roman imprisonment during which he wrote 1 Timothy and Titus) and the ministry at the end of the day (2 Timothy 4:9-10)
 - i. He did so because of the love of the world (1 John 2:15ff)
 - ii. We all are implicitly warned of this in the parable of the sower (Mark 4:6)

3. Luke

- a. A close friend and physician of Paul
- b. One who traveled with Paul on his missionary journeys
- c. One who authored both the Gospel of Luke and Acts

My fellow laborers

1. Mark, Aristarchus, Demas and Luke

- a. They support Paul in every way they could
- b. They travel with Paul on the missionary journeys
- c. They stay with him through thick and thin

2. How does Paul regard them?

- a. Paul regards them as his fellow laborers
- b. Paul treats them accordingly
- c. That is why, he includes them in the greetings
 - i. As a way of honoring them
 - ii. As a way of acknowledging them

Applications

- 1. Let us seek to cultivate a healthy regard for our brethren
- 2. Let us seek to include one another
 - a. In our greetings
 - b. In our gatherings
 - c. In our prayers

Benediction

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

Different forms of Benediction

The LORD bless you and keep you; the LORD make his face shine on you and be gracious to you; the LORD turn his face toward you and give you peace (Numbers 6:24-26)

May the grace of the Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit be with you all (2 Corinthians 13:14)

Peace to the brothers and sisters, and love with faith from God the Father and the Lord Jesus Christ (Ephesians 6:23)

The different forms of benediction speak of

1. Rich sources of blessing
2. Different contents of benediction
3. Diverse emphases of benediction
4. Varied needs of the recipients

Theology of Benediction

1. This is a form of prayer and praise
2. For Paul to pronounce such a benediction as this, he has to
 - a. Know the Lord and His Way
 - b. Know the people being prayed for
 - c. Do so in hope of the Lord's mercy
3. Let us be conscious of the Lord and His way revealed in His Word as we pronounce benediction

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

1. Grace – God's grace – is all that Philemon needs at this moment
 - a. To forgive Onesimus
 - b. To accept Onesimus
2. Paul prays that the grace of the Lord Jesus Christ be with Philemon through and through

