My name is Jim Fleming and this is Our Sunday School. Our Sunday School is part

of Stuart Heights Baptist Church in Chattanooga, Tennessee. To prepare for

this lesson, please go to our sundayschool.com for a copy of today's handout.

Now, let's get to this week's lesson. Well, good morning everybody. Welcome to Our

Sunday School. Glad you guys are with us today. I'm going to have to angle the pulpit this

way today. This is the... it happens once in a while. So if you got your Bibles,

we're in Philemon. For the last week of our text part of our study, next week

we've got one more we can review, but if you got your blue book head over to page

37. Thank you Dave. You got that ready for us? And we'll actually finish this book

today, I think.

Hold your applause. There you go. That's right. No, really. Hold your... no, it sounds

good. Alright, so let's read through Philemon and then we'll pick up on page

37 looking at verses 23, 24, and 25. And I just saw a typo in the blue book. What in

the world? What in the... does anybody see the typo on page 37? There's two of them

actually. No.

Typo is a... Mitch, you and I were just literally talking about this a second

ago. Color. The verse numbers for 24 and 25 in the NA28 are black and not blue.

You'll never be able to see it again. I need all those copies back. We need to

destroy those and reaper... no, no, no. Alright. Philemon. Such a wonderful little letter.

Paul, a prisoner of Christ Jesus and Timothy our brother, to Philemon our dear

friend and co-worker, to Athea our sister, to Archippus our fellow soldier, and to

the church that meets in your home. Grace to you and peace from God our Father and

the Lord Jesus Christ. I always thank my God when I mention you in my prayers

because I hear of your love for all the saints and the faith that you have in

the Lord Jesus. I pray that your participation in the faith may become

effective through knowing every good thing that is in us for the glory of

Christ. For I have great joy and encouragement from your love because the

hearts of the saints have been refreshed through you, brother. For this reason,

although I have great boldness in Christ to command you to do what is right, I

appeal to you instead on the basis of love. I, Paul, as an elderly man and now

also as a prisoner of Christ Jesus, appeal to you for my son, Anasimas. I

became his father while I was in chains. Once he was useless to you, but now he is

useful both to you and to me. I'm sending him back to you. I'm sending my very own

heart. I wanted to keep him with me so that in my imprisonment for the gospel

he might serve me in your place, but I didn't want to do anything without your

consent so that your good deed might not be out of obligation but of your own

free will. For perhaps this is why he was separated from you for a brief time so

that you might get him back permanently, no longer as a slave but more than a

slave, as a dearly loved brother. He is especially so to me, but how much more to

you both in the flesh and in the Lord. So if you consider me a partner, welcome him

as you would me. And if he has wronged you in any way or owes you anything,

charge that to my account. I, Paul, write this with my own hand. I will repay it.

Not to mention that you owe me even your very self. Yes, brother, may I benefit from

you in the Lord. Refresh my heart in Christ. Since I am confident of your

obedience, I am writing to you knowing that you will do even more than I say.

Meanwhile, also prepare a guest room for me since I hope that through your

prayers I will be restored to you. Epaphras, my fellow prisoner in Christ

Jesus, sends you greetings and so do Mark, Aristarchus, Demas, and Luke, my co-workers.

The grace of the Lord Jesus Christ be with your spirit.

Philemon. All right, so looking past the

miscaloration on page 37, let's go to page 38. At least I found it first maybe.

I don't know. Does that count for anything?

Maybe. And maybe the only one in the room that it bothered or bothers. So, and

I'm okay with that too. So let's take a look at our verses for today. So 23, 24,

and 25. So Epaphras, my fellow prisoner in Christ Jesus, sends you greetings and so

do Mark, Aristarchus, Demas, and Luke, my co-workers. The grace of the Lord Jesus

Christ be with your spirit. So our last little bit, Paul says hello to who? Who is

he saying hello to here? Because this is a different type of ending than some of

the other endings in his other letters. Who's he saying hello to? Yeah, the

Philemon and the church from these people, right? These people are sending

their greetings. So it's not Paul saying, "Hey, say hey to so-and-so." No, these

people are with Paul talking to Philemon and the church in Philemon's house. So

let's take a look at page 38 there. First word is Epaphras. So Epaphras, we see

Epaphras. Where else in the New Testament? Does anybody remember where else we saw

Epaphras? This is a book we have studied recently. It's not Philippians. Colossians,

yes, that's exactly right. Because what city do we think Philemon lives in?

Colossae, right. We think he lives in Colossae. So it would make sense that the

same people that were with Paul when he wrote the letter to the Colossians as

when we're with Paul when he wrote the letter to Philemon. So Epaphras we see in

Colossians 1-7, Paul describes him there as a dearly loved fellow servant. We also

see him in Colossians 4-12 where he's described as a servant of Christ Jesus.

But how is he described here in Philemon? A fellow prisoner. So here's a

shocking thing for you because we don't necessarily do this really well.

Sometimes we get like one thing or one characteristic stuck in our head about

somebody. But my application here is that believers can be known for more than one

good thing. Like believers can be known for more than one good thing. This is a

really positive thing. It's not a like well there's like there's one little

niche thing that I do that's good. No, you can have several good things. You can be

commendable in different areas. This is positive. So believers can be known for

more than one good thing. So what do we do with that? Well I would say recognize

it, relay it, like tell these people. Because Paul's not talking to Epaphras

here, but Epaphras would have very likely heard these words being articulated to

the amanuensis, the person writing this down. And if he didn't these letters

remember were circulated. So he probably visited a church at some point that had

one of these. Like hey that's me. That's cool right? That's pretty neat. So he

hears himself being described as dearly loved servant, a servant of Christ Jesus,

and a fellow prisoner. Now this word for fellow prisoner is not used very... this is

a word that Paul does not use very often in the New Testament when describing his

friends. It is used in Colossians 4 10 of Aristarchus. And it's also used in the

longest list of say hello to shout outs in... what's the longest list? Anybody know

where the longest list is? Not Hebrews. It's one of the reasons we're not sure

who wrote Hebrews. There's no big like shout out at the end. Romans. Romans 16 is

almost exclusively hey y'all. And it's one of the reasons you hear almost no

sermons about Romans 16. Because what do you do with the list of names? Can I make

a humble suggestion? You rejoice that God knows the names of his children. And you

rejoice that there are people all over who are commendable. And you rejoice that

the church is a family. And you rejoice that we can encourage... I mean there's so

many things you can do with a list of names. Like come at me bro. Alright so

Epaphras my fellow prisoner. So in Romans 16 7 this word is used to describe

Andronicus and Junia. Not Julia. That's different.

Junia. You like that nickname? No? Not so much. Junia. It's hard to say I think. But

Andronicus and Junia. Those are the other fellow prisoners along with Aristarchus

and Epaphras. So they're fellow prisoners where? In Christ. Now what's the pronoun

that Paul uses on page 23? There's only one pronoun on page 23.

My. Right? That's the personal pronoun there. You're looking for he or she. No no

no. There's other types of pronouns. It's okay. When somebody... when you hear

somebody say there's only two types of pronouns I get where they're... what

they're trying to say. But grammatically that's not correct. So let's just be

careful with our words. But my fellow prisoner. So this implies that who is

imprisoned with Paul? Epaphras. Which we don't really hear a lot about. And you

might think like, "Wait. How does that reconcile with Acts chapter 28?" That's a

great question. I have no idea. I think the Bible is stunningly shockingly

silent. But Paul calls him my fellow prisoner. So I'm going to say he's a

fellow prisoner in Christ Jesus. But remember Paul's already mentioned this

once. That his imprisonment is not imprisonment to Rome. It's imprisonment

because of the gospel. He's doing this for his Lord Jesus Christ. So this is... I

will always leave room for Paul to be figurative. But I don't know that he is

right here. So Epaphras my fellow prisoner in Christ Jesus. Sins on page

39. You. Who's the you? Is the you singular plural? Like who are we talking about

here? Who are we talking to? Which one is it? Singular or plural? It's

singular. So who are we talking to? Philemon. Yeah, these are not hard questions yet.

Sorry. We'll get to the hard ones here in a minute. Yeah. So Epaphras my fellow

prisoner in Christ Jesus sends you... I would almost think about in my mind

parentheses Philemon, greetings. So we've had greetings before in Philemon. This

idea that Paul greets the church up in verse 1 and 2. He addresses it to

Philemon, to Ophia, to Archippus and the church. But greetings are still important

here. So greet one another. Which is really, really good. Like the greetings do

not lose their importance even after the argument has been made. This is still

valuable. This is still helpful. These are still good things that we can do. So he

sends you greetings. And then what are the Greek words for "and so do"? What are

those Greek words for "and so do" at the end of verse 23 there? They're not there.

They're added. Otherwise it sounds like

Epaphras my fellow prisoner in Christ Jesus sends you greetings. Mark,

Aristarchus, Demas and Luke my co-workers. And you're like, I feel like they're in

that too. Yes, that's right. So we add a few words to make it make sense in

English and away we go. So verse 24 we start off with one of my favorite

characters in the whole New Testament. Who is that? What's his fuller name? A

good name for him is Mark. But what's his fuller name? John Mark. Right? So this is

John Mark. Shows up eight times in the New Testament. Shows up in Acts chapter 12.

He shows up in Acts chapter 15. Shows up in 1 Peter 5. Shows up in Colossians 4.

But the one that I want to focus on first is 2 Timothy 4 11. And this is if I

had a favorite verse about maybe one of my favorite characters this is probably

going to be close to it. Notice how many bets I hedged on that? Like there were a

lot. But so this is the last letter that we think Paul writes. Only Luke is with

me. Which sounds kind of... boy the team is whittled a little bit right? But

remember one of the reasons the team is whittled is that the team has been sent

out. Like they are sharing the gospel. The gospel is on fire through this part of

the world. But he says, "Bring Mark with you for he is useful to me in the ministry." So

now what do we know about Mark? What do we know about John Mark? Was he always

useful in the ministry? No, not at all. We had this big falling out between who and

who? Barnabas and Paul. And they went at it and they got the contention was so

sharp between them that Barnabas went one way and Paul went the other. And who

did not go with Barnabas? Oh I set you up. Paul did not go with Barnabas. Who did

not go with Paul? John Mark. Like I'm not taking him. He's not... he went home. We

think to like mom and he is not steadfast. But at the end of Paul's life...

what's he calling? Useful. Now we don't think this letter has been written yet.

So I don't want to say Philemon should have in his mind that John Mark is

useful when he's being told about Onesimus whose name means what? Useful.

And he used to be useless and now he's useful. He's living up to his name. But I

wonder if Paul had Onesimus in mind when Paul wrote that particular... and this is

some of the... I don't know. I thought it was interesting to see that that's where

it's happening at. So we've got John Mark the like the comeback kid of the New

Testament. Whoa that's not right. Kid. Yes I'll go with comeback kid. The comeback

man of the New Testament is who? Jesus. There we go. All right. Great. I didn't

want to have to be careful about how we rank people here. This is important to me.

All right. So we've got Mark who says hello and who else says hello?

Aristarchus. All right. So let's practice this name. Aristarchus. Aristarchus. One

more time with verve. Aristarchus. There we go. All right. Good. Much better. So we

see Aristarchus shows up actually five times in the New Testament. You're like

what? Five times? Why do we not hear more about him? Well there's not a lot there

when you talk about him in the New Testament. He's kind of a "he was with us

too" guy. Right? So Aristarchus is the guy that he's not preaching some amazing

sermon that gets recorded for us but he's there doing the work and what do we

know about who Paul travels with? If somebody's not carrying their weight or

somebody's not faithful you are gone. Like he's not suffering unfaithful

people. So to be mentioned five times with Paul what can we infer about his

faithfulness? It's on up there. Right? He's commendable and he gets commended here.

So Acts 27. So Luke's writing here. When we'd

boarded the ship of Adrimidium we put to sea intending to sail to ports along the

coast of Asia. Aristarchus a Macedonian of Thessaloniki was with us. Does

somebody else hear that? Or is it? Okay great. I need to make sure I wasn't in a

fugue state or something here. I was like this is this sounds very odd to me but I

just want to make sure I'm good. Okay. So Aristarchus was with us. What's about to

happen in Acts 27? Crazy stuff. What happens in Acts 28? Crazier stuff. Right?

So Aristarchus goes through this and there's a lot going on but we also see

Aristarchus in Colossians chapter 4. So this is Paul. Aristarchus my fellow

prisoner. My fellow prisoner. So another fellow prisoner. You're like wait how many

fellow prisoners are there? It's a great question.

Spoiler alert. The gospel was not popular amongst the Roman Emperor/leadership

governance. Like that's... it was just not popular. It was also not popular among

the Jewish leadership. Right? This is not... everywhere you look the gospel is not

popular but everywhere you look the gospel is spreading. Thank God for it.

So Aristarchus my fellow prisoner sends you greetings as does Mark, Barnabas'

cousin. There we go. So we see Aristarchus shows up a couple of different places as

well. And then who else? Who's next? Demas. Now this is not the the restaurant guy

in Murfreesboro. This is somebody else. Right? It's totally different. What do we

know about Demas? He deserted Paul at some point. Right? So this... these are the

kinds of comments... these are the kinds of things that when they show up in the

text help us to sequence the letters of the New Testament. Right? Because did Demas...

Did Demas end well or poorly? Poorly. Like very poorly. He has deserted me for this

world. Right? It was not good. So when you see these people it's not just a matter

of like oh there's just randos hanging out with Paul. No no no. They help us

quite a bit with knowing what order things happen in. And believe it or not

those are the little bitty bits of evidence that these writers leave behind

that help to reinforce the accuracy of what they are actually saying. Because if

we were to find... you're to go do an audit and you were to find some

inconsistencies with... well you can't be there and she can't be over here. Like

what's... that's not true. Well now the... now the gospel has some problems. But the

gospel doesn't. Which is awesome. So even in these tiny little things that we cast

off and just kind of like rush through this rush through this rush through this.

No no no. There's a lot of beauty in these. So we got Mark, Aristarchus, Demas, and who?

Luke. Alright. So how many times is Aristarchus mentioned in the New

Testament? Five. So without looking... look up at me... without looking... if you had to

guess how many times Luke is mentioned in the New Testament would it be more or

less than Aristarchus? Do you know anybody named Aristarchus? You know

anybody named Luke? Uh-huh. Well there's a couple reasons. Luke is infinitely

easier to spell than Aristarchus and infinitely easier to say than Aristarchus.

So I'll give you that. Take a look. How many times is Luke mentioned in the New

Testament? Three. You know how much of the New Testament Luke wrote? He wrote...

anybody want to guess? Luke. There was another big book he wrote. Acts. It's like Paul and Luke

and then everybody else. Three times it gets mentioned. Luke is a long book. Acts

is a long book. If you ever hear me say we're gonna go word by word through Acts

that will be the book that I announce for my retirement because I will not

survive to see the end of it. Someone else will need to pick up the baton. Luke

would say it's not about me. That's exactly right. You know that Luke, his

name does not show up in Luke or in Acts. I think it is the epitome of what you

just said. Luke would say it's not about me. Luke is only mentioned by other

people. Now that's... so in any given room if Luke and Paul are in the room I'm

gonna put Paul's intellect above Luke's. But whoever else is in the room is likely

coming after Luke. Like these were incredibly intelligent guys. So he shows

up in 2 Timothy 4 11 and in Colossians 4 14 a few verses after this. So Luke, the

dearly loved physician, and we talked about this when we were in Colossians,

like this is why we know he's a doctor. Because somebody else mentions

this about him and he didn't even brag about it. And Demas sends you greetings. So

again we see Demas here at the same time of Colossians and Philemon both doing

well. So he calls Mark, Aristarchus, Demas and Luke my what on page 40? My what?

My co-workers. Now are you ready for a beautiful list? It's not on the screen,

it's not anywhere else, but here you go. This shows that this word co-worker shows

up 13 times in the New Testament. You ready? Romans 16 3 of Prisca and Aquila.

Romans 16 9 of Urbanus. Just take a minute and be grateful to the Lord your

name is not Urbanus. Okay whatever you like about your name, whatever you dislike

about your name, it could have been much much more complicated. All right there

you go. Romans 16 21 of Timothy. Philippians 2 25 of Epaphroditus.

Philippians 4 3 of Clement. 1 Thessalonians 3 2 Timothy again. So if

you're taking tally points here Timothy gets two tally points. Philemon 1 1.

Anybody remember? Who calls? Paul calls who? His co-worker in Philemon 1 1.

I've already said the name in the sentence. Philemon yes right? Colossians

4 11, Aristarchus, Mark and Justice. Now the commentators spill an absurd amount

of ink describing why they believe justice is listed. Go back one slide for

me Dave if you would. Why justice is listed in this list in Colossians 4 and

he's not listed in this list in Philemon. Would you like to know my views on this?

When the Holy Spirit told Paul what to write down he said justice his name once

and he didn't say it the other time. Can your faith take it? Is your faith okay

with that? All right mine is too. We're good. All right great. So getting back to

our list of co-workers in 2 Corinthians 8. My guy. 2 Corinthians 8 23 Titus. Now if

you want to know like a hardcore dude just get dropped off on the island of

Crete. Go figure it out and plant churches. And from all that we can tell

he didn't have anybody with him. Like just go do it. Now like Rambo of

Christianity. Just go in literally amongst the Cretans and plant churches.

It's amazing. It's absolutely incredible. And then in I think it's 2nd

Corinthians 1 24 of Paul and Timothy. Those are the co-workers. And I will tell

you something that I think in the in the dark moments. In what feels like lonely

moments in ministry. In the down moments. In the discouraging moments. I forget and

here's my application. That co-workers abound. Like co-workers are all over the

place. And I love the fact that in Rome, Philippi, Thessalonica, Colossae, and

Corinth they were co-workers. This is what the gospel does. If the tomb has

Jesus dead body in it. Like these people are wasting their time. This is what the

gospel does. Co-workers abound. So I would say recognize, encourage, and rejoice.

Recognize, encourage, and rejoice. And nearly 2,000 years later co-workers are

still abounding. Which is great news. You are not alone in your work for the

gospel. We are not alone in our work for the gospel. When we go into the big room

and worship the fact that our Lord Jesus Christ is not dead, we in that room are

not alone in our work for the gospel. Co-workers abound. All over the world

with different skin colors and languages today, people will proclaim that our Lord

Jesus Christ is alive. Co-workers abound. And this is good news y'all. We should

recognize that, encourage each other in this, and rejoice about it. All right so

we get to the last verse in Philemon.

"The grace of the Lord Jesus Christ be with your spirit." All right this verse

looks almost identical to Philippians 4 23 and Galatians 6 8. The way

Paul closes those letters as well. But I want you to notice something. Actually

let's do a couple quotes here real quick and then we'll get into the math.

Oh did I forget to tell you there's math today? Oh I have a spreadsheet. Okay so

Dr. Payson Aiken. So God saves us individually one at a time. Y'all good

with that? Right? You're not saved because your mama, your grandmama, your daddy,

your granddaddy, like one at a time we get saved. However he did not save us to

be islands unto ourselves. He saved us for community. And this is both

wonderful and wonderfully discouraging at the same time at times. Right? He saved

us for mutual accountability, for encouragement, and life. He gave us a

spiritual family to which our connection is thicker than blood ties. I don't know

how much you resonate. I've resonated with this the majority of my life

because virtually all of my family they don't profess that Jesus Christ is Lord.

My mom and dad yes. Sister yes. It's a little sketchy after that. So this has

been easy to see because it's like oh yeah well you you're a pagan. So we

us are gonna have a long relationship. Alright another quote from these two.

These people help us grow in grace as we are more and more conformed to his

Christ's image. And then one more. These men then stood with Paul on behalf of

Anasimas. I want you to think about them as a silent amen in the background.

Because when one person comes to you and says hey I want you to think about this

but oh by the way I've got some other brothers that you respect and love and

that respect and love you they also think about this this way. I almost want

to argue that this last two three verses are the most powerful witness to Philemon

for the argument that he's making. Because I know these guys and they know

me and these guys like to travel and they're probably going to come and it's

not just Paul that's going to show up. So Paul knew that they were faithful and

trustworthy and so did Philemon which I think is beautiful. It's absolutely

beautiful. Alright last one here. Their vote in favor of Anasimas would have

carried significant weight which I think is very true. Okay so let's take a look

at a couple of things in verse 25. So it says the grace of the Lord Jesus Christ

be with your spirit. My brain works in odd and mysterious ways. Are you guys

okay with me saying that? Yes? Okay cool. So one of the things that I do in order

to put the handout together so when you see at the top of page 41 how many times

does the name Jesus show up in the New Testament? The top of page 41. 910. Ms.

Sherry would you like to know how I came up with that number? Do you think that I

physically counted every... no good I did not. So there's a data set online. I

pulled that data set in. I put it into Microsoft Excel. Sort and sort and sort

and sort and sort and sort and sort and count. Come up with statistical analysis.

Export all that into word. Ta-da! The handout is birthed. Okay but what it

means is I have a count of every single word and its distribution and its

frequency in every single book in the New Testament. And one of the things that

when I was reading through Philemon it felt like Philemon commented on the fact

about Jesus and Lord and Christ a lot. Like a lot a lot. He says those words a

lot. So how many times does Philemon say the word or does Paul say the word Lord

in Philemon? It's back on page 40. How many times does Paul use the word Lord in

Philemon?

That's in the New Testament. And that's not all Paul. How many times does he use

it in Philemon? So in Philemon 1 3 and Philemon 1 5 and Philemon 1 16, Philemon

1 20 and then 1 25. Five times. How many times has he used Christ?

That's Jesus. Jesus is 6. Christ is 8. You'll get there. It's okay. Counting is

hard in the morning I know. That's why I do it in Excel. The funny thing is people

think I'm really good with math. No no no. I don't do anything in my head. Like it's

all done in Excel because Excel will count it correctly which is great. So

what I did is I put those numbers into a spreadsheet.

Philemon uses Lord Jesus and Christ more often per verse than any other book in

the New Testament. Like what does that tell you? Okay I'm gonna speak out of

both sides of my mouth. Paul uses a lot of arguments to get

Philemon to do what Paul wants him to do. But the most repetitive argument is it's

about Jesus. It's not about Paul. Paul references himself. He describes himself.

He articulates a few things. But it's way more about Jesus than it is about Paul.

Which I think is a wonderful way to make an argument. Because Christians talk

about our Lord Jesus Christ. Like that's what we do. We talk about our Lord. And

that's good for us to talk about our Lord. So we should talk about our Lord.

And then the last point here is that the grace of the Lord Jesus Christ be with

who? Your. Now you be careful. Is this singular? Is this one plural? Plural. So

we switched. So who's the plural he's referring to here? Who'd he address the

letter to? Philemon and Othea and Archippus and the church. So the grace of

our Lord Jesus Christ be with your spirit church. Which tells me that

churches need the grace of the Lord Jesus Christ.

What a wonderful beautiful way to bless someone. The grace of our Lord Jesus

Christ be with you. There's a reason a lot of religious traditions end

different parts of their services with those types of words. Because it's in the

scripture and it's really good for us. So a couple of final thoughts. And then I've

got a couple of giveaways. And then I'll get you ready for this afternoon and

next week. So last quote from Dr. Payson Aiken. Has this not been a blessing of a

resource? Thank you for your faithfulness Ms. Sondra. I greatly appreciate it. You

have helped us all with your consistency. So thank you. So whether he lets

Onesimus go back free to serve Paul or keeps him in his service, things cannot

remain as they were. Philemon has a choice to make and Philemon's got to

address that choice. Dr. Mellick who I now have a better picture of and I have

his cell phone number. I am so excited about randomly asking this dude some

great question one day. And he's so gracious and kind. So I'm gonna read this

one. Dr. Mellick. Here we go. Expressions of Christian thinking permeate the

letter. First two people were in need of reconciliation and Paul sought out a way

to accomplish it just as Jesus did. Second Paul pleaded the case of Onesimus

taking the side of the guilty and calling for forgiveness. Similarly Jesus

pleaded the case of sinners bringing them to the Father. Third Paul offered to

pay the debt Onesimus owed even though it was not Paul's responsibility. Jesus

took the debt of sinners and paid it vicariously. Fourth the reconciliation

was in essence affected in Paul. He was the tie that brought Philemon and

Onesimus together. Through Paul harmony was restored and Paul's consistent theme

of "in Christ" reveals that he thought the same way regarding the God-human

relationship. In Christ humanity and deity are reconciled. Don't miss the

other thing that Paul is doing here right? Because it's pretty significant.

And then my favorite quote probably of all commentaries of all time comes from

the OG himself. So I'm gonna I'm gonna try to translate this a little bit

because this is written in like pre-King James English. So this epistle shows a

right noble lovely example of Christian love. Here we see how Saint Paul lays

himself out for the poor Onesimus all with and with all his means pleads his

cause with his master and so sets himself as if he were Onesimus and had

himself done wrong to Philemon. Yet all this he does not with force as if he had

the right to but he stripped himself of his right and thus enforces Philemon to

forego his right also. Even as Christ did for us with God the Father so also does

Saint Paul for Onesimus with Philemon. Christ also stripped himself of his right

and by love and humility engaged the Father to lay aside his wrath and power

and to take us to his grace for the sake of Christ who lovingly pleads our case.

And with all his heart lays himself out for us for we are all his Onesimus to

my thinking.

Where are we in the letter? Don't make yourself Paul. Don't make yourself

Philemon. We are Onesimus my friends because we need somebody to reconcile us

and we have it. We have it. Now two of you have been extraordinarily consistent in

documenting so many of these quotes that I have been articulating as we have gone

through this series and for the first time I actually put every single quote

that I was sent by somebody in here or quote that I put up on the screen and I

got a binding machine at home now so I can make little books. So I have a copy

of this for Mr. Decker and for Miss Bethany. So that's all the quotes in

Philemon that I got all the commentary quotes which I think is a nice little

resource. So all right what else we got? Oh next week next week next week is one

question one question. What did God do in you through our study in Philemon? I'm

teaching a class the day before I will have no voice. I plan to stand up read

Philemon or maybe have one of you read Philemon and then ask this question and

if we have two minutes of conversation we'll go into prayer requests and if we

have 40 minutes of conversation I'll have to cut it off before we go into the

service but that's the plan for next week. So one question there it is. Would

you like to see our next book? It exists! It doesn't have a cover yet. It's at the

it's at the printers right now. I'm desperately hoping that we get it soon

because I would love to get it soon but this is part one of Ephesians. So it is

207 pages. Part two is about 250 pages. I'm excited. It'll be good. All right so

we got lunch today after the morning worship service. Please please stay. I

brought dessert.

Y'all have no idea what's in here right like no idea what's in here. Thank You

Jules I appreciate it. Remember I'm giving you a three-week heads-up. Our

schedule is on the weekly update but when we start Ephesians we are not using

the Christian Standard Bible for Ephesians. We are using the Legacy

Standard Bible. So if you have a copy of that awesome. If you don't there's

digital copies that abound. If you want to get a print copy that's great too but

we plan the current plan right now is to start that on March 23rd. So today is the

second so we're finishing up March the 9th. We've got a review. March the 16th I

will need a teacher. So we have an open spot for if you want to teach a lesson

on anything in the scripture go for it. But March 23rd Lord willing we'll start

Ephesians and then away we go. Sound good? Awesome. I'm excited to hope you are. We

have so many more books in the New Testament y'all like so many more. I did

the math the other day. I need to be I think I need to lift like 208 to be able

to get through at our current pace. So I'm just praying for a miracle. We'll see.

All right thank you all. Appreciate you. Let's go into our prayer request time

and we'll finish up in just a couple minutes. Thanks. Thanks for engaging and

don't forget to subscribe to our podcast, YouTube channel, and weekly email. You can

subscribe to all three of those at OurSundaySchool.com. Grace and peace to you.