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 and welcome to Our Sunday School. Glad you guys are

with us this morning. If you got your Bibles, head over to Philemon and if you got your

very, very little blue books, head over to page 17 and we will pick up with week

two in our, for us, short series in Philemon.

And welcome to all my friends visiting from the Chattanooga campus today. It's good

to see you all.

Alright, so let's read through Philemon and then we will pick up on page 17 and

I, for those of you visiting with us today, I promise you we're not going to

read the Greek out loud because that's what page 17 starts with and we'll kind of

skip past that pretty quick. So there we go.

Alright, so Philemon. Paul, a prisoner of Christ Jesus and Timothy our brother. To

Philemon our dear friend and co-worker. To Ephia 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 Onesimus. 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 am

sending him back to you. I am 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 out 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 much 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 and I'm

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. What a cool day that we get to read a whole book of the Bible in Sunday

School, right? Book, right? So, alright, so page 17 let's kick off looking at this

first pericope. A pericope is just a like a paragraph of related thoughts here. So

we see that our primary text as we mentioned every once in a while is our

Greek New Testament. That's what that NA28 is and then our CSB Bible. So we're

just looking at the first three verses today. So Paul, a prisoner of Christ Jesus

and Timothy our brother. So this is our first section of the first three. To

Philemon our dear friend and co-worker. To Athena our sister. To Archippus our

fellow soldier. And to the church that meets in your home. This is the two and

then the blessing, the grace to you and peace from God our Father and the Lord

Jesus Christ. Now a letter in the first century would have had five parts and

three of them get checked off here. So the "from," the "to," and the "blessing." Anybody

want to guess what the other two parts are? The body and the closing. Yeah, like

what do you want to say? And then thanks y'all till we meet again. Right? So just

to get us in a mindset of where we're at I've got a couple of quotes here for

different commentaries. So this has been happily termed the polite epistle. Which

I think is a wonderful joke from guys that have been dead a very long time who

knew how to put jokes in the middle of their commentaries and it was fantastic.

Because Paul wants something from Philemon, right? And does he take his

Darryl Davenport size 2x4 and wail Philemon over the head? Like no. Did you

get a sense of like I'm going to destroy you with my apostolic authority? Like no

not at all. Not at all right? This is a very polite epistle. From our own Terry

Brown. I can't say "own" anymore. He's pastoring of the church somewhere but I

love the man so much. But we can think about Philemon as the wisdom literature

of the New Testament because it's what it looks like to put on the gospel and

to live it out. And so when you read through Philemon and you go like

where are we extolling the greatness of our Lord Jesus Christ? In their

engagement with each other. Like that is, like who Christ is is the basis for

Paul being able to ask this of Philemon. So let me ask this question and I hope the

answer is obvious. Who's the main character in Philemon? Jesus is the main

character of Philemon, right. Because without the gospel Philemon rips this up

and throws it away and like on to another day. Because there's no basis for

any relational aspect here. And then last from Dr. Melick. The epistle teaches that

practically what it means to be in Christ and in one more, individualistic

ideas and ambitions become secondary and participation in the larger work of God

becomes primary. And this is too long for a tattoo but boy is that good. Like what

I me my mind is not primary in our lives as believers. Sell that on the street

corner in the United States of America and see how much money you make, right.

Nothing. You know you go get like you might get a two by four is what you

might get. So all right so let's jump into the letter top of page 18. First

word of the letter is what? Paul. Now why does Paul start with Paul? Because that's

how you did it then, right. I wrote a letter to somebody last week and put it

in a box with Legos because if you're getting the birthday present from me it's

gonna be Legos. This is her sixth birthday if that makes it any more

palatable to you. But the first word in the letter was what? Like her name not my

name and this is just the way that they this is the order that they did it then.

If you went to school in first century Asia you would have you would have been

taught write your name first. So this is not Paul being arrogant or cocky this is

just that the author of the letter identifying who the author letter is. And

then what I love about what Paul does here what's the very next word? Prisoner.

He immediately gets to the idea of captivity. He immediately gets to the

idea of being under bondage. He immediately gets to the idea of like he

frames himself in a way that when he makes his ask I think it's 17 verses

later because he only asked Philemon for one thing and he doesn't hit it right up

front right it's it's uh where does he say yeah verse 17 so if you consider me

a partner welcome him as you would me that's the ask. A 16 verse intro to

welcome him. Now you have all seen movies where there was a slow start

but Lehman because how many verses are there after there's not many verses

after verse 17 right like that's the thing and if you if you didn't

understand like what the real ask was you can read through the whole letter

and go so it's not a so it's a Wow because this is what the gospel looks

like lived out so Paul intentionally leans into this captivity language right

here Luther has this beautiful quote and thanks for Dave Barber for recoloring

Luther I had him in color Luther's been gone a minute y'all and I hope that you

had fun on October 31st celebrating what Reformation Day that's exactly right and

we are still reforming dang it we are still reforming so Paul empties himself

of his rights when he talks about himself as this prisoner he flips

everything upside down to compel Philemon to also waive his rights because

if Anasimas was Philemon's slave what did Anasimas have the right to do I'm sorry

what did Philemon have the right to do do whatever he wanted like he was a piece

of property he could be do he could do anything you wanted I spent a lot of

time this week reading about how slaves rights morphed in the first and second

century and so this is what they went from so at the beginning of the first

century you could do anything you wanted it's it's chattel it's it's just it's

property rights with slaves are at the end of the second century this is how

far slave slave rights had moved at the end of the second century it was no

longer legal in the Roman Empire to put a slave to death solely based on the

owner's word yet have somebody else in the conversation like that's where

rights got to in 200 years so we are like a quarter of the way into that

process no rights here guys no rights this is really really crazy stuff so

Philemon has all the rights in the world and one more this is man this book got

really good it's got really good if y'all don't have a copy of the Christ

centered exposition on Colossians and Philemon this one's actually worth

picking up like it I will it is quite good so Paul employs psychological and

spiritual tact tact tact Jim please tattoo this on your forehead tact right

just tact could we use some of that this week in our country tact just can I can

I put another word in here love like because Paul loves Philemon and he

loves an essence and we don't get the sense that they loved each other and

like the highest level that they might so tact while at the same time not

sacrificing his apostolic authority he doesn't say I'm no longer an apostle he

just doesn't flex what he doesn't need to flex right yeah absolutely and he's

he's speaking the truth there right he's speaking the truth because the text

looks like Paul led Philemon to the Lord which is a really interesting little

family dynamic so if if Paul is a spiritual father to Onesimus and Paul is

a spiritual father to Philemon what does that make Philemon and Onesimus brothers

if God is the father of Philemon and God is the father of Onesimus and God is the

father of Paul and Timothy he's there too like he's important we'll get to

that in a minute then they are all brothers this is a family thing this is

a family thing was there another one on this I think that was it okay great all

right so he's a prisoner but not just a prisoner is a prisoner of the Roman

Empire is that what it's saying I'm a prisoner of the Emperor try it again I'm

a prisoner of Christ Jesus who is Paul's King Christ Jesus and that is who Paul

is going to identify as that's the kingdom that I'm living in do you want

me to make a political statement my king is our Lord Jesus Christ nobody else can

wear that crown it's too heavy for anybody else a hundred percent and I am

yes that I Facebook has this thing that'll remind you of your posts from

years and years and years ago and I had shared something I guess it was 12 years

ago it was a repeat of something that Jerry Wilson had said and it was the day

after the presidential election he said if you're if your people won yesterday

start lowering your expectations now

right right and and what do we never have to do y'all we're gonna be

preaching this morning what do we never have to do with our Lord Jesus Christ we

never lower our expectations it will only always be beyond what we can ask or

imagine don't get sidetracked on false gods please y'all please please please

golden cat yeah he's never getting voted at there will not be an election there

will not be an election for supreme ruler of all things that's exactly right

I love that that's a bumper sticker right there come on now okay y'all we've

gotten into three words of Philemon so far I've been sitting on this for about

six weeks I'm excited all right so Paul a prisoner of Christ Jesus so he

identifies with Christ Jesus so my first application at the bottom of page 18 is

Christian identity matters Christian identity matters and I am apologizing

right now that we did not select the right size spirals for this book I will

fix that the next time I drop the materials off at the UPS store and ask

them to use great big spiral so it folds over and does all the things and there

you go so sorry I realized that this morning when Dave

Barber brought it to my attention it's like so Christian identity matters so

what do we do with that identify with our Lord Jesus Christ identify with our

Lord Jesus Christ yes here's the crazy thing he identifies with us if I had all

the power I don't know y'all it's probably good I don't it's probably real

good I don't that's exactly right he's mine the child of mine so beautiful so

Paul a prisoner of Christ Jesus so the first person in the narrative is Paul

the second person in the narrative is Christ Jesus the third person in the

narrative is who Timothy so why is he mentioned in Timothy well where's

Timothy from y'all anybody know

Bueller say it louder it's Ephesus yes absolutely right and and Paul went

through there we'll get we'll get to a map here in just a couple minutes not

yet that well Paul went through there and Timothy it is very likely knew these

people so Timothy says hi great and this ain't Paul being some isolated calling

somebody out either there is partnership on the ask and there is desired

partnership on the other side of the ask like this whole thing is about

partnership so Paul a prisoner of Christ Jesus and Timothy our brother why would

he pick brother what's he about to lean into with an

estimates and Philemon brothers exactly he's teeing all this up in the first

verse don't come at me with he's not a master at making an argument at laying

the foundation like this is a this is a a spoonful example of what he does in

Romans with the way that he lays out his argument in Roman you can actually put

the two side by side and there are gobs of similarities in the in the order and

the structure of the argument that is made because he lays out all the things

that are true and then he starts defending and articulating the

beautifulness of the gospel as a result of those things being true and it's

really just spectacular so my second application if this was at the bottom of

page 19 is Christian family matters Christian family matters Christian

family matters so what do we do with that I think maybe we should associate

with brothers and sisters associate with the brothers and sisters

you

Bobby you're the probably the only one that understands that while they're

writing I take a drink every time because I get really thirsty doing this

and I didn't do this on purpose that way but y'all never know when I take a drink

because I'm just like y'all are writing while I'm taking a drink all right so

Christian family matters so it's associate with brothers and sisters and

then we get to the two part here to Philemon to Philemon this is a personal

letter it's only a couple of them in the New Testament but Melek has a nice quote

about the idea of a I knew there was another pace and they can quote in there

can we go back that was so I don't want to miss it it's just really good Paul

knows who he is and whose he is come on now that's that's some poetic writing

right there and he is where he is for the gospel in verse 13 and he is

comfortable with that which is crazy because being in a Roman prison is not a

place where I'd go yeah let's do this but here we go so forward to so dr.

Melek so Christian fellowship involves participation in the lives of others

Paul proactively engages in Philemon's life because the gospel matters

just make sense like when we become Christians it is not I'm saved y'all leave

me alone and I'll ride it out no like we now have a bigger family I'm pretty sure

that I would like Tim and Myla Archer if y'all weren't believers but I really

like y'all because we're family for how long we family for Tim how long will we

be family for forever when when we stop keeping up with time like it's 927 on

Sunday November the 3rd 2024 when none of that matters anymore we'll still be

family that's pretty cool huh now this is every family normal is every

family functional is every family have just a couple of people that mmm y'all

I don't know I don't know the word to insert there but you get what I'm saying

right yeah we are that person we have all been that person in the body of

Christ and there is grace and peace and we'll get to that here in just a minute

to go around so so Paul a prisoner of Christ Jesus and Timothy our brother to

Philemon our so who's the hour here Paul and Timothy right our dear friend and

co-worker now you might put your cynical glasses on here and go Paul's buttering

him up for what he wants okay who's the author of Philemon the Holy Spirit is

author of Lehman can God lie no so these are what these are true absolutely so

guess what Christians speak truthfully about believers Christians speak

truthfully about believers they were dear friends and they were co-workers

but don't miss the other person in Philemon who is described as a dear

friend who else is described as a dear friend somebody tell me where and who

it's actually in your notes there on the bottom of page 19 where else is that

word used verse 16 and who's it used about in verse 16 who who Onesimus do

you see what he's doing Philemon you're a dear friend Onesimus is a

dear friend do y'all have friends who don't like each other does that make

like the idea of friendship wonky at time like no we can't do this with them

because them are gonna be there we can't do this because it's exhausting

what is Paul want to do where's Paul want to do Jesus look at Jesus and this

stuff's getting in the way so what's he gonna do well I'm gonna engage with this

stuff engage in the messy engage in the awkward engage in the gotta write a

letter I don't know how big a deal it was I know he was chained up when he did

it so that's annoying so this dear friend and co-worker this is a

co-laborer we we guess everybody watch me we guess I'm gonna do one more we

guess that they probably met when they were running through can we see the map

when they were running with this is Paul's third missionary journey when he

was running through Asia here now colossi is down here where we believe

Philemon and his house church are like he's up through Ephesus this is where

Timothy was and Paul spent a couple of years just hanging out in Asia and we

think that he knew a couple of people in colossi but he didn't know like the

whole church in Colossians because he tells them I hadn't really seen your face

so doesn't sound like he knew them but they probably like knew some people in

here because Christianity was shockingly small at this time and if you knew

another believer like oh like you like Jesus too that's awesome it's just an

amazing thing right so we think he they actually labored together somewhere for

Paul to be able to say this word it's the same word that he uses this to

describe oh I got it mark Aristarchus Demas and Luke in

Philemon 124 so it's on the same level as like the the core team that is

hanging out with him back in Rome

that's verse one

it gets better verse two and that the our English translation here doesn't use

the word and but what's the first Greek word in verse two and you see that Chi

right there that means and to a fear to a fear now a fear is a here's your

here's your tricky word to spell I wouldn't even recommend you try to spell

it because it's it's word told me no like eight times this week and I just

kept telling add to add which it made me think I'm adding the wrong spelling

multiple times is what I the conclusion that I came to so no back to I put the

map in twice I planned that wasn't that crazy right yeah a fear is a Phrygian

name Phrygia you see how close Phrygia is to Colossae I love these tiny little

head nods to accuracy scattered all throughout the New Testament actually

throughout the entire Bible because you could have she could have been it's

could have a synchre name and that had been fine I've been fine but the fact

that she came from Phrygia well that's cool all right just a little a little

supporting evidence here a little supporting evidence there and what do we

know about a thea let me tell me what we know about a thea she's a woman it's a

woman's name there we go great what else do we know about a thea Paul calls her

his sister which means she's a she's a believer so this is good so we have a

female believer what else do we know about a fear from from yeah she's she

she was in Colossae at this time right what else we know about a thea in whose

home someone's home that's right we'll get to that in just a minute

hmm what else do we know about a thea maybe maybe why would I say maybe there

you see why I said maybe yeah what else do we know about a thea maybe what you

had the right answer what else do we know about a thea we don't we don't stop

guessing like don't make stuff up about 80% of the commentators on Philemon will

say what ladies that's his wife whose wife Philemon's wife and you look at the

text and you go really where's that great question stop making it up

Christians are not commanded to guess at what the Bible does not say we are not

commanded to guess at what the Bible does not say so let's stop guessing what

the Bible does not say resist the urge to guess and let me know when you see me

do it because it aggravates me when I do it too so help me out on this now if she

is his wife which we don't know it would make a lot of sense to include her here

because Ruprecht I'm not making this up dude's last name is Ruprecht is that

not a cool name or what according to the custom of the time the wife of the house

had oversight over the slaves so if you're bringing a slave back into the

mix might be helpful to include everybody in the conversation this is

why most of the commentator and where her placement of her name is or why most

of the commentators like lean toward like we think probably this maybe so but

this was the this was the belief of the day all right so we got a fear and then

who else our kippis have we seen our kippis anywhere else in the New

Testament where have we seen him in the New Testament Shanda Colossians we're

adding Colossians at the very end and there's this is this kind of like pay

attention to the ministry with which you've been entrusted and then he says

peace out you know or grace and peace out Jesus right but and and you're like

what was that about we don't know let me give you one guess I'll give you one

that this is the this is the dr. Knox came up with this 60 70 80 years ago I

don't know what it was I'm gonna I'm gonna stand in the corner

saying this okay so dr. Knox says this dr. Knox says that Philemon was actually

the bishop over the Lycus Valley churches and Paul wrote the letter to

our kippis because our kippis was the pastor of the church at Colossae as is

obviously evidenced by the obscure direction at the end of Colossians

chapter 4 and Philemon had a better relationship with our kippis so

Philemon was going to be the one that actually had the engagement with our

kippis to deal with bringing anesimus back into the relationship of the church

I'm like okay that was that was a lot and so here's what happens when we guess

here's what happens when we guess anything is fair game so just please

understand when we take this book and set it aside anything else will do when

we say to God's Word you're not enough we get golden calves we get wanting to

go back to slavery we get Corinthians like just in general right it's just

this is enough and saying this is enough is what we mean when we say we have a

high view of Scripture this is above my understanding I stand under this what it

says I believe I'm gonna turn into Joel Osteen here in a second sorry y'all know

that thing that he doesn't we're not get into that nope nope nope nope nope nope

down Jim down all right so what's our kippis mean what's our kippis mean horse

ruler horse ruler horse ruler it's a horse whisperer it was very common at

the time to name your slaves after the job that they did a lot of folks think

our kippis was a slave maybe in the house maybe not in the house but that

was his job and bringing another slave alongside oh maybe good maybe not

Zeke what you think did he have a name for our kippis ah they didn't because

they're that oh yeah well many times they wouldn't name the slave until the

slave was several years old because the mortality rate in the first century it

like you did not want to be born then y'all it was 35 40 percent I mean not I

didn't say three or four I said 35 I mean it's terrible tears you didn't name

people until there were several years old anyway and then at my favorite

example of this is at the end of Romans Paul starts giving all these shoutouts

to different nationalities and backgrounds and whatnot and several of

the names mean third or fourth like we just what's your name I'm third why are

you third well I'm the third one why be more creative with the piece of property

like I'm is this was a low view of people there's no Imago Dei here at all

whatsoever

there it is there it is Dave's awake this morning our kippis is the name that

had horsepower okay all right to a fee our sister to our kippis our fellow

soldiers he's in the fight with Paul and Timothy and to the church that meets in

your home do you all know why Philemon is in our Bibles that little phrase

right there that is why the letter got circulated because if you hadn't put to

the churches in our home it would have been a private letter between those

people and there would have been no reason to circulate it to a larger

audience but because because Paul is including their church this is going to

get read to the congregation

awkward can you imagine who is who is reading the scripture this morning in

church Jonah we are teaching our kids to stand up and read God's Word in church

and you you cannot get me more excited than that I'm so excited about this y'all

you have no idea can you imagine if the scripture this morning was a letter

about Matt Ayers needing to fix a relationship with somebody else in the

building we could not keep people away attendance would not be a problem until

your name was in the letter right right do you see how much Paul and the spirit

value our relationships as a result of the gospel this is beautiful stuff you

see what dr. moose says here so by making the issue of an estimates a public one

Paul increases the pressure on Philemon to respond as he wishes but we should

not view the public nature of the letter is simply a lawyer's tactic to win his

case it reflects the corporate nature of early Christianity in which no matter

was private but inevitably affected and was affected by one's brothers and

sisters in the new family of God this is still a new thing Christianity is not

hundreds of years old at this point they're still kicking the tires on those

and figuring out how this works and I'm glad they did because this is

exceptional advice for us but this is why this letters in the Bible and yes

they did read it in their church yes ma'am

people in the church at that time who would have been on the gleam inside of

these situations like that would have been on the judgmental you should never

bring place back like look at the president you're studying I mean you

think about the boundaries and the norms that have to be broken down with Christianity really is absorbed.

they were people just like us right yeah like really like us the devil's tactics

on them worked on like they work on us yeah that's exactly right but most of

the commentators say something to the effect of we believe reconciliation

actually took place because it's in our Bible like why would you go circulate

this well that didn't work let's go tell them it's like wonky right so the church

that meets in your home so we're gonna answer the question you ready whose home

was it so let's take a look is this a your singular or a plural it's a singular

so we believe it's one of three possible people here right who are the

possibilities Philemon a fear and our kippus okay great

Philemon a fear and our kippus does order matter in the Bible okay let me

show you how order matters in Philemon you ready Paul is the primary author of

this letter and he goes first Timothy goes second verse 3 grace and

peace to you from God our Father goes first the Lord Jesus Christ goes second

now this does this mean Jesus is look no don't get into some crazy heresy here

but order matters we like we don't get out of the introduction of Philemon and

Paul has already given us two examples of how order matters the letter is to

Philemon if you make it out to be to our kippus well if you make it out to be a

thea the pronouns don't work in the it gets real wonky real quick if you make

it out to be our kippus then you basically have to say all of church

history is wrong about who this is to and I would say that is a hill way too

high that I want to climb and die on like that is not one for me the your is

referencing back to Philemon here so the church in the meets in your home and the

word that and meets are added here to help us out it's really just and the

church in your oikos your home and then we get the yes ma'am I don't think Philemon

read this that's a great question do I think Philemon read this letter out loud

to his church so I'm going to answer the exact question you asked and I'll answer

a different question that you might have intended to ask I don't think it was

Philemon's church I think it was Philemon's home I do not see in the New

Testament where we see a the home and the leader of the church or the same

person if you do that then the other home churches in the New Testament you

run across some odd things because then Lydia is the pastor of Philippians right

so I I don't think so do I think Philemon read it I have no idea I have

no idea I would not have wanted to read it until I had reconciled that is for

sure just put Jim in the text for a hot second what's that yeah that's yeah oh a

new letter let's read yeah that that's the kind of stuff I wonder about like

how does word get out that y'all should give this a pre read before you read it

in front of everybody I mean think about the letter to the Corinthians just pick

one it's like you want read that cold in front of a group of people I don't read

that cold in front of reading right now in front of people crazy what how do we

know that yeah it's it's remembering Colossians its reference because remember

we think that he was carrying Ephesians Colossians and Philemon he and the

traveling partners which is still just like the craziest carry-on luggage of

all time on a trip this is amazing to me but yeah all right verse 3 real quick

grace to you and peace and I will tell you here the order matters because grace

creates space for peace and peace is the result of grace this is always the order

that Paul puts these in in the New Testament which I think is beautiful

because it's a head nod to the Old Testament and it's a head nod to the New

Testament and Melek has a nice little quote too so Paul's greeting was a

Christianized form of typical greetings y'all remember the turducken right he's

gonna he's gonna put as much of Jesus and the implications of the gospel into

the existing structure as possible the logical order preserves the way God works

grace produces peace grace produces peace peace does not produce grace if we

were to have peace in the Middle East all of a sudden don't be hoping pray for

it don't be hoping for it there's not going to be grace that just lavishes no

no no no no no no no not the way this works y'all not the way this works all

right so grace to you and peace from God our Father so he's including everybody

in the two here and the Lord Jesus Christ and I love that Paul starts with

the Lord Jesus Christ in verse 3 and he ends with the Lord Jesus Christ in verse

25 there Christ is the bookend of this letter because that's who this letter is

about so God our Father gives grace and peace and our Lord Jesus Christ gives

grace and peace so let's rejoice and receive the Father's grace and peace and

rejoice and receive the Son's grace and peace this is good news this is really

good news so God our Father gives grace and peace our Lord Jesus Christ gives

grace and peace so let's rejoice and receive the Father's grace and peace and

rejoice and receive the Son's grace and peace

know why I thought I could do these three verses in one week that was silly

wasn't it yeah and then we'll end with our pace and aching so our God is a God

who has received revealed himself as father and because there's only one

father there is only one family

yes wasn't that a good line I read that I was like this is fantastic

it's fantastic there's only one father it's only one family it's beautiful

beautiful beautiful and Philemon the letter to Philemon is evidence of how

God views his family they did is worth the effort reconciliation restoration

is worth the effort this is good news for us which means our reconciliation

and our like return to like the way this is supposed to work is worth the effort

because I don't know about y'all but you've probably been a Paul you've

probably been a Philemon you've probably been an an anesthetist at some point in

time in your relationships and this is important this is important so one

family so what do you think we're gonna go do next we're gonna go rejoice in the

beautiful gospel that we have and celebrate that by worshipping together

just one family which is just a little bitty picture of the rejoicing and

celebrating we'll do one day as one big family and I'm excited about that so

thanks for coming today you've got your prayer requests on your tables let's

pray over those and let's get out of here and go support the kids because

they're not the church of tomorrow that the church are right now and let's go do

it thanks guys 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 our

sunday school calm grace and peace to you