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 oursundayschool.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. We're in Philemon. We're

still in chapter 1, so don't worry. I was at a conference with a bunch of Baptist

preachers this last week, so you're going to get what you get right now, okay?

You're going to get what you get. All right, so we're on page 30. If you got

your first book, if you got your second book, I'm actually going to make a

mention to it. If you don't, that's fine, but just FYI to that. And I'm not

asking for hands. I'm not looking for testimonies, but I do just want to

quickly check how did we do with our homework for last week. Did we pray for

somebody and then tell them that we thanked God for them? And if you didn't,

guess what? Got another chance this week, so it's okay. It's the great thing about

being a Christian is you got today, which is good. All right, so while I was at this

conference, I heard a song that I had never heard before, and I thought that it

would make a phenomenal prayer, and I don't pray a lot in here before we

get started, but if you go to the next slide, Dave, this is "Speak, O Lord." This is

written by Keith Getty and Stuart Townsend, and in my opinion, when Keith

Getty writes something, we should at least halfway pay attention to it. So

here is the prayer. Speak, O Lord, as we come to you to receive the food of your

Holy Word. Take your truth, plant it deep in us, shape and fashion us in your

likeness that the light of Christ might be seen today in our acts of love and

our deeds of faith. Speak, O Lord, and fulfill in us all your purposes for your

glory. Teach us, Lord, full obedience, holy reverence, true humility. Test our

thoughts and our attitudes in the radiance of your purity. Cause our faith

to rise. Cause our eyes to see. Your majestic love and authority, words of

power that can never fail. Let their truth prevail over unbelief. Speak, O Lord,

and renew our minds. Help us grasp the heights of your plans for us, truths

unchanged from the dawn of time that will echo down through eternity, and by

grace will stand on your promises, and by faith will walk as you walk with us.

Speak, O Lord, till your church is built and the earth is filled with your glory.

I can, yes.

So here's the thing, Zeke, if I don't do it right now, there you go, you got it, you

asked for it. Well, Zeke's gonna share it on the Sunday School page, how about that?

Awesome. That's all my years of management training right there is what that is.

Alright, so on, let's read through Philemon and then we'll jump in and look

at our verses for today, verses 6 and 7 I believe, and we'll go from there. So Paul,

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

and co-worker, to Ephea 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 and 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 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, 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. Oh,

you just pasted the whole thing in there. All right, cool, very good. It's in the

comment for this video. There you go. So everybody can see it, not just our class.

And I moved the pulpit. All right, so we're at the bottom of page 30 today.

We're going to pick up with verses 6 and 7 so that today is about I pray that

your participation in the faith, this is an interesting word, we'll dial into this

quite a bit, participation, 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. So verses 6 and 7. So the bottom of page 30, where is the

Greek, I'm on the very last line on page 30 there, where is the Greek word for

pray? It's not there. So why is the English word pray there?

He was just, do you remember last week I told you I'm cutting Paul off in the

middle of a thought. This is what happens when you cut Paul off in the middle of a

thought. You have to borrow a word from the prior verse to make the

English not sound like a giant run-on sentence. But guess what? Guess what? If

you take your blue book and flip back to page 25, we're gonna look at a little

Greek. There are two periods in verses 4 through 7 in the Greek. Where are the two

periods? End of verse 6 and end of verse 7. So verses 4, 5 and 6 are one big long

sentence. So I really like what the CSB has done here, pulling this word in,

because you either get this incredibly awkward English sentence or you break it

up a little bit and connect it by borrowing the verb that was just used in

the prior sentence. So a very helpful translation for us to pull this in.

Alright, so I pray that, I pray that on page 31 now, that your, is this your singular or

plural, singular, that your individual Philemon, your participation. Alright, so

what's the Greek word here? "Koinonia." Have you heard this word before? Yes, you've

heard this word before. What does this word mean? Fellowship, right? This is the

word we've heard all of our lives. It means fellowship. Maybe. It's not a bad

definition. It's just we, as, can we go one more slide forward Dave? We as American

Christians, specifically in the South, as members of a Southern Baptist Church,

when we hear the word fellowship, what do we sometimes associate that with? Food

and hanging out in the fellowship hall, and as if, as if there is one

geographical location that this can occur. And I get the heart of it, but it's

just terribly wrong. So this is not about a single location that this can occur in,

but this is Philemon's participation in the faith. You're like, what? Okay, we're

gonna talk about this quite a bit. Now, how many times does this word

participation show up in Philemon? Once. Sort of. So, Laurie, I'm gonna think about

you, and I'll talk about this next part here. So this word participation is a

noun, "quenenia." It shows up in verse 17 as well as a very slightly different

noun. You think about it as like a brother-sister noun. These very, very

similar thoughts spell just a little bit differently, meaning almost the exact

same thing. Now verse 17 is not in your first part of your handout. Verse 17 is

in the second part, and this word, what is the English word for

fellowship in verse 17? Partner. That's right. Like, partner. That doesn't sound

like eating food on Sunday afternoons with a bunch of other people in a potluck.

Nope. Because that's not what it is, right? It's a little bit different. This is, the

definition for this one is a sharer or an associate. This is somebody who does

something with other people, and the Greek word is "quinenas." You think that

sounds pretty similar to "quinenia?" It does. It's very, very similar. Brother-sister

nouns here. Very, very close together. So this word shows up in a couple of

different places, and who is the partner in verse 17? Paul's the partner in verse

17. "If you consider me a partner, a sharerer..." You see what he's doing here?

Who shared the gospel with Philemon? Paul. Is Philemon going to argue that Paul is a

sharer? No. Would you argue that the person who shared the gospel with you is

not a sharer? No, you wouldn't argue that. You would say, "Yes, this person is a

sharer. This is a partner. This is somebody who comes alongside and does something

together." There is a unity here, and I've got a couple of quotes from the good

doctor. So there will always be forces that try to tear the church apart. Who

wins if Philemon and Onesimus are not reconciled? Satan wins, right? There's

an attempt at division. There's an attempt at pulling things apart, but

there will always be the gospel itself to point the way of humility, forgiveness,

and reconciliation. And this is all wrapped up in this idea of partnership,

of sharing, of togetherness. Like you can't do koinonia apart. Does that make

sense? All right, so one more quote from the good doctor. So Paul seeks forgiveness,

humility from both parties, Onesimus to seek forgiveness, Philemon to grant it,

Onesimus must abandon fear and Philemon pride. I didn't know where to put this.

I'm just gonna stick it here because this is just such a... this is the one that

you've sent me so far that's kind of like... that's pretty good. That's pretty good. But

this, if this happens, if this occurs, it's because koinonia happened. Like there

was a sharing and a partnership that went on. Now in verse 17, if you flip over

to verse 17 real quick, "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. There is also a financial component to fellowship. Look at

definition number four of participation on page 31. Financial benefaction. This is

a... this is a much more flexible word than we typically think about when we think

fellowship. This can mean anything from partnership, as in you are... one of

the original meanings of this word outside of the New Testament was you

partnered together in a business where you both have sacrificed to obtain some

larger return on an investment. And that doesn't sound like what Paul would do at

all for the gospel, does it? Yes. It's literally what he's doing right then from

prison. He's sacrificing his liberty for the advancement of the gospel. And it's a

really beautiful thing. So it can mean that. It can mean participation. So you're

you're participating in some act with somebody. It could be social intercourse.

It's not sexual intercourse. It's social intercourse. So you're dialoguing. This is

the... think about the Southern Baptist definition right there. That social

intercourse. The engagement together. The relationship. The hanging out. And then

the... it could just mean we're gonna invest. We're gonna financially invest in

something. So a lot of flexibility with the definition here. And what it doesn't

mean... it doesn't mean all of those at the same time. Right? So we got to be careful

with how we use these... these are technically glosses. They're not

definitions. But how we use these things to understand the Scripture a little bit

better. Alright. So verse 6. "I pray that your participation in the faith

of the Lord be with you." How many faiths are there? Is this important? I would argue it might be the most

important singular plural in the sentence. Because if we misunderstand and

think that well, Onesimus has a faith. And Philemon has a faith. And Paul has a

faith. And Athena has a faith. And Archippus has... no, no, no. We have one faith. You have one faith. And we have one faith. Which is super

helpful. Because I can't imagine how confusing it would be if every single

day we got a new faith. It would be a lot of different gods, wouldn't it? It would be really tricky.

Really tricky. So I pray that your participation in the faith... so Christians

participate in the faith. That's my first application in the bottom of page 31.

Christians participate in the faith. Christianity is not a passive activity.

There's participation that is involved. There is work that is involved. So what do we do with that?

Well, participate. Right? Do the thing.

And then the second is Christians have one faith. Christians have one faith. And I would say let's know it and rejoice that we have one faith.

It could be really complicated and I'm glad it's not. So Christians participate in the faith. So let's participate.

Christians have one faith. So let's know it and rejoice.

So I pray that your participation in the faith may become effective. You're like, effective?

Well this may become. Let's not skip past the may become. What kind of verb is this?

There's one specific word I'm looking for.

It's a subjunctive. And the subjunctive means what?

Very possible to happen. Right? It's not a certainty. It's not a guarantee.

But it's not a lottery ticket. It's not the optative and it's not the indicative.

I pray that your faith may become effective. So the question then is what is effective?

Well, just look at the Greek word there for a second. What's the Greek word for effective?

Energase. Right? What does that sort of kind of sound like? Energy. Yeah.

So there's some activity. There's some operativeness.

There's this specifically means pertaining to practical expression of capability.

Like can it actually be done? Can there be some power or some force that results from the thing that is occurring?

So you don't use this word when there's no outcome. You use this word when there's an outcome.

Right? Which fits nicely with participation in the faith that there's some engagement that we're supposed to be doing.

This word shows up in Hebrews chapter 4 and 1 Corinthians chapter 16.

So who's got Hebrews chapter 4 and who's got 1 Corinthians 16?

Dave's got Hebrews chapter 4. Who's got 1 Corinthians 16?

Dave it's Hebrews 4.12. What do you got?

For the word of God is living and effective and sharper than any devil is.

Penetrating as far as the separation of soul and spirit joins him off.

The word of God is living and effective. This is a word that describes God's word itself.

Is there an outcome when God's word is introduced into this situation? Yes, you better believe there is.

1 Corinthians 16.9. Yes, Zeke, sorry. Oh, you got it? Okay. Yep, go for it.

For a wide door for effective work has opened to me and there are many adversaries.

So Paul is talking about the future. And look, there's the door that's opened, but not just for work.

For effective work. Right? This is an effective ministry that could happen.

This is something that's going to result. He wants to go somewhere and preach the gospel and there be a result because of that.

I pray that your participation in the faith may become effective.

This word talks about the Scripture, talks about evangelism, and it's got an outcome to it.

What is Paul going to ask Philemon to do? Like what's the one thing he directly, explicitly asks him to do?

Receive. That's right. Now to receive, what does it imply? You've got to forget.

Because you don't want to go walking around in the same house as somebody and you're ticked off at everybody all the time.

That's no fun. It happens, but that's no fun.

This would have been a good lesson to teach right before Thanksgiving.

We'll just move along. Nothing to see here.

So I pray that your participation in the faith may become effective.

And the CSB translates this through, what's the Greek word?

"In."

Like there's a, you're like what? Yes.

Most of the commentators say this is the hardest verse to translate in Philemon.

Because there's so much flexibility and the definite, there's so many options.

The semantic range is so large for several of the words.

And if you just woodenly translate every single word, it's, you know, Yoda's on marijuana.

It is not a helpful sequence of words at all in any way, shape, or form.

Alright, so I pray that your participation, there's probably not too many Sunday school classes in America where Yoda and marijuana were mentioned.

In the same sentence nonetheless, right? There you go.

So I pray that your participation in the faith may become effective.

So my application is on the bottom of page 32.

"Christian faith can be effective." Yes.

This is encouraging. This is not a pie in the sky.

There's no chance of this occurring. Your faith can be effective.

Is it in your power? No.

I love the face Darla makes when I say something really stupid like this.

She's like, "Mm-mm. No. Move along. Nothing to see here."

So I'm going to rejoice at that because Christian faith can be effective.

So I pray that your participation in the faith may become effective through or in knowing,

and this is epinosis, this is this personal knowledge,

in knowing every good thing that is in us for the glory of Christ.

So every good thing, this good, this is also referenced in chapter 1 verse 14

where he says, "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."

He's telling Philemon what the assessment of Philemon receiving anesimus would be categorized as.

He's like, "If you receive him, that's a good deed."

And the guy who shared the gospel with you tells you,

"Like if you do this thing, this is a good thing."

"Oh, OK. Cool. Great."

So he's setting up what he's going to ask him for in a little bit again here,

which is really, really beautiful.

"I pray that your participation in the faith may become effective through knowing every good thing."

Why does he start with knowing?

Anybody got a guess?

Can you live what you don't know?

It reminded me of a Jen Wilkin quote.

Let's skip that one. Let's go back to that one.

Where was that one?

Oh, the good.

Even the good that we do is an outworking of God's grace at work in our lives.

This is not like, "I did a good thing."

Probably not.

The Spirit did a good thing in you and through you and it came out.

That's where the source of the good thing.

Be careful when we talk about the source of the good thing.

Let's go forward to, and then Jen Wilkin, "The heart cannot love what the mind does not know."

We have to know before we can do.

This is just a taxonomy of learning.

This is the order in which this process works.

So an effective faith is actually a knowing faith.

An effective faith is a knowing faith, which is good.

It's almost like it all works together because we have a book that tells us about God so that we can know Him.

Yes, it's wonderful.

I pray that your participation in the faith may become effective through knowing every good thing that is in us.

Did you expect Him to go there with the sentence?

Maybe every good thing that's in Christ.

Every good thing that's in the faith.

Every good thing that's in the fellowship.

Every good thing that's... no, no, no. Paul's going to use himself as an example here.

He and Timothy, the "us" there.

Every good thing that's in us.

For, and then where are the Greek words, "the glory of"?

They're not there.

And they're not borrowed from anywhere else either.

And this is one of the things that if you go to BibleHub.com and you type in "Philemon 1-6"

BibleHub.com is a website that will show you 30 translations on the screen at one time.

Really, really helpful website.

You'll see the second half of this verse translated a lot of different ways.

Because if you just translate it, I pray that your participation in the faith may become effective in knowing good that's in us, into Christ.

I feel like I need more words to kind of smooth this out just a little bit.

And this is what this particular translation has chosen to add in.

That "for" however is a "to" or "into."

It's the growth of your faith.

You're growing deeper into Christ.

We are in Christ, yes, but we can grow deeper into Christ as well, which is really wonderful.

And one more thing I want to note here is how many times does the word "Christ" show up in Philemon?

Eight times.

Who is the main character of Philemon?

Christ is the main character of Philemon.

It is not about Philemon, even though we have titled the book "Philemon."

And the first word in the book is Paul.

The book is about our Lord Jesus Christ.

So the center is my application on this page. The center of our knowledge and faith is our Lord Jesus Christ.

The center of our knowledge and faith is our Lord Jesus Christ.

Because this knowing good that's in Paul and Timothy, into Christ.

That's where the actual center itself is.

And we've got a quote by Moo.

"Christ joins us to other believers in an intimate family unit. Within that new relationship we bear responsibilities for one another."

See, when we collectively are in Christ, that is where our unity and the opportunity for fellowship and obligation and family occur.

Apart from Christ, we are not together.

And it makes no sense that we would do what we do.

In Christ, now there is space for community and fellowship and real relationship.

But apart from Him, this is just not the way this works.

So the center of our knowledge and faith is our Lord Jesus Christ.

So what we should do is we should know Him.

And I would argue that we should rejoice that He is knowable.

Because there are faiths that believe you can't actually know the God that you serve.

And I love that that is a strange thought to us in Christianity.

Because we can actually know the God that we serve.

And this is a beautiful gift that He's given.

Alright, so verses 4, 5, and 6 make a full sentence.

And then verse 7, I would argue it's a bit of evidence of verses 4, 5, and 6.

So if it sounds a little different, it's because Paul is given the framework.

And now we are going to give, "Well this is why I said all that. Because I've seen this."

So this is your example or your evidence in verse 7.

4, this is the gar, there is a reason for what just happened.

"I have..." So Paul is talking individually, indicative.

He believes it to be true from the perspective that he wrote just a second ago.

"For I have great joy..."

Alright, so what's the definition of the word joy?

Page 34.

Cheerfulness, or what? Calm delight.

You're like, "Well that sounds pleasant, doesn't it?" Yes.

Is there anything spiritual sounding about that?

No! You know why? Joy is just happiness, guys.

Joy is not something special and specifically Christian and like, well, pagans have happiness and Christians have joy.

Stop it! Stop saying silly things.

When you say silly things like that, pagans go, "Happiness is wrong?"

No, happiness is not wrong. It's just another word for happiness is what it means.

It's all the same bucket. Have you noticed that we like to use different words for very similar things?

Yes, this is what's happening here. Joy is not a distinctly, uniquely Christian concept.

It's just a word that means happy. And, what are the fruit of the Spirit?

Joy is one of the fruit of the Spirit, right?

So this is one of the things that comes out of a relationship in Christ.

Jim, I think that's why people separate the dead.

Yes, and you could translate it. The fruit of the Spirit are love, happiness.

And some of you all just went, "Mmmmmm."

It's not the song. It's too many syllables for the song, right?

Yeah. I really don't care about the song.

Like, this is my Bill Brandenburg moment. You can't make me care about the song.

Yeah, this is just happiness. Paul is happy.

It's OK for a Christian to be happy.

You are allowed. You are encouraged. I dare say you were even commanded at times.

And the outcome of the Spirit living and working effectively in us is happiness.

And this is good. Which implies something really beautiful about the God that we serve.

He does - wait for it. You all are going to throw rocks at me.

In fact, you ready? Want you - I'm going to get behind the pulpit - to be happy.

He is working it out in your life.

The result of a relationship with Christ is, in fact, happiness.

And it is good. My son likes to eat sour patch little gummy things.

You know what I'm talking about? I can't smile when I'm eating one of those.

And I'm convinced that some Christians think that they can't smile because they're a Christian.

Of course, I have to be somber and solemn. And I've got joy in my heart.

You'll never see it. But it is there.

No, no, no, my friends. The fruit of the Spirit comes out.

You can see and experience these things. And this is beautiful.

And Paul is saying, "For I have great joy. I have great happiness."

Paul was personally impacted by Philemon. This is a beautiful thing.

"For I have great happiness and encouragement."

Now look at this Greek word for encouragement. What's the Greek word?

I bet you can take a pretty good stab at it.

Paraklesis. What does it sound like? Parakleet. And that is whom?

The Holy Spirit. Philemon is doing stuff that's similar to the Spirit.

Why would Philemon be doing stuff that's similar to the Spirit?

Because these spirits in Philemon. Right?

This is the Spirit coming out of Philemon. This is another evidence.

You are a believer. And this is encouraging.

When somebody comes up to you and says, "I see evidence of the gospel in your life."

Yes, this is good.

Paul had great joy and encouragement from your love.

Can I throw down on another Christian myth here for just a minute?

Agape. Well, this is God's love.

In the New Testament, it's actually used more often of man's love than it is of God's love.

What's the definition? Affection or benevolence? Love.

Or a love feast. And if you are like, "I'm nervous here."

Okay. This is what pagans called communion, the meal itself.

The love feast. Because it wasn't...

So the communion wafers that we serve here at Stuart Heights now are no longer gluten free.

I went on Amazon and I got Julie some that are gluten free because she's gluten free.

Does that look like a love feast to you?

You call that a feast, you are taking today's sermon very seriously. Okay?

That was my fasting joke.

That your love, I have happiness and encouragement from your love.

Verses 5 and 7 are Philemon's love.

Verse 9 is Paul's love.

This word shows up several times in Philemon,

and the good doctor has a quote about this too.

Christians give to one another because they belong to one another.

Give, and I give, and I give, and I give...

Outdo one another in showing this.

In some weird way there's a bit of competition.

Can I love you more than you love me?

Let's see who can win.

That's a cool world to live in.

I want to live in that world, right?

For I have great joy and encouragement from your love,

because the hearts of the saints, the hearts of the saints...

Where is your heart? Can you point to your heart?

What is the Greek word for heart?

Oh no, no, no, no, no, no.

What's the Greek word for heart?

Cardia.

Where we get cardiac, right?

What's this word? Not cardia.

Looks like somebody made a mess in the kitchen.

Splagsnawn.

Right? What is that? It's a mess.

It's a mess to say too.

I like the word because it's kind of a messy word,

and it describes a messy place.

It's your gut.

It's your seat of emotion.

Oh man, that was a gut punch.

Oh man, I felt that in my gut.

Nobody ever said, "I felt that in my heart."

You didn't feel that in your heart.

You feel it in your gut.

That's the seat of our emotions.

This is our emotional place that we live from,

because the emotions of the saints

have been refreshed through you, brother.

That's beautiful.

See, a Christian's love can result in joy and encouragement,

and a Christian's love can result in refreshed hearts.

This is good.

We can make a difference in each other's lives

in Christ because of the gospel

through the power of the Holy Spirit.

And I hope none of that sounded like, "I can do it alone."

No, you can't. I can't either.

I can pretend, but it's not going to be successful.

"For I have great joy and encouragement from your love,

because the hearts of the saints have been refreshed."

This is a perfect passive indicative,

and it is beautiful.

Perfect means this is past action

with the results continuing.

So it wasn't just a one-time thing.

This was a thing that had a significant impact

in these saints' lives.

Passive means it was done to them by Philemon.

And indicative is a statement of fact from Paul's perspective.

He believes this to be true

under the inspiration of the Holy Spirit.

And I'm going to say it was true, which is good.

And then we come to one of my favorite words

in the Greek language, "through."

It says "dia." This is directly through.

The refreshment of the saints

goes through you, brother.

That would be a wonderful thing to be said of us, wouldn't it?

Like, "I am refreshed because of you."

That's a nice aspirational statement.

And he could have just said "through you."

Did he have to add the brother?

Yes, he had to add the brother

because the Spirit told him to add the brother.

That's why he had to add the brother.

So why is he throwing in this family language?

He's getting ready to ask.

I need you to welcome a brother.

He's a new brother, but he's a brother.

See, in Philemon 1-1,

the brother is used of Timothy.

In Philemon 1-7, it's used of Philemon.

In 1-16, it's used of Onesimus.

And in 1-20, it's used of Philemon again.

This is beautiful.

And I think that we, as a Christian culture,

have gotten away from this kind of language.

It's not cool or hip or neat or interesting,

but you are my sister.

And I'm looking for a guy.

"You are my brother."

You guys, I saw you, but you weren't looking at me.

"You are my brother."

Isn't that cool?

My mom did not bear another son.

But my dad did.

My mom only bore one girl.

But my dad has a lot of daughters.

And that's beautiful.

And you are my brothers and my sisters.

And Christians use family language.

Brother is used four times.

Sister is used once.

Father is used once.

That's just in, what is it, 25 verses of Philemon.

There's a lot of family language in the New Testament

because we are a family.

Yes, this is good.

I got a double tap horn,

honk of approval just right there.

That's how I'm interpreting that.

Alright, so if we use family language,

let's communicate it. Let's use it.

It's okay to say brother and sister.

It may not be cool, but guess what?

We are communicating a truth when we do.

And I think that is a wise thing.

So that's verses 6 and 7.

Lord willing, next week we'll pick up in verse 8.

I am debating doing a whole lesson just on verse 8.

And apostolic authority.

And we may take an excursus just a little bit on that topic

and then kind of come back.

So if you don't know what an excursus is,

then I've got a commentary for you.

Alright, so that's the lesson for today.

You should have a handout on your table

for our weekly update.

So please make any notes on that.

Update your prayer requests if you would.

And then when you are finished praying,

we can go and celebrate the One

who enables all of this to take place

because of what He has done in our lives.

So, thanks for coming today guys.

Thanks for engaging.

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Grace and peace to you.