



WEEKLY SERMON

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Message: Book of Philemon - #5

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Text: Philemon Verses 10-11

In I Corinthians 2:14-16 we read, "But the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him: neither can he know them, because they are spiritually discerned. But he that is spiritual judgeth all things, yet he himself is judged of no man. For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ."

A paradox is a statement that seems contrary to common sense. It doesn't seem like it could be true. Nevertheless, it is still a true statement. In the above scripture, there are things that are foolishness to those who are unsaved, who do not have the indwelling Spirit of God to instruct them. The things of scripture don't make sense to them. It must be understood the Bible was written by God from a heavenly perspective, therefore, from an earthly view it will never make sense.

THE WORLD SAYS. "You must see it to believe it." **GOD SAYS,** "You must believe it in order to see it." Psalms 27:13 "I had fainted, unless [had believed to see the goodness of the Lord in the land of the living."

THE WORLD SAYS, "You must get better to get saved." **GOD SAYS,** "You must get saved to get better." I Corinthians 5:17 "Therefore if any man be in Christ, he is a new creature. "

THE WORLD SAYS, "When I understand, then I will obey." **GOD SAYS,** "You must obey before you can understand." Psalms 111:10 "Good understanding have all they that do thy commandments. "

THE WORLD SAYS, "The way up is up." **GOD SAYS,** "The way up is down." Matthew 23:12 "And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted. "

THE WORLD SAYS, "You must live until you die." **GOD SAYS,** "You must die before you can live." John 10:10 "I am come that they might have life,...more abundantly. "

THE WORLD SAYS, "You must get to give." **GOD SAYS,** "You must give to get." Luke 6:38 "Give, and it shall be given unto you. "

THE WORLD SAYS, "You must be idle to find rest." **GOD SAYS,** "You must labor to find rest." Matthew 11:28 "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

Quotes to consider:

*Sin will keep you from this Book. This Book will keep you from sin. – D.L. Moody

*Only one life, twill soon be past; only what's done for Christ will last. - C.T. Studd

*The Bible was HUMAN in penmanship but DIVINE in authorship. - R.G. Lee

*Tell me how you treat your parents, and I will tell you how your children will treat you. - D.L. Moody

*No person was ever honored for what he received. Honor has been the reward for what he gave.

In His Amazing Grace –

Pastor David Miklas

“My Son” in the Faith

INTRODUCTION: In our last message from Philemon verses 8-13, we stated that the theme of Philemon was “**FORGIVENESS**,” a theme that runs throughout Scripture. For example:

In Exodus 34:6-7, God described Himself to Moses as, “... **The LORD God, merciful and gracious, longsuffering, and abundant in goodness and truth, (7) Keeping mercy for thousands, FORGIVING iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation.**”

In Psalm. 32:1 we read; “**Blessed is he whose transgression is FORGIVEN, whose sin is covered.**”

Psalm 85:2-3 we read; “**Thou hast forgiven the iniquity of thy people, thou hast covered all their sin. Selah. (3) Thou hast taken away all thy wrath: thou hast turned thyself from the fierceness of thine anger.**”

Psalm 130:3-4; “**If thou, LORD, shouldest mark iniquities, O Lord, who shall stand? (4) But there is forgiveness with thee, that thou mayest be feared.**”

Isaiah 43:25 we read; “**I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins.**”

In Jeremiah. 33:8 we read; “**And I will cleanse them from all their iniquity, whereby they have sinned against me; and I will pardon all their iniquities, whereby they have sinned, and whereby they have transgressed against me.**”

In Matthew 5:12-15 we read, “**And forgive us our debts, as we forgive our debtors. (13) And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, forever. Amen. (14) For if ye forgive men their trespasses, your heavenly Father will also forgive you: (15) But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.**”

In Ephesians. 1:7 we read; “**In whom we have redemption through his blood, the FORGIVENESS of sins, according to the riches of his grace;...**”

In Ephesians 4:31-32 we read; “**Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice: (32) And be ye kind one to another, tenderhearted, FORGIVING one another, even as God for Christ's sake hath FORGIVEN you.**”

Forgiveness follows the example of Christ. The abuses which come against us are **TRIFLING** compared to the mountain of sins Jesus washed away at Calvary on our behalf. There on the cross, in the tense of the language of the first words of the cross, Jesus repeatedly said, “**Father forgive them, Father forgive them, Father forgive them, for they know not what they are doing.**” None of us have endured what Christ endured, yet He forgave us all our sins, totally and forever.

The first most thrilling realization in life is knowing that all your sins have been forgiven at Calvary. You've not fully experienced life until you have realized that Jesus Christ has cleansed you of your past and present and future sins by the Blood of the Lamb of God.

The second greatest aspect of forgiveness comes when someone forgives you for a wrong you have committed against them. My Friends, it is characteristic of saints to forgive.

For a Christian, unwillingness to forgive is unthinkable. It is a rebellious, blatant, open act

of disobedience to God. We are to forgive others as God has forgiven us.

Now beginning in verse 8 the **Apostle Paul** moves to the primary reason for the writing of this letter to **Philemon**. As we begin, notice carefully as we read verses 8-13.

“Wherefore, though I might be much bold in Christ to enjoin (or command) thee that which is convenient, (9) Yet for love's sake I rather beseech thee, being such an one as Paul the aged (or the ambassador – since both words come from the same Greek word), and now also a prisoner of Jesus Christ. (10) I beseech thee for my son Onesimus, whom I have begotten in my bonds: (11) Which in time past was to thee unprofitable, but now profitable to thee and to me: (12) Whom I have sent again: thou therefore receive him, that is, mine own bowels (heart): (13) Whom I would have retained with me, that in thy stead he might have ministered unto me in the bonds of the gospel:...”

Here the Apostle Paul was asking Philemon a resident of the city of Colossi in whose home the church met to receive back Onesimus, not just to forgive him but to bring him back to Philemon's own home as a member of his own family. Paul was asking him to do according to the end of verse 8 **“that which is “convenient” meaning “to do which is right”**.

Philemon this is your moral obligation to forgive and restore Onesimus. Now, at the end of verse 9 we find the motivation behind this **“yet for love's sake”**.

**What you do for the Glory of God.
What you do for the advancement of the Gospel and
What you do for the building of the church.**

Paul says to Philemon, though I might be bold in Christ to **DEMAND** that you forgive and receive **Onesimus** back into your home, I am not going to do it. Because, Philemon, you know as well as I do that as a child of God this is a moral obligation, this is the right thing to do.

Now it is important for us to recognize that we don't just read the Word of God **HISTORICALLY** in light of what occurred in the long ages gone by, but we must also look at the Word of God **PRACTICALLY** speaking.

The text is saying as believers in Jesus Christ, we are to do that which is **“convenient”** to do that which is **RIGHT** when it comes to others who are in the family of God. For example:

**That includes helping one another.
That includes forgiving one another.
That means bearing one another's burdens.
That means building up one another.
That means loving one another.
That means praying for one another.**

We are to do that which is right for **“love's sake”**.

FIRST: There is something for us to BEHOLD in verse 10: Here we read, **“I beseech thee for my son Onesimus, whom I have begotten in my bonds:...”** You notice Paul did not address Onesimus as a **“slave or servant”** which he was; rather he spoke of him as **“my son”**.

Now it is interesting as you read through the New Testament, you will find the word **“son”** used on numerous occasions. But what is most interesting is that when you read the word **“son”** in your English Bible, it is a translation of one of three different Greek words. Now the Greek is a very precise language and there is a reason for the three different words because they indicate a certain attitude or a certain degree of sonship.

Here in Philemon the Greek word for “son” is **téknon**. This is the most intimate of the three different Greek words for son. I understand that in some modern English versions the word is “my child.” Here the Greek word for son means to bring forth as a mother would give birth to a child.

The Apostle Paul is writing this letter asking Philemon to seriously consider this one that he has brought forth in the Christ.

After one has accepted Christ as Saviour there is a radical change that takes place in our lives. We read in II Corinthians 5:17, **“Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.”**

This radical change is in the way you live, in the things you now do and don’t do, whom you associate with, the place you go to and now don’t go to. Your whole personality changes.

In the same way there also ought to be a radical change towards those who become a child of God.

Now in this context, the Apostle Paul is saying to Philemon there must be a change not only in your **ATTITUDE** but also in your **ACTIVITY** toward Onesimus. He is saying this is not just a mere convert, this is one like my own child brought into the family of God. Now Philemon, I want you to feel the weight of your responsibility toward him.

By way of personal application, this is important, so hear me out. A new believer has a past – often with their language, their dress, their activities and their lifestyle that would be repulsive to mature believers.

So, whenever we come in contact with a new believer wherever that may be, there ought to be first a change in our **ATTITUDE** and **ACTIVITY** toward and with that new child of God. There ought to be an attitude of **PATIENCE** as we encourage that new believer to **“GROW IN GRACE”** which will affect them in their radical change of thinking and living in Christ.

We do this by our prayers for them, by our encouragement to them, by our teaching them God’s word. Remember they are babes in Christ as we read in I Peter 2:2, **“As newborn babes, desire the sincere milk of the word, that ye may grow thereby:”**

To mature believers, whose lives have been radically changed, and are growing in grace – I challenge you now to reach out not only in soul-winning but also in mentoring, encouraging and connecting in whatever ways possible with a new child of God so that their lives will also be radically changed for the glory of God. **Amen and Amen!**

The Apostle Paul was challenging Philemon in order to trigger a change not only in his **ATTITUDE** but also in His **ACTION**.

Again in verse 10 we read, **“I beseech thee for my Son (my child, my very own son whom I have led to Christ, whom I have begotten (that I have given birth to) in my bonds (in my imprisonment).”** When Paul wrote this letter he was a prisoner in a Roman jail.

In one of Paul’s prison epistles, again referring to his imprisonment, we read in Philippians 1:12-14,

“But I would ye should understand, brethren, that the things which happened unto me have fallen out rather unto the furtherance of the gospel; (13) So that my bonds in Christ are

manifest in all the palace, and in all other places; (14) And many of the brethren in the Lord, waxing confident by my bonds, are much more bold to speak the word without fear.”

Paul was in a very difficult place. He was in a very restricted place. He was in a very hard place. And yet he was still able to further the cause of Christ, leading those who were guarding him to Jesus Christ. Paul is saying the difficulty I have had to endure has caused the gospel to go forward.

Again speaking of his imprisonment in II Timothy 2:9 we read, **“Wherein I suffer trouble, as an evil doer, even unto bonds; but the word of God is not bound.”** What does it mean when he says the **“word of God is not bound”**? It is simply this,

Regardless of the restrictions, regardless of the limitations, regardless of the difficulties of the place in life where you may find yourself – God can and God will – cause His word and His gospel purpose to flourish in and through your life if you would just give God the opportunity.

This verse is saying to us, that God wants us to be involved in the furtherance of the Gospel regardless of the hard places in which we find ourselves.

Again, by way of personal application, in your family, in your work place, in your neighborhood, maybe there are difficulties around you - yet have you been a witness to those around you sharing the gospel of salvation in Christ bearing fruit in leading other to Christ?

SECOND: There is something for us to LEARN in verse 11. Here we read, **“Which in time past was to thee unprofitable, but now profitable to thee and to me:...”** In times past you were this, but now there should be a change in your life.

I believe the Apostle Paul was saying in this verse – God can transform anybody’s life. Amen, and Amen to that, as over the years I have personally witnessed the dramatic change in lives of people who were far, far from God. Yet after salvation their lives were radically changed.

Paul was saying how the power of the gospel can take a **useless, irresponsible, undependable** sinner like Onesimus and make of him one who is living a practical, spiritual life that has eternal value. In the past, Onesimus was profitable but now he is profitable to the Apostle Paul and to Philemon...all because of calvary. God can do that with anybody as there is no sinner that is too hard for God to save.

In Romans 3:10-18 there are a series of statements designed to describe the condition of man before God. When God looks down upon the human race this is how He sees mankind outside of Jesus Christ.

“As it is written, There is none righteous, no, not one: (11) There is none that understandeth, there is none that seeketh after God.”

Mentally, mankind is not right with God.

Spiritually, mankind is not right with God – he can’t pray to God; he can’t walk with God.

Morally, mankind is not right with God. Mankind is uneducated in spiritual truth. He is unconcerned about God’s love or fellowship.

(12)They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one. (13) Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips: (14) Whose mouth is full of cursing and bitterness: (15) Their feet are swift to shed blood: (16) Destruction and misery are in their ways: (17) And the way of peace have they not known: (18) There is no fear of God before their eyes.

The Word of God is telling us that in times past, that is the way we were as far as God was concerned. But then came the glorious gospel message. You listened to it, you accepted it and the power of God transformed your life. But now you who were unprofitable, God's word says you are profitable!

- There should be a change in our lives when we accept Christ.**
- There should be a change in our thinking and feeling.**
- There should be a change in our living and loving.**
- There should be a change in our reading material, associations and language.**

There also ought to be a change in our profitableness as far as the people of God are concerned. That's why after you are saved you ought to become connected to a body of believers and become faithful and useful to that body.

Thankfully, over the years in the churches I have had the privilege to pastor, there have been those people I am ever grateful for who were faithfully profitable to this pastor and the people of those churches.

Again in Philemon verses 10-11 we read, **"I beseech thee for my son Onesimus, whom I have begotten in my bonds: (11) Which in time past was to thee unprofitable, but now profitable to thee and to me:"**

From this passage God wants us to learn a lesson. The lesson is that the **"Grace of God"** was ordained to change us from being unprofitable to being profitable, useful, valuable people to other members of the family of God. Not just to be attenders, pew sitters, to come and worship and leave to go on your way until the next service, but to be profitable to the family of God.

And the way profitableness comes into the life of a child of God is when that child of God never says NO to the will of God in His life.

Are you a **"Son in the Faith"**? Then become profitable and **"Grow in Grace!"**

If God has spoken to your heart, after reading the sermon **"My Son" in the Faith** right now talk to God about what He has spoken to you.

Do you have the assurance that one day you will go to heaven? If you have no assurance that you know Jesus Christ, then I trust you will decide to accept Him as your personal Savior. The Bible tells us in

- Acts 16:31, **"...Believe on the Lord Jesus Christ, and thou shalt be saved..."**
- Romans 10:13, **"For whosoever shall call upon the name of the Lord shall be saved."**

This prayer is here for those who need to ask Jesus to be their personal Savior: **"I do want to go to Heaven. I know I am a sinner, and I do believe Jesus Christ died for me. I realize I cannot buy this great salvation, nor can I earn it. Knowing Jesus died on the cross and arose from the grave to pay my sin debt and to purchase my salvation, I do now trust Him as my Savior, and from this moment on I am completely depending on Him for my salvation."**

If you made the decision to accept Jesus Christ as your personal Savior, please let me know. Please send an e-mail to pastormiklas@aol.com and I will send you some literature that will help you in your Christian life.

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