



# WEEKLY SERMON

Volume No. 2022 Issue No. 33  
September 11, 2022

**Sunday** September 11, 2022

**Pastor** David Miklas

**Message:** Book of Philemon - #1

**Phone:** 717-715-3317

**e-mail:** [pastormiklas@aol.com](mailto:pastormiklas@aol.com)

**Text:** Philemon 1

## SIXTEEN Scriptural Ways to Pray for Your Pastor - Part 1

1. I thank You, Father, that Your eyes are on my shepherd and Your ears are attentive to my pastor's prayers and Your face is against those who plot evil against my pastor (**1 Peter 3:12**).
2. Lord, I pray for discernment in exposing any schemes of the enemy against my pastor. Show our congregation how to pray against all powers of this dark world and the spiritual forces of darkness in heavenly realms. And, Lord, protect us as we wage warfare on behalf of our pastor (**Ephesians 6:11-12**).
3. Father, I thank You that no weapons formed against my pastor will prosper. Every tongue raised against my shepherd will be cast down. Rumors and gossip will be turned aside. Set Your angels around my pastor (**Psalms 91:11**) so that no power of the enemy shall harm \_\_\_\_\_ .
4. Lord, let \_\_\_\_\_ have a discerning mind to prioritize the precious minutes in the day. Let my pastor discern what is important and be guarded against the tyranny of the urgent (**2 Corinthians 11:14**).
5. Lord, allow my pastor to glory only in the cross (**Galatians 6:14**). Let the cross be his reason for ministry. Keep my pastor from pride and pity.
6. Jesus, keep my pastor holy in every way (**1 Peter 1:16**). Protect my shepherd from seducing spirits especially when he is tired and hard-pressed.
7. I pray that the eyes of my pastor may be enlightened to know "the hope to which we are called and know the riches of our glorious inheritance in the saints." Let my pastor know the incomparable great power which is in us who believe (**Ephesians 1:18-19**). Let \_\_\_\_\_ see the full revelation of Jesus Christ and place in him a desire to know Christ and the power of His resurrection (**Philippians 3:10**).
8. Lord, I lift up the hands of my pastor and his family. Place them in the shelter of the Most High to rest in the shadow of the Almighty. I will say of the Lord, You are their refuge and fortress. You will preserve their family time. You will cover their home. Your faithfulness will meet their financial needs in Christ Jesus (**Philippians 4:19**). You will

command Your angels to guard them as they travel and win the lost. In Jesus' name I cancel all assignments of the enemy against them.

**Quotes to Consider:**

\*I am not the author of the plan of salvation, but I am responsible for the way I preach it – Billy Sunday

\*Christianity takes for granted the absence of any self- help and offers a power which is nothing less than the power of God. - R.A. Torrey

\*Let nothing be done to diminish your compassion for souls!

\*Character is what we are in the dark. The test of your character is what it takes to stop you.

In His Amazing Grace –

*Pastor David Miklas*

# “Greetings to Philemon”

**INTRODUCTION:** In the Bible there are FIVE books that contain only ONE chapter.

In the Old Testament there is the book of **OBEDIAH**.

In the New Testament there is the book of **PHILEMON**, the book of **JUDE** and the books **II** and **III JOHN**.

The Apostle Paul wrote FOURTEEN letters in the New Testament. (**Fourteen if you include, as I do, the Book of Hebrews.**)

**NINE** of the letters were to **SEVEN** churches.

**FOUR** were to individuals of which one was just a very private personal letter to a personal friend - that being the book of **PHILEMON**.

For your information, here is a simple outline to the book of Philemon:

**First: Paul’s greeting – verses 1-3,**

**Second: The Character of Philemon – verses 4-7,**

**Third: The intercession for Onesimus – verses 8-21, and**

**Fourth: Paul’s Salutations – verses 22-25.**

Having said that, this begins a series of messages on perhaps the least known letter of the Apostle Paul - the book of PHILEMON.

At this point, we need to focus our attention on the first three verses where we read,

**“Paul, a prisoner of Jesus Christ, and Timothy our brother, unto Philemon our dearly beloved, and fellowlabourer, (2) And to our beloved Apphia, and Archippus our fellowsoldier, and to the church in thy house: (3) Grace to you, and peace, from God our Father and the Lord Jesus Christ.”**

Paul was a prisoner in Rome, his friend Philemon was in Colossi, and the human link between them was a runaway slave, named **Onesimus**.

The details are not clear, but it appears that **Onesimus** robbed his master and then fled to Rome, hoping to be swallowed up in the crowded metropolis. But in the providence of God, he met Paul and was converted to Jesus Christ.

Now what? Perhaps **Onesimus** should remain with Paul, who needed all the assistance he could get. But what about the slave’s responsibilities to his master back in Colossi? The law permitted a master to execute a rebellious slave, but Philemon was a Christian.

**WHAT A DILEMMA!** If he forgave **Onesimus**, what would the other slave-masters, and even the slaves think? If he punished him, how would it affect his testimony?

So, the Apostle Paul writes this letter to Philemon in order to pave the way for **Onesimus** going back; to ask Philemon to take him back not as a slave but as a Christian brother.

Now in these opening verses of which we will only cover verse 1 in this first message, the Apostle Paul reveals something about his character. He revels in a very powerful way that what he is doing is for the glory of God.

Again, notice the opening words, **“Paul, a prisoner of Jesus Christ,...”** I point this out because, in his other letters he uses either the phrase:

**“Paul the Apostle of Jesus Christ”** as in **Colossians 1:1** where we read, **“Paul, an apostle of Jesus Christ by the will of God...”** or,

**“Paul the Servant of God” as in Romans 1:1 where we read, “Paul, a servant of Jesus Christ...”**

But here it was **“Paul, the prisoner of Jesus Christ,...”** No less than five times, in this brief letter, Paul makes mention of his imprisonment. These repeated references in verses 1, 9, 10, 13, and 23 make a tremendous appeal to Philemon.

Now, we want to focus on how the hand of God operated in the lives of the people mentioned in this book.

**Number 1. “Paul, a PRISONER of Jesus Christ,...”** This letter was written by the great missionary who had been arrested for his faith. Notice again, he was a **“prisoner of Jesus Christ,...”** And again, in verse 9 we read, **“Yet for love's sake I rather beseech thee, being such an one as Paul the aged, and now also a prisoner of Jesus Christ. Here Paul is simply saying “I am where I am due to the providence of God.”**

Perhaps you are saying, what does that have to do with me where I am? What does that have to do with the events - good, bad and indifferent that transpire in my life?

It should say to you as it does to me that all the events in our lives, all the circumstances that happen to us, all the events that come our way - good, bad or indifferent should be seen to be two-fold.

Everything that comes our way has both DEVINE and HUMAN aspects connected to them.

Everything that comes into our lives has a PRIMARY and a SECONDARY cause.

One of the causes is DIVINE, the other is HUMAN.

Perhaps the best illustration of this would be found in Genesis chapter 50:15-21 where we read of the encounter Joseph had with his brothers after the death of their father.

**“(15) And when Joseph's brethren saw that their father was dead, they said, Joseph will peradventure hate us, and will certainly requite us all the evil which we did unto him. (16) And they sent a messenger unto Joseph, saying, Thy father did command before he died, saying, (17) So shall ye say unto Joseph, Forgive, I pray thee now, the trespass of thy brethren, and their sin; for they did unto thee evil: and now, we pray thee, forgive the trespass of the servants of the God of thy father> And Joseph wept when they spake unto him (18) And his breather also went and fell down before his face; and they said, Behold, we be thy servants.**

**(19) And Joseph said unto them, Fear not: for am I in the place of God? (20) But as for you, ye thought evil against me; but God meant it unto good, to bring to pass, as it is this day, to save much people alive.**

**(21) Now therefore fear ye not; I will nourish you, and your little ones. And he comforted them, and spake kindly unto them.”**

Now in verse 20 you will notice two **“buts.”**

The first, **“But as for you, ye thought evil against me;...”** represents the HUMAN element of the circumstances in Joseph's life when he was thrown down into the pit and sold as a slave.

The second, **“but God meant it unto good, to bring to pass, as it is this day, to save much people alive.”** This represents the DIVINE aspect.

As I said, everything that comes our way has a PRIMARY and a SECONDARY reason. The PRIMARY reason is DIVINE and the SECONDARY reason is HUMAN. Now with that in mind, come back to the book of Philemon where we see the epistle begins in this fashion, **“Paul, a prisoner of Jesus Christ,...”**

Here the Apostle Paul gives us the HUMAN aspect, **“a prisoner of Jesus Christ.”** Not a prisoner of Rome, but a prisoner of Jesus Christ. This is the HUMAN element.

**The PRIMARY aspect, the DIVINE aspect, Paul was a prisoner of JESUS CHRIST. He is saying that I am as I am for God's RIGHTEOUS END.**

Now that ought to be what is **UPPER MOST** in your life and thinking as It is in my mind – the final analysis.

Throughout my life, too many to number, I have had what you could call BAD situations – my health, my ministry, and other problems that have come my way. And yes, at the outset, I have often asked the question, “**Why God, why did this happen to me?**”

However, in the final analysis, as I look back time after time, I see the divine aspect in the sovereignty of God at work in amazing ways. At first, I only see the problem or the situation on the human level. But eventually, each and every time, it dawns on me that God has me in the place He wants me to fulfill His purpose for His Glory.

**Here is the point: Do you realize how often we look at life on the underside, upside down, on the gloomy side instead of on the upside realizing that even in that situation God is still at work in your life?**

Regardless of who you are or what you do, first and foremost, you are a servant of Jesus Christ. The Apostle Paul is saying here I am, as I am, for the Glory of God in this place as a “**Prisoner of Jesus Christ.**”

Again, the reason why I am always looking on the underside of life, the reason why I am always dwelling on that which is **HUMAN**, the reason why I am always dwelling on that which is **SECONDARY** is because that is reality to me.

But what I am saying to you – if you belong to Jesus Christ, if you are by faith a child of God, there is a **DEVINE** side, the **PRIMARY** side. That is also reality!

Remember you are not alone. It is you plus God in every circumstance you find yourself in life. As a believer you are a member of the family of God. God is in it regardless of what happens in your life.

**Number 2. Paul's PERSONAL greeting to his Friends in the faith:** In this letter you will notice Paul mentions 11 different people.

**FIVE** of them are mentioned in verses 1-2, “**Paul, a prisoner of Jesus Christ, and Timothy our brother, unto Philemon our dearly beloved, and fellowlabourer, (2) And to our beloved Apphia, and Archippus our fellowsoldier, and to the church in thy house:**”

**FIVE** of them are mentioned in verses 23-24. “**There salute thee Epaphras, my fellowprisoner in Christ Jesus; (24) Marcus, Aristarchus, Demas, Lucas, my fellowlabourers.**”

Then there is **Onesimus** the subject of this letter.

Now in each of these mentioned names in verses 1-2 Paul gives a special description about them. In this message we only have time to address the first two:

**There is TIMOTHY our brother.** Of note is Paul, who never calls Timothy “**our brother**” except here. All the other times he mentioned Timothy, he calls him “**My Son**”:

I Timothy 1:2, “**Unto Timothy, my own son in the faith:...**”

II Timothy 1:2, “**To Timothy, my dearly beloved son:...**”

But here in Philemon he addresses him as a “**brother**” which speaks of a broader relationship to include all those in the faith.

Even today, in some Christian circles we call one another “**Brother or Sister.**” Why, because these are terms of endearment to indicate that we are more than just friends. These terms indicate that we are part of the family of God.

**There is PHILEMON “...our dearly beloved, and fellowlabourer...”**. This is the only place in the entire Bible where you find the name Philemon. However, Paul attaches two characteristics to his name in this letter to him.

**1.** Paul calls Philemon “**our dearly beloved,...**”. Now in order to understand what Paul means here we need to go back to two passages found in the Gospel of John where you find what our true commitment to Christ and one another is really like.

In John 13:34 we read, “**A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another.**”

In John 15:12-17 we read, “**This is my commandment, That ye love one another, as I have loved you. (13) Greater love hath no man than this, that a man lay down his life for his friends. (14) Ye are my friends, if ye do whatsoever I command you. (15) Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you. (16) Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you. (17) These things I command you, that ye love one another.**”

Again, what does this commandment mean? Here is the point. We are to “**love one another, as Christ has loved you.**”

By saying the same thing, “Philemon our dearly beloved,” Paul is appealing to Philemon, so that Philemon will say and do the same thing toward his runaway slave, Onesimus, who is now a new member of the family of God!

In the year 1600 there was an anti-Christian philosopher who studied the characteristic of the Christians because they seemed to be different than everyone else in society. Here is his conclusion: “**Christians are people who love one another even before they become acquainted.**”

This is amazing to me as I have traveled in the ministry and gone from church to church, college to college, and met people I have never seen before, yet immediately there is this beloved relationship – a love for one another.

That’s the way it ought to be in all Christian circles. **O’ how they love one another.**

**2.** Paul calls Philemon a “**fellowlabourer.**” Now, I don’t know why Paul called Philemon that, but I do know this. As believers, in whatever capacity we find ourselves in our homes, ministry, or work, we labor together with God. We labor for Him and we labor with Him.

Perhaps by now you are saying, “Pastor, Just what is the point of this message that I need to focus upon going forward?”

Well, as I close this message, here are the **TWO** points that require both meditation and practice going forward:

**First:** As you look at your life, from the past to the present and going forward, remember everything that comes your way has a **PRIMARY** and a **SECONDARY** reason.

The **PRIMARY** reason is **DIVINE**, the **SECONDARY** reason is **HUMAN**.

Yes, trials and problems will come your way (even this week) that will baffle you, stun you, and cause you to question. “Why Lord, why did that happen?” However, remember that is **SECONDARY** – that is **HUMAN** reality.

However, if you belong to Jesus Christ, if you are by faith a child of God, there is a **DIVINE** side, the **PRIMARY** side. That is divine reality.

**Second:** Notice again in verse 1 “... and Timothy our brother, unto Philemon our dearly beloved, and fellowlabourer,...” This is not only personal, it is also challenging. It is challenging in that as believers we are in a family, the family of God.

We are brothers and sisters in this family of God. As such we ought to carry that mark of “**loving one another**” not only in our homes but also in our church.

Loving one another and serving one another so that those on the outside of Christ, those who are unsaved will not only see that but also have a desire to be joined by faith to Jesus Christ and to become a part of God’s family.

\*\*\*\*\*

If God has spoken to your heart, after reading the sermon “**Greetings to Philemon**” 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](mailto:pastormiklas@aol.com) and I will send you some literature that will help you in your Christian life.

**PLEASE TAKE NOTE OF THE FOLLOWING PERMISSION TO COPY:** The “**Weekly SERMON**” is reproduced in several formats, therefore, in its original form, without any changes, the “**Weekly SERMON**” may be copied and re-transmitted by electronic mail, and copies may be printed for individual or ministry purposes, provided that such copying, re-transmission, printing, or other use is not for profit or other commercial purpose. Any copying, re-transmission, distribution, printing, or other use of the “**Weekly SERMON**” must set forth in full the heading that is given before each “**Weekly SERMON.**” Any other request for use, please contact Bible Baptist Ministries at [pastormiklas@aol.com](mailto:pastormiklas@aol.com) or by phone at **717-625-2992**.

The “**Weekly SERMON**” was sent as a ministry of Bible Baptist Ministry, 14 United Zion Circle, Lititz, PA 17543. Our Privacy policy ensures that your e-mail address will not be sold, or shared with any third party.