

Introduction

In the construction of our new home, the contractors threw out a lot of used lumber. Some of the wood had been cut and was no longer a full eight-foot or ten-foot length. Some of the wood had been used and had nails in it, but other than that, the boards were in great shape. Some of the wood had been used for concrete forms and had concrete remnants on it. There was a lot of wood thrown out, and in my estimation, there were hundreds of dollars of wood being discarded. I told the builder and the contractor to give me whatever they were going to throw out and not to put it in the dumpster. They threw it in the dumpster anyway, and I pulled a lot of wood from the dumpster. I piled it up at the back of our lot. Then, removed the nails and prepared them to be used. I built a shed and I used a lot of the boards to supplement the kit that I had bought. Karen and I decided to have some raised-bed gardens, so I used a lot of the wood to make five raised beds. They look great and we have been enjoying our lettuce and spinach from these raised beds. Karen asked for a trellis for her cucumbers, and I used two six-foot boards for that project. I used my table saw and ripped the boards into 3/4” strips and then screwed the strips together with a can of screws that had been discarded. I painted the trellis with paint that had been left here by the previous owners. All of these useful things have been made out of what was considered useless, and had been discarded.

In our text today, Paul wrote a personal letter to Philemon, who lives in Colossae, and he made two appeals. The first appeal was to have Onesimus, a slave of Philemon, sent back to Paul. Onesimus had become a dear son to Paul, and he wanted to keep him around. The second appeal was on behalf of Onesimus, and Paul appealed for forgiveness for Onesimus’ wrongdoings. In Paul’s appeal, he told Philemon that he was returning Onesimus to him. He said that Onesimus was formerly useless, but now was useful to both of them. Paul uses a little play on the meaning of Onesimus’ name, which means useful in Greek. Onesimus had run away, and probably wronged Philemon and his family in some other ways, and had proven to be useless. Onesimus’ path met up with Paul, who was in prison, and Paul led him to the Lord. Then, Paul mentored him, and he became a dear son to Paul. In this letter Paul is helping Onesimus mend his relationship with his master. Onesimus was like the boards that had been thrown out by the contractors; he had been useless the way he was, but now that he had become a disciple of Christ, his life has been transformed, and he has become a very useful man.

I have broken down the passage into Paul’s introduction to Philemon, his appeals and request, and his conclusion. This morning, we are covering the Introduction to Paul’s letter to Philemon. In the introduction, Paul identifies himself as the author of the letter. Second, he identifies who he is writing to. Third, he gives a greeting. Fourth, Paul offers a prayer for Philemon. Next week, in Part 2, we will cover Paul’s appeals and request, and his conclusion.

Introduction to Philemon

1. Author(s): Paul and Timothy (Phile 1)
2. Recipients: Philemon, Apphia, Archippus (Phile 1-2)
3. Greeting (Phile 3)
4. Prayer (Phile 4-6)

(Phile 1–3) “Paul, a prisoner of Christ Jesus, and Timothy our brother, to Philemon our beloved brother and fellow worker, {2} and to Apphia our sister, and to Archippus our fellow soldier, and to the church in your house: {3} Grace to you and peace from God our Father and the Lord Jesus Christ.”

(Phile 4-6) “I thank my God always, making mention of you in my prayers, {5} because I hear of your love and of the faith which you have toward the Lord Jesus and toward all the saints; {6} and I pray that the fellowship of your faith may become effective through the knowledge of every good thing which is in you for Christ’s sake.”

1. Author(s)

Paul identifies himself and Timothy as the authors of this letter. Most scholars believe that Paul dictated the letter to Timothy, and then personally signed the letter, which was his pattern. In 2 Thessalonians 3:17, Paul wrote, “I Paul, write this greeting with my own hand, and this is a distinguishing mark in every letter; this is the way I write.” Based on that, Timothy probably wrote the letter for Paul, and then Paul signed it. We saw in our study of the book of Romans that Tertius wrote the letter for Paul, so this was how Paul wrote his letters. In verse 19, Paul identifies that he is writing this with his own hand, so his parting greetings and blessing followed his normal pattern.

(Phile 1) “Paul, a prisoner of Christ Jesus, and Timothy our brother, to Philemon our beloved brother and fellow worker,”

(2 Thess 3:17) “I, Paul, write this greeting with my own hand, and this is a distinguishing mark in every letter; this is the way I write.”

(Rom 16:22) “I, Tertius, who write this letter, greet you in the Lord.”

(Phile 19) “I, Paul, am writing this with my own hand...”

In verse four, Paul wrote, “I thank my God always...” If it was co-authored by Paul and Timothy, he would have written, “We thank our God always...” In verse five, he said, “because I hear of your love.” And in verse seven, he says, “For I have come to have much joy...” All through this letter, Paul uses “I” instead of we. So, I believe that Paul is the author of the letter, and Timothy was writing it for him.

(Phile 4–7) “I thank my God always... {5} because I hear of your love and of the faith... {7} For I have come to have much joy and comfort in your love,”

Paul identifies himself as a prisoner of Christ Jesus. Notice that he did not say, “Paul, a prisoner of Caesar...” Paul is imprisoned in Rome, but he is in God’s will, and he knows that he is a prisoner by the will of God. No matter what circumstance you find yourself in, God knows your situation. He is working things out for good in your life, just as he did for Paul. God has not allowed you to be a prisoner of your circumstances; He is using those circumstances to bring about His character in you, and to fulfill His purposes for your life.

(Phile 1) “Paul, a prisoner of Christ Jesus, and Timothy our brother, to Philemon our beloved brother and fellow worker,”

Paul’s ministry was not imprisoned. He was preaching the gospel to Caesar’s household, to the whole Praetorian guard. Paul was under house arrest and had some freedom. He was allowed to have visitors and evangelized and made disciples. While he was a prisoner, he wrote four prison epistles: Ephesians, Philippians, Colossians and Philemon. These were written around 60-61 AD.

(Phil 1:12–13) “Now I want you to know, brethren, that my circumstances have turned out for the greater progress of the gospel, {13} so that my imprisonment in the cause of Christ has become well known throughout the whole praetorian guard and to everyone else,”

(Eph 4:1) “I therefore I, the prisoner of the Lord, implore you to walk in a manner worthy of the calling with which you have been called,”

(Phil 1:13) “so that my imprisonment in the cause of Christ has become well known throughout the whole praetorian guard and to everyone else,”

(Col 4:10) “Aristarchus, my fellow prisoner, sends you his greetings; and also Barnabas’s cousin Mark (about whom you received instructions; if he comes to you, welcome him);”

Even though Paul said that he and Timothy were writing this letter, there are others with the two of them. In verses twenty-three and twenty-four, Paul said that Epaphras, his fellow prisoner, Mark, Aristarchus, Demas, and Luke all send their greetings.

(Phile 23–24) “Epaphras, my fellow prisoner in Christ Jesus, greets you, {23} as do Mark, Aristarchus, Demas, Luke, my fellow workers.”

In the conclusion of Paul’s letter to the Colossians, he said, “Tychicus, our beloved brother and faithful servant and fellow bond-servant in the Lord, will bring you information. For I have sent him to you for this very purpose, that you may know about our circumstances and that he may encourage your hearts; and with him Onesimus, our faithful and beloved brother, who is one of your number. They will inform you about the whole situation here. Aristarchus, my fellow prisoner, sends you greetings; and also Barnabas’ cousin Mark...” The letter was from Paul and Timothy, but there were others there when the letter was being written.

(Col 4:7–10) “As to all my affairs, Tychicus, our beloved brother and faithful servant and fellow bond-servant in the Lord, will bring you information. {8} For I have sent him to you for this very purpose, that you may know about our circumstances and that he may encourage your hearts; {9} and with him Onesimus, our faithful and beloved brother, who is one of your number. They will inform you about the whole situation here. {10} Aristarchus, my fellow prisoner, sends you his greetings; and also Barnabas’s cousin Mark (about whom you received instructions; if he comes to you, welcome him);”

When Paul sent Tychicus with this letter to the Colossians, he also sent Onesimus with him. Onesimus was a runaway slave, and could be punished by death, so sending him back could have been risky, but Paul knew Philemon very well. Paul sent these two men to deliver the letters to the churches in Ephesus and Colosse, and the personal letter to Philemon, who lived in Colosse. Colosse was one hundred and twenty miles from Ephesus, so it made sense to send someone with all three letters. The information in the letter to Philemon was not about church business; it was an appeal to Philemon to send Onesimus back to Paul, and for forgiveness and acceptance of Onesimus. The letter to the church in Colosse was very doctrinal, while the letter to Philemon was primarily to resolve a relational issue.

2. Recipients

Paul addresses this letter to Philemon, Apphia, and Archippus. Most scholars believe that this is a family, not just three random individuals. This family lives in Colosse and they lead a church

that meets in their house. Paul sent his greetings to these three, and the church that meets in their house. While most people consider this a personal letter to Philemon and his family, in my mind, when you include the entire church, it moves it from personal to public.

(Phile 1–2) “Paul, a prisoner of Christ Jesus, and Timothy our brother, to Philemon our beloved brother and fellow worker, {2} and to Apphia our sister, and to Archippus our fellow soldier, and to the church in your house:”

This particular church met in Philemon’s home. We saw in Romans 16 that a number of churches in Rome met in homes. Historically, the early churches all met in homes. The first documented church facility in history was one in eastern Syria that dates back to 230 AD. The early church was not about building programs; they were devoted to other four key priorities. In Acts 2:42 we find that the early church was devoted to the apostles’ teaching, prayer, fellowship, and the breaking of bread.

(Acts 2:42) “They were continually devoting themselves to the apostles’ teaching and to fellowship, to the breaking of bread and to prayer.”

A few years ago, I was flying from Houston to Dallas, where I would catch a connecting flight back to Albuquerque. I sat next to the contractor that was doing a remodeling job for a large church in Houston. The budget for that remodel was one hundred million dollars (\$100,000,000.00) The audio-visual system being put in was eight million dollars (\$8,000,000.00). The early church did not have building or remodeling plans like that; they simply met in homes. When the church outgrew the home, a bigger home was used, or another home church was started.

Philemon appears to have been well off. The fact that the church met in Philemon’s home is one clue that they were fairly well off and had a good-sized home. Another clue about Philemon’s financial status is the fact that he had at least one slave, Onesimus. It is likely that he had other slaves also. Philemon and his family used the blessings in their life to further the gospel in their Jerusalem (Colosse), and to the ends of the earth. (See Psalm 67 and Acts 1:8.)

Philemon and Apphia are probably married, and Archippus is most likely their son. So, this letter of appeal is to this family. Onesimus’ unfaithfulness was a wrong against the entire family, not just Philemon, so that is probably why Paul included all three of them.

(Phile 1–2) “Paul, a prisoner of Christ Jesus, and Timothy our brother, to Philemon our beloved brother and fellow worker, {2} and to Apphia our sister, and to Archippus our fellow soldier, and to the church in your house:”

Philemon’s name means friendly (Strong’s G5371). It comes from phileo, which means to love as a friend. Someone that is going to host a church certainly needs to be loving and friendly.

In addition to being the host to this church in Colosse, Paul calls Philemon a beloved brother and fellow worker. Paul not only knows this man, but he loves this fellow worker. The Greek word that is translated as a fellow worker is sunergos (Strong’s G4904), which means someone who has been joined to someone in order to work together. Paul had lots of fellow-workers, people that had joined forces with him to advance the kingdom of God. In verse eight, Paul said that he has confidence in Christ to order Philemon to do what is proper. Paul is an apostle and he is bringing apostolic covering to the church in Colosse. Philemon is under Paul’s apostolic care and

authority, which sheds light on their relationship. In most of Paul's letters, he opens by stating that he is an apostle. In this letter, Paul is not using his apostolic authority; he is making an appeal as a brother, and wants Philemon to do what is right on his own volition.

(Phile 8) "Therefore, though I have enough confidence in Christ to order you to do what is proper,"

Philemon is not just part of Paul's team, a fellow worker, he is also a spiritual son. In verse 19, Paul states that Philemon owes himself to Paul. This indicates that Paul had shared the gospel with Philemon and had led him to the Lord. Paul did not make converts, he made disciples. Paul had poured into Philemon, raised him up to lead this church in Colosse.

(Phile 19) "I, Paul, am writing this with my own hand, I will repay it (not to mention to you that you owe to me even your own self as well)."

In Paul's prayer, he thanks God always for Philemon. Paul states that he has heard of his love and of his faith toward the Lord and the saints. This is quite a compliment and word of affirmation about Philemon's character and ministry. He is known for his love of God and his love of people. That is how all of us want to be known. The greatest commandment is to love God with all of our hearts and the second greatest commandment is to love one another. Philemon loved God and loved people, and it was obvious to those around him. Philemon was also a man of faith. If you are going to plant a church, you need to be full of love and full of faith, and Philemon possessed both of these attributes.

(Phile 5) "because I hear of your love and of the faith which you have toward the Lord Jesus and toward all the saints;"

Paul also said that he has heard that the saints have been refreshed by him. Philemon is one that refreshed and encouraged others. When I think of someone that refreshes others, I think of someone who is full of the Spirit, full of God's word, full of joy, and full of love for people. That combination refreshes the people around him. This trait of Philemon's is something that all of us should have. In Hebrews 10:24-25, we are exhorted to "consider how to stimulate one another to love and good deeds, not forsaking our assembling together, as is the habit of some, but encouraging one another, and all the more as you see the day drawing near." Refreshing others will take some consideration and thought on our part, and in particular, consideration of what will build up others. It will require looking out for the interests of others, and not merely our own needs. Refreshing others will require us to assemble with the saints. When I read about the church in Colosse that this family was leading, it makes me want to be a part of the church. This church is led by a family that is loving, friendly, faithful, and refreshing. I also believe that this congregation had a warm, family atmosphere, and that it was loving, friendly, and refreshing.

(Phile 7) "For I have come to have much joy and comfort in your love, because the hearts of the saints have been refreshed through you, brother."

(Heb 10:24-25) "and let us consider how to stimulate one another to love and good deeds, {25} not forsaking our own assembling together, as is the habit of some, but encouraging one another; and all the more as you see the day drawing near."

Apphia is referred to as our sister, even though she is probably Philemon's wife. Her name means increasing, and is of Greek origin. Anybody that has ever planted a church, particularly in

their own house, understands the significant role that Apphia has played and is playing in Colosse. If Philemon is known for his love, then Apphia has played a huge role in earning that reputation. She has had to practice hospitality, and to keep her home ready for ministry. She has had to make many sacrifices and lay her life down for the people that they are serving in Colosse.

Since Karen and I have planted churches in our home, let me give just a few glimpses of what Apphia may have had to do. In our home in Acworth, Georgia, every Sunday morning, we moved all of our furniture out of the living room and dining room and put it in the garage. We set up chairs for sixty people. Then, we had to take up all the chairs and set up our house all over again. In our church plant in Tijeras, we used our living and dining rooms for church lunches after the service. We moved all of our living room furniture out and tables and chairs were put in various bedrooms. The downstairs basement stayed set up, and we could hold sixty-five people. Before every service, Karen cleaned all the bathrooms, and the rest of the house. After the service and lunch, there were lots of dishes and clean up. She cleaned all the bathrooms again. A woman's house is important to her, and it is a big sacrifice to have your house set up for church.

The whole family sacrificed. The worship team would have their practices on Wednesday evening, and it was pretty loud in the basement. Their practices would often go late enough that you could not go to sleep if you were tired. Karen and I are not complaining; I am only sharing this so that you have an idea of what Apphia may have experienced while hosting the church of Colosse in their home.

Paul is making an appeal to Philemon to forgive Onesimus. He has included Apphia, because she also needs to forgive and receive Onesimus. When Onesimus fled as a runaway slave, it is likely that he created some offenses and hard feelings with Apphia. For Onesimus to be forgiven and accepted, Apphia also needs to forgive and receive him.

Archippus is the third person mentioned, and his name means ruler of the horses. Paul refers to him as a fellow soldier, and that is a compound word of sun and stratiotes, meaning to join with a soldier. We are in a spiritual battle, and Archippus is a fellow soldier of Christ.

In Paul's letter to the church in Colosse, he exhorts Archippus to take heed to the ministry which he received in the Lord, that he may fulfill it. Paul and Philemon probably planted the church in Colosse, and probably passed the mantle down to Archippus. So, Archippus is probably a young pastor, and Paul wanted Archippus to pay special attention to this ministry that he has received. When the apostle Paul approached the end of his ministry, he wrote Timothy that he had fought the good fight, finished the course, and kept the faith. God has used that verse in my life to pay heed to the ministry that God has given to me, and to finish the course that God has set before me. Paul's exhortation to Archippus has spoken to me many times.

(Col 4:17) "Say to Archippus, "Take heed to the ministry which you have received in the Lord, that you may fulfill it."

(2 Tim 4:6-7) "For I am already being poured out as a drink offering, and the time of my departure has come. {7} I have fought the good fight, I have finished the course, I have kept the faith;"

Paul also addressed this letter to the church that meets in their house. Colosse is a small town, and they are meeting in a house. Even if it was a big house, there would still be some size

limitations to the congregation. In all likelihood, it is a small congregation. Because of our large family, we had large houses, and in all of our church plants we could hold about sixty people in our house. We do not know the size of Philemon's house, but it was probably fairly large.

(Phile 2) "and to Apphia our sister, and to Archippus our fellow soldier, and to the church in your house:"

In all of our church plants, we began in our homes. There was a significant change in the atmosphere when we moved from the home to a facility. There is something special about meeting in a home. In the home, there is a warm, friendly, atmosphere, and when we moved into leased facilities, we could feel a coldness and formality.

Paul included the church family because he wants everyone there to forgive and receive Onesimus. Sometimes we think that our sins do not affect others, but sin always affects the lives of those around us. Onesimus' sins would have impacted all those that came to worship there, and everyone there would have known what had happened. So, Paul has addressed all the parties, and he wants to make sure that forgiveness and restoration happens on all fronts.

3. Greeting

Paul greets everyone with his standard greeting of grace and peace from God the Father and the Lord Jesus Christ. Grace is the unmerited favor of God; it is something that we cannot and do not earn. It is by grace that we are saved, and that not of ourselves. We cannot earn that grace and salvation; it is God's unmerited favor.

(Phile 3) "Grace to you and peace from God our Father and the Lord Jesus Christ."

(Eph 2:8-9) "For by grace you have been saved through faith; and that not of yourselves, it is the gift of God; {9} not as a result of works, so that no one may boast."

There is another side to God's grace. It is also the ability and desire to do God's will. When Paul wrote that he had been given the grace to do something, that is the ability and desire to carry out God's will. Each of us have a different gift and a different measure of grace, which is the ability to carry out His will in our lives. In 1 Corinthians 3:10, Paul said, "According to the grace of God which was given to me, like a wise master builder, I laid a foundation, and another is building on it..." Paul was given the grace to do the work of an apostle and lay foundations. We can all have the grace of salvation, but we do not all have the grace to plant churches and lay foundations.

(Rom 12:6) "Since we have gifts that differ according to the grace given to us, each of us is to exercise them accordingly: if prophecy, according to the proportion of his faith;"

(1 Cor 3:10) "According to the grace of God which was given to me, like a wise master builder I laid a foundation, and another is building on it. But each man must be careful how he builds on it."

Paul also greeted them with peace. The Greek word is eirene, which means peace or quietness. When the Jews greeted one another with "Shalom," it was not just the absence of war and conflict, it was also blessing of wealth, prosperity, welfare, and wholeness. The New Testament was written in Greek, so Shalom was not used, but the concept of Shalom was understood by

everyone in that part of the world. Having grown up in the Middle East, all of the countries greet one another with Salaam, which is the Arabic and Persian (two different languages) equivalent of Shalom.

4. Prayer

Before Paul gets into his two appeals, he offers up a pray for all of them. Paul first gave thanks to God for them. It was not just now, but he thanked God always for them in his prayers. They know that he is praying for them, and they also know that he greatly appreciates them. Paul gives them two reasons that he thanks God. First, he thanks God for them because he has heard of their love toward the Lord Jesus and toward all the saints. In both the Old and New Testament, God tells us that we should love God with our whole heart, and we are to love our neighbor as ourselves. Paul is grateful that the church in Colosse is full of love. Love should be the earmark of every Christian and every church, so when we hear of a person or church that is walking in love, we should give thanks to God.

(Phile 4–5) “I thank my God always, making mention of you in my prayers, {5} because I hear of your love and of the faith which you have toward the Lord Jesus and toward all the saints;”

Paul also thanked God for them because of their faith toward the Lord Jesus. Faith moves mountains, and a church with faith, especially when it is full of love, can have a powerful impact on others. Faith is also what pleases God. Without faith, it is impossible to please God. The church in Colosse was a church that pleased God. Our desire in our churches is to be full of love and full of faith.

(Heb 11:6) “And without faith it is impossible to please Him, for he who comes to God must believe that He is and that He is a rewarder of those who seek Him.”

(Mark 11:23) “Truly I say to you, whoever says to this mountain, ‘Be taken up and cast into the sea,’ and does not doubt in his heart, but believes that what he says is going to happen, it will be granted him.”

After telling them how he always gives thanks for them, Paul prays that the fellowship of their faith will become effective through the knowledge of every good thing which is in them for Christ’s sake. I love the word effective. When I teach the word of God, I want to be effective. I want to give understanding and to give practical applications so that we become doers of the word. I want the word of God to perform its work in our lives so that we are transformed. When we talk about our prayer life, we want to be effective. James said the “effective prayer of a righteous man can accomplish much. We want our prayers to be effective. When we talk about outreach, we want our evangelistic efforts to be effective; we want to see people come to Christ. I love the word effective, and like Paul, I pray that the fellowship of our faith will become effective through the knowledge of every good thing which is in us for Christ’s sake.

(Phile 6) “and I pray that the fellowship of your faith may become effective through the knowledge of every good thing which is in you for Christ’s sake.”

(James 5:16) “Therefore, confess your sins to one another, and pray for one another so that you may be healed. The effective prayer of a righteous man can accomplish much.”

Conclusion and Applications

This morning we began our study of Paul's letter to Philemon and his family. Paul was in prison when he wrote this. He clarified that he was a prisoner of the Lord Jesus Christ. He knew that God was in control and that he was in God's will. Paul used his time in prison to further the kingdom of God. He preached the gospel, made disciples, and wrote letters. In your circumstances right now, God wants you to know that He is watching over you and He will accomplish what concerns you. He is not going to allow anything in your life that you cannot handle. He is using and working all things in your life to bring about good in your life. He wants you to recognize His hand in your life.

Paul made the most of the opportunities that he had. He made the most of the time that was on his hand. How are you using the time that you have? Are you making the most of your circumstances and time?

One of the ways that Paul spent his time was in prayer. He offered up prayers for Philemon and the church in Colosse and always gave thanks for them. He prayed for effectiveness in their ministry. Do you pray for others? Do you pray for their effectiveness? Are you spending time interceding for others?

Philemon was a good man, and had a great reputation. He was known for his love of God and for the brethren. He had encouraged and refreshed the saints. He had opened up his home to the church, and used his resources to further the kingdom of God. We have a lot to learn from Philemon. What is your reputation? When people think of you, do they think about how much you love the Lord? What in your life shows people that you are seeking first His kingdom and His righteousness? When people think about you, do they see someone who loves people and regularly encourages and refreshes others? When people think about you, do they see someone who practices hospitality and has people over, or even a large group of people, like a church? Are you using your resources to build a kingdom on earth or one in heaven?

We looked at Apphia and how she opened up her home to the church. She supported her husband and son in ministry. She made sacrifices to further the kingdom of God. We can learn from this woman of God. What sacrifices are you willing to make to further God's work and kingdom?

We also looked at Archippus, a fellow soldier and servant of God. The kingdom of God is not always a picnic; we are in a spiritual battle, and Archippus was a soldier in active duty. Are you engaged in spiritual war? Are you putting on the full armor of God? Paul exhorted Archippus to heed his ministry and to fulfill it. Are you heeding the ministry that God has given you? Are you persevering and persistent in your ministry? Are you fulfilling the ministry God has placed you in?

Prayer

Father God, thank You for this brief letter of Paul's to Philemon, Apphia, Archippus and the church in Colosse. Thank You for the examples that they were to the church at that time, and to us today. Help us to be a church that loves you with all of our heart, mind, soul, and strength. Help us to be a church that loves people. Help us to be a church that refreshes those that come. Help us to be a church that is effective. Help us to be effective in our teaching. Help us to be effective in our prayers. Help us to be effective in our outreach. Help us to be effective in our discipleship. Help us to be effective in our fellowship. Help us to be a church that forgives and

accepts others. Father, we ask You to bless the Connection Church, which will be meeting in our home. We ask these things in Jesus' name. Amen.

Q & A

- When you think of someone that refreshes others, who comes to your mind? How do they refresh others?
- When you think of someone that loves the Lord and others, who comes to your mind? Paul wrote and shared that with Philemon. Have you shared that with the other person?
- Paul was continually praying for people. Are your prayers for your own needs and desires, or do you spend time interceding for others?
- Philemon and his family practiced hospitality on a large scale. Are you practicing hospitality? How can you begin to implement this Biblical practice?

Introduction (Phile 1–6)

- 1. Author(s)** (Phile 1, 2 Thess 3:17, Rom 16:22, Phile 19, Phile 4-7, Phile 1, Phil 1:12–13, Eph 4:1, Phil 1:13, Col 4:7-10)
- 2. Recipients** (Phile 1–2, Acts 2:42, Phile 8, 19, 5, 7, Heb 10:24-25, Col 4:17, 2 Tim 4:6-7)
- 3. Greeting** (Phile 3, Eph 2:8-9, Rom 12:6, 1 Cor 3:10)
- 4. Prayer** (Phile 4–6, Heb 11:6, Mark 11:23, James 5:16)

Conclusion and Applications