

Introduction

Over twenty years ago, a man arrived early for our church service with a troubled look on his face, so I inquired about what was going on. He and his wife had been in an argument that morning, and it had not been resolved. I told the man that God's priority was to go and get things right with his wife and then come worship. If he did not make it back in time for the service, that would be okay, because he had done the most important priority. I sent him back home to get reconciled with his wife.

In the sermon on the mount, Jesus said, "Therefore if you are presenting your offering at the altar, and there remember that your brother has something against you, leave your offering there before the altar and go; first be reconciled to your brother, and then come present your offering." I sent this man back home to first be reconciled to his wife, and then, if there was still time, to come worship in our service. The man went home and they worked things out, but he did not make it to our worship service.

(Matt 5:23–24) "Therefore if you are presenting your offering at the altar, and there remember that your brother has something against you, {24} leave your offering there before the altar and go; first be reconciled to your brother, and then come and present your offering."

About twelve ago, a man called me and said he wanted to try out our church service. I was planting our third church, and we had just started meeting. I knew the man had been going to a certain church for a long time, so I asked him why he was wanting to leave the church. He told me about how one of the pastors had offended him. After hearing his story, I sent him back to the pastor to work things out. It is difficult for people to sense God's leading when they are running from conflict. It is better to work through the conflicts and then move if God leads you somewhere else. Two weeks later I called the man to see how things went, and he had not gone to the pastor. So, I contacted the pastor and told him that I had sent one of their members to him to reconcile things, and prodded him to take initiative. I waited a couple of weeks more, and then I followed up with the man again. The pastor had met with him and they worked things out. Since the offense had been cleared up, the man was not interested in leaving his church home. He was thankful that I had initiated and followed up with their reconciliation. God wants people to be reconciled to one another.

In 2 Corinthians 5, Paul wrote that God has given each of us the ministry of reconciliation. We have the word of reconciliation to reconcile people with God. The ministry of reconciliation is also to help people get reconciled with one another. We should all practice reconciling with those that we offend, or with those that have offended us. The Bible does not tell us to separate ourselves from the person, but to be reconciled. In our culture, most people just run away or avoid the other person, but few people have the courage and conviction to go to the person and work things out. Sometimes, one party is committed to reconciling, but the other party is not willing to be reconciled. Both parties must be willing to reconcile, or reconciliation will not take place.

(2 Cor 5:18–19) "Now all these things are from God, who reconciled us to Himself through Christ and gave us the ministry of reconciliation, {19} namely, that God was in Christ reconciling the world to Himself, not counting their trespasses against them, and He has committed to us the word of reconciliation."

In our passage, Paul sends Onesimus, a runaway slave, back to his master, Philemon, to be reconciled. Onesimus had run away from Philemon and gone to Rome, which is where his paths crossed with Paul. Paul led him to the Lord, and mentored him. Now, Paul is sending him back to be reconciled with Philemon and his family. Onesimus is willing to reconcile and is going back to Philemon with Paul's appeal to Philemon to reconcile with Onesimus. The punishment for a runaway slave included death, but Paul had confidence that Philemon would do what was right, so he sends Onesimus back and appeals to him to reconcile.

Paul's letter to Philemon is a letter of appeals. In verse nine, Paul says, "yet for love's sake I rather appeal to you..." There are two appeals, and the first appeal is that Philemon would send Onesimus back to him, as he would be very useful to Paul in prison. Paul did not presume upon or pressure Philemon, but he did present five reasons why he should consider Paul's appeal. Paul's second appeal is for Philemon to forgive Philemon and to accept him, just as he would accept Paul. Today, we will be covering Paul's second appeal, his request for lodging, and the conclusion of this brief letter.

(Phile 9a) "yet for love's sake I rather appeal to you..."

Paul's Appeals to Philemon

1. Paul's 2nd appeal (Phile 17-21)
2. Paul's request (for lodging) (Phile 22)
3. Conclusion (Phile 23-25)
 - a. Greetings from team members (Phile 23-24)
 - b. Paul's benediction (Phile 25)

(Phile 17–25) "If then you regard me a partner, accept him as you would me. {18} But if he has wronged you in any way or owes you anything, charge that to my account; {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). {20} Yes, brother, let me benefit from you in the Lord; refresh my heart in Christ. {21} Having confidence in your obedience, I write to you, since I know that you will do even more than what I say. {22} At the same time also prepare me a lodging, for I hope that through your prayers I will be given to you. {23} Epaphras, my fellow prisoner in Christ Jesus, greets you, {24} as do Mark, Aristarchus, Demas, Luke, my fellow workers. {25} The grace of the Lord Jesus Christ be with your spirit."

1. Paul's 2nd appeal (Phile 17-21)

Paul's second appeal is for Onesimus to be accepted. Paul has sent him back to Philemon and he has said that perhaps he may have him back, no longer as a slave, but more than a slave, a beloved brother. Paul wants Onesimus to accept him back as a beloved brother. As a brother in Christ, Onesimus would be on equal footing with Paul, Philemon, and all of us. In Christ, we are all one. In Galatians 3:28, Paul wrote, "there is neither Jew nor Greek, there is neither slave nor free man, there is neither male nor female; for you are all one in Christ Jesus." Paul wrote this because there were lots of slaves in the churches. While Onesimus, in the natural, is still a slave and belongs to Philemon, in the spiritual realm, he is a beloved brother.

(Phile 17) "If then you regard me a partner, accept him as you would me."

(Gal 3:28) "There is neither Jew nor Greek, there is neither slave nor free man, there is neither male nor female; for you are all one in Christ Jesus."

Paul asked Philemon to accept him back in the same way that he would accept Paul. Paul is the one that led Philemon to the Lord. Paul is the one that disciplined Philemon and raised him up as a leader of the church in Colosse. Paul is an apostle, whose letters were being accepted as the writings of Moses, the prophets, and the rest of the Scriptures. Philemon would have warmly accepted Paul back. He would have been full of excitement about a visit from Paul. To accept his runaway slave in the same way as he would accept Paul was a tall marching order.

For Philemon, Apphia, and Archippus to accept Onesimus as they would Paul, they would have to forgive him for what he had done. Paul addresses this by saying, "But if he has wronged you in any way or owes you anything, charge that to my account." Paul does not want any unresolved offenses or debts, and he is willing to take responsibility for anything owed to Philemon. That is what Christ did for us. He took our sins and paid our debts so that we could be forgiven, and be reconciled with God. All of our sins were charged to His account. Because of that, you and I need to accept one another.

(Phile 18) "But if he has wronged you in any way or owes you anything, charge that to my account;"

It would have been right and fitting for Paul to order Philemon to forgive Onesimus. The Scriptures are very clear that we are to forgive one another. When Jesus is teaching the disciples how to pray in Matthew 6, He tells them to pray in this manner. "Forgive us our debts as we also have forgiven our debtors." We must forgive in the same way that we have been forgiven. Since we have come into the grace of God and have been forgiven of our sins, we must forgive others for their sins.

(Matt 6:12) "And forgive us our debts, as we also have forgiven our debtors."

In Matthew 18, Peter asked the Lord how often he should forgive his brother. Peter was thinking a set number of times, like seven. However, Jesus said to him, "I do not say to you up to seven times, but up to seventy times seven." Essentially, Jesus was telling Peter there was no limit to the times that we forgive our brother. We are to forgive one another.

(Matt 18:21–35) "Then Peter came and said to Him, 'Lord, how often shall my brother sin against me and I forgive him? Up to seven times?' {22} Jesus said to him, 'I do not say to you, up to seven times, but up to seventy times seven.'"

Then, Jesus gave the parable of the king that settled accounts with his slaves. The king forgave one slave of a huge debt, but he did not forgive a fellow slave of a small debt. When the king heard about it, he was furious. He summoned the slave and said, "You wicked slave, I forgave you all that debt because you pleaded with me. Should you not also have had mercy on your fellow slave, in the same way that I had mercy on you?" Then the king, moved with anger, handed him over to the torturers. Jesus ended the parable saying, "My heavenly Father will also do the same to you, if each of you does not forgive his brother from your heart."

(Matt 18:23-35) "For this reason the kingdom of heaven may be compared to a king who wished to settle accounts with his slaves. {24} When he had begun to settle them, one who owed him ten thousand talents was brought to him. {25} But since he did not have the means to repay, his lord commanded him to be sold, along with his wife and children and all that he had, and repayment to be made. {26} So the slave fell to the ground and prostrated himself before him, saying, 'Have patience with me and I will repay you everything.' {27} And the

lord of that slave felt compassion and released him and forgave him the debt. {28} But that slave went out and found one of his fellow slaves who owed him a hundred denarii; and he seized him and began to choke him, saying, 'Pay back what you owe.' {29} So his fellow slave fell to the ground and began to plead with him, saying, 'Have patience with me and I will repay you.' {30} But he was unwilling and went and threw him in prison until he should pay back what was owed. {31} So when his fellow slaves saw what had happened, they were deeply grieved and came and reported to their lord all that had happened. {32} Then summoning him, his lord said to him, 'You wicked slave, I forgave you all that debt because you pleaded with me. {33} Should you not also have had mercy on your fellow slave, in the same way that I had mercy on you?' {34} And his lord, moved with anger, handed him over to the torturers until he should repay all that was owed him. {35} My heavenly Father will also do the same to you, if each of you does not forgive his brother from your heart."

You and I have been forgiven all of our sins. God has shown mercy to all of us, and we should show mercy to those that have sinned against us. We need to forgive one another from the heart. There are many benefits from forgiving others. The Mayo Clinic says that forgiveness leads to:

- Healthier relationships
- Greater spiritual and psychological well-being
- Less anxiety, stress and hostility
- Lower blood pressure
- Fewer symptoms of depression
- Lower risk of alcohol and substance abuse

On the other hand, if we do not forgive others, we will be the ones that suffer.¹ In a book called, *What Your Future Holds and What You Can Do To Change It*, Deborah Finley shares:

"According to studies, Doctors have found that there is a huge relationship between forgiveness and health. The fact is after being hurt, angry, suffering loss, real or false guilt, or envy, the blocked love flow profoundly affects the way your body functions, thus your health. This can cause alteration in the pattern of chemicals and electricity in your body. It also disrupts the harmony of the brain waves, making you less able to think clearly and to make good decisions."

"Unforgiveness distresses your muscular-skeletal system by increasing forehead muscle tension, thereby producing headaches, and by also producing other symptoms: stomach aches, muscle tension, joint pain/aches, dizziness and tiredness. For example, your muscles may tighten, causing imbalances or pain in your neck, back and limbs. There is decreased blood flow to the joint surfaces. This makes it more difficult for the blood to remove wastes from the tissues. It reduces the supply of oxygen and nutrients to the cells. This increases chances of delayed or inadequate repair during sleep, impairing recovery from injury, arthritis, etc. It can cause your teeth to clench at night contributing to problems with your teeth and jaw joints. Injury through inattention, accident, or violence is more likely. The peptide and hormonal chemical "messengers" are altered in every system of the body. The blood flow to your heart is constricted."

Jesus said the unforgiving slave would be given over to the torturers. We are the ones that suffer when we do not extend forgiveness to others. Even though the Scriptures teach us to forgive, many Christians struggle with forgiving others.

¹ <https://www.mayoclinic.org/healthy-lifestyle/adult-health/in-depth/forgiveness/art-20047692>

One day I was in my office and a woman called me about her husband. She was threatening to leave him, so I dropped what I was doing and went to their house. I exhorted her to forgive her husband. Like Paul, I had authority as her pastor to command her to forgive, but I did not do that. I encouraged her to forgive and gave her a scripture to support my counsel. She shook her head, and said that she was not going to forgive her husband. Unfortunately, that man had asked countless times for forgiveness, and she had been carrying around unforgiveness and bitterness for many years. When we do not forgive, we are the ones that are tortured and suffer. In Paul's letter to the Ephesians, he wrote, "Be kind to one another, tender-hearted, forgiving each other, just as God in Christ also has forgiven you." We are to forgive one another, just as God in Christ has forgiven us. It is not an option; it is a command. You and I are to forgive one another.

(Eph 4:32) "Be kind to one another, tender-hearted, forgiving each other, just as God in Christ also has forgiven you."

One day Karen and I were ministering in one of the government housing neighborhoods in Acworth. There was an elderly woman there that we gave groceries to, and she was a member of a church in that area, and I knew her pastor. She had been offended by him, and he did not even know it. He had not visited her home in a while, and because of this she was very upset with him. In fact, this offense had turned to bitterness and everything she said about her pastor was full of bitterness. I told her that she needed to forgive her pastor. Second, I told her that every time she started to say something bad about her pastor, I wanted her to begin blessing him. I told her to bless his health, bless his marriage, bless his children, bless his ministry, bless his finances, and to just bless him. She said that she would do that. A week or two later we were back in that neighborhood, and I went by to see this elderly lady. Her countenance had totally changed. It changed when she forgave her pastor and began to pray blessings on him. And, lo and behold, when she began blessing her pastor, he came by to see her.

We need to practice forgiveness, and Paul's appeal is for Philemon to forgive Onesimus. We also need to practice repentance. When we sin against God or anyone else, we should repent. Part of repentance is acknowledging that we have sinned. When we confess our sins to God, we are acknowledging our sins. God already knows every sin that every person has committed, so we are really acknowledging our sin. Confessing our sins is not enough though; we must repent of our sins. Repentance means to do an about-face. It is to be doing something, and then to change and do the right thing. Part of repentance is restitution. We must make restitution for the wrongs and the harm that we have caused. When Zacchaeus became a believer, he said that he would pay back four times what he had taken.

(Luke 19:8) "Zacchaeus stopped and said to the Lord, "Behold, Lord, half of my possessions I will give to the poor, and if I have defrauded anyone of anything, I will give back four times as much."

Let's take a minute to look at Onesimus. He has placed his trust in Christ, and his life is being transformed. He was previously useless, but now is useful. He has become a faithful man who is useful to both Paul and Philemon. He has become a beloved brother to Paul, so he is a very lovable person. Onesimus' life is being changed and he is becoming more like Christ. He is displaying the fruit of repentance in his life. Paul is now sending back Onesimus to Philemon in person to receive forgiveness for what he has done. Onesimus will be able to confess his sins and ask for forgiveness from Philemon, Apphia, Archippus, and the church in Colosse. And in regard to restitution, Onesimus is a slave that has nothing to offer. Paul, on the other hand, has offered

to make restitution to Philemon on behalf of Onesimus. The steps of repentance are being taken by Onesimus, and now the ball is being put in Philemon's court. Paul appeals to him to forgive and accept him.

(Phile 11–16) “who formerly was useless to you, but now is useful both to you and to me. {12} I have sent him back to you in person, that is, sending my very heart... {16} no longer as a slave, but more than a slave, a beloved brother, especially to me...”

(Phile 18) “But if he has wronged you in any way or owes you anything, charge that to my account;”

Paul authenticates this letter of appeals in verse 19, Paul wrote, “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.)” Paul had others write the letters for him, but he signed his letters with his own hand to authenticate them. In Paul's second letter to the church in Thessalonica, he 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.”

(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).”

(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.”

What is Paul authenticating? He is authenticating the letter is from him, and that he is personally promising to pay back anything that Onesimus owes him. Then, Paul reminds Philemon that he owes himself to him.

Paul concludes his appeal by asking Philemon to benefit from Philemon in the Lord, and to refresh his heart in Christ. Paul's first appeal was to have Onesimus sent back. His second appeal is to have Philemon and his family accept Onesimus. Paul reiterates his confidence in Philemon to do what is right. He said, “I write to you, since I know that you will do even more than what I say.” Those are the kinds of friends and brothers that all of us want to have – those that will do even more than what we ask of them.

(Phile 20-21) “Yes, brother, let me benefit from you in the Lord; refresh my heart in Christ. {21} Having confidence in your obedience, I write to you, since I know that you will do even more than what I say.”

The letter does not tell us the results of this letter. Historians say that Philemon granted Onesimus freedom. In the Constitutions of the Holy Apostles, Book VII, Section III, they claim that Onesimus was set in as the bishop (overseer) of the church in Borea (Berea) in Macedonia. It appears that Paul's appeal was granted and that Philemon went beyond what was asked of him.

2. Paul's request for lodging (Phile 22)

Even though Paul is imprisoned in Rome, and knows that it is according to God's will, he is hoping and believing that he will be freed from imprisonment in the near future. He requested that Philemon prepare a lodging for him so that through his prayers he will be given to him. Paul is acting in faith and is asking Philemon to prepare a place in faith.

(Phile 22) “At the same time also prepare me a lodging, for I hope that through your prayers I will be given to you.”

In the fall of 2013, I was reading in Isaiah 54 in my Quiet Time, and as I read about God's word for them to enlarge the place of your tent and stretch out the curtains of your dwellings and to lengthen their cords and strengthen their pegs, I sensed the Holy Spirit telling me that we needed to prepare for growth. We took a step of faith as a small church plant and hired someone to enlarge our parking area to accommodate another twenty cars. Two weeks later we had twenty more people suddenly start coming to our services. We had acted in faith to what we believed the Lord was speaking to us. Paul is acting in faith and is asking for Philemon to prepare a place for him to lodge. When God speaks to us, we need to step out in faith. If we are not certain it is God speaking to us, ask for confirmation from the Lord. Ask for a prophetic word of confirmation. Get some counsel from some of your spiritual advisers, and all of us need spiritual advisers. And when you know that it is the Lord, step out in faith.

(Is 54:2–3) “Enlarge the place of your tent; Stretch out the curtains of your dwellings, spare not; Lengthen your cords and strengthen your pegs. {3} For you will spread abroad to the right and to the left. And your descendants will possess nations and will resettle the desolate cities.”

3. **Conclusion** (Phil 23-25)

a. **Team Greetings** (Phile 23-24)

Paul and Timothy gave their greetings in the opening verses. There are others with Paul in Rome. Epaphras is also imprisoned with Paul, and he sent his greetings to Philemon, Apphia, Archippus and the church in Colosse.

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

(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.”

Mark, Barnabas' cousin, is also in Rome, and he sent his greetings. Scholars believe that Mark and Peter were very close and that Mark was spending time with Peter, and that the gospel of Mark was in the works. Paul has a special kind of relationship with Mark. On his first apostolic trip with Barnabas, they had taken John Mark with them, but he deserted them in Pamphylia. When Paul wanted to start their second apostolic journey, Barnabas wanted to take Mark with them, but Paul insisted that they not take him along. They had such a disagreement that they parted company. Barnabas took Mark and Paul took Silas with him. Mark became a very faithful man and his relationship with Paul has obviously been reconciled. He is with Paul and is sending his greetings. In Paul's letter to the Colossians, which was being sent out with this letter to Philemon, he tells them to welcome Mark if he comes to them.

(Acts 13:13) “Now Paul and his companions put out to sea from Paphos and came to Perga in Pamphylia; but John left them and returned to Jerusalem.”

(Acts 15:37–39) “Barnabas wanted to take John, called Mark, along with them also. {38} But Paul kept insisting that they should not take him along who had deserted them in Pamphylia and had not gone with them to the work. {39} And there occurred such a sharp disagreement that they separated from one another, and Barnabas took Mark with him and sailed away to Cyprus.”

(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);”

In Paul’s second letter to Timothy, he asks him to pick up Mark and bring him, for he is useful to me for service. There had not only been reconciliation, but Paul greatly appreciated Mark’s ministry and usefulness. He said that Mark, Aristarchus, Demas, and Luke, his fellow workers, also sent their greetings. Mark has joined up with Paul and is now a very useful fellow worker.

(2 Tim 4:11) “Only Luke is with me. Pick up Mark and bring him with you, for he is useful to me for service.”

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

b. **Paul’s Benediction** (Phile 25)

Paul gave a very simple benediction, “The grace of the Lord Jesus Christ be with your spirit.” In many of Paul’s letters to the churches he blesses them with the grace of the Lord. In the last verse of the Bible, John ends with the same benediction, “The grace of the Lord Jesus be with all. Amen.” Paul and the early church understood the importance of living in the grace of the Lord. That is something that we should all pray and bless one another with.

(Phile 25) “The grace of the Lord Jesus Christ be with your spirit.”

(Rev 22:21) “The grace of the Lord Jesus be with all. Amen.”

Conclusion and Applications

This is a wonderful letter of how Paul initiates the reconciliation of Onesimus and Philemon. He has worked with Onesimus and now he is sending him with this letter of appeals. All of us have been given the same ministry, the ministry of reconciliation. We should be sharing the good news of salvation, reconciling people to the Lord. We should also be helping people reconcile with one another. We need God’s supernatural help in this ministry. In 2 Timothy 3:1-3, Paul said that in the last days difficult times will come, and people will be irreconcilable. Without God’s help in this ministry, it is going to be difficult or in many cases impossible. But God has called us to the ministry of reconciliation.

(2 Tim 3:1-5) “But realize this, that in the last days difficult times will come. {2} For men will be lovers of self, lovers of money, boastful, arrogant, revilers, disobedient to parents, ungrateful, unholy, {3} unloving, irreconcilable, malicious gossips, without self-control, brutal, chatters of good, {4} treacherous, reckless, conceited, lovers of pleasure rather than lovers of God, {5} holding to a form of godliness, although they have denied its power; Avoid such men as these.”

Onesimus took a risk going back to make things right with Philemon. Sometimes it may be risky or scary to reconcile with someone that is upset with us, but God wants us to be reconciled. In some cases, we may need someone like Paul to facilitate that reconciliation. We may need a pastor or friend to help us get reconciled. Paul was willing to do whatever it took, even taking responsibility for any losses incurred, so that Onesimus would be reconciled. In reconciling people, we may need to share the burden of reconciliation with the person.

Prayer

Father, we are the Connection Church. We want to help people connect with you and with one another. We accept the ministry of reconciliation that You have given us. Help us to become proficient and effective. People need reconciliation. You said in 2 Timothy 3:1-3 that in the last days difficult times will come and people will be irreconcilable, so this ministry is not easy. We ask for Your wisdom, grace, and hand upon us as we work to reconcile people to You and with one another. May we see much fruit from our efforts in reconciling people. I pray this in Jesus' name. Amen.

Q & A

- Can you think of someone that you successfully reconciled with? What things did you do to bring about reconciliation?
- Can you think of someone that you were not successful in being reconciled? What were the factors that prevented reconciliation from taking place?
- What are some of the necessary things in our attitude when we try to reconcile with others?
- If you were in Onesimus' shoes, what would you be feeling inside as you go back to your master seeking his forgiveness and acceptance?
- If you were in Philemon's shoes, and your runaway slave, who has wronged you and your family, has come back with this letter asking you to accept him, what would be running through your mind?

Introduction (Matt 5:23–24, 2 Cor 5:18–19, Phile 9, 17-25)

1. **Paul's 2nd appeal** (Phile 17-21, Gal 3:28, Matt 6:12, 18:21-35, Eph 4:32, Luke 19:8, 2 Thess 3:17)

2. **Paul's request for lodging** (Phile 22, Is 54:2–3)

3. **Conclusion** (Phil 23-25)
 - a. Team Greetings (Phile 1-3, 23-24, Acts 13:13, Acts 15:37–39, Col 4:10, 2 Tim 4:11)

 - b. Paul's Benediction (Phile 25, Rev 22:21)

Conclusion and Applications

Introduction (Matt 5:23–24, 2 Cor 5:18–19, Phile 7-25)

1. Paul's Appeals (Phile 9, Dan 1:5-16, Acts 25:9–12)

a. Paul's First Appeal (Phile 7–16, Ps 32:8-9, Eph 5:22–23, 25-29, Phil 1:3–7, 2 Pet 1:5-8, 2 Cor 5:21)

b. Paul's Second Appeal (Phile 17-21, Gal 3:28, Matt 18:21-35, Eph 4:32, Luke 19:8)

2. Paul's Request (Phile 22, Is 54:2-3)

3. Conclusion (Phil 23-25)

a. Team Greetings (Phile 23-24, 1-3, Acts 13:13, 15:37-39, Col 4:10, 2 Tim 4:11)

b. Paul's Benediction (Phile 25, Rev 22:21)

Conclusion and Applications

Introduction (Matt 5:23–24, 2 Cor 5:18–19, Phile 7-25)

4. Paul's Appeals (Phile 9, Dan 1:5-16, Acts 25:9–12)

a. Paul's First Appeal (Phile 7–16, Ps 32:8-9, Eph 5:22–23, 25-29, Phil 1:3–7, 2 Pet 1:5-8, 2 Cor 5:21)

b. Paul's Second Appeal (Phile 17-21, Gal 3:28, Matt 18:21-35, Eph 4:32, Luke 19:8)

5. Paul's Request (Phile 22, Is 54:2-3)

6. Conclusion (Phil 23-25)

a. Team Greetings (Phile 23-24, 1-3, Acts 13:13, 15:37-39, Col 4:10, 2 Tim 4:11)

b. Paul's Benediction (Phile 25, Rev 22:21)

Conclusion and Applications