

Philemon Series  
Week 2 outline  
Philemon 8-16  
9.19.21

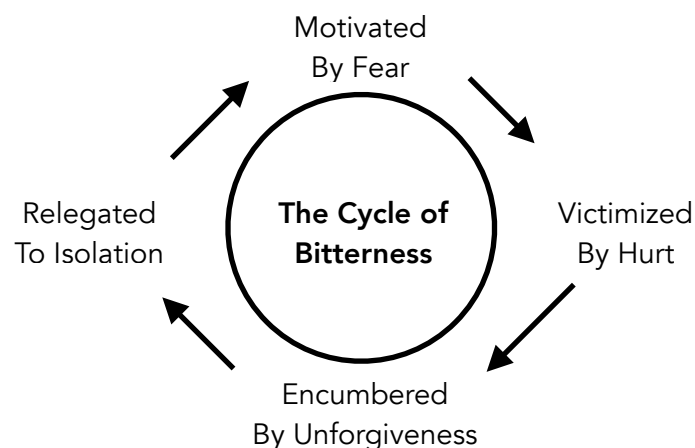
PHILEMON: A CASE FOR COMMUNITY  
The Will of A Beloved

**8** Therefore, although in Christ I could be bold and order you to do what you ought to do, **9** yet I prefer to appeal to you on the basis of love. It is as none other than Paul—an old man and now also a prisoner of Christ Jesus— **10** that I appeal to you for my son Onesimus, [b] who became my son while I was in chains. **11** Formerly he was useless to you, but now he has become useful both to you and to me.

**12** I am sending him—who is my very heart—back to you. **13** I would have liked to keep him with me so that he could take your place in helping me while I am in chains for the gospel. **14** But I did not want to do anything without your consent, so that any favor you do would not seem forced but would be voluntary. **15** Perhaps the reason he was separated from you for a little while was that you might have him back forever— **16** no longer as a slave, but better than a slave, as a dear brother. He is very dear to me but even dearer to you, both as a fellow man and as a brother in the Lord.

**I. Redemptive Relationships: Breaking the Cycle of Bitterness**

Here, Onesimus has the legitimate excuse to harbor bitterness and Philemon has the legal right to demand punishment. Paul stands in between the two and represents each to one another.



THE CROSS OF CHRIST FREES US FROM THE CYCLE OF BITTERNESS  
AND COMPELS US INTO REDEMPTIVE RELATIONSHIPS

## II. Redemptive Relationships Have a Motivation, Filter, Catalyst, and Application

### A. The Motivation: Our Willful Decision of Agape Love (Philemon 8-9a)

*"There is no fear in love. But perfect love drives out fear, because fear has to do with punishment. The one who fears is not made perfect in love."* -1 John 4:18

### B. The Filter: Our Kingdom Perspective of Pain and Suffering (Philemon 9b)

*"From now on, let no one cause me trouble, for I bear on my body the marks of Jesus"* -Galatians 6:17

### C. The Catalyst: Our New Creation Identity in Christ (Philemon 10-14)

**14** For Christ's love compels us, because we are convinced that one died for all, and therefore all died. **15** And he died for all, that those who live should no longer live for themselves but for him who died for them and was raised again.

**16** So from now on we regard no one from a worldly point of view. Though we once regarded Christ in this way, we do so no longer. **17** Therefore, if anyone is in Christ, the new creation has come: The old has gone, the new is here! **18** All this is from God, who reconciled us to himself through Christ and gave us the ministry of reconciliation: **19** that God was reconciling the world to himself in Christ, not counting people's sins against them. And he has committed to us the message of reconciliation. **20** We are therefore Christ's ambassadors, as though God were making his appeal through us. We implore you on Christ's behalf: Be reconciled to God. **21** God made him who had no sin to be sin for us, so that in him we might become the righteousness of God." -2 Corinthians 5:14-21

### D. The Application: Our Costly Choice of Restorative Forgiveness (Philemon 15-16a)

Forgiveness is not about discounting the sin or defending the sinner;  
it simply frees us from being held captive by the offense committed against us.

## III. The Expression of Redemptive Relationships (Philemon 16)

### A. The Intimacy of a "Dear Brother"

- "dear": beloved, root word is Agape

### B. The Commonality of a "Fellow Man"

- "in the flesh"

- "Friendship is born at the moment when one man says to another 'what! You too? I thought that no one but myself...'" CS Lewis, The Four Loves

### C. The Empathy of a "Brother in Christ"

- not just "in the flesh" but also "in the Lord"