

Expositional Preaching from the Authorized Version of the Holy Bible

Scriptures for Today: Philemon 8-11 – How to make a request that will require obedience to God

Today's Message:

"For Love's Sake"



INTRODUCTION

Last week, we began the book of *Philemon* and learned that reconciliation does not begin with an immediate confrontation – but with humility and grace. Our approach to reconciliation may determine if there will be any reconciliation at all. But once the tone and connection are set, a question remains: How do we move from kindness to truth without losing either? Paul will now transition to his petition – from establishing goodwill to making a request that will require obedience, sacrifice, and forgiveness. And **how** he does this is just as instructive to us as **what** he asks. This is God's message to you...

LEARNING TOGETHER

❖ The Text **Philemon 8-11**

A. The Right to Command – Paul restrained his God-given authority

1. Paul does not deny his authority – but used WISDOM to govern how he used it.

- *Philemon 8 – Wherefore, though I might be much bold in Christ
TO ENJOIN THEE that which is convenient,*

"Thou I might be much bold" – Paul *could* command; his authority in Christ was legitimate.

"To enjoin thee" – To order or direct with urgency; to admonish or instruct with authority.

"That which is convenient" – Morally right; not optional; fit or suitable; spiritually fitting.

Comparing Scriptures

- *1 Corinth 9:18 – What is my reward then? ... that I abuse not my power in the gospel.*
- *2 Corinth 1:24 – Not for that we have domination over your faith, but are helpers...*
- *Matthew 20:25-28 – ... Gentiles exercise dominion... But it shall not be so among you...*

Key Truths

- Just because we have the right to command does not mean it is right to command.
- Paul did not deny his authority – he declined to wield (*to use with full power*) it.

Practical Applications

- Grace does not coerce (*restrain by force*) obedience – it invites it.
- Consider Jesus Christ ...*
- ❖ He who spoke **John 18:6** and **Matthew 26:53** also ALLOWED men to crucify Him!

2 Corinth 1:23
Moreover I call God
for a record upon my
soul, that **TO SPARE**
YOU I CAME NOT
AS YET unto Corinth.

John 18:6
As soon then as he
had said unto them,
I am he, they went
backward, and fell
to the ground.

Matthew 26:53
Thinkest thou that I
cannot NOW pray to
my Father, and he
shall presently give
me more than twelve
LEGIONS of angels?

2026 VISION: Growth through Discipleship!
Making disciples and caring for souls!

B. The Choice to Appeal – Paul intentionally chose relationship over command.

2. Paul chose **LOVE** as the means of persuasion; he appealed to heart and conscience.

- **Philemon 9** – 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.*
- **Philemon 10** – *I beseech thee for my son Onesimus, whom I have begotten in my bonds:*

W1828 “beseech”
To plead; to entreat; to supplicate; to implore; to ask or pray with urgency.

Proverbs 16:21

The wise in heart shall be called prudent: and the sweetness of the lips increaseth learning.

Catching Flies?

A wise man once said, “You catch more flies with honey than with vinegar.”

“Yet for love’s sake I rather beseech thee” – a choice; seeking restoration, not compliance.
“Paul the aged... prisoner of Jesus Christ” – personal humility; as an elder, sufferer, servant.
“For my son Onesimus” – makes the issue personal; spiritual relationship emphasized

Comparing Scriptures

- **Romans 12:1** – *I beseech you therefore, brethren, by the mercies of God...*
- **Galatians 5:13** – *...use not liberty for an occasion...flesh... but by love serve one another*

Key Truths

- Love is not weakness; it invites obedience; **PRESSURE** often hardens resistance.
- Reconciliation moves forward when we speak of people as souls, not problems.

Practical Applications

- Love opens the heart. Why did Paul mention authority if not going to use it?
- You may win the argument with authority but lose the relationship without love.

C. The Wrong Acknowledged – Paul did not minimize the past hurt and pain.

3. Paul was **HONEST** about the past and sin – but focused on his redemption in Christ.

- **Philemon 11** – *Which IN TIME PAST was to thee unprofitable, BUT NOW profitable to thee and to me:*

2 Corinth 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.

“In time past... unprofitable” – the wrong of the past acknowledged, honest about problem.
“But now profitable” – clear about the life change; repentance that is real and observable.
“Onesimus” – useful or profitable; once living contrary to his name, he now is living up to it.

Comparing Scriptures

- **Ephesians 2:1-10** – *And you hath he quickened, **who were dead in trespasses and sins...***
- **Titus 3:3-5** – *For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice... envy, hateful... hating one another. BUT AFTER THAT **the kindness and love of God our Saviour toward man APPEARED...***

Romans 6:22
BUT NOW being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life.

Key Truth

- Grace does not deny sin – but it does not define or imprison people in it either.

Practical Application

- Onesimus is no longer defined by his past; God’s grace enables **FORGIVENESS**.

The Gospel Parallel:

<u>Before Christ</u>	<u>After Christ</u>
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Unprofitable	Profitable
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Servant to sin (<i>slave</i>)	Servant to Christ (<i>brother</i>)
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