

REFRESH MY HEART

Paul used two interesting business terms in our lesson text that are associated with the promissory note of last week's lesson (vs.18-19).

- The first business term was benefit (oninemi / a.m.opt.1ps). It refers to a benefit derived from a business transaction like profit.
- The second business term was refresh (anapauo / a.a.impv.2ps). It refers to taking a break from strenuous labor or burdensome task. In the military, they would give us a 10-minute break (anapauo) every hour.

We will begin by examining our lesson text (20-21) by the following four homiletical points.

- Spiritual consideration “yes, brother, let me benefit from you in the Lord.”
- Spiritual challenge “refresh my heart in Christ.”
- Spiritual confidence “having confidence in your obedience, I write to you.”
- Spiritual capacity “since I know that you will do even more than what I say.”

<p>This lesson will study four aspects of Paul's appeal to Philemon to 'refresh my heart' in Christ by doing "even more" than what I ask in the Lord.</p>
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1. The Greek word in this text for heart is not kardia.

It is the Greek word (ta) [definite article] splagchna. Splagchna is translated into English as bowel, affection, strong passion, or merciful compassion.

Paul used splagchna regarding restoring a repentance reversionistic believer:

(2Cor.7:12). “So although I wrote to you it was not for the sake of the **offender**, nor for the sake of the one offended, but that your earnestness on our behalf might be known to you in the sight of God.”

(2 Cor.7:15-16) “And his affection (ta splagchna) abounds all the more towards you, as he remembers the obedience of you all, how you received him with fear and trembling. I rejoice that in everything I have confidence in you.”

Paul used splagchna with new man behavior

(Col.3:8-14) “And so, as those who have been chosen of God, holy and beloved, put on a **heart of compassion** (splagchna oiktirmos), kindness, humility, gentleness, and patience; bearing with one another, and forgiving each other, whoever has a complaint against anyone; just as the Lord forgave you, so also should you.”

Splagchna is used three times by Paul in the Book of Philemon as he appeals to Philemon's **heart of compassion** (Vs.7, 12, 20).

2. The Greek word anapauo (refresh) was used by Jesus in a standard invitation to grace salvation in Matt.11:25-30.

After instructing and sending the 12 on their first missionary evangelism tour (Matt.10), Jesus also went on a personal evangelism missionary tour (Matt.11:1). It was during this personal tour that Jesus introduced us to His special invitation to grace salvation.

We will examine it by the following three homiletical points (Matt.11:25-30).

- Personal prayer (Matt.11:25-26) “I praise Thee, O Father.”
- Personal comment (Matt.11:27) “All things have been handed over to Me by My Father.”
- Personal invitation (Matt.11:28-30) “Come to Me, all who are weary and heavy-laden, and I will give you **rest (anapauo / Vs.28).**” “And you shall find **rest**”. (**anapauo**) (Vs.29)

The issue presented in Matt.11:28-30 is not between having or not having a yoke, but rather which yoke will you have. The yoke of the ‘grace rest’ of Christ or the yoke of weary and heavy-laden religion (Matt.23:4; Ps.38:4; Rom.8:2).

All who come to Jesus Christ on the basis of faith are promised grace rest of salvation (John 5:40; Eph.2:8-9).

3. **Jesus issued two aorist imperatives to teach how to maintain God’s ‘grace rest’ in the believer’s life.**

(Matt.11:29-30) “Take (airo / a.a.impv.2pl) My yoke upon you and learn (manthano / a.a.impv.2pl) from Me, for I am gentle and humble in heart (kardia); and **you** shall find (heurisko / f.a.ind2pl) rest (**anapauo**). For My yoke is easy, and My load is light.”

The yoke of Christ requires obedience. It requires submission to servitude to the grace teaching of Jesus Christ (Phil.2:8). The grace teaching of Christ will **refresh** your heart and give you **rest (anapauo)** from the weary and heavy-laden burdens of legalistic religion (Gal.5:1, 13) – “MY yoke is **easy** (not weary) and My load **light** (not heavy-laden).”

“And His commandments are **not burdensome.**” (1 John 5:3b)

“Now therefore why do you put God to the test by **placing upon the neck** of the disciples a **yoke** which neither our fathers **nor we have been able to bear?** But we believe that we **are saved through the grace of the Lord Jesus,** in the same way as they also are.” (Acts 15:10-11)

4. **Paul is teaching spiritually advancing believers that one believer can refresh the hearts of other believers as Christ did ours.**

(Matt.11:29b) “For I am gentle and humble in heart; and you shall find rest for your souls.”

(Philm.20) “Yes, brother, let me benefit from you in the Lord; refresh my heart in Christ.”

Paul was encouraging Philemon to go beyond common grace. Common grace would accept Paul’s promissory note on behalf of Onesimus.

Paul was encouraging Philemon – “do even more than what I say.” (Vs.21) Paul was suggesting that Philemon had the spiritual growth capacity to offer SUPER GRACE to Onesimus – “Do even more than what I say.”

Philemon could forgive Onesimus completely and free him on behalf of Christ.

(Philm.15-16) “Not longer as a slave, but more than a slave, a beloved brother, especially to me, but how much more to you, both in the flesh and in the Lord. If then you regard me a partner, accept him as you would me. ”

Would God sponsor such a deed? “**Clothe yourselves with humility towards one another,** for God is opposed to the proud, but gives grace to the humble. Humble yourselves, therefore, under the mighty hand of God, that He may exalt you at the proper time, casting all your anxiety upon Him, because He cares for you.” (1 Pet.5:5-7; James 4:6)