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(Inside front cover)

THE EPISTLE OF PAUL TO PHILEMON

1. PAUL. The Apostle here designates himself as "the prisoner of Jesus Christ." Cp. Eph. 3:1, 4:1; 2 Tim. 1:8.

2. TIMOTHY. The Apostle includes Timothy, as his "son in the faith," in the superscription of the Epistle.

II. THE ADDRESSEE:

1. HIS NAME: PHILEMON.

2. HIS HISTORY.

(1) Probably a Native of Colossae, Connected with the Assembly there.

(2) Became a Believer under the Ministry of Paul.

(3) Probably a Wealthy Man. Reasons for this Deduction:

A. Owned a house large enough to accommodate

the meetings of the assembly.

B. Owner of slaves, one of whom was Onesimus, the subject of the Epistle.

III. THE PURPOSE OF THE EPISTLE:

1. TO PLACATE PHILEMON.

(1) Onesimus; a slave; Philemon's property; had run away: Vs. 12, 15,

(2) Possibly wronged his master also in some other way: Vs. 11, 18, 19.

(3) The slave reached Rome, met Paul who won him to Christ: V. 10.

(4) Paul would have retained Onesimus as a colleague or worker; but knowing what was due to his master, sent Onesimus back to Philemon asking Philemon, to receive Onesimus as he would receive Paul himself: Vs. 12, 17.

2. TO PLEAD FOR ONESIMUS:

(1) The slave by his act in running away, in those days merited death.

(2) Paul asks Philemon to forgive and give freedom to Onesimus: V. 21.

(3) Paul sends the letter to Philemon by the hand of Onesimus and Tychicus; and also another Epistle: to the Church at Colossae: Cp. Col. 4:7-9.

IV. THE ANALYSIS OF THE EPISTLE:

1. THE SALUTATION: Vs. 1-2.

2. THE BENEDICTION: V. 3.

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8. THE BENEDICTION! V. 26.

(1) Concerning Onesimus the Slave: V. 10.

(2) Concerning Onesimus the Convert: V. 10.

(3) Concerning Onesimus the Unprofitable: V. 11.

- (4) Concerning Onesimus the Profitable: V. 11.
- (5) Concerning Onesimus the Minister: Vs. 11-15.
- (6) Concerning Onesimus the Brother: V. 16.
- (7) Concerning Onesimus the Partner: V. 17.
- (8) Concerning Onesimus the Debtor: Vs. 18-21.

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GREECE, GREEK, GRECIAN

By Russell H. Schaefer

The above title could well be "Hellas, Hellene, Hellenist." Greece, of course, would refer to the land; Hellene to the Greek people; and Hellenist to the subsequent culture.

"Hellas" occurs in Acts 20:2: " ... he (Paul) came into Greece. "Only a writer with a Grecian background, such as Luke, would carefully distinguish between Macedonia and Greece (Acts 20:1). To a Greek, not all Macedonia was looked upon as Greece (Hellas) proper since racial pride then, as now, was more selective. Originally Hellas was the name of a city in Thessaly supposedly founded by "Hellen," son of Deucalion. The name included the surrounding country on the shores of the Pagasean Gulf opposite the coasts of Mysia and Aeolis in ancient Asia Minor. Homer frequently used the title of the area where the Myrmidons dwelt. For many years the name referred only to northern Greece and did not include Peloponnesus, but later was extended to Epirus and all of Thessaly by most writers generally. At a later date, "Hellas" became associated with all the lands inhabited by Hellenes, or Greeks, including Ionia. Thus, there was old Greece, and Magna Graecia, the new. Athens was looked upon as the heart and cultural center of Old Greece and its citizenship and vote was highly prized while the empire stood, and one receiving it was somehow considered a bit more pure Greek and not merely Greek by birth. The Macadon-Graecian Empire reached its height with the conquests of Alexander the Great, although only in Old Greece did any of the wonderful political concepts hold force. As the empire moved away from the old centre, absolutism proportionally increased until in Babylon, Alexander the Great sought to compel his Macedon and Grecian troops to bow to him as a god; they refused.

Greeks and Barbarians

One of the distinctions of the Greek world that survived down into the Roman conquests was the Greek division of all persons into "Greeks" (Hellenes) or "Barbarians" (*Barbaroi*). The word *barbaros* to a Greek meant anyone whose language would sound as gibberish to the ear of a Greek. Paul of Tarsus reflects

his early Greek background when he uses *barbaros* in this sense in 1 Cor. 14:11 where he warns against the tongues-mania, some having supposed the gift of tongues to be a religious frenzy-inspired gibberish instead of the clear, easy to understand speech advocated by Paul (1 Cor. 14:9). In time, *barbaros* came to mean cultural distinctions from the "Hellene." Paul uses the word in this respect in Acts 28:4 of the uncultured natives that showed them so much kindness after their ship had been wrecked. The Romans called themselves *Barbarians* in their conquests of the Hellenistic Empire since they had little sympathy with the seemingly effeminate culture of the Greeks. Art, music, sculpture, drama, sports, poetry, philosophy, science, education, rhetoric and architecture, all were looked down upon by the Roman *Barbarians* until the Greek language and culture infiltrated and, in many areas, dominated the culture of Rome. Paul uses the word *barbarian* in Romans 1:14 in contrast to "Hellenes" or Greeks, gently explaining his meaning as "both to the wise (the Greeks) and the unwise (the *barbarians*)."

In the Colossian letter (3:11) Paul does away with all distinctions of race (Greek or Jew), of covenant distinctions cut in the flesh (circumcision or uncircumcision), of all classes of unlettered and uncultured people (*Barbarian* or *Scythian*, i.e. considered the lowest of that day), the proud distinctions of the

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Roman (slave or free). For the new man "in Christ" there is no place for pride of race, the fleshly distinctions of religion, even though once given of God. There is no place for pride of learning as against the ignorance of those unlettered and unclothed. There was to be no tyrannical freeman or oppressed slave, but rather, "Christ in all things and in all, Christ."

"Hellene" (Greek) was the name of the north-west Greek speaking people (before the post-Mycenaean period) living about Dodona in the interior of Epirus. The language moved south-eastward into Malis and into north western Euboea. Here twelve peoples merged to form the Delphi-Anthela amphictyony. The Delphi-oracle was successful in bringing these groups together and the federation soon embraced the Greek city-states to the south and southeast. From mere language, the name "Hellene" came to mean anyone participating in this civilization by virtue of Greek birth, language and culture. However, while the test of being Hellene was by birth and language, still to be Hellenic or hellenistic, was for one to believe in the concepts of city-state way of life as well as the all-around cultural concept. Of course, race and language were put first as the prerequisites for being a Greek proper. Voting citizenship in the Greek city-states was highly regarded and many a resident, though of a great race, was not

given this honor. Freed slaves were somehow overlooked and remained "metics" -- resident foreigners. Greek owned slaves, as a rule, were treated well (compared to the Roman) and slavery was largely forbidden in Egypt.

Grecian or "Hellenic"

As far as records go, no Jews (Ioudaios) were ever called Hellenes or Greeks. The proper name implied birth and language, whereas Hellenistic would refer to a cultural

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association. Because Rome, in B.C. 228 was practicing a limited city-state culture patterned after the Greeks, they were allowed to compete at the Pythian festival. Hellenism (Grecian) was rapidly to become more than just a racial concept. Mere physical racial lines and the ties of a common Greek language soon expanded into a cultural concept with new ideas of freedom, art and politics. Thus was born the Hellenist culture that was the fore-runner of our own nation's system of government.

So in Scripture, we must distinguish between "Greeks" (Hellenes) and "Hellenist," (Hellenistes) or, as they are spoken of in Acts 6:1; 9:29; 11:20, the Grecians. The first would be the true Greek by birth and language. The latter could be anyone raised or trained in the Hellenistic culture and who could or would speak, in all likelihood, Greek. In the cases cited they were either Jews who were raised in the Greek culture or had embraced it (several million of these Jews in Egypt alone), or these were a Greek speaking people who could have been of any race but who had been first converted to Judaism and then to Christ. Only the context could tell by some indication just what was the original race of one who had Hellenized.

Hellenization, or becoming Grecian, was not limited to the Jew. It was a movement throughout the Roman Empire and embraced all races since, as one writer stated, "Rome borrowed her culture from the Greeks." Nearly all tutors, teachers, scientists, etc. in the Roman world were Greeks, though slaves. Greek was the universal language of the Empire, and little did Alexander the Great realize as he sought to cement together his empire by a united language, that he was preparing the world to hear the wonderful message of the Christ in a language easily understood by the common man in the street or market place.

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New Testament writers distinguish between Jews and Greeks as such. Except in Judea, Hellenizing Jews were scattered throughout the Empire. Yet, even in their dispersion, their religion separated them from all other Hellenists -- all other races, as later in Europe they were given their own quarters in which to live. Judaizing Greeks, on the other hand, (proselytes of the gate as they were called since they could not go beyond a certain barrier in the Temple Court) were very frequently found in Jerusalem and in the many synagogues. It was of these last that sought to see Jesus (John 12:20) and received the very strange reply to their inquiry, "Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit." ... "and I, if I be lifted up from the earth, will draw all men unto me, this He said, signifying what death He should die"(John 12:24, 32, 33).

What a strange but yet wonderful answer for those seeking Him. Out of the fruitage of His redemptive death He would draw even these Greeks to Himself ... and others too for He cannot abide alone. Such love as His never can be unto Himself ... others must share it.

It was in one of these Jewish Hellenic synagogues in Iconium that not only Jews but Greeks also believed (Acts 14:1). In Acts 16:1-3 we find one of Paul's companions to be young Timotheus who was Jewish on his mother's side and Greek on his father's side. He was looked upon by Jews as being of Israel because of the mother; hence, Paul circumcised him to placate the Jews in those quarters, even though this gave him a position as an Israelite. Still for all that, the Jews reminded themselves that his father was a Greek.

In contrast. Gal. 2:3 tells of Titus being a Greek not being circumcised. It was at another of these Hellenic Jewish synagogues in Thessalonica where a multitude of these

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Judaizing Greeks were in attendance and, having thrown in their lot with Paul and his message, created a situation that was to eventually imprison Paul in Rome (Acts 17:1; etc.). It was at another Hellenic synagogue in Berea (Acts 17:10) that we hear first of Greek women (Hellenidae) believing. Unlike in Judea, Hellenizing Jews and Jewish women had a freedom not much unlike their own.

How Paul must have been stirred when he strode through Athens, the center of Greek culture, language and nation (Acts 17:16, etc.). How like Paul to be stopped by the dim inscription on a pagan altar, "TO AN UNKNOWN GOD." This became his text for his message to the Athenians. From Acts 21:37 we know

Paul spoke to them in Greek since he knew this language as well as the Hebrew dialect (Acts 21:40). The question of the Captain, "In Greek knowest thou to speak?" Is one of those miracle questions that only God over-ruling in the affairs of men can answer. Alexander hardly could know that he was preparing the way for the message of Christ when he sought to weld the bonds of an empire together by a common language. The Ionic, then the Doric, gave way to the Attic Greek of Athens. The result was the *Hekoine dialectos*. By the beginning of the Christian era Greek had become the world language. It was in Greek that Marcus Aurelius (Roman) wrote his meditations. In Egypt over 2,000,000 Jews knew nothing but Greek, so the Old Testament had to be translated for their benefit, resulting in the *Septuagint* or *LXX*, as it is known. This became the Bible of the dispersed Jews and the Old Testament of the Christians. Unfortunately, the *LXX* was used by the Christians to combat Judaism; hence, it was rejected by the Judaic-Palestinian leaders and fell into disrepute. In Palestine, Herod became the patron of Greek learning. Tiberius was tutored by the Greek Theodorus. No language schools were needed by those early missionary bands since Greek was to them as common, or more so, than the English in the world today.

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When the New Testament writers took up their pens they were confronted with the problem of communication. How best could they express this wonderful Gospel of Christ? Before them were the studied languages of the scribes and priests; there was the literary Greek of Polybius, Plutarch and Lucian or even Josephus and Philo. Under a sense of the import of their unique message, these writers realized they had a subject unlike all other themes. It was not just for Jewish priests; not just for those able to speak the dialect of Palestine; not just for one class but, rather, for all -- the rich, poor, Greek, Roman, slave, free, cultured and uneducated. *Koine* Greek, a plain language of daily life, a language of the common people throughout the Roman Empire was familiar to Prince or Beggar. Only in recent years has the wonder of this language chosen by the New Testament writers come to light. It was no sacred language and thousands of bills, letters, deeds, contracts, etc. have been uncovered to tell of its busy use in our Savior's day, and thus made it a fitting vessel to bear His truths to a universal world. The *LXX*, no doubt, paved the way for the later New Testament writers to use Greek as their medium of expression. All other languages would have had too limited an audience.

The Hellenic Jew

Greek culture found a rich soil in Palestine in which to develop. Greek medical science, Greek music, Greek games, Greek celebrations -- all were welcomed in

Palestine. If the Seleucidae had not dealt harshly with the Jew and thereby aroused the Maccabees, little would have stood in the path of making all of Palestine a garden of Greek culture. Herod the Great raised Greek temples in non-Jewish portions of the realm; he built the Jerusalem Temple in a Greek style and

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erected near it an amphitheater and a hippodrome. Only in Judea was a class of Jews found that remained indifferent to this Hellenizing influence. The Zealots, the Essenes, the Pharisees and the Sadducees, all in varying degrees, maintained their exclusiveness from foreign incursions, the Law of Moses being their anchor and fort.

It was a completely different story in the Hellenic Alexandria of Egypt. This was the capital for Hellenic Jews. It was larger than Rome and was held to be the second city of the Empire of Rome. Hellenic Jewish Synagogues were in all parts of the city, but the glory of Israel was their great central Synagogue much larger, than the Temple in Jerusalem. Midst this Synagogue was the great cathedral of state wherein stood the jeweled 70 thrones for the Eldership of Israel modeled after the Sanhedrin in Jerusalem. Augusta allowed this Eldership rule Israel in Egypt. It is interesting to note that this portion of the Jewish dispersion was so wealthy that they could lend funds to the King Agrippa. The nine massive golden-silver gates of the Jerusalem Temple were gifts of an Alexandrian Jew, Alabarch.

One thing about the Hellenic Jew repelled his Egyptian hosts and Roman rulers - his religion. He would not worship the animal gods of Egypt and had only contempt for silly men claiming to be "gods." What the non-Jewish world could not understand was the Jew's worship of an UNSEEN GOD who had no form. The Great Synagogue of the Jewish Hellenist in Alexandria and the multitude of synagogues throughout the realm, were utterly devoid of a single idol ... no, not even a token homage was given to the Caesars.

What a strange people must have appeared, these scattered Jews of Israel's race - a people who ruled themselves and ceased from toil at the beginning of the Sabbath; a people

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who prayed but not before the image of any material thing; a people who formed a teaching -- synagogue if there were but ten male adults; a people not

frequenting any pagan temple service, not giving themselves over to drunkenness or to the rites of sensuality about them; a people who sang, prayed, and read a Book. How strange this must have seemed to pagans, and yet their hope and fortitude under suffering could well be envied. Frequently they were heard to speak of a coming Deliverer, of a restoration to their homeland and a coming Kingdom and King. Maybe it was their distance from Jerusalem that made them think of it with longing hearts and give so richly of their means to support its treasury. To the Jew of the eastern and western dispersion there was only one Temple, one place of sacrifice, one true priesthood -- that at Jerusalem. The Hellenistic Jews, even though companions of Kings, could not forget their brotherhood with every other Jew and their common bond -- The Scriptures ... and God.

Most of the Jews in the eastern and nearly all in the western dispersion had adopted the language of their exile-land. In many sections of the Empire not a single copy of the Word of God could be found in Hebrew. Because of mass production by slaves, the *Septuagint* (Greek Old Testament) was readily available. This mass production lent itself to error in copy, translation, transposition and skipping of words or phrases. The copy was only as good as the copyist.

The *Septuagint* and the New Testament

The difficulties of translation confronting anyone who would retain the Semitic while trying to translate into Egypto-Greek of the *LXX*, is almost impossible. The inimitableness of the Hebrew Scriptures was not easily reproduced, and in many cases the meaning and genius of the Hebrew had to be sacrificed. Even though the Greek of the *LXX* is based upon

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the classical (*Attic*) Greek used by the Egyptians, still it became a bridge for the writers of the New Testament. The New Testament Greek was for many years thought to be a special Greek since so many expressions and words were unknown. However, with the advent of archaeology the missing parts of the puzzle fell into place. The New Testament was found to be not the classical language of court, essayist and Greek literature, but rather the common language of the common people filled with the vigor of trade and spiced with words from all languages -- very much like American English. Are there "Semitisms" in the New Testament? This is true even of our English -- since here, as in Palestine, we are the inheritors of many cultures and how much more so for that land that has felt the tread of many armies over the ages of history.

Many have felt that the New Testament was first written in Hebrew or Aramaic and translated into Greek. The very few Aramaic manuscripts do not seem to bear this out. If one is to judge from the internal evidence of Old Testament quotations in the New Testament, and if these are from the Greek *LXX*, we can then suppose that most of the original text was also written in Greek. For it would be only natural for a writer to quote from a text in the language in which he was writing. If he was writing in Hebrew there would be no need to quote from a Greek text at all. Some object to this concept by stating that the New Testament is "Semitic" in nature and therefore must have been written in Hebrew or Aramaic. But the Bible we use daily is also "Semitic" in nature even though it is written in English. Many of its "Semiticisms" have passed into our language. Regardless of the language dress, the form will always be "Semitic" since the New Testament writers (with the possible exception of Luke) were nurtured on a Semitic Book -- the Old Testament. Then too, in the constantly

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moving tides of nations, wars, armies and trade, the New Testament Greek would have picked up traces from all languages common to the world of Alexander the Great and the Roman Empire. It was this flexibility that made the N.T. Greek so common and useful.

Few quotations in the New Testament (from the Old Testament) are made immediately from the Hebrew, but generally from the Greek or the Aramaic. By far the largest of the quotations are from the *Septuagint*, and, in view of this, it is very difficult to suppose that most New Testament writers had the Hebrew before them. The Greek quotations are not generally explained whereas the Aramaic are -- as though the writer knew the reader would understand the Greek but would appreciate help with the Aramaic. Paul, in spite of knowing the Aramaic and Hebrew, most frequently follows the *Septuagint*. It is unfortunate that a critical edition of the *LXX* is not available. We are dependent on the uncials* -- the *Alexandrinus*, *Vaticanus*, *Sinaiticus*, *Ephraemi*, *Marchalianus* and 21 other manuscripts plus some 308 cursive manuscripts and "scraps" of manuscripts for our information, and these are substantially in accord with each other, reflecting in some instances translation differences in the original Hebrew or Aramaic text.

The very tight security that protected the Hebrew text from error was not applied to the *LXX*. The *LXX* was the people's Bible quoted in a free style as typical of a Greek culture, a style that would have killed a letter - exact Hebrew text-reading Jew.

* *LXX* text chapters and verse numbers will vary from the Hebrew and between various *Septuagint* versions.

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It has only been in recent years that, with the discovery of the *Dead Sea Scrolls*, the Hebrew text from which the *Septuagint* was translated, has been revealed. The Hebrew scrolls, in the main, agree with the *Septuagint* as against the current Hebrew texts. For a few years the translators of the scrolls thought that the newly discovered text would do havoc with the Hebrew O.T. but the contrary has been the case; it has shown instead that there was good authority behind the *Septuagint* in spite of faulty and loose transcribing as commonly done by slave-writing shops. In contrast to the exact nature of a Hebrew translation, the free mode of citation current among Hellenists might produce a quotation differing from the Hebrew and Aramaic. Also, if the New Testament writers were quoting only as much of a text as to bring out an idea, or to adapt a text to the purpose of the discourse, then this free style of quotation would naturally alter the quotation. The whole style of N.T. quotations follows Greek composition rather than the intense, terse, hair-splitting method of the Rabbinic Jews. The nature of the N.T. must of necessity be Semitic (not all, however) but the dress in which it is clothed is "Greek."

In spite of this freedom in quoting from the O.T., there is no missing the sense of the Scriptures quoted; no deliberate misquoting is found, but all are in good faith with the intention to bring out the meaning of a text or to enforce an argument.

The *Talmudic* writing, especially the *Babylon Talmud* (*Talmud* teaching), most nearly approaches the N.T. style except that the N.T. writers were not fanciful but reserved, giving to their writings a great dignity and power. If the N.T. writers are guilty of anything, it is that they grasped the spiritual thoughts and hopes of the O.T. and left behind the local national context in which it first had been found. Seemingly, the N.T. writers lifted from the O.T., prophecy the

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gold and left behind the local dross, the circumscribed Israelitish narrow world. To many Jews this method of teaching did not seem legitimate, but the power of their theme, the full inspiration of their words and their strong spiritual concept of God and of Christ, places their works as among the most worthy Jews that ever wrote and, in many ways, above them.

We should not let these writers' seizure of germ truths in the O.T. dim our perception of another fact -- that the ultimate object and end of all Scripture was the perfection of Christ's Person and the fullness of His work. That the N.T. writers frequently ignored the O.T. context of their quotations is true, but the very richness of their theme made it almost impossible to do otherwise. Christ's first coming was lowly indeed, but the N.T. writers' hearts were grasped by its greatness none-the-less and it was fitting that Luke should quote the verse "... every valley shall be filled, arid every mountain, and hill shall be brought low, etc." (Luke 3:4, *LXX* quotation from Isa. 40:2). The context places this verse at the coming of Israel's King and Kingdom in power and glory. In this King, the Messiah, Israel is asked to "behold your God." The N.T. writer, quotes this verse as he sees in Christ a King even though He came without Roman-like legions. The N.T. writer sees more than a mere political-military kingdom and King in Christ, and it is the capture of this spiritual element in the prophetic word that distinguishes these writers from the O.T. That they should willingly omit the context is a bold grasp of truth indeed.

In the instance cited, can you not, with the writer of account, feel that, all nature must bend to the personality of The Christ? Hills and mountains will one day flow at His presence, but not at the time when the quote was made. But is the writer wrong to introduce the theme?

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May we give a few more illustrations of quotations?

Hebrew Matt. 4:4; Lk. 4:4; Deut. 8:3

"Not by bread alone does man live, but by every thing that proceeds from the mouth of *Yahwe* does man live."

Septuagint Matt.

"Not by bread alone shall man live, but by every word that proceeds out of the mouth of God."

Luke

"Not by bread alone shall man live."

In Deut. the local reference is to the manna eaten by the Israelites, and the contrast is between ordinary food and this manna. The N.T. quotation ignores

the manna and implies that there is more to life than just the "bread." So, Christ identified Himself as the "Bread of Life" and that He filled completely another hunger. Is this quotation from the *LXX* remiss in this type of application? In quoting Christ the N. T. writers didn't think so.

Hebrew Matt. 4:6; Lk. 4:10, 11; Psa. 91:11

"He shall command his angels concerning thee to keep thee in all thy ways; on their hands they shall bear thee up, lest thou strike thy foot against a stone."

The *Vatican LXX* omits "all" but, included in the *Alexandrian LXX*, adds "lest perchance."

Matt, and Luke

"He shall command his angels concerning Thee, and on their hands they shall bear Thee up, lest perchance Thou strike Thy foot against a stone."

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Matthew adds an "and" or "*kai*" in his account; other-wise Matthew and Luke are identical with the *Vat. LXX*. The quotation is used by Satan applied to God's servants, but here it is quoted out of the intent of the passage and for this Satan is rebuked by Christ. Trust in God and thoughtless presumptiveness are two different things.

Hebrew Matt. 4:7; Lk. 4:12; Deut. 6:16

"Ye shall not tempt *Yahwe* your God."

Septuagint Matt & Luke.

"Thou shalt not tempt the Lord Thy God."

This is an interesting passage as the Greek use of *KURION*, LORD, is used of Christ in the N.T. and is here a translation of the Heb *YAHWE* (*Jehovah*). The *LXX* is singular "thou, thy" where the Heb. text is plural. The N.T. writer quotes the singular use as being applied to the one addressed as Satan. Christ asserts by this quotation that no one has the right to place himself in foolhardy danger and then presume upon God to deliver him. The original text had reference to Israel making trial of God by questioning whether He was with them and would supply their needs even though they were rebellious (See Ex. 17:1-7). Miracles are the

property of God but He never does foolish things and the capriciousness of a vain man leaves Him unmoved.

Heb., *Vat. LXX*. Matt. 4:10; Lk. 4:8; Deut. 6:13 "Yahwe (*LXX*, The Lord) thy God thou shalt fear, and Him thou shalt serve. "

Matt., Luke. "The Lord thy God thou shalt worship, and Him only shalt thou serve."

The N.T. text agrees with the *Alex. LXX*; Again,

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The "Lord" in Gr, is *KURION*, the N.T. title for Christ, and is a translation of the O.T. Heb. *Jehovah* or *Yahwe*. In Deuteronomy the contrast is between *Yahwe* (*Jehovah*) and other Gods; in the Gospels it is an assertion by Christ of deity as later expressed by Thomas in John 20:28, "My Lord (*Kurios*) and my God," as he addressed Christ.

Hebrew Matt. 21:16; Psa. 8:3

"Out of the mouth of children and sucklings hast thou founded strength."

Septuagint "Out of the mouth of children and sucklings thou hast prepared praise."

In the Greek Matthew and the *LXX* are the same. The *Psalmist* (Heb. text) sets forth the truth that God manifests His power in feeble things to quell His enemies. The Gospel quotation is applied to children whose praise of Christ aroused the Scribes to indignation. Sometimes children and unlettered people see truths that the most learned do not see, and these "simple ones" become instruments of praise-and strength.

Hebrew John 19:24; Psa. 22:19 (18).

"They divide my garments among them, and on my clothing do they cast lots."

Septuagint John

"They divided ... did they cast lots."

John follows the *LXX* literally. John takes the 22nd Psalm as Messianic regarding this passage as a prediction of the soldiers gambling over the garments of Christ. This was their customary due.

Rom. 4:3, 9; Gal. 3:6; Gen. 15:6

Hebrew "...and he believed *Yahwe*, and He reckoned it to him for righteousness."

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LXX & N.T.

"Abram (N.T., Abraham) believed God, and it was reckoned to him as righteousness."

The *LXX* "God," instead of "The Lord" is common to the *LXX*. The *LXX* naming Abraham (Abram) is an effort to add distinctness to the account. The N.T. gives the more familiar name of Abraham. To simply believe God's Word is equivalent to having what is promised. Abraham believed concerning a son that was promised to him, and in this son is seen a fore-shadowing of that greater Son of God. Was this "son" of Abraham's to fill out the promises of God? So would "God's Son." Was there a timber of wood to be carried by Isaac? Was a sacrifice to be supplied? So too in the great Anti-type. Abraham's "faith" embraced a great concept. God cannot repeatedly offer Christ (the greater Isaac) on the Mount as Savior and Redeemer but He can offer its reality and address it to our "Faith" and, from a simple "Amen" we are given all that which God attributes to be IN CHRIST. Thus, oneness with God is secured by His Word-content concerning Christ and received by "faith."

It is interesting that Eph. 6:14-17 is taken from the *LXX* of Isaiah. "Having girded your loins with truth" (Isa. 11:5); "... having put on the breastplate of righteousness," and "the helmet of salvation" from Isa. 59:17: "having shod your feet with the preparation of the gospel of peace" (Isa. 52:7); "the sword of the Spirit, the Word of God" (Isa. 49:2). Paul draws all these figures together to form a composite picture of the Christian as a heavenly hoplite, or foot-soldier, anchored as a shock-trooper, as the enemy sends his weapons of assault to smash his line of truth and righteousness. To stand solid, firm and true is commanded us; to do so is our task as the heavenly hoplite of Christ. The truly great battles of the world are not

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of mere flesh and blood but for the mind... and for truth.

2 Tim. 2:19; Num. 16:5

Hebrew (Num, 16:5) "*Yahwe* will show who are

His ..."

Septuagent "God has known (or, knows) those who are His ..."

Timothy follows the *LXX* substituting "the Lord" (*KURIOS* - a title of Christ) for God in the *LXX*, and Jehovah (*Yahwe*) in the Heb. The context of the passage cited in the N.T. is that in spite of wrong doctrine (2:18), The Lord knows His own. In this matter of who are His, it is best to just leave that issue with God; He knows.

One of the surprises in this study is that when one opens the book of Hebrews, one would expect that the many quotations in this book would be taken from the O.T. Hebrew Scriptures. But here we find the author following closely the *LXX*. For instance, Heb. 1:8, 9 (from Psa. 45:7, 8 (6, 7) quotes, the *LXX* but gives the title of Deity to Christ. This is done again in Heb. 1:10-12 (fr. Psa. 102:26-28) where creation is ascribed to Christ; in Heb. 2:6-8 (fr. Psa. 8:5-7) where universal Lordship is attained by Christ because of His suffering and death; His suffering and death securing redemption and a rightful Lordship of an errant creation; thus, throughout the book.

In looking over the material for this study, one cannot help but feel that God had a definite plan in allowing first the *Hebrew, then the Aramaic and finally the Grecian languages

* In an earlier study mention was made of the O.T. Hebrew texts being without vowel points. However, some of the Dead Sea Scrolls have these vowel points and, I understand, other manuscripts as well. The Moabite Stone also has them.

to be the vessel of His truths to the world. The moving tides of nations and cultures in the past pointed up man's need for a new and vital relationship with God, or all was lost. Today, we face again the same problems as did the more ancient world; the need is the same -- or all is lost.

The revelation of God that our eyes of faith must behold, is complete. It remains but for the simple outreach of faith in Christ to not merely touch the finger of God, but to grasp His hand and experience His Life in Christ -- to lend meaning and purpose and a goal to life itself.

NEW TESTAMENT WORDS TRANSLATED

"POWER"

In the New Testament there are at least Seven Greek words translated "POWER". They are as follows:

1—*DUNAMIS*. (Ability, natural and inherent.) Occurs about 119 times. Cp. Matt. 6:13. Eph. 1:19. 2 Tim. 1:8.

2—*EXOUSIA*. (Permission, authority, right.) Occurs about 103 times. Cp. Matt. 7:29. Eph. 1:21. Rev. 2:26.

3—*MEGALEIOTES*. (Glorious power; splendor.) Occurs but three times. Cp. Lu. 9:43. Acts 19:27. 2 Pet. 1:16.

4—*ARCHE*. (The power and dignity of the first place in dominion.) Occurs about 58 times. Cp. Lu. 20:20. Eph. 1:21.

5—*KRATOS*. (Vigor, force, power in action.) Occurs 12 times. Cp. Acts 19:20. Eph. 1:19. Col. 1:11.

6—*ISCHUS*. (Physical-vigor, strength) Occurs 11 times. Cp. Mark 12:30. Eph. 1:19. Rev. 18:2.

7—*DIDOMI*. (Power to give or withhold.) Occurs about 411 times, and translated "power" but twice. Cp. Rev. 13:14, 16. Cp. Matt. 4:9—"will give."

Note: It is interesting to discover that a number of Greek words occur in Eph. 1:19, all indicating greatness, power etc., "And what is the exceeding greatness (*megethos*) of His power (*dunameos*) to usward who believe, according to the working (*energeian*) of His mighty (*kratous*) power (*ischous*)."

1 Timothy 1:15

by Russell H. Schaefer

How are these remarkable words of the Apostle Paul to be understood? Why or how was he, of sinners, "chief" or "first?" Was he like John Newton, author of "Amazing Grace," a moral reprobate? What was in the past life of this man to bring forth such an evaluation of himself?

Paul does not hesitate to speak of himself boldly. Consider first his remarks about himself on the plus side:

1. A citizen of Rome. (Acts 16:37, 38; 22:25-28)
2. A Tarsian Jew. (Acts 21:39; 22:3)
3. Resident of Jerusalem ... from his youth (Acts 26:4); raised there (Acts 22:3); knew the earthly Christ? (Cp. 2 Cor. 5:16).
4. Spoke Greek (Acts 21:37), and Hebrew (Aramaic?) (Acts 21:40).
5. Stock of Israel; Tribe of Benjamin; Hebrew of Hebrews (both parents Hebrews) (Phil. 3:5).
6. Son of the Law, circumcised at eight days (Phil. 3:5).
7. Disciple of Gamaliel (Acts 22:3). This famous teacher was the grandson of the equally famous and illustrious Hillel. This teacher was Keenly aware of and interested in the Hellenic culture about him. Paul reflects this same awareness in his allusions to Greek games, poets and culture in his writings.

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Gamaliel was a Sanhedrinist (70-72 member and Legal Counsel of Supreme Court Israel). He is seen in Acts 5:34-39 giving counsel against the slaying of the apostles. To be a "disciple" of Gamaliel was an honor conferred only on the most promising and brilliant law students.

8. Sanhedrinist (Acts 26:10). Not "voice" but "vote." As such, Paul was commissioned and given power to decide (Acts 26:12 Gr.) on these life and death matters (Cp. Acts 22:20).

9. Legalist, Zealot, Pharisee (Acts 22:3). Paul was taught according to the perfect manner of the Law of Israel. According to Acts 26:5, this legalism resulted in his joining the most rigorous and straitest sect associated with the nationalistic Pharisees, likely the Zealots (See Phil. 3:5, 6) was blameless in keeping the righteousness of the law.

10. Zealous (Acts 22:4) - Zealous toward God. How few are. He shared the Messianic hope of the twelve tribes (Acts 26:7).

Now consider the minus side: Another side of Paul is listed in 1 Tim. 1:13:

1. Blasphemer. 2. Persecutor. 3. Injurious (insolent). The last two are mentioned in Phil. 3:6; Acts 22:4, 5; 26:10, 11, and the first in Acts 26:9.

4. Murderer (Acts 22:4, 20). He cast the vote of death, and as the "Sanhedrinist" in residence, saw the execution carried out. He actively sought the death of believers and would not restrain in any way the death of Stephen although it was well within his power.

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Before considering further the question of Paul's self evaluation of being "chief of sinners," consider Romans 7:9-13:

For I was alive without the law once: but when the commandment came, sin revived, and I died. And the commandment, which was ordained to life, I found to be unto death. For sin, taking occasion by the commandment, deceived me, and by it slew me.

What is Paul saying here? That he was a lawyer, trained in the law, living under the most strict religious order, knowing the law as few men have known it and yet, never feeling the weight of the broken law upon himself. Stephen exemplified the finest and most noble traditions of the race and echoed the lament of Christ as he too died, "Lord, lay not this sin to their charge" (Acts 7:60). Was not there a commandment, "Thou shalt not bear false witness" (Ex. 20:16)? These gentle followers of the Christ sought no one's land, no one's goods, they sought to injure no one, nor were they disloyal to government and, yet, under the hand of this mad (his own words, Acts 26:11) zealot, they were imprisoned and put to death without justifiable cause. Was this breaking the commandment, "Thou shalt not kill" (Ex. 20:13)? Would an occasion arise in the life of this young zealot for God so that the commandment would take hold of him and slay him, the old Saul?

He, with the twelve tribes, looked for the Hope of Israel (Acts 26:6, 7). But as with all zealots of Israel's great past, they believed in a coming Messiah -- but as **ONE THAT WOULD STRIKE OFF THE CHAINS OF ROME** and restore the glory of the throne of David. By this standard, the suffering disciples were followers of a "false" Christ, Who had died in weakness at the hand of a hated Roman governor. Yes, Paul believed in the Christ-Messiah to come, but not one dying as a spectacle of derision upon a Roman stake with common criminals as

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His death-companions.

But Paul, Paul, what is this cry torn from your lips on the Damascus Road? **"WHO ART THOU, LORD?"** (Acts 9:5) Whom did you meet that day, Paul? Why were your eyes blinded by the brightness of His Glory? What doubt was beating upon your heart? Why did you need to know so desperately? You never fought against MESSIAH, did you? Were you not always looking for the Conqueror? Does He conquer thee now, Paul? What weapons does He use? What a strange answer, **"I am Jesus Whom thou persecutes"** (Acts 9:3-5). Did Christ tell Paul that each lash, each pain, each death inflicted was indeed against Christ, The SUFFERING MESSIAH? And Paul had sought to kill his Messiah in seeking to wipe out His Name from among men; to silence the voices that spoke of His redemption; to kill these simple believers!

No, Paul never supposed that The One he dared address was The One Who had been last seen hanging on a tree. As a Sanhedrinist, he may have cast his vote to have Him die...

"Zealous toward God" - Crimes done in the name of God and of legal morality shame the crimes of the foolish and the ignorant. Paul was no John Newton, debased and degenerate, but the enlightened disciple of the great Gamaliel, schooled in law. Paul had to hear the dread words from Christ Himself. He knew now the power of the law within his hand now turned inward; something died there on that road midst that splendor. Paul was blind now but somehow he could see more clearly than he had ever seen before. Himself? Ourselves? Do we too seek to kill Him Who seeks us? Do we also wound The Christ, like Paul?

Later Paul would say, **"I HAVE SEEN HIM"** (Cor. 15; 18), and having seen Him, would also say, **"Of sinners, I am chief."**

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... that Christ Jesus came into the world to save sinners, of whom I am chief. Howbeit for this cause I obtained mercy, that in me first Jesus Christ might show forth all longsuffering, for a pattern to them which should hereafter believe on Him to life everlasting.

... and the grace of our Lord was exceeding abundant with faith and love which is in Christ Jesus (1 Tim. 1:5b and 1:14).

UNLESS YOU RIGHTLY DIVIDE

How will you reconcile "His name shall be called — Prince of Peace" (Isa, 9:6) with "Think not I am come to send Peace on the earth. I came not to send Peace but a Sword" (Matt. 10:34).

In the New Testament the first occurrence of the title "Son of Man" is Matt. 8:20. "The Son of Man hath not where to lay His head." The last occurrence is Rev. 14:14. "The Son of Man, having on His head a golden crown."

True Interpretation requires Verbal Examination and a Regard for Dispensation.

No, Demons are not Angels. Probably they are disembodied Spirits.

God protected Eden with the "flaming sword." The Believer's protection today is The "Sword of the Spirit."

An honest search of The Word of God will bring great reward; but God never did have any use for dishonesty.

Demons differ from Modernists in that Demons admit the Deity of Christ (Mk. 3:11).

When the Scriptures are allowed to be self-interpreting, Christ is always pre-eminent.

Demons' knowledge of the future is limited to what is written in The Book.

"Holding forth The Word of Life" is the business of the Believer in the present Dispensation. Hold it forth! Teach it!! TEACH.

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THREE GREAT ORDERS OR CLASSES OF APOSTLES

by Ralph C. Isbell

I. THE HEAVENLY APOSTOLATE: THE PRE-PENTECOSTAL ORDER.

A. Designation. Christ was designated "The Apostle" (Heb. 3:1-2)

B. Declaration. "Christ was sent" (John 3:34; 5:36-38; 6:29, 38, 57; 7:29; 8:42; 10:36; 11:42; 17:3, 8, 21, 23)

C. Destination: Christ was sent to a distinct people, place and with a distinct proclamation (Romans 15:8)

The people divided unto two distinct classes:

1. The Earthly Family (Matt. 15:34, 10:5-7; Lu. 19:10; 4:16-2)

2. The Heavenly-Calling People (Heb. 3:1-2).

D. Christ's Ministry Preceded the Book of Acts and Pentecost.

II. THE KINGDOM APOSTOLATE: THE PENTECOSTAL ORDER.

A. Designation. Three official titles ascribed to this order. 1. "The Twelve" (Matt. 10:2; 22:14; 1 Cor. 15:5).

2. "The Apostles of the Circumcision" (Gal. 2:7-8; Jas. 1:1; 1 Peter 1:1).

3. "The Apostles of The Lamb" (Rev. 21:14; Matt. 10:2-4; Acts 1:13). Twelve in number; never more than twelve...Israel's number.

B. Delineation.

1. Their Nation - They were all Jews, of Israel.

2. Their Selection - Chosen by the descended Christ. Matt. 10:1-7; John 15:16.

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3. Their Ordination. Ordained by Christ. Mk. 3:13- 16; Luke 6:10; John 15:16.

4. Their Apprehension. Acts 1:22 cp. 1 Cor. 9:1.

5. Their Impartation. Received distinct power for their ministry. Matt. 10:5-9; Acts 5:15-16; 16:16-18; 26:8-9.

6. Their Commission. Distinct and Limited Com- mission,

a. Their Mission. Matt. 10:5-7 cp. Gal. 2:6-9; Acts 22:21; Rom. 11:13.

b. Their Proclamation. Matt. 19:7 "The Kingdom of the Heavens is at hand."

c. Their Ministration. Manifold Physical Ministry. Matt. 10:5-9.

7. Their Possession for Witnessing. Luke 24:44; Acts 1:8; 2:1-4.

8. Their Administration.

a. Their Possession. Sign Gifts. Mark 16:17; Acts 4:29-3b; 5:12; Heb. 2:3-4; 1 Cor. 12:4-11, 25-31; 2 Cor. 12:12 ... Not the same as "spiritual gifts"

b. Possessed "Keys of the Kingdom of Heaven" Matt. 16:16-19.

C. Distinction. The Future Position and Destiny of the Kingdom Apostles.

1. Their Position. Luke 22:22-30

2. Their Administration. Matt. 19:28; Lu. 22:30, cp. Rev. 2:26; 20:4-6; 22:5.

3. Their Exaltation. Rev. 21:14

4. Their Exultation. Lu. 6:20-23; 21:2; Rev. 18:20.

III. THE SOVEREIGN GRACE APOSTOLATE. POST-PENTECOSTAL ORDER.

A. Disignation. Five Official Scriptural Titles ascribed.

1. "The Apostles of Christ" 1 Thes.2:6; 1 Tim. 1:1; 1 Cor. 1:1; 2 Cor. 1:1, etc.

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2. "His Holy Apostles" Eph. 3:5.

3. "The Apostles of the Uncircumcision" Acts 22:21; Gal. 2:9-11.

4. "The Apostles of the Grace of God" 1 Cor. 15:10; Gal. 1:15... To preach Grace: Gal. 1:1-3; Eph. 1: 6-7; 2:6-8; 3:8; Titus 2:11.

5. "The Last Apostles" 1 Cor. 4:9.

Note: Their Names - Acts 14:14; 1 Cor. 4:6-9; 2 Cor. 8:23; 1 Thes. 1:1; 2:6; Acts 17:4, 10, 14; Rom. 16:7. The number, eight.

B. Delineation:

1. Their Nation... Jews by birth... belonged to Israel.

2. Their Selection... chosen by the ascended Christ. Eph. 4:8-10; Gal. 1:1, 15.

3. Their Ordination... ordained by The Holy Spirit Acts 13:2-4.

4. Their Apprehension.. .possessed a new, distinct revelation concerning a Purpose hitherto "hid in God" Eph. 3:9 (See Eph. and Col.).

5. Their Impartation... received a distinct message for their ministry. Eph. 3:1-11.

6. Their Commission... possessed a unique, universal commission.

a. Their Mission - To Jews and Gentiles alike. Titus 2:11, cp. Rom. 1:16 (AD 58), Eph. 2:13-14 (A.D 62).

b. Their Proclamation - A secret hitherto hidden must now be revealed. Eph. 3:9; Col. 1:26 cp. Eph. 6:19-20.

c. Their Ministration. A Distinctive, Spiritual,

Heavenly Ministry. Eph. 4:11-13; Eph 1:3 cp, 1:15-23;

7. Their Possession... "Grace according to the measure of the Gift of Christ" Eph. 4:7.

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8. Their Administration.

a. Their Possession - "spiritual gifts" Eph. 4:7-11 - not "sign gifts."

Their number - Five, Eph. 4:8-11, cp. 1 Cor. 12:28.

C. Distinction. The Future Place and Destiny of the "Grace Apostles."

1. Their Position - Eph, 1:21; Col. 3:4. Distinctive place in the Body of Christ.

2. Their Administration. Make known the manifold wisdom of God. Eph. 3:10.

3. Their Exaltation. Manifested with Christ in the Glory. Col. 3:4; Phil. 3:20-21; 2 Tim. 4:7-8.

4. Their Exultation. They will rejoice "in the Day of Christ" Phil 1:6; 2:16.

UNLESS YOU RIGHTLY DIVIDE

How will you reconcile: "He that shall endure unto the end the same shall be saved" (Matt. 24:13) and "for by grace are ye saved through faith; and that not of yourselves: it is the gift of God" (Eph. 2:8).

I read in the papers: "The head doesn't begin to swell until the mind ceases to develop."

Did you ever stop to think that Modernism is really Ancientism?

"Come" occurs 1942 times in the Scriptures. Of these, 632 are personal invitations from God to Man.

Avoid confusion: Don't try to make synonymous the Church of which Christ is Head and the Kingdom of which Christ is King.

Yes, Isaiah's message was "Concerning Judah and Jerusalem" (Isaiah 1:1), and was not "Concerning the Mystery." When Isaiah wrote, the Mystery was "hid in God" (Eph. 3:1-11).

When you study "hit or miss" you miss more than you hit.

The Epistle to the Hebrews assures us that "God IS" (Heb. 11:6) and declares that "God HATH SPOKEN" (Heb. 1:1-2). Teach the Scriptures as the very words of God; and teach! And teach!! And TEACH!!!

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THE ADVANCED BIBLE COURSE

(Continued)

by Charles H. Welch

Section One. THE RANSOM Paper 5

The very presence of the Atonement in Scripture is a testimony to the fact that God is a moral ruler (sheer omnipotence could brush aside all objections); that man is responsible and a moral agent; and that there is a wondrous purpose of grace at work for the reconciliation and blessing of fallen man.

The word translated "atonement" in the O.T. is "*kopher*" and its derivatives. The simple meaning of the word is "to cover," yet care must be taken lest we fall into a serious error in using this idea of covering. While the Psalmist says "Blessed is the man whose sin is covered," the Proverb says, "He that covereth his sins shall not prosper."

The word "cover" may mean "to conceal," "to protect" or to "compensate." It is in the sense of "covering by compensation" that the word is used of the sacrifice for sin.

Usage

Non-Doctrinal.

"Pitch" (Gen. 6:14). To protect.

"Village" (1 Sam, 6:18). To shelter.

"Camphire" (S. of Sol. 4:13). *Henna*, a stain.

Doctrinal.

"Sum of money" (Ex. 21:30).

"Ransom" (Job 33:24). To cover by "Atonement Money" (Ex, 30:12). compensation "Satisfaction" (Num. 35:31, 32).

"The Mercy Seat" (Ex. 25:17).

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In Numbers 35:33 "cleanse" (*Kaphar*) of blood, by blood. In Deuteronomy 21:1-9 "merciful" is *kaphar*. Note that forgiven sin, thus atoned for is "put away" (Verse 9). Under law, "to put away" involved "eye for eye" (See Deut. 19:16-21), but under grace, "He was made sin for us who knew no sin." "Put away" sin is "disannulled" (Isa. 28:18).

Application: Not imputed (Psa. 33:1, 2).

Blotted out (Ex. 32:30-32).

Not remembered (Isa. 43:25).

Dissipated (Isa. 44:22).

The Ransom - Matt. 20:28 (*lutron*).

1 Tim. 2:6 (*antilutron*).

See references to price, purchase, silver and gold that are used in the N.T. of the sacrifice for sin.

Questions - Section 1, Paper 5.

1. What is the basic meaning of atonement? Give derivatives of "*kopher*." (Use the index in *Young's Concordance*, or a *Hebrew Concordance* if you can.)
2. Show the false and the true "covering" set forth in Genesis 3.
3. Write a short paper on "the Ransom," referring to and explaining such passages as Ex. 21:30; 30:12; Numbers 35:31-32.
4. Compare Psalm 32 with Psalm 51 ... In their bearing upon atonement (Isa. 53 will be given a separate paper in another series.) .
5. Explain such terms as "to bear sin," "to put away sin."
6. Explain the typical teaching and essential features of the Mercy Seat. (The Tabernacle itself will be the subject of a

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special series later.

7. Ransom. To whom was the ransom paid?
8. Collect references in the N.T. to ransom, price, purchase etc.
9. Why is the stress placed upon the shedding of blood? What virtue is there in shed blood to make it so vital to the efficacy of atonement?

If you will study the words of Scripture, and observe the dispensations, you will not be troubled by contradictions.

Satan is to be dreaded as a lion;

More to be dreaded as a serpent;

And most to be dreaded as an angel.

The Scriptures never say that Christ "fell asleep" or "slept with His fathers." Christ "laid down" His life, and He "took" it again.

Jacob deceived with a kid and was deceived by a kid.

David slew with a sword and mourned his son slain by a sword.

Hamon prepared a gallows for Mordecai and was himself hanged thereon.

UNLESS YOU DISTINGUISH THE THINGS THAT DIFFER

How will you reconcile: "If ye forgive not men their trespasses, neither will your Father forgive your trespasses" (Mat. 6:15) with "Forgiving one another as God for Christ's sake hath forgiven you" (Eph. 4:32)?

In as much as 333 prophecies concerning Christ have been fulfilled, you may rest assured that the 639 remaining prophecies concerning Christ will be fulfilled.

Does your Christian walk dishonor or adorn the Gospel of Christ?

A Fundamentalist who is in confusion may soon be in delusion.

Say it again: Keep separate what God has separated; keep united what God has united. Rightly Divide!

One must accept the Testimony of God's Word that without Christ he is lost; one must accept the Testimony of God's Word that with and in Christ he is saved. THIS IS THE SURE WAY TO ASSURANCE.

And Remember: The greatest need of the Church today is The Word of God TAUGHT. Teach the Word! And teach! And teach! And teach!

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(Inside back cover)

ANALYSIS OF PHILEMON

By REV. ARTHUR T. PIERSON, D.D.

THE KEY-WORD: RECEIVE (Intercession).

THE KEY-VERSE: 17.

If "Ephesians is the Lyric," Philemon is "the Idyll of the New Testament," combining beauty with brevity. Onesimus was a slave who had stolen, and then ran away, from Philemon. Converted and cherished by Paul, he was by him sent back to his master, whom the Apostle besought to receive him no longer as a slave, but a brother, and to put to Paul's account any wrong he had done him as master.

Philemon seems to have been affluent in circumstances, and hospitable toward saints. Onesimus means PROFITABLE. Paul plays on the name, acknowledging that he had been very unprofitable, but was now profitable to them both, as a renewed man, and had, by ministering to Paul in his bonds, endeared himself to him so as to become as his own vital organs. He therefore becomes intercessor for the slave and thief, and beseeches Philemon for his sake to receive him, counting him no longer either a bondservant or a transgressor; and the Epistle is especially rich in expression of PAUL'S IDENTIFICATION with this converted slave, who was to him his SON, his own bowels, his brother beloved, his second self.

No epistle is richer in TYPICAL TEACHING. We have here in profile an illustration of the WHOLE SCHEME OF REDEMPTION, "I BESEECH THEE RECEIVE HIM." Roman Law gave the slave no right of asylum, but conceded one right, that of appeal. He might flee to his master's friend, not for concealment, but for intercession. The owner was absolute, but might be BESOUGHT through a friend whom he counted as a PARTNER, and the slave who fled thus to an intercessor did not incur the guilt and penalty of a fugitive. Again, the Roman Law provided for a slave's MANUMISSION: he might be adopted by his master as a son and so be freed. This short Epistle is full of references to these facts which conditioned Roman slaves.

The illustration becomes almost an analogy when applied to the sinner. He is God's property, but he has not only run away from his Master, but robbed Him. The Law affords him no right of asylum, but grace concedes him the right of appeal. He flees for refuge to Christ, whom God counts a partner. IN HIM he is begotten anew as a son, and finds both PRECATOR, an intercessor, and GENITOR, a begetting father; FROM HIM he returns to God, and is received not as a runaway slave and thief, but as a brother beloved, as Christ

himself, and all the debt that he owes to God is put to Christ's account. Here is both intercession and manumission.