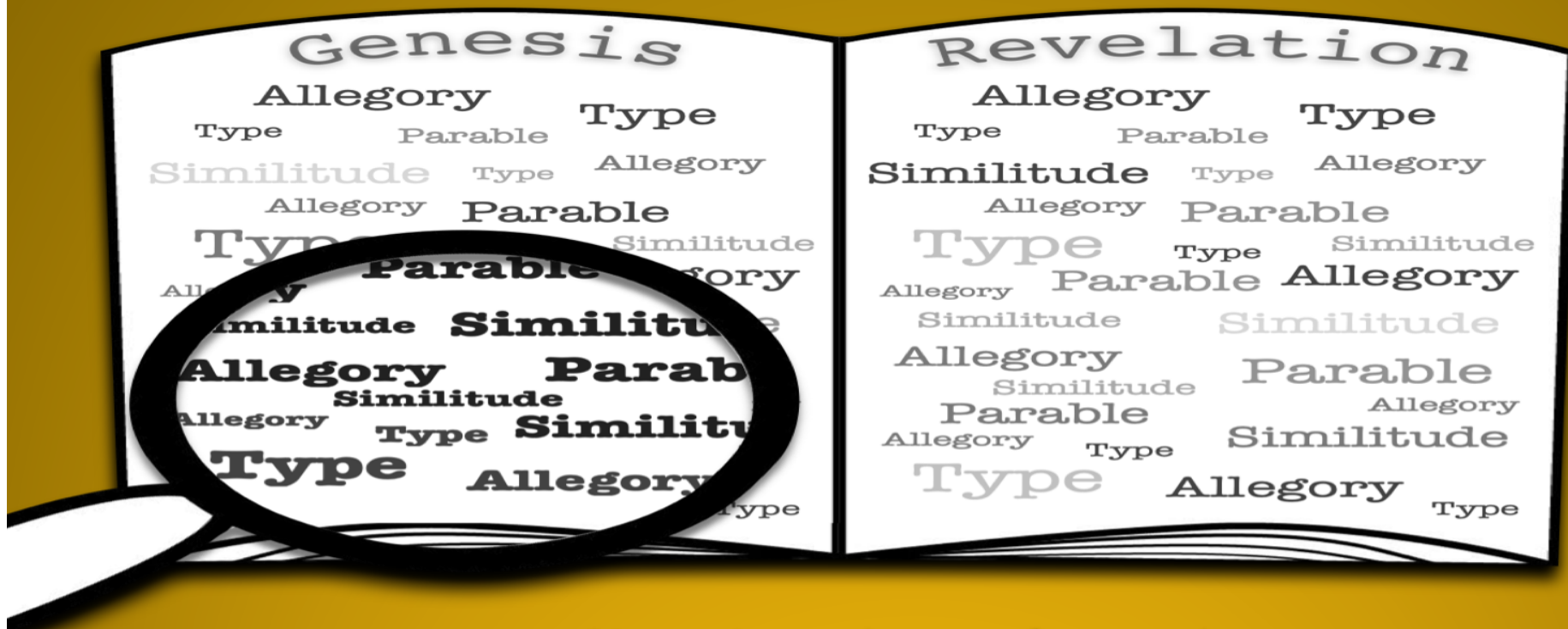


Reasoning out of the Scriptures by Allegory & Type



Signs in the book of Acts

Study 7 The Master, Mediator and Servant

The Master and the Servant

(READ: Exo 21:1-6)

□ “In some way, EVERY BOOK OF THE BIBLE centres attention upon the person and mission of the Lord Jesus Christ”

—HPM, *Joshua Expositor*

Luke 24:27, 44-46 “Beginning at Moses and all the prophets, he expounded unto them in ALL THE SCRIPTURES the things concerning himself... And he said unto them, These *are* the words which I spake unto you, while I was yet with you, that *all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me.* Then opened he their understanding, that they might understand the scriptures, And said unto them, **THUS IT IS WRITTEN, and thus it behoved Christ to suffer, and to rise from the dead the third day**” (Act 28:23; Heb 10:7)

○ 1Cor 15:4 declares Jesus’ death and subsequent resurrection was “according to the Scriptures.” Where? Should not the margin of our Bible be filled with references? Yet it is not. Why?

The MASTER and the SERVANT

Exo 21:2 If thou buy an *Hebrew servant*, six years he shall serve: and in the seventh he shall go out FREE for nothing.

□ “This is a parable of Yahweh’s bond-servants. In Rom. 6, Paul sets forth the analogy of God’s servants as those who have been purchased from the slave-owner Sin (the flesh) to serve Righteousness (Rom 6:18). Such servitude has continued for six days of a thousand years each (2Pet 3:8), but for those who have labored faithfully for God it will be terminated in the glorious freedom of the millennium when they will be rewarded with eternal life (Rom 6:23).” *HPM, Expositor, pg. 271*

Hebrew servant—this release from bound servitude only applies to those joined to Israel (Exo 12:49; Rom 2:28-29; Gal 6:15-16; Eph 2:11-22)

Six years—the 6,000 years of servitude to sin (2Pet 3:8)

Seventh—the coming Kingdom Age of Rest (Heb 4:1-10).

Free—this is for those who embrace the Truth in Christ Jesus (Joh 8:32-26); who are liberated or delivered from sin & death (Rom 5-6; Gal 5:1).

Exo 21:3 If he came IN **by himself*, he shall go OUT **by himself*: if he were married, then his wife shall go out with him. **margin "with his body."*

By himself—"his body." Called "sinful flesh" (Rom 8:3; 2Cor 5:21)

Rom 6:6 "Knowing this, that our old man is crucified with him, that *the body of sin might be destroyed*, that henceforth we should not serve sin" (Rom 8:10)

Rom 7:24 "O wretched man that I am! who shall deliver me from *the body of this death?*" **body only redeemed by servitude of the Master*

Exo 21:4 If *his master have given him a wife*, and she have born him sons or daughters; *the wife and her children shall be her master's*, and he shall go out by himself.

Her Master's—given by Yahweh, the family belongs to Him (Gen 3:12)

Pro 18:22 "Whoso findeth a wife findeth a good thing, and obtaineth favour of the LORD" (Psa 128)

Psa 127:3 "Lo, children are an heritage of the LORD: and the fruit of₃ the womb is His reward" (1Cor 7:14-15; Mat 10:34-38).

Exo 21:5 And if the servant shall plainly say, **I LOVE MY MASTER, *my wife, and my children; I will not go out free:***

Master—love for wife, children starts with love for Yahweh; a man who knows the prosperity of his family is based upon his servitude of his Master (who was commanded to be kind to servants—Lev 25:35-43).

Abraham, the Master, sent his Servant to find a bride for His son (Gen 24)

Servant—saints willingly serve God (Rom 14:4; 2Tim 2:24; Tit 1:1; Rev 15:3). Brethren are “fellow-servants” (Col 1:7; 4:7; Rev 22:9).

I will not go free—this is one who understands and appreciates the necessary and reasonable restrictions of loving servitude (Eph 2:1-8). Those who don’t serve Yahweh are still servants to Sin (Rom 6).

Rom 12:1-2 “I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, *which is your reasonable SERVICE*”

Luk 17:10 “So likewise ye, when ye shall have done all those things which are commanded you, say, *We are unprofitable servants: we have done that which was our duty to do*”

Exo 21:6 Then his master shall *bring him unto the judges*; he shall also *bring him to the door*, or unto THE DOOR post; and his master shall ***BORE HIS EAR** through with ***an aul**; and HE SHALL SERVE HIM FOR EVER. ****pierce: associated w/Christ***

For ever—a willing decision by the servant to commit to permanent servitude of his master (Rom 14:10; 2Cor 5:10; Heb 9:27; 1Pet 4:17).

Door—the Lord Jesus Christ is “the door”: the only entrance into eternal servitude of the Master (John 10:1-9; Rev 3:8). It depicts those who HEAR the Master’s mediator (***Eureka Vol 1 pg. 414-415***)

Ear—the hearing and understanding of the Truth in Christ Jesus:

Rev 3:20-22 “Behold, I STAND AT THE DOOR, and knock: IF ANY MAN HEAR MY VOICE, and open THE DOOR, I will come in to him, and will sup with him, and he with me... *He that hath an ear*, let him hear what the Spirit saith unto the ecclesias”

Mat 13:11-16 “It is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given... (parables) Blessed are your eyes, for they see: AND YOUR EARS, FOR THEY HEAR”

□ **“When a person finds pleasure in his labour, he does not want release from it, no matter how exacting or how difficult the work might be” —HPM, Expositor, pg. 272**

Labour—servitude to God requires effort, not a life of ease (Heb 4:11). It is within this House of Servitude a servant finds “freedom.”

1Cor 3:8 “Every man shall receive his own reward according to his own labour. For we are labourers together with God”

1Cor 15:58 “Beloved brethren, be ye stedfast, unmoveable, always *abounding in the work of the Lord*, forasmuch as ye know that *your labour is not in vain in the Lord*”

- We must “labour in the word and doctrine” **1The 5:17...**
Knowing “our labour is not in vain in the Lord” **1Cor 15:58...**
Fellowship with brethren as “fellow labourers” and
“companions in labour” **Phi 2:35; 4:3**

Mal 1:6 “A son honoureth his father, and a servant his master: if then I *be* a father, where *is* mine honour? AND IF I BE A MASTER, where *is* my fear? saith the LORD of hosts”

Col 3:22-4:1 “SERVANTS, obey in all things *your masters according to the flesh*; not with eyeservice, as men-pleasers; but in singleness of heart, *fearing God*: And whatsoever ye do, do it heartily, *as to the Lord*, and not unto men; Knowing that of the Lord ye shall receive the reward of the inheritance: *for ye serve the Lord Christ*. But he that doeth wrong shall receive for the wrong which he hath done: and there is no respect of persons. MASTERS, give unto your servants that which is just and equal; knowing that *ye also have a Master in heaven*”

- **Temporal Masters**—represent God in Heaven
- **Temporal Servants**—represent Servitude to the Lord

Why does Paul’s inspired epistle to the Colossians records this relationship—literal and figurative—between the Master and Servant?

We suggest: because a member of this ecclesia included Onesimus:

Col 4:9 With ONESIMUS, *a faithful and beloved brother*, WHO IS ONE OF YOU. They shall make known unto you all things which *are done here*.

Note the Common Brethren in both Colossians and Philemon

Col 4:9 With **ONESIMUS**, a faithful and beloved brother, WHO IS ONE OF YOU. They shall make known unto you all things which *are done* here.

Phm 1:10-11 I beseech thee for my son **Onesimus**, whom I have begotten in my bonds: Which in time past was to thee unprofitable, but now profitable...

Col 4:12 **Epaphras**, WHO IS ONE OF YOU, a servant of Christ, saluteth you...

Col 4:10 **Aristarchus** my fellowprisoner saluteth you, and **Marcus**, sister's son to Barnabas

Col 4:14 **Luke**, the beloved physician, and **Demas**, greet you.

Phm 1:23 There salute thee **Epaphras**, my fellowprisoner in Christ Jesus;

Phm 1:24 **Marcus**, **Aristarchus**, **Demas**, **Lucas**, my fellowlabourers.

The Book of Philemon: Is about the Unfaithful Servant Onesimus, who was restored to his Master by the Mediator!

Guidebook to the New Testament—HPM

- *“Philemon was a slave-owner, and among those on his estate was Onesimus. This slave absconded from Philemon, robbing him of some valuables (v. 18). He made his way to Rome, doubtless hoping to lose himself in the midst of the busy metropolis, but there he came under the influence of the Apostle and the Truth and was baptized. Now he gave himself to assisting Paul, so that he lived up to the meaning of his name: Profitable. But learning of his past record, and knowing Philemon personally, Paul instructed Onesimus that he must submit to his master (Col. 3:22).”*
- There are three significant characters involved in this short epistle: a Master, A Servant, and A Mediator—
 - **Philemon**—the compassionate MASTER (Yahweh—Mal 1:6)
 - **Paul**—the imprisoned MEDIATOR (Christ—1Tim 2:5)
 - **Onesimus**—the repentant SERVANT (Saints—Rom 6:22)

Phm 1:1 Paul, a prisoner of Jesus Christ, and Timothy *our* brother, *unto Philemon* our dearly beloved, and fellowlabourer

- **The members of the ecclesia in Colossae were particularly familiar with this situation, as the epistle of Paul reveals—**

□ **“Tychicus and Onesimus carried with them *the Epistle to the Colossians, as well as this one to Philemon*. The Ecclesia there would know all about the runaway slave (Col 4:9)...” *Guidebook***

Philemon—very important: the Epistle bears the name of the MASTER; not the mediator or the servant. He is the One to whom Paul appeals on behalf of the servant needing forgiveness. The Truth is not about those being redeemed, but the Great Redeemer.

Eph 2:1-6 “our conversation in times past in the lusts of our flesh... But God, who is rich in mercy, for his great love wherewith he loved us, Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) And hath raised us up together, and made us sit together in heavenly places in Christ Jesus”

Phm 1:1 *Paul, a prisoner of Jesus Christ, and Timothy our brother, unto Philemon our dearly beloved, and fellow-labourer,*

Prisoner—as the suffering mediator, the apostle reconciles the breach between these: the upright Master and unlawful servant.

- ***Prison signifies the grave (Psa 79:11)***
- **Psa 102:20 “To hear the groaning of the prisoner; to loose those that are appointed to death”**

The death and resurrection of Jesus Christ was manifested in the apostle Paul, who represents the extended work of the Mediator—2Cor 4:10 “Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body”

Gal 6:17 “For I bear in my body the marks of the Lord Jesus”

2Cor 1:5 “For as the sufferings of Christ abound in us”

- **It is Paul in “prison” that leads to the reconciliation between the Master and the rebellious servant!**

Paul the Prisoner—the place of reconciliation is perhaps the most significant fact in this amazing parabolic epistle—

Phm 1:10 “I beseech thee for *my son ONESIMUS, whom I have begotten in my bonds*” (*begotten in figurative death*)

- The suffering servant is the means by which “sons” are begotten by the Gospel (John 1:12; Heb 2:10)—

2Cor 5:19 “*God was in Christ, RECONCILING THE WORLD UNTO HIMSELF, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation*”

- The title “Paul the Prisoner” is used to show how the apostle brought the light of the Gospel to the Gentiles—

Eph 3:1 “*For this cause I Paul, THE PRISONER OF JESUS CHRIST for you Gentiles*”

- Paul’s words in this epistle: “a prisoner of Jesus Christ” (v 9)
- “begotten in my bonds” (v 10)
- “the bonds of the gospel” (v 13)
- “my fellow prisoner” (v 23).

Phm 1:2 And to *our* beloved Apphia, and Archippus our fellowsoldier, and *to the church in thy house*:

Ecclesia in Thy House—the ecclesia is found in the house of the Master, Philemon, who reps. YAHWEH. The Ecclesia is His alone!

1Tim 3:15 “If I tarry long, that thou mayest know how thou oughtest to behave thyself *in the house of God*, which is *the church of the living God*, the pillar and ground of the truth”

Phm 1:3 Grace to you, and peace, from God our Father and the Lord Jesus Christ.

Phm 1:4 I thank my God, making mention of thee always in my prayers,

Phm 1:5 *Hearing of thy LOVE and faith, which thou hast toward the Lord Jesus, and toward all saints;*

Phm 1:6 *That the communication of thy faith may become effectual by the acknowledging of every good thing which is in you in Christ Jesus.*

Love—the dominant language of the epistle is that of the Master's Love; toward the Lord Jesus Christ and The Saints.

“His great love wherewith He loved us” (Eph 2:4). There is no hope of salvation apart from God's character of mercy.

Psa 103:8-14 “LORD is merciful and gracious, slow to anger, and plenteous in mercy. He will not always chide: neither will he keep his anger for ever. He hath not dealt with us after our sins; nor rewarded us according to our iniquities. For as the heaven is high above the earth, so great is his mercy toward them that fear him. As far as the east is from the west, so far hath he removed our transgressions from us. Like as a father pitieth *his* children, so the LORD pitieth them that fear him. For he knoweth our frame; he remembereth that we *are* dust”

Communication—as a wealthy Master, he liberally supported the Truth: housing the ecclesia and helping brethren (1Tim 6:17-19). The expressive language concerning the lovely character of Philemon, the Master, makes the rebellion of the Servant even more offensive.

Phm 1:7 For we have great joy and consolation in thy love, *because the bowels of the saints are refreshed by thee, brother.*

Philemon—proper noun of “phileo,” (love). By his kindness, this wealthy Master provided “good gifts” to others, (Jam 1:17)—

- **Note the silence of the offending servant! This epistle is a communication between the Master AND the Mediator.**
- **“The death of Christ has more to do with the exaltation of God, than the salvation of man. Most men take in the latter more easily than the former, and quickly get astray through the power of mere humanitarianism” *R.R., Diary of a Voyage, pg. 70***

1Tim 6:1-2 “Let as many servants as are under the yoke count their own MASTERS worthy of all honour, THAT THE NAME OF GOD AND HIS DOCTRINE BE NOT BLASPHEMED. And they that have believing masters, *let them not despise them*, because they are brethren; but rather do *them* service, because they are faithful and beloved, partakers of the benefit”

Phm 1:8 Wherefore, though I might be much bold in Christ to enjoin thee that which is convenient,

Phm 1:9 *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.*

I rather beseech thee—an appeal to forgive willing. Such redemption is a “free gift” (Rom 5:15-18); “the gift of God” (Rom 6:23).

Eph 2:8 “For by grace are ye saved through faith; and that NOT OF YOURSELVES: it is the gift of God”

- **The apostle appeals to the Master on the basis of “love.” It is the Master’s Love that draws us:**

1Joh 4:18 “We love him, because he first loved us”

- **Furthermore, the imprisonment of the Mediator is also evidence of the Master’s Love—**

Joh 3:16 “For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life”

Phm 1:10 I beseech thee for my son Onesimus, *whom I have begotten in my bonds:*

Begotten in my bonds—Onesimus was born by the seed of the Word (1Pet 1:23; Jam 1:18) from prison, the figurative grave of the apostle. Birth of the New Man must come by death to the Old Man.

Rom 6:3-4 “So many of us as were baptized INTO Jesus Christ were *baptized into his death?* Therefore we are buried WITH HIM by baptism INTO death: that like as Christ was raised up from the dead by the glory of the Father, *even so we also should walk in newness of life*”

➤ **The apostle never attempts to justify Onesimus. His only appeal to the Master is based on converting a once rebellious servant by Truth and his personal identification with Paul: “begotten through the gospel” (1Cor 4:15). This alone is the Atonement!**

Gal 2:20 “I am CRUCIFIED WITH CHRIST: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of *the Son of God, who loved me, and gave himself for me*”¹⁷

From the Prison—Paul, in the image of Christ, is in “prison”—the grave—for a different reason than Onesimus *and ourselves*:

Col 4:3 “Withal praying also for us, that God would open unto us a door of utterance, to *spe*ak the mystery of Christ, for which I am also in bonds”

Eph 3:1 “For this cause I Paul, the prisoner of Jesus Christ for you Gentiles” (2Tim 1:8; Act 2:23)

2Cor 5:21 “For he hath made him to be sin for us, who *knew no sin*; that we might be made the righteousness of God in him”

- **Christ was put in the grave for sharing our same nature, yet without transgression (Rom 8:3). We, like Onesimus, are guilty of actual transgression. He was a thief who became cleansed:**

1Cor 6:10-11 “... *Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God*”

Phm 1:11 Which in **TIME PAST** was to thee unprofitable, *but now profitable to thee and to me:*

Profitable—the very meaning of the name Onesimus: “profitable”! But, he was formerly an “unprofitable” servant of the Master.

Rom 6:17-18 “God be thanked, that ye **WERE** *the servants of sin*, but ye have obeyed from the heart that form of doctrine which was delivered you. Being then made free from sin, ye **BECAME** *the servants of righteousness*” (Act 26:18)

Eph 2:1-5 “Wherein in **TIME PAST** ye walked according to the course of this world... Among whom also we all had our conversation in **TIMES PAST** in the lusts of our flesh, fulfilling the desires of the flesh and of the mind...”

- Paul reminded the Ephesians that they “in time past” were “Gentiles in the flesh” **Eph 2:11**
- Peter says those called out of darkness “in time past were not a people, but are now the people of God” **1Pet 2:10**
- **Remember: the release was only for a Hebrew servant (Exo 21)!¹⁹**

Confession and Repentance is the Basis for Forgiveness

Pro 28:13 “He that covereth his sins shall not prosper: *but whoso confesseth and forsaketh them shall have mercy*”

1Joh 1:9-10 “If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from *all* unrighteousness. If we say that we have not sinned, we make him a liar, and his word is not in us” (note the list: 1Cor 6:9-11)

Psa 51:1-3 “Have mercy upon me, O God, *according to thy lovingkindness: according unto the multitude of thy tender mercies blot out my transgressions. Wash me thoroughly from mine iniquity, and cleanse me from my sin. For I acknowledge my transgressions: and my sin is ever before me*”

(Lev 4-5 “the sin offering”)

Heb 10:26 “For if we *sin wilfully* after that we have received the knowledge of the truth, *there remaineth no more sacrifice for sins*”

Phm 1:12 Whom I have SENT AGAIN: thou therefore *receive him, that is, MINE OWN bowels: returns to the house of his Master*

Yahweh receives and forgives only those who reflect the image and character of His only begotten Son (1Pet 2:21-24; Eph 4:20-24; Col 3:1-8; 2:11-13; 1Cor 11:24-29).

- **Onesimus is called “a faithful and beloved brother” Col 4:9**

Bowels—means compassion (Col 3:12; Phi 1:8; 2:1; 1Joh 3:17).

Heb 4:15-5:2 “(Jesus) was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need. For every high priest TAKEN FROM AMONG MEN is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins: Who can have compassion on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity” (Heb 2:14-18; 1Pet 3:18-21)

- The above reference does not mean Yahweh will “justify the wicked” or “clear the guilty” of the unrepentant (Exo 23:7; 34:7²¹).

Phm 1:13 Whom I would have *RETAINED with me, *that in thy stead* he might *have ministered unto me in the bonds of the gospel*:
***trans “hold fast” (Heb 3:6; 1The 5:21)**

Ministered—the rebellious servant of the Master has now become the servant of the Mediator: to “serve the Lord Christ” (Col 3:22-25)
In thy stead—Onesimus now reflects the Master (Mat 5:48; Eph 5:1)

2Cor 5:15 “*And that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again*”

Phm 1:14 But without thy mind would I do nothing; that thy benefit should *not be as it were of necessity, but willingly*. **(to force master or servant lacks love and affection)**

Willingly—as with the altar offerings (Lev 1-3), the tabernacle (Exo 25-20), the temple (1Chr 29)...etc. the Truth is based “willing” not exacted. The Master was under no obligation to extend mercy to the rebellious servant. It was done out of love (2The 2:16).

Phm 1:15 For perhaps he therefore *departed for a season*, that thou shouldest *receive him for ever*;

Phm 1:16 Not now as a servant, *but above a servant, a brother beloved*, SPECIALLY TO ME, but *how much more unto thee*, both in the flesh, and *in the Lord*?

Forever—this shows the deeper meaning is that of eternal life.

- There is an appropriate parallel related to Israel. As servants of Yahweh, the children of Israel robbed their Master (Mal 1:6; 3:8), departing from His house for “a season,” only to be ultimately be restored “forever” (Jer 30:18) based upon the “mercy” of their “redeemer.”

Specially to me—the redeemed rep. the “body” of Christ (Eph 1:22-23; Col 1:18); his “bride” (Eph 5:23-30; Rev 21:9); his “brethren” (Heb 2:11-13). The work of Christ is to bring “many sons” to glory for the Father (Rom 8:29-30; Heb 2:10); that Yahweh, His Son and the Redeemed might all “be one” (John 17). The redemption of a people by his sacrifice is the reward of the Father to His Son.

SALVATION OF CHRIST—God is not fixated on *saving us, individually*, but as a part of the *salvation of a Bride for His Son*. In a greater sense, the redeemed are Christ's reward for his faithful servitude to the Father. Though essential to fulfill the Divine purpose of Yahweh's exaltation of His Son, the redeemed saints are incidental of themselves. Thus, they can only be redeemed if they are found "in Christ" and walking "in the image" of Jesus; not as mere individuals.

John 17:1-2,6 "These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee: As thou hast given him power over all flesh, **THAT HE SHOULD GIVE ETERNAL LIFE TO AS MANY AS THOU HAST GIVEN HIM...**I have manifested thy name **UNTO THE MEN WHICH THOU GAVEST ME OUT OF THE WORLD: THINE THEY WERE, AND THOU GAVEST THEM ME;** and they have kept thy word" (John 6:57; 10:29)

- "them which **THOU HAST GIVEN ME...**" **John 17:9, 11, 24**
- "sheep...which (my Father) **GAVE THEM ME**" **John 10:27-29**

2Tim 1:9—Rom 8:28-29—Col 1:19—Eph 1:10, 22-23—Eph 5:27—Psa 25:11

Eph 4:31-32 "Be ye kind one to another, tenderhearted, forgiving one another, even as **GOD FOR CHRIST'S SAKE HATH FORGIVEN YOU**"

1John 2:12 "I write unto you, little children, because **YOUR SINS ARE FORGIVEN YOU FOR HIS NAME'S SAKE**"

SALVATION OF CHRIST'S BRETHREN—men can only be redeemed if they are found conformed to the character of the Son, whom God exalted from the grave. Their redemption is only possible if a direct reflection of the Messiah exists.

Gal 4:19 “My little children, of whom I travail in birth again **UNTIL CHRIST BE FORMED IN YOU**”

Rom 8:29 “For whom he did foreknow, he also did predestinate **TO BE CONFORMED TO THE IMAGE OF HIS SON**, *that he might be the firstborn among many brethren*”

- Such are a “new creation” in Christ Jesus (Eph 2:10; Gal 6:15; 2Cor 5:17), walking “in a newness of life” (Rom 6:4).

Col 3:10 “Put on the new *man*, which is renewed in knowledge **AFTER THE IMAGE OF HIM THAT CREATED HIM**”

Eph 4:24 “Put on the new man, which after God is **CREATED IN RIGHTEOUSNESS and TRUE HOLINESS**” (Rom 13:14; Gal 3:27; Col 3:10-14)

- Christ “gave himself” for the ecclesia “that he might present it to himself” holy and without blemish (Eph 5:25-33).

2The 1:10-12 “When he shall come **TO BE GLORIFIED IN HIS SAINTS**, and to be admired in all them that believe (because our testimony among you was believed) in that day...**THAT THE NAME OF OUR LORD JESUS CHRIST MAY BE GLORIFIED IN YOU, AND YE IN HIM**, according to the grace of our God and the Lord Jesus Christ”

SALVATION OF CHRIST'S BRIDE—Yahweh's exaltation of His Son for the sacrifice of perfect obedience includes the redemption of a bride. As Eve was presented to Adam for laying down his life, the ecclesia is redeemed for Messiah. Rebekah was brought unto Isaac after his willing participation in His father's offering (Gen 24).

Eph 5:23-27 "For the husband is the head of the wife, even as Christ is **THE HEAD OF THE CHURCH: AND HE IS THE SAVIOUR OF THE BODY...**Husbands, love your wives, even as Christ also loved the church, **AND GAVE HIMSELF FOR IT; THAT HE MIGHT SANCTIFY AND CLEANSE IT WITH THE WASHING OF WATER BY THE WORD, THAT HE MIGHT PRESENT IT TO HIMSELF A GLORIOUS CHURCH...**"

- This is why Paul suffered for Christ, which included and required laboring for His body, the ecclesia (2Cor 1:5-8; 2Cor 4:8-12; Eph 3:1; Phi 1:12-14). Thus, the redemption of the head (Christ) involved redemption of his body (brethren).

Col 1:23-24 "If ye continue in the faith grounded and settled, and *be* not moved away from the hope of the gospel, which ye have heard, *and* which was preached to every creature which is under heaven; whereof I Paul am made a minister; Who now rejoice in my sufferings for you, and **FILL UP THAT WHICH IS BEHIND OF THE AFFLICTIONS OF CHRIST IN MY FLESH FOR HIS BODY'S SAKE, WHICH IS THE CHURCH**"

2Tim 2:9-10 "Wherein I suffer trouble, as an evil doer, *even* unto bonds; but the word of God is not bound. **THEREFORE I ENDURE ALL THINGS FOR THE ELECT'S SAKES, THAT THEY MAY ALSO OBTAIN THE SALVATION WHICH IS IN CHRIST JESUS WITH ETERNAL GLORY**"

REDEMPTION OF THE BODY—As symbolized by the separation of the head from the rest of the burial clothes (John 20:7), Christ was the firstborn from the dead. The body found “in him” is to be redeemed at his coming (1Cor 15:20-23; Rom 8:29). Doctrinal instruction in the ecclesia is for the “perfecting of the saints” for growth and development of the bride into “the fulness of Christ” (Eph 4:11-13). Job, as a type of Christ, redeemed his brethren by the same standard (Job 42:8).

Col 1:18-20 “**HE IS THE HEAD OF THE BODY, THE CHURCH: WHO IS THE BEGINNING, THE FIRSTBORN FROM THE DEAD;** that in all *things* he might have the preeminence. For it pleased *the Father* that in him should all fulness dwell; And, having made peace through the blood of his cross, by him to reconcile all things unto himself”

Eph 1:22-23 “(God) hath put all *things* under his feet, and gave him *to be* **THE HEAD OVER ALL THINGS TO THE CHURCH, WHICH IS HIS BODY, THE FULNESS OF HIM THAT FILLETH ALL IN ALL**”

Eph 4:15-16 “Speaking the truth in love, **MAY GROW UP INTO HIM IN ALL THINGS, WHICH IS THE HEAD, EVEN CHRIST: FROM WHOM THE WHOLE BODY FITLY JOINED TOGETHER** and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love”

Col 2:9-10 “For in him dwelleth all the fulness of the Godhead bodily. And **YE ARE COMPLETE IN HIM, WHICH IS THE HEAD** of all principality and power”

Phm 1:17 If thou count me therefore **a partner, receive him as myself.* **trans. "fellowship" and "partaker"*

Partner—this Greek word is expressive of a mutual cooperation between two: the Master and the Mediator, as “one” (Joh 10:3).

Receive him as myself—not only does this impress upon us the need to reflect the Lord as the means of acceptance to our Heavenly Master, but it also shows the mediatorship of Christ:

Eph 4:32 “*Even as God for Christ's sake hath forgiven you*”

1Jn 2:12 “*Because your sins are forgiven you for his name's sake*”

- **1Ti 2:5-6** “*For there is one God, and ONE MEDIATOR BETWEEN GOD AND MEN, the man Christ Jesus; Who gave himself a ransom for all, to be testified in due time*”

Col 1:21-22 “*And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled In the body of his flesh through death, to present you holy and unblameable and unproveable in his sight*”

Phm 1:18 If he hath *wronged thee*, or *oweth thee* *ought, *put that on mine account;* *Greek “guilt, debt”

Phm 1:19 I Paul have written *it* with mine own hand, I **WILL REPAY IT:** albeit I do not say to thee how thou owest unto me even thine own self besides.

On mind account—the burden-bearer of Onesimus’ sin (Isa 53).
I will repay—the very definition of redemption by one man’s life.

1Pet 1:18-19 “Ye know that ye were not *redeemed* with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; *But with the precious blood of Christ, as of a lamb without blemish and without spot*” (1Cor 7:22-23)

- As the redeemer of his brethren, Christ was “wounded for our transgressions and bruised for our iniquities” (Isa 53:5). Christ “died for us” IF we identify with him (1Pet 2:21-24; 4:1; 1Joh 3:16).

SEE ATONEMENT NOTES: THE INIQUITIES OF US ALL LAID UPON CHRIST WAS DONE BY REPRESENTATION OF A MAN WHO SHARED OUR NATURE—ISA 53:1-7. IN THIS EPISTLE: THE SINLESS MAN IN THE PRISON TO REDEEM THE SINFUL SERVANT.

Phm 1:20 Yea, brother, *let me have joy of thee* in the Lord: refresh my BOWELS in the Lord.

Phm 1:21 Having CONFIDENCE in thy obedience I wrote unto thee, *knowing that thou wilt also do more than I say.*

Bowels—word used three times in this epistle (v.7,12,20). It is a word emphatically describing mercy (Phi 2:1; Col 3:12; 1Jhn 3:17)

- **The lovely character of the Master! He is known for being a “merciful God...forgiving iniquity and transgression and sin” for the repentant (Exo 34:6-7; 2Chr 30:9; Neh 9; Luk 18:13)**

Confidence—this is not presumption, but trust forgiveness.

Heb 4:15-16 “For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. *Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need”*

- *We are not “bold” or “confident” in ourselves, but in God’s process and condition by which He forgives men their sins.*

Phm 1:22 But withal *prepare me also a lodging*: for I trust that through your prayers *I shall be given unto you*.

A Lodging—how amazing this epistle concludes with the Mediator rising from prison to be given a lodging with the Master!

Heb 10:12 “But this man, *after* he had offered one sacrifice for sins for ever, **SAT DOWN ON THE RIGHT HAND OF GOD**”

Heb 1:3 “Who being the brightness of *his* glory, and the express image of his person, and upholding all things by the word of his power, *when* he had by himself purged our sins, **SAT DOWN ON THE RIGHT HAND OF THE MAJESTY ON HIGH**”

1Pe 3:18-19 “Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit: *By which also he went and preached unto the spirits in prison*”

□ “The people to whom the Lord preached were people imprisoned to sin”—*Expositor, James to Jude pg. 136*

Phm 1:23 There salute thee *Epaphras*, my fellow prisoner in Christ Jesus;

Phm 1:24 *Marcus, Aristarchus, Demas, Lucas*, my fellow labourers.

Phm 1:25 The *GRACE of our Lord Jesus Christ *be* with your spirit. Amen. **five brethren mentioned*

- **Epaphras—lovely. Marcus—a defense. Aristarchus—the supreme ruler. Demas—govern the people. Lucas—the light bearer**

The Epistle to Philemon concludes with this inscription:

“Written from Rome to Philemon, by Onesimus a servant”

- How remarkable, the servant carried the letter from the Mediator to the Master on his behalf. The doctrine of the Atonement is embedded in this epistle—*in the principles revealed in the facts*. Had there not been a oneness of mind between the Master and the Mediator, the Sinful Servant would have had no basis of approach for forgiveness. That process was founded upon the servants close association with the mediator.