

The Master and the Servant

- “It must be noticed that the history has features *other than the mere narration of events*...HUMANLY WRITTEN HISTORY COULD NOT PRESENT SUCH FEATURES. Only God, Who knows the end from the beginning, could practice such a history. *There is clearly an ultimate purpose in the history beyond the mere record of events*...The selection of events to be recorded, and the emphasis given to each event requires divine guidance if such a purpose is to be indicated. *The Old Testament history is found to be full of meaning as a record leading forward to Jesus Christ; THE NARRATION OF SOME EVENTS HAS NO MEANING APART FROM HIM*” — *The Oracles of God, John Carter.*

Rev 1:1 “The Revelation of Jesus Christ, which God gave unto him, *to shew unto his servants* things which must shortly come to pass; and he sent and *signified it* by his angel unto his servant John” ***Why reveal it by symbols?*** ¹

The MASTER and the SERVANT

Exo 21:1 Now these *are* the judgments which thou shalt set before them.

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. ** note the word "free"*

Hebrew servant—this only applies to the Jew of heart and the Israel of God (Rom 2:28-29; Gal 6:15-16; Eph 2:11-22).

Six years—“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*

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.

By himself—very important: the margin has “with his body.” The apostle styles it “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*?”

Free—a release from sin and death through Christ Jesus—

Gal 5:1 “Stand fast therefore *in the liberty wherewith Christ hath made us free*, and be not entangled again with the yoke of bondage”

Rom 6:18 “Being then made *free from sin*, ye became the servants of righteousness”

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—under the provision and servitude of the Master, a man's wife and children are NOT his own. They belong to YHWH.

Gen 2:18 *“the LORD God said, It is not good that the man should be alone; I will make him an help meet for him”*

Gen 3:12 *“And the man said, The woman whom thou gavest to be with me, she gave me of the tree, and I did eat”*

Psa 127:3 *“Lo, children are an heritage of the LORD: and the fruit of the womb is His reward”*

- If a believing sister has a departing spouse, she is not bound to follow him out of the Master's house (1Cor 7:14-15), and their children are still sanctified. Servitude to God always takes precedent over natural relations (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 and children starts with a love for Yahweh, the master. This is a man who does not regret the servitude of his Master, but appreciates what has been given him. The Law demanded that Masters be kind to servants; remembering they are Yahweh's "servants" (Lev 25:35-43).

Servant—saints who willingly serve God (Rom 14:4; 2Tim 2:24; Tit 1:1; Rev 15:3). Brethren are "fellowservants" (Col 1:7; 4:7; Rev 22:9).

I will not go free—this is one who genuinely appreciates the necessary and reasonable restrictions of loving servitude.

Without such restraint, the alternative is death (Eph 2:1-8).

- 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"

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.

Judges—the judgment seat to enter into life eternal, or servitude “for ever” (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).

Ear—the hearing and obedience to the Word of God for ever.

Exo 15:26 “If thou wilt diligently HEARKEN to *the voice* of the LORD thy God, and wilt do that which is right in his sight, and wilt GIVE EAR to his commandments...”

Deu 32:1-2 “GIVE EAR, O ye heavens, and *I will speak*; and HEAR, O earth, *the words of my mouth*. My doctrine shall drop as the rain, my speech shall distil as the dew...”

(Rev 2:7 “he that hath an ear, let him hear what the spirit saith”)

- “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, work and labour. The Truth has never intended to be a life of ease and luxury.

1Co 3:8 “Now he that planteth and he that watereth are one: and *every man shall receive his own reward according to his own labour*. For we are labourers together with God”

1Co 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*”

- **What is Labour in the Truth?** Servitude of brethren and the ecclesia (Gal 4:11; Rom 16:1,6,12,27; Phi 1:1; 2:25); preaching the Truth (1Cor 3:1-9); daily employment (1Cor 4:12; Eph 4:28; 1The 2:9; 2The 3:8); study of the Word (1Tim 5:17; 2Tim 2:15; Heb 4:1-12). It includes all parts of our life.

Philemon: Guidebook to the New Testament—H.P.M.

“This Epistle reveals the Apostle in private life. *It is an entirely different style of writing to most of the other epistles of Paul.* There is nothing of the harsh denunciation of the Galatians, the careful reasoning of Hebrews, the stern rebuking of Corinthians. *It shows a thief, a run-away slave, can find forgiveness and elevation in Christ; how the appeal of love can draw others to grant unto their fellows what they have already received from Christ.* We thus see Paul in Private life”

- **There are only three significant characters involved in this short New Testament epistle—**
- **Philemon—the compassionate MASTER (Yahweh—Mal 1:6)**
- **Paul—the imprisoned MEDIATOR (Christ—1Tim 2:5)**
- **Onesimus—the repentant SERVANT (Saints—Rom 6:22)**

Immediately, this Inspired epistle demonstrates a Divine pattern revealed throughout the Holy Scriptures!

Phm 1:1 Paul, a prisoner of Jesus Christ, and Timothy our brother, unto Philemon our dearly beloved, and fellowlabourer, (*the Truth is all about Yahweh*)

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 and the slave needs forgiveness.

- The members of the ecclesia in Colossae were particularly familiar with this situation, as the epistle of Paul reveals—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” (*Philemon 1:10 “Onesimus”*)**
- This is very significant. As bro. H.P.M. mentions in the *Guidebook*: “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)...” pg. 186 *Note Paul’s words to the Colossians—*⁹**

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*"

- As is the prevailing standard of the Holy Writ, Paul transports the *natural* relationship between Master and Servant to the *spiritual* level. Practically and spiritually, the relationship between both is based on proper conduct and justice.
- It is appropriate, then, to lift up the Apostle's inspired epistle into the parabolic: the Master in Heaven and His servants!₀

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

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; 102: 20), and the death of the Lord Jesus Christ manifested in the body of Paul—**

2Co 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”

Col 1:24 “Who now rejoice in my sufferings for you”

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

- **The principle of the Atonement: the figurative “death” of Paul in “prison” is the very event 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)—

2Co 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*”

- Philemon: “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. YHWH. It doesn't belong to us!

1Ti 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—how significant that the Master is very well-known for his compassion toward Christ and the Saints. Paul says we are saved because of “his great love wherewith He loved us” (Eph 2:4); and John: “we love Him because he loved us first” (1John 4:9). 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 gave liberally to the poor saints; while under no obligation to do so (1Tim 6:17-19¹⁴).

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 a disposition of kindness, this wealthy Master provided for others, (Jam 1:17)—

- **This epistle is about 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. Roberts, Diary of a Voyage, pg. 70*

1Ti 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—the appeal to forgive is willing. Salvation 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***”

- As the mediator, “a prisoner of Jesus Christ,” the apostle appeals to the Master on the basis of “love”; a further demonstration of the character of Philemon. It is the Master’s Love that draws us—

1Jn 4:18 “There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love. *We love him, because he first loved⁶us*”

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. There is no spiritual birth apart from associating and identifying with the Lord's own death! No birth without death.

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' past conduct. His appeal to the Master is that of a Mediator, one who assures Philemon his former rebellious servant has now come to a knowledge of the Truth and personally identifies with Paul. Atonement comes through no other process! 17

From the Prison—Paul, in the image of Christ, is in “prison” or 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 speak 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)

- 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: “the wages of sin is death” (Rom 6:23).

2Co 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”

Act 2:23 “Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, *and by wicked hands have crucified and slain*”

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

Profitable—this is the very meaning of the name “Onesimus.”

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, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: 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...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” (1The 1:9)⁹

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*”

1Jn 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:

Yahweh receives 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).

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

Bowels—means compassion (Col 3:12; Phi 1:8; 2:1; 1Jhn 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)

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*:

Ministered—we are “servants” of God and Christ “in the bonds of the gospel.” “Ye serve the Lord Jesus” (Col 3:22-25)

In thy stead—Onesimus now reflects the image of the Master!

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 upon willing compassion and servitude from Yahweh and His servants.

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 parable 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).

Phm 1:17 If thou count me therefore * a partner, *receive him as myself.* * **(the close relationship of Master & Mediator)**

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;

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.

I will repay—the very definition of redemption by one man’s life.

1Pe 1:18-19 “Forasmuch as 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 the race, Christ was “wounded for our transgressions and bruised for our iniquities” (Isa 53:5). That is, the Lord “died for us” IF we follow his example and put the flesh to death and give ourselves in sacrifice (1Pet 2:21-24; 4:1; 1John 3:16). Atonement is a qualified condition.

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.*

- The lovely character of the Master resounds thru this epistle. He is known for his love and compassion on the saints, and willingness to forgive on the terms expressed by the Mediator.

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.*²⁶

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 ends 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 fellowlabourers.

Phm 1:25 The grace of our Lord Jesus Christ *be* with your spirit. Amen.

- “Epaphras, who is one of you” (Col 4:12). Why record this private matter in a small inspired epistle? Because hereby all saints learn the principle of redemption:

Rom 5:7-10 “For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die. But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by his blood, we shall be saved from wrath through him. For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life”

- This same law is emphasized to the next generation in Deu 15:12-18. What precedes this repetition of judgments concerning Master and Servant is noteworthy—

Deu 15:1 At the * *end of every seven years* thou shalt make a release. * “in the seventh year”

Deu 15:2 And this *is* the manner of the release: *Every creditor* that lendeth *ought* unto his neighbour shall release *it*; he shall not exact *it* of his neighbour, or of his brother; *because it is called the LORD'S release.*

Yahweh’s Release—this shows that brethren are held to Divine standards! While this is not exactly the same as the six years of servitude for a servant, the principle remains. The word “release” appears six times in this chapter (v. 1, 2, 3, 9).

Every creditor—alt. translations have “those in debt.” This is the primary principle with “Yahweh’s release” that His children are obligated to exercise: we are to act as Yahweh Himself acts—²⁹

Mat 6:9-15 “After this manner therefore pray ye... *forgive us our debts, as we forgive our debtors... For if ye forgive men their trespasses, your heavenly Father will also forgive you: But if ye forgive not men their trespasses, neither will your Father forgive your trespasses*”

- Luke 11:2 has “forgive us our debts” as “*forgive us our sins.*”
This is the principle associated with “Yahweh’s release.”

Deu 15:3 Of a *FOREIGNER thou mayest exact it again: but that which is thine with THY BROTHER *thine hand* shall release; **The stranger that did not embrace Israel’s Hope*

Thy Brother—this law only pertains to “brethren,” not the Gentile world, without. This is the practical lesson of Philemon.
Thine Hand—it is all a part of Yahweh’s Wisdom to require His principles be implemented in the “hands” of His servants. This is to remind us that we ourselves are in debt with sin’s bondage, as Israel in Egypt, and in need of mercy (Deu 15:15; 24:19-22). ³⁰

Deu 15:4 Save when there shall be no poor among you; *for the LORD shall greatly bless thee* in the land which the LORD thy God giveth thee for an inheritance to possess it:

Greatly Bless Thee—we should never have apprehension, for Yahweh will bless our action; ultimately with the “inheritance.”

Pro 19:17 “He that hath pity upon the poor *lendeth unto the LORD*; and that which he hath given *will He pay him again*”

Pro 21:13 “Whoso stoppeth his ears at the cry of the poor, *he also shall cry himself*, but shall not be heard”

1Jn 3:16-17 “Hereby *perceive we the love of God*, because he laid down his life for us: and *we ought to lay down our lives for the brethren*. But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels from him, how dwelleth the love of God in him?”

Deu 15:5 Only if thou carefully hearken unto the voice of the LORD thy God, to observe to do all these commandments which I command thee this day.

Deu 15:6 For the LORD thy God blesseth thee, as he promised thee: and thou shalt lend unto many nations, but thou shalt not borrow; and thou shalt reign over many nations, but they shall not reign over thee.

- **This Law has national implications; as the whole center of the Truth is about the Hope of Israel! In fact, God's people were taken into captivity for forsaking this Law (Eze 16:49; 18:12; 22:29; Zec 7:1-14; Jam 1:27). Disobedience will always result in Yahweh's people being vomited out of the Land.**

Isa 55:1 "Ho, every one that thirsteth, come ye to the waters, and *he that hath no money*; come ye, buy, and eat; yea, come, buy wine and milk without money and without price"

Deu 15:7 If there be among you a poor man of one of thy brethren within any of thy gates in thy land which the LORD thy God *giveth thee*, thou shalt not *harden thine heart*, nor shut thine hand from thy poor brother:
Deu 15:8 But thou shalt *open thine hand wide* unto him, and shalt surely lend him sufficient for his need, *in that which he wanteth (needeth)*.

- Christ draws from this Law in the Parable of Unforgiving Debtor. “The Kingdom of heaven is likened unto” a certain king who forgives his indebted servant “ten thousand talents” (number of the redeemed: Jude 1:14; Deu 33:1-3), “the same servant” held his own “fellow servant” accountable for “an hundred pence.” The result: “his lord was very wroth” ...etc.—

Mat 18:35 “So likewise shall my heavenly Father do also unto you, *if ye from your hearts* forgive not every one *his brother* their trespasses”

Deu 15:9 Beware that there be not a thought in *thy wicked heart*, saying, The seventh year, the year of release, is at hand; and *thine eye be evil* against thy poor brother, and thou givest him nought; and he cry unto the LORD against thee, and it be sin unto thee.

Deu 15:10 Thou shalt surely give him, and *thine heart shall not be grieved* when thou givest unto him: because that for this thing the LORD thy God shall bless thee in all thy works, and in all that thou puttest thine hand unto.

It's a "cheerful giver" and not those done "grudgingly" that ascend unto Yahweh as a sweet sacrifice (2Cor 9:7; Phi 4:18).

- The "evil eye" and "grieved heart" represent a "release" with resentment. The brother who fails to forgive from a genuine heart "hath forgotten that he was purged from his old sins" (1Pet 4:1-11); and what measure he is forgiven of God!

Deu 15:11 For the poor shall never cease out of the land: therefore I command thee, saying, *Thou shalt open thine hand wide unto thy brother, to thy poor, and to thy needy, in thy land.*

Since we so easily fail to appreciate what we have been forgiven, God has wisely tied our own atonement in with the measure of forgiveness we dispense to other—

- “The grace of God thus revealed through Christ, created a debt of love owing by recipients, that can only be repaid by them extending unmerited love to others—an extremely difficult thing to do (see Mat 5:44-48; Rom 5:8)” —*James to Jude, Expositor, pg. 251*
- “The love that Yahweh revealed in making provisions for the sins of humanity, is brought to completion when His children are seen manifesting a measure of the same consideration and love to others” —*James to Jude Expositor, pg. 278*

R. Roberts—

“I cannot forgive an offender till he seeks forgiveness, or I make myself as great an offender.’ There can be no doubt that acknowledgment is the natural and prescribed condition of forgiveness in all cases of unquestionable personal injury in word or deed. But in the confusions of human intercourse, in the present state of weakness, there arise hundreds of cases in which it is impossible to apply this law in any strict manner: first because it usually happens that there are faults on both sides; and second, because it nearly as often happens that where one side may be clean-handed enough, the other side is the offending side not through any intention or desire to do injury, but through a wrong understanding of things. In such cases, no wise man would insist on unconditional surrender implied in the request for forgiveness. Even in a clear case, he is too conscious of his own shortcomings to take an imperious (*arrogant*) attitude...

“Jesus gave us this example: ‘Father, forgive them, for they know not what they do’ (Luke 23:34). Paul also: ‘I pray God that it may not be laid to their charge’ (2Tim 4:16). Stephen also (Acts 7:60): all this without confession on the part of the offenders, for they were too dark-minded to know their need for forgiveness... The man who applies the rule of confession before forgiveness too strictly is in danger of having the same measure applied to himself. So Christ says (Mat. 18:35). And how then? We cannot be saved, for we are too dim-eyed to know all our sins. And if those only are forgiven that we see and admit, the unforgiven balance must sink us into perdition. Another point the offended brother should consider is whether his state is due to wounded pride or violated righteousness. If he is expert at self-examination, he will probably find it is the former three times out of four, at least—for he discovers that other offences against the law of God do not hurt him at all if they do not touch him.” *(see: Mat 6:14-15; Luke 6:32-36; Eph 4:31-32; 1Jn 4:10-³⁷12)*