

Plitman 9

7

SUBJECT: "For Louis
Sahy"

(GF)

Platitudes?

FOR LOVE'S SAKE

"Onesimus" = "profitable" A name commonly borne by slaves.
: a Thracian, a thief and a runaway.
: to Rome. In the changing crowds of the
great metropolis his last hope for recovery.

His conversion.

How did he come in contact with Paul?

(1) Accidental encounter with his fellow townsman,
Epaphroditus, on the streets of Rome? Onesimus easily
recognized: the ΟΥΛΥΜΑΡΑ.

(2) Pressure of want induce him to seek alms
from one whose large-hearted charity was a
breath of fresh air in his poor master's family!

(3) Did the memory of solemn words which he
heard in those early meetings back home prevent him in
his loneliness, untroubled him to remember his debt
to the one man who could point the way to hope &
salvation. Accompanying his master Philemon to Ephesus,
had seen his master converted, found peace for his soul.

He listened to Paul - was convicted, converted,
gilded, accepted - baptized. The slave of Philemon
became the freedman of Christ. In Rome. Paul's
devoted friend & helper.

of the Romney law, all slaves, & descended just to death when
the master dies. P. Secretary, C. Cassius.

of the modern fiction, the author makes Marjorie the
quickness say in the Coliseum: "I want is needed in the heart
it would make it impossible to look upon such a spectacle;
the future would belong to the few who were created and
the heart."

A favorable opportunity for venturing Orissimus to
his master - Tycheus bears? Letter to Charles? Cassi
known as Epistola, was to take a copy to Theodore and
another letter to release. Tycheus to undertake the office of
mediator, please the cause of the present class with Paul
but Paul not satisfied with this alone. With his own hand
writes a few words of rage. After intense activity, identifies
himself with the cause of Orissimus.

of the letter of Philip the younger.
of the many such notes, letters, personal greetings written
by a man of the spirit of Paul, who are alone retrieved.
Estimate of the spirit of Paul, who are alone retrieved.
e.g. in the 4th century a strong bias against it. of what
account the facts of a low, insignificant class, long with
dead and gone to those who were left the battle of the
needs. This letter taught our worthy about questions of
theological interest, with about ecumenical and discipline.
of written by Paul at all, must have been written under
he was not under the influence of the 4th c. its content is
altogether unedifying. We may note from the reply of
Theodore of Mopsuestia that they
felt themselves to be stemming a fierce current of
prejudice.

II Repaying the debt.

verses 17b-19c

The debt we owe to God - our shortcomings, sins -
cannot pay. Christ pays it for us. We owe all to his -
"Jesus paid it all." God receives us as his sons!

The judgment of God. The wages of sin is death?
to die for us.

in heaven, the cry of praise to Jesus is
sent to all to this.

Among our slaves, with various
(ceremonial) rites, with foreign religions or
none at all, it is not possible
to keep down such a rabble
except by fear."

This sentiment prevailed in the law was
put in force. The roads were lined by a
military guard and the prisoners were led
to execution. (to prevent a popular outbreak)

The younger Pliny is the noblest type of a true Roman. The following letter he addressed to a friend:

Your freedman, with whom you had told me you were vexed, came to me, and throwing himself down before me, clung to my feet, as if they had been your. He was prostrate in his train and his entreaties; he was prostrate also in his silence. In short, he

convinced me of his penitence. I believe that he is indeed a reformed character because he feels that he has done wrong.

You are angry, I know; and you have reason to be angry, this I also know:

but mercy wins the highest

praise just when there is the
most righteous cause for anger.
You loved the man, and I hope,
will continue to love him:
meanwhile, it is enough that
you should allow yourself to
yield to his prayers. You
may be angry again if he
deserves it; and in this you
will be the more readily
pardoned if you yield now.

Concede something to his
youth, something to his tears,
something to your own
indulgent disposition. Do not
torment him, lest you torture

yourself at the same time.
For to is torture to you, when
one of your gentle tongues is
angry.

I am afraid lest I should
appear not to ask but to
compel if I should add my
prayer to his. Yet I will
add them the more fully and
unreservedly, because I
scolded the man himself with
sharpness and severity; for
I threatened him straitly
that I would never ask you
again. This I said to him
to alarm him for it was
necessary to alarm him;
but I do not use the

same language to you. For
perchance I shall ask again
and shall be successful
again; only let my request
be such, as it becomes me to
prefer and you to grant.
Farewell.

Henry & Estlin = 23-79
ca. 1870 = 62-113 (roughly 720 pages)