

THE GREEK SCRIPTURES

Alexander conquered the Persian World Empire; He overran the Holy Land, taking Jerusalem without a struggle. As a result of his conquest the Greek language was spread among the nations and became the common medium of communication for the people dwelling near the Mediterranean Sea.

Because of Israel's failure to keep their side of the covenant with their God, they became prey to the Egyptians, Syrians and the Roman nation. Doubtless it was God's plan in waiting for the Greek language to become common amongst Israel, for after 400 years of silence He spoke through a Son to His chosen people again. Heb. 1:1,2.

This continuation of God's working with Israel in sending the promised Messiah and His kingdom occupies the place of prominence in the Greek Writings. They chronicle the refusal of the message when proclaimed by the King Himself.

Its rejection when heralded by His chosen apostles after His resurrection.

Then when heralded, with the help of the Holy Spirit on the day of Pentecost in signs and miracles, the proclamation of the kingdom of the heavens was rejected.

We then see the kingdom in **abeyance**, its reaffirmation and its realisation in the time to come.

Only a small proportion of the Hebrew Writings were written to and for the nations of the Gentiles. By far the greater part is concerning Israel. The same is true of the Greek writings, all is directly related to the Circumcision, excepting Paul's epistles, from the epistle to the Romans to and including Philemon.

While all blessings for the nations was planned to come through the "sons of Israel", this channel became choked when they refused and rejected the testimony of the Holy Spirit through the apostles, as recorded in the book of Acts. All blessing for the present is based on their apostasy, and come to us, the nations, not through them, but through their deflection, and is limited to the period of their rejection.

Furthermore, the destiny in Paul's epistles is different, the circumcision of this economy of God's grace are blessed among the celestials in Christ. Ephesians 1:3

These Greek scriptures are not the New Testament or Covenant

The new covenant that Jehovah will make with His chosen people is to be found in the so-called Old Testament. Jeremiah 31:31 -34 this is repeated in the book of the Hebrews 8:8 -13. In both cases it is confined to the physical seed of Israel and Jacob, the same people who received the OLD covenant at Sinai, and its place is in the coming Kingdom.

The grand division in God's purpose is not between these two covenants, but rather between covenanted and un-covenanted blessings. In this great parenthetical period between Israel's past apostasy and future fullness, we have the present 'day of Grace' This is made known only in Paul's epistles and is entirely distinct from the message of the scriptures to the circumcision.

The great movements inaugurated in the Hebrew Scriptures are continued in the accounts of our Lord's life, Matthew to John, in Acts then Hebrews, James and John and especially in the unveiling of Jesus (Revelation) Paul's epistles reveal a secret purpose which antedates and transcends God's counsels for the earth and the blessings which come through them is based on grace, so pure and unadulterated that it depends for its display on Israel's failure rather than their faithfulness.

Paul has a higher mission. He is concerned with the heavens on their reconciliation to God. His epistles in these Greek writings are for the present day. All the rest of scripture finds its interpretation and application either before or after the present secret administration. Paul alone gives the truth for the ecclesia, the body of Christ.

What is true of Israel in other ages must not be mixed with the present truth or it will lead to confusion.

All scripture is profitable, as a revelation of God's ways, but it must not be applied outside its proper place. The sphere of blessing is now changed, from earth to heaven.

The scope of Paul's epistles, both in time and space, far transcends all the rest of revelation. He is not confined to the earth, but includes the whole universe in God's grand climax of reconciliation Col 1; 20

Paul's writings naturally fall into two groups, or divisions.

His epistles, nine in number to the seven churches.
His personal epistles to Timothy, Titus and Philemon.

All these epistles arrange themselves into 3 groups. Each group is characterised by one abiding trinity of graces, faith, expectation and love. In the Greek scriptures we see a parenthetic group of messages from God, to the parenthetic church, for the sole purpose of their spiritual education, in the present day and for the purpose of God's plan for the future as in Ephesians 1:17 - 23. " and subjects all under His, Christ's feet, and gives Him the headship over all, to the Ecclesia (the-called-out-ones) which is His body, the complement which is completing the entire universe"

We must always remember "to correctly partition the Word of Truth" 2 Timothy 2:15