

# First Corinthians

ΠΡΟΣ ΚΟΡΙΝΘΙΟΥΣ 'Α

A verse-by-verse study guide, as taught by  
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from 2003 to 2008



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## First Corinthians Summary Review

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# Through the Bible Chapter Summaries

## First Corinthians

### Προς Κορινθίους 'Α

*First Corinthians is a great, big congregational rebuke. Paul is sending word to the believers in Corinth that they have a number of adjustments to make.*

*Corinth Bible Church had everything going for them, yet failed to fulfill the ministry that the Lord had for them. Divisions, sinful tolerance, legalism, license, and pride are all addressed.*

*This letter also contains the greatest New Testament doctrines of love (ch. 13) and resurrection (ch.15).*

**Title:** “To the Corinthians” is named for the recipients of the epistle.

Focus	Answer to Chloe's Report of Divisions				Answer to Report of Fornication				Answer to Letter of Questions											
	1:1		4:21		5:1		6:20		7:1		16:24									
Divisions	Report of Divisions		Reason for Divisions		Incest		Litigation between Believers		Sexual Immorality		Counsel Concerning Marriage		Counsel Concerning Things Sacrificed to Idols		Counsel Concerning Public Worship		Counsel Concerning Resurrection		Counsel Concerning Collection for Jerusalem	
	1:1	1:17	1:18	4:21	5:1	5:13	6:1	6:11	6:12	6:20	7:1	7:40	8:1	11:1	11:2	14:40	15:1	15:50	16:1	16:24
Topics	Divisions in the Church				Disorder in the Church				Difficulties in the Church											
	Concern				Condemnation				Counsel											
Place	Written in Ephesus																			
Time	c.AD56																			

**Author:** The Apostle Paul is the primary author, with the scribal assistance and courier service of Sosthenes the Corinthian.

#### Thoughts & Notes on Chapter One

- Paul addressed the saints in Corinth with a greeting of grace and peace, and gave thanksgiving to God for past blessings He provided in their local church (1st Cor. 1:1-9).
  - Corinth Bible Church enjoyed the finest teaching (v.5).
  - Corinth Bible Church enjoyed depth of knowledge (v.5).
  - Corinth Bible Church possessed every spiritual gift in the Dispensation of the Church (v.7).
- Paul then got down to business with an exhortation regarding divisions (1st Cor. 1:10-17).
  - Church members were dividing over loyalty to particular teachers—Paul, Apollos, Peter, & Christ (v.12).
  - Such human divisions confuse the real issue—the Gospel of Jesus Christ (v.17).
- The Church is entrusted with the Gospel (“the Word of the Cross”) (1st Cor. 1:18-31).
  - To the Jews, looking for signs, it is a stumbling block.
  - To the Gentiles, in search of wisdom, it is foolishness.
  - To the elect Church, it is power and wisdom.
  - To the redeemed, it is the ultimate motivation for humility.
  - To the redeemed, it is the grace message of humble boasting.

#### Thoughts & Notes on Chapter Two

- Paul reminded the Corinthians that his ministry was not a shining example of human ability (1st Cor. 2:1-5).
- New Testament Truth is the mystery doctrine of the Church, hidden from the diabolical opposition, but revealed through the Apostles for our glory (1st Cor. 2:6-9).
- The Dispensation of the Church is blessed with the Holy Spirit’s ministry of spiritual instruction (1st Cor. 2:10-13).
  - Our study of God’s Word is empowered by the Holy Spirit Who indwells each believer.
  - The Holy Spirit empowers the transmission of God’s Word—speaking through the teacher.
  - The Holy Spirit empowers the reception of God’s Word—hearing in the listener.
- The contrast between believers and unbelievers is phrased in terms of “natural man” and “spiritual man” (1st Cor. 2:14-16).
  - The natural man is the unbeliever who cannot understand spiritual truth.
  - The spiritual man is the believer who, by grace, can understand spiritual truth.

### *Thoughts & Notes on Chapter Three*

1. Although the Corinthians were saved (spiritual men), because of their carnality, they could not grasp spiritual truth (1<sup>st</sup> Cor. 3:1-3).
2. Habitual carnality stunts spiritual growth, and delays the rate at which solid food can be consumed (1<sup>st</sup> Cor. 3:2).
3. Paul returns to the division issue by showing how the Corinthians' various teachers played their individual part in God's overall plan (1<sup>st</sup> Cor. 3:4-9).
4. The ministry of Bible teachers is the edification ministry of building up believers (1<sup>st</sup> Cor. 3:10-15).
  - a. Under the filling of the Holy Spirit, a minister's labor is eternally valuable—purified by fire.
  - b. Under the power of the flesh, a minister's labor is eternally worthless—consumed by the fire.
  - c. Every believer will be judged (Rom. 14:19; 15:2; 1<sup>st</sup> Cor. 10:23,24; Eph. 4:29), with fire testing each man's work (1<sup>st</sup> Cor. 4:5).
  - d. The issue is not salvation, but rather reward or loss of reward.
5. Our spiritual growth becomes more vital when we come to understand our position as a temple of God (1<sup>st</sup> Cor. 3:16-23).

### *Thoughts & Notes on Chapter Four*

1. Paul addresses the divisive issue in terms of personal humility as faithful stewards (1<sup>st</sup> Cor. 4:1-8).
2. Paul demonstrates how the Apostles were the greatest example of enforced humility (1<sup>st</sup> Cor. 4:9-13).
3. Paul urged the Corinthians to remember the teaching they received when they first came to Christ (1<sup>st</sup> Cor. 4:14-16).
  - a. He dispatched Timothy to review Paul's previous doctrinal teaching (1<sup>st</sup> Cor. 4:17).
  - b. He warned that his next trip to Corinth may not be a pleasant one for the Corinthians (1<sup>st</sup> Cor. 4:18-21).

### *Thoughts & Notes on Chapter Five*

1. In addition to the divisive issues, Paul's sources in Corinth also notified him of an arrogance in the local church that tolerated the presence of open sin in their midst (1<sup>st</sup> Cor. 5:1-8).
  - a. A church member was committing incest with his own step-mother (v.1).
  - b. The congregation was "arrogant" (v.2) and "boasting" (v.6) about their toleration for such behavior.
  - c. They should have mourned instead, removing him from their assembly (v.2b).
  - d. Paul surrendered the believer to Satanic affliction (Sin Unto Death) to preserve some blessing for him at the Judgment Seat (v.5).
  - e. Removal was also necessary for the preservation of the local church (vv.6b-8).
2. In a previous (non-Scriptural) letter, Paul had warned the Corinthians not to associate with fornicators, coveters, idolaters, revilers, drunkards & swindlers (1<sup>st</sup> Cor. 5:9).
  - a. They thought he was talking about the unbelievers outside the church.
  - b. Paul was talking about the professing believers within the church!
  - c. Each local church must keep its house in order.

### *Thoughts & Notes on Chapter Six*

1. Just as we are not charged with judging outsiders, neither should we turn to outsiders to judge between us (1<sup>st</sup> Cor. 6:1-8).
2. The dividing line between believers and unbelievers should be clear (1<sup>st</sup> Cor. 6:9-11).
3. Since "we" are no longer like "them," "we" should live appropriately—as His possession for His glory (1<sup>st</sup> Cor. 6:12-20).
  - a. Our liberty must be tempered by profitability.
    - 1) Does it profit us?
    - 2) Does it profit others?
    - 3) Does it profit Christ?
  - b. Our liberty must be tempered by mastery.
    - 1) Does it master us?
    - 2) Do we master it?
  - c. Perhaps the most difficult mastery issue is the mastery of our own bodies. Our redemption should be a motivation for personal holiness.

### *Thoughts & Notes on Chapter Seven*

1. Beginning with Chapter 7, Paul addresses a number of questions that the Corinthians had written to him about (1<sup>st</sup> Cor. 7:1).
2. Paul confirmed the Corinthians' view that celibacy was good—for unmarried people (1<sup>st</sup> Cor. 7:1).
  - a. Married people were not expected to be celibate except for specific periods of time for spiritual purposes (1<sup>st</sup> Cor. 7:3-6).
  - b. Unmarried people are generally not gifted with a capacity for celibacy (1<sup>st</sup> Cor. 7:7-9; Matt. 19:12), and marriage is provided for the normal human sexual needs (1<sup>st</sup> Cor. 7:2).
  - c. Unmarried people are blessed with the opportunity to have undistracted devotion to the Lord (1<sup>st</sup> Cor. 7:32-35), but it is not a sin to get married (1<sup>st</sup> Cor. 7:36-40).
3. Paul offered some specific marriage instructions (1<sup>st</sup> Cor. 7:10-16), building on the Lord's teaching concerning marriage & divorce (Matt. 19:1-12).
4. Ultimately, our earthly circumstances (race, freedom, marital status, emotional states, business dealings) are secondary issues to our walk with the Lord (1<sup>st</sup> Cor. 7:17-31).

### *Thoughts & Notes on Chapter Eight*

1. Another matter that the Corinthians inquired about was the controversy concerning meat sacrificed to idols (1<sup>st</sup> Cor. 8:1a). Paul gave his answer to them in terms of knowledge and love (8:1b).
2. In terms of knowledge, since no other gods exist, meat sacrificed to idols is not a concern to those who exist from, for, and through Jesus Christ (1<sup>st</sup> Cor. 8:4-6).
3. In terms of love, some believers don't have that perspective, and their weak conscience can be ruined (1<sup>st</sup> Cor. 8:7-12).
4. The Law of Love motivates a believer to waive any liberty he has for the sake of not being a stumbling block (1<sup>st</sup> Cor. 8:13).

### *Thoughts & Notes on Chapter Nine*

1. Paul illustrates the principles of liberty and love through the personal examples of himself and Barnabas (1<sup>st</sup> Cor. 9:1-6).
2. Paul functioned under the Law of Love when he ministered to the Corinthians without any mention of their financial obligations towards him (1<sup>st</sup> Cor. 9:7-18).
  - a. Those who provide spiritual blessings to others through their teaching of the Word should receive temporal blessings from them in gratitude.
  - b. Those who are set apart for full-time service ought to be compensated by that service.
  - c. Paul voluntarily gave up any such compensation from the Corinthians as a freewill offering to the Lord.
3. Paul's attitude was one of bond-service to all whom he ministered (1<sup>st</sup> Cor. 9:19-23).
4. Paul's attention was focused on the things above—the eternal reward he anticipated from the Lord (1<sup>st</sup> Cor. 9:24-27).

### *Thoughts & Notes on Chapter Ten*

1. The believer who is focused on eternal reward will diligently study and apply the Word of God (1<sup>st</sup> Cor. 10:1-11).
2. The believer who is focused on eternal reward will humbly endure all the testing that God faithfully places upon us (1<sup>st</sup> Cor. 10:12,13).
3. The believer who is focused on eternal reward will take very seriously the issue of idolatry (demonism) (1<sup>st</sup> Cor. 10:14-22).
4. The believer who is focused on eternal reward will be totally oriented to the edification of others (once again emphasizing the Law of Love) (1<sup>st</sup> Cor. 10:23-33).

### *Thoughts & Notes on Chapter Eleven*

1. Chapter 11 begins a section of the Book where Paul addresses a number of local church practices designed to promote order with the congregation (1<sup>st</sup> Cor. 11-14).
2. One such local church practice (“traditions” v.2, “practice” v.16) was head covering (1<sup>st</sup> Cor. 11:2-16).
  - a. Local churches must examine whether their traditions & practices are consistent with the teachings of God’s Word—regardless of what other congregations are doing (vv.13,16).
  - b. Husbands and wives in the Dispensation of the Church have the privilege of portraying the marriage of Christ and the Church.
  - c. The Biblical roles of men and women are not just a feature for temporal life, but for spiritual life as well in the activities of a local church.
  - d. Male apostles, prophets, evangelists, and pastor-teachers were forbidden any head covering in the course of their portrayal of Godly leadership.
  - e. Prophetesses, however, were required to use a head covering in the course of their portrayal of Godly submission.

Note: Prophetesses prayed and prophesied in settings outside the local church. Within the local church, prophetesses were to remain silent in the presence of the prophets (1<sup>st</sup> Cor. 14:34,35).
3. In addition to the contentiousness over head covering, the Communion services at Corinth Bible Church were another divisive matter (1<sup>st</sup> Cor. 11:17-34).
  - a. Such divisions are not always bad, as the Lord uses them to demonstrate “those who are approved” (v.19).
  - b. The Corinthians had turned a solemn, reverent occasion into a drunken party (vv.20-22,33,34).
  - c. The Lord’s table must be observed in a worthy manner, or Divine discipline will be administered (vv.23-32).

### *Thoughts & Notes on Chapter Twelve*

1. Paul answered another of the Corinthians’ inquiries, and continued his discourse on practices for orderliness within the local church, by teaching them about spiritual gifts (1<sup>st</sup> Cor. 12:1ff.).
2. Unbelievers function according to the evil spirits behind all idolatry, but believers in the Dispensation of the Church function according to the ministry of God the Holy Spirit working in and through them (1<sup>st</sup> Cor. 12:2,3).
3. The entire trinity is involved in providing a believer with a gift, a ministry, and their associated activities (1<sup>st</sup> Cor. 12:4-6).
  - a. Gifts. χάρισμα <sup>#5486</sup>: *grace bestowments, gifts*.
  - b. Ministries. διακονία <sup>#1248</sup>: *service, ministry*.
  - c. Effects. ἐνέργημα <sup>#1755</sup>: *activity, experience*.
4. The gifts of the Holy Spirit are listed (1<sup>st</sup> Cor. 12:7-11,28).
  - a. The Word of Wisdom (v.8).
  - b. The Word of Knowledge (v.8).
  - c. Faith (v.9).
  - d. Healing (v.9).
  - e. Miracles (v.10).
  - f. Prophecy (v.10).
  - g. Discerning Spirits (v.10).
  - h. Tongues (v.10).
  - i. Interpretation of Tongues (v.10).
  - j. Apostle (v.28).
  - k. Teacher (v.28).
  - l. Helps (v.28).
  - m. Administrations (v.28).
5. Paul urged the Corinthians to “earnestly desire the greater gifts” (1<sup>st</sup> Cor. 12:31a).
6. Paul showed them something more excellent than spiritual gifts (1<sup>st</sup> Cor. 12:31b).



### Thoughts & Notes on Chapter Thirteen

1. Paul follows his development on spiritual gifts by highlighting how useless all of them are without the mental attitude perspective of love (1<sup>st</sup> Cor. 13:1-3).
2. ἀγάπη love is described in 16 different dimensions (1<sup>st</sup> Cor. 13:4-8a).
3. ἀγάπη love is greater than the foundational gifts as they are designed to be temporary, but ἀγάπη love is the operational method for the entire Dispensation of the Church (1<sup>st</sup> Cor. 13:8b-13).
  - a. The foundational gifts of prophecy, tongues, & knowledge had a limited duration (v. 8).
    - 1) Prophecy and knowledge will be done away. καταργέω <sup>#2673</sup>: *to make completely inoperative, to put out of use*. The age of knowing in part and prophesying in part is temporary (vv.9,10).
    - 2) Tongues will cease. παύω <sup>#3973</sup>: *to cease, leave off*. Explanation for this comes in ch.14.
  - b. The foundational gifts served until the perfect came (v.10), taking the Church from childhood to adulthood (v.11) & giving believers a face-to-face relationship with the Lord (v.12).
    - 1) τὸ τέλειον the perfect thing refers to the completed canon of Scripture. τέλειος <sup>#5046</sup>: *perfect, complete, adult, mature*.
    - 2) τὸ τέλειον cannot be the perfect man and cannot refer to the 2<sup>nd</sup> Advent of Jesus Christ. When the perfect man comes, prophecy will not be done away with; prophecy will begin anew (Joel 2:28).

### Thoughts & Notes on Chapter Fourteen

1. Paul follows the message of gifts (ch. 12) and the priority of love (ch. 13) by showing how love is applied in the use of the gifts (ch. 14).
2. For the Church, prophecy is greater than tongues because prophecy edifies the flock, and tongues do not (without interpretation) (1<sup>st</sup> Cor. 14:1-12).
3. The gift of tongues provided for the Holy Spirit to communicate through the human spirit without actively engaging the human mind (1<sup>st</sup> Cor. 14:14,15).
  - a. Foreign human languages could thus be utilized for (Jewish) evangelism (1<sup>st</sup> Cor. 14:10; Acts 2:6,8). They were, in fact, a sign to the Jews of the coming destruction of Jerusalem (1<sup>st</sup> Cor. 14:21,22; Isa. 28:11-13).
  - b. Even the angelic language could be spoken (1<sup>st</sup> Cor. 13:1), as well as the utterances of the Holy Spirit's intercession (Rom. 8:26).
  - c. None of this edified the local church and therefore the misuse of tongues produced only disorder (1<sup>st</sup> Cor. 14:20-25).
4. Paul summarizes the issue with the emphasis of propriety and orderliness (1<sup>st</sup> Cor. 14:26-40).

*Thoughts & Notes on Chapter Fifteen*

1. In Chapter 15, Paul addresses a Corinthian inquiry concerning the resurrection (v.12).
2. Paul reviewed the core of the Gospel message according to the Scriptures (1<sup>st</sup> Cor. 15:1-4).
  - a. Christ died for our sins.
  - b. Christ was buried and raised on the third day.
3. Christ appeared to His Apostles, and commissioned them to go into the world and proclaim the Gospel of the Resurrection (1<sup>st</sup> Cor. 15:5-11).
4. Rejection of the doctrine of resurrection invalidates the entire Gospel, as the work of Jesus Christ serves to provide eternal life (1<sup>st</sup> Cor. 15:12-19).
5. Paul taught the order of the resurrection (1<sup>st</sup> Cor. 15:20-24) up to the point when resurrection will no longer be needed because death itself will be abolished (1<sup>st</sup> Cor. 15:25-28).
6. Rejection of the doctrine of resurrection invalidates the ministry of faithful witnesses for Christ (1<sup>st</sup> Cor. 15:29-34).
7. Paul taught the nature of the resurrection (1<sup>st</sup> Cor. 15:35-50).
8. Paul taught the mystery of the rapture as a unique event in the various resurrection experiences (1<sup>st</sup> Cor. 15:51-57).
9. The doctrine of resurrection is a motivation to godliness and diligence (1<sup>st</sup> Cor. 15:58).

*Thoughts & Notes on Chapter Sixteen*

1. In Chapter 16, Paul details his pending travel arrangements, and gives instructions for the Corinthians until his arrival.
2. Their Christian benevolence is to be collected weekly as a normal course of their stewardship (1<sup>st</sup> Cor. 16:1-6).
3. The arrivals of Paul, Timothy, & Apollos will happen according to the Lord's plan (1<sup>st</sup> Cor. 16:7-12).
4. Until Paul or his messengers arrive, the Christian Way of Life is summarized (1<sup>st</sup> Cor. 16:13,14).
5. The Book closes with particular greetings (1<sup>st</sup> Cor. 16:14-24).

# The Believer's Pursuit of the Will of God

1. The Lord Jesus Christ continually sought the Will of God (John 5:30), and as imitators of Christ, we should do likewise (1<sup>st</sup> Cor. 11:1; Phil. 2:5).
2. The believer is commanded to understand the Will of God (Eph. 5:17).
  - a. To not do so is called foolishness.
  - b. ἄφρων <sup>#878</sup> signifies 'without reason' (a negative, *phrēn* the mind), "want of mental sanity and sobriety, a reckless and inconsiderate habit of mind" (Hort).
  - c. This understanding coincides with the filling of the Holy Spirit (Eph. 5:18).
3. The believer is commanded to prove the Will of God (Rom. 12:2).
  - a. "Be transformed" is a passive verb, indicating that positive volition must be expressed in order for God the Father to accomplish His good pleasure. Pres.pass.imper. μεταμορφόω <sup>#3339</sup>: *to transform*.
  - b. Only a believer with a renewed mind can prove the Will of God. νοῦς <sup>#3563</sup>: *mind*, denotes, speaking generally, the seat of reflective consciousness, comprising the faculties of perception and understanding, and those of feeling, judging and determining.
  - c. The believer "proves" the Will of God by living it, and demonstrating its goodness, acceptability, and perfection. δοκιμάζω <sup>#1381</sup>: *to test, prove*, with the expectation of approving.
4. The believer is to submit his will to the Will of God (Matt. 26:39 cp. 16:23,24).
  - a. Human volition has the capacity to pursue the Will of God, or to operate according to its own will.
  - b. When God's Will and man's will diverge, the choice must be made between obedience and sin.
  - c. When the choice is made to sin, and to pursue human will over the Will of God, by default, man is following the will of Satan.
5. The Will of God is discerned through meditation upon His Word (Deut. 4:6; Ps. 119:26,27; Prov. 2).
  - a. We must learn the whole counsel of God's Word, neither adding to it, nor taking away from it (Deut. 4:2; Acts 20:27; Rev. 22:18).
  - b. The meditation of God's Word will place wisdom and understanding within the heart of his worshipers (Prov. 2).
6. Wisdom and understanding are gifts of God's grace, and available through prayer (1<sup>st</sup> Kgs. 3:9-12; Jms. 1:5; Col. 1:9; Eph. 1:18).
  - a. Solomon is the example of the greatest prayer-request ever made (1<sup>st</sup> Kgs. 3:9-12).
  - b. Wisdom is bestowed by God as the answer to the world's demonic wisdom (Jms. 1:5).
  - c. The result of such prayers is that believers can live a life that pleases the Father (Col. 1:9).
  - d. Such prayer enlightens the eyes of our heart (Eph. 1:18).
7. The believer is to live his life in the power and filling of God the Holy Spirit (1<sup>st</sup> Pet. 4:1-6).
  - a. Having been delivered from sin, we are to live a sinless life in imitation of Him.
  - b. Now, as believers, we have a new manner of life.
8. The believer's spirit-filled life will be expressed in a joyful, thankful prayer-life (1<sup>st</sup> Thess. 5:16-18).
9. The believer's spirit-filled life, in obedience to the Will of God, is a nourishing life (Jn. 4:34; Matt. 4:4).
10. The believer who is oriented to grace will have a heart that will be in-tune with His purpose (2<sup>nd</sup> Cor. 9:6-8; 2<sup>nd</sup> Tim. 2:22; Ps. 51:10-15).
  - a. We are oriented to His grace, and to His abundance. This orientation produces heart-desires.
  - b. Only this pure heart can pursue the Will of God (2<sup>nd</sup> Tim. 2:22).
  - c. When fellowship is lost, confession restores us to the joy of His presence, and restores us to His Will (Ps. 51:10-15).

# Chapter One

First Corinthians, chapter one consists of a thankful greeting (1<sup>st</sup> Cor. 1:1-9), an exhortation regarding schisms (vv.10-17), and an affirmation of the unifying power of the gospel (vv.18-31).

## *The Thankful Greeting* (1<sup>st</sup> Cor. 1:1-9)

1. Paul's identification as the author (1<sup>st</sup> Cor. 1:1).  
Paul, a called apostle of Jesus Christ through the will of God.  
Παῦλος κλητὸς ἀπόστολος Χριστοῦ Ἰησοῦ διὰ θελήματος θεοῦ.
  - a. Paul includes his office in 9 out of his 13 NT epistles (Rom., 1<sup>st</sup> & 2<sup>nd</sup> Cor., Gal., Eph., Col., 1<sup>st</sup> & 2<sup>nd</sup> Tim., Tit.).
  - b. Paul ascribes his apostleship to the will of God in 5 of those 9 instances (1<sup>st</sup> & 2<sup>nd</sup> Cor., Eph., Col., 2<sup>nd</sup> Tim.).
  - c. Paul identifies himself as a called apostle (κλητὸς ἀπόστολος) only twice (Rom. 1:1; 1<sup>st</sup> Cor. 1:1).
2. Sosthenes' identification as the co-sender (1<sup>st</sup> Cor. 1:1). καὶ Σωσθένης ὁ ἀδελφός.
  - a. Sosthenes had been the leader of the Corinthian synagogue (Acts 18:17).
  - b. Sosthenes was numbered by the Church Fathers to be among the Seventy (Lk. 10:1,17; Eus. *EH* 1.12).
  - c. Co-senders are indicated in eight Pauline epistles (1<sup>st</sup> & 2<sup>nd</sup> Cor., Gal., Phil., Col., 1<sup>st</sup> & 2<sup>nd</sup> Thess., Philem.) (Timothy is a co-sender six times). Co-senders were secretaries and/or couriers, but should not be considered as co-authors.
3. The church of God which is at Corinth is identified as the recipient (1<sup>st</sup> Cor. 1:2).  
τῇ ἐκκλησίᾳ τοῦ θεοῦ τῇ οὐσῇ ἐν Κορίνθῳ.
  - a. Ἡ ἐκκλησία <sup>#1577</sup> is a called body (assembly, congregation, church).
  - b. This called body is consecrated/sanctified (ἁγιάζω <sup>#37</sup>) to God in Christ Jesus.
  - c. All believers are therefore "called saints" (κλητοὶς ἁγίοις).
  - d. Every called saint is then blessed to "call upon" the name of our Lord. ἐπικαλέω <sup>#1941</sup>: *to call upon, to invoke*.

Paul, a **called** apostle, writes to **called** saints in a **called** body who are privileged to **call** upon the Lord in every place.

4. Paul greets the called saints in Corinth with an intercessory prayer request for God the Father and the Lord Jesus Christ to sovereignly bestow grace and peace upon them (1<sup>st</sup> Cor. 1:3). This is Paul's intercession for every epistle (Grace, mercy, & peace in 1<sup>st</sup> & 2<sup>nd</sup> Tim.).
5. Paul's thanksgiving is then detailed (1<sup>st</sup> Cor. 1:4-9).
  - a. His primary thanksgiving was for God the Father's previous work of grace among them.
  - b. Corinth was spiritually enriched in Christ (v.5). πλουτίζω <sup>#4148</sup>: *to make rich*.
    - 1) Enriched in teaching.
    - 2) Enriched in knowledge.
    - 3) Not lacking in any spiritual gift (v.7a).
  - c. Corinth was grounded in grace so that they were awaiting eagerly the revelation of Christ, confident in their blameless estate (vv.7b,8).
  - d. Paul's concluding thanksgiving was for God the Father's faithfulness in His ongoing work of grace among them (v.9 cf. 2<sup>nd</sup> Tim. 2:13).

## *The Exhortation* (1<sup>st</sup> Cor. 1:10-17)

1. Paul exhorted (παρακαλέω <sup>#3870</sup>) his brethren by the authority of the Lord Jesus Christ to be like-minded (1<sup>st</sup> Cor. 1:10).
  - a. The character/reputation (name) of the Lord Jesus Christ is the instrument of Paul's exhortation.
  - b. Not an imperative—but an appeal for volitional application (cf. Acts 24:4; 27:34; Rom. 12:1; 15:30; 16:17; 1<sup>st</sup> Cor. 1:10; 4:16; 16:15; 2<sup>nd</sup> Cor. 2:8; 10:1; Eph. 4:1; Phil. 4:2<sub>x2</sub>; 1<sup>st</sup> Tim. 2:1; Philem. 9,10; Heb. 13:9; 1<sup>st</sup> Pet. 2:11; 5:1).

2. Believers with the same mind and judgment will speak with one voice.
  - a. Unity begins with the mind and judgment.
    - 1) καταρτίζω <sup>#2675</sup>: *to strengthen, perfect, complete; make one what he ought to be.*
    - 2) νοῦς <sup>#3563</sup>: *mind, the intellectual faculty.*
    - 3) γνώμη <sup>#1106</sup>: *view, judgment, opinion.*
  - b. Unity of mind and judgment produces a verbal unity (witness). λέγω <sup>#2036</sup>: *to speak, say.*
  - c. Unity of mind and judgment prevents schisms. σχίσμα <sup>#4978</sup>: *rent, division, dissension.*
3. Schisms of mind and judgment produce verbal disunity (quarrels).
 

ἔρις <sup>#2054</sup>: *contention, strife, wrangling.*

  - a. Such strife is the product of a depraved mind (ἁδόκιμος νοῦς) (Rom. 1:29).
  - b. Such strife is the expression of the flesh and its lust (Rom. 13:13; 1<sup>st</sup> Cor. 3:3; Gal. 5:20).
  - c. Such strife is a motivation and tool of false teachers (Phil. 1:15; 1<sup>st</sup> Tim. 6:4).
  - d. Faithful Pastors will avoid such strife (Tit. 3:9).
4. Schisms arise within a local church when believers' perspective is wrongly focused on the man rather than the message (1<sup>st</sup> Cor. 1:12ff.).
  - a. No minister of the Word hung on the cross for the redemption of any believer.
  - b. No believer is ever baptized into the body of any minister of the Word.
5. A wrong focus on the man rather than the message voids the gospel message of the cross of Christ (1<sup>st</sup> Cor. 1:17).

### ***The Affirmation*** (1<sup>st</sup> Cor. 1:18-31)

1. Either the Gospel of Jesus Christ is the central, unifying issue to the local church, or it is made void through that local church's carnal pursuit of schisms (1<sup>st</sup> Cor. 1:17).
2. The Gospel of Jesus Christ is one of two different things to two different groups of people (1<sup>st</sup> Cor. 1:18).
  - a. To those who are perishing. τοῖς μὲν ἀπολλυμένοις. Pres.mid.ptc. ἀπόλλυμι <sup>#622</sup>: *to destroy, perish, be lost, ruined, destroyed* (Jn. 3:16). This group of people views the Gospel of Jesus Christ to be foolishness. μωρία <sup>#3472</sup>: *foolishness.*
  - b. To those (of us) who are being saved. τοῖς σωζομένοις ἡμῖν. Pres.pass.ptc. σώζω <sup>#4982</sup>: *to save, rescue.* This group of people views the Gospel of Jesus Christ to be the very power of God. δύναμις θεοῦ.
3. The preaching of the Gospel of Jesus Christ is the work of God the Father to destroy the wisdom of the wise (1<sup>st</sup> Cor. 1:19-25).
  - a. These circumstances were prophetically described by Isaiah (1<sup>st</sup> Cor. 1:19; Isa. 29:13,14).
  - b. The wise man is the Gentile searching for God through philosophy, the scribe is the Jew searching for God through legalistic religion. Any debates between these two is fruitless, because both need Christ (1<sup>st</sup> Cor. 1:20).
    - 1) The Jews ask for signs (v.22a).
    - 2) The Gentiles seek for wisdom (v.22b).
  - c. Human wisdom views the Gospel as foolishness, but human wisdom cannot apprehend what the Gospel "foolishness" provides in grace (1<sup>st</sup> Cor. 1:21).
  - d. The Gospel of Jesus Christ crucified is a stumbling block to Jewish unbelievers and foolishness to Gentile unbelievers, but power and wisdom to "the called" of both Jew & Gentile (1<sup>st</sup> Cor. 1:23,24).
4. Our salvation ought to be a matter for our deliberate, continuous consideration (1<sup>st</sup> Cor. 1:26-31).
  - a. Consider (NASB, Amp.), You see (KJV, NKJV), Think of (NIV), See (YLT), Take a good look at (Wuest).
  - b. Most believers have very little to boast about in human terms (1<sup>st</sup> Cor. 1:26; cf. Phil. 3:4-7).
  - c. Salvation is entirely by grace (1<sup>st</sup> Cor. 1:27,28).
    - 1) This arrangement provides for a witness to those who have yet to receive such grace.
    - 2) This arrangement removes the possibility of human boasting (v.29).
    - 3) This arrangement ensures the eternal glorification of Jesus Christ (v.31).
5. The Gospel of Jesus Christ is a unique message.
  - a. It is the only message of grace that unifies every believer "in Christ Jesus" (v.30).
  - b. It is the only message of grace that can save the perishing unbeliever (Jn. 3:16,36; Acts 4:12; 1<sup>st</sup> Tim. 2:5).

## Chapter Two

First Corinthians, chapter two consists of a description of God's power and wisdom towards believers. His power is evident in the means by which He instructs us (1<sup>st</sup> Cor. 2:1-5). His wisdom is vital for believers in the midst of angelic conflict (vv.6-9). His power and wisdom allows believers to function in a spiritual manner (vv.10-16).

### *Power in Teaching* (1<sup>st</sup> Cor. 2:1-5)

1. Paul used his own example, which the Corinthians witnessed, to illustrate how the power of the Word of God is manifest (1<sup>st</sup> Cor. 2:1-5).
  - a. Paul came to them. He went to where they were and proclaimed the Gospel (cf. Rom. 10:14).
  - b. Paul's willingness to be the example is an important concept for Pastors to apply (1<sup>st</sup> Cor. 4:16; 11:1; 1<sup>st</sup> Pet. 5:3; 2<sup>nd</sup> Tim. 3:10,11).
2. Paul did not impress the Corinthians with superior speech or wisdom (1<sup>st</sup> Cor. 2:1,4). ὑπεροχή <sup>#5427</sup>: *elevation, pre-eminence, superiority*. P= The power of teaching is not derived from the persuasiveness of the teacher (1<sup>st</sup> Cor. 1:17; 2:1,4,13).
3. Paul publicly proclaimed the testimony (mystery) of God (1<sup>st</sup> Cor. 2:1). καταγγέλλω <sup>#2605</sup>: *to proclaim publicly, publish*. There is a textual question in this verse, primarily between two options.
  - a. μαρτύριον <sup>#3142</sup>: *eyewitness testimony*. ⚭<sup>2</sup> B D F G Ψ 33 1739 1881 ⚭ b vg sy<sup>h</sup> sa
  - b. μυστήριον <sup>#3466</sup>: *mystery, hidden counsel*. ⚭<sup>46vid</sup> ⚭<sup>2</sup> A C pc ar r sy<sup>p</sup> bo; Hipp BasA Ambst
  - c. Regardless of whether Paul proclaimed God's testimony, or God's mystery, he was a herald of God's verbal message and a living demonstration of God's power.
4. In his ministry to the Corinthians, Paul was determined that the crucified Christ would be the simple, repeated message for their salvation (1<sup>st</sup> Cor. 2:2).
5. Paul's arrival in Corinth was a low-point for him on the second missionary journey (1<sup>st</sup> Cor. 2:3; Acts 18:1-4).
6. Evangelizing and teaching the Word are demonstrations of the Holy Spirit and power (1<sup>st</sup> Cor. 2:4).
  - a. ἀπόδειξις <sup>#585</sup>: *demonstration, proof*. Used only here. ἀποδείκνυμι <sup>#584</sup>: *to exhibit; to prove, demonstrate* (Acts 2:22; 25:7; 1<sup>st</sup> Cor. 4:9; 2<sup>nd</sup> Thess. 2:4).
  - b. Evangelizing and teaching the Word are not exercises in philosophical or logical proof, but the Truth of God is proven through the power of the Holy Spirit within the soul of the believer.
7. As a result of the spiritually powerful manner through which the Word is ministered, believers can function in the Christian Way of Life with absolute confidence (1<sup>st</sup> Cor. 2:5).

### *Vital Wisdom* (1<sup>st</sup> Cor. 2:6-9)

1. Church Age doctrine is the grace blessing of God for the believers of this mature dispensation (1<sup>st</sup> Cor. 2:6a,7).
  - a. Pres.act.ind. of λαλέω <sup>#2980</sup> indicates that the continuous verbally-preached teaching of this age is the hidden, mystery doctrine of the Church.
  - b. The τέλειος <sup>#5046</sup> mature believers of this age are such by the grace of God which designed His Revelation to be manifest through deliberate progression (Heb. 11:40; 1<sup>st</sup> Pet. 1:12).
    - 1) Prior to the revelation of this mystery, Old Testament saints functioned in an imperfect sphere, anticipating "something better" (Heb. 11:40).
    - 2) During the revelation of this mystery (in the Dispensation of the Church: Age of the Apostles) the picture began to become clear as the New Testament was written and the perfect came (the completion of the canon of Scripture) (1<sup>st</sup> Cor. 13:9-12).
2. Church Age doctrine is the wisdom of God, which stands in contrast to the demonic wisdom of the rulers of this age (1<sup>st</sup> Cor. 2:6b).
  - a. οἱ ἄρχοντες τοῦ αἰῶνος τούτου. ἄρχων <sup>#758</sup>: *ruler, commander, chief, leader*. Clearly fallen angelic references in many cases (Matt. 12:24 = Mk. 3:22 = Lk. 11:15; Jn. 12:31; 14:30; 16:11; Acts 4:26; Eph. 2:2). Also examine αἱ ἀρχαί from ἀρχή <sup>#746</sup> (Rom. 8:38; 1<sup>st</sup> Cor. 15:24; Eph. 1:21; 3:10; 6:12; Col. 1:16; 2:10,15).
  - b. The earthly, natural, & demonic wisdom of this age produces jealousy, selfish ambition, disorder, and every variation of evil (Jms. 3:15).

3. The Church is the entrusted steward of God's mystery doctrine, and a special expression of God's eternal glory in Christ (1<sup>st</sup> Cor. 2:7).
  - a. Through the mystery doctrine revealed in the New Testament, the Church has the greatest understanding of the eternal purpose of God for the maximum glorification of the Lord Jesus Christ.
  - b. The pre-eminence of Christ is the ultimate plan of God the Father (Col. 1:15-20; Eph. 1:10,11; 3:4-12).
4. Through their ignorance of God's mystery doctrine, Satan's forces accomplished His very purpose by crucifying the Lord Jesus Christ (1<sup>st</sup> Cor. 2:8; Rev. 13:8b).
  - a. Jesus Christ was delivered up by the predetermined plan of God (Acts 2:23).
  - b. The fallen angels own activity rendered them disarmed (Col. 2:15).

### ***Spiritual Life*** (1<sup>st</sup> Cor. 2:10-16)

1. The spiritual life of a believer in the Dispensation of the Church is entirely centered upon the Spiritual revelation of God's hidden wisdom in a mystery—New Testament Truth for the edification of the Church (1<sup>st</sup> Cor. 2:10).
  - a. An important work of God the Holy Spirit in the Dispensation of the Church: Age of the Apostles was to reveal "all that God has prepared" for the saints of this Dispensation (1<sup>st</sup> Cor. 2:10a).
  - b. Believers in the Church are blessed with the greatest capacity to love God than any other believers in any previous dispensation, because members of the Church have the greatest capacity to know God than any other believers in any previous dispensation (1<sup>st</sup> Cor. 2:9; 1<sup>st</sup> Jn. 4:7-21).
  - c. New Testament Truth has equipped the Church with the deep things of God (1<sup>st</sup> Cor. 2:10b; Rom. 11:33), and prepared the Church to combat the deep things of Satan (Rev. 2:24).
2. The Spiritual revelation of God's hidden wisdom in a mystery (the New Testament) is complemented by the Spiritual impartation every Member of the Church receives (1<sup>st</sup> Cor. 2:12).
  - a. The Church is the recipient of the promised Holy Spirit from God—the Spirit of Truth (1<sup>st</sup> Cor. 2:12).
    - 1) Christ promised this blessing to His Apostles (Jn. 7:39; 14:16,17,26; 15:26; 16:7).
    - 2) He is the Spirit of Truth (Jn. 14:17; 15:26; 1<sup>st</sup> Jn. 4:2,6).
    - 3) He is the Spirit of Adoption (Rom. 8:15).
    - 4) He is the Spirit of Power and Love and Sound Judgment (2<sup>nd</sup> Tim. 1:7).
  - b. The Holy Spirit is our Defender against the evil spiritual powers of this world.
    - 1) Unclean spirits (Mt. 10:1 & often).
    - 2) Spirits of divination (Acts 16:16). Quite a different thing from the Spirit of Prophecy (Rev. 19:10).
    - 3) Spirits of slavery (Rom. 8:15).
    - 4) Spirits of stupor (Rom. 11:8).
    - 5) The spirit of the κόσμος (1<sup>st</sup> Cor. 2:12).
    - 6) The spirit that is now working in the sons of disobedience (Eph. 2:2).
    - 7) The spirit of cowardice (2<sup>nd</sup> Tim. 1:7).
    - 8) The spirit of antichrist (1<sup>st</sup> Jn. 4:3).
    - 9) The spirit of error (1<sup>st</sup> Jn. 4:6).
  - c. The indwelling of God the Holy Spirit is what makes each individual Member of the Body (the Church) a temple of God (1<sup>st</sup> Cor. 3:16; 6:19).
3. The indwelling of God the Holy Spirit is a particular blessing to the Church for the purpose of our spiritual perception of God's Word (1<sup>st</sup> Cor. 2:12b).
  - a. "So that" is a purpose clause which indicates the Father's purpose in giving us the Holy Spirit.
  - b. "We may know" is the subjunctive mood of οἶδα #1492 which indicates the potential we have of knowing.
  - c. The Holy Spirit is active in both the transmission (through the spiritual gift of the communicator) and the reception (with the human spirit of the listener) of the Word of God as it is verbally taught (1<sup>st</sup> Cor. 2:13).
  - d. The natural man (ψυχικὸς ἄνθρωπος) is the unbeliever without any spiritual capacity to accept or understand the revealed Word of God.
  - e. The Word of God is spiritually examined (πνευματικῶς ἀνακρίνεται).
  - f. The spiritual man (πνευματικὸς [ἄνθρωπος]) is the believer with the spiritual capacity to accept & understand the revealed Word of God.

## Chapter Three

First Corinthians, chapter three consists of a series of disappointments Paul has regarding the Corinthian believers. Their prolonged carnality was preventing their spiritual growth (vv.1-4). Their schisms prevented their appreciation for the various workers that God had used in building them up (vv.5-9). Maintaining spirituality for corporate and personal edification is critical for believers who are oriented to the Judgment Seat of Christ (vv.10-15), and who are burdened to function as a temple of God (vv.16,17). Finally, Paul admonishes the Corinthians to “foolishly” embrace God’s wisdom and embrace the blessings that God has for them (vv.18-23).

### *Spirituality versus Carnality* (1<sup>st</sup> Cor. 3:1-4)

1. Although the believers of Corinth were πνευματικοί, Paul could not speak to them as πνευματικοί (1<sup>st</sup> Cor. 3:1a).
2. The believers of Corinth (ἀδελφοί <sup>#80</sup> *brethren*) like the unbelievers mentioned in chapter two, are unable to apprehend spiritual truth, because they are carnal (fleshly) (1<sup>st</sup> Cor. 2:2,3).
  - a. Fleshly (NASB, NASB95, YLT). Of the flesh (ESV, RSV, NRSV, Amplified NT).
  - b. Carnal (KJV, NKJV, ASV, Darby).
  - c. Worldly (NIV).
  - d. As the people of this world live (GNT).
  - e. Dominated by the evil nature (Wuest).
3. σάρκινος <sup>#4560</sup>: adj. *fleshly, consisting of flesh* (Rom. 7:14; 1<sup>st</sup> Cor. 3:1; 2<sup>nd</sup> Cor. 3:3; Heb. 7:16); & σαρκικός <sup>#4559</sup>: adj. *fleshly, carnal* (Rom. 15:27; 1<sup>st</sup> Cor. 3:3<sub>x2</sub>; 9:11; 2<sup>nd</sup> Cor. 1:12; 10:4; 1<sup>st</sup> Pet. 2:11); fr. σάρξ <sup>#4561</sup>: *flesh*.
4. The consequence of prolonged carnality was a stunted spiritual growth (1<sup>st</sup> Cor. 3:1b). The Corinthians were still νήπιοι (infants) in Christ (cf. Eph. 4:14).
  - a. The babe needs milk, but if the believer remains carnal, they cannot even handle milk.
  - b. The babe who succeeds in digesting the milk is going to grow quickly (1<sup>st</sup> Pet. 2:2).
5. The personal sins of jealousy and strife resulted in the Corinthian believers falling into a sphere of carnality (1<sup>st</sup> Cor. 3:3,4).
  - a. Habitual and prolonged carnality becomes a walk.
  - b. This walk is “like” or “according to” man. The believer does not lose his salvation, but his manner of life (walk) is virtually identical to that of an unbeliever.

### *Appreciation for Workers* (1<sup>st</sup> Cor. 3:5-9)

1. The Corinthians’ habitual and prolonged carnality prevented them from appreciating the wealth of teaching they had been blessed with (1<sup>st</sup> Cor. 3:5-9).
  - a. Paul laid the foundation when he established the local church (Acts 18:1-17; 1<sup>st</sup> Cor. 3:6,10,22).
  - b. Apollos built upon that foundation with additional teaching (Acts 18:27; 1<sup>st</sup> Cor. 1:12; 3:6,10,22; 16:12).
  - c. Other workers included Silvanus (Acts 18:5; 2<sup>nd</sup> Cor. 1:19), Timothy (Acts 18:5; 1<sup>st</sup> Cor. 4:17; 16:10,11; 2<sup>nd</sup> Cor. 1:19), Titus (2<sup>nd</sup> Cor. 7:13,14; 12:18), and Cephas (Peter) (1<sup>st</sup> Cor. 1:12; 3:22).
2. Bible teachers are servants (διδάκονοι) that the Lord uses for “planting” and “watering” ministries, but ultimately God Himself produces the growth (1<sup>st</sup> Cor. 3:6). δίδωνος <sup>#1249</sup>: *servant, deacon*.
  - a. The variety of Pastor-Teachers, teachers, etc. that teach you the Word of God throughout your life do so as the Lord gives opportunity (1<sup>st</sup> Cor. 3:5).
  - b. No one Bible teacher can claim personal glory as his individual contribution to another believer’s growth is only a small fraction of the overall work of growth that God produces (1<sup>st</sup> Cor. 3:7).
  - c. Bible teachers should maintain their perspective as a part of one unified building effort, and endure in the ministry for their own reward (1<sup>st</sup> Cor. 3:8).
3. The servant-minded Bible teacher is truly a fellow worker (συνεργοί) with God, as God produces the growth of individual believers (1<sup>st</sup> Cor. 3:9). συνεργός <sup>#4904</sup>: *fellow worker*.



## *Orientation to the Judgment Seat of Christ* (1<sup>st</sup> Cor. 3:10–15)

1. Proper orientation to the Judgment Seat of Christ begins with grace (1<sup>st</sup> Cor. 3:10). Κατὰ τὴν χάριν τοῦ θεοῦ τὴν δοθεῖσάν μοι.
  - a. κατὰ <sup>#2596</sup> + acc. [maker of norm of similarity or homogeneity] *according to, in accordance with, in conformity with, according to.*
  - b. God's grace is given to believers so that believers can function with & under grace.
2. Proper orientation to the Judgment Seat of Christ entails the proper understanding of our architectural responsibilities. ὡς σοφὸς ἀρχιτέκτων.
  - a. σοφός <sup>#4680</sup>: *wise.*
  - b. ἀρχιτέκτων <sup>#753</sup>: *a master builder, an architect, the superintendant in the erection of buildings* (1<sup>st</sup> Cor. 3:10; LXX Isa. 3:3). From ἀρχή <sup>#746</sup>: *ruling, first.* τέκτων <sup>#5045</sup>: *carpenter* (Matt. 13:55; Mk. 6:3). According to Plato: "you might be able to buy a carpenter for 6 minas, but you'd need more than 10,000 drachmas for a master builder." 2 Macc. 2:29; Sir. 38:27. Hom. Il. 15,412 σοφία τέκτονος "some skilled workman whom Athena has instructed in all kinds of useful arts."
  - c. Every believer is tasked by God to be a builder (Rom. 14:19; 15:2; 1<sup>st</sup> Cor. 14:26; Eph. 4:29), but each one of us should strive to become a master-builder, and then ultimately a wise master-builder.
3. Proper orientation to the Judgment Seat of Christ motivates our understanding of the momentary role we play in the edification of other believers.
  - a. Paul understood that his momentary role among the Corinthians was to lay the foundation.
  - b. Apollos' momentary role among the Corinthians was to build upon Paul's previously laid foundation.
4. Proper orientation to the Judgment Seat of Christ admonishes the believer to exercise caution regarding the manner with which edification occurs (1<sup>st</sup> Cor. 3:10,11,12).
  - a. "Be careful how" βλέπω πῶς. Pres.act.imper. βλέπω <sup>#991</sup>: *to see; to process information by giving thought, direct one's attention to something, consider, note.*
  - b. ἐποικοδομέω <sup>#2026</sup>: *to build onto* (1<sup>st</sup> Cor. 3:10<sub>x2</sub>,12,14; Eph. 2:20; Col. 2:7; Jude 20).
  - c. "Be careful how you build" parallels "take care" with your liberty (1<sup>st</sup> Cor. 8:9), "take heed" lest you fall (1<sup>st</sup> Cor. 10:12), and "be careful how you walk" (Eph. 5:14)—all Pauline passages that highlight our opportunity to edify fellow believers (with imperative instances of βλέπω <sup>#991</sup>).
5. Proper orientation to the Judgment Seat of Christ challenges the believer to use only the finest of building materials in edifying a fellow believer (1<sup>st</sup> Cor. 3:12).
  - a. Gold, silver, and precious stones represent eternal, heavenly building materials (Rev. 21:10–21).
  - b. Wood, hay, and straw represent temporal, earthly building materials.
  - c. Heavenly building materials will pass the δοκιμάζω <sup>#1381</sup> testing by fire, but earthly building materials will be consumed (1<sup>st</sup> Cor. 3:13–15).

No meaning is assigned to the particular materials mentioned from Scriptural background. However, gold is often used to represent the glory of deity; silver is the metal of redemption, and precious stones reflect wealth of other kind. The use of these materials undoubtedly reflects Christian life and witness which as gold manifest the glory of God, as silver the extension of the gospel, and, as precious stones, accomplish many things which are of value in God's sight. By contrast, wood, hay, and stubble represent three degrees of worthlessness, stubble being fit for nothing. Hay is suitable only for beasts. Wood, while being a useful tool of man, can also be destroyed by fire. The final test of all man's work is what evaluation is placed upon it at the judgment seat of Christ. Christians, accordingly, are urged to build a life which embodies eternal values.
6. Proper orientation to the Judgment Seat of Christ focuses the believer upon daily personal self-examination.
  - a. Each believer's work will become evident (φανερός <sup>#5318</sup>), shown (δηλόω <sup>#1213</sup>), revealed (ἀποκαλύπτω <sup>#601</sup>), and quality tested (ὅποιος <sup>#3697</sup> & δοκιμάζω <sup>#1381</sup>) (1<sup>st</sup> Cor. 3:13). "The day" refers to the ultimate judgment day.
  - b. In the meantime, each believer must perform daily quality testing (1<sup>st</sup> Cor. 11:28).
  - c. Each work will be evaluated on a good/bad standard (2<sup>nd</sup> Cor. 5:10). (ἄγαθός <sup>#18</sup> / φαῦλος <sup>#5337</sup>)

\* *Bibliotheca Sacra* Volume 123 (Vol. 123, Page 101). Dallas Theological Seminary. John F. Walvoord, "The Judgment of the Church in Heaven" (1966).

## *The Temple of God* (1<sup>st</sup> Cor. 3:16,17)

1. The context for this argument is an appendix to the previous development on the Judgment Seat of Christ (1<sup>st</sup> Cor. 3:10–15).
2. As if the need to edify the Saints was not already obvious enough, Paul incredulously asks “Do you not know?”
  - a. οὐκ οἶδατε v.2pl.perf.act.ind. οἶδα #1492: *to know*. *Do you not know* is a negative rhetorical question that is equal to the positive statement “You certainly know that you are God’s temple...,” “I am sure that you know that...,” or “I am sure that you are aware of the fact that...”
  - b. Paul employs “do you not know” to express content of Doctrine that his students should already be aware of (Rom. 6:16; 11:2; 1<sup>st</sup> Cor. 3:16; 5:6; 6:2,3,9,15,16,19; 9:13,24). James also employs the phrase (Jms. 4:4).
3. The paired Truth of v.16 is that you (plural) are (collectively) a sanctuary (singular) of God and consequently the Holy Spirit dwells in (each of) you (plural).
  - a. The entire Church, Body of Christ, is a sanctuary unlike any that has existed upon this world before.
  - b. ναός #3485: *temple, sanctuary*. Careful distinctions must be drawn between the ναός inner sanctuary and the ἱερόν #2411 temple with its porches and outbuildings.
  - c. Since the Body (of Christ) is a temple, individual Members of that (spiritual) Body ought not defile their individual (physical) bodies (1<sup>st</sup> Cor. 6:19).
  - d. The Body’s role as a temple demands separation from all forms of idolatry (2<sup>nd</sup> Cor. 6:16).
  - e. Each individual Member is a special stone that fits into the overall temple in His Perfect way (Eph. 2:19–21).  
Note: we are not only the Temple in Christ, but we are also the Priesthood in Christ (1<sup>st</sup> Pet. 2:5).
4. The early Church was impressed greatly by this Truth.
  - a. A variety of writers wrote on the Church as the ναός of God. Iren(aeus) Haereses 5,9,4; Hippol(ytus), Ref(utatio omnium haeresium) 5,19,15; Sextus (Pythagoras) 35, 46a; Barnabas 6:15; 16:6–10; Synesius Dio 9; 2 Cl. 9:3.
  - b. Ignatius of Antioch, especially wrote on this subject (IPhld. 7:2; IEph. 9:1; 15:3; IMg. 7:2).  
Nevertheless, I have heard of some who have passed on from this to you, having false doctrine, whom ye did not suffer to sow among you, but stopped your ears, that ye might not receive those things which were sown by them, as being stones of the temple of the Father, prepared for the building of God the Father, and drawn up on high by the instrument of Jesus Christ, which is the cross, making use of the Holy Spirit as a rope, while your faith was the means by which you ascended, and your love the way which led up to God. Ye, therefore, as well as all your fellow-travellers, are God-bearers, temple-bearers, Christ-bearers, bearers of holiness, adorned in all respects with the commandments of Jesus Christ, in whom also I exult that I have been thought worthy, by means of this Epistle, to converse and rejoice with you, because with respect to your Christian life ye love nothing but God only. **Ignatius of Antioch to the Ephesians, Chapter 9.**
5. The Body of Christ, with Christ as the Head, form the only ναός that the Heavenly Jerusalem needs (Rev. 21:22).
6. “Pillar Status” is one of the highest rewards that a Member of the Church can attain to (Rev. 3:12).
7. “If any man” brings back the context of the Judgment Seat of Christ (1<sup>st</sup> Cor. 3:17 cf. v.12,14,15).
  - a. Employing wood, hay, or straw is tantamount to destroying the temple of God.
  - b. φθείρω #5351: *to destroy, ruin, corrupt, spoil*.
  - c. Ruining a fellow believer in Christ results in Divine discipline of the harshest sort (2<sup>nd</sup> Pet. 2:12; Jude 10).

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\* Ellingworth, P., Hatton, H., & Ellingworth, P. (1995). *A handbook on Paul's first letter to the Corinthians*. UBS handbook series; Helps for translators (1 Co 3:16). New York: United Bible Societies.

## ***Becoming Foolish*** (1<sup>st</sup> Cor. 3:18-23)

1. The practical daily application of “if any man” (v.12,14,15,17) is “let no man” (vv.18,21).
  - a. Μηδείς <sup>#3367</sup>: *nobody, no one, nothing* is directly tied to τὶς <sup>#5100</sup> *any man*.
  - b. The two prohibitions are expressed by 3p.sing.pres.imper. directed towards “Nobody.”
2. Two verbs are given as prohibitions: (negative imperatives)
  - a. Do not deceive yourself (1<sup>st</sup> Cor. 3:18). ἐξαπατάω <sup>#1818</sup>: *to cause someone to accept false ideas about something; deceive, cheat* (Rom. 7:11; 16:18; 1<sup>st</sup> Cor. 3:18; 2<sup>nd</sup> Cor. 11:3; 2<sup>nd</sup> Thess. 2:3; 1<sup>st</sup> Tim. 2:14). Fr. ἀπατάω <sup>#538</sup>: *to cheat, beguile, deceive* (Eph. 4:6; 1<sup>st</sup> Tim. 2:14; Jms. 1:26).
  - b. Do not boast in men (1<sup>st</sup> Cor. 3:21).
    - 1) This was the failure of Corinth (1<sup>st</sup> Cor. 1:12; 3:4).
    - 2) Application for all believers is to view all things with God’s Divine wisdom (Divine Viewpoint) (1<sup>st</sup> Cor. 3:21b-23).
3. Believers who substitute the wisdom of this age for God’s wisdom are actively plunging themselves into self-deception (1<sup>st</sup> Cor. 3:18a).
4. The antidote for self-deception is a positive imperative—he must become foolish (1<sup>st</sup> Cor. 3:18b). μωρὸς γενέσθω. v.3p.sing.aor.mid.imper. γίνομαι <sup>#1096</sup>: *to be, to become*. μωρός <sup>#3474</sup>: *foolish*.
5. Boasting over one item is ridiculous since all things belong to the Body of Christ (1<sup>st</sup> Cor. 3:21b-23).
  - a. Since “all things” belong to the Body of Christ, boasting in one thing (or any finite number) is pointless.
  - b. Since all things belong to the Body of Christ, no believer has anything that any other believer does not have. Every believer is in the Body of Christ, and therefore owns all things in common with the Body.
    - 1) Every believer possesses every spiritual blessing in the heavenly places in Christ (Eph. 1:3).
      - a) Believers need to have their eyes open to this spiritual wealth (Eph. 1:18).
      - b) Believers need to actively engage in the heavenly, spiritual economy (Rev. 3:18).
    - 2) Every believer possesses every temporal blessing in the world consistent with his need for the glorification of Jesus Christ (Phil. 4:19; 2<sup>nd</sup> Cor. 9:8), and consistent with his capacity to handle it (Phil. 4:12; 2<sup>nd</sup> Cor. 9:10-12).
6. Jesus Christ is the Heir of All Things (Heb. 1:2), and we are fellow heirs with Christ (Rom. 8:17). Our position in Christ gives us a total confidence for any circumstance and detail of life (Rom. 8:31-39).

## Chapter Four

In Chapter Four Paul addresses the Corinthians' divisive issues in terms of personal humility as faithful stewards (vv.1-8). Paul demonstrates how the Apostles were the greatest example of enforced humility, as a pattern for all believers in the Church to emulate (vv.9-13). Paul then urged the Corinthians to remember the teaching they received when they first came to Christ and to follow the example he was setting for them day by day (vv.14-16). Timothy is dispatched to review Paul's previous doctrinal teaching (v.17), and the Corinthians are warned that Paul's next visit to their city may not be a pleasant one for them (1<sup>st</sup> Cor. 4:18-21).

### *Servants and Stewards* (1<sup>st</sup> Cor. 4:1-8)

1. "Let a man" (1<sup>st</sup> Cor. 4:1) forms a natural contrast to "Let no man" (1<sup>st</sup> Cor. 3:18). The negative imperative (prohibition) addressed to "nobody" is now followed by a general imperative addressed to "anybody" and therefore "everybody."
2. λογίζεσθω v.3s.pres.mid.imper. λογίζομαι <sup>#3049</sup>: *reckon, count, compute*. A mathematical and accounting term, then of cognitive processes. In Bib. lit. esp. used by Paul.
  - a. Love does not take a wrong suffered into account (1<sup>st</sup> Cor. 13:5).
  - b. Through reconciliation, God no longer counts our trespasses against us (2<sup>nd</sup> Cor. 5:19; Rom. 4:8).
  - c. Justification is the crediting of Righteousness to our account (Rom. 4:6,11 cp. vv.3,9,22,23; Gal. 3:6; Jms. 2:23).
  - d. When facts or information is taken "into account" then the thought process is rendered *consider* or *regard* (Lk. 22:37; Acts 19:27; Rom. 6:11; 9:8).
  - e. When this thought process works itself through thoroughly then this term is rendered *consider, ponder, let one's mind dwell on* something (Phil. 4:8; Heb. 11:19; 1<sup>st</sup> Cor. 13:11; 2<sup>nd</sup> Cor. 3:5; 10:7).

Wuest: "In this manner let a man measure and classify us."

3. Paul continues to teach against the Corinthians' divisive thinking by directing them to consider any teacher they have as Christ's helper, and God the Father's steward (1<sup>st</sup> Cor. 4:1,2).
  - a. ὑπηρέτης <sup>#5257</sup>: *servant, minister, helper* (Acts 13:5). The ὑπηρέτης was the servant who attended each man-at-arms (ὀπλίτης) to carry his baggage, rations, and shield (Thuc. 3.17).
  - b. οἰκονόμος <sup>#3623</sup>: *steward, manager of household affairs* (Lk. 16:1ff.; Tit. 1:7; 1<sup>st</sup> Pet. 4:10).

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"Labour together with one another; strive in company together; run together; suffer together; sleep together; and awake together, as the stewards, and associates, and servants of God (θεοῦ οἰκονόμοι καὶ πάρεδροι καὶ ὑπηρέται). Please ye Him under whom ye fight, and from whom ye receive your wages. Let none of you be found a deserter. Let your baptism endure as your arms; your faith as your helmet; your love as your spear; your patience as a complete panoply." Ignatius to Polycarp, chapter 6.

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4. The Corinthians are out of line in their ranking of Paul & Apollos, and in their arrogant and boasting rankings of one another (1<sup>st</sup> Cor. 4:5-7).
5. Such activity is a rejection of the principle of faithful stewardship (1<sup>st</sup> Cor. 4:2-4).

### *Apostolic Spectacles* (1<sup>st</sup> Cor. 4:9-13)

1. This passage begins with Paul's opinion. "I think" δοκῶ fr. δοκέω <sup>#1380</sup>. These are the thoughts of a believer in the Spirit and forming viewpoints (γνώμη <sup>#1106</sup>) (cf. 1<sup>st</sup> Cor. 7:25,26,40).
  - a. Paul included his viewpoints and opinions as a believer in Whom God was working.
  - b. The Holy Spirit included these viewpoints and opinions within the Body of Scripture, thus validating the Absolute Truth being communicated (2<sup>nd</sup> Tim. 3:16; 2<sup>nd</sup> Pet. 1:20,21; 2<sup>nd</sup> Sam. 23:2).
2. For the believers of the early Church, the prime exhibits to display the grace of Christ were the Apostles (1<sup>st</sup> Cor. 4:9).
  - a. God had previously utilized the Old Testament prophets for His communication to man (Heb. 1:1).
  - b. God had ultimately spoken through His Son (Heb. 1:2).
    - 1) The greatest of all Old Testament prophets (Matt. 13:57; 21:11; Acts 3:22 cp. Deut. 18:15,18).
    - 2) The Apostle and High Priest of our confession (Heb. 3:1).

- c. ἀποδείκνυμι <sup>#584</sup>: *to point away from one's self, to point out, exhibit. to prove by arguments, demonstrate* (Used 4x in NT: Acts 2:22; 25:7; 1<sup>st</sup> Cor. 4:9; 2<sup>nd</sup> Thess. 2:4). δείκνυμι <sup>#1166</sup> used 31x. ἀπόδειξις <sup>#585</sup>: *demonstration* used once (1<sup>st</sup> Cor. 2:4).
- d. The Apostles were exhibited as condemned to death, and as spectacles.
  - 1) ἐπιθανάτιος <sup>#1935</sup> used only here in the NT. Refers to one who has been sentenced, but not yet executed. Contrasted with ἐπιθανάτος used of one terminally ill.
  - 2) θέατρον <sup>#2302</sup>: *a theatre, public show, spectacle*. Used 3x in NT (Acts 19:29,31; 1<sup>st</sup> Cor. 4:9).
- e. God the Father's theatrical portrayal of grace has two target audiences: angels and man (cf. Eph. 3:10).
- 3. The unreality of the Corinthians' perceived greatness is contrasted vividly with the reality of the Apostle's enforced humility (1<sup>st</sup> Cor. 4:8,10-13).
  - a. Like Laodicea (Rev. 3:17), Corinth was convinced of their own greatness (1<sup>st</sup> Cor. 4:8a).
  - b. Paul comments how he wished such were already the case (1<sup>st</sup> Cor. 4:8b), even as Christ wished that He could already commence 2<sup>nd</sup> Advent activity (Lk. 12:49,50).
  - c. Because of their pride, the Corinthians had failed to pursue God's wisdom, power, and honor. Instead they had substituted this world's wisdom, power, and honor (v.10).
  - d. Financial contentment is defined as food and covering (1<sup>st</sup> Tim. 6:8), but the Apostles were often denied even that (v.11).
  - e. As living representatives of Christ, the Apostles became the greatest pictures of Christ.
    - 1) Roughly treated (Matt. 26:67; 27:26,27-31).
    - 2) Homeless (Matt. 8:20).
    - 3) Toil (Isa. 53:3; Mark 6:3; Jn. 4:6).
    - 4) Reviled (1<sup>st</sup> Pet. 2:23; 3:9ff.; Matt. 27:39-44; Ps. 22:6-8).
    - 5) Persecuted (Matt. 5:44-46; Rom. 12:14; Jn. 15:20).
    - 6) Slandered (Matt. 5:11,12; 12:24; 27:12,13; Jn. 9:24-34; 18:30; 19:12,15).
  - f. The summary definition of Apostles: scum of the world, the dregs of all things.

### ***Paul's Purpose in Writing, Sending, and Coming*** (1<sup>st</sup> Cor. 4:14-21)

- 1. Paul's purpose in writing the Apostolic Spectacles paragraph was to admonish the Corinthians as a father would admonish a son (1<sup>st</sup> Cor. 4:14-16).
  - a. The purpose was not to shame them. ἐντρέπω <sup>#1788</sup>. Shame can actually be an effective spiritual device towards believers (2<sup>nd</sup> Thess. 3:14) or unbelievers (Tit. 2:8), but that is not Paul's intent here.
  - b. The purpose was to admonish them.
    - 1) νουθετέω <sup>#3560</sup>: *to admonish, warn, exhort, to counsel about avoidance or cessation of an improper course of conduct* (BDAG). νοῦς + τίθημι. Used 8x (Acts 20:31; Rom. 15:14; 1<sup>st</sup> Cor. 4:14; Col. 1:28; 3:16; 1<sup>st</sup> Thess. 5:12,14; 2<sup>nd</sup> Thess. 3:15).
    - 2) νουθεσία <sup>#3559</sup>: *admonition, exhortation*. Used 3x (1<sup>st</sup> Cor. 10:11; Eph. 6:4; Tit. 3:10).
    - 3) νουθέτημα: *admonition, discipline* (LXX Job 5:17)
  - "Putting sense into the heads of people. A thankless, but necessary, task." A.T. Robertson
  - c. Paul's admonishment was motivated by a fatherly love (1<sup>st</sup> Cor. 4:14,15).
    - 1) ὡς τέκνα μου ἀγαπητά. ἀγαπητός <sup>#27</sup>: *beloved, object of ἀγάπη love*.
    - 2) Corinth has had many (μύριοι, myriads) "tutors" but only one "father." παιδαγωγός <sup>#3807</sup>: *schoolmaster*. Among the Greeks and the Romans the name was applied to trustworthy slaves who were charged with the duty of supervising the life and morals of boys belonging to the better class. The boys were not allowed so much as to step out of the house without them before arriving at the age of manhood.
    - 3) Paul describes the spiritual love he has for those he has spiritually "fathered" in a similar way to how he addressed the Thessalonians (1<sup>st</sup> Thess. 2:7,8).
  - d. Paul's admonition is accompanied by an exhibition (1<sup>st</sup> Cor. 4:16). παρακαλῶ οὖν ὑμᾶς, μιμηταί μου γίνεσθε.
    - 1) Paul came along side (παρακαλέω) and urged them to become something they weren't already (γίνομαι).
    - 2) μιμητής <sup>#3402</sup>: *imitator* (1<sup>st</sup> Cor. 4:16; 11:1; Eph. 5:1; 1<sup>st</sup> Thess. 1:6; 2:14; Heb. 6:12; 1<sup>st</sup> Pet. 3:13).

2. Paul's purpose in sending Timothy was to review the Christian Way of Life and the content of God's Word, which Paul exemplified and taught consistently (1<sup>st</sup> Cor. 4:17).
  - a. "He will remind you of my ways." Paul's "ways" reflect the Christian Way of Life that he lived at all times.
  - b. Paul's teaching was consistent in every place (πανταχοῦ) in every local church (ἐν πάσῃ ἐκκλησίᾳ).
3. Paul's purpose in coming back to Corinth was to evaluate their power (1<sup>st</sup> Cor. 4:18-21).

Wuest: Not as shaming you am I writing these things, but as my children, beloved ones, I am warning and admonishing you, for if you may be having ten thousand tutors in Christ, yet not many fathers do you have, for in Christ Jesus through the gospel, as for myself, I begot you. I beg of you, please, therefore, be becoming imitators of me. For this very reason I sent to you Timothy, who is my child, a beloved one, and one in the Lord, who is trustworthy and can be depended upon, who will bring to your remembrance my ways which are in Christ Jesus, even as in every assembly everywhere I am teaching. Now, on the supposition that I am not coming to you, certain ones have an inflated ego. But I will come to you shortly if the Lord wills, and I will take cognizance, not of the speech of those with an inflated ego but of their power, for the kingdom of God is not in the sphere of speech but in that of power. What are you desiring? With a stick shall I come to you or in a love that has as its impelling motive the benefit of the one loved, the exercise of which love demands self-sacrifice, and in the spirit of meekness?

## Chapter Five

In Chapter Five Paul begins to address a series of specific issues that need to be corrected in Corinth. The most blatantly sinful of these is the man of incest (vv.1-13). This man's openly sinful lifestyle should have been dealt with (vv.1-5). The Corinthians' failure to deal with it produced additional problems as the whole lump of dough became leavened (vv.6-8). These matters resulted from a misapplication of a previously given message (vv.9-13).

### *The Man of Incest* (1<sup>st</sup> Cor. 5:1-5)

1. "It is actually reported" expresses the shocking nature of Paul's message. "Ὅλως ἀκούεται. It is universally reported (Darby). I can hardly believe the report (NLT).
2. "There is immorality among you, and immorality of such a kind" continues the incredulous circumstances of Paul's discourse. ἐν ὑμῖν πορνεία, καὶ τοιαύτη πορνεία.
  - a. πορνεία <sup>#4202</sup>: unlawful sexual intercourse, *fornication* (Matt. 5:32; 15:19; 19:9; Mk. 7:21; Jn. 8:41; Acts 15:20,29; 21:25; 1<sup>st</sup> Cor. 5:1<sub>x2</sub>; 6:13,18; 7:2; 2<sup>nd</sup> Cor. 12:21; Gal. 5:19; Eph. 5:3; Col. 3:5; 1<sup>st</sup> Thess. 4:3; Rev. 2:21; 9:21; 14:8; 17:2,4; 18:3; 19:2).
  - b. πορνεύω <sup>#4203</sup>: *to commit fornication* (1<sup>st</sup> Cor. 6:18; 10:8<sub>x2</sub>; Rev. 2:14,20; 17:2; 18:3,9).
  - c. ἐκπορνεύω <sup>#1608</sup>: *give one's self over to fornication* (Jd. 7).
  - d. πόρνη <sup>#4204</sup>: *harlot, female fornicator* (Matt. 21:31,32; Lk. 15:30; 1<sup>st</sup> Cor. 6:15,16; Heb. 11:31; Jms. 2:25; Rev. 17:1,5,15,16; 19:2).
  - e. πόρνος <sup>#4305</sup>: *male fornicator; male prostitute* (1<sup>st</sup> Cor. 5:9,10,11; 6:9; Eph. 5:5; 1<sup>st</sup> Tim. 1:10; Heb. 12:16; 13:4; Rev. 21:8; 22:15).
3. The fornication is of such a nature that even by the lowest of Corinthian standards, such a thing is against social standards and even the law.
  - a. Corinth was probably the most sexually promiscuous center in the Roman empire.
    - 1) In the earliest Greek literature it was linked with wealth (Homer *Iliad* 2. 569-70) and immorality.
    - 2) When Plato referred to a prostitute, he used the expression "Corinthian girl" (*Republic* 404d).
    - 3) The playwright Philetaerus (*Athenaeus* 13. 559a) titled a burlesque play *Ho Korinthiastēs*, which may be translated "The Lecher."
    - 4) Aristophanes coined the verb *korinthiazomai* to refer to fornication (*Fragment* 354).
    - 5) According to Strabo (*Geography* 8. 6-20) much of the wealth and vice in Corinth centered around the temple of Aphrodite and its thousand temple prostitutes.
    - 6) For this reason a proverb warned, "Not for every man is the voyage to Corinth."
  - b. Mosaic Law prohibited marrying one's father's wife (Lev. 18:8; 20:11).
  - c. Roman Law prohibited such a thing as well (Cicero *Cluantes* 6.15; Gaius *Institutis* 1.63).
4. Perhaps even more shocking than the deeds of the fornicator, is the prideful acceptance of the Corinthians (1<sup>st</sup> Cor. 5:2).
  - a. "You have become arrogant." ὑμεῖς πεφυσιωμένοι ἐστέ. Perf.pass.ptc. φυσιόω <sup>#5448</sup>: *to blow up, inflate* (φυῖσα: *pair of bellows*). fig. *to cause to have an exaggerated self-conception, puff up, make proud*. Used 7x in the NT: 1<sup>st</sup> Cor. 4:6,18,19; 5:2; 8:1; 13:4; Col. 2:18. φυσίωσις <sup>#5450</sup>: *swell-headedness, pride, conceit*. Hapax: 2<sup>nd</sup> Cor. 12:20.
  - b. This arrogance motivated their boasting (1<sup>st</sup> Cor. 5:6). καύχημα <sup>#2745</sup>: *boasting*.
    - 1) Boasting over this man's membership in their body?
    - 2) Boasting over their enlightened tolerance for his activity?
  - c. "And not mourned instead." οὐχὶ μᾶλλον ἐπενθήσατε. πενθέω <sup>#3996</sup>: *to mourn, mourn for, lament* (Matt. 5:4; 9:15; 2<sup>nd</sup> Cor. 12:21; Jms. 4:8-10).
  - d. The objective of such corporate mourning is the personal removal of the unrepentant sinner. ἵνα ἀρθῇ ἐκ μέσου ὑμῶν.
    - 1) This removal serves as a warning to others (Deut. 13:5; 17:7,12; 21:21; 22:21).
    - 2) This removal serves to produce sorrow, and motivate repentance (2<sup>nd</sup> Cor. 2:6-8).

\* Walvoord, J. F., Zuck, R. B., & Dallas Theological Seminary. (1983-c1985). *The Bible knowledge commentary : An exposition of the scriptures*. Wheaton, IL: Victor Books.

5. Paul remedies the Corinthians' negligence by rendering a spiritual judgment against the fornicator (1<sup>st</sup> Cor. 5:3-5).
  - a. Paul is absent in body, but present in spirit. The unity of the Body of Christ is such that members of that Body can (in a sense) function with a "spiritual omnipresence."
  - b. Although the elders of Corinth failed in their responsibilities, Paul submits to the authority (name) of Jesus Christ, and exercises the power of Jesus Christ in handing down the ecclesiastical judgment (1<sup>st</sup> Cor. 5:4; Matt. 18:20; Jn. 5:22).
  - c. Because the Corinthians did not "remove" (1<sup>st</sup> Cor. 5:2,13), Paul "delivered" (1<sup>st</sup> Cor. 5:5).
    - 1) v.2—aor.pass.subj. αἶρω <sup>#142</sup>: *take away, remove* (Lk. 23:18; Jn. 1:29; 19:15; Acts 21:36; 22:22; Col. 2:14).
    - 2) v.13—aor.act.imper. ἐξαίρω <sup>#1808</sup>: *to remove, drive away* (used here, and in a variant reading for v.2).
    - 3) v.5—aor.act.infin. παραδίδωμι <sup>#3860</sup>: *to give over, betray*. See God's use of παραδίδωμι in Divine discipline (Rom. 1:24,26,28).
  - d. Paul delivered "such a one." τὸν τοιοῦτον. Not only this specific man, but any other believer who engages in such open defiance of God's will.
  - e. Such last-resort measures of Divine discipline are instructional, motivational, and salvational.
    - 1) Instructional (1<sup>st</sup> Tim. 1:20). Remedial Bible classes for spiritual lessons that are not learned through positive volition. παιδεύω <sup>#3811</sup> vs. μανθάνω <sup>#3129</sup>.
    - 2) Motivational (2<sup>nd</sup> Cor. 2:4-11). Spiritual motivation based upon spiritual applications of love—NOT emotional coercion!!
    - 3) Salvational (1<sup>st</sup> Cor. 5:5). Divine discipline may be the only wake-up call that will prompt the carnal believer to turn to the Lord for deliverance (salvation) from his sin problem (Ps. 83:16; Heb. 12:11; Jms. 5:20; Ezek. 18:26-28).

### ***The Leavened Lump*** (1<sup>st</sup> Cor. 5:6-8)

1. The plan of God is good in every way (טוֹב כָּל־מַעֲשֵׂהוּ) (Gen. 1:31). The Corinthians' harmful activity was not good (οὐ καλὸν) (1<sup>st</sup> Cor. 5:6).
2. Do you not know (οὐκ οἶδατε) is a rhetorical question, equivalent to a strong statement: "Surely you know," or "Surely you have heard what is said in the past." Rom. 6:16; 11:2; 1<sup>st</sup> Cor. 3:16; 5:6; 6:2,3,9,15,16,19; 9:13,24; + 1 non-Pauline use: Jms. 4:4.
3. Leaven, symbolically, represents sin throughout the Old & New Testaments.
  - a. Unleavened bread is called "the bread of affliction" (Deut. 16:3). It served as a reminder of the haste in which Israel departed from Egypt (Ex. 12:33,34).
  - b. The haste must be observed in contrast with the thorough deliberate search for leaven (Ex. 12:14-20). The greatest care was always taken by the Jews to free their houses from leaven—the owner searching every corner of his dwelling with a lighted candle. JAMIESON, FAUSSETT & BROWN
  - c. Leaven was prohibited in food offerings dedicated to the Lord by fire (Lev. 2:11).
    - 1) Honey was also prohibited, but salt was required.
    - 2) Leavened bread was required for the peace offering (Lev. 7:13), and for the wave offering at Pentecost (Lev. 23:17).
  - d. Christ used leaven to prophetically show the terrible corruption which will pervade the kingdom of heaven (Mt. 13:33).
  - e. Christ also warned against the leaven of the Pharisees & Sadducees (Mt. 16:6,12; Lk. 16:1), as well as the leaven of Herod (Mk. 8:15).
  - f. Previous Pauline usage (Gal. 5:8-10).
    - 1) Leaven is a persuasion that comes from a source other than the One Who calls us (v.8).
    - 2) Only a tiny amount of leaven is needed in order to thoroughly corrupt the whole lump (v.9).
    - 3) The agents of such "other viewpoints" are "disturbing" the flock and subject to Divine judgment (v.10).
4. Clean out. ἐκκαθάρατε Aor.act.imper. ἐκκαθαίρω <sup>#1571</sup>: *to remove as unclean, cleanse, clean out*. Used 2x (1<sup>st</sup> Cor. 5:7; 2<sup>nd</sup> Tim. 2:21). ἐκ <sup>#1537</sup> + καθαίρω <sup>#2508</sup> *to cleanse, prune* (Jn. 15:2).
5. A leavened lump (local church) can be de-leavened by this church cleaning because our redeemed position is unleavened by the finished work of Jesus Christ on the cross.
6. Just as Israel removed all leaven in order to observe Passover, local churches must cleanse themselves of metaphoric leaven in order to fully celebrate Christ (our Passover) (1<sup>st</sup> Cor. 5:8).



## *The Misapplied Message* (1<sup>st</sup> Cor. 5:9–13)

1. Prior to writing 1<sup>st</sup> Corinthians, a previous letter to the church at Corinth warned the believers there to not “associate with fornicators” (1<sup>st</sup> Cor. 5:9). Ἐγγραφα ὑμῖν ἐν τῇ ἐπιστολῇ μὴ συναναμίγνυσθαι πόρνοις.
  - a. Pres.mid.inf. συναναμίγνυμι <sup>#4874</sup>: *associate with*. 1<sup>st</sup> Cor. 5:9,11; 2<sup>nd</sup> Thess. 3:14; Hos. 7:8 (LXX)
  - b. Dat.plur. πόρνος <sup>#4205</sup>: *fornicators*.
2. This warning was not given with respect to unbelievers (1<sup>st</sup> Cor. 5:10).
  - a. Not at all, not altogether, by no means (οὐ παντως). Rom. 3:9; 1<sup>st</sup> Cor. 5:10
  - b. τοῖς πόρνοις τοῦ κόσμου τούτου. “the fornicators of this world.”
  - c. Or (ἢ) Covetous swindlers or idolaters. τοῖς πλεονέκταις καὶ ἄρπαξιν ἢ εἰδωλολάτραις.
    - 1) Paul clarified that he was not warning against the fornicators of this κόσμος.
    - 2) Paul also expanded the subject beyond fornicators to covetous swindlers and idolaters.P= Legalism is narrowly focused, but grace widens the believers eyes.
  - d. The principle of separation does not mean that believers in the Church break all associations with unbelievers.
    - 1) We can’t leave the world, until the Lord takes us out of this world.
    - 2) We must be willing to serve as living and verbal witnesses to the Truth.
3. Separation is a principle for application with respect to “so-called” brothers (1<sup>st</sup> Cor. 5:11).
  - a. “A certain named brother.” μὴ συναναμίγνυσθαι ἐάν τις ἀδελφὸς ὀνομαζόμενος. Pres.pass.ptc. ὀνομάζω <sup>#3687</sup>: *to name, give name to*.
    - 1) Believers who name the name of the Lord are to abstain from wickedness. Pres.act.ptc. 2<sup>nd</sup> Tim. 2:19.
    - 2) Fornication, uncleanness, or greed must not even be named among us. Pres.pass.imper. Eph. 5:3.
  - b. Paul again expands “the list” to six items: fornicators, coveters, idolaters, revilers, drunkards, & swindlers.
    - 1) “The list” isn’t the point.
    - 2) Separation from leaven within the body is the point.
  - c. “Do not associate” is also expanded to “do not even eat with.” Pres.act.inf. συνεσθίω <sup>#4906</sup>: *to eat with*. Spiritual life separation also requires temporal life separation.
4. Proper application: judge yourselves. Leave the rest of the world to God (1<sup>st</sup> Cor. 5:12,13).
  - a. Outsiders. τοὺς ἔξω.
  - b. Within. τοὺς ἔσω ὑμεῖς.
  - c. Remove the wicked man from among yourselves. Aor.act.imper. ἐξάίρω <sup>#1808</sup>: *take away, remove*.

## Chapter Six

In Chapter Six Paul continues to contrast the church and the world. Just as we are not charged with judging outsiders (1<sup>st</sup> Cor. 5:12,13), neither should we turn to outsiders to judge among ourselves (1<sup>st</sup> Cor. 6:1-8). The dividing line between believers and unbelievers is not one of behavior, but one of redemption (vv.9-11). Rather than living as the world lives, the washed, sanctified, and justified believer ought to conduct their lives in a profitable manner for the glory of Jesus Christ (vv.12-20).

### *Ecclesiastical Jurisdiction* (1<sup>st</sup> Cor. 6:1-8)

1. “How dare you!” is the theme of this passage. “Dare” may be the fourteenth word of 1<sup>st</sup> Corinthians 6:1 in the NASB, but it is the **first** word in the Greek text. (“Dare” comes first in the KJV, NKJV, ASV, Darby, & YLT).  
Τολμᾷ τις ὑμῶν πρᾶγμα ἔχων πρὸς τὸν ἕτερον κρίνεσθαι ἐπὶ τῶν ἀδίκων καὶ οὐχὶ ἐπὶ τῶν ἁγίων;  
a. Pres.act.ind. τολμᾶω <sup>#5111</sup>: *dare, have the courage, be brave enough* (Matt. 22:46; Mk. 12:34; 15:43; Lk. 20:40; Jn. 21:12; Acts 5:13; 7:32; Rom. 5:7; 15:18; 1 Cor. 6:1; 2 Cor. 10:2,12; 11:21<sub>x2</sub>; Phil. 1:14; Jd. 9). ἀποτολμᾶω <sup>#662</sup>: *to assume boldness, make bold* (Rom. 10:20). Noun τόλμα = *audacity*. Noun τολμητής <sup>#5113</sup>: *bold, audacious person* (2 Pet. 2:10). Adverb τολμηρότερον <sup>#5112</sup>: *rather boldly* (Rom. 15:15).  
b. Pres.mid.inf. κρίνω <sup>#2919</sup>: *to judge*; to engage in a judicial process, hale before a court; mid.&pass. *go to law* (Matt. 5:40; LXX: Isa. 50:8; Hos. 2:4; Job 9:3; 13:19). μετά with someone (1 Cor. 6:6) or ἐπὶ before someone (1 Cor. 6:1).
2. “Before the unrighteous and not before the sanctified.” The chosen venue for this judicial episode is what makes the activity so audacious.  
a. ἐπὶ τῶν ἀδίκων. ἄδικος <sup>#94</sup>: *unjust, unrighteous*. Opp. δίκαιος <sup>#1342</sup>: *righteous, just, fair* (Matt. 5:45; Acts 24:15; 1 Pet. 3:18). Opp. εὐσεβής <sup>#2152</sup>: *godly, devout* (2 Pet. 2:9).  
b. οὐχὶ ἐπὶ τῶν ἁγίων. ἅγιος <sup>#40</sup>: *set apart, holy, sanctified, saint*.  
If any of you have a dispute with another Christian, how dare you go before heathen judges instead of letting God’s people settle the matter? GNT
3. “Do you not know” indicates that they should know (1 Cor. 6:2 cf. 3:16; 5:6; 6:2,3,9,15,16,19; 9:13,24).
4. The saints will judge the world (1 Cor. 6:2). οἱ ἅγιοι τὸν κόσμον κρινούσιν.  
a. How can we possess such judgment?  
1) All judgment has been given to the Son (Jn. 5:22).  
2) The Church is made alive, raised up, and seated in the heavenly places **in Christ** (Eph. 2:5,6). Our present position looks ahead to a future possession (Eph. 2:7).  
3) Future surpassing-grace blessings include the judicial functions of reigning with Christ (Ps. 149:5-9; Matt. 19:28; Lk. 22:28-30; 2 Tim. 2:12; Rev. 2:26,27; 3:21; 20:4).  
b. “The world is judged by you” in present time, the Church is in the position of world-judges, but not yet in possession of the indictment (Jn. 12:31 cf. Col. 2:14 for written indictments).
5. “Are you not competent” means “you are most certainly competent.”  
ἀνάξιοί ἐστε κριτηρίων ἐλαχίστων;  
a. ἀνάξιος <sup>#370</sup><sub>Hapax</sub>: *unworthy*. Opp. of ἄξιος <sup>#514</sup>: *weighing, befitting, worthy*.  
b. κριτήριον <sup>#922</sup>: *the place where judgment is given, judicial bench* (1 Cor. 6:2,4; Jas. 2:6).  
c. ἐλάχιστος <sup>#1646</sup>: *least, smallest* (Matt. 25:40; Eph. 3:8).
6. The Church’s judicial function is not limited to the human subjects of the κόσμος, but also extends to the angelic subjects of the κόσμος (1 Cor. 6:3a). Note: all judgment (Jn. 5:22) includes angelic judgment.  
a. The devil and his angels have an appointed judgment and place of eternal destruction (Matt. 25:41).  
b. Certain fallen angels that crossed into the human domain for cross-breeding purposes have a particular judgment awaiting them (2 Pet. 2:4; Jude 6).
7. Logically, a Body that is prepared and equipped for eternal judgments is “much more” worthy to adjudicate temporal-life matters (1 Cor. 6:3b). βιωτικός <sup>#982</sup>: *pertaining to biological life* (Lk. 21:34; 1<sup>st</sup> Cor. 6:3b,4a). βίος <sup>#979</sup>: *temporal (biological) life* (Mk. 12:44; Lk. 8:14; 15:12,30; 21:4; 1<sup>st</sup> Tim. 2:2; 2<sup>nd</sup> Tim. 2:4; 1<sup>st</sup> Jn. 2:16; 3:17).
8. The Corinthians were seating (submitting to an acknowledged authority) no-accounts to render decisions between them (1<sup>st</sup> Cor. 6:4b).

- a. βιωτικά μὲν οὖν κριτήρια ἔαν ἔχητε. If then therefore you are having temporal-life judicial hearings.
  - b. τοὺς ἐξουθενημένους ἐν τῇ ἐκκλησίᾳ. The no-account ones in the church. Perf.pass.ptc. ἐξουθενέω <sup>#1848</sup>: **■** to show by one's attitude or manner of treatment that an entity has no merit or worth, *disdain* (1<sup>st</sup> Cor. 1:28 *despised*; 2<sup>nd</sup> Cor. 10:10 *contemptable*);  
**■** to have no use for something as being beneath one's consideration, *reject disdainfully*;  
**■** to regard one another as of no significance and therefore worthy of maltreatment, *treat with contempt*.
  - c. τούτους καθίζετε; You are seating these no-accounts?
9. Turning to worldly methods for resolving conflicts is shameful for believers in a local church (1<sup>st</sup> Cor. 6:5a). ἐντροπή <sup>#1791</sup>: *shame*. Used 2x2vv (1<sup>st</sup> Cor. 6:5; 15:34). v. ἐντρέπω <sup>#1788</sup> *to shame* used 9x (1<sup>st</sup> Cor. 4:14; 2<sup>nd</sup> Thess. 3:14).
  10. One wise man is sufficient to render a judgment (1<sup>st</sup> Cor. 6:5b; cf. Phil. 4:2,3).
  11. When brothers (ἀδελφοί) engage one another in secular court, it is an automatic defeat for them and for Christ (1<sup>st</sup> Cor. 6:7a).
  12. It is preferable to be wronged or defrauded than to wrong or defraud others by bringing a fellow believer before a secular court (1<sup>st</sup> Cor. 6:7b,8).

### *The Dividing Line* (1<sup>st</sup> Cor. 6:9-11)

1. For the fifth time in this book, and the third time in this chapter, Paul delivers a “do you not know” rhetorical question (1<sup>st</sup> Cor. 6:9).
  - a. The unrighteous will not inherit the kingdom of God. ἄδικοι θεοῦ βασιλείαν οὐ κληρονομήσουσιν.
    - 1) ἄδικοι Nom.Masc.pl. ἄδικος <sup>#94</sup>: *unrighteous*.
    - 2) κληρονομήσουσιν v.3pl.fut.act.ind. κληρονομέω <sup>#2816</sup>: *to be an inheritor, inherit*. Used 18x. The noun, κληρονομία <sup>#2817</sup> is used 14x. κληρονόμος <sup>#2818</sup>: *heir* is used 15x.
  - b. This seemingly obvious doctrinal truth is the subject of much deception. “Do not be deceived.” μὴ πλανᾶσθε. Pres.pass.imper. πλανάω <sup>#4105</sup>: *to be led astray, deceived*.
2. “The list” of 6:9,10 is quite similar to “the list” of 5:11. All six categories of 5:11 are repeated, with four additional categories given.
3. The Corinthians volitional forgetfulness of the dividing line between the unrighteous and the righteous caused three separate problems.
  - a. Misapplication and unwarranted acceptance of leaven in the assembly (1 Cor. 5:9-13).
  - b. Lawsuits against one another under the authority of unbelieving judges (1 Cor. 6:1-8).
  - c. A forgotten sense of grace received (1<sup>st</sup> Cor. 6:11 cf. Lk. 7:47).
4. The issue of inheritance makes this context one of positional truth and salvation by grace.
  - a. Works of unrighteousness may become characteristically descriptive of a person, but they do not cause anybody to forfeit salvation.
  - b. Works of “righteousness” can likewise become characteristically descriptive of a person, but they can never cause anybody to earn salvation (Eph. 2:8,9; Tit. 3:5).
5. Whatever we were apart from Christ is no longer what we are judicially or positionally in Christ (1<sup>st</sup> Cor. 6:11). Such were some of you,
  - a. But you were washed. ἀλλὰ ἀπελούσασθε. aor.mid.ind. ἀπολούω <sup>#628</sup>: *to wash* (oneself).
  - b. But you were sanctified. ἀλλὰ ἡγιασθήτε. aor.pass.ind. ἁγιάζω <sup>#37</sup>: *to set apart, sanctify*.
  - c. But you were justified. ἀλλὰ ἐδικαιώθητε. aor.pass.ind. δικαιόω <sup>#1344</sup>: *to declare righteous*.

The effect of the death of Christ on the relation of the believer to a righteous God is to justify him, Romans 5:9; the guilt of sin having been put away, the justified sinner stands before the Judgment Seat uncondemned, 5:2.

The effect of the death of Christ on the relation of the believer to a Holy God is to sanctify him, Hebrews 10:10; 13:12; the defilement of sin having been put away, the sanctified sinner enters into the Holiest, 10:19.

Therefore God is said to have made Christ unto us both “righteousness and sanctification,” 1 Corinthians 1:30. And as it is evident that there are no degrees of justification, so there are no degrees of sanctification; a thing is set apart for God, or it is not, there is no middle course; a person is either in Christ Jesus, justified and sanctified, or he is out of Christ, in his sins and alienated from God. COLLECTED WRITINGS OF W.E. VINE
6. The reminder of salvation by grace through faith is a good rebuke and prompt for present application (1<sup>st</sup> Cor. 6:12-20; cf. Rev. 2:5). Positional sanctification motivates experiential sanctification.

## *The Profitable Life* (1<sup>st</sup> Cor. 6:12-20)

1. Behavior is irrelevant for salvation (1<sup>st</sup> Cor. 6:9-11), but entirely relevant to the Christian Way of Life (1<sup>st</sup> Cor. 6:12-20). The literary form of this passage is a “diatribe” and the rhetoric of this message is most effective.
2. Verse 12 utilizes a figure of speech known as “anaphora” (like sentence-beginnings). This verse contains two parallel antithetical statements. A *but* B -- A *but* C. The nature of this construction draws equivalency between B&C.
3. All things are lawful for me (1<sup>st</sup> Cor. 6:12). Πάντα μοι ἔξεστιν.
  - a. This had apparently become proverbial to the Corinthians. Paul uses it here, and in 1<sup>st</sup> Cor. 10:23.
  - b. ἔξεστιν <sup>#1832</sup>: *to be authorized for the doing of something, it is right, is authorized, is permitted, is proper.* Related to ἐξουσία <sup>#1849</sup>: *freedom, right, authority.*
    - 1) All things (πάντα) belong to us (1<sup>st</sup> Cor. 3:21-23). As we belong to Christ and He belongs to the Father.
    - 2) All authority (ἐξουσία) has been given to Christ (Matt. 28:18), and we are in Christ (Eph. 1:3,19-23).
  - c. Having freedom under the permissive will sphere of “all things” does not remove us from the authority of the One who has given us “all things” (1<sup>st</sup> Cor. 15:27).
  - d. Liberty does not equal license (1<sup>st</sup> Cor. 6:12; 10:23; Gal. 5:13; 1<sup>st</sup> Pet. 2:16). The believer’s freedom is not to be understood under the false belief of Antinomianism.
4. Irenaeus cited this verse and applied the principle of “all things” being lawful to the principle of human volition (Iren. 4,37,4).

No doubt, if any one is unwilling to follow the Gospel itself, it is in his power [to reject it], but it is not expedient. For it is in man’s power to disobey God, and to forfeit what is good; but [such conduct] brings no small amount of injury and mischief. And on this account Paul says, “All things are lawful to me, but all things are not expedient;” (1<sup>st</sup> Cor. 6:12) referring both to the liberty of man, in which respect “all things are lawful,” God exercising no compulsion in regard to him; and [by the expression] “not expedient” pointing out that we “should not use our liberty as a cloak of maliciousness (1<sup>st</sup> Pet. 2:16), for this is not expedient.
5. “All things are permitted for me” is the affirmative statement given twice. It has two negative statements given in contrast, establishing the boundaries for the affirmative statement.
  - a. Present tense: All things do not profit. ἀλλ’ οὐ πάντα συμφέρει. Pres.act.ind. συμφέρω <sup>#4851</sup>: *to be advantageous, be profitable.* cf. “for the common good” (1<sup>st</sup> Cor. 12:7).
  - b. Future tense: I will not be mastered by anything. ἀλλ’ οὐκ ἐγὼ ἐξουσιασθήσομαι ὑπό τινος. Fut.pass.ind. ἐξουσιάζω <sup>#1850</sup>: *to be master of any one, exercise authority over one; (pass) to be brought under the power of anyone.*

**Are lawful** (ἔξεστιν). There is a play between this word and ἐξουσιασθήσομαι *be brought under the power*, which can hardly be accurately conveyed to the English reader. The nearest approach to it is: “*all things are in my power*, but I shall not be brought under *the power* of any.” VINCENT
6. Profitability is either assured or abandoned when mastery is either seized or surrendered.
7. Momentary gratification cannot take precedence over eternal gratification (1<sup>st</sup> Cor. 6:13).
  - a. Food, wine, sex, etc. are all designed to meet the body’s needs.
  - b. Food, wine, sex, etc. also provide for the body’s gratification pleasure.
  - c. Food, wine, sex, etc. can all be misused and abused for carnal pleasure (lust).
  - d. God’s purpose is eternal, not momentary, and that includes His purpose for our bodies.
  - e. All things are for the Lord (Col. 1:16).
8. God the Father has already raised the Lord Jesus Christ, and has promised to raise us as well (1<sup>st</sup> Cor. 6:14). ἐξεγείρω <sup>#1825</sup>: *to awaken someone; raise up; raise (from the dead).* “The manuscripts vary greatly, some having the present and some even the aorist” (A.T. Robertson).
  - a. ἐξεγερῇ fut.act.ind.  $\mathfrak{P}^{46c1}$   $\mathfrak{N}$  C D<sup>3</sup> K L  $\Psi$  33. 1881  $\mathfrak{M}$  vg sy<sup>h</sup> co; Ir<sup>lat</sup> Tert Meth Ambst
  - b. ἐξηγήρειν aor.act.ind.  $\mathfrak{P}^{46c2}$  B 6. 1739 pc it vg<sup>mss</sup>, Ir<sup>lat</sup> v.l. Or<sup>1739mg</sup>
  - c. ἐξεγείρει pres.act.ind.  $\mathfrak{P}^{11.46}$  A D<sup>1</sup> P 69 88 1241<sup>s</sup> pc
9. Paul’s preaching on profitable practices includes three more “do you not know” questions (1<sup>st</sup> Cor. 6:15-19).
  - a. The believer is a Member of the Body of Christ (Rom. 12:5; 1<sup>st</sup> Cor. 12:27; Eph. 5:30), and the believer’s body is a member of Christ (1<sup>st</sup> Cor. 6:15a).
  - b. Harlotry, and all other forms of fornication takes a member of Christ’s (the believer’s body) and makes it one flesh with another (1<sup>st</sup> Cor. 6:15b,16; Gen. 2:24).
  - c. The believer’s body is a sanctuary of the Holy Spirit and not a temple to Aphrodite! (1<sup>st</sup> Cor. 6:19)

10. The believer is commanded to flee fornication. Pres.act.imper. φεύγω<sup>#5343</sup>: *to flee*. Fornication (1<sup>st</sup> Cor. 6:18; 2<sup>nd</sup> Tim. 2:22) and idolatry (1<sup>st</sup> Cor. 10:14) are the biggest dangers that Church Members are commanded to flee.
  11. Fornication is unique among all forms of sin (1<sup>st</sup> Cor. 6:18).
    - a. Every sin is an offense against God's absolute standard of righteousness, and creates a barrier between the believer and God (Ps. 66:18; Isa. 59:1-2).
    - b. Fornication is also an offense against the physical body with the consequence of physical defilement (1<sup>st</sup> Cor. 7:34; 2<sup>nd</sup> Cor. 7:1).
  12. The physical body of the believer is a sanctuary of the Holy Spirit (1<sup>st</sup> Cor. 6:19).
- P=** Principles learned from doctrinal studies on Moses' tabernacle, Solomon's temple, Ezekiel's temple, etc. are applicable to the believer's physical body.
13. Our redemption demands our glorification of God even in our fallen bodies (1<sup>st</sup> Cor. 6:20; 1<sup>st</sup> Thess. 5:23).
    - a. Our bodies are presented as living sacrifices (Rom. 6:13,19; 12:1).
    - b. Physical life and physical death are circumstances through which our bodies may exalt Christ (Phil. 1:20).

## Chapter Seven

In Chapter Seven Paul moves on to a variety of topics that were brought up by the Corinthians in a prior correspondence (1<sup>st</sup> Cor. 7:1). The first such topic was the direct opposite of the fornication problems he had already addressed. In Chapter 7, Paul deals with the matter of celibacy (vv.1). Paul takes one particular question, and launches into a series of subjects including celibacy (vv.1,6,7), marriage (vv.2-5,8,9), divorce (vv.10-16), and eternal/temporal perspectives (vv.17-24). Paul returns to the matter of marriage versus singleness to close the chapter (vv.25-38).

### *Celibacy* (1<sup>st</sup> Cor. 7:1,6,7)

1. The local church had sent a letter to the Apostle Paul (and likely their other favorite teachers as well), requesting his judgment on the matter of celibacy (1<sup>st</sup> Cor. 7:1).
  - a. Abstinence is good (1<sup>st</sup> Cor. 7:1).
  - b. Fornication is not good (1<sup>st</sup> Cor. 7:2).
  - c. Lack of self control is not good (1<sup>st</sup> Cor. 7:5).
  - d. Being alone is not good (Gen. 2:18a).
  - e. Marriage is good (Gen. 2:18b).
2. Paul expressed a wish for universal celibacy (1<sup>st</sup> Cor. 7:7), in much the same way that Moses wished for the universal indwelling of God the Holy Spirit (Num. 11:29).
3. Paul's teaching on celibacy is given by way of concession and not command (1<sup>st</sup> Cor. 7:6). **NO ONE IS EVER COMMANDED TO NOT MARRY.**
  - a. Such forbidding of marriage is a doctrine of demons (1<sup>st</sup> Tim. 4:2).
  - b. Even those who choose to not marry still have a right to do so (1<sup>st</sup> Cor. 9:5).
4. Paul declared that celibacy is a gift (χάρισμα <sup>#5486</sup>) from God and not a normal condition for human beings (1<sup>st</sup> Cor. 7:7).
  - a. Celibacy is a gift from God (Jms. 1:17; Ps. 34:9,10).
  - b. A spouse is a gift from God (Prov. 18:22; 19:14).
  - c. Celibacy is not a spiritual gift in the sense of the spiritual gifts developed in chapter 12. It is a gift in the sense that it removes distractions and enables a believer's other gift(s) to function with a greater freedom (1<sup>st</sup> Cor. 7:32-35).

### *Marriage* (1<sup>st</sup> Cor. 7:2-5,8,9)

1. Fornication temptations are guarded against through a mutually satisfying marital sex life (1<sup>st</sup> Cor. 7:2a,5; Eph. 4:27; Rom. 13:14).
  - a. Because of. διά + the accusative—a marker of something constituting cause.
  - b. Fornications (plural). πορνείας fem.pl.acc. πορνεία <sup>#4202</sup>: *fornication*.
2. Each man is to have the wife that belongs to him (1<sup>st</sup> Cor. 7:2b). ἕκαστος τὴν ἑαυτοῦ γυναῖκα ἔχέτω.
3. Each wife is to have her own husband (1<sup>st</sup> Cor. 7:2c). ἕκάστη τὸν ἴδιον ἄνδρα ἔχέτω.
4. ἔχω <sup>#2192</sup> *to have* is used both maritally and sexually (cp. 1<sup>st</sup> Cor. 5:1; Matt. 22:28). The present active imperative demonstrates the continuous action (regularity) of healthy marital relations.
5. The unmarried ἄνθρωπος <sup>#444</sup> is to be celibate (1<sup>st</sup> Cor. 7:1,7,26), but the married ἀνὴρ <sup>#435</sup> ought not to be (1<sup>st</sup> Cor. 7:2,3<sub>x2</sub>,4<sub>x2</sub>,10,11<sub>x2</sub>,13<sub>x2</sub>,14,16<sub>x2</sub>,34,39<sub>x2</sub>).
6. The two imperatives of ἔχω “to have” from verse 2 are further defined by the two imperatives ἀποδίδωμι “to pay off, discharge what is due” in verse 3.
  - a. ἀποδίδωμι <sup>#591</sup>: to give out, pay off, pay back; to meet a contractual or other obligation (Matt. 18:25ff.,34; 20:8; Rom. 13:7).
  - b. ὀφειλή <sup>#3782</sup>: an obligation, debt (Used three times: Matt. 18:32; Rom. 13:7; 1<sup>st</sup> Cor. 7:3).
7. Authority/mastery of the married person's body is not exercised by that person, but rather by their spouse (1<sup>st</sup> Cor. 7:4). ἐξουσιάζω <sup>#1850</sup>: *to have power or authority* (Lk. 22:25; 1<sup>st</sup> Cor. 6:12; 7:4<sub>x2</sub>).

8. Paul instructs the Corinthians to “stop” depriving one another. The practice of marital abstinence had already begun and Paul ordered an immediate halt to that harmful practice (1<sup>st</sup> Cor. 7:5).
  - a. μή + pres. imper. to express a command that is generally valid; to bring to an end a condition now existing.
  - b. ἀποστερέω #650: to cause another to suffer loss by taking away through illicit means; *rob steal, despoil, defraud* (1<sup>st</sup> Cor. 6:7,8; 1<sup>st</sup> Tim. 6:5; Jms. 5:4).
9. Paul permits—but does not command short-term marital abstinence for specific circumstances.
  - a. By agreement.
  - b. For a time. Too long a period of time however will produce *incontinence*.
  - c. Purpose Clause: to establish a prayer devotion and restore soul intimacy.
    - 1) ἵνα σχολάσητε τῇ προσευχῇ. Aor.act.subj. σχολάζω #4980: to be free from labour, be at leisure, be idle; (because one has leisure for a thing) *to give one's self to a thing*.
    - 2) Heirs together of the grace of life must have a developed prayer ministry (1<sup>st</sup> Pet. 3:7).
10. Before moving on to the topic of divorce, Paul addresses the unmarried and the widows (1<sup>st</sup> Cor. 7:8-9).
  - a. ἄγαμος #22: *unmarried, single*. α #1 (negative particle) + γάμος #1062: *marriage, wedding*.
  - b. χήρα #5503: *widow*.
  - c. The “unmarried” may by definition refer to a never-been-married single man, a divorced man, or a widower.
    - 1) The linking of “unmarried” to “widow” in verse 8 is similar to the linking of “unmarried” woman and virgin in verse 34, and helps us to establish the parameters for verse 8. The “unmarried” (by death or divorce) and the virgin (never been married) have an application to be gleaned from vv.32-35.
    - 2) The linking of “unmarried” to “widow” and the context of vv.8&9 establishes these instructions to those who have once been married and have “awakened sexual love” (cf. Song. 2:7; 3:5; 8:4).
  - d. Abiding content in singleness is good (v.8), but marriage is better than incontinence (v.9).

### ***Divorce*** (1<sup>st</sup> Cor. 7:10-16)

1. Paul's admonishment supporting marital intimacy (1<sup>st</sup> Cor. 7:1-5) took a brief side-trip to address the unmarried and the widows (1<sup>st</sup> Cor. 7:8,9).
  - a. The unmarried (ἄγαμος #22: *unmarried, single*) in context were divorced people.
  - b. The widows were also “unmarried” as a consequence of their spouse's physical death.
2. Paul returns to addressing married people by reviewing the teaching of Jesus Christ concerning divorce (1<sup>st</sup> Cor. 7:10-11).
  - a. “I am exhorting.” παραγγέλλω #3853: *to transmit a message along from one to another; to command, order, charge*. In contrast with ἐντέλλω #1781 (*to order, command to be done*), παραγγέλλω denotes fixed and abiding obligations rather than specific or occasional instructions; duties arising from the office rather than coming from the personal will of a superior.
  - b. “Not I, but the Lord.” Paul rightly cites the authority for these commands. Jesus Christ prohibited divorce (Matt. 5:32; 19:3-9 cf. Mk. 10:11-12; Lk. 16:18).
  - c. The wife must not be separated from (leave) her husband. Aor.pass.inf. χωρίζω #5563: *to divide, separate* (Matt. 19:6; Mk. 10:9; Rom. 8:35,39). *To separate by departing from someone* (Pass. freq. in act. sense.) (1<sup>st</sup> Cor. 7:10,11,15; Acts 1:4; 18:1-2; Phlm. 15; Heb. 7:26).
  - d. The husband must not dismiss his wife. Aor.act.inf. ἀφίημι #863: *to send away, dismiss, divorce* (Matt. 13:36; 27:50; Mk. 4:36; 8:13; 1<sup>st</sup> Cor. 7:11,12,13; Rev. 2:4).
  - e. These commands may not be followed, and so a contingency command is given (1<sup>st</sup> Cor. 7:11).
    - 1) The contingency command is expressed as a two-fold alternative:
      - a) Remain unmarried. OR
      - b) Be reconciled to your husband.
    - 2) The contingency command is expressed via two 3<sup>rd</sup> person imperatives.
      - a) 3p.sing.pres.act.imper. μένω #3306: *to remain, abide*. w/ ἄγαμος #22: *unmarried, single*.
      - b) 3p.sing.aor.pass.imper. καταλλάσσω #2644: *to reconcile, return to favor with*.

3. It is very unusual for a Biblical command or prohibition to have a contingency command.
  - a. “Thou shalt have no other gods before Me” does not have a corresponding “but if you do have other gods before Me” then here are some additional commands to follow.
  - b. “Thou shalt not murder” does not have a corresponding “but if you do murder” then here are some additional commands to follow.
  - c. Jesus described divorce as a concession to hardness of heart, but denied that it was ever given as a command (Matt. 19:7-8).
  - d. Paul’s “contingency command” (1<sup>st</sup> Cor. 7:11a) was nothing more than a summation of Moses’ permissive will regulations governing divorce (Deut. 24:1-4).
  - e. The “contingency command” does not have a “contingency contingency command.” *But if she does not remain unmarried, and if she is not reconciled to her husband, then . . .*
4. Paul has synthesized Moses & Jesus teachings concerning divorce (1<sup>st</sup> Cor. 7:10-11), and then expands upon them by developing an application of family sanctification (1<sup>st</sup> Cor. 7:12-16).
  - a. Even if a believer is wrong for the person they marry, the fact still remains that they are now married (1<sup>st</sup> Cor. 7:12-13).
    - 1) Marrying a divorced person as an act of adultery (Matt. 5:32; 19:9).
    - 2) Marrying an unbeliever (1<sup>st</sup> Cor. 7:39; 9:5; 2<sup>nd</sup> Cor. 6:14-18; Ezra 9:1-3).
  - b. Although two believing parents are the ideal, just one believing parent will sanctify a home and supply blessings by association to the children in that home (1<sup>st</sup> Cor. 7:14 cf. Gen. 30:27; 39:5).
  - c. The sanctification of the husband and children is not a soteriological or ultimate sanctification, but a temporal sanctification for blessing in time (cf. 1<sup>st</sup> Tim. 4:5).
  - d. Abandonment by a spouse when divorce is not desired, is not a bondage in legalism (1<sup>st</sup> Cor. 7:15-16).
    - 1) The unbelieving one may in fact be regenerate (cf. Jn. 20:27; Heb. 3:12-13).
    - 2) The saving ministry may be more than evangelism (cf. 1<sup>st</sup> Tim. 4:16; Jms. 5:19-20).

The believing husband or wife is not at liberty to separate, unless the disbeliever or pagan insists on it. Wilful desertion of the unbeliever sets the other free, a case not contemplated in Christ’s words in Matt. 5:32; 19:9. Luther argued that the Christian partner, thus released, may marry again. A.T. ROBERTSON

### ***Eternal/Temporal Perspectives*** (1<sup>st</sup> Cor. 7:17-24)

1. Paul explains and illustrates marriage & divorce with two unrelated conditions (1<sup>st</sup> Cor. 7:17-24).
2. These explanatory illustrations fix the priority on God’s sovereign plan (1<sup>st</sup> Cor. 7:17).
  - a. The Lord has assigned to each one. Aor.act.ind. μερίζω <sup>#3307</sup>: *to divide, distribute* (1<sup>st</sup> Cor. 1:13; 7:17,34; 2<sup>nd</sup> Cor. 10:13; Rom. 12:3).
  - b. God has called each one. Perf.act.ind. καλέω <sup>#2564</sup>: *to call*. See the Believer’s Calling (chapter one).
  - c. Let him walk. Pres.act.imper. περιπατέω <sup>#4043</sup>: *to walk*. See Spirituality & Carnality (chapter three).
  - d. This perspective is universal for every local church.
3. The structure of the passage.
  - a. Illustration #1: circumcision/uncircumcision (Jew/Gentile) (1<sup>st</sup> Cor. 7:18-20).
  - b. Illustration #2: slavery/freedom (1<sup>st</sup> Cor. 7:21-24).
  - c. Each passage begins with a “calling” question (vv.18,21).
  - d. Each passage concludes with a “remaining” assertion (vv.20,24). Pres.act.imper. μένω <sup>#3306</sup>: *to remain, abide*.
4. God has an eternal purpose for every believer, but God also has a temporal purpose for every believer.
  - a. The temporal purpose should always be exercised for the eternal purpose.
  - b. The great provision of these principles is a relaxed mental attitude.
    - 1) Over matters in which you have no control, in circumstances & details of life that are irrelevant to the Christian way of life.
    - 2) Over matters in which God supplies a change, in circumstances & details of life where a preference may be selected and even necessary.



## ***Marriage Versus Singleness*** (1<sup>st</sup> Cor. 7:25–38)

1. Paul returns back to the narrow focus of temporal-life marriage with a specific exhortation pertaining to virginity (singleness) (1<sup>st</sup> Cor. 7:25–40).
2. This passage is not to be taken by way of command, but rather that of an application of judgment based upon Bible Doctrine (1<sup>st</sup> Cor. 7:25). See Judgments & Viewpoints (Chapter Four)
3. The Present Distress. διὰ τὴν ἐνεστώσαν ἀνάγκην.
  - a. ἐνίστημι <sup>#1764</sup>: to take place as an event, *be here, be at hand, arrive, come* (Rom. 8:38; 1<sup>st</sup> Cor. 3:22; 7:26; Gal. 1:4; Heb. 9:9).
  - b. ἀνάγκη <sup>#318</sup>: *distress, calamity, pressure* (Lk. 21:23; 1<sup>st</sup> Cor. 7:26; 2<sup>nd</sup> Cor. 6:4; 12:10; 1<sup>st</sup> Thess. 3:7).
  - c. First Corinthians testifies to no “present distress” being experienced by believers in Corinth as of this date (1<sup>st</sup> Cor. 4:8). It is better to think of the distress as “impending” rather than “present.”
  - d. The “impending distress” is a Divine viewpoint perspective of the Dispensation of the Church as the intensified stage of the angelic conflict.
4. Dispensational Distinctions
  - a. The Dispensation of Man (Gentiles) featured a “be fruitful and multiply” commandment for both the Age of Innocence (Gen. 1:28) and the Age of Human Government (Gen. 9:1).
  - b. The Dispensation of Israel (Jews) featured promises of “fruitful and multiply” blessing (Gen. 17:6; Lev. 26:9) and anticipated future generations to bear witness for Israel’s ultimate blessing (Gen. 17:7–8; Ps. 78:1–8).
  - c. The Dispensation of the Church features warnings of end-times difficulty (2<sup>nd</sup> Tim. 3:1–17), and no guarantee of any future generations. The παρουσία of Jesus Christ is imminent (1<sup>st</sup> Cor. 15:51–52; 1<sup>st</sup> Thess. 4:16–17).
  - d. The Dispensation of Israel: Age of Tribulation will be reminiscent of the Church in terms of anticipated difficulty (Matt. 24:1–51) and an emphasis on “this generation” (Matt. 24:34).
5. Paul’s judgment was for all believers to remain in their present marital condition and occupy with Jesus Christ on a daily basis (1<sup>st</sup> Cor. 7:26–27). Others may come to a different opinion and decide to get married (1<sup>st</sup> Cor. 7:28).
6. “The time has been shortened” ὁ καιρὸς συνεσταλμένος ἐστίν.
  - a. Recognition of the Dispensation of the Church as a day-by-day time-frame places a sense of urgency in the minds of believers (Rom. 13:11).
  - b. The opportune time. καιρὸς <sup>#2540</sup> in contrast with χρόνος <sup>#5550</sup>.
  - c. Perf.pass.ptc. συστέλλω <sup>#4958</sup>: *draw together, shorten* (shorten sail).
  - d. “From now on” establishes the application of this principle to be valid throughout the Dispensation of the Church.
7. Daily occupation with Christ—mindful of His imminent return—produces a mental attitude suitable for maximum eternal production (1<sup>st</sup> Cor. 7:29b–31).
  - a. The mental attitude of having a wife as if you didn’t is not a license to neglect your spouse! It means that we are living here and now anticipating there and then (Matt. 22:30).
  - b. The mental attitude of weeping as if you didn’t is not a prohibition against human sorrow! It means that we are living here and now anticipating there and then (Rev. 21:4; Ps. 30:5; 126:5&6).
  - c. The mental attitude of rejoicing as if you didn’t is not a prohibition against human joy! It means that we are living here and now anticipating there and then (1<sup>st</sup> Pet. 1:6&8).
8. The virgin (never married, single person) has a unique opportunity for service (1<sup>st</sup> Cor. 7:32–38), but only if they are so gifted (1<sup>st</sup> Cor. 7:7) and called (1<sup>st</sup> Cor. 7:17,20,24,26). Likewise the widow has this opportunity (1<sup>st</sup> Cor. 7:39–40).

## Chapter Eight

In Chapter Eight Paul moves on to a second topic that was brought up by the Corinthians in a prior correspondence. This topic was a question regarding meat sacrificed to idols. Paul answers the question through the instruments of knowledge and love (vv.1-3). In terms of knowledge, since no other gods exist, meat sacrificed to idols is not a concern to those who exist from & are reconciled to God the Father through the mediatorial work of Jesus Christ (vv.4-6). In terms of love, some believers don't have such a perspective, and their weak conscience can be ruined (vv.7-12). The Law of Love motivates a believer to waive any liberty he has for the sake of not being a stumbling block (v.13).

### *Knowledge and Love* (1<sup>st</sup> Cor. 8:1-3)

1. Concerning “things sacrificed to idols” (1<sup>st</sup> Cor. 8:1).
  - a. εἰδωλόθυτος <sup>#1494</sup>: from εἶδωλον <sup>#1497</sup> (*image, likeness*) & θύω <sup>#2380</sup> (*to sacrifice, slay, kill*) (Acts 15:29; 21:25; 1<sup>st</sup> Cor. 8:1,4,7,10; 10:19; Rev. 2:14,20).
  - b. The more common term is ἱερόθυτος, which is also indexed by Strong's as <sup>#1494</sup> (1<sup>st</sup> Cor. 10:28).
  - c. Only the monotheistic perspective of worshiping YHWH makes sacrifices to “other” gods idolatrous (Rev. 2:14 cf. Num. 25:2).
2. We are knowing (οἶδαμεν) that we all have factual knowledge (ὅτι πάντες γινώσκιν ἔχομεν).
  - a. The formula οἶδαμεν ὅτι is freq. used to introduce a well-known fact that is generally accepted (Mt. 22:16; Lk. 20:21; Jn. 3:2; 9:31; Rom. 2:2; 3:19; 7:14; 8:22,28; 2<sup>nd</sup> Cor. 5:1; 1<sup>st</sup> Tim. 1:8; 1<sup>st</sup> Jn. 3:2; 5:18ff.) (BDAG 3<sup>rd</sup> Ed.)
  - b. Knowledge makes arrogant (ἡ γινῶσις φυσιοῖ). Gnosis puffs up.
    - 1) Pres.act.ind. φυσιόω <sup>#5448</sup>: *to inflate, blow up, puff up* (1<sup>st</sup> Cor. 4:6,18,19; 5:2; 8:1; 13:4; Col. 2:18).
    - 2) Noun φυσίωσις <sup>#5450</sup>: *inflated, bloated, swell-headedness* (2<sup>nd</sup> Cor. 12:20).
  - c. Love edifies (ἡ δὲ ἀγάπη οἰκοδομεῖ). Agape builds up.
    - 1) Pres.act.ind. οἰκοδομέω <sup>#3618</sup>: *to build* (Used 40x: Matt. 7:24,26; 16:18; 21:33,42; 23:19; 26:61; 27:40; Mk. 12:1,10; 14:58; 15:29; Lk. 4:29; 6:48,49; 7:5; 11:47,48; 12:18; 14:28,30; 17:28; 20:17; Jn. 2:20; Acts 7:47,49; 9:31; 20:32; Rom. 15:20; 1<sup>st</sup> Cor. 8:1,10; 10:23; 14:4,17; Gal. 2:18; 1<sup>st</sup> Thess. 5:11; 1<sup>st</sup> Pet. 2:5,7).
    - 2) Noun οἰκοδομή <sup>#3619</sup>: *edifying, edification* (Used 18x: Matt. 24:1; Mk. 13:1,2; Rom. 14:19; 15:2; 1<sup>st</sup> Cor. 3:9; 14:3,5,12,26; 2<sup>nd</sup> Cor. 5:1; 10:8; 12:19; 13:10; Eph. 2:21; 4:12,16,29).
3. The only thing we need to know is that we don't yet know *in the way that we ought to know* (καθὼς δεῖ) (1<sup>st</sup> Cor. 8:2).
  - a. Assuming that anyone thinks that he has come to know anything, not yet has he come to know in a manner in which it is a necessity in the nature of the case to know (Wuest).
  - b. If anyone thinks he knows anything, he does not yet know it as he ought to know it (HCSB).
  - c. Two quotes from William Somerset Maugham (English playwright & novelist):
    - 1) The little I know, I owe to my ignorance.
    - 2) The only thing I know for sure is that I don't know anything for sure.
  - d. Two quotes from E.C. McKenzie (American Church of Christ Minister):
    - 1) The person who knows everything has a lot to learn.
    - 2) It isn't the things we know that gets us into trouble. It's the things we know for sure that do.
4. The key is not “what we know” but “Who we love” (1<sup>st</sup> Cor. 8:3).
  - a. If anyone loves God (εἰ δέ τις ἀγαπᾷ τὸν θεόν).
  - b. He is known by Him (οὗτος ἔγνωσται ὑπ' αὐτοῦ). Perf.pass.ind. γινώσκω <sup>#1097</sup>.

## Knowledge (1<sup>st</sup> Cor. 8:4-6)

In terms of knowledge, since no other gods exist, meat sacrificed to idols is not a concern to those who exist from, for, and through Jesus Christ (1<sup>st</sup> Cor. 8:4-6).

1. The big picture is “things sacrificed to idols.” **Περὶ δὲ τῶν εἰδωλοθύτων.**  
This picture is “eating things sacrificed to idols.” **Περὶ τῆς βρώσεως οὖν τῶν εἰδωλοθύτων** (1<sup>st</sup> Cor. 8:4 cf. v.1).
  2. A well-known fact is that false gods are simply imposters (1<sup>st</sup> Cor. 8:4-5).
  3. There is no such thing as an idol in the world (οἶδαμεν ὅτι οὐδὲν εἶδωλον ἐν κόσμῳ), and there is no God but one (καὶ ὅτι οὐδεὶς θεὸς εἰ μὴ εἷς) (1<sup>st</sup> Cor. 8:4).
    - a. εἶδωλον <sup>#1497</sup>: idol. There is no idol/image in the world. Just as with εἰδωλόθυτος above, this view is only possible from a monotheistic perspective. [Kittel](#) has a great article on this.
    - b. θεός <sup>#2316</sup>: God. There is no god except for One.
    - c. The non-existent idols are in the world (κόσμος).
  4. Even if there are (καὶ γὰρ εἴπερ εἰσὶν) (1<sup>st</sup> Cor. 8:5). “If indeed,” “For although,” “For even if” (Rom. 3:30; 8:9,17).
    - a. So called gods (λεγόμενοι θεοὶ).
      - 1) Non-Christian deities are referred as θεός only in polemical contexts (Acts 7:40,43; 19:37; 2<sup>nd</sup> Thess. 2:4), with the exception of the reference to the “unknown God” (Acts 17:23). Terms such as οἱ λεγόμενοι θεοί (1 Cor 8:5) and οἱ φύσει μὴ ὄντες θεοί (Gal 4:8) are to be understood against the background of Hellenistic philosophy of religion.
      - 2) These “gods” are actually “no gods” (2<sup>nd</sup> Chr. 13:8&9).
      - 3) Antichrist will even exalt himself above these “so called gods” (2<sup>nd</sup> Thess. 2:4).
      - 4) Herm.Wr. 2,14 the λεγόμενοι θεοί in contrast to μόνος ὁ θεός.
    - b. Either/or in the heavens, on the earth (εἴτε ἐν οὐρανῷ εἴτε ἐπὶ γῆς). The λεγόμενοι θεοὶ are monopresent—confined to either heaven or earth (Job 1:6-7), and required to travel between the two (Gen. 28:12). [Note: the only apparent bipresent angels are the guardian angels (Mt. 18:10)].
  5. As indeed there are (ὥσπερ εἰσὶν) (Deut. 10:17).
    - a. Many gods (θεοὶ πολλοὶ). Jn. 10:34-36; Ps. 82:1,6; also 8:5; 86:8; 97:7,9; 138:1; Ex. 18:11; 22:19; Jer. 10:1-16
    - b. Many lords (καὶ κύριοι πολλοί). The κύριος in Acts 10:4 is an ἄγγελος angel in v.3. The term κυριότης in Jude 8; 2<sup>nd</sup> Pet. 2:10; Eph. 1:21; Col. 1:16 refers to angelic beings. The “elder” of Rev. 7:13 is addressed as Lord in v.14, but as a general address this is not unusual (cf. Acts 16:30).
    - c. Idolatry is demon-worship (Deut. 32:17; 1<sup>st</sup> Cor. 10:20).
  6. Yet for us (ἀλλ’ ἡμῖν) (1<sup>st</sup> Cor. 8:6).
    - a. One God (εἷς θεός). The Father (ὁ πατήρ).
      - 1) From Whom are all things (ἐξ οὗ τὰ πάντα). ἐκ <sup>#1537</sup>: *out of, from, away from*. 921 occurrences. Source, origin, name. 1<sup>st</sup> Cor. 11:12; 2<sup>nd</sup> Cor. 5:18; Eph. 3:15. John 10:29. Acts 17:28
      - 2) and we for Him (καὶ ἡμεῖς εἰς αὐτόν). εἰς <sup>#1519</sup>: *into, in, toward, to*. Destiny, goal, name. “For” may be consistent with 1<sup>st</sup> Cor. 6:13, but the syntax is entirely different between the two passages. Ex & eis appear together in such contrasting passages as Mt. 15:11; 27:53; Mk. 7:15,31; 9:25; Lk. 2:4; 10:7; 17:24; Jn. 3:13; 4:47,54; 5:24; 11:55; Acts 7:3,4; 18:1; 28:17; Rom. 1:17; 11:24,36; 1<sup>st</sup> Cor. 8:6; 2<sup>nd</sup> Cor. 2:16<sub>x2</sub>; Gal. 6:8; Col. 1:13; 1<sup>st</sup> Pet. 2:9; 1<sup>st</sup> Jn. 3:14; Rev. 8:5; 9:1,3; 11:12; 13:13; 16:1; 17:8.
    - b. One Lord (καὶ εἷς κύριος). Jesus Christ (Ἰησοῦς Χριστός).
      - 1) Through Whom are all things (δι’ οὗ τὰ πάντα). Agent of creation, agent of salvation.
      - 2) and we through Him (καὶ ἡμεῖς δι’ αὐτοῦ). Agent of reconciliation, agent of glorification.
- From, through, and to Him are all things (Rom. 11:36). By, through, and for Him (Col. 1:16). “Into” Himself (Col. 1:20).
7. This is what we know (οἶδα) (1<sup>st</sup> Cor. 8:4) but not everyone has this knowledge (γινώσκεις) (1<sup>st</sup> Cor. 8:7).

## **Love** (1<sup>st</sup> Cor. 8:7-12)

1. A believer does not achieve victory in their testing by their own doctrinal understanding and maturity alone. Sometimes the doctrinal understanding of other believers is a more vital consideration (1<sup>st</sup> Cor. 8:7).
  - a. We all have knowledge (v.1), but not all have “this” knowledge (v.7). Or in other words, “this knowledge is not in all.”
    - 1) We all have knowledge. πάντες γινώσκιν ἔχομεν.
    - 2) (The) This knowledge is not in all. οὐκ ἐν πᾶσιν ἡ γινῶσις.
  - b. Some believers were “accustomed” to their culture’s idolatry. συνήθεια <sup>#4914</sup>: *custom, practice* (Jn. 18:39; 1<sup>st</sup> Cor. 8:7; 11:16). σύν <sup>#4862</sup> + ἥθος <sup>#2239</sup>: *custom, usage, morals, character* (1<sup>st</sup> Cor. 15:33). cf. κακοήθεια <sup>#2550</sup>: “malice” (Rom. 1:29).
  - c. The things believers are accustomed to may leave the consciences of those believers weak. συνείδησις <sup>#4893</sup>: *conscience* (Rom. 2:15; 1<sup>st</sup> Cor. 8:7,10,12; 10:25,27,28,29<sub>x2</sub>; 1<sup>st</sup> Tim. 4:2; Tit. 1:15; Heb. 9:14; 10:22).
2. Matters of temporal life liberty are irrelevant for progress in spiritual life (1<sup>st</sup> Cor. 8:8).
  - a. Matters of temporal life liberty are not matters presented to God at the Judgment Seat of Christ.
  - b. Neither worse. ὑστερέω <sup>#5302</sup>: *to miss out, fail to reach, be in need* (Matt. 19:20; Lk. 15:14; Jn. 2:3; Rom. 3:23; 1<sup>st</sup> Cor. 1:7; 8:8; 12:24; 2<sup>nd</sup> Cor. 11:5,9; 12:11).
  - c. Nor better. περισσεύω <sup>#4052</sup>: *to be in abundance, abound, be better* (Matt. 5:20; Lk. 15:17; 1<sup>st</sup> Cor. 8:8; 14:12; 15:58; 2<sup>nd</sup> Cor. 1:5; 3:9; 4:15; 8:2,7; 9:8,12; 1<sup>st</sup> Thess. 4:1,10).
3. Matters of temporal life liberty may become a stumbling block to other believers, in which case these matters become critically relevant to spiritual life (1<sup>st</sup> Cor. 8:9-12).
  - a. Take care. βλέπετε v.2p.pl.pres.act.imper. βλέπω <sup>#991</sup>: *to see*.
  - b. Somehow. πώς <sup>#4452</sup> conj. in the form μή πως: *somehow*. A marker of a negative perspective expressing misgiving; in object clauses after verbs of apprehension (Acts 27:29; 2<sup>nd</sup> Cor. 11:3; 12:20<sub>x2</sub>; Gal. 4:11).
  - c. Stumbling block. πρόσκομμα <sup>#4348</sup>: act of *stumbling; obstacle* (Rom. 9:32).
    - 1) Compare with σκάνδαλον <sup>#4625</sup>: *stumbling block* (Rom. 14:13).
    - 2) The stone of stumbling (λίθος προσκόμματος) and rock of offense (πέτρα σκανδάλου) is significant to the Christology of Peter (Πέτρος) (1<sup>st</sup> Pet. 2:8; cf. Matt. 16:18,23).
    - 3) Great article in [BibSac](#) on πρόσκομμα & σκάνδαλον.
  - d. Weak conscience wrongly edified (1<sup>st</sup> Cor. 8:10). οἰκοδομέω <sup>#3618</sup>.
  - e. A fellow believer may become ruined (1<sup>st</sup> Cor. 8:11). ἀπόλλυμι <sup>#622</sup>: *to perish, ruin, destroy* (Jn. 3:16).
4. The Law of Love is a supreme veto over the Law of Liberty (1<sup>st</sup> Cor. 8:13). Can we lay aside our privileges for the sake of other believers? (Phil. 2:5).

## Chapter Nine

In Chapter Nine Paul illustrates the principles of knowledge and love through the personal examples of himself and Barnabas (vv.1-14). Paul functioned under the Law of Love when he ministered to the Corinthians without any mention of their financial opportunities on his behalf (vv.15-18). Paul's attitude was one of bond-service to all whom he ministered (vv.19-23), and his attention was focused on the things above (vv.24-27).

### *Paul & Barnabas* (1<sup>st</sup> Cor. 9:1-14)

1. This section of the chapter is an artillery barrage of rhetorical questions.
  - a. Four questions in verse one.
  - b. Ten questions in seven verses.
  - c. Seventeen questions in thirteen verses.
2. "Am I not free" (1<sup>st</sup> Cor. 9:1) establishes the theme of the entire chapter.
  - a. The contrast of knowledge-based liberty (Jn. 8:32) and applied love will be illustrated by the Apostle Paul.
  - b. If the Corinthians were so insistent upon their liberty, shouldn't a bona-fide Apostle be able to live a Christian life of liberty? (1<sup>st</sup> Cor. 8:9 cf. 9:1)
3. The four questions of verse 1 build an air-tight legal argument.
  - a. Of course, Paul is free.
  - b. Of course, Paul is an apostle.
  - c. Of course, Paul has seen Jesus Christ.
  - d. Of course, Corinth is an unimpeachable witness to Paul's apostleship (1<sup>st</sup> Cor. 9:2).
    - 1) They are the seal (σφραγίς <sup>#4973</sup>) of his apostleship (ἀποστολή <sup>#651</sup>) in the Lord (Acts 1:25; Rom. 1:5; 1<sup>st</sup> Cor. 9:2; Gal. 2:8).
    - 2) The greatest letter of commendation any minister can have is the flock that has been edified by that minister's labour (2<sup>nd</sup> Cor. 3:1-3).
4. Paul's illustration of knowledge & love is termed as a defense to those who examine him (1<sup>st</sup> Cor. 9:3).
  - a. ἀπολογία <sup>#627</sup>: *verbal defence, a reasoned statement or argument*. Apologetics is the field of demonstrating the reasonability of Christianity.
  - b. ἀνακρίνω <sup>#350</sup>: *to examine, judge, scrutinize*. Goes with the territory for ministers: cf. 1<sup>st</sup> Cor. 4:9.
5. Paul waived not only matters of liberty, but matters of legitimate obligation (1<sup>st</sup> Cor. 9:4-14).
  - a. The right to refrain from working expected certain provisions. ἐξουσία μὴ ἐργάζεσθαι. The "I" of vv.1&2 changes to a "we" of vv.4ff..
    - 1) Food & drink (1<sup>st</sup> Cor. 9:4).
    - 2) Marriage, and accompanied travel expenses (1<sup>st</sup> Cor. 9:5).
    - 3) General Financial support (1<sup>st</sup> Cor. 9:7-14).
  - b. The right to refrain from working is a contrast of the spiritual with the material (1<sup>st</sup> Cor. 9:11).
    - 1) The not-working ones are in fact working the hardest of all (1<sup>st</sup> Cor. 15:10 cf. Matt. 10:10).
    - 2) The metaphors of soldier, vinedresser, and shepherd all describe spiritual ministry (1<sup>st</sup> Cor. 9:7).
    - 3) The legal provision for oxen describes the grace provision for spiritual leaders (1<sup>st</sup> Cor. 9:9; Deut. 25:4; 1<sup>st</sup> Tim. 5:18).
    - 4) The Corinthians know that Paul was a hard worker (1<sup>st</sup> Cor. 4:12).
    - 5) This right (ἐξουσία <sup>#1849</sup>) was the normal practice of the church (1<sup>st</sup> Cor. 9:12).
    - 6) This right was the normal practice of the Levitical priesthood (1<sup>st</sup> Cor. 9:13; Num. 18:8-20).
  - c. This is the first and only reference to Barnabas in this epistle.
    - 1) Barnabas was not one of the apostles or teachers that the Corinthians had formed a faction in support of.
    - 2) Barnabas was therefore a safe illustration to demonstrate that other grace oriented apostles could indeed waive their expected financial support.
  - d. Ministers ought to be supported by their ministries (1<sup>st</sup> Cor. 9:4,6,11,14; Matt. 10:10; Lk. 8:3; 10:7; Gal. 6:6; 1<sup>st</sup> Tim. 5:17,18; Heb. 13:16; 3<sup>rd</sup> Jn. 5-8).

## ***No Charge to You*** (1<sup>st</sup> Cor. 9:15–18)

1. This paragraph begins with use, and ends with full use.
  - a. χάομαι <sup>#5530</sup> (1<sup>st</sup> Cor. 9:15 (also v.12)).
  - b. καταχάομαι <sup>#2710</sup> (1<sup>st</sup> Cor. 9:18).
  - c. Both terms are employed in 1<sup>st</sup> Cor. 7:31.
    - 1) Using the world without making “full use” of it means believers can rest by faith in the Sovereignty of God to work all things together for good (Job 27:16,17; Prov. 13:22; 28:8; Ecc. 2:26).
    - 2) Believers in grace may not use certain rights and privileges “fully” or even at all for the sake of edifying fellow believers.
2. Paul does not “boast” in order to change what the Corinthians are doing. He “boasts” so as to illustrate what the Corinthians are not doing (1<sup>st</sup> Cor. 9:15,16).
  - a. καύχημα <sup>#2745</sup> (1<sup>st</sup> Cor. 1:31; 2<sup>nd</sup> Cor. 10:17).
  - b. This principle was one that the Corinthians struggled to understand, and so Paul had to return to it again and again (2<sup>nd</sup> Cor. 11:7–11; 12:13–16).
3. The 3<sup>rd</sup> class conditional “if I preach the Gospel” considers the question of evangelizing versus not evangelizing (1<sup>st</sup> Cor. 9:16).
  - a. The nature of Biblical communication is likened to “compulsion.” ἀνάγκη γάρ μοι ἐπίκειται.
    - 1) ἀνάγκη <sup>#318</sup> used already in 1<sup>st</sup> Cor. 7:26,37. Upcoming uses in 2<sup>nd</sup> Cor. 9:7; Philem. 14; Jude 3.
    - 2) ἐπίκειμαι <sup>#1945</sup>: *to lay upon, impose*; Lk. 23:23; 1<sup>st</sup> Cor. 9:16; Heb. 9:10.
  - b. A Bible communicator impressed with the urgency of his calling, recognizes the consuming necessity to be faithful, and proceeds in obedience (Jer. 1:17; 20:7–9; Amos 3:8; Acts 4:20).
4. The 1<sup>st</sup> class conditional “if I do this voluntarily” considers the unquestioned nature of voluntary service (1<sup>st</sup> Cor. 9:17a; 2<sup>nd</sup> Cor. 9:7; 1<sup>st</sup> Pet. 5:2).
  - a. ἐκὼν <sup>#1635</sup>: *unforced, voluntary, willing*. ἐκουσίως <sup>#1596</sup>: *voluntarily, willingly*.
  - b. The consequences of the 1<sup>st</sup> class condition is a present possession of reward. μισθὸν ἔχω. μισθός <sup>#3408</sup>.
5. The 1<sup>st</sup> class conditional “if I do this against my will” considers the unquestioned nature of stewardship commitment (1<sup>st</sup> Cor. 9:17b; cf. 4:1; Gal. 2:7; Eph. 3:2; Phil. 1:16; Col. 1:25).
  - a. ἄκων <sup>#210</sup> <sup>Hapax</sup>: *not of one’s own will*.
  - b. The consequences of the 1<sup>st</sup> class condition is a perfect entrustment of a stewardship. οἰκονομίαν πεπίστευμαι. perf.pass.ind. πιστεύω <sup>#4100</sup>.
6. The reward is the grace giving (1<sup>st</sup> Cor. 9:18; Acts 20:35).

## ***Bond Service with a Heavenly View*** (1<sup>st</sup> Cor. 9:19–27)

1. The conclusion to chapter nine explains why Paul can set aside privileges (liberties) and even rights (obligations/expectations).
2. Chapter nine began with “Am I not free?” (9:1) but it concludes with “Though I am free” (9:19).
  - a. Continually being free from all, I enslaved myself to all.
    - 1) ἐλεύθερος <sup>#1658</sup>: *free* (1<sup>st</sup> Cor. 7:21,22; 9:1,19). ὢν pres.act.ptc. εἰμί <sup>#1510</sup>: *to be*.
    - 2) δουλόω <sup>#1402</sup>: *to make a slave of, reduce to bondage*. This is not God’s enslaving of us unto righteousness (Rom. 6:18,19,22), but our own self-enslaving to others for their evangelism and edification.
    - 3) Note: Paul’s aorist self-enslaving did not alter his present active participle of continuously being (ὢν) free. Consider: Jesus’ message of losing one’s life (Matt. 16:25).
  - b. In order that I might win more.
    - 1) ἵνα <sup>#2443</sup>: *that, in order that, so that*.
    - 2) κερδήσω v.1s.aor.act.subj. κερδαίνω <sup>#2770</sup>: *to gain, acquire, to win*. Used 17x in the NT. 5x in this paragraph. (Matt. 16:26; 18:15; 25:16,17,20,22; Mk. 8:36; Lk. 9:25; Acts 27:21; 1<sup>st</sup> Cor. 9:19,20,21,22; Phil. 3:8; Jas. 4:13; 1<sup>st</sup> Pet. 3:1) κέρδος <sup>#2771</sup>: *gain, advantage* (Phil. 1:21; 3:7; Tit. 1:11).
  - c. Peter also learned the principle of the “free” bondslave (1<sup>st</sup> Pet. 2:16).
3. “Winning” equals “saving” (1<sup>st</sup> Cor. 9:22). σώζω <sup>#4982</sup>: *to save, rescue from danger, deliver* (cf. Jude 23).
  - a. Church discipline can “win” a brother (Matt. 18:15).
  - b. Godly wives can “win” their husbands (1<sup>st</sup> Pet. 3:1) & vice-versa (1<sup>st</sup> Cor. 7:16).

- c. Imitating Christ as bond-servants can “win” a maximum number of others (1<sup>st</sup> Cor. 9:19; Phil. 2:7).
4. “Winning” the maximum number of Jews possible meant that Paul had to become “as a Jew” (1<sup>st</sup> Cor. 9:20).
  - a. ἐγενόμην aor.mid.ind. γίνομαι <sup>#1096</sup>: *to become, come into existence, begin to be, receive being*.
  - b. τοῖς Ἰουδαίοις ὥς Ἰουδαῖος, ἵνα Ἰουδαίους κερδήσω. Dative plural, nominative singular, accusative plural of Ἰουδαῖος <sup>#2453</sup>: *Jewish* (adj. used almost always substantively).
  - c. The combination of εἶμι or γίνομαι with ὥς is used “to express the basic reality of something” (BDAG) as a similarity. Paul says “I became Jew-like to the Jews so that I might win Jews.”
    - 1) Like children (Matt. 18:4).
    - 2) Like angels (Matt. 22:30).
    - 3) Like sheep without a shepherd (Mk. 6:34).
    - 4) Like the sand of the sea (Rom. 9:27), like Sodom (Rom. 9:29).
    - 5) Like grass (1<sup>st</sup> Pet. 1:24).
    - 6) Like a thousand years & like one day (2<sup>nd</sup> Pet. 3:8).
  - d. Becoming “like” our targetted winnings doesn’t mean we change the reality of our being.
    - 1) Becoming under-law-like did not change Paul’s being not under Mosaic law (1<sup>st</sup> Cor. 9:20b).
    - 2) Becoming Mosaic law-less-like did not change Paul’s being lawful according to the Law of Christ (1<sup>st</sup> Cor. 9:21).
5. Winning the weak required Paul to become weak (not weak-like) (1<sup>st</sup> Cor. 9:22a). ἀσθενής <sup>#772</sup>: *without strength, weak* (1<sup>st</sup> Cor. 8:7; Rom. 14:1; 15:1; 1<sup>st</sup> Thess. 5:14 cf. 2<sup>nd</sup> Cor. 12:10).
6. Becoming all things to all men uses all means to “save” some (1<sup>st</sup> Cor. 9:22b).
  - a. Don’t compromise—if you can’t become the reality, become a facsimile.
  - b. Becoming or becoming like our targetted winnings is the essence of Christ-like-ness (Phil. 2:5–7).
  - c. Being pleasing to men (1<sup>st</sup> Cor. 9:22b; 10:33) is not a compromise in seeking favor of men (Gal. 1:10).
7. The motivation for all things to all men using all means is for the sake of the gospel (1<sup>st</sup> Cor. 9:23).
8. An eternal perspective serves to warn us from disqualification (1<sup>st</sup> Cor. 9:24–27).
  - a. “Do you not know” (Οὐκ οἶδατε) means that Paul is using the obvious to illustrate (v.24).
    - 1) In stadium races (στάδιον <sup>#4712</sup>) only one “receives” (λαμβάνω <sup>#2983</sup>) the prize (βραβεῖον <sup>#1017</sup> 1<sup>st</sup> Cor. 9:24; Phil. 3:14; βραβεύω <sup>#1018</sup> Col. 3:15).
    - 2) In the Christian Way of Life every believer can potentially “win” (καταλαμβάνω <sup>#2638</sup> Rom. 9:30; 1<sup>st</sup> Cor. 9:24; Eph. 3:18; Phil. 3:12<sub>x2</sub>, 13; 1<sup>st</sup> Thess. 5:4).
  - b. “Every competitor” (ἀγωνίζομαι <sup>#75</sup>) continues the metaphor contrasting sports stars with Church Members (v.25). ἀγών <sup>#73</sup>, ἀγωνία <sup>#74</sup>, ἀγωνίζομαι <sup>#75</sup> common sports metaphor used in the NT 1<sup>st</sup> Tim. 4:10; 6:12; 2<sup>nd</sup> Tim. 4:7; Heb. 12:1.
    - 1) Perishing ones agonize for a perishable (φθαρτός <sup>#5349</sup> Rom. 1:23; 1<sup>st</sup> Cor. 9:25; 15:53,54; 1<sup>st</sup> Pet. 1:18,23) crown (στέφανος <sup>#4735</sup>).
    - 2) Imperishable saints agonize for an imperishable (ἄφθαρτος <sup>#862</sup> Rom. 1:23; 1<sup>st</sup> Cor. 9:25; 15:52; 1<sup>st</sup> Tim. 1:17; Tit. 2:7; 1<sup>st</sup> Pet. 1:4,23; 3:4) crown.
    - 3) Self-control (ἐγκρατεύομαι <sup>#1467</sup> 1<sup>st</sup> Cor. 7:9; 9:25; LXX Gen. 43:31; ἐγκράτεια <sup>#1466</sup> Acts 24:25; Gal. 5:23; 2<sup>nd</sup> Pet. 1:6<sub>x2</sub>; ἐγκρατής <sup>#1468</sup> Tit. 1:8) is essential for victory.
  - c. Paul splits the metaphor into two athletic realms (v.26).
    - 1) Running not without aim (οὐκ ἀδήλως fr. ἀδήλως <sup>#84</sup> <sup>Hapax</sup> fr. ἄδηλος <sup>#82</sup> *indistinct* 1<sup>st</sup> Cor. 14:8; also ἀδηλότης <sup>#83</sup> *uncertainty* 1<sup>st</sup> Tim. 6:17). The overall concept is “unclear” in noun, adjective, and adverb forms.
    - 2) Boxing not beating the air (οὐκ ἀέρα δέρον). Obviously, the objective defines the necessary activity.
  - d. Paul recognized that the greatest enemy to an eternal perspective was his own body (σῶμα <sup>#4983</sup>) (v.27).
    - 1) He disciplined (ὑπωπιάζω <sup>#5299</sup> Lk. 18:5; 1<sup>st</sup> Cor. 9:27) it. The verb in secular lit. means *to give a black eye*.
    - 2) He enslaved (δουλαγωγέω <sup>#1396</sup> <sup>Hapax</sup>) it. Rare word, intensive and thorough.
    - 3) He apprehended disqualification (ἀδόκιμος <sup>#96</sup> *unapproved* 2<sup>nd</sup> Cor. 13:5–7; *worthless* Tit. 1:16).

Principle: Church Members are admonished to brutally deal with their own sinful bodies so as to not forfeit eternal crowns.

# Chapter Ten

In Chapter Ten Paul builds on the closing thoughts from chapter nine: the eternal, heavenly perspective and how rewards might be forfeit through disqualification. The primary example for this admonishment is the Exodus generation (vv.1-11). The conclusion to the Old Testament illustration is a remarkable pair of verses, which can be thought of as Summary Statements for Success (vv.12-13). Having brought the epistle to this blunt application, the following admonishments regarding demonism are just as direct (vv.14-22). The chapter closes by recapping the doctrinal content of chapters 8 through 10 (vv.23-33).

## *The Exodus Generation* (1<sup>st</sup> Cor. 10:1-11)

1. Paul addresses his “brothers” in describing the “fathers.”
  - a. Paul desires the Corinthians to not be ignorant regarding the Exodus (1<sup>st</sup> Cor. 10:1). ἀγνοέω <sup>#50</sup> (Used 22x: Acts 17:23; Rom. 1:13; 10:3; 11:25; 1<sup>st</sup> Cor. 10:1; 11:1; 2<sup>nd</sup> Cor. 1:8; 2:11; 1<sup>st</sup> Thess. 4:13; 1<sup>st</sup> Tim. 1:13).
  - b. Our “fathers” includes the Jewish Fathers from the standpoint that the Church benefits from Israel’s heritage (Rom. 3:1-2; 9:5; 11:28). One benefit is a warning to humility (Rom. 11:17-22).
2. The remarkable Exodus generation experienced 5 spiritual blessings (1<sup>st</sup> Cor. 10:1-4).
  - a. All under the cloud (v.1). They received guidance and protection from the Lord Jesus Christ (Ex. 13:21-22).
  - b. All passed through the sea (v.1). They received an irrevocable deliverance from bondage (Ex. 14:22,29).
  - c. All were baptized into Moses (v.2). In contrast with the Church’s baptism into Christ (Rom. 6:3; Gal. 3:27).
  - d. All at the same spiritual food (v.3). They received divinely created food for their sustenance (Ex. 16:4-5,35).
  - e. All drank the same spiritual drink (v.4). They received fresh water as well as food (Ex. 17:6), but the real priority was the Holy Spirit’s instruction (Neh. 9:20).
  - f. The summary of this event is well presented by Nehemiah (Neh. 9:9ff. esp. v.20).
3. Their failure to bring pleasure to God resulted in their forfeiture of rewards (1<sup>st</sup> Cor. 10:5).
  - a. The five uses of “all” (v.1,2,3,4) is contrasted with the one use of “most” (v.5).
  - b. God was not well-pleased. οὐκ ἐν τοῖς πλείοσιν αὐτῶν εὐδόκησεν ὁ θεός. aor.act.ind. εὐδοκέω <sup>#2106</sup>: *to think good, be well pleased with* (Matt. 3:17; 12:18; 17:5; 1<sup>st</sup> Cor. 1:21; 10:5; 2<sup>nd</sup> Cor. 5:8; 12:10; Col. 1:19; Heb. 10:6,8,38).
  - c. Israel was laid low. καταστρώννυμι <sup>#2693</sup> Hapax: *to strew over the ground; to prostrate, slay*. “to lay low . . . as if by a hurricane” (A.T. ROBERTSON).
4. Old Testament typology develops New Testament admonition (1<sup>st</sup> Cor. 10:6-10).
  - a. Against craving evil. Against “being cravers” of evil. εἰς τὸ μὴ εἶναι ἡμᾶς ἐπιθυμητὰς κακῶν. ἐπιθυμητής <sup>#1938</sup> Hapax: *one who longs for, craver, lover*. ἐπιθυμία <sup>#1939</sup>: *desire, craving, lust*.
  - b. Against idolatry. Against “becoming idolaters.” μηδὲ εἰδωλολάτραι γίνεσθε. εἰδωλολάτρης <sup>#1496</sup>: noun. *idolater*.
  - c. Against immorality. Against fornicating. μηδὲ πορνεύωμεν. Pres.act.subj. πορνεύω <sup>#4203</sup>: *to fornicate*.
  - d. Against testing Christ. μηδὲ ἐκπειράζωμεν τὸν Χριστόν. ἐκπειράζω <sup>#1598</sup>: *to test thoroughly*.  
In the present verse Brc probably brings out the full meaning in his translation, “nor must we try to see how far we can go with God and get away with it.” This can also be phrased as “nor must we try to see how much we can sin before God punishes us.” UBS Handbook
  - e. Against grumbling. μηδὲ γογγύζετε. Pres.act.imper. γογγύζω <sup>#1111</sup>: *to murmur, mutter, grumble*.
5. The Ends of the Ages (1<sup>st</sup> Cor. 10:11). εἰς οὓς τὰ τέλη τῶν αἰώνων κατήντηκεν.
  - a. τὰ τέλη Neut.Plural.Nom. τέλος <sup>#5056</sup>: *end, termination*.
  - b. τῶν αἰώνων Masc.Plural.Gen. αἰών <sup>#165</sup>: *age*.
  - c. Perf.act.ind. καταντάω <sup>#2658</sup>: *to come to, arrive*. Metaph. *to attain to a thing*.
  - d. The Ends of the Ages is a reference to Christ as τὸ Ἄλφα καὶ τὸ Ὠ (Heb. 1:2; 12:2; Rev. 1:8; 21:6; 22:13).
    - 1) Christ is the end of the Law (Rom. 10:4 cf. 8:3,4).
    - 2) Christ is the end of the Promise (Acts 13:32-33; 2<sup>nd</sup> Cor. 1:20).
    - 3) Christ is the end of Human Government (Isa. 9:6-7).
    - 4) Christ is the end of Conscience (Heb. 9:14; 10:2,22).
    - 5) Christ is the end of Innocence (2<sup>nd</sup> Cor. 5:21; Heb. 7:26; 1<sup>st</sup> Jn. 3:5).



## Summary Statements for Success (1<sup>st</sup> Cor. 10:12-13)

1. The summary statements of vv.12&13 are a logical consequence of the admonitions of vv.1-11.
  - a. ὥστε particle <sup>#5620</sup>: *for this reason, therefore, so*. Common to Paul. 83x NT, 39 by Paul. 12 by Luke. Paul wrote 25.7% of the NT but has 47% of the uses of ὥστε.
  - b. 1<sup>st</sup> Corinthians uses: 1:7; 3:7,21; 4:5; 5:1,8; 7:38; 10:12; 11:27,33; 13:2; 14:22,39; 15:58.
2. Him who thinks he stands. ὁ δοκῶν ἐστάναι.
  - a. Pres.act.ptc. δοκέω <sup>#1380</sup>: to consider as probable: *think, believe, suppose, consider*; trans. of subjective opinion (9 of Paul's 18 uses are in 1<sup>st</sup> Corinthians: 3:18; 4:9; 7:40; 8:2; 10:12; 11:16; 12:22,23; 14:37). Time and time again the Corinthian believers are incorrect in their assumptions.
  - b. Perf.act.inf. ἵστημι <sup>#2476</sup>: *to stand*. Intr. perf. & plup. stand firm in belief, *stand firm* of personal commitment in general (Rom. 11:20; 1<sup>st</sup> Cor. 7:37; 10:12; 2<sup>nd</sup> Cor. 1:24; 2<sup>nd</sup> Tim. 2:19). to be in a condition or state, *stand* or *be in* something (Rom. 5:2; 1<sup>st</sup> Cor. 15:1; Jn. 8:44).
  - c. Standing is opposed to falling, but it is also a synonym for faith as opposed to unbelief (Rom. 11:20). Standing is not a matter for our own suppositions, but for God's faithfulness (Rom. 14:4; Jude 24).
3. Take heed. βλέπω μὴ πέσῃ.
 

V.3p.sing.pres.act.imper. βλέπω <sup>#991</sup>: *to see*. be ready to learn about something that is needed or is hazardous, *watch, look to, beware of* Mk. 13:9; Phil. 3:2; 2 Jn. 8. Followed by μή, μήποτε, μήπως and aor.subj. *beware, look out* (Mt. 24:4; Mk. 13:5; Lk. 21:8; Ac 13:40; 1<sup>st</sup> Cor. 8:9; 10:12; Gal. 5:15; Heb. 12:25, or fut.indic. Col. 2:8). [\[BDAG\]](#)
4. Lest he fall. Aor.act.subj. πίπτω <sup>#4098</sup>: *fall*. Falling is the metaphor for temporal failure in the Christian Way of Life—with no bearing on one's salvation (Heb. 4:11; Gal. 5:4).
5. No temptation has overtaken you but such as is common to man (NASB).
  - a. A temptation. πειρασμός <sup>#3986</sup>: *test, trial, temptation*.
  - b. Has not overtaken you. οὐκ εἴληφεν Perf.act.ind. λαμβάνω <sup>#2983</sup>: *to take, receive*. When λαμβάνω is used of feelings, emotions, etc. *seize, come upon* (Lk. 5:26; 7:16; 9:39; 1<sup>st</sup> Cor. 10:13). Manipulation is viewed in Paul's Corinthian correspondence (*takes advantage of you* 2<sup>nd</sup> Cor. 11:20; *took you in* 12:16).
  - c. Except. εἰ μὴ “if not”. A marker of contrast by designating an exception. No “anything” except “whatever” is understood to mean *the only thing is whatever*. “No temptation except” becomes “the only temptation that has overtaken you.”
  - d. Common to man. ἀνθρώπινος <sup>#442</sup>: adj. pertaining to being a person, *human*. Used 7x (Acts 17:25; Rom. 6:19; 1<sup>st</sup> Cor. 2:13; 4:3; 10:13; Jms. 3:7; 1<sup>st</sup> Pet. 2:13).

Pastor Bob's translation: The only temptations that have ever taken you in are the temptations characteristic of the human realm.

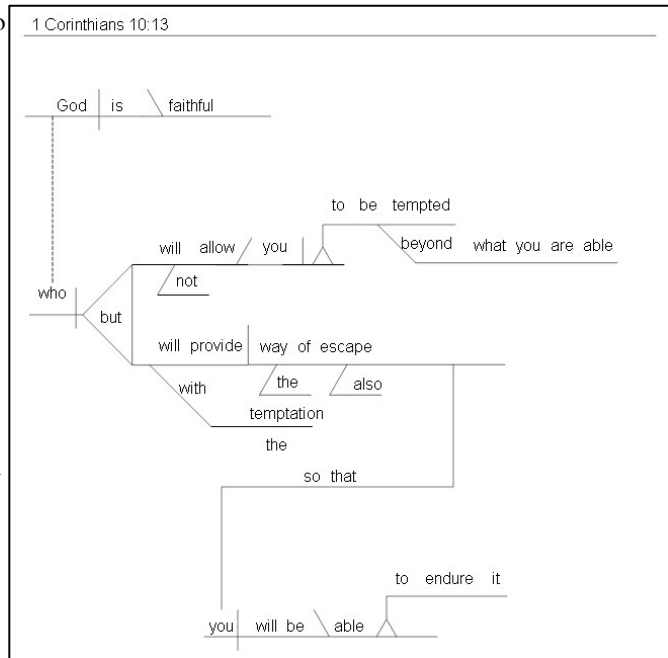
6. God is faithful. πιστὸς δὲ ὁ θεός. πιστός <sup>#4103</sup>: pertaining to being worthy of belief or trust, *trustworthy, faithful, dependable*. This is the second time that the Corinthians have been reminded that God is faithful (1<sup>st</sup> Cor. 1:9) and they will be told for a third time as well (2<sup>nd</sup> Cor. 1:18).
 

God's faithfulness:

<ol style="list-style-type: none"> <li>a. Provides fellowship with Christ (1<sup>st</sup> Cor. 1:9).</li> <li>b. Provides during temptation (1<sup>st</sup> Cor. 10:13).</li> <li>c. Motivates our faithfulness (2<sup>nd</sup> Cor. 1:18).</li> <li>d. Guarantees our eternal glory (1<sup>st</sup> Thess. 5:24).</li> <li>e. Provides during angelic conflict (2<sup>nd</sup> Thess. 3:3).</li> <li>f. Is unaffected by our faithlessness (2<sup>nd</sup> Tim. 2:13).</li> </ol>	<ol style="list-style-type: none"> <li>g. Motivates our assembly (Heb. 10:23).</li> <li>h. Is the basis for every promise (Heb. 11:11).</li> <li>i. Supplies hope in undeserved suffering (1<sup>st</sup> Pet. 4:19).</li> <li>j. Assures temporal forgiveness for sin in response to confession (1<sup>st</sup> Jn. 1:9).</li> </ol>
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7. On the subject of watchful believers and their diligence to not fall, God's faithfulness is manifested by two disparate activities—what He will not do (ever) and what He will do (always).

- Will not allow. ὃς οὐκ ἐάσει. V.3s.fut.act.ind. ἐάω #1439: *to let, permit* (Mt. 24:43; Acts 16:7).
- Will make. ἀλλὰ ποιήσει. V.3s.fut.act.ind. ποιέω #4160: *to do, make*.
- To be tempted. πειρασθῆναι. Aor.pass.inf. πειράζω #3985: *to try, test, tempt* (Mt. 4:1,3; Heb. 2:18; 4:15; Jms. 1:13-14).
- Way of escape. τὴν ἔκβασιν. N.Fem.Sing.Acc. ἔκβασις #1545: *exit, conclusion, outcome* (1<sup>st</sup> Cor. 10:13; Heb. 13:7; ἐκβαίνω Heb. 11:15; LXX Isa. 24:18).
- Above that which you are able. ὑπὲρ ὃ δύνασθε. V.2pl.Pres.mid./pass.(deponent)ind. δύναμαι #1410: to possess capability for experiencing or doing something, *to be able, capable*.
- So that you might be able. τοῦ δύνασθαι. The purpose for crafting the ἔκβασις is to supply the ability which is above the temptation.
- Together with the temptation also. σὺν τῷ πειρασμῷ καὶ. God did not manufacture the temptation (Jms. 1:13-14), but He did craft a solution to that temptation which brings maximum glorification to His Son.
- To endure. ὑπενεγκεῖν. V.aor.act.inf. ὑποφέρω #5297: to bear up under trouble or difficulty, *endure* (1<sup>st</sup> Cor. 10:13; 2<sup>nd</sup> Tim. 3:11; 1<sup>st</sup> Pet. 2:19).



Pastor Bob's translation: The only temptations that have ever taken you in are the temptations characteristic of the human realm; but God is faithful—Who will not grant permission for you to be tempted with an intensity above your power to endure, but on the contrary—together with every temptation He does permit—He will also make a victorious conclusion to that temptation so that by utilizing His victorious conclusion you will be empowered to endure.

## *Idolatry Equals Demonism* (1<sup>st</sup> Cor. 10:14-22)

- "Taking heed" and embracing God's ἐκβάσεις is made much easier by believers who flee from idolatry (1<sup>st</sup> Cor. 10:14).
  - διόπερ #1355 inferential conj. (δι' ὅπερ) *therefore, for this very reason*. Not to compete with the "therefore" (ὥστε particle #5620) from v.12, but to continue beyond vv.12-13 with additional application.
  - ἀγαπητοί μου voc.pl. ἀγαπητός #27: *beloved, esteemed, dear, favorite*. Despite all the previous admonishments, rebukes, and corrections Paul holds the Corinthians in loving regard (1<sup>st</sup> Cor. 4:14,17 cp. 2<sup>nd</sup> Thess. 3:14).
  - φεύγετε pres.act.imper. φεύγω #5343: *flee, escape*.
    - Paul had previously warned the Corinthians to flee πορνεία #4202 (fornication) (1<sup>st</sup> Cor. 6:18).
    - Here, they are warned to flee εἰδωλολατρία #1495 (1<sup>st</sup> Cor. 10:14).
    - Essentially, fornication is idolatry (Col. 3:5; 1<sup>st</sup> Pet. 4:1-5).
      - The obvious forms of idolatry are when people worship Ahura Mazda, Allah, Brahman, Ek Onkar, Ishtar, Mary, Odin, Zeus, etc.
      - The not-so-obvious forms of idolatry are when people partake in acts of immorality, impurity, evil desire, greed, sensuality, lusts, drunkenness, carousing, & drinking parties.
- Biblical admonishments assume the audience to be making applications on the basis of wisdom. (1<sup>st</sup> Cor. 10:15).
  - Speaking "as to wise men" does not mean the audience is in fact wise.
    - These Corinthians were previously spoken to as carnal men and babes. Paul could not speak to them as spiritual men (1<sup>st</sup> Cor. 3:1).
    - In 2<sup>nd</sup> Corinthians Paul will speak to them as to children (2<sup>nd</sup> Cor. 6:13).
  - The wise who hears such a message can make a critical judgment. This will be featured again in the next chapter (1<sup>st</sup> Cor. 11:13).

3. Seven rhetorical questions “lead the witnesses” to make their own critical judgments regarding idolatry (1<sup>st</sup> Cor. 10:16,18,19,22). See Bullinger [As to Argumentation](#)
  - a. Is not the cup of blessing which we bless a sharing in the blood of Christ? (1<sup>st</sup> Cor. 10:16a).
    - 1) The only answer is “yes” and the important fact is that we “share in” the blood of Christ.
    - 2) κοινωνία <sup>#2842</sup>: close association involving mutual interests and sharing, *association, communion, fellowship, close relationship; participation, sharing* (Philem. 6; Phil. 3:10; 1<sup>st</sup> Cor. 10:16; 2<sup>nd</sup> Cor. 8:4).
  - b. Is not the bread which we break a sharing in the body of Christ? (1<sup>st</sup> Cor. 10:16b). Again, the only possible answer is “yes.” Our sharing in flesh and blood must be understood for the metaphoric reality that it is (Jn. 6:53–58), and not confuse it with any mystical transformation of the communion elements.
  - c. Look at the nation Israel; are not those who eat the sacrifices sharers in the altar? (1<sup>st</sup> Cor. 10:18). Yes indeed. Believers in that economy identify with that economy—baptized into Moses (1<sup>st</sup> Cor. 10:2).
  - d. What do I mean then? φημί <sup>#5346</sup>: *to make known one’s thoughts, to declare, to say*. That a thing sacrificed to idols is anything? (1<sup>st</sup> Cor. 10:19ab). To be “something” is idiomatically similar in both Greek and English (cf. Gal. 2:6).
  - e. That an idol is anything? (1<sup>st</sup> Cor. 10:19c).
  - f. Or do we provoke the Lord to jealousy? (1<sup>st</sup> Cor. 10:22a).
  - g. We are not stronger than He are we? (1<sup>st</sup> Cor. 10:22b).
4. Two answers and one verdict (1<sup>st</sup> Cor. 10:17,20,21).
  - a. Answer #1: Since there is one bread, we who are many are one body; for we all partake of the one bread (1<sup>st</sup> Cor. 10:17). Our individual partaking (μετέχω <sup>#3348</sup>) places us into a collective sharing (κοινωνία <sup>#2842</sup>). *E pluribus unum* indeed.
  - b. Answer #2: No, but I say that the things which the Gentiles sacrifice, they sacrifice to demons and not to God; and I do not want you to become sharers in demons (1<sup>st</sup> Cor. 10:20). Even though there is no such thing as an idol (1<sup>st</sup> Cor. 8:4), sharing or identifying with such is a fellowship with such (1<sup>st</sup> Cor. 8:7).
  - c. Verdict: You cannot drink the cup of the Lord and the cup of demons; you cannot partake of the table of the Lord and the table of demons (1<sup>st</sup> Cor. 10:21; 2<sup>nd</sup> Cor. 6:14–16).

### ***Recapping Chapters 8–10*** (1<sup>st</sup> Cor. 10:23–33)

1. The final paragraph of this chapter reviews the principles communicated in chapters eight through ten (1<sup>st</sup> Cor. 10:23–33).
2. All things are lawful, but not all things are profitable (1<sup>st</sup> Cor. 10:23 cp. 6:12).
  - a. In chapter six the parallel was “I will not be mastered by anything.” The emphasis was on self.
  - b. In chapter ten the parallel is “Not all things edify.” The emphasis is on others.
  - c. Our authority for all things is a delegated authority by being in Christ (1<sup>st</sup> Cor. 3:21–23; 15:27 cp. Matt. 28:18; Eph. 1:3,19–23).
3. Let no one seek his own good (1<sup>st</sup> Cor. 10:24,33 cp. 9:19–23).
4. Ask no questions (1<sup>st</sup> Cor. 10:25–31 cp. 8:10–13).
5. Bottom line: the glory of God is the overall objective for the edifying actions of believers towards one another in liberty & love (1<sup>st</sup> Cor. 10:31).
6. Three divisions of humanity (1<sup>st</sup> Cor. 10:32).
  - a. Jews. Ἰουδαῖος <sup>#2453</sup>: *Jewish, Jew*.
  - b. Gentiles. Ἕλλην <sup>#1672</sup>: *Greek, Gentile*.
  - c. Church. ἐκκλησία <sup>#1577</sup>: *church, assembly, Church*.

## Chapter Eleven

In Chapter Eleven Paul presents an epilogue for Chapters 8-10 (vv.1-2), which prompts two primary subjects (vv.3-34). The doctrines of liberty and love (1<sup>st</sup> Cor. 8) were well illustrated by Paul (1<sup>st</sup> Cor. 9), so the imitation exhortation is a fitting epilogue (1<sup>st</sup> Cor. 11:1). The one startling aspect of praise to be found in this epistle is found here (1<sup>st</sup> Cor. 11:2). Although schismatic regarding the various teachers they had been instructed by (1<sup>st</sup> Cor. 1:10-12; 3:3; 11:18), all of Corinth credited Paul for their founding as a local church and the imparting of particular local church traditions (v.2). While remaining faithful to the external traditions, the Corinthians missed the spiritual point regarding gender roles in the local church (vv.3-16). They had also turned the communion service into something horrible (vv.17-34).

### *Imitation Exhortation* (1<sup>st</sup> Cor. 11:1)

μιμηταί μου γίνεσθε καθὼς καὶ ἐγὼ Χριστοῦ.

1. Imitators. Noun, masc. pl. nom. μιμητής <sup>#3402</sup>: *imitator* (1<sup>st</sup> Cor. 4:16; 11:1; Eph. 5:1; 1<sup>st</sup> Thess. 1:6; 2:14; Heb. 6:12). μιμέομαι <sup>#3401</sup>: *imitate, emulate, follow* (2<sup>nd</sup> Thess. 3:7,9; Heb. 13:7; 3 Jn. 11). συμμιμητής <sup>#4831</sup>: *fellow imitator* (Phil. 3:17).
2. Become. Verb, 2pl. pres. mid. imper. γίνομαι <sup>#1096</sup>: *to become*. Used 669x in the NT, 24x as 2pl. pres. mid. imper. (Matt. 6:16; 10:16; 24:44; Lk. 6:36; 12:40; Rom. 12:16; 1<sup>st</sup> Cor. 4:16; 7:23; 10:7,32; 11:1; 14:20<sub>x2</sub>; 15:58; 2<sup>nd</sup> Cor. 6:14; Gal. 4:12; Eph. 4:32; 5:1,7,17; Phil. 3:17; Col. 3:15; Jas. 1:22; 3:1) + 5x as 2s. pres. mid. imper. (Lk. 19:19; Jn. 20:27; 1<sup>st</sup> Tim. 4:12; Rev. 2:10; 3:2).
3. Even as I also. Adv. καθὼς <sup>#2351</sup>: *just as, even as* & καὶ ἐγὼ <sup>#2504</sup>. Used 183x incl. Eph. 5:2,25. καθὼς καὶ ἐγὼ only 2x (1<sup>st</sup> Cor. 10:33; 11:1).
4. Of me (μου). Of Christ (Χριστοῦ). μιμητής is used w. gen. of the pers. imitated; or w. imper. gen.

### *Local Church Traditions* (1<sup>st</sup> Cor. 11:2)

1. This item was actually one of praise.
  - a. ἔπαινέω <sup>#1867</sup>: to express one's admiration for or approval of a person, object, or event; *praise*. Used 6x (Lk. 16:8; Rom. 15:11 (Ps. 117:1 (116:1 LXX); 1<sup>st</sup> Cor. 11:2,17,22<sub>x2</sub>). Noun ἔπαινος <sup>#1868</sup>: Used 11.
  - b. Frequently used with δόξα <sup>#1391</sup>: *glory* (Eph. 1:6,12,14; Phil. 1:11; 1<sup>st</sup> Pet. 1:7).
  - c. When something is praiseworthy, the believer ought to meditate upon it (Phil. 4:8).
2. The Corinthians "remembered" Paul.
  - a. μνησκόμαι <sup>#3403</sup>: *to remember, recollect, remind oneself*.
  - b. [EDNT](#) article on μνησκόμαι is excellent.
3. The Corinthians held firmly to traditions just as they were delivered. καθὼς παρέδωκα ὑμῖν, τὰς παράδοσεις κατέχετε.
  - a. An aorist verb and a cognate noun.
    - 1) παρέδωκα aor. παραδίδομι <sup>#3860</sup>: *to give into, give over, deliver, betray*. Used 121x.
    - 2) παράδοσεις n.fem.pl.acc. παράδοσις <sup>#3862</sup>: that which is delivered, *tradition*; the substance of a teaching. Used 13x.
      - a) Not simply an academic teaching (διδασκαλία, διδασχή), but something that has been handed over.
      - b) We are expected to put such a "tradition" into practice (συνήθεια <sup>#4914</sup>) (1<sup>st</sup> Cor. 11:16; Jn. 18:39).
      - c) We are expected to hand it over to others as well.
      - d) Note: this understanding of παραδίδομι and παράδοσις makes "tradition" synonymous with "teaching" and not synonymous with "custom," "legacy," or "myth."
  - b. Darby did well to translate the similar words with similar words. Now I praise you, that in all things ye are mindful of me; and that as I have directed you, ye keep the directions (1 Cor. 11:2 Darby).
  - c. Young's Literal translation did likewise. And I praise you, brethren, that in all things ye remember me, and according as I did deliver to you, the deliverances ye keep (1 Cor. 11:2 YLT).

- d. Wuest's expanded translation conveyed the emphasis upon the entrustment of the aorist verb and cognate noun. Now, I am praising you because [as you say] you have kept me in your remembrance in all things and at present still do have me in your thinking, even as also you are holding fast to those things which were delivered to me to be handed down to you, which I also delivered to you to be passed on to succeeding generations (1 Cor. 11:2 Wuest).
- e. [Robertson](#) commented on the verb and the noun in the context of 1 Cor. 11:23.
- 4. The role of traditions in the local church.
  - a. Traditions of practice are derived from teachings of faith (Rom. 6:17). These teachings free us from experiential sin slavery, and demand our obedience (cf. Jas. 1:21).
  - b. The teachings of faith that create traditions of practice are "received" from the Lord (1<sup>st</sup> Cor. 11:2,23).
  - c. The Gospel is the most important teaching/tradition for the Church (1<sup>st</sup> Cor. 15:3; 2<sup>nd</sup> Pet. 2:21).
  - d. Traditions and teachings that are not received from the Lord are human traditions and basic kosmos studies (Col. 2:8). These traditions and teaching become enslaving.
  - e. Traditions and teachings firm up believers' faith and orients them to God the Father's grace eternal dispensational plan of the ages for the maximum glorification, pleasure, and blessing God the Son, the Lord Jesus Christ (2<sup>nd</sup> Thess. 2:15).
  - f. Believers who are out of step with Biblical traditions and teachings are subject to the collective actions of Church discipline (2<sup>nd</sup> Thess. 3:6).
  - g. "The Faith" is the entire body of Truth that has been once for all handed down to the saints (Jude 3). These traditions and teachings must be earnestly contended for.

### ***Gender Roles in the Local Church*** (1<sup>st</sup> Cor. 11:3–16)

1. A three-part outline of headship sorts out the gender roles in marriages, families, and the local church (1<sup>st</sup> Cor. 11:3).
  - a. "I want you to understand." θέλω δὲ ὑμᾶς εἰδέναι. οἶδα <sup>#1492</sup>: *knowledge; understanding*.
  - b. Christ is the head of every man. κεφαλή <sup>#2776</sup>: *head*, lit. or metaph.; ἀνὴρ <sup>#435</sup>: *man, male*. "Head" is the dominant word of this passage. It is the theme of what Corinth must understand.
    - 1) Metaph. "head" can be origin or source; or it can be leader or ruler. The context of 1 Cor. 11 establishes the leadership aspect of headship.
    - 2) The headship of Christ over the male is the established authority channel.
      - a) This principle does not deny Christ's authority over females.
      - b) This principle demonstrates the chain of command as authority responsibilities are delegated.
  - c. The man is the head of a woman. γυνή <sup>#1135</sup>: *woman, female*.
    - 1) The headship of the man (husband) over the woman (wife) is the established authority channel.
    - 2) The husband's headship over the woman is patterned after Christ's headship over him.
  - d. God (the Father) is the head of Christ.
    - 1) The headship of God the Father over God the Son is the established authority channel.
    - 2) Christ's headship over the male is patterned after God the Father's headship over Him.
2. In the local church assembly men and women can participate in local church activities in such a way as to disgrace their established head (1<sup>st</sup> Cor. 11:4–6).
  - a. Men disgrace Christ (1<sup>st</sup> Cor. 4:4), but women disgrace their husbands (1<sup>st</sup> Cor. 4:5). They each do so in different ways.
  - b. It is the disgracing of the head that is the issue.
    - 1) The means by which that shame is created varies from culture to culture and from era to era.
    - 2) The principle of headship is timeless. The headship of the Father over Christ illustrates this.
    - 3) The principle of gender roles are timeless. The reference to Adam & Eve illustrates this.
    - 4) The specific aspect of head coverings is a feature of first century Greco-Roman/Jewish culture and must not be confused with the timeless principle of headship or the timeless principle of gender roles.
  - c. καταισχύνω <sup>#2617</sup>: *dishonour, disgrace; put to shame*. Used 13x.; αἰσχύνω <sup>#153</sup>: *to be ashamed*. Used 5x.. αἰσχύνῃ <sup>#152</sup>: *shame, disgrace, ignominy*. Used 6x. Refs for all three terms: (Lk. 13:17; 14:9; 16:3; Rom. 5:5; 9:33; 10:11; 1<sup>st</sup> Cor. 1:27<sub>x2</sub>; 11:4,5,22; 2<sup>nd</sup> Cor. 4:2; 7:14; 9:4; 10:8; Phil. 1:20; 3:19; Heb. 12:2; 1<sup>st</sup> Pet. 2:6; 3:16; 4:16; 1<sup>st</sup> Jn. 2:28; Jude 13; Rev. 3:18).

- d. Men and women can each disgrace their head by the means by which they participate in prophetic-prayer activities (“pray or prophesy”) in the local church assembly. Men: with head “covered.” Women: with head “uncovered.”
  - 1) The men (προσευχόμενος ἢ προφητεύων) praying or prophesying. Participles linked with ἢ. This disjunctive particle separates opposites, but it also separates related and similar terms, where one can take the place of the other or one supplements the other.
  - 2) The women (προσευχομένη ἢ προφητεύουσα) praying or prophesying. Feminine participles.
  - 3) The link between praying and prophesying is found many places (Gen. 20:7; 1<sup>st</sup> Sam. 12:23; Jer. 27:18; Lk. 2:27).
    - a) The application of prophecy to the situation in Corinth will be considered in future studies (1<sup>st</sup> Cor. 14:3,15,16,24-25).
    - b) The role of prophets in the local church is also a feature of the Book of Acts (11:20-30).
- e. The covering could be an article (hat, shawl, veil, etc.) or the person’s hair.
  - 1) The Roman practice for religious observance was to pull the toga up over the head, but the Greek practice for religious observance was to remain bareheaded (Virgil, *Aeneid* iii., 545).
  - 2) The Jewish practice was for the men in the synagogue to cover their heads with the prayer shawl.
  - 3) The Roman, Greek and Jewish practices may or may not be relevant to what made the Corinthians’ practice inappropriate. What made the Corinthians’ practice inappropriate was their failure to maintain an awareness of the authority channels God designed for their blessing.
- f. So what is the covering of 1 Cor. 11?
  - 1) Every man who has *something* on his head κατὰ κεφαλῆς ἔχων (v.4). He ought not to have his head covered (κατακαλύπτω <sup>#2619</sup>) (v.7).
  - 2) Every woman who has her head uncovered. ἀκατακαλύπτῃ τῇ κεφαλῇ. ἀκατακάλυπτος <sup>#177</sup>: *uncovered*; used 2x (1<sup>st</sup> Cor. 11:5,13). These women still have hair (v.6) which could then be cut off or shaved. So, it is not her hair itself that constitutes the head covering.
- g. In the culture of Corinth the unveiled woman was a prostitute (1 Cor. 11:5-6).
  - 1) The women who removed their veils and participated in prophetic-prayer activities as equals to the men were violating the timeless principles of gender roles and headship.
  - 2) The activity of these women was the “moral equivalent” to the shame they would bring on their husbands should they actually engage in the work of a prostitute.
3. Obedience to the Father’s plan and design produces glory (1<sup>st</sup> Cor. 11:7).
  - a. The man images God, as a manifestation of God’s glory (Gen. 1:26-27).
  - b. The woman as a help-mate supports the man’s imaging of God—manifesting the man’s glory.
4. The purpose for the woman’s existence is to complete what the man was lacking without her (1<sup>st</sup> Cor. 11:8-9; Gen. 2:18-25).
5. Testimony (1<sup>st</sup> Cor. 11:10).
  - a. Gender roles are a timeless portrayal of the timeless principle of headship.
  - b. The Church is a new creation which makes no distinction *positionally* between male nor female (Gal. 3:28), but that is not to say that the Church makes no distinction *functionally* between male and female.
  - c. The Church especially maintains its witness in the resolution of the angelic conflict (Eph. 3:10). Gender roles are a big part of that witness as the angelic realm was not created to have a male/female function.
6. The principle of headship and the principle of gender roles are not matters of superiority versus inferiority, and they do not change the interdependence of the genders (1<sup>st</sup> Cor. 11:11-12).
7. Paul concludes the instructions regarding unveiled women by instructing the Corinthians to render their own judicial verdicts (1<sup>st</sup> Cor. 11:13-16).
  - a. Based upon nature (1<sup>st</sup> Cor. 11:14-15).
  - b. Based upon other local churches (1<sup>st</sup> Cor. 11:16).

## *Communion* (1<sup>st</sup> Cor. 11:17-34)

1. Paul had praised the Corinthians for their holding fast to traditions he had given them (1<sup>st</sup> Cor. 11:2). One area where Paul could not praise them was their practices in conjunction with communion (1<sup>st</sup> Cor. 11:17).
  - a. The Corinthians had missed the point of head coverings: headship (1<sup>st</sup> Cor. 11:3).
  - b. The Corinthians had missed the point of communion: worship in fellowship (1<sup>st</sup> Cor. 11:18,24-26).
2. Paul could not praise them because of the nature of their comings together (1<sup>st</sup> Cor. 11:17,18,20,33,34).
  - a. In this “instruction.” As in 1<sup>st</sup> Cor. 7:10. παραγγέλλω #3853: *to transmit a message along from one to another; to command, order, charge*. In contrast with ἐντέλλω #1781 (*to order, command to be done*), παραγγέλλω denotes fixed and abiding obligations rather than specific or occasional instructions; duties arising from the office rather than coming from the personal will of a superior.
  - b. “I do not praise you.” οὐκ ἐπαινῶ. Pres.act.ind. ἐπαινέω #1867 as in 1<sup>st</sup> Cor. 11:2.
  - c. συνέρχομαι #4905 to come together w. others as a group, *assemble, gather* (Used 30x30vv. 18 in Luke/Acts. 7 by Paul: 1<sup>st</sup> Cor. 11:17,18,20,33,34; 14:23,26. Paul’s usages include 6/9 present-tense instances compared with none by Luke. Every occurrence in 1<sup>st</sup> Cor. 11 is present-tense).
  - d. Not for the better, but in direct contrast for the worse y’all are assembling. οὐκ εἰς τὸ κρεῖσσον ἀλλὰ εἰς τὸ ἥσσον συνέρχεσθε. The rhyming of κρεῖσσον and ἥσσον not only establishes the contrast but makes it a memorable “fixed and abiding obligation” arising from the nature of the assembly.
3. The first thing that makes the Corinthian assembly “worse” rather than “better” is their scarfing schisms.
  - a. Whatever else beyond this is not addressed in the text, but will be dealt with by Paul in person (v.34b).
  - b. σχίσμα #4978: *division, dissension, schism* (1<sup>st</sup> Cor. 1:10; 11:18; 12:25).
  - c. αἵρεσις #139: *sect, party, school, faction*; that which distinguishes a group’s thinking, *opinion, dogma, heresy*. Is every heresy a destructive heresy? (2<sup>nd</sup> Pet. 2:1). Related passages place all such divisive orientation to be of the flesh (Gal. 5:20; Tit. 3:10).
4. Although not ideal, heresies are necessary in God the Father’s plan for the interactions of volitional creatures (1<sup>st</sup> Cor. 11:19).
  - a. σχίσματα occur when volitional creatures are not of the same mind and judgment (1<sup>st</sup> Cor. 1:10).
  - b. σχίσματα produce αἵρέσεις among believers.
  - c. αἵρέσεις provide a setting for the tested and approved ones to be manifest.
    - 1) Tested and approved ones (οἱ δόκιμοι) are those who faithfully endure the testing process (Jas. 1:3,12). δοκιμάζω #1381, δοκιμή #1382, δοκίμιον #1383, δόκιμος #1384.
    - 2) Their approval shines forth (is manifest) when seen in contrast to the αἵρεσις.
5. Communion was no longer the purpose for their assembly (1<sup>st</sup> Cor. 11:20-22).
  - a. The Lord’s supper (v.20). κυριακὸν δεῖπνον.
    - 1) κυριακός #2960: pert. to the Lord, “lordish,” “imperial” (pap., Iren. 1,8,1); Lord’s: Lord’s supper (1<sup>st</sup> Cor. 11:20); Lord’s day (Rev. 1:10).
    - 2) δεῖπνον #1173: the main meal of the day; *dinner, supper, feast* (Matt. 23:6; Mk. 6:21; 12:39; Lk. 14:12,16,17,24; 20:46; Jn. 12:2; 13:2,4; 21:20; 1<sup>st</sup> Cor. 11:20,21; Rev. 19:9,17).
  - b. Each one’s own supper (v.21a). τὸ ἴδιον δεῖπνον. Each one “takes first.” προλαμβάνω #4301: *to take before, anticipate, surprise* (Mk. 14:8; 1<sup>st</sup> Cor. 11:21; Gal. 6:1).
  - c. One is hungry and another is drunk (v.21b). The results of selfishness.
  - d. Your own suppers belong in your own houses (v.22a).
  - e. Do you despise and shame? (v.22b).
    - 1) καταφρονέω #2706: *look down on, despise, scorn, treat with contempt* (Matt. 6:24; 18:10; Lk. 16:13; Rom. 2:4; 1<sup>st</sup> Cor. 11:22; 1<sup>st</sup> Tim. 4:12; 6:2; Heb. 12:2; 2<sup>nd</sup> Pet. 2:10).
    - 2) καταισχύνω #2617: *dishonor, disgrace, put to shame* (Lk. 13:17; Rom. 5:5; 9:33; 10:11; 1<sup>st</sup> Cor. 1:27<sub>x2</sub>; 11:4,5,22; 2<sup>nd</sup> Cor. 7:14; 9:4; 1<sup>st</sup> Pet. 2:6; 3:16).
6. Paul received the doctrinal teaching for communion from Jesus Christ, and then delivered the doctrinal tradition to the Corinthians (1<sup>st</sup> Cor. 11:23-26).

[Barclay has a wonderful development of this passage.](#)



- a. Paul received (παράλαβάνω #3880) what he delivered (παράδίδωμι #3860) as a tradition (παράδοσις #3862) for the Corinthians to hold firmly (v.23 cp. v.2).
- b. Unlike the Apostles of the Lamb, the Apostle Paul was not a recipient of the Upper Room Discourse and the institution of the Lord's Supper (Matt. 26:26-28; Mk. 14:22-24; Lk. 22:17-20).
- c. Jesus "delivered" (to Paul) a "delivery" (tradition) which He first "delivered" on the night in which He was "delivered" (betrayed, handed over). παράδίδωμι #3860 is the common verb throughout.
- d. Paul's seminary was a direct tutoring by Jesus Christ (Gal. 1:11-12), possibly for 3 years (Gal. 1:16-18).
- e. Two symbols teach two truths.
  - 1) The bread is His body on your behalf.
  - 2) The cup is the new covenant in (by) His blood.
- f. "This is" || "do this" demonstrates the memorial metaphor.
  - 1) εἰς τὴν ἐμὴν ἀνάμνησιν.
  - 2) εἰς #1519 prim.prep. used 1773x. Marker of goals involving affective/abstract/suitability aspects, *into, to*; w. the vocation, use, or end indicated *for, as* 2<sup>nd</sup> Thess. 2:13; Rom. 1:1; Acts 13:2; Rom. 15:4; Jd. 4; Heb. 1:14; Phil. 4:16; 1<sup>st</sup> Thess. 3:2,5; 1<sup>st</sup> Cor. 10:31; 11:24.
  - 3) ἀνάμνησις #364: *reminder, remembrance* (Lk. 22:19; 1<sup>st</sup> Cor. 11:24,25; Heb. 10:3).  
ἀναμνησκω #363: *remind*. μνησκόμαι #3403: *to remember, recollect*.
7. The seriousness of this memorial proclamation is such that the Sin Unto Death may be decreed for those who abuse it (1<sup>st</sup> Cor. 11:27-32).
  - a. In the local church assembly believers can participate in the Lord's supper in such a way as to "be guilty" (v.27).
    - 1) In an unworthy manner. ἀναξίως #371 Hpx: *unworthily* (v.1. v.29). ἀνάξιος #370 1<sup>st</sup> Cor. 6:2.
    - 2) Guilty of the body and blood. ἔνοχος #1777: *guilty* (cf. Jas. 2:10).
  - b. Self-judgment is self-approval, and in this manner we must partake (v.28).
    - 1) One present active imperative verb is followed by two additional present active imperative verbs.
    - 2) ὁ ἄνθρωπος must examine himself. 3s.pres.act.imper. δοκιμάζω #1381: *put to the test, examine* (Rom. 12:2; 1<sup>st</sup> Cor. 3:13; 1<sup>st</sup> Tim. 3:10). Remember οἱ δόκιμοι v.19.
    - 3) "In this manner" (οὕτως) he must eat and must drink. Imperatives. "In such a way" (1<sup>st</sup> Cor. 9:24,26<sub>x2</sub>).
  - c. Self-judgment results from a lack of self-judgment (v.29,31).
  - d. The Sin Unto Death is the consequence for wilfully despising the Lord's supper (v.30 cf. 1<sup>st</sup> Jn. 5:16-17).
  - e. Judgment in parental discipline training separates the believer from kosmos condemnation (v.32).
8. The conclusion to this matter (1<sup>st</sup> Cor. 11:33-34).  
[Tertullian](#) on the Love Feasts in the early Church.



## Chapter Twelve

In Chapter Twelve Paul returned to the list of items that the Corinthians had asked about (1<sup>st</sup> Cor. 12:1 cf. 7:1; 8:1). The development on spiritual gifts encompasses all of chapters twelve and fourteen. The great love passage (1<sup>st</sup> Cor. 13) is an integral part of this spiritual gift teaching. Chapter twelve contains a prologue (vv.1-3), a discourse on varieties and sameness (vv.4-11), a long metaphor on the Church as a body (vv.12-27), and a specific outline of spiritual gifts with reference to their functional priorities (vv.28-31).

### *Prologue* (1<sup>st</sup> Cor. 12:1-3)

1. Περὶ δὲ introduces another subject of inquiry where Paul is providing guidance to the Corinthians (1<sup>st</sup> Cor. 12:1 cf. 7:1; 8:1).
  - a. Paul has already defined οἱ πνευματικοί as non-carnal believers (1<sup>st</sup> Cor. 2:12-3:4), but some in Corinth had taken the term to refer to only certain believers with ecstatic experiences (1<sup>st</sup> Cor. 14:37).
  - b. Paul's message on "the spirituals" will emphasize the spirituality of all believers, and the necessity of every gift for the edification of the body (1<sup>st</sup> Cor. 12-14).
  - c. Ignorance is not acceptable in any area of doctrine, but it is particularly dangerous in realms that directly involve demonic powers or areas of study that pertain to the end times (eschatology) (1<sup>st</sup> Cor. 10:1; 11:3; 12:1; 14:38; 2<sup>nd</sup> Cor. 1:8; Rom. 1:13; 11:25; Col. 2:1; 1<sup>st</sup> Thess. 4:13; 2<sup>nd</sup> Pet. 3:8).
2. As unbelievers (pagans) the Corinthians were subject to "getting carried away" (1<sup>st</sup> Cor. 12:2).
  - a. Demons carried them away to mute idols.
  - b. As believers, the Corinthians must guard against "getting carried away." We have a new leading spirit—the leading of the Holy Spirit Who guides us to the speaking Lord (cf. Heb. 1:1-2; Jn. 14:26; 16:13-15; 1<sup>st</sup> Jn. 2:18-27).
3. Paul was concerned for the Corinthians' vulnerability to so-called prophets (1<sup>st</sup> Cor. 12:3).
  - a. Propensity for teacher schisms (1<sup>st</sup> Cor. 1:10-12).
  - b. Warnings regarding prophets (1<sup>st</sup> Cor. 14:37-38).
  - c. Embracing abusive leaders (2<sup>nd</sup> Cor. 11:4,13-15,20).
  - d. A simple test provides for the identification of such problems (1<sup>st</sup> Cor. 12:3). The content of their message must be consistent with the revealed Word of God. The "ecstatic experience" itself is not proof.

The truly spiritual is not marked by a being swept away...that was precisely the characteristic of your previous fanatical religion." It is important to notice that Paul places this valuation of the spiritually "sweeping" at the very outset of his treatment of "spiritual things" in Corinth. As the superscripture to his essay in chapters twelve to fourteen Paul has written: Seizure is not necessarily Christian or paramountly spiritual. Frederick Dale Bruner, *A Theology of the Holy Spirit* (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1970), pp. 286-87.

### *Varieties and Sameness* (1<sup>st</sup> Cor. 12:4-11)

1. The varieties are distributions.
  - a. διαίρεσις nom.fem.plur. διαίρεσις <sup>#1243</sup>: *apportionment, division*. (Diaeresis is a linguistic term used when vowels are to be divided into syllables rather than combined in a diphthong. Joe vs. Zoë.)
  - b. God does the distributing (διαίρέω <sup>#1244</sup> Lk. 15:12; 1<sup>st</sup> Cor. 12:11), and the variety of His children serve His purpose.
  - c. An interesting OT (LXX) use is for the division of the disputed child brought to Solomon (1<sup>st</sup> Kgs. 3:25,26), but the predominant OT use (LXX) is for the divisions of the Levitical Priesthood for their service (1<sup>st</sup> Chr. 23:6; 24:3,4,5; 2<sup>nd</sup> Chr. 35:5,10).
  - d. Difference or variety are within the range for this noun, but mainly within secular contexts (Plato, Sophocles, Lucian, Epictetus, Tatian, Athenagoras).

## 2. English translations.

Darby	distinctions of gifts	distinctions of services	distinctions of operations
ASV, YLT	diversities of gifts	diversities of ministrations	diversities of workings
AV 1873, KJV 1611	diversities of gifts	differences of administrations	diversities of operations
CEV	different kinds of spiritual gifts	different ways to serve	each do different things
ESV	varieties of gifts	varieties of service	varieties of activities
GNT	different kinds of spiritual gifts	different ways of serving	different abilities to perform service
HCSB	different gifts	different ministries	different activities
ISV	varieties of gifts	varieties of ministries	varieties of results
NET	different gifts	different ministries	different results
NABWRNT	different kinds of spiritual gifts	different forms of service	different workings
NASB, NASB-95	varieties of gifts	varieties of ministries	varieties of effects
NIV	different kinds of gifts	different kinds of service	different kinds of working
NKJV	diversities of gifts	differences of ministries	diversities of activities
NRSV	varieties of gifts	varieties of services	varieties of activities
RSV	varieties of gifts	varieties of services	varieties of working

Now, there are different distributions of spiritual gifts, these gifts being diverse from one another, but there is the same Spirit. And there are different distributions of various kinds of ministries, but the same Lord. And there are different distributions of divine energy motivating these gifts in their operation, but the same God who by His divine energy operates them all in their sphere. But to each one there is constantly being given the clearly seen operations of the Spirit with a view to the profit [of all]. Kenneth Wuest Expanded Translation

## 3. Three items are distributed, creating tremendous variety in the Church.

- Gifts. Διαιρέσεις δὲ χαρισμάτων. Gen.pl. χάρισμα <sup>#5486</sup>: a gift disposed on the basis of χάρις <sup>#5485</sup> (grace). Plural χαρίσματα.
- Ministries. καὶ διαιρέσεις διακονιών. Gen.pl. διακονία <sup>#1248</sup>: *service, ministry*. Plural διακονίαι. Note: two believers with the same χαρίσματα may have widely different διακονίαι. The reverse is also true: two believers with the same διακονίαι may have entirely different χαρίσματα.
- Effects. καὶ διαιρέσεις ἐνεργημάτων. Gen.pl. ἐνέργημα <sup>#1755</sup>: activity as expression of capability, *activity*. Plural ἐνεργήματα. Note: two believers with identical χαρίσματα and identical διακονίαι may still find themselves engaged in entirely different ἐνεργήματα.

## 4. Gifts.

- Our present stewardship of the Church features grace/spiritual gifts (χαρίσματα <sup>#5486</sup> & πνευματικά <sup>#4152</sup>) given on a universal basis.
- A pattern for the Dispensation of the Church is found in the Gospels when Jesus Christ sends out His disciples two by two (Matt. 10:8). Freely you received, freely give is the principle of grace orientation that underlies all χαρίσματα (Rom. 12:6; 1<sup>st</sup> Pet. 4:10).
- Gifts are given and received (Phil. 4:5) on a grace basis but never earned or worked for (Rom. 11:6). Neither can they be revoked (Rom. 11:29).
- Congregations having believers utilizing their spiritual gifts are solid local churches (Rom. 1:11).
- For believers in the Dispensation of the Church, gifts of the Holy Spirit lead to ministries for Jesus Christ as activities of the Father's work (Eph. 3:7-10).
- The Holy Spirit gives gifts to believers, but Jesus Christ gives gifted believers to local churches (Eph. 4:7-8).
- Spiritual gifts can be neglected (1<sup>st</sup> Tim. 4:14) and need to be frequently kindled afresh (2<sup>nd</sup> Tim. 1:6).

5. Ministries.
  - a. Ministries are to be shared with others in a reckoned fraternity (Acts 1:17,25).
  - b. Ministries should be a special devotion that is freed from unnecessary distraction (Acts 6:4; 1<sup>st</sup> Cor. 16:15).
  - c. Ministries can be financially supported by others who cannot join in the active work (Acts 11:29-30; 2<sup>nd</sup> Cor. 8:4).
  - d. Ministries end when their season is complete (Acts 12:25).
  - e. The victorious finishing of one's course is equated with successful completion of one's life-ministry (Acts 20:24).
  - f. A ministry is work that needs local-church equipping (Eph. 4:12).
  - g. Ministries must be volitionally fulfilled (Col. 4:7; 2<sup>nd</sup> Tim. 4:5).
  - h. "Losing heart" is the primary danger which can prematurely kill a ministry (2<sup>nd</sup> Cor. 4:1).
  - i. Ministries may be discredited (2<sup>nd</sup> Cor. 6:3).
  - j. Ministries are assigned based upon faithfulness (1<sup>st</sup> Tim. 1:12).
6. Effects.
  - a. This family of terms includes ἐνέργεια <sup>#1753</sup>, ἐνεργέω <sup>#1754</sup>, ἐνεργημα <sup>#1755</sup>, & ἐνεργής <sup>#1756</sup>.
  - b. The "effects" (ἐνεργήματα) are provided by the Father who "works" (ἐνεργέω) all things in all circumstances (1<sup>st</sup> Cor. 12:6).
  - c. It is the Father who is at work in you (Phil. 2:13; Col. 1:29).
  - d. Gifts supplied by the Holy Spirit and ministries directed by Jesus Christ require the effectual working of God the Father (Gal. 2:8; Eph. 3:7; 1<sup>st</sup> Cor. 12:4-6).
  - e. The "effective service" is achieved through faithfulness in the angelic conflict (1<sup>st</sup> Cor. 16:9). There is another "father" who is actively at work in this κόσμος (Eph. 2:2; 2<sup>nd</sup> Thess. 2:7,9).
  - f. The Father's working power is a dimension of the Christian Way of Life that requires much prayer and study to fully know (Eph. 1:18-19). Ultimately, this working power is beyond our ability to fully know (Eph. 3:20).
  - g. It is the Father's "effects" working through believers that holds together the whole body (Eph. 4:16).
  - h. The Father's working power is a function of the priesthood function of prayer (Jas. 5:16).
  - i. The effective work of God becomes vital when the ministry becomes a manifestation of death and life (2<sup>nd</sup> Cor. 4:10-12).
7. Examples.
  - a. The χάρισμα or χαρίσματα that each believer receives is a manifestation of the Holy Spirit. φανέρωσις <sup>#5321</sup>: *manifestation* fr. φαίνω <sup>#5316</sup>: *to shine* and φανερός <sup>#5318</sup>: *apparent, manifest; plainly recognised or known*. Trench discusses (§ xciv) ἀποκάλυψις, ἐπιφάνεια, φανέρωσις.
  - b. The Holy Spirit is manifest through each gifted believer for the "common good." τὸ συμφέρον pres.act.ptc. συμφέρω <sup>#4851</sup> "Profitable" (1<sup>st</sup> Cor. 6:12; 10:23). Common good = profitable edification of the church.
  - c. Parings and coordination of gifts cooperatively edify the entire church.
    - 1) Word of Wisdom and Word of Knowledge (1<sup>st</sup> Cor. 12:8) provided foundational teaching for the Church throughout the period of New Testament composition.
    - 2) Faith-working and Healing (1<sup>st</sup> Cor. 12:9) provided authentication for ministries where the New Testament Books were being written.
    - 3) Power-working, Prophecy, Discerning Spirits, Tongues, Interpretation of Tongues (1<sup>st</sup> Cor. 12:10) should have all been recognized by Israel as signs of the Lord's working (1<sup>st</sup> Cor. 14:22; Jn. 3:2; Isa. 28:1-29 esp. vv.11-13; Joel 2:28-29).
8. Distributing according to His Will (1<sup>st</sup> Cor. 12:11).
  - a. Individually distributed. διαιροῦν ἰδίᾳ ἑκάστῳ.
  - b. Collectively achieving His will. καθὼς βούλεται.

## *The Church as a Body* (1<sup>st</sup> Cor. 12:12-27)

1. The trinity of gifts, ministries, and workings is followed by a trinity of explanatory statements. γὰρ (v.12), καὶ γὰρ (v.13), καὶ γὰρ (v.14).
2. The metaphor of the Church as a Body (1<sup>st</sup> Cor. 12:12-27) is fundamentally a metaphor about the Lord Jesus Christ (1<sup>st</sup> Cor. 12:12).
  - a. Καθάπερ (even as) . . . οὕτως καὶ (so also).
  - b. Bullinger's [Figures of Speech](#) details the as . . . so principles of Scripture.
  - c. Not "so also is the Church," but "so also is Christ."
3. The Baptism of the Holy Spirit baptized us all into one body, and in this process supplied us with the same spiritual drink (1<sup>st</sup> Cor. 12:13).
  - a. The Baptism of the Holy Spirit places us eternally "in Christ."
  - b. The drink of the HS provides us our eternal indwelling of the Holy Spirit including among other things our spiritual gift.
4. The Body is not one member, but many (1<sup>st</sup> Cor. 12:12,14).
  - a. σῶμα <sup>#4983</sup>: *body* (1<sup>st</sup> Cor. 5:3; 6:13<sub>x2</sub>,15,16,18<sub>x2</sub>,19,20; 7:4<sub>x2</sub>,34; 9:27; 10:16,17; 11:24,27,29; 12:12<sub>x3</sub>,13,14,15<sub>x2</sub>,16<sub>x2</sub>,17,18,19,20,22,23,24,25,27; 13:3; 15:35,37,38<sub>x2</sub>,40<sub>x2</sub>,44<sub>x3</sub>).
  - b. μέλος <sup>#3196</sup>: *member, limb* (1<sup>st</sup> Cor. 6:15<sub>x3</sub>; 12:12<sub>x2</sub>,14,18,19,20,22,25,26<sub>x4</sub>,27).
5. No Member in contrast with any other Member is any less a part of the Body (1<sup>st</sup> Cor. 12:15-17).
  - a. The foot is not inferior to the hand and neither member is any more a part of the Body than the other (1<sup>st</sup> Cor. 12:15).
  - b. The ear is not inferior to the eye and neither Member is any more a part of the Body than the other (1<sup>st</sup> Cor. 12:16).
  - c. Each Member is necessary in order for that role in the Body to be fulfilled (1<sup>st</sup> Cor. 12:17).
6. It is God's wisdom to craft the Body and to place each Member (1<sup>st</sup> Cor. 12:18).
7. The Members cannot be one—they collectively form one Body (1<sup>st</sup> Cor. 12:19).
8. The Body metaphor teaches several important principles (1<sup>st</sup> Cor. 12:20-26).
  - a. No Member of the Body is unnecessary (v.21).
  - b. The Members which may seem weaker are very necessary (v.22).
  - c. Certain Members of the Body by their very nature need special covering (vv.23-24a).
  - d. The covered Members are actually more honored in that their uncovering is intended to be significant (vv.24b).
  - e. The entire Body ought not be divided; indeed it cannot be divided. The Body is harmed and/or benefited as each Member is harmed and/or benefited (vv.25-26).
9. Y'all are collectively Christ's Body, and individually Members of it (1<sup>st</sup> Cor. 12:27). .
10. Illustration with the human body. (Data from innerbody.com & en.wikipedia.org)
  - a. 206 bones in the skeletal system. Includes 22 in the skull, 54 in the hands, and 52 in the feet.
  - b. More than 600 muscles in the muscular system. Muscles are made up of millions of tiny protein filaments. Each muscle is served by nerves which link the muscle to the brain and spinal cord. Remember the 27 bones in each hand? Those bones work with over 60 muscles in each hand.
  - c. Other systems include: digestive, lymphatic, endocrine, nervous, cardiovascular, reproductive, and urinary.
  - d. The complexity in design for the human body is miraculous in its testimony to the creator (Ps. 139:14). Super essay available online: <http://www.leaderu.com/science/bishop.html>.

### ***Functional Priorities*** (1<sup>st</sup> Cor. 12:28–31)

1. Paul resumes the theme of gifts, ministries, and effects (1<sup>st</sup> Cor. 12:4–6 cf. 27–31) with an admonition from the Body metaphor (1<sup>st</sup> Cor. 12:27 cf. 12–26).
2. The previous “listing” (1<sup>st</sup> Cor. 12:8–10) was by way of example for the varieties of gifts, ministries, and effects (1<sup>st</sup> Cor. 12:7,11).
3. This “listing” is prioritized on a functional basis (1<sup>st</sup> Cor. 12:28).
  - a. πρῶτον, δεύτερον, τρίτον, ἔπειτα (first, second, third, & then) demonstrates how the Word of God has pre-eminence in the Church.
  - b. The priorities God exhibited serve to exemplify priorities the Church ought to maintain.
4. The priority list of gifts, ministries, and effects.
  - a. The πρῶτον gift & ministry were the Apostles.
  - b. The δεύτερον gift & ministry were the Prophets & Prophetesses.
  - c. The τρίτον gifts & ministries were the Teachers. This would include the “variety” of gifts particularly suited for a Teaching ministry. (Pastor-Teachers, Evangelists, Teachers, Exhorter/Encourager/Comforters).
  - d. The ἔπειτα gifts & ministries consisted of everything else not previously listed.
5. The emphasis on function is hammered home through 7 rhetorical questions (1<sup>st</sup> Cor. 12:29–30).
  - a. Note that function does not entail superiority or inferiority.
  - b. The church is not mono-gifted.
6. The development on gifts is placed on hold while Paul demonstrates “a more excellent way” (1<sup>st</sup> Cor. 12:31).
  - a. “Earnestly desire the greater gifts” can be either indicative or imperative.
    - 1) ζηλώω #2206 . [EDNT](#) has a great summary.
    - 2) Greater is either μέγας #3173 (CR.) or κρείττων #2909 (TR).
  - b. I show you a still more excellent way. καθ’ ὑπερβολὴν ὁδόν.

## Chapter Thirteen

In Chapter Thirteen Paul pauses the gifts, ministries, and effects development to emphasize the “more excellent (hyperballistic) way” of ἀγάπη love (vv.1–8a). ἀγάπη love never fails, but certain spiritual gifts will fail (v.8b,c,d). The cessation of prophecy, tongues, and knowledge forms the outline for the remainder of chapter thirteen, and all of chapter fourteen. Prophecy & Tongues are dealt with in chapter fourteen (1<sup>st</sup> Cor. 14:1), while the principles of cessationism and the nature of Knowledge in the Church Dispensation are dealt with in the last half of chapter thirteen (vv.9–13).

### **Love** (1<sup>st</sup> Cor. 13:1–8a)

1. The “more excellent way” to employ gifts, ministries, and effects is to do so through the operational function of ἀγάπη love.
  - a. This love is spoken of three times as a present continuing possession or a non-present continuing possession (1<sup>st</sup> Cor. 13:1,2,3).
  - b. ἀγάπην δὲ μὴ ἔχω. to have; to experience something; of all conditions of body and soul; gener. of conditions, characteristics, capabilities, emotions, inner possession.
    - 1) Connections with ἀγάπη throughout the NT (Jn. 5:42; 13:35; 15:13; 1<sup>st</sup> Jn. 4:16; 1<sup>st</sup> Cor. 13:1ff.; 2<sup>nd</sup> Cor. 2:4; Phil. 2:2; 1<sup>st</sup> Pet. 4:8).
    - 2) A positive subjunctive verb followed by a negative subjunctive (μὴ + act.subj.) demonstrates the coinciding actions of each hypothetical activity in the absence of love. “Not having love” demonstrates the absence of the operational function of ἀγάπη love in the application of a spiritual gift, ministry or effect.
  - c. ἀγάπη <sup>#26</sup>: God’s absolute sacrificial unconditional integrity love. ἀγαπάω <sup>#25</sup> (verb) ἀγαπητός <sup>#27</sup> (adj.). Must be distinguished from all other forms of “love.”
    - 1) φιλία <sup>#5373</sup>, φιλέω <sup>#5368</sup>: rapport fellowship love.
    - 2) στοργή, στέργω: natural familial love.
    - 3) ἔρως (ἔρος), ἐράω: erotic sexual love.
2. Three Conditional clauses introduces the hyperballistic operational function of ἀγάπη love.
  - a. Five protases (vv.1,2<sub>x2</sub>,3<sub>x2</sub>) lead to three apodoses (vv.1,2,3).
  - b. ἔάν <sup>#1437</sup> + subjunctive indicates 3<sup>rd</sup> class conditional clause.
  - c. Tongues was the number one gift being abused in Corinth and so it leads off Paul’s diatribe.
    - 1) Pres.act.subj. λαλέω <sup>#2980</sup> + dat.pl. (instrumental) γλῶσσαι <sup>#1100</sup>.
    - 2) The tongues of angels is nowhere else attested. “Even of angels” carries the gift to an extreme ([Bullinger: Hyperbole, p.427](#), also [Hyperbaton p.692](#)).
  - d. Prophecy, Knowledge, and Faith are also carried to extremes.
    - 1) No prophet reaches omniscience.
    - 2) Faith can move mountains (Matt. 17:20), or cast them into the sea (Matt. 21:21) but to completely remove them?
    - 3) The hyperbole illustrates that even a gift as powerful as that is “useless” (hyperbole again) without ἀγάπη love.
  - e. Fritter away my livelihood and deliver my body. These are not specific spiritual gifts but rather possible ministries or effects that could be accomplished.
    - 1) Give all (ψωμίζω <sup>#5595</sup>: to give away in installments, *dole out, fritter away*) my possessions (ὑπάρχω <sup>#5224</sup>: to really be there, to be at one’s disposal; *property, possessions, means* Lk. 8:3; 12:15,33; 14:33; 19:8; Acts 4:32,34,37; Heb. 10:34).
    - 2) Deliver (παράδιδωμι <sup>#3860</sup>: *deliver, betray* Matt. 14:10,11; Acts 8:3; 15:26; 1<sup>st</sup> Cor. 15:24; 2<sup>nd</sup> Cor. 4:11; Rom. 8:32; Eph. 5:25) my body.
    - 3) That I may boast? That I may burn? Great [text crit.](#) exercise in v.3.
    - 4) There is no greater love (Jn. 15:13), but what if the self-sacrifice is absent love?
  - f. I have become worse than not having a gift, I am nothing, I profit nothing.
    - 1) I have become. γέγονα perf.act.ind. γίνομαι <sup>#1096</sup>: *to come into being; become*. (cf. 1<sup>st</sup> Cor. 9:22; 13:1,11; 2<sup>nd</sup> Cor. 12:11; Gal. 4:16).
    - 2) I am. εἰμί <sup>#1510</sup>: pres.act.ind. (cf. 1<sup>st</sup> Cor. 15:10; 2<sup>nd</sup> Cor. 12:11; 1<sup>st</sup> Tim. 1:15).

- 3) I am profitted nothing. ὠφελοῦμαι pres.pass.ind. ὠφελέω <sup>#5623</sup>: *to be useful, to profit* (Matt. 15:5; 16:26; 27:24; Jn. 6:63; 12:19; 1<sup>st</sup> Cor. 13:3; 14:6; Heb. 4:2; 13:9). Also ὠφέλιμος <sup>#5624</sup>: *profitable* (1<sup>st</sup> Tim. 4:8ab; 2<sup>nd</sup> Tim. 3:16; Tit. 3:8).
3. Following the conditional clauses, Paul delivers a 16-faceted exposition of what ἀγάπη love is and is not, by describing what ἀγάπη love does and does not do.
- a. Love.
- 1) Nom.sing.fem. ἡ ἀγάπη <sup>#26</sup>: God's absolute sacrificial unconditional integrity love.
  - 2) Cognate terms: ἀγαπάω <sup>#25</sup>, ἀγαπητός <sup>#27</sup>.
  - 3) Scripture examples: 320x (112x (35%) by John (17.8% NT); 136x (42.5%) by Paul (25.7% NT).
- b. Love suffers long. ἡ ἀγάπη μακροθυμεῖ.
- 1) Pres.act.ind. μακροθυμέω <sup>#3114</sup>: to remain tranquil while waiting, *have patience, wait*; to bear up under provocation without complaint, *be patient*.
  - 2) Cognate terms: μακροθυμία <sup>#3115</sup>, μακρόθυμος, μακροθύμως <sup>#3116</sup>.
  - 3) Scripture examples: 25x (Matt. 18:26,29; Acts 26:3; Rom. 2:4; 9:22; 1<sup>st</sup> Cor. 13:4; 2<sup>nd</sup> Cor. 6:6; Gal. 5:22; Eph. 4:2; Col. 1:11; 3:12; 1<sup>st</sup> Thess. 5:14; 1<sup>st</sup> Tim. 1:16; 2<sup>nd</sup> Tim. 3:10; 4:2; Heb. 6:12,15; Jas. 5:7,8,10; 1<sup>st</sup> Pet. 3:20; 2<sup>nd</sup> Pet. 3:9,15).
- c. Love is kind. χρηστεύεται ἡ ἀγάπη.
- 1) Pres.mid.ind. χρηστεύομαι <sup>#5541</sup> <sup>Hapax</sup>: *be kind, loving, merciful; show kindness*. Early Church Fathers: 1<sup>st</sup> Clement 13:2; 14:3.
  - 2) Cognate terms: χρηστός <sup>#5543</sup>, χρηστότης <sup>#5544</sup>.
  - 3) Scripture examples: 18x (Lk. 6:35; Rom. 2:4; Rom. 3:12; 11:22; 1<sup>st</sup> Cor. 13:4; 15:33; 2<sup>nd</sup> Cor. 6:6; Gal. 5:22; Eph. 2:7; 4:32; Col. 3:12; Tit. 3:4; 1<sup>st</sup> Pet. 2:3).
- d. Is not jealous. οὐ ζηλοῖ.
- 1) Pres.act.ind. ζηλώω <sup>#2206</sup>: to have intense negative feelings over another's achievements or success, *be filled with jealousy, envy*.
  - 2) Cognate terms: ζήλος <sup>#2205</sup>.
  - 3) Scripture examples: 27x (Acts 5:17; 7:9; 13:45; 17:5; Rom. 13:13; 1<sup>st</sup> Cor. 3:3; 13:4; 2<sup>nd</sup> Cor. 12:20; Gal. 5:20; Jas. 3:14,16; 4:2).
- e. Does not brag. οὐ περπερεύεται.
- 1) Pres.mid.ind. περπερεύομαι <sup>#4068</sup>: behave as a περπερος (braggart); *boast brag*.
  - 2) Cognate terms: none. Secular usage: late & rare. Polybius calls the grammarian Isocrates and Aulus Postomius πέρπερος.
- What he has in mind is arrogance of speech. In both passages it is used with words like "loquacious," "talkative," "exaggerating," "asserting oneself, wounding, attacking with words."
- 3) [TDNT](#) article.
- f. Is not arrogant. οὐ φυσιοῦται.
- 1) Pres.pass.ind. φυσιώω <sup>#5448</sup>: fr. φύσα (a pair of bellows) cause to have an exaggerated self-conception, *puff up, make proud*.
  - 2) Cognate terms: φυσίωσις <sup>#5450</sup>.
  - 3) Scripture examples: 8x (1<sup>st</sup> Cor. 4:6,18,19; 5:2; 8:1; 13:4; 2<sup>nd</sup> Cor. 12:20; Col. 2:18).
- g. Does not act unbecomingly. οὐκ ἀσχημονεῖ.
- 1) Pres.act.ind. ἀσχημονέω <sup>#807</sup>: *behave disgracefully, dishonorably, indecently*.
  - 2) Cognate terms: ἀσχημοσύνη <sup>#808</sup>, ἀσχήμων <sup>#809</sup>.
  - 3) Scripture examples: 5x (Rom. 1:27; 1<sup>st</sup> Cor. 7:36; 12:23; 13:5; Rev. 16:15).
- h. Does not seek its own. οὐ ζητεῖ τὰ ἑαυτῆς.
- 1) Pres.act.ind. ζητέω <sup>#2212</sup>: *seek, look for, wish for, aim at*.
  - 2) Cognate terms: ζήτησις <sup>#2214</sup>, ἐκζητέω <sup>#1567</sup>, ἐπιζητέω <sup>#1934</sup>.
  - 3) Scripture examples: 144x (Jn. 5:30; 1<sup>st</sup> Cor. 10:24,33; 13:5; Phil. 2:21).
- i. Is not provoked. οὐ παροξύνεται.
- 1) Pres.pass.ind. παροξύνω <sup>#3947</sup>: *urge on, stimulate, provoke*.
  - 2) Cognate terms: παροξυσμός <sup>#3948</sup>.
  - 3) Scripture examples: 4x (Acts 15:39; 17:16; 1<sup>st</sup> Cor. 13:5; Heb. 10:24).



- j. Does not take into account a wrong. οὐ λογίζεται τὸ κακόν.  
 1) Pres.mid.ind. λογίζομαι <sup>#3049</sup>; *to reckon, calculate*.  
 2) Cognate terms: λογισμός <sup>#3053</sup>.  
 3) Scripture examples: 40x (Rom. 4:3,4,5,6,8,9,10,11; 1<sup>st</sup> Cor. 4:1; 13:5,11; 2<sup>nd</sup> Cor. 3:5; 5:19; 10:2,7,11; 11:5; 12:6; Phil. 3:13; 4:8; 2<sup>nd</sup> Tim. 4:16).
- k. Does not rejoice in unrighteousness. οὐ χαίρει ἐπὶ τῇ ἀδικίᾳ.  
 1) Pres.act.ind. χαίρω <sup>#5463</sup>; *to rejoice, be glad*. The obj. of or reason for the joy is denoted in various ways. Prep. ἐπὶ τινι rejoice over someone or something.  
 2) Cognate terms: χαρά <sup>#5479</sup>, συγχαίρω <sup>#4796</sup>.  
 3) Scripture examples: 140x (Mt. 18:13; Lk. 1:14; 13:17; Jn. 16:20,21,22,24; Acts 15:31; Rom. 16:19; 1<sup>st</sup> Cor. 13:6; 16:17; 2<sup>nd</sup> Cor. 7:4,7,9,13,16; Gal. 5:22; Phil. 1:4,18,25; 2:2,17,18,28,29; 3:1; 4:1,4,10; Rv. 11:10).
- l. Rejoices with the Truth. συγχαίρει δὲ τῇ ἀληθείᾳ.  
 1) Pres.act.ind. συγχαίρω <sup>#4796</sup>; *rejoice together with someone*.  
 2) Cognate terms: see above.  
 3) Scripture examples: see above.
- m. Bears all things. πάντα στέγει.  
 1) Pres.act.ind. στέγω <sup>#4722</sup>; *to keep confidential, cover, pass over in silence* (Sir. 8:17; Joseph. Vi. [1.225](#)); *to bear up against difficulties, bear, stand, endure*.  
 2) Cognate terms: στέγη <sup>#4721</sup>; *roof* (Mt. 8:8; Mk. 2:4; Lk. 7:6).  
 3) Scripture examples: 4x (1<sup>st</sup> Cor. 9:12; 13:7; 1<sup>st</sup> Thess. 3:1,5).
- n. Believes all things. πάντα πιστεύει.  
 1) Pres.act.ind. πιστεύω <sup>#4100</sup>; *to place confidence in; believe*.  
 2) Cognate terms: πίστις <sup>#4102</sup>, πιστός <sup>#4103</sup>, ἄπιστος <sup>#571</sup>, ἀπιστέω <sup>#569</sup>, ἀπιστία <sup>#570</sup>, ὀλιγόπιστος & ὀλιγόπιστία <sup>#3640</sup>.  
 3) Scripture examples: 599x (100x in John (128x by John); 252x by Paul; 41x in Heb.).
- o. Hopes all things. πάντα ἐλπίζει.  
 1) Pres.act.ind. ἐλπίζω <sup>#1679</sup>; *to look forward to something with confidence, to hope*.  
 2) Cognate terms: ἐλπίς <sup>#1680</sup>, ἀπελπίζω <sup>#560</sup>, προελπίζω <sup>#4276</sup>.  
 3) Scripture examples: 86x (Rom. 4:18; 5:2,4,5; 8:20,24,25; 12:12; 15:4,12,13,24; 1<sup>st</sup> Cor. 9:10; 13:7,13; 15:19; 16:7; 2<sup>nd</sup> Cor. 1:7,10,13; 3:12; 5:11; 8:5; 10:15; 13:6).
- p. Endures all things. πάντα ὑπομένει.  
 1) Pres.act.ind. ὑπομένω <sup>#5278</sup>; *to remain, stay, stand one's ground, endure*.  
 2) Cognate terms: ὑπομονή <sup>#5281</sup>.  
 3) Scripture examples: 49x (Mt. 10:22; 24:13; Rom. 5:3,4; 8:25; 1<sup>st</sup> Cor. 13:7; 2<sup>nd</sup> Tim. 3:10; Heb. 10:36; 12:1,2,3,7; Jas. 1:3,4,12; 5:11; 2<sup>nd</sup> Pet. 1:6).
- q. Love never fails. Ἡ ἀγάπη οὐδέποτε πίπτει.  
 1) Pres.act.ind. πίπτω <sup>#4098</sup>; *to fall* (stupid [BDAG](#) def). Of things, esp. structures: *fall, fall to pieces, collapse, go down* (Josh. 6:5,20; Job 1:19; Rev. 11:13; 16:19; Matt. 7:25,27; Heb. 11:30); Fig. *become invalid, come to an end, fail* (Lk. 16:17; 1<sup>st</sup> Cor. 13:8).  
 2) Cognate terms: ἐκπίπτω <sup>#1601</sup>, καταπίπτω <sup>#2667</sup>, παραπίπτω <sup>#3895</sup>, περιπίπτω <sup>#4045</sup>, συμπίπτω <sup>#4098</sup>, πτώσις <sup>#4431</sup>.  
 3) Scripture examples: 107x (20x Matt; 36x Luke & Acts; 1<sup>st</sup> Cor. 10:8,12; 13:8; 14:25; 23x Rev.).
4. Other operational functions include faith and hope (1<sup>st</sup> Cor. 13:13).  
 a. Both faith (Matt. 17:20; 21:21; Acts 14:9; Rom. 14:22; 1<sup>st</sup> Cor. 13:2; 1<sup>st</sup> Tim. 1:19) and hope (Acts 24:15; Rom. 15:4; 2<sup>nd</sup> Cor. 3:12; 10:15; Eph. 2:12; 1<sup>st</sup> Jn. 3:3) can be present continuing possessions.  
 b. Love believes and hopes (1<sup>st</sup> Cor. 13:7), so the operational function of love includes the operational functions of faith and hope.  
 c. Love also “endures all things” (1<sup>st</sup> Cor. 13:7) but endurance is not an operational function. Endurance is an operational mandate for all believers in the Christian Way of Life (Jer. 12:5; 1<sup>st</sup> Cor. 10:13; Heb. 10:36; 12:1; Jas. 5:7-11).



## *Gift Cessation* (1<sup>st</sup> Cor. 13:8b,c,d-13)

1. ἁγάπη never fails, but certain gifts and ministries will do so (from the Corinthians' perspective) and have done so (from Austin Bible Church's perspective).
  - a. ἁγάπη is the more excellent way by which gifts, ministries, and effects can be utilized by Members of the Church for the maximum glorification of Jesus Christ (1<sup>st</sup> Cor. 12:31).
  - b. ἁγάπη is a permanent and eternal operational function, but certain gifts were not so designed (1<sup>st</sup> Cor. 13:8a,13).
  - c. Important note: it is not all χαρίσματα (spiritual gifts) that are done away, but only certain gifts. Spiritual gifting itself continues throughout the Dispensation of the Church.
2. Verse 8 contains three more "ifs" (like and unlike the three "ifs" from vv.1-3).
  - a. εἴτε <sup>#1535</sup> conj. used 65x. "Whether . . . or"; "if . . . if" (Rom. 12:6,7<sub>x2</sub>,8; 1<sup>st</sup> Cor. 3:22<sub>x8</sub>; 8:5<sub>x2</sub>; 10:31<sub>x3</sub>; 12:13<sub>x4</sub>,26<sub>x2</sub>; 13:8<sub>x3</sub>; 14:7<sub>x2</sub>,27 (cf. δὲ 14:29); 15:11<sub>x2</sub>; 2<sup>nd</sup> Cor. 1:6<sub>x2</sub>; 5:9<sub>x2</sub>,10<sub>x2</sub>,13<sub>x2</sub>; 8:23<sub>x2</sub>; 12:2<sub>x2</sub>,3<sub>x2</sub>; Eph. 6:8<sub>x2</sub>; Phil. 1:18<sub>x2</sub>,20<sub>x2</sub>,27<sub>x2</sub>; Col. 1:16<sub>x4</sub>,20<sub>x2</sub>; 1<sup>st</sup> Thess. 5:10<sub>x2</sub>; 2<sup>nd</sup> Thess. 2:15<sub>x2</sub>; 1<sup>st</sup> Pet. 2:13,14; LXX: Josh. 24:15).
  - b. The "whether, or, or" construction of this passage establishes that there were gifts present in certain Corinthian believers but not present in others because they have other gifts.
  - c. Prophecy and knowledge will be "done away" but tongues will "cease."
    - 1) Done away. Fut.pass. καταργέω <sup>#2673</sup>: to cause something to come to an end or to be no longer in existence, *abolish, wipe out, set aside* (Rom. 6:6; 1<sup>st</sup> Cor. 2:6; 6:13; 13:8,10,11; 15:24,26; 2<sup>nd</sup> Cor. 3:7,11,13,14; Gal. 5:11; 2<sup>nd</sup> Thess. 2:8; 2<sup>nd</sup> Tim. 1:10; Heb. 2:14).
    - 2) Cease. Fut.mid. παύω <sup>#3973</sup>: (mid.) *to pause, stop, cease*.  
It is important to note that it is a different verb for the ending of tongues than the verb used for the ending of prophecy and knowledge. The situational condition for the end of tongues is different than the situational condition for the end of the other temporary gifts.
3. Verses 9&10 describe the in-part (imperfect) nature of the apostolic age of the Church, followed by the perfect nature of the post-apostolic age of the Church.
  - a. ἐκ μέρους describes the "in-part" conditions present in the Dispensation of the Church: Age of the Apostles. μέρος <sup>#3313</sup>: *part* (previously used in 1<sup>st</sup> Cor. 12:27).
    - 1) Knowing is a partial feature supplemented by the partial feature of prophesying.
    - 2) A series of imperfect (in-part) messages is designed to give way to a perfect message (Heb. 1:1-2).
    - 3) An obsolete feature of any age must be designed to disappear (Heb. 8:13).
  - b. τὸ τέλειον describes the "perfect" or "complete" condition present in the Dispensation of the Church: Age of the Local Church. Neut.sing. τέλειος <sup>#5046</sup> *perfect, complete, mature, adult*.
    - 1) The neuter "perfect thing" will come at an unspecified time, but the Apostle Paul anticipated it in his lifetime.
    - 2) The neuter "perfect thing" is a benefit to the Church because it is superior to the "in-part" conditions that preceded it. Not every gift is made obsolete as a result, and the ongoing use of gifts in the ongoing Dispensation of the Church is expected.
  - c. The most common misinterpretation for "the perfect" is to apply it to Christ and specifically to His 2<sup>nd</sup> Advent.
    - 1) This leads to an awkward terminology for Jesus Christ in the neuter gender.
    - 2) This defies the promise of Joel 2:28 which states that the 2<sup>nd</sup> Advent of Jesus Christ will launch the beginning of prophecy.
      - a) The same event cannot mark both the end and the beginning of prophecy!
      - b) For a glimpse into the prophetic role of Israel to the Gentiles in the Millennium see also Num. 11:29; Zech. 8:20-23; Isa. 60:3; Zeph. 3:19 cf. 1<sup>st</sup> Cor. 14:25.
  - d. Another common misinterpretation for "the perfect" is to apply it to eternity in heaven.
    - 1) This relates the "face to face" illustration (1<sup>st</sup> Cor. 13:12) with the "face to face" reality of heaven (2<sup>nd</sup> Cor. 5:6,8).
    - 2) This fails to retain the context for the illustration (1<sup>st</sup> Cor. 13:12) as the same context for that which is being illustrated (1<sup>st</sup> Cor. 13:10).

- e. A verbose over-translation for this passage actually helps to keep the context fixed:
  - 1) 1 Cor. 13:8 In explaining the hyperballistic nature of agape love as an operational function throughout the entirety of the Dispensation of the Church it is helpful to draw a direct contrast with certain spiritual gifts which will not continue to be manifested throughout the entirety of the Dispensation of the Church; namely the spiritual gifts of Prophecy, Tongues, and Knowledge.
  - 2) 1 Cor. 13:9 The explanation for the spiritual gifts of Prophecy and Knowledge being abolished rests in the nature of those in-part gifts and the way in which they combine and coordinate for the resultant edification of Church Members in the only way possible prior to the revelation and provision of mystery doctrine in the written New Testament Scriptures.
  - 3) 1 Cor. 13:10 In contrast to this, a perfect situation is coming in which the combination and coordination of those in-part revelatory gifts will no longer be needed or even appropriate as the edification of Church Members will from that time on be accomplished by faithfully teaching the once and for all delivered mystery doctrine and associated written New Testament Scriptures.
- 4. The transition from the Church's imperfect age (in-part) to the Church's perfect age is one of maturity (1<sup>st</sup> Cor. 13:11).
  - a. This verse (v.11) is an illustration for the contrast of in-part (v.9) versus complete (v.10). Paul presents a 1<sup>st</sup> person singular illustration from temporal life to teach these concepts.
  - b. Speaking, thinking, and reasoning "like a child" demonstrates that the in-part conditions of the Church's edification through revelatory gifts is foundational & preparational, but not complete.
  - c. Becoming an adult demonstrates the perfect condition of the Church's edification through a complete written revelation.
- 5. The transition from the Church's imperfect age to the Church's perfect age is one of clarity (1<sup>st</sup> Cor. 13:12).
  - a. This verse (v.12) is an illustration for the contrast of in-part (v.9) versus complete (v.10). Paul presents a 1<sup>st</sup> person plural metaphor to teach these concepts.
  - b. "Up until this very time" (ἄρτι) we are seeing through a mirror (ἑσποπτον) in a riddle (αἰνιγμα). Note the metaphoric nature of this illustration!
  - c. The perfect nature of written revelation for the Church allows us to see "face to face" (πρόσωπον πρὸς πρόσωπον). This is not a literal condition of being in heaven but continues to metaphor in describing the clarity of our spiritual vision.
  - d. "Face to face" with God in both literal and metaphoric usage is an expression for direct dealings with God here in an earthly setting and never for a heavenly setting in glory (Gen. 32:30; Ex. 33:11; Deut. 5:4; 34:10; Jdg. 6:22; Ezek. 20:35).

## Chapter Fourteen

In Chapter Fourteen Paul brings the subjects of love and spiritual gifts to a very practical application for the believers in Corinth. Prophecy was the highest gift the Corinthians could seek because it had the greatest potential for maximum church edification (vv.1-5). Tongues was the most abusable gift as it had the potential to not edify anybody (vv.6-12). The Interpretation of Tongues provided for the needed edification (vv.13-19). Prophecy and tongues are contrasted a second time with reference to their purpose and the effects their use can have in the local church (vv.20-25). Paul closes the subject with an outline for order in the local assembly (vv.26-40).

### ***Epecially Prophecy*** (1<sup>st</sup> Cor. 14:1-5)

1. In making the abstract practical, Paul issues two imperatives (1<sup>st</sup> Cor. 14:1a). This is an expansion upon the statement he made prior to the hyperballistic way of love (cf. 1<sup>st</sup> Cor. 12:31).
    - a. Pursue. Pres.act.imper. διώκω <sup>#1377</sup>: *to pursue, persecute*. Also cf. διωγμός <sup>#1375</sup>: *persecution*.  
Positive items to pursue/persecute:
      - 1) Uprightness (Rom. 9:30; 1<sup>st</sup> Tim. 6:11; 2<sup>nd</sup> Tim. 2:22).
      - 2) Hospitality (Rom. 12:13).
      - 3) Peace (Rom. 14:19; Heb. 12:14).
      - 4) Love (1<sup>st</sup> Cor. 14:1),
      - 5) The Good (1<sup>st</sup> Thess. 5:15).
    - b. Seek. Pres.act.imper. ζηλόω <sup>#2206</sup>: *to burn with zeal*. Also cf. ζήλος <sup>#2205</sup> & ζηλωτής <sup>#2207</sup> (Lk. 6:15; Jn. 2:17; Acts 1:13; 5:17; 7:9; 13:45; 17:5; 21:20; 22:3; Rom. 10:2; 13:13; 1<sup>st</sup> Cor. 3:3; 12:31; 13:4; 14:1,12,39; 2<sup>nd</sup> Cor. 7:7,11; 9:2; 11:2; 12:20; Gal. 1:14; 4:17,18; 5:20; Phil. 3:6 (w/ διώκω); Tit. 2:14; Heb. 10:27; Jas. 3:14,16; 4:2; 1<sup>st</sup> Pet. 3:13; Rev. 3:19). [EDNT](#) has a great summary. [LN](#) synonymns. [Trench](#).
  2. In seeking spiritual gifts, the most to be sought is Prophecy (1<sup>st</sup> Cor. 14:1b,12). μᾶλλον δὲ ἵνα προφητεύητε.
    - a. μᾶλλον δὲ *but rather, or rather*, or simply *rather*, introduces an expression or thought that supplements and thereby corrects what has preceded (Rom. 8:34; Gal. 4:9; 1<sup>st</sup> Cor. 14:1,5). Μᾶλλον δὲ is used as a corrective, to make a saying more precise (*or rather*) (cf. Lausberg §§784-86). “Preferably” (Grammatical Analysis of the Greek NT).
    - b. προφητεύητε 2pl.pres.act.subj. προφητεύω <sup>#4395</sup>: **■** *to proclaim an inspired revelation*; **■** *to tell about something that is hidden from view, tell, reveal*; **■** *to foretell something that lies in the future, foretell*.
      - 1) Prayer-prophecy has already been dealt with for both men and women in the assembly (1<sup>st</sup> Cor. 11:4-5).
      - 2) The spiritual gift of prophet has already been taught (1<sup>st</sup> Cor. 12:10), placed second after the Apostles (1<sup>st</sup> Cor. 12:28-29), and declared to be temporary (1<sup>st</sup> Cor. 13:8-9).
      - 3) The Apostles and the Prophets laid the foundation for the Church which would be built upon by the Evangelists and the Pastor-Teachers (Eph. 2:20; 3:5; 4:11-12).
      - 4) The link between praying and prophesying is found in many places (Gen. 20:7; 1<sup>st</sup> Sam. 12:23; Jer. 27:18; Lk. 2:27), and it is reasonable to view Church Prophets as functioning within a prayer context.
      - 5) Church Prophets played a significant role in the early Church (Acts 11:20-30; 13:1; 15:32-35; 19:6; 21:8-14; 1<sup>st</sup> Thess. 5:20; 1<sup>st</sup> Tim. 1:18; 4:14; 2<sup>nd</sup> Pet. 1:19-21).
      - 6) Prophecy was among the sign gifts (signs of a true Apostle) which established the divine sanction for apostolic ministries, churches, and Scriptures (2<sup>nd</sup> Cor. 12:12 cf. Acts 2:22).
      - 7) False prophets and their messages were angelic-conflict battle fronts for the apostolic Church (2<sup>nd</sup> Thess. 2:2; Tit. 1:12; 2<sup>nd</sup> Pet. 2:1-3; 1<sup>st</sup> Jn. 4:1; Rev. 2:20).
- [Pastor Bob’s translation of 1 Cor. 14:1] Actively make love your continuous pursuit and employ your spiritual gifts with a burning zeal; most especially that you might proclaim inspired revelation (prophecy).
3. The Corinthian tongue speakers were speaking to God alone and “edifying” themselves (1<sup>st</sup> Cor. 14:2,4a).
  - a. This violates the purpose for tongues where others would hear the speaker in their own native language speaking of the mighty deeds of God (Acts 2:3-11).
  - b. Speaking to God alone violates the purpose for spiritual gifts (1<sup>st</sup> Pet. 4:10), especially communication gifts (1<sup>st</sup> Pet. 4:11).
  - c. No one understands (lit. hears) violates the purpose for having “ears to hear” (Rev. 2:7 & etc.).
  - d. Speaking mysteries violates the purpose for the Dispensation of the Church (Eph. 3:4-10).

4. The Corinthian prophets spoke to men for edification, exhortation and consolation (1<sup>st</sup> Cor. 14:3,4b).
  - a. Edification. οἰκοδομή #3619: process of building, *building, construction*. Cognate terms include οἰκοδομέω #3618, ἐποικοδομέω #2026 & συνοικοδομέω #4925. Edification was developed in earlier chapters (1<sup>st</sup> Cor. 3:9,10<sub>x2</sub>,12,14; 8:1,10; 10:23) and is extensively developed in this chapter (14:3,4<sub>x2</sub>,5,12,17,26).
  - b. Exhortation. παράκλησις #3874: act of emboldening another in belief or course of action, *encouragement, exhortation*. Cognate terms include παρακαλέω #3870 & παράκλητος #3875. Comfort will become a big theme to begin 2<sup>nd</sup> Corinthians (1:3,4<sub>x4</sub>,5,6<sub>x3</sub>,7).
  - c. Consolation. παραμυθία #3889: that which serves as encouragement to one who is depressed or in grief, *encouragement, comfort, consolation*. Cognate terms include παραμυθέομαι #3888 & παραμύθιον #3890. Only 6 NT uses (Jn. 11:19,31; 1<sup>st</sup> Cor. 14:3; Phil. 2:1; 1<sup>st</sup> Thess. 2:12; 5:14).
5. A mono-gifted church of tongues speakers without interpreters would not edify anybody. A mono-gifted church of prophets would be greater (but still not ideal) (1<sup>st</sup> Cor. 14:5).

### *What Profit?* (1<sup>st</sup> Cor. 14:6-12)

1. What profit is there to communicating in any language if the communication is not understandable? (1<sup>st</sup> Cor. 14:6) The pentecost pilgrims profited because they understood the message in their own languages (Acts 2:6,8,11).
  - a. The “unless” from verse 5 explains the “unless” from verse 6.
  - b. The interpreter of tongues allowed for corporate edification when a foreign-language speaking visitor was among them.
  - c. Revelation, knowledge, prophecy or teaching demonstrates the wide variety of speaking ministries that Tongues or the Interpretation of Tongues could participate in.
  - d. Paul has already paralleled profit to edification (1<sup>st</sup> Cor. 10:23) and profitability was a large concern for Paul in every ministry he engaged in (Acts 20:20; 1<sup>st</sup> Cor. 6:12; 10:23,33; 13:3; 14:6; 15:32; 2<sup>nd</sup> Cor. 12:1; Phil. 4:17; 1<sup>st</sup> Tim. 4:8; 2<sup>nd</sup> Tim. 3:6; Tit. 3:8).
2. Man-made instruments are designed to make intelligible sounds (1<sup>st</sup> Cor. 14:7-8).
  - a. Musical instruments like the flute or harp have no souls and yet produce pleasant effects to the human soul (v.7). “Lifeless things” (τὰ ἄψυχα).
  - b. Musical instruments have been functional in battle from all antiquity (v.8).
3. The Corinthian tongue speakers were like improperly played instruments. They were not functioning according to their design and were utterly ineffective (1<sup>st</sup> Cor. 14:9 cf. 9:26).
4. Paul rightly observes the nature of language (1<sup>st</sup> Cor. 14:10). (φωνή #5456)
  - a. There are a great many in the world. The 15<sup>th</sup> edition of the Ethnologue lists 6,912 languages on earth today. 516 of them are nearly extinct and some linguists believe more than 3,000 of them will be extinct by the year 2100.
  - b. Every language contains vocabulary & grammar. Grammar is generally comprised of morphology and syntax. (Advanced grammar includes phonetics, phonology, semantics, and pragmatics).
  - c. Language communicates thought from the language speaker to the language hearer. That’s what language does, but that’s not what the Corinthian tongue speakers were doing. No voice is voiceless (ἄφωνος #880).
5. The “meaning” of a vocal language is its “power” (δύναμις #1411) (1<sup>st</sup> Cor. 14:11 cf. 4:19,20).
  - a. Linguistic barriers are reciprocally barbaric. βάρβαρος #915 (Acts 28:2,4; Rom. 1:14; 1<sup>st</sup> Cor. 14:11; Col. 3:11). Note: The Greeks viewed all non-Greeks to be barbarian. In this text each considers the other barbarian.
  - b. Paul was hardly a barbarian but to anyone unable to understand his naturally spoken languages he would have the edifying effectiveness of a barbarian.
6. Paul doesn’t tell the Corinthians to stop speaking in tongues, but to direct their charismatic zeal towards the building up of the church (1<sup>st</sup> Cor. 14:12).

### *Mindless Spiritual Activity* (1<sup>st</sup> Cor. 14:13-19)

1. Paul explores the possibility of being spiritually active but mentally unfruitful (1<sup>st</sup> Cor. 14:14).
  - a. “If” is a 3<sup>rd</sup> class condition. The subjunctive of προσεύχομαι #4336 combined with the dative of γλῶσσα #1100 completes the hypothetical conditions.
  - b. Praying in a tongue is a possible activity for the human spirit to engage in if so gifted, and yet the construction of 1<sup>st</sup> Cor. 14:14 is so like 1<sup>st</sup> Cor. 13:1-3 that the factuality of this question remains.

- c. In such a case the human spirit functions apart from the mentality of the soul. ὁ δὲ νοῦς μου ἄκαρπός ἐστιν. ἄκαρπος <sup>#175</sup>: unfruitful, fruitless (7x: Mt. 13:22; Mk. 4:9; 1<sup>st</sup> Cor. 14:14; Eph. 5:11; Tit. 3:14; 2<sup>nd</sup> Pet. 1:8; Jude 12).
  2. The thought of mindless spirituality brings Paul to a “what then is” τί οὖν ἐστιν “what’s that all about?” (1<sup>st</sup> Cor. 14:15a; cf. Rom. 3:9; 6:1,15; 7:7; 9:14,30; 11:7; 1<sup>st</sup> Cor. 10:19; 14:15,26; Phil. 1:18).
  3. Paul answers his own “what then is” by saying that his prayers and singing will be spiritual, mindful, and fruitful (1<sup>st</sup> Cor. 14:15b).
    - a. Anything mindless violates the principle of volitional service (1<sup>st</sup> Cor. 9:17; 2<sup>nd</sup> Cor. 9:7; Phm. 14; 1<sup>st</sup> Pet. 5:2).
    - b. Anything mindless violates the principle of being God’s fellow-worker (1<sup>st</sup> Cor. 3:9; 1<sup>st</sup> Thess. 3:2; 3<sup>rd</sup> Jn. 8).
  4. The concept of mindless spirituality takes Paul back to the issue of non-edification in the gathering of the local church (1<sup>st</sup> Cor. 14:16–17).
    - a. The One Who Fills the Place of the Idiot is expected to utter the “Amen” when the blessing of thanksgiving is offered in the local church.
      - 1) ὁ ἀναπληρῶν pres.act.ptc. ἀναπληρώω <sup>#378</sup>: *to make complete* (Mt. 13:14; 1<sup>st</sup> Cor. 14:16; 16:17; Gal. 6:2; Phil. 2:30; 1<sup>st</sup> Thess. 2:16).
      - 2) τὸν τόπον acc.sing. τόπος <sup>#5157</sup>: used 93x NT; *place (position)*. Possibly also “opportunity” (BDAG 4).
      - 3) τοῦ ἰδιώτου gen.sing. ἰδιώτης <sup>#2399</sup>: *amateur, layman, outsider* (Used 7x: Acts 4:13; 1<sup>st</sup> Cor. 14:16,23,24; 2<sup>nd</sup> Cor. 11:6).
        - a) [Trench](#) has a good article on the uneducated and untrained apostles.
        - b) The ἰδιώτης is always a contrast but the opposite of the ἰδιώτης can be any profession that requires specific training and expertise.
        - c) The Christian Way of Life is a “profession” that requires specific Biblical training and spiritual expertise. Baby believers who have not yet been trained in doctrine are ἰδιῶται. While they maintain that status they are functionally indistinguishable from unbelievers (1<sup>st</sup> Cor. 14:23–24; cf. 3:1–3).
    - b. The One Who Fills the Place of the Idiot is not the the only individual in the local church who is oblivious to the tongues-speaker’s thanksgiving prayer. The One With a Psalm, The One With a Teaching, and The One With a Revelation would be equally unaware (1<sup>st</sup> Cor. 14:26).
    - c. The Amen. It is not the idiot who is expected to Amen the thanksgiving blessing but the one who fills the gap when the worship service provides an opportunity to introduce the untrained (idiot) believer to the teachings and practices of the local church.
      - 1) ἀμήν <sup>#281</sup>: strong affirmation of what is stated; as expression of faith *let it be so, truly, amen*.
      - 2) Hebrew. אָמֵן <sup>#543</sup>: *verily, truly, amen*. The LXX typically uses γένοιτο (opt. from γίνομαι <sup>#1096</sup>).
      - 3) The “Amen” can stand alone as a single word (Deut. 27:15–26) or it may be a longer discourse of praise (1<sup>st</sup> Kgs. 1:36–37; 1<sup>st</sup> Chr. 16:36) with a confirming and explanatory follow-up message (Neh. 8:6–8). [Jeremiah even utters a sarcastic “Amen” with a condemning and revelatory follow-up message (Jer. 28:5–8).]
      - 4) The most significant use of “Amen” is the Lord Jesus Christ’s adverbial use for describing His faithful teachings (over 100x). This is most fitting for the God of Amen (Isa. 65:16<sub>x2</sub>; Rev. 3:14).
      - 5) The One Who Fills the Gap doesn’t say “Amen.” He says “the” Amen. It’s more than a single word utterance—it is a discourse. He delivers the confirming and explanatory follow-up message.
- Pastor Bob’s translation of 1<sup>st</sup> Cor. 14:16 If you bless in the spirit otherwise (without the mind), how will the One Who Fills the Gap in the opportunity of the untrained believer be able to deliver the confirming and explanatory follow-up message (the Amen) considering that he does not know what your thanksgiving message communicated?
5. Paul testified to more tongues speaking than the Corinthians outside the local church, but admitted his preference to ministering to believers in the local church (1<sup>st</sup> Cor. 14:18–19).
    - a. Paul was thankful for every tongues-speaking ministry God had ever given him (1<sup>st</sup> Cor. 14:18). This activity is evidently evangelism-focused (cf. Rom. 1:8; 1<sup>st</sup> Cor. 1:4,14; Phil. 1:3; Phm. 4).
    - b. Paul contrasts his tongues-speaking with what he prefers to do “in the church” (1<sup>st</sup> Cor. 14:19a).
    - c. Speaking five words mindfully is preferable to a myriad of words mindlessly in a tongue (1<sup>st</sup> Cor. 14:19b).
    - d. The goal of mindful communication is “catechism” instruction (κατηχέω <sup>#2727</sup>). Throughout church history the catechumen was one who had received instruction in the basic doctrines of Christianity before being admitted to membership in a church.

## *Prophecy and Tongues Contrasted Again* (1<sup>st</sup> Cor. 14:20–25)

1. The summary of what Paul has been presenting throughout this chapter (and really since chapters 2&3) is given in verse 20: grow up.
  - a. Do not be children in your thoughts. παιδίον <sup>#3813</sup>. Mindless spirituality places the believer at risk for infantile thinking.
  - b. The only venue for infantile thinking is in the realm of wickedness (κακία <sup>#2549</sup>). νηπιάζω <sup>#3515</sup> imperative verb from νήπιος <sup>#3516</sup>.
  - c. Be an adult in your thoughts. By engaging the mind in every spiritual endeavor the believer becomes mature τέλειος <sup>#5046</sup>. This is the end-result of spiritual perception and application of God's Word.
  - d. The contrast between νήπιοι and τέλειοι goes all the way back to 1<sup>st</sup> Cor. 2:6 & 3:1.
2. The Law prophesied the coming spiritual gift of tongues (1<sup>st</sup> Cor. 14:21 cf. Isa. 28:11–13).
  - a. “The Law” technically references the Pentateuch of Moses but in a wider sense it equals Holy Scriptures generally.
    - 1) The most authoritative part gives its name to the whole (Jn. 10:34 cf. Ps. 81:6; Jn. 12:34 cf. Ps. 109:4; Isa. 9:6; Dan. 7:14; Rom. 3:19 preceded by vv.10–18 quoting various psalms and prophets).
    - 2) Longer expressions include the law and the prophets (Mt. 5:17; 7:12; 22:40; Lk. 16:16; Jn. 1:45) or the law and the prophets and the psalms (Lk. 24:44).
  - b. The stammering lips and foreign tongue of Isaiah is the Lord's faithfulness to speak to Israel who will not listen (Isa. 28:11; 1<sup>st</sup> Cor. 14:21).
    - 1) Order on order, order on order. צֵר צֵר צֵר צֵר.
    - 2) Line on line, line on line. קו קו קו קו.
    - 3) A little here, a little there. זְעִיר זְעִיר שָׁם שָׁם.
    - 4) The Hebrew Old Testament comprises the order on order and the line on line given “here” when rest and repose were offered to Israel.
    - 5) The Greek New Testament comprises the order on order and line on line given “there” when Israel suffers its greatest dispersion.
3. Paul's conclusion and application (1<sup>st</sup> Cor. 14:22–25).
  - a. Paul recognized that the ecclesiastical spiritual gift of Tongues was a divine warning to unbelieving Israel who had their stewardship suspended and were on the verge of national dispersion (1<sup>st</sup> Cor. 14:22a; Isa. 28:11–13).
  - b. Paul went on to recognize that the ecclesiastical spiritual gift of Prophecy was also a divine warning (1<sup>st</sup> Cor. 14:22b).
    - 1) The working of prophecy within a local assembly produced conviction (ἐλέγχω <sup>#1651</sup>) and accountability (ἀνακρίνω <sup>#350</sup>) (1<sup>st</sup> Cor. 14:24).
    - 2) The prophetic gift disclosed the secrets of the heart bringing to light what only God can look upon (1<sup>st</sup> Sam. 16:7; 1<sup>st</sup> Chr 28:9; 2<sup>nd</sup> Chr. 6:30 || 1<sup>st</sup> Kgs. 8:39; Jer. 17:10; Lk. 16:15; Heb. 4:13).
    - 3) The Holy Spirit's ministry through the ministry of the Church Prophets was the most vivid means by which the Church became aware of God's personal presence among them (1<sup>st</sup> Cor. 14:25).
    - 4) Just as Tongues should have warned unbelieving Jews that they were “on thin ice” Prophecy warned believing Christians that accountability is direct and imminent (cf. Acts 5:3; 1<sup>st</sup> Pet. 4:17).

## *An Outline for Order in the Local Assembly* (1<sup>st</sup> Cor. 14:26–40)

1. Paul sums up the chapter and the entire discourse on spiritual gifts (chs.12–14) with another “what is then?” conclusion (1<sup>st</sup> Cor. 14:26 cf. v.15).
2. The venue for this conclusion is the assembly of the saints (1<sup>st</sup> Cor. 14:26). ὅταν συνέρχησθε temporal particle ὅταν <sup>#3752</sup> + pres.act.subj. συνέρχομαι <sup>#4905</sup> (1<sup>st</sup> Cor. 11:17,18,20,33,34; 14:23,26).
3. An assembly of called out ones (ἐκκλησία <sup>#1577</sup>) can be total chaos if the purpose for their gathering (συνέρχομαι <sup>#4905</sup>) is forgotten (Acts 19:32).
4. Various believers on any given Sunday will have a contribution for the overall edification (1<sup>st</sup> Cor. 14:26).
  - a. A variety of gifts, ministries, and effects (1<sup>st</sup> Cor. 12:4–6) are displayed in the gathering of gifted ones.
  - b. This variety was especially necessary during the in-part-this and in-part-that era of the Dispensation of the Church (1<sup>st</sup> Cor. 13:8–10).
  - c. A variety of gifts, ministries, and effects are not displayed in the gathering of gifted ones. These “invisible heroes” operate “in secret” but not unrecognized (Matt. 6:4,6,18).

- d. Every believer is gifted but not every gifted believer is trained and not every trained believer functions by standing in front (1<sup>st</sup> Pet. 4:10-11).
5. Even when the gift is trained and the ministry is valid there are still limitations placed upon individual believers for the purpose of corporate orderliness.
  - a. Limitations placed on believers with the gift of Tongues (1<sup>st</sup> Cor. 14:27-28).
    - 1) Although these believers primarily minister outside of church (1<sup>st</sup> Cor. 14:18-19), there are still occasions where their gift can be edifying in church—provided there is an interpreter! (1<sup>st</sup> Cor. 14:5-6)
    - 2) “Two or three” is usually a minimum (Deut. 17:6; 19:15; Matt. 18:16,20; 2<sup>nd</sup> Cor. 13:1; 1<sup>st</sup> Tim. 5:19), but here it is a maximum (1<sup>st</sup> Cor. 14:27).
    - 3) “In turn” means that a cacophony is never right. One by one the content must be delivered and interpreted. One single διερμηνευτής #1328 is acceptable because his witness will be combined with the tongues-speaker.
    - 4) The absence of an interpreter demands the silence of all tongues speakers (1<sup>st</sup> Cor. 14:28).
  - b. Limitations placed on believers with the gift of Prophecy (1<sup>st</sup> Cor. 14:29-30).
    - 1) Prophecy was appropriate for men with heads uncovered and women with heads covered (1<sup>st</sup> Cor. 11:4-5). The visible token of the woman’s submission was necessary in the context of the angelic conflict (1<sup>st</sup> Cor 11:10).
    - 2) “Two or three” is once again the maximum for any given service.
    - 3) “The others” (οἱ ἄλλοι) would include the other one or two as well as additional prophets beyond the ones scheduled for speaking.
    - 4) “The others” were necessary to “pass judgment.” διακρίνω #1252 (1<sup>st</sup> Cor. 4:7; 6:5; 11:29,31; 14:29).
      - a) There is no spiritual gift for the interpretation of prophecy.
      - b) The spirits of prophets are subject to prophets (1<sup>st</sup> Cor. 14:32).
    - 5) The two or three scheduled speakers may be pre-empted according to God’s schedule (1<sup>st</sup> Cor. 14:30).
    - 6) The presence of God the Holy Spirit with a live revelation demands the silence of all prophets and their previously disclosed revelations.
  - c. The limitations placed on believers with the gift of Prophecy are expanded in two primary areas.
    - 1) The first prophecy expansion details conditions with multiple prophets present (1<sup>st</sup> Cor. 14:31-33).
      - a) The expansion of silence assures undivided attention to the one speaking.
      - b) The expansion of learning assures that the teachers themselves are also exhorted.
      - c) The expansion of subjection keeps discipline in place.
      - d) The expansion of churches makes clear that these practices are universal for every assembly.
    - 2) The second prophecy expansion specifies conditions with both prophets and prophetesses in mixed-company (1<sup>st</sup> Cor. 14:34-35).
      - a) The terms “silence,” “subject,” “learn,” and “churches” link this expansion to the preceding one.
      - b) In mixed company of Prophets and Prophetesses the Prophetesses were to subject themselves and not lead the men in the teaching.
6. The corporate rebuke (1<sup>st</sup> Cor. 14:36-38).
  - a. The Corinthians had created their own practices contrary to the practices of other churches and contrary to the revealed Word of God (1<sup>st</sup> Cor. 14:36).
  - b. The Corinthians functioning under Divine inspiration were to acknowledge receipt of Paul’s Scripture (1<sup>st</sup> Cor. 14:37).
  - c. Any allegedly inspired Corinthians who could not testify to the inspiration of First Corinthians were rightly exposed as the frauds they were (1<sup>st</sup> Cor. 14:38).
7. The bottom line (1<sup>st</sup> Cor. 14:39-40).
  - a. All spiritual gifts are to be utilized and the most edifying are to be most desired (1<sup>st</sup> Cor. 14:39).
  - b. All local church activity must be intrinsically proper and accomplished in the proper way (1<sup>st</sup> Cor. 14:40).

## Chapter Fifteen

In Chapter Fifteen Paul records the greatest development on Resurrection. He describes the Resurrection of Christ as being a core element in the Gospel (vv.1-4) and the unique event in human history that launched the ministry of the Apostles for the foundation of the Church (vv.5-11). At least one group in Corinth denied the doctrine of resurrection (vv.12-19). Paul affirmed the doctrinal reality and doctrinal necessity of the resurrection (vv.20-28) and described how ludicrous Christianity becomes without it (vv.29-34). The chapter concludes with a detailed essay describing the mechanics of resurrection (vv.35-49), the mystery of the Rapture (vv.50-57), and the abiding mandate for daily diligence (v.58).

### *The Resurrection Gospel* (1<sup>st</sup> Cor. 15:1-11)

1. Paul saved his final development for a treatise on the Gospel (1<sup>st</sup> Cor. 15:1-2).
  - a. γνωρίζω #1107: to cause information to become known: *make known, reveal* (Rom. 9:22-23; 16:26; 1<sup>st</sup> Cor. 12:3; 15:1; 2<sup>nd</sup> Cor. 8:1; Eph. 1:9; 3:3,5,10; 6:19,21; Phil. 4:6).
  - b. ἀδελφοί voc.plur. ἀδελφός #80. Paul caused believers (brethren) to know the Gospel.
  - c. τὸ εὐαγγέλιον #2098: the good news, gospel.
    - 1) Which I (aorist middle) evangelized. εὐαγγελίζω #2097: *to announce glad tidings*.
    - 2) Which the Corinthians (aorist active) received. παραλαμβάνω #3880 (1<sup>st</sup> Cor. 11:23; 15:1,3).
    - 3) In which the Corinthians (perfect active) stand. ἵστημι #2476.
    - 4) By which the Corinthians (present passive) are saved. σώζω #4982: *to save, deliver*.
      - a) If the Corinthians (1<sup>st</sup> class condition, present active) hold fast to what word Paul (aorist middle) evangelized. κατέχω #2272: to adhere firmly to traditions, convictions, or beliefs; *hold to, hold fast* (Lk. 8:15; 1<sup>st</sup> Cor. 11:2; 15:2; 1<sup>st</sup> Thess. 5:21).
      - b) Unless the Corinthians (aorist active) believed to no avail. πιστεύω #4100. εἰκῇ #1500: adv. pertaining to being without cause, result, purpose, or consideration (Rom. 13:4; 1<sup>st</sup> Cor. 15:2; Gal. 3:4; 4:11; Col. 2:18).
2. The principles of standing and standing firm are critical for the Christian Way of Life. ἵστημι #2476 + many compounds & στήκω #4739.
  - a. Positionally, believers are “having stood ones” (Rom. 5:2; 1<sup>st</sup> Cor. 15:1).
  - b. Experientially, believers must fight the good fight standing firm (1<sup>st</sup> Cor. 10:12; 16:13; Gal. 5:1; Eph. 6:11,13,14; Col. 4:12; 1<sup>st</sup> Thess. 3:8; 2<sup>nd</sup> Thess. 2:15).
  - c. Ultimately, all believers will stand for reward (Rom. 14:4; Jude 24).
3. Salvation can entail widely different issues.
  - a. Positionally, salvation references the believer’s conversion from spiritual death to eternal life (Rom. 1:16; 1<sup>st</sup> Cor. 1:21; 9:22; Eph. 1:13; 2:5,8; 1<sup>st</sup> Tim. 1:15; Tit. 3:5).
  - b. Experientially, salvation references deliverance from operational death to the abundant life (2<sup>nd</sup> Cor. 1:6; 7:10; Phil. 2:12; 1<sup>st</sup> Tim. 4:16; Heb. 7:25; Jas. 1:21; 5:20).
  - c. Ultimately, salvation references our victorious homecoming to the Father (1<sup>st</sup> Cor. 3:15; 2<sup>nd</sup> Tim. 4:18; 1<sup>st</sup> Pet. 1:5).
  - d. Rescue from temporal dangers (Mt. 8:25; 14:30; 27:40,42,49; Phil. 1:19).
4. The Gospel is a “tradition” that is to be received and delivered (1<sup>st</sup> Cor. 15:3a cf. 11:23).
  - a. παραδίδωμι #3860: *to give over, deliver, commend; (to betray)*. παράδοσις #3862 = *tradition*.
  - b. παραλαμβάνω #3880: *take to oneself, take over, receive*.
  - c. This message is the message of first importance. ἐν πρώτοις. neut.dat.plur. πρώτος #4413: *first things*.
5. The Gospel is a message with three elements (1<sup>st</sup> Cor. 15:3b-5).
  - a. Two elements were delivered beforehand in the Hebrew Scriptures. κατὰ τὰς γραφάς.
  - b. The third element was verbally delivered after the fact by the eyewitnesses to the first two elements.
  - c. All three elements were subsequently written into the Greek Scriptures while the majority of the eyewitnesses were still living.



6. Gospel Element #1: that Christ died (1<sup>st</sup> Cor. 15:3b).
  - a. For our sins. ὑπὲρ τῶν ἁμαρτιῶν ἡμῶν. ὑπὲρ + genitive [BDAG](#): indicating that an activity or event is in some entity's interest, *for, in behalf of, for the sake of someone/something*.
  - b. According to the Scriptures (In types, shadows, and prophecies) (Gen. 3:15; 22:8; Ps. 22; 41; 69; Isa. 53; Dan. 9:24-26).
7. Gospel Element #2: that Christ was buried and was raised (1<sup>st</sup> Cor. 15:4).
  - a. On the third day.
  - b. According to the Scriptures (In types, shadows, and prophecies) (Gen. 22:4; Ex. 10:22; Lev. 23:11; Est. 4:16; 5:1; Ps. 16:10,11; Isa. 53:9-12; Hos. 6:2; Jon. 1:17).
8. Gospel Element #3: that Christ appeared to Cephas then to the Twelve (1<sup>st</sup> Cor. 15:5).
  - a. ὤφθη 3s.aor.pass.ind. ὁράω <sup>#3708</sup>: pass. in act. sense *become visible, appear* (LXX: Gen. 12:7; 17:1; Ex. 3:2; Jdg. 6:12).
  - b. To Cephas.
    - 1) כִּיפָא was the Aramaic name that Jesus gave to Σίμων Ἰωάννου Simon son of John (Jn. 1:42).
    - 2) Κηφᾶς (Cephas) is the Greek transliteration and Πέτρος (Peter) is the Greek translation of that name but Paul almost always refers to him as Cephas (1<sup>st</sup> Cor. 1:12; 3:22; 9:5; 15:5; Gal. 1:18; 2:9,11,14).
    - 3) Simon bar-Jona received a personal appearance prior to the Twelve (Lk. 24:34; 1<sup>st</sup> Cor. 15:5).
  - c. To the Twelve (οἱ δώδεκα) (Lk. 24:36-49; Jn. 20:19-29).
  - d. The "appearing" was "for many days" (Acts 1:1-8; 13:31).
    - 1) The purpose for His appearing was for appointing (Acts 1:8; 26:16).
    - 2) The appointing was a sending (Jn. 20:21; Acts 1:8,21-26).
  - e. Members of the Church are blessed to wait eagerly for His next appearing (1<sup>st</sup> Cor. 1:7; Phil. 3:20; Tit. 2:13).
9. "After that" describes a series of resurrection appearances by Jesus Christ after the commissioning of the Twelve (1<sup>st</sup> Cor. 15:6-8).
  - a. More than 500 brethren at one time (1<sup>st</sup> Cor. 15:6).
    - 1) This is frequently thought of as taking place "on the mountain" at the Great Commission event (Matt. 28:16).
    - 2) The time-frame spans more than 20 years (33AD to 54/55AD).
  - b. James (1<sup>st</sup> Cor. 15:7a).
    - 1) The prominence of James, though not of the Twelve is undeniable (Acts 2:14; 12:17; 15:13; 21:18; Gal. 1:19; 2:9,12).
    - 2) Pastor Bob believes that all of Jesus' earthly brothers became Ecclesiastical Apostles and two of them wrote books of the New Testament (1<sup>st</sup> Cor. 9:5; 15:7 cf. Gal. 1:19).

There is no mention of this appearance in the Gospel; but in the Gospel of the Hebrews was a curious legend (preserved in St. Jerome, 'De Virr. Illust.,' ii.) that James had made a vow that he would neither eat nor drink till he had seen Jesus risen from the dead, and that Jesus, appearing to him, said, "My brother, eat thy bread, for the Son of man is risen from the dead."

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  - c. All the Apostles (1<sup>st</sup> Cor. 15:7b).
 

<ol style="list-style-type: none"> <li>1) The brothers of Christ (1<sup>st</sup> Cor. 9:5; 15:7).</li> <li>2) Barnabas (Acts 14:14; 1<sup>st</sup> Cor. 9:6).</li> <li>3) Epaphroditus (Phil. 2:25).</li> <li>4) The brothers (2<sup>nd</sup> Cor. 8:18,22,23).</li> </ol>	<ol style="list-style-type: none"> <li>5) Apollos? (1<sup>st</sup> Cor. 3:5,6,22 however Acts 18:24-28 argues against it).</li> <li>6) Andronicus and Junias (Rom. 16:7). Esteemed <u>by</u> the Apostles but not <u>as</u> Apostles.</li> </ol>
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  - d. "Last of all" He appeared to Saul.
    - 1) ἔσχατος <sup>#2078</sup>: *last* in a series or ultimately last of all (vv.8,26,52). ἔσχατον δὲ πάντων *last of all*.
    - 2) As it were to a miscarriage/abortion. ὥσπερ <sup>#5619</sup> <sub>Hap.</sub> + ἔκτρωμα <sup>#1626</sup> <sub>Hap.</sub>. As such, Paul is "born" but undeveloped and unable to function as a "normal" child. See Gal. 1:15 for Paul's birth.
10. Paul's calling as an Apostle is a supreme expression of grace (1<sup>st</sup> Cor. 15:9-11).
  - a. Least of the Apostles: having the worst witness.
  - b. Unworthy: as all humans are, but even more so.
  - c. Grace in being and grace in doing. κοπιῶ <sup>#2872</sup>: *to labor with wearisome effort*.

## ***Resurrection Denial*** (1<sup>st</sup> Cor. 15:12-19)

1. Even though Paul preached the risen Christ, at least one group in Corinth denied the doctrine of resurrection (1<sup>st</sup> Cor. 15:12).
2. This passage (1<sup>st</sup> Cor. 15:12-19) contains six “ifs” (in English) and the scope of the passage plunges into incredulity.
3. This passage focuses on two related terms:
  - a. The verb ἐγείρω <sup>#1453</sup> used 9x in this paragraph (7x passive) (vv.12,13,14,15<sub>x3</sub>,16<sub>x2</sub>,17) and 19 total times in this chapter.
  - b. The noun ἀνάστασις <sup>#386</sup> used 2x in this paragraph (vv.12,13) and 4 total times in this chapter.
4. Christ “is preached” (v.12 goes back to v.11 and vv.1-4) “according to the Scriptures” and therefore not open to contradiction.
5. A series of untrue “ifs” are presented to prove the point (1<sup>st</sup> Cor. 15:13-18).
  - a. If there is no resurrection: Christ has not been raised (vv.13,16). Perf.pass.ind. ἐγείρω <sup>#1453</sup> stressing the past completed action and the present ongoing results.
  - b. If Christ has not been raised: Paul’s preaching is empty (v.14a). Neut. κενός <sup>#2756</sup>: *empty, vain*; pertaining to being without substance (Lk. 20:10,11; Acts 4:25; 1<sup>st</sup> Cor. 15:10,14,58; Eph. 5:6; Col. 2:8). Contrasted with εἰκὴ <sup>#1500</sup>: adv. pertaining to being without purpose (Rom. 13:4; 1<sup>st</sup> Cor. 15:2; Col. 2:18).
  - c. If Paul’s preaching is empty: the Corinthian’s faith is empty (v.14b).
  - d. If Paul’s preaching is empty: it contradicts God the Father’s own testimony (v.15). ψευδόμαρτυς <sup>#5575</sup> (Mt. 26:60; 1<sup>st</sup> Cor. 15:15). See also ψευδομαρτυρέω <sup>#5576</sup> and ψευδομαρτυρία <sup>#5577</sup>.
  - e. If there is no resurrection and if Christ has not been raised and if the Corinthian’s faith is worthless: the Corinthians are still in their sins (v.17). μάταιος <sup>#3152</sup>: *vain, empty, useless*, pertaining to being of no use (Acts 14:15; 1<sup>st</sup> Cor. 3:20; 15:17; 1<sup>st</sup> Pet. 1:18).
  - f. If the living Corinthians are still in their sins: the deceased Corinthians have perished (v.18).
6. Belief in Christ equals hoping in Christ (1<sup>st</sup> Cor. 15:19). πιστεύω <sup>#4100</sup> || ἐλπίζω <sup>#1679</sup>
  - a. Faith provides for a hope in circumstances when the world offers no hope (Rom. 4:18). This hope forestalls weakness and supplies strength for the faith to be exercised (Rom. 4:19-20).
  - b. Believing and hoping are two out of four ἀγάπη applications for every circumstance (1<sup>st</sup> Cor. 13:7) and become the operational functions which grow into the operational function of ἀγάπη love (1<sup>st</sup> Cor. 13:13).
  - c. “The faith” is equated with “the hope” and is synonymous with our present redeemed estate & stewardship (Col. 1:23).
  - d. The good fight must be fought by believers with a fixed hope on their Savior (1<sup>st</sup> Tim. 4:10).
  - e. Faith and hope combine to give substance to the insubstantial and to see the invisible (Heb. 11:1).
  - f. Both faith and hope have their object in God Himself (1<sup>st</sup> Pet. 1:21).

## ***Resurrection Determined*** (1<sup>st</sup> Cor. 15:20-34)

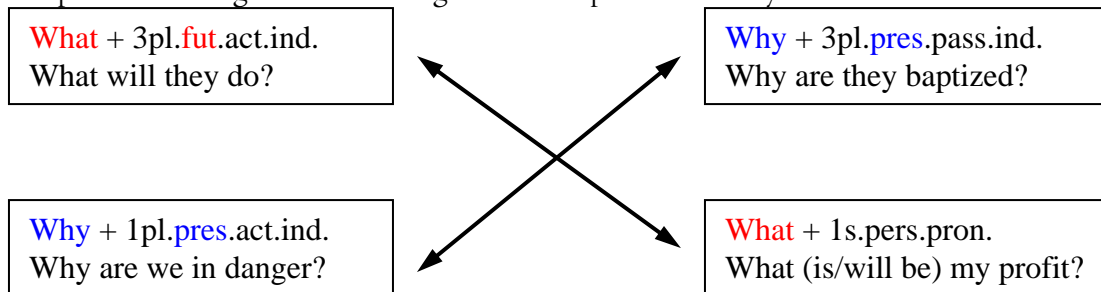
1. Paul affirmed the doctrinal reality and doctrinal necessity of the resurrection (1<sup>st</sup> Cor. 15:20-28) and described how ludicrous Christianity becomes without it (1<sup>st</sup> Cor. 15:29-34).
2. Jesus Christ by virtue of His resurrection is the “first fruits” (1<sup>st</sup> Cor. 15:20). ἀπαρχή <sup>#536</sup>
  - a. The concept of first fruits is an OT concept bridging Passover with Pentecost (Ex. 23:15-19; Lev. 23:10-17; Num. 18:12-17; Deut. 26:1-11).
  - b. The reality of first-fruits expects a follow-up harvest/ingathering (Ex. 23:16).
  - c. The Church is a first-fruits corporate body.
    - 1) As the Body of Christ, the Church completes First Fruits Christ.
    - 2) As a heavenly people, the Church is presented to the Father prior to the completed harvest.
    - 3) The Church’s universal indwelling of God the Holy Spirit is described as the first fruits of the Holy Spirit (Rom. 8:23).
    - 4) James presents the new creation of the Church as a first-fruits corporate body unique to creation (Jas. 1:18).
    - 5) The New Testament describes believers in Asia (Rom. 16:5), Achaia (1<sup>st</sup> Cor. 16:15), and Thessalonica (2<sup>nd</sup> Thess. 2:13) with first-fruits terminology.
  - Note:** Israel will also feature a first-fruits corporate body in the 144,000 Tribulational evangelists (Rev. 14:4).
  - d. The pattern of first-fruits gathered twice seven weeks apart finds an eschatological fulfillment in the Rapture of the Church and the Second Advent Resurrection of Life seven years apart.

See: Arnold Fruchtenbaum, [The Feasts of Israel](#).

3. The metaphor of sleep for physical death is a significant anticipation of an expected wakeup (Mt. 27:52; Jn. 11:11; Acts 7:60; 13:36; 1<sup>st</sup> Cor. 7:39; 11:30; 15:6,18,20,51; 1<sup>st</sup> Thess. 4:13ff.; 2<sup>nd</sup> Pet. 3:4).
4. The consequential effects of Adam's disobedience included spiritual death and the subsequent experience of physical death. The consequential effects of Jesus' obedience included the provision for spiritual life and the subsequent experience of physical resurrection (1<sup>st</sup> Cor. 15:21-22 cf. Rom. 5:12-21).
  - a. "On the day you eat of it" (Gen. 2:17) references the consequent spiritual death and does not reference the subsequent physical death.
  - b. Fallen Adam was in danger of eating from the tree of life (Gen. 3:22). As a spiritually dead man the fruit from the tree of life would have supplied an everlasting physical life. This is why the replanting of the tree of life on earth awaits the Fullness of Times when there is no more spiritual death (Rev. 21:4; 22:2-3).
  - c. The context of death with the metaphor of sleep in 1 Cor. 15 establishes the emphasis for that passage in the realm of physical life and death.
  - d. In Rom. 5 the context of death with the inclusion of inherited sin and imputed sin and the venue for that death in reigning over the temporal experience of mankind establishes the emphasis for that passage in the realm of spiritual life and death.
5. "Each in his own order" stresses the necessity of the first fruits followed by the harvest (1<sup>st</sup> Cor. 15:23).
  - a. First fruits Christ includes the resurrection of Christ Himself and His Body at the rapture of the Church. Remember: both the single sheaf (Christ) and the twin loaves (Church) are first fruits offerings.
  - b. Those who are Christ's at His coming are the believing Gentiles and believing Jews who are resurrected at the 2<sup>nd</sup> Advent of Jesus Christ.
  - c. The resurrection of the End is the transition from mortality to immortality for the thousand generations of the Dispensation of the Fullness of Times.

Note: The resurrection of judgment for the Great White Throne is omitted by this passage. The use of first fruits and the imagery of the full and final harvest would naturally exclude the un-harvested and discarded unbelievers.
6. Post-resurrection events are then detailed as "the end" when the stewardship of Jesus Christ is voluntarily and victoriously concluded for God the Father's ultimate plan and purpose (1<sup>st</sup> Cor. 15:24-28).
  - a. The End is described as a παραδίδωμι handing over of the Kingdom by Christ to the Father.
  - b. The Great Abdication will be possible after the Father abolishes all enemy rule, authority, power, and death (1<sup>st</sup> Cor. 15:24-26).
    - 1) These enemies are abolished with the same verb that described the abolishing of prophecy and knowledge—καταργέω <sup>#2673</sup> (1<sup>st</sup> Cor. 2:6; 6:13; 13:8,10,11; 15:24,26).
    - 2) This context defines "abolished" as "under His feet" (1<sup>st</sup> Cor. 15:25,27 cf. Ps. 8:6; Heb. 2:5-8).
    - 3) Rule, authority, and power are expressions of invisible/spirit-realm beings (Col. 1:16; 2:10,15 cf. Eph. 1:20-23; 3:10; 6:12). ἀρχή <sup>#746</sup>, ἐξουσία <sup>#1849</sup>, δύναμις <sup>#1411</sup>. A great resource for NT lexical studies in this realm is Johannes P. Louw & Eugene Albert Nida, Greek-English Lexicon of the New Testament: Based on Semantic Domains (Louw & Nida or simply LN). LN12 is the semantic domain for supernatural beings and powers (12.1-12.50).
  - c. Stewardship itself is concluded as a purpose of the Father when the final stewardship (Christ) concludes in eternal victory.
    - 1) The Great Abdication does not take place instantaneously the moment "all things" are subject to Him (i.e. following the Great White Throne) and the beginning of the Fullness of Times.
    - 2) "All things" continue to be subject to Jesus Christ throughout the entirety of the stewardship of the Fullness of Times (Eph. 1:10).
    - 3) The thousandth generation (Deut. 7:9; 1<sup>st</sup> Chr. 16:15; Ps. 105:8) must be included in the "all things" which must be summed up in Christ and subject to Christ before Christ Himself delivers His stewardship kingdom to God the Father (1<sup>st</sup> Cor. 15:27-28).
7. A series of rhetorical questions illustrates the pointless nature of a resurrection-less Christianity (1<sup>st</sup> Cor. 15:29-32).
  - a. This line of questioning forms a series of after-thoughts back to the previous paragraph where the "what ifs" were speculated on (see the "ifs" in v.29,32,32).
  - b. The four questions are divided into two pairs of questions for two verbal subjects.
    - 1) The questions pairs are future "what" questions and present "why" questions. (All four are τίς <sup>#5101</sup>).
    - 2) The verbal subjects are "those who are being baptized for the dead" and Paul.

- 3) The “whats” and “whys” are inverted for the two verbal subjects and the quadratic diatribe forms the complete after-thought. Sentence diagrams will help visualize the syntax:



- c. The baptism for the dead is a difficult text. Paul’s danger is an easy text. We will use the easy to explain the difficult.
- 1) John D. Reaume (BibSac Vol. 152 #608) identifies more than 200 interpretations of 1<sup>st</sup> Cor. 15:29.
  - 2) Legitimate interpretation questions center on identifying:
    - a) οἱ βαπτιζόμενοι. The being baptized ones. Which sense of βαπτίζω do we understand here? BDAG lists seven applications for the verb.
    - b) ὑπὲρ. Which sense do we understand here? BDAG lists 11 applications for this prep./adv. The English prep “for” doesn’t help the situation with 16 applications in Merriam-Webster’s.
    - c) οἱ νεκροί. The dead. Which sense of “dead” do we understand here? BDAG lists 6 applications.
  - 3) Vicarious water baptism on behalf of someone else is inconsistent with the entire New Testament. The modern practice of Mormonism stems from a flawed interpretation of this passage. Chrysostom wrote against the heretical Marcionites (late 2<sup>nd</sup> century) for this practice as well.
  - 4) Baptism as a metaphor for suffering and martyrdom may be in view here (cf. Mark 10:38; Lk. 12:50).
  - 5) Some believers may have come to Christ and been baptized in response to the physical death of their loved ones. This understanding uses “for the dead” in the sense of “because of (the powerful testimony of) the dead.”
- d. Paul describes the Apostolic ministry as a daily death (1<sup>st</sup> Cor. 15:30–32). A resurrection-less Christianity makes the Apostolic ministry nonsensical. We might as well become worldly (Isa. 22:13).
8. The reality of the resurrection and our judicial accountability after the resurrection prompts believers to Godly living (1<sup>st</sup> Cor. 15:33–34).
- a. Satan’s deceptions will distract believers from their eternal accountability. μὴ πλανᾶσθε.
  - b. Fellow believers minus doctrinal understanding are defined as “bad company.”
  - c. Sober up righteously and stop sinning. ἐκνήψατε δικαίως καὶ μὴ ἁμαρτάνετε. Aor.act.imper. ἐκνήψω #1594. Used 1x NA27; 6x LXX incl. Gen. 9:24; 1<sup>st</sup> Sam. 25:37; Joel 1:5.
  - d. This message was shameful to deliver, but necessary (1<sup>st</sup> Cor. 6:5; 15:34).

### *Resurrection Detailed* (1<sup>st</sup> Cor. 15:35–58)

1. The chapter concludes with a detailed essay describing the mechanics of resurrection (1<sup>st</sup> Cor. 15:35–49), the mystery of the Rapture (1<sup>st</sup> Cor. 15:50–57), and the abiding mandate for daily diligence (1<sup>st</sup> Cor. 15:58).
2. The mechanics of resurrection (1<sup>st</sup> Cor. 15:35–49).
  - a. A hypothetical “someone” may question the mechanics of the resurrection as a means of doubting the resurrection itself (1<sup>st</sup> Cor. 15:35).
    - 1) Being raised (ἐγείρω #1453) is || to with what kind of body (σῶμα #4983) do they come (ἐρχομαι #2064)?
    - 2) This line of questioning is stupid (1<sup>st</sup> Cor. 15:36a).
      - a) It is stupid because the work of resurrection is God’s work and not man’s. We don’t need to know “how” it will be accomplished any more than we need to know “how” God created the universe in the first place! It’s called omnipotence, people!
      - b) It is also stupid because sufficient doctrinal information is already revealed.
  - 3) Previous teaching to the Corinthians centered on their physical bodies and the need for them to glorify God in their bodies (1<sup>st</sup> Cor. 6:12–20) as they awaited their own resurrection (1<sup>st</sup> Cor. 6:14).
  - 4) The testimony of Jesus Christ was for His personal bodily resurrection (Jn. 2:19,21) and that is in fact what happened (Jn. 20:1–18,25,27; 1<sup>st</sup> Cor. 15:4).
  - 5) Subsequent revelation from Paul will also verify this truth (Rom. 8:11; Phil. 3:21).

- b. Sowing and reaping is a picture for burial and new life (1<sup>st</sup> Cor. 15:36b-38).
  - c. God designed both the body of the seed and the body of the living thing (1<sup>st</sup> Cor. 15:38).
  - d. God designed a great variety in all the bodies of His creation (1<sup>st</sup> Cor. 15:39), but a primary distinction is drawn between heavenly bodies (ἐπουράνια) and earthly bodies (ἐπίγεια) (1<sup>st</sup> Cor. 15:40).
  - e. The variety of heavenly bodies is both astronomical and spiritual (1<sup>st</sup> Cor. 15:41).
  - f. The mechanics of the resurrection describe the transition from earthly glory to heavenly glory (1<sup>st</sup> Cor. 15:42-49).
- 1) Perishable to imperishable (v.42). σπείρεται ἐν φθορᾷ, ἐγείρεται ἐν ἀφθαρσίᾳ.
    - a) φθορά <sup>#5356</sup>: *corruption*.
      - (1) Used 9x8vv (Rom. 8:21; 1<sup>st</sup> Cor. 15:42,50; Gal. 6:8; Col. 2:22; 2<sup>nd</sup> Pet. 1:4; 2:12<sub>x2</sub>,19).
      - (2) Verb: φθείρω <sup>#5351</sup>: *to corrupt, to destroy*. Used 9x8vv (1<sup>st</sup> Cor. 3:17<sub>x2</sub>; 15:33; 2<sup>nd</sup> Cor. 7:2; 11:3; Eph. 4:22; 2<sup>nd</sup> Pet. 2:12; Jude 10; Rev. 19:2).
      - (3) Adjective: φθαρτός <sup>#5349</sup>: *corruptible, perishing*. Used 6x6vv (Rom. 1:23; 1<sup>st</sup> Cor. 9:25; 15:53,54; 1<sup>st</sup> Pet. 1:18,23).
    - b) ἀφθαρσία <sup>#861</sup>: *incorruption*.
      - (1) Used 7x7vv (Rom. 2:7; 1<sup>st</sup> Cor. 15:42,50,53,54; Eph. 6:24; 2<sup>nd</sup> Tim. 1:10).
      - (2) Adjective ἄφθαρτος <sup>#862</sup>: *incorruptible*. Used 7x7vv (Rom. 1:23; 1<sup>st</sup> Cor. 9:25; 15:52; 1<sup>st</sup> Tim. 1:17; 1<sup>st</sup> Pet. 1:4,23; 3:4).
  - 2) Dishonor to glory (v.43a). σπείρεται ἐν ἀτιμίᾳ, ἐγείρεται ἐν δόξῃ.
    - a) ἀτιμία <sup>#819</sup>: *dishonor*.
      - (1) Used 7x7vv (Rom. 1:26; 9:21; 1<sup>st</sup> Cor. 11:14; 15:43; 2<sup>nd</sup> Cor. 6:8; 11:21; 2<sup>nd</sup> Tim. 2:20).
      - (2) Verb ἀτιμάζω <sup>#818</sup>: *to dishonor, shame*. Used 7x7vv (Mk. 12:4; Lk. 20:11; Jn. 8:49; Acts 5:41; Rom. 1:24; 2:23; Jas. 2:6).
      - (3) Adjective ἄτιμος <sup>#820</sup>: *dishonored*. Used 4x (Mt. 13:57; Mk. 6:4; 1<sup>st</sup> Cor. 4:10; 12:23).
      - (4) Contrast: τιμάω <sup>#5091</sup> & τιμή <sup>#5092</sup> 62x54vv.
    - b) δόξα <sup>#1391</sup>: *glory*.
      - (1) Used 166x149vv (1<sup>st</sup> Cor. 2:7,8; 10:31; 11:7,15; 15:40,41,43; 2<sup>nd</sup> Cor. 1:20; 3:7,8,9,10,11,18; 4:4,6,15,17; 6:8; 8:19,23).
      - (2) Verbs δοξάζω <sup>#1392</sup>: *glorify*. Used 61x53vv (1<sup>st</sup> Cor. 6:20; 12:26; 2<sup>nd</sup> Cor. 3:10; 9:13) & ἐνδοξάζομαι <sup>#1740</sup> Used 2x (2<sup>nd</sup> Thess. 1:10,12).
      - (3) Adjective ἑνδοξος <sup>#1741</sup>: *glorious*. Used 4x4vv (Lk. 7:25; 13:17; 1<sup>st</sup> Cor. 4:10; Eph. 5:27).
  - 3) Weakness to power (v.43b). σπείρεται ἐν ἀσθενείᾳ, ἐγείρεται ἐν δυνάμει.
    - a) ἀσθένεια <sup>#769</sup>: *weakness, sickness*.
      - (1) Used 24x23vv (1<sup>st</sup> Cor. 2:3; 15:43; 2<sup>nd</sup> Cor. 11:30; 12:5,9<sub>x2</sub>,10; 13:4).
      - (2) Verb ἀσθενέω <sup>#770</sup>: *to be sick, be weak*. Used 33x32vv (1<sup>st</sup> Cor. 8:11,12; 2<sup>nd</sup> Cor. 11:21,29<sub>x2</sub>; 12:10; 13:3,4,9).
      - (3) Adjective ἀσθενής <sup>#772</sup>: *sick, weak*. Used 26x24vv (1<sup>st</sup> Cor. 1:25,27; 4:10; 8:7,9,10; 9:22<sub>x3</sub>; 11:30; 12:22; 2<sup>nd</sup> Cor. 10:10).
    - b) δύναμις <sup>#1411</sup>: *power*.
      - (1) Used 119x115vv (1<sup>st</sup> Cor. 1:18,24; 2:4,5; 4:19,20; 5:4; 6:14; 12:10,28,29; 14:11; 15:24,43,56; 2<sup>nd</sup> Cor. 1:8; 4:7; 6:7; 8:3<sub>x2</sub>; 12:9<sub>x2</sub>,12; 13:4<sub>x2</sub>).
      - (2) Verb δύναμαι <sup>#1410</sup>: *be able*. Used 210x201vv (1<sup>st</sup> Cor. 2:14; 3:1,2<sub>x2</sub>,11; 6:5; 7:21; 10:13<sub>x2</sub>,21<sub>x2</sub>; 12:3,21; 14:31; 15:50; 2<sup>nd</sup> Cor. 1:4; 3:7; 13:8).
      - (3) Adjective δυνατός <sup>#1415</sup>: *able, powerful*. Used 32x32vv (1<sup>st</sup> Cor. 1:26; 2<sup>nd</sup> Cor. 10:4; 12:10; 13:9).
  - 4) Soulsh to spiritual (44). σπείρεται σῶμα ψυχικόν, ἐγείρεται σῶμα πνευματικόν.
    - a) ψυχικός <sup>#5591</sup>: adj. pert. to the ψυχή soul.
      - (1) Used 6x5vv (1<sup>st</sup> Cor. 2:14; 15:44<sub>x2</sub>,46; Jas. 3:15; Jude 19).
      - (2) Noun ψυχή <sup>#5590</sup>: *soul*. Used 103x93vv (1<sup>st</sup> Cor. 15:45; 2<sup>nd</sup> Cor. 1:23; 12:15).
    - b) πνευματικός <sup>#4152</sup>: adj. pert. to the spirit.
      - (1) Used 26x21vv (Rom. 1:11; 7:14; 15:27; 1<sup>st</sup> Cor. 2:13<sub>x2</sub>,15; 3:1; 9:11; 10:3,4<sub>x2</sub>; 12:1; 14:1,37; 15:44<sub>x2</sub>,46<sub>x2</sub>; Gal. 6:1; Eph. 1:3; 5:19; 6:12; Col. 1:9; 3:16; 1<sup>st</sup> Pet. 2:5<sub>x2</sub>).
      - (2) Adverb πνευματικῶς <sup>#4153</sup>: *spiritually*. Used 2x2vv (1<sup>st</sup> Cor. 2:14; Rev. 11:8).

- (3) Noun πνεῦμα <sup>#4151</sup>: *spirit*. Used 379x344vv (1<sup>st</sup> Cor. 2:4,10<sub>x2</sub>,11<sub>x2</sub>,12<sub>x2</sub>,13,14; 3:16; 4:21; 5:3,4,5; 6:11,17,19; 7:34,40; 12:3<sub>x2</sub>,4,7,8<sub>x2</sub>,9<sub>x2</sub>,10,11,13<sub>x2</sub>; 14:2,12,14,15<sub>x2</sub>,16,32; 15:45; 16:18; 2<sup>nd</sup> Cor. 1:22; 2:13; 3:3,6<sub>x2</sub>,8,17<sub>x2</sub>,18; 4:13; 5:5; 6:6; 7:1,13; 11:4; 12:18; 13:13).
- 5) The contrast of ψυχικός to πνευματικός is parallel to the contrast of Adam to Christ (45-48).
- They are contrasted in terms of possessing or providing life (v.45).
  - They are contrasted in terms of their ministries on earth (v.46).
  - They are contrasted in terms of their origins (v.47).
  - They are contrasted in terms of their nature (v.48).
- 6) In the present and the future we bear/wear (φορέω) the image/icon (εἰκόν) of our estate (v.49).
3. The mystery of the rapture (1<sup>st</sup> Cor. 15:50-57).
- The rapture is a necessity (1<sup>st</sup> Cor. 15:50).
    - The flesh & blood estate of humanity is not suited for the Kingdom of God inheritance.
      - Flesh & blood has a singular verb in **Β** 365 *pc sy<sup>h</sup> sa*; *Cl<sup>pt</sup> Or* and a plural verb in **A C D Ψ** 075 0243 33 1739 1881 *M lat sy<sup>p</sup> Ir<sup>gr, lat<sup>pt</sup></sup> Cl<sup>pt</sup>*. “Is not able” and “are not able” make no difference to the application of this passage.
      - Jesus Christ called His own resurrection body flesh & bones (Lk. 24:39). Blood is not mentioned.
      - Considered speculation: the absence of blood in the resurrection body may be indicative of the resurrection body’s affinity with πνευματικός life rather than ψυχικός life.
        - The Law’s insistence on the soul life being in the blood (Lev. 17:11,14) may be in view.
        - The Lord’s provision of life as the light of men (Jn. 1:4) may describe the resurrection body’s life stream.
    - Our imperishable undefiled inheritance (1<sup>st</sup> Pet. 1:4) is not for perishable defiled people.
  - Mystery doctrine includes a deathless change for some (1<sup>st</sup> Cor. 15:51-52).
    - As mystery doctrine, this deathless change for some is a Dispensation of the Church event (Eph. 3:3,4,9).
    - Whether we die or not, every Church Member will be changed. 1pl.fut.pass.ind. ἀλλάσσω <sup>#236</sup>: to make something other or different, *change, alter* (Acts 6:14; 1<sup>st</sup> Cor. 15:51,52; Gal. 4:20; Heb. 1:12); to exchange one thing for another, *exchange* (Rom. 1:23).
  - Corinth was the venue from which Paul, Silvanus, and Timothy composed 1<sup>st</sup> & 2<sup>nd</sup> Thessalonians.
    - Rapture doctrine would have been known to the Corinthians (1<sup>st</sup> Thess. 4:13-17).
    - Tribulation and 2<sup>nd</sup> Advent doctrine would have been known to the Corinthians (1<sup>st</sup> Thess. 5:1-10).
    - The mechanics of resurrection were not spelled out until the Corinthian epistles, and had to be synthesized with the previously revealed doctrines.
  - The most complete Rapture understanding comes from correlating 1<sup>st</sup> Thess. 4:16-17 with 1<sup>st</sup> Cor. 15:51-52.
    - Jesus Christ does not “come” to the earth, but rather “descends from heaven.”
    - The descent has three audible components.
      - A shout. The Father’s shout? The Son’s? The Bride?
      - An archangel voice. Command of the angelic host is essential to the return of the dead in Christ to their bodies’ location on earth.
      - A God trumpet. The trumpet sound is the trigger for soul-bodies to be transformed into spirit-bodies.
    - The dead in Christ rise first and stand bodily upon the earth in resurrection bodies of His glory.
    - The living Church is then transformed through a deathless change with resurrection-equivalent results.
    - The imperishable Bride is then “caught up” (raptured) to meet the Lord in the air.
      - Why the snatching? Why not remain on the earth to meet the Lord here?
      - The Lord is not returning to the earth at this time, but delivering His Bride from the coming wrath (1<sup>st</sup> Thess. 1:10).
      - The Groom is taking His Bride from her home and presenting her to the Father in His Father’s house (Jn. 14:1-3; Eph. 5:27; Rev. 3:5).
  - The change from perishable mortality to imperishable immortality is the believer’s final victory (1<sup>st</sup> Cor. 15:53-54).
  - Resurrection victory is not the outworking of Law, but Grace through faith in Jesus Christ (1<sup>st</sup> Cor. 15:55-57).
4. The mandate for daily diligence (1<sup>st</sup> Cor. 15:58).
- Become steadfast/immovable. ἐδραῖος <sup>#1476</sup> (1<sup>st</sup> Cor. 7:37; 15:58; Col. 1:23) (see also ἐδραῖωμα <sup>#1477</sup> 1<sup>st</sup> Tim. 3:15) & ἀμετακίνητος <sup>#277</sup> <sub>Hapax</sub> (see [Jos. Ap. 2.169,234,254](#); [Ant. 1.8](#)). Similar expression in Col. 1:23.
  - Always continuously abounding in the Lord’s work. περισσεύω <sup>#4052</sup>: to be in abundance, *abound*.



## Chapter Sixteen

In Chapter Sixteen Paul presents his final “now concerning” message, a discourse on grace logistics (vv.1–4). He goes on to detail his own travel plans (vv.5–9) and the travel plans of others (vv.10–12). A concluding charge defines the Christian Way of Life (vv.13–14) with a practical exhortation concerning the household of Stephanas (vv.15–18). Finally, the chapter and the epistle conclude with a prolonged benediction (vv.19–24).

### *Grace Logistics* (1<sup>st</sup> Cor. 16:1–4)

1. The collection for the saints (λογεῖα εἰς τοὺς ἁγίους) is a congregational gift for believers in Jerusalem (1<sup>st</sup> Cor. 16:3).
  - a. λογεῖα <sup>#3048</sup>: *collection*, money gathered for relief of the poor. Adolf Deissmann’s [Light from the Ancient East](#) provides an invaluable essay on λογεῖα. It is referenced in [BDAG](#) along with references to [BDF](#) and [MM](#).
  - b. ἅγιος <sup>#40</sup>: *holy one, saint* (Acts 26:10; Rom. 1:7; 12:13; 15:25,26; 16:2,16; 1<sup>st</sup> Cor. 1:2; 6:1,2; 14:33; 16:1,15; 2<sup>nd</sup> Cor. 1:1; 8:4; 9:1,12; 13:13; Eph. 1:1,15,18; 2:19; 3:8,18; 4:12; 5:3; 6:18; Phil. 1:1; 4:21,22; Col. 1:2,4,12,26; 1<sup>st</sup> Thess. 3:13; 2<sup>nd</sup> Thess. 1:10; 1<sup>st</sup> Tim. 5:10; Philem. 5,7; Heb. 6:10; Jude 3,14).
2. Paul restates the Galatian collection procedure for the Corinthians to follow (1<sup>st</sup> Cor. 16:1–2).
  - a. Paul travelled with Barnabas in a benevolence ministry to Jerusalem (Acts 11:27–30).
  - b. The Jerusalem “pillars” were burdened for the poor. Paul was in agreement with that burden and communicated that to the Galatian believers (Gal. 2:10).
  - c. Financial support is to be prioritized according to the opportunity:
    - 1) Bible teachers (Gal. 6:6).
    - 2) The household of the faith (Gal. 6:10b). Note: this may be a different local church from your own!
    - 3) All people (Gal. 6:10a).
  - d. Paul’s various practices were initially taught in various local churches but were subsequently disseminated to every local church under his apostolic authority (1<sup>st</sup> Cor. 4:17).
  - e. Pauline practices and procedures became Church Age precepts when God the Holy Spirit placed them in the New Testament.
3. The first day of each week was occasion for identifying prosperity and stocking the charity thesaurus.
  - a. This was an opportunity for each individual. ἕκαστος <sup>#1538</sup>.
  - b. Self deposit. Pres.act.imper. τίθημι <sup>#5087</sup>. A t.t. of commercial life (Demosth., Plut. etc.).
  - c. Saving. Pres.act.ptc. θησαυρίζω <sup>#2343</sup>. [BDAG](#) on [θησαυρίζω](#) and [θησαυρός](#).
  - d. That which what if he might prosper. ὅ τι (ὅτι) ἐὰν εὐοδῶται (subj.? indic.?). εὐοδόω <sup>#2137</sup> (cf. 3<sup>rd</sup> Jn. 2<sub>x2</sub>). Prosperity is a consequence of diligent work (Eph. 4:28; 1<sup>st</sup> Thess. 4:11–12; 2<sup>nd</sup> Thess 3:12).
  - e. So that a collection might not come about on the occasion my coming.
4. The Corinthians were to approve a courier team (1<sup>st</sup> Cor. 16:3).
  - a. This team was to be examined for approval. δοκιμάζω <sup>#1381</sup>: *test, examine*.
  - b. The Corinthians will δοκιμάζω but Paul will do the sending. πέμπω <sup>#3992</sup>.
  - c. This congregational selection matches the congregational selection of the proto-deaconate (Acts 6:3,5) which still required apostolic ratification (Acts 6:3,6).
5. Paul himself might even lead the team if the Lord were to indicate the propriety of such a journey (1<sup>st</sup> Cor. 16:4).
  - a. The Apostle Paul based his geographic decisions on the will of God. ἄξιος <sup>#514</sup>: *worthy, befitting*.
  - b. Observe carefully the order of going and accompaniment.
    - 1) The Corinthian couriers are definitely going to Jerusalem.
    - 2) Paul might go to Jerusalem or he might not. The worthiness for him has not been determined.
    - 3) If Paul does go to Jerusalem, then he will not be going with the Corinthian couriers—the Corinthian couriers will be going with Paul.

## *Travel Plans* (1<sup>st</sup> Cor. 16:5-12)

1. Paul sequenced his anticipated travel from Ephesus to Macedonia to Corinth (1<sup>st</sup> Cor. 16:5).
  - a. Fut.mid.ind. ἔρχομαι #2064: *to come, go, take place*.
  - b. Adv.temp.conj. ὅταν #3752: *at the time that, whenever, when*. Used w/ aor.subj. (cf. 1<sup>st</sup> Cor. 16:2) when the action of the subordinate clause precedes that of the main clause.
  - c. Aor.act.subj. & Pres.mid.ind. διέρχομαι #1330: *to go through*.
2. Paul considered a couple of possibilities for his stay in Corinth (1<sup>st</sup> Cor. 16:6).
  - a. Aor.act.ptc.sing.acc.neut. τυγχάνω #5177: *to experience some happening, meet, attain, experience, happen*. [EDNT](#) has a good description of this accusative absolute used adverbially. [Louw-Nida](#) outlines ten ways to express possibility/impossibility.
  - b. Fut.act.ind. παραμένω #3887: *remain* (alongside). Used 4x (1<sup>st</sup> Cor. 16:6; Phil. 1:25; Heb. 7:23; Jas. 1:25). The possibility of staying in Corinth is dependent upon the propriety of not leading the λογεία mission to Jerusalem (1<sup>st</sup> Cor. 16:4).
  - c. Fut.act.ind. παραχειμάζω #3914: *to winter* (Acts 27:12; 28:11; 1<sup>st</sup> Cor. 16:6; Tit. 3:12). Also παραχειμασία #3915: *wintering* (Acts 27:12). Staying is possible, wintering is even better.
3. Paul's hopes and wishes were for an extended assignment in Corinth (1<sup>st</sup> Cor. 16:7).
  - a. οὐ θέλω #2309: *to have a desire for something, wish to have, desire, want*.
  - b. ἐλπίζω #1679: *to look forward with confidence about something coming to pass, hope, hope for*.
  - c. Our hopes and wishes must be consistent with the Lord's permission. ἐπιτρέπω #2010: *allow, permit, order, instruct* (only 3 Pauline usages: 1<sup>st</sup> Cor. 14:34; 16:7; 1<sup>st</sup> Tim. 2:12). Lat: *permitto*.
4. Paul's present circumstances do not allow for an immediate departure (1<sup>st</sup> Cor. 16:8-9).
  - a. A wide and effective door has opened for me. θύρα γάρ μοι ἀνέωγεν μεγάλη καὶ ἐνεργής.
    - 1) Perf.act.ind. ἀνοίγω #455: *to open*. Used 77x75vv. Opened doors are particularly featured (Acts 14:27; 1<sup>st</sup> Cor. 16:9; 2<sup>nd</sup> Cor. 2:12; Col. 4:3).
    - 2) Fem.sing.nom. μέγας #3173 (243x231vv.) & ἐνεργής #1756 (1<sup>st</sup> Cor. 16:9; Phlm. 6; Heb. 4:12).
  - b. Many adversaries. καὶ ἀντικείμενοι πολλοί. Pres.mid.ptc.masc.plur.nom. ἀντίκειμαι #480: *be opposed to someone, be in opposition to* (Used 8x8vv. Lk. 13:17; 21:15; 1<sup>st</sup> Cor. 16:9; Gal. 5:17; Phil. 1:28; 2<sup>nd</sup> Thess. 2:4; 1<sup>st</sup> Tim. 1:10; 5:14).
5. Timothy is also a possible arrival in Corinth (1<sup>st</sup> Cor. 16:10-11).
  - a. Cause for fear. ἵνα ἀφόβως γένηται. ἀφόβως #870.
  - b. Despising. ἐξουθενέω/όω #1848: *to show by one's attitude or manner of treatment that an entity has no merit or worth, disdain; to have no use for something as being beneath one's consideration, reject disdainfully; to regard another as of no significance and therefore worthy of maltreatment, treat with contempt* (=ἐξουθενέω/όω #1847).
  - c. Send him on his way in peace. προπέμπω #4311 (Acts 15:3; 20:38; 21:5; Rom. 15:24; 1<sup>st</sup> Cor. 16:6,11; 2<sup>nd</sup> Cor. 1:16; Tit. 3:13; 3<sup>rd</sup> Jn. 6).
  - d. Timothy is expected "with the brethren."
6. Apollos is not a possible arrival in Corinth any time soon (1<sup>st</sup> Cor. 16:12).
  - a. Paul encouraged Apollos' actions but did not order him to do anything.
  - b. Apollos would have come to Corinth "with the brethren."
  - c. Apollos pursued his own wishes but would minister in Corinth at an opportune time.
7. Principle for application: contingency planning and up in the air circumstances are not the end of the world! They're actually quite normal for temporally finite beings operating within eternal infinite ministries.



## Concluding Charge (1<sup>st</sup> Cor. 16:13-18)

1. Paul closes his longest epistle (to date) with a powerful five point charge (1<sup>st</sup> Cor. 16:13-14).

Γρηγορεύετε, στήκετε ἐν τῇ πίστει, ἀνδρίζεσθε, κραταιοῦσθε. πάντα ὑμῶν ἐν ἀγάπῃ γινέσθω.

- a. 2P.Pres.act.imper. γρηγορέω <sup>#1127</sup>: *be watchful, be on the alert*. Used 22x22vv. (Mt. 24:42,43; 25:13; 26:38,40,41; Mk. 13:34,35,37; 14:34,37,38; Lk. 12:37; Acts 20:31; 1<sup>st</sup> Cor. 16:13; Col. 4:2; 1<sup>st</sup> Thess. 5:6,10; 1<sup>st</sup> Pet. 5:8; Rev. 3:2,3; 16:15). 2 AF refs (IgnPol. 1.3; Did. 16.1).
- b. 2P.Pres.act.imper. στήκω <sup>#4739</sup>: *stand, stand firm* (be firmly committed in conviction or belief). ἐν τινι *in someth.*: ἐν τῇ πίστει 1<sup>st</sup> Cor. 16:13. ἐν κυρίῳ Phil. 4:1; 1<sup>st</sup> Thess. 3:8. ἐν ἐνὶ πνεύματι *in one spirit* Phil. 1:27. w/ dat.: Rom. 14:4; Abs. 2<sup>nd</sup> Thess. 2:14; Gal. 5:1. στήκω is a late present tense from ἕστηκα (the perfect tense of ἵστημι <sup>#2476</sup>). Doctrinal studies of “standing” or “standing firm” must include a wide range of related terms and expressions.
- c. 2P.Pres.mid.imper. ἀνδρίζομαι <sup>#407</sup> <sup>Hapax</sup>: conduct oneself in a courageous way. LXX refs. Dt. 31:6,7,23; Josh. 1:6,7; 2<sup>nd</sup> Sam. 10:12; Ps. 27:14; 31:24. AF refs. MPol. 9:1.
- d. 2P.Pres.mid./pass.imper. κραταιόω <sup>#2901</sup>: be strengthened, *become strong*. Used 4x4vv. (Lk. 1:80; 2:40; 1<sup>st</sup> Cor. 16:13; Eph. 3:16). LXX ref: 1<sup>st</sup> Sam. 4:9.
- e. 3s.Pres.mid./pass.imper. γίνομαι <sup>#1096</sup>: *to become*. 1<sup>st</sup> Cor. uses pres.mid./pass.imper. of γίνομαι 11 times (out of 32 NT usages) (4:16; 7:23; 10:7,32; 11:1; 14:20<sub>x2</sub>,26\*,40\*; 15:58; 16:14\*). \* subj. πάντα., v.3s.pres.imper.
  - 1) 1<sup>st</sup> Cor. 14:26: “Let all things be done for edification.”
  - 2) 1<sup>st</sup> Cor. 14:40: “Let all things be done properly and in an orderly manner.”
  - 3) 1<sup>st</sup> Cor. 16:14: “Let all of your things be done in love.”

2. Paul praises the household of Stephanas and uses them to illustrate his concluding five point charge (1<sup>st</sup> Cor. 16:15-18).

- a. Stephanas’ ministry was a “household” (οἰκία <sup>#3614</sup>) ministry (v.15 cf. Mt. 13:57; Mk. 6:4; Jn. 4:53; Phil. 4:22). His wife, children, slaves, and other household members were involved in serving the saints (οἱ ἅγιοι <sup>#40</sup>).
- b. The Stephanas household devoted/appointed (τάσσω <sup>#5021</sup>) themselves. Appointments and self-appointments are noteworthy applications with (Mt. 28:16; Acts 13:48; 15:2; 22:18; 28:23; Rom. 13:1; 1<sup>st</sup> Cor. 16:15).
- c. This ministry reflects a practical illustration of server/minister (διακονία <sup>#1248</sup> v.15) and shows how fellow workers can join the exhaustive labor (v.16).
- d. This exhaustive labor on behalf of men requires an alert, firm, manly, strong, and sacrificial loving attitude towards God. Stephanas household is the illustration for the fivefold imperative of vv.13-14.
  - 1) Server/ministers must be on the alert to opportunities for blessing the saints (Gal. 6:10a).
  - 2) Standing firm in the faith provides objectivity for the server/minister (Gal. 6:10b).
  - 3) The server/minister acts like a man when their devotion to the saints requires a prerequisite courage (Heb. 10:34; 13:3).
  - 4) Server/ministers require the strengthening that comes through spiritual maturing and a mature paterological prayer life (Matt. 23:11).
  - 5) Server/ministers express a sacrificial loving attitude through their ministries for the glory of Jesus Christ (2<sup>nd</sup> Cor. 8:7-8,22-24).
- e. Stephanas, Fortunatus, and Achaicus supplied the lacking refreshment (ἀναπαύω <sup>#373</sup>) that all of Corinth failed to supply to the Apostle Paul (vv.17-18a cf. 2<sup>nd</sup> Cor. 7:13; Phlm. 7,20; Mt. 11:28,29).
- f. Server/minister ministries are entitled to appropriate subjection (ὑποτάσσω <sup>#5293</sup> v.16) and acknowledgement (ἐπιγινώσκω <sup>#1921</sup> v.18).
  - 1) Subjection in local churches is reciprocal (Eph. 5:21; Gal. 5:13; Phil. 2:13; Heb. 13:17).
  - 2) Acknowledgment (ἐπιγινώσκω <sup>#1921</sup>) is a familiarity and intimacy on par with God the Father and God the Son (Mt. 11:27) and appropriate for these server/ministers’ benefaction (Phil. 2:29-30; 1<sup>st</sup> Thess. 5:12).

\* 1<sup>st</sup> Corinthians has four more verses than Romans, but 77 fewer words. 1<sup>st</sup> Cor. (NASB) contains 9652 words in 437 verses (1406 different words). Romans contains 9729 words in 433 verses (1466 different words).

## ***Benediction*** (1<sup>st</sup> Cor. 16:19-24)

1. Six important verses close this epistle. They are inspired and profitable for our instruction (Rom. 15:4; 2<sup>nd</sup> Tim. 3:16).
2. The key theme in the benediction is greetings. ἀσπάζομαι <sup>#782</sup> (1<sup>st</sup> Cor. 16:19<sub>x2</sub>, 20<sub>x2</sub>), ἀσπασμός <sup>#783</sup> (1<sup>st</sup> Cor. 16:21 cp. Col. 4:18; 2<sup>nd</sup> Thess. 3:17). [These 4 uses of the verb are *nothing* compared to the 21 in Rom. 16!]
3. The only LXX use of ἀσπάζομαι is Ex. 18:7 in translation of שָׁאַל לְשָׁלוֹם, “to ask concerning the peace (welfare).”
  - a. This passage vividly illustrates the honor, affection, and genuine interest of well-being that a full personal greeting entails. The fullness of this greeting may set the table for a full exchange of fellowship in relating the things of the Lord.
  - b. Epistolary greetings are a meager substitute for what will be properly achieved in person at the soonest possible time.
4. The Pharisees lusted after formal greetings (Mt. 23:7; Mk. 12:38; Lk. 11:43; 20:46).

A greeting is given on the street when בְּרִיךְ אַתָּה יְיָ is first addressed to the one who is to be honored. In their desire for a greeting, the rabbis want to be greeted first and therefore publicly recognized as superiors (cf. Alexander and the high-priest in Jos. Ant., [11, 331](#)) Kittle TDNT, Vol. 1, p.498
5. The Apostles in their ministry to Israel prior to the Church (Mt. 10:12-15; Lk. 10:4-12) expressed a certain power in their greetings. In the Church, every believer should extend appropriate greetings but the power rests in the Body itself.
6. The churches of Asia included Ephesus, Philadelphia, etc. This greeting represents the honor, affection, and genuine interest of well-being that local churches should possess toward other local churches of like mind.
7. Aquila and Priscilla were residents of Corinth and worked with Paul when Corinth was founded (Acts 18:2). They travelled to Ephesus with Paul during his second missionary journey (Acts 18:18) and were a blessing to Apollos (Acts 18:24-26). This greeting represents the honor, affection, and genuine interest of well-being that believers should possess toward previously attended local assemblies.
8. All the brethren represents every companion of Paul’s who are aware of his Scripture composition to the Corinthians and desire to express their honor, affection, and genuine interest of well-being to the saints in Corinth. Even believers who have never met the Corinthians have likely been engaged in intercessory prayer ministries on their behalf and would naturally desire to communicate their affection.
9. The Corinthians are reminded that they have daily opportunities to express their honor, affection, and genuine interest of well-being towards one another. This is the holy kiss (φίλημα <sup>#5370</sup>) of the NT (Rom. 16:16; 1<sup>st</sup> Cor. 16:20; 2<sup>nd</sup> Cor. 13:12; 1<sup>st</sup> Thess. 5:26; 1<sup>st</sup> Pet. 5:14) and the early Church fathers (Athenagoras [32,3](#); Just.Apol.1,[65](#)).
  - a. The holy kiss is not patterned after Judas (Lk. 22:48) or Joab (2<sup>nd</sup> Sam. 20:9-10). All joking aside, the intimacy of Christian fellowship is a personal vulnerability.
  - b. In person this can be done in a physical gesture beyond the verbal aspect of the epistolary greeting.
  - c. In person this can be expressed in any manner consistent with local cultural practices and Biblical propriety.
  - d. Holy kiss greetings are expressions of (φιλέω <sup>#5368</sup>) rapport-love for the Lord Jesus Christ (1<sup>st</sup> Cor. 16:22).
    - 1) The absence of this rapport-love for the Lord is Anathema. ἀνάθεμα <sup>#331</sup> (Acts 23:14; Rom. 9:3; 1<sup>st</sup> Cor. 12:3; 16:22; Gal. 1:8,9). Fr. בְּרַחֲמֶיךָ <sup>#2764</sup> (Num. 21:3; Deut. 7:26; Josh. 6:17ff.; 7:11ff.).
    - 2) The essence of this rapport-love for the Lord is Maranatha. μαράνα θά <sup>#3134</sup> <sub>Hapax</sub> (Aram. מְרַנָּה תָא <sup>#3134</sup> Hapax)
  - e. Paul’s personal greeting took the form of his own hand-written name (1<sup>st</sup> Cor. 16:21 cp. Gal. 6:11; Col. 4:18; 2<sup>nd</sup> Thess. 3:17; Philem. 19).
10. Paul’s final bestowments to the Corinthians are grace and love from the Lord and from Paul in the Lord (1<sup>st</sup> Cor. 16:23-24).

# Doctrines Taught in First Corinthians

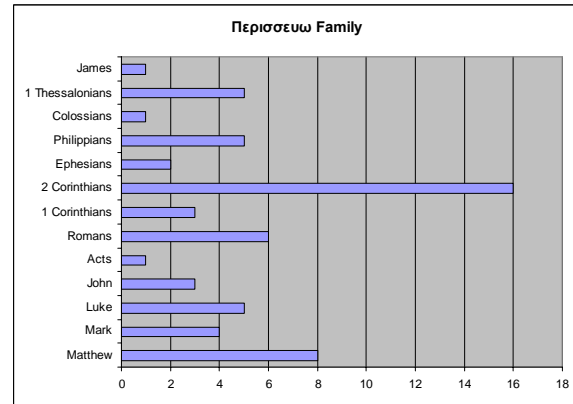
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# The Doctrine of Abounding

## I. Introduction and Definition

### A. Greek vocabulary.

1. περισσεύω #4052: *abound, cause to abound* (Used 39x35vv.: Mt. 5:20; 13:12; 14:20; 15:37; 25:29; Mk. 12:44; Lk. 9:17; 12:15; 15:17; 21:4; Jn. 6:12,13; Acts 16:5; Rom. 3:7; 5:15; 15:13; 1<sup>st</sup> Cor. 8:8; 14:12; 15:58; 2<sup>nd</sup> Cor. 1:5<sub>x2</sub>; 3:9; 4:15; 8:2,7<sub>x2</sub>; 9:8<sub>x2</sub>,12; Eph. 1:8; Phil. 1:9,26; 4:12<sub>x2</sub>,18; Col. 2:7; 1<sup>st</sup> Thess. 3:12; 4:1,10).
2. ὑπερπερισσεύω #5428: *superabound, be in great excess, supply lavishly* (Used 2x2vv.: Rom. 5:20; 2<sup>nd</sup> Cor. 7:4).
3. περισσός #4053: *extraordinary, abundant* (Used 6x6vv.: Mt. 5:37,47; Mk. 6:51; Jn. 10:10; Rom. 3:1; 2<sup>nd</sup> Cor. 9:1).
4. ὑπερεκπερισσοῦ #5240: *quite beyond all measure* (Used 3x3vv.: Eph. 3:20; 1<sup>st</sup> Thess. 3:10; 5:13).
5. ὑπερπερισσῶς #5249: *Used 1x1v.: Mk. 7:37).*
6. περισσεία #4050: *surplus, abundance* (Used 4x4vv.: Rom. 5:17; 2<sup>nd</sup> Cor. 8:2; 10:15; Jas. 1:21).
7. περίσσευμα #4051: *abundance, fullness, what remains* (Used 5x4vv.: Mt. 12:34; Mk. 8:8; Lk. 6:45; 2<sup>nd</sup> Cor. 8:14<sub>x2</sub>).



### B. Hebrew vocabulary.

1. יָתַר yathar #3498: *to be left over, remain, have more than enough, have an excess.*
2. יֶתֶר yether #3499: *rest, remnant.*
3. יִתְרָה yithrah #3502: *abundance, riches.*
4. מוֹתָר mowthar #4295: *pre-eminence, abundance, plenty.*
5. Abiathar and Jethro provide proper name word associations for this Hebrew root.

## II. Development and Application

### A. Jesus delivered a number of messages on the theme of abundance.

1. Righteousness abundance (Mt. 5:20).
2. Hospitality abundance (Mt. 5:47).
3. Heart abundance (Mt. 12:34; Lk. 6:35).
4. Stewardship/reward abundance (Mt. 13:12; 25:29).
5. Food abundance (Mt. 14:20; 15:37; Mk. 8:8; Lk. 9:17; 15:17; Jn. 6:12,13).
6. Economic (grace giving) abundance (Mk. 12:44; Lk. 21:4).
7. Enslaving abundance (Lk. 12:15).
8. Ζωή abundance (Jn. 10:10).

### B. The book of Acts describes local church abundance (Acts 16:5).

### C. Paul built on the themes Jesus taught, but zeroed in on application for members of the Church.

1. Abundance messages in First Thessalonians.
  - a. Face to Face Ministry abundance (1<sup>st</sup> Thess. 3:10,12).
  - b. Pleasing Walk abundance (1<sup>st</sup> Thess. 4:1,10).
  - c. Leadership Appreciation abundance (1<sup>st</sup> Thess. 5:13).
2. Abundance messages in the Corinthian epistles.
  - a. Edification abundance (1<sup>st</sup> Cor. 14:12).
  - b. Work abundance (1<sup>st</sup> Cor. 15:58).
  - c. Suffering & Comfort abundance (2<sup>nd</sup> Cor. 1:5).
  - d. Ministry of Righteousness abundance (2<sup>nd</sup> Cor. 3:9).
  - e. Eternal Thanksgiving abundance (2<sup>nd</sup> Cor. 4:15).
  - f. Joy in Affliction abundance (2<sup>nd</sup> Cor. 7:4).
  - g. Everything abundance (2<sup>nd</sup> Cor. 8:2,7,14; 9:1,8,12).
  - h. Jurisdiction Magnification abundance (2<sup>nd</sup> Cor. 10:15).

3. Abounding Messages from the prison epistles.
  - a. Positional abundance (Eph. 1:8).
  - b. Prayer abundance (Eph. 3:20).
  - c. Love abundance (Phil. 1:9).
  - d. Confident Boasting abundance (Phil. 1:26).
  - e. Temporal Prosperity abundance (Phil. 4:12,18).
  - f. Instructed Thankfulness abundance (Col. 2:7).
- III. Summary and Conclusion: Abounding Messages from Romans
  - A. Truth abundance (Rom. 3:7).
  - B. Grace abundance (Rom. 5:15,17,20).
  - C. Hope abundance (Rom. 15:13).

# The Ages

## I. Introduction & Definition

### A. English Terms

1. A period of time dominated by a central figure or prominent feature.
2. A period in history or human progress (the age of exploration).
3. A cultural period marked by the prominence of a particular item (the bronze age).
4. A division of geologic time (the ice age).

**synonymy** PERIOD, EPOCH, ERA, AGE mean a division of time. PERIOD may designate an extent of time of any length (*periods* of economic prosperity). EPOCH applies to a period begun or set off by some significant or striking quality, change, or series of events (the steam engine marked a new *epoch* in industry). ERA suggests a period of history marked by a new or distinct order of things (the *era* of global communications). AGE is used frequently of a fairly definite period dominated by a prominent figure or feature (the *age* of Samuel Johnson).

### B. Hebrew Terms

1. עולם <sup>#5769</sup>: *owlam*: long duration, antiquity, futurity, for ever.
2. עֶלָם <sup>#5957</sup>: *alam*: Aram. for <sup>#5769</sup>.
3. The Hebrew term can refer to long (even eternal) times past (Deut. 32:7; Job 22:15; Isa. 64:4), or long (even eternal) times future (Ps. 89:1; 1<sup>st</sup> Kgs. 2:33). God's Eternal Life is thus defined (Ps. 90:2).
4. The term also can refer to a long period of time in the present. Postbiblical Jewish writings refer to the present world of toil as *hā'ōlām hazzeh* and to the world to come as *hā'ōlām habbā'*.

### C. Greek Terms

1. αἰών <sup>#165</sup>: *an age, era*. Signifies a period of indefinite duration, or time viewed in relation to what takes place in the period. The force attaching to the word is not so much that of the actual length of a period, but that of a period marked by spiritual or moral characteristics.
2. The plural αἰῶνες often refers to eternity—both past and future.
3. αἰώνιος <sup>#166</sup>: adj. *eternal*.
4. As with the Hebrew term, the Greek term can have reference to ages past (even eternally past), ages future (even eternity future), or ages present.

### D. Ages are not the same as Dispensations.

1. Because the Gentile stewardship was followed by the Hebrew stewardship, and followed by the Church stewardship in an observed sequence, Dispensations are sometimes thought of as time-frames.
2. An οἰκονομία <sup>#3622</sup> stewardship is concerned with the administration or management responsibility that God bestows upon particular groups or individuals, and has no inherent time-factor.
3. When the two terms are used together, it is best to think of certain ages *within* the scope of particular dispensations. [Example: The Dispensation of the Hebrews includes the Age of Promise, Age of Law, Age of the Incarnation, and the Age of Tribulation]

## II. Development & Application

### A. When the scope of the passage is eternal, there are only three ages (Jude 25).

1. Eternity Past (Jn. 9:32).
2. Temporal Present ("this age") (Matt. 12:32; Mk. 10:30).
  - a. The sons of this age are the unbelievers with no eternal perspective (Lk. 16:8; 1<sup>st</sup> Tim. 6:17).
  - b. Believers with an eternal perspective understand that the sacrifices of this age will produce rewards in the age to come (eternity future) (Lk. 18:30; Tit. 2:12; Heb. 6:5).
  - c. Believers can fall away from this walk of faith, when they allow their love for this present age to cause the shipwreck of their faith (2<sup>nd</sup> Tim. 4:10).
  - d. The sons of this age are the unbelievers with no hope of eternal resurrection (Lk. 20:34-36).
  - e. The debater of this age is the unbeliever with no eternal perspective, who seeks to find meaning and purpose in worldly wisdom (logic and/or philosophy) (1<sup>st</sup> Cor. 1:20).
  - f. The "wise in this age" are the unbelievers with no eternal perspective, who are blinded to the eternal truth of God's Word (1<sup>st</sup> Cor. 3:18).
  - g. God's wisdom is eternal, and therefore not a wisdom of this age (1<sup>st</sup> Cor. 2:6).
  - h. The rulers of this age are the fallen angels who have taken the kingdom by force, but who are not going to remain in their power for much longer (1<sup>st</sup> Cor. 2:6,8; Matt. 11:12; Lk. 4:6).
  - i. Satan is the god of this age (2<sup>nd</sup> Cor. 4:4), and thus this age is called "evil" (Gal. 1:4).
  - j. This age has a certain end, with eternal judgment for its conclusion (Matt. 13:39,40,49).
3. Eternity Future ("the age to come" or "the ages of the ages") (Matt. 12:32; Mk. 10:30; Rom. 1:25; 9:5; 11:36).

- B. When the scope of the passage is limited, there are many ages in the unfolding grace eternal plan of the ages for the maximum glorification of the Lord Jesus Christ (Rom. 16:25; 1<sup>st</sup> Cor. 2:7).
1. The ages are a part of the creative work of Jesus Christ (Heb. 1:2; 11:3).
  2. The perfect timing for the sacrificial work of the God-Man Kinsman-Redeemer is described as “the consummation of the ages” (Heb. 9:26).
  3. The ends (purposes) of the (previous) ages has come (to be revealed to) the Church (1<sup>st</sup> Cor. 10:11).
  4. These previous ages kept mystery doctrine hidden (Rom. 16:25; Eph. 3:9; Col. 1:26).
  5. Each limited age has an end, which features human failure, but produces Divine glory for Jesus Christ (Matt. 24:3; 28:20).
  6. The ages to come will manifest surpassing riches of His grace as the Church is exalted in Christ throughout the Tribulation, Millennium, and Fulness of Times (Eph. 2:7).

### III. Summary & Conclusion

- A. Believers are expected to be knowledgeable concerning God’s grace eternal plan of the ages for the maximum glory of the Lord Jesus Christ (Matt. 16:3; Lk. 24:18; Rom. 11:25; 1<sup>st</sup> Cor. 10:1,11; 1<sup>st</sup> Thess. 4:13).
- B. The Lord Jesus Christ is blessed “unto the ages” (forever) (Rom. 1:25; 9:5; 2<sup>nd</sup> Cor. 11:31).
- C. The Lord Jesus Christ (and through Him, the Father) is glorified “unto the ages” (Rom. 11:36; 16:27; Gal. 1:5; Eph. 3:21; Phil. 4:20; 1<sup>st</sup> Tim. 1:17; 2<sup>nd</sup> Tim. 4:18; Heb. 13:21; 1<sup>st</sup> Pet. 4:11; 5:11; 2<sup>nd</sup> Pet. 3:18; Jude 25; Rev. 1:6; 5:13).

# The Believer's Calling

## I. Introduction & Definition

### A. English terms

1. Call (v): *to command or request to come or be present. to summon to a particular activity, employment, or office.*
2. Calling (n): *a strong inner impulse toward a particular course of action especially when accompanied by conviction of divine influence. the vocation or profession in which one customarily engages.*

### B. Greek terms

1. καλέω <sup>#2564</sup>: *to call, to call aloud, to name.* Used 148x in the NT.
2. κλήσις <sup>#2821</sup>: *a calling, invitation.* Used 11x in the NT (Rom. 11:29; 1<sup>st</sup> Cor. 1:26; 7:20; Eph. 1:18; 4:1,4; Phil. 3:14; 2<sup>nd</sup> Thess. 1:11; 2<sup>nd</sup> Tim. 1:9; Heb. 3:1; 2<sup>nd</sup> Pet. 1:10).
3. κλητός <sup>#2822</sup>: *called, invited, divinely selected and appointed.* Used 10x in the NT (Matt. 22:14; Rom. 1:1,6,7; 8:28; 1<sup>st</sup> Cor. 1:1,2,24; Jude 1; Rev. 17:14).
4. ἐπικαλέω <sup>#1941</sup>: *to call, call upon, invoke.* Used 30x in the NT (Acts 2:21; 7:59; 9:14,21; 22:16; (25:11,12,21,25; 26:32; 28:19 all for Paul's appeal to Caesar); Rom. 10:12,13,14; 1<sup>st</sup> Cor. 1:2; 2<sup>nd</sup> Tim. 2:22; 1<sup>st</sup> Pet. 1:17).
5. προσκαλέω <sup>#4341</sup>: *to call to, to call to one's self.* Used 29x in the NT (Acts 2:39; 13:2; 16:10).
6. ἐκκλησία <sup>#1577</sup>: *a called body, congregation, assembly.* Used 114x in the NT.

### C. God's calling is an invitation which must be volitionally responded to (Jn. 2:2; Lk. 7:39; 14:7,8,9,10,12,13,16,17,24).

## II. Development & Application: God's calling of believers.

### A. Our salvation experience is a calling from God (Matt. 9:13; Mk. 2:17; Lk. 5:32; Rom. 8:30; Heb. 9:15).

1. This salvation calling establishes us as called saints (Rom. 1:6&7; 1<sup>st</sup> Cor. 1:2; Jude 1).
2. The salvation calling is for Jew & Gentile—one body in Christ (Rom. 9:24; 1<sup>st</sup> Cor. 1:24).
3. We need to consider our calling, and continuously appreciate the gracious manner by which we were called (1<sup>st</sup> Cor. 1:26).
4. The believer's life is a life of hope because of our calling (Eph. 1:18; 4:4).
5. The believer's walk ought to be worthy of our calling (Eph. 4:1; 2<sup>nd</sup> Thess. 1:11).

### B. Our salvation calling is associated with election (Matt. 22:14; 2<sup>nd</sup> Pet. 1:10; Rev. 17:14).

### C. The sphere, nature, and purpose of our salvation calling.

1. God calls us to Himself (Acts 2:39), into His own kingdom and glory (1<sup>st</sup> Thess. 2:12).
2. We are called according to His purpose (Rom. 8:28).
3. We are called into fellowship with the Lord Jesus Christ (1<sup>st</sup> Cor. 1:9).
4. We are called to peace (1<sup>st</sup> Cor. 7:15; Col. 3:15).
5. We are called by grace (Gal. 1:6), and through grace (Gal. 1:15).
6. We are called to freedom (Gal. 5:13).
7. Our call is an upward call (Phil. 3:14), that we may gain the glory of Christ (2<sup>nd</sup> Thess. 2:14).
8. Our call is into a sphere of sanctification (1<sup>st</sup> Thess. 4:7).
9. Our call is to a present possession of eternal life (1<sup>st</sup> Tim. 6:12).
10. Our calling is a holy calling (2<sup>nd</sup> Tim. 1:9).
11. Our calling is a heavenly calling (Heb. 3:1).

### D. Our spiritual gift and ministry is a calling from God.

1. Spiritual callings often entail a departure from temporal work (Matt. 4:21; Mk. 1:20).
2. Such gifts and callings are irrevocable (Rom. 11:29). ἀμεταμέλητα <sup>#278</sup>: *unregretted.*
3. Specific fields of ministry also become particular callings (Acts 13:2; 16:10).
4. Spiritual calling into ministry is an honor and glory for God to sovereignly bestow (Heb. 5:4).

### E. Our temporal life circumstances and details are also callings from God.

1. Racial status, socio-economic status, & marital status (1<sup>st</sup> Cor. 7:17–27).
2. Geographic will (Matt. 2:15; Heb. 11:8).



- III. Summary & Conclusion: Peter's epistles highlight the aspects of our calling in Phase I, Phase II, and Phase III of the Christian Way of Life.
- A. Phase I (Salvation): We are called out of darkness into His marvelous light (1<sup>st</sup> Pet. 2:9).
  - B. Phase II (The believer's walk in time): Believers are called for the purpose of undeserved suffering (1<sup>st</sup> Pet. 2:21), resulting in blessing (3:9).
  - C. Phase III (The believer's position in eternity): Believers are called to His eternal glory in Christ; perfected, confirmed, strengthened, and established (1<sup>st</sup> Pet. 5:10).
  - D. Every calling of God is by His own glory and excellence (2<sup>nd</sup> Pet. 1:3).

# Bodily Glorification

## I. Introduction & Definition

A. 1<sup>st</sup> Cor. 6:20 “For you have been bought with a price: therefore glorify God in your body.”

1. For you have been bought with a price. ἡγοράσθητε γὰρ τιμῆς.  
aor.pass.ind. ἀγοράζω<sup>#59</sup>: *to be in the market place, to buy or sell.*
2. Therefore glorify God in your body. δοξάσατε δὴ τὸν θεὸν ἐν τῷ σώματι ὑμῶν.
  - a. aor.act.imper. δοξάζω<sup>#1392</sup>: *to influence one's opinion about another so as to enhance the latter's reputation, praise, honor, extol.* Fr. δόξα<sup>#1391</sup>: *rel. to opinion, judgment, view: praise, honor, glory.* (δοκέω<sup>#1380</sup>: *to be of opinion, think, suppose*).
  - b. dat.sing.neut. σῶμα<sup>#4983</sup>: *body.* Dative of sphere: *in your body.* Dative of instrument: *with your body.*

B. Great definition of Glorification in 1<sup>st</sup> Chr. 16:28&29 (Ps. 29:1-2; 96:7-9).

1. Ascribe to the LORD glory & strength; the glory due His name. כְּבוֹד שְׁמוֹ.
  - a. יָהֵב qal.imper. yahab<sup>#3051</sup>: *to give, provide, ascribe.*
  - b. כְּבוֹד kabowd<sup>#3519</sup>: *abundance, honour, glory.* The LORD's glory is seen in the temple (Ps. 63:2).
  - c. שֵׁם shem<sup>#8034</sup>: *name, reputation, character.* The LORD's name is a name of glory (Ps. 72:19; Neh. 9:5). The LORD is the God of Glory (Ps. 29:3).
2. Bring an offering, and come before Him. שְׂאוֹ מִנְחָה וּבָאוּ לְפָנָיו.
  - a. נָשָׂא<sup>#5375</sup>: qal.imper. *to bear, carry, bring.*
  - b. מִנְחָה minchah<sup>#4503</sup>: *offering, gift, tribute, sacrifice.*  
P= Do not appear before the Lord empty-handed! (Ex. 23:15; 34:20; Deut. 16:16)
  - c. בֹּאוּ qal.imper. bo'<sup>#935</sup>: *to go, come.*
  - d. פָּנִים panim<sup>#6440</sup>: *face, presence.*
3. Worship the Lord in holy array. הִשְׁתַּחֲוּוּ לַיהוָה בְּהִדְרֵת-קֹדֶשׁ.
  - a. שָׁחָה hithpael.imper. shachah<sup>#7812</sup>: *to bow down, prostrate oneself, worship.*
  - b. הִדְרָה h'darah<sup>#1927</sup>: *adornment, glory.* Ugaritic parallels present wonderful testimony to “holy array.” The emphasis is on the Lord, and not necessarily our garments there. A translation could be: “prostrate yourselves before the Lord when he appears in holiness.” (TWOT)

C. Pastor Bob's definition—Glorify: to communicate and/or demonstrate by thought, word, and deed the high regard of worthiness that God's Being is due.

## II. Development & Application

A. The believer's actions in the physical body are either subject to the Sin Nature or to the Holy Spirit (Rom. 6:19).

1. Negative volition leads to even more negative volition.
2. Positive volition leads to even more positive volition in the sphere of experiential sanctification.

B. Selfish living is of the flesh, but living on behalf of Jesus Christ is how we glorify God in our bodies (2<sup>nd</sup> Cor. 5:14,15).

1. The dead live for themselves.
2. The living ought to live for Christ.
3. By living for Christ the believer communicates and demonstrates the high regard (glory) that Christ is entitled to. In this way, the believer “glorifies” God in his body.

C. Making volitional choices by means of faith, in direct application of the Word of God is how we glorify God in our bodies (1<sup>st</sup> Cor. 10:31 cf. Rom. 14:21-23).

1. In the sphere of doubtful things the one who eats meat sacrificed to idols and the one who does not eat meat sacrificed to idols can both do so for the glory of God.
2. In the sphere of doubtful things the one who drinks alcoholic beverages and the one who does not drink alcoholic beverages can both do so for the glory of God.
3. Any matter that is neither commanded nor prohibited is a matter for Christian liberty, subject to the Law of Love (1<sup>st</sup> Cor. 10:31-33).
4. The volitional choice a believer makes under the Law of Liberty or the Law of Love must be made on the basis of faith (Rom. 14:21-23).
5. By making faith decisions throughout daily life according to the Word of God, the believer communicates and demonstrates the high regard (glory) that God's Word is entitled to. In this way, the believer “glorifies” God in his body.

- D. Urging a believer to “give glory to God” equals telling them to do the right thing in applying God’s Word (Jn. 9:24).
    - 1. Unbelievers and carnal believers can use Biblical vocabulary to lure a faithful believer.
    - 2. The truth always gives glory to God because God is True (Jn. 3:33; Rom. 3:4).
  - E. Earthly shame or exaltation produce heavenly shame or exaltation for Jesus Christ (Phil. 1:20).
    - 1. The degree of suffering in the fulfillment of the will of God is irrelevant.
    - 2. This mental attitude requires fervent prayer and produces expectation and hope.
  - F. The believer’s day to day life in their physical bodies is a living sacrifice, glorifying God in their spiritual service of worship.
    - 1. Presenting our bodies to God for His service is true worship (Rom. 12:1).
    - 2. The Word of God transforms the believer and renews the mind, equipping the believer to demonstrate the will of God (Rom. 12:2; 2<sup>nd</sup> Tim. 2:15).
    - 3. By learning the Word and living the work, the believer communicates and demonstrates the high regard (glory) that God’s work-assignments are entitled to. In this way, the believer “glorifies” God in his body.
  - G. The believer’s day to day life in their physical bodies is a shining light to this lost and dying world, for the glory of God the Father (Matt. 5:16).
    - 1. The believer must be willing to conduct their lives as living witnesses for Jesus Christ.
    - 2. By living as an Ambassador for Christ, the believer communicates and demonstrates the high regard (glory) that the Gospel is entitled to. In this way, the believer “glorifies” God in his body.
  - H. A purpose clause for the Church’s existence is to proclaim the excellencies of (glorify) God (1<sup>st</sup> Pet. 2:9).
  - I. The dispensation of the Church is a stewardship of unveiled face and glory (2<sup>nd</sup> Cor. 3:7-8).
- III. Concluding Warnings—Acts 12:23
- A. Failure to give God the glory prompts Divine discipline (Acts 12:23 cf. Isa. 48:11).
  - B. Ultimately, rebellion against God sets up one’s self as a god (Ex. 10:3; Ezek. 28:2,9; Dan. 4:30-37; 2<sup>nd</sup> Thess. 2:3,4).
  - C. Peter insisted that all glory (worship) be given to God alone (Acts 10:25,26), as did Barnabas & Paul (Acts 14:14,15), and an angel in heaven (Rev. 22:8,9).
  - D. Believers committed to glorifying God must never forget the Divine protocol of glorifying the Father through the Son by the power of the Holy Spirit (Jn. 5:23; 14:6; 17:4,5,9,10,22-24).

# The Doctrine of Caring

## I. Introduction & Definition

### A. Greek Vocabulary.

1. μεριμνάω family. Divided mindfulness (μερίς, μερίζω + μνάομαι). Includes μεριμνάω #3309, προμεριμνάω #4305, μέριμνα #3308, & ἀμέριμνος #275.
2. μέλει family. Etymology uncertain, but note the similarity to μέλος. Includes μέλει #3199, ἐπιμελέομαι #1959, & ἐπιμέλεια #1958.

### B. English Vocabulary.

1. Care n.: suffering of mind, *grief*; a disquieted state of mixed uncertainty, apprehension, and responsibility; painstaking or watchful attention.
2. Care v.: to feel trouble or anxiety; to feel interest or concern; to give care; to have a liking, fondness, or taste; to have an inclination; to be concerned about; to wish.

### C. Dual nature. Care can be a positive mental attitude or a negative mental attitude.

## II. Development & Application

### A. Temporal Life Caring.

1. Any care for temporal life matters must come as a secondary care to the believer's priority for spiritual life (Matt. 6:25,27,28,31,34; Lk. 12:22,25,26).
  - a. "Do not be worried" and "do not worry" are followed by "seek first" (Matt. 6:33a).
  - b. "Seek first" implies "seek secondly" and places our temporal life provision in proper perspective (Matt. 6:33b).
  - c. Spiritual life priorities over temporal life non-priorities generates the relaxed mental attitude necessary for the daily walk by faith (Matt. 6:34; 1<sup>st</sup> Cor. 7:21).
  - d. God's parable regarding oxen indicates that His priority abides in the spiritual realm rather than the temporal realm (1<sup>st</sup> Cor. 9:9).
2. When temporal life non-priorities remain in preeminence over spiritual life priorities two things happen.
  - a. Choked out fruitlessness (Matt. 13:22; Mk. 4:19; Lk. 8:14).
  - b. Negligent watchlessness (Lk. 21:34).
3. Human beings plunge into total subjectivity when they perceive that someone else doesn't care.
  - a. The disciples were in danger of drowning literally (Mk. 4:38).
  - b. Martha was drowning in dishes (Lk. 10:40,41).

### B. Neighborly Caring (Lk. 10:34,35; Jn. 12:6).

1. Neighborly caring is the application of ἀγαπάω love for man as a reflection of total love for God (Lk. 10:27 cf. Deut. 6:5 & Lev. 19:18).
2. Neighborly caring can overpower racial prejudice (Lk. 10:33a).
3. Neighborly caring is motivated by σπλαγχνίζομαι compassion (Lk. 10:33b).
4. Neighborly caring goes beyond first aid to in-patient treatment and rehab-therapy (Lk. 10:34-35).
5. Neighborly caring exposes financial hypocrisy (Jn. 12:6).

### C. Betrayal-Testimonial Caring (Matt. 10:19; Mark 13:11; Lk. 12:11).

1. Although we must "beware" we can remain "unworried" about our testimony under persecution.
2. We may have been "given over" but our testimony on such occasions will be "given" to us.

### D. People Non-Caring (Matt. 22:16; Mark 12:14).

1. The teacher of the Word of God couldn't care less regarding the human approbation of his message.
2. The teacher of the Word of God is so oriented to the Truth that he couldn't care less regarding any aspect of partiality.

Wuest: you do not kowtow to anyone, for you do not show partiality to anyone because of his standing or appearance.

E. Marital Life Caring (1<sup>st</sup> Cor. 7:32-35).

1. Paul wanted the Corinthians to be ἀμέριμνος “free from concern” (1<sup>st</sup> Cor. 7:32a).
2. The unmarried person is μεριμνάω “concerned” in one realm: the things of the Lord (1<sup>st</sup> Cor. 7:32b,34b) as evidenced by their motivation to please the Lord.
3. The married person is μεριμνάω “concerned” in two realms:
  - a. The things of the κόσμος (1<sup>st</sup> Cor. 7:33,34c) as evidenced by their motivation to please their spouse.
  - b. The things of the Lord as evidenced by their divided interests (1<sup>st</sup> Cor. 7:34a).
4. Marital concern is not wrong; it is intrinsic to the marriage state.
  - a. Food and clothing are Biblically placed *lower* than the Kingdom of God and His righteousness.
  - b. Marriage concerns are placed *along-side* the things of the Lord as they are actually among the things of the Lord.
  - c. The key is to acknowledge the “divided” interests (1<sup>st</sup> Cor. 7:34a) without causing the devotion to Christ to become “distracted” (1<sup>st</sup> Cor. 7:35 cf. Lk. 10:40).

F. Ecclesiastical Life Caring.

1. Pastoral Caring.
  - a. Pastoral caring is not for sale at any price (Jn. 10:13).
  - b. Pastoral caring is a spiritual anguish that surpasses any earthly affliction (2<sup>nd</sup> Cor. 11:28).
  - c. Pastoral caring must be instilled as a part of a young man’s training for ministry (Phil. 2:20).
  - d. Pastoral caring is a multiplication of household management (1<sup>st</sup> Tim. 3:5).
  - e. The flock has the opportunity for pastoral caring when their shepherd is enroute to his beheading (Acts 27:3).
2. Bodily Caring (1<sup>st</sup> Cor. 12:25).
  - a. With the pastor setting the example (1<sup>st</sup> Tim. 4:12; Tit. 2:7; 1<sup>st</sup> Pet. 5:3), the flock can imitate and apply bodily caring (Phil. 3:17; 2<sup>nd</sup> Thess. 3:9).
  - b. Bodily caring prevents schism.
  - c. Bodily caring is reciprocal. ὑπὲρ ἀλλήλων (#240).
  - d. Bodily caring is defined as bestowing more abundant honor.
    - 1) “Have the same” is better rendered adverbially in modification of “may care.” (τὸ αὐτὸ)
    - 2) Reciprocal more abundant honor (1<sup>st</sup> Cor. 12:23,24) is the essence of φιλαδελφία devotion (Rom. 12:10).

G. Being “free from concern” can come from divergent motivations.

1. Corrupt officials can be “free from concern” if the corrupt government covers for them (Matt. 28:14).
2. Corrupt government officials can be “free from concern” when believers are being persecuted (Acts 18:17).

III. Summary & Conclusion

A. Misdirected Over-Caring (Anxiety) (Phil. 4:6).

1. The provision for anxiety is the multidimensional life of incessant prayer.
2. Every “care” becomes a “request.”
3. The consequence of such multidimensional incessant prayer is God’s protective peace (Phil. 4:7).

B. Divine Over-Caring (Prayer) (1<sup>st</sup> Pet. 5:7).

1. Casting our anxieties upon Him is essential to humbling ourselves under His mighty hand.
2. His care for us supplies present protection and future exaltation (1<sup>st</sup> Pet. 5:6).
3. This simple walk of faith is the only way to function in view of the angelic conflict (1<sup>st</sup> Pet. 5:8).

# Celebration

## I. Introduction & Definition

- A. 1<sup>st</sup> Cor. 5:8 “Let us celebrate the feast” ἐορτάζωμεν. v.1p.pl.pres.act.subj. ἐορτάζω <sup>#1858</sup>: *to keep a feast day, celebrate a feast* (Hapax). ἐορτή <sup>#1859</sup>: *feast day, festival* (Used 27x).
1. “Christ our Passover has been sacrificed” (1<sup>st</sup> Cor. 5:7). This is the foundation for all celebration in the Dispensation of the Church.
  2. “Let us celebrate the feast” (1<sup>st</sup> Cor. 5:8). The Subjunctive is used in the first person plural in exhortations, the speaker thus exhorting others to join him in the doing of an action.
  3. Other such horatory subjunctives: Rom. 6:1,15; 13:12<sub>x2</sub>,13; 14:13,19; 1<sup>st</sup> Cor. 10:8,9; 15:32<sub>x2</sub>; 2<sup>nd</sup> Cor. 7:1; Gal. 5:25,26; 6:9,10; Eph. 4:15; Phil. 3:15; 1<sup>st</sup> Thess. 5:6<sub>x3</sub>,8; Heb. 4:1,11,14,16; 6:1; 10:22,23,24; 12:1,28; 13:13,15; 1<sup>st</sup> Jn. 3:18; 4:7,19\*; Rev. 19:7<sub>x3</sub>.
  4. Celebration, then, is an excited call to join the speaker/author in the wonderful privilege and blessing that is being described.
- B. Other Vocabulary beyond ἐορτάζω.
1. εὐφραίνω <sup>#2165</sup>: pass.w.act.sense *be glad, enjoy oneself, rejoice, celebrate* (Lk. 12:19; 15:23f.,29,32; 16:19; Rev. 11:10; 12:12; 18:20).
  2. χαίρω <sup>#5463</sup>: *to rejoice, be glad* (Used 74x NT., incl. 17 imper. Mt. 5:12; Lk. 10:20; 2<sup>nd</sup> Cor. 13:11; Phil. 2:17,18; 3:1; 4:4; 1<sup>st</sup> Thess. 5:16; 1<sup>st</sup> Pet. 4:13).
  3. πανήγυρις <sup>#3831</sup>: *festal gathering* (Heb. 12:22 Hapax).
- C. Principle: The Old Testament established days and remembrances for mandatory celebration. The New Testament establishes every day (every moment) for mandatory celebration.
1. The OT Passover lamb was sacrificed each year on the 14<sup>th</sup> of Nisan, and the memorial meal was eaten with a sense of urgency that very night.
  2. The Once and For All Passover Lamb was sacrificed (on the 14<sup>th</sup> of Nisan!) and our celebration is today—each and every day—continuously and eternally.

## II. Development & Application: Continuous Christian Celebration (1<sup>st</sup> Thess. 5:16–18)

- A. Rejoice always begins a trinity of imperatives that are collected into a single declaration of the Will of God. Πάντοτε χαίρετε, ἀδιαλείπτως προσεύχεσθε, ἐν παντὶ εὐχαριστεῖτε· τοῦτο γὰρ θέλημα θεοῦ ἐν Χριστῷ Ἰησοῦ εἰς ὑμᾶς.
1. Always be rejoicing. Πάντοτε χαίρετε. Adv. πάντοτε <sup>#3842</sup>: *at all times, always, ever*. Pres.act.imper. χαίρω <sup>#5403</sup>: *to rejoice, be glad*.
  2. Unceasingly be praying. ἀδιαλείπτως προσεύχεσθε. Adv. ἀδιαλείπτως <sup>#89</sup>: *constantly, unceasingly*. Pres.mid.(dep.)imper. προσεύχομαι <sup>#4336</sup>: *to petition deity, pray*.
  3. In every respect be giving thanks. ἐν παντὶ εὐχαριστεῖτε. Adv. phrase ἐν παντὶ the opposite of nothing (Phil. 4:6). The distinction between every thing (sing.) and all things (plur.) is seen (2<sup>nd</sup> Cor. 11:6). Pres.act.imper. εὐχαριστεῖτε <sup>#2168</sup>: *be thankful, express thanks*.
  4. For this trinity of continuous mental-attitudes is God’s will. τοῦτο γὰρ θέλημα θεοῦ. τοῦτο <sup>#5124</sup> demon.pron.neut.sing.nom. οὗτος <sup>#3778</sup>: *this*.
- B. The will of God for our continual rejoicing is established in the sphere of Christ on our behalf.
1. ἐν Χριστῷ Ἰησοῦ. In Christ Jesus. All such rejoicing, prayer, and thankfulness must come in the sphere of Christ (Phil. 3:1; 4:4).
  2. εἰς ὑμᾶς. Prep. <sup>#1519</sup>: *for*. Used as a marker of goals, with the vocation, use, or end indicated.

**P=** God’s Will (His goals, use, and end) for us in Christ is for us to celebrate (rejoice, pray, give thanks).

## III. Development & Application: Lost & Found Celebration (Luke 15)

- A. The Luke 15 parable teaches the principle of Lost & Found Celebration through three parallel illustrations.
1. The lost & found sheep (Lk. 15:3–7) produces earthly celebration (vv.5,6).
  2. The lost & found coin (Lk. 15:8–10) produces earthly celebration (v.9).
  3. The lost & found son (Lk. 15:11–32) produces earthly celebration with a heavenly perspective (vv.22–24,31,32).

- B. The lost & found believer (carnal & repentant) produces heavenly & angelic celebration (vv.7,10).
  - 1. 99 faithful believers on earth will produce a future joy in heaven. 1 sinning believer who repents on earth will produce a greater future joy in heaven. ἐν τῷ οὐρανῷ.
  - 2. 1 sinning believer who repents on earth produces a present joy in the face/presence of the angels of God. ἐνώπιον τῶν ἀγγέλων τοῦ θεοῦ.

#### IV. Summary & Conclusion: Angelic Conflict Celebration (Luke 10:17-20)

- A. The 70 returned from their “advanced party” work assignments and celebrated their authority over demonic forces (Lk. 10:17).
- B. The Lord's prophetic viewpoint observed and supervised the activity of the 70 while they ministered (Lk. 10:18; cf. 22:31,32).
- C. The Lord equipped the 70 with Divine authority over Satanic power (Lk. 10:19).
  - 1. This is in keeping with Messianic expectations for Israel (Psa. 91:13).
  - 2. This is consistent with future protection of Israel during the Tribulation (Rev. 9:3,4 cp. 7:4).
- D. Angelic conflict victories are not cause for celebration, but the redemption of a lost sinner is (Lk. 10:20).
  - 1. This is consistent with the Lord's message to the 12 Apostles as the crucifixion approached (Jn. 16:33).
  - 2. Our eternal salvation is not based upon victorious demonic warfare (Matt. 7:22,23).
  - 3. Our eternal sanctification and enrollment in the Priesthood of the Church is fixed by our heavenly records (cf. Ezra 2:62; Heb. 12:23 & 7:16).
  - 4. When a heavenly citizen with a heavenly priesthood returns to a useful condition (2<sup>nd</sup> Tim. 2:21) the heavens rejoice (Lk. 15:7,10).

# Church Discipline

## I. Introduction & Definition

### A. Discipline is required in every corporate structure.

1. Earthly nations maintain discipline through laws and judicial function (Rom. 13:4).
2. Earthly natural families maintain discipline through rules and parental function (Eph. 6:4; Heb. 12:9).
3. The Royal Family of God maintains discipline through Divine norms & standards and Divine discipline (Heb. 12:7,10; 1<sup>st</sup> Pet. 4:17).
4. Local churches maintain discipline through Biblical principles and church discipline (1<sup>st</sup> Cor. 5:12).

### B. Definitions

1. discipline: n. *training that corrects, molds, or perfects the mental faculties or moral character; a rule or system of rules governing conduct or activity.* v. *to impose a penalty on for a fault, offense, or violation.*
2. יָסַר yasar #3256: v. *to chasten, discipline, correct.* מוּסָר muwsar #4148: n. *discipline, correction.*
3. παιδεύω #3811: v. *to chasten, train, instruct.* παιδεία #3809: n. *chastening, discipline.*

## II. Development & Application—9 Passages to Consider

### A. 1<sup>st</sup> Cor. 5:1-13

1. Improper sexual activity is an area of personal sin that requires the Biblical application of Church Discipline (vv.1,10,11). πορνεία #4202: *fornication.*
  - a. Not an individual personal sin.
  - b. When that activity becomes habitual and unrepentant.
  - c. The external witness is destroyed.
  - d. Internal corruption is spread.
2. Other areas of personal sin would include covetousness, idolatry, drunkenness, etc. (vv.10,11).
  - a. This is not an exhaustive list.
  - b. The objective is holiness within the congregation (v.13; Deut. 13:5; 17:7,12; 21:21; 22:21).
3. Corporate mourning and corporate removal becomes necessary for the spiritual protection of the entire congregation (vv.2,6,7).
4. The Biblical application of church discipline provides a spiritual benefit to the subject of that discipline (v.5).
  - a. The spirit will become saved (ἵνα τὸ πνεῦμα σωθῇ).
  - b. In the Day of the Lord (ἐν τῇ ἡμέρᾳ τοῦ κυρίου).

### B. 2<sup>nd</sup> Cor. 2:6-8

1. Church discipline has an extent which is referred to as "sufficient" (v.6). ἱκανός #2425: *many enough, enough, sufficient.*
2. The goal is ultimately forgiveness, comfort, and the reaffirmation of love (vv.7,8).
  - a. χαρίζομαι #5483: to show oneself gracious by forgiving wrongdoing, *forgive, pardon.*
  - b. παρακαλέω #3870: *to comfort, encourage, exhort.*
  - c. κυρώω #2964: *to confirm, ratify, validate, make legally binding* (cf. Gal. 3:15). ἀγάπη #26: *unconditional, integrity love.*

Wherefore, I beg of you, please, that you confirm publicly and solemnly by a judicial decision your love for him. (Wuest)

3. Such forgiveness becomes a test for the congregation to pass (v.9; cf. Job 42).

### C. Matt. 18:15-20

1. Church discipline progresses through limited spheres of involvement. cp. Titus 3:10
  - a. "If your brother sins" (Ἐὰν δὲ ἁμαρτήσῃ) Aor.act.subj. ἁμαρτάνω #264: *to miss the mark, sin.*
    - 1) Demonstrate his fault. Aor.act.imper. ἐλέγχω #1651: *to expose, bring to light, set forth.* Bring someone to the point of recognizing wrongdoing; convict, convince.
    - 2) In private. μεταξὺ σοῦ καὶ αὐτοῦ μόνου "between you and him alone."

Show him his sin with a view to convicting him of it and bringing about a confession between you and him alone. (Wuest)

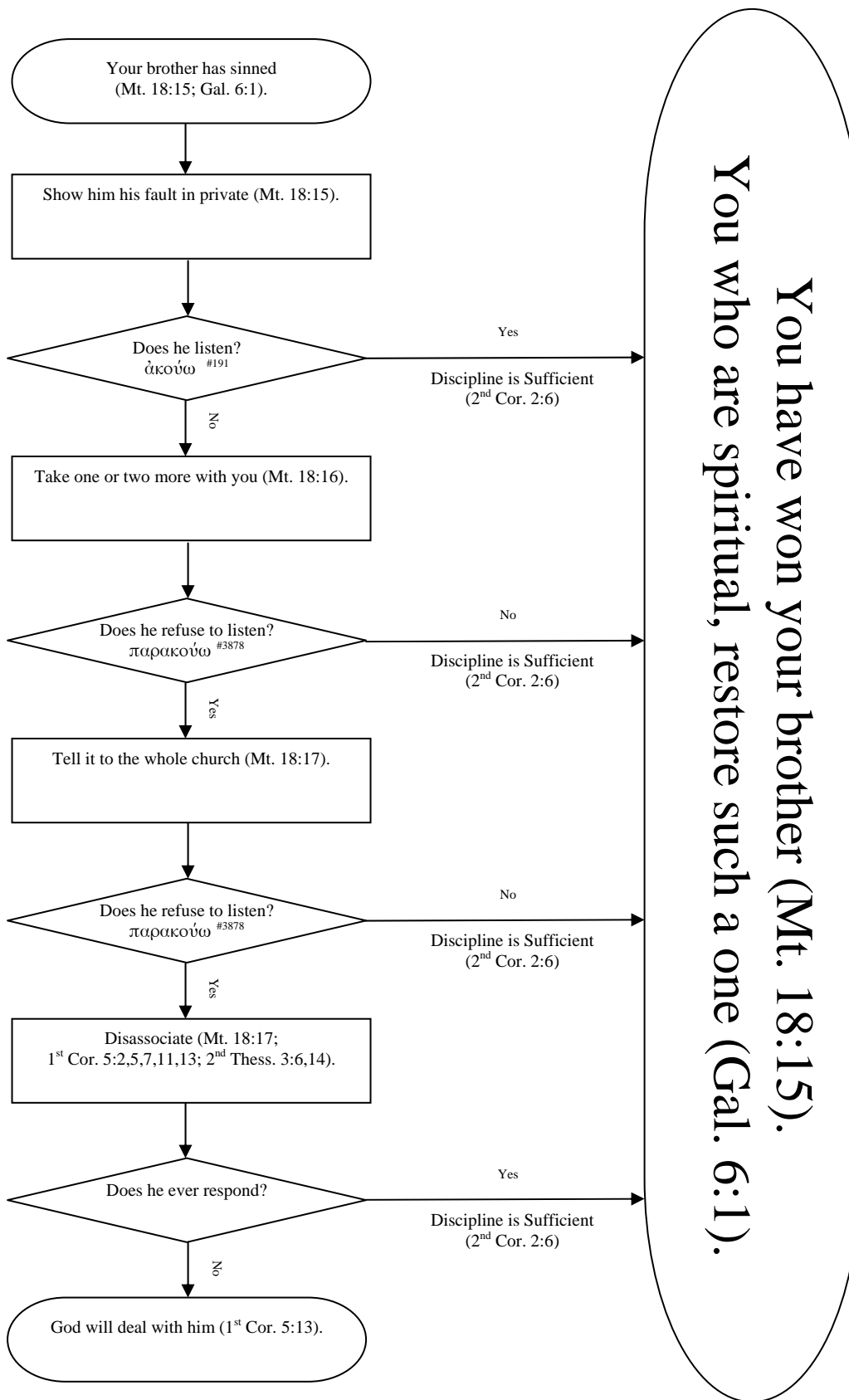
- b. "If he does not listen" Ἐὰν δὲ μὴ ἀκούσῃ. Aor.act.subj. ἀκούω #191: *to hear.*
  - 1) Confirm every fact. σταθῇ πᾶν ῥῆμα "every word may be established."
  - 2) One or two more. Plus the initial reprover adds up to the required two or three.



- c. "If he refuses to listen" ἔαν δὲ παρακούσῃ. Aor.act.subj. παρακούω #3878: *refuse to listen, disobey*.
  - 1) Tell it to the church.
  - 2) The church's unified voice may then speak to him.
- d. "If he refuses to listen even to the church." ἔαν δὲ καὶ τῆς ἐκκλησίας παρακούσῃ.
  - 1) Disassociation.
  - 2) Like-mindedness in prayer.
- 2. The goal is to "win a brother" (v.15). "If he listens" ἔαν σου ἀκούσῃ. Aor.act.ind. κερδαίνω #2770: *to gain, acquire, win* (1<sup>st</sup> Cor. 9:19-22; 1<sup>st</sup> Pet. 3:1; Phil. 3:8).
- 3. Church discipline reflects Divine discipline as the mental attitudes of the local church leadership will be motivated by heavenly judgments (vv.18-20).
  - a. The human activity of binding and loosing is presented in the aorist active subjunctive.
  - b. The Divine activity of binding and loosing is presented in the perfect passive participle.
  - c. The human activity therefore does not cause Divine activity, but rather reflects Divine activity.
- D. Titus 3:10. αἰρετικὸν ἄνθρωπον μετὰ μίαν καὶ δευτέραν νουθεσίαν παραιτοῦ.
- 1. Factiousness is an area of personal sin that requires the Biblical application of church discipline. αἰρετικός #141: *schismatic, factious, heretic*.
- 2. Warning. νουθεσία #3559: *admonition, warning*. Used 3x (1<sup>st</sup> Cor. 10:11; Eph. 6:4; Tit. 3:10).
- 3. Reject. Pres.mid.(dep.)imper. παραιτέομαι #3868: *to refuse, avoid, reject* (cf. 1<sup>st</sup> Tim. 4:7; 2<sup>nd</sup> Tim. 2:23).
- E. 2<sup>nd</sup> Thess. 3:6-15
- 1. The unruly & undisciplined life must be addressed through the Biblical application of church discipline.
- 2. This erring believer has a walk that is out of step (vv.6,11). παντὸς ἀδελφοῦ ἀτάκτως περιπατοῦντος. περιπατέω #4043 + ἀτάκτως #814: adv. *disorderly, out of ranks*. ἄτακτος #813 adj. cf. τάσσω #5021: *to put in order, arrange, assign a place*.
  - a. These out of step brothers are not working. μὴδὲν ἐργαζομένους. Pres.mid.ptc. ἐργάζομαι #2038.
  - b. They are busybodies. ἀλλὰ περιεργαζομένους. Pres.mid.ptc. περιεργάζομαι #4020.
- 3. "Keep away from" (v.6) στέλλω #4724: *to keep one's distance, stand aloof*. "Take special note" σημειόω #4593 "to not associate with him" μὴ συναναμίγνυσθαι αὐτῷ. συναναμίγνυμι #4874: *to mix up together*.
- 4. The bottom-line must always be kept in mind. These out of step brothers are still brothers! Not enemies!
- F. 1<sup>st</sup> Tim. 5:19-21
- 1. Caution must be exercised when an accusation is made against an elder (v.19).
- 2. Elders are entitled to repentance opportunities like any other believer in the church (v.20a).
- 3. Unrepentant elders are subject to every area of church discipline that non-elders are subject to (v.20b).
- 4. There can be no partiality in judgment for elders (v.21; Jms. 2:1-4; Lev. 19:15).
  - a. In their favor.
  - b. To their detriment.
- G. Gal. 6:1-5
- 1. The motivation of spiritual believers towards carnal believers is to work towards their restoration.
  - a. Such an intercessory ministry requires the fruit of the Spirit of gentleness.
  - b. Such an intercessory ministry requires alertness for one's own carnality.
- 2. Bearing one another's burden is a fulfillment of "the law of Christ" (v.2).
- 3. This restoration ministry is one of grace, and indicates no merit on the part of the restorer (v.3).
- 4. This restoration ministry indicates no superiority on the part of the restorer (v.4).
- 5. The absolute standard of judgment will be applied to each individual believer (v.5).
- H. 1<sup>st</sup> Pet. 2:11,12
- 1. The Biblical application of church discipline is required in order to maintain a public witness to this fallen world (v.12).
- 2. The volitional battlefield is the soul (v.11).
- 3. Church discipline and the restoration of repentant believers are key procedures for waging war in the angelic conflict (2<sup>nd</sup> Tim. 2:24-26).
- I. Jms. 5:16,19,20
- 1. Anticipation of the Rapture motivates believers to patiently strengthened hearts (vv.7-9).
- 2. Personal priestly function (v.13) can expand to corporate priestly function (vv.14,15).
- 3. Personal prayer struggles can become corporate prayer struggles by taking such prayer burdens to your elders (vv.14,15), and the entire Body of Christ in corporate prayer (vv.16,19,20).

### III. Summary & Conclusion

- A. Church discipline is a communication of love (Eph. 4:15; 1<sup>st</sup> Tim. 1:5).
1. This is an element of personal maturity and corporate local church growth (Eph. 4:12,13).
  2. This is a protection against false teaching, tricks, and scheming (Eph. 4:14).
  3. This is an application of “the proper working of each individual part” (Eph. 4:16).
    - a. It fits and holds together the whole body.
    - b. διὰ πάσης ἀφ᾽ ἧς ἐπιχορηγίας. “*through every joint/ligament of supply.*” “What every joint supplies” (NASB, NKJV), “Every supporting ligament” (HCSB, NIV), “That which every joint supplieth” (KJV) all indicate that the real concept which makes the body parts function and the entire body grow is the interaction (relationship) between individual members.
    - c. Ligament support is provided by Christ in response to intercessory prayer (Phil. 1:19).
    - d. The parallel passage of Col. 2:19 gives the identical message.
  4. Supporting elements for this language of love are a pure heart, a good conscience, and a sincere faith (1<sup>st</sup> Tim. 1:5).
- B. Like every other Christian activity, Church discipline has an edification objective.
1. Building up fellow believers is a pursuit (Rom. 14:19). “Let us pursue” horatory subjunctive. διώκωμεν. pres.act.subj. διώκω <sup>#1377</sup>: *pursue, strive for, seek after, aspire to* something. Var. reading pres.act.ind. διώκομεν in earlier uncials (Ⲙ A B G P 048 0209 a).
    - a. Bearing one another’s burdens is something each of us “ought” to do (Rom. 15:1,2; cp. 1<sup>st</sup> Cor. 10:24).
    - b. Church discipline is an application of knowledge-based love (1<sup>st</sup> Cor. 8:1).
    - c. Church leadership, exercising delegated authority, is designed for edification (2<sup>nd</sup> Cor. 10:8; 12:19; 13:10).
    - d. Every word we speak is either rotten (σαπρός <sup>#4550</sup>) or edifying (Eph. 4:29).
    - e. Successful edification gives no license to stop at any point of time prior to the Rapture (1<sup>st</sup> Thess. 5:11).
- C. The message of Jude (Jude 20–25)
1. Jude outlines the edification activities of Christian beloved ones (v.20a).
  2. It begins with corporate prayer (v.20b).
  3. Beloved ones need to keep themselves in the love of God (v.21a cf. 2<sup>nd</sup> Thess. 3:5; Rev. 2:4).
  4. Beloved ones need to wait anxiously for the rapture of the Church (v.21b).
  5. Beloved ones have ministry to weak believers (v.22), unbelievers (v.23a), and corrupted believers (v.23b).  
Note: the reversionistic believer is worse than the unbeliever! (cf. 1<sup>st</sup> Tim. 5:8)
  6. Beloved ones must remember that God the Father is the One Who is making us stand in His presence blameless with great joy (vv.24,25).



# The Doctrine of Completion

## I. Introduction & Definition

### A. Greek vocabulary

1. ἄρτιος <sup>#739</sup>: *fitted, complete, perfect*. “special aptitude for given uses.” (Hapax) 2<sup>nd</sup> Tim. 3:17
2. ἐξαρτίζω <sup>#1822</sup>: *to complete, finish, furnish perfectly*. Acts 21:5; 2<sup>nd</sup> Tim. 3:17
3. καταρτίζω <sup>#2675</sup>: *to render fit, sound, complete; to mend, repair; to fit out, equip, put in order*. Used 13x (Matt. 4:21; 21:16; Mk. 1:19; Lk. 6:40; Rom. 9:22; 1<sup>st</sup> Cor. 1:10; 2<sup>nd</sup> Cor. 13:11; Gal. 6:1; 1<sup>st</sup> Thess. 3:10; Heb. 10:5; 11:3; 13:21; 1<sup>st</sup> Pet. 5:10).
4. κατάρτισις <sup>#2676</sup>: *perfection, training, disciplining, instructing*. (Hapax) 2<sup>nd</sup> Cor. 13:9
5. καταρτισμός <sup>#2677</sup>: *complete furnishing, equipping*. (Hapax) Eph. 4:12

- B. The principle of completion teaches the plan of God the Father to direct the course of a believer's life to His intended end, involving especially the believer's training and equipping.

## II. Development & Application

- A. The ultimate purpose for all of God's temporal equipping is for His own eternal glory and praise through the eternal glory and praise of His Son, the Lord Jesus Christ (Matt. 21:16; cf. Rom. 11:36; 16:27; Eph. 3:21; Phil. 4:20; 1<sup>st</sup> Tim. 1:17; 2<sup>nd</sup> Tim. 4:18; 1<sup>st</sup> Pet. 4:11; 5:11; 2<sup>nd</sup> Pet. 3:18; Jude 25; Rev. 1:6; 5:12,13; 7:12).

1. God the Father and the Lord Jesus Christ have a prepared, equipped, trained, and completed purpose for every age of this κόσμος (Heb. 11:3).
2. God the Father has a prepared, equipped, trained, and completed purpose for the life of every believer (Heb. 10:5).
3. Temporal equipping of believers is designed for the eternal completion of believers (1<sup>st</sup> Pet. 5:10).
4. Even unbelievers, and their eternal destruction are a part of God's eternal plan and God's temporal preparations (Rom. 9:22).

- B. A thoroughly furnished local church rejoices in the comfort, like-mindedness, and peace that is produced among them by the God of love and peace (2<sup>nd</sup> Cor. 13:11).

1. This transpires when the spiritual leaders of the local church sacrifice themselves for the growth of their flock (2<sup>nd</sup> Cor. 13:9).
2. This transpires when believers strive to remove and repair every schism, and renew their minds through the study of God's Word (1<sup>st</sup> Cor. 1:10).
3. Believers within a local church have the privilege and responsibility to restore (mend, complete) their fellow believers who are struggling in their walk (Gal. 6:1). The imagery of the disciples mending their nets fixes this concept in our mind (Matt. 4:21; Mk. 1:19).
4. Believers, as students of the Word of God, are being fully trained to become teachers themselves (Lk. 6:40; cf. Heb. 5:12).
5. Believers who actively function within a local church are being fully equipped to perform the work of service (Eph. 4:12).
6. Fervent, daily prayer is vital for the believer's completion (1<sup>st</sup> Thess. 3:10).
7. The diligent study of the Word of God in its whole counsel is vital for the believer's completion (2<sup>nd</sup> Tim. 3:17).
8. Every work assignment that God the Father and the Lord Jesus Christ assign to believers will coincide with perfect equipment to accomplish that mission (Heb. 13:21).

# Deception

developed 4/9/96; reviewed 10/18/96; revised 11/03

- I. Believers must guard against deceit in every form.
  - A. The deceitfulness of riches (Matt. 13:22). This is the pitfall of the thorny ground Christian. (Also Mk. 4:19).
  - B. Being deceived concerning the redeemed and the lost (1<sup>st</sup> Cor. 6:9).
  - C. Being deceived concerning unhealthy associations (1<sup>st</sup> Cor. 15:33).
  - D. The believer can be deceived (led astray) from devotion to Christ (2<sup>nd</sup> Cor. 11:3).
  - E. The believer is not to be deceived regarding decisions and consequences (Gal. 6:7).
  - F. It is an element of the believer's growth in grace and knowledge when the deceptions of men no longer toss the believer's faith around (Eph. 4:14).
  - G. The Rapture and 2nd Advent are often objects of false teaching and deceit (2<sup>nd</sup> Thess. 2:3).
  - H. During times of apostasy, some will fall away from the faith into areas of deceit (doctrines of demons) (1<sup>st</sup> Tim. 4:1).
  - I. The deceitfulness of sin is a snare for any believer, and the safeguard against it is the encouragement that is offered by the assembly (Heb. 3:13).
  - J. The believer is not to be deceived regarding the source of all provision -- God the Father (Jms. 1:16).
- II. We are called deceivers
  - A. Satan will call the believer the deceiver (Matt. 27:63).
  - B. The believer is often accused of being the deceiver (2<sup>nd</sup> Cor. 6:8).
- III. Deceit is a part of fallen humanity
  - A. Deceit proceeds naturally out of the heart (Mk. 7:22).
  - B. Deceit is the activity of the son of the devil, enemy of righteousness (Acts 13:10).
  - C. Fallen humanity, in being given over by the Father, is filled with deceit, etc. (Rom. 1:29).
  - D. It is the nature of the unbeliever to be a deceiver (Rom. 3:13).
  - E. The old self (unbeliever) is corrupted in accordance with the lusts of deceit (Eph. 4:22).
  - F. The unbeliever is, by nature, a deceived one (Tit. 3:3).
- IV. Beware false teachers!
  - A. Beware of the false teachers! They cause dissensions and hindrances (Rom. 16:18).
  - B. Beware the false teachers! They are false apostles! (2<sup>nd</sup> Cor. 11:13)
  - C. Beware false teachers. Their deceptive words are empty words. They are sons of disobedience, and the wrath of God comes upon them (Eph. 5:6).
  - D. Beware false teachers! They upset whole families! Their goal is money (sordid gain) (Tit. 1:10,11).
  - E. Beware false teachers! (1<sup>st</sup> Jn. 2:26; 3:7; 2<sup>nd</sup> Jn. 7)
- V. Self Deception (Pride)
  - A. Wisdom self-deception (1<sup>st</sup> Cor. 3:18).
    - 1. Wise in this age.
      - a. The crafty are caught in their own craftiness (v.19).
      - b. Their reasonings are useless (v.20).
      - c. Professing to be wise, they are really fools (Rom. 1:22).
      - d. The wisdom of this age is demonic (Jms. 3:15).
    - 2. Foolish.
      - a. Hold fast to what is foolish to this age: the cross (1<sup>st</sup> Cor. 1:18).
      - b. This is our source of all power (v.18,24) and wisdom (v.24).
      - c. God's wisdom is not of this age (1<sup>st</sup> Cor. 2:6-8).
      - d. This evil, counterfeit system has a deceptive wisdom (Col. 2:23).
    - 3. (True) Wisdom.
      - a. Wisdom is vindicated (Matt. 11:19).
      - b. This wisdom will be on universal, eternal display (Eph. 3:10).
      - c. Present application (Eph. 5:15-17).
        - 1) Walk with wisdom, not foolishness.
        - 2) Understand what the will of God is.
      - d. Where do we learn this wisdom? From the Scriptures (2<sup>nd</sup> Tim. 3:15).
      - e. How do I obtain this wisdom? Ask the Father to provide it (Jms 1:5).

B. Achievement self-deception (Gal. 6:3).

1. Is something.
  - a. The proper perspective of my self worth is equal to sound judgment (Rom. 12:3).
  - b. My proper attitude is not conceit, but fear (Rom. 11:20).
2. Is nothing.
  - a. I have no claim to instruction (1<sup>st</sup> Cor. 7:10).
  - b. I have no claim to labor (1<sup>st</sup> Cor. 15:10).
  - c. I have no claim *even to my being* (1<sup>st</sup> Cor. 15:10).
3. (True) Something.
  - a. A living stone, choice and precious in the sight of God (1<sup>st</sup> Pet. 2:4,5).
  - b. A people for God's own possession (1<sup>st</sup> Pet. 2:9).
  - c. I have worth in God's sight (Matt. 6:26; 10:30,31; Lk. 12:24).

C. Religious self-deception (Jms. 1:26).

1. Religious. No internal change takes place. Only externals, but they are not lasting. He forgets what kind of person he used to be, and so he returns to being that person. He is stained by the world. He does not set aside his filthiness and wickedness.
2. Doers. Internal changes occur, as He works within us to will and to do of His good pleasure (Phil. 2:13). Character produces work. Fruit is born (Matt. 3:8; 7:16,20). The result of these internal changes is that I now can produce external deeds (Jms. 1:22).
3. Pure and undefiled religion. We are concerned for the welfare of others, and are not just out to please ourselves (Rom. 15:1). We keep ourselves unstained by the world (Jms. 1:27; Rev. 3:4).

D. Spiritual self-deception (1<sup>st</sup> Jn. 1:8).

1. Have no sin (Job 15:14-16; Rom. 3:10ff,23; Jms. 3:2).
2. Confess our sin (1<sup>st</sup> Jn. 1:9; Ps. 32:5; 51:1-4; Prov. 28:13).
3. Ultimately have no sin (Matt. 5:48; Heb. 12:23; Phil. 3:12,15).

VI. Closing Principles

- A. Our message is one of truth (1<sup>st</sup> Thess. 2:3).
- B. Deception is a particular vulnerability for women (1<sup>st</sup> Tim. 2:14).
- C. Evil is progressive, and centers in deception (2<sup>nd</sup> Tim. 3:13).
- D. Our great example is Christ (1<sup>st</sup> Pet. 2:22).

# The Doctrine of Examples

- I. Introduction & Definition
  - A. Greek Vocabulary.
    - 1. δείγμα <sup>#1164</sup>: *a thing shown, specimen, example.*
    - 2. υπόδειγμα <sup>#5262</sup>: *example.*
    - 3. τύπος <sup>#5179</sup>: *type, pattern.*
    - 4. υπογραμμός <sup>#5261</sup>: *under-writing, writing copy, example.*
  - B. The teaching of the Word of God does not only consist of verbal instruction, but also must feature a living example (Matt. 23:1-4; Rom. 2:21-23; 2<sup>nd</sup> Tim. 3:10,11).
- II. The Christian Way of Life is an imitative life of following Christ.
  - A. We must deny ourselves and take up our cross in order to follow Christ (Matt. 16:24).
  - B. Obedience to the Will of God is the orientation of our walk (Jn. 5:30; 6:38; 20:21).
  - C. Humble service on behalf of other believers is the hallmark of our walk (Jn. 13:15; Phil. 2:5-8).
  - D. Love for one another is the motivation for our walk (Jn. 13:34; Eph. 5:1,2).
  - E. Building up one another is the goal of our walk (Rom. 15:1-3).
  - F. We must endure all suffering for the Father's purpose (1<sup>st</sup> Pet. 2:21ff.; Heb. 12:2).
- III. Spiritual leaders must be imitators of Christ so that their flock can imitate them (1<sup>st</sup> Cor. 11:1; 1<sup>st</sup> Thess. 1:6; Heb. 13:7).
  - A. The Old Testament prophets stand as an example for believers today to imitate (Jms. 5:10).
  - B. The New Testament apostles also stand as examples for believers today to imitate (1<sup>st</sup> Cor. 4:16; 2<sup>nd</sup> Thess. 3:7,9; Phil. 4:9).
  - C. Pastor-Teachers also stand as examples for believers to imitate (1<sup>st</sup> Tim. 4:12; 1<sup>st</sup> Pet. 5:3).
  - D. Believers stand as examples for younger believers to imitate (1<sup>st</sup> Thess. 1:7; Phil. 3:17).
- IV. Sinfulness can also be imitated, and therefore negative examples are given for our warning (Deut. 18:9; Prov. 22:24,25; 3<sup>rd</sup> Jn. 11).
  - A. Sodom & Gomorrah are eternal examples for our warning (2<sup>nd</sup> Pet. 2:6; Jude 7).
  - B. The Exodus generation is a negative example for our warning (1<sup>st</sup> Cor. 10:6-11; Heb. 4:11).

# Exceeding What is Written

- I. Introduction—1<sup>st</sup> Cor. 4:6
  - A. The Word of God is written for our instruction (1<sup>st</sup> Cor. 10:11).
  - B. Living examples are essential for students of God's Word to not "go beyond" what has been written (1<sup>st</sup> Cor. 4:6).
    - 1. μάθητε Aor.act.subj. μανθάνω #3129: *to learn*. You might learn.
    - 2. Μὴ ὑπὲρ #5228: *above, beyond, over*.
    - 3. ἃ γέγραπται perf.pass.ind. γράφω #1125: *to write*.
- II. Development—Boasting
  - A. Failure to learn from what has been written, and failure to learn from the Godly example our leaders have set, produces a comparative arrogance (1<sup>st</sup> Cor. 4:6).
    - 1. φυσιώω #5448: *to inflate, blow up, puff up, make proud*.
    - 2. This arrogance compares believer against believer and contemplates eternal standing before God (1<sup>st</sup> Cor. 4:6-8; cf. Matt. 20:21-23).
  - B. Three rhetorical questions illustrate the folly of the Corinthians' boasting (1<sup>st</sup> Cor. 4:7).
    - 1. Who regards you as superior? Is this human opinion, or God's final judgment?
    - 2. What do you have that you did not receive? (Jn. 3:27; Jms. 1:17)
    - 3. Assuming that everything you have you received from God: Why do you boast as if you had not received it? (Eph. 2:9)
  - C. The Corinthians were convinced that they were ready to enter into eternity with full reward (1<sup>st</sup> Cor. 4:8).
    - 1. Filled. κορέννυμι #2880: *to satiate, sate, satisfy* (Acts 27:38; 1<sup>st</sup> Cor. 4:8).
    - 2. Rich. πλουτέω #4147: *to be rich, have abundance* (cf. Rev. 3:17).
    - 3. Kings. βασιλεύω #936: *to be king, to reign*. cf. συμβασιλεύω #4821 1<sup>st</sup> Cor. 4:8 & 2<sup>nd</sup> Tim. 2:12.
- III. Conclusion (Phil. 3:12-15)
  - A. No believer ought to consider that he has "earned" any reward at the Judgment Seat of Christ.
  - B. Every believer ought to have the mental attitude that continues to reach forward.
    - 1. This was Paul's example.
    - 2. This was Christ's example.
    - 3. This is "the standard to which we have attained."



# The Doctrine of Exhortation

## I. Introduction & Definition

A. Greek Vocabulary: παρά <sup>#3844</sup> *beside* + καλέω <sup>#2564</sup>: *to call*.

1. παρακαλέω <sup>#3870</sup>: *to implore, exhort, comfort, encourage*. (109x)
2. συμπαρακαλέω <sup>#4837</sup>: *to exhort together, comfort with others*. (1x: Rom. 1:12)
3. παράκλησις <sup>#3874</sup>: *exhortation, comfort, encouragement*. (29x)
4. παράκλητος <sup>#3875</sup>: *advocate, helper*. (5x: Jn. 14:16,26; 15:26; 16:7; 1<sup>st</sup> Jn. 2:1).

B. English Vocabulary:

1. Implore: *to call upon in supplication*: beseech; *to call or pray for earnestly*: entreat.
2. Exhort: *to incite by argument or advice*: urge strongly.
3. Comfort: *to give strength and hope to*: cheer; *to ease the grief or trouble of*: console.
4. Encourage: *to inspire with courage, spirit, or hope*: hearten; *to spur on*: stimulate.

C. The basic idea of παρακαλέω is to come alongside. Whether the person is imploring, exhorting, comforting, or encouraging, they are coming alongside another person in order to minister.

D. Although an exhortation can parallel a command (2<sup>nd</sup> Thess. 3:12), it is generally given instead of a command (Philem. 8-10).

## II. The Work of God as our Exhorter, Comforter, Encourager.

A. God the Father is our provision of παράκλησις (2<sup>nd</sup> Cor. 1:3-7; 2<sup>nd</sup> Thess. 2:16,17).

B. The Holy Spirit is our earthly παράκλητος (Jn. 14:16,26; 15:26; 16:7).

C. Jesus Christ is our heavenly παράκλητος (1<sup>st</sup> Jn. 2:1).

## III. The Word of God as our Exhorter, Comforter, Encourager (Rom. 15:4,5).

A. As it is written under the inspiration of the Holy Spirit (Heb. 12:5 (Prov. 3:11,12); 13:22).

B. As it is taught by faithful Pastors/Evangelists (Lk. 3:18; Acts 4:36; 11:23; 13:15; 15:31,32; 20:1,2; 1<sup>st</sup> Thess. 2:3,11; 1<sup>st</sup> Tim. 4:13; 6:2; 2<sup>nd</sup> Tim. 4:2; Tit. 1:9; 2:15; 1<sup>st</sup> Pet. 5:12).

C. As the fellowship of the Word encourages reciprocally (Rom. 1:12; 2<sup>nd</sup> Cor. 1:3-7; 2:7,8; 7:4-7,13; 1<sup>st</sup> Thess. 4:18; 5:11,14; Heb. 3:13; 10:25).

D. As good reports are received from other geographical locations (Eph. 6:22; Col. 4:8; 1<sup>st</sup> Thess. 3:2).

E. Spiritually gifted believers as exhorters, comforters, encouragers (Rom. 12:8 cf. the exhorting role of NT prophets 1<sup>st</sup> Cor. 14:3,31).

## IV. Subjects for New Testament Exhortation

A. Present your bodies a living and holy sacrifice (Rom. 12:1).

B. Strive together with me in your prayers (Rom. 15:30; 1<sup>st</sup> Tim. 2:1).

C. Keep an eye on, and turn away from those who cause dissensions (Rom. 16:17).

D. You all agree, and be made complete (1<sup>st</sup> Cor. 1:10; Phil. 4:2).

E. Be imitators of faithful spiritual leaders (1<sup>st</sup> Cor. 4:16), and be in subjection to them (1<sup>st</sup> Cor. 16:15,16).

F. Walk in a manner worthy of your calling (Eph. 4:1).

G. Excel still more (1<sup>st</sup> Thess. 4:1,10).

H. Admonish, encourage, help, & be patient (1<sup>st</sup> Thess. 5:14).

I. Work in order to eat (2<sup>nd</sup> Thess. 3:10-15).

J. For sensible youth (Tit. 2:6).

K. Abstain from fleshly lusts (1<sup>st</sup> Pet. 2:11).

L. Contend earnestly for the faith (Jude 3).

# The Family of Believers in the Dispensation of the Church

1. Doing the will of God the Father (by believing in Jesus Christ, Jn. 6:29) is what enters us into our new family relationship in Christ (Matt. 12:46-48).
  - a. Our new family relationship means we must come out and be separate from unbelievers (2<sup>nd</sup> Cor. 6:18), and live lives of purity among our fellow believers (1<sup>st</sup> Tim. 5:1,2).
  - b. Our new family relationship in Christ may spark open hatred on the part of our natural family (Matt. 10:21,35,36). Consequently, we must rightly distinguish our priorities (Matt. 10:37).
  - c. Our new family relationship can even overcome former adversarial relationships (Acts 9:17; 22:13).
2. Do not call anyone on earth your father, for One is your Father (Matt. 23:9).
  - a. Yet, Paul became the Corinthians' father (1<sup>st</sup> Cor. 4:15).
    - 1) Timothy was his beloved and faithful child (1<sup>st</sup> Cor. 4:17; Phil. 2:22).
    - 2) Titus was his "true child in a common faith" (Tit. 1:4).
    - 3) Onesimus was his begotten child (Philem. 10), as was "brother" Philemon at one time (Philem. 19,20).
    - 4) Paul became the "nursing mother" of the Thessalonians (1<sup>st</sup> Thess. 2:7), and entered into a second labor with the Galatians (Gal. 4:19).
  - b. New Testament examples of family vocabulary.
    - 1) Brother or sister (1<sup>st</sup> Cor. 7:15; Jms. 2:15); brethren (Acts 1:15,16; 6:3; & often).
    - 2) Sister Phoebe (Rom. 16:1).
    - 3) Sosthenes our brother (1<sup>st</sup> Cor. 1:1).
    - 4) Apollos our brother (1<sup>st</sup> Cor. 16:12).
    - 5) Timothy our brother (2<sup>nd</sup> Cor. 1:1).
    - 6) Titus my brother (2<sup>nd</sup> Cor. 2:13).
    - 7) Tychicus, the beloved brother (Eph. 6:21).
3. Our new family relationship means we must handle our own matters and not go outside the family (1<sup>st</sup> Cor. 6:6).
4. Our family as children of God the Father motivates our integrity love and and orients us to the Father's standard of perfection (Matt. 5:43-48).

# Fornication

## I. Introduction & Definition

### A. English terminology

1. fornication: n. (14<sup>th</sup> cent) *consensual sexual intercourse between two persons not married to each other*. Late Latin *fornicatus*, past participle of *fornicare* to have intercourse with prostitutes, from Latin *fornic-*, *fornix* arch, vault, brothel.
2. adultery: voluntary sexual intercourse between a married man and someone other than his wife or between a married woman and someone other than her husband.
3. harlotry: *sexual profligacy; prostitution*. Lev. 19:29
4. incest: *sexual intercourse between persons so closely related that they are forbidden by law to marry*.
5. bestiality: *sexual relations between a human being and a lower animal*.
6. homosexuality: *sexual intercourse between persons of the same sex*.

Note: the overall concept is fornication: sexual contact outside of the marriage covenant. Every other term is a subcategory of fornication.

### B. Hebrew terminology

1. זָנָה <sup>#2181</sup>: *commit fornication; be a harlot*; זְנוּנוּיִם <sup>#2183</sup>: *fornication*; זְנוּת <sup>#2184</sup>: *fornication*; תִּזְנוּת <sup>#8457</sup>: *fornication*. ptc. זֹנֶה <sup>#2184</sup>: *harlot*.
2. נָאַף <sup>#5003</sup>: *commit adultery*; נִיּוּף <sup>#5004</sup>: *adultery*.

### C. Greek terminology

1. πορνεία <sup>#4202</sup>: *illicit sexual intercourse; fornication*; πορνεύω <sup>#4203</sup>: *to commit fornication*; πόρνη <sup>#4204</sup>: *harlot*; πόρνος <sup>#4305</sup>: *male fornicator*.
2. μοιχάω <sup>#3429</sup> & μοιχεύω <sup>#3431</sup>: *to commit adultery*; μοιχεία <sup>#3430</sup>: *adultery*; μοιχός <sup>#3432</sup>: *adulterer*; μοιχαλίσ <sup>#3428</sup>: *adulteress*.

D. Marriage was designed by God as the perfect Divine provision for mankind's sexual needs (1<sup>st</sup> Cor. 7:2).

## II. Development & Application

### A. Godly sexual activity satisfies (Prov. 5:15–19), but sinful sexual activity does not (Prov. 5:20–23).

1. A wife is a protected and tended (cistern, well) provision for sexual activity (water) (v.15).
2. A husband's sexual activity (water) must be conserved & dedicated to his own wife (v.16) and not allowed to flow in an uncontrolled manner (v.17).
3. This is the pattern for sexual health (v.18a) and youthful perspective (v.18b).
4. Marital sexual activity becomes legitimately intoxicating (v.19). שָׁגָה <sup>#7686</sup>: *swerve, meander, reel or roll in drunkenness*.
5. Failure to pursue marital "intoxication" leads to extramarital intoxication (v.20). See the vital link between "flee" and "pursue" (2<sup>nd</sup> Tim. 2:22).
6. No matter how sneaky the adulterer thinks he is, God is always aware (v.21; 1<sup>st</sup> Thess. 4:6; Heb. 4:13; 13:4).
7. Fornication is spiritually and mentally enslaving (v.22 cf. Heb. 12:1).
8. Unrepentant fornication leads to the Sin Unto Death (v.23; 1<sup>st</sup> Jn. 5:16).

### B. Passing pleasures of sin (Heb. 11:25).

1. πρόσκαιρος <sup>#4340</sup>: lasting only for a time, *temporary, transitory* (Matt. 13:21; 2<sup>nd</sup> Cor. 4:18).
2. ἀπόλαυσις <sup>#619</sup>: having the benefit of something, and so enjoying it, *enjoyment* (1<sup>st</sup> Tim. 6:17).
3. ἁμαρτία <sup>#266</sup>: *sin*, missing the mark.

### C. Explicit Biblical Instructions

1. The 7<sup>th</sup> Commandment: Thou shalt not commit adultery.
  - a. לֹא תִנָּאֵף <sup>#5003</sup>: *lo' tin'aph*.
  - b. neg.part. לֹא <sup>#3838</sup> + qal.imperf. נָאַף <sup>#5003</sup>: *commit adultery*.
  - c. With the imperfect, especially with 2ps, לֹא <sup>#5003</sup> *lo'* expresses a prohibition.
2. Levitical Code Civil Punishments (Lev. 20:10–16)
  - a. The penalty for extramarital fornication is death for all participants (v.10).
  - b. The penalty for incestuous fornication is death for all participants (vv.11,12). This alternative/variant/deviant preference is called a תֵּבֵל <sup>#8397</sup>: *confusion, violation of nature* (Lev. 18:23; 20:12).
  - c. The penalty for homosexual fornication is death for all participants (v.13). This alternative/variant/deviant preference is called a תּוֹעֵבָה <sup>#8441</sup>: *abomination* (Lev. 18:22; Prov. 6:16).

- d. The penalty for incestuous polygamy is death for all participants (v.14 cf. 18:17,18).
- e. The penalty for bestial fornication is death for all participants (vv.15,16).
- f. Rampant sexual promiscuity in a land defiles the physical geography itself (Lev. 18:24-28).
- 3. 5 Passages from Proverbs (Prov. 2:16-19; 5:3-23; 6:24-35; 7:6-27; 9:13-18)
  - a. Proverbs 2. The believer walking according to wisdom will be delivered from the evil man (Prov. 2:12-15), and the strange woman (Prov. 2:16-19), and will enjoy God's blessings with good men & women (Prov. 2:20-22).
  - b. Proverbs 5
    - 1) The seductress is seductive (v.3).
    - 2) Only spiritually, through wisdom, does the believer see the ugliness of it (vv.4-6).
    - 3) Extremity is the key (v.8), as proximity is the danger (vv.9-14).
    - 4) Marriage is God's provision for sexual blessing and happiness (vv.15-19; Song of Solomon; 1<sup>st</sup> Cor. 7:2-5).
    - 5) There is no secrecy from God's judgment (vv.20-23).
  - c. Proverbs 6 stresses the foolishness (lack of wisdom) of the man who goes to the harlot or the adulteress (Prov. 6:20-35).
    - 1) Wisdom teaches and guards the believer (vv.20-23).
    - 2) The foolishness of fornication denies consequences, when the consequences are inescapable (vv.24-35).
  - d. Proverbs 7
    - 1) Having a one-spirit relationship with the Lord helps defend the believer against the one-flesh relationships of sexual immorality (vv.1-5; 1<sup>st</sup> Cor. 6:15-20).
    - 2) Solomon uses the example of a foolish young man to teach his sons (vv.6-27).
    - 3) The warning is summarized (vv.24-27). She has had many victims before you, and will have many more after you.
  - e. Proverbs 9 contrasts the gracious, life-giving provision of Wisdom (vv.1-12) with the lustful, life-stealing enticement of Folly (vv.13-18). The Message contrasts "Lady Wisdom" with "Madame Whore."

#### D. Case examples

- 1. Homosexual fornication is illustrated by the Sodomites (Gen. 19) and gives us the term sodomy to this day.
- 2. Incestual fornication is illustrated by Lot's daughters (Gen. 19:30-38).
- 3. Extramarital fornication (adultery) is illustrated by David & Bathsheba (2<sup>nd</sup> Sam. 11).

### III. Summary & Conclusion (1<sup>st</sup> Cor. 6:9-20)

- A. Whatever sexual and nonsexual sins committed as an unbeliever are taken care of by the blood of Jesus Christ at the moment of salvation (1<sup>st</sup> Cor. 6:9-11).
- B. After salvation, the goal of believers is to volitionally serve the Lord (all things profitable), and not any other master (1<sup>st</sup> Cor. 6:12).
- C. The Lord's work of Redemption benefitted not only soul and spirit, but also the body (1<sup>st</sup> Cor. 6:13-20).
  - 1. We have the promise of the resurrection to look forward to (v.14).
  - 2. We are espoused in marriage to Christ (v.15a). We presently function in a one-spirit relationship with Him (v.17).
    - a. Only sexual relations that portray our union to Christ are acceptable.
    - b. Sex outside of marriage defiles that image (v.15b,16).
  - 3. Sexual sin is unique among all other forms of sin in that fornication produces bodily defilement (v.18 cf. 2<sup>nd</sup> Cor. 7:1).
  - 4. God the Father purchased us with the blood of His Son, and designated us as a temple of the Holy Spirit. Therefore, we are exhorted to use our bodies for the Father's glory (v.20).

# The Geographic Will of God

A practical application of Divine Guidance (as taught by  
Pastor-Teacher Robert B. Thieme, Jr.)

A practical application of Thelematology (as taught by  
Pastor-Teacher Robert L. Bolender, Jr.)

1. God is omnipresent, but designed humanity to be monopresent (Ps. 139:7-12).
2. God is interested not only in what we do, but how (Jude 15) and where (Gen. 12:1) we do it.
3. God directs the placement of His instruments where He wants them and when He wants them there (Gen. 3:9; 4:9; 16:8; 31:13 etc.).
4. Human effort to thwart the geographic will of God can be thought of as Operation Jonah (Jon. 1:2-3).
5. When a human being intends to not go somewhere he must be willing to be overruled (John 7:8-9).
6. When a human being intends to go somewhere he must be willing to be overruled (2<sup>nd</sup> Cor. 1:15-17).
7. Every mechanical process for determining the will of God is applicable for making geographic decisions in the Christian Way of Life.

## R.B. Thieme's Steps

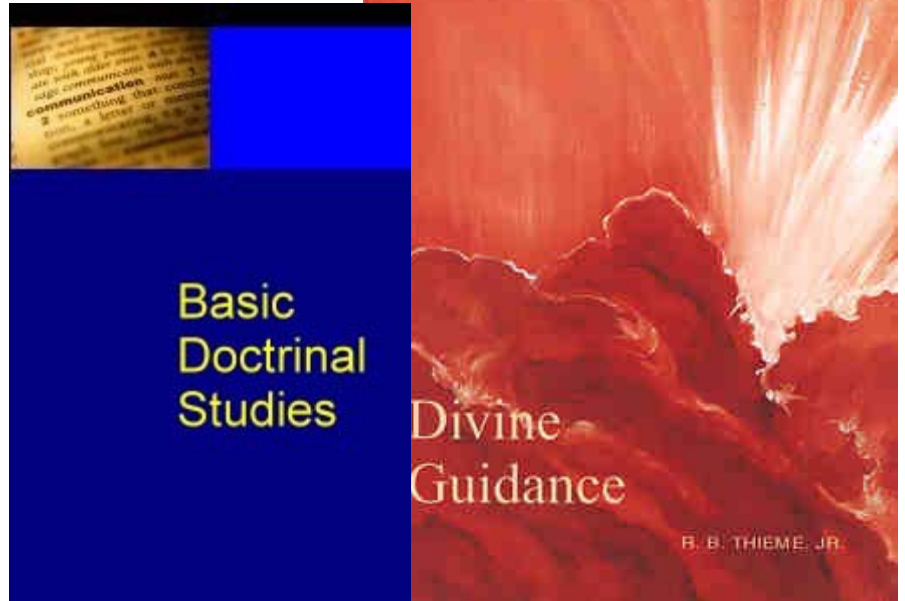
(From Divine Guidance, all refs from Acts 11)

- A. Guidance through prayer (v.5)
- B. Guidance through the right lobe of the soul (v.6)
- C. Guidance through God's Word (vs. 7-10)
- D. Guidance through providential circumstances (v.11)
- E. Guidance through the filling of the Holy Spirit (v.12)
- F. Guidance through comparison of events (vs.13-15)
- G. Guidance through recalling Scripture (v.16)

## R.L. Bolender's Steps

(from Thelematology)

1. Study to show yourself approved (2<sup>nd</sup> Tim. 2:15).
2. Consult the wisdom of elders (Ex. 18:19; Prov. 1:5; Acts 8:34; 18:24).
3. Ask the Father in prayer (Jas. 1:5; 3:17; Prov. 2:3-7).
4. Consider carefully providential circumstances, and evaluate them according to Biblical understanding of God's will (Acts 8:36; 11:11; 2<sup>nd</sup> Kgs. 7:8-9; 1<sup>st</sup> Sam. 24:4).
5. Examine your heart motivation (1<sup>st</sup> Cor. 2:16; 1<sup>st</sup> Jn. 5:15; 2<sup>nd</sup> Sam. 7:3).



# The Gospel

## I. Introduction & Definition

- A. Gospel: Middle English, from Old English *gōdspel* (*gōd* = good + *spell* = tale).
  - 1. often capitalized: the message concerning Christ, the kingdom of God, and salvation.
  - 2. capitalized: one of the first four New Testament books telling of the life, death, and resurrection of Jesus Christ; also: a similar apocryphal book.
- B. εὐαγγέλιον <sup>#2098</sup>: *gospel, good news*. (εὖ adv. *well* + ἀγγέλλω *to announce*) Used 77x in the NT.
  - 1. εὐαγγελίζω <sup>#2097</sup>: *to bring good news, to proclaim glad tidings*. Used 54x in the NT.
  - 2. εὐαγγελιστής <sup>#2099</sup>: *a bringer of good tidings, evangelist*. Used 3x in the NT.
  - 3. Other terms: ἀγγέλλω <sup>#32</sup>, ἄγγελος <sup>#32</sup>, ἀγγελία <sup>#31</sup>.
- C. בָּשָׂר <sup>#1319</sup>: *to bear news, good news* & בִּשְׂרָה <sup>#1309</sup>: *news, good news, tidings*.

## II. Descriptions of the Gospel (εὐαγγέλιον <sup>#2098</sup>)

- A. The Gospel of the Kingdom (Matt. 4:23; 9:35; 24:14; Lk. 16:16).
- B. The Gospel of Jesus Christ, the Son of God (Mark 1:1). The Gospel of His Son (Rom. 1:9). The Gospel of Christ (Rom. 15:19; 1<sup>st</sup> Cor. 9:12; 2<sup>nd</sup> Cor. 2:12; 9:13; 10:14; Gal. 1:7; Phil. 1:27; 1<sup>st</sup> Thess. 3:2). The Gospel of our Lord Jesus (2<sup>nd</sup> Thess. 1:8).
- C. The Gospel of God (Mark 1:15; Rom. 1:1; 15:16; 2<sup>nd</sup> Cor. 11:7; 1<sup>st</sup> Thess. 2:2,8,9; 1<sup>st</sup> Pet. 4:17).
- D. The Gospel of Peace (Acts 10:36; Eph. 6:15).
- E. The Gospel of the Grace of God (Acts 20:24).
- F. My Gospel (Rom. 2:16; 16:25; 2<sup>nd</sup> Tim. 2:8). Our Gospel (2<sup>nd</sup> Cor. 4:3; 1<sup>st</sup> Thess. 1:5; 2<sup>nd</sup> Thess. 2:14).
- G. The Gospel of your Salvation (Eph. 1:13).
- H. The Glorious Gospel of the blessed God (1<sup>st</sup> Tim. 1:11).

## III. Subjects of Evangelizing (εὐαγγελίζω <sup>#2097</sup>)

- A. The Kingdom of God (Lk. 4:43; 8:1; 16:16).
- B. Jesus the Christ (Acts 5:42). Jesus (Acts 8:35). The Lord Jesus (Acts 11:20). Jesus and the resurrection (Acts 17:18). His Son (Gal. 1:16).
- C. The Word (Acts 8:4; 1<sup>st</sup> Cor. 15:2; 1<sup>st</sup> Pet. 1:25 (ῥῆμα <sup>#4487</sup>). The Word of the Lord (Acts 15:35).
- D. The Promise Made to the Fathers (Acts 13:32).
- E. Good things (Rom. 10:15).
- F. The Faith (Gal. 1:23).
- G. Peace (Eph. 2:17).
- H. The unfathomable riches of Christ (Eph. 3:8).
- I. An eternal Gospel (Rev. 14:6).

## IV. The Old Testament Gospel

- A. God preached the Gospel to Abraham (Gal. 3:8).
  - 1. προεὐαγγελίζομαι <sup>#4283</sup>: *to announce glad tidings beforehand*.
  - 2. Gospel messages prior to the completed work of Jesus Christ consisted of redemption promises of increasingly developed clarity.
    - a. The Seed of the Woman (Gen. 3:15) was the Protevangelium.
    - b. The God of Shem (Gen. 9:26) increased the clarity.
    - c. The Abrahamic Covenant (Gen. 12:1-3) confirmed to Isaac (Gen. 26:3,4) and Jacob (Gen. 28:13-15) increased the clarity. (The God of Abraham, Isaac, and Jacob (Ex. 3:6))
    - d. The scepter of Judah (Gen. 49:10), and the line of David (2<sup>nd</sup> Sam. 7:12-16) increased the clarity.
    - e. The virgin birth (Isa. 7:14) in Bethlehem (Mic. 5:2) increased the clarity.
- B. The Old Testament demonstrates that—when viewed subjectively—good news is often relative to the attitude of the recipient (1<sup>st</sup> Sam. 4:17; 31:9; 2<sup>nd</sup> Sam. 4:10; 18:19,20,26,31).

- C. The Old Testament also demonstrates that the “most good” good news in the entire world is the good news of Salvation (1<sup>st</sup> Chr. 16:23 || Ps. 96:2; Ps. 40:9; Isa. 40:9; 41:27; 52:7; 60:6; 61:1; Nah. 1:15).
  - 1. This good news is worthy of the Lord’s world-wide praise (1<sup>st</sup> Chr. 16:23 || Ps. 96:2).
  - 2. The good news is worthy of the Father’s heavenly praise (Ps. 40:9; cf. 22:22,25).
  - 3. Israel will be the world’s evangelist nation during the Millennial reign of Jesus Christ (Isa. 40:9). During the Millennial reign of Jesus Christ on earth, the Gentiles will bring their wealth and return with the Gospel (Isa. 60:6).
  - 4. The good news is possible because of the one and only messenger who accomplished what no one else could do (Isa. 41:27). He came with good news and proclaimed it publicly (Isa. 61:1; Lk. 4:16-21).
  - 5. From the perspective of Israel, salvation and the reign of God on earth are one and the same (Isa. 52:7). (Note: from the perspective of the Church, salvation and the heavenly position of the Bride are one and the same, 2<sup>nd</sup> Tim. 2:10).
- V. The Dispensation of Israel: Age of the Incarnation was announced through angelic evangelism (Lk. 1:19; 2:10). The Dispensation of Israel: Age of Tribulation will likewise feature angelic evangelism (Rev. 14:6).
- VI. The Gospel of the Kingdom
  - A. John the Baptizer and the Lord Jesus Christ preached the Gospel of the Kingdom (Matt. 3:2; 4:23; 9:35; Lk. 3:18; 4:43; 8:1; 16:16; 20:1). The Twelve were likewise commissioned to preach the Gospel of the Kingdom (Lk. 9:2,6).
  - B. The Gospel of the Kingdom during the Dispensation of Israel: Age of the Incarnation was 1<sup>st</sup> Advent fulfillment of Isaiah’s prophecies (Matt. 11:5; Lk. 4:18; 7:22; Isa. 61:1).
  - C. The Gospel of the Kingdom will be preached during the Dispensation of Israel: Age of Tribulation (Matt. 24:14). Every nation will be covered in this world-wide evangelism (Mark 13:10).
- VII. Applications of the Gospel during the Dispensation of the Church.
  - A. The ministry of the Gospel is a sacrificial ministry (Mark 8:35; 10:29).
  - B. The ministry of the Gospel of Jesus Christ is a simple ministry for believers, and does not require any “cleverness” of speech (1<sup>st</sup> Cor. 1:17). The Gospel requires believers to be living examples of the verbal message (1<sup>st</sup> Thess. 1:5; 2:8).
  - C. The ministry of the Gospel of Jesus Christ is a family ministry in which the evangelist becomes the spiritual father of the one being saved (1<sup>st</sup> Cor. 4:15; Philem. 10). This evangelistic labor is followed by edification labor (Gal. 4:20).
  - D. Believers need to conduct their lives in such a way as to not cause a hindrance to the Gospel of Jesus Christ (1<sup>st</sup> Cor. 9:12).
  - E. Ministers of the Gospel of Jesus Christ ought to be supported by born-again believers in the Lord Jesus Christ (1<sup>st</sup> Cor. 9:14).
  - F. The ministry of the Gospel of Jesus Christ during the Dispensation of the Church is a ministry to Jews & Gentiles alike (Acts 8:12,25,35,40; 15:7; Eph. 3:6,8).
  - G. The ministry of the Gospel to Jewish people is a ministry of identifying Jesus as the Jewish Messiah (Acts 5:42).
  - H. The ministry of the Gospel should spread and multiply through persecution (Acts 8:4).
  - I. The ministry of the Gospel of Jesus Christ during the Dispensation of the Church is a ministry which places a priority on making disciples (μαθητεύω <sup>#3100</sup>) (Acts 14:21; Matt. 28:19).
  - J. The ministry of the Word of God during the Dispensation of the Church is a ministry of teaching and evangelizing (Acts 15:35).
  - K. During the Dispensation of the Church some believers are especially gifted with the spiritual gift of Evangelist (εὐαγγελιστής) (Acts 21:8; Eph. 4:11; 2<sup>nd</sup> Tim. 4:5).
  - L. Believers should be eager to preach the Gospel, and not ashamed of the Gospel (Rom. 1:15,16).
  - M. Readiness to preach the Gospel of Jesus Christ is the all-important footgear for the Armor of God in the Dispensation of the Church (Eph. 6:15).

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\* Note that this is no longer the Gospel of the Kingdom, but the Gospel “concerning” or “about” (περὶ) the kingdom of God, and the name of Jesus Christ. This is an important transition from the Dispensation of Israel: Age of the Incarnation to the Dispensation of the Church: Age of the Apostles.

- N. The ministry of the Gospel of Jesus Christ is a priestly ministry for believers in the Dispensation of the Church (Rom. 15:16).
  - 1. The ministry of the Gospel is a mandatory ministry for every believer (1<sup>st</sup> Cor. 9:16,17).
  - 2. The ministry of the Gospel becomes a voluntary ministry when the grace orientation of the evangelist goes above and beyond any compulsion of the Lord's (1<sup>st</sup> Cor. 9:15,18-24).
- O. The content of the Gospel of Jesus Christ (1<sup>st</sup> Cor. 15:1-4).
  - 1. He died according to the Scriptures (v.3).
  - 2. He was raised on the third day according to the Scriptures (v.4).
- P. The Gospel of Jesus Christ is preached to the dead, that they might receive life (1<sup>st</sup> Pet. 4:6).
- Q. The primary activity of Satan in this dispensation is to veil the minds of the perishing, unbelieving ones so that they cannot see the light of the Gospel (2<sup>nd</sup> Cor. 4:3,4).
  - 1. The Gospel is veiled to the perishing ones. τοῖς ἀπολλυμένοις cf. 1<sup>st</sup> Cor. 1:18; 2<sup>nd</sup> Cor. 2:15; 2<sup>nd</sup> Thess. 2:10.
  - 2. The perishing are parallel to the unbelieving. ἄπιστος <sup>#571</sup>: *unfaithful, unbelieving*.
- R. The preaching of any “different” gospel preaches another Jesus through a different spirit (2<sup>nd</sup> Cor. 11:4). Such false gospels are the objects of God's cursing (Gal. 1:6-9).
- S. Believers in the Dispensation of the Church are expected to conduct themselves in a manner worthy of the Gospel of Jesus Christ (Phil. 1:27). Worthiness of the Gospel equals unity in faith.
- T. The confession of the Gospel of Christ motivates believers to pray and support one another (2<sup>nd</sup> Cor. 9:13-15).
- U. The Gospel of Jesus Christ is a trust given to believers in the Dispensation of the Church (1<sup>st</sup> Thess. 2:4; Gal. 2:7; 1<sup>st</sup> Cor. 9:17; 1<sup>st</sup> Tim. 1:11).



# The Doctrine of Headship

## I. Introduction & Definition

- A. Headship is the doctrinal understanding of God's design for functional leadership.
  - 1. Headship does not denote superiority.
  - 2. Headship does not denote independence.
- B. Greek terms. κεφαλή <sup>#2776</sup>: *head, chief, lord*. Used 75x NA27, 432x LXX.
- C. Hebrew terms. ראש <sup>#7218</sup> ro'sh: *head, chief, top, beginning*. Used 612x BHS
- D. [English](#) usage: 21 different definitions depending on the context and usage.

## II. Development & Application

- A. God the Father is the Head of Jesus Christ.
  - 1. First Corinthian development (1<sup>st</sup> Cor. 3:21-23; 11:3).
    - a. Headship contains an aspect of ownership (1<sup>st</sup> Cor. 3:21-23). Christ "belongs to" God (the Father).
    - b. Headship is a part of a channel or chain (1<sup>st</sup> Cor. 11:3).
      - 1) Christ is under a head and He Himself is also a head.
      - 2) Men are under a head and also heads over their wives.
  - 2. Gospel of John development (Jn. 5:17-23).
    - a. The Headship of the Father is a function of leadership oriented to the successful achievement of a particular work (Jn. 5:17).
    - b. The Headship of the Father and the co-working of the Son illustrates an equality of interest (work-partnership) in pursuing the successful achievement of a particular work (Jn. 5:18; Mt. 9:37-38; 1<sup>st</sup> Cor. 3:9; 16:10; 1<sup>st</sup> Thess. 3:2; 3<sup>rd</sup> Jn. 8).
    - c. The Headship of the Father demonstrates loving instruction and trusting delegation to the One in subjection (Jn. 5:19-20).
    - d. The Headship of the Father highlights His eternal purpose to honor the One in subjection (Jn. 5:23).
  - 3. The Headship of the Father and Subjection of the Son teaches a six-fold outline of Headship that can be summarized by the acronym **W.E.A.L.T.H.**.
    - a. **W**ork. Headship is a function of leadership necessary for getting any work done. The Head is actively and continuously working.
    - b. **E**quality. Headship recognizes an organic unity and equality with the body. Neither a headless body nor a bodiless head are good things.
    - c. **A**chievement. Headship and subjection are both needed for the achievement of the task at hand.
    - d. **L**oving instruction. Headship is a love application which provides demonstration instruction for the one in subjection.
    - e. **T**rust. Headship is a trust application which delegates work responsibility to the one in subjection.
    - f. **H**onor. Headship honors and promotes the honor of the one in subjection.
- B. Jesus Christ is the Head of the Church.
  - 1. Christ as Head of the Church provides the functional leadership for a head-body relationship (Eph. 1:22-23; Col. 1:18).
  - 2. Christ as the Head of the Church provides the functional leadership for the growth of the body (Eph. 4:15-16).
  - 3. Christ as the Head of the Church provides the functional leadership for Christian husbands to shepherd their wives (Eph. 5:22-33).
  - 4. Jesus Christ's Headship of the Church features **W.E.A.L.T.H.**.
- C. Jesus Christ is the Head of all rule and authority (Col. 2:10); and the Head of all things (Eph. 1:22).
- D. Husbands are the head of their wives.
  - 1. The Headship of the husband in marriage is a function of leadership oriented to the successful achievement of marital work (Gen. 2:15,18,20,23; 3:16).
  - 2. The husband and wife in marriage have an equality of interest in seeing this work done (1<sup>st</sup> Cor. 11:11-12).
  - 3. This work can only be achieved when the husband fulfills his headship function and the wife fulfills her subjection function (Eph. 5:22-33; Col. 3:18).
  - 4. The husband performs loving instruction for his wife (1<sup>st</sup> Cor. 14:35).
  - 5. The husband performs trusting delegation to his wife (Prov. 31:10-31).

6. The husband honors his wife (Prov. 31:29; 1<sup>st</sup> Pet. 3:7).
  7. Husbands' headship features **W.E.A.L.T.H.**.
  - E. Parents & children operate within a Divine authority structure, but they are not an illustration of headship.
    1. Parents have authority over their children (Gen. 2:24; 28:6-9; Dt. 21:18-21).
    2. Children are to be subject to their parents (Lk. 2:51). ὑποτάσσω <sup>#5293</sup>.
      - a. This is the same language as wives to their husbands and the church to Christ (Eph. 5:24).
      - b. The Scriptures do not employ the head & body metaphor to parents & children (Eph. 6:1).
    3. Parents' Biblical authority and the children's subjection is not a headship feature of **W.E.A.L.T.H.**.
      - a. Children were not provided for Adam as help-mates for his work assignment.
      - b. Children do not have an equality of interest in the parents' achievement of purpose. Children are trained up in order to engage in their own achievement of purpose as husbands and wives in their own generation.
      - c. Children do receive loving instruction (Prov. 1:8-9; Eph. 6:4), but they do not receive any trusting delegation of their parent's marital work.
      - d. Parents may choose to honor their children, but children are commanded to honor their parents (Ex. 20:12).
    4. Some **W.E.A.L.T.H.** principles may overlap with parenting principles, but that does not equate parenting to headship.
  - F. Masters & slaves, Rulers & nations, Pastors & local churches also operate within Divine authority structures, but they are not illustrations of headship.
    1. Slaves, nations, and local churches were not provided to Adam for the successful achievement of his work.
    2. These relationships are not organic bodies and are not Biblically portrayed as head/body metaphors.
    3. These relationships require functional leadership but not headship.
- III. Headless Individuals.
- A. God's grace supplies all our need (Phil. 4:19; Ps. 34:10).
  - B. God's provision is there for the asking (Jas. 1:5). What the Father provides and what the Father withholds is good and perfect (Jas. 1:17; Job 1:21).
  - C. God may test a believer during a time of lack, but in those conditions He becomes the provision for the need (Ps. 68:5; 146:9).
- IV. Summary & Conclusion
- A. 1 Cor. 14:33,40 God is a God of order, not confusion. This is observed in God's nature, God's creation, and God's plan.
  - B. He ordains leadership function for every human institution.
    1. Headship is functional leadership for those relationships that consist of an organic body or unity.
    2. God's nature and plan of order supplies functional leadership in realms other than organic bodies, but that functional leadership is not headship.
  - C. Summary:
    1. The Father and the Son are One (Jn. 10:30). Therefore there is an organic unity that requires headship for functional leadership.
    2. Christ and the Church are One Body (Rom. 12:4-5; 1<sup>st</sup> Cor. 12:12-13,20). Therefore there is an organic unity that requires headship for functional leadership.
    3. Husbands and wives are One (Gen. 2:24; Eph. 5:31). Therefore there is an organic unity that requires "headship" for functional leadership.
    4. Parents and children are not One. Order demands a functional leadership in a family, but that functional leadership is not "headship." There is no head/body metaphor that applies to parents and children.
    5. Nations are not an organic unity. Order demands a functional leadership in a nation, but that functional leadership is not "headship." There is no head/body metaphor that applies to rulers and nations.
    6. Local churches are not an organic unity—they are a part of the organic unity within Christ and the Church. Order demands a functional leadership in a local church, but that functional leadership is not "headship." There is no head/body metaphor that applies to pastors and local churches.
  - D. Conclusion: Headship is the functional leadership for the most intimate relationships in all existence.
    1. God the Father and God the Son.
    2. Christ and the Church.
    3. Husbands and wives in the Divine Institution of Marriage.

## How to Become Foolish

1. The enlightened life is the “foolish” life (Heb. 10:32-36).
2. The angelic conflict produces the “foolish” life (Heb. 10:32b).
  - a. Being a public spectacle through reproaches and tribulations (Heb. 10:33a).
  - b. Sharing in the public spectacle of others in Christ (Heb. 10:33b).
3. The “foolish” life abides in an eternal perspective (Heb. 10:34).
4. The “foolish” life confidence must not be thrown away (Heb. 10:35).
5. The “foolish” life is burdened to endure and achieve the Will of God (Heb. 10:36).
6. The foolishness of faithful believers will become even more stark as the grossness of iniquity increases in society (Hos. 9:7).

## *The Hyperballistic Christian Way of Life* (ὑπερβολή #5236 & ὑπερβάλλω #5235)

1. Sin becomes hyperballistic (“utterly sinful”) when it is shown as such through doctrine (Rom. 7:13).
2. Gifts, ministries and effects become hyperballistic (“still more excellent”) when shown as a function of love (1<sup>st</sup> Cor. 12:31).
3. Afflictions become hyperballistic (“excessive burdens”) when God is shown to be the object of faith (2<sup>nd</sup> Cor. 1:8-9).
4. The ministry of the Church is one of hyperballistic glory (2<sup>nd</sup> Cor. 3:10).
5. The weaknesses of our humanity serve to show the world the hyperballistic greatness of His power (2<sup>nd</sup> Cor. 4:7).
6. The eternal perspective orients us to the hyperballistic things “far beyond all comparison” (2<sup>nd</sup> Cor. 4:17).
7. Grace financial support becomes multiplied in the hyperballistic dimension of “surpassing grace” (2<sup>nd</sup> Cor. 9:14).
8. Increased angelic conflict goes with hyperballistic revelations (2<sup>nd</sup> Cor. 12:7).
9. Satanic agents will become hyperballistically motivated “beyond measure” (Gal. 1:13).
10. “God’s hyperballistic mega-dynamite power toward us” is consistent with the working of the strength of His might when He resurrected and exalted Jesus Christ (Eph. 1:19-23).
11. Our own walk in the newness of life and heavenly seating in Christ continues the hyperballistic riches of His grace in kindness throughout the ages to come (Eph. 2:6-7).
12. The hyperballistic love of Christ (for the Father) “which surpasses knowledge” is the pinnacle of our Christian walk whereby Members of the Church receive the filling of the Father (Eph. 3:19).

# The Judgment Seat of Christ

## I. Introduction & Definition

- A. Two terms for the Final Temporal-Life Examination that Members of the Church will face:
  - 1. Judgment Seat of Christ (2<sup>nd</sup> Cor. 5:10). βῆμα τοῦ Χριστοῦ. βῆμα <sup>#968</sup>: *a step, stepped dais, tribunal*.
  - 2. Judgment Seat of God (Rom. 14:10). βῆμα τοῦ Θεοῦ. Many mss. have βῆμα τοῦ Χριστοῦ here.
  - 3. Most conservative scholars equate the βῆμα τοῦ Θεοῦ with the βῆμα τοῦ Χριστοῦ since God the Father has given all judgment to the Son (Jn. 5:22).
- B. Final Temporal-Life Examinations that Members of the Church will not face:
  - 1. The Sheep & Goat Judgment (Matt. 25:31-46) judges believing Gentiles who live through the Tribulation and enter into the Millennial Kingdom of Jesus Christ.
  - 2. Wilderness Judgment of Israel (Ezek. 20:33-44; Mal. 3:2-6) judges believing Jews who live through the Tribulation and enter into the Millennial Kingdom of Jesus Christ.
  - 3. The First Resurrection “Resurrection of Life” Judgment (Rev. 20:4-6; Jn. 5:25-29) judges resurrected believers from the Dispensations of Gentiles, and Hebrews.
  - 4. Great White Throne Judgment “Resurrection of Judgment” (Rev. 20:11-15; Jn. 5:29) judges resurrected unbelievers from every Dispensation: Cain to the end of the Millennium.
- C. There is no Final Temporal-Life Examination which determines the salvation of any individual.
  - 1. The Judgment Seat of Christ will not determine whether the person goes to heaven or hell. Appearance before the Judgment Seat of Christ automatically presumes that person’s eternal life in Christ (Rom. 8:1).
  - 2. The Great White Throne will not determine whether the person goes to heaven or hell. Appearance before the Great White Throne automatically presumes that person’s eternal condemnation (Jn. 3:18,36).
  - 3. Everybody born “in Adam” is already slated to appear on the court docket for the Great White Throne.
  - 4. When a person places their faith in Christ, they are removed from the Great White Throne court docket and remanded to another court for their Final Temporal-Life Examination. For Members of the Church, their court docket is the Judgment Seat of Christ.

## II. Development & Application

- A. “Fruit” is a term which the Lord applies to the external evidence of the internal heart reality (Matt. 12:33-37). “Treasure” is a term the Lord applies to the heart itself (Matt. 6:21).
  - 1. Being precedes doing. Good trees bear good fruit, and bad trees bear bad fruit.
  - 2. Deeds—especially words—are fully rewarded.
- B. The Judgment Seat of Christ is the venue wherein the Church will be pleased to bend the knee and confess Righteousness and Strength in the Lord (Rom. 14:10-12; Phil. 3:10,11; Isa. 45:23,24).
  - 1. The believer who has the Doctrine of the Judgment Seat of Christ implanted within their soul is equipped to maintain a relaxed mental attitude concerning other believers (Rom. 14:1-4).
  - 2. Each believer lives for the Lord, and each believer is accountable as such (Rom. 14:7,8).
  - 3. Each believer will stand and “give a word” to God (Rom. 14:12).
- C. In the Church’s Final Temporal-Life Examination, each believer’s reward—or loss of reward—is established by the kind, quality, or nature of the building materials that each believer uses in edifying their fellow believers (1<sup>st</sup> Cor. 3:12,13).
  - 1. This Judgment is clearly an evaluation of work (ἔργον <sup>#2041</sup> 1<sup>st</sup> Cor. 3:13<sub>x2</sub>,14,15) and has no bearing on the believer’s salvation (1<sup>st</sup> Cor. 3:15).
  - 2. Although the work is broken down into six particular building materials (1<sup>st</sup> Cor. 3:12), the consequences of the fire evaluation results in two absolute results.
    - a. Each believer’s work will become evident (φανερός <sup>#5318</sup>), shown (δηλώω <sup>#1213</sup>), revealed (ἀποκαλύπτω <sup>#601</sup>), and quality tested (ὁποῖος <sup>#3697</sup> & δοκιμάζω <sup>#1381</sup>) (1<sup>st</sup> Cor. 3:13).
    - b. Some believers will have work which remains after the fire evaluation is applied (1<sup>st</sup> Cor. 3:14). Such fire-tested work results in reward (μισθός <sup>#3408</sup>).
    - c. Some believers will have work which is consumed by the fire evaluation (1<sup>st</sup> Cor. 3:15). Such fire-consumed work results in loss (v.3s.fut.pass.ind. ζημιόω <sup>#2210</sup>).
    - d. The two absolute results therefore make gold, silver, & precious stones rewardable building materials, and wood, hay, & stubble losable building materials.

3. The two absolute results will be manifest according to the desires of believers' hearts (τὰς βουλὰς τῶν καρδιῶν) when they were undertaking the work of edification (1<sup>st</sup> Cor. 4:4,5).
- D. The Church's Final Temporal-Life Examination places all of our bodily deeds into two absolute categories (2<sup>nd</sup> Cor. 5:6-10).
1. The Judgment Seat of Christ culminates the Christian Way of Life for believers who strive to be pleasing to God the Father and the Lord Jesus Christ (2<sup>nd</sup> Cor. 5:9).
  2. The Judgment Seat of Christ is a judgment of recompense. κομίζω #2865: *to receive* freq. of recompense (2<sup>nd</sup> Cor. 5:10; Eph. 6:5-9; Col. 3:22-25; Heb. 10:35-39).
  3. The standard for reward is an absolute standard of good or bad (2<sup>nd</sup> Cor. 5:10). (ἀγαθός #18 / φαῦλος #5337)
- E. The desires of the heart (1<sup>st</sup> Cor. 4:5) must be understood in light of the contrast between sparingly versus bountifully and grudgingly versus cheerfully (2<sup>nd</sup> Cor. 9:6-8).
- III. Summary & Conclusion—Believers will stand at the Judgment Seat of Christ in one of two different conditions (1<sup>st</sup> Jn. 2:28).
- A. Confidence (παρρησία #3954) brought about through a life of abiding in the Word of God and practicing the abundant life of His righteousness.
  - B. Shame (αἰσχύνω #153) brought about through a life of not abiding in the Word of God and not practicing the abundant life of His righteousness.
  - C. Each believer should desire παρρησία at the παρουσία of Jesus Christ.



The Bema "Judgment Seat" of Corinth

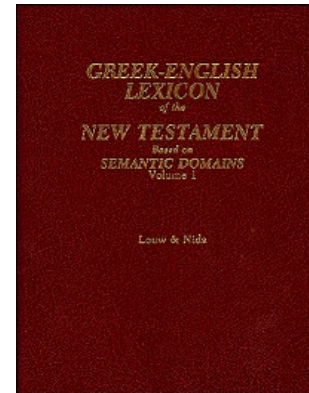
# Judgments and Viewpoints

## I. Introduction & Definition—From J.P. Louw & E.A. Nida

Greek-English Lexicon of the New Testament Based on Semantic Domains.

### 31. Hold a View, Believe, Trust (31.1–31.107).

- A. Have an Opinion, Hold a View (31.1–31.7)  
B. Hold a Wrong View, Be Mistaken (31.8–31.13)  
C. Agree, Consent (31.14–31.25)  
D. Acknowledge (31.26–31.28)  
E. Suppose, Think Possible (31.29–31.34)  
F. Believe To Be True (31.35–31.49)  
G. Accept As True (31.50–31.57)  
H. Change an Opinion Concerning Truth (31.58–31.81)  
I. Trust, Rely (31.82–31.101)  
J. Be a Believer, Christian Faith (31.102–31.107)
- A. (31.1) φρονέω<sup>1</sup> (Gal. 5:10)<sup>1</sup>; κρίνω<sup>d</sup> (Acts 15:19)<sup>2</sup>; λογίζομαι<sup>c</sup> (2<sup>nd</sup> Cor. 10:2; Lk. 22:37)<sup>3</sup>; ἡγέομαι<sup>a</sup> (Phil. 2:25)<sup>4</sup>; ἔχω<sup>c</sup> (Matt. 14:5; Lk. 14:19)<sup>5</sup>: to hold a view or have an opinion with regard to something—‘to hold a view, to have an opinion, to consider, to regard.’
- B. (31.2) λόγου ποιέομαι: (an idiom, literally ‘to make of reason’) to have an opinion based on some reason—‘to consider, to regard, to hold a view, to be of the opinion.’ (Acts 20:24)
- C. (31.3) γνώμη<sup>b</sup>, ἡς ἔ that which is regarded or considered to be the case—‘what is considered, opinion.’ (1<sup>st</sup> Cor. 7:40; Philem. 14)<sup>6</sup>
- D. (31.4) θέλω<sup>b</sup>: to have a particular view or opinion about something—‘to be of an opinion, to think something is so.’ (2<sup>nd</sup> Pet. 3:5)
- E. (31.5) λέγω ἐν ἑαυτῷ: (an idiom, literally ‘to speak to oneself’) to think about something without communicating the content to others—‘to think to oneself, to say to oneself’ (often used to introduce a direct quotation of one’s thoughts). (Matt. 9:3,21)
- F. (31.6) νοέω<sup>c</sup>: to be able to form some idea about—‘to be able to form an idea, to imagine.’ (Eph. 3:20)
- G. (31.7) ἵσταμαι ἐν τῇ καρδίᾳ: (an idiom, literally ‘to stand at the heart’) to continue to have an opinion—‘to keep on being of an opinion, to remain with an opinion, to continue in one’s views.’ (1<sup>st</sup> Cor. 7:37)



## II. Development & Application—Principles of Forming Judgments.

- A. Our judgment is formed by the Word of God.
1. Our judgment becomes sound judgment as the Word of God renews our mind and transforms us (Rom. 12:1–3).
  2. Our judgment will mature with our growth in Christ (1<sup>st</sup> Cor. 13:11).
  3. Our judgment is ultimately grounded upon the faithfulness of God to His own promises (Heb. 11:11).
- B. Our judgment allows us to apply the Word of God to specific circumstances of life (Lk. 7:43; Acts 15:19; 26:2; 1<sup>st</sup> Cor. 11:13).
1. Accurate Bible teaching will give us accurate judgment concerning the empty idolatry of this fallen world (Acts 19:27).
  2. Accurate Bible teaching will give us accurate judgment concerning the battle against personal sins in our daily life (Rom. 6:11).
  3. Accurate Bible teaching will give us accurate judgment concerning our spiritual leaders and their stewardship ministry towards us (1<sup>st</sup> Cor. 4:1; Phil. 2:29; 1<sup>st</sup> Thess. 5:13).

<sup>1</sup> φρονέω 1<sup>st</sup> Cor. 13:11; Acts 28:22; Phil. 1:7; 2:2<sub>x2</sub>; 3:15<sub>x2</sub>; 4:2; 2<sup>nd</sup> Cor. 13:11; Rom. 12:3\*,16; 15:5.

<sup>2</sup> κρίνω Lk. 7:43; Acts 13:46; 16:15; 26:8; 1<sup>st</sup> Cor. 10:15; 11:13; 2<sup>nd</sup> Cor. 5:14

<sup>3</sup> λογίζομαι Acts 19:27; Rom. 2:26; 6:11; 9:8; 1<sup>st</sup> Cor. 4:1.

<sup>4</sup> ἡγέομαι Acts 26:2; 2<sup>nd</sup> Cor. 9:5; Phil. 2:3,6; 3:7,8; 1<sup>st</sup> Thess. 5:13; 2<sup>nd</sup> Thess. 3:15; 1<sup>st</sup> Tim. 1:12; 6:1; Heb. 11:11,26; Jms. 1:2; 2<sup>nd</sup> Pet. 1:13; 3:15.

<sup>5</sup> ἔχω Matt. 21:26,46; Mk. 11:32; Phil. 2:29.

<sup>6</sup> γνώμη Acts 20:3; 1<sup>st</sup> Cor. 1:10; 7:25,40; 2<sup>nd</sup> Cor. 8:10; Rev. 17:17.

4. Accurate Bible teaching will give us accurate judgment concerning temporal life details and the surpassing value of spiritual life in Christ (Acts 20:24; Phil. 3:7,8; Heb. 11:26).
  5. Accurate Bible teaching will give us accurate judgment concerning the various trials that the Father supplies for our growth (Jms. 1:2).
  6. Accurate Bible teaching will give us accurate judgment concerning the Lord's timetable (2<sup>nd</sup> Pet. 3:15).
  7. We ought to show judgment regarding messages that we hear (1<sup>st</sup> Cor. 10:15 cf. Acts 17:11).
- C. Our judgments concerning our fellow believers.
1. Our judgment concerning one another reflects the manner in which we bear one another's burdens (Phil. 1:7).
  2. Our judgment will blend as we grow in the Lord towards like-mindedness (Rom. 12:16; 15:5; 1<sup>st</sup> Cor. 1:10; 2<sup>nd</sup> Cor. 13:11; Phil. 2:2; 3:15; 4:2).
  3. The Lord even supplies like-mindedness to the unbelievers as they unite together in their human judgment against His directive will (Rev. 17:17).
  4. Our judgment can be influenced negatively by tolerated iniquity within the congregation (Gal. 5:7-10).
  5. Our judgment towards erring believers must always be bound by our family relationship in Christ (2<sup>nd</sup> Thess. 3:15).
  6. We ought to show judgment regarding faithfulness for useful service (Acts 16:15; 2<sup>nd</sup> Cor. 8:10; 9:5; Phil. 2:25; 1<sup>st</sup> Tim. 1:12).
  7. Our judgment concerning others' spirituality (and others' judgment concerning our spirituality) may be flawed (Lk. 22:37; 2<sup>nd</sup> Cor. 10:2).
  8. Believers ought to look to their spiritual leaders for their judgment when controversies or uncertainties need to be resolved (Acts 28:21; 1<sup>st</sup> Cor. 7:25,26).
- D. Good judgment allows us to walk with care in the angelic conflict (Matt. 10:16; Acts 20:3).
- III. Summary & Conclusion
- A. God's judgment is infinitely higher than our own (Isa. 55:9).
  - B. The goal is to adjust our human judgment to His divine judgment (Phil. 2:5).
  - C. The Father's provision through prayer is greater than the capacity of human judgment to think or even imagine (Eph. 3:20).

# The Κόσμος

## I. Introduction & Definition

### A. Vocabulary

1. κτίσις <sup>#2937</sup>: creation (the act, and the product). Used 19x19vv.
2. ὁ οὐρανὸς καὶ ἡ γῆ: (a more or less fixed phrase equivalent to a single lexical item) the totality of God's creation – 'heaven and earth, universe.' 56vv. in the NT have both these words in them.
3. γῆ <sup>#1093</sup>: earth, ground, land. Used 250x223vv. Matt. x43; Mark x19; Luke x26; John x13. 13 uses in John is not alot, since it represents only 5.2% of the uses for the word in the NT, and yet the Gospel of John represents 11% of the NT.
4. αἰών <sup>#165</sup>: age, period of time. Sometimes translated by the KJV as "world" but is best left to represent the concept of time. Used 122x97vv. (41x27vv. in John's writings—for a total of 33.6% of the uses of this word. John's writings make up only 17.8% of the NT).
5. οἰκουμένη <sup>#3625</sup>: the inhabited earth, the whole inhabited world. This is the inhabited earth from the standpoint of humanity—excluding the angellic and fallen angel denizens. Used 15x15vv.
6. κόσμος <sup>#2889</sup>: the world, in the order and arrangement of its moral creatures.

### B. Uses of κόσμος in the NT (Used 186x151vv.)

1. Matt. 9x9vv; Mark 3x3vv; Luke 3x3vv.; Acts 1x1v.
2. John 105x78vv (John 78x57vv; 1<sup>st</sup> John 23x27vv; 2<sup>nd</sup> John 1x1v; Rev. 3x3vv).
3. Paul 47x41vv (Rom. 9x9vv; 1<sup>st</sup> Cor. 21x17vv; 2<sup>nd</sup> Cor. 3x3vv; Gal. 3x2vv.; Eph. 3x3vv.; Phil. 1x1v; Col. 4x3vv; 1<sup>st</sup> Tim. 3x3vv; 0x in 1<sup>st</sup> & 2<sup>nd</sup> Thess., Philem., 2<sup>nd</sup> Tim., Titus).
4. Heb. 5x5vv; Jam. 5x5vv; 1<sup>st</sup> Pet. 3x3vv; 2<sup>nd</sup> Pet. 5x4vv.

### C. Uses of κόσμος in non-Biblical texts.\*

1. The use of κόσμος for the universe is widespread and goes back to an early period. The idea is that there is an order of things that corresponds to the order of human law. Individual things are at odds, as people engage in disputes, but an immanent cosmic norm holds things together as law does society. The world itself is thus viewed as an ordered society.
2. Plato uses κόσμος in the spatial sense, though with an underlying sense of order. For Plato the κόσμος, manifesting the "idea" in space, is a living creature. Embracing the visible, it reflects what can be known only by reason. An interesting point in Plato, as in other authors, is the merging of the ideas of cosmic space and heavenly space, so that heaven and cosmos tend to be exchangeable terms.
3. Aristotle makes the same equation of heaven and cosmos, but in this connection he is not using heaven in its narrower sense. The cosmos is the totality of things. It is for Aristotle a spherical body with the unmoved spherical earth at its heart. Embracing time and space, the cosmos is itself infinite. But it has no soul or reason; reason controls only the heavenly spheres, and only what is supracosmic enjoys the perfection that is incorruptible and impassible.

## II. Development & Application

### A. God, and specifically God the Son, created the κόσμος (Jn. 1:3,10; Acts 17:24).

1. The world had a beginning (Matt. 24:21; 25:34).
2. Before God founded the κόσμος He had planned the atonement for the sins of fallen mankind (Eph. 1:4; 1<sup>st</sup> Pet. 1:20; Rev. 13:8).

### B. At the creation of the Adamic earth, the κόσμος was mostly, but not entirely good: at almost every stage of the creation God re-examined it and found it good (Gen. 1:4,10,12,18,21,25,31; 2:1).

1. The heavens (שָׁמַיִם shamayim <sup>#8064</sup>).
2. The earth (אֶרֶץ erets <sup>#776</sup>).
3. The morally accountable inhabitants (angelic and human) constitute the κόσμος of the creation (Gen. 2:1).

### C. Evil entered into the κόσμος through Lucifer's original sin.

1. The angelic fall preceded the human fall (Ezek. 28:12-18; Isa. 14:12-14; Gen. 3:1; Rev. 12:9).
2. The angelic fall encompassed 1/3 of all angelic beings (Rev. 12:4).
3. The result of the angelic fall was the entrance of evil into the κόσμος . This is the systematic structure of evil which Satan introduced, and which presently rules the entire κόσμος (Jn. 12:31; 14:30; 1<sup>st</sup> Jn. 5:19).

\* Taken from: Theological dictionary of the New Testament / edited by Gerhard Kittel and Gerhard Friedrich



4. Evil stands opposed to good, and Satan's plan and program stand as alternatives to God's plan and program.
  5. Although Satan committed personal sin (Ezek. 28:16), his actions did not cause the manifestation of sin—as an estate—to enter into the κόσμος.
- D. Sin entered into the κόσμος through Adam's original sin (Rom. 5:12).
1. Sins (plural) are the personal sins that human beings, and fallen angels commit (Rom. 3:23).
  2. Sin (singular) is the estate of fallen humanity (Gal. 3:22). The sin of the κόσμος was taken away by the Lamb of God (Jn. 1:29).
  3. Because angels are not a federal creation, as is humanity, there can be no "estate" of sin for the fallen angels.
  4. The effect of sin within the κόσμος is felt by the creation (κτίσις) (Rom. 8:21–23).
- E. Human beings are born in sin (Rom. 3:9; Gal. 3:22; Job 15:14; Ps. 51:5; 58:3), and this is our estate when we enter into the κόσμος (John 16:21).
- F. Satan is the ruler of the κόσμος (John 12:31; 14:30).
1. The whole κόσμος lies within the sphere, or power of Satan (1<sup>st</sup> John 5:19).
  2. This present evil age, αἰών <sup>#165</sup> (Gal. 1:4), is characterized by the fact that Satan is the god of this age (2<sup>nd</sup> Cor. 4:4).
    - a. Satan is the counterfeit god the father (John 8:44).
    - b. Satan has sent many antichrists into the κόσμος as types of the one Antichrist yet to come (1<sup>st</sup> Jn. 2:18).
    - c. Satan has counterfeit spirits to contradict God the Holy Spirit in the promotion of Satan's lie (1<sup>st</sup> Jn 4:1–3). The sum total of Satan's unholy spirits is the Spirit of the κόσμος (1<sup>st</sup> Cor. 2:12).
    - d. The god of this age sends forth his evangelists (1<sup>st</sup> Tim. 4:1ff.).
  3. Satan's structure of evil operates along the organization of human kingdoms (Matt. 4:8–10; Dan. 10:13,20,21). (Or: Human kingdoms operate along the organization of Satan's structure of evil.)
  4. Satan's κόσμος system of evil is organized in rank structure (Eph. 6:12).
    - a. Rulers, ἀρχή <sup>#746</sup>: a rule, sovereignty.
    - b. Powers, ἐξουσία <sup>#1849</sup>: power, authority, freedom, right. Angelic beings are called "powers" in Eph. 3:10 (cp. 1:21); 6:12; Col. 1:16; 2:15 (cp. 2:10).
    - c. Kosmos forces of Darkness, κοσμοκράτωρ <sup>#2888</sup> <sub>Hapax</sub>: contrast παντοκράτωρ <sup>#3841</sup>: almighty 2nd Cor. 6:18 & 9x in Rev.
    - d. Spiritual forces of Wickedness, πνευματικός <sup>#4152</sup>: spiritual beings (τὰ πνευματικὰ τῆς πονηρίας ἐν τοῖς ἐπουρανίοις)
  5. Satan's κόσμος system has three main elements which are designed for the downfall of humanity, and which consist of the Satanic provision in opposition to God the Father's provision (1<sup>st</sup> Jn. 2:16).
    - a. The lust of the flesh, ἡ ἐπιθυμία τῆς σαρκὸς.
      - 1) The flesh is the sin nature within each descendant of Adam (Rom. 7:18; 8:1–9).
      - 2) Satan's κόσμος system is engineered to make provision for the flesh in regards to its lust (Rom. 13:14).
    - b. The lust of the eye, ἡ ἐπιθυμία τῶν ὀφθαλμῶν.
      - 1) Satan's κόσμος system entices the soul through the opportunities it presents for the eye to behold (Matt. 4:8; Gen. 3:6; 2<sup>nd</sup> Sam. 11:2; Matt 5:29).
      - 2) Satan's κόσμος system utilizes visual temptation to implant thoughts within the heart of man (Matt. 4:9; 6:19–24; 1<sup>st</sup> Cor. 2:9; John 13:2,27).
      - 3) Satan's κόσμος system is geared towards keeping the eyes of the person blinded, or off of the glory of God (2<sup>nd</sup> Cor. 4:4; 1<sup>st</sup> Jn. 2:11; Ps. 119:36,37; Heb. 12:2; Col. 3:1).
    - c. The pride of life, ἡ ἀλαζονεία τοῦ βίου.
      - 1) Satan's κόσμος system is boastful and proud (Isa. 14:12–14; Gen. 3:5).
      - 2) Satan's κόσμος system is engineered to keep all the attention on βίος life, and away from ζωή life (John 6:53; Prov. 14:12; 16:25).
- G. God the Father so loved the κόσμος (John 3:16).
1. God the Father's love is also God the Son's love (Eph. 5:25).
  2. Jesus came in love so that the κόσμος might be saved rather than judged (Jn. 3:17).
  3. Apart from the grace gift of salvation, Jesus can only offer judgment on this fallen world (Jn. 9:39) and on its prince Satan (Jn. 12:31; 14:30; 16:11).

H. The Believer and the κόσμος.

1. The temptation for friendship with the κόσμος must be resisted (Jam. 4:4).
2. The κόσμος system holds religious humanity in such bondage, by insisting that law was designed to redeem them from their sins (Gal. 4:3,9-10; Col. 2:20).
3. The κόσμος system also provides for the lustful side of humanity by promoting the absence of law through licentiousness (Jms. 4:1-4).
4. The born-again believer is in the position of overcomer with respect to the κόσμος (1<sup>st</sup> Jn. 5:4-5).
5. The born-again believer is the object of the κόσμος system's hatred, and as a result, will encounter tribulation in life (Jn. 15:18-19; 16:33).
6. The born-again believer MUST understand and utilize the provision of God the Father, God the Son, and God the Holy Spirit in his life, as his armor and weaponry against the κόσμος (1<sup>st</sup> Jn. 4:4).
7. The born-again believer MUST understand and utilize the love of the Father throughout his life as his armor and weaponry against the love of the κόσμος (1<sup>st</sup> Jn. 2:15).
8. The born-again believer has the responsibility to fulfill God the Father's work in this κόσμος .
  - a. He is to remain in the κόσμος and let his light shine (Mt. 5:14-16; Phil. 2:15).
  - b. He is not to become a part of the κόσμος (Jn. 17:15).
  - c. The κόσμος is his field of service (Mt. 13:38).
  - d. The gospel is to be preached to the whole κόσμος (Mk 14:9; 16:15).

III. Summary & Conclusion: The end of the κόσμος (1<sup>st</sup> Jn. 2:17; 1<sup>st</sup> Cor. 7:29-31).

A. The κόσμος is passing away. παράγω<sup>#3855</sup>: to pass by.

1. In 1st John 2:17 παράγεται is passive, indicating that it is being led away.
2. In 1st Cor. 7:31 παράγει is active, indicating that the form of this κόσμος is passing away. σχῆμα<sup>#4976</sup>: a figure, fashion.
3. In both passages παράγω is in the present tense, indicating that this activity is continuous action in present time.
4. Along with the passing of this form of κόσμος, will pass the inherent lusts of the κόσμος (1<sup>st</sup> Jn. 2:17).
5. All that will remain, will be the Godly desires, of doing the will of God the Father (1<sup>st</sup> Jn. 2:17).

B. There will be a new κόσμος , although there is no specific declaration of a new κόσμος.

1. There will be new heavens (2<sup>nd</sup> Pet. 3:13; Rev. 21:1).
2. There will be a new earth (2<sup>nd</sup> Pet. 3:13; Rev. 21:1).
3. The κόσμος is included in the concept of "all things" (Rev. 21:5). The activities of death, mourning, crying, and pain are all elements of this present κόσμος (Rev. 21:4).
4. The new κόσμος is seen (Isa. 60:15-22).

# The Doctrine of Marriage

## I. Introduction & Definition

### A. Merriam-Webster's Collegiate Dictionary (10<sup>th</sup> Edition).

1. Marriage is the mutual relation of husband and wife: Wedlock.
2. The institution whereby men and women are joined in a special kind of social and legal dependence for the purpose of founding and maintaining a family.
3. Husband: a male partner in a marriage.
4. Wife: a female partner in a marriage.

### B. Hebrew Terms

1. בָּעַל <sup>#1166</sup>: *to marry, be lord over, rule* (Gen. 20:3; Dt. 21:13; 22:22; 24:1; Isa. 54:1,5; 62:4,5<sub>x2</sub>; Mal. 2:11; Jer. 3:14; 31:32).
2. Qal.pass.participle “Beulah” בְּעוּלָה (Isa. 62:4).

### C. Greek Terms

1. γαμέω <sup>#1060</sup>: *to marry; give one's self in marriage; to give a daughter in marriage.*
2. γάμος <sup>#1062</sup>: *wedding, marriage; wedding feast or banquet.*

## II. Development & Application

### A. Adam & Eve.

#### 1. Genesis 1.

- a. God's trinitarian creative work involved both אָדָם <sup>#120</sup> Adam (“man” or “him”) and “them.” (Gen. 1:26-28).
- b. Adam was created in the image & according to the likeness of God (Gen. 1:26,27).  
תְּסֵלֶם <sup>#6754</sup>: *image*. דְּמוּת <sup>#1823</sup>: *likeness*.
  - 1) “In” (בְּ *in, as, by*) is so flexible, great care must be taken to accurately interpret this passage.
    - a) Put the dishes in the sink (location).
    - b) Written in pencil (means/instrument).
    - c) We're alike in some respects (limitation).
    - d) I want membership in the club (inclusion).
    - e) He broke the statue in pieces (result).
    - f) Here's what you say in reply (purpose).
  - 2) “In” (בְּ *like, as*) is also extremely flexible depending on context.
  - 3) Image and likeness are used interchangeably (Gen. 5:1,3). בְּ and בְּ are also used interchangeably (בְּ with likeness and בְּ with image).
  - 4) The prepositions “in” and “according to” are not interchangeable without a bit of help. Both Hebrew prefixes can be rendered in English with the preposition “as.” Rendering the interchangeable Hebrew prepositions with an identical English preposition may help us to properly interpret the text.
  - 5) “Let Us make man **as** Our image, **as** Our likeness.” This is the use of בְּ for the word “in” or “as” to reflect “functioning in the capacity of.” Understood in this manner, mankind is created in God's image and likeness *functionally* rather than *qualitatively*.
- c. Imaging God is the work assignment for mankind (humanity in general), and the man in particular.
  - 1) The woman supports the man in his work assignment to image God (cf. 1<sup>st</sup> Cor. 11:7-9).
  - 2) Although the fall obviously impacted Adam's original image, the work assignment and condition continued after the fall (Gen. 9:6; Jas. 3:9).
- d. Rulership was entrusted to “them” (Gen. 1:26,28). רָדָה <sup>#7287</sup>: *to rule over, dominate, direct, lead, control, subdue*; i.e. *manage or govern with considerable or forceful authority*.
- e. אֶתָּו בָּרָא created him and אֹתָם בָּרָא created them are two distinct clauses in v.27. The singular and plural pronouns “him” and “them” are consistent with the singular and plural work assignments to image and to rule.

\* Material on “imaging God” taken from Michael S. Heiser's study “The Image of God.” Michael Heiser received his PhD in Hebrew Bible and ancient Semitic Languages from the University of Wisconsin-Madison. Heiser's translation work includes over a dozen ancient languages and dialects, including Hebrew, Greek, Aramaic, Ugaritic, Akkadian, Egyptian, and Syriac.

- f. God blessed “them” אֱלֹהִים אֶתְּם וּבֵרַךְ (Gen. 1:28) and commanded them to pursue His will in their physical and spiritual life. בָּרַךְ barak #1288: *to bless*.
- 1) Be fruitful and multiply and fill the earth and (by so doing) subdue it (Gen. 1:28a).
    - a) פָּרָה parah #6509: *to bear fruit (produce offspring)* (cf. Gen. 17:6).
    - b) רָבָה rabah #7235: *to become many, become numerous* (cf. Gen. 8:17).
    - c) מָלֵא male' #4390: *to fill* (cf. 2<sup>nd</sup> Kgs. 4:6).
    - d) כָּבַשׁ kabash #3533: *to subject, subdue, bring into bondage* (cf. Mic. 7:19).
  - 2) Rule over the animal realm of creation, and eat the vegetable realm of creation (Gen. 1:28b-30).  
Note: the vegetarian diet ceased after the flood (Gen. 9:3).
2. Genesis 2.
- a. Adam’s circumstance of “being alone” was not good (Gen. 2:18). בָּדַד bad #905: *alone* (Gen. 32:24; Ex. 18:17; 24:2; Num. 11:14,17; Deut. 1:9,12; 8:3; 1<sup>st</sup> Kgs. 18:22; 19:10,14; Ps. 51:4; Ezek. 14:16,18).
  - b. The solution to Adam’s only-ness was a helper. עֲזָרָה #5828: *help, one who helps*. Ezra = help.
  - c. Suitable for him (Gen. 2:18,20). Corresponding to him (TWOT). “a helping being, in which as soon as he sees it, he may recognise himself” (Delitzsch).
    - 1) כְּנִגְדּוֹ prep. כִּי + נִגְדָּה #5048: *in front of, opposite to, corresponding to*.
    - 2) The medieval Jewish commentator Rashi explained, “if he is worthy, she will be a help; if not, she will be against him.”
  - d. Adam’s song communicates tremendous principles of truth (Gen. 2:23).
    - 1) Bone of my bones. Adam lost a bone when his rib was removed. Without Eve something is missing. Adam is incomplete.
    - 2) Flesh of my flesh. Unlike the beasts, birds, and fish, Eve’s physical body (flesh) corresponds to Adam’s physical body for the propagation of the Adamic race (1<sup>st</sup> Cor. 15:39).
    - 3) The woman came out of the man. Her existence was designed to meet his need (his sake) (1<sup>st</sup> Cor. 11:8-9).
  - e. “For this reason” indicates purpose clause (Gen. 2:24). On the basis of the origin of man and woman (one flesh), the Divine Institution of Marriage is designed by God as a one flesh relationship.
    - 1) The total commitment between a husband and wife is a relationship that necessitates a departure from parental submission (Gen. 2:24a).
      - a) Leaving father and mother does not mean abandonment or forsaking them (Matt. 15:4; 1<sup>st</sup> Tim. 5:4).
      - b) Honoring father and mother is still required, but obedience is no longer expected (Ex. 20:12; Eph. 6:1).
    - 2) The union of a husband and wife is an act of God (Gen. 2:24b).
      - a) “Be joined” to his wife is in the passive voice, but “cleave to” is in the active voice.
      - b) God does this (Matt. 19:6), and instructs us to not humanly separate what has been divinely joined.
    - 3) Sexual union is designed for a man and a woman separated from parental authority and united in soul intimacy (Gen. 2:24c).
    - 4) Nothing is hidden (body or soul) between man and woman in marriage (Gen. 2:25).
3. Genesis 3-5
- a. The design of God for marriage was for the Lord to teach Adam, and for Adam to teach & lead his wife in Godly application (1<sup>st</sup> Tim. 2:11-12; cf. 1<sup>st</sup> Cor. 14:34-35).
  - b. The fall of man featured Satan teaching Eve, and Eve leading Adam in Satanic application.
  - c. Adam is without excuse because he knowingly, willingly, and volitionally rebelled against God’s command (1<sup>st</sup> Tim. 2:14).
  - d. The effects of the fall upon marriage.
    - 1) The man’s labor became laborious.
    - 2) The woman’s childbirth became labor.
    - 3) Despite the effects of sin upon the male & female roles, humanity will continue to find fulfillment in living out these roles.
  - e. A redeemed Adam & Eve were able to teach their sons the Truth (Gen. 4:4-5,25-26; Heb. 11:4).

B. Abraham & Sarah.

1. Abraham departed from the land of promise for temporal-life reasons (Gen. 12:10-20).
  - a. Abraham instructed Sarah to lie for his benefit (Gen. 12:11-13).
  - b. His actions were motivated by fear.
  - c. His actions were centered in selfishness.
  - d. Abraham's plan worked, but it didn't (Gen. 12:14-16).
  - e. God graced out Abraham & Sarah in spite of Abraham's poor decisions (Gen. 12:17-20).
2. Sarah instructed Abraham in a plan to assist God in fulfilling His promise (Gen. 16:1-16).
  - a. Her actions were motivated by resentment.
  - b. Her actions were centered in selfishness.
  - c. Sarah's plan worked, but it didn't (Gen. 16:4).
3. Both Abraham (Gen. 17:17) and Sarah (Gen. 18:12) laughed at God's promise.
  - a. Abraham is not rebuked for his laughter, which appears to be laughing with God in mental delight of His ability to make good on His promise.
  - b. Sarah is rebuked for her laughter (Gen. 18:15), which appears to be laughing at God in mental denial of His ability to make good on His promise.
  - c. Abraham did not grow weak in faith, and even while anticipating the birth of Isaac, had an intercessory prayer ministry for Ishmael (Gen. 17:18-22; Rom. 4:19-21).
4. As with Adam & Eve, Abraham & Sarah illustrate the pattern of Divine instruction and the husband's responsibility to instruct his wife and family (Gen. 18:19).
5. Earlier mistakes in a marriage can be repeated later in marriage (Gen. 20).
6. Earlier mistakes in a marriage can have long-term consequences throughout marriage (Gen. 21:9-14).

C. Isaac & Rebekah.

1. Abraham's parental responsibilities included the provision of a wife for his son (Gen. 24:1-9).
2. Arranged marriages were not merely a part of the culture.
  - a. The Divine Establishment institution of Nations was incorporated along family lines with linguistic and geographical parameters (Gen. 10:5,20,31; 11:7-9). Extended families in the form of clans, tribes, and nations formed the community interest in marriage arrangements.
  - b. The practice of arranged marriage was incorporated by God into the civil law of His earthly nation Israel (Ex. 34:15-16; Deut. 7:3; Jdg. 3:3-7; Ezr. 9:1-2).
  - c. Not every marriage was parentally arranged, and even the ones which were parentally arranged offered a volitional choice on the part of the child given (Gen. 24:58).
  - d. God the Father Sovereignly arranged the marriage for His Son, but each member of the Bride makes the volitional decision to accept Christ.
3. Abraham desired a believing wife for Isaac, and not an unbeliever from among the Canaanites (Gen. 24:3,6; 1<sup>st</sup> Cor. 7:39; 2<sup>nd</sup> Cor. 6:14-17).
  - a. Canaanite daughters were idolatrous.
  - b. Abraham's birth country was idolatrous.
  - c. Abraham's family had a witness to the LORD through Abraham's separation from idolatry.
    - 1) Though not "called out" from their nation, the descendants of Nahor believed in the LORD יהוה YHWH (Gen. 24:31).
    - 2) Bethuel & Laban (Gen. 24:50-51) and Rebekah (Gen. 24:58) each exercised positive volition to serve the LORD through Rebekah's marriage to Isaac.
  - d. The marriage contract being made, there was no ceremony to speak of (Gen. 24:62-67).
    - 1) Rebekah veiled herself as the only element of "ceremony" (v.65).
    - 2) Abraham's servant communicated the Divine Guidance he had received for Isaac's marriage (v.66).
    - 3) Isaac accepted the Will of God for his marriage, and learned to love Rebekah (v.67).

D. Jacob & Leah & Rachel & Zilpah & Bilhah.

1. Jacob volitionally entered into polygamy when he could not accept Leah as his one and only wife (Gen. 29:21-30).
2. Rivalry between Jacob's two wives led to his marrying two more (Gen. 30:1-13).
3. Jacob finally came to realize that Leah was his right woman (Gen. 37:10).
4. Levirate Marriage was commanded in the Law (Deut. 25:5-10), but polygamy was otherwise discouraged (Ex. 21:10; Deut. 17:17; 21:10-17).

- E. David & Bathsheba.
- Marriages may have awful beginnings (2<sup>nd</sup> Sam. 11:26-27).
    - Adultery.
    - Murder.
    - Divine discipline.
  - David learned from the Lord, and led his wife in their recovery from extended carnality and endurance of Divine discipline (2<sup>nd</sup> Sam. 12:24-25).
  - Solomon's Proverbs reflect the Biblical teaching of his father and mother (Prov. 1:8; 3:12; 4:1,3; 6:20).
  - David's commitment to Bathsheba is seen in his old age (1<sup>st</sup> Kgs. 1:15-21,28-31).
- III. New Testament Teachings for Christian Marriages (Eph. 5:22-33; Col. 3:18-19; 1<sup>st</sup> Pet. 3:1-9; Rm. 12:9-21).
- A. God honors marriage, and will avenge attacks upon it (Heb. 13:4).
- Marriage must be respected by all. Τίμιος ὁ γάμος ἐν πᾶσιν.
    - τίμιος <sup>#5093</sup>: pert. to beign of exceptional value; *costly, precious*.
    - Eternally rewarded work-assignments are precious (λίθοι τίμιοι *precious stones* 1<sup>st</sup> Cor. 3:12).
    - God's provision for food is precious (τίμιος καρπὸς τῆς γῆς Jas. 5:7).
    - The blood of Christ is eternally precious (τίμιον αἷμα 1<sup>st</sup> Pet. 1:19).
    - God's promises are eternally precious (and magnificent) (τὰ τίμια καὶ μέγιστα ἐπαγγέλματα 2<sup>nd</sup> Pet. 1:4).
  - The marriage bed must be kept undefiled. Not the only way in which a marriage is disrespected, but a tragic way in which it commonly is.
  - God judges fornicators and adulterers. God is the avenger (cp. the blood avenger Num. 35:19,21,24,25,27<sub>x2</sub>; & warnings against adultery in Prov. 6:32-35).
  - The exaltation of marriage (Heb. 13:4) comes in the midst of the enduring φιλαδελφία love for the Body of Christ (Heb. 13:1-17).
- B. Husbands and wives will either portray glory or disgrace in the view of angels (1<sup>st</sup> Cor. 11:3-16).
- A husband who does not understand and submit to the headship of Christ (1<sup>st</sup> Cor. 11:3a) will not properly exercise his headship over his wife (1<sup>st</sup> Cor. 11:3b).
  - A wife who does not understand and submit to the headship of Christ will not properly exercise Biblical submission to her husband (Eph. 5:22; Col. 3:18).
  - In order to understand the headship of Christ, the husband and wife must study Christ's submission to the headship of God the Father (1<sup>st</sup> Cor. 11:3c).
  - The husband and the wife have different parts to portray in the Divine Diorama of manifold wisdom (1<sup>st</sup> Cor. 11:4-7,10; Eph. 3:10).
    - God the Father displayed His Son (Rom. 3:25-26).
    - God the Father made a display of His enemies (Col. 2:15).
    - God the Father displays us (Eph. 3:10).
- C. Husbands and wives have the blessing of portraying Christ and the Church (Eph. 5:22-33; Col. 3:18-19).
- Marriage is a relationship between a head and a body (Eph. 5:23).
  - The Head is the Savior (Eph. 5:23), which is why the husband's love must be sacrificial (v.25).
  - The role of the body is to exalt the head, and the role of the wife is to support her husband (Eph. 5:22,24).
    - She helps where he lacks (Gen. 2:18).
    - His work assignment requires wisdom (Prov. 31:1-9), and his wife will be his greatest blessing (Prov. 31:10-31).
      - He trusts in her (Prov. 31:10-12).
      - He has impact in the community (Prov. 31:23).
      - He builds her soul not with flattery, but with edifying praise (Prov. 31:28-31).
  - The husband's sacrificial love must nourish and cherish his wife (Eph. 5:25-29; 2<sup>nd</sup> Sam. 12:3).
  - Marriage has been around since Adam and Eve, but marriage as a portrayal of Christ and the Church is a "great" mystery for application in the Dispensation of the Church (Eph. 5:30-32).
  - The fear of the Lord is the beginning of wisdom (Job 28:28; Ps. 111:10; Prov. 9:10), and the fear of the husband is the beginning of marital wisdom (Eph. 5:33).
    - φοβέω <sup>#5399</sup>: *to fear, be afraid; have reverence, profound respect*. Heb. יָרֵא yare' <sup>#3372</sup>.
    - Having fear is not being frightened (1<sup>st</sup> Pet. 3:6).

- D. Heirs together of the Grace of Life have a powerful prayer ministry (1<sup>st</sup> Pet. 3:1-9).
1. A wife in fellowship engages in fervent effectual intercessory prayer for her carnal husband (1<sup>st</sup> Pet. 3:1-6).
    - a. “In the same way” means that the wife entrusts her soul to the One who judges righteously (1<sup>st</sup> Pet. 2:23).
    - b. The wife’s internal mental attitude and external behavior serves Jesus Christ regardless of how carnal their husband may happen to be (1<sup>st</sup> Pet. 3:1).
    - c. The wife’s external behavior serves as a testimony to Jesus Christ (1<sup>st</sup> Pet. 3:2).
    - d. The wife’s soul beauty is Divinely attractive (1<sup>st</sup> Pet. 3:3-4).
    - e. Biblical examples provide the “encouragement of Scripture” and remove any human fear of submission (1<sup>st</sup> Pet. 3:5-6; Rom. 15:4-6).
  2. A husband in fellowship engages in fervent effectual intercessory prayer for his carnal wife (1<sup>st</sup> Pet. 3:7a).
    - a. “In the same way” means that the husband also entrusts his soul to the One who judges righteously, and is willing to lay down his life if necessary for the body he loves (1<sup>st</sup> Pet. 2:21-3:1).
    - b. The wife will have particular vulnerabilities and needs that the husband must consider. Considering her needs as more important is the essence of sacrificial love (Phil. 2:3,5).
  3. A husband and wife in fellowship together engage in fervent effectual intercessory prayer for their natural family and local church family (1<sup>st</sup> Pet. 3:7b).
  4. A husband and wife in fellowship together inherit the harmonious blessings of the grace of life (1<sup>st</sup> Pet. 3:7-9).
- E. Marital application of Ecclesiastical Harmony (Church harmony) (Rom. 12:9-21).
1. The context of this passage centers on the local church body (Rom. 12:3-8), but the principles are those of sacrificial love (Rom. 12:9; Eph. 5:25,28,33), granting honor (Rom. 12:10; 1<sup>st</sup> Pet. 3:7), devotion to prayer (Rom. 12:12; 1<sup>st</sup> Pet. 3:7) & harmony (Rom. 12:14,16; 1<sup>st</sup> Pet. 3:8-9).
  2. The parallels to Eph. 5 & 1<sup>st</sup> Pet. 3 demonstrate that principles of ecclesiastical harmony will promote marital harmony.
 

<ol style="list-style-type: none"> <li>a. Non-hypocritical love.</li> <li>b. Abhor evil.</li> <li>c. Cling to good.</li> <li>d. Be devoted with φιλαδελφία love.</li> <li>e. Outdo one another in showing honor.</li> <li>f. Don’t let diligence “lag.”</li> <li>g. Stay “fervent” in fellowship.</li> <li>h. Serve the Lord.</li> <li>i. Rejoice in hope.</li> <li>j. Persevere in tribulation.</li> <li>k. Devoted to prayer.</li> <li>l. Supply the needs of saints.</li> </ol>	<ol style="list-style-type: none"> <li>m. Practice hospitality.</li> <li>n. Bless and not curse the persecutor.</li> <li>o. Rejoice and weep with those who do likewise.</li> <li>p. Be of the same mind.</li> <li>q. Do not be haughty.</li> <li>r. Do not pay back evil for evil.</li> <li>s. Consider your witness to all mankind.</li> <li>t. Keep your mental attitude one of reconciliation.</li> <li>u. Leave room for God’s wrath.</li> <li>v. Be an overcomer.</li> </ol>
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#### IV. Summary & Conclusion Marriage Supper of the Lamb.

- A. All earthly marriages are dissolved in eternity (Matt. 22:30).
- B. Believers in the Dispensation of the Church have a greater Marriage to look forward to.
  1. The Bride of Christ will be presented to Jesus Christ in glory (Eph. 5:27; 2<sup>nd</sup> Cor. 11:2).
  2. God the Father also makes a presentation of the Bride to His Son (2<sup>nd</sup> Cor. 4:14).
  3. The Son presents His Bride to His Father (Col. 1:22).
  4. The Marriage Supper of the Lamb is a celebration announced in heaven (Rev. 19:7-9), and transpiring on earth (Matt. 22:2-14).
  5. Israel will celebrate their King and Queen (Ps. 45:1-17).
  6. The Groom and Bride will dwell in the new Jerusalem (Rev. 21:2,9-27).

# The Operational Functions of Faith, Hope & Love

## I. Introduction & Definition

- A. Have. Pres.act.ind. ἔχω <sup>#2192</sup>: to have; [BDAG] **■** to experience something: © of all conditions of body and soul; β. gener. of conditions, characteristics, capabilities, emotions, inner possession.
- B. Abide. μένω <sup>#3306</sup>: *remain, stay*; of someone who does not leave a certain realm or sphere: *remain, continue, abide* (Jn. 5:38; 8:31; 12:46; 15:7,9ff.; 1<sup>st</sup> Tim. 2:15; 2<sup>nd</sup> Tim. 3:14; 1<sup>st</sup> Jn. 2:10,14,24,27; 3:9,14,15,17; 4:16; 2<sup>nd</sup> Jn. 2,9).
- C. The link between “abiding” and “having” is presented in various applications (Jn. 3:36; 5:38; 9:41; 1<sup>st</sup> Jn. 3:15; 2<sup>nd</sup> Jn. 9).

## II. Development—the Mechanics of “Having” or “Abiding”

- A. Faith comes from hearing, and hearing by the word of Christ (Rom. 10:17).
- B. Hope comes from the encouraging teaching of God’s Word which supplies the perseverance and like-mindedness for our daily tests (Rom. 15:4).
- C. Love comes from the authoritative teaching of God’s Word consistent with the exemplified life of faith (1<sup>st</sup> Tim. 1:5).
- D. The teaching ministry of the Word of God renews believers in their minds and equips them to have minds trained for righteousness (Rom. 12:1-2; Eph. 4:20-24).
- E. Transformed and renewed believers have their thinking molded after the pattern of Jesus Christ (Phil. 2:5).
- F. Transformed and renewed believers develop operational function thought patterns through deliberate practice (Phil. 4:8-9).

## III. Application

### A. Operational Function of Faith.

- 1. The operational function of faith is essential to a fervent effectual prayer ministry (Mt. 17:20; 21:21; 1<sup>st</sup> Cor. 13:2).
- 2. The operational function of faith is essential to the Father’s power being at work within us (Acts 14:9).
- 3. The operational function of faith promotes a relaxed mental attitude for matters of conscience and application (Rom. 14:22).
- 4. The operational function of faith is essential to fighting the good fight (1<sup>st</sup> Tim. 1:18-19).

### B. Operational Function of Hope.

- 1. Faith introduces us to Hope. Hope comes from standing in grace as born-again believers looking forward to God’s eternal glory (Rom. 5:2). This hope is produced in even greater quantities when love sees us through tribulations (Rom. 5:3-5).
- 2. The operational function of hope motivates boldness in present ministry (2<sup>nd</sup> Cor. 3:12).
- 3. The operational function of hope can help others develop their operational function of faith (2<sup>nd</sup> Cor. 10:15).
- 4. The operational function of hope motivates experiential sanctification (1<sup>st</sup> Jn. 3:3).

### C. Operational Function of Love.

- 1. The operational function of love is what sets true disciples apart from any other division of humanity (Jn. 13:35).
- 2. Love only becomes perfected when it is employed as an operational function (1<sup>st</sup> Jn. 4:16-17).
- 3. Other believers may struggle to know the operational function of love that is being applied for their sake (2<sup>nd</sup> Cor. 2:4).
- 4. The operational function of love provides the motivational virtue to maintain ministry objectivity with fellow believers no matter what sin barrier might otherwise present itself (1<sup>st</sup> Pet. 4:8).



# The Doctrine of Pastoral Appreciation

1. Improper devotion to Pastors amounts to idolatry and results in schisms (1<sup>st</sup> Cor. 1:11,12).
  - a. Pastoral idolatry is encouraged by prideful pastors who are pursuing their own personal glory (Matt. 23:6,7).
  - b. Humble pastors understand that there is only One Teacher (Matt. 23:8,11,12).
  - c. Peter highlighted the importance for Pastors to not lord their authority over the flock, but to set the example of humility for the flock (1<sup>st</sup> Pet. 5:3-6).
2. Proper appreciation for Pastors consists of three elements (1<sup>st</sup> Thess. 5:12,13).
  - a. Know them. οἶδα #1492: *to know; be intimately acquainted with; to respect or honor; to take an interest in someone (care for someone)*. Not because they deserve it, but because their work benefits you.
    - 1) They diligently labor. κοπιᾶω #2872: *to grow weary, to labor with wearisome effort*.
    - 2) They stand in front of you in the Lord. προϊστημι #4291: *to set or place before*.
    - 3) They admonish you. νουθετέω #3560: *to admonish, warn*.
  - b. Esteem them very highly in love. ἡγέομαι #2233: (in a thinking context) *to think, consider, regard*. Not because they deserve it, but because their work benefits you.
  - c. Live in peace with them. εἰρηνεύω #1514: *make peace, cultivate peace, keep peace, live in peace*. Not because they deserve it, but because their work benefits you.
3. Unnecessary grief to Pastors (Heb. 13:17,18).
  - a. Obedience and submission to spiritual leaders is a recognition of their role as the shepherds and guardians of the believer's soul (Heb. 13:7a; 1<sup>st</sup> Pet. 2:25; 5:2,4).
    - 1) Obey = "be persuaded, take someone's advice, follow." Pres.Pass.Imper. πείθω #3982: *to persuade*.
    - 2) Submit = "to yield, give way." ὑπέικω #5226: *to resist no longer, but to give way*.
    - 3) Leaders = ἡγούμενοι. Pres.mid.ptc. ἡγέομαι #2233: (in a supervisory context) *to lead, to guide*.
  - b. Making the Pastor's job a joy is profitable to the believer. Making the Pastor's job grievous is unprofitable to the believer (Heb. 13:17b).
  - c. The greatest thing you can do for your Pastor is to pray for him—for his continued ministry in a good conscience (Heb. 13:18).
4. Knowing & esteeming pastors under appropriate Biblical principles will motivate their grace financial support under appropriate Biblical principles (1<sup>st</sup> Cor. 9:6-14; 2<sup>nd</sup> Cor. 8:1-5; Gal. 6:6-10; 1<sup>st</sup> Tim. 5:17,18; 3<sup>rd</sup> Jn. 8).

# Paterological Paternity and Purpose

- I. Introduction & Definition (1<sup>st</sup> Cor. 8:6)
  - A. God the Father is the origin “from” which all created things emerge.
    - 1. The Father is the Architect, while the Son is the Builder (Prov. 8:22-31 (esp. 29&30); Heb. 11:10).
    - 2. The Council of His Will established the Son’s and the Holy Spirit’s agreement to the Father’s plan (Eph. 1:11).
  - B. God the Father is the destination “into” which all redeemed and glorified things remerge (Jn. 14:6).
  - C. God the Son, the Lord Jesus Christ, is the means “by” and “through” which redemption and reconcillation is achieved (2<sup>nd</sup> Cor. 5:18,19).
  - D. The ultimate plan and purpose of God is unsearchable, unfathomable, and ultimately glorious (Rom. 11:33,36).
- II. Development & Application—Paterological Paternity (Eph. 3:14-21)
  - A. A Paterological prayer focus is essential for sacrificial ministry on behalf of others (Eph. 3:13&14).
    - 1. Sacrificial tribulation is not a cause for losing heart. ἐγκακέω <sup>#1573</sup>: *lose enthusiasm, to be spiritless* (Lk. 18:1; 2<sup>nd</sup> Cor. 4:1,16; Gal. 6:9; Eph. 3:13; 2<sup>nd</sup> Thess. 3:13).
    - 2. Sacrificial tribulation is a cause for multiplied prayers.
  - B. Every family is Paterologically named (Eph. 3:15).
    - 1. πᾶσα πατριὰ *every patria*. πατριὰ <sup>#3965</sup>: lineage running back to some progenitor, ancestry; *race or tribe*; a group of families (Lk. 2:4; Acts 3:25; Eph. 3:15).
    - 2. ὀνομάζεται v.3s.pres.pass.ind. ὀνομάζω <sup>#3687</sup>: *to name, give name to* (cf. Eph. 1:21).
    - 3. In heaven or on earth excludes “under the earth” (Phil. 2:10).
    - 4. The exclusion of “under the earth” points ahead to the age after which death and Hades are cast into the Lake of Fire (Rev. 20:14), when Paterological names are assigned to the glorified (Rev. 2:17; 3:12; 19:12,13).
  - C. Our daily allowance from the Father is our internal power through the Holy Spirit (Eph. 3:16).
    - 1. The Holy Spirit provides an automatic power (δύναμις <sup>#1411</sup>) within all indwelt believers (Rom. 15:13,19; 1<sup>st</sup> Cor. 2:4).
    - 2. The Father’s provision through prayer is for that power (δύναμις) to be strengthened (κραταίω <sup>#2901</sup>). Being strengthened is, in fact, an imperative (1<sup>st</sup> Cor. 16:13).
  - D. Holy Spirit empowered and strengthened believers can occupy with Christ (Eph. 3:17).
    - 1. The Holy Spirit provides an automatic faith (πίστις <sup>#4102</sup>) within all indwelt believers (Gal. 5:22).
    - 2. The Father’s provision through prayer is for that faith (πίστις) to activate the dwelling (Eph. 3:17) and fellowship (Rev. 3:20) of Jesus Christ within the believer’s heart in the sphere of ἀγάπη love.
    - 3. κατοικέω <sup>#2730</sup>: *to dwell, settle, inhabit* (Eph. 3:17; Col. 1:19; 2:9; 2<sup>nd</sup> Pet. 3:13; Mt. 12:45 & Lk. 11:26).
  - E. A corporate body of believers empowered by the Holy Spirit and occupied with Christ can comprehend the interlocked dimensions of revealed Truth (Eph. 3:18).
    - 1. The strengthened power of the Holy Spirit and the love occupation with Christ supply an anchored foundation for intrinsic spiritual strength.
      - a. Rooted. Perf.pass.ptc. ριζόω <sup>#4492</sup>: *to strengthen with roots, render firm* (Eph. 3:17; Col. 2:7. LXX Jer. 12:2).
      - b. Grounded. Perf.pass.ptc. θεμελιόω <sup>#2311</sup>: *to make stable, establish; lay the foundation* (Mt. 7:25; Heb. 1:10).
      - c. Powerful to apprehend. ἐξισχύω <sup>#1840</sup> <sup>Hapax</sup>: *to be fully capable of doing or experiencing something*. cf. ἰσχύω <sup>#2480</sup> (Phil. 4:13).
    - 2. The interlocked dimensions of revealed Truth.
      - a. Such dimensions include: spacial vs. infinite, temporal vs. eternal, heaven vs. hell.
      - b. Whole counsel teaching requires whole body participation.
  - F. The comprehended interlocked dimensions of revealed Truth produces a love relationship with the Father—the fullness of the Father (Eph. 3:19).
    - 1. Able to “comprehend” aorist infinitive καταλαμβάνω <sup>#2638</sup> (v.18) is matched up with able to “know” aorist infinitive γινώσκω <sup>#1097</sup> (v.19). The pairing of these two verbs is also found in the correlating passage from Philippians (Phil. 3:10,12).
    - 2. The hyper-ballistic beyond-knowledge love of Christ. τὴν ὑπερβάλλουσιν τῆς γνώσεως ἀγάπην τοῦ Χριστοῦ.

- a. The love of Christ (Rom. 8:35) is defined as the love of the Father in Christ Jesus (Rom. 8:39).
    - b. This was Jesus Christ's paterological promise to His disciples (Jn. 14:20,21,23).
    - c. The love of Christ is His reciprocal love from and for the Father (Jn. 17:23,26), and when Church Age believers "in Christ" develop this love they have the fullness of the Father (Eph. 3:19).
  - G. Our daily allowance from the Father is beyond our capacity to pray for or even imagine possible (Eph. 3:20). This is according to the activated power within us (vv.16,20).
  - H. Paterological glory will be manifest in the Church and in the Son throughout the coming ages (Eph. 3:21 cf. 2:6,7).
- III. Development & Application—Paterological Purpose (Col. 1:15-20; Eph. 1:10; 1<sup>st</sup> Cor. 15:24,28)
- A. The Paterological Purpose centers on His Christological Purpose for the eternal glory of the Lord Jesus Christ.
    - 1. The Father's Paterological purpose begins with Jesus Christ—the firstborn of all creation (Col. 1:15).
      - a. Jesus Christ would be visible. εἰκών <sup>#1504</sup>: *image, likeness* (Col. 1:15; 2<sup>nd</sup> Cor. 4:4; Rom. 8:29).  
ὁρατός <sup>#3707</sup> <sub>Hapax</sub>: *visible* (Col. 1:16).
      - b. God the Father would remain invisible. ἀόρατος <sup>#517</sup>: *invisible* (Rom. 1:20; Col. 1:15,16; 1<sup>st</sup> Tim. 1:17; Heb. 11:27).
      - c. Firstborn. πρωτότοκος <sup>#4416</sup>: *firstborn* (Rom. 8:29; Col. 1:15,18; Heb. 1:6; 12:23; Rev. 1:5).
    - 2. The Father's Paterological purpose called for both visible and invisible volitional beings through the instrumental creative work of Jesus Christ (Col. 1:16; Jn. 1:3; Prov. 8:30,31).
    - 3. The Father's Paterological purpose designed this Christological Purpose—first place in everything (Col. 1:16-19). πρωτεύω <sup>#4409</sup> <sub>Hapax</sub>: *have first place*.
  - B. The Christological Purpose concludes with the achievement of His Paterological Purpose for the eternal glory of God the Father.
    - 1. The climax of **God the Father's Grace Eternal Dispensational Plan** of the **Ages** for the **Maximum Glorification of Jesus Christ** is the Dispensation of the Fulness of Times (Eph. 1:10).
    - 2. The Father's Christological Purpose ends with the subjection of all things under the feet of the Lord Jesus Christ (Eph. 1:22; Ps. 8:6; Heb. 2:8).
    - 3. As the Father exalts the Son, it is the Son's purpose to eternally glorify the Father (Phil. 2:11). In this work-assignment He and His Bride stand side by side (Eph. 3:21).
    - 4. "The end" is defined as the Lord Jesus Christ's great conclusion to the Christological Purpose in the culmination of the Paterological Purpose (1<sup>st</sup> Cor. 15:24-27).
- IV. Summary & Conclusion: No longer falling short of the glory of God the Father (Rom. 3:23), through Christ (Phil. 1:11; Col. 1:20), by Christ (1<sup>st</sup> Cor. 8:6), and in Christ (2<sup>nd</sup> Cor. 5:21) we stand in the glory of God the Father (Eph. 1:6; Phil. 2:11).

# The Power of Believers in the Dispensation of the Church

1. Understanding the power of God is just as vital as understanding the Scriptures (Matt. 22:29; Mk. 12:24). Mastery of both the Word and Power of God equips believers with weapons of righteousness (2<sup>nd</sup> Cor. 6:7).
2. Basic Divine empowerment occurs through the filling of God the Holy Spirit (Lk. 4:14; Acts 1:8; Rom. 15:13,19).
  - a. The exercising of spiritual gifts employs this power (Eph. 3:7,16).
  - b. This power is exercised by means of love and according to sound judgment (2<sup>nd</sup> Tim. 1:7).
3. Greater Divine empowerment occurs through abiding in the Word throughout any testing circumstance, the indwelling of God the Son (2<sup>nd</sup> Cor. 12:9,10). This is where a believer truly knows Christ (Phil. 3:10).
4. Ultimate Divine empowerment occurs through intimate prayer communion with God the Father (Eph. 1:19; Col. 1:11).
5. Teaching the Word of God is a demonstration of power (1<sup>st</sup> Cor. 2:4,5).
6. Proclaiming the Gospel is a tremendous expression of power (Rom. 1:18; 1<sup>st</sup> Cor. 1:18,24; 1<sup>st</sup> Thess. 1:5).
7. Human physical weakness highlights Divine spiritual power (2<sup>nd</sup> Cor. 4:7).
8. Divine power is essential in combatting fallen angelic power (Lk. 9:1; 10:19; 22:53; Eph. 6:12).
9. Individual believers, and entire local churches can function under Satanic empowerment rather than Divine empowerment (1<sup>st</sup> Cor. 4:19; 2<sup>nd</sup> Thess. 2:9; 2<sup>nd</sup> Tim. 3:5; Acts 8:10; Rev. 13:2).
10. All Divine power in the Dispensation of the Church is a taste of the power yet to be revealed (1<sup>st</sup> Cor. 15:43; Heb. 6:5).
11. Faithfulness in the use of little power will result in greater opportunities to exercise even greater power (Rev. 3:8).
12. Being seated with Christ (Eph. 2:6) means that we are seated at the right hand of power (Matt. 26:64; Mk. 14:62; Lk. 22:69).

# The Power of Words

Luke 1:37 (ASV) “For no word from God shall be void of power.”

The Quakers say, “Of your unspoken words, you are the master; of your spoken words, the servant; of your written words, the slave.”<sup>1</sup>

- I. Introduction: Barclay’s Commentary on [John](#) relates extraordinary information for the Jewish concept of the Word of God.
  - A. No language is without meaning and the meaning of language is its power (1<sup>st</sup> Cor. 14:10-11).
  - B. Spiritually gifted communicators speak the utterances of God (1<sup>st</sup> Pet. 4:11).
  - C. Old Testament communicators spoke with omnipotent power when they spoke the Word of God, but Church communicators combine the empowerment of their gifting with the intrinsic power of the message.
- II. Development: [Warren Wiersbe in Proverbs](#) “Solomon was right: ‘Death and life are in the power of the tongue’ (Prov. 18:21). No wonder James compared the tongue to a destroying fire, a dangerous beast, and a deadly poison (James 3:5-8). Speech is a matter of life or death.”<sup>2</sup> Wiersbe goes on to summarize what Proverbs teaches about human speech into four categories.
  - A. Speech is an awesome gift from God.
    1. Made in the image of a God who communicates, human beings have the wonderful gift of speech.
    2. Mastery of rhetoric is valuable in temporal life (Ecc. 12:9-11).
    3. Speaking the Truth of God’s Word in spiritual life.
      - a. The ability to communicate with wisdom is of great value (Prov. 10:20; 25:11-12).
      - b. Words of wisdom are like refreshing water (Prov. 10:11; 13:14; 14:27; 16:22; 18:4).
      - c. Right words are like nourishing food (Prov. 10:21; 15:4; 16:24; 18:20; Ps. 119:103).
  - B. Speech can be used to do good.
    1. Our words can bring peace instead of war (Prov. 15:1,18).
    2. Our words can help restore those who have sinned (Prov. 25:12; 28:23; Matt. 18:15-20; Gal. 6:1).
    3. Our words can instruct the ignorant (Prov. 15:7; 16:21).
    4. Our words can rescue the perishing (Prov. 14:25; Zech. 3:2; Jude 23).
    5. Our words can encourage those who are burdened (Prov. 12:25; 15:23; 16:24; Isa. 50:4).
  - C. Speech can be used to do evil.
    1. We hurt others by lying (Prov. 6:16-17; 12:19,22; 14:5,25; 19:5,9,28; 21:28; 24:28; 25:18).
    2. We hurt others by gossiping (Lev. 19:16; Prov. 11:13; 16:27-28; 17:9; 18:18; 20:19; 26:20,22).
    3. We hurt others by flattery (Prov. 5:3; 7:5,21; 14:20; 19:4,6; 26:28; 27:6; 28:23; 29:5). If it weren’t for our pride, flattery wouldn’t affect us. We privately enjoy hearing somebody agree with what we think of ourselves!
    4. We hurt others by speaking in anger (Prov. 26:21,23; 29:22).
    5. We hurt others by impetuous speech (Prov. 10:19; 12:18; 13:3; 15:28; 18:13,17; 21:23; 29:20; Jas. 1:19).
    6. We hurt others by talking too much (Prov. 10:19; 11:12-13; 15:2; 17:28; Ecc. 3:7).
    7. We hurt others by talking instead of working (Prov. 14:23).
  - D. Only God can help us use speech to do good.
    1. Mastery of the tongue is the mark of a perfect man who goes to the Lord in prayer for this miracle (Ps. 141:3; Jas. 3:2).
    2. Presenting your bodies begins with the tongue (Rom. 12:1).
    3. A good heart is the key to good words coming forth from the mouth (Prov. 15:28; Matt. 12:34; 15:18).
- III. Conclusion: Henry M. Morris article in [BibSac](#) describes the power of God’s Word in sustaining the universe.<sup>3</sup>

<sup>1</sup>Wiersbe, Warren W. *With the Word Bible Commentary*, Nu 30:1. Nashville: Thomas Nelson, 1997, c1991.

<sup>2</sup>Wiersbe, Warren W. *Be Skillful*. An Old Testament study., Pr 4:1. Wheaton, Ill.: Victor Books, 1996, c1995.

<sup>3</sup>Dallas Theological Seminary. *Bibliotheca Sacra Volume 116*, 116:51. Dallas Theological Seminary, 1959; 2002.

# Principles and Applications of Grace

(Observed through a New Testament walk-thru type survey)

1. Jesus Christ is our pattern for growing in grace and knowledge (Lk. 1:30; 2:40,52; 2<sup>nd</sup> Pet. 3:18).
2. Jesus Christ is our provision from the Father—the living embodiment of grace and truth (Jn. 1:14,16,17).
3. Grace was the sphere in which the infant Church was born. Christian missionaries were regularly commended to the grace of God for their ministries (Acts 2:47; 4:33; 6:8; 11:23; 13:43; 14:3,26; 15:11,40; 18:27; 20:24,32).
4. Paul is the Apostle of Grace.
  - a. Grace is a regular feature in Paul's greetings (Rom. 1:7; 1<sup>st</sup> Cor. 1:3; 2<sup>nd</sup> Cor. 1:2; Gal. 1:3; Eph. 1:2; Phil. 1:2; Col. 1:2; 1<sup>st</sup> Thess. 1:1; 2<sup>nd</sup> Thess. 1:2; 1<sup>st</sup> Tim. 1:2; 2<sup>nd</sup> Tim. 1:2; Tit. 1:4; Philem. 3).
  - b. Grace is a regular feature in Paul's farewells (Rom. 16:20,24\*; 1<sup>st</sup> Cor. 16:23; 2<sup>nd</sup> Cor. 13:14; Gal. 6:18; Eph. 6:24; Phil. 4:23; Col. 4:18; 1<sup>st</sup> Thess. 5:28; 2<sup>nd</sup> Thess. 3:18; 1<sup>st</sup> Tim. 6:21; 2<sup>nd</sup> Tim. 4:22; Tit. 3:15; Philem. 25).
  - c. Peter imitates these greetings and farewells (1<sup>st</sup> Pet. 1:2; 5:12; 2<sup>nd</sup> Pet. 1:2; 3:18) as does John in Revelation (Rev. 1:4; 22:21).
5. The Book of Romans is the keynote address on grace in the New Testament.
  - a. Justification is a gift of grace to all who believe (Rom. 3:24).
  - b. Grace cannot be earned and faith is specifically designated as a non-meritorious non-work activity (Rom. 4:4,16).
  - c. The provision of grace through the last Adam, Jesus Christ is the direct corollary to the transgression of the first Adam. The universal condemnation to all "in Adam" is paralleled to the universal justification by grace to all "in Christ" (Rom. 5:2,15,17,20,21).
  - d. The grace of our salvation does not supply license to sin (Rom. 6:1,14,15).
  - e. Israel's law-based stewardship is presently suspended, but their future restoration is assured by grace (Rom. 11:5,6).
  - f. Grace is the operational sphere in which members of local churches humbly minister to one another (Rom. 12:3,6).
  - g. A faithful grace ministry can truly boast in the Lord (Rom. 15:15).
6. The book of Romans was written in Corinth and the epistles to the Corinthians contain extensive grace teaching quite like the book of Romans.
  - a. The grace that allows believers to humbly minister to one another is the grace which assures us of reward at the Judgment Seat of Christ (1<sup>st</sup> Cor. 3:10).
  - b. God's grace defines believers' being and empowers believers' doing (1<sup>st</sup> Cor. 15:10<sub>x3</sub>). Grace does not foster laziness but motivates great diligence when properly appreciated.
  - c. God's grace provides for the believer's temporal life and clean conscience (2<sup>nd</sup> Cor. 1:12).
  - d. Grace is highly infectious for the maximum glory of Jesus Christ (2<sup>nd</sup> Cor. 4:15).
  - e. Grace giving in local churches is thoroughly developed (2<sup>nd</sup> Cor. 8:1,4,6,7,9,19; 9:8,14,15).
  - f. Even under maximum angelic conflict, God's grace is always sufficient (2<sup>nd</sup> Cor. 12:9).
7. When Paul finally arrived in Rome, his prison experience refined his grace orientation and the Holy Spirit provided the inspired record in Galatians,<sup>†</sup> Ephesians, Philippians and Colossians.
  - a. Grace can be nullified (Gal. 2:21) or fallen from (Gal. 5:4).
  - b. God's grace is freely bestowed upon the Body of Christ for the sake of Christ (Eph. 1:6-7).
  - c. God's grace is the means for our salvation through the prescribed mechanism of faith (Eph. 2:5,7,8).
  - d. The present stewardship of the Church features particular grace gifting for mutual reciprocal edification (Eph. 3:2,7,8; 4:7).
  - e. Grace is observed through our actions but most particularly through our words (Eph. 4:29; Col. 4:6).
8. Near the end of his life, Paul's message of grace became paramount as he passed the torch to Timothy and Titus.
  - a. Grace is more than abundant for all the demands of ministry (1<sup>st</sup> Tim. 1:14).
  - b. Grace is the provision of strength for passing the colors to the next generation of ministers (2<sup>nd</sup> Tim. 2:1).
  - c. Grace must be the hallmark of a Godly ministry (Tit. 2:11).

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\* Textual Variant

<sup>†</sup> Galatians is not a prison epistle, but is combined with Ephesians and Colossians for this outline.

9. Paul impacted both the author of Hebrews (cf. Heb. 13:23 ref. Timothy) and the Apostle Peter (cf. 2<sup>nd</sup> Pet. 3:15-16) with the ecclesiastical function of grace.
  - a. The crucifixion of Jesus was by the grace of God (Heb. 2:9).
  - b. The Old Testament priesthood approached a mercy seat, but with Jesus Christ as our mercy seat, New Testament believers approach a throne of grace (Heb. 4:16).
  - c. Willful sinning by a New Testament believer insults the Spirit of Grace (Heb. 10:29).
  - d. Keeping peaceful relations between believers prevents those believers from coming short of God's grace (Heb. 12:15).
  - e. Grace strengthens the heart (Heb. 13:9).
  - f. Peter's testimony to God's grace gives evidence to his overwhelming receipt of the same (1<sup>st</sup> Pet. 1:10,13; 2:19,20; 3:7; 4:10; 5:5,10,12; 2<sup>nd</sup> Pet. 3:18).

## Principles of Refreshment

1. The comparisons and contrasts of the outer man and the inner man (2<sup>nd</sup> Cor. 4:16-18) include the important principles of refreshment.
  - a. Bodily decay and fatigue requires constant nourishment, rest and refreshment.
  - b. Spiritual fatigue requires constant nourishment, rest and refreshment.
  - c. Spiritual renewal is a daily focus on the present enjoyment of eternal life.
  - d. The word group of ἀνακαινίζω <sup>#340</sup>, ἀνακαινόω <sup>#341</sup> & ἀνακαίνωσις <sup>#342</sup> is important for a study on regeneration, renewal, & refreshment (Rom. 12:2; 2<sup>nd</sup> Cor. 4:16; Col. 3:10; Tit. 3:5; Heb. 6:16).
2. Personal refreshment should be followed by interpersonal refreshment.
  - a. Service/ministry on behalf of others refreshes them.
  - b. Testimony to the working of the word refreshes the spirit.
  - c. Orientation to positional truth refreshes the emotions.
  - d. The word group of ἀνάπαυσις <sup>#372</sup>, ἀναπαύω <sup>#373</sup>, ἐπαναπαύομαι <sup>#1879</sup>, κατάπαυσις <sup>#2663</sup>, καταπαύω <sup>#2664</sup>, & συναναπαύομαι <sup>#4875</sup> is important for a study on rest & refreshment (Rom. 15:32; 1<sup>st</sup> Cor. 16:18; 2<sup>nd</sup> Cor. 7:13; Philem. 7,20).
3. Occupation with Christ is our provision for rest and renewal of strength as testified in the Old Testament (Isa. 40:31) and New Testament (Mt. 11:28-30) alike.
4. Angelic conflict victories (Mt. 4:11) and defeats (1<sup>st</sup> Sam. 16:23) require spiritual refreshment.

# The Doctrine of Sanctification

## I. Introduction & Definition

### A. Hebrew terms

1. **קָדַשׁ** qadash <sup>#6942</sup>: *to consecrate, sanctify, be holy, be set apart*. Used 172x in OT (Gen. 2:3; Ex. 13:2; 40:9,10,11,13; Lev. 8:10,11,12,15,30).
2. **קָדוֹשׁ** qadowsh <sup>#6918</sup>: *sacred, holy, saint*. Used 116x in OT (Ex. 19:6; Lev. 19:2).
3. **קֹדֶשׁ** qodesh <sup>#6944</sup>: *holy, holiness*. Used 468x in OT (Ex. 3:5; 12x in Lev. 23).

### B. Greek terms

1. **ἀγιάζω** <sup>#37</sup>: v. *to sanctify*. Used 29x in NT (Matt. 6:9; Jn. 17:17,19).
2. **ἀγιασμός** <sup>#38</sup>: n. *sanctification, holiness*. Used 10x in NT (Rom. 6:19,22; 1<sup>st</sup> Thess. 4:3,4,7).
3. **ἅγιος** <sup>#40</sup>: adj. *holy, (n.) saint*. Used 229x in NT (Matt. 7:6; 1<sup>st</sup> Pet. 1:15,16).
4. **ἀγιότης** <sup>#41</sup> (2<sup>nd</sup> Cor. 1:12\*; Heb. 12:10) & **ἀγιωσύνη** <sup>#42</sup> (Rom. 1:4; 2<sup>nd</sup> Cor. 7:1; 1<sup>st</sup> Thess. 3:13): n. *holiness*.

### C. For man, holiness means sanctification.

1. We are to be particularly dedicated to God for His purpose and pleasure. This definition of holiness is consistent with the Hebrew **קָדַשׁ** qadash and the Greek **ἀγιάζω**.
2. Holiness is not moral purity, but rather produces moral purity as the believer separates himself from worldly defilements (1<sup>st</sup> Thess. 4:3-7).

### D. The holiness of God demands separation from all unholiness (Hab. 1:13; Ps. 11:4-7). Therefore, we are required to be made holy in order to enjoy eternal fellowship with Him (Lev. 19:2; 1<sup>st</sup> Pet. 1:16).

## II. Development & Application: Sanctification Classifications.

Robert Wilkin surveyed the NT passages dealing with sanctification, and categorized 117 passages as follows. 90 of those passages addressed past sanctification (76.9% of the total). 24 passages (20.5%) addressed present sanctification. 3 passages (2.6%) addressed future sanctification.\*

- A. Association Sanctification refers to the blessings by association that even an unbeliever receives by virtue of their connection to believers (1<sup>st</sup> Cor. 7:14).
- B. Pre-salvation Sanctification refers to the past completed work of God on behalf of the unbeliever in preparing and equipping them for gospel hearing (2<sup>nd</sup> Thess. 2:13; 1<sup>st</sup> Pet. 1:2).
- C. Positional Sanctification refers to the past completed eternal work of God on behalf of the believer at the moment of their salvation (Heb. 10:10,14,29).
  1. Positional Sanctification includes Cleansing Sanctification (Eph. 5:26; Heb. 9:13,14).
  2. Positional Sanctification is the mark of our relationship as brethren (Heb. 2:11).
  3. Positional Sanctification places us in the sphere of Christ (1<sup>st</sup> Cor. 1:2).
  4. Positional Sanctification places us in the sphere of our new creation (Eph. 4:24).
  5. Positional Sanctification places us in the sphere of our inheritance (Acts 20:32; 26:18).
  6. Positional Sanctification takes us out of the sphere of the unrighteous, and defines every born-again believer as a saint (1<sup>st</sup> Cor. 6:1,11).
- D. Progressive Sanctification refers to the present ongoing work of God on behalf of the believer throughout their walk on Earth.
  1. Progressive Sanctification is a command for every believer (1<sup>st</sup> Pet. 1:15,16).
  2. Progressive Sanctification is accomplished through the work of the Word of God in the believer's heart (Jn. 17:17,19).
  3. Progressive Sanctification is the sphere of walking in fellowship (Rom. 6:19,22).
    - a. These are the only believers prepared for God's work (2<sup>nd</sup> Tim. 2:21).
    - b. Confession of sin is our cleansing/purifying procedure (Jms. 4:8).
  4. Under Progressive Sanctification, the saint will faithfully maintain custody of his holy trust (Matt. 7:6), and faithfully execute his holy mission (Jn. 10:36; 2<sup>nd</sup> Cor. 1:12).
  5. Progressive Sanctification is the sphere for our spiritual service of worship (Rom. 12:1; 15:16; Heb. 6:10; 10:19ff.).
  6. Progressive Sanctification encompasses both the body and spirit (1<sup>st</sup> Cor. 7:34; 2<sup>nd</sup> Cor. 7:1).
  7. Progressive Sanctification produces moral purity (1<sup>st</sup> Thess. 4:3-7; Eph. 5:3ff.; 2<sup>nd</sup> Pet. 3:11).

\* Robert N. Wilkin, Journal of the Grace Evangelical Society, Vol. 6 (Spring 1993), p.16.



8. Progressive Sanctification is a sphere of worthiness for Christian hospitality (Rom. 16:2; 1<sup>st</sup> Tim. 5:10; Philem. 7), generosity (Rom. 12:13; 2<sup>nd</sup> Cor. 8:4), affection (Rom. 16:16; 1<sup>st</sup> Cor. 16:20; 2<sup>nd</sup> Cor. 13:12,13; 1<sup>st</sup> Thess. 5:26; Phil. 4:21,22; Col. 1:4), and prayer (Eph. 6:18).
9. Progressive Sanctification enables believers to exercise Practical Sanctification (1<sup>st</sup> Tim. 4:5).
10. Progressive Sanctification empowers the believer to engage in effective evangelism (1<sup>st</sup> Pet. 3:15).
11. Progressive Sanctification is enforced through Divine discipline (Heb. 12:10).
- E. Ultimate Sanctification refers to the future promised work of God on behalf of the believer upon their entrance into eternal glory (Heb. 12:14).
  1. Ultimate Sanctification will be the estate of the Bride presented before Christ (Eph. 5:26,27; Col. 1:22).
  2. Ultimate Sanctification will be the estate of believers before God the Father (Eph. 1:4; 1<sup>st</sup> Thess. 3:13; Jude 24,25).
  3. Ultimate Sanctification will be the work of God the Father (1<sup>st</sup> Thess. 5:23).

# Schisms

## I. Introduction & Definition

- A. Schism: *a division, separation*; esp. with *discord, disharmony*.
- B. Greek Vocabulary
  1. σχίζω schizo <sup>#4977</sup>: *to cleave, rend, divide* (Mt. 27:51<sub>x2</sub>; Mk. 1:10; 15:38; Lk. 5:36<sub>x2</sub>; 23:45; Jn. 19:24; 21:11; Acts 14:4; 23:7).
  2. σχίσμα schisma <sup>#4978</sup>: *rent, division* (Mt. 9:16; Mk. 2:21; Jn. 7:43; 9:16; 10:19; 1<sup>st</sup> Cor. 1:10; 11:18; 12:25).
- C. The synoptic gospels employ σχίζω & σχίσμα in literal applications (Mt. 9:16; 27:51<sub>x2</sub>; Mk. 1:10; 2:21; 15:38; Lk. 5:36<sub>x2</sub>; 23:45).
- D. The gospel of John employs two literal applications of σχίζω (19:14; 21:11), and three personal applications of σχίσμα (7:43; 9:16; 10:19).
- E. The remainder of the NT has only personal applications of σχίζω & σχίσμα.
  1. Luke uses σχίζω (Acts 14:4 & 23:7).
  2. Paul uses σχίσμα (1<sup>st</sup> Cor. 1:10; 11:18; & 12:25).

## II. Three Schisms in John

- A. The Feast of Tabernacles schism developed out of a confusion over the birth of Jesus Christ (Jn. 7:40–44).
  1. Some felt He was the prophet (Jn. 7:40; Dt. 8:15,18).
  2. Others felt He was the Christ (Jn. 7:41a). Note: The promised prophet *is* the Christ (Acts 3:20–22).
  3. Others were trying to understand the Word of God (Jn. 7:41b,42).
- B. The Man Born Blind Schism developed out of confusion over the work of Jesus Christ (Jn. 9:16).
  1. The Pharisees viewed the Lord's miracle as a violation of the Sabbath.
  2. Others viewed the Lord's miracle as a sign. σημεῖον semeion <sup>#4592</sup>.
- C. The Good Shepherd Schism developed out of confusion over the death and resurrection of Jesus Christ (Jn. 10:19–21).
  1. The schism arose because of the Lord's message (Jn. 10:19).
  2. The message detailed His death and resurrection (Jn. 10:18).
  3. Many viewed the Lord's message as being demonic (Jn. 10:20).
  4. Others rejected the demonic accusation and rested their arguments on the miracles (Jn. 10:21,25,37,38).

## III. Schisms in the Ministry of Paul

- A. The Ultimate Schism (Acts 14:4).
  1. On Paul's first missionary journey, the gospel of Grace was seeing both Jews and Gentiles saved (Acts 14:1). The natural schism between Jews and Gentiles was thus removed (Eph. 2:14).
  2. The opponents of the gospel, both Jew and Gentile, were united together in their efforts to murder the Apostles (Acts 14:2,5). Once again the natural schism between Jews and Gentiles is removed!
  3. The natural racial schisms are superseded by a new spiritual schism, unbelievers versus believers (Acts 14:3,4).
- B. The Danger of Schisms (Acts 23:7).
  1. The Sanhedrin is united in their trial of the Apostle Paul (Acts 23:1–5).
  2. Paul observes the separate groups of Pharisees and Sadducees (Acts 23:6).
  3. The Pharisees and Sadducees allowed their political and religious schism to be used against them (Acts 23:7,8).
  4. The schism boiled over to the point of violence (Acts 23:9,10).
- C. The Tragedy of Schisms within the local church (1<sup>st</sup> Cor. 1:10,11; 12:25).
  1. The setting is a body of believers within the same local church (1<sup>st</sup> Cor. 1:10).
  2. Schisms within a local church make unity impossible (1<sup>st</sup> Cor. 1:10).
  3. Bringing brewing schisms to the attention of spiritual leadership is not sinful gossip (1<sup>st</sup> Cor. 1:11).
  4. Personality issues are divisive, and detract from the glory of Christ (1<sup>st</sup> Cor. 1:12,13).

5. Schisms arise when believers lose their perspective on the purpose for spiritual gifts (1<sup>st</sup> Cor. 12:25).
  - a. When believers forget that their gift is a gift of grace (1<sup>st</sup> Cor. 12:4-11).
  - b. When believers start to think that some gifts are more important than others (1<sup>st</sup> Cor. 12:14-24).
  - c. When believers stop caring for one another (1<sup>st</sup> Cor. 12:25,26).
    - 1) In times of suffering.
    - 2) In times of glory
- D. The Necessity of Schisms within the local church (1<sup>st</sup> Cor. 11:17-19).
  1. Schisms in the local church turn the assembly into a place where they are torn down, rather than built up (1<sup>st</sup> Cor. 11:17).
  2. Schisms in the local church are necessary in the plan of God in order for the faithful believers to shine forth in obedience to the will of God (1<sup>st</sup> Cor. 11:19).

# Servanthood

## I. Introduction & Definition

### A. Hebrew vocabulary

1. נַעַר na'ar <sup>#5288</sup>: *boy, lad, youth, servant* (Num. 22:22; Jdg. 7:10,11; 1<sup>st</sup> Sam. 9:3ff.; 2<sup>nd</sup> Kgs. 4:12,25).
2. עֶבֶד 'ebed <sup>#5650</sup>: *slave, servant*. Used 800x. (Gen. 9:25-27; 24:2-66<sub>x15</sub>; 39:17,19; Ex. 13:3,14).
3. שָׂרָת sharath <sup>#8334</sup>: *to serve, minister to*. Ptc. מְשָׂרֵת m'shareth used of Joseph in Egypt (Gen. 39:4; 40:4), Joshua to Moses (Ex. 24:13; Num. 11:28; Josh. 1:1), Elisha to Elijah (1<sup>st</sup> Kgs. 19:21).

### B. Greek vocabulary

1. δῖακονος <sup>#1249</sup>: *minister, servant, deacon* (Matt. 20:26-28; 23:11; Jn. 2:5,9; Phil. 1:1; 1<sup>st</sup> Tim. 3:8,12).
2. δοῦλος <sup>#1401</sup>: *slave, subject*. Used 125x. (Matt. 18:23-35; Eph. 6:5; Col. 3:22).
3. παῖς <sup>#3816</sup>: *child, boy, servant, slave* (Matt. 8:6,8,13; Lk. 7:7; 15:26).

## II. Development & Application—slavery to God.

### A. The Apostles considered themselves bondslaves of God (Acts 4:29; 16:17; Tit. 1:1).

### B. Every believer is a bondslave of God (Ps. 119:125; Isa. 65:8,9,13<sub>x3</sub>,14,15; 1<sup>st</sup> Pet. 2:16; Rev. 1:1; 2:20).

### C. Specific OT עֶבְדִּים 'abadiym of God:

Abraham (Gen. 26:24; Ps. 105:6,42); Isaac (Gen. 24:14); Jacob/Israel (Ezek. 28:25; 37:25 1<sup>st</sup> Chr. 16:13); Abraham, Isaac, & Jacob (Ex. 32:13; Dt. 9:27); Moses (Ex. 14:31 & dozens of times); Joshua (Josh. 24:29; Jdg. 2:8); Caleb (Num. 14:24); Job (Job 1:8; 2:3; 42:7,8<sub>x3</sub>); David (2<sup>nd</sup> Sam. 3:18; 7:5,8,26 +27x); Hezekiah (2<sup>nd</sup> Chr. 32:16); Zerubbabel (Hag. 2:23); Eliakim (Is 22:20).

## III. Summary & Conclusion—servants to one another.

### A. As imitators of Christ (1<sup>st</sup> Cor. 11:1; Eph. 5:1), every believer ought to be servant-minded (Matt. 20:25-28).

1. Servant-mindedness is alien to the thinking of this world (Matt. 20:25).
2. Eternal greatness and priority is proportionately related to temporal servant-mindedness (Matt. 20:26,27).
3. Jesus Christ illustrated the principle. He was the greatest servant in the history of the world, and is the greatest Being for all eternity (Matt. 20:28).

### B. Believers oriented to their bond-service to God are then motivated to their bond-service to the Church (2<sup>nd</sup> Cor. 4:5).

1. Bible communicators do not promote themselves, but rather proclaim the glory of Jesus Christ (v.5a).
2. Bible communicators maintain their servant-mindedness “for Jesus’ sake” διὰ Ἰησοῦν (v.5b). Prep. διὰ <sup>#1223</sup> a marker of something constituting cause; the reason why something happens; *because of, for the sake of*.

### C. The spiritual gift of “service” is one of the highest honors in the church (Rom. 12:7).

1. The spiritual gift of “service” is the gift of διακονία <sup>#1248</sup>: *service, ministry*.
2. Although every believer is called upon to serve (Eph. 4:12), certain believers are specifically gifted with the spiritual gift of service.
3. Some teachers equate “service” with “helps” ἀντίληψις <sup>#484</sup>: *helpful deeds* (1<sup>st</sup> Cor. 12:28). Pastor Bob believes that διακονία and ἀντίληψις should be kept as separate gifts.
4. The gift of service is one of the behind-the-scenes gifts that is classified as a “greater gift” (1<sup>st</sup> Cor. 12:15-26,31).

# The Doctrine of Sin

## I. Introduction & Definition

### A. English Definition

1. an offense against religious or moral law.
2. transgression of the law of God.

### B. Hebrew Terms

1. חָטָא chata' #2398: *to miss, go wrong, sin*. Used 252x221vv. (Jdg. 20:16).
2. חַטָּאת chatta'th #2403: *sin, sin offering*. Used 414x269vv.

### C. Greek Terms

1. ἁμαρτάνω #264: *to miss the mark, do wrong, sin*. Used 45x37vv.
2. ἁμαρτία #266: *sin, failure*. Used 174x150vv.

## II. Development & Application

### A. Original Sin

#### 1. Angelic

- a. The first recorded expression of sin was that of Satan (Ezek. 28:16).
- b. The overt activity followed the mental attitude of negative volition (Isa. 14:13,14).

#### 2. Human

- a. The first expression of human sin was that of Eve (Gen. 3:6a).
- b. Eve's sin was immediately followed by Adam's original sin (Gen. 3:6b).
- c. The woman's sin was accomplished under the mitigating circumstance of deception, whereas the man's sin was accomplished under full awareness and accountability (1<sup>st</sup> Tim. 2:14).

#### 3. Cause

- a. Sin was a *consequential generation* of God's perfect plan.
  - 1) God designed angelic and human beings with the capacity for the independent expression of volition.
  - 2) As a consequence, the existence of sin became a part of God's perfect Divine Decree.
- b. Sin was ultimately caused by the creatures (angelic & human) who volitionally determined to defy the will of God.
- c. This is how God created all things (Jn. 1:3; 1<sup>st</sup> Cor. 8:6; Col. 1:16), and yet did not create sin & evil (Jms. 1:13; 1<sup>st</sup> Cor. 14:33).

### B. Nature and Effects of Sin

#### 1. The nature of sin is observed in the terms which describe it.

- a. Sin (Rom. 5:12ff.).
- b. Transgression (Rom. 5:15,16,17,18,20).
- c. Disobedience (Rom. 5:19).
- d. Offense (Rom. 5:14).
- e. Fall (1<sup>st</sup> Tim. 2:14; Isa. 14:12; Lk. 10:18).

#### 2. The effects of sin were seen immediately in Adam & Eve.

- a. Unrighteousness (Rev. 19:8; Ps. 104:1,2).
- b. Guilt (Gen. 3:8,10; Rev. 6:15-17).
- c. Lack of knowledge & understanding (Rom. 3:11; Ps. 14:2,3; Jer. 4:22).
- d. Cursed (Gen. 3:14,17; Rom. 8:19-23).
- e. Ejection (Gen. 3:22,24; Prov. 15:29; Isa. 59:2).

### C. Of the Corruption of the Human Nature

1. The unanimous testimony of God's Word is that the human race is corrupt (Job 5:7; 14:1; 15:14; Rom. 3:9,10; 11:32; Gen. 6:5; Ps. 51:5; Jer. 17:9; Matt. 15:19).
2. Since Adam & Eve were corrupted, their posterity would also be corrupted (Matt. 7:17,18; Lk. 6:33,34; Job 14:4).
3. The corrupt human nature is passed from the father to the child. The accountability of the man, as the responsible steward, results in the consequences of his sin being passed on to those within his responsibility (Ex. 20:5; Num. 14:18; Dt. 5:9).

4. Its names
  - a. Sin (Rom. 7:8,11,13; 1<sup>st</sup> Jn. 1:8,10).
  - b. Indwelling Sin (Rom. 7:17,20).
  - c. Old Man (Rom. 6:6; Eph. 4:22; Col. 3:9).
  - d. Body of Sin (Rom. 6:6).
  - e. The Flesh (Jn. 3:6; Gal. 5:17; Rom. 7:18,25).
- D. Personal Sin
  1. The Gestation of sin (Jms. 1:14,15; Heb. 4:15).
  2. Mental Attitude Sins (Mt. 5:22,28; Mk. 7:20-23).
  3. Sins of the Tongue (Ps. 34:13; Eph. 4:25,29,31; Jms. 3:5,6,8).
  4. Overt Sins (Gal. 5:19-21).
  5. Sins of Omission (Jms. 4:17).
- E. The Punishment of Sin (Gen. 2:16,17; Rom. 6:23).
  1. God promised Adam & Eve that eating the forbidden fruit would result in death (Gen. 2:16,17).  
 כִּי בְיוֹם אֲכָלְךָ מִמֶּנּוּ מוֹת תָּמוּת  
 a. This punishment was to be immediate—*on the day you eat of it*.  
 b. Dying, you shall die.
  2. The wages of sin is (eternal/spiritual) death, but the gift of God is (eternal/spiritual) life (Rom. 6:23).
- III. The Answer to Sin
  - A. The eternal answer to sin is salvation.
    1. God provided an animal substitute to cover Adam & Eve's nakedness (Gen. 3:21).
    2. God provided for animal sacrifices to atone for sin in the Old Testament (Lev. 16:3ff.; Heb. 10:1-4).
    3. God provided the Once For All sacrifice of the lord Jesus Christ for the sins of the whole world (Jn. 1:29; 1<sup>st</sup> Jn. 2:2; 3:5; Heb. 7:27; 9:11-14; 10:10; Ps. 103:10,12; Isa. 38:17; 43:25; Jer. 31:34; Mic. 7:19).
  - B. The temporal answer to sin is confession.
    1. Although freed from the slavery to sin, believers continue to practice the activity of sin (1<sup>st</sup> Jn. 1:10; Rom. 7:19).
    2. Such activity of sin separates us from fellowship with God (Isa. 59:2).
    3. Confession of sin is necessary to restore a believer to fellowship with God (1<sup>st</sup> Jn. 1:9; Ps. 32:5; 38:18; Prov. 28:13).
    4. Confession is to salvation what foot washing is to a bath (Jn. 13:5-10).

# The Sin Unto Death

- I. Introduction & Definition—1<sup>st</sup> John 5:16-17
  - A. A Sin Not Unto Death. ἁμαρτάνοντα ἁμαρτίαν μὴ πρὸς θάνατον (1<sup>st</sup> Jn. 5:16a<sub>x2</sub>,17).
  - B. A Sin Unto Death. ἁμαρτία πρὸς θάνατον (1<sup>st</sup> Jn. 5:16b).
  - C. The context is a confident prayer ministry based upon our life in Christ (1<sup>st</sup> Jn. 5:13-15).
    - 1. Intercessory prayer is prescribed for brothers sinning non-leading-to-death sin.
    - 2. We should never request that any brother is subject to the Sin Unto Death. Such a request is an ἐρωτάω request (1<sup>st</sup> Jn. 5:16b) rather than an αἰτέω request (1<sup>st</sup> Jn. 5:14,15<sub>x2</sub>,16a).
  - D. All unrighteousness is sin, but there is sin that is non-leading-to-death sin (1<sup>st</sup> Jn. 5:17 cf. Rom. 6:23).
    - 1. The wages of sin is death.
    - 2. The gift of God is eternal life in Christ Jesus our Lord.
    - 3. What is a sin that doesn't lead to death? A sin that is forgiven!
  - E. The antithesis of death as a purpose-consequence is the glory of God purpose-consequence (Jn. 11:4).
    - 1. Unrepentant, unconfessed sin results in operational death and premature physical death.
    - 2. Confessed sin restores operational life and extends physical life with the purpose-consequence of God's glory being achieved.
- II. Illustrations
  - A. Illustrations of the Sin Unto Death.
    - 1. Nadab and Abihu (Lev. 10:1-2; 1<sup>st</sup> Chr. 24:1-2). They're lines were ended, and Eleazar was not commanded to provide for their lines to be preserved.
    - 2. Eli and his sons (1<sup>st</sup> Sam. 2:12-17,22-36; 3:1-21; 4:4-18).
    - 3. Saul and his sons (1<sup>st</sup> Sam. 15:10-35; 31:1-7; 1<sup>st</sup> Chr. 10:13-14).
    - 4. Ananias and Saphira (Acts 5:1-11).
    - 5. Hymenaeus and Alexander (1<sup>st</sup> Tim. 1:20).
  - B. Illustrations of the Sin Unto Death judgment being stayed.
    - 1. David's close call (2<sup>nd</sup> Sam. 12:13).
    - 2. Hezekiah's close call (2<sup>nd</sup> Kgs. 20:1-11; Isa. 38:1-22).
    - 3. The Corinthian man of incest (1<sup>st</sup> Cor. 5:5; 2<sup>nd</sup> Cor. 2:6-11).
  - C. Illustrations of the Sin Unto Death judgment being stayed, then reinstated.
    - 1. Moses' deferment (Ex. 4:24) and later judgment (Deut. 32:48-52).
    - 2. Balaam's deferment (Num. 22:31) and later judgment (Num. 31:8).
- III. Summary & Conclusion
  - A. The OT and the NT provide multiple illustrations for the Sin Unto Death.
  - B. Illustrations are provided as warnings (1<sup>st</sup> Cor. 10:1-11).
  - C. The bottom-line cause of Sin Unto Death is idolatry (1<sup>st</sup> Jn. 5:21).
    - 1. Ananias and Saphira pursued the idolatry of approbation-lust (Acts 5:1-11).
    - 2. Defiling the Lord's Supper is the idolatrous practice of eating the table of demons (1<sup>st</sup> Cor. 10:20-22; 11:30).
    - 3. Apostasy is the idolatrous practice of living the teachings of demons (Rev. 2:20-24 cf. 1<sup>st</sup> Tim. 4:1).

# The Doctrine of Soul & Spirit

## I. Introduction & Definition (1<sup>st</sup> Thess. 5:23)

A. Soul: that which makes a human or animal body alive. In this sense, “soul” & “life” are interchangeable. When the soul departs, the body dies (Gen. 35:18; 1<sup>st</sup> Kgs. 17:19–23).

1. נֶפֶשׁ nephesh #5315: *soul, living being, life, self, person*.
2. ψυχή psuche #5590: *life, soul*.

B. Spirit: that which makes a believer alive unto God. When the spirit departs the believer’s body, the believer’s body dies (Ps. 146:4; Lk. 8:55; 23:46).

1. רוּחַ ru<sup>a</sup>ch #7307(7308Aram.): *breath, wind, spirit*.
2. πνεῦμα pneuma #4151: *spirit*.
3. Important Note: ru<sup>a</sup>ch & pneuma are also used of the Holy Spirit, and spirit beings (both good & evil).

C. Other terms for the invisible part of man

1. Heart: the center. largely synonymous with “inner man” as the center of man’s physical, mental, emotional, moral, & (if he has one) spiritual life. The heart of the unbeliever is entirely focused on self, and God must create a new and clean heart for the believer.

- a. לֵב leb #3820 (3821Aram) & לֵבָב lebab #3824 (3825 Aram): *inner man, mind, will, heart*.
- b. καρδία kardia #2588: *heart, inner self, mind, will*.

2. Mind: the intellectual center of man.

- a. διάνοια dianoia #1271: *mind, understanding*.
- b. νοῦς nous #3563: *mind, thought, reason, understanding*.

3. Inner Man

- a. קֶרֶב qereb #7130: *inward part, innermost being*.
- b. ἔσω ἄνθρωπον #2080 + #444: *the inner being, inner nature*.  
(ἔξω ἄνθρωπον *the outer man* (body))

4. Terms related to emotions: רַחֲמִים rach<sup>a</sup>miym #7356 (#7359 Aram) & σπλάγχνον #4698.

D. Body

1. בָּשָׂר basar #1320: *flesh, body*. (בָּשָׂר b<sup>e</sup>sar #1321 Aram)
2. σῶμα soma #4983: *body*.
3. σὰρξ sarx #4561: *flesh*. The aspect of the body that is fallen & weak. The no good thing within the body that motivates and manufactures personal sin.

## II. The Soul: Development & Application\*

A. The creation of Adam (Gen. 2:7).

1. He formed Adam’s body out of the dust.
2. He breathed into him the breath of lives (נִשְׁמַת חַיִּים nishmath chayyim).
3. Man became a living soul (נֶפֶשׁ חַיָּה nephesh chayyah, ψυχήν ζῶσαν psuchen zosan (1<sup>st</sup> Cor. 15:45)).

B. The soul is essentially the person. As a result, the word “soul” often refers to the entire person (Lev. 4:2; 5:1ff.; 7:20; 19:8; Acts 2:41; 7:14; 27:37).

C. The soul is the invisible part of man that recognizes unmet needs.

1. Food & drink (Dt. 12:15,20,21; 1<sup>st</sup> Sam. 2:16; Ps. 107:5,9; Prov. 6:30).
2. Personal possessions (Dt. 14:26).
3. Sexual activity (Gen. 34:3,8; Song. 3:1–4).
4. Children (1<sup>st</sup> Sam. 1:15).
5. Intimacy with God (Ps. 42:1,2; 63:1; 84:2).
6. The Lord meets the soul’s every need (Ps. 19:7; 23:3; 63:5; 131:2; Jer. 31:25).

\* Broad outline developed from The International Standard Bible Encyclopedia, 1979 revised edition.



- D. The soul is the invisible part of man that expresses various human emotions and experiences.
    - 1. The soul may be grieved (Job 30:25), bitter (Job 3:20; Isa. 38:15), troubled (Ps. 88:3), dismayed (Ps. 6:3), distressed (Gen. 42:21), unsettled (Acts 15:24), and unstable (2<sup>nd</sup> Pet. 2:14).
    - 2. The soul may despair (Dt. 28:65; Ps. 42:6), weep (Ps. 119:28), tremble (Isa. 15:4), and hate (2<sup>nd</sup> Sam. 5:8; Ps. 11:5).
    - 3. The soul may also rejoice (Ps. 35:9; Isa. 61:10), love (1<sup>st</sup> Sam. 18:1,3; Song. 1:7), be made glad (Ps. 86:4), be delighted (Ps. 94:19), bless the Lord (Ps. 103:1,2,22; 104:1,35), and remember (Ps. 103:2; Lam. 3:20).
  - E. The soul-life of man is bound within the blood of his body (Dt. 12:23; Isa. 53:12).
  - F. The soul of believers differs from the soul of unbelievers.
    - 1. It is purified for a sincere love of the brethren (1<sup>st</sup> Pet. 1:22).
    - 2. It may prosper regardless of what temporal circumstances the person experiences (3<sup>rd</sup> Jn. 2).
    - 3. It is strengthened through Bible teaching (Acts 14:22). It is pierced by diligent Bible teaching (Heb. 4:12).
    - 4. It is anchored in the hope set before us (Heb. 6:19).
    - 5. Is tended by spiritual leaders (Heb. 13:17), especially the Lord Jesus Christ (1<sup>st</sup> Pet. 2:25; 4:19).
- III. The Human Spirit: Development & Application
- A. Spiritual life is true life, beyond anything in the physical realm (Gen. 2:7; Isa. 42:5; Jn. 6:63).
  - B. Spiritual life is a creative act of God (Zech. 12:1; Heb. 12:9; 2<sup>nd</sup> Cor. 5:17; Rom. 8:9-17).
  - C. Unbelievers do not have a living human spirit<sup>\*\*</sup> (1<sup>st</sup> Cor. 2:14; Jude 19), only believers have spiritual life (Rom. 8:10; 1<sup>st</sup> Cor. 2:15; 1<sup>st</sup> Pet. 3:18; 4:6).
  - D. Like the soul, the human spirit is capable of expressing human emotions and experiences.
    - 1. The spirit may be anguished (Job 7:11), grieved (Isa. 54:6), broken (Isa. 65:14), distressed (Dan. 7:15), & angered (rage) (Ezek. 3:14).
    - 2. The spirit may also be rejoicing (Lk. 1:47), moved (Jn. 11:33), troubled (Jn. 13:21), provoked (Acts 17:16), & refreshed (2<sup>nd</sup> Cor. 7:13).
  - E. One must have a living human spirit in order to comprehend the Word of God (1<sup>st</sup> Cor. 2:13,15).
    - 1. Old Testament saints could learn the Word of God because the Holy Spirit taught them through their human spirit (Job 32:8).
    - 2. In addition to a human spirit, believers in the Church have the additional anointing of the Holy Spirit which provides the maximum teaching possible ("all things") (1<sup>st</sup> Jn. 2:27).
  - F. The human spirit is the place where our spiritual activity takes place.
    - 1. Worship (Jn. 4:23,24; Phil. 3:3).
    - 2. Service (Rom. 1:9).
    - 3. Watchful prayer (Matt. 26:41; 1<sup>st</sup> Cor. 14:14,15).
    - 4. Singing (1<sup>st</sup> Cor. 14:15).
    - 5. Blessing (1<sup>st</sup> Cor. 14:16,17).
- IV. Soulsh vs. Spiritual describes the unbeliever vs. the believer in perceiving spiritual truth (1<sup>st</sup> Cor. 2).
- A. The Soulsh Man (Natural Man) (ψυχικὸς ἄνθρωπος) refers to the unbeliever with a soul, but no living spirit (1<sup>st</sup> Cor. 2:14).
  - B. The Spiritual Man refers (πνευματικὸς [ἄνθρωπος]) to the believer with a spirit capable of learning God's Word (1<sup>st</sup> Cor. 2:15).
- V. Soulsh vs. Spiritual describes the believer's physical body (1<sup>st</sup> Cor. 15:44).
- A. The soulsh body is the mortal body that perishes (σῶμα ψυχικόν).
  - B. The spiritual body is the immortal body that abides forever (σῶμα πνευματικόν).
- VI. Summary & Conclusion—the concerns of the temporal physical body are negligible compared to the concerns of the eternal soul (Matt. 10:28).

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<sup>\*\*</sup> Some Bible teachers hold that unbelievers have no human spirit whatsoever, others hold that the unbeliever actually has a dead human spirit within them. Pharaoh's spirit was troubled (Gen. 41:8), as was Nebuchadnezzar's (Dan. 2:1,3). Ahab's spirit was sullen (1<sup>st</sup> Kgs. 21:5). Pastor Bob understands these men to be unbelievers with dead human spirits. (Nebuchadnezzar & Ahab will subsequently become saved, and possibly even Pharaoh as well).

# Spirituality & Carnality

## I. Introduction & Definition

- A. Spirituality is a sphere in which the believer functions under the controlling influence (guidance, teaching, and power) of God the Holy Spirit.
- B. Carnality is a sphere in which the believer volitionally functions under the controlling influence (guidance, teaching, and power) of the Old Sin Nature.
- C. These spheres are absolute, and mutually exclusive. Every believer is either spiritual or carnal at any given moment in time.

## II. Second Introduction: The Walk

- A. Spirituality and carnality are both “walks” that must be volitionally chosen by every believer every moment of every day.

- 1. περιπατέω <sup>#4043</sup>: *to walk. fig. to conduct oneself or behave in a particular manner; to live.*

Physically, walking is one of the best forms of exercise, it works more muscles than any other activity, it develops circulation, improves breathing, supports regular elimination of waste, strengthens the heart. Thus, spiritual walking works all the spiritual skills, the “muscles” of the spiritual life, increases circulation of doctrine in the soul, improves the application of Bible doctrine, eliminates the waste of Human Viewpoint (HVP) in the soul as it is replaced by Divine Viewpoint (DVP) in the soul, and edifies or “strengthens” the soul through the construction of the soul-fortress which protects and defends the soul from the outside pressure of adversity and prosperity.

- 2. στοιχέω <sup>#4748</sup>: *to walk in a straight line, march in step.*

- 3. ὀρθοποδέω <sup>#3716</sup>: *walk straight, upright.*

- 4. πορεύομαι <sup>#4198</sup>: *to walk, go about one’s daily activities, to live.*

- B. The Dative of Sphere: Walking in the day (Rom. 13:13), or walking in light (1<sup>st</sup> Jn. 1:7) is the antithesis of walking in darkness (1<sup>st</sup> Jn. 1:6).

- 1. Walking properly in the day is the believer’s volitional act of “putting on” the Lord Jesus Christ. By so doing, a believer preempts the flesh before any lustful temptation can come (Rom. 13:13,14).

- 2. The believer can volitionally walk in either light or darkness, but it is the walk in light that imitates Christ (1<sup>st</sup> Jn. 1:6,7).

- C. The Dative of Means: Walking by faith (2<sup>nd</sup> Cor. 5:7), by means of the Holy Spirit (Gal. 5:16,25).

- D. The Accusative: The Walk according to spirit (and not flesh) (Rom. 8:4), according to love (Rom. 14:15), and not according to the course of this world (Eph. 2:2), like mere men (1<sup>st</sup> Cor. 3:3).

## III. Development & Application

- A. The believer who walks in carnality is no more capable of learning the Word of God, and growing in grace and knowledge than the unbeliever (1<sup>st</sup> Cor. 3:1-4).

- 1. Paul was unable to speak to the Corinthians *as spiritual men* (ὡς πνευματικοῖς), but was obliged to address them *as carnal men* (ὡς σαρκίνοις).

- 2. The progression from milk to solid food (1<sup>st</sup> Cor. 3:2; Heb. 5:12-14) requires the believer to remain in fellowship for the purpose of learning the Word of God.

- B. Within every believer are two competing desires, in opposition to one another (Gal. 5:16-26).

- 1. Every believer who volitionally chooses to conduct their lives under the controlling influence (guidance, teaching, & power) of God the Holy Spirit will not submit to the controlling influence (guidance, teaching, & power) of the Old Sin Nature (Gal. 5:16).

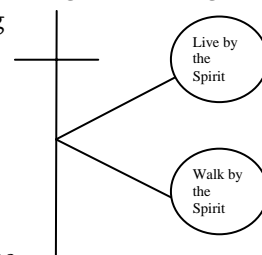
- 2. These two competing operating systems are mutually exclusive (Gal. 5:17).

- 3. The two competing operating systems have contrasting manifestations or fruit.

- a. The expressions of the Old Sin Nature (Gal. 5:19-21).

- b. The fruit of the Holy Spirit (Gal. 5:22,23).

- 4. Living by the Spirit is our positional sanctification (top circle), walking by the Spirit is our experiential sanctification (bottom circle) (Gal. 5:25).



\* “The Doctrine of Walking.” Pastor Robby Dean, Preston City Bible Church, Preston, CT. <http://www.prestoncitybible.org>

- C. Paul wrote of that inner battle and described his own struggles (Rom. 7:1-25; 8:1-8).
1. The believer in Christ walks in the newness of life—free from sin, and free from Law, which could only condemn us in our sin (Rom. 7:1-13).
  2. Mosaic Law was a spiritual (πνευματικός #4152) standard that the human spirit could recognize, but not live up to perfectly because of the sin dwelling within (ἡ οἰκοῦσα ἐν ἐμοὶ ἁμαρτία).
  3. This passage does not describe the unbeliever who is born under bondage to sin, but a believer who is sold (πιπράσκω #4097) into bondage to sin.
    - a. The believer has a spirit that is willing, but also a Sin Nature (flesh) that is weak (Matt. 26:41).
    - b. Having volitionally submitted his will to the Old Sin Nature, the believer finds himself doing that which his spirit knows to be wrong (Rom. 7:19).
    - c. The battlefield of the soul is where each believer must volitionally submit his will to the Holy Spirit, or else he will be taken captive by the Old Sin Nature and plunged into the walk of darkness (Rom. 7:23).
    - d. This war will continue to be waged until we are removed from our physical bodies (Rom. 7:24).
    - e. Believers have the privilege and blessing to walk according to the Holy Spirit, and walk in the light for the pleasure of God the Father (Rom. 8:1-8).
    - f. Believers are either operationally alive or dead, depending on which power system we volitionally choose to operate under (Rom. 8:12-17).
- D. Sin entangles the believer, and hinders them from running their race (Heb. 12:1,2).
1. Believers must lay aside every encumbrance. These circumstances and details of life are not necessarily sinful in themselves, but they do distract us from our race.
  2. Believers must lay aside sin. Failure to do so will result in the easy entanglement.
- E. The carnal mind can delude the believer into a legalistic system of works which has no value against carnal activity (Col. 2:18-23).
1. Functioning in carnality results in forfeiture of eternal reward (Col. 2:18).
  2. The legalist loses sight of Christ as he misplaces the priority upon non-issues (Col. 2:19-21).
  3. Such “religion” is man-made and worthless (Col. 2:22,23).
  4. Rather than being an escape from carnality, it becomes a trap into more carnality (2<sup>nd</sup> Pet. 2:18).
- F. Every believer should endeavor to be “under the influence” at all times (Eph. 5:18).
- Note: this means we are to be under the influence of the Holy Spirit’s guidance, teaching, & empowerment.
1. This is how we walk the “walk of wisdom” (Eph. 5:15).
  2. This is how we redeem the time (Eph. 5:16).
  3. This is how we understand the will of the Lord (Eph. 5:17).
  4. This empowers us to edify others, give thanks to God, and be subject to one another (Eph. 5:19-21).
- G. The filling of the Holy Spirit is what empowers believers to have fellowship with the Father and with the Son, and through that fellowship, to have fellowship with one another (1<sup>st</sup> Jn. 1:1-10).
1. All κοινωνία #2842 fellowship is grounded in the κοινωνία of the Father and the Son (1<sup>st</sup> Jn. 1:3).
  2. Fellowship = walking in the light, practicing the Truth (1<sup>st</sup> Jn. 1:6,7).
  3. Denial of the Old Sin Nature is self-deception and destructive to the believer’s faith (1<sup>st</sup> Jn. 1:8).
  4. Since all our sins have been eternally forgiven when God established our relationship (Col. 1:14), every confession of personal sin produces temporal forgiveness when God restores our fellowship (1<sup>st</sup> Jn. 1:9).

# Stewardship

1. Two passages from the Gospel of Luke communicate important introductory principles regarding stewardship (Lk. 12:42-48; 16:1-4).
  - a. Stewardship requires faithfulness and sensibility (Lk. 12:42).
  - b. Blessings in stewardship can only be realized through that same faithfulness and sensibility (Lk. 12:43).
  - c. Stewardship also entails the most severe accountability (Lk. 12:44-48; 16:1-4).
    - 1) These principles apply both to individual stewardship as well as corporate stewardship.
    - 2) These are very practical principles for the personal application of every believer today, in addition to being instructive regarding the Father's Grace Eternal Plan of the Ages for the Maximum Glorification of Jesus Christ.
2. Stewardship essentially equals being entrusted with the Word of God for subsequent dissemination to the world (1<sup>st</sup> Cor. 4:1 cf. Rom. 3:2). This is the believer's great Advantage in the Dispensation of the Church. We are the Stewards of the plan of God in this present stewardship.
3. Stewardship requires voluntary service for reward (1<sup>st</sup> Cor. 9:17).
4. Stewardship consists of believers fulfilling their spiritual work-assignment as delegated by God (Col. 1:25; Tit. 1:7; 1<sup>st</sup> Pet. 4:10).
5. Stewardship responsibilities are fulfilled by means of faith (1<sup>st</sup> Tim. 1:4).

# Superiority Complexes

- I. Introduction—1<sup>st</sup> Cor. 4:6
  - A. The root cause behind all the schisms in Corinth was their pride.
    1. φυσίω <sup>#5448</sup>: *to blow up, inflate* (φῦσα: *pair of bellows*). fig. *to cause to have an exaggerated self-conception, puff up, make proud*. Used 7x in the NT: 1<sup>st</sup> Cor. 4:6,18,19; 5:2; 8:1; 13:4; Col. 2:18.
    2. φυσίωσις <sup>#5450</sup>: *swell-headedness, pride, conceit*. Hapax: 2<sup>nd</sup> Cor. 12:20.
  - B. Loss of grace-orientation resulted in increased knowledge without love and produced arrogance (1<sup>st</sup> Cor. 4:18,19; 5:2; 8:1).
- II. Principles of Pride
  - A. Pride is one of "the seven deadly sins," or more appropriately, sins that the Lord hates and are described as abominations leading the believer rapidly to the sin unto death (Prov. 6:16,17).
  - B. The fear of the Lord is the preemptive antidote to pride (Prov. 8:13).
  - C. Satan's fall was caused by pride, so we can call him the Father of Pride, and his followers his unholy children (Isa. 14:12-16).
  - D. Pride has its source in Satan, and severely perverts the believer's walk into a pursuit of jealousy and selfish ambition (Jms. 3:1,13-18).
  - E. A prideful heart convinces itself that it can get away with anything & everything (Ps. 10:2-6,11).
  - F. Pride gets away with nothing (Prov. 16:5,18,19).
  - G. Pride is specifically identified by God as sinful and worldly (Prov. 21:4,24).
  - H. The believer should understand that all promotion comes from God, not from his own inherent abilities (Ps. 75:4-7).
  - I. The wise believer avoids praising himself (Prov. 27:2).
  - J. The wise believer avoids proud or arrogant people (Mk. 12:38-40).
  - K. We should guard ourselves mentally from pride and its devices (Rom. 12:3,16).
  - L. God often brings suffering on the believer to prevent pride from forming in him (2<sup>nd</sup> Cor. 12:1-7).

\* Outline adapted from The Doctrine of Pride: [http://www.bibleteacher.org/Dm300\\_18.htm](http://www.bibleteacher.org/Dm300_18.htm)

# To Examine or Not to Examine

## I. Introduction

- A. Paul states that he does not examine (ἀνακρίνω #350) himself (1<sup>st</sup> Cor. 4:3).
  - B. A man must examine (δοκιμάζω #1381) himself, and in so doing he is to eat of the bread and drink of the cup (1<sup>st</sup> Cor. 11:28).
  - C. Every believer's final temporal-life examination will be conducted by the Lord Jesus Christ at the Judgment Seat of Christ.
    - 1. It is not our place to sit in judicial review of any other believer, or even ourselves.
    - 2. We can (and ought to) perform continuous self-evaluations pertaining to spirituality (1<sup>st</sup> Cor. 11:28), and as a result we can function with a clear conscience (1<sup>st</sup> Cor. 4:4a).
    - 3. The clear conscience itself, however, is not necessarily an indication of how the Judgment Seat of Christ will go (1<sup>st</sup> Cor. 4:4b).
- P=** It's good to have a clear conscience (1<sup>st</sup> Tim. 1:5), but the believer must continue to maintain humility and wait for the Judgment Seat of Christ for their final temporal life examination.

- ## II. Development—the clear conscience. συνείδησις #4893: *conscience* (Acts 23:1; 24:16; Rom. 2:15; 9:1; 13:5; 1<sup>st</sup> Cor. 8:7,10,12; 10:25,27,28,29<sub>x2</sub>; 2<sup>nd</sup> Cor. 1:12; 4:2; 5:11; 1<sup>st</sup> Tim. 1:5,19; 3:9; 4:2; 2<sup>nd</sup> Tim. 1:3; Tit. 1:15; Heb. 9:9,14; 10:2,22; 13:18; 1<sup>st</sup> Pet. 2:19; 3:16,21). σύννοιδα #4894: *to know; to be conscious of* (Acts 5:2; 1<sup>st</sup> Cor. 4:4).
- A. Unbelievers and legalistic believers can have a clear conscience (Acts 23:1; Rom. 2:15).
    - 1. This does not necessarily mean ultimate approval at the Judgment Seat of Christ, or the Great White Throne (1<sup>st</sup> Cor. 4:4a; Matt. 7:22).
    - 2. The weak conscience can be defiled (1<sup>st</sup> Cor. 8:7; Tit. 1:15), and even seared (1<sup>st</sup> Tim. 4:2).
  - B. Conscience became the standard for Judgment in the Dispensation of Gentiles, following the Age of Innocence, and actually continued for the Gentiles in conjunction with times of ignorance (Acts 17:30,31; Rom. 2:15,16).
  - C. Conscience is no longer the standard for Judgment for the church because so much more knowledge has been given to the Church (Lk. 12:47,48).
  - D. The believer has the advantage of being able to compare his conscience's witness to the Holy Spirit's witness (Rom. 9:1).
  - E. The Church Age believer has the advantage of receiving an absolutely cleansed conscience as a consequence of his salvation (Heb. 9:9,13; 10:2,22).

# The Unbelief of the Believer

## I. Introduction & Definition—1<sup>st</sup> Cor. 10:1-13

A. An example of failure serves as an admonishment for success (1<sup>st</sup> Cor. 10:6,11).

1. τύπος <sup>#5179</sup>: *type, pattern, mold*.
2. νουθεσία <sup>#3559</sup>: *admonishment, exhortation*. Verb νουθετέω <sup>#3560</sup>: *to admonish, warn*. From νοῦς <sup>#3563</sup>: *mind* & τίθημι <sup>#5087</sup>: *to put, place*.

B. A false assumption of standing serves as a warning against falling (1<sup>st</sup> Cor. 10:12-13).

## II. Development & Application—Heb. 3:1-4:16

A. Consider the Apostle and High Priest of our confession (Heb. 3:1).

1. κατανοήσατε ν.2pl.aor.act.imper. κατανοέω <sup>#2657</sup>: *to consider attentively, fix one's eyes or mind upon*.
2. ὁμολογία <sup>#3671</sup>: *profession, confession* (Heb. 3:1; 4:14; 10:23).

B. Christ is superior to Moses, even as a son is superior to a servant (Heb. 3:2-6).

1. Moses was an example for his generation. His testimony was a preview (Heb. 3:5).
2. Jesus is an example for all time.

C. Even as believers in Moses' day had a promised reward for faithfulness, so did believers in David's day (Ps. 95:9-11), so also do believers today (Heb. 3:7-11).

1. The occasion was daily perception and application of the Word. Aor.act.subj. ἀκούω <sup>#191</sup>.
2. The danger was hardness of heart. Aor.act.subj. σκληρύνω <sup>#4645</sup>.
3. The result was being led astray. Pres.Pass.Ind. πλανάω <sup>#4105</sup>.
4. The consequence was wrath (Divine discipline). N.Sing.Fem. ὀργή <sup>#3709</sup>.
5. The tragedy was forfeit reward.

D. The Church faces the same test that Israel faced in the wilderness—the unbelief of the believer as the manifestation of a hardened heart (Heb. 3:12-19).

1. Take care = continually watch.
  - a. Pres.act.imper. βλέπω <sup>#991</sup> cf. 1<sup>st</sup> Cor. 10:12.
  - b. Every believer is vulnerable.
2. An evil heart of unbelief (ἀπιστία <sup>#570</sup>) leads to apostasizing (ἀφίστημι <sup>#868</sup>). It is a short step from ἀπιστία to ἀποστασία.
3. Encourage = continually comfort, encourage, and exhort yourselves (not: one another).
  - a. Pres.act.imper. παρακαλέω <sup>#3870</sup>.
  - b. Reflexive pronoun ἑαυτοῦ <sup>#1438</sup> (used 13x in Heb.).

Not reciprocal pronoun ἀλλήλων <sup>#240</sup> (used 1x Heb. 10:24).

4. Our position as partakers (μέτοχοι, plural of μέτοχος <sup>#3353</sup>) of Christ's rest-reward is conditional upon our strong finish (Heb. 3:14).
  - a. Disobedience disqualifies the hard-hearted (Heb. 3:18). Aor.act.ptc. ἀπειθέω <sup>#544</sup>.
  - b. Disobedience equals unbelief (Heb. 3:19). Noun.Fem.Sing. ἀπιστία <sup>#570</sup>.

E. Believers no longer fear falling short of the glory of God (Rom. 3:23). Our concern is falling short of the Sabbath rest He supplies on a daily basis (Heb. 4:1-11; Ps. 95:7,11).

F. Believers fall short of the daily Sabbath rest by failing to unite the Word of God with faith (Heb. 4:2).

1. The Christian walk of faith is the Christian blessing of rest (Heb. 4:3).
2. This daily Sabbath rest assures the believer that he is done working (his own works) (Heb. 4:10).

G. The Word of God is the living and active agent that pierces the believer's soul & spirit, convicting us daily in our walk and rest (Heb. 4:12,13).

H. Believers will only attain to that daily rest as we submit to the Word's judgment in our soul, and maintain a diligent priesthood function of prayer before the Throne of Grace (Heb. 4:14-16).

1. We have confidence to engage in this priesthood function because of our victorious & sympathetic high priest—Jesus the Son of God.
2. In this priesthood function of prayer, we receive all the daily grace & mercy needed to hold fast our confession.

## III. Summary & Conclusion—Disobedience and Unbelief

A. Disobedient unbelief of the Gospel by the unregenerate falls short of God's glory and receives the due penalty of God's eternal wrath (Jn. 3:36; Rom. 3:23; 6:23).

B. Disobedient unbelief of the Word of God by the regenerate falls short of God's rest and receives the due penalty of God's temporal wrath (Heb. 3:18,19; 4:1,6,11).

# Voluntarily Against My Will

## I. Introduction and Definition

### A. Voluntary words and expressions.

1. ἐκὼν <sup>#1635</sup>: *unforced, voluntary, willing; of one's own will; of one's accord* (Rom. 8:20; 1<sup>st</sup> Cor. 9:17).
2. ἐκούσιος <sup>#1595</sup>: *voluntary* (Philem. 14).
3. ἐκουσίως <sup>#1596</sup>: *willingly* (Heb. 10:26; 1<sup>st</sup> Pet. 5:2).
4. προαιρέω <sup>#4255</sup> τῇ καρδίᾳ (in the heart) (2<sup>nd</sup> Cor. 9:7).
5. ἱλαρός <sup>#2431</sup> <sup>Hapax</sup>: *cheerful* (2<sup>nd</sup> Cor. 9:7). Latin *hilarus*. English *hilarious*.
6. προθύμως <sup>#4290</sup>: of a ready mind; *willingly, with alacrity* (1<sup>st</sup> Pet. 5:2). πρόθυμος <sup>#4289</sup> (Matt. 26:41; Mk. 14:38).

### B. Involuntary words and expressions.

1. ἄκων <sup>#210</sup>: *not of one's own will; unwillingly* (1<sup>st</sup> Cor. 9:17).
2. ἐκ λύπης. λύπη <sup>#3077</sup>: *sorrow, pain, grief* (2<sup>nd</sup> Cor. 9:7). [ALGNT](#)
3. ἐξ ἀνάγκης. ἀνάγκη <sup>#318</sup>: *necessity, calamity, distress* (1<sup>st</sup> Cor. 9:16; 2<sup>nd</sup> Cor. 9:7; Philem. 14). [Louw-Nida](#)
4. ἀναγκαστῶς <sup>#317</sup> <sup>Hapax</sup>: *by force, under compulsion* (1<sup>st</sup> Pet. 5:2).
5. ἀναγκάζω <sup>#315</sup>: *to compel, force, constrain* (Matt. 14:22; Mk. 6:45; Lk. 14:23; Acts 26:11; 28:19; 2<sup>nd</sup> Cor. 12:11; Gal. 2:3,14; 6:12).
6. δεῖ <sup>#1163</sup>: to be under a necessity; *must, ought, need* (Used 106x incl. Lk. 2:49).

### C. Involuntary ≠ Inviolable

1. Involuntary means “against someone’s will.”
2. Inviolable means “unable to be disobeyed” (unable to violate).

## II. Development and Application

### A. Either/Or versus Both/And

1. Grace Giving must be EITHER voluntary OR involuntary (2<sup>nd</sup> Cor. 9:7).  
Giving voluntarily is rewardable.
2. Goodness must be EITHER voluntary OR involuntary (Philem. 14).  
Voluntary goodness is rewardable.
3. Shepherding must be EITHER voluntary OR involuntary (1<sup>st</sup> Pet. 5:2).  
Shepherding voluntarily is rewardable.
4. Evangelism is BOTH voluntary AND involuntary (1<sup>st</sup> Cor. 9:16,17).
  - a. The voluntary aspect is rewardable.
  - b. The involuntary aspect is the stewardship entrustment.

### B. Involuntary service is developed as the “Have to-s” of the Christian Way of Life.

1. Jesus Christ “had to” go to the cross (Matt. 16:21; Mk. 8:31; Lk. 9:22).
2. Believers bearing witness under martyrdom “have to” communicate the Holy Spirit’s message (Lk. 12:11-12).
  - a. Believers may not “want to” suffer martyrdom (Demas? 2<sup>nd</sup> Tim. 4:10).
  - b. Voluntarily submitting to involuntary martyrdom is rewardable (Rev. 2:13).
  - c. The involuntary martyrdom may be voluntarily disobeyed (Rev. 2:10b).
3. Believers “have to” celebrate and rejoice for a returned prodigal (Lk. 15:32).
  - a. Believers may not “want to” celebrate a returned prodigal (Lk. 15:28).
  - b. The involuntary celebration may be voluntarily disobeyed (Jon. 4:10,11).
4. Believer priests “have” to pray without ceasing (Lk. 18:1).
  - a. Believers may not “want to” pray.
  - b. The involuntary prayer obligation may be voluntarily disobeyed (1<sup>st</sup> Thess. 5:17).
5. The increases and decreases of ministries are “have to-s” in God the Father’s sovereign plan (Jn. 3:30).
6. Experiential tribulations are “have to-s” in the Christian Way of Life (Acts 14:22).
7. Pleasing God the Father is a “have to” in the Christian Way of Life (1<sup>st</sup> Thess. 4:1).
  - a. Believers might “want to” please themselves instead of pleasing God.
  - b. Believers might voluntarily disobey the involuntary obligation to please God.

- C. Voluntary service is developed as the “Want to-s” of the Christian Way of Life.
  - 1. Jesus Christ “wanted to” go to the cross (Jn. 4:34; 8:29 cf. 8:44; 14:31).
  - 2. Jesus Christ “wanted to” feed the multitudes (Matt. 15:32).
  - 3. Sometimes a “want to” gives way to a “have to” (Matt. 23:37; Lk. 13:34).
  - 4. Sometimes a “want to” gives way to circumstances beyond our control (Mk. 7:24; 1<sup>st</sup> Thess. 2:18).
  - 5. Believers may experience a difference of opinion in the “want to-s” (Acts 15:37-38).
  - 6. Sometimes a “want to” loses out to our carnality (Rom. 7:16,19,20,21).
  - 7. Acceptable Christian service (grace giving) is according to what a believers “wants to” do (give) (2<sup>nd</sup> Cor. 9:7).
  - 8. Acceptable Christian sacrifices include “doing good” and “sharing” (Heb. 13:16).
    - a. Doing what good? What do I have to do? What do I want to do?
    - b. Sharing what? What do I have to share? What do I want to share?
- D. Biblical illustrations of the “Have to-s” and the “Want to-s.”
  - 1. Moses (Ex. 3:10).
    - a. Come now, and I will send you (Ex. 3:10). Who am I? (Ex. 3:11)
    - b. I will be with you (Ex. 3:12). Who are you? (Ex. 3:13)
    - c. Go (Ex. 3:16ff.). What if they will not believe me? (Ex. 4:1). Here are some miracles (Ex. 4:2-9).
    - d. Please, Lord, I am not eloquent (Ex. 4:10). You are as I made you (Ex. 4:11-12).
    - e. Please, Lord, send somebody else (Ex. 4:13). (With anger) Aaron will go with you (Ex. 4:14-17).
    - f. Aaron’s encounter with the Lord was much shorter (Ex. 4:27).
  - 2. Jonah.
  - 3. Jeremiah (Jer. 20).
  - 4. Jesus Christ “had to” be in His Father’s house (Lk. 2:49), and yet He returned to His father’s house (Lk. 2:50-52).

### III. Summary and Conclusion

- A. “Want to-s” (Voluntary service) are rewardable and boastable.
- B. “Have to-s” (Involuntary service) are neither rewardable nor boastable.
- C. Voluntary service is still God’s work and not man’s (Phil. 2:13).
- D. Involuntary service still maintains expectations of obedience and consequences for disobedience (1<sup>st</sup> Cor. 9:16).



## (Human) Weakness and (Divine) Power

### I. Introduction & Definition (1<sup>st</sup> Cor. 2:3,4)

#### A. Weakness and fear and much trembling.

1. ἀσθένεια <sup>#769</sup>: *want of strength, feebleness, sickness* (Rom. 6:19; 8:26; 1<sup>st</sup> Cor. 2:3; 15:43; 2<sup>nd</sup> Cor. 11:30; 12:5,9,10; 13:4; Heb. 4:15; 11:34).
2. φόβος <sup>#5401</sup>: *fear, reverence* (Acts 2:43; 5:5,11; 2<sup>nd</sup> Cor. 5:11; 7:1,11; Eph. 5:21; 1<sup>st</sup> Pet. 1:17; 3:15; 1<sup>st</sup> Jn. 4:18<sub>x3</sub>; Jude 23). (concept comes fr. יָרֵא yare' <sup>#3372</sup>).
3. τρόμος <sup>#5156</sup>: *trembling* (2<sup>nd</sup> Cor. 7:15; Eph. 6:5; Phil. 2:12).

#### B. The Spirit and power.

1. πνεῦμα <sup>#4151</sup>: *spirit, breath, wind*.
2. δύναμις <sup>#1411</sup>: *strength, power, ability*. (dynamai <sup>#1410</sup>: *to be able, have power*).

### II. Old Testament Development & Application

#### A. Fear & trembling is the appropriate mental attitude for joyful service (Ps. 2:11).

#### B. עֲבָדֵי אֱתֵיהוָה בִּירְאָה וְגִילֵי בְרַעְדָּה:

1. Service = worship. עָבַד 'abad <sup>#56571</sup>: *to work, serve*.
2. Rejoice = circling around. גִּיל giyl <sup>#1523</sup>: *to rejoice, exult, be glad*.

### III. New Testament Development & Application

#### A. Human weakness is the manifestation of people under the control and power of their sin nature (Rom. 6:19).

1. Believers in weakness because of carnality need the filling of the Holy Spirit for their Divine power (Rom. 8:26).
2. Believers in weakness because of carnality have a High Priest Who ministers to them as well (Heb. 4:15).
3. Human weakness is symptomatic of human beings dwelling in human bodies (1<sup>st</sup> Cor. 15:43).
4. Human weakness is motivational for Divine boasting (2<sup>nd</sup> Cor. 11:30; 12:5).
5. Human weakness is the key to Divine Power being made complete (2<sup>nd</sup> Cor. 12:9,10).
6. Believers who are Divinely empowered from weakness to might are an example for other believers to follow (Heb. 11:34).

#### B. The Fear of the Lord.

1. The Fear of the Lord orients believers to the judgment seat of Christ (2<sup>nd</sup> Cor. 5:10,11; 1<sup>st</sup> Pet. 1:17).
2. The Fear of the Lord orients believers to personal holiness (2<sup>nd</sup> Cor. 7:1,11).
3. The Fear of the Lord orients believers to humility towards one another (Eph. 5:21).
4. The Fear of the Lord orients believers to personal evangelism (1<sup>st</sup> Pet. 3:15; Jude 23).

#### C. Fear & Trembling.

1. The mental attitude of fear & trembling before God enables believers to extend grace (2<sup>nd</sup> Cor. 7:15).
2. The mental attitude of fear & trembling before God enables believers to endure mistreatment (Eph. 6:5).
3. The mental attitude of fear & trembling before God enables believers to advance through maturity testing (Phil. 2:12).

## Well-Known Facts

The formula οἶδμεν ὅτι is freq. used to introduce a well-known fact that is generally accepted (Mt. 22:16; Lk. 20:21; Jn. 3:2; 9:31; Rom. 2:2; 3:19; 7:14; 8:22,28; 2<sup>nd</sup> Cor. 5:1; 1<sup>st</sup> Tim. 1:8; 1<sup>st</sup> Jn. 3:2; 5:18ff.)

Paul also uses for this purpose the rhetorical question (ἦ) οὐκ οἶδατε ὅτι; (Rom. 6:16; 1<sup>st</sup> Cor 3:16; 5:6; 6:2f,9,15f,19; 9:13,24). (BAGD)

### We Know That

1. Jesus Christ is truthful (Matt. 22:16; Mk. 12:14; Lk. 20:21).
  - a. Jesus Christ was sent from God (Jn. 3:2; 16:30).
  - b. The testimony of His Apostles is likewise truthful (Jn. 21:24).
2. God does not hear sinners, but hears the God-fearing (Jn. 9:31; 1<sup>st</sup> Jn. 5:15).
3. God judges wickedness (Rom. 2:2).
4. The Law can only condemn, and never justify (Rom. 3:19; 1<sup>st</sup> Tim. 1:8).
5. The Law was a spiritual standard that the flesh could not fulfill (Rom. 7:14).
6. The whole creation groans and suffers (Rom. 8:22).
7. All things work together for the Good (Rom. 8:28).
8. Believers are in possession of sufficient knowledge to pass our tests (1<sup>st</sup> Cor. 8:1).
9. False gods are simply imposters (1<sup>st</sup> Cor. 8:4).
10. We have a resurrection body waiting for us (2<sup>nd</sup> Cor. 5:1), which will be like His body (1<sup>st</sup> Jn. 3:2).
11. We have passed out of death into life (1<sup>st</sup> Jn. 3:14).
12. We are in a battle with the world, the flesh, and the devil (1<sup>st</sup> Jn. 5:18-20).

### Do You Not Know That?

1. Carnality is a presentation to the sin nature as an obedient slave (Rom. 6:16).
2. God has not rejected Israel (Rom. 11:2).
3. Members of the Church are a temple of God (1<sup>st</sup> Cor. 3:16; 6:19).
4. A little leaven leavens the whole lump of dough (1<sup>st</sup> Cor. 5:6).
5. The Church will judge the kosmos (1<sup>st</sup> Cor. 6:2), including the angels (1<sup>st</sup> Cor. 6:3).
6. The Positionally Unrighteous are excluded from the Kingdom of God (1<sup>st</sup> Cor. 6:9).
7. Bodily sins defile the Body of Christ (1<sup>st</sup> Cor. 6:15).
8. Spiritual laborers ought to be temporally provided for (1<sup>st</sup> Cor. 9:13).
9. “Winning” in the Christian Way of Life takes discipline (1<sup>st</sup> Cor. 9:24).
10. Friendship with the kosmos is hostility towards God (Jms. 4:4).

# Wisdom

## I. Introduction & Definition

### A. English Vocabulary [Middle English, from Old English *wīsdōm*, from *wīs* wise]

1. accumulated philosophic or scientific learning: *knowledge*.
2. ability to discern inner qualities and relationships: *insight*.
3. good sense: *judgment*.

### B. Hebrew

1. חָכָם *chakam* #2449: v. *to be wise, become wise, act wisely*. Used 27x.
2. חָכָם *chakam* #2450: adj. *wise, shrewd*. Used 109x.
3. חֵכְמָה *chokmah* #2451: n. *wisdom, skill*. Used 145x. (#2452 Aram. 8x)
4. בִּיַּן *biyn* #995: v. *to discern, understand, consider*. Used 170x.
5. בִּינָה *biynah* #998: n. *understanding, discernment*. Used 32x.

### C. Greek

1. σοφία #4678: n. *wisdom*. Used 51x. (28 by Paul)
2. σοφός #4680: adj. *wise*. Used 22x. (18 by Paul)

## II. Old Testament Wisdom

### A. Egypt and the Exodus

1. The first reference to wisdom is to the Satanic wisdom of this fallen world (Gen. 41:8).
  - a. It was this wisdom which motivated Egypt to enslave Israel (Ex. 1:10).
  - b. This Satanic wisdom fought against Moses (Ex. 7:11).
2. Joseph was discerning and wise, and elevated by the Lord to the throne of Pharaoh (Gen. 41:33,39).
3. The LORD blessed Israel with special wisdom (skill) in crafting the tabernacle, and associated priestly garments (Ex. 28:3; 31:3,6; 35:10,25,26,31,35; 36:1,2,4,8). Hiram will later be blessed with such wisdom (skill) in the building of Solomon's temple (1<sup>st</sup> Kgs. 7:14).
4. The new nation of Israel required wisdom for their political leadership (Deut. 1:13,15; 34:9). A nation that functions according to the revealed Word of God will be a wise and understanding nation (Deut. 4:5-9).

### B. Solomon

1. Solomon possessed a wisdom in his youth that was instilled within his soul by his parents training (1<sup>st</sup> Kgs. 2:6,9).
2. Solomon had sufficient wisdom to know that he needed more wisdom (1<sup>st</sup> Kgs. 3:9).
3. Solomon received Divine wisdom for the purpose of administering justice (1<sup>st</sup> Kgs. 3:10-12,28).
4. Solomon's great wisdom in temporal life (1<sup>st</sup> Kgs. 4:29-34) did not prevent him from going astray (1<sup>st</sup> Kgs. 11:1-13) when his wisdom was corrupted by reason of his splendor (1<sup>st</sup> Kgs. 10:14-29).

### C. Wisdom Literature

1. Job understood the way of wisdom and recognized God as the only source for that priceless mine (Job 28).
2. David understood the way of wisdom and recognized God as the only source for that priceless mine (Ps. 19).
3. The Death-march Psalmist understood the way of wisdom (Ps. 119:97-104).
4. The Proverbs of Solomon are the believer's basic text book for practical wisdom in daily life.
  - a. Wisdom shouts in the street, warning us of life's danger (Prov. 1:20).
  - b. Wisdom comes from the LORD and His revealed Word (Prov. 2:1-22).
  - c. Wisdom is among the greatest blessings that a believer can receive in time (Prov. 3:13-26).
  - d. Wisdom is among the greatest blessings that a parent can impart to their children (Prov. 4-7).
  - e. The Lord Jesus Christ is our Wisdom, and His eternal testimony is most glorious (Prov. 8).
5. Ecclesiastes warns the believer how even wisdom can become empty when it is divorced from Divine viewpoint (Ecc. 2:12-17). That's why the fear of the LORD is so vital for maintaining Divine viewpoint (Ecc. 12:9-14).

### D. Prophets

1. Isaiah presented the coming Christ as the ultimate King of Wisdom (Isa. 11:2).
2. Jeremiah warned about the perverted wisdom that Israel was following (Jer. 8:8,9).
3. Ezekiel revealed the wisdom of Satan and how it became corrupted (Ezek. 28:12,17).
4. Daniel served Gentile kings in godliness and wisdom (Dan. 1:4,17,20).
5. Hosea summarized the way of wisdom for all believers (Hos. 14:9).

### III. New Testament Wisdom

- A. The Lord Jesus Christ grew, increasing in wisdom as He learned in His humanity (Lk. 2:40,52).
- B. Wisdom was a characteristic of the first deacons (Acts 6:3,10).
- C. Paul's Development of Wisdom. [Paul develops the most amount of material pertaining to wisdom in the New Testament. 46 out of 73 occurrences of σοφία & σόφος are used by Paul.]
  - 1. The wisdom of God and the wisdom of the world are vividly contrasted (1<sup>st</sup> Cor. 1:18-31).
  - 2. The wisdom of God is revealed by spiritual means (1<sup>st</sup> Cor. 2:1-16).
  - 3. The wisdom of God is displayed in this world as foolishness (1<sup>st</sup> Cor. 3:18-20).
  - 4. Ephesians teaches that the Church is the recipient of God's manifold wisdom (Eph. 1:8,17).
    - a. We exhibit that wisdom towards angels (Eph. 3:10).
    - b. We exhibit that wisdom towards men (Eph. 5:15).
  - 5. Colossians teaches that the wisdom of the Church is in Christ (Col. 1:9,28; 2:3; 3:16; 4:5).
- D. James is a work of New Testament wisdom literature, along the lines of Proverbs in the OT.
  - 1. If you lack wisdom, go to the Father in prayer (Jms. 1:5).
  - 2. Wisdom is manifest by its deeds (Jms. 3:13).
    - a. Cosmic wisdom (Jms. 3:15,16).
    - b. God's wisdom (Jms. 3:17).