

BI 201, Pauline Epistles I – Section A & B

Dr. Paul C. Reiter, Professor

Fall Semester, 2001

I. OBJECTIVES:

- A. Cognitive - What you should know and understand.
1. You should have a basic understanding of the theme, content, and structure of each of the early Pauline epistles.
 2. You should be familiar with the key theological issues in Pauline literature.
- B. Affective - What you should feel and appreciate.
1. You should develop a personal appreciation for the life and ministry of the Apostle Paul.
 2. You should be challenged to bring your life and ministry under the scrutiny of the Word.
- C. Conative - What you should be able to do.
1. You should be prepared to enter into a more extensive study of Paul's writings.
 2. You should be able to verbally synthesize the early Pauline epistles by explaining them chronologically and thematically. This will involve titling the chapters of each epistle so you can "think through" their contents.

II. REQUIREMENTS:

- A. Quizzes - Periodic announced quizzes will be administered. The one lowest quiz grade will be dropped and all others averaged for 10% of the grade.
- B. Tests - Unit tests will be given over the stated divisions of study. The student will be held responsible for the reading of the appropriate sections of Hiebert, reading of the Bible text, classnotes and material in the Xeroxed notes. The three exams will each count 15% of the semester grade, for a total of 45%.
- C. Reading:
1. Each epistle is to be read in two versions at least once during the semester. The first reading is due before the epistle is discussed in class and must be done in one sitting! The second reading may be done in several sittings before the unit exam. The appropriate section in Acts is also to be read as assigned. The three acceptable versions for reading are KJV, NASB and NJKV.
 2. The appropriate section of Hiebert, including introductions, is to be read in connection with each epistle.
 3. Usually one question on each exam will ask if both of these reading assignments have been completed.
 4. Theodore H. Epp's booklet, Marriage, Divorce and Remarriage will be read. A question on the second exam will require a report that this has been read.
 5. All memory verses assigned are to be memorized from the KJV, as found in a Gideon New Testament.

D. Assignments:

1. All students will read The Apostle by J. Pollock (unless they read it previously in Pauline II, in which case they will now read The Measure of a Man by G. Getz). Prepare a 2-3 page critique of the book you read, including both the positive and negative reactions. Do not reproduce the book's contents, but interact with its concepts. (10% of grade)
2. Write a three-page paper indicating personal research on one of the following: (10% of grade)
 - a) The "Silent Years" of Paul
 - b) The Man of Sin in 2 Thessalonians
 - c) The "Cross" in Paul's theology
 - d) The use of figures of speech from the Olympic Games in Paul's writings

NOTE: Your paper must evidence research by quoting and citing at least three different authors' works. Creative writing of your personal opinions is not a fulfillment of this assignment.

3. Read The Nine Gifts of the Spirit by B. F. Cate. Prepare a critique of at least 2 pages, including positive and negative reactions to the contents. Do not reproduce the contents, but interact with the concepts Cate sets forth. (10% of grade)

4. A video on Paul is in the library on the reserve shelf and is to be viewed by each student before the first exam.

At least one internet source must be cited.

E. Project: (Worth 15% of grade)

The student may do any one of the projects listed below:

1. Write a term paper entitled "Tongues: Permanent or Temporary?" - *minimum of 10 - closer to*
2. After consulting Vos, Effective Bible Study, apply the historical method to the epistle of I Thessalonians (5-7 pages). Feel free to follow the example of Vos on pages 61-62. *20*
3. After consulting Vos, Effective Bible Study, apply the theological method to the epistle of II Thessalonians (5-7 pages). Research Paul's view of eschatology found in this letter. For help, see Vos' example on pages 85-87.

III. **GRADING:**

A. Quizzes	10%
B. Tests (3 @ 15%)	45%
C. Assignments (3 @ 10%)	30%
D. Project	15%
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	100%

IV. **LEARNING EXPERIENCES:**

Interinteraction with the epistles, textbook, and classnotes should create much class discussion. The assignments will involve the student with the Word in dealing with central and crucial issues. The creative project will give the student an opportunity to prepare a tool for communication of God's truth to the world. The course will stress the application of truth to one's life with both students and instructor doing the applying.

V. BIBLIOGRAPHY:

A. Single Volumes:

Guthrie, D.; Motyer, J.; Stibbs, A.; Wiseman, D. (1970). The New Bible Commentary: Revised. Grand Rapids: Wm. B. Eerdmans. pp. 1310. This book is the best single volume available on the whole Bible. The authors are basically English and, therefore, non-dispensation.

Hiebert, D. (1954). An Introduction to the Pauline Epistles. Chicago: Moody Press. pp. 383. Hiebert is a great conservative historian and provides good background material for each of Paul's epistles. He also has a complementary volume, An Introduction to the Non-Pauline Epistles, which is equally as good.

Machen, J. (1947). The Origin of Paul's Religion. Grand Rapids: Wm. B. Eerdmans. This is a classic presentation of Paul and his faith.

Pieffer, C. and Harrison, E. (1962). The Wycliffe Bible Commentary. Chicago: Moody Press. pp. 1525. This is an American counterpart to The New Bible Commentary. As in any volume, the quality is uneven, but it is well written and easy to understand for the new student of the Word. Take special note of Dr. S. Lewis Johnson, Jr. on I Corinthians, and Dr. Charles C. Ryrie on the Johannine epistles.

Walvoord, J.; Zuck, R. (1983) The Bible Knowledge Commentary, New Testament, Wheaton: Victor Books. This volume, along with a companion volume on the O.T., is written from a premillennial and dispensational viewpoint. The commentary uses the NIV, but corrects it in many places.

B. Commentary Series:

Erdman, C. (1920, 1948, 1966). Commentaries on the New Testament Books. Philadelphia: The Westminster Press. This paperback set is very helpful for "seed thoughts" for all and an especially helpful commentary for laymen covering the whole New Testament.

Jenson, I. (1974). A Self-Study Guide. Chicago: Moody Press. pp. 93. He is careful to guide you into the minute details as well as giving you the overall picture of the whole.

Bruce, F., General Editor. The New International Commentary on the New Testament. Grand Rapids: Wm. B. Eerdmans Publishing Co. Basically, this is an English set. As to date, the set is incomplete, but most of the Pauline literature is available. Some of the best volumes in the series are: Romans by Murray; Acts, Ephesians, Colossians, and Hebrews by Bruce; John, I & II Thessalonians by Morris.

Tasker, R. V. G. The Tyndale New Testament Commentaries. Grand Rapids: Wm. B. Eerdmans. The set has been completed in recent years, and it is written for the layman's benefit; therefore, it does not go into as much detail as the N.I.C. It is for quick help when your time is short.

C. Biography of Paul:

Conybeare, W. J. and Howson, J. S. (1898). The Life and Epistles of Saint Paul. Hartford, CT. S. S. Scranton and Co. This is an older English work recently reprinted and exceedingly profitable as a one volume presentation of both the man and his ministry.

Farrar, F. (1892). The Life and Work of Paul, London: Cassell and Co., Ltd. Excellent insights by an English author.

Pollock, J. (1969). The Apostle: A Life of Paul, Colorado Springs, CO: Chariot Victor Publishing. pp. 311. John Pollock the author of Billy Graham has written the most up-to-date biography on the Apostle Paul. (It is interesting reading and a good volume to take on your next vacation.)

D. Greek Commentaries:

Nicoll, W. , Editor. (Reprinted 1970). The Expositor's Greek Testament. Grand Rapids: Wm. B. Eerdmans. (5 volume set). One of the best commentaries on the Greek text, and should only be used by students with a knowledge of the Greek.

Alford, H. (1968). The Greek Testament (4 volume set). Chicago: Moody Press. Along with Nicoll's Expositors, this is one of the long-time standard sets that is good on the N.T. Greek text.

E. Pauline Theology:

Hanson, A. (1974). Studies in Paul's Technique Theology. Grand Rapids: Wm. B. Eerdmans. pp. 329. This volume is only for the very serious student of Pauline literature. The author is semi-conservative but of great value in helping the student to understand Pauline thought.

THE ORDER OF PAUL'S EPISTLES

by

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It is easy to see that in general the books of the New Testament are arranged in a definite order. It begins with the four Gospels which describe the earthly life of Christ, and these are followed by the book of Acts which tells how the disciples began to spread the message of salvation. Next come the epistles of Paul and of other apostles, presenting the great doctrines of Christianity. Each epistle has its own special message for God's people. Finally there is the book of Revelation, with its picture of God's plan for the consummation of the ages.

Paul's epistles make up a large part of the New Testament. These epistles are not arranged in the Bible in the order in which they were originally written. It is generally believed that 1 Thessalonians, which comes near the end of this group of letters, was actually the first epistle that he wrote; and that Romans, which is placed first, was written much later.

Thus the order of these letters is not chronological. Nor is it geographical. The first is to a city in Italy; the next two are to a city in Greece; the fourth, fifth, and seventh are to Christians in Asia Minor; while the sixth is to a city in Macedonia; and the eighth and ninth are to another city in Greece.

Although the order of Paul's epistles is neither chronological nor geographical, one should not call it haphazard, since they are always printed in the same order. As we examine them more closely we find good reason to believe that in the providence of God they were so arranged as to present His truth in logical progression. While they deal with various subjects, each has a predominant emphasis. An idea of their progression may be gained by the statement of Paul to Timothy that "all scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness" (2 Tim. 3:16).

The last of these four phrases, "instruction in righteousness," is a general summary of the first three. "Doctrine" suggests a straightforward presentation of divinely revealed truth. "Reproof" suggests a rebuke to those who are erring in some particular way, in order to bring their actions back to the right path. "Correction" is a less personal word, dealing not so much with actions as with errors of thought.

A number of epistles of Paul seem to have been arranged in accordance with these purposes. Thus Romans presents the great central doctrines of justification and salvation through Christ. While it touches on many important subjects, its fundamental purpose is to show what Christianity is and what is necessary that a man be justified and sanctified.

In the two epistles to the Corinthians the fundamental matters of the Christian faith are again in view. Here, however, the emphasis is on reproof. The Corinthians had allowed such sins to enter into their practice as should never be found among those who are justified through Christ. Their lives fell far short of the standard that would be proper for those who understand the great doctrines expounded in Romans. In the Corinthian epistles these doctrines are reemphasized; but the emphasis is on showing the people where they had been wrong, reproving them for their error, and trying to bring them back to the correct path.

In Galatians the primary doctrine of justification by faith, so clearly presented in Romans and so greatly stressed in the Corinthian epistles, is again in view, but from a different angle. False teachers had led the Galatians to think that simple faith in the salvation that God provides through Christ is not enough, and that they must add ceremonies as a means of salvation. Paul corrects their false ideas and reemphasizes the necessity of recognizing that salvation results from Christ's finished work alone. Forms and ceremonies may be valuable teaching instruments, but in themselves they are of no value for salvation.

The next three epistles form a similar group, in which the apostle explains some of the mysteries of life in the heavenlies with Christ. Ephesians gives a clear presentation of these doctrines, explaining some of the divine mysteries behind God's control of the universe and emphasizing the Christian's progress. In Philippians the apostle reproves those whose actions are in error at this point. In Colossians he corrects the false ideas of those who endeavor to introduce into the understanding of the Christian life the idea of principalities and powers as coming between the believer and God. Thus the second group of epistles has a distinct progress similar to that of the first group.

In a third group, composed of 1 and 2 Thessalonians, which were among the first epistles written, Paul deals with an additional phase of Christian knowledge: that of eschatology--God's plan for the ending of the present age. In 1 Thessalonians the doctrine is clearly presented. In 2 Thessalonians misunderstandings are corrected.

The next group of Paul's letters is called "the pastoral epistles," since they contain Paul's instructions for the guidance of the churches in their development and organization.

In the providence of God these various letters have been arranged in such a way as to present a logical progress of thought. Much can be learned by studying isolated verses or stressing the teaching of individual chapters, but an overview can help one to draw it all together and to reach a clearer understanding of God's purpose as He led His great apostle to write these important parts of the Bible.

A CHRONOLOGICAL TABLE OF THE APOSTOLIC AGE

(rev. April, 1972)
 (rev. July, 1989)
 Dr. Harold W. Hoehner

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Crucifixion	Fri., Apr. 3, 33
Pentecost (Acts 2)	Sun., May 24, 33
Peter's second sermon and brought before the Sanhedrin (Acts 3:1--4:31)	summer 33
Death of Ananias and Sapphira (Acts 4:32--5:11)	33-34
Peter brought before Sanhedrin (Acts 5:12-42)	34-35
Deacons selected (Acts 6:1-7)	late 34-early 35
Stephen martyred (Acts 6:8--7:60)	Apr. 35
Paul's conversion (Acts 9:1-7)	summer 35
Paul in Damascus and Arabia (Acts 9:8-25; Gal. 1:16-17)	summer 35-early summer 37
Paul in Jerusalem, first visit (Acts 9:26-29; Gal. 1:18-20)	summer 37
Paul went to Tarsus and Syria-Cilicia area (Acts 9:30; Gal. 1:21)	autumn 37
Peter ministers to Gentiles (Acts 10:1--11:18)	40-41
Barnabas sent to Antioch (Acts 11:19-24)	41
Paul went to Antioch (Acts 11:25-26)	spring 43
Agabus predicts a famine (Acts 11:27-28)	spring 44
Agrippa's persecution, James martyred (Acts 12:1-23)	spring 44
Relief visit, Paul's second visit to Jerusalem (Acts 11:30; Gal. 2:1-10)	autumn 47
Paul in Antioch (Acts 12:25--13:1)	autumn 47-spring 48
First missionary journey (Acts 13-14)	Apr. 48-Sept. 49
Departure from Antioch	Apr. 48
Cyprus	Apr.-June 48
Pamphylia	first of July-middle of July 48
Pisidian Antioch	middle of July-middle of Sept. 48
Iconium	Oct. 48-last of Feb. 49
Lystra-Derbe	Mar.-middle of June 49
Return visit to churches	middle of June-Aug. 49
Return to Antioch of Syria	Sept. 49

Peter at Antioch (Gal. 2:11-16)	autumn 49
Galatians written from Antioch	autumn 49
Jerusalem council, Paul's third visit (Acts 15)	autumn 49
Paul in Antioch (Acts 12:25--13:1) (Acts 15:33-35)	winter 49/50
Second missionary journey (Acts 15:36--18:22)	Apr. 50-Sept. 52
Departure from Antioch	Apr. 50
Syria and Cilicia	Apr. 50
Lystra-Derbe	May 50
Iconium	last of May-middle of June 50
Pisidian Antioch	middle of June-first of July 50
Antioch to Troas	July 50
Philippi	Aug.-Oct. 50
Thessalonica	Nov. 50-Jan. 51
Berea	Feb. 51
Athens	last of Feb.-middle of Mar. 51
Arrival at Corinth	middle of Mar. 51
Silas and Timothy arrive from Berea	Apr./May 51
I Thessalonians written	early summer 51
II Thessalonians written	summer 51
Departure from Corinth	first of Sept. 52
Ephesus	middle of Sept. 52
Jerusalem, Paul's fourth visit	last of Sept. 52
Return to Antioch	first/middle of Nov. 52
Paul's stay at Antioch	winter 52/53
Third missionary journey (Acts 18:23--21:16)	spring 53/May 57
Departure from Antioch	spring 53
Visiting Galatian churches	spring-summer 53
Arrival at Ephesus	Sept. 53
I Corinthians written	early spring 56
Departure from Ephesus (riot)	first of May 56
Troas	May 56
Arrival in Macedonia	first of June 56
II Corinthians written	Sept./Oct. 56
Departure from Macedonia	middle of Nov. 56
Arrival in Corinth	last of Nov. 56
Romans written	winter 56/57
Departure from Corinth	last of Feb. 57
Philippi	Apr. 6-14, 57
Troas	Apr. 19-25, 57
Troas to Assos	Mon., Apr. 25, 57
Assos to Mitylene	Apr. 26, 57
Mitylene to Chios	Apr. 27, 57
Chios to Trogyllium	Apr. 28, 57
Trogyllium to Miletus	Apr. 29, 57
Ephesian elders see Paul	Apr. 30-May 2

Third missionary journey (cont.)	
Miletus to Patara	May 2-4, 57
Patara to Tyre	May 5-9, 57
Stay at Tyre	May 10-16, 57
Tyre to Caesarea	May 17-19, 57
Stay at Caesarea	May 19-25, 57
Caesarea to Jerusalem	May 25-27, 57
Jerusalem, Paul's fifth visit; eve of Pentecost	May 27, 57
Meeting with James (Acts 21:13-23)	May 28, 57
Paul's arrest and trial before Felix (Acts 21:26--24:22)	May 29-June 9, 57
First day of purification	Sun., May 29, 57
Second day of purification	May 30, 57
Third day of purification	May 31, 57
Fourth day of purification	June 1, 57
Fifth day of purification, riot, Paul's speech	June 2, 57
Paul before the Sanhedrin	June 3, 57
Appearance of the Lord (night)	June 4, 57
Conspiracy (day)	"
Journey to Antipatris (night)	June 5, 57
Journey to Caesarea (day)	"
Waiting in Caesarea for trial	June 5-9, 57
Trial before Felix	Thurs., June 9, 57
Paul before Felix and Drusilla (Acts 24:24-26)	June 57
Caesarean imprisonment (Acts 24:27)	June 57-Aug. 59
Trial before Festus (Acts 25:7-12)	July 59
Trial before Agrippa (Acts 26)	first of Aug. 59
Voyage to Rome (Acts 27:1--28:29)	Aug. 59-Feb. 60
Departure from Caesarea	middle of Aug. 59
Myra	first of Sept. 59
Fair Havens	Oct. 5-10, 59
Shipwreck at Malta	last of Oct. 59
Departure from Malta	first of Feb. 60
Arrival in Rome	last of Feb. 60
First Roman imprisonment	Feb. 60-Mar. 62
Ephesians written	autumn 60
Colossians and Philemon written	autumn 61
Philippians written	early spring 62
James, Lord's brother, martyred	spring 62

Paul in Ephesus and Colossae	spring-autumn 62
Peter went to Rome	62
Paul in Macedonia (1 Tim. 1:3)	late summer 62-winter 62/63
I Timothy written	autumn 62
Paul in Asia Minor	spring 63-spring 64
Paul in Spain (Rom. 15:24, 28)	spring 64-spring 66
Christians persecuted, Peter martyred	summer 64
Paul in Crete	early summer 66
Paul in Asia Minor (Tit. 1:5)	summer-autumn 66
Titus written	summer 66
Paul in Nicopolis (Tit. 3:12)	winter 66/67
Paul in Macedonia and Greece (2 Tim. 4:13, 20)	spring-autumn 67
Paul arrested and brought to Rome (2 Tim. 1:8; 2:9)	autumn 67
II Timothy written	autumn 67
Paul's death	spring 68
Destruction of Jerusalem	Sept. 2, 70

NOTE: Used with permission of Dr. Hoehner.

Analysis of Lord Lyttelton's work, "Observations on
the Conversion and Apostleship of St. Paul"
in The Fundamentals, V, 106.

George Lyttelton (1709-1773) was a famous English writer and statesman who lived during the period when rationalism, agnosticism, and deism were very prominent in Western Europe. Just before he died, he told his close friend and biographer, Dr. Samuel Johnson: "When I first set out in the world I had friends who endeavored to shake my belief in the Christian religion. I saw difficulties which staggered me . . ." Among the friends which had led him away from the Christian faith were such famous deists as Pope, Bolingbroke, and Chersterfield. When he was still a young man, Lyttelton and a friend by the name of Gilbert West, being fully persuaded that the Bible was an imposture, determined to expose Christianity as a falsehood. "Lord Lyttelton chose the conversion of Paul and Mr. West the Resurrection of Christ for the subject of hostile criticism. Both sat down to their respective tasks full of prejudice; but the result of their separate attempts was that they were both converted by their efforts to overthrow the truth of Christianity. They came together, not as they expected, to exult over an imposture exposed to ridicule, but to lament over their own folly and to felicitate each other on their joint conviction that the Bible was the Word of God. Their able inquiries have furnished two of the most valuable treatises in favor of revelation, one entitled, 'Observations on the Conversion of St. Paul' and the other "Observations on the Resurrection of Christ."

Lyttelton's work first appeared in 1747, and was addressed in the form of a letter to Gilbert West. He began by saying: "The conversion and apostleship of St. Paul alone, duly considered, was of itself a demonstration sufficient to prove Christianity to be a divine revelation." Samuel Johnson observed that it was a treatise "to which infidelity had never been able to fabricate a specious answer." And Dr. Philip Doddridge, another of Lyttelton's friends, described it as a "masterly" work, "as perfect in its kind as any our age has produced."

After presenting all the New Testament evidence on the conversion of Paul, he set forth four propositions which seem to exhaust all the possibilities in the case:

1. Paul was an impostor who said what he knew to be false, with an intent to deceive, or
2. He was an enthusiast who imposed on himself by the force of an overheated imagination, or
3. He was deceived by the fraud of others, or
4. What he declared to be the cause of his conversion did actually happen, and therefore the Christian religion is a divine revelation.

I. PAUL NOT AN IMPOSTOR

This is really the most crucial question: Is the story of Paul's conversion, so often repeated in Acts and the Epistles, a mere fabrication, concocted by a designing man with the deliberate purpose and intention of deceiving? If this were the case, he must, by psychological necessity, have had some motive in so doing. "What could have induced him while on his way to Damascus, filled with implacable hatred against this whole sect, to turn around and become a disciple of Christ?"

Paul

(1) Was it wealth?

"No, all the wealth was in the keeping of those whom he had forsaken; The poverty was on the side of those with whom he now identified himself. So poor had they been, that those among them possessed of any little property sold whatever belonged to them in order to provide for the dire necessities of the rest. Indeed, one of the burdens afterwards laid upon Paul was to collect means for those who were threatened with starvation. He forsook the great Jewish hierarchy with its gorgeous temple and its overflowing treasuries, where his zeal in putting down the hated sect of the Nazarenes would have been almost certainly rewarded with a fortune. He cast his lot among the poverty-stricken disciples of Jesus Christ, among whom it was his ambition to be poor. Near the end of his life he presents to us the picture of an old man shivering in a Roman dungeon and pathetically asking for a cloak to be sent him to cover his naked and suffering limbs during the severity of an Italian winter."

(2) Was it reputation?

"No, those with whom he united were held in universal contempt; their leader had been put to death as a criminal among thieves; the chiefs of the cause that he had espoused were illiterate men. On the other hand, the wisest and greatest men in all the land indignantly rejected the teachings of this new sect. There was no reputation for the great disciple of Gamaliel in parting with his splendid honors and identifying himself with a lot of ignorant fishermen. All the reputation that he had so zealously built up was gone the hour that he went over to the new religion, and from that day on contempt was his portion. He was accounted as the filth of the world and the offscouring of all things. (I Cor. 4:13)"

(3) Was he seeking for power?

"We know what men have done to get into positions of prominence and dominion over their fellows. Mohammed, the popes, and many others, put forth spiritual claims so as to promote thereby their own temporal ends. How was it with Paul? His whole career was marked by a complete absence of all self-seeking. He had no eye to worldly ambitions. He interfered with nothing in government or civil affairs; he meddled not with legislation; he formed no commonwealths; he raised no seditions; he affected no temporal power. He assumed no pre-eminence over other Christians. He regarded himself as not worthy to be called an apostle, as less than the least of all saints, as the chief of sinners. Those engaged in like work he called 'fellow-laborers' and 'fellow-servants.' He did not lord it over the churches, even over those that he himself had founded."

(4) Was his motive the gratification of any other passion?

"Impostors have pretended to receive divine revelations as a pretext in order that they might indulge in loose conduct. Was it so here? No; for all Paul's teachings were in the most absolute antagonism to any such purpose. His writings breathe nothing but the strictest morality, obedience to magistrates, order, and government, with the utmost abhorrence of all licentiousness, idleness, or loose behavior under the cloak of religion."

Paul

(5) Was it a pious fraud?

"That is to say, did Paul pretend to receive a divine revelation in order to give him prestige in advancing the teachings of Christianity? But Christianity was the one thing he had set out to destroy. To become a Christian was to incur the hatred, the contempt, the torments, and the violent deaths suffered by the Christians of that day. Why then this sudden change in Paul's own views regarding the unpopular teachings of the Nazarene? Would he have endured 'the loss of all things' and exulted over it, for what he knew was a fraud? Would he have spent a life of the most arduous toil to induce others to make every earthly sacrifice while he knew that behind it all he was practicing a delusion? It would be an imposture as unprofitable as it was perilous, both to himself the deceiver and to the others whom he deceived. The theory confutes itself.

"But had he practiced a deception, he could not have successfully carried it out. Men sometimes act capriciously. Suppose that Paul 'just did it' without any motive that can be imagined; then he must have ignominiously failed in his attempt to perpetuate such a fraud. How could he have become such an adept in the mysteries and secrets of the new religion as to be an authority and an apostle in it, if he had to depend for his special knowledge on information received from men who knew well by bitter experience that he was their capital enemy? Had he fabricated the story of his conversion he would certainly have located it in a place so remote or hidden that there could be no witnesses to refute (like Joseph Smith and the golden plates of the Book of Mormon). Instead of that the miracle of Paul's conversion, with its great light from heaven exceeding the brightness of the sun, is placed in the public highway near Damascus; at noonday, when their senses could not be deceived, and when all the accompanying soldiers and commissioners were with him on the spot. Had there been a shadow of disproof, how promptly the Jews in Damascus would have nipped the falsehood in the bud by the testimony of the witnesses who were present with Paul at the time. Moreover, how came it that Ananias went to meet such an enemy in Damascus, if the story of his conversion was made up? If Paul was an impostor, then all his miracles were simply tricks or sleight-of-hand. Nevertheless, he, a despised and hated Jew, set himself to the appalling task of converting the Gentile world - teaching doctrines that shocked every prejudice and at which they were wont to mock in derision. Arrayed against him were the magistrates with their policy and power, the priests with their interests and craft, the people with their prejudice and passions, the philosophers with their pride and wisdom. Could he by feats of jugglery in presence of a shrewd, hostile people strike Elymas the sorcerer, blind; heal a cripple at Lystra; restore the pythoness at Philippi; shake open with a prayer the doors of a prison; raise the dead to life, etc., so that thousands were converted and great pure churches renouncing all sin and dishonesty, established throughout the Roman world?"

By showing that these things would have been impossible without the help of God, Lyttelton proved: (1) that Paul was not a cheat telling a trumped-up story about his conversion, and (2) if he were, he could not have succeeded.

Paul

II. PAUL NOT AN ENTHUSIAST WHO IMPOSED ON HIMSELF

Was Paul a deluded enthusiast whose overheated imagination imposed on him so that he imagined to be true that which had never really taken place? Lord Lyttelton makes an analysis of the elements that enter into the make-up of a man of this type. He finds these to be five:

(1) Great heat of temper.

"His zeal was eager and warm, but tempered with prudence, and even with the civilities and decorums of life, as appears by his behavior to Agrippa, Festus and Felix; not the blind, inconsiderate, indecent zeal of an enthusiast."

(2) Melancholy.

"He was the very antithesis of gloominess. In whatever state he was, he had learned to be content. Neither his actions, nor his writings, nor his interested greeting and salutations show the slightest tincture of melancholia."

(3) Ignorance.

"This charge could not be laid up against the Apostle. Brought up at the feet of the great Gamaliel, he appeared to be master not only of Jewish, but also of Greek (and Roman) learning."

(4) Credulity.

"As a resident of Jerusalem, Paul could not be a stranger to the fame of the miracles wrought by Jesus. Far from being credulous, he had barred his mind against every proof and refused to believe. Nothing less than the irresistible evidence of his own senses, clear from all possibility of doubt, could have overcome his unbelief."

(5) Vanity or self-conceit.

"Vanity and fanaticism usually go together. Men of this type flatter themselves that on account of their superior worth they are the recipients of extraordinary favors and gifts from God, and of these they make their boast. There is not one word in his Epistles, nor one act recorded in his life, in which the slightest mark of this appears. When compelled to vindicate his apostolic claim from wanton attack he does it effectively, but in the briefest way and with many apologies for being compelled to speak thus of himself (II Cor. 11:1-30). When he had a vision of heaven, he modestly withheld his own name and covered it up in the third person. For fourteen years he observed absolute silence in regard to this special mark of divine favor (II Cor. 12:1-12). Instead of self-conceit, he writes of himself in terms of the most complete abnegation. His modesty appears on every page."

Paul

"But now suppose that in some way wholly unaccountable, Paul had actually been swept away by enthusiasm at the time, and imposed on himself, by imagining the events that took place. Such a thing was impossible. In such circumstances men always see what they expect to see. An imagined vision will be in accord with the opinions already imprinted on one's mind. Paul's purpose was clearly fixed. At his own request he had been clothed with authority to persecute the Christians, and he was now on his way from Jerusalem to Damascus on this very errand. He looked upon Christ as an impostor and a blasphemer who had justly been put to death. All his passions were inflamed to the highest degree against His followers. In these circumstances a wild enthusiast might indeed imagine he saw a vision, but it would be one urging him onward to do the thing which he had started out to accomplish. With nothing having happened to change his opinions or alter the bent of his mind, it would be as impossible for him, in a moment, to have imagined the complete revolution that is recorded in the New Testament as it would be for a rapid river to 'carry a boat against the current of its own stream.' And it would have been just as impossible for all those who were with him to have experienced the same delusion, for they also saw the light above the brightness of the noonday sun and they heard the voice from heaven, although they understood not the words.

"But suppose it were a meteor that burst upon them? How then account for the words that Paul heard speaking in the Hebrew tongue and the dialogue which followed? How account for his going to a certain spot in Damascus, in accordance with instructions here received? How account for the knowledge that Ananias had, and that led to their interview? How account for the miracle after three days whereby Paul's blindness was healed? And how account for the mighty works and wonders afterward wrought by Paul, all consequent on this first revelation?"

III. PAUL WAS NOT DECEIVED BY OTHERS

"The fraud of others could not have deceived him; for, (1) it was morally impossible that the disciples of Christ could have thought of such a fraud at the instant of Paul's greatest fury against them; (2) it was physically impossible for them to do it. Could they produce a light brighter than the midday sun; cause him to hear a voice speaking out of that light; make him blind for three days and then return his sight at a word, etc.? There were no Christians around when the miracle of his conversion took place. (3) No fraud could have produced those subsequent miracles which he himself actively wrought and to which he so confidently appealed in proof of his divine mission."

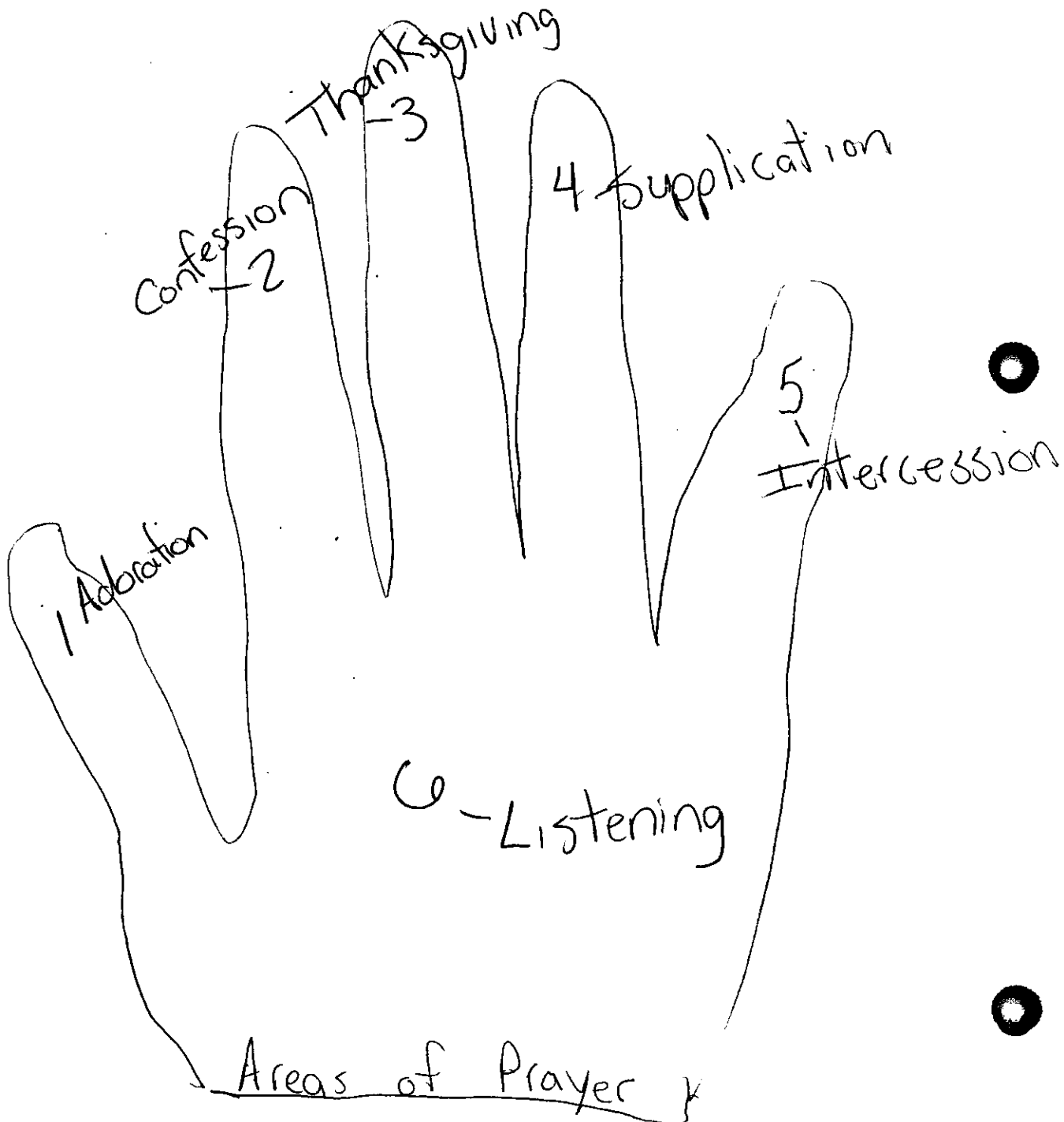
IV. CHRISTIANITY A DIVINE REVELATION

Lord Lyttelton has thus given conclusive evidence to show that (1) Paul was not an impostor deliberately proclaiming what he knew to be false with intent to deceive; (2) he was not imposed upon by an overheated imagination; and (3) he was not deceived by the fraud of others.

Paul

"Unless, therefore, we are prepared to lay aside the use of our understanding and all the rules of evidence by which facts are determined, we must accept the whole story of Paul's conversion as literally and historically true. We have therefore the supernatural, and the Christian religion is proved to be a revelation from God."

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(6/23/90)



9. Rome:

- a. Distinguishing feature was its domination of the then-known world by law and its external government by force of its armies.
- b. Genius for organization, militarism, and building. The Roman rule was with a rule of iron.
- c. Their age of power and prominence was "now" in Paul's day.

E. Training: Jews had to be taught a vocation or trade.

1. Trade of a tentmaker (Acts 18:3; 20:34)
 - a. "He that teacheth not his son a trade, doth the same as if he taught him to steal." Rabbi Judah
 - b. "What is commanded of a father toward his son? To circumcise him, to teach him the Law, and to teach him a trade." Talmud
2. Religiously:
 - a. Brought to Jerusalem as a youth of 12 to 15 years (Acts 22:3) *→ A fundamentalist → The basics.*
 - b. Taught by the famed Rabbi Gamaliel (Acts 5:34; 22:3)
 - c. Rabbinical and fundamentalist in orientation *→ Father sent Paul to the best*
 - *d. Zealous (Gal. 1:14)
3. University:
 - a. Could have been in Tarsus, but I think it more likely to have been in Alexandria, Egypt, so that he never saw Jesus Christ in the flesh during His earthly ministry (2 Cor. 5:16) * *→ good point.*
 - b. Well schooled in philosophy (Acts 17:18ff, the poets (Acts 17:28; Titus 1:12) and natural science (Rom. 1:19-20), as well as the Greek games. *→ He got a great education.*
4. Linguistically:
 - a. Spoke Hebrew in his home and became a "Son of the Law" (Bar-Mitzpah) at age 13
 - b. Spoke Greek in Tarsus and his secular schools
 - c. Capable and interchangeable in both (Acts 21:37-22:2)
 - d. Knew the Hebrew Old Testament and the Greek Septuagint (LXX) translation of the O.T., and quotes frequently and freely from both.
 - e. Hellenistic education made him an able and successful disputant.

F. Religious Spirit: *ROM 17*

1. A Pharisee of the second generation at least (Acts 23:6)
 - a. This was the strictest sect of the Jews (Acts 26:5)
 - b. A literalist in Scripture interpretation and a fundamentalist in doctrinal belief
 - c. Held firmly to belief in the doctrine of the resurrection
 - d. Enjoyed seeing people become proselytes to the Jewish faith
 - e. Opposed the more liberal religious sect of the Sadducees
2. Zealous in persecution of "THE WAY" which was a name by which the early Christians were known. (Phil. 3:6; Acts 8:1-4; 9:1-2; 26:9-12)
3. Member of the Sanhedrin, which was the supreme Council and Court of the Jewish nation (Acts 6:12; 8:1) *→ Paul consented or made ruling to Stephen's death.*
 - a. Originated when Moses appointed the Seventy (Numbers 11)
 - b. Usually consisted of seventy-one members:
 - xxHigh Priest was usually President
 - xxChief Priests over each of the 24 courses of Levitical priests were members
 - xxElders, who were men of age and experience were members
 - xxScribes, who were men learned in the Law of Moses, were members
 - c. Widespread authority over Jews extended to those not living in Palestine, but scattered worldwide in the diaspora (Acts 9:2).
 - d. Membership limited to men who were, or who had been, married, so we conclude Paul was likely a widower by the time we meet him. (I Cor. 7:6-8)
 - e. Members had to have fathered a child, for this was thought to instill mercy into a man's judgment.

II. PAUL--THE CONVERT:

A. The Best Man Who Ever Lived:

1. Religiously speaking, he was "the best" (Acts 23:1; 24:16; Phil. 3:4-9) YET, even such a man--THE BEST--needed Christ to become his personal Savior and become saved.

B. The Worst Man Who Ever Lived:

1. Sinfully speaking, he was "the worst" (I Tim. 1:14-15)
 2. Paul spoke with an insight-laden knowledge of himself (Rom. 7:18)
 3. WORST man who ever lived has already been saved
 4. So . . . there is hope for EVERYONE else in between the best and the worst of sinners.

C. Conversion Experience:

1. Happened as Paul journeyed from Jerusalem to Damascus on the Damascus Road (Acts 9:1-8) about 37 A.D. when Paul was approximately 30 years of age.
 2. This involved the 12th or 13th post-resurrection appearance of Jesus Christ to one or more persons. Details are given in Acts 9, 22 and 26.
 3. We cannot dissociate the martyrdom of Stephen from the conversion of Paul. The spectacle of so much constancy, so much faith, so much love could not be lost. It is hardly too much to say with Augustine that ". . . the church owes the conversion of Paul to the prayer of Stephen."

D. Conversion Results:

1. Prayer of the convert (Acts 9:11) begins immediately and is as normal an evidence of spiritual life as breathing is of physical life.
 2. Water baptism of the convert (Acts 9:18) is performed immediately after conversion, and is seen as a confession of his faith and his break with his religious past.
 3. Church fellowship "with the disciples" (Acts 9:19, 25, 26, 27, 28) is evidence of Paul's identification with both the Savior and with His people as the true people of God.
 4. Open testimony both of personal faith and of the truth of the Messiahship of Jesus Christ (Acts 9:20,22) is carried as a new message back to the old crowd among whom Paul previously moved.
 5. Spiritual growth in the Lord personally and in the Word objectively began immediately, but required a time factor for development before Paul was ready to be thrust into a public ministry (Acts 9:22; Gal. 1:17; 2 Pet. 3:18; 1 Pet. 2:2).

E. Post-Conversion Silent Periods:

1. In Arabia - (Gal. 1:17; Acts 9:20-22)
 2. In Tarsus - (Acts 9:30; 11:25)
 3. In Caesarea - (Acts 24-26)
 4. Between Roman imprisonments before the writing of 1 Timothy and Titus epistles.

F. Death:

1. Extra-biblical tradition has it that Paul was beheaded in Rome by the order of Nero, the Roman Emperor.
 2. Date of this execution is approximately 67 or 68 A.D., when Paul would have been 60 or 61 years of age.

Dr. Paul C. Reiter
 May 24, 1982
 Appalachian Bible College

Book	Author's Title	Companions	Addressees	Salutation
ROMANS	Paul, a bondservant of Jesus Christ, called an apostle, set apart for the Gospel of God		To all who are beloved of God in Rome, called as saints	Grace to you and peace from God our Father and the Lord Jesus Christ.
I COR.	Paul, called an apostle of Jesus Christ by the will of God	and Sosthenes our brother	To the church of God which is at Corinth, to those who have been sanctified in Christ Jesus, saints by calling	(Same as Romans)
2 COR.	Paul, an apostle of Jesus Christ by the will of God	and Timothy our brother	To the church of God which is at Corinth	(Same as Romans)
GAL.	Paul, an apostle (not sent from men, nor through the agency of man, but through Jesus Christ and God the Father, who raised Him from the dead)	and all the brethren who are with me	To the churches of Galatia	(Same as Romans)
EPH.	Paul, an apostle of Christ Jesus by the will of God		To the saints who are at Ephesus and who are faithful in Christ Jesus	(Same as Romans)
PHIL.	Paul and Timothy, bondservants of Christ Jesus	and Timothy	To all the saints in Christ Jesus who are in Philippi, including the overseers and deacons	(Same as Romans)
COL.	Paul, an apostle of Jesus Christ by the will of God	and Timothy our brother	To the saints and faithful brethren in Christ who are at Colossae	Grace to you and peace from God the Father
1 THESS.	Paul	and Silvanus and Timothy	To the church of the Thessalonians in God the Father and the Lord Jesus Christ	Grace to you and peace
2 THESS.	Paul	and Silvanus and Timothy	To the church of the Thessalonians in God our Father and the Lord Jesus Christ	Grace to you and peace from God the Father and the Lord Jesus Christ
1 TIM.	Paul, an apostle of Jesus Christ according to the Commandment of God our Savior and of Jesus Christ who is our hope		To Timothy, my true child in the faith	Grace, mercy, and peace from God the Father and Christ Jesus our Lord
2 TIM.	Paul, an apostle of Christ Jesus by the will of God according to the promise of life in Christ Jesus		To Timothy, my beloved son	(Same as 1 Timothy)
TITUS	Paul, a bondservant of God and an apostle of Jesus Christ, for the faith of those chosen of God and the knowledge of the truth which is according to godliness		To Titus, my true child in a common faith	Grace and peace from God the Father and Christ Jesus our Savior
PHILE.	Paul, a prisoner of Christ Jesus	and Timothy our brother	To Philemon our beloved brother and fellow-worker, and to Apphia our sister, and to Archippus our fellow-soldier, and to the church in your house	(Same as Romans)

PAULINE EPISTLES

CANONICAL*

LOGICAL

THEOLOGICAL

CHRONOLOGICAL

ROMANS ----- NATURAL MAN

I CORINTHIANS

II CORINTHIANS ----- CARNAL MAN

GALATIANS

I THESSALONIANS

II THESSALONIANS

SOTERIOLOGICAL

GALATIANS

I CORINTHIANS

II CORINTHIANS

ROMANS

EPHESIANS

PHILIPPIANS

COLOSSIANS

I THESSALONIANS

II THESSALONIANS

I TIMOTHY

II TIMOTHY

TITUS

PHILEMON

SPIRITUAL MAN

2nd MISSIONARY JOURNEY (Acts 16:1-18:22)

I THESSALONIANS

II THESSALONIANS

3rd MISSIONARY JOURNEY (Acts 18:23-21:40)

ROMANS

I CORINTHIANS

II CORINTHIANS

GALATIANS

1st IMPRISONMENT (Acts 22-28)

EPHESIANS

PHILIPPIANS

COLOSSIANS

PHILEMON

PAUL SET FREE

I TIMOTHY

TITUS

2nd IMPRISONMENT (II Timothy)

This is possible

Herbert lists as Soteriological P.C.R. As Ecclesiological

*Determined by length

"HOW TO TREAT YOUR CHURCH LEADERS"

INTRODUCTION:

- A. Various Considerations:
- B. Opposite Side Of The Coin:

I. SIX POSITIVE RESPONSIBILITIES OF THE PEOPLE TOWARD THEIR LEADERS:

- A. Appointing Them:
 - 1. Function of the Spirit (Acts 20:28; 13:2)
 - 2. Function of the people (Acts 13:3; 14:23; 6:5-6; II Cor.8:9)
- B. Honoring Them: (I Thess.5:12-13)
 - 1. "KNOW" = "Honor", "Respect", "Esteem"
 - 2. Because of their work (Phil.2:29-30; I Tim.5:17)
- C. Remembering Them: (Heb.13:7)
 - 1. Call to remembrance all your mentors in the faith
 - 2. Present and Past
 - 3. Examples and Admonitions
- D. Obeying of Leaders: (Heb.13:17)
 - 1. Not arbitrariness, but sensible submission
 - 2. You helped appoint them; therefore, obey them
 - 3. Accountable to God / Watch-Dogs
- E. Praying for Leaders: (Heb.13:18)
 - 1. Leaders need prayer also (Rom.15:30; Gal.6:2)
 - 2. TARGETS of Satanic attack
 - 3. Protect them through prayer
- F. Saluting Their Leaders: (Heb.13:24)
 - 1. "SALUTE" = "Greet", "Cling To", "Encourage"
 - 2. Most leaders are doing the best job they know how to do
 - 3. Right to expect congregational support and encouragement.

II. TWO NEGATIVE RESPONSIBILITIES OF THE PEOPLE TOWARD THEIR LEADERS:

- A. Not To Rebuke Their Leaders: (I Tim.5:1)
 - 1. "REBUKE NOT" = "Upbraid not", "Don't lay on blows"
 - 2. Deference and respect as to your father
 - 3. Entreaty toward them; not spouting off
- B. Not To Receive Accusations Against Leaders: (I Tim.5:19-20)
 - 1. Old Testament Principle of Deut.19:15
 - 2. Two or three "eyeball witnesses"
 - 3. Otherwise DON'T LISTEN!
 - 4. "Aura of respect" is to be protected and preserved
 - 5. On the other hand - I Tim.5:20

CONCLUSION:

- A. Flock Is To Follow: (I Cor.11:1)
- B. People's Responsibilities:
 - 1. Six positive ones
 - 2. Two negative ones
 - 3. The practice of these principles will lead to happy and fruitful leaders, and a good relationship of mutual joy in the household of faith.

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V. STUDY QUESTIONS ON I THESSALONIANS:

- A. What was the city of Thessalonica like geographically, politically and ethnically?
- B. Explain the spiritual backgrounds from which the Thessalonian Christians came.
- C. How long did Paul minister in Thessalonica? Be able to give reasons for your views.
- D. What was the occasion for the writing of I Thessalonians?
- E. What purposes did Paul have for writing this letter?
- F. Explain the characteristics of this first Pauline letter.
- G. What are the four peculiarities found in I Thessalonians?
- H. If the Thessalonian congregation is "the model church" of the New Testament, what were its characteristics that made it exemplary?
- I. In what ways is Paul a model for the man of God in his person and ministry?
- J. What is meant by the terms "to establish you" and "to comfort you" in chapter 3?
- K. What references to the blessed hope do you find in this epistle? What additional insight is added by each?
- L. What characteristics does Paul set forth as describing God's standard of moral behavior for Christians?
- M. What is the key passage in the N.T. on the rapture? What are three other passages or verses you would use to explain this doctrine?
- N. What are the seven positive responsibilities and two negative responsibilities of God's people toward their leaders?
- O. Can you think and recite your way through this book chapter by chapter? Write out a title for each chapter.

NOTES FOR BI 201 EARLY PAULINE EPISTLES

Prepared By

DR. PAUL C. REITER

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"MORAL STANDARDS FOR CHRISTIANS"

I Thess. 4:1-8; I Cor.6:19-20

INTRODUCTION:

- A. "Once Upon A Time . . .":
1. Freud, James
 2. Permissive Society
- B. Why This Permissiveness?:
1. Authority of Bible undermined
 2. Devotion to instincts rather than to ideals
 3. Who are the culprits? - Men in pulpits
- People in pews
- C. Gibbon's Reasons for Christianity's Spread:
1. Inflexible zeal and enthusiasm of the Christians
 2. Christian doctrine of the future life
 3. Miraculous power of God at work
 4. Pure, austere morals of the Christians
 5. Therefore, our message - I Thessalonians 4:1-8

I. EXHORTATIONS CONCERNING CHRISTIAN MORALITY:

- I Thessalonians 4:1-2
- A. What is Christian Morality?:
1. "to walk" = ACTIONS
 2. "to please" = ATTITUDE
 3. "to abound" = ACTIVITIES
 4. A MORAL IMPERATIVE
- "Ought" = "Must"
- Why? - I Corinthians 6:19-20
- B. Why is Morality Expected of Christians?:
1. Double wording - "beseech and exhort"
 2. Authoritative revelation
- Originated with Christ
- "Commandments" = "Rules for living; charges"
- God's Word determines our morality because we are His!

II. ADMONITIONS CONCERNING CHRISTIAN MORALITY:

- I Thessalonians 4:3-6a
- A. Definition of Sanctification:
1. Same root in "Holy," "Holiness," "Sanctify," "Sanctification"
 2. Meaning = "TO SET APART FOR HOLY USE"
- Positional
- Ultimate
- Progressive or Experiential
- NO perfectionism
- Not an attainment, but a position
- B. Details of Sanctification:
1. Abstain from fornication (=illicit sexual intercourse)
 2. Possess his body in honor
 3. Defraud (= "Overreach," "Transgress") not in the matter
- C. Difference in Sanctification:
1. Like other Gentiles in the past (I Thess. 4:5; Ps. 79:6; I Pet. 4:3)
 2. TRANSFORMED by the power of God!!



III. REASONS FOR CHRISTIAN MORALITY:

- A. NEGATIVELY - "The Lord is an avenger of all such":
1. Sex sins will be judged
 2. Deut. 32:25; Rom. 12:19
 3. Be forewarned!
- B. POSITIVELY - "For God hath not called us unto uncleanness, but unto holiness":
1. Uncleanness = moral evil
 2. Holiness = That which is in keeping with God's character (I Pet. 1:15-16)
- Our calling (Eph. 4:1)
 3. Pure of heart
- C. SPIRITUALLY - I Thess. 4:8:
1. Living presence of God is with us!
 2. How?? - By the Holy Spirit (I Cor. 6:19-20)

CONCLUSION:

- A. Resume of Christian Morality:
1. Standard Sexually - ABSOLUTE PURITY
 2. Standard is LAW ("Ought," "commandments," "will of God," "should abstain")
 3. Standard is UNCHANGING
 4. Standard is LIFE-FULFILLING
 5. Standard is GOD-PLEASING
- B. Rationale for Christian Morality:
1. Citizen of Heaven
 2. Possessing a heavenly standard
 3. Application to your own life

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Study helps on II Thessalonians
Dr. Paul C. Reiter

I. THE CITY OF THESSALONICA:

See notes on I Thessalonians

II. THE CHURCH IN THESSALONICA:

See notes on I Thessalonians

III. THE SECOND THESSALONIAN EPISTLE:

A. Authenticity: This epistle quoted more frequently by the Early Church Fathers than was I Thessalonians. The internal evidence for Pauline authorship is strong (1:1; 3:7), and the vocabulary, style, and theology is clearly Pauline. Resemblances between the two epistles are obvious.

B. Occasion: Paul seeks to calm the Thessalonians who are disturbed about certain aspects and understandings related to Christ's second coming, and their life-style reactions to this truth. Written from Corinth only a few months after the first epistle.

C. Purposes:

1. Commendation of their progress in the faith
2. Corrections of their erroneous doctrine and consequent practical error in life-style.

D. Characteristics and Peculiarities:

1. No quotations of O.T. Scriptures
2. Four prayers in 3 short chapters, plus a request for prayer.
3. Large place given to eschatology, especially related to the Man of Sin.
4. Marked similarity to I Thessalonians in content and emphasis.
5. Frequently used terms of I Thessalonians are repeated
"Brethren" - 5 times; "Lord" - 21 times.
6. Necessity of work and integrity in the light of Christ's return.

IV. OUTLINE OF II THESSALONIANS:

Salutation (1:1-2):

I. Expectation in Persecution (1:3-12):

A. Trials Before His Coming (1:3-5):

1. Spiritual growth 1:3
2. Glory over endurance 1:4
3. Comfort in affliction

B. Truth that He's Coming (1:6-10):

1. An immutable revelation 1:6-7
2. An inevitable retribution 1:8-9
3. An infallible remuneration 1:10
 - a. Glorified in saints
 - b. Admired in believers

C. Triumph Because He's Coming (1:11-12):

1. A matter of prayer
2. A matter of practice

II. Interpretation of Events (2:1-12):

A. The Exhortation About Alarms (2:1-2):

1. Addressed to "Brethren"
2. About the second coming
3. Alarm due to a false report

- B. The Explanation About the Day of the Lord (2:3-12):
1. When The Day of the Lord Comes 2:3-7
 - a. "Falling away" comes first
 - b. Man of Sin revealed first
 - c. Restrainer removed first
 2. Then the Wicked One is Revealed 2:8-12
 - a. Judgment from the Lord
 - b. Empowerment from Satan
 - c. Ensnarement in the lie
 3. Present Confidence 2:13-14
 - a. Their effectual calling
 - b. Their eventual glory
- C. The Admonitions (2:15-17):
1. Concerning the truth 2:15
 2. Consolation thru grace 2:16
 3. Comfort in experience 2:17
- III. Exhortations to Readiness (3:1-15):
- A. Paul's Exhortation to Prayer (3:1-5):
- B. Paul's Exhortation to Industry (3:7-13):
1. By his own example
 2. By his inspired commands
 3. By his Lord's commission
- C. Paul's Exhortation to Separation (3:6,14-15):
1. Related to brethren
 2. Related to disorderliness
 3. Required for obedience
 4. Reminder that he is still a brother
- Benediction and Signature (3:16-18):
- A. Three Requests (3:16,18):
1. Peace
 2. Presence
 3. Grace
- B. Authenticating Signature (3:17):

V. STUDY QUESTIONS ON II THESSALONIANS:

- A. Is Paul writing about Christ's coming at the rapture or the revelation in chapter 1? Defend your answer.
- B. What peculiarities do you find in this epistle that make it stick in your mind as "different"?
- C. What is the better reading in 2:2 -- "day of Christ" or "day of the Lord"? Defend your answer.
- D. Chapter 2 is one of two major passages in the N.T. on the antichrist.
- E. What does 2:13 teach you about salvation as viewed from the Divine side? As viewed from the human side?
- F. What does the word "traditions" in 2:15 mean?
- G. What do you learn about the doctrine of separation from II Thessalonians?
- H. Using only your Bible, list ten significant differences or similarities between I & II Thessalonians.
- I. What sign does Paul give whereby the saints could distinguish his letters from forgeries.
- J. Can you think and recite your way through this book chapter by chapter? Write out a title for each chapter.
- K. What purposes did Paul have for writing this second letter to the Thessalonian church?
- L. What occasioned this letter to be written?
- M. Defend the authenticity of this Pauline letter.

I. THE CITY OF THESSALONICA:

- A. Geographically: Located on the Bay of Therma and along the Egnatian Way. It was the chief city in the province of Macedonia. Wealthy through trade.
- B. Politically: Named by Cassander in honor of his wife, a half sister of Alexander the Great. A "free city" which was self-governing. No Roman soldiers were garrisoned there.
- C. Ethnically: People were essentially Greeks. A sprinkling of Romans and Orientals. A large Jewish element due to commerce.

II. THE CHURCH IN THESSALONICA: (Read Acts 17:1-10)

- A. Converts: Most of those saved were out of paganism, with only a few Jews, like Aristarchus. Some "God-fearing", who had been adhering to the synagogue, were saved.
- B. Time in Thessalonica: Luke mentions 3 Sabbath days in the city. Ramsay postulates 6 months residence, while Moffatt suggests 2-3 months of ministry. Paul had to be there long enough for the Philippian church to send two offerings (Phil. 4:16) from 100 miles away. *more than likely 6 months or more*
- C. Opposition: Jews (Acts 17:5) caused Paul and his party to leave the city. Jason gave some kind of surety to guarantee peace, and this seems to have precluded Paul from returning.
- D. Model Church: This exemplary congregation, to whom Paul addressed his first epistle, is seen to be a model congregation (see 1:3-10) for all churches to emulate.

III. THE FIRST THESSALONIAN EPISTLE:

- A. Occasion: Paul was concerned about the church's welfare, so he sent Timothy back to strengthen them (3:1-2). Timothy had remained in Philippi until he joined Paul in Berea, so he was not known to the Jewish opponents as a co-worker of Paul's. When Timothy reports on the Thessalonians, Paul writes them since he cannot visit them. Written from Corinth in 50 A.D. +/- . There is no word of who carried the letter.
- B. Purposes:
 - 1. Commendation in that they were true to the gospel, steadfast in faith, faithful in the face of persecution, and exhibited brotherly love;
 - 2. Vindication as Paul defends his ministry and explains why he could not return to visit them;
 - 3. Admonition that they abstain from heathen immoral practices and avoid an insubordination toward their local church leaders; and,
 - 4. Revelation as he gives authoritative words on the relation between the resurrection of the dead and the reign of Christ.
- C. Characteristics:
 - 1. Self-revelatory of Paul's character of simplicity, gentleness and affection as he longs after the well-being of his converts,
 - 2. Doctrine is present, but presented in a practical vein showing a richness of evangelistic effort;
 - 3. Witness value showing the earliest epistle roots the gospel directly back to the message of Christ; and
 - 4. Timing of the epistle is about 14 years after Paul's conversion.

D. Peculiarities: There are no quotations from the Hebrew Old Testament Scriptures. The term "Lord" is used 25 times in 5 chapters, and the believers are addressed as "brethren" 15 times. Each chapter closes with a reference to the blessed hope.

IV. OUTLINE OF I THESSALONIANS:

Salutation (1:1):

I. Personal Relations (1:2-3:13): (PERSONAL SECTION)

- A. Thanksgiving for Thessalonians (1:2-10):
 - 1. For their spiritual character
 - a. Work of faith 1:3
 - b. Labor of love 1:3
 - c. Patience of hope 1:3
 - d. Election of God 1:4
 - e. Much assurance 1:5-6
 - 2. For their model testimony
 - a. Examples to all that believe 1:7
 - b. Sounded out the Word 1:8
 - c. Genuine conversion 1:9
 - d. Hope in Jesus 1:10
- B. Paul's Relations to the Thessalonians While with Them (2:1-16):
 - 1. The ministry recounted (2:1-13)
 - a. Unselfish love 2:1-4
 - b. Unstinting labor 2:5-9
 - c. Unspotted life 2:10-12
 - d. Unadulterated light 2:13
 - 2. The Ministry Resisted 2:14-16
- C. Paul's Relations to the Thessalonians Since Being Separated (2:17-3:13):
 - 1. Satanic opposition (2:17-18)
 - 2. Ministry rewarded (2:19-20)
 - 3. Paul being concerned (3:1-5)
 - 4. Paul rejoicing (3:6-9)
 - 5. Paul expecting (3:10-13)

To God → Salvation
 From idols → Separation
 Serve → occupation
 Wait → expectation

1. To confirm the evil nature of humans
 2. The righteous character of Judgement
 3. To create dependance on him
 Acts 17:

II. Practical Instructions (4:1 - 5:25): (PRACTICAL SECTION)

- A. Exhortations Regarding Christian Living (4:1-12)
 - 1. Holiness of walk before God (4:1-8)
 - 2. Holiness of walk before brethren (4:9-10)
 - 3. Holiness of walk related to self (4:11)
 - 4. Holiness of walk related to unsaved (4:12)
- B. Instructions Related to The Dead in Christ (4:13-18):
 - 1. Expectation of the Resurrection (4:13-14)
 - 2. Explanation of the Rapture (4:15-17a)
 - 3. Exhortation of Reassurance (4:17b-18)
- C. Exhortation to Watchfulness 5:1-11
 - 1. The truth explained 5:1-5
 - 2. The truth applied 5:6-11
- D. Instructions for Church Discipline 5:12-15
 - 1. Admonition towards leaders 5:12-13
 - 2. Exhortation toward fellow-believers 5:14-15
- E. Instructions for Holy Living 5:16-25

Conclusion (5:26-28):

67. **Liberty** – 8:9 – Freedom from restraint. Authority, right or power – “this right which you assert.”
68. **Stumbling block** – 8:9 – Things which cause offense or become occasions of stumbling. Anything that arouses prejudice or becomes a hindrance to others or causes them to stumble. Sometimes the hindrance is in itself good, and those stumbled by it are the wicked.
69. **Offend** – 8:9 – Stumble, a snare. See Stumbling block at 8:9.
70. **Power** – 9:4 – “Right or authority.”
71. **Dispensation** – 9:17 – A management or stewardship over a household; management or administration of the property of others, so a stewardship. **PINTER** – “A dispensation is a divinely established stewardship regarding God’s over-all plan which brings added responsibility to all mankind or a portion thereof.” (ABC Classnotes Theology 304). **Note:** the words “economy” or “administration” may be equally substituted for “stewardship.”
72. **Crown** – 9:25 – The victor’s crown as a token of public honor for winning an athletic contest, for distinguished service or military prowess. It was woven as a garland of oak or ivy leaves, parsley, myrtle, olive or celery. The term is used as an emblem of reward and glory. This **stephanos** crown is never to be confused with the **diadema** crown or “Kingly crown” denoting imperial dignity and reserved for the Lord Jesus Christ.
73. **Castaway** – 9:27 – Signifies “not standing the test, rejected, disapproved” as to being worthy of reward. Also translated “reprobate.” Here “The apostle is writing of service, not of salvation. He is not expressing fear that he may fail of salvation but of his crown.” (C. I. Scofield, Scofield Reference Bible, 1220).
74. **Examples** – 10:6, 11 – A pattern, impression or fashion of one person or thing for another to be impacted and to follow.
75. **Communion** – 10:16; **Fellowship with** – 10:20 – These translations occur in the same context of two words derived from the same root word – one a noun and the other an adjective. The meaning is “to have in common” as related to communion in the Lord’s Supper. Such partakers are not to become involved in demon worship experiences.
76. **Israel** – 10:18 – This term is only ever used in Scriptures to describe the physical descendants of Abraham, Isaac and Jacob, and related to one of the twelve tribes. After the Babylonian captivity “Jew” or “Jews” was used to distinguish this people group from Gentiles (=all mankind who are not Jews). In I Cor. 10:32 distinction is drawn between Jews, Gentiles and the Church of God as a declaration of the three distinct divisions of humanity distinguished by God in His dealings with humanity.
77. **Edify** – I Cor. 10:23 – The act of building a home is used in the N.T. metaphorically in the sense of gradually and progressively building up believers in promotion of their spiritual development. See Romans 14:19; 15:2; I Corinthians 8:1; 10:23; 14:3, 4, 5, 12, 17, 26; Ephesians 4:12, 16; I Thessalonians 5:11.
78. **Ordinances** – 11:2 – Same word in the Greek found in 2 Thess. 2:15 and 3:6 translated “traditions” and meaning “things brought alongside” to be believed.

79. **Image** – 11:7 – This word goes beyond a mere likeness or similarity or resemblance. It conveys a representation derived from a prototype. Thus, man as he was created was a being who was a visible representation of God. God is a Trinity or Tri-unity (Father, Son and Holy Spirit) and possesses personality (Intellect, Sensibility and Will). Similarly man is also a tri-unity (body, soul and spirit) and possesses personality (intellect, sensibility and will).
80. **Comely** – 11:13 – The R.V. renders “It is seemly”, so the sense is “Is it fitting and proper.”
81. **Heresies** – 11:19 – Self-willed opinions which are substituted for submission to the power of truth, and which often lead to divisions and the formation of sects. These erroneous opinions are often the outcome of personal preference or the prospect of advantage. A heretic is a genuine believer who is usually within the local church and whose sectarian views cause division.
82. **Broken** – 11:24 – Here we have a serious case where the KJV translators inserted a word in the text on the basis of several ancient authorities which biblically and historically is not correct. No bone of Jesus’ body was broken on the cross. He was bruised and bloodied, but not broken. The ASV correctly translated this “Take, eat: this is my body which is for you; do this in remembrance of me.”
83. **Remembrance** – 11:24 – The meaning is not “in memory of”, but in an affectionate “calling of the Person of our Lord Jesus Christ to mind” so as to think deeply upon His sacrifice and be thankful.
84. **Examine** – 11:28 – Two very different Greek words are so translated into the KJV as “examine”. Here the term is dokimazo with the meaning of “prove”, “test”, so as to approve. Contrast with 2 Cor. 13:5.
85. **Damnation** – 11:29 – M.R. Vincent in his Word Studies in the New Testament has a forceful statement on this word. “This false and horrible rendering has destroyed the peace of more sincere and earnest souls than any other misread passage in the New Testament. It has kept hundreds from the Lord’s table. Krima is a temporary judgment, and so is distinguished from Katakrima “condemnation”, from which this temporary judgment is intended to save the participant.” (789). A more appropriate translation here and in 11:34 is “discipline.”
86. **Spiritual gifts** – 12:1 – The believer’s divine enablement for spiritual service in the church is called a spiritual gift. These are sovereignly bestowed by the ascended Head of the church through the Spirit at the moment of salvation, and are to be discerned and exercised as the Christian grows in grace. Twenty spiritual gifts are enumerated in the N.T. with all being present in the early days of the church’s history, but with ten temporary ones being terminated by the end of the first century as the church matured and as the N.T. revelation was completed.
87. **Word of wisdom** – 12:8 – “Understanding”, “prudence”, “insight into the true nature of things.” A believer with the spiritual gift of wisdom had a special capability for receiving, knowing, discerning and presenting the wisdom of God as to what the people of God ought to do in particular situations. Biblically speaking, wisdom is always more than the facts; it is the practical application of the facts to life. This gift was needed and operative in the days before the completed canon of Scripture was in the hands of the church.

The context of 1 Cor. 12:8-10 lists nine gifts, of which three are specifically said to be temporary (1 Cor. 13:8). We conclude that all of the "package" of nine gifts here listed were temporary.

88. **Word of Knowledge** – 12:8 – Denotes in the N.T. knowledge of spiritual truth. This was the ability to understand correctly and properly exhibit the spiritual truth of God revealed to and by the apostles and prophets. A temporary gift which 1 Cor. 13:8 specifically indicated would gradually phase out.
89. **Prophecy** – 12:10 – This is the activity of being the channel of receiving and speaking forth truth that has been given by direct revelation from God. This gift is foundational to the church (Eph. 2:20), second in rank of the gifts (1 Cor. 12:28) and producing edification, exhortation and comfort (1 Cor. 14:3). This term is not used in connection with preaching. This also was a temporary gift which 1 Cor. 13:8 specifically indicated would gradually phase out.
90. **Shall fail** – 13:8 – "Shall fall off" or "shall phase out" in contrast to "shall cease" in this verse which has the idea of "an abrupt termination at a point of time" which was predicted for the ending of the operation of the temporary gift of tongues-speaking.
91. **Barbarian** – 14:11 – Properly meant one whose speech was rude or harsh; indicating the uncouth character of a speaker. Hence it signified one who speaks a foreign or strange language. It then came to denote any foreigner ignorant of the Greek language and culture.
92. **Resurrection** – 15:13 – the raising up or rising up of the body after it has died. This is a bodily resurrection which is never used in reference to either the soul or spirit, which are never subject to death. The first resurrection is unto life and the second resurrection is unto judgment and condemnation.
- Both in the O.T. and N.T. there are records of person brought back to physical life by divine power and intervention. Prior to Christ's resurrection these were all technically resuscitations – a return to their physical lives, which eventually led to physical death again. Jesus Christ is unique in that He was raised with a resurrection body which was glorified and so will never again be subject to death. Those who will share in the first resurrection of their bodies have the promise that their bodies will be "like unto His glorious body" (Phil. 3:21).
93. **Firstfruits** – 15:20 – Denotes primarily an offering in presentation of the first fruits of a harvest. "The term is applied in things spiritual, (1) to the presence of the Holy Spirit with the believer as the firstfruits of the full harvest of the Cross, Rom. 8:23; (b) to Christ Himself in resurrection in relation to all believers who have fallen asleep, 1 Cor. 15:20, 23; (c) to the earliest believers in a country in relation to those of their countrymen subsequently converted, Rom. 16:5; 1 Cor. 16:15; (d) to the believers of this age in relation to the whole of the redeemed, 2 Thess. 2:13 and Jas. 1:18." (Hogg and Vine, Notes on Thessalonians, 271).
94. **Steadfast** – 15:58 – The term primarily means "seated" and hence steadfast as a metaphor for moral fixity. The RV translates it in Col. 1:23 as "settled."
95. **Unmovable** – 1 Cor. 15:58 – "Firm" or "immovable". The negative of "to move away" or "shift."

96. **Anathema** – 1 Cor. 16:22 – This is transliterated from the Greek and is frequently used in the Greek translation of the O.T., where it is of a thing devoted to God either for His service (as with sacrifices) or for its destruction as an idol or a city. Later it acquired the more general meaning of the disfavor of Jehovah, and this is the meaning in the N.T. of a curse of an object – “accursed.”
97. **Maranatha** – 1 Cor. 16:22 – This is a Greek rendition of two Aramaic words transliterated into English. The first word means “Our Lord” or “O Lord” and the second means “come” or “cometh.” Some consider it an expressing a desire or wish – “O Lord, come”, but in context it seems to express a statement rather than a prayer.

**BIBLICAL TERMS TO KNOW
BI 201 PAULINE EPISTLES I**

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I & II THESSALONIANS AND I CORINTHIANS

ALPHA	NUMBER	TERM
A	60	Abusers of themselves
	36	Admonish
	96	Anathema
	08	Apostles
	18	Archangel
	16	Asleep
B	39	Baptized
	91	Barbarian
	63	Benevolence, Render to the wife due
	68	Block, stumbling
	27	Body
	82	Broken
	15	Brotherly love
C	48	Camal
	73	Castaway
	19	Caught up
	01	Church
	80	Comely
	11	Comfort
	37	Coming
	75	Communion
	66	Conscience
	72	Crown
D	85	Damnation
	38	Day of Christ
	20	Day of the Lord
	50	Defile
	29	Destruction
	35	Disorderly
	71	Dispensation
E	77	Edify, Edification
	59	Effeminate
	05	Election
	10	Establish
	28	Everlasting
	84	Examine
	74	Examples
	61	Expedient
F	90	Fail, Shall; Shall fall off
	54	Faithful
	31	Falling away
	58	Fault
	75	Fellowship with, Communion
	93	First fruits
	07	Followers
	14	Fornication
G	86	Gifts, Spiritual
	30	Glorified
	06	Gospel
	02	Grace
H	81	Heresies
	51	Holy
	04	Hope
I	44	Illumination
	79	Image

ALPHA	NUMBER	TERM
	45	Inspiration
	76	Israel
J	55	Justified; Justification
K	56	Kingdom of God
	23	Know
	88	Knowledge, Word of
L	57	Leaven
	67	Liberty
	15	Love, brotherly
M	97	Maranatha
	52	Ministers of Christ
	32	Mystery
N	46	Natural
O	69	Offend
	78	Ordinances
P	03	Peace
	12	Perfect
	70	Power
	17	Prevent (=Precede)
	89	Prophecy
Q	24	Quench not
R	65	Reconciled
	42	Redemption
	64	Remain unmarried
	83	Remembrance
	92	Resurrection
	43	Revelation
	41	Righteousness
S	13	Sanctification
	80	Seemly, comely
	90	Shall fail, shall fall off
	40	Sign
	21	Sober
	26	Soul
	25	Spirit
	47	Spiritual
	86	Spiritual gifts
	94	Steadfast
	53	Stewards
	68	Stumbling Block
T	49	Temple of God
	62	Touch, Not to
	33	Traditions
U	09	Unblameable
	64	Unmarried, remain
	95	Unmovable
V		
W	87	Wisdom, Word of
	34	Withdraw
	88	Word of Knowledge
	87	Word of Wisdom
	22	Wrath
X		
Y		
Z		

BIBLICAL TERMS TO KNOW
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I THESSALONIANS

1. **Church** – I Thessalonians 1:1 – From words meaning “out of” and “a calling”. Also translated “assembly” and “congregation”. Used to describe Israel in the wilderness, a group of citizens or a mob, and two distinctly Christian ideas – the whole body of the redeemed of this age of grace (12 times concerning the Church the Body of Christ) and the local gathering of professed believers led by a pastor and elders (94 times concerning the local church).

Dr. Lester E. Pipkin’s definition is “A local church is a group of baptized believers in Jesus Christ voluntarily united in a geographical area who subscribe to the authority of the New Testament in all matters of faith and procedure and who have organized themselves in accordance with New Testament teaching for the purposes of worship, instruction, fellowship, service and evangelism”.
2. **Grace** – 1:1 – That which bestows or causes favorable regard; unmerited favor. God’s Riches At Christ’s Expense. Relates to the saved one’s spiritual state. From both the Father (2 Corinthians 1:2) and the Son (Galatians 1:6).
3. **Peace** – 1:1 – Description of the harmonized relationship between God and man accomplished through the gospel being believed; the result of being reconciled to God.
4. **Hope** – 1:3 – Favorable and confident expectation of the unseen future – Good hope, Blessed hope, Living hope in the N.T.
5. **Election** – 1:4 – Comes from a root, which is variously translated “elected”, “chosen” and “called” in the N.T. Used of a calling or choosing the origin of which is heavenly in connection with God’s invitation to man to accept the benefits of salvation through faith in Jesus Christ. The source of this election is God’s grace, not human will. While Christ’s death is sufficient for all men, and is effective in the case of the elect, yet men are treated as responsible, being capable of the will and power to choose.
6. **Gospel** – 1:5 – Has the sense of “good news” or “a good message” and is defined in I Corinthians 15:3-5 as the message of Christ’s death, burial, resurrection plus His being seen by credible witnesses. Paul also uses it of the interpretation of these facts (Romans 2:16; Galatians 1:7, 11; 2:2) both historically and doctrinally.
7. **Followers** – 1:6 – Imitators or mimics. Also used with a Greek prefix meaning “joint” or “together”.
8. **Apostles** – 2:6 – “One sent forth”; Our Lord’s twelve chosen for special service and training and who were eyewitnesses of His resurrection. Also Paul who was commissioned directly by the Lord Himself. In Acts 14:4 used of Barnabas and Paul; in Romans 16:7 of Andronicus and Junius; in II Corinthians 8:23 (RV) of two unnamed brethren; and in Philippians 2:25 (RV) of Epaphroditus.

9. **Unblamable** – 2:10 – a negative of the word “to find fault”, and so free from all valid charge”.
10. **Establish** – 3:2, 13 – “To make fast, set, confirmed, strengthened, supported” as a result of the ministry of God’s Word. Buttressed and reinforced.
11. **Comfort** – 3:2, 7; 4:18 – From words meaning “to one’s side” and “to call”; and hence either as an exhortation or as a consolation “to call alongside to help”.
12. **Perfect** – 3:10 – “To render fit or complete”. Used of a mending of nets to repair them to wholeness. Here it means to supply what is necessary.
13. **Sanctification** – 4:3 – A separation to God for holy use as believers are being made holy in practice. It has 3 tenses:
 PAST – At the Cross (Potentially and Positionally);
 PRESENT – In life (Practically plus either Powerlessly or Powerfully); and
 FUTURE – In glorification.
 Sanctification is a separation to God and from evil, and the agent of sanctification is the Holy Spirit.
14. **Fornication** – 4:3 – This term is used of illicit sexual intercourse by an unmarried person. It is clearly distinguished from the term for adultery, which is an illicit sexual relationship by a married person with one not his/her mate (Matthew 5:32; 15:19; 19:9; Mark 7:21; Galatians 5:19).
15. **Brotherly love** – 4:9 – This term is distinguished from AGAPE love. This is a tender affection of family and friendship caring for others. It is an unselfish love of one ready to serve others. This term is never used in a command to men to love God. Agape is used there.
16. **Asleep** – 4:13 – Used in many places in the N.T. of natural sleep, and also of the death of the body of such as are believers in Christ. Hogg & Vine wrote: “This metaphorical use of the word sleep is appropriate, because of the similarity in appearance between a sleeping body and a dead body; restfulness and peace normally characterize both. The object of the metaphor is to suggest that, as the sleeper does not cease to exist while his body sleeps, so the dead person continues to exist despite his absence from the region in which those who remain can communicate with him . . .” (Notes on Thessalonians, Hogg & Vine, 172).
17. **Prevent** – 4:15 – An old English archaic use of a term meaning “to precede, to come before”.
18. **Archangel** – 4:16 – Only found here and in Jude 9 where it is used of Michael, who in Daniel (10:13, 21; 12:1) is called “one of the princes” and “the great angel”.
19. **Caught up** – 4:17 – “To take away by force”, “to snatch away”, “to convey away suddenly”. The Latin term RAPTO is the source of the theological term “rapture” used as a shorthand description of this event.
20. **Day of the Lord** – 5:2 – The source of this term is “the day of Jehovah” used many times in the O.T. Contextually this period follows the rapture of God’s Church from the earth and is inaugurated “as a thief in the night”, indicating no warning and with suddenness. The “times

and the seasons” is a phraseology often used in the O.T. in connection with Israel and is never used in connection with the Church which will at that time be absent from the earth (see 5:4-10), and emphasized in the distinction between “ye”, “us” and “we” as distinguished from “they”. This “day of the Lord” encompasses both the seven-year tribulation on earth and the thousand year millennial Kingdom reign of Christ on earth.

21. **Sober** – 5:6, 8 – This signifies to be free from the influence of intoxicants. Metaphorically it does not in itself imply watchfulness, but is used in association with it. This indicates a soundness of mind and judgment; a habitual inner self-government over all passions and desires.
22. **Wrath** – 5:9 – This anger deals with the judgmental wrath of God against sin and sinners. It is used as a description of tribulation wrath in Revelation 6:12-17, which is very different from daily afflictions of 3:2.
23. **Know** – 5:12 – Several words for knowing are used in the N.T. This one indicates an exhortation to know fully, and so has the sense of “recognize”, “esteem”, “honor” and “respect”.
24. **Quench not** – 5:19 – The sense is a prohibition of a suppressing or hindering of the operation and ministry of God’s Holy Spirit. This would be by a sin of omission; a failure to obey and do what the Holy Spirit directs one to do. Contrast with Ephesians 4:30.
25. **Spirit** – 5:23 – Literally the Greek term means “wind” or “breath”. It is the invisible, immaterial element in the tripartite nature of man. Man’s spirit is his God-consciousness.
26. **Soul** – 5:23 – Denotation of that immaterial element of man which involves the natural life of the body. The soul is the seat of emotions, feeling, desires, will and purpose, and so it is man’s self-consciousness.
27. **Body** – 5:23 – This is the instrument of life of man both in life and in eternal body. Man’s physical nature is distinct from his spirit and soul. It is the vehicle of man’s earth-consciousness.

II THESSALONIANS

28. **Everlasting** – 2 Thessalonians 1:9 – This term is most often used in the N.T. with the translation rendered as “eternal.” This word is used in 2 Corinthians 4:18 where it is set in contrast with proskaios, literally “for a season.” Here it shows that punishment is not temporary, but final, and its purpose is not remedial but retributive.
29. **Destruction** – The term used does not indicate annihilation, but ruin and separation or banishment from the presence of God as He judges men at the ushering in of the Day of the Lord.
30. **Glorified** – 1:10, 12 – “To praise or extol.” Glorification of the saints occurs when they are transformed into Christ’s likeness in connection with the resurrection of the body and the rapture of Church age saints as the blessed hope is fulfilled.

- and for his guidance, (Gal. 2:2) and also as a synonym for Christ's Parousia – See on I Cor. 1:7.
44. **Illumination** – This term is theological and summarizes the truth of 2:11-12 wherein the Holy Spirit Who indwells all believers (Rom. 8:9; John 14:16-18; 16:12-15) has been made our Divine Teacher “that we might freely know the things that are freely given to us of God.”
 45. **Inspiration** – This term also is theological arising from an understanding of 2 Tim. 3:15-17 to the intent that God conveys to us that the Scriptures of the O.T. and N.T. are God-breathed revelations wherein God reveals both Himself and accurate and authoritative truth to His people. That “God-breathed” character is not merely of concepts, but extends to the very words BY WHICH God makes His truth known. See also 2 Pet. 1:19-21.
 46. **Natural** – 2:14 – According to nature or as governed by natural and physical instincts. This term describes man in Adam as a creation of God, but without spiritual life from God.
 47. **Spiritual** – 3:1 – This term is not used in the O.T. or the Gospels. It is an after-Pentecost word, “Spiritual” always connotes the ideas of invisibility and power. “The spiritual man is one who walks by the Spirit both in the sense of Gal. 5:16 and in that of 5:25 and himself manifests the fruit of the Spirit in his own ways.” . . . “According to the Scriptures, the ‘spiritual’ state of soul is normal for the believer, but to this state all believers do not attain, nor when it is attained is it always maintained. Thus the Apostle, in I Cor. 3:1-3, suggests a contrast between this spiritual state and that of the babe in Christ, i.e., of the man who because of immaturity and inexperience has not yet reached spirituality, and that of the man who by permitting jealousy, and the strife to which jealousy always leads, has lost it . . .” (Hogg & Vine, Galatians, 308-310).
 48. **Carnal** – 3:1 – Having the nature of flesh, and thus sensually controlled by animal appetites rather than by the Spirit of God. See Rom. 7:14, The “carnal man” is a genuine Christian who has not developed into a spiritual man. Though truly saved, he lives his life more like an unsaved person than a saved and growing believer.
 49. **Temple of God** – 3:16 – “A shrine or sanctuary.” Used of heathen shrines containing an idol, of the Jewish Temple, the Church, the Body of Christ (Eph. 2:21), the local Church (1 Cor. 3:16), the present body of the individual believer (1 Cor. 6:19) and of both the millennial Temple and the Temple of the New and Heavenly Jerusalem.
 50. **Defile** – 3:17 – The significance here is of “destroy by corrupting; marring, leading away from a condition of holiness of life and purity of practice”. The same root word is then rendered “destroy” as a matter of God’s retributive destruction of the offender. There is nothing in these words to suggest annihilation.
 51. **Holy** – 3:17 – “To be venerated, separated, sacred.” This word is used of God as the Holy One in purity, majesty and glory as well as being used of men and things so far as they are devoted to God. Believers are called “saints”, sanctified or “holy ones”.
 52. **Ministers of Christ** – 4:1 – A term Paul used of himself meaning an attendant, an under rower as distinguished from a seaman, which came to denote any subordinate acting under another’s direction.

53. **Stewards** – 4:1 – “The manager of a household or estate.” This term is used metaphorically of preachers of the gospel, elders or bishops (Tit. 1:7) and of believers generally (1 Pet. 4:10).
54. **Faithful** – 4:2 – An active term signifying “believing, relying or trusting.”
55. **Justified** – 4:4 – To be deemed to be right or righteous before God. A formal definition to be memorized is: “Justification is the act of God that declares a sinner righteous by faith on the merit of Christ’s sacrifice. It is the addition of the righteousness of Christ as well as the subtraction of sin.” (J. Vernon McGee)
56. **Kingdom of God** – 4:20 – This is an abstract noun denoting sovereignty, royal power and dominion. The kingdom of God is the sphere of God’s rule where God’s rule is acknowledged by genuine believers. This is contrasted biblically with the kingdom of heaven which encompasses both true believers and mere professors of faith.
57. **Leaven** – 5:6 – This is a term used as the agent of fermentation in bread and wine, and it was forbidden in all of the offerings to the Lord in the O.T. In the N.T. leaven is used metaphorically of corrupt doctrine and corrupt practices as well as a literal sense.
58. **Fault** – 6:7 – A spiritual loss or defect sustained by the Church at Corinth because of their discord and their litigious ways in appealing to the world’s judges.
59. **Effeminate** – 6:8 – Literal meaning is “soft to the touch” and metaphorically in a bad sense of a person – male or female – who practices forms of lewdness, who are guilty of addiction to sins of the flesh.
60. **Abusers of themselves** with mankind – A reference to homosexuality as a male lies with a male.
61. **Expedient** – 6:12 – “Advantageous or profitable”; to profit withal.
62. **Not to touch** – 7:1 – To cling to, to lay hold of, to have carnal intercourse with a woman.
63. **Render to the wife due benevolence** – 7:3 – To provide her portion or her due as it relates to conjugal rights; fulfill a responsibility in regard to personal relationships of a sexual nature.
64. **Remain unmarried** – 7:11 – Continue in a state of not being married – Used in 7:8, 32, 34.
65. **Be reconciled** – 7:11 – “To change from enmity to friendship; to be changed thoroughly.” Theologically this term reveals the MANWARD aspect of Christ’s propitiatory sacrifice as God accomplished salvation for sinful man by exercising grace toward sinners on the ground of Christ’s death. Reconciliation is a change on the part of one party induced by an action on the part of another.
66. **Conscience** – 8:7 – The “moral monitor” which God has built into a person which is not to be violated. It is activated by the Holy Spirit in a Christian. When in doubt – DON’T! Related to myself I must follow my conscience even when there is no clear verse of Scripture to settle an issue between me and a brother with a differing perspective. “Let every man be fully persuaded in his own mind.” (Rom. 14:5)

31. **A Falling Away** – 2:3 – The Greek word apostasia is made up of two small words – “away or apart” and “to stand.” Widely this has been taken as a defection or departure from a stand for the true faith, so it has been seen as a departure from a biblical truth, by the professing church made up of unbelievers after the rapture of the possessing church described in I Thessalonians 4:13-18. E. Schyler English wrote in the Notes to his Pilgrim Bible that an alternative understanding is also a defensible interpretation. He views this “falling away” as a “departure”, not from the truth, but as a departure from the earth by the possessing church at the rapture.
32. **Mystery** – 2:7 – This is the first Pauline use of a term used by our Lord, and which becomes prominent in use in 6 of Paul’s letters. This is a spiritual truth which is known by the initiated, not something which is mysterious. This is “a sacred secret previously hidden, but now revealed” which could never be known nor understood apart from divine revelation and illumination.
- This sacred secret is neither hidden nor revealed in the Old Testament because it relates to the entity of the Church which Christ first made known in Matthew 16:18. In Ephesians 3:1-12 we are taught that this previously hidden truth is now revealed unto God’s holy apostles and prophets by the Spirit. Further, the reality that in the Church Jews and Gentiles are fellowheirs, fellow-members of the same body and fellow partakers of His promise in Christ by the gospel (3:6). Moreover, this mystery is stated to have been “hid in God” until after Christ rose from the dead (3:9).
33. **Traditions** – 2:15 – “A handing down” or “that which is given alongside” is a literal meaning. The Jews used this word of teachings of the Rabbis in interpretation of the Law and I Corinthians 11:2 uses it of apostolic teaching or instruction. In 2 Thessalonians it is used of Christian doctrine in general, where Paul’s use of the word constitutes a denial that what he preached originated with himself, but rather that his words carry Divine authority.
34. **Withdraw** – 3:6 – “Avoid”, “shrink away from a person or thing” show the need to separate ones self from even a true Christian brother when his actions are not harmonious with “the traditions” (see 2:15) authoritatively revealed to God’s people.
35. **Disorderly** – 3:6,7 – Signifies to be “out of rank, out of one’s place, to behave disorderly”: in the military sense to break rank; negatively here of the example set by the Apostle and his fellow-missionaries in working for their bread while they were at Thessalonica so as not to burden the saints.
36. **Admonish** – 3:15 – This word may relate either to instruction as to what is right or to warning as to what is wrong, and is frequently used by Paul. Combining the two is the rendering “warning based on instruction.” Restoration of the offender is always the goal.

I CORINTHIANS

37. **Coming** – I Corinthians 1:7 – Three words are used in Greek to refer to the return of our Lord. Parousia has occurred in 1 Thessalonians 4:15, 5:23, 2 Thessalonians 2:1 and 1 Corinthians 15:23 concerning Christ’s “personal presence” related to the blessing of saints.

It is also used in I Cor. 16:17; 2 Cor. 7:6-7; Phil. 1:26. Apokaupsis, meaning “unveiling” or “revealing” is used here in I Corinthians in connection with the visible return of Christ with His saints to judge Jews and Gentiles and to rule and reign in His millennial Kingdom. This term is used 17 times and is most often translated “revelation”. Epipaneia is the third word, and it has the meaning of “appearing”, “brightness”, or “manifestation” and is used of both first coming in humanity and humility and also His second coming in power and glory.

38. **Day of Christ** – 1:8 – This time period is referred to in Philippians 1:6, 10; 2:16; I Corinthians 5:5; 2 Corinthians 1:14 to denote the time of the Parousia (= Personal presence) of Christ with His saints, subsequent to the rapture (I Thessalonians 4:13-18). In 2 Peter 1:19 it is spoken of simply as “the day”. This term is related to a period of 7 or more years in which the Church is in heaven after the rapture and during which on earth the 7 year tribulation of judgment is occurring.

The Day of Christ includes the time of rewards in heaven for church age believers called the Judgment Seat of Christ. See also 2 Corinthians 5:10 and definition #99.

39. **Baptized** – 1:13 – This term has the meaning of “to dip, dye, or immerse.” It is used of dyeing a garment or of drawing water by dipping one vessel into another. Metaphorically it has a meaning of being overwhelmed or identified – as in a witness by being immersed in water as testimony of a believer’s identification with Christ in His death, burial, resurrection and ascension.

It is important to note that though water is often associated with baptism (i.e., John’s baptism and believer’s baptism), the idea of water is not central to the truth of “being identified with.” Scripture also refers to a baptism of suffering (Matt. 20:22-23), the judgments to which Jesus submitted Himself on the cross (Luke 12:50), a baptism of identification of Israel with Moses at the Red Sea (1 Cor. 10:2), a baptism of the fire of Divine judgment (Matt. 3:11) and a baptism of the Holy Spirit (1 Cor. 12:13) to unite believers at their salvation to the church body of which Christ is the head.

40. **Sign** – 1:22 – A mark, indication or token by a miraculous act as a warning, admonition or confirmation. The Jews asked Jesus for signs that He would bring in the promised Messianic Kingdom wherein Israel would rule the world.
41. **Righteousness** – 1:30 – This is the character or quality of being right or just; it was formerly spelled “rightwiseness,” which clearly expresses the meaning. It is used to denote an attribute of God (Rom. 3:5, 25-26). As found in the sayings of Jesus it means whatever is right or just in itself, whatever conforms to the revealed will of God (Matt. 5:6, 10, 20; John 16:8, 10). In the preaching of the Apostles the word has the same general meaning.
42. **Redemption** – 1:30 – “To buy out”. Deliverance by Christ as the SINWARD aspect of salvation. The price is Christ’s death by His shed blood on Calvary. Redemption is both by blood (Passover and Calvary) and by power (Red Sea and resurrection).
43. **Revelation** – 2:9-10 – “An uncovering or a making known” by God that which man unaided could not know. Used in the N.T. of (1) “the mystery” purpose of God in this age (Rom. 16:25; Eph. 3:3). (2) The communication of the knowledge of God for the instruction of the church (1 Cor. 14:6, 26); for the instruction of the Apostle Paul (2 Cor. 12:1, 7; Gal. 1:12)

VI. DAILY CLASS SCHEDULE:

SESSION	DATE	TOPIC	ASSIGNMENT DUE:
1	Aug. 30	Syllabus Review; The Roman World	Read Acts 8-11; Notes, pp. 1-6, 13
2	Sept. 4	The Roman World; Paul, the Man & Paul, the Convert; Categories of Pauline Epistles	Hiebert, pp. 13-20; Read Acts 12-14; Notes, pp. 14-18
3	Sept. 6	Complete assignment from session 2	Hiebert, pp. 33-54; Read Acts 15-17; Notes, pp. 19-20; Quiz #1 - 88%
4	Sept. 11	I Thessalonians	Notes, pp. 7-12
5	Sept. 13	I Thessalonians	Notes, pp. 21-24; Quiz #2
6	Sept. 18	I Thessalonians	Video Viewed
7	Sept. 20	I Thessalonians	Hiebert, pp. 55-68; Notes, pp. 25-26; Quiz #3
8	Sept. 25	I & 2 Thessalonians	Read Acts 18
9	Sept. 27	2 Thessalonians	Hiebert, pp. 71-72; 102- 135; Quiz #4
10	Oct. 2	EXAM #1 – The Roman World; Paul; Categories of Pauline Epistles and I Thessalonians (15%)	
11	Oct. 4	2 Thessalonians	Assignment #1 – (10%) Pollock or Getz Review
12	Oct. 9	I Corinthians	Notes, pp. 27-30, 35 Quiz #5
13	Oct. 11	I Corinthians	Notes, p. 36; Epp's booklet read
14	Oct. 16	I Corinthians	Quiz #6
15	Oct. 18	I Corinthians	Assignment #2 (10%)
16	Oct. 23	I Corinthians	Quiz #7
17	Oct. 25	I Corinthians	
18	Oct. 30	I Corinthians	Quiz #8
19	Nov. 1	I Corinthians	Assignment #3 on Cate (10%)

(ASSIGNMENTS CONTINUED)			
SESSION	DATE	TOPIC	ASSIGNMENT DUE:
	Nov. 5-7	MISSIONS CONFERENCE (No Classes)	
20	Nov. 8	I Corinthians	<u>Quiz #9</u>
21	Nov. 13	EXAM #2 – 2 Thessalonians & 1 Corinthians 1-7 (15%)	
22	Nov. 15	I Corinthians	Notes, pp. 30-31, 37-41
	Nov. 17 - 25	THANKSGIVING BREAK (No Classes)	
23	Nov. 27	I Corinthians	Notes, pp. 32-33, 35, 42- 51, 54-55
24	Nov. 29	I Corinthians	Notes, pp. 33-34; <u>Quiz #10</u>
25	Dec. 4	I Corinthians	PROJECT DUE (15%); Notes, pp. 52-53
	Dec. 6	STUDY DAY (No Classes)	
26	Dec. 11	I Corinthians	<u>Quiz #11</u>
27	Dec. 12, 13 or 14	FINAL EXAM as scheduled - I Corinthians 8-16 (15%)	

VI. DAILY CLASS SCHEDULE:

SESSION	DATE	TOPIC	ASSIGNMENT DUE:
1	Aug. 30	Syllabus Review; The Roman World	Read Acts 8-11; Notes, pp. 1-6, 13
2	Sept. 4	The Roman World; Paul, the Man & Paul, the Convert; Categories of Pauline Epistles	Hiebert, pp. 13-20; Read Acts 12-14; Notes, pp. 14-18
3	Sept. 6	Complete assignment from session 2	Hiebert, pp. 33-54; Read Acts 15-17; Notes, pp. 19-20; Quiz #1
4	Sept. 11	I Thessalonians	Notes, pp. 7-12
5	Sept. 13	I Thessalonians	Notes, pp. 21-24; Quiz #2
6	Sept. 18	I Thessalonians	Video Viewed
7	Sept. 20	I Thessalonians	Hiebert, pp. 55-68; Notes, pp. 25-26; Quiz #3
8	Sept. 25	I & 2 Thessalonians	Read Acts 18
9	Sept. 27	2 Thessalonians	Hiebert, pp. 71-72; 102- 135; Quiz #4
10	Oct. 2	EXAM #1 – The Roman World; Paul; Categories of Pauline Epistles and I Thessalonians (15%)	
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15	Oct. 18	I Corinthians	Assignment #2 (10%)
16	Oct. 23	I Corinthians	Quiz #7
17	Oct. 25	I Corinthians	
18	Oct. 30	I Corinthians	Quiz #8
19	Nov. 1	I Corinthians	Assignment #3 on Cate (10%)

(ASSIGNMENTS CONTINUED)			
SESSION	DATE	TOPIC	ASSIGNMENT DUE:
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	Nov. 17 - 25	<u>THANKSGIVING BREAK (No Classes)</u>	
23	Nov. 27	I Corinthians	Notes, pp. 32-33, 35, 42- 51, 54-55
24	Nov. 29	I Corinthians	Notes, pp. 33-34; <u>Quiz #10</u>
25	Dec. 4	I Corinthians	PROJECT DUE (15%); Notes, pp. 52-53
	Dec. 6	<u>STUDY DAY (No Classes)</u>	
26	Dec. 11	I Corinthians	<u>Quiz #11</u>
27	Dec. 12, 13 or 14	<u>FINAL EXAM</u> as scheduled - I Corinthians 8-16 (15%)	

BI 201, Pauline Epistles I – Section A & B
Dr. Paul C. Reiter, Professor
Fall Semester, 2001

I. OBJECTIVES:

- A. Cognitive - What you should know and understand.
1. You should have a basic understanding of the theme, content, and structure of each of the early Pauline epistles.
 2. You should be familiar with the key theological issues in Pauline literature.
- B. Affective - What you should feel and appreciate.
1. You should develop a personal appreciation for the life and ministry of the Apostle Paul.
 2. You should be challenged to bring your life and ministry under the scrutiny of the Word.
- C. Conative - What you should be able to do.
1. You should be prepared to enter into a more extensive study of Paul's writings.
 2. You should be able to verbally synthesize the early Pauline epistles by explaining them chronologically and thematically. This will involve titling the chapters of each epistle so you can "think through" their contents.

II. REQUIREMENTS:

- A. Quizzes - Periodic announced quizzes will be administered. The one lowest quiz grade will be dropped and all others averaged for 10% of the grade.
- B. Tests - Unit tests will be given over the stated divisions of study. The student will be held responsible for the reading of the appropriate sections of Hiebert, reading of the Bible text, classnotes and material in the Xeroxed notes. The three exams will each count 15% of the semester grade, for a total of 45%.
- C. Reading:
1. Each epistle is to be read in two versions at least once during the semester. The first reading is due before the epistle is discussed in class and must be done in one sitting! The second reading may be done in several sittings before the unit exam. The appropriate section in Acts is also to be read as assigned. The three acceptable versions for reading are KJV, NASB and NJKV.
 2. The appropriate section of Hiebert, including introductions, is to be read in connection with each epistle.
 3. Usually one question on each exam will ask if both of these reading assignments have been completed.
 4. Theodore H. Epp's booklet, Marriage, Divorce and Remarriage will be read. A question on the second exam will require a report that this has been read.
 5. All memory verses assigned are to be memorized from the KJV, as found in a Gideon New Testament.

D. Assignments:

1. All students will read The Apostle by J. Pollock (unless they read it previously in Pauline II, in which case they will now read The Measure of a Man by G. Getz). Prepare a 2-3 page critique of the book you read, including both the positive and negative reactions. Do not reproduce the book's contents, but interact with its concepts. (10% of grade)
 2. Write a three-page paper indicating personal research on one of the following: (10% of grade)
 - a) The "Silent Years" of Paul
 - b) The Man of Sin in 2 Thessalonians
 - c) The "Cross" in Paul's theology
 - d) The use of figures of speech from the Olympic Games in Paul's writings
- NOTE:** Your paper must evidence research by quoting and citing at least three different authors' works. Creative writing of your personal opinions is not a fulfillment of this assignment. *at least one internet source must be cited*
3. Read The Nine Gifts of the Spirit by B. F. Cate. Prepare a critique of at least 2 pages, including positive and negative reactions to the contents. Do not reproduce the contents, but interact with the concepts Cate sets forth. (10% of grade)
 4. A video on Paul is in the library on the reserve shelf and is to be viewed by each student before the first exam.

E. Project: (Worth 15% of grade)

The student may do any one of the projects listed below:

1. Write a term paper entitled "Tongues: Permanent or Temporary?"
2. After consulting Vos, Effective Bible Study, apply the historical method to the epistle of I Thessalonians (5-7 pages). Feel free to follow the example of Vos on pages 61-62. *10-24 pages*
3. After consulting Vos, Effective Bible Study, apply the theological method to the epistle of II Thessalonians (5-7 pages). Research Paul's view of eschatology found in this letter. For help, see Vos' example on pages 85-87.

III. **GRADING:**

A. Quizzes	10%
B. Tests (3 @ 15%)	45%
C. Assignments (3 @ 10%)	30%
D. Project	15%
	<hr/>
	100%

IV. **LEARNING EXPERIENCES:**

Interinteraction with the epistles, textbook, and classnotes should create much class discussion. The assignments will involve the student with the Word in dealing with central and crucial issues. The creative project will give the student an opportunity to prepare a tool for communication of God's truth to the world. The course will stress the application of truth to one's life with both students and instructor doing the applying.

V. BIBLIOGRAPHY:

A. Single Volumes:

Guthrie, D.; Motyer, J.; Stibbs, A.; Wiseman, D. (1970). The New Bible Commentary: Revised. Grand Rapids: Wm. B. Eerdmans. pp. 1310. This book is the best single volume available on the whole Bible. The authors are basically English and, therefore, non-dispensation.

Hiebert, D. (1954). An Introduction to the Pauline Epistles. Chicago: Moody Press. pp. 383. Hiebert is a great conservative historian and provides good background material for each of Paul's epistles. He also has a complementary volume, An Introduction to the Non-Pauline Epistles, which is equally as good.

Machen, J. (1947). The Origin of Paul's Religion. Grand Rapids: Wm. B. Eerdmans. This is a classic presentation of Paul and his faith.

Pieffer, C. and Harrison, E. (1962). The Wycliffe Bible Commentary. Chicago: Moody Press. pp. 1525. This is an American counterpart to The New Bible Commentary. As in any volume, the quality is uneven, but it is well written and easy to understand for the new student of the Word. Take special note of Dr. S. Lewis Johnson, Jr. on I Corinthians, and Dr. Charles C. Ryrie on the Johannine epistles.

Walvoord, J.; Zuck, R. (1983) The Bible Knowledge Commentary, New Testament, Wheaton: Victor Books. This volume, along with a companion volume on the O.T., is written from a premillennial and dispensational viewpoint. The commentary uses the NIV, but corrects it in many places.

B. Commentary Series:

Erdman, C. (1920, 1948, 1966). Commentaries on the New Testament Books. Philadelphia: The Westminster Press. This paperback set is very helpful for "seed thoughts" for all and an especially helpful commentary for laymen covering the whole New Testament.

Jenson, I. (1974). A Self-Study Guide. Chicago: Moody Press. pp. 93. He is careful to guide you into the minute details as well as giving you the overall picture of the whole.

Bruce, F., General Editor. The New International Commentary on the New Testament. Grand Rapids: Wm. B. Eerdmans Publishing Co. Basically, this is an English set. As to date, the set is incomplete, but most of the Pauline literature is available. Some of the best volumes in the series are: Romans by Murray; Acts, Ephesians, Colossians, and Hebrews by Bruce; John, I & II Thessalonians by Morris.

Tasker, R. V. G. The Tyndale New Testament Commentaries. Grand Rapids: Wm. B. Eerdmans. The set has been completed in recent years, and it is written for the layman's benefit; therefore, it does not go into as much detail as the N.I.C. It is for quick help when your time is short.

C. Biography of Paul:

Conybeare, W. J. and Howson, J. S. (1898). The Life and Epistles of Saint Paul. Hartford, CT. S. S. Scranton and Co. This is an older English work recently reprinted and exceedingly profitable as a one volume presentation of both the man and his ministry.

Farrar, F. (1892). The Life and Work of Paul, London: Cassell and Co., Ltd. Excellent insights by an English author.

Pollock, J. (1969). The Apostle: A Life of Paul, Colorado Springs, CO: Chariot Victor Publishing. pp. 311. John Pollock the author of Billy Graham has written the most up-to-date biography on the Apostle Paul. (It is interesting reading and a good volume to take on your next vacation.)

D. Greek Commentaries:

Nicoll, W. , Editor. (Reprinted 1970). The Expositor's Greek Testament. Grand Rapids: Wm. B. Eerdmans. (5 volume set). One of the best commentaries on the Greek text, and should only be used by students with a knowledge of the Greek.

Alford, H. (1968). The Greek Testament (4 volume set). Chicago: Moody Press. Along with Nicoll's Expositors, this is one of the long-time standard sets that is good on the N.T. Greek text.

E. Pauline Theology:

Hanson, A. (1974). Studies in Paul's Technique Theology. Grand Rapids: Wm. B. Eerdmans. pp. 329. This volume is only for the very serious student of Pauline literature. The author is semi-conservative but of great value in helping the student to understand Pauline thought.

I. THE CITY OF CORINTH:

- A. Geographically: Located on southern end of an isthmus. Dominated by Acrocorinthus (=high Corinth) on which was located a pagan temple. Strategic in location, having a gulf on two sides.
- B. Historically: It had a long and illustrious past among the city-states of Greece. Seat of the Hellenic League under Alexander the Great. Rebuilt by Julius Caesar as a Roman colony in 46 B.C., and Augustus made it the capital of the Province of Achaia.
- C. Commercially: Three harbors and control of the overland route on the peninsula meant that Corinth commanded the trade between Italy and Asia. Thus, the city was wealthy due to commerce.
- D. Inhabitants: Thoroughly Roman, though speaking Greek, many classes of people, including a sizeable Jewish colony due to the commerce. Great wealth and extreme poverty existed side by side.
- E. Culture: Never famous for its philosophers, yet very cultivated in the arts. Site of the Isthmian Games held every two years.
- F. Morals and Religion: A wicked city in the extreme, so that "a Corinthian" was a synonym for a profligate. The immorality of this city was fostered by the degrading worship of the goddess Aphrodite, the goddess of love, in a temple on Acrocorinthus. Both eastern and western religions flourished and contributed to the moral corruption.

II. THE CHURCH IN CORINTH:

- A. Origin: Founded by Paul on his second missionary journey (Acts 18:1-18), as aided by Priscilla and Aquila about 50-52 A.D. A large and fruitful ministry over a protracted period was the recipient of fierce opposition from the Jews.
- B. Membership: A large membership of cosmopolitan composition--Greeks, Romans and Jews, with the majority being Gentiles. A few were of noble rank (1:26-31) but the majority were of humble circumstances.
- C. Apollos: Began ministering in Corinth while Paul was there and his eloquent ministry was a great blessing to the church.

III. THE FIRST CORINTHIAN EPISTLE:

- A. Occasion: Several contacts with the Corinthians after Paul's departure brought word of church factions. Paul sent Timothy to Corinth as his personal representative. Further contacts (16:7) caused Paul to pen this letter designed to answer questions from the Corinthian believers (7:1; 8:1; 16:1).
- B. Place and Date: In 16:3 the indication is given that the writing is from Ephesus. A probable date of its writing would be 55-57 A.D. No mention is made of the letter's bearer.
- C. Purposes:
1. To correct disorders existing in the church (1:10-6:20; 11:2-34; 15:1-58)
 2. To answer questions they brought to him (7:1-11:1; 12:1-14:20; 16:1-24)
- D. Characteristics:
1. A variety of subjects discussed in an orderly and logical manner.
 2. Deals with doctrinal truths, problems and the application of the cross to every issue in the Christian life.

3. In style it is the simplest and most direct of Paul's epistles.
4. Revelations of Paul's self-control amidst distressing circumstances, and also of the distressing state of the interior life of an apostolic church. Their position was heaven-high, but their condition was appalling.

E. Summary of the Corinthian Problems and Solutions:
(Charles J. Woodbridge, Ph.D.)

SUMMARY OF THE CORINTHIAN PROBLEMS AND SOLUTIONS		
Difficulty	Decision	Doctrine
1. Divisions.	The church is one building.	Christ is the foundation (3:11).
2. Undue exaltation of human wisdom.	Such wisdom alone will never get one to God.	The Holy Spirit is the Organ of true wisdom (2:13).
3. Carnality.	Seek the spiritual level.	The Holy Spirit is our Ally (3:16).
4. Immorality.	Church discipline must be applied.	Purity preceded progress (5:7).
5. Lawsuits before unbelievers.	Settle your own disputes.	The saints will judge the world (6:2).
6. Marriage.	Faithfulness, considerateness, mutuality, perspective.	Sanctity of the body (6:19).
7. Eating food offered to idols.	Refrain as inexpedient.	Remember the weaker brother (8:11).
8. Supporting the minister.	The laborer is worthy of his hire.	The prime necessity: divine compulsion to preach (9:16).
9. Compromise with the world.	Remember Israel's example.	Strength in temptation (10:13).
10. Women's apparel.	She should be covered at worship.	The position of women in the church (11:3).
11. Confusion at the Lord's Table.	Clarification of time, manner and meaning of ordinance.	Respect for, and dignity of the ordinance (11:26,27).
12. The exercise of spiritual gifts.	The superiority of prophecy.	Cultivation of love (13:13).
13. Uncertainty with respect to the faith.	Declaration of the gospel.	Believe and stand (15:1,2).
14. Fear with regard to the future.	Resurrection confidence.	Challenge to steadfastness (15:58).
15. Benevolences.	Necessity of system and proportion.	The Lord's Day, the first day of the week (16:2).

IV. OUTLINE OF FIRST CORINTHIANS:

(Problems of the Carnal Church - Dr. Harold W. Hoehner)

THE INTRODUCTION

A. The Salutation 1:1-3

B. The Commendation 1:4-9

1. For the grace of God 1:4-8

2. For the faithfulness of God 1:9

I. THE DIVISIONS IN THE CHURCH 1:10-4:21

A. The Existence of the Divisions 1:10-17

1. The charge 1:10-12

a. The request 1:10

b. The report 1:11-12

2. The challenge 1:13-17

B. The Causes of the Divisions 1:18-4:5

1. The misconception of the message 1:18-3:4

a. The gospel is not the wisdom of men 1:18-2:5

(1) The message of the cross 1:18-25

(a) Its response by unbelievers and believers 1:18

(b) Its rejection by unbelievers 1:19-23

(c) Its reception by believers 1:24-25

- (2) The members of the church 1:26-31
 - (a) Immediate purpose involved in choice 1:26-28
 - (b) Ultimate purpose involved in choice 1:29-31
- (3) The method of the Apostle 2:1-5
- b. The gospel is the wisdom of God 2:6-3:4
 - (1) The mystery of it 2:6-9
 - (2) The impartation of it 2:10-13
 - (a) The revelation of it 2:10-12
 - (b) The communication of it 2:13
 - (3) The perception of it 2:14-3:4
 - (a) The natural man 2:14
 - (b) The spiritual man 2:15-16
 - (c) The carnal man 3:1-4
- 2. The misconception of the ministry 3:5-4:5
 - a. The nature of the ministry: God's fellow-worker 3:5-9
 - b. The duty of the ministry: wise builder 3:10-17
 - (1) The commission 3:10-11
 - (2) The contrast (of the wise and unwise) 3:12-15
 - (3) The caution 3:16-17
 - c. The caution in the ministry: futility of worldly wisdom 3:18-23
 - d. The responsibility in the ministry: fidelity 4:1-5
 - (1) Acceptance before the Lord 4:1-4
 - (2) Appearance of the Lord 4:5
- C. The Conclusion and Application Relating to the Divisions 4:6-21
 - 1. The arrogance of the Corinthians 4:6-13
 - a. Statement of their pride 4:6-7
 - (1) Paul's purpose stated 4:6
 - (2) Paul's question asked 4:7
 - b. Discussion of their pride 4:8-13
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Bible Study is



Worth the Effort!

How Dare You Sue One Another!

by Samuel E. Ericsson, Esq.

The Christian church is facing a dilemma. Increasingly, the Bride of Christ is brawling in the law courts of the land. The church, like so many other segments of society, is falling prey to the lawsuit epidemic that is sweeping the country.

A survey in Albuquerque, New Mexico, a city of about 350,000 people, revealed that some 35,000 lawsuits had been filed in 1981. A random survey of the litigants further revealed that 25 percent of the cases, more than 8000 lawsuits, involved churchgoers on both sides of the dispute. The cost in legal fees to churchgoers in Albuquerque that year alone was conservatively put at \$25 million.

In response to the lawsuit epidemic, former Chief Justice Warren Burger addressed the American Bar Association in Chicago several years ago and asked, "Isn't there a better way?" He pointed out that in America in the last 40 years litigation has grown 40 times faster than the population. And, sad to say, the litigation within the church has kept pace with the litigation outside the church.

If the current trend is to be halted, we Christians must refocus our perspective. We must not simply follow the lead of the non-Christian world. We must do all to the glory of God, including the way we resolve our legal disputes.

On my desk I have a black, glassy rock. It has a big "1st" painted on one side, and on the back side it has the verse, "He that is without sin. . . let him first cast a stone" (John 8:7). In the last 19 years of practicing law, I have had many people come into my office wanting to launch stones. That little black stone has caused

many of them to stop and think through what they're about to do.

Should Christians assert their legal rights? On occasion, yes. But we must always stop and consider the ramifications of our actions, especially when it comes to lawsuits within the church. What are our motives, and how will our actions affect our Christian witness? Much more is at stake than whether or not we win every religious battle or every dollar that is rightfully ours. Of paramount importance is whether we bring honor or reproach to the name of Christ.

Therefore, in settling disputes, the means are as important as the ends; in fact, the means are the ends in the making. In the Christian life, we cannot separate the means from the ends. Christlike ends can be reached only by Christlike means.

Suing One Another

The Christlike means for resolving disputes are set forth in no clearer terms than in 1 Corinthians 6:1-11 and Matthew 18:15-20. Unfortunately, Christians have not always followed these instructions.

I remember the first time as a lawyer that I read 1 Corinthians 6:1-11. In writing to the Christians at Corinth, the Apostle Paul, in essence, was saying, "How dare you sue one another!" When (to page 44)

In a day when everyone seems quick to sue his neighbor, is there a better way to solve legal disputes?

Sue (from page 28)

one makes his living suing people, as I did, that question cut to the quick. So I checked to see what Paul "really" had in mind. I examined the Greek as best I could and discovered what Paul actually meant was, "How dare you sue one another!"

Paul's main concern in I Corinthians 6:1-11 is that the Body of Christ offers a good witness before unbelievers. That could not be done if Christians were taking their disputes to unbelievers for judgment instead of to the church. The hallmark of the Christian church should not be: "By this all men will know that you are My disciples, if you have lawsuits one with another." And yet, that was the signal the Corinthian church was sending, and the one we often send, to the surrounding community.

In verse 7, Paul went on to ask the Corinthians: "Why not rather be wronged? Why not rather be cheated [defrauded?]" (NIV). To my lawyer mind, the words "wronged" and "defrauded" suggest two distinct categories of injury. One can be wronged accidentally or through someone's neglect, such as being hit by a motorist who has run a red light. But to defraud implies intentional wrongdoing. Yet, regardless if an offense was intentional or unintentional, Paul indicated that it would be better to endure the offense in private than to defame the name of Christ in public.

The Scriptural Process

When a fellow believer commits a trespass or wrong against us, whether inadvertently or intentionally, the Lord Himself laid out the process we should follow in Matthew 18:15-20. It's a four-step process, and the order is all important.

Step 1: Discuss the matter with the other person in private—one-on-one.

Step 2: If the private meeting does not produce reconciliation, then discuss the matter again with the person, this time with one or two witnesses who can confirm the facts.

Step 3: If the meeting with the witnesses does not produce reconciliation, then bring the matter to the church for a decision.

Step 4: If the church hearing does not produce reconciliation and the person refuses to abide by the church's decision then, and only then, should the person be regarded as if he or she were an unbelieving outsider.

In the passage, Jesus went on to say, "Where two or three are gathered together in my name, there am

I in the midst" (v. 20). This verse has often been used as the basis for prayer meetings, as if it takes two or three to get through to God. Actually, the verse is not about prayer meetings at all; it is about jurisdiction. The church has jurisdiction, and in instances, *exclusive* jurisdiction, to resolve disputes and trespasses against fellow believers within the Body of Christ. When a dispute is brought before the church and a decision is made, then as far as the Lord is concerned, "Whatsoever ye shall bind on earth shall be bound in heaven" (v. 18). It's as if Christ Himself has rendered the decision, for He is present even when two or three have gathered in His name. He is leading and operating through the church, and that's why the decision is binding.

Here again the real issue is the witness of the church and the name of Christ. He has given the church jurisdiction. In turn, the church must act responsibly, taking care to protect the integrity of the process that the Lord has entrusted to us. After all, it is only through the spirit of Christ at work in the church that disputes can be resolved successfully.

Stepping Out of Order

In the church, however, we often do not follow the process as outlined in Matthew 18:15-20. We get the steps out of order. When an offense occurs, instead of going to the individual privately, we often tell it to the church first. This usually occurs at prayer meetings or other small gatherings. We mention that we're concerned about Jane or Jim because of what she or he has done against us or because of what we have heard about her or him. We then ask prayer for Jane or Jim and lay out all the details. Everybody's listening because we all love to hear about the fallenness of others—but not our own. After we've shared our prayer request, we are then bold enough to ask, "Is there someone here who will go with me to confront the wrongdoer?" And finally, when we've got the safety of numbers, with one or two "witnesses" on our side, we are then ready to go to the offender "in private."

This is not what Christ intended at all. As Matthew 18:15 indicates, we must start with the smallest circle first—one-on-one—before expanding the circle to include others. Why? To protect reputations against false accusations. It takes a lifetime to build a good reputation but only one false rumor to destroy it.

Let me illustrate: A friend of mine works for the tape ministry of a large church. One day at work my friend looked out a second story window and saw a fellow rummaging through a trash dump

In the Christian life, we cannot separate the means from the ends. Christlike ends can be reached only by Christlike means.

below. The man pulled a cassette tape out of the trash and put it in his pocket. Thirty minutes later, the same man came up to the tape ministry, pulled out the cassette, and said he wanted to exchange it because it was defective.

My friend, Paul, then said, "Are you sure you want to do this?"

"Yeah," said the man. "I bought this tape and it doesn't work, so I need a new one."

After quizzing the man again, Paul gave him a new tape. This occurred on a Tuesday, and it troubled Paul for the rest of the week. Even so, Paul did not tell anyone about what had happened. Then at church that weekend Paul spotted the man in the crowd and went to him.

"You know," Paul said. "I have to tell you I was very disturbed by what I saw you do on Tuesday."

"What are you talking about?" the man replied.

"The tape. I saw where you got the tape."

"What do you mean?"

"I saw you get the tape out of the dumpster, and then you came up to exchange it for another one. I saw exactly what was going on."

"Paul, did you see how the tape got into the dumpster in the first place?"

"No, I didn't. I just assumed. . ."

"Well," the man went on to explain. "I had purchased the tape earlier and found it to be defective. I was here on Tuesday doing volunteer work in the children's division, so I brought the tape along intending to exchange it. I'd taken a box of trash out to the dumpster and had accidentally knocked the tape from my pocket when, evidently, you saw me trying to retrieve it."

What would have happened if Paul had not first gone to this man privately? How many of us would have first discussed what we had seen with our spouses, or a few friends, or the church board? The reason we need to go to the individual in private is that we seldom have all the facts. In order to protect each other's reputations, we must make every effort to clear up matters one-on-one before bringing other people into the picture.

The Goal Is Reconciliation

Finally, we must never forget that the goal behind each step of the process, as outlined in Matthew 18:15-20, is to achieve reconciliation. The goal is never "to come out on top." This is the chief difference between the secular approach and the Christian approach to settling disputes. The world says, "Win the marbles!" The Lord says, "Reconcile

the parties!" The issue, as far as the Lord is concerned, is not who wins the marbles, because they're all His to begin with. We would do well to remember that we are merely the Lord's stewards, and that from time to time He shifts trusteeship among us. Of much more concern to the Lord is the restoration of broken relationships.

A couple of years ago the church I attend was involved in the construction of a new facility—a \$2.3 million project. The church had a fixed-price contract, which means that the contractor is expected to cover any unforeseen contingencies. To lock in the price the church had to pay a little extra up front.

Halfway through the project, there was a \$180,000 cost overrun. The contractor maintained that the county had required him to shift the location of the building, among other things, resulting in the cost overrun. The church said, "We're sorry about that, but that's your problem, not ours. You should have known." So a dispute arose. Finally, it got to the point where the pastor announced to the congregation that the board of trustees would be meeting with the contractor. "If we don't settle this thing then," the pastor said, "we may have to go to court."

Afterward, I went to the chairman of the trustees and said, "It was my impression that the contractor is a Christian."

"Well, Sam, that's what he tells us. But Christians should not act this way."

I then asked the chairman for permission to attend the meeting as an observer. Permission was granted. At the meeting, I listened for an hour and a half as the two parties discussed the \$180,000 overrun. It was fairly obvious that both parties had acted in good faith. There was no intentional wrongdoer here, but there was still the problem of the \$180,000. Both sides had good legal grounds. What should they do?

I gradually got into the discussion and talked about 1 Corinthians 6:1-11. "How dare you sue one another!" Within another hour and a half the two parties had reached a settlement. The church agreed to pay an additional \$70,000, and the contractor was willing to absorb \$110,000. My law school professors would have been proud. Only one and a half hours to settle a dispute of this nature without the necessity of a lawsuit; that was terrific. I felt good.

But the job was only half done. There was no reconciliation at that point. We had merely decided who got the marbles, and that was the easy part. Any court could have done that, even though it might have taken seven years. Nevertheless, the

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decision was not uniquely Christian. Furthermore, the parties were clearly unhappy. The church had just paid out another \$70,000, and the contractor had just absorbed a \$110,000 loss.

Then the contractor spoke, "My partner and I flew here from Michigan just to sit down face to face with you folks instead of going through lawyers. You know how it goes with lawyers. I tell my lawyer what I think, and he writes a letter to your lawyer so your lawyer can tell you what he thinks I just told my lawyer. The lawyers keep the correspondence going, and the meter is running the entire time. We never get any closer, and we can't talk to one another."

"How much did it cost to fly here?" I asked.

"Six hundred and ten dollars," he said.

I pulled out my checkbook, wrote a check for \$610, and gave it to him.

"What's that for?" he asked.

"The reason I'm doing this," I explained, "is because Scripture says when one member of the body suffers, we all suffer. You just suffered a \$110,000 loss; the church has suffered \$70,000. The least I can do is suffer a little bit with you, because I believe you're acting in good faith."

The man's jaw dropped. "We build churches all over the United States," he said. "And we run into these kinds of disputes on occasion. But from now on we're going to put a standard provision in our contracts stipulating that whenever we have a dispute we resolve it consistent with biblical procedures."

When one of the trustees, who was very skeptical of these so-called "Christian" contractors, heard that statement he asked, "You mean you wouldn't sue?"

The contractor responded, "Sam's right. How dare we sue one another."

"You know, your stock has just gone up 100 points in my book. I just can't believe my ears," said the trustee.

On hearing that, the contractor took my check, turned it over, signed his name, and gave it to the church as a gift. Now he was out \$110,610. But when that check passed over the table, something amazing happened. Reconciliation took place. It had taken \$110,000 to settle the dispute, but it took a mere \$610 to reconcile relationships. CL

(Continued next month.)

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Everyone

I love the Fourth of July.

From the early morning parades and afternoon picnics, to the evening when we pack the children, chairs and ice chest into the car and head out to the park for fireworks, I love the Fourth of July.

As a kid growing up in Philadelphia, I never tired of stories about the birth of America. Valley Forge and Independence Hall were not merely the backdrop for happy fables—they were real places pulsing with real-life people like George Washington, Ben Franklin and Betsy Ross.

Yet these heroes and heroines of liberty were

bigger than life. Greater than the battles they fought, the words they wrote, or the flag they created, these men and women have represented independence for the millions of people who followed them during the next two centuries in the United States.

Yes, I appreciate my freedom. And I thank God for it. But as much as I love celebrating the Fourth of July, I mark my own "independence day" on a different date—February 16, 1977.

I was 26 years old and totally free. With plenty of money and no one or nothing to tie me down, I could go wherever I wanted, whenever I wanted to go. I "called my own shots," yet I was miserable.

I didn't know it, of course, but I had become a prisoner of the prevailing philosophy—"Do your own thing."

The world wants us to believe that nothing beats being the "captain of your own ship" or "the master of your own fate." But such freedom is, at best, an illusion. The more we pursue it, the greater our disappointment.

You see, God never intended that His creatures be independent of Him. Rather, He created us to be His intimate friends. He made us that we might fellowship with Him and bring praise and glory to His name.

And for awhile, that's exactly the way things were. Adam and Eve walked and talked with God

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How Dare You Sue One Another!

Part II

Churches, like so many other segments of society, are falling prey to the lawsuit epidemic that is sweeping the United States.

Christians are going to court against other Christians and non-Christians as well. If this trend is to be halted, we as Christians must refocus our perspective and not follow the lead of the non-Christian world. Rather, we must do all to the glory of God.

While there are times when we as Christians should assert our legal rights, we must also consider the ramifications of such action and ask ourselves two questions: What are our motives? How will our actions affect our Christian testimony and the name of Christ? Those two questions are the key factors in all legal matters for believers.

Both I Corinthians 6:1-11 and Matthew 18:15-20

'Lawsuit mania' is spreading even to the church. But the Bible tells us how believers are to solve disputes.

provide principles for resolving disputes. The four-step process we should follow when a fellow believer commits either an inadvertent or intentional wrong against us

is: 1) Discuss the matter with the other person in private. 2) If this meeting does not produce reconciliation, then discuss the matter with the person again with one or two witnesses. 3) If this does not produce reconciliation, then bring the matter to the church for a decision. 4) If the church hearing does not produce reconciliation and the person refuses to abide by the church's decision, then, and only then, should the person be regarded as if he or she were an unbelieving outsider.

It is important to note that the goal behind each of these steps is reconciliation, never "to come out on top."

by Samuel Ericsson, E

Living as Mediators, Not Prosecutors

How often do we hear about a dispute within the Body of Christ over something as minor as a broken punch bowl or a broken tool? And how often have you or I bought a punch bowl or tool at J.C. Penney to replace the broken one? Are we willing to go to the one whose bowl or tool was broken and to the one who broke it and say, "Now there's no reason why you can't forgive one another? Are we willing to spend \$19.95 for a punch bowl or a tool to reconcile relationships?"

How did Christ mediate the dispute between Holy God and sinful man? Did He just bring the parties together, work out a good deal, go back to His office, write up a contract, come back, have the parties sign the contract, and charge His fee? No. He paid the *full price*. And that's the difference between Christian mediation and the secular alternatives. The Christian mediator is called to be like Christ. All who are involved in a dispute—the two parties, the witnesses, the church—must, therefore, not only seek to confirm the facts but also strive to give of themselves in a way that's consistent with how the Lord gave Himself for us.

Philippians 2:1-8 instructs us to follow the Lord's lead by considering the interests of others more important than our own. Preferring one another is the key to reconciliation. However, we often act as if we can lay that instruction aside when it comes to disputes. Yet the text does not say to prefer one another unless we've been wronged or unless some principle is at stake. No, it is more than just a nice sentiment for sermons; it's a determined life-style. But does it work?

A Test Case

A pastor once contacted me about a 22-year-old woman who had had a child out of wedlock. She had placed the child for adoption through the church. At the time, the pastor told her that she would have one year to consider her decision before the adoption became final. Actually, in that particular state, she had only six months. The pastor had unknowingly given her bad legal advice.

After six months, the social welfare worker came for the young mother's signature on the adoption papers. But she refused to sign. In the intervening six months she had become convinced, beyond a shadow of a doubt, that the Lord wanted her to rear her own baby. On the other hand, the adoptive par-

ents were equally convinced that the child was an answer to seven years of prayer and that the Lord wanted them to rear the child.

The attorneys on both sides of the dispute happened to be Christians, so I approached them with a suggestion: "Rather than go to court, can't we submit this case to the church?"

They responded, "Well, it's never been done before."

I said, "The Bible doesn't say, 'How dare you sue one another—unless it's never been done before.'"

"But this is a tough one," they insisted.

"Yes, but the Bible doesn't say, 'How dare you sue one another—unless it's a tough one.' It says, 'Isn't there a wise person among you? Isn't there wisdom in the church?'"

After a week of prayer, both parties agreed to submit the matter to the church. So we began to set up the process. There are a number of ways to do this, but the method I have found most successful is to form a three-member panel—usually composed of a Christian lawyer, a Christian clergyman, and a Christian layperson who has expertise in the particular area of dispute. The assumption in 1 Corinthians 6:1-11 is that the parties involved in the dispute know their Christian judges. They are not strangers. The judges are known to be people of sound judgment, credibility and impartiality. In this particular case, six Christian lawyers were involved: three on the panel, one representing each of the parties, and myself.

We began the hearing by asking three questions: First, "Why are we here?" which was answered by reading 1 Corinthians 6:1-11. Second, "How should we conduct ourselves?" which was answered by reading Philippians 2:1-8. Third, "What should our attitude be?" which was answered with 1 Corinthians 13. Then we prayed. What followed for the next two and a half hours was the most incredible hearing I had ever seen.

Typically, in the courtroom one tries to argue his best case, while avoiding the strong points that would build up his opponent's case. In this case, however, the adoptive parents and the natural mother built each other up. "If it weren't for my conviction that the Lord wants me to have this child," the natural mother said, "there's no home that I would rather have my baby in than their home." And the adoptive parents made similar remarks. Even the lawyers began to point out

How did Christ mediate the dispute between Holy God and sinful man? He paid the full price.

When we realize that we are never the owners of the things we possess, then we can settle our disputes in a way that brings honor to the Lord.

the good points of each other's clients. The American Bar Association would have had conceptions, because that's not the way lawyers usually operate. After the hearing, the two mothers, without any urging, got up and embraced. Both sides went out convinced that the other side had the better case.

The panel then deliberated the case. They read Scripture, wrestled with the facts, and sought God's will. Finally, after two weeks, they rendered a written opinion. The opinion affirmed both parties without dragging either down. However, it concluded that the panel believed it was the Lord's will for the baby to remain with the adoptive parents.

The birth mother received the news on her 24th birthday. It was not the news she wanted to hear. However, as she discussed the decision with her attorney, she said, "I could never have had a fairer process, and I'm willing to accept this decision."

It's the Biblical Thing to Do

When we agree to take a matter before the church, there is no guarantee that right will always be done in our eyes. The church may even make mistakes. Yet we should still follow the process, because it's biblical. Christ commanded it in Matthew 18:15-20 and Paul reaffirmed it in I Corinthians 6:1-11. If the integrity of the process is

maintained, there is no fairer means of settling disputes among Christians. The process works. And if it can work in the case of a contested adoption, it can also work when the issue is mammon. Sadly, however, when money is involved it is often more difficult for Christians to reconcile their differences than when the issue is babies.

Regrettably, there will always be some people who will feel that they have not gotten their full pound of flesh. They may even be more bitter after the process than before. But the problem lies not with the process but with their attitude.

After 19 years of seeing the process at work, I've yet to meet a Christian come out bitter at the end who submits to the process with a right attitude. Psalm 37 says, "Trust in the Lord and do good: dwell in the land and cultivate faithfulness" (v. 3, NASB). What the Lord requires of us is *faithfulness*, not whether we can "successfully" come out on top of every argument. When we realize that we are never the owners of the things we possess, but merely God's stewards, then we can settle our disputes in a way that brings honor to the Lord. And this is far more important than winning all the marbles. *CL*

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Questions a Christian Should Ask Before Going to Court

1. What action by me is likely to bring the most glory to God? (I Cor. 10:23-33).
2. If I had six months to live, how much of my time would I spend in litigation? (Ps. 90:12).
3. What are my true motives for getting involved in litigation? Is it a desire for revenge or security? (I Cor. 13; Matt. 5:38-48; 7:1-5).
4. Is there a principle or issue at stake that is broader than my personal interests? (Acts 5:17-32).
5. Will the action I take compromise my witness before other Christians? Will I be a stumbling block? (Rom. 14:13; I Tim. 4:12).
6. Will the action I take compromise my witness before non-Christians? Will I be a hindrance to their receiving the Gospel? (I Cor. 6:1-8; 10:32,33).
7. Will the action I take compromise my witness before the other party, their counsel, or my counsel? (Rom. 15:1-3).
8. Will the action I take compromise the testimony of the church or other Christians? (I Cor. 6:1-8; 10:32,33).
9. Will my action have potentially damaging consequences on "innocent" third parties? (Matt. 18:1-6; Mark 9:42; Luke 17:1-5).
10. Does Scripture expressly forbid the action I plan to take? (e.g. Matt. 5:31,32).
11. Does Scripture expressly endorse the action I plan to take? (Acts 25:1-12).
12. Does the dispute affect my obligations to my family and household? (I Tim. 5:8).
13. Am I most concerned about my name, reputation, and feelings? (Matt. 5:38-42).
14. What are my other alternatives?
 - a. Is forgiveness appropriate? [Always!]
 - b. Is settlement and compromise appropriate?
 - c. Have I met with the person one-on-one to discuss my views and listen to his?
 - d. Have I sought out counselors or mediators to assist in reconciliation?
15. Am I as eager to forgive and be reconciled as I am to assert my rights? (Matt. 6:12-15).
16. In whom have I placed my real trust? (Matt. 6:19-34).

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V. STUDY QUESTIONS ON I CORINTHIANS:

- A. How does Hoehner's outline of I Corinthians jibe with your understanding of the book?
- B. Can you think and recite your way through I Corinthians chapter by chapter? Write out a title for each chapter.
- C. What was the general spiritual condition of the church in Corinth? How did this affect Paul's writing to them? How does their spiritual condition correlate with their possession of spiritual gifts?
- D. What is Paul's answer to the Corinthians' carnality?
- E. In what form does God's revelation come to us?
- F. Define and distinguish the terms "natural," "spiritual," and "carnal."
- G. In what ways do the concepts of 3:16 and 6:19 differ?
- H. What example does Paul set before his readers to give them a model and standard for their lives?
- I. What distinctions exist between the concepts of fornication and adultery?
- J. What do you learn about the doctrine of separation from I Corinthians?
- K. What tests does Paul set forth in this epistle by which to examine your responses in doubtful things? (Chapter and verse for each).
- L. What principles about marriage can you distill from chapter 7?
- M. What principles about the support of persons called of God to the ministry do you discern from chapter 9? What kind of self-discipline does this chapter set as a standard?
- N. What is Paul's line of argument in chapter 10?
- O. Of what significance are the three entities named in 10:32?
- P. What is the point of Paul's instruction about women being covered during public prayer? What arguments does he set forth to substantiate his position?
- Q. Research the question of men's hair length in Paul's time.
- R. In connection with observance of the Lord's Table, is it appropriate to use the terms "wine" and "broken"?
- S. Using the headings "Sign Gifts" "Speaking Gifts" and "Serving Gifts," classify all gifts mentioned in chapters 12-14. Is love a gift? Justify your answer.
- T. Why is prophesying presented as a gift of superior value to tongues speaking?
- U. What regulations for tongues speaking does Paul set forth?
- V. What is the "full gospel"?
- W. Why is the truth of the resurrection of supreme importance in the Christian faith?
- X. What principles for a believer's giving do you see from I Cor. 16:1-3?
- Y. Can you think through and recite your way through this book chapter by chapter? Write out a title for each chapter.

WHAT ABOUT GETTING MARRIED?

I. IS MARRIAGE PREFERRED? (I Cor. 7:1-9):

- A. To be Unmarried is GOOD (=expedient, profitable): (7:1)
- B. To be Married is "NORMAL": (7:2) Monogamy & lifelong
- C. To be Married involves responsibility: (7:3-6) Mutual
- D. Paul's Advice to BOTH the Married & Unmarried: (7:7-9)

II. IS MARRIAGE PERMANENT? (I Cor. 7:10-24):

- A. The Rule: (7:10) Clear & simple--NO SEPARATION AT ALL
- B. The Choices in the Case of a Separation: (7:11)
 1. Choice #1--Separation, but not freedom or divorce
 2. Choice #2--Reconciliation with mate from whom separated
 3. These are the ONLY BIBLICAL ALTERNATIVES
- C. The Cases of Questions: (7:12-24)

III. IS MARRIAGE PARAMOUNT? (I Cor. 7:25-38):

- A. Reasons for Marrying or for Not Marrying:
- B. Advantages to Marriage & Advantages to Single Life:
- C. Should Marriage Have "FIRST PLACE"?:
 1. Whether you're married or single, the Lord should have "FIRST PLACE" (7:29)
 2. The important thing as far as marriage & the Lord's work are concerned, is the Lord's work, not marriage!
 3. DETERRENTS TO MARRIAGE:
 - a. 7:26-28--"the present distress"
 - b. 7:29-31--"the time is short"
 - c. 7:32-35--"without carefulness" & "without distraction"
 4. These are still valid considerations today
- D. What About "Single Blessedness"?:

CONCLUSION:

- A. Three Questions About Marriage:
 1. Is Marriage PREFERRED ?? --That depends upon you & the will of God for your life
 2. Is Marriage PERMANENT ?? --Emphatically, Y E S !!
 3. Is Marriage PARAMOUNT ?? --N O, it ought not to be taking "first place" in the life of any Christian
 - **Either in PROSPECT of hoping for marriage,
 - **Or in PRACTICE of devotion to a mate or family
 - **Christ alone deserves to have paramount place to us
- B. Four Conclusions About Marriage:
 1. There is a LARGE PLACE in the Lord's work for the single worker
 2. No Christian dare entertain even the slightest thought that if his marriage doesn't work out he can simply dissolve it with a divorce. Marriage is only dissolved by DEATH.
 3. Though marriage may well be God's will for you, it may be important for the Lord's work to delay your marriage for a time.
 4. Whether single or married, Jesus Christ and the work of His Church in the preaching of the gospel must have TOP PRIORITY call upon our time, our talents, our treasure, if we are to be true to Him!!
- C. Application By Means of Questions:
 1. Is the work of our Savior suffering or prospering because of your involvement level as it now stands?
 2. What would Jesus Christ have you to do about that?

Everyone today is demanding his rights: college students, teachers, minorities, housewives. Christians also have certain rights and privileges and it is natural to demand them. Circumstances sometimes necessitate that they willingly relinquish their rights, however and that is the subject of I Cor. 8-10. Paul explains the issues in chapter 8, illustrates the principle in 9:1-10:13, and applies the principle in 10:14-11:1.

Read I Corinthians 8-10, then answer true or false to the following study questions. Check your answers with the Scripture passages given.

1. In order to spread the gospel the Christian must become involved in the sin of the unsaved.
2. The basis of Paul's apostleship was the fact that he had seen the risen Lord.
3. Paul indicates that the believer who is ineffectual in the Christian race is in danger of losing his salvation.
4. God does not allow temptation to come to the believer which he is unable to resist.
5. The Christian is most likely to fall into sin in his area of greatest weakness.

The Issue (8:1-13)

The principles given in chapter 8 deal with matters which are neutral in and of themselves. They are not expressly forbidden by God's Word but can become harmful by use or association.

1. The Inadequacy of Knowledge (8:1-6). Some of the Corinthians were operating on the principle that since they possessed the knowledge that an idol was really nothing, and because they in no way were worshiping the idol by eating the meat, they were at liberty to eat it. The point in these verses is that although knowledge is essential in dealing with spiritual matters, it is not enough.

For one thing, knowledge has a way of inflating a man and making him proud (v. 1). For another thing, knowledge is incomplete (vv. 2-3). We may feel that our conduct cannot possibly be harmful, but we must remember that we do not know everything. Again we must be careful that we do not use our knowledge without love and concern for others.

A third factor about knowledge is that it is not universal (v. 7). Paul explains (vv. 4-6) that we know an idol is nothing. There is only one true God and his Son, Jesus Christ. But, "There is not in every man that knowledge." We may know that it would do no harm to enter a certain place of amusement, but there are others we must consider. Paul goes on in verse 7 to explain that what one believer may do without any harm to himself may defile the conscience of another believer.

2. The Supremacy of Love (8:8-13). Paul now explains how we can conduct ourselves in love and edify others. Failure to demonstrate love leads to two detrimental outcomes--we may harm our brother, and if so we sin against Christ. The real issue is not the food itself. The real problem is the other brother who may see us eat the meat and misinterpret our actions. In this way our liberty becomes a stumbling block to him. Through our actions we may lead him to participate in some things we would never think of doing ourselves (vv. 9-10).

The question is not so much whether it is helpful for me, but whether it is harmful for him. Am I deliberately frequenting surroundings or indulging in habits that will obviously cause others to go astray even though I may not do so? If so, I am violating the principle of love. My Christian life will be misinterpreted sooner or later where it cannot be prevented. But if I can prevent such a situation from arising I am obligated to do so.

I can always rationalize that he should know better. Or that he is unimportant if he has so little spiritual perception. This type of attitude overlooks one important factor. Christ died for this brother and because he is now a member of Christ's family, when I sin against him I sin against Christ (vv. 11-12). This leads Paul to the conclusion of verse 13. If I would cause a brother to stumble by my actions, I will simply refrain from such a course of action altogether. I am limited by love.

The Illustrations (9:1-10-13)

1. Illustration 1: (9:1-27). In chapter 9 Paul illustrates from his own experience that we should willingly relinquish our rights if it furthers the cause of Christ. He describes his rights in 9:1-14, his reasons in 9:15-23, and his race in 9:24-27.

The rights he describes in 9:1-14 are twofold: marriage and money. Both relate to his work as an apostle, so he substantiates his apostleship in the opening verses. Paul mentions the matter of marriage in verse 5. He had the right to be married and to have his wife accompany him on his travels. But it was a privilege he had foregone. The same was true in the matter of remuneration (v. 6). The servant of Christ has every right to be adequately remunerated. Paul substantiates this second truth through secular illustrations and scriptural principles in the paragraph that follows. However, if it would hinder the gospel to accept remuneration, then the believer should forego such an opportunity. At the same time, he should not condemn those who accept it.

The reasons for such a course of action are discussed more fully in verses 15-22. He examines his motives in this regard in verses 19-23. Paul has not described his conduct in this area so that the Corinthians or anyone else would pay him (v. 15). He feels a compulsion to preach the gospel (v. 16). He cries, "Woe is unto me, if I preach not the gospel." We are the losers if we do not spread the gospel.

His method is discussed in verses 19-23. He has become all things to all men that by all means he might lead some to Christ (v. 22). This statement of Paul's has become distorted and misused. It does not mean that we are to use sinful means to save souls. It does mean that we are to use every legitimate device at our disposal for the sake of the gospel. What this involves could be described in three words.

1. Association--we need to be with unsaved people to reach them.
2. Interests--we cannot join unsaved people in their sins, but we can become involved in areas where they have interests.
3. Inconvenience--this means that it will cost us time and possibly money. We will have to rearrange our schedules. We cannot expect unsaved people to accommodate themselves to our timetable. But the results are eternally worthwhile if, as Paul says, "By all means I might save some" (v. 22).

The description of the race which involves self-sacrifice and diligence is in verses 24-27. What Paul says in those verses can be summarized in two thoughts--the discipline involved (vv. 24-26) and the danger involved (v. 27).

It takes whole-hearted effort to win a prize in a race (v. 24). But this only comes with all-out effort. Notice that Paul here is talking about a prize, not a present. A prize is earned, but a present is not. He is talking about how rewards are gained or lost in the Christian life, not how salvation is obtained. Salvation is a gift (Ephesians 2:8-9) and has nothing to do with our effort.

Everyone who "strives for the mastery," i.e., competes in the contest, must be temperate or disciplined in all things (v. 25). As Christians in God's will we do not spend our energy for anything that is fading. We are investing in eternity and, therefore, it requires an all-out effort.

The idea is expanded with two statements in verse 26. Paul runs, but not uncertainly. He is not a runner who has lost his sense of direction and runs about aimless! He is like a fighter dealing out blows that do not miss the mark. In the Christian life every blow must count.

Verse 27 describes a potential danger in the life of every servant of Christ. There is always the possibility that instead of mastering the body it will master him. He is concerned that having summoned others to the Christian life and having involved them in the spiritual race, he himself might break the rules and be disqualified. God will not use someone who does not live by His rules found in His Word. The issue is not loss of salvation but fitness for service. Our lives must be disciplined. Only then can we leave the crowd of spectators in the stands and get involved on the field.

2. **Illustration 2: Israel (10:1-13).** Israel is a good illustration of a group that was "disapproved" and failed the test. The illustration is given in 10:1-10 and then applied to the Corinthians in 10:11-13.

He begins in 10:1-4 by enumerating five spiritual blessings of which the Israelites were all partakers. One would suppose that with all these privileges Israel would actually be used of God. On the contrary, they were disapproved. Paul next lists five sins of which they were guilty: lust, v. 6; idolatry, v. 7; fornication, v. 8; presumption, v. 9; and ingratitude, v. 10. In spite of their great blessings, they were judged by God. It is possible today to possess great spiritual privileges such as a Christian home, godly training and concerned spiritual friends, but still fall by the wayside.

In verse 12 we are reminded that the areas in which we think we are strong are the very areas in which we may fall. It was in their strongest areas that such men as Abraham, Moses, Noah and Gideon failed God. And because the same may be true of us, we need Paul's warning in verse 12.

Verse 13 is addressed as a word of encouragement to those who feel that they will never be able to withstand temptation. Three encouraging facts are given here to help us cope with temptation. The first is that our temptation is common to man. We often think that no one faces the temptations we do, but such is not the case. The second is that God is faithful in the temptation. The proof of this is that He never gives us a test that is beyond what we can bear at that point. The third encouragement is that there is a way of escape. The way of escape, however, is not so that we can avoid the test but so that we can bear it. The way out is often the way through.

The Application (10:14-11:1)

Paul now summarizes this whole section and applies these truths to two specific problems, public feasts (vv. 14-24) and private parties (vv. 25-30). He then concludes with a general principle (10:31-11:1).

1. **Public Feasts (10:14-22).** He begins this section with an admonition to flee from idolatry. Verse 13 gives instructions as to the method of facing temptations when there is no possibility of flight.

Some of the Corinthians were taking part in public feasts where idols were worshiped. Paul forbids this for two reasons. The first is that participation in such a feast implies fellowship with the thing that is worshiped. The second is that this idolatrous worship was connected with and instigated by demons, even though an idol is nothing (v. 19). By participating they were actually fellowshiping with demons (v. 20). Paul insists that they make a choice--to worship the Lord at His table or participate in demon worship at an idol's shrine (vv. 21-22).

2. **Private Parties (10:23-30).** Two situations are actually described here--buying meat in the market and eating meat in a private home. In verses 23-26 Paul states that if one is simply shopping in the market place, he is free to buy meat without asking needless questions. Our conduct in the home of an unsaved person (vv. 27-30) should be basically the same. We should eat what is set before us without raising the issue as to whether the food were offered to idols. If there is a weak Christian present, however, and he raises the issue, it would be better to abstain. We would not want to hinder his spiritual progress, even though it would not affect our testimony in any way.

3. **A General Principle (10:31-11:1).** Paul uses several illustrations in these chapters to show how the above principles apply. He realizes that he has not been able to cover every situation, and so he concludes with some general admonitions that would fit any situation. Whether we eat or drink or whatever we do, it is to be for God's glory. These words cover every activity and situation in which the Christian engages. The glory of God also involves the good of others as the next verse (32) indicates.

Whether the person is a Jew, a Gentile, or a member of the church, he is not to be offended unnecessarily. Paul's life was lived with this goal in view (10:33), and so we should imitate him in this area (11:).

Exactly how Paul's words in chapters 8-10 apply varies with each reader. We are given some specific situations which we must apply to our own way of life. The glory of God and the profit of others are motives that should characterize anything we do.

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STRETCH YOUR MIND WITH THESE...

ANSWER: "How do I know God is being glorified by my actions, whether they are questionable or unquestionable?" 10:31.

EVALUATE: "As a Christian worker, I do not go to movies, but I do allow my children to go selectively."

REACT: "I should stay home and do nothing because some Christians are going to be offended by almost anything I do!"

DISCUSS: "Great preachers of the past wore their hair over their ears, so why can't I? It is not a sign of rebellion but a current fashion!"

GUIDE FOR DOUBTFUL THINGS

1. Is it right? (Psalm 107:7; 23:3) "And he led them forth by the right way, that they might go to the city of habitation."
2. Does it please God? (Revelation 4:11; Ephesians 1:5) "Thou art worthy O Lord, to receive glory and honor and power; for thou hast created all things, and for thy pleasure they are and were created."
3. Can it be done in Jesus' name with thanksgiving? (Colossians 3:17) "And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him."
4. Would Jesus do it? (I Peter 2:21, 22) "For even hereunto were ye called because Christ also suffered for us, leaving us an example, that ye should follow his steps; who did not sin, neither was guile found in his mouth."
5. Is it clean? (II Corinthians 6:17, 18) "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing and I will receive you and will be a father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."
6. Would I want to do it if I knew I were soon to die? (II Kings 20:1, 2) "Get thine house in order; for thou shalt die, and not live."
7. Would this quench the Holy Spirit? (I Thessalonians 5:19) "Quench not the Holy Spirit."
8. Is it according to God's Word? (Psalm 119:11) "Thy word have I hid in mine heart, that I might not sin against thee."
9. Would it grieve the Holy Spirit? (Ephesians 4:30) "And grieve not the Holy Spirit of God whereby ye are sealed unto the day of redemption."
10. Would this be a stumbling block to a weak Christian? (I Corinthians 8:9) "But take heed lest by any means this liberty of yours become a stumbling block to them that are weak."
11. Does it enslave or bring me under its power? (I Corinthians 6:12) "All things are lawful unto me, but all things are not expedient; all things are lawful for me, but I will not be brought under the power of any."
12. How does it affect my testimony to the world? (I Corinthians 10:32, 33) "Give none offense, neither to the Jews, nor the Gentiles, nor the church of God; even as I please all men in all things, not seeking mine own profit, but the profit of many, that they may be saved."
13. Does it defile or destroy my body? (I Corinthians 6:19, 20) "What? Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body and in your spirit, which are God's."

In all that you do, endeavor to test the

source: Who told me to do this thing?

motive: Why do I want to do it?

effect: If I do it, what effect will it have?

(I Corinthians 10:31) "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God."

THE DIFFERENCE BETWEEN TALENTS AND GIFTS

TALENTS	GIFTS
Talents are natural	Gifts are supernatural
Talents are inherited from one's parents, ultimately from Adam	Gifts are received from God
Talents are received at birth; they are natural endowments.	Gifts are received at the time of the new birth
Talents are possessed both by saved people and by unsaved people. There are many unsaved people who are very talented (musical ability, artistic ability, athletic ability, mathematical ability, etc.).	Gifts are possessed only by saved people, those who are members of the church which is His Body. An unsaved person might mimic a spiritual gift, but it is counterfeit and limited to self-activity (e.g.-a false prophet, a false teacher, etc.).
A man may be very talented as a TEACHER in the public school system or at a prestigious university. He may be recognized as an outstanding teacher by all of his co-workers. He may be very talented when it comes to communication skills and oratory. He may even win the "Teacher of the Year" Award.	This same man, upon believing on the Lord Jesus Christ, may not receive the gift of teaching. Spiritual gifts are determined by God not by any natural talents which a man may possess. If this same man should receive the gift of teaching it is above and beyond and distinct from any natural teaching talent which he had. It is something that he did not have prior to the new birth.
For full effectiveness talents need to be developed. A person who is naturally skilled musically must still learn to play an instrument, often demanding years of practice. Most professional athletes not only have natural talent but they have developed this talent through years of practice and hard work.	Gifts need to be exercised and this can only happen as the believer stays spiritually healthy and grows "in the grace and knowledge of the Lord Jesus Christ" (2 Peter 3:18). The proper exercise of spiritual gifts requires spiritual growth and maturity (Ephesians 4:13-16).
Talents possessed by believers ought to be surrendered and consecrated to the Lord and used for His honor and glory. Example: A skilled organist playing for a worship service "as unto the Lord."	Gifts are given by God for the outworking of God's LIFE as expressed by the Body of Christ. When the Body is healthy the LIFE of God is manifested and God is glorified (compare 1 Corinthians 14:24-25).
"There is a difference between natural talents and supernatural gifts. Talents come through the genes of natural inheritance; gifts directly by the Lord. Talent comes from the first Adam and, however attractive, is still a part of man's fallen nature. The gift is by the Holy Spirit, as it pleases Him" (Carlton Helgerson, <i>The Local Church</i> , pages 34-35).	

[This is taken from Lesson 30 of a series of lessons dealing with the local assembly. There are 38 lessons in this series. See our literature list for more information about these studies. Lesson 30 deals with the gift of PASTOR/TEACHER and is 18 pages long, available for 90¢.]

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THE DYNAMICS OF SPIRITUAL GIFTS

By William McRae

Introduction:

- A. The church today is like a football game. Bud Wilkinson, football coach of Oklahoma University before he joined the President's Physical Fitness program, was asked during an interview: "What contribution does professional sport make to physical fitness of Americans?" To the surprise of no one he answered: "Very little. A professional football game is a happening where 50,000 spectators desperately needing exercise sit in the stands watching 22 men on the field desperately needing rest."
- B. The dilemma facing the church today consists of two specific problems.
 1. Wasted energy
 2. Unused energy

I. The Definition of a Gift

A. What it is not

1. A gift is not simply the aptitude for working with a distinct age group.
2. It is erroneous to think of a gift as a call to preach in a particular geographic area.
3. A sharp distinction must be made between the gifts and the graces of the Holy Spirit and the offices of the local church. The graces refer to the fruit of the Spirit (Gal. 5:22, 23). According to the New Testament there are four offices in the local church. Christ is the head (Eph. 1:22; Col. 1:18); there are elders (I Tim. 3:1-7) and deacons (I Tim. 3:8-13) who rule, guide, feed, guard and administer. Last of all there are priests (I Pet. 2:5, 9). Every believer in the local body occupies such an office. Obviously, an office is distinct from a spiritual gift.

B. What it is

1. It is a divine endowment of a special ability for service on a member of the Body of Christ.

C. What it embodies

1. Ability. Ability in any sphere of the Lord's service. Ability that enables one to do an effective piece of work that glorifies God and advances the cause of Christ is to be traced to a spiritual gift.
2. Qualification to engage. To be qualified in the work of God is initially and essentially a matter of gift. One is qualified by virtue of the gift God has given to him or her.
3. Strength. The young man with a gift of helps will manifest a supernatural supply of strength to serve diligently and faithfully behind the scene. This strength can be traced to the gift.
4. Responsibility. As Christians we stand responsible for the use of our time, money, bodies and opportunities that have been entrusted to us (II Cor. 5:10).

D. What about talents?

NATURAL TALENTS	SPIRITUAL GIFTS
1. Source: From God	From God
2. Possessed: From birth, through parents	Independent of parents
3. Purpose: To benefit mankind on the natural level	To benefit mankind on the spiritual level
4. Process: Must be recognized, developed, exercised	Must be recognized, developed, exercised
5. Function: Ought to be <u>dedicated</u> by believers to God for His use and glory	Ought to be <u>used</u> to God's glory

II. The Distribution of the GiftsA. Gifts are distributed by the ascended Christ

1. Eph. 4:7-11; Psalm 68:18
2. The background of this Psalm is the spectacular, triumphant processions characteristic of the ancient Near East. It was the victory march of returning King or Emperor from the battlefield. As he entered his capitol city, all the citizens lined the streets to hail their conquering hero. He led the procession followed by his forces and the captives and spoils from the battle. Through the gate, toward the palace, onto the throne, the procession made its way midst the acclamation of the throng. Once seated upon his throne, the triumphant conqueror often distributed to his soldiers, his generals and even to those who stayed home, the spoils. They were given as gifts, the spoils of his victory. (See Judges 5)
3. Application:
 - a. The spiritual gifts given to believers are the spoil of Calvary.
 - b. Every gift dispensed by the ascended Lord was purchased at Calvary and thus has great worth.
 - c. No gift is to be neglected.
 - d. If spiritual gifts are dispensed by the ascended Christ, we are certainly told something of His love and His concern for the Church.
 - e. When we profit from a gifted person God has given the church, it ought to cause us to praise God and not the man himself.
 - f. If spiritual gifts are dispensed by the ascended Christ, then it suggests that this gives dignity to the Christian ministry.

B. Gifts are distributed to every individual believer.

1. This is the uniform testimony of the New Testament. It is not only explicitly stated, but clearly implied. (Eph. 4:7; I Cor. 12:7; I Cor. 12:11; I Peter 4:10)
2. ~~Mark carefully these five facts~~ which give us help and direction.
 - a. You have at least one spiritual gift.
 - b. You may have more than one gift, surely Paul did. There seems no conceivable reason why a person could not have more than one gift.

- c. He did not have all the gifts. You may be a remarkable person, but the metaphor of the body in I Cor. 12:15-21 implies our need of others because our abilities are limited in certain areas.
- d. Your gift is essential to the efficient function of the Body of Christ. (I Cor. 12:14-18)
- e. According to the variety of gifts one possesses and according to the degree of their development, believers may be viewed as having various capacities for service.

C. Gifts are distributed for the profit of others.

1. Gifts are given not for self-edification, but for the edification of others. (I Cor. 12:7)
2. A question may arise as to whether or not I Cor. 14:4 teaches that one who speaks in a tongue edifies himself. It should be noted that this passage is not dealing with the purpose of the exercising of gifts, and Paul mentions in I Cor. 13:4 that love seeketh not the things of itself.
3. If our text means what it says, then once again we are confronted with the fact that the failure to contribute our gift to the Body of Christ and function in the capacity for which we have been equipped, will inevitably result in impoverishment of the Body.

D. Gifts are distributed through the Holy Spirit, sovereignly.

1. Scripture: I Cor. 12:11; I Cor. 12:18
2. The sovereignty of God, the Holy Spirit, in this matter is illustrated in the sovereignty of the triumphant eastern monarchs and the sovereignty of God in Psalm 68. In both cases, dispensing is a sovereign work. No one dictates to the dispenser. He does "as he wills."

E. Gifts are distributed at the time of salvation.

1. It seems strange that the four passages which deal with our subject (Rom. 12; I Cor. 12; Eph. 4; and I Pet. 4) do not indicate when gifts are given by the Lord or possessed by individuals.
2. Inferences of the time the gifts are given.
 - a. Gifts are given by the Holy Spirit. This seems to eliminate the possibility of it being pre-conversion.
 - b. They are given to every individual believer. This seems to demand that it be at conversion. If it were subsequent to salvation, some may have a gift and others may not have a gift, but Paul and Peter indicate that everyone to whom they are writing has a gift, not that some have one and the others will receive one.
 - c. Gifts are given for the edification of the church. This also seems to preclude the possession of a gift before one becomes a member of the church.

F. Gifts are distributed on the basis of grace.

1. States positively (Eph. 4:7, 8; I Cor. 12:4-6; I Cor. 12:11).
2. Stated negatively:
 - a. Gifts are not distributed on the basis of spiritual maturity.
 - b. Gifts are not given on the basis of education.
 - c. Gifts are not even distributed on the basis of prayer.

3. Stated in balance. To understand and accept the fact that gifts are dispensed on the basis of grace is to avoid two evil extremes. The first extreme is that of arrogant pride. The other extreme is that of a false humility.

III. A Description of the Gifts.

Romans 12:6-8

Prophecy
Ministering
Teaching
Exhorting
Giving
Ruling
Showing Mercy

Ephesians 4:11

Apostleship
Prophecy
Evangelizing
Pastor-teacher

I Peter 4:11

Speaking
Ministering

I Cor. 12:6-10

Word of Wisdom
Word of knowledge
Faith
Healing
Miracles
Prophecy
Discerning of spirits
Tongues
Interpretation of tongues

I Cor. 12:28

Apostleship
Prophecy
Teaching
Miracles
Healing
Helping
Administering
Tongues

I Cor. 12:29, 30

Apostleship
Prophecy
Teaching
Miracles
Healing
Tongues
Interpretation of tongues

- A. The Gift of Prophecy. This is the capacity to receive and speak forth truth that has been given by direct revelation from God. (I Cor. 14:29-32)
- B. The Gift of Service or Helping. The person with the gift of service has an unusual capacity to serve faithfully behind the scenes in practical ways, to assist in the work of the Lord and to encourage and strengthen others spiritually. (Rom. 12:7)
- C. The Gift of Teaching. A person with the gift of teaching will be marked by two distinct characteristics. He will have a keen interest in the personal study of the Word and in the disciplines involved in the study of Scripture. These may include language study, principles of interpretation, methods of Bible study, history, geography, and theology. Also, he will have the capacity to communicate clearly the truths and applications of the Word so that others may learn and profit. (Rom. 12:7; I Cor. 12:28, 29; Eph. 4:11)
- D. The Gift of Exhortation. A Christian with the gift of exhortation may take off in one of two directions. Literally, Paul's word means "a calling to one's side and so to one's aid." It may be prospective (exhortation) or retrospective (consolation).
- E. The Gift of Giving. A believer with the gift of giving has the capacity to give of his substance to the work of the Lord or to the people of God consistently, liberally, sacrificially, and with such wisdom and cheerfulness that others are encouraged and blessed. (II Cor. 9:7; Acts 5; Rom. 12:8).

- F. The Gift of Administration or Ruling. This is a God given capacity to organize and administer with such efficiency and spirituality that, not only is the project brought to a satisfactory conclusion, but it is done harmoniously and with evident blessing. (Rom. 12:8; I Cor. 12:28).
- G. The Gift of Showing Mercy. Mercy is undeserved aid. A believer with the gift of mercy has the capacity to do acts of mercy. These are acts directed towards the undeserving. It was mercy that blind Bartimaeus asked of our Lord. (Rom. 12:8)
- H. The Gift of Apostleship. Here is a person who has the capacity to speak with great authority in matters of faith and practice by virtue of his intimate knowledge of Christ's teachings and direct revelation through the Spirit. (Eph. 4:11)
- I. The Gift of Evangelism. The evangelist has the capacity to present the Gospel message with exceptional clarity and an overwhelming burden. He is marked by four distinct characteristics. One, he has a consuming passion for souls. Two, he has a clear understanding of the Gospel message. Three, a gifted evangelist has the ability to present the Gospel message clearly. Four, the evangelist has great joy in seeing men and women come to a personal and saving knowledge of Jesus Christ.
- J. The Gift of Pastor-Teacher. This is the only dual gift in the New Testament. There are not two gifts here. It is one gift which has two distinct dimensions. As a pastor, this person has the capacity to shepherd the flock of God. As a teacher, he is divinely equipped to prepare and serve a balanced diet of nutritious spiritual goodies that will produce growth and maturity in the people of God. It is important to note that the pastor-teacher is a gift to the church, not an office in the church. The only offices which exist in a New Testament Church are the offices of elder, deacon, priest and Head.
- K. The Gift of Wisdom. A believer with the gift of wisdom has a special faculty for receiving, knowing and presenting the wisdom of God. (I Cor. 12:8) The wisdom of God is the whole system of revealed truth. One with the gift of wisdom has the capacity to receive this revealed truth from God and present it to the people of God. Due to the fact that it was a foundational gift, we can conclude that the gift of wisdom existed only in the first century church.
- L. The Gift of Knowledge. This is the ability to understand correctly and to exhibit clearly the spiritual wisdom of God revealed to and by the apostles. (I Cor. 12:8) We believe that the gift of knowledge was a foundational gift, present in the early church when the doctrinal foundation was being laid by the teachers. It was particularly needful for the teacher to have such a gift as he was without the written Word of God in its entirety. As the New Testament was written and became available, this gift would no longer be necessary.
- M. The Gift of Faith. The gift of faith is the faith which manifests itself in unusual deeds of trust. This person has the capacity to see something that needs to be done and to believe that God will do it through him even though it looks impossible. He is a man of vision with firm convictions that God will bring it to pass. (I Cor. 12:9)

- N. The Gift of Healings. (I Cor. 12:9) The ability to heal any and all diseases miraculously is possessed by the person with the gift of healing. The plural form of the word in the original text indicates the scope of the gift.
1. Instantaneous (Mark 1:42).
 2. Complete (Matt. 14:35).
 3. Permanent (Matt. 14:36).
 4. Of constitutional diseases (e.g., leprosy, Mark 1:40), not psychological illnesses.
 5. In unbelievers who exercised no faith and did not even know who Jesus was (John 9:25).
 6. Not for the purpose of relieving people from their suffering and sickness. If this were so, it would have been cruel and immoral for our Lord to leave the cities, where the sick sought healing, for the solitude of the country (Luke 5:15, 16).
 7. Secondary to preaching the Word of God (Luke 9:6).
 8. Intended to confirm Him and the apostles as the messengers of God and their message as a Word from God (John 3:2; Acts 2:22; Heb. 2:3, 4).
 9. Always successful except in the one case where the disciples' lack of faith was the cause (Matt. 17:20).
 10. Even of the dead. The supreme demonstration of this gift was in raising the dead (Mark 5:39-43; Luke 7:14; John 11:44; Acts 9:40).
- O. The Gift of Miracles. This gift seems to have been more comprehensive than the gift of healing. Literally, it is the ability to do works of power. This person has the capacity to do miracles in general. (I Cor. 12:10). The nature of the gift and the purpose of the gift suggest that it, too, was a confirmatory gift of the apostolic age.
- P. The Gift of Distinguishing of Spirits. This is the spiritual capacity to determine whether a teacher, prophet or preacher is speaking under the impulse of the Holy Spirit, his own human spirit, or the evil spirits. In the early church days, such a gift was certainly imperative among the believers. There was no New Testament to use as the Canon or standard for judging doctrine. The completion of the Canon of Scripture may well have eliminated the need for this gift.
- Q. The Gift of Tongues. This is the supernatural ability to speak in a known language which is unlearned. Although the speaker has never learned the language, it is known by others and he is able to speak it. Several facts should be noted about the biblical gift of tongues.
1. It is a known language.
 2. It is not for every believer.
 3. It is distributed sovereignly by the Holy Spirit.
 4. It is not for self-edification.
 5. Its purpose is three-fold.
 - a. The gift of tongues was given to authenticate the apostles as the messengers of God with a message from God. (Heb. 2, 3, 4).
 - b. The gift of tongues was a sign of judgment to unbelieving Israel. (I Cor. 14:21-22).
 - c. The gift of tongues was for the edification of the church. (I Cor. 14:26).

- R. The Gift of Interpretation. The person with this gift had a supernatural ability to make intelligible what was hidden in the tongue or language that was spoken. It was a gift that he was able to interpret or translate into his own language the foreign language which he had never heard. (I Cor. 12:10).

IV. The Distinctions within the Gifts.

A. According to sex?

1. Perhaps you have heard the riddle about a young child who was in a serious car accident in which his father was killed. The injured infant was rushed to the emergency room in a nearby hospital. Immediate surgery was required. The only surgeon available, however, was unable to operate because the law prohibited physicians from doing surgery on their children. How could this be? Can you solve the riddle?
2. The New Testament makes no distinction of gifts according to sexes. (Acts 21:9).
3. The only gift that would be inappropriate for a woman is surely the gift of apostleship. This was only given by our Lord in the early church and we must conclude that it is restricted to males. ? PCI
4. The only limitation placed on a woman is where she is to exercise her utterance gift. (I Cor. 14:34; I Tim. 2:11-14).

B. According to their nature.

Speaking

Apostleship
 Prophecy
 Teaching
 Pastor-Teaching
 Evangelism
 Exhorting
 Tongues
 Interpretation
 Discerning of gifts

Serving

Giving
 Administration
 Mercy
 Faith
 Healing
 Miracles
 Helping

C. According to their sphere.

1. Dr. Ironside was once criticized for preaching with a Christian less conservative than himself. He answered by saying he did it to be a help to the man. He maintained that his pastor-teacher gift was to the universal church. The four gifts of Eph. 4:11 - that is, apostles, prophets, evangelists, and pastor-teachers - were given for the benefit of the church at large.
2. In the epistles to the Romans and the Corinthians, the emphasis is changed. Here the local church is in view.
3. We ought not to be surprised to see apostleship and prophecy in the Ephesians list as well as the Roman and Corinthian list. Although they were given to the universal church, they were naturally used in the local church.

D. According to their function.

"Why are there at least four different lists of gifts in our New Testament?" Peter's list is a simple summary of all the gifts into the major categories of serving and speaking. The list in Romans emphasized the inter-relationship of the members of the body of Christ and their spheres of service one to another. In I Corinthians Paul lists the gifts which were the center of controversy in the Corinthian church in their order of priority. But what about that short and exclusive list of Ephesians 4? This list states expressly that these gifted persons are to equip the saints.

1. Equipping the saints is a repairing ministry. The verb used in Eph. 4:12 is a fishing term in Matt. 4:21. The spiritual brother is to restore a brother overtaken in a fault just as a surgeon would reset a dislocation of a broken bone.
2. The equipping ministry is a preparing ministry. It is a ministry of preparing saints for active service in the work of the Lord. This is seen in the fact that the verb for Eph. 4:12 is also a nautical term used for preparing a ship for voyage.

E. According to their duration.

Some gifts are temporary, others are permanent. There are five lines of evidence which lead to this distinction between the gifts.

1. The evidence of the New Testament writers. The principle of temporary gifts is inferred from two central texts (Heb. 2, 3, 4; I Cor. 13:8-13).

Childhood	Maturity	
Gifts are Transitory (I Cor. 13:9-12)	Love is Eternal (I Cor. 13:8, 13)	
The Partial (I Cor. 13:9, 10b)	The Perfect (I Cor. 13:10a, 12)	
The Church Age (Eph. 4:11, 12)	The Eternal State (Eph. 4:13)	
<u>Early Church Age</u>	<u>Consummation</u>	<u>Eternal State</u>
Love _____		
Faith _____		
Hope _____		
Prophecy _____		
Tongues _____		
Knowledge _____		

2. The evidence of Old Testament history. It is a fundamental assumption of the charismatic movement that miraculous gifts are to be expected today because they existed in the early church, but the history of Israel in our Old Testament warns us against expecting these gifts to return. Miraculous and spectacular gifts were not constant and always present throughout Israel's 2,000 years history. Only on two occasions in all that period were they present. (Moses, Elijah and Elisha)
3. The evidence of the book of Acts. The purpose of miraculous gifts is suggested in Mark 16:17-20 and Heb. 2, 3, 4.
4. The evidence of church history. The testimony of history is that certain miraculous gifts ceased with the passing of the apostolic age.
5. The evidence of the nature of some gifts. Certain gifts by their very nature were, of necessity, temporary. (Acts 1:21, 22)

TEMPORARY

Foundational

1. Apostleship
2. Prophesying
3. Discerning of spirits
4. Word of wisdom
5. Word of knowledge

Confirmatory

6. Miracles
7. Healing
8. Tongues
9. Interpretation of tongues

PERMANENT

1. Faith
2. Teaching
3. Helps
4. Administration
5. Exhortation

6. Giving
7. Mercy
8. Evangelism
9. Pastor-teacher

V. The Discovery of Your Gift.

A. A high priority.

1. It will function as a sign-post directing you in God's will for your life.
2. It will be valuable in setting priorities in your life.
3. It will assist in self-acceptance.
4. It will identify an area for concentrated training and development.

B. The process of discovery.

1. It is initiated by prayer. (Phil. 4:6, 7)
2. It is enlightened by study.
3. It may be indicated by desire. (Ps. 37:4; I Tim. 3:1)
4. It will be confirmed by ability. (I Cor. 11:7; I Cor. 14:29)
5. It will be accompanied by blessing. (Rom. 15:29)

VI. The Development of Gifts.

A. Developing one's own spiritual gift.

1. By exercise.
2. By evaluation.
3. By education.

B. Developing gifts of others.

1. In the church. The church body is divinely designed by the chief architect to function by means of the gifts. It necessarily follows that it is the ideal place for them to surface and spread.

a. The responsibility. According to Eph. 4:11, 12 the responsibility for developing the gifts of others in the church surely rests on the gifted men.

The Ascended Christ

The Source of Gifts

gave

APOSTLES
PROPHETS
EVANGELISTS
PASTOR-TEACHERS

Gifted Persons

with a view to

"EQUIPPING THE SAINTS"

Training individuals

with a view to

"THE WORK OF SERVICE"

Service of individuals

with a view to

"THE BUILDING UP OF THE
BODY OF CHRIST"

Building up the body

b. The methodology. The local church is not a gallery for the exhibition of eminent Christians, but a school for the education of imperfect ones, a nursery for the care of weak ones, and a hospital for the healing of those who need care. It is the responsibility of the church to develop methods and programs to assist believers in developing their gifts.

c. The purpose. The purpose of developing spiritual gifts is described in Eph. 4:13-16 as being three-fold, that is: unity, maturity, and conformity.

2. In the home. The primary institution of God is the Christian home. A great deal can be done here in the discovery and development of gifts. A home is comprised of two relationships which contain resources that must be tapped.

a. Husband-wife relationship.

b. The parent-child relationship.

CONCLUSION: Faith, mighty faith, the promise sees,
And looks to God above;
Laughs at impossibilities
And cries, "It shall be done."

Paul's argument in 1 Corinthians 13:8-13 put in simple terms is as follows:

THE SUPERIORITY OF LOVE

THERE ARE THREE THINGS THAT WILL FAIL (v.8).

These are the less important things.

THERE ARE THREE THINGS THAT WILL REMAIN (v.13).

These are the more important things.

THERE IS ONE THING THAT WILL NEVER FAIL (v.8).
IT WILL REMAIN FOREVER (v.13).

This is the most important thing (v.13)
and therefore this is what we are to
follow after (14:1).

Note: "knowledge" (v.8) should not be confused with knowledge in general. This verse refers to the special gift of knowledge (see 1 Cor. 12:8 and 13:2). The gifts of knowledge and wisdom (1 Cor. 12:8) were special revelatory gifts which were needed in the days prior to the completed New Testament. Imagine a local church today trying to survive without the New Testament Scriptures as a pattern and guide! Divine knowledge and wisdom were essential during the infancy period of the early church. Today "all truth" which is necessary for the godly walk of believers has been recorded on the pages of the completed Bible (cf. John 16:13).

Note: In 1 Corinthians 13:10 we have the expression "that which is perfect." To understand this word we need to see how it is used in the New Testament.

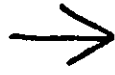
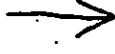
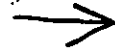
It is used in the following passages: Matt. 5:48 (twice), Matthew 19:21, Rom. 12:2, 1 Cor. 2:6, 1 Cor. 13:10, 1 Cor. 14:20 ("men"), Eph. 4:13, Phil. 3:15, Col. 1:28, Col. 4:12, Heb. 5:14 ("full age"), Heb. 9:11, Jas. 1:4 (twice), Jas. 1:17, Jas. 1:25, Jas. 3:2, 1 John 4:18.

In light of this usage, the word seems to carry two basic ideas: 1) the idea of MATURITY (see especially 1 Cor. 2:6, 1 Cor. 14:20, Eph. 4:13, Col. 1:28, Col. 4:12, Heb. 5:14, Jas. 3:2). Often this idea is in contrast with the idea of the immaturity of children (see 1 Cor. 13:11, 1 Cor. 14:20, Eph. 4:13-14, Heb. 5:13-14); 2) the idea of COMPLETENESS (see Col. 4:12, Jas. 1:4).

We should also note that this word is used to describe the Bible in James 1:25--"the perfect law of liberty".

The chart on the reverse side of this sheet may help in understanding Paul's argument in 1 Corinthians 13:8-13.

<p>The Early Church of the First Century</p>	<p>The Church during the ensuing centuries of Church history</p>	<p>The Church in heaven (the eternal state)</p>
<p>The Church's infancy and childhood</p>	<p>The Church growing and developing and maturing</p>	<p>The Church reaching absolute maturity or perfection (v.12)</p>
<p>The Church receives revelation in a partial, "piecemeal" fashion (God's truth coming "bit by bit" in a fragmentary manner)--- see v.9</p>	<p>The Church possesses God's full revelation--- the completed Bible</p>	<p>The Church possesses a full and perfect knowledge which can only be realized when "face to face" with the Lord (v.12)</p>
<p>The gifts of prophecy, tongues and knowledge are in force. These are revelatory gifts.</p>	<p>The gifts of prophecy, tongues and knowledge have <u>failed</u>, <u>ceased</u> and <u>vanished away</u> (v.8) (these are the "childish things" which the childish Corinthians were making such a big fuss over)</p>	<p>There is no need for the gifts of prophecy, tongues and knowledge in the eternal state (v.12)</p>
<p>The virtues of faith, hope and love are needed.</p>	<p>The virtues of faith, hope and love <u>remain</u> (v.13)</p>	<p>Faith and hope do remain in the eternal state. They are replaced by sight (see 2 Cor.5:7; He 11:1; Rom.8:24-25)</p>
<p>"LOVE NEVER FAILS" (v.8) LOVE REMAINS THROUGHOUT ETERNITY AND IS THEREFORE THE "GREATEST" OF THE VIRTUES (v.13)</p>		



g e

THE BASIS OF ABOUNDING HOPE - I CORINTHIANS 15:1-34

INTRODUCTION:

- A. Doctrine Of The Resurrection:
- B. Key Passage On The Resurrection:

I. THE RESURRECTION REMEMBERED (15:1-11): (HISTORY)

- A. The Word Of The Gospel: (15:1-4)
 - 1. Personal declaration
 - 2. Personal deliverance
 - 3. Particular details
- B. The Witness Of The Gospel: (15:5-11)
 - 1. Those listed here
 - 2. Total of 17 appearances
 - 3. Absence of objections
 - 4. Spurgeon: - "The resurrection is the cornerstone of the building of Christianity; the keystone of our salvation."

II. THE RESURRECTION MESSAGE REFUSED (15:12-19): (HERESY)

- A. Illogical Conclusions: (15:12)
- B. Logical Conclusions From An Illogical Premise: (15:13-19)
 - 1. Falsehood of the faithful (if no valid resurrection of Christ)
 - Preaching is vain (15:13-14b)
 - Faith is vain (15:14c)
 - False witnesses of God (15:15)
 - 2. Frustrations Of The Faith (if doctrine of resurrection is untrue)
 - No forgiveness of sins (15:16-17)
 - No expectation (15:18)
 - No hope (15:19)
 - 3. Deny the resurrection of Christ/Deny the reality of the Christian faith
 - 4. **CRUCIAL ISSUE!!**

III. THE RESURRECTION MESSAGE REAFFIRMED (15:20-34): (HONESTY)

- A. Affirmations: (15:20-28)
 - 1. Affirmation of the resurrection
 - THE FACT - 15:20
 - THE FILE ORDER - 15:21-23
 - 2. Affirmations of the reign - 15:24-28
- B. Analogies: (15:29-32)
 - 1. Analogy from DEAD BAPTISM - 15:29
 - Difficult verse
 - See Scofield note
 - POINT: If there was no resurrection, then there'd be no point for baptizing for the dead.
 - 2. Analogy from DAILY BATTLES - 15:30-32
 - 3. Applications
 - Warning against DECEPTION - 15:33
 - Warning about DUTY - 15:34
 - 4. Demands of Matthew 28:6-7 - Invitation to believe
 - Imperative to go and tell

CONCLUSION:

- A. Summary:
 - 1. Resurrection is TRUE
 - 2. Resurrection is RELIABLE
 - 3. Resurrection is IMPORTANT
 - 4. Resurrection is REINFORCING
- B. Applications:

INTRODUCTION:

- A. Illustration:
- B. Preparation:
 1. The Resurrection Remembered - I Cor.15:1-11 - That's HISTORY
 2. The Resurrection Refused - I Cor.15:12-19- That's HERESY
 3. The Resurrection Reaffirmed - I Cor.15:20-34- That's HONESTY
 4. MORE to this truth (I Cor.15:35-58)

I. THE MANNER OF THE RESURRECTION: (15:35-50)

- A. Two Questions: (15:35)
 1. HOW are the dead raised up?
 2. WITH WHAT BODY do they come forth?
- B. Answer #1 - RECONSTRUCTION Out Of Decay:
 1. Death is essential - John 12:24
 2. Variety of bodies - Differing glory for each
 3. Application to resurrection of the dead (BODIES) 15:42a
- C. Answer #2 - RECONSTITUTION Out Of Death:
 1. Changes in the bodies
 2. Relations of the bodies
 3. Contrasts - Nature (15:46); Origin (15:47); Two families (15:48)
 4. Psychic Body is SOUL - governed
 5. Pneumatic Body is SPIRIT - governed
- D. Summation: (15:50 and John 3:6-7)

II. THE MYSTERY OF THE RAPTURE: (15:51-54)

- A. Definition of Terms:
 1. "Mystery" = "A sacred secret heretofore hidden, but now revealed" - Eph.3:5-6; Rom.16:25-26
 2. "Sleep" - Term used for the BODY of a deceased one, but NEVER use of the SOUL and SPIRIT
- B. Declaration of Truth: (15:51-52)
 1. We'll NOT all sleep
 2. But we WILL all be changed
 3. WHEN? - "At the last trump"
 - Not Rev.11:14-15, but I Thess.4:16
 4. HOW? - Firstfruits and then the Harvest
- C. Description of Transformation: (15:53-54)
 1. Terms - "Corruptible" = "Subject to decay"
 - "Mortal" = "Subject to death"
 2. When? - "THEN" at the rapture (15:54)
 3. Transformed body (Phil.3:21; I John 3:2)

III. THE MEANING OF THE RESURRECTION: (15:54c-57)

- A. The Victory: (15:54c-56)
 1. Key word is V I C T O R Y !!
 2. Death is not the ultimate end - RESURRECTION
- B. The Victor: (15:57)
 1. Not a formula, but a PERSON!
 2. HOW?? - As a vicarious substitute

IV. THE MESSAGE OF THE RESURRECTION: (15:58)

- A. Unassailable Conclusion: ("Therefore")
- B. Unconditional Commitment: (Expected of EVERY SAINT)
 1. Content of commitment - 4 elements
 2. Concept of involvement
 3. Constraint to commitment
- C. What Does The Resurrection Message MEAN TO YOU?

What Is a Prophet?

by Thomas R. Edgar, Th.D.

The average Christian seems to have a clear concept of the nature of a prophet. However, this is not true of various preachers and scholars. The difference of opinions causes confusion. Hans Conzelmann in his commentary on First Corinthians states that prophecy "is not foretelling of the future" (p. 234). C. K. Barrett feels that prophecy "refers much less to prediction than to exhortation and exposition of Christian truth" (p. 316). Robertson and Plummer in their commentary on First Corinthians say, "this gift implies special insights into revealed truths" (p. 266). Alan Redpath decides that prophecy is "not so much foretelling the future as forth telling the present." He further states it is the ability of an individual to "speak with authority from the Bible to the day in which he lives" (pp. 142, 143). One widely known pastor defines a prophet as one with special insight into Scripture. His staff, therefore, considers him to be a prophet.

The basic question is whether the prophet foretells (predicts) or forth tells (communicates God's message to man) as the primary characteristic of his gift. Many have relied upon the statement. "The one prophesying speaks edification and exhortation and encouragement to men" (1 Cor. 14:3) for a definition of a prophet. However, this verse is not defining the gift of prophecy, but is merely stating the effect of prophecy which is understood by the hearers, in contrast to tongues which are not understood and, therefore, do not edify, exhort or encourage. Other gifts such as apostle and teacher also edify, exhort and encourage; thus, although a prophet may also accomplish these things, they are not the distinctive characteristic of his gift. Godet in his commentary on First Corinthians states it well when he says:

The conclusion has often been drawn from this verse that since to prophesy is to edify, exhort, comfort, whoever edifies, exhorts, comforts, merits according to Paul the title prophet. This reasoning is as just as it would be to say: He who runs moves his legs; therefore, whoever moves his legs, runs . . . one may edify, comfort, encourage without deserving the title of prophet or prophetess (pp. 267, 268)

The argument over the meaning of prophesy involves the meaning of the prefix pro. Does this Greek preposition carry the connotation of beforehand or to speak forth to men. A study of the biblical use of the verb prophesy will clarify the issue. The various Greek lexicons include the following meanings for this verb: "be a prophet, expound or preach under the influence of the Spirit, interpret oracular utterance, reveal what is hidden, foretell the future.

Old Testament Evidence. There can be no doubt that the distinctive trait of the prophet of God, in the Old Testament, is the ability to foretell or predict. This is specifically stated in Deuteronomy 18:22: "When a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken." The ability to predict is the evidence that a speaker is truly a prophet from God. This verse also makes it clear that pagan prophets did not have the ability to predict. Since they could not do so it is doubtful that to them the verb prophesy would mean predict. This is the point of difference between the pagan prophet and the prophet from God. Therefore, the extra-biblical usage of this term will not give a correct understanding of the biblical meaning. As a result the correct meaning must be derived solely from the Bible. The entire Old Testament supports the fact that although the prophet reveals God's truths to men he also has the ability to predict.

New Testament Evidence. The New Testament uses prophesy in several instances to refer to Old Testament prophecy. Many of these instances refer to foretelling or prediction (Matt. 15:7; Mark 7:6; 1 Pet. 1:10; Jude 14). The similarity in usage between the Old and New Testaments, and the fact that the New Testament authors do not differentiate the Old and New Testament prophets implies that the term refers to the same function in both Testaments. Peter states regarding David, "Therefore since he was a prophet . . . he foreseeing spoke of the resurrection of Christ (Acts 2:30, 31) Acts 3:18 states,

"God fulfilled thus the things which he declared beforehand by all of the prophets, that the Christ would suffer, "Stephen connects the prophets with "declaring beforehand" in Acts 7:52. Peter states that all the prophets foretold Christ's ministry (Acts 10:43)

Agabus, the first example of a New Testament prophet, accurately predicts a famine (Acts 11:27, 28). He acts much like an Old Testament prophet. He acts precisely like an Old Testament prophet when he predicts Paul's captivity in Acts 21:10, 11. Paul indicates that the Old Testament prophets foretold the events of Christ's ministry (Acts 26:22, 23).

1 Cor. 14:29, 32 make it clear that although a prophet may speak apart from the immediate influence of the Spirit, it is common for him to impart a direct immediate revelation. The prophet Nathan erred when speaking to David apart from receiving God's revelation. Once he received it his message to David was true. This reveals that a prophet is only prophesying when he speaks that which is revealed to him.

In several New Testament passages it is stated that all of the prophets predicted regarding Christ. The examples of prophecy and prophets in both Old and New Testaments show that the prophet predicted. The prophetic books of the Old Testament and the book of Revelation, which is called a prophecy (Rev. 1:3; 22:7, 10, 18, 19), are replete with predictions. Prediction is the test of a genuine prophet. No one can demonstrate that he is a prophet unless he can successfully predict. Prediction is the definitive characteristic or nature of prophecy. A man who merely speaks for God or has insight into biblical truths, but does not speak by immediate direct revelation and cannot predict, has no right to the title of prophet. He must be able to predict, and it is this ability which makes him a prophet. No one has demonstrated this ability for 1900 years.

PAUL, LOST & FOUND

The thirteen epistles of Paul (Romans to Philemon) form a distinct body of truth; and this realm of truth is about us, the Church, the Body and Bride of Christ, as no other Scriptures are. And Paul is the Father's special messenger to us. As has been truly said, "All of the Bible is for us, but it is not all about us."

The teaching that the choice of Matthias in Acts 1 was a blunder on Peter's part has arisen from failure to recognize the character of Paul's calling and work. And to fail to realize this is to miss the vital core of Paul's whole teaching. Terrible loss! For when the Church lost this (as she early did) she had left no defence against Judaism and its law on the one hand and worldliness on the other. When we consider Paul's teaching we soon see its special character; but it is plain, even before a study of his doctrine, that his apostleship was wholly distinct from and independent of that of the Twelve.

Israel was, and in God's gracious purpose is yet to be, His earthly people. That is, their calling is to represent God on the earth, as the chief nation of the earth, dwelling in a special country, in an earthly order of things, with earthly hopes, rewards, etc. But the Church, the Body of Christ, into which, in the Father's wondrous grace, we have been called, is heavenly. The Church has nothing to do with earth, except to witness in the name of the Lord, and then pass on into glory, into heaven, her eternal home.

We will never be able to understand Scripture till we see sharply and clearly the distinction between Israel, the chosen earthly nation, and the Church, the Body of Christ. Paul is the apostle of the latter. And, as such, he is the apostle of a totally new thing. For Israel is constantly before us in the Old Testament and the Gospels, but the Church is very rarely even referred to before we come to Acts.

At first thought these distinctions will not seem important; but when we remember that the right understanding of our exact relation as the Church, is absolutely necessary, if we are to apprehend and enter into our full rights, privileges and responsibilities as Christians, their most careful study will be seen to be imperative. It was because Paul had entered fully into his exact place and calling that he had the power he did.

It is in Acts 9:20 that the Lord Jesus is first proclaimed, by Paul, as the Son of God--and this is a distinct advance of truth concerning Him. Paul already stood in clearer light regarding the risen and glorified Lord than did the other apostles, for they had known Him primarily, in humiliation, and they were His messengers to Israel, of whom is Christ "as concerning the flesh" (Rom. 9:5). But Paul's first vision of the Lord Jesus was as the Glorified One, the Son of God, in resurrection glory. Paul, we may say, never saw aught, after his conversion, but "the glory of that light" that burst into his life from the risen Lord Jesus Christ.

We do not mean that the other apostles did not recognize the Lord Jesus as the Son of God. They had, long since. But their first testimony at Jerusalem and to Israel had been more of the Messiahship and Lordship of Jesus, as the crucified but now risen King. But Paul received all his teaching from heaven, from the Lord Jesus Christ in glory, rather than Jesus on earth in His Jewish connections. Paul's Gospel has nothing Jewish about it. He had been so completely taken out of Judaism and all connection with "old things," that the Jews would never recognize him again. And the Jewish Christians constantly misunderstood him--to say nothing of most Christians today! --Wm. R. Newell

