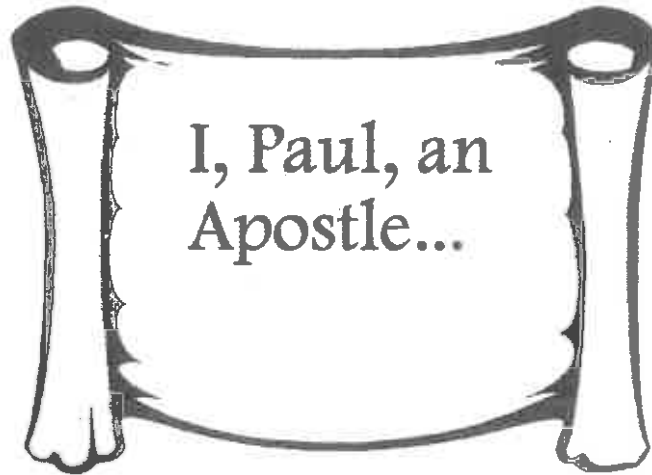


Class Notes For:
Pauline Epistles II



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I. THE CITY OF ROME:

- A. Importance: As capital of the fourth world empire (Babylon, Medo-Persia, Greece and Rome), this city was the most important and largest metropolis of the time. In the empire "all roads lead to Rome" was the expression to indicate its strategic significance.
- B. Rule: The empire was ruled by emperors, and this epistle was written during the better and earlier years of Nero (A.D. 54-68). A happy period of good administration and generally fair and just government was being enjoyed, though corruption and injustice did still exist.
- C. Population: This teeming metropolis encompassed 4,100,000 inhabitants as it lay mainly on the left bank of the Tiber River some fifteen miles from the Mediterranean Sea. Luxury and squalor co-existed. Slavery cast its heavy shadow. Estimates of freemen to slaves vary from 55% free down to a 2 to 5 ratio. A few were wealthy while many existed on a public dole. The cosmopolitan population had brought its native vices to the center of the empire. Manual labor was disdained, being relegated to slaves, while the Romans' love of sport and games ran rampant in the Circus and the Colosseum. Jews were numerous in Rome from B.C. 63 onward, after Pompey conquered Jerusalem. At least eleven synagogues existed in the city.
- D. Religions: Heathen polytheism had grown up through the days of empire, as religions from all parts of the world came to Rome. The decay of this pluralism had progressed to the point where both the cultured and the uncultured held this condition of religion without morality in contempt. In this climate the ethical monotheism of the Jews found ready entrance, and drew many Gentile "God-fearers" as adherents.

II. THE CHURCH IN ROME:

- A. Date of Origin: It is impossible to state with certainty when the gospel of Christ was introduced in Rome. Paul appears to address these Christians, not as new believers, but as an organized and established church.
- B. Membership: Both Jews and Gentiles comprised this church of considerable size. Probably the majority were Gentiles. Paul knew many of the Roman believers, naming and greeting twenty-nine of them in chapter 16.
- C. Origin:
- Roman Catholic View is that the church was founded by Peter. Peter, himself, indicates he was in Babylon (I Pet. 5:13), and not Rome. Had Peter been there in Rome it seems inconceivable that Paul would not have included him in the personal greetings of chapter 16. Moreover, Paul's operational principle (15:20) was to build, but not upon another man's foundation.
 - Jews Converted at Pentecost (Acts 2:10) are thought by some to have returned to their homes in Rome, and thereby founded the church in that city. If this is so it is not stated in Scripture to be the case, and there is no record of any of the Pentecost converts returning home to evangelize and begin a local church.
 - Most likely the church had its inception as several families or groups of families from churches founded by Paul in the East migrated to Rome and got together for worship. There seems to have been no tie-in with the synagogues in Rome.

D. Status: Almost nothing is known of the internal status of the Roman church. No refutation of error is set forth in the epistle, and no statement concerning church organization is made. It would appear from chapter 16 that the church met at several different locations, but had frequent interaction between the separate congregations. Tacitus speaks of "an immense multitude of Christians" in Rome when the Neroian persecution began in A.D. 64.

III. THE EPISTLE TO THE ROMANS:

A. The Area of Controversy:

1. Critical problem related to this epistle concerns its unity, not its authorship, for different manuscripts give a variety of endings. While no Greek text omits chapters 15 & 16, several Latin versions do, and some variation exists as to the placement of the final doxology (16:25-27).
2. Critics postulate that these last two chapters were not part of the original letter, having been added later. A much more probable view is that Paul wrote the epistle in its long form to Rome, and that it was later cut down by others for a non-Roman audience.
3. Hiebert writes that: "The contention that the tone of the warning in 16:17-20 does not agree with the earlier part of the epistle does present a problem. The warning is added simply as a postscript and need not necessarily be in keeping with the theme of the epistle as a whole."
(p. 175)

B. Place and Date: Written from Corinth on the third missionary journey, probably in A.D. 58. The bearer probably was Phoebe, who is mentioned in 16:1-2.

C. Occasion:

1. Not due to any internal problem in the Roman church to occasion Paul's writing.
2. Rather, due to the development of Paul's plans to visit them on his way to Spain.

D. Purposes:

1. To enlist the cooperation and assistance of the church at Rome for his missionary plans toward the West.
2. To win Rome as a base for his universal gospel embracing both Jews and Gentiles.
3. To enlist prayer support for his trip to and ministry in Jerusalem.
4. To safeguard the Roman church against the errors and practices which had plagued the congregations of Galatia and Corinth.
5. To set forth a clear and comprehensive presentation of the doctrine of salvation by faith for subsequent generations.

E. Characteristics:

1. The most formal of Paul's letters, Romans is like a legal brief in its systematic and logical arrangement.
2. Romans is profoundly doctrinal, especially as it sets forth the truth of salvation and the logical outworkings of the new birth into daily living.
3. There are more quotations in Romans from the O.T. than in all his other epistles combined--at least 61--plus many allusions to history, typology and doctrine. Those quotations come from at least 14 O.T. books, with Isaiah and Psalms being the most quoted.

4. This has been a profoundly influential writing, so that David Brown says:
 ". . . the faith of Christendom in its best periods has been more indebted to this Epistle than to any other portion of the living oracles."
 (p. xviii, Handbooks for Bible classes, Romans).

IV. THE OUTLINE OF ROMANS:

INTRODUCTION - 1:1-17

I. DOCTRINE - 1:18-8:39

A. CONDEMNATION - 1:18-3:20

1. Immoral Humanity - 1:18-32
2. Moral Humanity - 2:1-16
3. Religious Humanity - 2:17-3:8
4. The World Condemned - 3:9-20

B. JUSTIFICATION - 3:21-5:11

1. Justification Described - 3:21-26
2. Justification is "By Faith" - 3:27-30
3. Justification Proved from O.T. - 3:31-4:25
 - a. Introduction - 3:31
 - b. Abraham's case - 4:1-5
 - c. David's case - 4:6-8
 - d. Justification and Ordinances - 4:9-12
 - e. Justification and Legalism - 4:13-25
4. Justification's Results - 5:1-11

C. SANCTIFICATION - 5:12-8:39

1. Potential Sanctification - 5:12-21
 Imputation in Adam or in Christ
2. Positional Sanctification - 6:1-10
 UNION - "KNOW"
3. Practical Sanctification - 6:11-7:6
"RECKON" - 6:11
"YIELD" - 6:13
"OBEY" - 6:16-17
4. Powerless Sanctification - 7:7-25
 "I" is Prominent
5. Powerful Sanctification - 8:1-39
 "SPIRIT" is Prominent

II. DISPENSATIONAL - 9:1-11:36

- A. ISRAEL'S PAST - 9:1-33
 Election
- B. ISRAEL'S PRESENT - 10:1-21
 Rejection
- C. ISRAEL'S FUTURE - 11:1-36
 Salvation

III. DUTY/DEPORTMENT - 12:1-15:33

A. RELATIVE TO GOD, SELF & OTHERS

1. To God - Dedication - 12:1-2
2. To Self - Humility - 12:3-8
3. To Others - Love - 12:9-21
 - a. To Believers in the Body - 12:9-16
 - b. To Unbelievers in the Community - 12:17-21

B. RELATIVE TO STATE - 13:1-14:

1. Subjection to State - 13:1-7
2. Love Toward Citizens - 13:8-10
3. Wakefulness Toward Duties - 13:11-14

C. RELATIVE TO WEAKER BRETHREN

1. Conviction - 14:1-12
2. Consideration - 14:13-21
3. Conscience - 14:22-23
4. Condescension - 15:1-3

D. RELATIVE TO THE MINISTRY - 15:1-33

1. Example of Christ's Ministry - 15:1-13:
 - a. Sacrificial - 15:1-7
 - b. Impartial - 15:8-13
2. Example of Paul's Ministry - 15:14-33
 - a. Personal - 15:14-17
 - b. Powerful - 15:18-21
 - c. Purposeful - 15:22-29
 - d. Prayerful - 15:30-33

CONCLUSION - 16:1-27

- A. Recommendation - 16:1-2
- B. Salutations - 16:3-16, 21-24
- C. Warning - 16:17-20 -14:1-15:3
- D. Doxology - 16:25-27

V. STUDY QUESTIONS ON ROMANS:

- A. What are the two aspects of Christ's nature that Paul indicates are involved in the gospel which God promised through the prophets?
- B. What was the city of Rome like in N.T. times?
- C. What does Paul mean when he writes "For I long to see you, that I may impart unto you some spiritual gift"?
- D. What does Paul mean by a "Barbarian"?
- E. According to Romans 1, what is the gospel? What does that gospel reveal about God?
- F. What is the emphasis in Romans on "The just shall live by faith?" In Galatians? In Hebrews?
- G. Why does Paul insist that the heathen are lost? What stages of apostasy are set forth?
- H. What is meant by the phrase "God gave them up"?
- I. What kind of people are described and what is their spiritual condition as seen in 1:24-32; 2:1-16 and 2:17-3:8?
- J. What is a more accurate word than "proved" in 3:9? Where and what is the proof for this verse's verdict?
- K. What characteristics are associated with Biblical justification? What results flow out as the outgrowth of justification?

- L. What is the theological significance of 5:12?
- M. What is the contrast set forth in 5:12-21?
- N. Is the baptism of 6:3-4 water baptism or spirit baptism? What evidence can you marshal to prove your view?
- O. What are the 4 key words from Romans 6 that are essential concepts to positional sanctification and practical victory?
- P. What incidental proof about the character of marriage is set forth in chapter 7?
- Q. Is chapter 7 describing the state of a man under the law who is not saved or a believer who is seeking to please God by law keeping? What hope is there for him?
- R. By what power does chapter 8 emphasize that present victory and future glorification will occur?
- S. What does 8:9 do to the view that receiving the Spirit is a second work of grace subsequent to salvation?
- T. By what other word is the term "foreknew" in 8:29 translated elsewhere in the N.T.? Which is the more accurate translation? Why? What effect does an accurate translation of this term have on your theology?
- U. What passage in Romans would you use to explain eternal security? What are two other passages you would use to reinforce this view?
- V. What were the special privileges God granted to Israel according to chapter 9?
- W. How do you explain 9:13?
- X. How does chapter 9's presentation of God's sovereignty teach fatalism or contradict fatalism?
- Y. What does chapter 10 teach about Israel's present spiritual condition as a nation? What does chapter 11 teach about Israel's future?
- Z. What reasons can you give for Paul's dealing with God's promises to Israel here in the heart of his epistle to the Romans?
- AA. To what do the words "therefore" and "mercies" in 12:1 refer? What is the importance of the word "bodies" here instead of the word "lives"?
- BB. What meaning does 12:1-2 have for you? Have you made these decisions?
- CC. What is the significance of 12:3-8? Are there gifts listed here that are not in I Corinthians? Which ones? How would you classify these in the sign, speaking, serving divisions? What spiritual gifts has the ascended Christ given you?
- DD. What is the key attitude and characteristic Romans 12 sets forth in your relation to others? To whom does Scripture say you are to express this attitude?
- EE. What is the practical effect of the teaching of 13:1-7? How does this effect your attitude toward public officials and traffic laws?
- FF. Does 13:8 indicate you should destroy your credit cards, close your charge accounts and never buy a car or a house on credit? If not, why does it not mean that?

- GG. In the light of the times in which we live, how ought we to be living?
- HH. What guiding principles does Romans set forth in relation to the weaker brethren and doubtful things? How does 15:1-3 relate to that?
- II. What examples for our ministry does Paul set before the Roman believers?
- JJ. What significances do you draw from Paul's large number of personal references in chapter 16? Is that surprising when you remember that he is addressing a church he has never visited before?
- KK. What contribution does Romans make to your understanding of the Biblical doctrine of separation?
- LL. What does the word "mystery" mean? How does that term relate to the concept of the church?
- MM. Can you think and recite your way through this book chapter by chapter?

Write out a title for each chapter

VI. PRINCIPLES RELATED TO SPIRITUAL GIFTS:

A. Begin by learning what the gifts are:

1. By categories
2. By which are temporary/permanent
3. By how they are to be used

B. Discern your own gifts:

1. By the authoritative standard (Rom. 12; I Cor. 12-14; Eph. 4; I Pet. 4) Isa. 8:20; Ps. 37:4.
2. By the inner witness of the Spirit (I Cor. 2:12; Rom. 8:16)
3. By the outer witness of the brethren
4. By the heavenly witness of blessing (John 15:16)

C. Biblical warnings:

1. "Neglect not" (I Tim. 4:14)
2. "Stir up" (II Tim. 1:6)

D. Dangers related to spiritual gifts:

1. Do not neglect the fruit of the Spirit (Gal. 5:22-24) while you are ministering His gifts.
2. Do not substitute the use of your gifts in place of love for the brethren (I Cor. 13:1-3, 13).
3. Do not neglect other responsibilities by hiding behind your spiritual gift (II Tim. 4:5; I Cor. 16:1-2).
4. Do not take pride in your spiritual gift, for it is a grace gift given for God's glory (I Cor. 12:7, 11, 18; 10:31-32; I Pet. 4:10-11).
5. Do not limit your Christian service to the area of your spiritual gift, but seek to be stretched in your dedication to the Lord.

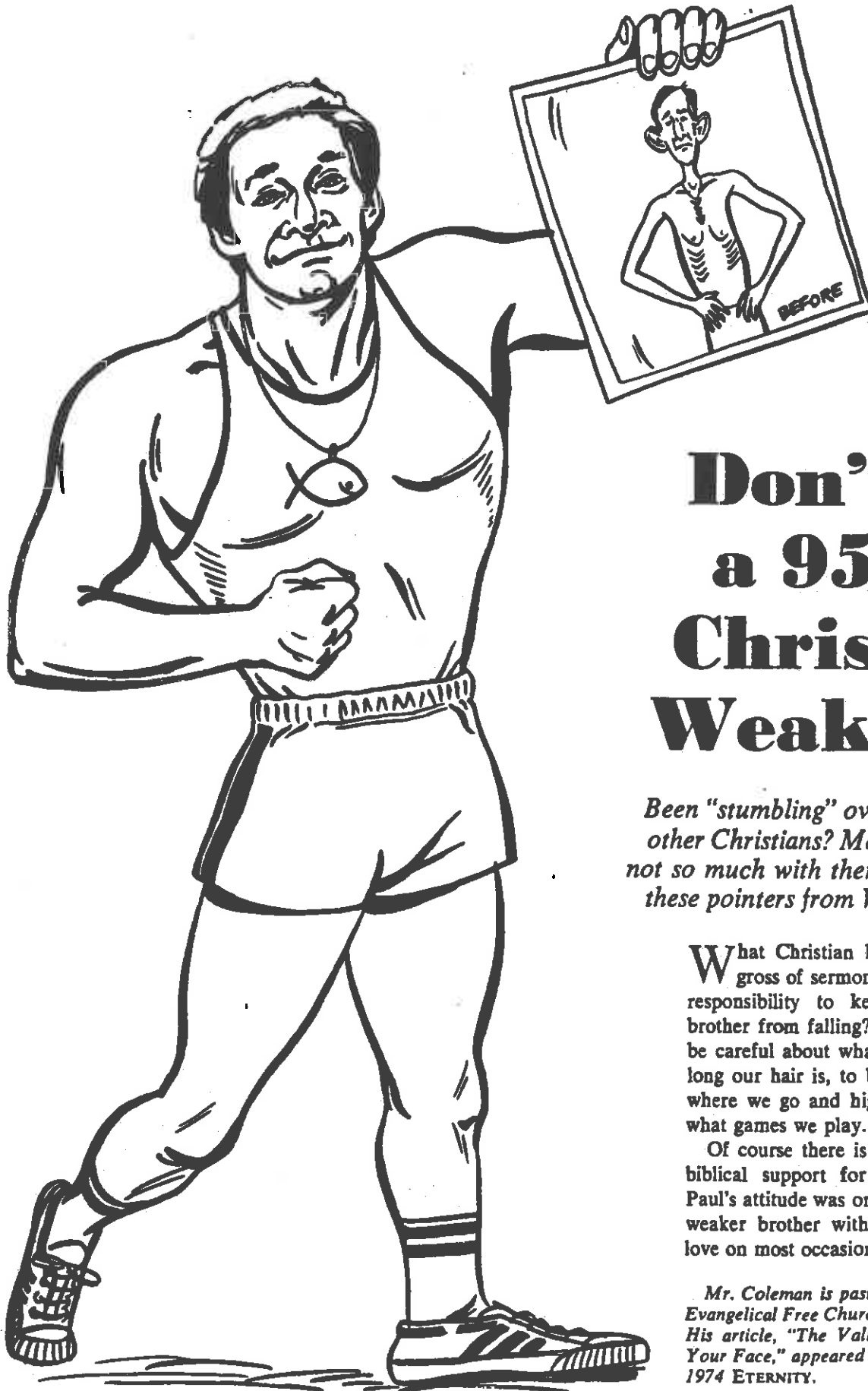
DOCTRINE OF THE TWO MENI. THE DECLARATION:

- A. THE RECORD - 5:12 a,b
- B. THE RESULTS - 5:12 c,d
- C. THE REALIZATION - 5:12 c

II. THE EXPLANATION:

2 MEN	ADAM - 5:12, 14	CHRIST - 5:14,17,18
2 ACTS	ONE TRESPASS 5:12,15,17,18,19	ONE RIGHTEOUS ACT - 5:18
2 RESULTS	CONDEMNATION 5:15, 16-19	JUSTIFICATION - 5:17,18
2 EXTENTS	MADE SINNERS ALL MEN - 5:12,18 MANY - 5:15,19	MADE RIGHTEOUS ALL MEN - 5:18 MANY - 5:15,19
2 DIFFERENCES	JUDGMENT DUE - 5:16	FREE GIFT NOT DUE - 5:16
2 CAUSES	DISOBEDIENCE - 5:19	OBEDIENCE
2 MEASURES	SIN ABOUNDED - 5:20	GRACE MUCH MORE ABOUNDED
2 KINGS	SIN REIGNING THRU DEATH - 5:17,21	GRACE REIGNING THRU RIGHTEOUSNESS - 5:17,21
2 ENDS	DEATH, 5:17,21	ETERNAL LIFE - 5:17,21

SUMMARY: "IF THIS SECTION DOES NOT TEACH THAT THE WHOLE RACE OF ADAM STANDING IN HIM AS THEIR FEDERAL HEAD, SINNED IN HIM AND FELL WITH HIM IN HIS FIRST TRANSGRESSION, WE MAY DESPAIR OF ANY INTELLIGENT EXPOSITION OF IT." J.F.B., (En. Loc.)



Don't Be a 95 lb. Christian Weakling!

Been "stumbling" over the behavior of other Christians? Maybe the trouble's not so much with them as with you. Try these pointers from William Coleman.

What Christian has not heard a gross of sermons concerning his responsibility to keep the weaker brother from falling? We are told to be careful about what we wear, how long our hair is, to be careful about where we go and highly selective in what games we play.

Of course there is a great deal of biblical support for such sermons; Paul's attitude was one of treating the weaker brother with gentleness and love on most occasions.

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But possibly the time has come to address the weaker brother. The fact may be that we are cultivating a weak brotherhood by failing to teach Christians to be strong and patiently tolerant of others. Perhaps we should pose this question: "Weaker brother, why don't you grow up and stop being so easily offended?"

It is difficult to address the weaker brother directly, of course, because practically no one wants to admit that he qualifies as a member of this group. After Joe Bayly grew a beard he reports that many loving brethren would put their arms around his shoulder and say, "You know that beard may cause some of the weaker brothers to stumble." But when Bayly asked if they were one of the weaker brethren they immediately became insulted.

But, in fact, it is a simple matter to determine whether or not a person deserves this title. If a person is offended (or is perpetually concerned that others will be offended) when Christians do things differently than he does, he is a weaker brother.

This person is often a genuine Christian and may have been one for years. The problem is that he has not developed into a healthy, robust believer. He is weak and catches cold easily. If someone proposes something new you can hear him start to snifle and cough. Every little breeze makes his temperature begin to rise.

Some of these brethren know their Bible very well, some hold church offices, some teach a Sunday school class and have possibly known Christ for many years. But it is important to remember that these things do not necessarily make a strong Christian. Someone can be a lifelong authority on barbells and still not be able to lift one. Strong Christians are filled with the Spirit and not merely ac-

quainted with the facts of the Christian life.

Romans 14:1 tells us that a weaker brother has scruples. The RSV says "opinions" and King James "disputations." In this verse the word means an inward reasoning, an inner deliberation with oneself. When a Christian professes not to like something, but has no concrete biblical support for his feelings, he has scruples.

Suppose someone feels that men should wear neckties to church. All well and fine, he has a scruple about neckties, but not a clear teaching from the Word of God. All of us have scruples and there is nothing wrong with having them.

Scruples are OK, until . . .

The trouble begins when I demand that someone else live by my scruples. If they do not comply with my standards then I become offended. Conclusion: I am a weaker brother.

It is easy to confuse our lifestyle with Christian piety. Imagine that one Christian is extremely frugal. Fine, but other Christians do not need to be as frugal as he. Some Christians do not appreciate sports, television, flashy clothes, movies, or guitars. They are entitled to dislike them, but they have no right to demand the same opinions from other Christians.

Some years ago a young man named Fred came to our local church. People of all ages liked him and his steady dedication to Christ was obvious.

Fred was a part of our youth group, and every time the sun broke a cloud our young people headed for the beach. Yet it seemed that each time Fred was busy at work or had some other obligation. When someone finally caught on to this absence pattern, Fred was asked why he didn't join

the swimming. Fred's reply was that he did not believe in mixed swimming.

The great thing about Fred was that he had a scruple which he had the courage to stand by. Yet if other Christians did not share it he did not become offended and he did not try to push it on them or even tell them about it. He quietly and simply found other endeavors. He was a strong brother. He had convictions but he was not easily offended.

The weaker brother has opinions that Christians could argue over day and night. The strong brother, however, avoids such fruitless debate (Rom. 14:1) and is mature enough to accept the fact that other Christians are not answerable to him. As Paul says, we have no authority to pass judgment on another man's servant.

Imagine that you gave your child a quarter and told her, "Go to the store and get some ice cream. I am going in the post office and I will meet you at the store." But suppose someone stopped your child and said, "Why, you shouldn't buy ice cream. It will give you pimples. Now you stay away from that store."

When you, as a parent, find out that someone stopped your child from doing what you gave her permission to do, how are you going to feel?

When God gives one of His servants the liberty to do something, it takes gall supreme for us to tell him he can't.

If you are a weaker brother you have to be handled very gently. If someone says something that doesn't suit you, or does something that is not just so, you get upset and bothered.

But you can become more reasonable, a lot happier, and much more spiritual. Ask God to make you, through His Spirit, one of the stronger brothers! □

To what extent must Christ be Lord in order to be Savior?

One-hundred per cent if "Lord" is understood in the fullest sense as a title of Deity. Rom. 10:9-10 has led many to insist that Christ must be enthroned as Lord in the sense of master, ruler, King if He is to be Savior. This view fails on several counts. One, it misses the main issue in salvation which is not rulership but acceptance of and dependence upon the free provision of God's grace. If the issue in salvation is Lordship, then it is a giving-of-one's-life proposition; thus, it is no longer a free gift. If the essential requirement for salvation is the enthronement of Christ as master, then of course any subsequent dethronement would mean a loss of salvation!

Two, the lordship view fails to distinguish between salvation and discipleship. The first is an immediate matter of birth, the second is a lifetime process of growth. Salvation is free; discipleship is costly. The first involves receiving, the second involves giving. The first is a gracious gift, the second is a demanding work. The first involves the gospel of Christ, the second involves the whole will of God. Salvation relates to the guilty sinner, discipleship relates to the loyal believer. The first demands the acceptance of Christ as Savior from sin, the second demands the ever-increasing enthronement of Christ as Lord.

Third, the lordship view holds a limited view of the word "lord" (Kurios) in the New Testament. To be sure, the term can mean master or ruler; but it can also have other meanings (e.g., "sir," John 4:11, 15; "idol," I Cor. 8:5; "husband" I Peter 3:6). To the Jewish mind of the N.T. era, "Lord" primarily signified Yahweh-God (Jehovah-God). The title Lord Jesus meant God-Jesus or Yahweh-Jesus; and it was this claim to Deity in the apostolic preaching that caused the stir among the Jews. Here is the essence of the gospel, that Jesus Christ is the God-Jesus, the God-Man, the only adequate provision for man's sin and worthy object of man's trust. To "confess Jesus as Lord" (Rom. 10:9) is to confess that He is God's Son; indeed, He is Yahweh-God (cf. Rom. 1:4; 10:13).

The issue is an intensely practical one for the purity and simplicity of the gospel are at stake. The dangerous tendency in our day is to complicate the gospel and simplify discipleship. The reverse is more Biblical. Some will ask, "But must I not be willing to let Christ be lord (master) of my life in order to receive Him as Savior?" The answer becomes evident when another question is asked, "How far can this willingness be applied?" By strict application, who among us can claim salvation at all? The demand for willingness, as the demand for total lordship, adds a condition to salvation beyond that of faith alone."

p. 3

INSIGHTS ON EVANGELISM

Edited by Grant Howard

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(7/6/90).

Themes From First Corinthians

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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 16:8 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. Hoener)

I. 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

II. 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
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Bible Study is



Worth the Effort!

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 - (1) The position of man 11:7
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 - (1) The disorder in the assembly 11:17-19
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 - 1. The endowment of the gifts 12:1-31a
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 - b. Unity of the gifts 12:4-11
 - (1) Unity of source 12:4-6
 - (2) Unity of purpose 12:7
 - (3) Unity in diversity 12:8-10
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 - (1) Existence of unity in diversity 12:12-13
 - (2) Illustration of unity in diversity 12:14-26
 - (a) The relationship of the various members to the whole body 12:14-20
 - (b) The relationship of the superior to the inferior members 12:21-24a
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 - (3) The application to the church 12:27-31a
 - 2. The eminence of love over the gifts 12:31b-13:13
 - a. The eminence of love 12:31b-13:3
 - b. The essence of love 13:4-7
 - c. The endurance of love 13:8-13
 - 3. The exercise of the gifts 14:1-40
 - a. Discussion on the use of tongues and prophecy 14:1-25
 - (1) Before believers 14:1-19
 - (a) Superiority of prophecy 14:1-5
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 - (i) The futility of tongues without an interpreter 14:6-12
 - (aa) Proposition: Unintelligible tongues worthless 14:6
 - (bb) Illustration: Unintelligible instrumental notes worthless 14:7-8
 - (cc) Application: Unintelligible words worthless 14:9
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 - (ee) Conclusion: Unilateral aim of gifts is for edification 14:12

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.

PAULINE EPISTLES

CANONICAL*

LOGICAL

THEOLOGICAL

CHRONOLOGICAL

ROMANS - - - - - NATURAL MAN

I CORINTHIANS

II CORINTHIANS - - - - - CARNAL MAN

GALATIANS

EPHESIANS

PHILIPPIANS

COLOSSIANS

I THESSALONIANS

II THESSALONIANS

I TIMOTHY

II TIMOTHY

TITUS

PHILEMON

SPIRITUAL MAN

ESCHATOLOGICAL

I THESSALONIANS

II THESSALONIANS

SOTERIOLOGICAL

GALATIANS

I CORINTHIANS

II CORINTHIANS

ROMANS

CHRISTOLOGICAL

EPHESIANS

PHILIPPIANS

COLOSSIANS

PHILEMON

ECCLESIOLOGICAL

I TIMOTHY

II TIMOTHY

TITUS

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)

*Determined by length

THE CROSS OF CHRIST
I CORINTHIANS 1:10-31

INTRODUCTION:

- A. The Contentions: (1:10-16)
- B. The Cure: (1:17)

I. THE CROSS SEPARATES: (1:18)

- A. Responses: (1:18)
- B. Rejection: (1:19-23)

II. THE CROSS OFFENDS: (1:22-23)

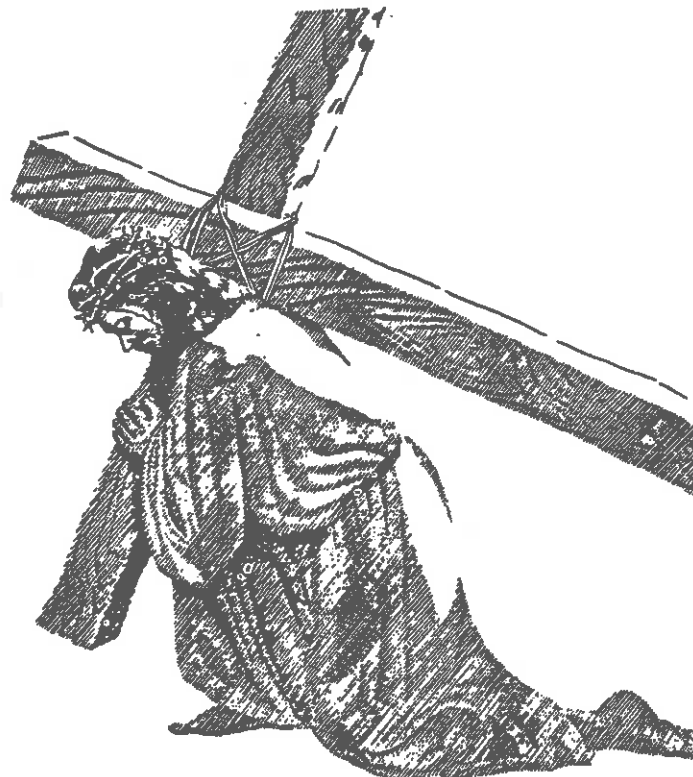
- A. Jews
- B. Greeks

III. THE CROSS ATTRACTS: (1:24-25)

- A. Reception: (1:25-26)

IV. THE CROSS REACHES: (1:26-31)

- A. Who It Reaches: (1:26)
- B. How It Reaches: (1:27)
- C. Why It Reaches: (1:29)
- D. Results of the Cross
Reaching Us: (1:30-31)



THE SPIRITUAL TRUTHS OF GOD
I CORINTHIANS 2:1-13

I. TRUTH IS NOT BY HUMAN WISDOM: (2:1-5)

- A. Paul's Declaration: (2:1)
- B. Paul's Determination: (2:2-3)
- C. Paul's Demonstration: (2:4)
- D. Paul's Desire: (2:5)

II. TRUTH IS A MYSTERY - THE WISDOM OF GOD: (2:6-9)

- A. Wisdom To The Perfect (= Mature): (2:6)
- B. Wisdom That Is A Mystery: (2:7)
- C. Wisdom That Was Not Known: (2:8)
- D. Wisdom That Has Not Been A Human Discovery (2:9)

III. TRUTH IS BY DIVINE COMMUNICATION: (2:10-13)

- A. By Divine Revelation: (2:10-11)
- B. By Divine Illumination: (2:12)
- C. By Divine Inspiration: (2:13)

(Deut. 8:3; Ex. 4:15; Isa. 59:21; John 6:63; I Thess. 2:13;
2 Tim. 1:13; 3:16-17; 2 Pet. 1:19-21; 3:2)

THREE KINDS OF PEOPLE
I CORINTHIANS 2:14 - 3:4

I. THE NATURAL MAN: (2:14)

- A. Defined:
- B. Described:
- C. Denied:

II. THE SPIRITUAL MAN: (2:15 - 3:1)

- A. Defined:
- B. Described:
- C. Differentiated:

III. THE CARNAL MAN: (3:1-4)

- A. Defined:
- B. Diet:
- C. Demeanor:
- D. Description:

grow in Christ

"Grow in grace, and in the knowledge
of our Lord and Savior Jesus Christ.
|| Peter 3:18

DIVISIONS RESULT FROM MISCONCEPTIONS
OF THE MINISTRY
I CORINTHIANS 3:5 - 4:21

I. THE NATURE OF THE MINISTRY: (3:5-9)

- A. Questions: (3:5)
- B. Distinctions: (3:6-7)
- C. Evaluations: (3:8)
- D. Conclusions: (3:9)

II. THE DUTY OF THE MINISTRY: (3:10-23)

- A. Commission: (3:10-11)
- B. Contrasts: (3:12-15)
- C. Cautions: (3:16-23)

III. THE RESPONSIBILITY OF THE MINISTRY:

- A. Acceptance Before the Lord: (4:1-4)
- B. Appearance Of The Lord: (4:5)
- C. Application To The Saints: (4:6-8)
- D. Apostolic Examples (4:9-17)
- E. Apostolic Authority (4:18-21)

CHURCH DISCIPLINE
I CORINTHIANS 5:1-13

I. THE IMMEDIATE OCCASION: (5:1-2)

- A. The Facts: (5:1)
- B. Their Reactions: (5:2)

II. THE SAINTLY ACTIVITY NEEDED: (5:3-5)

- A. Proceeds From Divine Authority: (5:3)
- B. Exercised By Local Assembly: (5:4)
- C. Motivated By Love: (5:5)

III. THE SUPREME IMPORTANCE DECLARED: (5:6-8)

- A. The Rebuke Of Sin: (5:6)
- B. The Remedy of Purgings: (5:7)
- C. The Right Way Of Truth: (5:8)

IV. THE SPECIFIC PARTICULARS ENUNCIATED: (5:9-13)

- A. The Principle Stated: (5:9)
- B. The Principle Applied: (5:10-11)
- C. The Principle Limited: (5:12)
- D. The Principle Performed: (5:13)

QUESTION Why should we faithfully practice church discipline in our churches:

1. _____
2. _____
3. _____
4. _____

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.

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

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 I 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 I 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)

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 most 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 dumpster

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 I 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

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.'

Regardless if an offense was intentional or unintentional, it would be better to endure the offense in private than to defame the name of Christ in public.

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

As a kid growing up in Philadelphia, I never tired of stories about the birth of America.

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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 T. Ericsson, Jr.

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 I 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 I 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 I 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 1 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? (1 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? (1 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; 1 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? (1 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? (1 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? (1 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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BELIEVERS GOING TO LAW AGAINST ONE ANOTHER
I CORINTHIANS 6:1-8

I. OBJECTIONS TO GOING TO LAW:

1. _____ (6:1)
2. _____ (6:2)
3. _____ (6:3)
4. _____
- _____ (6:9-10)

II. ALTERNATIVES TO GOING TO LAW:

1. _____ (6:1,6)
2. _____ (6:5)
3. _____ (6:7;
I Pet. 4:8)

III. EVALUATIONS:

1. _____ (6:7)
2. _____ (6:8)

IV. BEST SOLUTIONS:

1. _____ (6:5)
2. _____ (6:7)

PRINCIPLES OF CHRISTIAN LIBERTY
I CORINTHIANS 6:12; 8:6-13; 9:19-27; 10:23-11:1

- I. PRINCIPLE OF _____ (6:12a)
- II. PRINCIPLE OF _____ (6:12b)
- III. PRINCIPLE OF _____ (8:6-13)
- A. _____ (8:6-7)
- B. _____ (8:8-12)
- 1.
- 2.
- 3.
- C. _____ (8:13)
- IV. PRINCIPLE OF _____ (9:15-27)
- A. _____ (9:15-18)
- 1.
- 2.
- 3.
- B. _____ (9:19-27)
- 1.
- 2.
- V. PRINCIPLE OF _____ (10:23-11:1)
- A. _____ (10:23-24)
- B. _____ (10:25-30)
- 1.
- 2.
- 3.
- C. _____ (10:31-11:1)
- 1.
- 2.

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 DIVORCE 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 aimlessly. 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.

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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."

DISORDERS AT THE LORD'S TABLE
I CORINTHIANS 11:17-34

I. THE INDIGNATION OF PAUL: (11:17-22)

- A. Disorder In The Assembly: (11:17-19) Party Spirit
- B. Disorder At The Lord's Table: (11:20-22) Pollution

II. THE INSTITUTION OF THE LORD'S TABLE: (11:23-26)

- A. The Memorial Emphasis: (11:23-25)
- B. The Procedures Explained: (11:24-25)
- C. The Purpose Expounded: (11:26)

III. THE INSTRUCTION FOR THE LORD'S TABLE: (11:27-34)

- A. The Improper Participation: (11:27)
- B. The Proper Participation: (11:28-32)
 - 1. The Statement (11:28)
 - 2. The Reasons (11:29-32)
- C. The Personal Appeal for Unity: (11:33-34)

THE LORD'S SUPPER

*Come to this sacred table, not because you must,
but because you may;*

*Come to testify not that you are righteous,
but that you sincerely love our Lord Jesus Christ,
and desire to be His true disciple;*

*Come, not because you are strong,
but because you are weak;
not because you have any claim on heaven's rewards,
but because in your frailty and sin
you stand in constant need of heaven's help;*

*Come, not to express an opinion,
but to seek a Presence and
pray for a Spirit.*



SPIRITUAL GIFTS IN THE BODY
I CORINTHIANS 12:1-31

INTRODUCTION:

- A. Kinds of Bodies:
- B. Spiritual Body = _____:
- C. Relations Of Spiritual Gifts:

I. UNITY OF GIFTS IN THE BODY: (12:12-13)

- A.
- B.
- C.

II. DIVERSITY OF GIFTS IN THE BODY: (12:14-20)

- A.
- B.

III. DEPENDENCY OF GIFTS IN THE BODY: (12:21-27)

- A.
- B.
- C.

IV. IMPORTANCE OF GIFTS IN THE BODY: (12:28-31)

- A.
- B.
 - 1.
 - 2.
 - 3.

C.

CONCLUSION:

A.

B.

DIVISION OF THE GIFTS
INTO CATEGORIES

SIGN GIFTS: (Proof)

- 1.
- 2.
- 3.
- 4.
- 5.
- 6.
- 7.
- 8.
- 9.
- 10.

SPEAKING GIFTS: (Personnel)

- 1.
- 2.
- 3.
- 4.

SERVING GIFTS: (Performance)

- 1.
- 2.
- 3.
- 4.
- 5.
- 6.

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.

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 scenes. 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 Gifts

A. 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. ? PCR
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 prophesying 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. Prophecy
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 not remain in the eternal state. They are replaced by sight (see 2 Cor.5:7; Heb. 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>		



THE RELATIONSHIP OF LOVE
TO SPIRITUAL GIFTS
I CORINTHIANS 12:31 - 13:13

INTRODUCTION: (12:31)

A. Two Possible Renderings:

- 1.
- 2.

B. The More Excellent Way:

I. THE EMINENCE OF LOVE: (13:1-3)

- A. No Good To _____ (13:1)
- B. No Good To _____ (13:2)
- C. No Good To _____ (13:3)

II. THE ESSENCE OF LOVE: (13:4-7)

- A. Ten Things Love Is Not: (13:4-6a)
- B. Five Things Love Is: (13:6b-7)

III. THE ENDURANCE OF LOVE: (13:8-13)

- A. The Methodology Never Fails: (13:8a)
- B. The Sign Gifts Are Temporary: (13:8b-d)
- C. The Condition Before A Completed Scripture: (13:9)
- D. The Condition After "THAT WHICH IS PERFECT" Is Come: (13:10)
1. The millennial kingdom (?)
 2. The person of Christ (?)
 3. The completed canon of Scripture (?) (Jas. 1:25)
 4. WHAT is to be "DONE AWAY"?
- E. The Illustrations: (13:11-12)
1. Childhood vs. Maturity (13:11)
 2. Unclear vs. Clear (13:12)
- F. The Contrasts: (13:13)
1. The Three Are _____
 2. The One Which Lasts is _____

WHAT ABOUT TONGUES-SPEAKING?
I CORINTHIANS 14:1-40

I. DISCUSSION OF THE USE OF TONGUES AND PROPHECY: (14:1-25)

A. Before Believers: (14:1-19)

1. Superiority of _____ (14:1-5)

2. Inferiority of _____ (14:6-19)

a. The Futility Of Tongues Without An Interpreter
(14:6-12)

(1) Proposition (14:6) _____

(2) Illustration (14:7-8) _____

(3) Application (14:9) _____

(4) Illustration (14:10-11) _____

(5) Conclusion (14:12) _____

b. The Necessity Of An Interpreter: (14:13-19)

(1) Proposition (14:13) _____

(2) Reason #1 (14:14-15) _____

(3) Reason #2 (14:16-17) _____

(4) Conclusion (14:18-19) _____

B. Before Unbelievers: (14:20-25)

1. Tongues And Unbelievers (14:20-23)

a. To Christians (14:20) _____

b. To Jewish Unbelievers (14:21-22) _____

c. To All Unbelievers (14:23) _____

2. Prophecy And Unbelievers (14:24-25)

a. Conviction (14:24)

b. Confession (14:25)

II. DIRECTIONS FOR ORDER IN PUBLIC WORSHIP: (14:26-40)

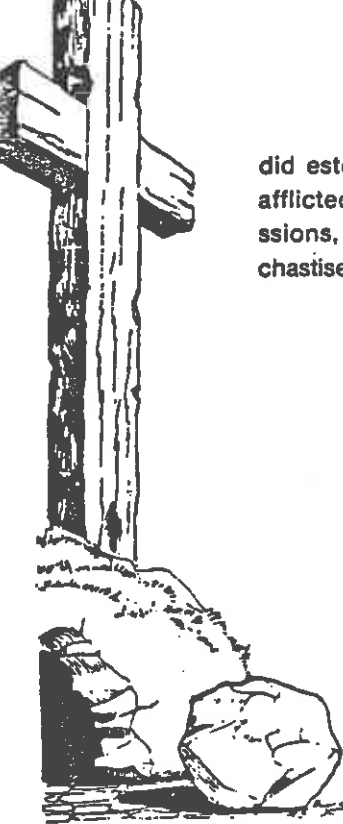
A. The Rules For All (14:26) _____

B. The Rules For Tongues: (14:27-40)

1. _____ (14:27)
2. _____ (14:27)
3. _____ (14:27, 13
12:10, 30)
4. _____ (14:32,
36-40)
5. _____ (14:32-33)
6. _____ (14:34, 23
I Tim. 2:11-12)

C. The Prohibition Of Tongues:

1. Not To Be Prohibited: (14:39)
2. When Did/Does This Prohibition Apply?
 - a. When Paul wrote? Yes? No?
 - b. Before The Canon Was Complete? Yes? No?
 - c. After The Canon Was Complete? Yes? No?



Surely He hath borne our griefs and carried our sorrows: yet we did esteem Him stricken, smitten of God and afflicted. But He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and with

His stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on Him the iniquity of us all . . .

Isaiah 53:4, 5, 6.

He is not here.
HE IS RISEN!

THE
CONSEQUENCES
OF
CHRIST'S
RESURRECTION

I CORINTHIANS

15:20 -

I. THE FIRSTFRUITS OF RESURRECTION --- CHRIST: (15:20-22)

II. THE ORDER OF RESURRECTION: (15:23 -)

- A. Firstfruits; Christ: (15:23a)
- B. Believers: (15:23b)
 - 1. Wavesheaf At Christ's Death (Matt. 27:52-53)
 - 2. Those That Are Christ's At His Coming (15:23c)
 - a. The Church (I Thess. 4:13-18; I Cor. 15:50-58)
 - b. The Two Witnesses (Rev. 11:1-2)
 - c. The Tribulation Saints (Rev. 20:4-6)
 - d. Resurrected Israel (Dan. 12:1-2)
 - e. Other O.T. Saints (Job 19:25-27)
- C. The Kingdom Delivered Up To The Father: (15:24-25)
- D. The Last Enemy Destroyed: (15:26)

III. THE SUBJECTION OF ALL THINGS: (15:27-28)

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?

PRINCIPLES OF SCRIPTURAL GIVING
I CORINTHIANS 16:1-4

#1. _____ (16:1)

#2 _____ (16:2a)

#3 _____ (16:2b)

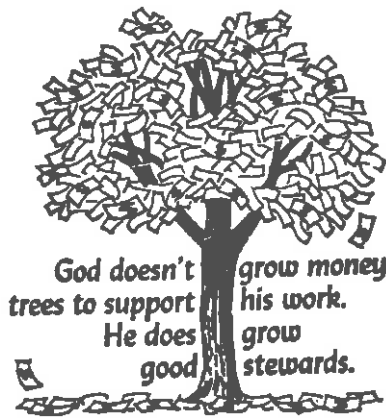
#4 _____ (16:2c)

#5 _____ (16:2d)

#6 _____ (16:2e)

#7 _____ (16:2f)

#8 _____ (16:3-4)



FIVE KEY WORDS
OR
DAVID'S FIVE SMOOTH STONES
I CORINTHIANS 16:13-14

#1 _____ (16:13a)
= SPIRITUAL ALERTNESS

#2 _____ (16:13b)
= SPIRITUAL STABILITY

#3 _____ (16:13c)
= SPIRITUAL DEDICATION

#4 _____ (16:13d)
= SPIRITUAL STRENGTH

#5 _____ (16:14)
= SPIRITUAL MATURITY

V. STUDY QUESTIONS ON II CORINTHIANS:

- A. What values are instilled in believers by the trials and sorrows which they endure? How will this affect their subsequent ministries?
- B. What motives for his ministry does Paul tell about in II Corinthians?
- C. What does Paul tell us about his message in this epistle?
- D. Make a list of all the problems of the ministry which Paul faced and recounts in this letter.
- E. What is the practical import for your life of Paul's testimony in 4:10-11?
- F. Does a believer who dies have an intermediate body in heaven before the resurrection and glorification of his earthly body?
- G. What do the words "reconcile" and "ambassador" mean? What practical implications do you draw from these?
- H. What motives for Christian service does Paul detail in chapter 5?
- I. What do you learn about the doctrine of separation from II Corinthians?
- J. What differences are there between the two words translated "repent" or "repentance" in chapter 7?
- K. Why is the giving set forth in chapters 8 and 9 called "grace giving"? What is the first gift God wants from His own? What principles do these chapters teach us about our stewardship?
- L. How does Paul defend his apostleship in the face of critics' charges in chapters 10-13?
- M. What principles do you discern from 12:1-10 for your own life and the trials God allows you to endure?
- N. What is Paul's point in 13:5?
- O. What principles about Satan's strategies do you learn from II Corinthians?
- P. Can you think and recite your way through this book chapter by chapter? Write out a title for each chapter.

Bi 202 Later Pauline Epistles II

INTRODUCTION TO GALATIANS**I. Theme of Galatians: The law cannot save nor sanctify.****II. Destination -- "Churches"**A. Two choices:

1. South Galatia--churches Paul visited on his first missionary journey
2. North Galatia--churches Paul visited on his second and third missionary journeys

B. Arguments for North Galatia Theory

1. Luke uses territorial, not provincial language to describe Paul's itinerary. Acts 13:14, 14:6, 16:6
2. There is no mention of Paul's sickness or affliction during the first journey. Acts 13-14
3. Paul says nothing about his persecutions in South Galatia.
4. Paul would not address the people of Pisidian Antioch, Iconium, Derbe, and Lystra as "Galatians" because they did not consider themselves to be such. Their residence in Galatia did not make them ethnic Galatians.
5. North Galatia was the true Galatia in respect to race and language.
6. There were more Gentiles in the north.
7. This was the view held by the church in early centuries.

C. Arguments for the South Galatia Theory

1. Luke uses territorial designations, but Paul uses provincial designations.
2. We know of no churches existing at this early date in the north.
3. Barnabas is mentioned, but he did not go on the second or third missionary journeys.
4. Paul wrote the letter before the Jerusalem Council or he would have mentioned it.
5. Widest held view today.

D. Conclusion:

1. Case is not conclusive for either view. Both are fully arguable.
2. Neither the value nor the interpretation of Galatians is affected by one's view of the area to which it was written.

III. OccasionA. Why written?

1. Changed attitude toward Paul and his gospel
2. Intrusion of an alien propaganda from Judaizers
3. Paul was amazed and profoundly disturbed by these sudden developments

B. Date Written:

1. No evidence which allows date to be fixed with certainty
2. Influenced by North-South Galatia theories
3. Range between 49 and 58 A.D.

C. Place Written:

1. Not able to be stated with any certainty

IV. Purpose

- A. To vindicate his apostleship and message.
- B. To expose the false teachers.
- C. To clearly present justification by faith.
- D. To appeal for a proper Christian walk.

V. Distinctives of the Epistle

- A. Sharpness of Tone.
- B. Only epistle Paul writes to a group of churches.
- C. Next to II Corinthians, Galatians is the most autobiographical.
- D. Only epistle of Paul to contain no commendation, thanksgiving or praise.
- E. Paul makes no request for prayer.
- F. Only letter Paul wrote (physically) by himself.
- G. First of Paul's epistles.

VI. Thought Questions on Galatians:

- A. What peculiarities characterize this epistle as compared with others of Paul's writing?
- B. Why is Hiebert correct in calling Galatians "the Magna Charta of Christian liberty"?
- C. How does Paul handle false teaching in this letter?
- D. Compare what Paul says about his message in I Corinthians 15 and Galatians 1.
- E. To what area does Paul refer when he speaks of Arabia?
- F. In chapter 2 Paul speaks of going up to Jerusalem. Where would you fit this in a chronology of his life?
- G. What do the terms "dissembled" and "dissimulation" mean?
- H. What relation did faith and works have to justification under the law?
- I. Has anyone ever been justified before God by his works? Before men? Explain.

- J. Explain the meaning of 2:20.
- K. What is the import of the word "all" in 3:10?
- L. What is the point that is made about the "seed" in 3:16 and 19?
Who can legitimately be called "seed of Abraham"?
- M. Explain the true intent of the Law from 3:19-26.
- N. Explain how all believers can positionally be "one" in Christ and yet have different roles and responsibilities one from another.
- O. What does the term "redeem" mean?
- P. Why is a lapse into legality of concern to Paul?
- Q. What is the point of Paul's allegory in chapter 4?
- R. What is Paul's summary exhortation to his argument in Galatians?
- S. In the light of this book's teaching, what is meant by the term "Love Limited Liberty"?
- T. From what source do the works of the flesh arise? The fruit of the Spirit? Can these be co-existent in a person at the same time?
- U. How does 6:1 relate to the teaching of Matthew 18:15-18?
- V. What does the word "communicate" in 6:6 mean? How do 6:6 and 6:7 relate to each other?
- W. Are "the Israel of God" all the Jewish people, or all saved Jews or the church?

A sea of hands was raised in response to the speaker's invitation, "Are there any questions?" The first question was, "Sir, do you think it is right or wrong for a Christian to . . .?"

Have you ever been concerned about a specific activity in which you may have participated before your conversion to Christ, but now wonder if it would please God? Of course you have. Let us consider four approaches to such questions.

I. THE LAW

Some people say we must keep the laws of the Old Testament to please God. Many of these laws were given specifically to the Jews and are not applicable to the church of Christ. But the moral law, the Ten Commandments, is certainly a universal standard of holiness.

We can learn a lot from the Commandments about what is pleasing to God. In the Sermon on the Mount the Lord Jesus made applications from the Commandments for His followers.

At close examination, however, we find that we cannot keep those Commandments. For example, the First Commandment reads: "Thou shalt have no other gods before me."¹ Our old nature sets itself up as a god, and we are incapable of defeating its desires in ourselves. Therefore we have to conclude, as Paul did, that the purpose of the law is simply "to bring us unto Christ"--that is, to bring us to the realization that we are sinners by God's standards.²

The Commandments expose our utter need of Christ to deliver us from our sins. Without them we would not have known our sinfulness. But the moral law cannot save us. If it could, Christ would not have had to die. "If righteousness comes by the law, then Christ is dead in vain."³

Just as we cannot be saved by keeping the law, neither can we become more spiritual by attempting to keep it. Once we have been justified by faith in Jesus Christ we are not under the law anymore.⁴ Referring the Christian back to the law, therefore, will lead him to frustration. In the same way he was given spiritual life by faith, so also he must live the Christian life by faith.

Christ alone kept the law. He lived a perfect life. His presence within enables the Christian to live on a higher plane than the law, a plane that touches even our thoughts and motives.

Our responsibility, therefore, is first to study the Scriptures in order to set right standards. Then we must yield to the indwelling Christ and to the Holy Spirit to enable us to keep these standards. As we grow spiritually, our understanding of these standards and principles will mature, and we will be more conformed to the image of Christ.

II. LEGALISM

Some things are clearly defined as sin by the Scriptures--murder, adultery and lying, for instance. We should forsake these things without question. But then there are "questionable areas" which are not directly discussed in the Bible. To impose standards of behavior in these areas is legalism. Requirements set up for others who have not arrived at convictions in their own conscience is a violation of Christian liberty. They should not be used as tests for fellowship.

This type of legalism can begin sincerely as an effort to help the person who wants to please God. We are tempted to set up a code of ethics which will guarantee a "spiritual" Christian life.

Such lists of restrictions usually have come from godly people who apply general principles of Scriptures to relevant customs. That is valid, of course, but it is legalism to impose the conclusions on others as though they came from God. Others may well come to the same convictions when shown the underlying Scriptural principles, but it is a mistake to expect spiritual maturity from babes in Christ.

Parents and those in authority in the assembly are responsible to guide children, youth and young Christians to maturity. This may involve setting, explaining and maintaining standards that are not yet fully understood by the individual. The attitude of the person in authority needs to be non-judgmental and open to the Spirit. The young believer needs to be willing to submit to the loving counsel of those who have had more experience in the ways of God. Together they need to search the Scriptures for the appropriate principles on the issues involved.

III. LICENSE

Some believers have followed a "liberty" movement and have proclaimed that every believer is set free from any rules, laws and disciplines and can do anything about which he has no personal convictions.

This kind of liberty without responsibility would better be called license. Decisions are left to the rationale of the individual, and his thoughts may not be God's thoughts.

Liberty without responsibility opens the door to all the temptations that the world, the flesh and the devil can set before us. It brings reproach upon the name of Christ. It is utterly selfish. It does not consider the glory of God nor the welfare of others as important.

License leaves the young Christian without principles to govern his life.

IV. LIBERTY WITH RESPONSIBILITY

True liberty is different from license. True liberty is one of our richest inheritances in Christ. Let us examine this liberty in the Scriptures.

Christian liberty arises from a realization that God has set us free from the controlling power of sin.⁵ Also, from the flesh, self-will and the old nature, as well as from the law, ritual, and tradition.

If the Holy Spirit is at the control center of your life you will experience freedom from sin. You will enjoy a disciplined life, a life controlled not by the self ego, but by the Spirit of God.

In other words, freedom is the liberty to do what is right. You will be set free from the works of the flesh.⁶ The Holy Spirit will produce in you the fruit described in Galatians 5:22-23. The fruit of the Spirit will create right attitudes and the ability which will engender right actions.

As you consider how to please God you will want to be led by the Spirit within the framework of the principles of God's word. This is where responsibility comes in, and it is this sense of responsibility that distinguishes liberty from license.

The Bible references to liberty are balanced by a proper emphasis upon Christian responsibility. Consider these examples:

Brethren, ye have been called unto liberty. Only use not liberty for an occasion to the flesh, but by love serve one another. For all the law is fulfilled in one word, even in this; Thou shalt love thy neighbor as thyself.
Galatians 5:13-14

Take heed lest by any means this liberty of yours become a stumbling block to them that are weak.
I Corinthians 8:9⁷

All things are lawful for me, but I will not be brought under the power of any. I Corinthians 6:12

As free, and not using your liberty for a cloke of maliciousness, but as the servants of God. I Peter 2:16

Because we have liberty in Christ does not mean that we are obligated to use it. It is immaturity to think that we must prove our liberty by flaunting it. A strong Christian will be less concerned with demonstrating his own freedom than with the well being of others.

The mature Christian should remember the counsel of Augustine: "In essentials, unity; in doubtful questions, liberty; in all things, charity."

PRACTICAL SUGGESTIONS

The following are some practical questions and biblical guidelines that may be helpful in practicing liberty with responsibility. Try applying them to the specific situations that arise in your own life:

1. Is there direct biblical instruction concerning it? II Tim. 3:16-17.
2. Can it be done to the glory of God? I Cor. 10:31; Col. 1:16-18; 3:23.
3. Can I ask God's blessing upon it? I Cor. 6:12.
4. Is it positive and constructive (edifying) to myself and/or others? Rom. 15:2; I Cor. 10:23; Phil. 4:8-9.
5. Is it in harmony with the presence of the Holy Spirit in my body? I Cor. 6:19, 20; II Cor. 6:16, 17.
6. Would it build up the church (Christ's body)? I Cor. 14:26; I Tim. 4:11-16; Heb. 11:25.
7. Does it give unnecessary opportunity to the flesh to sin? Rom. 13:14; Gal. 5:13-16; 6:7, 8.
8. Is there any appearance of evil? Eph. 5:8-11; I Thess. 5:22.
9. Will it be a stumbling block or an offense to others? Rom. 14:21; I Cor. 8:9; I John 2:10.
10. Is it characteristic of the sinful world? John 15:19; I John 2:15-17.
11. Would I like to be found doing it when Jesus comes? I Thess. 4:16, 17; II Pet. 3:10-14; I John 3:2, 3.

Meditate on these Scriptures. (Did you look them up?) Ask God to make you sensitive to His will. Know that you can experience the perfect law of liberty in your life.

¹Exodus 20:3

²Galatians 3:24

³Gal. 2:21. Note vv. 16-21

⁴Gal. 2:19; 3:10-13, 22

⁵Romans 6:22

⁶Galatians 5:16-21

⁷Note also Rom. 14:13; I John 2:10

- 1:6 -Another gospel (ΕΡΕΠΑΣ)
- 1:8,9 -Let preacher be accursed
- 2:4 -Bring us into bondage
- 2:12 -Caused improper separation and fear in Peter
- 2:13 -Caused dissimulation in Jewish brethren and Barnabas
- 2:16 -Not justified by works of the law, but by the faith of Jesus Christ
-By the works of the law shall no flesh be justified
- 2:19 -Dead to the law, that I might live unto God
- 2:21 -If righteousness come by the law, then Christ is dead in vain
- 3:1 -Who hath bewitched you?
- 3:2 -Received ye the Spirit by the works of the law, or by the hearing of faith?
- 3:3 -Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh?
- 3:5 -He that ministereth to you the Spirit . . . doeth he it by the works of the law, or by the hearing of faith?
- 3:6 -Abraham believed God, and it was accounted to him for righteousness
- 3:10 -For as many as are of the works of the law are under the curse
-Cursed is every one that continueth not in all things which are written in the book of the law to do them.
- 3:11 -No man is justified by the law in the sight of God
-The just shall live by faith
- 3:12 -The law is not of faith
- 3:13 -Christ hath redeemed us from the curse of the law
- 3:14 -That the blessing of Abraham might come on the Gentiles through Jesus Christ:
that we might receive the promise of the Spirit through faith
- 3:16 -Now to Abraham and his seed were the promises made.
- 3:17 -The covenant, that was confirmed before of God in Christ, the law, which was 430 years after, cannot disannul.

- 3:18 -If the inheritance be of the law, it is no more of promise, but God gave it to Abraham by promise.
- 3:19 -It was added because of transgressions
-It was added till the Seed should come to whom the promise was made.
- 3:21 -If there had been a law given which could have given life, verily righteousness should have been by the law.
- 3:22 -The scripture hath concluded all under sin that the promise of faith might be given to them that believe.
- 3:23 -Before faith came, we were kept under the law, shut up unto the faith which should afterward be revealed.
- 3:24 -The law was our school master to bring us unto Christ that we might be justified by faith.
- 3:25 -After that faith is come, we are no longer under a schoolmaster.
- 3:26 -For ye are all the children of God by faith in Jesus Christ
- 3:29 -If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.
- 4:3 -We when we were children, were in bondage under the elements of the world.
- 4:5 -To redeem them that were under the law that we might receive the adoption of sons.
- 4:7 -Wherefore ye are no more a servant, but a son; and if a son, then an heir of God through Christ.
- 4:9 -How turn ye again to the weak and beggarly elements?
-Ye desire again to be in bondage?
- 4:22 -Abraham had two sons, the one by a handmaid, the other by a freewoman.
- 4:23 -Born after the flesh . . . by promise
- 4:24 -Mt. Sinai which gendereth to bondage
- 4:26 -Jerusalem which is above is free
- 4:28 -Now we, brethren, as Isaac was, are children of promise.

- 4:29 -He that was born after the flesh persecuteth him that was born after the Spirit.
- 4:30 -What saith the scripture? Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the freewoman.
- 4:31 -Brethren, we are not children of the bondwoman, but of the free.
- 5:1 -Stand fast therefore in the liberty wherewith Christ hath made us free.
- Be not entangled again with the yoke of bondage.
- 5:2 -If ye be circumcised, Christ shall profit you nothing.
- 5:3 -Every man that is circumcised, he is a debtor to do the whole law.
- 5:4 -Christ is become of no effect to you, whosoever of you are justified by the law.
- Ye are fallen from grace.
- 5:6 -In Jesus Christ neither circumcision availeth anything nor uncircumcision; but faith which worketh by love.
- 5:7 -Ye did run well; who did hinder you that you should not obey the truth?
- 5:8 -This persuasion cometh not of Him that calleth you.
- 5:9 -A little leaven leaveneth the whole lump.
- 5:11 -If I preach circumcision, why do I yet suffer persecution?
- 5:13 -Ye have been called unto liberty.
- 5:14 -All the law is fulfilled in one word, even this; Thou shalt love thy neighbor as thyself.
- 5:16 -Walk in the Spirit, and ye shall not fulfill the lust of the flesh.
- 5:17 -The flesh lusteth against the Spirit, and the Spirit against the flesh.
- These are contrary.
- 5:18 -If ye be led of the Spirit, ye are not under law
- 5:19,21-Now the works of the flesh are manifest . . . they which do such things shall not inherit the Kingdom of God.
- 5:22,23-But the fruit of the Spirit . . . against such there is no law.

- 5:25 -If we live in the Spirit, let us also walk in the Spirit.
- 6:2 -Bear ye one another's burdens, and so fulfill the law of Christ.
- 6:12-13 -As many as desire to make a fair shew in the flesh, they constrain you to be circumcised; only lest they should suffer persecution for the cross of Christ. For neither they themselves who are circumcised keep the law, but desire to have you circumcised that they may glory in your flesh.
- 6:14 -God forbid that I should glory, save in the cross.
- 6:15 -In Christ Jesus neither circumcision availeth anything nor uncircumcision, but a new creation.
- 6:16 -As many as walk according to this rule, peace be upon them, and mercy.
- 6:18 -Brethren, the grace of our Lord Jesus Christ be with your spirit. Amen.

Dr. Paul C. Reiter
February 4, 1980

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13 "A Christian Is Not A Spiritual Jew"

Deary Beloved Friends:
A Christian is not a "spiritual Jew" and the Church is not Israel. This month Israel celebrates her 32nd birthday. Actually she is celebrating her 3741st birthday! There has never been an interruption of continuity of the Abrahamic Covenant. God's covenant with Abraham has always been valid and it has never been transferred.

A large section of the Christian church, including many devout Bible-believing scholars, many evangelical denominations, and even some premillennialists, are deluded with the idea that because Israel nationally rejected their Messiah, her privileges were forfeited. They mistakenly think that God's purpose to bless the world through Abraham's natural seed has been transferred to the Church which they say without any biblical basis is the "spiritual Israel."

According to their reasoning, the "spiritual Israel"—the Church—has superseded the national Israel. In other words, God's promises to Abraham were transferred to the Church. Extending their logic, one could come to a wrong conclusion; namely, that the land which once was called Palestine does not belong to Israel but instead belongs to the Church. Israel is, therefore, an usurper.

The Medieval church took this position. In fact, the Crusades were fought to wrest the land of Palestine from the "Infidel"—the "Mohammedan usurpers"—and on the way the Crusaders slaughtered countless numbers of Jews.

It is not surprising, therefore, that devout, intelligent Christians who believe that a Christian is a "spiritual Jew" and the Church is Israel are frequently anti-Israel. This fact makes it harder for us to bring the Gospel to the Jewish people.

A Christian is not a "spiritual Jew" and the Church is not Israel. God promised to Abram several things.

"And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed" (Gen. 12:2, 3).

"... Unto thy seed will I give this land" (Gen. 12:7).

These are promises that are unconditional—"I will make," "I will bless," "I will give." If God would change or transfer His unconditional promises, where do you and I stand?

Here we face a problem which can cause confusion. In the Scriptures Abraham is not only the father of the Jewish

people, he also is father of all who have faith in the Lord Jesus Christ.

There are two applications of the term "seed of Abraham" in the New Testament. The first is to our Lord. "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ" (Gal. 3:16).

The second refers to all believers in the Lord Jesus Christ, Jew or Gentile. "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise" (Gal. 3:29).

Abraham was *not* a Jew even though he *became* the father of the Jews. Abram was 75 years old when God instituted the Abrahamic Covenant. (See Gen. 12:4.) He was 99 years old when he was circumcised. Paul, in his Letter to the Romans, uses this fact to show Abraham's unique position—father of the Jews and father of the believers in the Lord Jesus Christ.

"Cometh this blessedness then upon the circumcision only, or upon the uncircumcision also? for we say that faith was reckoned to Abraham for righteousness. How was it then reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision. And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also: And the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised" (Rom. 4:9-12).

The Bible teaches plainly that all believers of the Lord Jesus are children of Abraham. They are Abraham's spiritual seed. One of the heroes of modern missions to the Jews was John Wilkinson, the founder and director of the Mildmay Mission to the Jews of London, England. He was a Gentile believer in our Lord. In his book, *Israel My Glory* he writes:

All believers in Christ are thus by the authority of scripture Abraham's spiritual seed. But this does not imply that believers of Gentile origin are spiritual Israelites. One does not include the other; one excludes the other. No one but a converted natural Israelite is properly and scripturally a spiritual Israelite. The very fact that I, a believing Gentile, am a child of Abraham by faith, is the very reason why I am not a spiritual

Israelite. Israel was a name given by God to only one man—Jacob—whose children were children of Israel, and whose descendants were and are designated Israelites. The term Israelites legitimately applies to all the descendants of Jacob, and to none others. Are not believing Gentiles spiritual Israelites? No, certainly not. Why not, if they are children of Abraham? Are not the terms "spiritual seed of Abraham" and "spiritual Israelites" one and the same as to their meaning? They are not the same thing in themselves, though they both apply equally to all truly converted natural Israelites, they being spiritual Israelites and spiritual seed of Abraham also. Why are not believing Gentiles spiritual Israelites? Because Israel was a term applied to Jacob after he was circumcised, and is never applied to any but Jacob's circumcised descendants. Abraham became the father of believers—circumcised and uncircumcised—in a covenant of faith made with him years before he was circumcised; so that blessings flowing out of this covenant might reach all nations, whilst blessings affecting Israelites as such, would be confined to the elect nation. This teaching will become perfectly clear by a careful study of Romans IV and Galatians III.
(pp. 17, 18)

There are three passages which are frequently quoted to substantiate the "spiritual Israelites" and "spiritual Jew" misconception. Even a casual reading of these passages shows the shallowness of this interpretation. The first is John 1:47. "Behold an Israelite indeed, in whom is no guile!" This was our Lord's description of Nathanael. Nathanael was a Jew who was also a spiritual Israelite. We frequently describe a faithful servant of our Lord as a real Christian. Nathanael was a real Israelite in the highest sense of the word.

The second passage is Romans 2:28, 29: "For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh: But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God."

Paul is stating substantially about a Jew who is a Jew physically and spiritually. Many Jews have always prided themselves as being God's favored because of

According to their erroneous reasoning, the "spiritual Israel" — the Church — has superseded the national Israel. In other words, God's promises to Abraham were transferred to the Church. Extending their logic, one could come to a wrong conclusion; namely, that the land which once was called Palestine does not belong to Israel but instead belongs to the Church. Israel is, therefore, an usurper.

their national election. He thinks that his circumcision secures his salvation. This is not true. He must become an "Israelite indeed" like Nathanael, a "Jew inwardly" whose "circumcision is that of the heart."

The third reference is Galatians 6:15.
16: "For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature. And as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God."

Does the term "Israel of God" include believing Gentiles as well as believing Jews? I don't think so. In these words Paul prays for a blessing on believing Gentiles *and* beyond these, the Israel of God. The "Israel of God" evidently refers to some people other than believing Gentiles. It is my conviction that Paul's phrase "Israel of God" refers not only to believing Jews but that it includes unbelieving Jews also. Paul's prayer in Romans 10:1, "Brethren, my heart's desire and prayer to God for Israel is, that they might be saved," is absolutely consistent with this interpretation. A prayer from Paul for his own people included all Jews saved and unsaved. This should also be the prayer of every born-again Christian.

Faithfully yours in His service,

Daniel Fuchs

Dr. Daniel Fuchs



THE CHOSEN PEOPLE

May 1980,
 Pp. 1-2

WHAT IS THE BELIEVER'S RULE OF LIFE?

**Is the Believer Under the Law
As a Rule of Life and as a
Means of Sanctification?**



**Is the key to living the Christian life found
at Mount Sinai or at Mount Calvary?**

WHAT IS THE BELIEVER'S RULE OF LIFE?

What part and place does the law have in sanctification?

What is the believer's rule of life? By what rule should I live? How is the Christian life to be lived? What rule should I follow and what should be my focus? How should I walk as a believer? What is the key to living the Christian life? What must I do to live a life that is pleasing to God? How can I live a holy life? How can I walk down God's chosen path for me, the path of holiness and sanctification? *"For this is the will of God, even your sanctification"* (1 Thess. 4:3).

These are important questions and they have been answered in at least two different ways. Some insist that the believer's rule of life is the LAW. When they say "LAW" they are thinking especially of God's moral law as set forth in the Ten Commandments. How am I to live? Their answer would be this: "I am to live by God's law. I am to live by the Ten Commandments. This is my rule of life. The key to living the Christian life and the key to walking in holiness is to strive to obey God's holy law, especially the Ten Commandments, which the Lord Jesus summed up in two great commandments: to love God with all your heart and to love your neighbor as yourself. Compare Matthew 22:36-40.

This all sounds good, but the problem is simply this: The more we try to keep God's holy law, the more we fail. Even as regenerate believers we cannot, of ourselves, measure up to God's perfect standard of righteousness. The problem is not with the law because "the law is holy, and the commandment holy, and just, and good" (Romans 7:12). The problem is with the believer: "For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not" (Romans 7:18).

This is similar to the problem the Israelites had when they first were given God's holy law. Their response to the commandments was as follows: "All that the LORD hath spoken we will do." They were sincere in their desire to obey but as we know they failed miserably to keep God's commandments. They did not understand their own weakness:

This oral response of the people is commended by the LORD in Dt. 5:27-28: "They have well said all that they have spoken." Their subsequent history, however, shows that they had failed to realize their own spiritual and moral weakness and the infinite perfection of the divine law which they so easily were engaging themselves to obey. See God's lament in Dt. 5:29: "O that there were such an heart in them, that they would fear me, and keep all my commandments always."¹

Where does a person need to go to find God's rule for living the Christian life? Those of a legal persuasion would point the person to Mount Sinai, the place where Moses received the law from God. They would say, "Mount Sinai is where you need to go. Mount Sinai is where you will find the key to living the Christian life."

¹Note from the New Scofield Reference Bible given under Exodus 19:8.

This is a popular view among Bible believers. This is one of the major thrusts of what is called Reformed Theology.² Reformed, covenant theologians say that believers are under the law as a rule of life. To help you and guide you in living the Christian life they will send you directly to Mount Sinai.

It is to their credit that they do not do this when it comes to justification. When it comes to how a person is saved and how a person is justified, they will send you to Mount Calvary where the Saviour died for hell-deserving sinners. They will rightly point you to Jesus Christ and Him crucified as the sinner's only hope! Mount Sinai can never save a person, it can only condemn him. "By the law is the knowledge of sin" (Romans 3:20), and Mount Sinai serves a very useful purpose in showing a person his sin and showing him that he is condemned before a holy God. The law can never save: "Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified" (Galatians 2:16). The law can never justify. It can only show a person how UNJUST and UNRIGHTEOUS he really is. The law is God's MIRROR that shows a person his true condition.

THE REFORMED POSITION

When it comes to justification, those in the Reformed tradition would say, "Yes, the key to salvation is to go to Mount Calvary. Christ and Him crucified is the sinner's only plea." When it comes to the process of sanctification and how a believer can live a set apart and holy life, it is then that they will send a person back to Mount Sinai. This is illustrated in the following three quotes given by well known Reformed theologians:

"The Christian must never say farewell to the law. Thank God, we are no longer under it as a way of salvation; but we are to keep it, we are to honor it, we are to practice it in our daily life." --DR. MARTIN LLOYD-JONES

"Is the disciple to be above his Master, the servant superior to his Lord? Christ was 'made under the law' (Gal. 4:4), and lived in perfect submission thereto, and has left us an example that we should 'follow His steps' (1 Peter 2:21). Only by loving, fearing, and obeying the law, shall we be kept from sinning." --ARTHUR PINK³

"Genuine sanctification will show itself in habitual respect for God's law, and habitual effort to live in obedience to it as a rule of life. The Holy Spirit...will always lead him (the believer) to a spiritual use of the law in the pursuit of sanctification."
--J. C. RYLE⁴

²See our paper entitled The Dangers of Reformed Theology, available for 25¢ plus postage from the Middletown Bible Church.

³Cited in The Complete Green Letters (Zondervan), by Miles Stanford, p. 263.

⁴Ibid.

What are these men actually saying? Lloyd-Jones says that we are not under the law as a way of salvation but he implies that we are under it as a means of sanctification. The idea is this: "We don't need the law for salvation but we need it for daily living." He says we must never say farewell to the law. [Note that Paul says that the believer has become dead to the law by the body of Christ (Rom. 7:4) and that the believer has been delivered or released from the law, having died to that by which he was once bound (Rom. 7:6), whereas Lloyd-Jones says that we must never say farewell to the law.]

Arthur Pink, in the above quote, reveals his own misunderstanding of dispensational truth. We recognize that the Lord Jesus was under the law because He lived in the dispensation of the Mosaic law which did not end until His own death at Calvary. He was "made of a woman, made under the law" (Gal. 4:4). Because the Lord Jesus was under the law does not mean that Christians living in the present dispensation of grace are under the law. Indeed Paul declares the very opposite: "For sin shall not have dominion over you: for ye are not under the law, but under grace" (Romans 6:14). Pink also insists that the way a Christian can be kept from sinning is by loving, fearing and obeying the law. He thus brings the believer to Mount Sinai. Paul in Romans chapter 6 does not do this. Instead Paul brings the believer to Mount Calvary and sets forth the glorious fact of our identification with Christ in His death unto sin and in His resurrection unto life.

J.C.Ryle says that we are to make every effort to obey the law "as a rule of life." To him, the law has a "spiritual use" as a means of sanctification.⁵

THE DISPENSATIONAL POSITION

In contrast to Reformed theology is Dispensationalism. Dispensationalism says this: "To find the believer's rule of life you must go not to Mount Sinai, but to Mount Calvary. Mount Sinai is powerless to justify a person and Mount Sinai is also powerless to sanctify a person. The law is not the believer's rule of life. Something else is." The Scofield Bible states this position very clearly: "The test of the gospel is grace. If the message excludes grace, or mingles law with grace as the means of justification or sanctification, or denies the fact or guilt of sin which alone gives grace its occasion and opportunity, it is 'another' gospel, and the preacher of it is under the anathema of God."⁶

The early dispensationalists understood this well. Consider the following quotations given by pioneer dispensationalists:

I learn in the law that God abhorred stealing, but it is not because I am under the law that I do not steal. All the Word of God is mine, and written for my instruction; yet for all that I am not under law, but a Christian who has died with Christ on the Cross, and am not in the flesh, to which the law applied. I have died to the law by the body of Christ (Romans 7:4). --JOHN DARBY⁷

⁵We are not saying that Reformed men never point believers to Mount Calvary when it comes to holy living and sanctification. The cross is prominent in much of their teaching on sanctification, and for this we are thankful. When it comes to sanctification as well as justification let us join Paul in saying, "For I determined not to know any thing among you, save Jesus Christ, and him crucified" (1 Cor. 2:2).

⁶This is the note in the Scofield Reference Bible under Galatians 1:6.

⁷Cited by Miles Stanford (840 Vindicator Dr., #111, Colorado Springs, CO 80919), in the paper entitled, "Arminius, To Calvin, To Paul--Man, Law, or Christ-Centered?"

Some good men who in grievous error would impose the law as a rule of life for the Christian mean very well by it but the whole principle is false because the law, instead of being a rule of life, is necessarily a rule of death to one who has sin in his nature. Far from a delivering power, it can only condemn such; far from being a means of holiness, it is, in fact, the strength of sin (1 Cor. 15:56). --WILLIAM KELLY⁸

We are fully convinced that a superstructure of true, practical holiness can never be erected on a legal basis; and hence it is that we press 1 Cor 1:30, upon the attention of our readers. It is to be feared that many who have, in some measure, abandoned the legal ground, in the matter of "righteousness," are yet lingering thereon for "sanctification." We believe this to be the mistake of thousands, and we are most anxious to see it corrected....It is evident that a sinner cannot be justified by the works of the law; and it is equally evident that the law is not the rule of the believer's life....As to the believer's rule of life, the apostle does not say, To me to live is the law; but, "To me to live is Christ" (Phil. 1:21). Christ is our rule, our model, our touchstone, our all....We receive the Ten Commandments as part of the canon of inspiration; and moreover, we believe that the law remains in full force to rule and curse a man as long as he liveth. Let a sinner only try to get life by it, and see where it will put him; and let a believer only shape his way according to it, and see what it will make of him. We are fully convinced that if a man is walking according to the spirit of the gospel, he will not commit murder nor steal; but we are also convinced that a man, confining himself to the standard of the law of Moses would fall very short of the spirit of the gospel.

--C.H. MACKINTOSH⁹

Most of us have been reared and now live under the influence of Galatianism. Protestant theology is for the most part thoroughly Galatianized, in that neither the law or grace is given its distinct and separate place as in the counsels of God, but they are mingled together in one incoherent system. The law is no longer, as in the divine intent, a ministration of death (2 Cor. 3:7), of cursing (Gal. 3:10), or conviction (Rom. 3:19), because we are taught that we must try to keep it, and that by divine help we may. Nor does grace, on the other hand, bring us blessed deliverance from the dominion of sin, for we are kept under the law as a rule of life despite the plain declaration of Romans 6:14. --C.I. SCOFIELD¹⁰

When the sinner is justified by faith, does he need the law to please God? Can obedience to the law produce in him the fruit of holiness unto God? What is the relation of the justified believer to the law? Is he still under the dominion of the law or is he also delivered from the law and its bondage? These questions are answered in this chapter [Romans 7]. "Wherefore, my brethren, ye also are become dead to the

⁸Cited in The Complete Green Letters (Zondervan), by Miles Stanford (p. 265).

⁹The Mackintosh Treasury--Miscellaneous Writings by CHM, p. 628, 653-654.

¹⁰Cited in The Complete Green Letters (Zondervan), by Miles Stanford (p. 265).

law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God....But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter" (Romans 7:4,6). --ARNO C. GAEBELEIN¹¹

Believers today are not under law, either as a means of justification or as a rule of law, but are justified by grace and are called upon to walk in grace....Primarily here [in Romans 7:14-25] we have a believing Jew struggling to obtain holiness by using the law as a rule of life and resolutely attempting to compel his old nature to be subject to it. In Christendom now the average Gentile believer goes through the same experience; for legality is commonly taught almost everywhere. Therefore when one is converted it is but natural to reason that now one has been born of God it is only a matter of determination and persistent endeavor to subject oneself to the law, and one will achieve a life of holiness. And God Himself permits the test to be made in order that His people may learn experimentally that the flesh in the believer is no better than the flesh in an unbeliever. When he ceases from self-effort he finds deliverance through the Spirit by occupation with the risen Christ. --H.A. IRONSIDE¹²

The Word of God condemns unsparingly all attempts to put the Christian believer 'under the law.' The Holy Spirit through the Apostle Paul gave to the church the book of Galatians for the very purpose of dealing with this heresy. Read this epistle over and over, noting carefully the precise error with which the writer deals. It is not a total rejection of the gospel of God's grace and a turning back to total legalism. It is rather the error of saying that the Christian life, having begun by simple faith in Christ, must thereafter continue under the law or some part of it (Gal. 3:2-3). --ALVA McCLAIN¹³

IS THE BELIEVER UNDER THE LAW AS A RULE OF LIFE?

The Word of God declares plainly that the Christian believer is not "under the law." The New Testament declares this important truth four times: 1) Romans 6:14; 2) Romans 6:15; 3) Galatians 5:18; 4) 1 Corinthians 9:20 (see the NASB or the New Scofield Bible).

The preposition "under" (hupo) means "subject to the power of any person or thing, to be under the power of something, to be under the rule or sovereignty of something." An excellent illustration may be found in Matthew 8:9 where the Roman centurion says, "For I am a man under (hupo) authority, having soldiers under (hupo) me." Just as the centurion was absolutely under Roman military authority, both as to its laws and its penalties, so also were his soldiers under his

¹¹Gaebelein's Concise Commentary on the Whole Bible, p.907.

¹²The Continual Burnt Offering, see under September 18; and Romans, p. 89.

¹³This last quote by Alva J. McClain is taken from his book Law and Grace, p. 51-52. This book in its entirety is highly recommended. It is published by BMH Books, Winona Lake, IN 46590.

authority. To be under the law in the Biblical sense is to be under the law of God--the entire Mosaic legal system in its indivisible totality--subject to its commands and liable to its penalties.¹⁴

The Bible makes it clear that a person is not under the law as a way of salvation or justification. The law and the works of the law (trying to keep the law) can never justify (see Romans 3:20; Gal. 2:16; Acts 15:7-11; Acts 13:38-39; Romans 3:27-28). A man is saved by grace through faith apart from any works of the law.

The Bible also makes it very clear that a person is not under law as a rule of life. The law and the works of the law (trying to keep the law) can never SANCTIFY (produce holiness). The law is holy (Rom.7:12), and the law can convict us and condemn us (by revealing how unholy we are) but it cannot make us holy. Romans chapter 6 makes it clear that sanctification is not by the works of the law. Sanctification is by faith in the crucified and risen Christ and in the fact of our identification and union with Him. The book of Galatians (see especially Galatians 3:2-3) makes it very clear that sanctification is not by the works of the law.

In Romans 6:14 Paul declares that the believer is not "under the law but under grace." What did Paul mean by this? Was he saying that we are not under the law with respect to justification (the believer's right standing before God in Christ) or was he saying that we are not under the law with respect to sanctification (the believer's progress in holiness). Paul earlier in Romans made it clear that a person is not JUSTIFIED by the works of the law (Romans 3:20; 3:28). In Romans chapter 6 the subject is that of sanctification or holiness (see Romans 6:19,22), not justification (the subject of justification was dealt with previously in chapters 3-5). It is clear from Romans 6:14 that Paul is talking about being free from sin's dominion and power and authority, which is what sanctification is all about. We conclude then that Paul in Romans 6:14-15 set forth the great truth that the believer is not under the law as a rule of life and as a means of sanctification. The key to living the Christian life is not Mount Sinai, it is Mount Calvary. The emphasis of Romans 6 is upon Mount Calvary (and the believer's relationship to Mount Calvary in light of our identification with Christ and our position in Christ). To go back to Mount Sinai is to go back to bondage.

THE BELIEVER'S RULE OF LIFE--WHAT SAITH THE SCRIPTURES?

What is the believer's rule of life? By what rule should I live? How should I walk? How can I live a holy life that is set apart and dedicated to the service of Jesus Christ? Do I go to Mount Sinai or do I go to Mount Calvary?

Since we are seeking to find the rule of life for those living in this present dispensation, we must go to the New Testament epistles. The Christian's rule of life is not to be found in the Old Testament, nor is it to be found in the Gospels or in the Sermon on the Mount. The RULE for living the Christian life is to be found in the New Testament epistles. It is there that we must find our answer.

How did Paul live? What was his rule of life? Did he live by the works of the law? Did he find his rule of life at Mount Sinai? Notice what the great apostle says, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I LIVE BY THE FAITH OF THE SON OF GOD, who loved me, and gave himself for me"

¹⁴See Law and Grace by Alva McClain, pp. 41-43.

(Galatians 2:20). This is how Paul lived! He lived "by faith of (in) the Son of God." [Note that in Galatians 3:2 Paul contrasts faith with the works of the law.] Paul's life was centered upon the Person of Jesus Christ with Whom he had been co-crucified. The focus of Galatians 2:20 is upon Mount Calvary. The cross is central. Paul was able to live because he had died! He was able to live because Jesus Christ was HIS LIFE: "For to me to live is Christ" (Phil. 1:21) "For ye died, and your life is hidden with Christ in God...Christ, WHO IS OUR LIFE, shall appear, then shall ye also appear with him in glory" (Col. 3:3-4). Yes, JESUS CHRIST is the believer's rule of life!

There is one place in the New Testament where Paul specifically sets forth the believer's **RULE OF LIFE**. This passage is Galatians 6:14-16, "But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world. For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature. And as many as walk **ACCORDING TO THIS RULE**, peace be on them, and mercy, and upon the Israel of God."

What **RULE** is Paul speaking of in Galatians 6:14-16? It is obvious that Paul's focus is upon Mount Calvary, not Mount Sinai: "But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world" (verse 14). His focus is upon the cross. A comparison of Galatians 5:6 ["For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love"] and Galatians 6:15 ["For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature"] is helpful in seeing what the real issue is. Faith is the root and love is the fruit (Gal. 5:6) and love is the fulfilling of the law (Gal. 5:14; Rom. 13:9-10; compare Rom. 8:4). Love is not produced as the believer tries and struggles to keep God's moral law, the ten commandments. The more the believer tries to do this the more he fails (Romans 7:12-25). Love is produced by God the Holy Spirit as the believer walks in the Spirit (Gal. 5:16,22-23; Rom. 8:4). Thus we are to walk not according to any legal code, but according to **THE NEW CREATURE RULE** (Gal. 5:15-16). We are new creatures in Christ by the grace of God and totally apart from any works of the law (2 Cor. 5:17; Eph. 2:8-10; 4:24; Col. 3:10). By faith we are to reckon on the fact that we are new creatures in Jesus Christ, united with Him in a wondrous union, partaking in His death and partaking in His resurrection life. By faith we are to reckon upon what God has already accomplished at the cross (Romans 6). When it comes to the believer's sanctification, Mount Calvary is to be the central focus, not Mount Sinai.

Mount Sinai has never produced a new creature, a new man. It can only condemn the old man. Paul boasted only in Mount Calvary: "But God forbid that I should glory [boast], save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world" (Gal. 6:14).

Another key passage is Galatians 3:1-3 where Paul addresses the deadly problem of legalism: "O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you? This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith? Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh?" In verse one Paul reminds the Galatians that Mount Calvary had been the focus of the true gospel preaching which they had received: "...before whose eyes Jesus Christ hath been evidently set forth, crucified among you." The problem was that false teachers had come in trying to get the Galatians to focus upon Mount Sinai with respect to sanctification. Paul reminds them that the Christian life began when they received the Spirit, not by the works of the law, but by the hearing of faith. Progress in the Christian life must come the same way.

In Colossians 2:6 we learn that the Christian life is to CONTINUE the same way it COMMENCED. Just as we received Christ by faith (apart from the works of the law), so we are to walk and live by faith (apart from the works of the law). The problem with the Galatians was that they COMMENCED the Christian life in one way and then they tried to CONTINUE the Christian life in an entirely different way: "This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith? Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh?" (Gal. 3:2-3). They began their Christian life at Mount Calvary and they tried to continue their Christian life at Mount Sinai. This will never work. This is totally contrary to THE NEW CREATURE RULE!

I DIED TO THE LAW
I AM MARRIED TO ANOTHER!

The believer's relationship to the law is made very clear in Romans 7:1-6. The believer is delivered and released from the law, HAVING DIED TO IT. Romans chapter 6 makes it clear that the believer, because of his identification with Christ, has DIED TO SIN. Romans chapter 7 makes it clear that the believer, because of his identification with Christ, has DIED TO THE LAW. Notice that the result of this is not LAWLESSNESS but FRUITFULNESS: "Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to ANOTHER, even to HIM who is raised from the dead [our Lord Jesus Christ], that we should bring forth FRUIT unto God" (Romans 7:4).

Watchman Nee beautifully explains the illustration Paul uses in Romans 7:

Notice first that in the picture by which, in Romans 7:1-4, Paul illustrates our deliverance from the Law, there is only one woman, while there are two husbands. The woman is in a very difficult position, for she can only be wife of one of the two, and unfortunately she is married to the less desirable one. Let us make no mistake, the man to whom she is married is a good man; but the trouble lies here, that the husband and wife are totally unsuited to one another. He is a most particular man, accurate to a degree; she on the other hand is decidedly easy-going. With him all is definite and precise; with her all is casual and haphazard. He wants everything just so, while she takes things as they come. How could there be happiness in such a home?

And then that husband is so exacting! He is always making demands upon her. And yet one cannot find fault with him, for as a husband he has a right to expect something of his wife; and besides, all his demands are perfectly legitimate. There is nothing wrong with the man and nothing wrong with his demands; the trouble is that he has the wrong kind of wife to carry them out. The two cannot get on at all; theirs are utterly incompatible natures. Thus the poor woman is in great distress. She is fully aware that she often makes mistakes, but living with such a husband it seems as though EVERYTHING she says and does is wrong! What hope is there for her? If only she were married to that other Man all would be well. He is no less exacting than her husband, but He also helps much. She would fain marry Him, but her husband is still alive. What can she do? She is "bound by law to the husband" and unless he dies she cannot legitimately marry that other Man.

The first husband is the Law; the second husband is Christ; and you are the woman. The law requires much, but offers no help in the carrying out of its requirements. The

Lord Jesus requires just as much, yea more, but what He requires from us He Himself carries out in us. The law makes demands and leaves us helpless to fulfill them; Christ makes demands, but He Himself fulfills in us the very demands He makes. Little wonder that the woman desires to be freed from the first husband that she may marry that other Man! But her only hope of release is through the death of her first husband, and he holds on to life most tenaciously. Indeed there is not the least prospect of his passing away (see Matthew 5:18).

The law is going to continue for all eternity. If the Law will never pass away, then how can I ever be united to Christ? How can I marry a second husband if my first husband resolutely refuses to die? There is only one way out. If HE will not die, I can die, and if I die the marriage relationship is dissolved. And that is exactly God's way of deliverance from the Law. The most important point to note in this section of Romans 7 is the transition from verse 3 to verse 4. Verses 1 to 3 show that the husband should die, but in verse 4 we see that in fact it is the woman who dies. The Law does not pass away, but I pass away, and by death I am freed from the Law.¹⁵

The great fact of SUBSTITUTION is that Christ died for me. The great fact of IDENTIFICATION is that I died with Christ. When Christ died, I died! I died to sin (Romans 6) and I died to the law (Romans 7). But if I died, how can I be married to Another? In Christ's death I died, but in Christ's resurrection I live (compare Galatians 2:20--"I am crucified...nevertheless I live"). Through Christ's death on the cross and my identification with that death, I died to the law: "Wherefore, my brethren, ye also are become dead [have died] to the law by the body of Christ; that ye should be married to Another, even to Him who is raised from the dead, that we should bring forth fruit unto God" (Romans 7:4).

A LOVE RELATIONSHIP NOT A LEGAL RELATIONSHIP

The believer is married to Christ. It is a LOVE RELATIONSHIP not a LAW (LEGAL) RELATIONSHIP. This love relationship involves being joined to Christ and in vital union with Him. This is what Christianity is all about. Christianity is not a RELIGION, it is a RELATIONSHIP to a Person, the Son of God (John 17:3). It is not doing something but it is knowing Someone (John 17:3; 1 John 2:3-4). It is not a set of rules and it is not a system of morality (though rules and morality are involved). It is not a legal system of "THOU SHALT" and "THOU SHALT NOT." In its essence it is a unique and intimate and personal relationship with the only true God and Jesus Christ whom He has sent.

Many in our day have lost sight of this precious truth. For many the Christian life has degenerated into another legalistic religious system. It is common for people to get wrapped up in rules and regulations and requirements and duties. One could think that the Christian life is reading the Bible and praying and witnessing and memorizing Scripture and doing certain things and not doing certain other things. We know how a Christian ought to live. We know how a Christian ought to act and speak and think. We know the kinds of things a Christian ought to do and we know the kinds of things a Christian ought not to do, and without realizing it the Christian life has lost the very thing that makes it different from every other religion or religious system. We have missed the whole point.

¹⁵Watchman Nee, *The Normal Christian Life*, pages 107-109 (Chapter 9).

To emphasize this, let us see what the Bible does not say:

- 1) Philippians 1:21--For to me to live is reading my Bible, memorizing Scripture, praying at least 15 minutes daily and witnessing at every opportunity.
- 2) Philippians 3:8--I count all things but loss for the excellency of trying to guard my tongue, trying to overcome my bad habits and trying to have my daily devotions.
- 3) Philippians 3:10--That I may do this and avoid doing that and that I may force myself to witness and avoid every appearance of evil.
- 4) Revelation 2:4--Nevertheless I have somewhat against thee, because thou hast left thy daily Bible reading schedule and thou hast broken thy New Year's resolutions and thou hast failed to keep the 10 Commandments.
- 5) 2 Corinthians 5:9--Wherefore we labour (we are ambitious), that, whether present or absent, we may watch our temper, keep following our strict diet, memorize verses, get enough rest, and not watch too many bad television shows.

What do these verses really say? In the above verses the emphasis is upon KNOWING and LOVING and PLEASING a PERSON, even the Lord Jesus Christ. Read carefully Colossians 1:9-12. Notice the emphasis of this great prayer: to know His will (v.9), to walk with Him (v.10), to please Him (v.10), to increase in my knowledge of Him (v.10), to be strengthened by Him (v.11), to be joyful in Him (v.11), to be joyful in Him (v.11), to thank Him (v.12)!

Consider again the illustration of the marriage relationship. There are many things the husband must do and there are many things the husband must not do. There are duties he must carry out, responsibilities he must meet and obligations he must perform. But why does he do all these things? It is because he has decided to love a person--namely his wife. The wife does many things as well. She prepares meals, washes the dishes, cleans the floor, vacuums the rugs, washes the clothes, etc. Why does she do all these things? Is it because her husband has given her a long list of "THOU SHALT's" and "THOU SHALT NOT's"? Hopefully this is not the reason. She is doing these things because she is responding to the love of her husband. The marriage relationship is based on love, not law.

What then is the Christian life all about? The Christian life is simply knowing a Person, loving Him, seeking to please Him, walking with Him, honoring Him, obeying Him, thanking Him, rejoicing in Him, delighting in Him, trusting in Him, growing in Him, talking to Him, talking to others about Him, abiding in Him, learning of Him, learning from Him, sitting at His feet and enjoying His presence. Note the emphasis on Him (on a PERSON).

As we go through each day, are we walking with a Person and enjoying Him or are we following a religious, ritualistic, legalistic routine? If we really have that unique, intimate, personal LOVE RELATIONSHIP with the Lord Jesus Christ, then this will change everything we do. This will change PRAYER because PRAYER is talking to the Person I love. This will change BIBLE STUDY because I want to get to know this Person better. This will change WITNESSING because I want to introduce others to this wonderful Person. I want others to know the Christ that I know.

Are we walking with a Person or are we working at a religion? "Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to Another, even to him who is raised from the dead, that we should bring forth fruit unto God" (Romans 7:4). In light of John 17:3, can we each say from our hearts: "I know this Person as my Saviour, as my Lord, as my Friend, as my Sovereign Master, as my Helper, as my Shepherd, as my ever-present Companion, as my Advocate, as my Comforter...(so many more things could be said)."

LAWLESSNESS?

There are many who wrongly think that if a person is not "under the law" then he will be **LAWLESS**. A right relationship to Jesus Christ will not result in lawlessness, but rather fruitfulness (Rom. 7:4). Indeed, a right relationship to Jesus Christ is the **only possible way** that the righteous requirements of the law will be fulfilled: "That the righteousness [righteous requirements] of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit" (Rom. 8:4). "But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, Meekness, temperance: **against such there is no law**" (Gal. 5:22-23). Notice carefully that Romans 8:4 does not say "by us" but "in us." The key to fulfilling the law is **LOVE** (Rom. 13:8-10 and Gal. 5:14). The key to having **LOVE** is a Spirit-filled walk (Gal. 5:13-23 and Rom. 8:4). In and of myself I am totally unable to fulfill God's righteous requirements: "For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but **how to perform that which is good I find not**" (Rom. 7:18). I, in and of myself, utterly fail. **CHRIST IN ME** (Gal. 2:20) never fails!

Those who try to put themselves and others under law do not keep the law: "For neither they themselves who are circumcised keep the law; but desire to have you circumcised, that they may glory in your flesh" (Gal. 6:13). "Now therefore why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear?" (Acts 15:10). Those who walk by faith according to the **NEW CREATURE RULE** of **GRACE** actually fulfill the law (see Romans 8:4; 13:8; Gal. 5:14,22-23). In our justification we did not receive the righteousness of God by the works of the law (Rom. 3:21-22); so also in the Christian life we do not fulfill the righteousness of God's law by the works of the law. The way to fulfill the law is not by trying to keep the law. It is God's working in me that counts (Heb. 13:21; Phil. 3:13). It is not the production of the flesh but it is the fruit of the Spirit.

SANCTIFICATION BY GRACE!

The watchword of the Reformation was, "THE JUST SHALL LIVE BY FAITH." When it comes to sanctification, however, the slogan of Reformed Theology is this: **THE JUST SHALL LIVE BY THE LAW!** Some might even say, "We live by law and grace." But as soon as you add law to grace you have destroyed grace (Rom. 11:6). The entire area of the believer's identification with the Lord Jesus in His death and resurrection and ascension is often misunderstood and neglected by Reformed men. Reformed theologians rarely set forth the **NEW CREATURE RULE** in their writings. Examine what they write. Little is said about the great identification truths in Romans chapter 6. Little is said about the believer's glorious **POSITION** in the risen and ascended and seated Christ (2 Cor. 5:17; Col. 3:1-4; Eph. 2:5-7; etc.). More needs to be said about the importance of **RECKONING** (Rom. 6:11)--counting on God's facts by faith.

Sanctification, like salvation, is by grace through faith and not by the works of the law. It is based on the finished work of Christ (Romans 6), not on man's feeble law-keeping efforts. The Christian life is to **CONTINUE** as it **COMMENCED** (Col. 2:6; Gal. 3:1-3). Paul teaches that those

who are under the law are under the dominion of sin (Rom. 6:14). This is because the flesh cannot keep God's holy law (Rom. 8:7). Grace living is not lawless living (Tit. 2:11-12; Rom. 6:1-2,15; Eph. 2:10). Only when God's grace is given its rightful place in the Christian life can we appreciate the words in the hymn by Philip Bliss: "FREE FROM THE LAW--O HAPPY CONDITION."

Today some of the most popular "Christian counseling" books seek solutions by subtly putting believers under the law rather than putting them under the principles of grace.¹⁶ Whether knowingly or unknowingly, the central focus is on Mount Sinai instead of Mount Calvary. Miles Stanford has offered this strong statement: "(Reformed) Calvinism emerged from the dark ages, but is still in the twilight--half in the shadow of the law, half in the light of the Saviour. It has a fleshly affinity for fetters, hence it is the life of the hang-dog heart, the wretchedness of Romans Seven."

The thrust of Paul's epistles is to first show the believer what God has done in His grace. The exhortations and commands are generally found toward the end of the epistles and are based upon what God has graciously done. The believer is to count on the facts of what God has done and by faith live accordingly. The emphasis is not "do and thou shalt be blessed" (the legal formula) but it is this: "You have been blessed with every spiritual blessing in Christ Jesus (Eph. 1:3)...therefore walk accordingly (Eph. 4:1)." How does God's grace teach us to live (compare Tit. 2:11-12)? One of many examples that could be cited is Ephesians 5:8--"For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light." First Paul tells the Ephesians WHO THEY ARE (by the grace of God, not because of their keeping of the law), and then he tells them HOW TO WALK! "Since you are children of light, walk as children of light! BE WHAT YOU ARE! By faith, count on the fact of who you are and walk accordingly! See yourself in the Lord Jesus Christ."¹⁷ The great exhortation is that we should walk as new creatures (Gal. 5:15-16) because that is WHO WE ARE! God's peace and victory will be upon all those who walk according to this NEW CREATURE RULE (Gal. 6:16), based upon the FINISHED WORK OF CHRIST ON THE CROSS (Gal. 6:14)!

ROMANS 7 AND THE NORMAL CHRISTIAN LIFE

Most men who are influenced by Reformed theology insist that Romans 7:14-25 is to be the normal experience of the Christian. The believer is not to leave Romans 7 to get into Romans 8, but the believer is to stay in Romans 7 throughout his Christian experience. These verses describe the conflict of the two natures in the child of God. Thus those of the Reformed tradition say that Romans 7 describes the normal, God-intended experience of a saved person as long as he is in the body.¹⁸ Indeed, according to A.W. Pink, there is no present deliverance from the carnal nature by the power of the Holy Spirit.¹⁹

¹⁶See our review of the booklet, Godliness Through Discipline, by Jay Adams.

¹⁷See our paper entitled 215 Things That Are True of Me Now That I am Saved.

¹⁸John MacArthur, Jr., for example, in his book Faith Works, presents the view that Romans 7 ought to be the normal experience of a mature believer and that the Christian should never get out of Romans 7. See pages 131-138.

¹⁹Pink wrote this in a tract entitled "The Christian in Romans 7." He was referring to Romans 7:24 where Paul cries, "Who shall deliver me from the body of this death?" Pink insists that there is no present deliverance, but that deliverance will come only at the time of "the redemption of the body." If Pink had only read 3 verses further he would have seen that

Before being critical of the above view, we must recognize that there is much truth to it. It is true that in the believer there will be a conflict and struggle between the two natures as long as he is in this body (Gal. 5:17). The sin nature will never be eradicated or uprooted.²⁰ We would fully agree with Reformed men that the more we mature in the faith the more we should be conscious of our own sinfulness and wretchedness (v.18,24). The more we grow in the Lord the more we should come to know "the plague of (our) own heart" (1 Kings 8:38) and our own depravity. Also we should always be painfully aware of our complete helplessness and inability to do what is right in and of ourselves. We do not have the power to perform that which is good (v.18). Without Christ we can do nothing (John 15:5), and this shall ever be true. We should always stay in Romans 7 in the sense of knowing our sinfulness and helplessness and our moment by moment need of a Deliverer who is Christ Jesus.

What is there about Romans 7 which is not the God-intended Christian experience? Romans 7 describes a believer who contrary to his own will fails to do what is good and instead does the evil (v.19). This may be a common experience of believers, but certainly we dare not say that God intends believers to do evil and to be overcome by the old nature. This would be contrary to all of the Scriptures which teach that the believer is responsible not only to will the will of God but also to DO IT (Phil. 2:13; Heb. 13:21; 1 John 3:22). Certainly the normal Christian life which God intends us to have is not one of failure and defeat and frustration.

The purpose of Romans 7 is to teach that sanctification does not come by the law. The law is HOLY (Rom. 7:12) but **the law cannot make us holy**. Deliverance does not come by the law, it comes by Jesus Christ. When it comes to sanctifying the believer, the law utterly fails to do the job. Romans 7 brings us to the point where we cry out, "I CAN'T!" but Romans 8 gives the victory cry, "GOD CAN!" I can't keep the law (Rom. 7:22-24) but the law can be fulfilled in me by the power of God (Rom. 8:4). Technically it is not that the believer leaves Romans 7 to get to Romans 8. It is perhaps better to say that Romans 7 gets the believer to Romans 8. Romans 7 teaches us valuable lessons about ourselves—about our helplessness and sinfulness and inability to please God in spite of our righteous desires. May we never forget these lessons.

Many Reformed men agree with A.W. Pink that there is no present deliverance from the carnal nature by the power of the Holy Spirit. They point to the future tense in Romans 7:24 ("who shall deliver me") as indicating that this deliverance shall not be realized until "the redemption of the body" or until believers are glorified. This would mean that believers would all their lifetime be in bondage to their carnal natures. This is not what the text says. Paul's desperate cry in Romans 7:23-24 is answered in Romans 8:2. Is there deliverance from the law of sin and death? Indeed there is, "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death" (Rom. 8:2). Pink and others say that such a deliverance is future. Paul says that it has already been accomplished! Believers need to claim it by faith.

there is deliverance from the law of sin and death even in this life (see Rom. 8:2).

²⁰John MacArthur Jr. denies that the believer possesses an old sinful nature. He teaches that the believer has but one nature, the new nature in Christ. How then does he explain sin in the believer? Sin must have a source. MacArthur teaches that although the sin nature is gone, some left-over remnants of sin have somehow survived. In his book Faith Works he speaks of "surviving sin" (p. 135) and "the remnants of sin" (p. 135) and "this residual fallenness" (p. 134) and "the vestiges of sinful flesh" (p. 116). "We are, in short, new creations—holy and redeemed but wrapped in grave clothes of unredeemed flesh" (p.117). See our paper on MacArthur's one nature teachings.

The God-intended Christian life is not the life of doing the evil which I hate and failing to do the good that I want to do (Romans 7:19). The God-intended Christian life is not a life of captivity and bondage to the law of sin and death (Romans 7:23). Christ came to set us free (John 8:31-36)! It is not God's desire that we should live in perpetual defeat and failure and frustration days without end. No, the God-intended Christian life is set forth in many passages including these: Colossians 1:10-12; 1 John 3:18,22; Eph. 4:1-3; Phil. 4:1-9; 1 Cor. 15:10; Gal. 2:20; 5:22-23; etc. May we so walk and live.²¹

"RUN, JOHN, RUN! THE LAW COMMANDS!
BUT GIVES ME NEITHER FEET NOR HANDS.
FAR GRANDER NEWS THE GOSPEL (GRACE) BRINGS:
IT BIDS ME FLY AND GIVES ME WINGS!" --John Bunyan

Too many believers are trying to run without feet and hands (Romans 7). By the power and grace of God may we soar (Romans 8)! Using this illustration, the believer in Romans 7 is saying, "I want to run but I have no feet and no hands. I CAN'T DO IT! How to run I find not! No matter how hard I try, I fail! Who shall deliver me from this immobile condition?" This is not the God-intended Christian experience. The God-intended Christian experience is that we SOAR with the wings that God has provided! Compare Isaiah 40:31--"they shall mount up with wings like eagles."

QUESTIONS FOR THOSE WHO WOULD PUT US UNDER BONDAGE

Here are some questions for those who would try to make the LAW the believer's rule of life:

If the law is a "MINISTRATION OF DEATH" (2 Cor. 3:6-9) than how can it be the believer's rule of life? If the law has been "done away" (2 Cor. 3:11) and "abolished" (2 Cor. 3:13; Eph. 2:15) and disannulled (Heb. 7:18-19) and "taken away" (Heb. 10:9 and compare Heb. 8:6-13), then how can a believer be under the law as a rule of life?

Why do you accuse those who teach that the believer is not under the law of promoting LAWLESSNESS and antinomianism? Does not Paul teach that God's grace teaches us the very opposite? "For the grace of God that bringeth salvation hath appeared to all men, Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world" (Tit. 2:11-12). Was not Paul, the champion of the doctrine of grace, also falsely accused of teaching a doctrine that would promote lawlessness? See for example, Romans 6:14-15.

How can you place the believer under the law when the New Testament in at least four places declares that the believer is not under the law? See Romans 6:14; Romans 6:15; Galatians 5:18 and 1 Corinthians 9:20 (NASB). If the law is "the strength of sin" (see 1 Cor. 15:56), how can it be the believer's rule of life? If the believer has died to the law and has been delivered and released from the law (Rom. 7:1-6), then how can the believer be under it as a rule of life?

²¹For more detail on Paul's teaching on Romans 7, see our verse by verse study on the book of Romans.

Why did Paul give credit for the success of his Christian life to the grace of God instead of to the law of God (1 Cor. 15:10)? Why did he say, "I live by the faith of the Son of God" (Gal. 2:20) instead of saying "I live by the ten commandments"?

If the law cannot justify us, why should we think that it can sanctify us? If we were saved by the hearing of faith and not by the works of the law, then should not progress in the Christian life be made in the same way (see Gal. 3:2-3)? If we were saved at Mount Calvary, why should we abandon Mount Calvary and go to Mount Sinai for sanctification?

IS NOT THE BELIEVER UNDER OBLIGATION TO KEEP CHRIST'S COMMANDS?

"And hereby we do know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him" (1 John 2:3-4). "If ye love me, keep my commandments" (John 14:15). Yes, commandment keeping is essential!

The believer living under grace whose focus is on Mount Calvary must keep God's commands. Obedience to the Word of God is essential in each and every dispensation. The key question is this: what commands are we to obey? What commandments has Christ given to believers living in this present dispensation of grace? Here are some examples:

"And now, little children, ABIDE IN HIM; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming" (1 John 2:28).

"And be not drunk with wine, wherein is excess; but BE FILLED WITH THE SPIRIT" (Ephesians 5:18).

"This I say then, WALK IN THE SPIRIT, and ye shall not fulfil the lust of the flesh" (Galatians 5:16).

"Likewise RECKON YE ALSO YOURSELVES TO BE DEAD INDEED UNTO SIN, but alive unto God through Jesus Christ our Lord" (Romans 6:11).

"Neither yield ye your members as instruments of unrighteousness unto sin: but YIELD YOURSELVES UNTO GOD, AS THOSE THAT ARE ALIVE FROM THE DEAD, and your members as instruments of righteousness unto God" (Rom. 6:13).

"As ye have therefore received Christ Jesus the Lord, SO WALK YE IN HIM" (Col. 2:6).

"I therefore, the prisoner of the Lord, beseech you that ye WALK WORTHY of the vocation [the believer's high, heavenly, holy CALLING] wherewith ye are called" (Eph. 4:1).

"And that ye PUT ON THE NEW MAN, which after God is created in righteousness and true holiness" (Eph. 4:24).

"For ye were sometimes darkness, but now are ye light in the Lord: WALK AS CHILDREN OF LIGHT" (Eph. 5:8).

"If ye then be risen with Christ, SEEK THOSE THINGS WHICH ARE ABOVE, where Christ sitteth on the right hand of God" (Col. 3:1).

"PUT ON therefore, AS THE ELECT OF GOD, HOLY AND BELOVED, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering" (Col. 3:12).

"Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us; and LET US RUN WITH PATIENCE THE RACE that is set before us, LOOKING UNTO JESUS the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God" (Heb. 12:1-2).

As believers living under grace we need to have our minds baptized and immersed in the EPISTLES, becoming more and more familiar with the great GRACE-ORIENTED COMMANDS that are found therein. Yes we are certainly to obey God's commands, but the commands which God has given to us are based upon the believer's glorious position in a crucified and risen Christ. These commands do not flow out of Mount Sinai, they flow out of Mount Calvary.

THE SERMON ON THE MOUNT IS NOT THE MAGNA CARTA FOR CHRISTIAN LIVING

We acknowledge that the Sermon on the Mount (Matthew chapters 5-7) is profitable for church age believers in many ways (2 Tim. 3:16-18), yet we must firmly insist that it is not church truth.²² Church truth is found in the "Upper Room Discourse" (John 13-17) and in the New Testament epistles. The Sermon on the Mount is legal in character and its purpose was condemnatory. Its primary message was for those living at the time when "the kingdom of heaven" was "at hand." The long-promised kingdom was imminent and the people needed to know that they fell far short of the spiritual requirements necessary for entrance into that kingdom. They were totally unfit and unqualified for the kingdom, lacking the kind of righteousness that was required. This sermon has nothing to do with the believer's exalted POSITION in the Lord Jesus Christ, the Head of the Church. In this sermon we do not find the believer's rule of life. It was a vital message given by our Lord to Jews who were told that the kingdom was at hand. It was not a message given to Christians.

IN CONCLUSION

W.J.Berry, in his preface to William Huntington's classic work on The Believer's Rule of Life, well summed up the problem:

²²The non-dispensationally minded John MacArthur, for example, teaches that the Sermon on the Mount not only applies to church-age believers, but "its primary message is for Christians" and must be considered "truth for today" (The Gospel According to Jesus, p. 27 footnote).

It is a divine fact that Christ has delivered absolutely, the "redeemed" from all bondage to, and consequences of all coded law with penalty. This truth was at first denied by the Pharisees and by some believing Jews. This denial of the truth might have prevailed, had not the issue been immediately settled forever by the apostles. The essentials of this work is recorded of the conference in Jerusalem (Acts 15:1-35); in Paul's correction of Peter; of the apostle's rebuking the Galatian Judaizers (Galatians); his exposition in the Roman epistle, and the final clarification in the letter to the Hebrews. But in spite of these clear declarations from heaven, certain men came into the churches and persisted in teaching the same coded laws of Moses. At the Council of Nicea, called by the Roman Emperor Constantine, his bishops began the first "system" of Judao-Christian coded laws, to be expanded through the dark ages by Popes and their hierarchy of bishops; then modified and continued by the Protestant Reformers,—thence in all Christendom to the present day....The issue is not a question of right and wrong doing, but of the relationship under which we serve. All under every coded law serve sin to condemnation; all who are freed from the law now serve as free sons to righteousness and true holiness (Romans 6:15-23).

William Kelly, an early pioneer dispensationalist, presented this Biblically balanced position: "There are vast numbers who think that the Lord Jesus, besides bringing pardon, is simply a means to strengthen them to keep the law. But this is sad and fundamental ignorance of Christianity. Is a believer then at liberty to break the law? God forbid! It is one thing to be a debtor to do the whole law, and another that God can make light of any breach of the law. Is there nothing possible between these two conditions--debt to the law and freedom to break it? Neither consists with a Christian. He who is free to do his own will is a lawless, wicked man. He who is under the law to do it, describes the proper condition of the Jew and nobody else. The Christian stands on entirely new ground. He is saved by grace and is called to walk in grace. The character of righteousness that God looks for in him is of another sort altogether; as it is said in Philippians, 'being filled with the fruits of righteousness'—not which are by the law, but 'by Jesus Christ unto the glory and praise of God' (Phil. 1:11)—by the Lord Jesus under grace and not under law. And this is not a question solely of justification. This has to do with the responsibility of the believer to do the will of God; and the Lord Jesus, not the law, is the measure and source of the Christian life and walk, which makes all the difference possible."

May our focus be upon the Lord Jesus Christ WHO IS OUR LIFE (Col. 3:1-4)! May we rest upon the FINISHED WORK of our Saviour, not only for justification for also for sanctification (Romans chapter 6)! May we glory and boast in Mount Calvary and what was accomplished there (Gal. 6:16)! May the righteousness of the law be fulfilled in us who walk not after the flesh but after the Spirit (Rom. 8:4)! May we not abandon the GRACE OF GOD and THE CROSS OF CHRIST! May our hearts and minds be saturated with the practical principles for Christian living which are found in the New Testament epistles! May the grace of God teach us that "denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world, looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us [when He died at Mount Calvary], that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." (Tit. 2:12-14)

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INTRODUCTION TO EPHESIANS**I. DESTINATION OF THE EPISTLE: Three views**

- A. Since all Greek manuscripts, with the exception of those notable ones, contain "in Ephesus" in 1:1, it is held by many that the letter was written to the Ephesian church which was established during Paul's third missionary journey (Acts 19). It also seems that such verses as 4:17 and 6:21-22 point to a specific church as being addressed by Paul.
- B. Another view is held that Paul intended this epistle to be an encyclical letter to the various unspecified churches in the province of Asia. This view is substantiated by the following facts:
1. "In Ephesus" is omitted by three key manuscripts: ALEPH, SINIATICUS and PAPHRI 46.
 2. Paul does not make reference to his visit at Ephesus in the letter.
 3. The epistle lacks any personal greeting.
 4. Paul does not deal with any specific problems relating to a local church.
- C. Since Paul's ministry in Ephesus was geared toward training others to carry the gospel out to those communities surrounding the city, Paul probably intended this letter to be read by both the church of Ephesus and the circuit of churches developed by the Ephesian church members. So, a third view would hold to a combination of the above two views; that is, Paul addressed the letter to the Ephesian church but structured the epistle so it could be read and circulated among all the neighboring churches.

II. CITY OF EPHESUS

- A. Location:
- B. Commerce:
- C. Arts and Sciences:
- D. Status:
- E. Religion and Magic:

III. CHURCH AT EPHESUS

- A. History: Acts 2:9
 Acts 18:18-21
 Acts 19
 Acts 20:17-38
 I Timothy 1:3
- B. Leadership: Aquila and Priscilla
- Apollos
- Paul

IV. PURPOSE OF THE EPISTLE

Nowhere in the letter is the purpose of Paul's writing clearly expressed, so such information should be gathered from the letter's contents. Paul

had just completed writing to the Colossians in a very forceful and negative tone, so it is very likely that he wanted to express in a very positive manner the calling and conduct of the church as the Body of Christ. Thus, Paul's purpose may be stated as being two-fold: (1) to present an exposition of the universal church in regard to its calling, composition, and purpose (chapters 1-3); and (2) to exhort the members of the universal church in regard to their walk before God and man (Chapters 4-6).

V. KEY IDEAS OF THE EPISTLE

A. Sovereign purpose of God in salvation (1:3-14)

B. Moral condition of the unsaved man (2:1-22)

C. Mystery of the church (3:1-21)

D. Distinctives of the Christian walk (4:1 - 6:9)

E. Spiritual armor of the Christian (6:10-20)

VI. THOUGHT QUESTIONS ON EPHESIANS

- A. Which of the views under I above seems best to fit the facts as you understand them?
- B. What do you consider to be the key verse of the epistle? Why?
- C. What does the Bible mean by election and God choosing believers before the foundation of the world?
- D. What is God's purpose in election?
- E. What is meant by predestination, adoption, acceptance, redemption, forgiveness, and dispensation?
- F. What significance do you infer from the three-fold repetition of "to the praise of the glory of His grace"?
- G. What is the "dispensation of the fullness of times"?
- H. How does 1:11 fit into the discussion of sovereignty and human will?
- I. What is the most accurate tense rendering of the verb "believed" in 1:13?
- J. For whom and for what does Paul characteristically pray in the prayers included in his letters?

- K. How can 1:19-23 be harmonized with the Roman Catholic teaching that their pope is the Vicar of Christ on earth?
- L. In the light of 2:1-3 what is the spiritual condition of the unsaved? Does any "spark of divinity" exist? Does he have any ability of his own to choose eternal life?
- M. What is the source from which man's hope and reality of salvation comes?
- N. Does God provide the grace and man provide the faith? If not, from what source does each come?
- O. What effect should the truth of 2:8-10 have upon the believer?
- P. On what basis has the enmity between Jew and Gentile been broken down? What is our mutual relationship now as fellow-believers?
- Q. In the light of the article by Thomas R. Edgar, explain what is a prophet as used in 2:20 and 4:11.
- R. Was the mystery of the church revealed in the O.T.? Where? Where was the truth of this mystery secreted? What is the three-fold effect, according to 3:6, of the revelation of this mystery? What is God's intent in revealing this truth through us?
- S. Is 3:15 speaking of a universal fatherhood of God and brotherhood of mankind? Why?
- T. What is the ultimate purpose that should be accomplished by a believer's life?
- U. What distinctions can you set forth between Ephesians 1-3 and 4-6? On what basis does Paul exhort the saints? In what spirit are believers to interact and live among one another?
- V. What are the unities that believers share and are to keep? What does the "one baptism" mean?
- W. Why do those who know the Greek of the N.T. tell us that "pastors and teachers" in 4:11 refer to a single gift?
- X. What is the purpose in the saints for which God has given gifts to believers and gifted believers to the church? What goals ought this purpose being fulfilled produce in the body?
- Y. What is the overall point of 4:17-32? What clarification of the KJV translation of verbs in 4:22, 23, 24 will make this passage more clear?
- Z. When sin does occur, how are we to deal with it?
- AA. What does it mean to "grieve not the Holy Spirit"? Contrast this with "quench not the Spirit" (I Thess. 5:19) and "walk in the Spirit" (Gal. 5:16).
- BB. According to 5:1 what is meant by being "followers of God"? What kind of life will this produce in us? What will it purge out of us?
- CC. What is the dynamic for the Christian life lived as God designs it to be lived? What chapter have we previously studied that majored on this truth? Is this normative Christian experience optional or imperative? What evidences will be clearly seen if you are Spirit controlled? What are the six relationships that are given as illustrations of how this normative experience will transform our lives? What is the key word for each of these as they evidence the reality of God's power at work in their lives?

- DD. What word can characterize 1:1-3:21? What word can characterize 4:1-6:9? What word can characterize 6:10-22?
- EE. Does a believer's power for living a victorious life lie in his old nature? In his new nature? In some other source?
- FF. Why do we need the whole armor of God? Of what does this armor consist? How do we obtain it? How is it made operative in our daily experience?
- GG. Why did Paul solicit prayer from the saints? What does this teach you in a practical way about leaders in God's work today?
- HH. In what ways do you find the close of the Ephesian letter to be atypical?

INTRODUCTION

1:1-2

I. THE WEALTH OF THE CHURCH

1:3-3:21

- A. The Plan of God 1:3-14
 - 1. The Father 1:3-6
 - 2. The Son 1:7-12
 - 3. The Spirit 1:13-14
- B. The Prayer For Illumination 1:15-23
 - 1. Hope of Calling 1:18
 - 2. Inheritance in Saints 1:18
 - 3. Greatness of Power 1:19
 - 4. Leadership of Christ 1:20-23
- C. The People of the Church 2:1-22
 - 1. Man Made New 2:1-10
 - a. What We Were 2:1-3
 - b. What We Now Are 2:4-6
 - c. What We Shall Be 2:7
 - d. How We Are Made New 2:8-10
 - 2. Gentiles and Jews Made One 2:11-22
- D. The Purpose of the Church 3:1-12
 - 1. Revelation of the Mystery 3:1-6
 - 2. Revelation of the Ministry 3:7-12
- E. The Prayer For Experience 3:13-21
 - 1. Strengthened With Might 3:16
 - 2. Christ Dwell in You 3:17
 - 3. Rooted and Grounded in Love 3:17
 - 4. Know the Love of Christ 3:18-19
 - 5. Doxology 3:20-21

II. THE WALK OF THE CHURCH

4:1-6:9

- A. Walk As Saints 4:1-5:21
 - 1. Walk in Unity 4:1-6
 - 2. Walk in Diversity 4:7-16
 - a. The Gifts of Christ 4:7-11
 - b. The Achievement of Unity 4:12-13
 - c. The Results of Unity 4:14-16
 - 3. Walk in Morality 4:17-32
 - a. How Not to Live 4:17-19
 - b. How to Live 4:20-32
 - 4. Walk in Love 5:1-17
 - a. As Children of Love 5:1-7
 - b. As Children of Light 5:8-14
 - c. As Children of Wisdom 5:15-17
 - 5. Walk in the Spirit 5:18-21
- B. Walk in Domestic Affairs 5:22-6:9
 - 1. Wives 5:22-24
 - 2. Husbands 5:25-33
 - 3. Children 6:1-3
 - 4. Parents 6:4
 - 5. Servants 6:5-8
 - 6. Masters 6:9

III. THE WARFARE OF THE CHURCH

6:10-20

- A. The Need for Armor 6:10-13
- B. The Nature of the Armor 6:14-17
- C. The Necessity of Prayer 6:18-20

CONCLUSION

- A. The Personal Matters 6:21-22
- B. The Benediction 6:23-24

THE WIFE'S ROLE IN MARRIAGE
(Eph. 5:18-33; I Cor. 11:1-3)

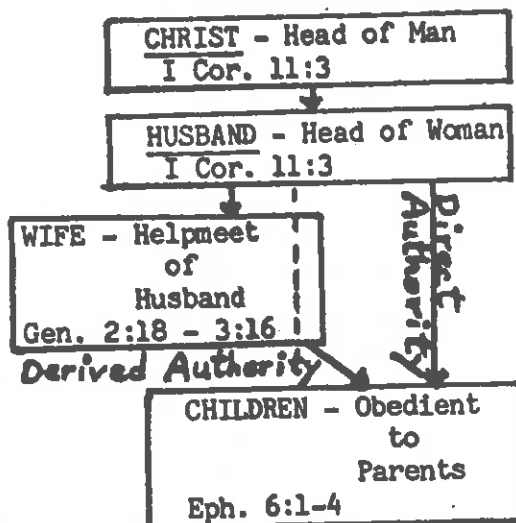
INTRO:

A. God speaks FIRST to the wives:
("Ladies First")

1. Pattern - Wives & then husbands
- Children & then fathers
- Servants & then masters
- Weaker & then stronger
2. Woman is the RESPONDER;
Man is the CONTROLLER.
3. ILLUSTRATION: Thermometer &
Thermostat.

B. Background for wife:

1. In Eden; Innocent
2. In the fall; SIN enters
3. In the curse; Gen. 3:16
Pain, Desire, Rule are sin's consequences.
4. New Testament: Eph. 5:22;
Col. 3:18; I Tim. 2:11;
Titus 2:5; I Peter 3:1
5. "Wife" = "WEAVER"; One who takes
the threads of life and makes a
fabric of joy and blessing in the
HOME."



I. THE EXHORTATION - Eph. 5:22a

A. The Exhortation Defined:

1. NOT "subjugated" or "enslaved" but "submit yourselves"
2. Military term = "To arrange yourself under acc. to rank"
= "To set in array under"
3. POSITION/Not potential - No sense of inferiority, but of God's ORDER!
- Used of Christ in Luke 2:51
4. In the 17th century, Pastor Byfield said of wives: "Nature made her a woman; election a wife; but only grace can make her subject"
5. Norman V. Williams: "In this commandment we have the DIVINE KEY to any woman's being a happy, faithful and successful wife." (The Christian Home, page 31)

B. The Exhortation Contrasted:

1. Contrasted with "OBEY" in Eph. 6:1,5
- Different word used for children and servants
- "Readiness to hearken"
- ILLUSTRATION: -As to the telephone bell; INSTANTANEOUS OBEDIENCE
- That's for children; NOT ASKED of the wife
2. Wife's response is a voluntary ranking of herself under her husband's authority

C. The Exhortation Related: (To Eph. 5:18-21)

1. Command: "BE FILLED" = "Be Controlled"
2. Evidences - INWARD (Speaking to yourselves; Singing - Eph. 5:19)
- UPWARD (Giving thanks - Eph. 5:20)
- OUTWARD (submitting yourself - Eph. 5:21)
3. Application of this touches EVERY INTER-PERSONAL RELATIONSHIP (Eph. 5:22-6:9)
4. Prov. 14:1

II. THE EXAMPLE - Eph. 5:22b

A. The Intention - "As unto the Lord"

1. CHRIST FIRST in our lives as pleasing to Him
I Cor. 10:31; Eph. 6:6; Col. 3:17
2. This is "AS IT IS FIT IN THE LORD" (Col. 3:18)
3. Any of us can respond with submission "as unto Christ"
4. Hodges - "Subjection terminates on HIM, and therefore it is religious, because determined by religious motives and directed towards the object of religious affections."

B. The Extention - To The Husband:

1. Husband is HEAD of the marriage - Someone has to be "in charge"
 - Two-headed would be a monstrosity
 - Not inferiority but "RANKING UNDER"
2. WHY this submitting?? - Not for intellectual reasons
 - Not for physical reasons
 - BUT for spiritual reasons
 - Submission to husband as evidence of submission to Christ
3. O. G. Wilson: "While the true wife clings and leans, she also helps and inspires."
4. The obedience is TO the Lord and THROUGH the husband.

C. The Recognition:

1. A wife voluntarily renounces claims on her life
 - NO LONGER "FREE"; voluntarily subjected herself
 - Women lose a measure of freedom when they marry
 - Some women never "see" this and so fail to submit
 - Their marriages never work out well
 - Not really hard to surrender freedom and choice to one you really love, really trust and really respect.
2. M.R. DeHaan: "PICK CAREFULLY the kind of man to whom you can voluntarily and cheerfully "rank yourself under" to his authority and leadership."

THREE RULES:

 - (1) Is he a true believer in the Lord Jesus Christ? If he doesn't pass the test, you have no right to go farther.
 - (2) Is he God's husband for me? Am I convinced that this is THE ONE, not who is my choice - but God's husband for me?
 - (3) Will he make a good father for my children and is this marriage in the will of God?
3. Submission "in everything"
 - Clearly a case of a woman and a man as "IN CHRIST" together
 - Easy to "submit" to a man with the love of Eph. 5:25 to you
 - If husband is unsaved (I Cor. 7:12-17; I Pet. 3:1-5)
 - There may well be demands that an UNSAVED or CARNAL man would make to which a GODLY WIFE could not submit:
 - **Immoral demands
 - **Illegal demands
 - **Contrary to the Word (Acts 5:29)
 - **SO, the recognition of submission is that a husband's authority and a wife's submission extends to every department, BUT is limited by the higher authority of God.

III. THE EXPLANATION - Eph. 5:23-24:

A. The Order of Creation:

1. Proper Order of rank & responsibility (Eph. 5:23; I Cor. 11:1-3)
2. ORDERLINESS is the issue
3. Objection on basis of Gal. 3:28 not valid
4. It may be that men do not understand women's problems, BUT GOD DOES.

B. The Order of the Church:

1. He is the HEAD: We are the BODY - Subject of Christ. INSEPARABLE UNION

C. The Order of the Christian Home:

1. Visible example for the world to see relationship between Christ and Church
2. It is noteworthy that God NEVER tells a husband to enforce obedience or to keep his wife in subjection.
3. Exhortation (5:24) is to the wife.
4. ILLUSTRATION: Ahab and his wife Jezebel
5. The Big Question: "WILL THIS WORK?"

"THE KEY TO HUSBANDLY SUCCESS"
(Eph. 5:25-33; Col. 3:17-19)

INTRO:**A. Definitions of a Husband:**

1. Master of the house; Joined in marriage to a wife
2. "THE BAND OF THE HOUSE" who keeps it all together

B. Difficulties of a Husband:

1. Training & preparation in other endeavors
2. Step in immediately in marriage, though often ill prepared
3. AFTERMATH--1 out of 3 marriages end in divorce
--1 out of 67 marriages of believers do too
--Many marriages are "warring camps"

C. Decisions in Becoming a Husband (M. R. DeHaan):

1. IS SHE A TRUE BELIEVER in the Lord Jesus Christ?? If she cannot pass this test, you have no right to go a single step farther.
2. IS SHE GOD'S WIFE FOR ME? Am I convinced that this is THE ONE, not who is my choice only, but who is God's wife for me?
3. WILL SHE MAKE A GOOD MOTHER for my children? Is this marriage in the will of God?
4. If a girl or woman flunks even one of these questions . . . STOP!!

D. Duty of a Husband: (LOVE)

1. Summed up in one word--"LOVE" (Eph. 5:25; Col. 3:19)
2. ILLUS--Responder/Controller; Thermometer/Thermostat
3. REMEMBER--"The most important thing about marriage isn't FINDING the ideal partner, but BEING the ideal partner."

I. THE PRECEPT (Eph. 5:25a):**A. The Standard:**

1. Term is AGAPE-love--Not eros (Passion, sensual love, lust)
--Not phileo (Affection, kindly concern)
--But DEEP, ABIDING, DIVINE & SELF-SACRIFICING LOVE
--This is God's command to husbands
2. Standard is HIGH!! God expects this from us as husbands
3. "The fine true love a man gives to his wife is the highest, best thing, under God, that he can do for his children that are under her care."

B. The Sustaining:

1. "Love" is in the present tense, so it is to be CONTINUOUS
2. Getting married doesn't guarantee happiness, any more than going into business guarantees profit. IT TAKES WORK
3. Marvin Brockett--"Troubles in marriage start when a man is so busy earning his salt, that he forgets his sugar."
4. Love is what you've been through together

C. The Subjection:

1. Woman was addressed first--Eph. 5:22--"Wives, submit yourselves . . ."
 --Weaker before the stronger
 --She is told to voluntarily rank herself under her husband
 --GOD NEVER tells the husband to tell her to submit
 --Husband is TO LOVE his wife
 --EACH has a command to obey.
2. Subjection of the woman--Commanded by God (Eph. 5:22)
 --Gained by the man's LOVE, not force or demand
 --Wife responds to husband in voluntary submission
 --The Christian wife who can trust her husband will gladly submit to his decisions.

II. THE PATTERN - Eph. 5:25b-33a:A. The MASTER'S LOVE for His BRIDE (Eph. 5:25b-27):

1. Love in the PAST--He died for the Church; Sacrificial giving
 --Husband is to learn of love from Christ's example
2. Love in the PRESENT--Christ's present, continuous cleansing thru HIS WORD
 --Message to the husband is that a wife needs the encouragement of a husband's "good word" CONTINUOUSLY
 --MEN gain satisfaction thru their careers
 --WOMEN gain satisfaction thru their husbands
 --Wife needs her husband's constant assurances that she is a part of his accomplishments
 --Husband needs to learn to EXPRESS HIS CARE for wife
3. Love in the FUTURE --Presentation in heaven of a perfect bride
 --Progress in purity & perfection expected
 --Husband both expects & helps; ENCOURAGEMENT

B. The MAN'S LOVE for His Body (Eph. 5:28-33a):

1. "So"--"In like manner"; As with Christ, so with husbands also
2. "LOVE"--6 usages (Twice in 5:25; Three in 5:28; One in 5:33)
 --That is THE KEY to husbandly success; "Love"
3. Principles--A man doesn't hate or hurt his own flesh
 --Rather, he is tender & gives it loving care
4. Question: "What does that have to do with the man/wife relationship?"
5. Answer: --EVERYTHING!!
 --Because in marriage a man ABANDONS (leaves) his father & mother and "shall be joined (glued)" to his wife
 --They "twain" shall become "ONE FLESH"
6. LOVE of and for the wife is the pattern for the husband
 --Not to BLAME the wife (Gen. 3:8-12)
 --Not to the wife
 --Not to be UNFORGIVING toward the wife (ILLUS--Hosea & Gomer)
 --W H Y this unmitigated love toward the wife??
 --Because she is PART OF ME, and we are "ONE"

C. The Two Patterns Reviewed:

1. The Master's love for the BRIDE
2. The Man's love for his BODY

III. THE PRODUCT - Eph. 5:33b**A. The Reverence:**

1. Exhortation to the wife and expectation from her toward her husband
2. "Reverence" is the same word we get "Phobia" from
 - "Fear" according to Revised Version
 - So, a wife's "phobia" should be to please her husband, to encourage him and to cooperate with him, for HE IS HER JOY.

B. The Result of the Man's Love:

1. Responder/Controller; Thermometer/Thermostat
2. What a Christian husband desires in the way of a happy, harmonious relationship with his wife, HE CAN GET if he follows GOD'S FORMULA
3. What's that??? - - "Husbands, love your wives . . ."

C. The Reflection of Christ's Relation to the Church:

1. Our passage states that human marriage is designed as an apt illustration of the intimacy & harmony of the relationship of Christ & His Bride, the Church (5:32)
2. Others will judge Christ and His Church by the HARMONY they see in our homes.
3. Word to the UNSAVED: --You can't give this kind of "agape" love
 - You can't have this kind of marriage
 - Your FIRST NEED is Jesus Christ as YOUR SAVIOR

CHILDREN, OBEY YOUR PARENTS

Eph. 6:1-3; Jer. 35:1-19; Eccles. 12:1; Prov. 6:20

I. THE DEPARTMENT OF CHILDREN - Eph. 6:1-3**A. The First Command - OBEDIENCE: (6:1)**

1. The RULE of obedience - "Be always obeying" (Present tense)
2. The REALM of obedience - "In the Lord"
3. The REASON for obedience - "For this is right"
 - Right in a natural sense
 - Right in a spiritual sense

B. The Second Command - HONORING: (6:2)

1. The RULE of honoring - "Be always honoring" (Present tense)
 - (Ex. 20:12; Matt. 15:4; 19:19; Mark 7:10; Eph. 6:2; Col. 3:20)
2. The REACH of honoring - BOTH father and mother
3. The REASON for this honoring - Commandment with PROMISE

C. The Consequences of Obedience and Honoring: (6:3)

1. Dual consequences - Spiritual and Physical
2. Prov. 10:27; Psa. 55:23b
3. THE PRINCIPLE IS ETERNAL!
4. Illustration in contrasts - Absalom/Jesus Christ

D. The Conflict Occasion:

1. QUESTION - "What if a parent asks a child to do something he knows is contrary to the Word of God?"
2. Basic QUESTIONS TO ASK YOURSELF
 - a) Have my attitudes been Christ-like to parents?
 - b) Have I scrupulously fulfilled my responsibilities?
 - c) Have I understood what my parents intend in this?

- d) Have I sought to find some alternative which will satisfy my parents and also not violate God's law?
- e) Have I appealed to them with Daniel's spirit? (See Daniel 1)
- f) Have I given God time to change their minds?

II. THE DEVELOPMENT OF CHILDREN

A. Areas of Development: (Luke 2:52 as seen in Jesus Christ)

1. "Increased in wisdom" - MENTAL
 2. "Increased . . . in stature" - PHYSICAL
 3. "Increased . . . in favor with . . . man" - SOCIAL
 4. "Increased . . . in favor with God" - SPIRITUAL
- Illustration - Timothy - II Tim. 1:5; 3:14-15
-Be sure YOU have made this decision!

B. Attestation to Development Spiritually:

1. What is there in your life to PROVE the reality of your Christian profession?
2. Questions to ask:
 - Do I evidence a changed life?
 - Do I desire to grow in God's grace?
 - Do I have an appetite for God's Word?
 - Do I have a concern for the lost?
 - Do I seek the fellowship of the saved?
 - Am I repelled by a world-oriented life?
 - Do I find Jesus precious to my heart?
3. Not perfection, but development!

C. Attitude Toward Development in Children:

1. Children are PEOPLE!
2. Children will have doubts and problems!
3. Development means DECISIONS.

CONCLUSION:

A. Four Great Truths for Children:

1. Obedience and honor must have a spiritual basis.
2. Obedience and honor are commanded.
3. Obedience and honor are related to God's system of order in the family.
4. Obedience and honor carries a promise.

B. Decision:

GOD'S DEPUTY FOR CHILD-REARING:

I. THE FATHER'S PRINCIPLE (Eph. 6:4):

- A. Personally: ("And ye fathers . . .")
- B. Negatively: (" . . . provoke not your children . . . ")
- C. Positively: (" . . . but bring them up in the nurture and admonition . . .")
- D. Eternally: (" . . . of the Lord.")

II. THE FATHER'S PROVISIONS:

- A. Materially: (I Tim. 5:8; II Cor. 12:14b)
 - B. Educationally: (Prov. 22:6; Isa. 38:18-19)
 - C. In Example: (Gen. 18:19; I Cor. 11:1)
 - D. In Discipline: (Prov. 13:24; 22:15; 29:15)
- "A good Father, finding his child on the wrong track, will provide switching facilities."

III. THE FATHER'S PRACTICES

- A. Begin Early: (Isa. 28:9-10; II Tim. 3:15)
- B. Be With Them: (II Tim. 2:2)
- C. Be Patient: (Eccles. 11:1; Psa. 18:35)
- D. Be Loving: (I John 3:11, 18; I Cor. 13:13)
- E. Be Disciplining: (Heb. 12:6-7; I Sam. 3:13-14)

CONCLUSIONS:

- A. The Progress of the Message:
- B. The Points of the Message:

THE LIMIT OF BIBLICAL SUBMISSION

by Rev. William Graybill

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William Graybill

Ephesians 5:24 tells us, "Now as the church submits to Christ, so also wives should submit to their husbands in everything."

The question is, are we to understand this submission "in everything" to be unqualified? Does the in everything mean absolutely everything? It is obvious that some Christians believe it does mean absolutely everything. Some women have been counseled by pastors or Christian friends to go back to their homes and submit to more battering from an abusive husband. Over-coming evil with good is understood to mean--take anything he dishes out in the name of submission and your submissive behavior will change him.

Is this what God intends in Eph. 5:24? Certainly not! There are many places in Scripture where the words all, everything, all things, in everything etc., are used, but rarely, if ever, are they

unqualified. In fact they are always qualified by the will of God, the purpose of God and in the case of submission, by the specific sphere of activity or authority that is consistent with God's will, His intent and His purpose.

For example, in Phil. 4:13 we are told, "I can do all things through Christ who strengthens me." If one takes the "all things" in an unqualified, extreme literalist way, without comparing other Scriptures concerning God's will--one might conclude that he can do anything he wants to do so long as he does it for Jesus. I might decide to go up on the steeple tower of my church and call the folks of the community around the building. Then I might offer to jump to the street below unharmed in an attempt to prove that God exists. However, this is not God's will, it is not a part of the all things of Phil. 4:13. The all things is qualified by the will of God just like the in everything of Eph. 5:24 is qualified by the will of God.

I believe there are at least four points at which Biblical submission is limited if it is to be qualified by the will of God.

1. The point at which submission would cause you to sin against a clear command of God or the point at which an authority oversteps the limits given to it by God.

Most Christians agree on

this point. The classic illustration is found in Acts 4:19. The disciples were commanded by legitimate authorities to do an illegitimate thing i.e. stop preaching in Jesus' name. Here legitimate authorities can be legitimately disobeyed because they illegitimately extended their sphere of authority beyond its legitimate sphere. Thus, at this point, their authority is illegitimate. No one has to submit to illegitimate authority. In fact to do so may indeed remove you from God's authority. The same applies to the matter of wives submitting to husbands. The authority that God gives to husbands does not allow them to do anything that they want and nothing that Christ would not do. The moment he does, his authority stops and does not have to be obeyed. This means that wives do not have to have sex every time their husbands demand it. Wives are not slaves or robots. If Christ were married to a woman, He would not demand sex ever. He would only minister to the needs of his wife. He would not require degrading sex acts or verbally abuse His wife. Needless to say, wives do not have to participate in wife swapping, obey their husbands command to never attend church or any other sinful activity demanded.

2. The second point at which submission stops is the point at which such submission would cause you to sin against some other person or allow some other person to be sinned against.

Let us consider an extreme example because this will make the point clear. However, the point is applicable to many sins even though they be much less extreme than incest or sexual molestation.

If your husband is sexually molesting your daughter, should you confront him, stop him or call the police? Would such action on your part be a violation of submission? If you submit and just leave the matter in God's hands, will not God take care of it?

These questions are flimsy excuses that some Christian men and women actually give to justify their failure to biblically confront sin and all in the name of submission. Any view of submission which allows sin to continue or allows injustice to another person, especially one's children cannot be what God intended by submission.

Anytime a man abuses his children verbally, physically or sexually, he has overstepped his authority and the sphere of his calling to be a loving servant leader. He is to be submitted to as a loving servant leader, but not as an oppressive, abusive tyrant, especially when his activity is actually harmful to others. A wife not only bears responsibility to her husband but also to herself, her children and to God. When her husband's behavior or demands would cause her to shortcut some other person to whom she bears legitimate responsibility, then she does not have to accept his behavior or obey his demands. In fact, it would be a sin for her to do so.

Some ways in which a husband may abuse or go beyond his God given sphere of authority:

-To be given to any form of addiction (pornography, drugs, alcohol, gambling etc.)

-To fail to reasonably support the family and provide for their needs

-To frequently throw the family in chaos and emotional turmoil by outbursts of anger, foul language, belittling, verbal or physical abuse

-Any form of sexual perversion (Some men walk around the house nude in front of their children.)

A woman should not remain in such a home with her children or she is sinning against them. These are the kinds of things that are terribly destructive to the minds, personalities and bodies of people--especially children. Thus, the point at which submission would allow some other person to be sinned against, especially children. Thus, the point at which submission would allow some other person to be sinned against, especially those under your care at that point it ceases to be biblical submission because it is then a violation of agape.

3. The third point at which submission would cease to be biblical is where such submission would involve you in sinning against yourself.

Our body is also the temple of the Holy Spirit and we are to care for it. Therefore, it is a sin to accept physical abuse from any one when we can take steps to remove ourselves from such abuse. God actually created us to have the capacity to respond to danger

and abuse with the fight or flight response.

To fail to do this in the name of submission is against nature and perverted. Yet many women live with physically abusive men and take beating after beating and continue to stay for more in the name of submission. This is also extremely harmful for their children to witness. God does not want you to abuse your mind or body nor to allow anyone else to do so. Thus, the point at which submission ceases to be biblical submission is the point at which it involves one sinning against himself/herself.

4. The fourth limit of submission is the point at which submission would reinforce or encourage sinful or abusive behavior on the part of the one to whom we are to submit.

If I accept cursing and verbal putdowns, the use of pornography or any other sin from my spouse without confronting him/her about it and without taking necessary action to put a stop to it, then, my non-resistance is actually reinforcing my spouse's sin. Biblical submission cannot reinforce the sin of another and be considered biblical. The failure to confront and the willingness to accept encourages more of the same. This is the whole point of Matt.18:15ff. When this spouse fails to repent (turn from the sin), it certainly may necessitate separating from this spouse. Thus, it can easily be seen that Eph. 5:24 is qualified by numerous biblical principles which are consistent with love's responsibility to all persons involved, including one's self.

INTRODUCTION TO COLOSSIANS

I. Location:

Colosse was a village on the Lycus River, about 100 miles east of Ephesus. It was the smallest of three towns which were roughly in a triangle about 10 or 12 miles apart. The other two cities in the triangle were Laodicea and Hierapolis. In the fifth century B.C., Colosse was a booming city, but it had lost much of its prominence by New Testament times.

Colosse was probably reached with the gospel through the efforts of Epaphras (Col. 1:17, 4:12; Philemon 23) who undoubtedly heard the Word at Ephesus when Paul was there (Acts 19:10). He went home to evangelize his own community. Epaphras was just one of many like-minded Christians who had a desire to win his fellow-countrymen to Christ. This evangelistic effort was so intense and successful that the inspired historian, Luke, could say that "all they which dwelt in Asia heard the Word of the Lord Jesus, both Jews and Greeks."

II. Occasion for Writing:

The immediate occasion for writing this letter was heresy in the church at Colosse. Pastor Epaphras must have reported to confined Paul (A.D. 60) the false views and evil practices in the church at that time (1:7-8). So, with pen in hand, Paul most accurately challenges and exposes these heresies on a positive note, by a pure presentation of counter-truths about the person and work of Jesus Christ.

III. The Colossian Heresy:

The identification of the heresy at Colosse is one of the greatest problems in New Testament scholarship. As we search the letter itself, we find certain characteristics which help identify the problem as a Jewish form of gnosticism which attempted to synthesize many religions with Christianity.

- A. Gnosticism began with two basic assumptions about matter:
 1. Matter is basically evil; the spirit alone is good.
 2. Matter is eternal; the universe was not created out of nothing.
- B. Since God is altogether good, He could not work with evil matter. Hence, He put out a series of emanations. Each emanation was a little more distant from God, until at the end of the series there is an emanation so distant that it can touch and handle matter. It was this emanation that created the world. In response to this, Paul insisted that the agent of creation is Jesus Christ (1:16).
- C. In its fuller development, gnosticism took several forms:
 1. Intellectualism. Some considered themselves a spiritual aristocracy to which the vast majority of ordinary men could not attain. To them, redemption was based on knowledge, not faith (1:9, 10, 28; 2:3, 6, 10; 3:3, 11).

INTRODUCTION TO COLOSSIANS**I. Location:**

Colosse was a village on the Lycus River, about 100 miles east of Ephesus. It was the smallest of three towns which were roughly in a triangle about 10 or 12 miles apart. The other two cities in the triangle were Laodicea and Hierapolis. In the fifth century B.C., Colosse was a booming city, but it had lost much of its prominence by New Testament times.

Colosse was probably reached with the gospel through the efforts of Epaphras (Col. 1:17, 4:12; Philemon 23) who undoubtedly heard the Word at Ephesus when Paul was there (Acts 19:10). He went home to evangelize his own community. Epaphras was just one of many like-minded Christians who had a desire to win his fellow-countrymen to Christ. This evangelistic effort was so intense and successful that the inspired historian, Luke, could say that "all they which dwelt in Asia heard the Word of the Lord Jesus, both Jews and Greeks."

II. Occasion for Writing:

The immediate occasion for writing this letter was heresy in the church at Colosse. Pastor Epaphras must have reported to confined Paul (A.D. 60) the false views and evil practices in the church at that time (1:7-8). So, with pen in hand, Paul most accurately challenges and exposes these heresies on a positive note, by a pure presentation of counter-truths about the person and work of Jesus Christ.

III. The Colossian Heresy:

The identification of the heresy at Colosse is one of the greatest problems in New Testament scholarship. As we search the letter itself, we find certain characteristics which help identify the problem as a Jewish form of gnosticism which attempted to synthesize many religions with Christianity.

- A. Gnosticism began with two basic assumptions about matter:
 1. Matter is basically evil; the spirit alone is good.
 2. Matter is eternal; the universe was not created out of nothing.
- B. Since God is altogether good, He could not work with evil matter. Hence, He put out a series of emanations. Each emanation was a little more distant from God, until at the end of the series there is an emanation so distant that it can touch and handle matter. It was this emanation that created the world. In response to this, Paul insisted that the agent of creation is Jesus Christ (1:16).
- C. In its fuller development, gnosticism took several forms:
 1. Intellectualism. Some considered themselves a spiritual aristocracy to which the vast majority of ordinary men could not attain. To them, redemption was based on knowledge, not faith (1:9, 10, 28; 2:3, 6, 10; 3:3, 11).

2. Docetism. Jesus was not real. He had a phantom body, so when He walked He left no footprints. This is only logical since having a human body made of matter would be evil. Paul combats this false view by emphasizing the flesh and blood body of Christ (1:15-22; 2:9).
3. Legalism. The Jewish problem of legalism was just as much a threat in Colosse as other New Testament churches. The keeping of the law was thought to be necessary in order to placate the angels through whom the law was given (2:11-17).
4. Mysticism. Some held that salvation also included having visions or unique mystical experiences in which the soul escapes from its prison (the material body) into the spiritual realm (1:13, 22, 27; 2:6; 3:1, 18-22).
5. Asceticism. Since the body is evil, some held that you must starve, beat, and deny the body (2:20-23; 3:5-9).
6. Antinomianism. In contrast to asceticism, some held that it does not matter what a man does with his body since it is evil anyway. Only our communion with God matters, therefore, a man can glut and sate the body's appetites and desires (3:3-9).

IV. THOUGHT QUESTIONS ON COLOSSIANS:

- A. Who was Epaphras? What do we know about him?
- B. For what qualities in the Colossian church does Paul give thanks? With or toward whom is each of these qualities expressed? What other Pauline epistle has a similar list of commended qualities?
- C. For what does Paul pray in behalf of the Colossian Christians? What is the significance of the repeated use of the word "all"?
- D. What superior qualities does Paul explain as characterizing Christ?
- E. What were the characteristics of the Colossian heresy of Gnosticism? How are these errors answered by Paul's representation of the truth about Jesus Christ?
- F. What is the purchasing agent of our redemption?
- G. Contrast the realms covered by redemption in 1:20 with the realms to be subject to Christ in Phil. 2:10. Explain the differences in these concepts.
- H. Explain the meaning and implications of the "if" clause in 1:23.
- I. Does 1:26 complement or contradict Eph. 3:5, 9; Rom. 16:25-27?
- J. Explain Paul's philosophy of the ministry as set forth in 1:24-29. If we follow Paul's example will it be fulfilled if some individuals and groups mature into stable saints, but others remain carnal?
- K. How does 2:6-7 set forth the pattern for Christian maturity?
- L. Of what evils are the Colossians warned in chapter 2?

- M. How is Jesus Christ set forth as the sufficiency that meets all of our needs? By what agency has this sufficiency been made available to us?
- N. What are the practical implications of the words "having forgiven you all trespasses"? Can you cite two other verses that confirm this truth?
- O. How would you characterize chapters 1 and 2 of Colossians? Chapters 3 and 4?
- P. How do 2:11-12 and 3:1-4 parallel the truths of Romans 6?
- Q. What does the word "mortify" mean in 3:5? How does this concept relate to the evidences of the old life detailed in 3:5-9? On what basis can a Christian thus mortify his members?
- R. What characteristics are to be put on by the believer as characteristic of his new life in Christ? In a generalized statement, what will this produce as his life pattern? How does Paul illustrate and particularize this as it relates to family and social relations?
- S. What incentive does Paul set forth to reinforce the saints living this transformed life?
- T. What practical exhortations are given concerning the talk and walk of the child of God?
- U. What lessons do you derive from the varying descriptions of the persons Paul writes about in chapter 4?
- V. To what epistle is it possible Paul refers when he writes of "the epistle from Laodicea"?

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- B. The Thanksgiving 1:3-8
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 - 2. Redemption applied 1:21-23

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- A. Ministry to the Whole Church 1:24-29
 - 1. Manner of his ministry 1:24-25
 - 2. Message of his ministry 1:26-27
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COLOSSAE REVISITED

by Ewald Eisele

It was probably A.D. 63 when Paul received news of the church at Colossae from Epaphras. Though Paul had never been there himself, he had a pastor's concern regarding the evident departure from the truth that was taking hold in the church.

"Grievous wolves," incipient gnosticism, were deluding and leading them astray much as the cults of today are doing. The Gnostics, whose name was taken from 'gnosis'—knowledge, were taking the religious world of their day by storm. So-called "mystery" cults such as Isis, the Eleusinian's and Mithraism were the basis of increased interest in the unknown. Because of this background and the interest that had been aroused when the Gnostics came along with their world-view of matter being evil, and their claim of possessing superior knowledge, there was an immediate desire for this imagined greater knowledge.

The problem in this heresy, that brought Epaphras to Rome to get Paul's help, was what this satanic philosophy did to the person of Christ and especially His deity.

There were two major groups of Gnostics which eventually emerged. The Docetic Gnostics applied their theory to Jesus, claiming that He did not really have a human body, but only a spirit-like, phantom body. He was merely one of the aeons or emanations that radiated from God. The other group is called Cerinthian Gnostics. They said that Jesus was, in fact, human, but His Christhood was the aeon, and that it came on Him at His baptism and left Him before He died on the cross. This very conveniently did away with the Christ, which was not real, and left a mere human Jesus to die on the cross. Both groups believed that the release from the evil of all matter, which included our human bodies, was to be attained only through receiving the gnosis, superior knowledge, which the Gnostic system was offering.

Now many may ask, "What does all of that have to do with our world today?" Everything, really, because the errors of the Gnostic Heresy are with us today and gaining a larger following than they had in Colossae. As Bishop J. B. Lightfoot explains in his commentary on Colossians (pg.

75ff), "gnosticism implies the possession of a superior wisdom, which is hidden from others." Not one leader in the cults could be named who would not fulfill this definition of a gnostic. Lightfoot goes on, "It makes a distinction between the select few who have this higher gift and the vulgar many who are without it."

Let me begin with the so-called Jehovah's Witnesses, who do not witness for Jehovah, nor do they give His message for this age. This is the cult which is controlled by the Watchtower Society which claims that they, and they alone, have access to the knowledge of the truth. They rob our Lord Jesus Christ of His deity with their blasphemous and satanic translation of the Bible which is called The New World Translation. This was copied in part from, the writings of a certain Johannes Gerber, a German spiritist. Salvation, according to the Watchtower Society, is obtained not by accepting the God-given perfect, holy sacrifice of His divine Son, but by good works and obeying the laws of the Society. When compared with the gnosticism of Paul's day, the doctrines of the Watchtower Society come out second best and would not be preferred over the original heresy.

Then there are the followers of Mary Baker Glover Patterson Eddy. Her cult is called Christian Science. Facetiously called the grape nuts religion, grape nuts being neither grapes nor nuts and Christian Science being neither Christian nor scientific. One of the main philosophies of this cult is that Mind is the greatest thing that there is, and that Mind can overcome any seeming "problems" that a person may encounter. Stemming, as it did, from the New Thought movement, it goes along with many of its basic teachings. In *Science and Health with Keys to the Scripture*, it says on page 29 of the edition I have, "The Virgin-mother conceived this idea of God, and gave to her ideal the name of Jesus—that is, Joshua, or Saviour." And on page 30, "Jesus was the offspring of Mary's self-conscious communion with God." Regarding Jesus' own words, it says on pages 333-334, "Before Abraham was, I am;" "I and my Father are one;" "My Father is greater than I." "By these sayings Jesus meant, not that the human Jesus was or is eternal, but that the divine idea or Christ was and is so and therefore antedated Abraham; not that the corporeal Jesus was one with the Father, but that the spiritual

idea, Christ, dwells forever in the bosom of the Father, God, from which it illumines heaven and earth; not that the Father is greater than Spirit, which is God, but greater, infinitely greater, than the fleshly Jesus, whose earthly career was brief."

There are also elements of the Gnostic heresy in the cult called The Latter-day Saints. They, too, deny the deity of our Lord and even the God of the Bible. They teach that Adam is God and that he became God by working his way to the top. Not only that, any "good" Mormon male can also become a god with his own private world and harem. Mormon women, who have been "eternally joined" to one of these good Mormon men in a Temple ceremony, have the privilege of giving birth, fathered by her own private god, to spirit-children throughout eternity!

Even the Roman Catholic Church has elements of this heresy in its make-up, along with all the other non-biblical errors it teaches. In Col. 2:18-19 Paul condemns the worship of angels, which is closely akin to the Mariolatry of Romanism. The same reasoning is behind both—a God who cannot be approached directly and a sub-standard Christ who is depreciated and stripped of His exalted deity, position, the greatness of His person, work and power.

Then there are the followers of deluded Ellen G. White, called Seventh-day Adventists. They, too, have their share of this error. The teaching of this cult goes directly against what Paul wrote in Col. 2:20-23 regarding prohibition of certain foods, etc., for believers. In that passage he calls it, "a shew of wisdom in will worship." He soundly condemns this in 2:16-17 where is also included "sabbath days" and rules and regulations inaugurated by man and not by the Lord of the age of grace.

Now these are not the only members of the Cult of Gnosticism with us today, but are only the tip of the iceberg of this teaching. As though these older cults are not enough, along comes the New Age to join hands and enter the ranks of this rank heresy. The New Age religious philosophy goes the whole route in denying the deity of Jesus Christ. They affirm that not only is Jesus Christ NOT divine, but that their lord is Lucifer who is called a brother of the Lord Jesus Christ. They do give lip-service to Jesus, saying that He was a good teacher, but only one of

the avatars (aeons) in a long line of super-teachers. The details of their religion are considered in another segment of the study of the New Age in this issue of the Discerner.

What did Solomon say? "There is no new thing under the sun" (Eccl. 1-9), all of these, and others, are merely plagiarizers of an ancient heresy that outdates Christianity!

Colossae revisited? The church of Jesus Christ is living there, and needs to revisit the Epistle of Paul to the Colossians. Only there will be found all the answers necessary to refute the Gnostic Heresy of our present day. In that short epistle our Lord Jesus Christ is presented in all of His divine fulness and glory. He is Lord and will not give His glory to another (Isa. 42:8).

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I. BACKGROUND TO PHILIPPIANS:**A. The City of Philippi:**

1. Located in Macedonia near Thracian border and 11 miles north of seaport of Neapolis. Astradle the Via Egnatia, a famous Roman highway. This geographic position gave it early importance.
2. History
3. Status of a Roman colony (Acts 16:12) and its citizens were Roman citizens equal with those of Italy.
4. Population was mixed with (a) The Roman colonists, who constituted a ruling class, (b) The old Macedonian stock, who were the most numerous, and (c) an admisture of Orientals. Because Philippi was more a military and agricultural center than a commercial city, few Jews were attracted to the city.

B. The Church in Philippi:

1. Originated through Paul's missionary labors on his second missionary journey according to Acts 16:12-15, which recounts Lydia's conversion.
2. Divination problem with a young girl led to the imprisonment of Paul and Silas, and eventually to the conversion of the jailer and his family.
3. Characteristics of note
 - (a) Prominence of women
 - (b) Membership is unquestionably Gentile
 - (c) Philippians were among the Macedonian Christians whom Paul held up to the Corinthians as examples in grace giving.
4. Close to Paul's heart as the church's founder. They sent messengers and offerings to encourage him on several occasions.

II. THE PHILIPPIAN EPISTLE:**A. Authenticity:**

1. No trace of doubt has been raised until recent times
2. Internal and external support for its Pauline genuineness is unassailable.

B. Unity:

1. Abrupt change does occur at 3:1
2. Some have thought it either a combination of two Pauline notes or of a Pauline note and some editorial matter.
3. Rapid transitions from subject to subject are not at all uncommon in Pauline authorship of the whole.

C. The Occasion for the Epistle:

1. Return of Epaphroditus to Philippi following his serious illness in Rome (2:25-30)
2. Desire to encourage a servant spirit among the saints and to forestall problems raised by certain women.
3. Further expression of thanks for the generous financial support of the Philippian believers toward meeting his needs.

D. Place and Date:

1. Paul was a Prisoner in Rome when he wrote (1:7, 13-20)
2. As a result of gospel ministry there, there were saints even in "Caesar's household" (4:22)
3. Probably well into Paul's first Roman imprisonment--likely early 63 A.D.

E. Bearer:

1. Epaphroditus
2. Three-fold relation to Paul (2:25)

F. Purpose:

1. Not occasioned by any special crisis
2. Rather, it is a letter of love and friendship
3. Four-fold purpose

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- (a) Information about Paul's circumstances
 - (b) Affection and personal regard for Philippians
 - (c) Warning against dangers of
 - (1) Judaizers (3:2-16) and (2) Antinomianism (3:17-4:1)
 - (d) Exhortation
 - (1) to unity (1:27-29),
 - (2) to foster the common good (2:2-4),
 - (3) to avoid personal disagreements (4:2-3),
 - (4) to cultivate humblemindedness (2:3) and
 - (5) to foster a spirit of joy and thanksgiving (3:1; 4:4-9)
- G. Characteristics:
- 1. An intensely personal and affectionate epistle
 - 2. A prodominantly joyful epistle (joy or rejoice occur 16 times)
 - 3. A profoundly theological epistle dealing with Christology in 2:5-11

III. THOUGHT QUESTIONS ON PHILIPPIANS:

- A. Describe the background on the founding of the church at Philippi as described in the book of Acts.
- B. What was the city of Philippi like?
- C. Who was Epaphroditus? What do we know about him?
- D. What are the meanings of the terms "bishops" and "deacons"? List the other N.T. passages where each is used. What other N.T. terms would be the equivalents of the term "bishops"? How would you prove those equivalencies?
- E. What are two themes that frequently recur in this epistle?
- F. What characteristics are prominent in Philippians?
- G. What impact does 1:6 have on your view of the believer's security in his salvation?
- H. What is the tone and content of Paul's prayer in behalf of the Philippian saints?
- I. What reasons show up in the epistle to explain Paul's purposes in writing this letter?
- J. How does Paul link believing in Christ with suffering? Was this a matter of experiential truth in his own life? Was he preparing these believers for something yet to occur in their experience, or explaining what was then occurring?
- K. How does Paul exhort the Philippians to express their oneness in Christ? What example does he set before them for their emulation?
- L. What is meant by the Kenosis in chapter 2?
- M. Does the phrase "work out your own salvation with fear and trembling" mean that you could lose your eternal life? What does it mean?
- N. What is meant by "murmurings and disputings"?

- O. What three examples of service in the cause of Christ are set forth for the Philippians to use as role models?
- P. How does Paul set forth Christ as the sufficiency of the satisfied life in chapter 3? What does he indicate to be at the same time his highest privilege and earnest desire?
- Q. What does Philippians teach about the doctrine of separation?
- R. Explain how a Christian is a citizen of two worlds. When and how will we have our bodies glorified and made like Christ's?
- S. How does Paul express the special place that the Philippian believers held in his heart? In the light of that heart-affection for them, how does he respond to the fact that a problem existed in that local church? What was the problem there? How does Paul instruct them to solve it?
- T. What would be a more adequate translation of the KJV word "moderation"?
- U. How does Paul advise banishing anxiety and experiencing the peace of God? Is the experiencing of God's peace normative Christianity or unusual? Is it normative in your life?
- V. What ought to be the limiting factors which restrict your thought life? How is it possible to make this experiential?
- W. How did Paul gain insight into contentment?
- X. What is the strength by which the believer experiences victory in his everyday life? Is that power sufficient regardless of the intensity of the pressure or problem?
- Y. How does Paul express his appreciation for the giving sent by the Philippians? What terms does he use to describe their gifts as God sees them? What promise is given to them concerning their needs as the aftermath of their having given out of a right heart attitude?

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OK

Bi 208
Pauline Epistles II

INTRODUCTION TO PHILEMON

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Onesimus:

II. OCCASION FOR THE EPISTLE

Onesimus had stolen some of his master's goods and fled to Rome where he met Paul and was converted. He remained with Paul in some area of ministry until the apostle thought it was time to send him back to his master, Philemon. So, during his first imprisonment, Paul wrote an epistle to Philemon on the behalf of Onesimus who took the epistle to his master.

III. PURPOSE FOR THE EPISTLE

1. To request forgiveness and restoration of Onesimus by Philemon.
2. To send greetings and announce his plans of a future visit.

IV. THOUGHT QUESTIONS ON PHILEMON

- A. What play on words does Paul make with Onesimus' name?
- B. Who were Apphia and Archippus?
- C. What does the epistle show us about Philemon's character?
- D. What was the status of a slave under Roman law? How was a slave to be treated if he was guilty of theft?
- E. How does this epistle show Paul as a man of tact and considerateness?
- F. Is there an implicit teaching of the necessity of restitution after salvation communicated by this letter?
- G. Explain how this epistle can be used as a practical example of imputation.
- H. How do you think Philemon would have responded to this communication from Paul?
- I. What terms does Paul use to describe Onesimus?
- J. Does it appear likely that Paul had ever actually visited in Philemon's home?

I. ADDRESSEE OF I TIMOTHY:**A. Ancestry of Timothy:**

1. Resident of Lystra, a Lyconian city in Galatia (Acts 16:1-3)
2. Son of a Greek father, apparently deceased
3. Jewish mother, Eunice
4. Name means "honoring God"
5. Pious grandmother, Lois
6. Not circumcised as a child

B. Conversion of Timothy

1. Converted through Paul's ministry on 1st missionary journey (Acts 14:8-20)
2. Paul describes him as his "beloved and faithful child in the Lord" (1 Cor. 4:17)

C. Call of Timothy:

1. Active in ministry of the local church
2. Taken by Paul as an assistant on 2nd missionary journey
3. Circumcised by Paul as a concession to Jewish prejudices (Acts 16:4)
4. Ordained to the ministry by the elders (=presbytery) (1 Tim. 4:14; 2 Tim. 1:6)

D. Work of Timothy:

1. "Timothy was one of Paul's most devoted and constant companions. His name is connected with all four groups among the Pauline epistles, the only companion so honored." (Hiebert, p. 325)
2. With Paul when the "Macedonian Call" was experienced (Acts 16:6-11)
3. Involved in the church planting at Philippi and Berea
4. Paul's messenger to comfort and establish the Thessalonians and Paul's companion in writing 1 & 2 Thessalonians
5. Five year silence about Timothy
6. With Paul at Ephesus on 3rd Missionary journey
7. Sent by Paul on a mission to Macedonia (Acts 19:22) and Corinth (1 Cor. 4:17; 16:10-12)
8. Rejoined Paul at Ephesus and accompanied him to Corinth and on to Jerusalem with the collection by way of Philippi (Acts 20:3-4)
9. No reference to Timothy while Paul was 2 years a prisoner in Caesarea.
10. With Paul in Rome during first imprisonment, and his name associated with the Prison epistles.
11. Philippians indicates Timothy will carry news of the outcome of Paul's trial (2:19, 23)
12. Paul and Timothy met again in Ephesus after Paul's 1st imprisonment ended, and Timothy was left there to supervise that church (1 Tim. 1:3)
13. Summoned to Rome by Paul (2 Tim. 4:9, 21) so Paul could see him once more before he died.
14. Problematical reference in Heb. 13:23 indicates Timothy was imprisoned somewhere and then released.

E. Character of Timothy:

1. Singularly attractive and unswervingly faithful
2. Youthful, timid and retiring
3. Lacking in robust health
4. Not boldly aggressive
5. Possessed Paul's total confidence

II. THE EPISTLE OF I TIMOTHY:**A. The Occasion of the Epistle:**

1. Storm center of false teaching had arisen in Ephesus (Acts 20:29-30; I Tim. 1:19-20, 6:3-5)

2. Encouragement to Timothy
3. Question of Timothy's role
 - a. Hiebert regards Timothy as neither "pastor" nor "bishop" at Ephesus, but as Paul's "temporary representative" in his apostolic capacity at Ephesus to supervise the organization, life and worship of the church (p. 329).
 - B. Reiter regards Timothy as pastor of the church, else he would have had no leadership base from which to operate in the congregation.
- B. The Place and Date:
 1. Macedonia or Greece as cite of writing
 2. Date must follow Paul's release from Roman imprisonment in spring of 63 A.D perhaps in fall 63 A.D.
- C. Purpose of Epistle:
 1. Personal to Timothy
 2. Ecclesiastical, with the needs of the church in mind.
 - a. Negative task of checking evil influences and false teaching
 - b. Positive teaching of the saints
- D. Characteristics of the Epistle:
 1. "It is the most 'pastoral' of the three epistles of this group." (Hiebert, p. 329)
 2. Contents:
 - a. A pure gospel
 - b. A worthy worship
 - c. A faithful ministry
 3. Peculiarity of 1 Timothy and Titus is their attention to the matter of Church government.

I TIMOTHY: A GUIDE TO MINISTRY

Introduction (1:1-2)

I. THE CHARGE TO TIMOTHY (1:3-20)

A. To Be A Steward (1:3-11)

1. The nature of his stewardship (1:3-4)
2. The purpose of his stewardship (1:5)
3. The reason for his stewardship (1:6-11)
 - a. Negatively: false teachers of the Law (1:6-7)
 - b. Positively: true teaching of the Law (1:8-11)
 - (1) Its character (1:8)
 - (2) Its purpose (1:9-10)
 - (3) Its harmony (1:11)

B. To Be A Servant (1:12-17)

1. The servant's strength is God (1:12-14)
 - a. Divine enablement (1:12a)
 - b. Divine Approbation (1:12b)
 - c. Divine appointment (1:12c)
 - d. Divine compassion (1:13)
 - e. Divine grace (1:14)
2. The servant's salvation is God (1:15-16)
 - a. The purpose of grace with the servant (1:15)
 - b. The purpose of grace through the servant (1:16)
3. The servant's supremacy is God (1:17)

C. To Be A Soldier (1:18-20)

1. Image of warfare (1:19a)
2. Image of shipwreck (1:19b-20)

II. THE CONDUCT OF THE CHURCH (2:1-3:13)

A. Priority of Prayer (2:1-7)

1. The range of public prayer (2:1-2)
2. The reasons for public prayer (2:3-7)
 - a. It is good and acceptable to God (2:3)
 - b. It is the desire of God (2:4-7)

B. Place of Women (2:8-15)

1. In relation to men (2:8-10)
 - a. The verbal testimony of men (2:8)
 - b. The non-verbal testimony of women (2:9-10)
2. In relation to instruction (2:11-14)
 - a. Her role is submission (2:11)
 - b. Her role is silence (2:12)
 - c. Her role is sovereignly designed (2:13-14)
3. In relation to children (2:15)

C. Privilege of Oversight (3:1-13)

1. Instructions regarding the qualifications of elders (3:1-7)
 - a. He must desire the office (3:1)
 - b. He must be blameless (3:2-7)
 - (1) Morally (3:2a)
 - (2) Mentally (3:2b)
 - (3) Personally (3:2b-3)
 - (4) Experientially (3:4-7)
2. Instruction regarding the qualifications of deacons (3:8-13)
 - a. His character (3:8)
 - b. His doctrine (3:9-10)
 - c. His wife (3:11)
 - d. His family (3:12-13)
3. Instructions regarding conduct in the church (3:14-16)
 - a. Our message demands proper conduct (3:14-15)
 - b. Our message is Jesus Christ (3:16)

III. THE CONDUCT OF TIMOTHY (4:1 - 6:19)

A. Regarding Apostasy (4:1-5)

1. The danger: false doctrine (4:1-3)
2. The answer: the Word of God and prayer (4:4-5)

B. Regarding Personal Life (4:6-16)

1. The nourished minister (4:6)
2. The virile minister (4:7-10)
3. The authoritative minister (4:11-12)
 - a. In word (4:11)
 - b. In walk (4:12)
4. The active minister (4:13-15)
5. The effective minister (4:16)

C. Regarding Members of the Church (5:1 - 6:2)

1. His responsibility toward old and young (5:1-2)
2. His responsibility toward widows (5:3-16)
 - a. Widows in need (5:3-8)
 - (1) The principle (5:3)
 - (2) The details (5:4-8)
 - b. Widows as church workers (5:9-16)
 - (1) Older widows (5:9-10)
 - (2) Younger widows (5:11-16)

3. His responsibility toward elders (5:17-25)
 - a. The remuneration of elders (5:17-18)
 - b. The discipline of elders (5:19-21)
 - (1) Be cautious (5:19)
 - (2) Be firm (5:20)
 - (3) Be impartial (5:21)
 - c. The ordination of elders (5:22-25)
4. His responsibility toward masters (6:1-2)
 - a. Teach slaves to honor their masters (6:1)
 - b. Teach believers to honor their masters (6:2)

D. Regarding the Soul-Sickness of Greed (6:3-19)

1. Its symptoms (6:3-5)
 - a. Spurns sound doctrine (6:3)
 - b. Concentrates on single doctrines (6:4)
 - c. Promotes materialism (6:5)
2. Its effect (6:6-10)
 - a. Discontentment (6:6-9)
 - b. Disaffection (6:10)
3. Its cure (6:11-19)
 - a. For the man of God (6:11-16)
 - (1) Flee from evil (6:11a)
 - (2) Pursue the good (6:11b)
 - (3) Fight the good fight (6:12a)
 - (4) Take hold of eternal life (6:12b)
 - (5) Honor Christ (6:13-16)
 - b. For the rich (6:17-19)
 - (1) Negatively: hope not in riches (6:17)
 - (2) Positively: hope in good works (6:18-19)

CONCLUSION (6:20-21)

III. THOUGHT QUESTIONS ON I TIMOTHY

- A. How does Paul's salutation to Timothy differ from those in his previous epistles?
- B. What do you know about Timothy that could be set forth as a thumbnail biography?
- C. Why does it appear Timothy is in Ephesus?
- D. What values does Paul see in the Law of Moses?
For whom was the law intended?
- E. How does Paul explain the call of God upon him to be an apostle in the light of the fact that he was a murderer and had persecuted the church?
- F. Who does Paul consider to have been the worst man ever to live? Is the gospel sufficient to save and change that man? In the light of Phil. 3:4-6 who does Paul consider to have been the most righteous man to ever live? Did that man need to be saved?
- G. How does Paul describe God in this epistle? Be sure to check all chapters.
- H. In the light of 1:18-20 should a minister of the gospel unmask and rebuke error? Should he name the people who are proponents of that error?
- I. How do these terms differ one from the other--supplications, prayers, intercessions and giving of thanks?
- J. What Bible verse indicates that the lost, as well as the saved, ought to be included as objects of our prayers?
- K. Does 2:4 teach universal salvation? How does the word translated "will" compare with another word translated the same way? How does this clarify the verse?
- L. What does the word "mediator" mean? Explain how it is a particularly appropriate term to describe our Savior.
- M. Does 2:8 indicate that men are the only ones ever to lead in prayer? For the men who do pray, what characteristics should be evident in their lives?
- N. What is meant by "modest apparel" for women? What kinds of women's wear would be inappropriate in the light of this passage? What should be the attractive element in a woman of godliness?
- O. What does the term "subjection" mean? Should a woman never utter a sound in church? Is teaching a prohibited ministry to women? How does your answer compare with Titus 2? What is the issue in the question of a woman's public ministry? Is this in harmony with I Cor. 11?
- P. What arguments does Paul use to support his point on the woman's proper role?
- Q. Does 2:15 mean that only women who bear children are to be saved? If not, how do you explain the verse in the light of its context?
- R. What two classes of officers are set forth in I Tim. 3? Is this in harmony with Phil. 1:1? What synonyms for the term "bishop" are used in the N.T.? Do the qualifications for church officers center on what he can do or on what he is?
- S. What arguments would you use either to substantiate or to refute the interpretation that the verse on "wives" (3:11) actually is a reference to deaconesses?

- T. Why is the qualification for a bishop to be "not a novice" stated in I Tim. 3 and omitted in Titus?
- U. Is some behavior acceptable in the house of God and other behavior unacceptable? On what authority will such matters be determined? What is meant in describing the church as "the pillar and ground of the truth?"
- V. How is 3:16 a description of Jesus Christ? How do some people think these words were used in the early church?
- W. What would be examples of "doctrines of demons"? What relevance would 4:4-5 have to whether "grace" ought to be said at meals? How about family devotions at the meal table?
- X. As a "good minister" what does Paul urge Timothy to major on and what does he urge be relegated to the realm of minor importance? What is the key to the effectiveness of the man of God in the lives of those to whom he ministers? How does this passage suggest the implementation of this key to effectiveness?
- Y. Does it matter in the practical effect of the admonition whether the term "elder" in 5:1 refers to a church officer's title or to an older man?
- Z. How should a believer treat the women and girls of a congregation so as to have his relationships be "with all purity"?
- AA. Where does primary responsibility lie for support of persons within one's family? Should the church ever be of help? Under what conditions? For how long?
- BB. How many qualifications are set forth in chapter 5 to determine if a woman is a "widow indeed," and thus eligible for congregational support?
- CC. Rather than come under church support, what does Paul recommend for the future of younger widows? Can you explain Paul's reasons for this stipulation?
- DD. Of what would the "double honor" consist that certain elders are due? Who are these elders? Why ought special care be exercised to guard the reputations of elders? When a clear case of sin in the life of an elder is evident, how is this to be handled? Why?
- EE. Is Paul's advice in 5:23 of a medicinal nature, or is it a magna charta of Christian alcoholic liberty? How would you explain your position to a questioner?
- FF. What passages other than 6:1-2 can you recall where Paul deals with the servant-master relationship? For those who object to his teaching on this matter, how does Paul characterize their position? What action does Paul instruct to be taken in connection with the perverse individuals who teach doctrine contrary to that of our Lord and His apostles?
- GG. How does Paul characterize the life of contentment? Is this a goal achieved easily? Do most believers experience contentment? What serious enemy of contentment is named?
- HH. What does Paul set forth as a formula for present living in order to gain the future crown of God's commendation for present life and ministry? When will that reward be bestowed? How is this living pattern by God's servant to be applied in his message to those who are rich?

I. ISLAND OF CRETE

A. Location:

B. Cities:

C. Inhabitants:

II. CHURCHES OF CRETE

Acts 2:11

Titus 1:5

Titus 3:15

III. LIFE OF TITUS

- A. He was a pure Greek, converted under Paul's ministry (Titus 1:4) in Antioch (Gal. 2:1-3).
- B. Titus accompanied Paul and Barnabas on the famine visit to Jerusalem (Gal. 2:1-3).
- C. He joined Paul on the third journey because he was sent by Paul to Corinth with a severe letter (II Cor. 2:3-9). He later returned to Paul with a report of the Corinthians (II Cor. 7:5-16).
- D. Titus traveled throughout Macedonia to collect money for the saints in Jerusalem (II Cor. 8:16-23).
- E. Paul sent Titus back to Corinth with II Corinthians (II Cor. 8:16-24).
- F. After Paul's release from his first imprisonment, Titus travels with Paul and was left in Crete to strengthen the churches (Titus 1:5).
- G. He was with Paul during the second imprisonment but was sent to Dalmatia as Paul's representative (II Timothy 4:10).

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IV. PURPOSE OF THE EPISTLE

1. To instruct Titus concerning the organization of the ministry on Crete (1:5).
2. To exhort both Titus and the membership to consistent Christian behavior (chapters 1-3).
3. To inform Titus of Paul's future plans (3:12-14).

V. KEY DOCTRINES

- A. Church order (1:5-16)
- B. Regeneration (3:4-7)

VI. THOUGHT QUESTIONS ON TITUS

- A. What purposes for writing the epistle to Titus can you discern?
- B. What can you give as a summarization of information about Titus, the recipient of this letter?
- C. What other scriptures can you cite which speak of "the faith" as a body of doctrine?
- D. What do the introductory words of this epistle teach us about the character of God, about the promise of eternal life, and about the expected effect that these truths should have upon God's people?
- E. How did Paul view the fact that God had called him to be a preacher? What did he consider to be the preacher's message?
- F. How does Paul's greeting to Titus compare with that used in I and II Timothy? How does it contrast with the greetings in the non-Pastoral epistles? How do you explain these differences?
- G. Why did Paul place Titus in Crete?
- H. What is the meaning of "elders" in 1:5 and "bishop" in 1:7? Are these terms used interchangeably in this epistle? What inferences do you draw from this? Are these terms used in the singular or in the plural as regards each local church according to Acts? Why is the stipulation in I Timothy 3 that a bishop not be a novice omitted in Paul's instructions to Titus? Do these qualifications relate to what the man can do or to what he is as to character?
- I. Why must these officers be men grounded in the Word? Does this imply a one-man-ministry, or does it indicate involvement by many men in the ministry of the local church? How are errors to be handled? What is the goal of such dealing with those who are in error?

- J. How is the pastor to relate in his ministry to the aged men? To the aged women? To the young women? To the young men? To the servants?
- K. What three tenses of time does Paul relate to God's grace? What synonym can you give for "teaching" in 2:12 which would help explain the point Paul makes?
- L. What other N.T. verses can you cite which teach that the death of Christ saves from all sin? Does it include sin which you have not yet committed? What would be Paul's teaching given elsewhere to counteract the idea that if all sin is cared for in Christ's death, then one is free to sin as he may desire?
- M. What does Paul mean by "a peculiar people"?
- N. What is the "blessed hope"?
- O. What is the basis of the pastor's authority? How is this to be expressed in Paul's exhortation to Titus?
- P. What is the Christian's relationship to be toward the governmental system and its officials?
- Q. What practical effect should Paul's words in 3:2 have upon our discussion of people? Can this be reconciled with Paul's rebuke of error in some of his era? How?
- R. What kind of people does Paul say we Christians were before we were saved? What does it take to get people like that saved? In what way do you distinguish what is meant by "the washing of regeneration" and "the renewing of the Holy Ghost?"
- S. What does Paul teach about good works? Of whom does he expect them? Are they the basis of salvation or of reward? What other verses can you cite on works?
- T. What principles can you derive from Paul's admonition to avoid foolish questions and genealogies? What is the meaning of the term "heretic?" How would you distinguish him from an apostate? How is a heretic to be treated? Why? Does this differ from how an apostate is to be treated?
- U. How would you substantiate the statement that the Epistle to Titus was not meant for him alone on a personal basis, but also for the believers in Crete and all subsequent believers?

INTRODUCTION TO II TIMOTHY
(See also I Timothy)

I. **OCCASION FOR THE EPISTLE**

After his first Roman imprisonment, Paul proceeded on his fourth missionary journey. During this time, Rome was burned and Nero began his imperial persecution of Christians. Paul was suddenly arrested, possibly at Troas (II Tim. 4:13), and taken to Rome. While a prisoner this second time, many of his companions deserted him because of his expected death for the cause of Christ (II Tim. 4:6-11). So, Paul penned this last epistle to encourage Timothy to remain faithful to his ministry, especially in this time when so many were unfaithful.

II. **PURPOSE OF THE EPISTLE**

1. To encourage Timothy to be faithful to his ministry (chapters 1-2)
2. To warn him about the coming apostasy (3:1-9).
3. To urge Timothy to remain faithful in preaching the Word (3:14 - 4:8).
4. To inform Timothy of his situation and ask him to come to Rome (chapter 4).

III. **KEY IDEAS OF THE EPISTLE**

1. Metaphors of the ideal Christian.
2. Inspiration of scripture.
3. Christian attitude before death.

IV. **THOUGHT QUESTIONS ON II TIMOTHY:**

- A. What has transpired in the time between the writing of I Timothy and II Timothy? Where is Paul as he writes this epistle?
- B. How is Paul's greeting to Timothy similar to his previous greeting to him and that which he sends to Titus? How does this differ from his other epistles?
- C. In the light of 1:6 review the procedure for discerning your spiritual gifts as presented in our notes on Romans. Are you sure of your spiritual gifts? Are you stirring them up to full use? Do you magnify the ministry to which God has called you and for which God has gifted you?
- D. What is the timing of "that day" referred to in 1:12 and other verses in this book?
- E. List and explain the figures of speech Paul uses in chapter two to communicate the relationships and responsibilities sustained by the servant of God.
- F. How many generations of ministry are encompassed in 2:2? What significance do you discern from this verse for a pastor and his ministry?

- G. What is the practical import of the faithful saying of 2:11?
- H. In what area, according to 2:12, will our Lord "deny us"? Does this relate to salvation? To rewards? Or what? According to 2:13 does human unfaithfulness cause God to deny His promises to the Church? What does this provide as an inference concerning God's promises to Israel?
- I. What early heresy does Paul expose in II Timothy? What effect has this heresy had on some believers? How does Paul seek to reassure his readers? What is the practical lesson he urges upon us who read?
- J. What kind of a "formula" for personal living and effective ministry does Paul set forth for the servant of the Lord? What practical applications can you see for the admonition to "not strive"? Will such methodology always produce desired results? Will any other formula produce desirable results?
- K. Is Paul speaking of "perilous times" related to Israel or the Church? When would you expect these prophecies of 3:1-8 to have their full fulfillment? Are there successive partial fulfillments in the meantime? Do 3:8-9 give you a sense of confidence that a sovereign God is still in ultimate control? How does Paul develop a personal and practical application from these prophecies of apostasy?
- L. What personal contrast does Paul set forth between Timothy and the apostates? What two purposes of the Scriptures were exemplified in Timothy's life?
- M. What can you find in word study to amplify your understanding of the words "scripture," "profitable," "doctrine," "reproof," "correction," "instruction," and "perfect" in 3:15-16?
- N. When and where will Jesus Christ judge church age believers? What cross references can you give for this event?
- O. In 4:2-5 what are the four charges Paul gives to Timothy regarding his ministry? Are these equally authoritative for Pastors today? How is the preaching to be implemented?
- P. II Timothy 4:6-8 is often called "Paul's swan-song testimony." To what does "my departure" refer? Explain what 4:7 means. What is "the crown of righteousness"? When will it be bestowed? For what is it granted? Do you have this crown as your expectation?
- Q. What lessons for believers can you draw from the persons and practices of Demas, Mark, Tychicus, Alexander, and Timothy?
- R. Does Paul end his life as a bitter, disillusioned old man who regrets his life and service for the Lord Jesus Christ? Explain your answer.
- S. Who are Prisca and Aquila? What has been the story of their association with Paul?
- T. What practical lessons do you draw from Paul's including references to "unknowns" like Onesiphorus, Erastus, Trophimus, Eubulus, Pudens, Linus, and Claudia in his epistles?

PHILEMON

OK

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INTRODUCTION TO PHILEMONI. CHARACTERS IN THE EPISTLE

Philemon:

Onesimus:

II. OCCASION FOR THE EPISTLE

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